


complete



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"SET FOR THE DEFENSE

Phil. 1: 17.

ELGIN, ILL., Jan. 6, 1900.

No. 1.

Most of the even well read people in this country think that more different books are published in the United States than in any other land in the world. In this they are very much mistaken. We stand not even second, but fifth on the list in the output of printed volumes. Statistics show that we are behind Germany, France, Italy and Great Britain in the book-making business. Germany publishes annually nearly five times as many books as the United States, and Italy nearly twice as many. The total number of books published annually, in the five countries named, along with Holland, Belgium, Denmark, Switzerland, Norway, Sweden, Canada and Egypt, is put at over 77,000, of which a little over 5,000 are issued in the United States. As regards number, we appear to be considerably below the average, but it is to be hoped that we are not behind in quality. Our periodical literature, however, is greater than that of any other country, and this in part may account for the small number of books placed to our credit. It would doubtless be of far more consequence to have better books and fewer of them. The misfortune of the age is the vast amount of books not worth reading, to say nothing of the hundreds that are decidedly pernicious. We cannot too well guard the books that come into our families. They are companions that will exert an influence either for good or for evil. There is nothing that moulds the mind like a book, and in the end it may be found that books

tial Empire, and it seems like a pity to destroy it. If the present projects, now under headway, regarding the demolishing of the wall, should be carried out, the entire wall may be destroyed within the next generation. But China is not the only place where ancient landmarks are removed. Some churches have long since removed not a few of the landmarks characteristic of primitive Christianity. We fear that there is a disposition even among the Brethren to remove some of the ancient landmarks set by the fathers who were first in the great reformatory movement that resulted in our Fraternity. It is needful that we study how to preserve these ancient landmarks rather than how to remove them. It is said that American engineers and capital are to be employed in demolishing the Chinese Wall here referred to. If we are not careful we too may be found guilty of calling in outside forces to aid in removing the time-honored and apostolic landmarks set up in the Brethren church by the faithful and earnest fathers of old.

SOME weeks ago we gave some account of Mgr. Rahmani, patriarch of Antioch. He was born in the ancient city of Nineveh, and is regarded as a man of considerable learning. From the *Independent* we glean that he has discovered the manuscript of a work presumed to have been written near the second century, giving an account of an ecclesiastical church order of a very early period. It has been published under the title of *The Testament of Jesus*. To visit the fatherless and widows in their affliction, and to bring them to the way of life.

Christ." The manuscript is a translation into a Greek original which puts the church order approved by the writer into the mouth of our Lord. It may have been written early in the third century. It makes the bishop the ruler of the church and provides a different prayer for his consecration from that of the ordination of the elders. Presbyters are of two classes, of age and of eminence. The most remarkable point is that besides deaconesses there is another order of women that stands far above them, the "widows," once called "presbyteresses." They are ordained apparently by laying on of hands, and the form of ordination is given. The bishop is chosen by the people at large, and ordained with a twofold laying on of hands. He is never to taste wine, except at Communion; and never to eat meat. In the prayer of ordination of the presbyters there is nothing said about the conferring of grace to offer the sacrifice of the Eucharist, which the Pope lately said was a fatal defect in the Anglican form of ordination. The Eucharist was to be observed as the Sabbath and on fast days. It is very remarkable that this document provides that there shall be no laying on of hands for the diaconate or presbyterate in the case of those who had been confessors in prison or in chains. They had received especial warrant by the protection of God, in the same way as the Holy Spirit gave ordination to prophets. But a bishop was to receive the imposition of hands. This does not seem to be heretical composition, although it may have expressed ideally the views of the writer.

THE railroad through the Euphrates Valley seems assured. Turkey has granted Germany permission to build the road, and it is reported that the money is to be supplied by both England and Germany. The line is to extend from a point not far from Constantinople to the head of the Persian Gulf, passing near the ruins of ancient Babylon. From the Persian Gulf, England may extend the line to India, thus making an all rail route possible from the Strait of Dover to India.

The sections in India, affected by the famine, are increasing. This is owing to the non-appearance of the usual Christmas rains. The whole Bombay Presidency is affected. It is in this part of India that our missionaries live. And owing to the drying up of the wells some places of note are threatened with a water famine. The government of India has addressed the local administrations, directing that inquiries be made in regard to the unprecedented number of people now being relieved. Every precaution is taken to insure the famine being grappled with, but its magnitude causes anxiety. Public attention, both in India and in England, is so engaged by the war that so far little notice has been taken of the famine, though an enormous extent of the country is seriously affected. The cost of the needed relief, in order to keep the people from starving, is going to be great. Over \$12,000 has been received at this office for the purpose, and more will doubtless be reported later. England will render some assistance, but the task of feeding a million hungry people will be found a stupendous undertaking.

THE Chinese government seems disposed to permit a very rash thing. The people propose to demolish the Great Wall, a part of which may have been constructed 300 B. C. This wall is carried over the highest hills, through the deepest valleys, across rivers and every other natural obstacle. The length is about 1,250 miles, and the height twenty feet. At the base it is twenty-five feet thick, and at the top fifteen feet. It is long enough to reach from New York City to Topeka, Kans., and contains material enough to construct a macadamized road, nearly one hundred feet wide, across the whole continent. It is one of the most remarkable structures in the world, and in the way of magnitude probably exceeds all of the ruins of Egypt combined. It is the great landmark of the Celest-

In this country there is an immense amount of property, belonging to churches and charitable institutions, that is by law exempt from taxation. In a number of instances the law has doubtless been abused, and the courts have repeatedly been called on to define the limits of the law, as applied to certain institutions and funds. In Des Moines, Iowa, a decision has been rendered, concerning the Highland Park College, that sets forth the limits and purpose of the tax exemption more clearly than anything we have yet seen. Speaking of the decision handed down by the Judge, the *Chicago Tribune* says: "The Iowa statute of exemption from taxation is construed as applying only to corporations conducted for the benefit of the public, the profits of which revert to the institution for its advancement and betterment. Schools or colleges that exist for the benefit of private individuals, and that are used as a source of money-making must pay their taxes just as if engaged in any other occupation. The construction of the Iowa statute is probably correct, as Judge Prouty is one of the most trustworthy Judges on the district bench. Aside from the law in the case the equity of the decision will be approved by the people of the State. The tendency to stretch exemption from taxation has been increasing in many States and a check such as this is necessary. It is right that a distinction should be made between educational institutions that are established for profit and those that are conducted from philanthropic motives." Just how a decision of this character would affect the schools conducted by the Brethren we are not prepared to say, but it will not be amiss for our readers to know something concerning the law that regulates matters of this kind. It is to be understood, of course, that each State has her own statutes of exemption.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

ANOTHER YEAR.

The year's last day is done. Slowly
The sunset clouds turn gray and drear;
Hushed and silent the white earth lies,
While all life whispers, "Death is near."
But lo! A star shines through the gloom,
Another points the upward way;
And where the sun's last gleam grew pale,
There shines the crescent moon's new ray.
Good-bye, Old Year! Thy night is dark,
But the stars and the moon are there;
Thy lessons were hard, but we learn
Them best through sorrow and through care.
Thy night was dark; but morning comes,
The dawn of a gladsome New Year.
God gives us strength to keep it pure,
And faith to read life's meaning clear.

—Selected.

NINETEEN HUNDRED.

BY G. J. FERCKEN.

CENTURIES are God's footsteps in human history, mile-stones of new dispensations, sign-posts of novel economies. There have been many "ends of the world," and many more will follow. An "end of the world" is the *sunteleia ton aionon*, i. e., the full end of the age, of the dispensation, whatever that may be. We, who are yet alive, are privileged to be actually in one of those "ends of the world," and permitted to witness the dawn of a new age, of a new dispensation. What is it to be? Just what we, as molders of its incipient years, are willing to make it for the generations to come.

In the rapturous vision which the beloved disciple had on the rock of Patmos, he "saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And he heard a great voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

What the holy city, the new Jerusalem coming down from heaven is, we need not go far or search deep to comprehend. It is certainly not a city of material gold, with all the adjuncts noted by the seer, that will some day float down through the ether and atmospheres and alight upon earth. It is the "tabernacle of God with men"; not a new, visible institution, but a new spirit, a new light and life in institutions already existing; not a new external form, but a new internal quality; a new leaven and a new life entering all churches, society, the great heart of humanity, and moulding them anew, comparatively, as the earth, on the return of each new springtime, receives a fresh influx of the solar rays, and so becomes a new earth clad afresh with verdure and beauty.

This new and all-pervasive life will breathe through all doctrines, harmonize them all, irradiate them all, vitalize them all, because this life will emanate from the living Christ, central Luminary, vital Force, omnipotent and quickening Power, implanting new thoughts and new affections in the "old man" that he may become a "new creation," be animated by a new spirit, cherishing new desires and purposes, living a newer, nobler and higher life.

The world has no more need of newer expositions of old truths, but awaits the long-expected time when such old truths will finally be put into practice. After nineteen centuries of creeds, doctrines, dogmas, controversies, and the most elaborate and exhaustive interpretation of the revealed Truth, let the world finally see the fruits of such gigantic brain work. After nineteen hundred years of belief, let, at least, as many ages to come witness faith practiced, God's commandments kept, purity and love rule the dream of angels realized: "God glorified; peace upon earth; toward men good will!"

Men have greatly speculated as to what the religion of the future will be. Why lose ourselves in

too much conjecture when everything authorizes us to say that it will be the religion of the past? The more the world advances in great and rapid strides toward its blissful consummation, the more it inevitably goes back to the source or fountain-head. The Christianity of the future will be the Christianity of primitive days, or Primitive Christianity; and blessed are they who *now* know what that is! God has cast their lot in a goodly heritage, and to such has he entrusted the grand and noble mission of uniting all his children in one holy bond of truth and peace, of faith and charity!

Many questions might be asked here to which but brief answers can be given:

Why are there temperance societies? Because some have not found in the churches all members temperate. Why are there secret societies? Because men have not found in the church that spirit of solidarity, fraternity and mutual assistance which ought to characterize such a grand institution! Why are there socialists, anarchists, nihilists, revolutionists in the world? Because these have not found in the church that equality which ought to exist among the disciples of him in whose eyes all men are equal; but, instead, social strata according to rank, title, honor, influence, fortune or reputation! Why are there monks and nuns, convents and monasteries? Because there are sincere souls who being weaned from the world, have not found in the churches, plainness, unworldliness, nonconformity, and among her children, what is "the ornament of a meek and quiet spirit." Why is there a Salvation Army? Because those who belong to it have witnessed, with inexpressible grief, that the church, resting in base contentment upon her laurels, was neglecting her mission among the poorest, the most forsaken and most degraded of her children!

How to bring back and bring in all these elements which have deserted the church, and make her what she once was: temperate, fraternal, socialistic, unworldly, missionary, fulfilling her obligations toward all classes of society and conditions of men, without unlove and without partiality;—all this to go back to the fountain-head, to early days and primitive practices? Is it a fond dream that we cherish, a mere Utopia which haunts us when we say that the Christianity of the future will be the Christianity of the past? And is there not a grand and noble work for our Fraternity to accomplish in this coming century, just because she has in her all the elements that will bring about this most glorious consummation, and enable her to witness the realization of that prayer of her Divine Head: "That they may be one as we are one"?

But we must not always content ourselves with the idea that we are already in possession of the early practices. We must be abundantly grateful to God that we also have the early FAITH, not only as we find it among the first Christians of the Book of Acts, but long before Christians existed, and even before the twelve who formed the early church, were elected, FAITH which Christ formulated in the Sermon on the Mount, and which has been justly called the "Magna Charta" of the kingdom of heaven. It is to that document that we must all go back in order to accomplish what it is our duty to accomplish, because, by our accepting and practicing the commandments of non-angrifying, non-divorcing, non-swearing, non-resisting, non-warring, we identify ourselves with CHRIST, who, when yet alone, was laying the immovable foundations of what was to be, in the future, his church upon earth. This alone, we repeat it, would suffice to bring together, in one common sentiment, Brethren, Quakers, Stundists and Doukhoborts, and uniting them together in one, endeavor in the dispensation to come, by frequent congresses, convened in different parts of the world, to crush that monster of WAR which, in this century alone, has sent his thirty millions of victims to their untimely graves. What a noble mission that is for humble servants of the meek Jesus, and not for crowned heads, to accomplish! And can a grander spectacle ever be witnessed in the world than that of men of peace seeking the establishment of everlasting peace?

And, finally, what gives us to believe most firmly

in the realization of the establishment of Primitive Christianity all over the world is, if we wish to wake up to the sense of our duties, responsibilities and possibilities toward the dispensation to come, the supreme jurisdiction which Christ, in his divine and loving foresight, has established upon earth to judge all differences or variances among Christians: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall not hear thee, take with thee one or two witnesses; if he shall neglect to hear them, tell it unto the church," i. e., to the assembly, to the entirety, if we may so express ourselves, to the representation of all the members of Christ's body!

The idea of church is profoundly rooted among Roman Catholics; but, with them, all the church is centered in one man, the Pope! Among Protestants, of whatever shade it be, the idea of church does not exist at all, and the ever-increasing number of sects proves it. Among those who claim to be between both (viz, Greek-Orthodox, as Armenians, Anglicans, Copts, Jacobites, Nestorians, etc.) the church is in synods, conventions, house of bishops, and such like. But we have, thank God, learned better than that: that the church is not a representative body; that it is centered neither in one nor in a few, but in all those who are baptized conformably to the conditions and the requirements of the Gospel of Jesus Christ. This conception of the church, in accordance with the idea and teaching of the Master, which is found nowhere in Christendom, and which we have not sufficiently emphasized in our teaching and preaching, suffices to claim the attention of the whole Christian and civilized world, and to give us shortly the desired success in the great work which we must henceforth pursue with greater zeal and enthusiasm. We have with us the faith and practices of Christ and his church; therefore let us with them go everywhere in the world, "reconciled unto God in one body," the whole dispersed flock of Christ.

Lancy, Switzerland.

BOOKS.

BY J. S. FLORY.

SAMUEL SMILES says: "A book is a living voice. It is a spirit walking on the face of the earth. It continues to be the living thought of a person separated from us by space and time. Men pass away; monuments crumble into dust. What remains and survives is human thought. Authors crumble back to dust, but their thoughts live on. They speak from their graves and their influence marches on for weal or woe through the generations."

Indeed, how true it is, what remains of men is their thoughts—thoughts that have taken shape and assumed forms. It is formulated thoughts that have made the world what it is. Everything about us in the world of nature is the formulated thought of God. Everything we see in art is but the formulated thoughts of men. The moving power and influence of the social fabric around us is but the outcome of infinite or finite mind. As men think the thoughts of God and formulate their actions accordingly, does the world come in line with God's own character.

In like manner as men stand forth as a "book written" that others read, does the influence of men mould the social life of generations that come and go. Seeing that "living epistles" become volumes placed on record in the world's library, how careful we should be that the tenor of our lives is such that the world might be better because we have made a record. The embodied thoughts and spirit of an author are what have effect, rather than the little embellishments that may be added.

Paine and Ingersoll may have had some good traits of character, but they all were overshadowed by the volume of skepticism that made up their written thoughts and lives. Good men, like Peter and Paul and many of the old church fathers, may have had their faults, but it is the tenor and spirit of the records of their lives that go on down the ages as power for good. Washington had his enemies, and

bad things were said of him, and no doubt he had his faults, but it is the volumes of history formulated from his good and noble life that overtop all else, and his name passes on as one of the immortals that are to live while history has a record. The man or woman of noble and self-sacrificing deeds is as a tale that is told—never getting old, but living on and on in some hearts and passing on from generation to generation; yea, such a record shall stand eternal in the heavens.

Los Angeles, Cal.

LIBERTY.

BY MARTHA CLICK.

WHEN we talk to the people who have committed crime we find very few who confess they have done any wrong. Why? Because if they can prove themselves innocent it saves imprisonment. There would not be so many secret sins were it not for fear of punishment. There is not much in a man who obeys the laws of our country because he must, and in his heart has evil desires.

Some people are trying to see how far they can go without falling under the law. We do not have full liberty if we are always fearing that something we have done will be revealed. We are out of bondage when we know that we have done our best and are willing that anyone may know our intentions.

We not only find people obeying, through fear, the laws of our country; but we find many who live as though God does not know all things. Yes, we find those who are so anxious for Gospel liberty that they want to go farther than the Bible allows. I care not what church we are connected with, we do not enjoy full liberty if we obey the Gospel alone through fear. With a heart full of love we will obey all the least commandments as the light comes to us, no matter whether we understand or not. There are many like Peter (John 13:8) who refuse, perhaps because they do not understand. If we obey all the simple teachings of God, hereafter we shall know why.

While at the Pennsylvania station, not long since, I learned a lesson along this line: I saw a lady begin eating her lunch in the ladies' waiting room. Of course she did not know it was against the rules, and even after being told she refused to go until the station master was informed. Perhaps she did not understand why it was necessary to take only a few steps in the other room which seemed as nicely kept as that. Our deeds are reported to the Master and a record is kept.

Things that we do not remember will some day be revealed. So let us enjoy full Gospel liberty by being more diligent to live up to all the simple teachings of the Bible, for even then we are unprofitable servants.

205 B Street, N. E., Washington, D. C.

FINDING WHAT WE LOOK FOR.

BY A. W. VANIMAN.

It is a fact apparent to all that any subject in which we are interested presents to us many things not noted by others whose attention is directed along a different line. A man who is a printer is at once attracted by the good or bad workmanship of any printed production which comes to his notice. A botanist sees plants and flowers which others pass by unheeded.

The question is often asked, "Is the world growing better?" One man says, "Yes." Another, equally able and observing, says, "No, it is getting worse." Now, these men are both honest, and have made a study of the subject, but arrive at different conclusions, from several causes, the principal of which is that they are impressed by different phases of the same scene. It is commonly thus. Let a number of persons view the same landscape, listen to the same sermon or look at a beautiful painting; each will be impressed somewhat differently from the others.

Taking the condition of the world as it is to-day,

the very first item to be reckoned in answering this question is that each person's view is of necessity exceedingly limited. Secondly, each one should recognize not only a possibility, but a probability, of his mind becoming somewhat biased. He makes a certain amount of research and gives the subject considerable thought and concludes either one way or the other. Then he unconsciously looks for proofs of his position.

The man who concludes that the world is growing worse says that the rich are growing richer and the poor are growing poorer. He sees pride and fashion in the lead in the popular churches. He sees the salaried ministry stooping to obey the mandates of the wealthy and influential hypocrites. "Spiritual wickedness in high places" he sees. He concludes that "in point of consecration and pure heart religion the world is growing worse and worse."

Along comes another man. He points out how the world is advancing in "charity, benevolence, and civilization." He is looking at another phase of the question. He sees the Peace Conference at the Hague a few months ago. This to him is advancing toward the time when "swords shall be beaten into plowshares." He sees how many thousands of men and women are giving their lives in the foreign field for the cause of Christ. He sees how the Bible is being published, read and believed as it never has been before. He sees how a D. L. Moody could fill the largest building in any city with persons who hung upon his words while he told the simple story of the Gospel. He sees that in the meetings of religious bodies and in the press more and more is being said about that "higher life." He sees among Christian people a craving for a closer communion with God and less of formality. Although he sees popular Christianity seemingly going mad with display and pride, he looks below the surface and sees thousands of earnest, conscientious people doing what they believe to be right. He sees that the real working force in the Christian world are persons who live, act and dress modestly. He sees

how many rich men are giving their millions to establish and maintain institutions which bless and elevate mankind. He sees how the Gospel is spreading over the world.

Thus might one continue showing both sides of the case indefinitely. When we search for faults in a human being they can be found. The same may be said as to good qualities. Thus is it with the good and evil in the world. The one which we make the greater effort to find will seem the more prominent. The aggregate on both sides is so immense that it is impossible for the finite mind to grasp it.

The same condition of affairs exists in the church. One brother sees what advancement the church is making along different lines. He feels elated when he contemplates the growing missionary sentiment in the church,—the Sunday-school work, the Sisters' Aid Societies, the growing number of city missions, and foreign missions, the growth of the Missionary Endowment Fund, which assures a permanent income forever. He sees the increasing number of successful schools under the control of Brethren. He sees the church recognizing the necessity of giving the ministry more financial support than formerly. He sees other points wherein he thinks the church is advancing along proper lines.

Another brother sees a different aspect of the same picture. He sees the drifting of the church worldward. He concludes that wherein the church is different from what it was twenty-five or fifty years ago it is just that far wrong. He sees danger in a supported ministry, a future, popular, salaried ministry. He sees the schools creating a demand for a better educated ministry, and on the whole the outlook to him is gloomy and exactly the reverse of that seen by the other brother. One looks upon the bright side and finds the aspect cheering and hopeful. It makes him feel like pushing the work as he sees glorious prospects ahead. The other looks upon the dark side, and all looks gloomy to him. It dampens his enthusiasm and weakens his energies. Each of these persons can

find what he looks for. It is well for us to look upon both sides. There is great reason to feel hopeful for the future of the church, and although the ship moves majestically forward the shoals must be thought of and proper precautions taken to keep off the rocks.

Saginaw, Tex.

"GO!"

BY ORPHA MISHLER.

Who was it said, go? In Matt. 28:19, Jesus himself commands us to go. Are we doing as we are commanded to do? We go, but are we going for the purpose we are commanded to go? "Go ye therefore and teach all nations, baptizing them in the name of the Father," etc. Does he mean me or does he mean some other brother or sister? If the other commands are for all of us (which they are), this one important one is for all.

It is not possible for us all to go to distant lands, neither is it necessary, for some must remain here and teach at home. Let us all lend aid to those that would go if they had the means to do so. We know they are starving for want of food to sustain their bodies. That is not as bad as starving for the "Bread of Life," and we have it given us so freely. "Freely ye have received, freely give."

If we go, what shall we teach them? Matt. 28:20 says: "Teach them to observe all things that I have commanded you, and, lo, I will be with you to the end of the world." In order to teach them it will take a constant study, lest we may not know them all. If we do the commands and teach others to do them, Jesus will be with us unto the end of this world, and in the world to come.

Let us study and meditate upon God's Word, as David of old. He remembered God upon his bed and meditated upon him in the night watches.

POPULAR RELIGION.

BY ALEX.

In Two Parts.—Part One.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

A REVIEW of the history of the human race demonstrates the fact that man is a religious being. From the dawn of creation to the present time, man has shown that he can not do without religion—of some sort. The instincts of his nature prompt him to acts of devotion. He has always been a believer in the existence of a Supreme Being and a future state of rewards and punishments. These fundamental principles of Theology, crude and imperfect as they were, yet so universally entertained, establish beyond controversy, the fact of man's religious convictions and devotional nature. This pious instinct must have an object upon which to expend its force—he must worship something! Look back over the annals of the race, and we see that the ancient Persian worshiped the sun; the ancient Egyptian, the crocodile; the Hindoo, the sacred Ganges; whilst other pagans bowed down to "stocks and stones" or to idols, the workmanship of their own hands. All these had a religion—one in which they most devoutly believed, and to which they persistently and steadfastly clung.

But, without further pursuing this line of thought, let us enter upon the consideration of some special features of the Christian religion, as it exists in these latter days of the nineteenth century, now swiftly drawing to a close. This may be termed, as compared with preceding systems of theology, a new religion, being a little less than 2,000 years old. Taking the Bible as its platform—as "the only infallible rule of faith and practice"—we might, very naturally, be led to expect complete unity of sentiment in doctrine, as well as in form of worship. Nothing would seem to be more fitting than unanimity as to these things, among its disciples. Yet we see that this is far from being the case. Indeed, instead of unanimity, we find the widest possible diversity, both of doctrine and practice.

Outside of a common assent to certain fundamental principles, there is but little fraternity of sentiment among the sects composing nominal Christianity. There is a large number of people, in every community, who have no just conception of what constitutes religion—"pure and undefiled"—as set forth in the Word of God. We do not refer now to that very large class who care nothing about religion of any sort—Skeptics, Infidels, Deists, Pleasure-seekers, Mammon Worshipers, etc., or the careless, indifferent "hearers of the Word," for we do not expect much impression to be made on such characters as these. But there are, everywhere, many earnest and sincere seekers after the truth who are interested in this momentous and vital question—many who are, indeed, not far from the Kingdom of God, and who yet fail to enter therein.

How shall we account for this sad and deplorable state of things? The great "stumbling block" in the way are the false impressions entertained of the teachings of the Scripture. This grows out of the too-common practice of taking liberties with the Word of God. And this, too, in face of the solemn declaration of our Savior, that "not one jot or one tittle of that Word shall pass away," not even with the final dissolution of all material things.

We often hear people speak of what they are pleased to call "experimental" religion! Many popular churches seem to regard this as the only sort of religion worth having, and these bodies, in conformity to this view, require of all persons making application for membership a public statement of "what the Lord has done for their souls"—in other words, their "experience"—and this "experience" furnishes (or fails to furnish) what is called the "evidence" of their conversion. These "experiences," it is expected will furnish some strange, unusual, and startling mental phenomena, whereby the "candidate" is assured (and the church satisfied) of his "change of heart." We aver that these "experiences" have no likeness, and not a shadow of authority in the Word of God.

As far as the writer has been permitted to read these "experiences," he declares they were highly sensational, improbable and unnatural in the extreme. But in so far as their exciting, extravagant and sensational features predominated, just in that degree were they considered reliable and authentic. That these people, who imagine these curious mental states, are very devout and very sincere in their belief we have little doubt. But we know that sincerity of belief is no evidence of the truth of anything. The Mohammedan is as sincere as the Christian, and the pagan as sincere as either. The people who relate these experiences may be very sincere and honest, but they are laboring under a delusion, and they are doing much harm by promulgating these false doctrines.

In the first place, these highly wrought "experiences" are unnatural, so much so, indeed, that none but the "favored (?) few" enjoy any knowledge of them. They are beyond the pale of "the common herd." But we know that the benefits of the Gospel are designed for all mankind, for all that will accept its conditions, and these conditions are simple, plain, and within the ability and comprehension even of the common mind. It is declared of our Savior that "the common people heard him gladly." These plain Gospel conditions,—and not "feeling," temperament, startling "experiences," etc.,—are the only genuine test of Christian character. The writer recalls the case of a sincere and devout man—a minister of an orthodox sect—whose "experience" was a vivid and shining example of the kind already described. This "experience" the good man relied on as of the "regulation" sort,—the only genuine, authentic, unquestionable "evidence" of his "conversion,"—and not only so, but it was the standard article by which he judged of the genuine character, or vice versa, of everybody else's conversion.

This wonderful "experience" was, in brief, about this: While yet a youth, hearing a very impressive and solemn sermon, he became deeply convicted of sin, fell into great distress of mind, began to consider himself the greatest sinner that ever lived,

spent sleepless, wretched nights bemoaning his awful condition, often walked the floor the entire night through, weeping, wringing his hands, and crying out, "God, be merciful to me a sinner!" For a long time—many weeks—this continued, until his friends became seriously alarmed lest his reason should give way under this terrible strain. Finally, he says, all at once, without a moment's warning, he felt a great "change" come over him, an indescribable joy filled his soul, and he realized, then and there, that his sins were all forgiven. In other words, according to popular theology, he "got religion."

The relation of this remarkable "experience" (which I heard many times) did me a great deal of harm. It kept me out of the church for long and weary years! "Why?" some one may be led to ask. For this reason. I was a mere boy at the time. I had the greatest confidence in the piety and sincerity of the good old preacher who related it with such fervor and emphasis, and I was thereby led to believe that I, too, must have just the same identical sort of "experience" before I was fit to join the church.

(To be continued.)

Scranton, Pa.

ARE OUR VIEWS OF LIFE OPTIMISTIC OR PESSIMISTIC?

BY JOHN F. SHOEMAKER.

In studying the heading of this article we learn that an *optimist* is one who holds that all events are ordered for the best; while a *pessimist* is one who complains of everything as being for the worst.

When we consider the advancement the church has made in her colleges, Bible schools, and kindred associations, which are for the sole purpose of improving the intellectual faculties and spiritual advancement of our young people, and the older ones as well, so as to make them more efficient in church work, when we consider the present mission work, and the efforts put forth to evangelize the world, and the calling of many young, gifted brethren to the ministry, thus to be better prepared more fully to carry out the command of the "Go ye," and when we consider the spirit manifested by the church in responding so liberally to the call for assistance of poor, starving India, and many other steps in the right direction, we feel like being pronounced an optimist on these points.

But when we consider the seemingly growing tendency in the church to follow the world and popular Christianity in our appearance and wearing apparel, instead of following Christ who is the only proper fashion plate for all in whom he dwells, and when we see so many who should be of like precious faith, attending public amusements and entertainments, such as circus shows, county fairs, and comic performances of all sorts, we are made to pause for a moment. Well, from this standpoint we would not like to be pronounced an optimist, but rather a pessimist.

But, however, we should always try to look on the bright side of the picture, and, if possible, make it shine more brilliantly, and let the dark side take care of itself and perhaps it will rust out or die out, in course of time, for lack of attention. We have heard it said that if certain true and tried elders should be called away by death the church would lose her power and go down for the lack of a faithful leader to carry on the work. We are told that the Lord called Moses to deliver the children of Israel from under Egyptian bondage, and to lead them through the wilderness to the promised land. But before Moses had fully accomplished the work assigned him, the Lord prepared Joshua to take up the march and complete the work and then called Moses hence. And we are told that Joshua did everything that Moses was commanded to do.

If our Moses should be called from our midst, let us be optimists, and then look around for a Joshua who is more vigorous and perhaps just as competent and trusty as was Moses. Don't think the Joshuas

are all dead, and that no more of them will ever be born.

This reminds me of an elder calling for help in the ministry, when some of the laity shook their heads and said, "No! I wonder who in our ranks could preach." And at the same time good brethren were at their command, who after being called to the important work proved to be efficient workers and able expounders of the Word in a very short time. We believe the Lord will continue to raise up and prepare Joshuas as they are needed to carry on his work, until he declares that time shall be no more.

May the good Lord help each one of us to meet the obstacles of life only when they appear before us in reality, and not borrow trouble by worrying over imaginary difficulties which perhaps will never come!

Shideler, Ind.

ACCORDING TO THE PATTERN.

BY S. F. SANGER.

Synopsis of a Sermon Preached at the Dedication of the Chewahale Church, Reported by Caleb Long.

"For see, saith he, that thou make all things according to the pattern shewed to thee in the mount."—Heb. 8: 5.

GOD has a pattern of things in heaven. No pattern for saloons there, as none is needed. The devil furnishes the pattern for them. The signs on saloons are misleading; instead of being the most glittering signs in town, they should have a collection of skeletons in the show window which would represent that death and destruction are inside.

I always feel glad to see a new churchhouse. It is a recognition of the universal existence of God and brings a feeling of safety. Illustration: A crew of skeptical sailors were shipwrecked and thrown on a South Sea island. They were made to shudder at the thought of being among cannibals. One of the crew climbed to the top of a hill and saw a church. He called to his comrades, told them to come on; they were safe.

I would that churches were on every hilltop, near enough that praise from one would reverberate to the other, and that a schoolhouse were in the hollow between. Were it not for the unnecessary expense a spire should be on every church, showing that our God is above and representing the elevating influence of churches. The spire on saloons should point downward, showing that their influence is downward to degradation and their doom beneath. The elevating influence of the Christian religion attests its superiority over all other religions, and proves its pattern to be given by a higher power than man.

Every system of religion recognizes four things. First,

A TEMPLE.

The churchhouse is a place for Christian worship, where dwells the Shekinah of God. Your body is a temple where dwells the Holy Spirit. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6: 19. To dedicate these walls to God and have a Godless, Christless people worship with them would be vain. The temple of our bodies should be according to the divine pattern; not to have the devil ornament them; not a walking advertisement for Paris, neither a representative of a cigar factory, nor a tobacco sign. "If any man defile the temple, him shall God destroy." Second,

AN ALTAR,

the heart, on which is offered the sacrifice of praise and thanksgiving. To dedicate the altar (the heart) to God and not the walls (the body) would not be according to the divine fitness of things. "For ye are bought with a price," therefore, "glorify God in your body and in your spirit, which are God's." 1 Cor. 6: 20. Third,

A. 6, 1900.

SACRIFICE.

The Christian religion is based upon sacrifice,—the greatest sacrifice the world has ever seen, a willing sacrifice, a perfect sacrifice. Christ sacrificed everything, became poor that we might be made rich. So we should sacrifice everything for Christ. Not only are our own "bodies a living sacrifice," but our hands, our stock, yea, everything. We are only stewards. Then the mission work would not want means. Fourth,

A PRIEST.

Christ is the perfect high priest. He needed not to offer for his own sins, as did the Levitical priesthood, but was sinless. He can be touched with the feeling of our infirmities. He knows us better than we know ourselves. He is a high priest that abideth continually. "We are made kings and priests unto God," Rev. 1: 6, to minister at the altar and offer sacrifice of praise and thanksgiving.

"See thou make all things after the pattern." This house was built according to the rules of mechanics. Had it been one foot shorter on one side than on the other it would have been lopsided. Had a window or door been left out it would have been rejected. So our lives must be according to the divine pattern,—a spiritual edifice unto God, showing forth the praise of him who called us out of darkness into light. May God help us to consecrate and dedicate this house, ourselves, and all we have to God! This will be dedication indeed.

Manassas, Va.

DEVICES IN THE SUNDAY SCHOOL.

BY N. R. BAKER.

With the advent of practical education came the use of various devices for the promotion of ethical and psychical development, and many of these devices have even found their way into the Sunday school. And the live teacher is constantly alert for new devices for teaching the truths of the Scriptures. Some should be rejected and some adopted. There is sometimes a tendency to "fads" or "hobbies" in Sunday school as well as in public school teaching. Before adopting any method or device two questions should be settled. First, it is a primary principle of teaching that before a mode of procedure is decided upon the end to be attained should be considered. Carefully should the results which we desire to reach be studied before we make a study of the means by which these results are to be reached. If the end is not desirable, no device whatever should be employed.

The first question to be put to any device, therefore, is, "Does the end to be reached justify the use of a device at all?" A device is a concrete help in the illustration of an abstract truth. But not all abstract truths can be illustrated by devices. And even if they may be, it is sometimes a question whether a device is necessary, or whether it does not really detract from the great truth of the lesson.

The second question to be put is, "Is this the best device that can be contrived to teach the great truths of the lesson, or secure a regular attendance, or awaken a greater interest, or whatever may be the intent of the device?" The relation of the method to the results to be obtained should be carefully compared with other devices proposed or thought of, and their comparative values and points of excellency considered. Only the best should be chosen. That which is not the best is not worth employing. Dr. E. E. White has said that we owe pupils the very best teaching we can give them, "For," says he, "the very best is poor enough."

We conclude, therefore, that devices in the Sunday school should be used with caution and great care, and only those selected which have been already tested to some extent, if possible, for we should not experiment with childhood. And if great care is to be used in ordinary teaching, as to method and device, how much more careful should we be in teaching spiritual truths and reaching after moral and spiritual benefits!

Citronelle, Ala.

THE MINISTERIAL MEETING OF THE MIDDLE DISTRICT OF MARYLAND.

BY D. VICTOR LONG.

This meeting was held at the Brownsville church, Dec. 6 and 7, 1899. The meeting was organized by electing Eld. A. B. Barnhart, Moderator; Eld. W. S. Reichard, Vice-Moderator; D. Victor Long, Secretary; Eld. John Rowland, Treasurer. An address of welcome was given in appropriate words by Eld. Eli Yourtee.

FIRST TOPIC.—"When is Song Service Appropriate, and to what Extent?" Song service is appropriate before regular church service and to a greater extent than is generally practiced. Much singing gives life and inspiration to the meeting. More singing should be practiced in our homes. More singing in all religious services will cultivate more desire for congregational singing, and less desire for instrumental music in the church. It is not well to overrun the time of service with too much singing.

SECOND TOPIC.—"The Influence of Home Life of Parents in Bringing Children to the Church." Several warm, spirited talks were given by the Brethren. Christian influence in the home will not only bring children to the church, but will make Christians. Let us live what we profess, give precept and example. The influence of the home is silent, but powerful and permanent. It begins at birth, goes through life, clings in death, and reaches into eternity. It is not neutral, but is either for good or bad. The influence of the home forms character and habit, moulds faith, awakens and directs sympathy. If home is void of Christian spirit, it cannot develop Christian doctrine. The prosperity of the church is measured by the number of Christian homes. Parents are the channel through which salvation reaches the children.

THIRD TOPIC.—"How do I Prepare my Sermons?" Use system. It produces a better effect on the congregation. Sermons should be outlined, but notes that in the formation of character, the most telling used as little as possible while preaching.

FOURTH TOPIC.—"What is the Best Possible Means to Induce Brethren to adopt the Order of the Church?" The church has failed to carry out former decisions of Annual Meeting. More teaching is needed. Teach not the form less, but the principle more. One trouble is Brethren not living faithful to their promise. Use love, and enforce rules as a last resort. This may not help the brother, but it will help the church.

FIFTH TOPIC.—"Importance of Prayer Covering, and when it Should be Worn." Woman lost the Divine relation in the transgression. Part of woman's curse was that man should rule over her, be her head. Hence the covenant in the law was made with the man,—circumcision, etc. The veil is a sign of authority or power over the relative head. Woman was created for the man,—glory of the man. Veil covers human glory, hence gives power—"All one in Christ." We, like Paul, have two parties to deal with. One holds down the woman by not allowing her the right the prayer covering gives. The other wants oneness and power without the divine arrangement.

SIXTH TOPIC.—"Highways and Hedges Work." The following remarks by Sister Portie Rowland were followed by interesting talks from others: This highways and hedges work refers to the marriage feast, or parable of the great supper, which teaches us the great provisions in the Gospel for all men in all ages of this dispensation. The supper is made for the guests, and the invitation sent out that "All things are now ready." But they begin to make excuses—just as in this our day, and make their preparation for the feast a secondary matter. The invitation is then extended to the poor, the halt and the blind. "Go out quickly into the streets and lanes of the City and bring them in." In this age persons are turned away for want of room, but then, after having invited them, the servant said, "It is done as thou hast commanded, and yet there is room." "Go out into the highways and hedges and compel them to come in, that my house

may be filled. For I say unto you that none of those men which were bidden shall taste of my supper." Here is a positive declaration that they who carelessly spend the precious time God has given them to make that necessary preparation to fit them for eternity, will be found wanting. Earthly honors and esteem are contemptible when compared with honors of humble souls at the last day and in the eternal state.

I have heard it said that to go out into the highways and hedges would refer to the low and degraded, the off-casts of our large cities; but we can find them right at home, and if we are missionaries at heart (and every one ought to be) we need not go to the cities, nor need we go to heathen lands to carry the message of the Gospel. There is an abundance of work to be done within our reach. No one with a heart to work need be idle. We may go to our little towns and villages, and we will find many who do not know by experience the power of Christian faith. It may require greater skill and patience to get them into the kingdom than those who never heard the Gospel message, "Come to the feast, all things are ready." Those who refused to come well knew their duty, but were too intent on grasping the things pertaining only to this life.

But one may say, What can I do? What influence can I have to induce them to come and help work for the Master? We can have great influence, if in our whole life, wherever we go, we bear with us the spirit of Christ, the spirit of consecration, the spirit of devotion. Go with a smiling face to the down-trodden, help them up. Speak kindly, tenderly to the broken-hearted. Grasp warmly the hands of the erring ones, tell them with a Christ-like spirit of the love of Jesus. Ah, yes, a life of consecration to the work of mercy and charity holds joys so pure and sweet, that few having once tasted its happiness are willing to relinquish it. As long as there are sufferings to relieve, and griefs to soothe, let us be found wanting, to call the ser-

mon faithful to our callings, lest she herself should permit the rest of an-

"What wilt thou do for the Master? Who loves you as no other could, Who blesses thee daily and hourly, Withholding no thing that is good?"

"What wilt thou do for the Master? Go comfort some sorrowing heart. Some weary one's burden make lighter, Do something wherever thou art."

"What wilt thou do for the Master? Go sing for the lonely and sad. Go lift up some down-trodden brother, Be helpful, be hopeful, be glad."

"So many are walking in darkness, So many are going astray, And many are starving for friendship, And many are dying to-day."

"In blessed and holy endeavor, Go serving the Master Divine, And yonder forever and ever Abundant reward shall be thine."

SEVENTH TOPIC.—"Causes of Failure in Church Work." Attributed largely to lack of interest in Sunday schools. Good Sunday schools make good congregations. Our children are the future church.

Wednesday evening was spent with much interest and profit in discussing the following topics, with warm, enthusiastic talks:

"How Best Interest Disinterested Members in Mission Work?"

"Christian Courtesy. Its Advantages, and how Extended."

A liberal collection was taken for the mission cause.

In all, this meeting was one of the best and most spiritual ever held in our District. If all will carry home the good thoughts and inspiration received, much good will result.

Fairplay, Md.

It is the little words you speak, the little thought you think, the little thing you do or leave undone, the little moments you waste or use wisely, the little temptations which you yield to or overcome, the little things of every day that are making or marring your future life.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

We earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTERBAUGH, Box 776, Elkhart, Ind.

GOOD NEWS.

BY D. C. CAMPBELL.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

- I. SIN drove man out of the country.
 1. From Garden of God.
 2. Into land of sorrow.
- II. Contrast of two countries.
 1. Ours—aches, pains, death.
 2. Other—perpetual youth.
- III. Bequest of favors.
 1. Delivered from slavery of sin into liberty.
 2. Sent us a guide.
 3. Reception of directions.
- IV. Immigrant—relatives.
 1. Glad to meet them.
 2. Take our relatives along.
- V. Scene of our habitation.
 1. House not made with hands.
 2. Golden streets.
 3. Pearly gates.
 4. Angelic music.
 5. Our neighbors.

Darlington, Ind.

THE MINISTER AND HIS WORK.

I. THE OLD YEAR.

THE old year has made its record and gone from us forever, but the issues which have grown out of the opportunities coming to us, and in which we have taken active part, are still with us and will tell for good or ill as our work has been. Shall we not pause a moment and take a view of the past year, recount the blessings, mercies, kind and untimely placed within our reach, entered the year with us twelve months ago, are here no more; their life's work is done and they are in possession of the promised reward. We are still here, although we have slighted God's mercies, forgotten his blessings and let slip many golden chances for doing good; yet we are not left without promise and hope. In looking over the past even our failures should prove blessings to us, enabling us to face our weaknesses and fortify against them, so we be not again overcome. The special manifestations of Providence which secured for us our present happy condition ought not to be passed over without visible expressions of gratitude to God on account of the untold mercies sent upon us with a lavish hand. Have you done your best? How many sermons did you preach? Were they your best efforts for saving souls? Did you bring together all legitimate means at hand to embellish and enrich them with heavenly manna? Are you conscious that they were in perfect accord with the Divine Record? Did you put the fire of your soul into the messages and pray the accompaniment of the Holy Spirit? Last, not least, did you send them forth conscious of their mission, as God's messages to dying and fallen men? If so, you have done well, and ought to be very happy. If you have failed, do not be despondent, determine at once to succeed. Others have fought their way up over rugged paths; you can do the same. Less sleep, less manual toil, fewer idle moments, more hard study and greater consecration to the cause of the Master will prove winning factors toward success. There is no work of so much promise, yet fraught with such awful responsibilities and so certain in its results, as the calling to the sacred ministry. God, through the prophet, astounded the world by the heralding of a most solemn, awful truth in Is. 55: 11. No human ingenuity can escape the blaze of this most wonderful declaration. With this guarantee your work is absolute, eternity-reaching as to possibilities, heart-searching, and soul-convicting, wherever the divine message may fall. You need to resolve to do your part faithfully. Every utterance should have the seal of heaven, a perfect correspondence with the Divine Record.

In questions of soul-saving truth, there must be no equivocation, either through ignorance or otherwise; God's messages must be yours. There is not much room for self in a divinely appointed and holy, consecrated ministry. If you are to hit the mark, you need not do much guessing. God's arrows, laden with holy truth, go to the heart with unerring certainty and guarantee the fulfillment of 2 Cor. 2: 14-16. God never misses the mark; we do, because humanity predominates and crowds out the divine. Then we wonder why. Will not a faithful view over the past answer our inquiry, and point us to our needed consecration?

II. THE NEW YEAR.

We are now entered upon another year, one that bids for wonderful events and wonderful fulfillments. This last year of the nineteenth century and the first few years of the twentieth will either confirm some of the most wonderful calculations of men as to the interpretation of prophecy and chronological data, or they will make sad havoc with the ingenuities of men who have dared to set a period and name a year for the fulfillment of claims of which they know absolutely nothing. There is no doubt as to the fulfillment in the proper time, and no doubt but God will take care of this work HIMSELF. The creditable course for us to pursue is, in simple trust, to be faithful to our Lord until he comes. Be assured that all the events filling the interim between this and his coming will find their true place in God's own chronological table. *Be not surprised if it does not correspond with ours.*

We need be faithful in all our work, and resolve to do more this year than any year previous. There ought to be a great moving forward by all of God's faithful servants, dealing out the truth of heaven for the destruction of Satan's work and for the up-building of the kingdom of grace. Great strides have been made in every department of the world's activity in this nineteenth century, and this closing year bids fair to eclipse every preceding one. Will you not then, my dear readers, have a part in advancing the spiritual kingdom of the Redeemer preparatory to its linking with the twentieth century, which may bring forward the greatest events of our world's history? We need not only resolutions, but we need preparation for active work in the spiritual field, setting forth and holding up the teachings of the HUMBLE CARPENTER of Nazareth. Let us not simply talk of, but let us exemplify the teaching of the Holy Book. We may find usefulness in striving for better sermons, for more of the sanctifying influences of the Holy Spirit, for closer fellowship with Jesus Christ and holy communion with the Father. Then seek to bring souls into their relation with all the means of redeeming grace. P.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Child Jesus Visits Jerusalem.—Luke 2: 41-52.

Lesson for Jan. 14, 1900.

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2: 52.

OUR last lesson was the birth of Christ, and for this one we have him going up to Jerusalem at the age of twelve. Between the two, there are several links in the chain of his early life that we should look at, that we may have the sacred story as complete as possible.

After the eventful night had passed away, and the shepherds had returned to their watching of their flocks, as they again left their folds for the early morning pasturage, we lose sight of both parents and child until this eighth day, when, according to the Jewish law, he was circumcised as all Jewish male children were.

Again, after forty days, they went up to Jerusalem and presented the child at the temple, with the largest offering they had to give,—and the smallest allowed by law,—a pair of turtle doves or two young pigeons. They were very poor, but gladly offered the best they had.

Following this, they received a very notable visit from the wise men of the East, who gave gifts to the greatest Gift that was ever given to the world. About these gifts, what they were and what disposition was made of them, there has been much speculation—and the word expresses all that can be said about them. We, years ago, heard the thought advanced that the gifts were of great value, and that on the proceeds of them the parents were enabled to live and provide comfortably for a number of years. It is a reasonable supposition that they were valuable, but what was done with them can never be known.

We next have their flight into Egypt to escape the anger of the murderous Herod, who was determined to destroy the child's life. After the death of this man they returned to their native land and settled down at their old home in Nazareth. Here the child dwelt with his parents, and for nine years he was busied with the scenes of common boyhood, as far as history can tell us. The Apocryphal New Testament is full of wonders performed by the mother of Jesus while they were on their way to Egypt, but they are not considered reliable, and therefore we will not give them. Also there are many incidents given of his life while at Nazareth. The next event recorded in his life history is the visit to Jerusalem at the age of twelve, and that is the subject of the lesson.

The narrative says: "And when he was twelve years old, they went up to Jerusalem after the custom of the feast." What kind of a boy he was at this age we cannot surely tell. But as it is said of his father that he was a "devout man" and of his mother that she "kept all these things and pondered them in her heart," we can feel assured that his training was the very best. And the narrative says: "The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." All these things show that he was beyond the ordinary, in growth and wisdom. And yet, not sufficiently so to attract unusual special attention. This we assume because of the occurrence that took place on their return homeward.

It is presumed that on such occasions the people travelled together in large parties, that the men and women formed separate companies, and that it was the custom that the children could be with either the men or the women, at their pleasure. In this way the not missing of the boy, who tarried behind, is accounted for. The father, supposing him to be with the mother, was not alarmed at his absence, and the mother, supposing him to be with the father, did not make any inquiry about him, until the close of the day, when they would all meet together to camp for the night. It seems to us that this seeming indifference on the part of the parents and the kinsfolk goes to show that, as yet, there were no remarkable developments in his boy life that made him especially distinctive; and yet the occurrences do show that he was sufficiently trustworthy to take care of himself.

But the most interesting part of the story is not the missing the boy, and the seeking to find him, but the place where he was found and what he was doing. Even the parents did not seem to have a proper estimate of the character of their boy. The first seeking after him was among the kinsfolk. Not finding him there, they returned to the city and for three days sought after him. Where do you suppose they looked for him? On the street corners? In the stores, shops, stables, bad places? If you were to be left in a town or city, where would your parents look for you? That depends on the kind of life you had been living. Good boys, as a rule, are not found in bad places or with bad boys. This Christ boy was found just where he belonged—in the temple, in the Lord's house. And he was about his Father's business.

The lesson to us and to you is, Be good, and you will be found with the good, in safe places. The twelve-year-old Christ is a most beautiful lesson for all young boys and girls. Begin early in life to live the Christ life, and day by day try to be like him.

H. B. B.

HOME * AND * FAMILY

TIED MOTHERS.

A LITTLE elbow leans upon your knee,
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a tangle of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight,
You do not prize this blessing overmuch;
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless; and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night, when you sit down to rest,
You miss the elbow from the tired knee,
This restless, curling head from off your breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into their grave had tripped,
I could not blame you for your heartache then!

I wonder so that mothers ever fret
At little children clinging to their gown,
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor;
If I could kiss a rosy, restless foot,
And hear a patter in my home once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But, ah! the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdling from its nest has flown,
The little boy I used to kiss is dead.

WHAT SHOULD THE HOME DO FOR THE CHURCH?

BY LIZZIE LEHMER.

UPON the prudent and faithful management of the home depend, in a measurable degree, the prosperity and happiness of the church. The home is the type of the church hence we must necessarily have good Christian homes that we may have a good church.

We should have God-fearing people in our homes—this should be our purest motive. There may be motives stronger and more general, but none so pure as the love of God. It is the source of everything that is good in man. It prompts us with a desire to serve him upon all occasions whether it be in the home or in the church. It will prompt us to do kind and generous things to our friends, our acquaintances, and our neighbors.

In looking around us we find that the bulk of additions to the church are the offspring of members of the church; therefore we see the importance of having homes in which loyalty to the church and to its principles are taught. If the instruction is along this line the children must naturally be drawn into this channel. The foundation for the usefulness of the young in the church is laid in the life of the parent, and although the offspring may drift away for a time, nevertheless they will ere long be brought into the church. The home in connection with the Sunday school, is the nursery of the church. What a sad picture do we find in families of the church where the children have been lost to the church, scattered to the four winds, because of the inconsistent, negligent lives of the parents and for the want of proper teaching in the home.

Early impressions are the most lasting and exert the greatest influence in life. The smallest ideas fixed on the minds of children in private life afterward flow forth to the world and become its public opinion. A good teacher will exercise judgment so as not to overteach, so as to assist, not destroy. He must be able to comprehend the underlying principle which is necessary in successful training, hence the importance of the old adage, "Train up child in the way he should go."

What is true of our church is true of all churches. Catholics hold that the instruction of the first

seven years determines the future of the child's life, so much depends upon the training or discipline of the home. He who knows how to govern the home will also know how to use discipline and good government in the church. Children under proper influence will be made to feel that the church is our church and that they are a part of it. It is an unfortunate condition for a family when children say, in speaking of the church, "Your church."

The idea that the young must first wander into sin before they are fit to enter the church is a mistaken one. Oh! how early Satan and the world begin to deceive the child's mind and to lead him astray. How eagerly, then, should parents and teachers begin, while the child is innocent, to get the start of these misleading influences, that the young may be gathered into the fold before launching out upon the broad ocean of life. How much bitter lamenting could be avoided if parents would properly instruct the young mind while under the parental roof.

We should have a taste and relish for devotion. It is what good men in all ages have felt strongly. We read of aged persons who have passed the greater part of their time in acts of devotion and passed it with enjoyment. Anna, the prophetess, was of great age; she departed not from the temple, but served God with fastings and prayers both night and day. Devotion is one of the things which should never be set aside. The daily family prayers, in which all join, unite the various members before God. The absent are remembered, the erring are commended to God, and, oh! what an overshadowing of God's presence and love! But alas! how many homes there are in the land where there is no prayer, no praise, no worship.

Influence in the home has a powerful effect upon our walk in life toward others and for the church which we represent. Dr. Hamilton has very truthfully and touchingly said: "Those of you who are best acquainted with the world, or who have read most extensively the histories of men, will allow that in the formation of character, the most telling influence is the early home. It is that home which often in youth has formed beforehand our most famous scholars, our most celebrated heroes, our most devoted missionaries, and even when men have grown up reckless and reprobate, and have broken all restraints, both human and divine, the last anchor which has dragged, the last cable they have been able to snap, is the memory which moored them to a virtuous home. As long as one is anchored to a Christian home, to its experiences in youth, and to its memory in later life, he is reasonably safe for this life and the next."

If it cannot be said of us at home that we are Christians, if there is not an influence drawing those about us in the right direction, home is not what it should be. In our daily tasks and responsibilities is often illustrated that practical lesson which the church so much needs, that of mutual help. Trials discipline us and fit us for life's great battles; through them we learn patience, submission and trust in God. In our trials, perhaps more than at any other time, we need sympathy and help, and all teach us that "none liveth to himself." It is a school where we may learn endurance and charity, and where the sense of religious needs is developed, and under the shadow of its bereavements we appreciate the glorious vision of faith.

Let us cultivate the good, the pure and the beautiful in our homes,—yes, everything we wish for the church in time and eternity should be taught and enforced in the home; then "all thy children shall be taught of the Lord, and great shall be the peace of thy children."

Mechanicsburg, Pa.

THE DEATH OF GENERAL GEORGE WASHINGTON.

ONE hundred years ago the spirit of the immortal Washington took leave of this world. Although he had nearly completed his sixty-eighth year of life, every indication promised him yet many years more in which to enjoy the respect and affection of his grateful countrymen. Nature had endowed him with a su-

perb physique and sound constitution. In his prime he stood six feet and one inch in height, weighed from 210 to 220 pounds, and possessed the agility of a panther and the strength of a lion. Temperate diet, outdoor exercise and labor, and regularity of habit had developed and preserved his physical powers to a remarkable degree. They had never been impaired to the slightest extent by any vicious habit. No vice had ever been able to fix its gnawing tooth upon the fibre of his inflexible character. He had therefore come nearly to the allotted "threescore years and ten," erect of form, with the glow of health upon his cheeks, with natural force unabated and eye undimmed.

That fateful Friday morning after breakfast Washington went out to make some improvements in front of his home. A drizzling rain turned first to sleet and then to snow. He therefore took up some indoor task until dinner was called. At about two o'clock in the afternoon he complained of chilliness and nausea, but continued his labor. In the evening he came to the supper-table as usual, but only drank a cup of tea.

After supper he retired to his library with Col. Tobias Lear, his private secretary and superintendent of his private affairs. They remained together until near midnight, during which time the soreness in his throat and his hoarseness grew worse. To a suggestion of Col. Lear he replied, "No; you know I never take anything for a cold; let it go as it came." When he retired to his bedroom his wife upbraided him for remaining up so late, especially when he was not well. He returned this memorable reply: "I came as soon as my business was accomplished. You know that through a long life it has been my unvaried rule never to put off till to-morrow the duties which should be performed to-day."

He went to bed, not to sleep, but to spend the remainder of the night in feverish restlessness. His wife wanted to call the servants and send for a doctor, but he would not consent lest she herself should take cold; neither would he permit the rest of any one to be disturbed till morning. When daylight came a messenger was sent in haste to Dr. Craik. Meantime the overseer was called in, who opened a vein and let out a small quantity of blood. But this brought the sufferer no relief. Dr. Craik soon arrived and Doctors Dick, of Alexandria, and Brown, of Port Tobacco, were called in consultation. All day the struggle continued, but in spite of all that could be done the disease steadily gained upon its victim. Before the sun went down all hope had gone. Washington, though in great pain, uttered no word of complaint, but endured with patience the sufferings that were to be unto death.

Owing to the swollen and inflamed condition of his throat, any effort to speak was attended with great pain, while it was very difficult for him to make himself understood. He therefore spoke but little. What few words he did utter were listened to eagerly, and were treasured up in the grateful memories of those to whom they were spoken. One of his old servants, while gently smoothing out his pillow, asked him some question, to which he replied, "I am very ill." To Dr. Craik he said, "I am dying, sir; but I am not afraid to die." He was the most self-possessed person in the room. Frequently he expressed regret that he should be the cause of trouble and anxiety to others. His mind was perfectly clear and he knew that the end was at hand. He called his wife to him and told her to go to his desk, look in his private drawer, and bring him two papers she would find there. He looked them over, and then handed them back to her, saying, "These are my wills: preserve this one and burn the other." Then, speaking to Col. Lear, he said, "At length I am going. Have me decently buried, and do not let my body be put in the vault in less than three days after I am dead." He was evidently keeping close watch upon the sands of his life. He was seen to feel for his pulse. Then he asked what time it was. Being told that it was some minutes after ten o'clock, he composed his body at length, folded his hands over his bosom, closed his eyes, and fell asleep never to awake.

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SIX recently united with the church at Nezperce, Idaho.

BRO. H. E. EARLY is to be at Nappanee, Ind., the last of next week.

ON Christmas six were baptized in the Germantown church, Virginia.

BRO. ALBERT HOLLINGER writes us that the house in Washington City is not quite completed.

THE series of meetings in the Sugar Creek church, Ohio, closed on Christmas eve with sixteen accessions.

THE Brethren in Washington City will hold a love feast on the evening of Jan. 16, commencing at 5 P. M.

WE think our readers will find some excellent essays in this issue. But we have more on the hook just as good.

THE Brethren at Ellerton, Md., will dedicate their new church Jan. 14. Bro. W. J. Swigart preaching the dedicatory sermon.

BRO. P. S. MILLER, of Roanoke, Va., began a series of meetings in the Bethlehem church, Franklin Co., that State, Dec. 23.

BRO. H. E. LIGHT writes that thirteen have united with the Mountville church, Pennsylvania, by baptism since his last report.

THE members at Mt. Morris, Ill., are enjoying an interesting Bible term this week. It is to continue during the most of January.

A MISSION is to be opened at Pittsburg, Pa. Bro. S. S. Blough and wife will take charge of the mission, and enter upon their work in April.

A COPY of the Almanac for 1900 has been mailed free to all of our subscribers. If any of them do not receive the publication they will please write us.

ON another page will be found some interesting correspondence from Bro. D. L. Forney, concerning the conditions in India. He tells us that the famine is becoming more and more serious.

THE Brethren are doing a good work at Sunnyside, Washington. A series of meetings was recently held at the Outlook schoolhouse, which resulted in seven applicants for baptism.

AT 2906 Shottow Avenue, St. Louis, Mo., lives Sister Susan Gockley, formerly of Olathe, Kans. She is an aged widow, and will be pleased to have members call on her as they pass through the city.

THE interesting selected article, in the Home and Family department, concerning the "Death of General George Washington," is from the *Self Culture* magazine for December. The credit was unintentionally omitted.

WE are told that some who claim to belong to the church only belong to the meetinghouse, and are not as faithful to that as they ought to be. When the house goes, that will be the end of their religion. We have a few too many of these meetinghouse Christians.

It is too soon to commence inserting standing notices for feasts to be held in May and June. The standing announcements may commence in March. Until then a single notice in the reports from the churches, ought to be sufficient.

In reply to inquiries we wish to state that the Querists' Department has been dropped only temporarily, and this merely for the want of time to give it the needed attention. We hope to be able to resume the department before long.

THE last issue for 1899 was No. 51. Had we not dropped out one issue when we moved to Elgin, 52 instead of 51 issues would have been sent out. Our purpose now is to print and mail one paper each week, thus giving our patrons 52 papers a year.

ALL of our readers will regret to learn that little Emmert, the son of Brother and Sister Stover, of India, was afflicted with the smallpox, when last heard from. It is to be hoped that he has recovered ere this. See Bro. D. L. Forney's letter on another page.

SOME of our readers will please inform Sister Nancy D. Underhill, Canon City, Colo., whether there are any members living in Chautauqua County, Kans., or in or near Cowley County, same State. State the number of members, their location in the Counties, and the number of congregations, if any.

A BROTHER wishes to know whether the United Workmen is an oath-bound society, and whether our members are permitted to join the lodge. We understand that the United Workmen is an oath-bound order. It is contrary to our principles for any of our members to connect themselves with the order.

BRO. JOHN T. MASON, of Southwestern Missouri, passed away Dec. 19. He united with the church in 1875, coming from the Baptists. He was one of our earnest ministers, a good thinker, and was well informed in the Scriptures. When he left the Baptists, he accepted the doctrine of the Brethren in full, and stood in its defense for twenty-four years.

WHETHER you write the Brethren Publishing House, or the General Missionary and Tract Committee at this place, always give your County, as well as your post office and State. The County is needful on account of the large amount of mail matter handled here at Elgin, and the desire to get letters to their destination as early as possible. We need your County for our use.

BRO. J. G. ROYER, of Mt. Morris, Ill., writes us that he had a very pleasant sojourn with the members at Burnettsville, Ind., where he held a Bible Term during the Holidays. He was accompanied by his wife. It was here that he located in 1871, and was elected to the ministry the next year. A visit to the scenes of his early struggles in life seems to have been an inspiration to him.

BRO. S. BOCK, of Dayton, Ohio, stopped with us last week, on his way out to Nampa, Idaho, where he seems to be much interested. He takes great pleasure in showing some fine samples of apples, prunes, potatoes and grains grown in that part of the West. He says that there is a little band of earnest members in that vicinity, who meet regularly, having Bro. Caleb Fogle for their elder. Bro. Fogle's health has improved much since he located at Nampa. There are two other ministers, and regular services are held at different points. The outlook for other congregations in that part of the State appears to be good.

SOME of our contributors will persist in weaving death notices in with the church news they send. They will please not do this. We have a department for death notices, and that is where they should appear, but they must be written separate and apart from all other business. The church news should be on one sheet and the obituaries on another. Matter for the business department should also be on a separate sheet, and the name and address of the writer signed to each of them.

ONE of our correspondents thinks that a God-sent missionary is not on a pleasure excursion, when he goes out to preach the Gospel, and therefore should concern himself more about souls than about the best of accommodations.

THE Standard Sunday School Commentary for 1900 is on our desk. It is neatly printed on good paper, well illustrated, substantially bound in cloth and contains 400 pages. The work is published by the Standard Publishing Co., Cincinnati, Ohio, but may be ordered from the MESSENGER Office. Price, in good binding, one dollar. Sixty cents for the limp cloth. The comments are both clear and forcible. The doctrine, as a rule, is in keeping with the understanding the Brethren have of the New Testament. Nor do the authors of this commentary attempt to evade doctrine, as is the case with so many publications of the kind. The geographical notes constitute a leading feature of the work. They are prepared by Prof. J. W. McGarvey, who visited Palestine some years ago.

THE NEW YEAR.

WITH pleasure we greet our readers with the initial issue of another volume of the MESSENGER. We enter upon the work of another year, not knowing what is in store for us. The beginning seems hopeful, and the rest is known to the Lord, for he can see the end from the beginning. Then we need not be over-anxious concerning the future, if we only make a wise use of the present. We have no special promise to make regarding the MESSENGER for 1900. Our people know what the paper has done in the past, and from this they can form their own conclusions regarding the future. The paper is set for the defense of the Gospel, and if we can in the future present the sacred truths more clearly and more forcibly than has been done in the past, we shall certainly do so, for we are here to do our very best for the cause of Christ on earth. There are some things, however, to which we wish to call special attention.

We wish to urge upon our people the necessity of laboring for a greater degree of holiness in themselves and others. We need to cultivate a higher and a more intense order of spirituality, that we may worship God in the Spirit as well as in the truth. It is altogether probable that we have magnified the adherence to the truth more than we have impressed upon the people the importance of putting spirit into our work. It is the proper blending of the spirit and truth worship that is so pleasing to God. The mere fact that we give more attention to the outward requirements of the Gospel than any other Christian body may induce others to think that we are neglecting the spirit; hence the importance of the Brethren putting all possible stress on the spirit, both in their preaching as well as in their deportment.

Then there is a life that is higher than mere outward forms. We do not mean independent of the ordinances, but a life that takes in the ordinances, and then adds all the Christian graces set forth in the New Testament. It is a life that places emphasis on prayer, honesty, truthfulness and purity, a life that drinks in the good at every pore, and discards the evil of whatever character. It is a life that rises above the evil allurements of this world, and seeks daily communion with God. It is a life that encourages a separation from the world and seeks only that which is pleasing to the Lord. This is the life that was characteristic of our ancient brethren, a characteristic which we fear is being lost. It is like the losing of first love, or becoming so worldly-minded that the duties of Christianity become neglected. We urge that during the present year we give attention to this phase of Christianity in our living as well as in our writing and our life.

The tendency upon the part of some to depart from the time-honored Gospel principles handed down to us by the devout representatives of the Fraternity, needs more than ordinary attention. The design of the Master was that the church should be kept unspotted from the world, that the members should be transformed from the world, and not fall in with the hurtful and foolish fashions of the age. We need not tell our readers that there is a disposition to depart from this fundamental principle of holiness. One has only to look around to be fully convinced of the fact. In view of this condition it is but proper that we should urge upon all our members the importance of a united and an intelligent effort to teach and carry out the doctrine of plainness and simplicity more thoroughly than we have been doing. If to the attainment of the higher life, we add the Gospel element of plainness in our attire, we will soon be regarded as creditable living epistles known and read of all men.

We also call attention to the urgent necessity of more home missionary work. We have not done too much in the foreign fields, but unquestionably we have done too little at home. Where we now have one district evangelist, devoting all his time to work in new fields we ought to have at least ten, and each evangelist ought to build up and equip one or two churches every year. At the present time our number in the United States is less than one hundred thousand. This is far too small for a religious body with the resources at command controlled by our people. Here is a work for all of our District Boards as well as for every preacher, elder and private member. The unconverted are right at our door, and if we have the Gospel it becomes our duty to carry it to them. Let us make the year 1900 memorable for aggressive home missionary movements. We can do this by placing more good workers in the different fields. Then we want to make a wise and wide use of papers and tracts.

As the months go by the MESSENGER will do its utmost to inspire our members along these and other needful lines, believing that the time is here for our people to become far more aggressive than they have been any time in the past. We have the whole Gospel, and let us not hesitate to preach it. A wider circulation of the MESSENGER both in the church and out of it will prove of immense value in carrying forward this work. And now, trusting that we may have the united support and prayers of all the members of the Brethren church, we enter upon the labors of another year, feeling that God has something good in store for all the faithful, and that if we will serve him as we should, he will crown our feeble yet earnest efforts with marked success.

LOVE ONE ANOTHER.

ONE of our real earnest brethren writes: "I love you, and I would be glad if you would love me. 'God is love.'" We look upon his communication as a Christian love letter, for it is full of love. It not only gives out love, but it yearns for love in return. And this is God-like. Our Maker not only loves us, but he wants our love in return, and is entitled to it. Jesus loves us. We often sing, "Jesus loves me." He loved us so well that he gave his life for us. And so great was the love of God towards rebellious man that he consented to give his only begotten Son for the redemption of the race.

And now, since God and Christ have done so much for us, and since they love us, most assuredly should we love and reverence them in return. Then, if we love the Lord Jesus Christ, we will obey him. We will search the New Testament to learn his will towards us, and will most cheerfully comply with all of his requirements. This we will do, not only in

truth, but in spirit also. It is such that God seeks to worship him. Love is the turning point in the Christian's life. If we love the Lord as we should we will obey him as we ought. Where the love is up to the proper standard the obedience will be found on the same plane.

God is love, and we should be like him. He loves us, and if we are truly Christians we will love him. Not only so, but Christians should love each other. They are told by both Christ and the apostles to love one another. "By this shall all men know that ye are my disciples, if ye have love one for another," says the Master. Loving one another settles the question of our relation to Jesus. If we do not love one another we are none of his. Destroy love between brethren and the relation to Christ is severed. Love is the divine matrimonial bond that unites Christ and the church. It is more than this. It is the bond that so unites the members as to prepare them to become the bride, the Lamb's wife. Sever this bond, or any part of it, and the church ceases to be the body of Christ.

Then, how important it is that we love one another! We can say to our brother we love him, and all of us ought to be able to say that much concerning every member belonging to the mystical body of Christ.

Not only ought we to love one another, but we should have that love so strongly developed that we cannot help manifesting it in our intercourse with one another. We want to be able to say that we love all the brethren. In far too many instances there is an absence of this characteristic, much to the detriment of the cause of Christianity. As a people let us learn to cultivate more love for one another. Love is a principle that can be cultivated, and is worthy of every attention that we may be able to give it.

LIVING IN PEACE

ONE of our brethren says Luke 2:14 is a mystery to him. It reads, "Glory to God in the highest, and on earth peace, good will toward men." He reads this, and then thinks of the quarreling, backbiting and evil talking even among members. He says this text has lost its power, or else the churches have lost their first love. The text has not lost its power in the mind of God, but there are some professed Christians who have not only lost their first love, but all the love for God and humanity they ever had. When church members are continually quarreling among themselves, it is quite evident that they are not under the influence of the Holy Ghost, but under the influence of the Prince of Darkness.

There is probably nothing that pleases the devil more than to work up a great trouble among church members, and then get them to speak evil one of another. And members who do these things ought to know that they are for the time under the influence of the wrong spirit, and that their only remedy is to repent and do their first works over. God never intended that his people should spend their time backbiting, and speaking evil of each other. They are members of one and the same family, and so long as they continue to renounce Satan and his pernicious ways there is no reason why they should not live in peace. One thing is certain, if they cannot get along peaceably in this world they will have no chance of testing their ability to live harmoniously in the land that is to be presided over by the Prince of Peace.

For members to live in peace with one another is one of the conditions of salvation in heaven. It is just as essential to a life of holiness as prayer, or any other duty enjoined upon the followers of Christ. Let no one deceive himself with the

thought that he can spend a whole lifetime here below on bad terms with his brethren and sisters, and then be permitted to fold his arms in peace in the Paradise of God. There is a Paradise of God where troubles shall never enter, for the gates are closed against those who do not make at least a reasonable effort to live in peace with those who belong to the household of faith.

JESUS OR THE LODGE.

NOR long since a minister was called to visit a young man of twenty-two who was suffering from the ravages of consumption. He was much reduced in body and it was apparent to those who saw him that his days in this world were numbered. He was a member of a lodge and his associates were looking after his temporal wants. He greeted the minister warmly, and after a short time spent in conversation he said:

"Are there not enough present to engage in singing?"

"Yes!" was the reply, "and we will also pray with and for you if you so desire."

A hymn was sung, and while singing the second, "Come, thou fount of every blessing," with the beautiful chorus, "We will walk through the streets of the city," just when the singers were repeating the words,

"Here's my heart, Lord, take and seal it,
Seal it for thy courts above,"

the young man rose from his chair and said, "Oh, let us pray! let us pray!" and falling down upon his knees he buried his face in the cushion on which he had been sitting. It was the outcry of a burdened heart longing for the peace which Jesus brought into the world, and in that outpouring of the soul to God the poor man's cry was heard and the peace which passeth all understanding came into his heart. After prayer the anxious mother said: "Bodies named are the largest. It will be a great blessing to you and to me, if you are weak." "No, mother," was the reply, "I feel too good!" He then walked into another room and asked his sister to accept Christ and go with him to be baptized. Some said to him, "It is very cold and you are weak, you had better not."

But he said, "I want to be baptized at once, even if I die in the water." He was carried to the water, the ice removed and in that same hour he received Christian baptism.

The brother who administered the rite said to him: "Brother Ira, I have seen hundreds baptized, but never saw one baptized more easily than you."

"The Spirit of the Lord was with and sustained me," was the reply.

The baptism took place on Tuesday and on the following Friday evening a love feast was held in the home of the young brother. After the Communion he said: "Oh, now I want to go home; come, Lord, and take me. I want all my brothers and sisters to meet me in heaven." He was told to wait patiently the Lord's time, and then he could go home to rest. On Sunday evening he called for the brethren to anoint him with oil in the name of the Lord, and at six o'clock the next morning he fell asleep in Jesus.

Ira realized how little an earthly organization can help one when he is called upon to face death. His associates could minister to the wants of his emaciated body, but could do nothing for the poor, sin-sick soul. Then he called upon the Lord and he heard the cry of his wandering child, as he does the cry of every penitent soul, and the Lord washed him and made him whiter than snow.

Choose ye this day between Jesus and the Lodge. When your feet are slipping over the brink only Jesus can stand by and help you. Accept him now and he will be with you then.

D. L. M.

THE WITHERED FIG TREE.

We suppose there is no other act recorded in the life of Christ that has been the subject for so much thought to the mind of the common reader as this miracle which Christ performed on this fig tree. It seems to be out of harmony with all of the other miracles performed, as it is destructive in its character, and as such, stands alone. Our sympathies go out for the tree, especially when we read "that it was not yet the time of figs." And then, too, we think, in connection with it, of the barren fig tree. Though it had been barren for years, yet he said, "Spare the tree, dig about it and dung it." Not only give it another chance to bear, but help it to do so.

The question naturally arises, Why so forbearing towards the one and so exacting towards the other? What did the one tree do that the other did not? The trouble is we read the narratives away from their settings. It was intended as an object lesson and was clearly understood by those for whom the lesson was intended. The Bible language is a language that belongs to a Bible country and its character, growth, customs and habits must interpret its language. Such language cannot be lifted from its settings, laid down in a country of different climate, different growth and different peoples, and different language and habits, and interpreted by these different settings. And there is nothing that we should be more grateful for than the fact that the Lord has placed his foot squarely down on the land of Bible history and stayed the tramp of change and progress, thus perpetuating to the world the key to the interpretation of his blessed Word.

But you may ask, What has this to do with the withered fig tree? In order that we may be able to understand the lesson here taught we must know the fig tree's law of growth and fruit bearing. We must know that the leaves and fruit appear together and disappear together. As soon as the leaves begin to bud the figs begin to form. At the end of the summer some of the figs may remain longer than the leaves around them at the tips of the branches, but the appearance of leaves is always a guarantee of fruit. This tree standing by the way-side between Bethany and Jerusalem, though it was not the regular time for ripe fruit, by its leaves said it had fruit. The sign of figs was fairly out, but the fruit was not there. Hence the deception. It gave a sign without a substance. It was false to its own nature and was justly condemned—not because it did not bear fruit, but because it bore that which said it had the fruit. If the tree had been without the leaves the fruit would not have been expected, and as a result would have escaped the curse. And this was the cause of the condemnation of the Scribes and the Pharisees. They had the leaves of righteousness. Their beards and garments were all right, and so were their words; but they had no figs—their hearts were far from the Lord, full of envy and bitterness. And Christ to show his attitude against such deception and hypocrisy gave this object lesson. It was most full and expressive.

The thought is this: If it was not the regular time for fruitage, neither was it the time for the leaves. This fact, which at first seems to excuse the tree, was what really led to its condemnation. To have been consistent with its own law of life the fruit should have been there because of the presence of leaves. Hence, to curse the tree because of the deception which it bore on its face was a striking lesson to these scribes and Pharisees, and they could not fail to understand it because they understood the nature of the fig tree and the manner of its bearing. And while the Lord bears with, pities, and has patience with the sinner who makes no pretensions to show either leaves or fruit, he hates the hypocrite even unto cursing.

And while this was an apt and powerful object lesson to them, it should be a strong warning to us. How many of us who, by our put-on appearance, say, "Come and eat," and yet our lives and souls are as empty of fruit—right doing—as this fig tree was of figs. We advertise largely, but our storehouses are empty and disappointing—leaves only.

We partly learned the force of this lesson as we took our noon-day lunch under a fig tree just north of the Sea of Galilee. And all along our journey we were wonderfully impressed by the landmarks of the Bible story which continue to stand as the best interpreters of God's Word.

H. B. B.

THE RESURRECTION.

We like what the editor of the *Evangelist* has to say concerning the discussion of the resurrection question in the Baptist Congress, in Pittsburg, last November:

The weight of the argument, however, seemed to favor the resurrection of the body. Prof. Ten Broeke, of McMaster University, Toronto, thinks that the Scriptures teach that "there is a future existence with some form of physical organism adapted to the needs of that life, and given according to the will of God," and this thought seemed to be that of the congress. One so seldom hears a sermon, address or paper on that subject in these days that it almost sounds strange to our ears. It almost makes one wonder whether the world is going forward or backward. The resurrection was one of the great themes by which the apostles stirred up whole cities, and it is still a fundamental doctrine of the Christian religion; and if more of the great themes of the Gospel were more frequently and urgently presented from the pulpits of the land to-day there would be less complaint about empty pews and few conversions.

WASHINGTON AS A MASON.

The *Christian Evangelist* thinks that the Masons have not much ground for boasting of Washington as a Freemason. Speaking of the preparations of the Masonic fraternity to make the centennial anniversary of the death of Washington the occasion for great demonstration, on the ground that he was a Mason, the *Evangelist* says:

Those who are religiously opposed to the Masonic fraternity are making some strong objections to this procedure on the ground that Washington was never the master of a lodge and had not even been in a lodge more than twice for thirty years prior to his death. In objection to that day being monopolized by the Masonic fraternity the *Christian Cynosure* has published several documents, including a letter from Gen. Washington himself, to show that he was a Mason in his early days, but had ceased to attend the lodge in 1768 and never again took much interest in those matters, and in the light of these documents we do not see that Masons have much ground for boasting in Gen. Washington's Freemasonry.

THE GISH FUND BOOKS.

I SEE many notices of good books free to ministers. I think the deacons should have the same chance, in this respect, as the ministers. The good Lord knows that there is not one out of ten posted as he should be. Why not give the deacons a chance?—J. J. W.

Our correspondent will please bear in mind that the books sent free to ministers are paid for by the Gish Fund. This fund was created by will, and is valued at about \$50,000,—probably a little more. In this will it is stated that books suited to the use of our ministers may be furnished free, or at greatly reduced rates. Deacons are not mentioned in the will, and for that reason they cannot be included.

It is also provided that the money must be loaned, and only the interest used. The execution of the will is in the hands of the General Missionary Committee, and this Committee has appointed a committee of three to select the books that are to be sent out. It is a matter over which the Publishing House has no control whatever. It simply sends out the books selected by the committee. Nor has the General Missionary Committee any right to change the will so as to have the provisions apply to deacons. The purpose of the will must be

carried out strictly, and this limits the sending of books free to ministers.

At his death Bro. James R. Gish left considerable property, and a certain amount of it, by his earnest wife, was set apart for the purpose of constituting the Gish Fund, to be employed in the manner stated above, and it is to be hoped that the purpose of this will may never be disregarded in any particular, and that our ministers, may from time to time receive such books as will prove helpful to them in their work. The object of the fund is a noble one, and eternity alone will reveal the good that is likely to result therefrom.

BIBLE LAND TALKS.

THOSE who listen to Bro. Miller's Bible Land talks are always favorably impressed with the facts he presents in proof of the authenticity of the Bible. His repeated visits to the old world have enabled him to collect a vast amount of information in support of the truthfulness of the Sacred Record, and this he takes pleasure in presenting wherever he delivers his talks. The numerous incidents he relates, along with the customs of the people, and what may yet be seen in the Bible Lands, enable him to drive some truths home with force. These talks are doing good, not only among the members of the church, but among some who heretofore have placed very little confidence in the Bible. A gentleman who heard some of these talks writes Bro. Miller a letter, which we give below:

Dear Friend and Brother:—I take this opportunity of writing you, to let you know some of the good results of your lectures on your travels through the Bible Lands. I heard you several years ago at the church north of Milford, Ind., and at the Berkey church, southeast of Goshen. I always doubted some passages of Scripture, until the first time I heard you talk on your travels. Right here I want to say, you have done more than any other preacher toward turning me from sin, and setting my face Zionward. I shall always remember you as one who has done my soul good. I think of you often, and hope I shall meet you again, if not in this world, may we meet in heaven. I believe your lectures on your travels in the Holy Lands have been the means of bringing many souls to Christ.—Sydnor J. Self.

THE DENOMINATION AND TRINE IMMERSION.

MOST well-read people are probably aware of the fact that fully nine-tenths of those who are immersed in the Old World receive the trine immersion. Even when sprinkling and pouring are employed the water is applied three times. It is only here on the Western Continent that single immersion predominates among denominations that use immersion exclusively. The Brethren and a few others practice trine immersion only, but as compared with others in America, they are greatly in the minority. Still most of the denominations will now and then, through their duly authorized ministers, administer the threefold immersion. It is suggested that we collect the facts concerning the instances where the denominations have administered trine immersion, and make a careful record of the same for future reference and use. Those having a personal knowledge of such instances will please write out what they know about them, and send the same to us. Let those who write give such information only as they know to be absolutely correct, and let this information be kept separate from all other business.

WE are now mailing the second edition of the "Doctrine of the Brethren Defended," and are also prepared to fill other orders. When the book was again placed on the market, a few months ago, it did not occur to us that there would be such a demand for it. It is a splendid work, and well deserves a wide circulation. Price, 75 cents. Free to ministers of the Brethren church, who want it for their own use, on the receipt of the postage, ten cents.

General Missionary

...AND...

Tract Department.

COMMITTEE.

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A NEW YEAR GREETING.

No matter what has been the record of the past year, it cannot be changed. A new year confronts every one, and the question arises, "What shall be the year's endeavor for the Lord?" The church in the past has made commendable progress in the mission work of the church. The new fields of Switzerland and France, the progress in India as well as in different parts of the United States during 1899 should spur every one to still greater effort for the new year.

What is in store for the church for 1900 depends largely, if not wholly, on the efforts she makes for the Lord. The Father stands ready to be proved that he will pour out greater blessings than she is able to contain, if she will but trust him and give what properly belongs to him. Shall he be proved more fully this year?

Then there are our workers in India, in different parts of Europe, Asia Minor and in America. Many of them are away from home and loved ones; all of them must stand alone, as compared with workers in the home church. Shall not the prayers for these workers be more fervent and constant than heretofore?

And how about personal effort? Past neglect there has been. Let 1900 redeem some at least, and enable every one to do his best, wherever he is. Not a bad motto for the new year is, "Do all the good you can, in all the ways you can, to all the people you can."

Then there is denying one's self. The past may be marked with too much of gratifying self. It is always expensive, either to self or some one else. Let the god of selfishness be abandoned more fully, and the greater service for others be rendered instead, then better lives will be experienced and greater good done.

While 1899 made decided steps forward, let 1900 close with still greater achievements for the Lord's cause.

G. B. R.

A certain missionary's wife received some money from a visiting minister. She had places many where she could have used the money. But pondering over the gift she concluded to make it the foundation for a Young People's Meeting for the support of an orphan in India. And that mission point will be able through the blessing of God to care for an orphan. The lesson for others is apparent.

A sister sends money for the Washington meetinghouse, saying, "In case they have enough money for the Washington house, take it for the India sufferers." There is not near enough for the Washington house yet. Though the Building Committee has gone ahead with the building it has banked on the earnestness and devotion of the church for the cause in Washington. Shall its check be dishonored?

A sister from one of the Western States, aged fifty, and her husband, fifty-seven, sends a donation to the famine work in India and says: "I think we can sympathize with poor, starving India, as we have had trials and hardships in the West. For three years we had to be helped and our much loved brother, G. E. Studebaker, came to our relief twice and fed us on daily bread and then the Bread of Life. That was the first sermon I heard from a Dunker preacher for over thirty years, and the first my husband ever heard. We have lost our earthly home, but we feel we have a heavenly home. Brethren and sisters, pray at times for the brethren and sisters in India and their families."

A darling daughter came to the home of a fond father and mother, brightened it for two years and five months and then went to the home above. In her short life she had saved her pennies. What for? The mother studied over it and she thought the best she could do would be to give it to the India Famine Fund. While she sleeps peacefully beneath the sod, may the money be the means of saving some one from starvation and lead him to Christ.

A LIBERAL RESPONSE.

NEVER, in the history of the Brethren church, was there such a unanimous and hearty response to a call for help, as the response made for the India sufferers and the end is not yet. Barely six weeks passed by until over \$12,000 was cast into the treasury. This liberal giving would fill any one with praise to God and enthusiasm in the work, were there nothing else connected with it.

But the office had the

Rare Privilege

of reading the many earnest wishes and prayers and noble sentiments which accompanied the gifts, all of which intensified the giving greatly. Since the "prayer of a righteous man availeth much" what, oh, what, must have been the effect with the united and fervent prayers in behalf of India during these past weeks! And while it is early to look for the harvest, surely every one can trust the Lord of the harvest that he will gather in from this rich sowing "such as should be saved."

This is a

Noble Foundation Work

for preaching the Gospel. These little ones in India on whom the charity and prayers of a consecrated church have been poured will not forget him who sends the "rice" when he withholds the rains. And has this not all been for a purpose? Has not God hidden, behind all this distress, an onward step to lead souls to Christ? Who knows the purpose of the Divine Mind? Yet everyone may be assured that if this liberal giving shall be followed with the faithful preaching of the Word, which is able to save the soul from death, that whatever is the purpose of the famine, good will come from it.

And there is

The Reflex Action

upon the church. She, with the kind help of her friends, has raised between \$3,000 and \$4,000 more for this indirect mission work than was raised all last year by donations for World-wide Missions. This shows a marked liberality, indeed, and upon her will fall a blessing in the same measure.

Who is Sorry He Gave?

Who would take back if he could get it, the amount given, or would only give half as much? Not one. Yea, verily, are there not many, who, if they had the opportunity, would have doubled the amount they gave? Why? Because they have tasted the sweetness of giving to help others, and the peace of soul and growth in grace that comes thereby.

But now that

Many Have Given

let not the fervent prayers stop for India. These prayers are needed daily to carry the gifts properly to the proper ones, and there, through its influence, lead them to the light.

G. B. R.

Financial Reports.

Mission Receipts from Dec. 19 to Dec. 27, 1899.

WORLD-WIDE MISSIONS.

{Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments not otherwise designated, will be acknowledged under this fund.

Previously reported, \$ 9,756 56
OHIO.—A sister, Montpelier, \$4; Cardington, 50 cents; Abington Miller, DeGraff, \$1.80; John Dupler, Zionsville, \$1.20; Mary Ockerman, Highland, \$6; Sam'l and Lucinda Bame, Williamstown, \$5; O. E. Frank, Pleasant Home, \$1.50; Abe Basore, Trotwood, \$1; Hattie S. Vinson, Lima, \$2; John O. Warner, Centre, \$1.20; N. H. and Barbara Newcomer, Bryan, \$1; Catherine A. Hoffman, Fairhope, \$5; Joseph Kaylor, Bellefontaine, \$1.20; Joseph Bosler, St. Louisville, \$5; Joseph and Nancy Kaylor, Bellefontaine, \$10; Lydia Bosler, Louisville, 50 cents; Elias and Maria Gerber, Canton, \$5; Mary Ann Schroyer, Oberlin, \$5; total, \$ 9,790 90

IOWA.—Levi Miller, Frederickburg, \$2.50; Geo. Mason, Greene, \$3; Susan Wise, Dallas Center, \$1.20; G. A. and E. S. Moore, Iwester, \$10; C. Z. Reitz, Maxwell, \$2.50; W. W. Folger, Osceola, \$1.20; Henry Bonney, North Virginia, \$1.20; H. O. Adams, Frederickburg, \$3; Ephraim Lichty, Waterloo, \$3; S. F. Nussander, South English, \$3; Daniel Fry, Garrison, \$3; total, \$ 62 60
ILL.—Flora Brinkerhoff, Rockford, \$1; Hartford City, S. S., \$2.77; John and Catherine Blockenstaf, Cerrigord, \$4; A. M. and Susie Flory, Mt. Morris, \$3; Sarilda J. Gates, Girard, \$2.50; D. E. Eshelman, Ipava, \$1; A. Shively, Cerrigord, \$5; Javan and E. N. Gibson, Girard, \$2.25; D. C. McGonigle, Kasbeer, \$7.50; H. Suel, Girard, \$5; Wm. E. Trostle, Stratford, \$1.20; a member, Mt. Morris, \$10; total, \$ 49 12
IND.—Elizabeth Fisher, Mesquite, \$1; E. P. and Anna Pelley, Graham, \$10; W. K. Simmons, and Union City, \$1.50; Manly H. Deeter, Milford, \$1.50; Christ. Stouder, Nappanee, \$5; Sam'l C. Neff, Nappanee, \$1.25; A. C. Kindig, Elkhart, \$3; Henry C. Shultz, Mulvieve, \$1.20; J. B. and Chloe Neff, Milford, \$5; M. M. Sherrick, North Manchester, \$4.80; D. S. Hale, Bourbon, \$6; Mary A. Lammend, North Liberty, \$2.50; total, \$ 11 49
PA.—J. A. Moser, Uniontown, \$1.75; Anna E. Miller, Woodbury, \$5; J. B. Miller, Woodbury, \$1.20; marriage notice, A. B. Christner, 50 cents; total, \$ 8 45
TENN.—Meadow Branch cong., \$ 10 00
MICH.—John Hoover, Sunfield, \$ 5 00
KANS.—T. N. Beckner, Conway Springs, \$13; H. W. Bullin, Oberlin, \$2.40; total, \$ 2 53
VA.—Marriage notice, W. H. Miller, 50 cents; James R. Shipman, Bridgewater, \$1.50; total, \$ 2 00
N. DAK.—Marriage notice, A. Nether, 50 cents; J. A. Weaver, Bowbells, \$1.20; total, \$ 1 70
OKLA.—Mount Hope cong., \$ 1 25
W. VA.—Peter Bliser, Hardsville, \$ 1 20
KY.—A brother and sister, Constance, \$ 1 00
MD.—Marriage notice, Chas. D. Bousack, \$ 50
Total for year beginning April, 1899, \$10,026 25

WASHINGTON MEETINGHOUSE.

{A house in Washington is greatly needed in order that the church there may do more effective work and have the advantage of a permanent house. More funds to finish the house are needed.

Previously reported, \$2,838 25
IOWA.—Ivester S. S., \$ 5 00
PA.—Altoona cong., \$ 5 00
ILL.—Flora Brinkerhoff, Rockford, \$ 1 00
Total for year beginning April, 1899, \$2,850 53

INDIA ORPHANAGE.

Previously reported, \$412 64
KANS.—Collected from eighteen children near Hope, by Mrs. Mary E. Shatto, \$2.87; Mrs. E. E. R. by those who paid, \$ 1 00
PA.—Ed. L. L. S. S. class of South Keokuk, \$ 5 00
IOWA.—Primary S. S. class of South Keokuk cong., \$ 5 00
Total for year beginning April, 1899, \$422 64

INDIA HOME.

Previously reported, \$998 50
KANS.—Mrs. E. R. Riddleberger, Rydal, \$ 1 00
Total for year beginning April, 1899, \$999 50

INDIA FAMINE FUND.

{Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a great famine is upon the unfortunate of that beleaguered land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there today. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.

Previously reported, \$11,479 46
PA.—Lizzie Ankney, Elderton, \$2; a sister, Springfield, \$1; Mrs. Lydia Nelson, Columbia, \$1; Mrs. Margaret Calhoun, Everett, \$3.20; Sarah Musselman's class of eight, Paint S. S., \$5.37; collected by J. B. Miller, New Paris, \$9.61; Kimmel cong., \$10.25; Indian Creek cong., \$4.22; Beachdale church, Berlin cong., \$1.44; Marsh Creek cong., \$6.68; Walnut Grove S. S., \$13.50; Sadie L. Strazbaugh, York, \$1; Farmer's Grove cong., \$5; Harmonyville cong., \$5.50; I. F. Price, Waynesboro, \$10; C. L. Morris, Waynesboro, \$5; White Oak cong., \$5.25; Spring Creek cong., \$15.75; First Brethren cong., Philadelphia, \$32; Epworth League, Markleysburg, \$1.75; total, \$ 512 14
IOWA.—Spring Creek cong., and S. S., \$14.64; Middle cong., \$2.52; Kingsley cong., \$31.49; Anna Haines, Cushing, \$2.40; Brother and Sister Buck, Spirit Lake, \$1.50; Mary and Sister Buck, Spirit Lake, \$2.50; Laurens Weimer's S. S. class, Brookline, \$2.50; Laurens Weimer's S. S. class, \$6.40; Sister Mathias, Elkhart, \$1; forwarded by J. D. Coffman, South Eng., \$5; Lydia Ommen, Glendora, \$2; total, \$ 78 31
OHIO.—Amos Stoner, Avilon, 50 cents; Pleasant Hill cong., \$5.05; East Dayton cong., \$2.14; Sisters' Aid Society, East Dayton cong., \$5; Ashland cong., \$23.20; total, \$ 60 89
ILL.—Inter. S. S. class of La Motte cong., \$1.07; R. A. Forney, Hudson, \$5; D. C. McGonigle, Kasbeer, \$1; Primary Dept. Mt. Morgan S. S., \$6.12; Primary Dept. Lanark S. S., \$2; total, \$ 20 10
CAL.—Inglewood cong., \$ 24 74
KANSAS.—Eld. E. Eby, Booth, \$5; Brazilton cong., and S. S., \$5; Sisters' Aid Society, Sabetha, \$6; Laura A. Simmons, Seward, 50 cents; J. C. Peterson, McPherson, \$5; total, \$ 21 51
IND.—Roanoke cong., \$ 20 23
LA.—Joan E. and Salome A. Bowers, Franktown, \$4; D. F. Eby, Westfield, \$1.50; collected by Knuch J. Fly, Wauka, 42 cents; Yellow Creek S. S., \$4.50; Yellow River S. S., \$1.43; the children's Christmas Treat, Flora, \$5.72; total, \$ 78 71

NEBR.—Muddy Valley cong., \$4.25; Wm. and Lizzie Dellanback, DuBois, \$5; Elma Dellanback, DuBois, \$1; Eld. A. Berkeybille, DuBois, \$1; H. H. and Amanda Ross, Rockford, \$5; Mrs. Belle Larsen, Belvidere, \$1; total, \$ 17 25
MICH.—John Hoover, Sunfield, \$5; eight little girls' investment, Campbell, \$9.28; total, \$ 14 87
OREGON.—Mahawk Valley cong., \$4.75; J. P. Linville, Newburg, \$3; total, \$ 11 75
OKLA.—T. Mound Valley cong., \$4.75; Jennie Aaron, Eunice Diller, Doran, \$2.50; Mr. and Mrs. E. L. Lawver, Omega, \$3.50; total, \$ 10 75
MO.—Sarah Limerman, Wentworth, 50 cents; Warrensburg cong., \$4.75; Mary M. Cox, Sweet Spring, 25 cents; total, \$ 10 50
W. VA.—Allegheny cong., \$5.66; M. C. Cigan, Grove, \$1.91; Nan A. Breakiron, Palestine, \$2.50; total, \$ 10 17
N. C.—Mill Creek cong., \$ 6 75
VA.—Newport cong., \$4; Wm. Malloy, Cartersville, \$1; Martha and Emma Southall, Cartersville, 25 cents; W. H. Johnson, 25 cents; total, \$ 5 50
N. DAK.—C. F. Hylton, New Rockford, \$1; Samuel Sage, New Rockford, 26 cents; Frank Bunias, Cando, \$1; total, \$ 2 26
TENN.—A friend, Bella, \$ 2 00
MINN.—D. H. Keller's school, Worthington, \$ 1 50
S. DAK.—A sister, Putney, \$ 1 00
MD.—Geo. F. Bowers and wife, Harney, \$1; Jos. M. Grim, Dargan, 25 cents; B. M. Harper, 10 cents; J. Johnson, Union Bridge, 50 cents; total, \$ 1 85
Total to date, \$11,337 98

CORRECTIONS.

In Report ending Dec. 5, under KANSAS, "Church near Kong, \$28," should be credited to Scott Valley cong.
In Report, page 768, "Brethren near New Rockford, N. D.," should have been, J. M. Deeter and family \$1; Ellen Sheldon, \$1.
In Report ending Dec. 10, "Pleasant View cong., \$7," should be, one class of Pleasant View S. S., \$7.
Also, "Greenland cong., Va., \$5," should be Greenland cong., W. Va., \$5.
NOTE.—In Report appearing on last page of Dec. 16 issue, one page of manuscript belonging to Ohio inadvertently was placed under Pennsylvania. To clear up all errors the receipts from these two States are herewith published correctly.

OHIO.—A sister, Highland, \$5; S. G. Lehner, Harmon, \$5; Sarah E. Brewer, Peebles, \$1; McClure S. S., \$10; Lower Wolf Creek S. S., \$1.60; collection at New Carlisle house of Donalds Creek cong., \$3.20; Wolf Creek cong., \$7.75; S. Shellhanger, Covington, \$1.51; Pine Creek cong., \$28.05; Oakland cong., \$23.25; D. G. Berkeybille's S. S. class, Swan Creek S. S., \$2.30; Swan Creek S. S., \$10; Lower Stillwater cong., \$13.75; Upper Twin Creek cong., \$3.30; Wooster cong., \$80; Maria Hoover, Weirsville, \$50; Goshen cong., Roseville, \$1; Owl Creek cong., \$22; Brethren and friends of Poplar Ridge cong., \$1.61; F. Nimschall cong., \$50; Allen Ackert, \$10.55; total, \$ 1,055 22

Previously reported, \$1,055 22
PA.—Ed. L. L. S. S. class of South Keokuk, \$ 5 00
IOWA.—Primary S. S. class of South Keokuk cong., \$ 5 00
Total for year beginning April, 1899, \$1,060 22
INDIA HOME.
Previously reported, \$998 50
KANS.—Mrs. E. R. Riddleberger, Rydal, \$ 1 00
Total for year beginning April, 1899, \$999 50
INDIA FAMINE FUND.
{Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a great famine is upon the unfortunate of that beleaguered land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there today. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.
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CAL.—Inglewood cong., \$ 24 74
KANSAS.—Eld. E. Eby, Booth, \$5; Brazilton cong., and S. S., \$5; Sisters' Aid Society, Sabetha, \$6; Laura A. Simmons, Seward, 50 cents; J. C. Peterson, McPherson, \$5; total, \$ 21 51
IND.—Roanoke cong., \$ 20 23
LA.—Joan E. and Salome A. Bowers, Franktown, \$4; D. F. Eby, Westfield, \$1.50; collected by Knuch J. Fly, Wauka, 42 cents; Yellow Creek S. S., \$4.50; Yellow River S. S., \$1.43; the children's Christmas Treat, Flora, \$5.72; total, \$ 78 71

GEN. MISSIONARY AND TRACT COM.

Our Prayer Meeting.

FOLLOWING THE GREAT TEACHER—John 12: 26.

For Week Ending Jan. 20.

1. In Faith. Heb. 12: 2.
2. In Love. Eph. 5: 1, 2.
3. In Holiness. 1 John 3: 3.
4. In Long-suffering. Heb. 12: 3.
5. In Forgiveness. Col. 3: 13; Eph. 4: 32.
6. In Suffering. 1 Pet. 2: 21.
7. In Unselfishness. Rom. 15: 2, 3.
8. In Humility. Philpp. 2: 5-8.
9. In Service. John 17: 18; Ps. 101: 6; John 14: 12.
10. In Whole Life. 1 John 2: 6.
11. In Obedience. John 8: 29; 21: 19, 22; Ps. 40: 7, 8; Heb. 5: 8; Matt. 7: 21.
12. In Sacrifice. Luke 14: 25-33; Matt. 4: 19; 22: 10; 34-39; Luke 9: 57-62.
13. In Rejection. Isa. 53: 3; John 1: 11; 17: 14; 15: 20.
14. In Honor. Philpp. 2: 9; John 17: 24; 2 Cor. 3: 18; Col. 3: 4; Rev. 7: 9-17. L. A. P.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

St. Francis.—We met in quarterly council Dec. 28, at 10 A. M. Bro. J. H. Neher presided. Considerable business came before the meeting, which was disposed of in love and union. We elected our church officers for the following year, and also reorganized our Sunday school for the next six months by electing the writer as superintendent and Bro. J. C. Osborn, assistant. We have recalled our regular appointments on the first and third Sunday nights, at this place, and also the appointment at the "Moon Lake" schoolhouse, on the third Sunday, as it would interfere with Eld. J. H. Neher's appointments in other fields of labor. Bro. W. D. Neher will locate in Forest City in the near future.—*D. L. Burns, Palestine, Ark., Dec. 29.*

CALIFORNIA.

Inglewood.—This evening we close our meetings at this place. Because of my own infirmities I was permitted to listen to brethren Thomas, Funk, Norcross, Overholzer, Brubaker and Moore. This was a rare privilege for me and one that I very much enjoyed. We had a very enjoyable feast last night. Thursday next we expect the Lord willing, to commence a series of meetings in the Covina congregation. I hope to be free from my cold soon.—*A. Hutchison, Dec. 27.*

IDAHO.

Nezperce.—Yesterday three precious souls came out on the Lord's side immediately after preaching services. It was encouraging to see them come forward. Others are counting the cost and seem almost persuaded. On Christmas, after services; three more made application. Four out of the six are heads of families.—*J. F. Edmister, Dec. 25.*

ILLINOIS.

Arnold's Grove.—Sunday evening, Dec. 24, we closed a three weeks' series of meetings at this place, conducted by the home minister, Bro. Calvin McNelly. The meetings were well attended, and we believe seed was sown into honest hearts. During the meetings one sister was received into the fold by baptism.—*W. H. Eisenbise, Dec. 26.*

Cerrogoro.—On Christmas morning we met for a children's meeting. Several of the Brethren gave short talks, and we all enjoyed some good songs by the children. A collection was taken, amounting to \$14.61. It was sent as a Christmas offering for the Washington, D. C., meetinghouse. On Thursday evening, Dec. 28, was the reorganization of the Benevolent Society of this congregation. New officers for the coming six months were elected. We wish to go onward doing good in the year to come. The total valuation of the last six months' work and goods sent out was \$48.98.—*Anna E. Bowman, Dec. 29.*

Cerrogoro.—The church met in quarterly council yesterday, Dec. 22. Bro. J. G. Royer was with us and gave us encouraging words. Brethren John Arnold and D. J. Blickenstaff were also present. All business was transacted very pleasantly. Several new business officers were elected and officers for Sunday school were confirmed. One letter of membership was granted. We expect another series of meetings or Bible school work within the near future. Bro. Royer gave us an excellent talk last evening which all enjoyed. Bro. Eli Leslie will preach for us to-night. Bro. Leslie and wife are here from Nevada, Mo.—*Anna E. Bowman, Dec. 23.*

Franklin Grove.—The first Bible school ever held in this congregation has just closed. Sister Flora E. Teague, of Mt. Morris College, offered us her services to conduct the school during the Holidays, which were gladly accepted. We know the systematic study of the Scriptures, even for this short period of time has resulted in much profit to those who were permitted to attend regularly, and we believe it will be the means of awakening a more general interest in their study in the future.—*D. B. Senger, Jan. 1.*

Hissong.—Dec. 20, elders J. H. Baker and J. H. Brubaker met the Kaskaskia church in council. By the approval of every member present, Bro. David T. Wagner was ordained to the full ministry. Last September brethren Herbert Wadlow, Richard Dooly and Thomas N. Sluder were elected to the deacon's office. We now have two active elders, one minister in the second degree and six deacons.—*Granville Nevinger, Dec. 29.*

Oak Grove.—Bro. Jonas Beck was with us last week and preached five sermons for us. His sermons were much appreciated.—*John D. Miller, Lewpoint, Ill., Dec. 30.*

Oakley.—To-day we convened in council. The work was disposed of in a Christian manner, and our meeting was a pleasant one. One letter of membership was read; also one letter granted. Superintendents were elected for our Sunday school.—Brethren D. D. Blickenstaff and S. Heckman. The church treasury was supplied to the amount of \$65.64. We decided to donate the GOSPEL MESSENGER to our poor members.—*Mattie E. Blickenstaff, Dec. 28.*

Okaw.—According to previous arrangements we held a special council Dec. 19, which resulted in electing Bro. S. G. Nickey to the ministry and Bro. John Wyne as deacon. Bro. Nickey was installed the same day and Bro. Wyne to-day. Bro. Heiv preached for us to-day. A collection was taken for missionary purposes.—*Nora S. Arnold, Lintner, Ill., Dec. 25.*

Shannon.—Bro. A. W. Ross is now conducting a singing class at our church, with an attendance of about twenty-five. Our Sunday school is well attended. We are sorry to lose

our superintendent, O. A. Fackler, as he has been engaged to teach school at Cedarville, Ill. Our church work is moving along very quietly, and the attendance is fairly good, so we feel to "thank God and take courage."—*D. Rowland, Dec. 26.*

INDIANA.

Bethel.—Bro. J. F. Spitzer preached two very able sermons at the Chapel last Sunday. The Brethren are having an excellent social meeting at Salem. Our next quarterly council will be the first Saturday in February.—*Chauncey J. Weybright, Milford, Ind., Dec. 26.*

Muncie.—In my report of our love feast at this place it was stated that L. W. Teeter was with us. It should have been L. L. Teeter. We have an "L. L." and an "L. W. Teeter" in our State District. Both are preachers. We had a pleasant Thanksgiving meeting. The church gave \$13, and the Sisters' Aid Society \$2, for the India sufferers. Our church council of Dec. 21 passed off pleasantly. Bro. Henry C. Brown was called to the deacon's office. He, with his wife, was duly installed. Elders Isaac E. Branson and J. W. Rarick were with us. Eld. D. P. Shively stopped with us on the evening of Dec. 29, and gave us an interesting talk on "Brotherly Love." We are looking forward to our series of meetings to be held in February, when Bro. Isaac Frantz will be with us. We extend an invitation to the adjoining churches. Come and be with us, and encourage us in our work for the Master here in the city.—*Geo. L. Studebaker, Dec. 30.*

Nappanee.—We met in council Dec. 28, at 7 P. M. We closed at 8:30 P. M., with a fair attendance. Everything passed off pleasantly. Our series of meetings will commence Jan. 14, conducted by our elder, J. C. Murray. Jan. 21 Bro. H. C. Early will be here to assist us.—*B. J. Miller, Dec. 29.*

Upper Fall Creek.—Our council was held last Saturday. On account of unfavorable weather many were not present, but it was one among the best meetings we ever had. Everything passed off about unanimously. We also had a Thanksgiving meeting. Three churches in our congregation gave \$17.84 for the benefit of the India sufferers. A sermon was preached by Bro. A. C. Snowberger. We had preaching on Sunday by Bro. Snowberger, and on Christmas Day by Bro. D. F. Hoover. Bro. Snowberger held a series of meetings at Bethel which lasted over two weeks. We had no accessions, but good attendance and interest. He was to begin a series of meetings at the Lower Fall Creek house, but, on account of diphtheria, had to give up the meetings for the present. The writer was chosen as corresponding secretary for one year.—*Florida J. E. Green, Middletown, Ind., Dec. 26.*

Walnut Level.—We just closed a short series of meetings, conducted by Bro. B. F. Honeyman, of Center, Ohio. He came to us on Saturday evening, Dec. 2, and stayed until Dec. 24. He preached the Word with power. The meetings closed with good attention and interest. God's children were built up in that most holy faith and others were almost persuaded to be Christians.—*Malinda S. Studebaker, Reiffsburg, Ind., Dec. 25.*

Yellow Creek.—Our series of meetings closed on Dec. 24. Bro. J. C. Murray, of Nappanee, Ind., preached for us. His sermons were not only rich in Gospel food to members, but full of earnest entreaty to those without a hope of future happiness. Three were made willing to accept eternal life as a safe guide in life's pilgrimage. A Bible meeting was held previous to each sermon, except on Sunday evening. Bro. Murray had made special preparations for teaching, which made the lessons instructive. Council meeting was held on Saturday before the close of meeting, at which time a choice for two deacons resulted in the selection of brethren Eli Garber and Josiah Miller.—*Irvin S. Burns, Box 104, Wakarusa, Ind., Dec. 29.*

IOWA.

Ames.—Bro. Percy Sutter, of Laurens, Iowa, was with us and preached four sermons in the Ames church, and also preached one sermon in Kelly. We are sorry he could not be with us any longer, as good seed was sown.—*Lizzie McColly, Dec. 24.*

Cedar Rapids.—Christmas afternoon quite a number assembled at the church, to listen to the children speak and sing about Jesus and his birth. Afterwards each child received a little gift in remembrance of the Great Gift we received 1900 years ago. We believe that in these exercises the children receive impressions they will never forget. Dec. 9, Bro. Daniel Deardorff, of Franklin Grove, gave us a pleasant visit, and preached two good sermons for us on Sunday. We appreciate these encouragements from visiting brethren and wish more would stop with us.—*Lizzie Emmer, 941 Mt. Vernon Avenue, Dec. 27.*

Farnhamville.—We met in council Dec. 16, with Eld. D. T. Dierdorff presiding. Letters were granted to Bro. J. E. Ikenberry and wife. The church now being without a ministering brother, we hope some one will settle here to help move the good work along. Eld. O. J. Beaver being with us held a good series of meetings, which resulted in four being baptized. Others were much impressed. We regretted very much to see the meetings close, for we believe much good could be done here.—*E. H. Ikenberry, Dec. 20.*

Garrison.—We convened in quarterly council Dec. 16. Considerable business was pleasantly disposed of. We elected our church officers for next year. We decided to hold our spring love feast June 9.—*Sadie Lehman, Dec. 30.*

Libertyville.—Our quarterly council was held Dec. 23, with a good representation. Bro. C. E. Wolf was advanced to the second degree of the ministry. Eld. Daniel Zook, of the Pleasant Hill church, assisted in the work. We had services

at the church Christmas Day. Eld. Abram Wolf delivered to us an interesting discourse on the birth of Christ.—*W. N. Glatfely, Dec. 26.*

Pleasant View.—Bro. M. W. Emmert, of Cedar Rapids, came here Dec. 9, and preached twelve interesting discourses. He also gave a talk to the Sunday school, at the Pleasant View church. One young soldier was willing to come out on the Lord's side, and was baptized. We met in quarterly council Dec. 23. All business before the meeting was transacted in a Christian-like spirit. On Christmas brethren J. Zuck and J. Keller gave interesting and appropriate talks to the children.—*Emma Knob, Dec. 26.*

KANSAS.

Burr Oak.—Bro. H. H. Sawyer, of Morrill, Kans., has just closed a two weeks' series of meetings for us. His labors were much appreciated. One came out on the Lord's side and was baptized. Bro. James Kinzie, of Ottawa, Kans., is with us this week, conducting a class in singing. Bro. Jacob Sloniker, of Arkansas, has lately moved to Burr Oak. We gladly welcome him and all others who come as pillars to the church, and lights to the world.—*Emma J. Modlin, Dec. 27.*

Cottonwood.—We met in council Dec. 16, with Bro. G. W. Weddle presiding. All business passed off pleasantly. Seven letters were received and one brother disowned.—*E. B. Sargent, Dec. 20.*

Pleasant View.—Last fall Samuel Lanon, and Elizabeth, his wife, an aged couple, were baptized here, and are now enjoying the spiritual blessings that come to those who unite with the church even in old age.—*Ida M. Henderson, Friend, Kans., Dec. 18.*

North Solomon.—We met in council Dec. 23. All business was transacted in two hours. Never, in the history of the church, did we have so pleasant a council.—*Philip Landis, Osborne, Kans., Dec. 25.*

North Solomon.—The home ministers are holding a series of meetings at the Pottsville schoolhouse, in the south part of our congregation. These meetings have been well attended, and the hand of the Lord is seemingly in the work. Two, husband and wife, have made their choice on the side of right, and were baptized yesterday, in the presence of a large concourse of people. The meetings are still going on and we believe many are counting the cost. We may report more when those meetings close.—*Philip Landis, Osborne, Kans., Dec. 26.*

Slate Creek.—Christmas Day the members and friends met in church services. We had appropriate exercises, including short talks from all of our home ministers. The meeting was both profitable and interesting. A collection, amounting to \$5, was received, which will be sent to the "India Sufferers."—*Anna L. Newland, Conway Springs, Kans., Dec. 26.*

MARYLAND.

Ellerton.—We have built a new church, which will be dedicated Jan. 14, 1900. Bro. W. J. Swigart, of Huntingdon, will preach the dedicatory sermon. The new house is built of brick and covered with slate. Its size is 44 x 80. The old house that we tore down was a frame structure 62 x 38 feet in size. It was built in 1847, and had become too small for our congregation. We have a Sunday school that numbers 240. You will see by this that the Brethren are here to stay. In places where there is no Sunday school it looks as if the Brethren were losing ground.—*George S. Harp, Dec. 31.*

MINNESOTA.

Worthington.—Since our last report five have been added to the church by letter, and four by baptism. Bro. Beaver held a two weeks' series of meetings near Edgerton, thirty miles northwest of here. It resulted in four additions by baptism. The Worthington church is moving along nicely. We number upwards of sixty now. We have reorganized our Sunday school with Bro. Joshua Schechter, Jr., as superintendent.—*Lizzie Hilary, Dec. 26.*

NEBRASKA.

Juniata.—We met in council Dec. 27. Eld. C. B. Smith presided over the meeting. One was received by letter. Bro. Smith was continued as our elder. All business passed off in a quiet manner. Bro. Smith gave us several good sermons while with us.—*B. Luella Smith, Dec. 31.*

Sappy Creek.—We met in council Dec. 16. All business was disposed of in love and kindness. Bro. J. P. Nofziger presided.—*J. M. Osborn, Edison, Nebr., Dec. 23.*

Wood River.—We convened in council, in Kearney, Dec. 16. We decided to have a Bible Normal during the Holidays. Our series of meetings will begin Jan. 8.—*Lottie P. Snively, Kearney, Nebr., Dec. 25.*

OHIO.

A Correction.—In GOSPEL MESSENGER No. 50, in Bro. Reuben Shroyer's correspondence from Tuscarawas church, Ohio, the collection on Thanksgiving Day for India sufferers was given as \$2.46. We meant to say \$12.46.—*A. W. Yutsey, Dec. 25.*

Loudonville.—Bro. A. I. Heestand, of Smithville, Ohio, began meetings at this place Nov. 28, and continued for two weeks. The Word was preached with earnestness and power. Three souls came to Christ. A collection of \$7.00 was taken on Thanksgiving Day for the India Mission.—*Grace M. Workman, Dec. 27.*

Oakland.—Bro. D. S. Filbrun came to us Dec. 9 and remained till the 24th, delivering twenty-two well-prepared ser-

mons. He labored earnestly. Some good impressions have been made, and we pray God's blessing upon his labors here, that the good seed sown may be productive of much good for the Master's cause.—*J. H. Christian, Gettysburg, Ohio, Dec. 24.*

OKLAHOMA TERRITORY.

Manchester.—Last night I closed my series of meetings, after having been here eighteen days. We had a good meeting and good interest. We baptized three and reclaimed two. Others are near the kingdom. Prospects are good to build up a church here.—*H. F. Brubaker, Dec. 22.*

PENNSYLVANIA.

Cherry Grove.—Sept. 6 Bro. B. F. Ranck, of the Licking Creek congregation, Pa., came to this point, in the outskirts of the Augwick congregation, and preached five excellent sermons for us.—*J. H. Masemore, Dec. 24.*

Chiques.—This congregation met in special council at Chiques Hill, on Christmas afternoon, for the purpose of electing a brother to the ministry. Elders B. Z. Eby, of Manheim, and J. H. Longenecker, of Palmyra, conducted the election. Bro. Samuel B. Fahnestock was chosen. Bro. Samuel H. Hertzler was also advanced to the second degree of the ministry. A special two weeks' Bible term, conducted by Bro. J. Kurtz Miller, of Franklin County, will be held during February, in Elizabethtown.—*John C. Zug, Mastersonville, Pa., Dec. 26.*

Glade.—The Mission Board of Western Pennsylvania met at Somerset to-day. Among the business transacted, the Board decided to open a mission point at Pittsburg, April 1, 1900. Bro. S. S. Blough, and wife, consented to take charge of it.—*H. A. Stahl, Secretary of Board, Dec. 26.*

Indian Creek.—Bro. John Witmer came to us Nov. 11 and began a series of meetings, preaching each evening and several mornings, ending Nov. 18. The meetings were well attended, and good attention was given. The church was much refreshed.—*Hannah R. Shisler, Vernfield, Pa., Dec. 25.*

Lower Cumberland.—We have just recently closed a very interesting series of meetings, conducted by Bro. Reuben R. Shroyer, of Canton, Ohio, who came to us Dec. 4, and continued till the evening of the 20th, delivering, in all, nineteen soul-inspiring sermons. The members were much strengthened. Good order and attention seemed to prevail. Two expressed a willingness to unite with God's people. May the Lord help them to prove faithful. Many more are near the kingdom. At this writing Bro. Shroyer is engaged in a series of meetings at our Boiling Springs house.—*Martha Mohler, Dillsburg, Pa., Dec. 26.*

Mechanic Grove.—In our last report it was stated that Bro. Henry Hollinger would open a series of meetings at the Mechanic Grove house. On account of sickness in his family he could not be present, so Bro. B. F. Masterson, of Lordsburg, Cal., who is back to visit the home of his childhood, conducted the meetings. He commenced Dec. 9, and closed Dec. 24. In all he preached nineteen sermons,—eighteen at Mechanic Grove and one at Elim. Attendance and attention were good. The thirty-minutes Bible reading, which we had before the services, was very much enjoyed.—*Mary P. Philipy, Little Britain, Pa., Box 14, Dec. 30.*

Middle Creek.—The time for our regular services was on Sunday before Christmas. Bro. I. B. Ferguson preached for us over Sunday and Bro. H. A. Stahl on Christmas morning. After the services we held a collection for the India sufferers, amounting to \$12.30.—*Carrie Walker, Glade, Pa., Dec. 27.*

Mountville.—Thirteen were added to the Mountville church by baptism since my last report.—*H. E. Light, Dec. 28.*

Notice.—Baptism schools of Western Pennsylvania, not having received report blanks, should notify the undersigned at once. Return these reports soon.—*S. S. Blough, District Secretary, Johnstown, Pa., Dec. 26.*

TENNESSEE.

Piney Flats.—We held a few meetings at the Pleasant Hill church, near Blountville, Tenn. Two made the good confession. The church here is in union and love. They are getting along nicely with their new church building, and will soon be ready to dedicate it to the service of God.—*N. B. Christner, Dec. 25.*

Sugar Creek.—Bro. S. G. Lehmer began a series of meetings at this place Nov. 25, and closed on Christmas evening, resulting in sixteen uniting with the church by baptism. The church was much built up.—*C. D. Miller, Elida, Ohio, Dec. 27.*

West Nimishillen.—We met on Thanksgiving Day for services. Collection for India sufferers, \$14.00. We commenced a series of meetings Dec. 23. Bro. A. I. Heestand is with us.—*H. S. Young, New Berlin, Ohio, Dec. 26.*

TEXAS.

Saginaw.—The members of the District of Texas and Southwestern Louisiana will please note the following: In District Meeting Minutes you will see my address under different headings is given as Nocona, Texas. All interested will please note that my address is changed to Saginaw, Tarrant Co., Texas. I came here from the debate, recently held, and expect to make this my home, for a while at least.—*A. J. Wine, Sunday-school Secretary and District and Missionary Treasurer, Dec. 21.*

VIRGINIA.

Germantown.—On Christmas Day six were baptized and one reclaimed, as the result of a series of meetings, conducted by the home brethren. The preaching was done by Eld. Henry Ikenberry.—*John W. Barnhart, Dec. 27.*

Spring Creek.—We are at the beginning of a series of meetings, conducted by Bro. I. J. Rosenberger. We also have a singing class, conducted by Bro. Solomon Cline. We have singing during the day and preaching at night. We have had three sermons, well attended.—*M. B. Miller, Dec. 25.*

WASHINGTON.

Centralia.—Bro. M. M. Eshelman came to us and conducted a Bible class. He preached a short sermon, after teaching, with good interest. We held our council Dec. 16 and our love feast the day following, Dec. 17. Thirteen members communed. Bro. M. M. Eshelman officiated.—*Mrs. Alice S. Christlieb, Dec. 28.*

WEST VIRGINIA.

Alleghany.—Bro. Taylor Sines came to us Dec. 9, and began a series of meetings, preaching, in all, eleven sermons. Lasting impressions were made. Some were almost persuaded. Bro. Sines is an able expounder of the truth and he did much good by being with us.—*Lillie C. Moore, Bismark, W. Va., Dec. 24.*

WISCONSIN.

Ash Ridge.—Dec. 16 Bro. C. C. Price, of Polo, Ill., came to labor for the cause at this place, and continued the meetings until the evening of Dec. 24. Three were received by baptism and more were almost persuaded to come. The interest and attendance showed that our brother's efforts were appreciated. We hope the good work may prosper here. Our Sunday school is growing more interesting, as is shown by an increase in attendance.—*Allie Ekeberry, Ash Ridge, Wis., Dec. 26.*

Stanley.—We have just closed a very interesting series of meetings in the Maple Grove church. Our Elder, C. P. Rowland, came to us Dec. 16, and preached for us each evening until the 27th. He preached, in all, fourteen sermons. While there were no additions to the church, the members were encouraged, and sinners warned to flee the wrath to come. We also had a council Dec. 23, with considerable business before the meeting, which was disposed of to the satisfaction of all present.—*J. C. Cripe, Dec. 27.*

← CORRESPONDENCE →

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

Report of District Sunday-school by those who participated, Missouri, held Dec. 28.

THE meeting organized by electing Bro. Geo. Barnhart, Moderator; D. C. Glick, Secretary; C. E. Holmes, Assistant Secretary.

During the discussion of the program many beneficial thoughts were advanced, some of which are noted below.

The Sunday school is the connecting link between the home and the church. Sunday-school work is more important than preaching, because it molds the character of the children. The Sunday school and church should work together in harmony, as they are doing the same work,—teaching the Gospel. Children are taught many good lessons, as giving their pennies. They should be encouraged to bring new scholars, thus making them little missionaries. The Sunday school has been the means of bringing scores into the church.

The superintendent should be an earnest, thorough Christian, at all times and in all places. He should have as good talent as we have in the church. He should be at Sunday school on time, and greet the pupils as they come. He should have a general oversight of the school, see to the arranging of classes, singing, etc. It is better if he have a good Bible knowledge, and also some time to study, in order that he may be prepared to answer questions that may be asked. It is not best for him to teach a class, nor should he talk much, as a rule.

The teacher should be a Christian, a perfect model for the little ones to copy, for they are anxious to learn and apt to imitate. The teaching should be adapted to the needs and comprehension of the particular class taught. He should answer no questions which the class can be led to answer. He should be careful not to slight the timid ones, nor the poor ones. He should insist on a regular attendance and inquire about the absent ones.

The parents may help the Sunday school by attending it, by helping children prepare lessons, by interesting others in the Sunday school, by always being on time, by encouraging officers and teachers. They may hinder the Sunday school by an opposite course, even without intending to do so.

The pupils should thoroughly prepare the lesson. They should begin early in the week, and read the Scriptures suggested in our helps. They should greet pleasantly their teacher, the superintendent and their classmates. They should be ready to select songs and help in singing when requested. They should give attention to every exercise of the school. They may also assist their less brilliant classmates in preparing the lesson.

Teachers' meetings are held for the purpose of assisting teachers to become better qualified for their work, and more united in their views. They should be held once a week, if practicable, but if not, they may be held once a month or as often as seems best to those attending. They are opened by

singing and prayer. The lesson is then studied and discussed by the superintendent and teachers.

The duty of the elder in charge, to the Sunday school, is to attend as often as possible and take part in the exercises, teach a class or address the school if requested to do so. He should encourage parents to assist their children at home and then go with them to the Sunday school, thus training the little ones to love the work. He should oversee the work; and caution his workers, lest they go out after the world too much.

How may we interest the little ones in singing? By making singing a leading feature of meetings, by selecting songs which they can sing, by inviting them to select songs and by allowing them to sing some songs alone, when they can.

Many expressed themselves as being pleased with the meeting, and felt that they were amply paid for their efforts to be present.

A committee composed of S. Wine, A. M. Neber and C. E. Holmes was appointed to arrange for another meeting sometime during the autumn of 1900.

D. C. GLICK.

Jasper, Mo., Dec. 29.

Notes from India.

FROM various parts of India reports show that the famine is becoming more and more severe. At the present time there are nearly one million persons engaged on relief works such as new lines of railway, water tanks and other like work. This means hard work for the sufferers, with scarcely enough food to keep starvation from the door. Much work, also, is required to supply food for the cattle, while thousands of head have already died.

Hundreds of famine people continue to pass through the bazaar at this place from other districts where famine is severe. Their weak and emaciated forms plainly tell the story of their need of food. How does this condition compare with the groaning tables at home, so often seen at Thanksgiving and Christmas time? While you thank the good Lord for what you have, try also to remember the poor of India, if possible in a practical way.

This week our brother Lellow moved his family to this place in order to help along in the work of the Lord among the people of Novsari and surrounding villages. He has been quite successful in selling Gospels in his former field and we trust the Lord may abundantly bless his future efforts.

In addition to Brother and Sister Stover's arduous duties of caring for the orphans, looking after the building of the bungalow and other necessary duties, they have, for some days past, the added care and anxiety occasioned by the illness of little Emmert. He has had an attack of small-pox but we hope the worst is now over and that he may soon recover. His devoted parents and his sister in the U. S. are very anxious for his recovery.

Already two years have passed since we came to India. The time has been chiefly a time of preparation for more active work. With so much that ought to be done it requires patience to wait till a speaking knowledge of the language can be obtained. We are happy in our work and happy in the Lord and still we need his help as well as the prayers of his people at all times.

D. L. FORNEY.

Novsari, Dec. 1.

Wayside Notes.

WE closed a series of meetings on Christmas eve in Mechanics Grove church, Lancaster Co., Pa. We had Bible work of thirty minutes prior to preaching services. This part of the church comprises one-third of the County, and has but thirty-six members, while the other part of the County is divided into nine congregations with over two thousand members.

This part of the County was settled in an early day by the Scotch-Irish and the Brethren did not get a foothold until about four years ago, when Eld. Geo. Bucher, with several other families, located here. By the aid of the District Mission Board and adjoining churches a convenient house of worship was erected. As this is an entirely English settlement, if a young, active, English-bred preacher would locate here, to assist Eld. Bucher, it would help much to build up the cause. Land here is cheaper and even more productive than in the German settlements.

This is the birthplace of Rob't Fulton who was first in the application of steam to navigation. The two-story stone house in which he was born, in 1765, is still in a well-preserved state.

B. F. MASTERSON.

Dec. 26.

Death of Bro I. O. Thompson.

BRO. THOMPSON died in the Oakland congregation, Md., Dec. 25, 1899. He was born in Maryland, eight miles south of Oakland. He came to the church in early life, and was ever faithful. He was elected to the ministry in 1887. In 1888 he was advanced to the second degree. He did much and lasting good in his labors for the Master's cause. His sickness—rheumatism and spinal affection,—was attended with much severe pain. His death left many sorrowing friends, and the church here sustains a loss which will be hard to replace. The funeral took place Dec. 27. A large concourse of people assembled at the home cemetery, for the last sad rites to the departed one. He leaves three children by his first wife. He also leaves his second wife and her six children. Funeral text, Rev. 21:4. Services conducted by the writer and Bro. T. B. Dignan.

W. T. SINES.

Sowing Seed.

SOON the time will be here again when the farmer will resort to the field, to prepare the soil for another crop. Seed-time is the very beginning of vegetable or plant life. When we sow seed we invariably look forward to an increase or harvest.

The same kind of seed we sow, we expect to reap. If we sow wheat we expect to reap wheat, and if we sow flax we expect to reap flax, and so on. While we are all familiar with seed-sowing from a temporal standpoint, let us now make a spiritual application.

Every one of God's creatures is sowing seed every day, if not in one way, in another. Perhaps a minister comes into a congregation and labors for one, two or three weeks, without any accessions. You may think he is doing no good, but you are mistaken. There must be a seed time before harvest. If he has sown the right kind of seed, it will be as bread cast upon the waters, to be gathered in future time by some one else.

But the most significant phase of the subject is this, "Whatsoever a man soweth that shall he also reap." Did you ever stop to think just what kind of seed you are sowing? Go right to the family and see what you are sowing there. Are you sowing seeds of kindness, patience, love and good will, or is it seeds of ill will, hatred, anger, and all that tends towards evil? O let love and peace reign in our families, in our churches, yea in our beloved Brotherhood! Mothers did you ever realize when you were putting upon your children all kinds of fashionable attire, that you were sowing the seed of pride in their little hearts? Did you realize that it is the seed of thorns, which, in later days, will pierce your own breasts? Perhaps you think it is all right to dress your children in worldly fashion, but, remember, the time will come when you will, on your knees, implore God to rescue your son or daughter from the great evil, "Pride." Then, all too late, you will realize that you have sown God's command in neglecting the proper training of your children. Then God's displeasure will rest upon you. The preacher will be called upon to get fashion out of them, after you instilled it into them during their immature years. Just think of some young man that was brought up in the way of the Lord, taught plainness, humility and all the Christian graces, and see how much more readily he accepted and clung to the principles of the church. Why? Simply because he had but very little to sacrifice, and had none of the fashions and allurements of the world to forsake. May the Lord grant us more light upon this vitally important subject, because upon the rising generation the future work of the church depends. C. A. MILLER.

Westphalia, Kans.

Little Things.

How we all desire to become famous by doing some great things. If we could do some great thing as some great man has done, we would be willing to go to work. We frequently hear it said: "If I could preach as such and such a man I would like to devote my entire time to the preaching of the Gospel; and if I could pray as eloquently as a certain person I would like to engage in public prayer;" or "if I had the gift of singing I would like to sing." But let us remember that the great men of to-day did not become famous in one day, one week, or possibly not in one year. It is by doing the little things and doing them well that we are prepared for greater usefulness in the church and world.

Again, let it be remembered that it is not the greatest orator, or the most profound scholar that may be doing the greatest amount of good to-day. It is improving the opportunities for doing good that present themselves to us now that will tell for time and in eternity. We see brethren or sisters that are burdened with the cares and sorrows of life, until they have become discouraged and are about to give up the struggle and forsake the cause of Christ. It is but a little thing to go to them, speak words of comfort and try to encourage them on their pilgrim journey, but thereby we create in them new zeal and energy, and they again go forth to battle the opposing elements with greater zeal than ever before. And who will say that we have not accomplished a great work?

Again, there are those of our loved ones for whom Christ has died who are yet sporting on the barren mountains of sin, saying by their ways and actions that they will not have the Son of God to reign in and rule over them. It would seem a very small thing to tell them of the love of God, how he sent his Son into the world to suffer and die that they might be forever happy, and possibly get them to see their lost condition and turn to serving God. By thus doing those little things we might accomplish a great work, for the Bible tells us that he who converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. Jas. 5: 20. Little acts of kindness have been the means of removing many a heavy burden from our fellow-creatures.

On the other hand, it is the little sins that are causing so much misery in the world. We take the young man as he leaves the parental roof and starts out into the world. He meets with temptations which seem very small, but which, if yielded to, become fastened upon him, and in future years he cannot overcome them. Take for instance the intoxicating cup. It seems a little thing. He thinks he can take one drink and then let it alone; but we should behold him as the years go by, and the habit becomes so great he cannot break off. Oh the idea of filling a felon's cell or a drunkard's grave, all because of the first little glass of liquor! Dear children,

shun those little evils as you would the deadly poison, for they destroy both soul and body. The persons that to-day fill our prisons did not at first commit some great crime, but they allowed themselves to be led away little by little, until to-day they are behind prison bars, excluded from their families and friends.

Then, dear brother and sister, let us refrain from participating in those little things, that present themselves to us, that are of a questionable character; but when, on the other hand, they are calculated to raise us to a higher plane, however little they may seem to be, let us do them with our might, and if we cannot preach as some great orator, let us tell the people of the love of God and the good things in reservation for the child of God. If we cannot deliver such an eloquent prayer, let us remember that God knows the secret thoughts and intents of the heart, and let us do the little things that present themselves to us, and thereby honor and glorify the Creator of all things.

J. W. KEISER.

Primrose, Ohio.

Is Novel Reading Dangerous?

Is it dangerous to read novels, and why? That is the question which has been on my mind for some time, and the answer comes, "Yes." Some may ask, "Why?" I answer, Because in reading novels we lose sight of the Book of God,—the most precious Book to be found.

Again, by reading the thrilling adventures, as described in novels, we unconsciously endeavor to train ourselves in line with the characters about whom we are reading, thus causing unnecessary agitation of our nervous system.

Better, by far, to turn to the Holy Scriptures; and to train ourselves in line with the meek and lowly Christ. I write from personal experience, for I was long addicted to novel reading, but hope, by the grace of God, to help others to a better life.

How much more joy and fewer divorces there would be, if all the trashy novels and fictitious literature were replaced by good books and papers!

Many a child has inherited the love of novels, while others have formed the habit in after-years, probably from having heard some read while yet young. What is the duty of parents in this matter? They should carefully select their children's reading matter. Let each novel be replaced by a good book or paper. Let them be sure to have the GOSPEL MESSENGER or the Pilot. They are excellent papers. "Letters to the Young from the Old World," "Girdling the Globe," and "Thrilling Incidents on Sea and Land," are among the best books. The above reading matter should not only be placed in the library, but should be read by parents, thus setting an example for the young.

A little child has inherited the love of novels, while others have formed the habit in after-years, probably from having heard some read while yet young. What is the duty of parents in this matter? They should carefully select their children's reading matter. Let each novel be replaced by a good book or paper. Let them be sure to have the GOSPEL MESSENGER or the Pilot. They are excellent papers. "Letters to the Young from the Old World," "Girdling the Globe," and "Thrilling Incidents on Sea and Land," are among the best books. The above reading matter should not only be placed in the library, but should be read by parents, thus setting an example for the young.

My sad experience as a slave to the dreadful habit of novel reading has taught me that it is no easy task to give up what has become a fixed habit from childhood. Dear reader, wherever you may be, if you are a slave to novels, I humbly beg you to cast them aside, and you will find more joy and peace in life, even though your days are almost numbered.

With heartfelt thanks for the wholesome advice in the book entitled, "Letters to the Young from the Old World," I must acknowledge that it was the turning point of my life. May the beloved sister write more such advice to the giddy, young in the world, and may her book be placed into the hands of every boy and girl, yes, every man and woman, far and wide!

MARY A. CROSS.

Field Notes.

DEC. 1 I went to Bedford County, Va., and spent three weeks at different points, looking after the "few sheep." A patient, earnest, continuous effort is very much needed here to arouse these people and encourage them to steadfastness. The "sanctification" wave has swept over this country, followed closely by the "Holy Ghost" or "Apostolic" church. These waves or gales do not last long. Then the people become religiously demoralized and wonder about themselves, "Who am I?"

This modern sanctification seems to have a detrimental effect upon the people. First they are deceived, then they become hypocritical or skeptical, or go crazy.

The "Apostolic" church is a new organization, having its rise in Richmond, Va. They call down the Holy Ghost on the people and he generally knocks them down and holds them until the Lord permits them to rise and become themselves again. I was reliably informed that a young lady, getting under the influence of this Spirit, began to reel and stagger. When her father tried to keep her from falling out of the door, the preacher forbade him, and then called out, "God, kill her," "Kill her, God." Such mockery is characteristic of Baal worshippers.

Such false doctrines we have to meet, but the Bible speaks of deceivers waxing worse and worse. While here in Bedford I visited Miss Elizabeth Creary, who was born Oct. 19, 1793. She is now in her 107th year. She can see and hear well, and is quite cheerful and hearty. She has a beard about six inches long. She is not a member of any church, but is noted for her kindness. She has never been more than twenty-five miles from her present home. She now lives within four miles of the place of her birth.

One member was restored recently.

C. D. HYLTON.

Another Debate.

DEC. 15 Eld. J. F. Neher, of Saginaw, Texas, closed another debate. This was held at the Tarpin Neck schoolhouse, five miles northeast of Springtown, in the southern part of Wise County, Texas. His opponent was N. L. Clark, of the Christian church, an evangelist and debater. This is his tenth debate, and he has two more arranged.

No definite propositions were agreed upon before the time of meeting. Each one was to affirm that the church with which he stands identified possesses Gospel characteristics, entitling it to be regarded as the church of Jesus Christ.

Bro. Neher's object was to show the Gospel differences, but time would not permit to bring up all of them.

The establishment or setting up of the kingdom or church, baptism, feet-washing, Lord's Supper, holy kiss, nonswearing, nonresistance, nonconformity and secret societies, were the points discussed. Nine sessions, of two hours each, were held, except the first, which, for good reasons, was only one hour.

Bro. Neher did his part quite well, and it was apparent that his opponent found it hard work to bring arguments strong enough to refute the Gospel truths. As a whole it was a very fair debate, there being not as much ridicule resorted to as is often done.

There are no Brethren living where the debate was held, the doctrine being almost unknown until about two years ago. Since that time Bro. Neher has preached considerable. We look for good results from the efforts that have been put forth.

A. J. WINE.

Saginaw, Texas, Dec. 20.

From Anklesvar, India.

ON Wednesday, Nov. 15, we took up our abode at this place. We are seventy-five miles north of Bulsar. We sought a location closer to our brethren, but when we went south or east a suitable distance the language changed, and at my age I felt it imprudent to try a second language before I could work well in the first. Again we found another difficulty in securing a house suitable for Europeans. This is quite an item when you go out into smaller places.

Just how hard it is to get a house that one can live in and be safe in this climate, cannot be understood by one who has only visited towns that have come much under English influence. We have visited many places nearer Bulsar but found no place that looks more hopeful as a field than this. We are the only English people here. There are quite a number of Parsees and Mohammedans here that speak English. We have found them very kind and obliging to us, so far. Our work here will be among the Bhil population mainly. Time will tell what can be done with these people into the night.

S. N. McCANN.

Nov. 24.

From the Salem Church, N. Dak.

THIS congregation was organized Nov. 1, 1898, a little over one year ago, with about fifty members. Now we have about eighty. Soon after the organization the writer went to Kansas to spend the winter. In the spring I returned with the colony. Our first meeting was April 1. From that time on we had preaching and Sunday school every Sunday during the summer. The members worked together. The interest in both Sunday school and preaching kept increasing. The people would come from far and near until our schoolhouse would not hold all the eager listeners. It seemed they enjoyed plain Gospel preaching. The interest kept increasing, and we thought it good to give an invitation, now and then, at the close of our meetings. As a result applicants commenced coming from one to three, until ten had accepted Christ and were baptized.

It was thought that we ought to have a meetinghouse. The church unanimously agreed on a place, and now our solicitors are gathering money for a house, to be built next summer, if the Lord wills.

The older I get the more I see the need of mission work. What was done here, in the Salem church, can be done at other places. At the organization of the Salem church the writer was the only minister living here. Two moved here this fall, and two more talk of coming in the spring. We have three deacons. We are in love and union. The members are all contending for the faith once delivered to the saints.

ANDREW NEHER.

Why Is It?

I NOTICE that a number of calls are made for ministers to engage in evangelistic work, but they seem to be hard to get. One reason this class of ministers are scarce is that so many of the older ones have dropped out, and not so many of the younger are willing to take up the work. I know of some of our best workers that are "keepers at home." Some have ailments, others are needed at home on account of other duties, and others like to stay by a warm fire.

I felt as though I had done my share of evangelistic work, but am still willing to go and do all I can, when called upon. Many souls are starving for the Bread and Water of Life; why not work while it is day? Soon, soon, the night (of death) will come. Then our work will stop. More laborers are needed in the Lord's harvest field to gather in the golden grain. The prophets should cry aloud and spare not, for time is so precious.

J. H. MILLER.

OUR BOOK TABLE.

Frank Leslie's Popular Monthly, for January, opens with a finely-illustrated and well-written article, entitled, "America at the Paris Exposition." The paper is a most interesting one, and will enable the reader to learn much concerning Paris, and the many things that may be seen in the Babylon of Europe. Probably no article will be more widely and more profitably read than the one entitled "Way-side Views of Life in Persia." The article is fully illustrated, and shows up life in Persia in a very instructive and attractive manner. Another paper—"England's Free Hand on the Nile"—contains a great deal of valuable information concerning Egypt and the Nile Valley in particular.

Cram's Magazine is the title of an exceedingly interesting monthly just started by Geo. F. Cram, New York. We have before us the November and December issues. The mechanical work on the magazine is a credit to the printers, while the literary cast is equal to that of the best of the old monthlies. The publication is devoted to History, Geography, and current topics of the day, and is also profusely illustrated. One has only to glance over the table of contents to learn that the journal is one of special value, and will fill a long felt want. In the first issue we find chapters on Egypt, Ethiopia, Chaldea, Assyria, The Book of Genesis, The British and the Boers, etc. In No. 2 will be found able articles on Media, Babylonia, Persia, The Peace Conference at the Hague, Advent of the Moslem, and many other topics of interest. Price, 25 cents per number.

"BABYLONIAN and Assyrian Life and Customs," by A. H. Sayce, professor of Assyriology at Oxford; Charles Scribner's Sons, publishers, New York, bound in cloth, 266 pages; price, \$1.25. This is by far the most interesting and instructive book, regarding the antiquities and customs along the Euphrates and Tigris valleys, where the human race first settled, that has come to our desk in a long while. Here we are told of the people who lived long before the days of Abraham, how they settled in the country, developed it and built cities. We are told of their customs, language, laws, education, libraries, schools, trades, houses, lands, money lending, banking business, mortgages, slavery, free labor, letter writing, government, army, religion, weights, measures, and scores of other things that throw a flood of light on the early history of our race. The spade has done wonders in the far east, and this work tells of some of the facts that have been unearthed. The author shows how the ancients employed clay on which to make their records, and how these clay tablets were burned, stored away in immense libraries, and many of them have been found and are in a good state of preservation. One library containing 32,000 volumes, written fully 2,700 years B. C., has been found, and now we can read of the events of nearly five thousand years ago, with nearly as much satisfaction as we read of the occurrences of very recent centuries. We pronounce it a remarkable work of great value. It may be ordered from the MESSENGER office.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

SELL-MYRES.—At the residence of the bride's parents, near Fredonia, Wilson Co., Kans., by the undersigned, Bro. W. H. Sell and Sister Syra C. Myres, all of Fredonia, Kans. W. H. MILLER.

ANGUS-ELLSBURY.—At the residence of the bride's father, in Mt. Pleasant, Pa., by the undersigned, Mr. J. L. Angus and Miss Mary Ellsbury, both of Mt. Pleasant, Pa. A. D. CHRISTNER.

SHAFFER-RIEMAN.—At the residence of the bride, near Berlin, Pa., Dec. 24, 1899, by the undersigned, Bro. Joseph J. Shaffer, of Hooversville, Pa., and Sister Clara G. Riemann, of Berlin, Pa. W. G. SCHROCK.

FAHRNEY-ENGLAR.—At Westminster, Md., Dec. 14, 1899, by the undersigned, Bro. J. Welty Fahrney, of Frederick, Md., and Sister Lydia Roop Englar, of New Windsor, Md. CHAS. D. BONSACK.

WYATT-BOYD.—At the home of the bride's parents, in the Salem church, N. Dak., Dec. 17, 1899, by the undersigned, Mr. John Wyatt, of Devils Lake, N. Dak., and Sister Etta Boyd, of Cando, N. Dak. ANDREW NEHER.

LARSEN-REIFF.—At the home of the bride's parents, Eld. J. A. and Sister Mary Weaver, Dec. 25, 1899, by the undersigned, Lawrence Larsen and Sister Elsie Reiff, both of Bowbells, N. Dak. A. W. HAWBAKER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ANNIS.—In the city of South Bend, Ind., Nov. 29, 1899, Bro. William Annis, aged 68 years, 9 months and 22 days. A year ago he united with the Brethren church, which relationship he enjoyed. Besides his wife he leaves seven children. Services by the writer. H. W. KRIEGBAUM.

BARNHIZER.—At Mt. Morris, Ill., Dec. 20, 1899, Bro. Samuel Barnhizer, aged 50 years and 24 days. Deceased was married to Mary Elizabeth Royer, Nov. 12, 1876. Both united with the Brethren church about sixteen years ago. To them were born three children. All of his family survive him except the elder of the two daughters. Services by brethren D. E. Price and Ephraim Trosle from Job 10: 25-27. NELSON SHIRK.

BRATTAIN.—In the Stony Creek church, Ind., Dec. 13, 1899, Armstrong Brattain, aged 68 years, 7 months and 9 days. He leaves wife and five children. He joined the church in 1898, and was ever faithful. Services by the writer from John 11: 25. JOHN S. MCCARTY.

DIERMEYER.—In the North Liberty church, Ind., Oct. 24, 1899, Bro. Martin Diermeyer, aged 78 years, 10 months and 9 days. He was born in Freiberg, Germany, in 1820, and with his parents came to America in 1834. They first settled at Bucyrus, Ohio. In 1862 he, with his family, moved to Indiana, where he resided until his death. A wife and five children survive him. He was a member of the Brethren church for about fifty years. He was an earnest worker and a true Christian. Services by brethren Early and Hartman, from 1 Thess. 4: 13-18; also Isa. 57: 1, 2, 1 c., which were his own selections. MARY HILDEBRAND.

ECCARD.—In the bounds of the Middle District church, Ohio, Oct. 5, 1899, Sarah Eccard, aged 66 years, 6 months and 5 days. She was a daughter of John Shroyer, of Frederick County, Md. She was married to George Rice. By this union two children were born. She was next married to Frederick Eccard. Six children blessed this union. They came to Ohio in 1881. Sister Eccard united with the church early in life and lived faithful until death. She was sick but a few hours. Funeral and interment at West Union, by the Brethren. E. C. ECCARD.

FELGER.—In the Indian Creek congregation, Pa., Oct. 17, 1899, Bro. Henry Felger, aged 82 years. Bro. Felger was a consistent member of the Brethren church over sixty years. His son, daughter and wife preceded him. Oct. 19 his remains were interred in the old home graveyard. The occasion was improved by D. D. Horner, assisted by the writer. JEREMIAH FOUST.

HARTZ.—In the Lower Cumberland church, near Churchtown, Pa., Dec. 5, 1899, Sister Esther Hartz, aged 66 years, 11 months and 15 days. She was a consistent member of the church. Services by Bro. R. Shroyer, of Ohio, assisted by Eld. D. Landis and the writer from Philpp. 1: 21. HENRY BELMAN.

HOFFERT.—In the Rush Creek church, Ohio, Dec. 7, 1899, Sister Catharine Hoffert, nee Seitz, aged 69 years, 2 months and 17 days. She was married to Philemon Hoffert in 1850, who preceded her four and one-half years. She was a member of the German Baptist Brethren church for nearly half a century. Services by Bro. E. B. Bagwell. LIZZIE BAGWELL.

JOHN.—At Neperce, N. Dak., Nov. 25, 1899, Vellie John, son and only child of friend David and Alice John, aged 1 year, 3 months and 19 days. Services by Eld. Stephen Johnson, from Matt. 19: 13, 14. Interment in Neperce cemetery. J. F. EDMISTER.

KAUFFMAN.—In the Sterling church, Ill., Dec. 11, 1899, friend Tobias Kauffman, aged 81 years, 10 months and 29 days. Services improved by the undersigned in the Brethren's meetinghouse. P. R. KELTNER.

KIRACOFFE.—In the Sangerville congregation, Va., Dec. 12, 1899, Sister Anna Kiracoffe, daughter of Bro. Michael and Sister Catherine Wine, aged 70 years, 2 months and 4 days. Services by A. S. Thomas from 2 Cor. 5: 1. JENNIE COOL.

MILLER.—In the Back Creek church, Pa., Sept. 12, 1899, of paralysis of the brain, Lucy Emmert Miller, aged 19 years. She was sick but twelve hours. Services by Eld. W. S. Reichard and the writer. JOHN LEHNER.

MISHLER.—At Nappanee, Ind., Dec. 21, 1899, Noah Mishler, aged 42 years, 9 months and 17 days. He was married to Lydia A. Newcomer, Sept. 24, 1882. She died Feb. 5, 1888. To them was born one son, who survives him. He was married to Eliza A. Sheets, Oct. 19, 1890. To them was born a girl who, with her mother, remains to mourn their loss. Services by the writer, assisted by A. Miller. JOSEPH HARTSOUGH.

NEHER.—In the South Beatrice church, Nebr., Sister Laura D. Neher, aged 24 years, 1 month and 17 days. Services by Eld. Uriah Shick. LYDIA DELL.

OGDEN.—In Batavia, Iowa, within the bounds of the Libertyville church, Dec. 20, 1899, Virgie Ann Ogden, nee Laughlin, daughter of Bro. S. C. and Sister Silvinda C. Laughlin, aged 23 years, 3 months and 21 days. Deceased was united in marriage Oct. 6, 1897. She and her husband had intended to unite with the Brethren church. Services by Mr. C. Springer, of the M. E. church, and the writer. ABRAHAM WOLF.

PLUM.—In the Back Creek church, Pa., Dec. 9, 1899, of lingering rheumatic trouble, Adam Plum, aged 72 years, 10 months and 4 days. He was a sufferer for a number of years. He leaves one daughter. Services by Bro. David Foust and the writer. JOHN LEHNER.

PULLEN.—In the Bethel church, Mound City, Mo., Dec. 19, 1899, Bro. Thomas Albert Pullen, aged about 54 years. He was born and raised in Harlan County, Va. Eleven months' illness was born patiently. He leaves a sorrowing companion awaiting a like call to rest. Services from Psa. 39: 4, 5, by the home ministry. L. H. EBY.

RUTTER.—In the Rush Creek church, Ohio, Dec. 12, 1899, Mary Stoneburner Rutter, aged 82 years, 8 months and 22 days. She was married to Isaac Rutter, Oct. 27, 1839. To this union nine children were born. The husband and five children preceded her. She leaves one brother, two sons and two daughters. Soon after their marriage she and her husband became members of the Brethren church, in which faith she died. Services by Bro. E. B. Bagwell. LIZZIE BAGWELL.

SMEED.—In the Glenhope church, Pa., Dec. 16, 1899, Bro. J. J. Smeed, aged 68 years, 4 months and 5 days. He united with the church some time in September, and passed away in peace. A. R. KITCHEN.

SMITH.—In the Bethel church, at his home, in Milford, Ind., Dec. 15, 1899, of consumption, Bro. Levi Smith, son of Brother and Sister Isaac Smith, aged 27 years, 7 months and 5 days. He leaves a wife, four children, father, mother, five brothers and two sisters. One sister preceded him to his long home. Services at Grace church in Milford. Interment in the Chapel cemetery. Services by W. R. Deeter. CHAUNCEY I. WEYBRIGHT.

SNIVELY.—In the bounds of the Tuscara church, Stark County, Ohio, Dec. 6, 1899, Bro. Joseph Snively, aged 71 years, 10 months and 21 days. He was married to Anna Gerber March 1, 1851, to which union were born six children, four of whom are yet living. Anna died March 22, 1879. He was married to Priscilla Snyder, Dec. 12, 1880. Priscilla died July 12, 1897. Bro. Snively united with the church in 1868, and in 1870 was chosen to the deacon's office. He was a faithful and devoted member of the church until death, which was unexpected, he being sick but a few days. Services by Eld. Noah Longanecker from Rev. 2: 10, assisted by Eld. S. Sprankel and others. A. W. YUTZEY.

SUMMY.—In the Jacob's Creek church, Westmoreland Co., Pa., Dec. 11, 1899, Sister Sarah Summy, aged 37 years, 11 months and 8 days. Services by the writer from John 17: 4. A. D. CHRISTNER.

SUMMY.—In the Jacob's Creek church, Westmoreland Co., Pa., Sept. 26, 1899, Sister Catharine Summy, aged 49 years, 1 month and 9 days. Services by the writer in the Mt. Joy churchhouse. A. D. CHRISTNER.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 14th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, 1108 Towson St., Locust Point, each night. Free Reading Room. Scandinavian meetings, Friday, 8 P. M.

DECATUR, ILL.—Gephart Hall, 1102, 1105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Fremont and Calhoun St. Services, Sunday, 9:30 A. M., 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Cable car at Irving.

DES MOINES, IOWA.—1506 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M., 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Hickman Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.

WASHINGTON, D. C.—Naval Lodge Building, Cor. 4th St. and Pa. Ave. S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M., at Old Schoolhouse on Madison St., 25 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Copper Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—1393 3rd Ave.

ALTOONA, PA.—Cor. 6th Ave. and Erie St. S. S., 9 A. M.; Preaching, 10:30 A. M. It will study 6 P. M.; Prayer Meeting, Wednesday.

KANSAS CITY, KANS.—Cor. 9th Central Ave. and 9th St.; S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer-meeting, Thursday, 8 P. M.

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HISTORY OF THE BRETHREN

ranks above everyone else's when information in the book is considered. Here is what he says:

Dear Brother Brumbaugh:—

I received the copy of your "History of the Brethren," which you so kindly sent me, and am glad to say I am greatly pleased with it. I perused it carefully and find it as nearly correct as could possibly be expected. In short it meets my hearty approval, above my most sanguine expectations, and I consider it worthy a high place in every home in the Brotherhood, as it is the only true and reliable history ever written concerning the Brethren. I can truthfully say I am glad that such a work has come to the church while I am yet living. I am grateful that my eyes have seen the result of a life-long collection of the materials from which, among other sources, it is compiled.—*Abraham H. Cassel.*

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The Gospel Messenger.

"SET FOR THE DEFENSE OF THE GOSPEL"—Phil. 1: 17.

VOL. 38.

ELGIN, ILL., Jan. 13, 1900.

No. 2.

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EDITORIAL MISCELLANY.

It is said that Eva Roach, of Montreal, Canada, is sound asleep again. She achieved a great deal of unwelcome notoriety by falling asleep Christmas eve a year ago. Although skilled doctors tried in many ways to arouse her from her trance, she remained unconscious for thirty-eight days. She fell asleep this time Christmas eve and has not yet been aroused. Now, as a year ago, a needle can be plunged into the girl's body without arousing her. If her head is touched, however, she resents that action at once. She throws back her head, moves her body, and her hands clinch and twist violently. A physical sleep of this kind is bad enough, but there is a sleep even in this life that is far worse, and that is a spiritual sleep. All over this country may be found people who are so soundly asleep spiritually that it seems simply impossible to arouse them. They sleep not only thirty-eight days, but for years. By and by they will wake up in eternity, and then for the first time realize that they have made life a failure.

It seems that England's success, as a power, is exciting the envy of other nations. For a number of years she has been the mistress of the seas. Her ships are found in all the ports on the globe, and her merchants deal more or less with the people of every land. She has at her command the largest and most powerful navy the world has ever seen. In case of war there is no single power whose ports she could not blockade, and then sweep their commerce from the seas. Russia, Germany and France realize their danger. Though they have large land forces they have no way of getting at England in the event of a conflict. This is on account of their inferior navies. All of these powers are now increasing their navies. France has decided to spend at least one hundred million dollars on her warships. Germany will probably do the same,

while Russia is spending all the money in war preparations that she can command. Whether these preparations will ever lead to a conflict between the leading powers the Lord only knows. The people are being heavily taxed to meet the enormous expenses. Men who ought to be engaged in the useful pursuits of life are pressed into the army, the nations are taught the principles of war instead of the principles of peace, and the claims of Christianity are disregarded. The principles of peace ought to keep pace with the advance of civilization, but such is not the case. There are too many papers published in the interest of war, and far too many ministers who desecrate their pulpits by preaching that war is right and in keeping with the teachings of the New Testament. It is a pity that these conditions exist. Were all the pulpits in the land filled by men who would preach the doctrines of peace, set forth in the Gospel, the tide might be turned, and then, instead of the nations trying to excel each other in military preparations, they might be led to provoking one another in love and good works. What a glorious world this might be made if only the right principles could be universally taught, and then lived out!

At a meeting of the librarians in Indiana, one speaker suggested that people be allowed to take out two books at a time provided only one of them be a work of fiction. The suggestion was approved by the meeting. The reports of the association show that about eight times as many books of fiction as of all other kinds are read by those who patronize the libraries. It has further been shown that a novel may be read at the rate of 30,000 words an hour, while a history, or any other work requiring special thought, is not read faster than from three thousand to five thousand words per hour. Those who read novels pass over the pages six or seven times as fast as those who engage in solid reading. This shows an alarming condition with the reading public. The demand for fiction is not only great, but those who spend their time principally with that class of literature get so in the habit of skimming over the printed pages that they get very little good from anything they read. The tendency, in the long run, is anything else but the building up of a nation of good thinkers. In some way public efforts should be made to train the minds of the people along better lines. People who feast continually on fiction are not in a proper condition to meet the realities of life as they should be met.

It is said that God made the country, but man made the cities. God also planted and reared the great forests, as well as he made the animals, but man is prone to destroy them and sometimes wantonly. This particularly applies to the millions of buffaloes that once roamed over the western prairie. Their destruction is regarded by a writer in the *Scientific American* as the crime of the century. This writer shows that the bison has been seen in nearly every part of the United States, and that less than three hundred years ago they probably grazed on the present site of the National Capital. But they seem to have been the most numerous on the far western prairies. In 1871-72 herds numbering as many as a half million were seen and the sound of their running could be heard the distance of five miles. Like immense black clouds, vast herds could be seen moving over the prairie. Travelers have occupied lofty eminences, and gazed upon moving masses of these animals, extending in every direction as far as the eye could see. In a stampede they all moved at once, and their force was simply irresistible. Un-

fortunate indeed was the teamster who chanced to be in their course. So vast were some of the herds that in a stampede they have been known to force cars from the track, upset them and rush over the train. The time was when probably not less than 60,000,000 buffaloes roamed over this fair land. In 1871 there were probably six million, and in 1882 not one-half that number. There were living at the last government census, made eight years ago, 256 pure-blooded buffaloes, the last of the untold millions of this wonderful American animal. Its destruction has been amazing. History nowhere else records such waste and cruelty. Enough of these noble animals were wantonly destroyed to have fed the hungry and starving of earth for centuries. How ungrateful man has been!

THE *Independent* for January 4 contains interesting and well-prepared reports concerning nearly all the churches in the United States. The leading events of the churches for 1899 are given, along with the present number of communicants, ministers, houses of worship and the increase in membership. While the population of the nation is estimated at 70,000,000 it is here shown that nearly 28,000,000 belong to some church. It will thus be seen that considerable more than one-third of the people are church members. A little over eight million of them are Catholics. The Baptists claim over four million and the Methodists nearly six million. A few other denominations exceed a million each, but the three great bodies named are the largest. It will be just as well for the Baptists and Methodists to consider the number the Catholics, and that the latter outnumber only about eleven per cent of the people of the country, and a little less than twenty-seven per cent of those enrolled as members of the churches. The reports show that Baptists are separated into thirteen bodies, the Methodists seventeen and the Lutherans twenty. Of the Presbyterians there are twelve bodies, while the Catholics proper are in three bodies. Forty-nine churches are represented in the reports, with 152,701 ministers, 187,803 places of worship and 27,710,004 members.

VIEWED from the navigators' standpoint the world is growing smaller, for it does not take so long to pass from one point on the globe to another as it did even a few years ago. Three hundred years ago it took two years to make a circuit of the globe. Later the time was reduced to one year, but now a man if he plans wisely, can walk out at his east door, go around the world, and enter at the west door, if he has one, inside of fifty-two days, or a little less than two months. In the course of time this will be reduced to about thirty-two days, so that the clerk, with a month's vacation, and \$1,500 in his pocket, can make a circuit of the globe, and one day after his vacation expires be behind the counter, telling his friend what wonders he saw during his long and pleasant voyage. But this is not all. Nearly all parts of the earth are now connected by cable facilities, so that people, eight and ten thousand miles apart can converse with each other with all necessary ease. It is said that the president of the United States will sometimes send a dispatch to the Philippine Islands and get a reply in twelve minutes. It is simply wonderful how close the different parts of the world are getting together! This is good, but how much better it would be if all the kingdoms of earth would labor to get a little closer to the other world, get closer to God, and get into closer communication with the King of kings and Lord of lords!

ESSAYS

*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE OLD MAN'S STORY.

(*The Result of Treating.*)

'Twas Saturday night and the gay saloon just sparkled with rosy light;
Its free-lunch table was set with care; the stove looked cheery and bright,
Its plate glass mirrors resplendently shone; the bottles were placed with art—
The one black spot in that brilliant scene was the sleek proprietor's heart,
"Ha, ha!" he laughed, as he eyed the trap he had laid for his fellow-men,
"Whoever walks into my spider net will never be free again—
And why should I work," he exclaimed with glee, "when all of the slaves I own
Are bringing their hard-earned money to me and toiling for me alone."
At the polished bar where the devil leered unseen by the drinking crowd
An old man stood; he had once been rich and good and great and proud;
But now, enslaved by the demon of drink, he was a most pitiful sight
In seedy clothes, with bloodshot eyes and features haggard and white.
"Give me," he gasped, while the noisy throng around him laughed and swore,
"Give me some rum, and O, be quick." With a tremulous hand he bore
The death-filled glass to his eager lips. "Give me more rum," he cried,
"Here's money! I can't quench the thirst that's burning me inside."
And while he drank a fair young man—some mother's boy astray—
Called out, "It's my turn to treat! Come, boys! Join in, I say."
"Alas, young man!" the drunkard spoke, "I started out like you—
For fear of seeming mean I used to treat the fellows, too.
"And they felt bound to treat in turn, so in our thoughtless fun
We forced ourselves to drink the stuff we otherwise would
Of meet— O, young man! avoid my snare.
Give up this treating habit. It will ruin you forever."
The tears rolled down the drunkard's face. The big bartender laughed,
"Don't mind him, boys," he gaily winked, "the poor old fool is daft—
And now, old man! you spoil our trade. Git out! I'll help you! Quick!"
And through the door he flung him with a brutal parting kick.
The old man fell upon the walk and feebly tried to rise.
"My God," he groaned, "I've spent my wealth upon that wretch who tries
To kill me for the words I spoke to save a youth so fair
As I when mother for me offered nightly up her prayer.
Out from the gaudy, gay saloon there came the young man who
Had said it was his turn to treat—like foolish others do—
And when he saw his fallen friend he stopped. "Old man!" said he,
"I hope they haven't hurt you for your good advice to me."
"God bless you, boy!" the drunkard cried, "I'm used to that—and worse,
But I would save you if I can from what has been my curse."
"You may," the saddened youth replied; "there! lean upon my arm;
I'll see you to your home and wife and children safe from harm."
"My home! My wife! My children. Home! Wife! Children! O, how sweet
Those dear words sound to one whose home is on the street.
But, boy! I'll tell my story while we walk along to—No! Stop here! I cannot take you where a drunkard has to go.
"You spoke of home, wife, children. O, young man! They all were mine;
Joy, wealth, refinement, beauty made my happy home a shrine,
And love and faith and purity and sweetness made my wife
The angel whom I worshiped—yes, blasted, too, her life.
"My children—one a darling girl with all her mother's grace;
The other but a baby boy—like me, they said, in face—
Were cherubs sent from Heaven to reform a father who
Had every inspiration to be noble, good and true.
"But, ah! That thirst for drink that came from treating long before
Kept growing, growing, growing, till, in spite of struggles sore,
In spite of wife and children, home, kind friends and all I fell
Each day a little lower toward the drunkard's living hell.

"My home became an attic. My poor wife, brave always, tried

To win me from the tempter and her suffering to hide;
My little girl would seek me and with loving hands essay
To draw me gently homeward and protect me on the way.

"The end soon came. My darling girl, brave as her mother blest,

Caught cold one stormy evening when for me she went in quest

And—while I wept beside her crib and held her hand, so thin,
She passed away to Paradise and left me sunk in sin.

"My wife, starved and neglected and heart-broken like my child,

Soon followed. Then my baby boy—the only one who smiled
With gladness at my presence—was by strangers taken from
Its drink besotted father who had sold his soul for rum.

"I've never seen my baby boy since then, but if I should
I feel that for his sake I might stop drinking and be good.
And now you've heard my story. O, young man! Beware my fate,

List to your mother's prayers. Give up treating ere too late."

The young man brushed a tear away and tenderly replied,
"I've never known a mother. In my infancy she died,
But in this treasured locket is her picture you may see,
While now—a saint in heaven—she looks down on you and me."

The old man scanned the portrait. Then he knelt upon the ground

And with his face uplifted and with new-born manhood crowned

He prayed, "My wife! Forgive me in my sorrow and my joy
I am not lost forever. I have found—and saved my boy."

A DEBATE ON TRINE IMMERSION, FEET-WASHING, LORD'S SUPPER AND POSTURE IN BAPTISM.

BY B. E. KESLER.

In Two Parts.—Part One.

PROPOSITION I.—"Trine Immersion is Essential to Christian Baptism."

Affirmative Argument 1.

Based on the original command which teaches a triple action in baptism, Matt. 28:19, (1) By its grammatical construction. For the use of "of," "and," and the comma. In the commission, see "Harvey's English Grammar," p. 194, rem. 2; "Greene's English Analysis," pp. 143, 221 and 223.

NOTE 1.—To denote emphatic distinction the conjunction and the comma are used.

NOTE 2.—To denote individual possession the conjunction and the preposition are repeated, or the sign of possession is annexed to each term of the series; "Greene," p. 120.

ANALOGOUS CONSTRUCTIONS.

"The grocers', butchers' and fruiterers' shops were thronged with customers," "Mary F. Hyde's Grammar," p. 43. This sentence is in the passive form. Its equivalent in the active form is: "The customers thronged themselves in the shops of the grocers, and of the butchers, and of the fruiterers." How many throngings? How many actions? Recite the commission, giving it in the language of Matthew, and of Mark, and of Luke. How many actions? See also Mark 5:14; 9:22; John 19:20.

As shown by the choice of expression by the Master himself, any one of these forms might have been used with the same meaning.

NOTE.—To denote common possession the conjunction is used between the last two terms only, and the sign of possession is annexed to the last term only; "Greene's," p. 120.

Points in the Argument.—(1) We show that the original command teaches a triple action in baptism: (a) By analogous constructions and (b) choice of expression by the Master himself.

Syllogism.—A mode of baptism whose origin can be traced to the command of Christ is Christian baptism. Trine immersion can be traced to the command of Christ, therefore trine immersion is Christian baptism.

Affirmative Argument 2.

The Bible teaches that Christians are in the Father, and in the Son, and in the Holy Ghost, and that we get into them by baptism, 1 John 2:24; 1 Thess. 1:1; Gal. 5:25; Rom. 8:9. "Baptized into Christ," Gal. 3:27; Rom. 6:3. "Miller and Sommer

Debate," pp. 144 to 147 and 159, 160. Christians are in the Father in the sense in which they are distinct, individual beings. Baptism places us into them in that sense—the sense of three individual beings. All commands are given to them in that sense.

Points in the Argument.—We show (1) Christians are in the Father, etc.; (2) they get into them by baptism.

Syllogism.—The Bible teaches that baptized persons are in the Father, and in the Son, and in the Holy Ghost. The Bible gives no other way of getting into them. Therefore we get into them by baptism.

NOTE.—The commission should read "into" (instead of "in"), as in Gal. 3:27; Rom. 6:3. We baptize by the authority of Christ into the Father, etc.

Affirmative Argument 3.

The combined learning and wisdom of the Christian world admits trine immersion to be valid baptism.

THOUGHT 1.—The learning and ecclesiastical research of the Christian world have brought to light overwhelming testimony in its favor.

THOUGHT 2.—So convincing has this testimony been that their wisdom and judgment approves and sanctions it.

THOUGHT 3.—The result of this testimony is that the Christian world almost universally throws wide open her doors to admit trine immersion, and will actually administer it if it is demanded of them.

THOUGHT 4.—All points upon which the Christian world unites are essential points,—faith and repentance, etc.

Syllogism 1.—The points upon which the Christian world unites are essential points. The Christian world unites upon trine immersion. Therefore trine immersion is essential to Christian baptism.

Syllogism 2.—Trine immersion is essential. Christ was baptized one way. Therefore he was baptized by the essential way—trine immersion.

Affirmative Argument 4.

Trine immersion has existed among God's people ever since the days of Christ and the apostles as Christian baptism. Here extracts were read from Vossius, Robinson, Wesley, Luther and Pengilly, "Doctrine of the Brethren Defended" (old ed.) pp. 173, 4, 5, and from "Chambers' Encyclopedia," Dr. Wall and Bishop Beveridge, same book as above, p. 176, also from Augustine, Chrysostom, Ambrose, Basil, Cyril, Monulus, Tertullian, Clement and Justin Martyr, Moore's "Trine Immersion Traced to the Apostles," pp. 21–30, and from "Dionysius Miller," p. 184, "Mason," p. 140, "Catalogue of Baptism," American Baptist Publishing Society, pp. 22–53.

Point in the Argument.—Repeat the argument. So much cannot be said of any other mode of baptism.

Affirmative Argument 5.

Single immersion was not known before the fourth century. This being the case, it cannot be Christian baptism. Here extracts were read from Theodoret, Sozomen, Bingham, Chambers' Encyclopedia, "Miller," pp. 187, 8, 9. Eunomius invented single immersion A. D. 360. The Catholics legalized it A. D. 633 at the fourth Council of Toledo.

Syllogism.—A mode of baptism whose origin cannot be traced beyond the fourth century is not Christian baptism. Single immersion cannot be traced beyond the fourth century. Therefore single immersion is not Christian baptism.

Affirmative Argument 6.

The Greek fathers understood the commission to teach trine immersion. The Greeks were able to understand their own language, the Greek, in which the Bible was first written. Clark's "Observations," Campbell on "Baptism," Prof. Stuart and Biblical Repository, "Miller," pp. 152, 3, "Mason," p. 140. Testimony of Greek Fathers, Monulus, Chrysostom, Tertullian, "Miller," pp. 155, 6.

Points in the Argument.—(1) Repeat the argument. (2) They attributed it directly to the commission. (3) When single immersion was first used it was not administered into the name of the Father, etc., but into the name of Christ. (4) Eunomius changed the

mode, then changed the command of Christ to suit the changed mode. (5) Our opponent accepts these changes.

Syllogism.—A mode of baptism which can be traced to human origin is not Christian baptism. Single immersion can be traced to human origin. Therefore single immersion is not Christian baptism.

Affirmative Argument 7.

Trine immersion is the only mode of baptism that will harmonize with the Bible figures referring to it, and illustrating it. Noah, Gen. 6:16; 7:1; 8:6. Ark had three rooms. Three acts to enter them. Israelites at Red Sea, Ex. 14:15-22. Baptized in the cloud and in the sea, 1 Cor. 10:1, 2. Birth, Prov. 3:8. New birth compared to blowing of the wind, which act is repeated hourly, etc. Baptism of suffering, Matt. 26:38; Mark 14:32-41. In like manner, his death, burial and resurrection consisted of a repetition of action. Just so in washing.

Point in the Argument.—Repeat the argument. Hence trine immersion is Christian baptism.

PROPOSITION II.—"The Bread and Cup, Commanded by Jesus Christ to be Taken by all the Saints in Remembrance of Him, is the Lord's Supper, and as Such is Commanded to be Taken on the First Day of the Week only."*

Negative Argument 1.

Founded on the example of Christ, Matt. 26:26, 27; Mark 14:22-25; Luke 22:19, 20. The point at issue: Which is called "supper," the bread and cup, or the meal eaten before they were taken? A plainer case against my opponent cannot be made than this is, nor a stronger one in our favor. 1 Cor. 11:25 gives the same idea. By Christ's example it is shown to be instituted in the night, Matt. 26:31; Mark 14:27; John 13:30; 1 Cor. 11:23. Four inspired men attest this.

Again, by Christ's example it was not instituted on the first day of the week. This of itself is enough to show my opponent is wrong; hence his proposition fails. We may as well change any other ordinance. Here a selection was read from Dr. Seiss, "Doctrine of the Brethren Defended," (old ed.), "Miller," pp. 268-270. Our position is strengthened by Paul at Corinth, 1 Cor. 11:20, 21. Here we learn: (1) Christ's example of eating a meal was still kept up. (2) It was kept in the night. (3) Not on the first day of the week, Acts 20:7-11, neither in the daytime, but as Christ kept it, in the night.

Negative Argument 2.

Based on the example of both Christ and Paul. By these examples we learn: (1) Of two cases where God's people met to celebrate the ordinances of the Lord's house, viz., Christ and the disciples at Jerusalem, and Paul and the disciples at Troas. (2) In both cases they were together in the night for said purpose. (3) The bread was broken at both places in the night. (4) In neither case was the bread broken on the first day of the week. These four points against my opponent disposed of his proposition as far as the first day of the week and daytime are concerned.

Negative Argument 3.

Based on the meaning of word used to indicate this ordinance,—*deipnon*, meaning a full meal. (1) Such words are used in the Bible as expressing the meaning intended. (2) The word used to indicate this ordinance means a full meal—means an evening meal, see Luke 14:12, 16; John 12:2-13:2; 21:20; Luke 22:20, 1 Cor. 11:20, 21, 25. The word in the original of these references shows: (a) that *deipnon*, the word used, means a full meal, an evening meal; (b) that it was eaten before the bread and cup of Communion were taken; (c) that three inspired men are against my opponent, for he says *deipnon* means a bit of bread and a sip of wine.

Points in the Argument.—(1) Repeat the argument. (2) That it was eaten before the Communion.

Syllogism.—*Deipnon* means a full meal, a supper. An institution which does not contain the elements necessary to constitute a full meal is not the Lord's

supper. The bread and cup taken by the Christian church do not contain the elements necessary to constitute a full meal. Therefore the Christian church does not eat the Lord's supper at all.

Negative Argument 4.

Founded on 1 Cor. 11:20, 21; the only mention of Lord's supper in the Bible. Point at issue: Did Paul by it mean a full meal, or did he mean the bread and cup of Communion? This determined, the question as to what the Lord's Supper is, is settled beyond cavil. These Corinthians had a full meal,—a supper—and when Paul wrote about it he used a word that means a full meal, and Luke uses the same word to denote the meal Christ ate with his disciples, Luke 22:20; 1 Cor. 11:21-25. If *deipnon* in verses 21, 25 means a full meal (and my opponent admits that it does) what does it mean in verse 20? Paul, Matthew, Mark and Luke all speak of Christ and the disciples eating a supper together and taking the Communion. This agreement of four inspired men stands against the position of my opponent. With these facts before him, how can he believe his position is correct?

Our faith and practice are wrong when out of harmony with inspired teaching. The Lord instituted a Lord's supper. The word used to indicate it means a full meal. Therefore the Lord's supper is a full meal. The term Lord's Supper occurs but once in the Bible. The word used to indicate it here means a full meal. Therefore the Lord's supper is a full meal.

Negative Argument 5.

Based on 1 Cor. 10:16,—name of bread and cup. Paul says the bread and cup are the Communion. My opponent says they are the Lord's Supper. Two names, one given by inspiration, the other by my opponent. This shows the difference between Paul and him, and also between him and myself. Could a plainer case against him be made?

Negative Argument 6.

Based on term "Lord's table," 1 Cor. 10:21; Luke 22:29, 30. When did the Lord institute this table? How did he use it? What kind of table was it? When? In connection with Christian ordinances. What kind? Luke 22:14, 21; Matt. 26:20. Large enough for all. How used? Matt. 26, Mark 14, Luke 22, John 13 tell us. A meal eaten, Communion instituted, Lord's table, Lord's supper and Lord's people all in one example. No need of dispute over plain cases like this.

Negative Argument 7.

Founded on apostolic feasts, Jude 12; 2 Peter 1:13. Here we have a feast of charity, of which wicked persons have no right to partake; hence it is sacred in its nature and for God's people only—an ordinance for them.

Points.—(1) Feast of love. (2) For God's people only. (3) Christ instituted and ate a meal—a supper. (4) Paul speaks of a meal or a supper. (5) Peter and Jude tell us of a feast of charity. The harmony of these inspired writers is enough to settle the matter of a feast or a supper being perpetuated in the church. The same language used to enforce the continuance of the bread and cup in the church (Matt. 26:29; Mark 14:25) is used to enforce the continuance of the meal Christ ate with the disciples, Luke 22:16.

Here an earnest appeal was made in favor of keeping all the ordinances as they were delivered to us, looking forward to the time when they shall all be fulfilled, when Christ shall again gird himself and serve his people, Luke 12:35-38; Rev. 19:7.

(To be Continued.)

POPULAR RELIGION.

BY ALEX. W. REESE.

In Two Parts.—Part Two.

The more I pondered over the old brother's wonderful "experience," the more bewildered and discouraged I became. I prayed over it in secret. I had anxiety of soul and shed many tears because the

way was dark and desolate. I wanted to be a Christian, but I hesitated, and I shuddered at the thought of being a *hypocrite*, as I felt convinced I would be if I joined the church without a similar "experience." In mature years, and in the light of God's blessed Word, I was happily delivered from these false impressions. The intelligent reader can not fail, in the first place, to notice the *hysterical* phase of the old brother's religious "experience." Observe the highly exaggerated idea of his sinful state. He imagined himself the very chief of sinners, whereas by universal testimony he was known to be a young man of most estimable character—a youth of pure and stainless morals and pure character. He had no bad habits. This was, therefore, a distorted view of his moral condition.

Now why, in the second place, did this unhappy young man undergo such a terrible struggle? Why these long, wearisome days and nights devoid of peace? Why this protracted scene of deep distress? Simply because *he would not yield to the strivings of the Spirit of God!* He kept something back! *He kept up the fight!* He continued the warfare! "Behold, I stand at the door and knock," said our blessed Savior, "if any man hear my voice, and open the door, I will come in and sup with him and he with me," Rev. 3:20. How plain and easy and simple! Why not accept the Gospel plan instead of climbing up some other way?

But how, then, shall we explain the final stage in the "experience" of our whilom young friend—the strange result—the sudden sense of the pardon of his sins, the unbounded joy, etc.? The explanation is not far to seek—it is very simple. When, at last, our friend came to that point that every sinner who finds pardon must reach—the point where he was willing to forsake all, take up his cross and follow Christ—when he gave up the struggle and, like Saul of Tarsus, cried out, "Lord, what wilt thou have me to do?" then, and not till then, he found *peace!* When he laid down the arms of his rebellion, and was willing to follow in the footsteps of the beloved Master, then, and not till then, the *warfare ended*. This man (and every other man) might just as well—and better—have had that *peace of mind*—"the peace which passeth all understanding"—the very first day of the contest as to have passed through the long and bitter (self-imposed) trials and struggles, the tempestuous scenes, that robbed his soul of the boon promised in the Word—*peace*. There is no Scriptural authority for such "experiences," and their promulgation does infinite harm.

Many earnest, sincere souls are kept out of the kingdom by the preaching of such doctrines. They sit with folded hands and despairing hearts, waiting, waiting, waiting for these strange, thrilling, marvelous "experiences" to come to them, not remembering the divine command, "Son, go work in my vineyard," Matt. 21:28. Besides all this, the condition described is an unnatural one. It is an abnormal state of mind. Religious emotion can not be kept at a white heat, and there is no necessity for such a febrile temperature of the soul. We think the preaching that leads to this exalted nervous condition is productive of great harm. It is not attended by permanent results. We think this is abundantly shown by the frequent *relapses* in the ranks of those converts whose "experiences" of this type are the most conspicuous and pronounced. We do not need, and (fortunately) can not be kept at this strange, weird, unnatural tension of the soul. *Peace* is all that we are promised in the Word of God, and *peace* is all that we need. "Peace I leave with you, my peace I give unto you," John 14:27, said our blessed Savior. What more could we ask—what more do we need?

It is because the public mind has become so saturated with these delusive impressions as to the theory of conversion that it is drawn away from the simplicity of the Gospel plan of salvation. People are so accustomed to hearing preaching of this sort that they are startled when the *validity* of such "experiences" is called in question. The mind looks for something mysterious, sensational and miraculous in the conversion of the sinner, and is led to look with suspicion and incredulity upon a body of

*Position of myself and opponent were stated here.

people calling themselves the disciples of Christ, who reject and repudiate such "experiences" as genuine "evidences" of the work of the Lord. They at once conclude that such a church does not believe in "a change of heart." Such a people, it is therefore asserted, have no "heart religion," and, in fact, but little religion of any sort. In the course of my special, professional work in the last six years, I have been brought into contact with many intelligent, well-meaning people of the various popular sects, who have that idea of our Brethren very firmly fixed in their heads. They readily concede that the Brethren church (or society) as a body (and with comparatively few exceptions individually) is a very worthy, honest, industrious, harmless, inoffensive set of people—but very non-progressive, quaint, peculiar, etc., in their manner and ways—not very intelligent, not very cultured or refined, and as to real religion—"heart religion"—formalists.

We are, in short, held up to public ridicule because, they declare, we hold as vital doctrines certain antiquated and obsolete customs of the primitive Christians, long since exploded, which are not "essential" to the Christian system, and altogether unsuited to the present age of "advanced thought." It is strange that the absurdity of this position should have escaped the scrutinizing glance of the keen eyes of modern philosophy. Its abnormal character certainly is apparent.

If the Gospel was intended for the inhabitants of Palestine alone, then the argument is sound, but if we are to go into all the world and preach this same Gospel to "every creature," then the position is not only false, but *puerile*. And this is the more apparent when to this commission our Savior adds "teaching them (i. e., all the world, every creature) to observe all things whatsoever I have commanded you." Surely this should end all controversy. The trouble is that men (like Naaman of old) want to "do some great thing!" They are not content with the simple methods of the Gospel. They look for some startling thing, some wonderful excitement, something new and strange, forgetting that we are to let our "moderation be known to all men," and that to do honestly and conscientiously well that work wherein we stand is all that God requires at our hands.

"The daily round, the common task,
Should furnish all we ought to ask;
Room to deny ourselves—a road
That leads us daily nearer God."

Scranton, Pa.

MOSES AND CHRIST.

BY J. S. MOHLER.

THAT a similarity existed between these two great leaders is evident from the following testimony: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you." Acts 3: 22. This Prophet is to be like unto Moses—similar to him. The events of their lives demonstrate their similarity, with this difference, Moses taught on the material and typical side of life; Christ on the spiritual side, and fulfilled the types. Moses' teaching embraced the shell, while Christ's contained the kernel of Christianity.

One of the prominent points of similarity between Moses and Christ was that both of them were

DELIVERERS.

It appears that after the death of the Pharaoh, under whose reign Israel came into Egypt, another Pharaoh arose and occupied the throne, who knew not Joseph or his brethren, and who cared nothing for their welfare, but who feared their increase and began to oppress them with hard labor until Israel sighed by reason of their bondage, and their cry rose to heaven, and God sent Moses to deliver them. No human arm alone could have rescued Israel from the chains of tyranny their cruel masters had forged upon them. To be a slave to a cruel master is one of the most painful conditions that can befall mankind.

SLAVERY OF THE SOUL.

Through the subtlety of Satan the whole human race have been led captive and are slaves to the power and dominion of sin. "All as sheep going astray, having no shepherd." Matt. 9: 36. Soul-bondage is far more oppressive than physical bondage. The soul often sighs and cries by reason of its bondage. Though a man possess all the physical liberty he desires, yet, so long as he is a slave to pride, lust, riches, appetite, etc., he is in the gall of bitterness and in the bonds of iniquity,—the veriest slave in existence. He only is a free man who has obtained the mastery over himself, who is able to keep his body under and in subjection.

The world was so deeply enslaved that no human arm could deliver; but God laid help on One that was mighty. He sent us a Deliverer. Deliverance is a blessing to us only as it aids us to a better and a happier life. After the War of the Rebellion had closed, the slaves were all delivered—made free,—but they were in no condition to profit by their deliverance, for awhile, at least. Being delivered by Christ from the oppression of original sin, as well as from the bondage of our individual sins, we are aided mightily by the Spirit of God to profit by our deliverance. The Spirit of God leads away from all sinful associations. It takes captive every sinful thought and suppresses every idle word, and though the germs of sin still remain in the heart, they cannot grow. Sin no longer has dominion over one thus delivered from it.

By diligence in searching the Scriptures, watching, prayer and self-denial, we are aided mightily to a higher, a better and a happier life, and become free from sin, and become the servants of God, having our fruit unto holiness and everlasting life.

Morrill, Kans.

IS IT TRUE?

BY A. HUTCHISON.

It is claimed that the church is more rigid in her ruling than the Word of God itself. *I have given this matter considerable attention in the last few years, and the verdict is that the plea is made upon a false premise. In our relation to each other, as the members of one body, the church has adopted only the New Testament rule. For instance, in case of trespass between member and member. See Matt. 18: 15-17. This is all the church requires. And as to our relation to those who are not members, we have Rom. 12: 17-21, and Gal. 6: 10. The church requires no more. In regard to our relation to the Lord, we have Rom. 12: 1, saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God."

Now the church requires nothing more. But in her effort to find out how the body may be an acceptable offering, she tries to learn what would be pleasing to the Lord, and what would not be pleasing to him. And she finds an infallible motto in 1 Cor. 10: 31. It says, "Whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." Then we have Rom. 13: 14, giving a rule of action. That says, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Therefore the church tries to rule after this manner. And in order to find out more of what is meant by offering our bodies as acceptable before God, she calls up such a Scripture as Rom. 12: 2, which says, "And be not conformed to this world; but be ye transformed by the renewing of your mind."

Here a question may arise, as to what is meant by "not be conformed to this world." This we can best determine by noticing the chain of testimonies on that line. 1 Pet. 1: 14 says, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." Verse 15: "But as he which hath called you is holy, so be ye holy in all manner of conversation." Conversation, you will notice, means deportment, and therefore takes in the whole life. And so we pass on to 1 Pet. 3: 3, 4, which says, of Christians, "Whose

adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Here we have gold condemned, as an ornament, and we know it is not the Holy Ghost in us that calls for such;—hence we cannot use it in that way to the "glory of God." Sisters might braid or plait their hair, so as to have it under control. But they cannot plait, or braid it with cords, or ornaments of gold (as women did in those days) and do so to the glory of God. And if sisters cannot use gold as an ornament, I am puzzled to know how brethren can hang on their watches such showy chains, and do so to the glory of God. Paul sets the man first in these things, showing that he should lead the way, and the woman is exhorted to follow. 1 Tim. 2: 9, 10 says, "In like manner also, that women adorn themselves in modest-apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

Now, does the church require anything more of her members? The trouble is, the church is allowing too much latitude on this line. The apostolic rule requires that Christians abstain from all things that cannot be used to the glory of God. 1 John 2: 15-17 says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof." Here the apostle is very explicit in calling our attention to the class of things which Christians cannot use in harmony with the Holy Ghost's teaching. And in addition to all of these we have Jas. 4: 4, saying, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." It must be apparent to every one that if we fall in line with the fashions of this world we thereby show our friendship with the world, and consequently make ourselves enemies of God. Then we see by the Scriptures cited, that the church in her ruling is not more strict than the New Testament Scriptures. How can we ascend to the Christian standard with our hearts set on these earthly toys?

McPherson, Kans.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

BY C. H. BALSBAUGH.

To a young Student:—

It is well to be introspective, retrospective, prospective. But "looking unto Jesus" is best of all. In him the past is rectified, the present is blessed with "the peace of God," and the future illumined with "the hope of glory." Rom. 3: 25; Rom. 5: 1; Philpp. 4: 7; Col. 1: 27.

Your case is that of thousands. I receive many such letters. Such perplexities and doubts I have known in old ministers and bishops. Increased light reveals our past misconceptions and blunders, and deepens our sense of unworthiness. That you had no true idea of Christ and salvation is clear. This does not necessarily involve the obligation of rebaptism. Christ made perfect satisfaction to God for all sin. This we are to accept by faith, and stand by imputation WHERE HE STANDS. This is the position of Rom. 8: 1. Judicially our sins are all gone; inherently they will yet trouble us, but they will not reign. Rom. 6: 11, 12, 13. We are safe, not because we are faultless, but because the righteousness of God is ours by faith in Christ. Philpp. 3: 9. This is the GOSPEL, and the whole of it. What is vicarious in Christ, becomes ours actually by the appropriating power of the Holy Ghost. Standing judicially must become our condition personally and experimentally. The first without the latter would be

no salvation at all. The latter without the former is an utter impossibility. The *imputation* of all the fullness of God could not save us if it be not wrought by the Holy Ghost unto the essence and expression of our entire being. There is no gap between justification and sanctification. But the one is instantaneous and perfect, while the other is progressive. We start in the divine life with complete judicial adjustment. But we grow holier and holier as long as we live. Look, believe, be saved, and stay saved.

You are oppressed with the conviction that you were prematurely baptized, not having a proper conception of the significance of the ordinance. This may be so but it is not the real question. Where can a saint be found that was baptized with a full knowledge of all the spiritual import of the act? I am not that person. I have been forty-seven years in the church, and do not yet know all the depths of divine meaning in the holy ordinance of trine immersion.

The true question is this: Did you believe that Jesus is the Son of God, the Savior of the world, that baptism was a divine appointment, and were your motives pure in the observance? I am sure you will answer these interrogations in the affirmative. This is the way that God settles the matter, and you may safely accept it, and put your heart in perfect rest. If we will not be baptized until we comprehend all its solemn mysteries, we will pass out of life unbaptized. The supreme demand is to *live* as near as possible the life symbolized by our burial and resurrection. We must "reckon ourselves to be *dead indeed unto sin*, but *ALIVE UNTO GOD THROUGH JESUS CHRIST OUR LORD*." Rom. 6:11. This will be ten thousand thousand times more to the glory of God than to be rebaptized. A life dead to sin, wholly consecrated to our Savior, and the good of humanity, is the great fact symbolized by baptism. You cannot improve the symbol by its repetition. But you can daily realize more fully its glorious meaning by living the very life of Jesus in all you think and say and do.

Christianity is gloriously optimistic. CHRIST is our life, our hope, our goal, our Alpha and Omega. "Blessed, Blessed, Blessed." These are the inspiring terms with which Christ announces his kingdom. Matt. 5: 3-10. This is the keynote of his religion. If the peace of God cannot fill us with joy and assurance, salvation is impossible. The Holy Ghost is the unfailing antidote of melancholy. In the midst of the storm, make Matt. 14: 27 your motto.

Union Deposit, Pa.

"WHAT HAVE THE MISSIONS DONE?"

BY MARGUERITE BIXLER.

ONE hundred years ago, from out the belfry of the ages there rang a clear, strong signal sound, and these are the words which echoed over the church of Jesus Christ: "Enlarge the place of thy tent, and let them stretch forth the curtain of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the gentiles, and make the desolate cities to be inhabited." Isa. 54: 2, 3.

Although many years have passed away since the hand of the first missionary was on the bell-rope and those stirring words were flung out on the morning breeze, do not think, my friends, that God's missionary bell has been hanging silent ever since. All along the line it has been sounding its tones clearer and stronger until the gentle zephyrs have caught up the refrain and are wafting the heavenly melody farther and farther, proclaiming the glad tidings of salvation: and now, in the dawn of the twentieth century, it becomes our duty as Christians true, that we humbly, reverently and with a firm hand grasp this same old rope and sound from the bell the same impressive tones: "Enlarge the place of thy tent, and let them stretch forth the curtain of thy habitation."

What have the missions done? From one point of view, very little; from another, much. On the

part of man, very little in comparison with what ought to have been done: but considering what he has done with the little with which he had to do, very much has been done on the part of God. When we consider how few people have been engaged in the business and how little money spent, we must conclude that the mission work has been simply marvelous. God has done a great deal above all that the church has asked or even thought. Not a single blow, not the feeblest does he allow to be struck in vain. What a comforting and inspiring thought for the laborer!

One hundred years ago there were but fifty versions of the Holy Scriptures. At present there are over three hundred in all the principal languages of the world. Notice, if you please, a few examples of what the one hundred years have accomplished. The ninety-five years of mission history, 1797-1892, in the "South Seas." Fourteen years without a convert; but one day two natives who had been impressed in a missionary's family, were found praying for the evangelization of their own people, and these two converts of 1811 were leaders of a host now numbering 850,000. Take the seventy-five years of the American Baptist Union, when Judson was the only representative in the vast field of Burmah; he worked ten years and had but one church and eighteen converts to show for his labor. When asked by letter, "How about prospects?" "Prospects?" said he, "they are bright as the promises of God." We need only to think of the great number of now enlightened souls, to know how successful his work has proved. Notice the fifty years in China. In 1842 only a little band of converts, now, more than 50,000. When John Calvert went to the Fiji Islands, his first duty was to bury the skulls, hands and feet of eighty people who had been sacrificed at a cannibal feast. Yet, blessed thought, he lived to see the very persons who had taken part in the atrocity, gather around the Lord's table, celebrating his death.

A great deal has been done, and a great deal is yet to be done ere the Gospel has been carried to all nations,

"There's a wail from the islands of the sea;
There's a voice that is calling you and me
In the old ship of Zion, the strong help of Zion
The good news of Zion carry ye.
Come over and help us is the cry,
Come over and help us ere we die.
I hear the voice calling, I see their sad tears falling,
O, ship of salvation, thither fly!"

They are calling for the Bread of Life, and we are thankful that men and women are so nobly responding to the call. Surely there is work for all. The seed has been sown and the harvest must be gathered. Like the river Nile, when it overflows its banks and floods the country, the natives go out in little boats and sow the seed upon the waters, and after the flood gather a rich harvest; so for many years our brave missionaries have been sowing the seed of the kingdom upon the waters in floods of persecution, and now the harvest has commenced. Let the church thank God for the past, take courage regarding the future; let her rejoice, as well she may, over what has been accomplished, and, possessing her great soul in patience, gird herself anew for the work she has undertaken. May the Master richly bless the missionary spirit so beautifully shown in our own beloved Brotherhood at the present time. We plead that the Holy Spirit may breathe upon us until each member will read the "go ye" with *open eyes* and *pocketbook*. May the efforts now being made to enlarge the borders of the Publishing Interests be crowned with success. May the church ever stand united in giving to the world clean Gospel literature, a *living missionary*, "giving forth no uncertain sound."

Once again, with reverent hand, let us ring from God's belfry, "Enlarge the place of thy tent, and let them stretch forth the curtain of thine habitation." Let us covenant with the Father that from henceforth all we represent, all we have and all we are shall be more fully consecrated to his glory and the salvation of precious souls.

Hartville, Ohio.

THE PREACHER QUESTION.

BY S. Z. SHARP.

IN No. 50 of the MESSENGER appears an article under the above heading. The author quotes 1 Cor. 9: 14 as the basis of his remarks. We believe in the principle which that text teaches, but we fear that if the text is disconnected from the context and construed too literally, we may deviate from the intention of the author, and even cause hardships to follow. For example, take the following text and apply it in its most literal sense: "Give to him that asketh thee." In some localities a man's business would soon be wound up. If we read any Scripture in the connection in which it stands, and compare it with other Scriptures bearing on the same subject, we are most likely to get the sense in which it is intended to be taken.

The writer of the above-named article takes the position that the text quoted teaches that preachers of the Gospel should be supported financially. This we believe is right and lawful whenever expedient, and with the principle of a supported ministry we are in accord with him, but we are not too sure that the brother has the right idea when he assumes that the rich brother should receive the same remuneration as the poor brother should receive for his services and illustrates his point by the purchase of five dollars' worth of corn. The error, it seems to me, in comparing the price of corn and the price of a sermon lies in this, that it places the Gospel or its distribution on a money basis. We do not think the case is a parallel one. Corn is always worth what it brings in the market. The gospel is intended to be free. Matt. 10: 7, 8. "Freely ye have received, freely give." The poor brother can not always give it without some aid, the wealthy brother may. The propagation of the Gospel is to be the chief idea, not the *earthly remuneration* of the preacher. The proper thing to do is to make such arrangements that the Gospel may have "free course and be glorified" by contributing of our earthly things for Gospel support: whether to build churches, send out tracts, ministers or whatever it may be. We are sorry to see the Gospel put on the same plane with merchandise and a money value placed upon it. It is above the price of all money.

The text quoted above should be taken in connection with the verse following namely: "But I have used none of these things: neither have I written these things, that it should be so done unto me."

Plattsburg, Mo.

A NEW FLAVOR.

THE following is gleaned from a communication sent us by Bro. John Friedly. Each reader can make his own temporal, as well as spiritual, application.—ED.

John and Lydia were keeping house. Lydia was of a cleanly nature. John, too, was much pleased with her cleanliness, but having a great appetite for tobacco, he would make free use of it by chewing and smoking it.

Lydia, having some fine berries, desired to put them away for future use. She got some vessels, cleansed them nicely, and put the berries in one of them. She also put some of the "essence of the pipe" with them.

One day, some time afterwards, she put some of the berries on the table. John took some of the berries, but exclaimed at once, "Lydia, what in the world did you do to these berries?"

"Why, what is the matter with them?" his wife said.

He exclaimed, "They taste so strong of tobacco."

His wife replied, "Why, John, you are such a lover of tobacco smoke, I thought I would flavor the berries with the smell of it. How, then, must I prepare the berries for you?"

The answer was, "Put them in the vessels pure."

"Well, John, I think you had better leave tobacco out of the house, and your health will improve, and my comfort too."

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

WE earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical help for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTERBAUGH, Box 776, Elkhart, Ind.

THE FIRST CIRCUIT JUDGE.

"And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord."—1 Sam. 7: 15-17.

- I. He had a good start in the world.
 1. A good mother's influence. (See 1 Sam. 1.)
 2. Priestly training and education. (See chapter 3.)
- II. He was unprejudiced.
 1. God's choice was his choice in the selection of a king after Saul. (See chapter 16: 7.)
 2. Unsparring in his denunciations of evil. (See chapter 15: 14-23.)
- III. He had a home altar. (See chapter 7: 17.)
- IV. He found a place in the hearts of the people.
 1. A renewed covenant the result. (Chapter 7: 3-13.)
 2. Enemies subdued. (Chapter 7: 13.)
 3. "All the Israelites . . . lamented him. (Chapter 25: 1.)

THE MINISTER AND HIS WORK.—No. 2.

I. SERMONS FOR SPECIAL OCCASIONS.

AFTER years of careful observation, I am convinced that times of special importance, either in the world's history or in the history of the Christian religion, ought to receive greater recognition from our ministry than has been accorded them heretofore. A sermon prepared for a special occasion, full of wholesome truth, touching points where information is needed, unfolding the real purposes of such occasion, cannot but be helpful to the church in many ways. The masses of people have not the sources from which full information can be secured on many of the most important occasions confronting them year after year. From the lack of correct data the most vague ideas and distorted notions have found way to the human heart, leaving only the excessive indulgences so common all around us. I see a great need, no greater now than heretofore, but a demand for the *pulpit* to come to the rescue, offering the needed relief, affording information and setting out vividly the true purposes of such occasions in the light of holy truth. To millions, Thanksgiving suggests nothing more than a richly spread table crowned with roast turkey and knick-knacks for the satisfaction, only, of a depraved and unnatural appetite; with possibly a little relaxation from the drudgery of every-day toil, in the name of a *holiday*. It is a sad comment, when Christmas brings to our homes no higher ideas of life, no holier conceptions of the greatest event in the history of "heaven and earth" than the eating of nuts and candy, the reception of a gift from a friend, an evening of revelry in the name of religion, or the overloading of the stomach just because it is Christmas, just *Christmas*, nothing more.

Somehow linked with these other days, Easter Sunday comes along in the role with its colored eggs and feast of eggs which the small boy, by dextrous effort, has been able to secrete in some favorite hiding place, until Easter morning breaks fully upon his view, and he then, in the pride of his boyhood triumphs, brings a well-filled basket to the kitchen for the morning meal. With these stirring events, the day closes and is forgotten until history repeats itself a year later.

Then, too, our great national holiday, "the Fourth of July," comes in for its share of desecration, and with many millions of people is only viewed as a day for unbridled privileges with the pesky fire-cracker and cannon in the hands of the small boy and much smaller man. Millions of people in our own enlightened America never rise to any higher conceptions of the real purposes of these occasions than are suggested above. Need we not raise a note of warning, an earnest plea in behalf of our youth growing up in our midst?

These occasions are God-sends for the solution of the most sublime and stupendous truths in the

economy of redeeming grace. They are opportunities which come to us as the dew of heaven, and, if properly used and devoted to the best interests of human souls, will bring a glorious reward. I shall hail with joy the period when the congregations of our Brotherhood shall regard these days as days of holy service for special sermons suited to the occasion. The birth of Christ is so full of thought and wonderment that were we to live a thousand years and preach every Christmas morning on the theme of his birth there would never be occasion for repetition in all that time. The resurrection of Jesus Christ, and as a sequence our resurrection, furnishes data never to be exhausted, and of which consecrated souls will never tire in hearing the glad news. It is the mission of the church so to weave within our hearts, in holy consecration, the events of this life which tend to spiritual development, as to bring us to the very likeness and image of Jesus our Lord. The mission of the minister and the church is no less wonderful to-day than when the Master planned it in the mountains and valleys of Judea.

II. CHURCH GOVERNMENT.

I am not writing an article on church government, but aiming to suggest a more careful study of that subject by all the officials of the church. Were the subject as fully understood as it ought to be and as carefully administered as the cases demand, we would find a much more happy state of affairs confronting us in many sections of the Brotherhood. An elder, especially, ought to know the general course of procedure in all ordinary cases, that there be no mistakes as a rule in his administration. The Gospel forms the basis for the perfect adjustment of troubles, both private and of a public nature. The decisions of the church supply the needed information as to how to proceed and apply the *statutory regulation*. It is a flagrant neglect of duty not to study with care the book of MINUTES and become familiar with the decisions of our Annual Councils. Many churches are suffering on account of maladministration, occasioned only by neglect of duty on the part of the administration family. We have the best system of church government I know of,—plain, practical, just, charitable,—so that every soul wishing to do right is sustained in such endeavor. Peradventure I suffer wrongfully at the hands of one court, my appeal is not cut off from another, which will look into my case with unprejudiced mind and find according to the real merits of the case, until the highest judiciary of the church is reached. Many calls for adjoining elders and committees would never need be made if we as ministers understood and carried out the line of procedure laid down by the Annual Councils. A short time each week in the study of the decisions of the church will soon give a very comprehensive view of our system of government; then, with the aid of good judgment and an unselfish heart, the church will be carried forward in her mission of peace.

P.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Preaching of John the Baptist.—Luke 3: 1-17.

Lesson for Jan. 21, 1900.

GOLDEN TEXT.—Prepare ye the way of the Lord.—Luke 3: 4.

THE subject of to-day's lesson is John the Baptist. An account of his birth is found in the first chapter of Matthew, and is so intimately connected with the life of Christ that it would not be complete without referring to it. The story of the meeting of the two mothers prior to the birth of these most remarkable children is of more than ordinary interest and should be carefully studied.

Of John's father it is said that he was filled with the Holy Ghost. And he was a prophet in Israel. The same may be said of his mother. So the lineage of this messenger of God was of the best, and it can be said that at least some of his goodness was

inherited. And it ought to show the advantage children who are born of religious parents have over those who are not. Though his line of birth was of the very best, yet he was of humble parentage. As he started out on his great mission it is said of him that his raiment was of camel's hair, that he had a leathern girdle about his loins, and his meat was locusts and wild honey. This shows that his life was adapted to the work that he was called to do—to prepare a people as material for the new kingdom that was soon to be inaugurated—into which the whole world might enter, from the very lowest station in life upward, beginning with the lowest that none might be left out, and none even discouraged.

There had been a way prepared by which some of the people could travel towards the better life. But it was not sufficiently accessible to all. In a sense, it was crooked, rough and full of hills. The new way which was to be prepared by this servant of God was to be different. The paths were to be made straight, the crooks and bends were to be taken out, the valleys were to be filled up, the mountains and hills brought down and the rough ways made smooth.

John surely had a wonderful work to do, one which required very skillful engineering. The old way was to give way to the new and better one, as the old turnpikes and carryalls, years ago, had to give way to the railroad, and the first and poorer railroads had to be replaced with the more modern with their enlarged possibilities.

Fifty years ago one trunk line from Philadelphia to Pittsburg came up circling around the hills and river bends and climbing over the higher mountains. As traffic and travel increased, wider possibilities were needed. And to accomplish this thousands of men, for the last few years, have been placed along this road. The crooked places are being made straight, the rough places, by heavy ballasting, are being made smooth, the valleys are being filled up and instead of going round and over the hills and mountains the road is being made through them; so that in it we have an apt illustration of the spiritual lesson intended to be taught in this narrative.

And the force of the lesson is made still more apt when we learn the character of the homeland of the Bible. To prepare a king's highway in the hilly country of Palestine meant just what is here said. The hills were cut down and the valleys were filled up and the rough, stony and rocky places were made smooth. As the people were accustomed to these things and had seen these "ways" made, they were taken to illustrate how this new and living way was to be made. The material or physical conditions of which this highway was made referred to the people. Some were high up in their own estimation. These were to be brought down, humbled; others, like the valleys, were low down in sin, poverty and degeneration. These John's preaching was to bring up. Others were rough, illiterate and uncultured. These were to be made smooth through the refining process of divine grace. And again there were others that were crooked in their lives, unreliable and untruthful. These were to be straightened by an application of the golden rule of truth. So that all those who were brought through the divine process of regeneration would be brought together into a common brotherhood, and a similarity thus would be brought into their lives that would represent this level and new highway which John had come to prepare and the Christ to complete.

After giving them this very apt figure he follows with personal instructions as to how this great change is to be brought about. They were to repent and be baptized, thus bringing them into the new relation. That they might be thus received, they were to show the necessary fruits. What, then, shall we do? the people asked. They were to show the fruits of the new relation by administering to the needs of their fellows. If one had two coats he was to give to the one that had none; and the same with meats; the two representing the most common wants of life. To even up and make a common brotherhood as far as is possible is the great lesson to be learned. "We are brethren" solves the Christ problem of life.

H. T. B.

HOME * AND * FAMILY

THE TONE OF VOICE.

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tone in which you convey it.

"Come here!" I sharply said,
And the baby cowered and wept;
"Come here!" I cooed, and he looked and smiled
And straight to my lap he crept.

The word may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tones may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap from the inner self,
And reveal the state of the heart.

Whether you know it or not—
Whether you mean or care,
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—Selected.

THE TONE OF VOICE.

BY NANCY D. UNDERHILL.

LIKE dear Frances Ridley Havergal, whose sweet songs we love to sing, some of us have prayed "Take my life, and let it be, consecrated, Lord, to Thee." We have thought of the *hands*, to serve Him, the feet, too, perhaps, and, if anticipating a life devoted to the ministry of the Word, we have thought of the mouth,—or lips and tongue,—as being consecrated to His service. But, whether we expect to occupy a pulpit or a kitchen, or place on the farm, or on the public highway, or in a store or shop,—wherever we are, we cannot serve Him acceptably unless we devote those members to His service. It matters not what our occupation may be. We can use our tongues and lips in His service if we will; and not alone in singing, but in general conversation. But these *outward* members are not all that should be consecrated to His service, but internal as well.

First of all, let the *heart* beat with a quick, strong throb of love always for Jesus. Do not think "nonsense—the *physical* heart cannot indicate love." If that is your idea, try the following plan and see. Take the wrist of some strong thinking person into your hand, with your finger upon the pulse. (Now the pulse is the direct flow from the heart—the *physical* heart.) Mention some person whom this person dislikes; while the mind is upon that person, count the pulse. Then mention a person whom the one you are talking with, loves. While dwelling upon the latter's virtues, count the pulse. You will observe an instant quickening and a much stronger pulse in the latter case than in the former.

Yes, the physical heart can beat strongly, and regularly for the Lord, if we let our minds dwell upon His goodness, and there is a little instrument of music inside of our throats. It is called the "vocal chords." That instrument can produce all manner of sound; either harsh and discordant, or mild and beautiful. When we speak from a heart of love, the voice usually produces a sweet, mild tone. But when anger touches those sensitive chords, what an awful sound is the result.

If we would serve a *God of love* with our voices, we should train them to produce *only lovely sounds*. This can be done. But if the child is allowed to speak in loud, harsh tones, and this is continued until late in life, the tone of voice will have grown harsh by habit, and can never be trained to become so lovely as if it had never become loud and harsh; the same in regard to sarcasm, which injures the voice and the features quite as much as anything else ever can.

The voice may be greatly improved late in life, if a pure heart produce the change; but it is far better to begin voice culture in childhood. Hannah gave

Samuel to the Lord very early in life. If we, too, would give our children to Him, as early in life as she, and then begin training their voices, even before they are born, by governing our own (fathers as well as mothers) and keep on training by means of example, the result would be almost angelic. The selection, elsewhere on this page, from an author unknown is suggestive.

Canon City, Colo.

THE CONVERSATIONAL TONE.

THE voice is an instrument, the range, variety and effectiveness of which are apt to be wholly overlooked in this age of craving for sensations. Indeed, even in the pulpit, would not the man who should become master of it gain immeasurably in the hold he could get over the limited number that constitutes most congregations? In immense churches, where he must hold forth to vast assemblies, the preacher must adopt the oratorical style, just as in hailing the masthead in a gale a man must make use of the speaking trumpet. But a speaking trumpet in a parlor would make conversation as unendurable as a street brass band hired by an enemy to blast away just outside the window.

Nor is it less unendurable in many a small church. There the number is not too great to get into close heart-to-heart, personal contact with, and the man who should adopt a quiet, varied, eye-to-eye, lovingly intimate, conversational tone would win over ten sinners to the ways of righteousness and peace, to one that your Jericho ram's horn blaster would shake down in consternation on his knees.

As an effective instrument to use in dealing at close hand with a jury, the conversational tone, it fairly may be argued, would seem to carry with it certain great advantages over the oratorical. Indeed, there is something intrinsically false and absurd in the position of a man standing up and pronouncing a splendid oration before a beggarly dozen of his fellow creatures. It takes a densely packed acre of them to justify the situation. When Webster spoke at Bunker Hill, the individual was nothing, the mass was everything. He did not expect to come to close quarters with any selected persons, but to sway 10,000 in a corporate body.

In addressing a jury, however, the case is as different as that between the ceremonial shaking of hands the President of the United States extends to myriads on a grand reception day, and the warm, friendly pressure with which he greets a few real intimates. Is it not, then, something as really out of place to discharge a magnificent oration at a group of a dozen men as it would be to open fire on a flock of peeps on the beach with a columbiad instead of a shotgun? The true object is to bag the peeps and not make the welkin roar.—*Musical Science Teacher*.

WHAT JOHN AND MARY DID.

BY C. D. HYLTON.

JOHN and Mary were intelligent, moral, and popular young folks. Early in life they made choice of each other as partners for life. After the ceremony was over and the usual days of feasting, John and Mary set out in life to make the best of it possible. Everything moved on smoothly and scarcely a cloud passed over their heads for a time, and they used every reasonable exertion to promote each other's happiness. But finally the stern realities of life began to press down on them and John became impatient and Mary got peevish. Their sky became very cloudy, and it grew worse day after day. The horses did not work to suit John and the hogs got in the garden and a mouse got in the cream. Mary said John ought to have fixed the garden fence, and kept the mice out of the spring house like other men. John was not in a condition to bear that kind of talk, and so he gave vent to his wrath. Matters grew from bad to worse and the once beautiful rays of a cloudless sun smiled upon them no more.

Once John was all alone, meditating on the changed condition of affairs, and concluded to make amends if possible. So he went to Mary in a loving

way and spoke of their once happy home and said he desired to do his part to restore those conditions in their home, so they mutually agreed to reform and adopt the following rule: When John came into Mary's presence irritated, Mary was to say all the nice, pleasant things she could to pacify him, and when John came home and found Mary peevish then he was to talk nice and pleasant to her. And for a sign of their condition, Mary was to pin up one corner of her apron so John might know there was a storm on hand. John was to put his hat on one side of his head when things had gone wrong with him.

This worked smoothly for a while, till one day John was plowing in a new ground, among the rocks and roots, where he got jostled and jolted, and his shins bruised and bleeding. The same day the stove did not act right and Mary burnt her bread and many things went wrong. When John came to dinner his hat was very much on one side of his head. He went into the presence of Mary and she had both corners of her apron pinned up. John halted, took in the situation, straightened his hat, approached Mary with an extended hand, placed a kiss on her lips, her apron corners fell, the cloud vanished and the sun began to smile complacently down upon the home of John and Mary.

THE SISTERS' AID SOCIETY AT HUDSON, ILL.

BY REBECCA L. SNAVELY.

SINCE our last report we have held ten meetings, and have donated 214 pieces of clothes, shoes, stockings, mittens, etc., three comforts, four blankets, also vegetables and fruits, butter, jellies, etc. We have received \$32.23 and given out \$29.55, leaving a balance of \$2.68 in treasury. I wish the sisters in every neighborhood would organize a society. I know they would if they could just see the good resulting from it, and realize the joy and pleasure there is in relieving the pinches of poverty. There are but a few of us here, but we have caused many sad hearts to take courage and be glad.

If there are any isolated sisters who cannot be connected with a society, it would be well with them to send their mite to us; we will gladly receive it and try to put it to good use. Each month we receive ten cents from a dear sister in Kansas, and her good words of cheer are quite beneficial to us. All isolated sisters, think over this, then act accordingly.

MONEY AND SALVATION.

WEBB-PHELPS tells of a wealthy man whom he had never known to give five cents a year in charity, who sent for him once when ill with paralysis. The man said to the minister: "I am afraid I may die. I have sent for you that I may do what is right before God; I want to go to heaven, and I want you to take a hundred pounds for the poor." The man of God looked the sinner straight in the face and said: "Do you think you are going to buy your soul's way to glory with a dirty hundred pounds? Give your money where you like; I will not touch it." That was bitter medicine, but some diseases require sharp treatment. The man lived and learned that salvation is not to be bought with money, and that pounds given "of necessity" are not acceptable to God.—*Word and Work*.

THE sweetest perfume that the home circle ever knows rises from deeds of loving service which its members do for each other. The sweetest perfumes of our homes do not arise from elegant furniture, soft carpets, rare pictures or luxurious viands. Many a home having these is pervaded by an atmosphere as tasteless and odorless as bouquets of waxen flowers. Lucy Larcom, the poetess, once wrote: "I think I should be homesick in a mansion filled with angels if my own precious friends whom I love were not within call." It is a glorious thing to live such a life that precious fragrance shall rise from it and be exhaled unconsciously.—*L. A. Banks*.

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THE series of meetings at Bethel, Ind., closed with nine confessions.

BRO. LEVI WHISLER, of Lyons, Colo., changes his address to Payette, Idaho.

BRO. ELIAS B. LEFEVER, of Brentsville, Va., has returned to Ephrata, Pa., his former home.

DURING the last twelve months thirty-one were added to the church in Grundy County, Iowa.

BRO. I. N. H. BEAHM's health is improving very much. When last heard from he was at Inglewood, Cal.

BRO. C. B. SMITH is now engaged in a series of meetings at McPherson, Kans., with good attendance and interest.

THE series of meetings at Berkeley, Pa., resulted in seven putting on Christ in baptism. Two returned to the fold.

ON the last day of 1899, Bro. J. M. Mohler closed a series of meetings at Casstown, Ohio. Seven applied for membership.

REFRESHING seasons of grace have come to the hand of believers in the Bethel church, Indiana. Nine recently put on Christ in baptism.

No deaths among the members occurred in the Grundy County church, Iowa, during 1899. That is more than can be said of most congregations.

BRO. D. P. SHIVELY is holding a protracted meeting in the Mississinewa church, Delaware Co., Ind. Four young men have applied for membership.

BRO. BENJAMIN FORNEY writes us that he is engaged in a series of meetings in the Fairview school-house, within the bounds of the Abilene church, Kansas.

THE MESSENGER has been the means of bringing many souls into the church, but we trust that it has never been the cause of even one earnest soul leaving the fold.

THE Brethren in Washington, D. C., had thought of holding a feast the sixteenth of this month, but now request us to say that the feast will not be held until further notice.

WHEN last heard from, Jan. 1, Bro. C. P. Rowland was engaged in a series of meetings in the Barron church, Wisconsin. Bro. Rowland is devoting nearly all of his time to work in the mission fields.

BRO. D. L. MILLER is at North Manchester, Ind., this week, delivering a series of Bible Land talks. He gave a number of talks at Mt. Morris, Ill., last week, and was listened to each evening by crowded houses.

PETER accused Paul of writing "some things hard to be understood." This is not likely to be said of the next issue of the MESSENGER, but by the time our patrons get through with what Mr. D. L. Moody has said about secret societies, and what will be found in the symposium, and some other communications, they will begin to wonder what is coming next. They may rest assured that we are going to give them something to think about this year.

ON renewing his subscription one of our readers says some think \$1.50 is too much for the paper. He then adds, "No, not when we know that more than one has been brought to the knowledge of the truth by reading it."

IT is encouraging to learn of the many Sunday schools that are keeping up this winter. There ought to be a Sunday school in every church in the Brotherhood, so that all the members, as well as their children, could study the excellent lessons we have this year.

A LETTER recently received from Smyrna says, "One has been baptized in Philadelphia, and there are three ready to come to us here at Smyrna." From this it will be seen that the seed of the kingdom, planted in the hearts of the people in Asia Minor, is still producing fruit.

ONE of our District evangelists says that during the year 1899 he traveled on horseback over 1,300 miles, preached nearly 120 times and received for his support less than \$25. This is the kind of sacrifice that not a few ministers are making, and for it they will be richly rewarded.

BRO. D. L. MILLER's address is Mt. Morris, Ill., and not Elgin, Ill., as a number of his friends have presumed. Correspondence pertaining to the Publishing House or the Mission Funds of the General Missionary and Tract Committee should not be addressed to him but to the office here.

BRO. ALLEN BOYER, of Lena, Ill., writes us that he is now nearly 81 years old, has been under the yoke of Jesus 64 years, and is not tired yet. He came to the church when he was about seventeen years old, and like most of those who entered the ranks of the Master young, can testify that he never gets tired of serving the Christ.

ONE of our contributors tells us how the congregation where he lives raised money and surprised the elder and his wife with things they needed. This is proper. The congregation ought to show some appreciation for the labors of a faithful elder who presides over them. And while this is true it may not be necessary to mention all such instances in print.

IN the next issue will appear the first Symposium for 1900, discussing the tobacco question. Both sides will be represented. Later there will be another symposium on Endowment and Mortgage business. These are the only two questions, relating to the queries that are to come before the next Annual Meeting, concerning which we have received articles.

UNDER date of Jan. 4, Bro. Andrew Hutchison writes us from Covina, Cal. Accompanying each of his letters there is usually a note of encouragement. In the one here referred to he says, "We have such a sweet and precious MESSENGER. I am jealous over it with a godly jealousy." It is encouraging to learn that Bro. Hutchison, as well as others, appreciates the MESSENGER.

IN this issue will be found some brief outlines of Bro. B. E. Kesler's debate, held in Arkansas not long since. The closing part will appear next week. These outlines are given by request of some of the Brethren in Arkansas. The discussion is said to have resulted in good, and that the people who listened to it have a much clearer conception of the Gospel than they had before.

ONE of our contributors is correct in saying that every man who votes in favor of license is helping to build the glass railroad that surely leads down to destruction. While the Brethren have always advised against taking an active part in politics, still they have not thought proper to make voting a test of fellowship. And yet in permitting brethren to go to the polls it was never contemplated that they would vote for that which is a known injury to society. He who votes for license votes for the making of drunkards, orphans and widows.

BRO. G. W. HOPWOOD, of Deepriver, Iowa, spent a few hours with us last Tuesday. He had been attending the Bible Term at Mt. Morris, Ill., and thought it good to visit the MESSENGER office also. We enjoyed his call very much.

IN this office a special list of the ministers is kept for the convenience of the Gish Fund, and when a book is sent to a minister, it is checked up against his name. This arrangement enables us to keep track of all the books sent out by the Gish Fund. Hence, when any one orders a Gish Fund book for a preacher, the name and address of the minister must accompany the order, so that a record of the same may be made on the list referred to.

WRITING from San Diego, and speaking of his winter sojourn in California, Bro. Levi Minnich, of Painter Creek, Ohio, says: "I am making good use of my opportunity to attend Sunday school and church on the frontier. While the congregations are usually small, there is much zeal and interest manifested. In some places the workers are so few that each of them must be zealous or the good work would stop. I wish all the members of our large congregations could attend some of these services. I believe prayers and tithes would flow more freely."

BRO. LEMUEL HILLERY, of Goshen, Ind., gave us a short call last Monday. We spent a few hours very pleasantly with him, talking over old times and the present condition and needs of the church. Sometime ago Bro. Hillery visited Utah, and did some preaching at different points. He is now very much concerned about the Brethren locating in the State, and doing some earnest and effectual missionary work. He thinks there is a most excellent opening in that part of the West for our people, while the demand for the whole Gospel is simply surprising. There is perhaps no place in the United States where real earnest and intelligent preaching is more needed. The Brethren are fast spreading over the West, and in due time we hope to have congregations in Utah also.

THE raising of money for a good cause is all right, and we see nothing wrong about the amount that our people are giving for various good works. They have never yet overreached their duty. But there is a possibility of overdoing a good thing or rather carrying a thing beyond reason. We now refer to a certain religious body, not exceeding 40,000, trying to raise one million dollars. The purpose of this fund is not to feed the hungry, clothe the naked, or even preach the Gospel to the poor. The object is to work up a great enterprise that may be good for society, and then it may not. At the head of the whole affair is a man who lives and enjoys the very best of comforts—comforts that cost an immense amount of money. All this money is begged; that is, it is given by others, who are solicited to send in their liberal donations. We doubt whether this is just the right thing to do. So long as the call is to help the needy, then donations are to be encouraged, but when it is to help well-fed and well-housed, and well-clothed people to fare still better, however laudable be their claims, then we gravely doubt whether it is right to give to the support of such schemes.

THE COUNTESS AND THE BRETHREN.

UNDER date of Dec. 18, Bro. G. J. Fercken writes:

You remember that I told you and it was even published in the MESSENGER that my Russian neighbor, Mr. Bernkoff, was publishing a Russian paper in Geneva, in the interest of the Stundists and Doukhoborts. In the first number he kindly published our French tract, stating the origin of our church in Schwarzenau. Well, it was read by a Countess of Wittgenstein, wife of the late Prince Ferdinand of Wittgenstein, born Nov. 10, 1834, died March 15, 1888. She is herself a Russian princess; her maiden name was Paraskeva Alexandrowna Dadian, born at Tiflis, south of Russia, Dec. 16, 1847. She is now spending the winter in Nice, south of France. Having read that our church originated in Schwarzenau, and that a certain Count Casimir of Wittgenstein protected our persecuted originators, she has written to my friend, Mr. Bernkoff, to know more about us, and the descendants of that Count, etc.

A copy of the "History of the Brethren," by Bro. M. G. Brumbaugh, has been sent to the Countess, with the hope that it will be the means of giving her the desired information concerning the Brethren. Some news regarding our people is being carried back to Europe, and it may, in time, result in reestablishing the faith in that part of Germany where our early Brethren commenced their reformatory movement.

GROWTH AND DEVELOPMENT.

ONE of our ministers writes, "Let us pray that 1900 may be a notable year for the growth and development of our beloved church." It is to be hoped that we can all work and pray for such results. The apostles both prayed and worked for the growth of the church, and why may we not do likewise? It was the intention of the Founder of Christianity that the body of Christ on earth should grow. In fact prophecy had declared that like a stone, cut out of the mountain without hands, the kingdom of Christ should go on until it would fill the whole earth. The Messiah told his disciples to go into all the world and preach the Gospel to every creature. This the early disciples did. They carried the seed of the kingdom to every land then known to civilization. They made the spread of the Gospel a life business, for they were interested in the growth of the church.

Under their preaching multitudes came into the church, and the believers were known by the thousands. They did not settle down in a few rural districts, and there arrange for local religious conveniences. They went into the large cities, and planted the standard of Christianity in the great commercial centers. This is why they early organized churches in Antioch, Ephesus, Corinth, and Rome. From these great centers Christianity spread to various parts of the country, and in due time it became a power for good in the Roman Empire. Yes, under the administration of the apostles the church grew, and it ought to grow to-day.

Then the church should be developed, in order that her members may reach a higher Christian attainment, and thus be the better prepared to carry forward the Lord's work. There is a power in the Dunker church, but that power is not half developed. We have numbers, talent, money and endurance. For all of these forces we will be held accountable. The Lord never intended that 100,000 believers should live in a fruitful land like this, and then do so little. The resources of the Fraternity should most assuredly be developed, and for this every member should both pray and work. As a religious body we need more soul power. We need more of that higher and better life. We need more spiritual culture, and it behooves us to make every possible effort to acquire these qualities.

Our brother is right in urging that the year 1900 should be a notable one for the growth and development of our beloved Fraternity. Growth and development ought to be our watchwords, for the next twelve months, and we feel certain that if we would all enter into the work of the Lord as we should, our efforts would be crowned with success. Not only would sinners be converted, but the whole church would become aroused, and Pentecostal experiences might be enjoyed in every part of the land.

THE MESSENGER POOR FUND.

THERE are but few ways in which one person may help another, especially members, more than through the MESSENGER Poor Fund. This fund has permitted many poor people to read the paper for a whole year, and every time a new issue is received they call down blessings on the giver, because of the gift. Many of these worthy poor regard the MESSENGER as their only preacher. Some of them

are under the hand of affliction and cannot attend church, while others are isolated. The Master once said, "The poor ye have with you always," and it is our duty to do them good whenever there is a favorable opportunity. Their presence may prove a blessing to every one favored with means, provided some of these means be used with a view of helping the needy.

There are two ways in which the MESSENGER Poor Fund may be employed to do good. One is to send money directly to the fund, and let those managing the office select the worthy poor to whom the paper is sent. The other is for each church to raise sufficient money to have the paper sent to all the poor members in the congregation. Both methods work well, and are certain to result in good. Recently a congregation sent in \$35 for the MESSENGER Poor Fund, accompanied by the names of thirty-one poor members, to whom they wished to have the paper sent. That congregation is doing an immense amount of good. The church has some regard for her poor, and believes in supplying their needs spiritually as well as temporally.

This is the season of the year when our patrons are renewing their subscriptions. Then come appeals from the poor. The paper has proved a great comfort to them in the past, but they are not able to pay for it. While they may be poor in this world's goods, they are rich in the faith, and their religion is an honor to the cause. All along the House has been respecting these earnest appeals from the Lord's poor, until the amount allowed in this way far exceeds the contributions received for the Poor Fund. In some cases the pleas were so touching that a letter was sent to the elder where the poor members hold their membership, to see if money could not be raised at home to pay for the papers. In a number of instances this has been done.

But the shortage of the Poor Fund is too large and the calls too many to keep the good work going at the expense of the House. Hence this appeal to those kindly disposed to help some poor brother and sister. While renewing your own subscription, why not remember some poor member who does not get the paper, and make that one a present of it? Or if you think the burden too heavy for you alone, ask several of your friends to join you and in that way make some one's heart glad fifty-two times in a year. Or if there is not some one you think of to be reached in this way, send in your donation and the office will place the subscription. Be assured that every reasonable precaution is taken to see that only worthy ones get the benefit of such a fund. Shall we not have a liberal response from many, remembering those who are too poor to secure the paper themselves?

ARE WE CONSISTENT?

THIS may, perhaps, seem a strange question to ask, but it may do us good to look at it and do some thinking about it. One of the hard things for us to do in this world is to be consistent and act as we preach, and preach as we act. And yet this should be the standard for every true life. We can never meet the expectations of the people or of God by saying one thing and doing another.

We do not wish to be pessimistic by condemning everything outside of our own little life, and yet as a church there are certain positions we take and things that we profess to believe that require correspondent actions to make us consistent. Therefore we should either revise our positions and beliefs or change our actions. Perhaps a little of both would be to an advantage. Just now, we have special reference to our writing and preaching, and the standards that are sometimes set before our people to aspire after and reach. Right cannot be monopolized, neither is it a creature of circumstances, nor determined by what men and women believe. It is

the God-life, as lived in men. God's standard is: What is right for a Catholic to do is right for a Protestant; what is right for a Pedobaptist is equally right for a Baptist; and what is right for any or all of them to do is right for the Brethren and us to do.

Is this too broad? We do not see how this can be, as in God it is said there is neither variability nor shadow of turning. This being true, the thought is, What kind of men should we set before our people as standards and samples for their following? We have been impressed with these thoughts for years, and every time we see a brother in his writings, or hear a brother in his preaching, laud to the heavens men and women who have not lived up to the Scripture standard, as we believe they should, the question comes to us, Is such writing and preaching in harmony with what we really believe?

Then, again, the question comes to us, Is it necessary or is it right that the names of such men should be given as standards for our living? If men and women who do not teach and practice the whole truth, as we believe, are all right and are named by us as being mighty powers for the truth and for God, why would it not be right for us to believe and do as they do? The world has been almost surfeited with the laudations of such men as Luther, Knox, Wesley, Beecher, Spurgeon, Talmage, Moody, and scores of others that we might name—and many of our brethren, following after, are doing the same thing. That these men were great, as is called greatness, in their respective fields, none will deny. But as great as they have been in their way, is it right to set them up before our people as being "mighty men of God"—and now as glorified saints in heaven? If so, why not preach as they did and do as they did? Who can answer? And if the cause pursued by them was worthy of so much emulation why would it not be a good thing for us to teach and do as they did?

The same is true in reference to the books we recommend and advise. In our missionary meeting talks, the lives of certain missionary men and women are, as we think, intemperately used. And for certain lines of work books are recommended which, while they contain many good things, are faulty in others. And yet with the seal of sanction on them they are accepted in their entirety. These are things that stagger the faith of those who have implicit faith in the simple teachings of Christ and that they are to be accepted in good faith and practiced as a whole.

But it may be asked, How can we do otherwise? There are two ways in which this seeming inconsistency may be avoided. First, by preaching, as Paul did, Christ and him crucified, and pointing to Christ as the highest ideal of manhood and the true example to follow. This will be always safe. So did the early Christians. The apostles did not point to each other as samples of Christian living and doing. Neither did Paul speak of Peter or any of the other apostles as the great heroes of the Christian faith.

And another way is, if we must have Christian heroes and heroines to laud and set up as standard men, read carefully our late "History of the Brethren Church," in which will be found the record of men who were as devoted to the truth and sacrificed as much for the cause of Christ as any set of men that ever honored the page of history. We have such names as Mack, Sower, Naas, Frantz, Keyser, Urner, Price, Quinter, Saylor, and a host of others, of whom we may well be proud. And if it is necessary to point to men as samples and standards of devoted and self-sacrificing servants of the Lord, why not point to them? They were of a like precious faith and were worthy of such respect and homage as is due to that which is human. Honor to whom honor is due. But, all and in all, we can well say, Follow no man farther than he follows Christ. H. B. B.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

GRACE.

BY JAS. A. SELL.

It is the purpose of Christianity in elevating the race of mankind to give both help and pleasure. Its divine services, when properly engaged in, are a respite from the worry of busy life. The public meeting, the greeting, the prayer, the songs, the reading, the sermon inspires the soul and sends a thrill of joy to its very depth, that has in it more of heaven than of earth. We feel more than repaid for the effort required to face the elements to bring us together. The place has become sacred to us. We come in touch with a divine power. Our finer feelings are stirred, and noble impulses are awakened. We feel keenly our stumblings and backslidings, and deplore our weakness and sins and renew our vows and feel truly that "it was good to be here." Through a proper use of means, grace is communicated to us to carry us over the rough places of life. Inspiration is transient. It passes away with the occasion that produced it. As we pass into other scenes and surroundings, other feelings will take possession of us. Grace is more abiding. As the path of duty lies before us, righteousness says, Walk therein and grace will strengthen for the labor.

GRACE AND WORKS.

Grace carries with it the idea of freeness—a gift. We will not be saved by works. This is the truth taught in the Word of God. It is equally true that we will not be saved without works. If being saved by grace excludes works, then we have no need of anything. We need no ordinances, no service, no means through which grace is communicated. We are simply saved, and no more about it. A favorite text to prove the grace-alone doctrine is Eph. 2: 8, 9: "By grace are ye saved through faith; and that not of yourselves: it is a gift of God; not of works, lest any man should boast." If we stop here this is conclusive and settles the question. But read on; "For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." When the whole text is taken into consideration and the true solution given, it is clear and strong that works go along with grace. Note the language, "*God hath before ordained that we should walk in them.*" This text should never be used except in its entirety. The first part alone is misleading. Taken as a whole, it explains itself.

Our Savior in Luke 17: 10, gives us the true doctrine of grace and works. Said he: "When ye shall have done all those things which are commanded you, say, we are unprofitable servants. We have done that which was our duty." If, after having done what we are commanded, we are unprofitable servants, what is it that saves us? It is grace, free grace. If we are unprofitable after having done our duty, how will we appear if we have done nothing?

McKee's Gap, Pa.

RESURRECTION OF THE DEAD.

BY W. R. DEETER.

The Bible teaches, first, that there will be a resurrection of the dead; second, that the same body that died will be raised, but greatly improved; third, that there will be different orders in the resurrection.

The first witness we call to prove the first proposition is Job 19: 25-27. Here he says, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Job here says, "After my skin, worms destroy this body, yet in my flesh I shall see God." How could Job see God in his flesh, after his body had been consumed, without a resurrection?

Daniel says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2. Here we have persons whose bodies were sleeping in the dust of the earth, persons who had died and by friendly hands were buried in the earth. These bodies will awake and come forth to life, or shame and contempt.

Hosea 13: 14 says: "I will ransom them from the power of the grave; I will redeem them from death: O, death, I will be thy plagues; O grave, I will be thy destruction."

Jesus said, "Marvel not at this: for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

A number of other testimonies might be adduced, but they would only prove the same thing; and if these testimonies do not establish a resurrection more would not. But they do establish it.

Our second proposition is that the same body that dies will be raised, but greatly improved. The question, "With what body will they come forth?" is an old one. See 1 Cor. 15: 35.

Paul, in 1 Cor. 15: 12, 13, makes our resurrection depend on the resurrection of Christ. He says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead. But if there is no resurrection of the dead, then is Christ not risen." The conclusion is clear that our resurrection is contingent on the resurrection of Christ. That being the case, then with what body did Christ come forth? When the sisters came to anoint the body of Jesus, as they came near the sepulcher they saw the angel and their hearts began to quail; but the angel said, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." The sisters did not accomplish their purpose, for the body that they intended to anoint had arisen and the sepulcher was empty.

When the disciples who had seen Jesus after his resurrection told Thomas, he said, "Except I shall see in his hands the print of his nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." John 20: 25. At their next meeting Thomas was present. Jesus appeared in their midst again, and knowing what Thomas had said he addressed himself directly to Thomas and said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side." John 20: 27. Here we have the risen body of Jesus with the marks received when nailed to the Roman cross, and from the spear in the hand of the centurion, proving conclusively that the same body that died on the cross arose again. As our resurrection depends upon the resurrection of Jesus and in his case the same body arose that died, it would be but reasonable to conclude that in the general resurrection the same bodies that "sleep in the dust shall awake."

To the same end Paul says, "For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 53. What is "this corruptible," or "this mortal" but the bodies we have in this world? And Paul says they shall put on incorruption and immortality.

Again Paul says, "Who shall change our vile body, that it may be fashioned like unto his glorious body." Philpp. 3: 21. What is our vile body, but the body we have in this world? It is to be fashioned like his glorious body.

Again, the same apostle says, "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8: 11. Here we have "mortal bodies" and we are told that God will quicken them with his Spirit. The objector brings up the cannibal, who eats human flesh, where our body is consumed by another body, and says, "How will you separate the elements of these bodies and give to each body its own part or parts?" Well, we could not do it, but God, who made this world, does many things that, to us,

would seem harder to do than separate the elements of these two bodies and give to each its own appropriate part.

The bodies will be greatly improved, they will be immortalized, made incorruptible, fashioned like Christ's glorious body. Paul says, in speaking of death and the resurrection, "It is sown in corruption; it is raised in *incorruption*: it is sown in dishonor; it is raised in *glory*; it is sown in weakness; it is raised in *power*; it is sown in a natural body; it is raised a *spiritual* body." 1 Cor. 15: 42-45.

Our next and last proposition is the order of the resurrection. Paul says, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's, at his coming." 1 Cor. 15: 22, 23. Here Paul says, "Every man in his own order." The word in this connection means company. Christ was the first fruits, afterward they that are his at his coming. Those who are Christ's will be raised when he comes. Paul further says, "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16. Here we are again told that the dead in Christ shall rise at his coming, and first. This, then, is their order or company.

Paul then speaks of those who are alive and are in Christ, and says, "Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air." Now, as God's people will be raised first, how long will they be raised before the rest of the dead? John says, after speaking of the martyred dead for Christ's sake, and of those who had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, neither in their hands, "They lived and reigned with Christ a *thousand years*. But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 4, 5. At the expiration of this thousand years another order will come forth to be judged. "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." This is the order of those out of Christ.

It is said of those in the first resurrection that they are blessed and holy, and that the second death shall have no power upon them. But of those who come up in the last order it is said, "And death and hell were cast into the lake of fire. This is the second death." Rev. 20: 14.

Reader, to which order will you belong? Think of the great gulf that separates them and decide this question now; to-morrow may be too late.

Milford, Ind.

MOODY AND SECRET SOCIETIES.

At the last Northfield conference of Christian workers, at which the National Christian Association was represented by President C. A. Blanchard, certain influential moneyed men went to Mr. Moody and told him that if he allowed the lodge question to be presented there he could not get money for his schools. The great evangelist came out on the platform and said that "some of you don't want the question of the relation between the church and the lodge discussed here, and you say if it is I cannot get money for my schools" (these schools required Mr. Moody to raise over \$100,000 per annum.—Ed.), "but I say, if we must sacrifice the schools or the truth, let the schools go."

Like all of the prominent evangelists of our day, he was opposed to secret societies, and more than once has said: "Come out from the lodge; better one with God than a thousand without him."—*Christian Cynosure* for December.

A LITTLE fellow who had his wits about him when the collection plate was passed round, administered a rebuke to his mother, who, on the way home, was finding fault with the sermon. "Well, mother," he said, innocently, "what could you expect for a penny?"

General Missionary

...AND...

...Tract Department.

COMMITTEE.

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Address all business to General Missionary
and Tract Committee, Elgin, Illinois.

THE NEXT MEETING
of the GENERAL MISSION-
ARY AND TRACT COMMITTEE will be
held in Elgin, Ill., on Tuesday, Feb-
ruary 13, 1900. All business for the
Meeting should be in writing and in
the office of the Committee not later
than February 1.

ENCOURAGING WORDS.

THERE is nothing more helpful and strength-
ening in the battle of life than the kind words
and humble prayers of devoted fellow-soldiers.
None are without trial; none are exempt from
discouragements. Even for those who, be-
cause of their service in "holy things," are
presumed to have a perfectly even tempera-
ment and experience, there are days when the
heart needs to be strengthened by "apples of
gold" from some warm-hearted sympathizer.

Warm-hearted? Yes, there is a marked dif-
ference between the words of encouragement
spoken from a sense of duty and those prompted
by a feeling of sympathy. Both are
prompted by love,—the former possibly some
love of right or principle or custom or law, the
latter a tender and gentle feeling for the
struggling one to help him along. Both sin-
cerely mean to help. The latter seems to
"touch the spot" and immediately encour-
ages and strengthens,—the former leaves the
old load there and adds more to it.

Those who have passed through a similar
experience are usually the best able to render
assistance in such hours of need. Yet others
can assist most graciously if they try to put
themselves in the same place, and thus seek
to help the fainting brother. But there are
those older in years, of a larger experience, or
leaders in a good work, from whom many ex-
pect the encouraging word and helpful look.
Then, how sad that these same persons, either
dreading some fancied impending evil, or
being able to see only the dark side of life,
speak discouragingly of every effort to help
the Lord's work along! They leave a heaviness,
and instead of helping the fainting
brother, come nearer crushing him into de-
spair.

Notwithstanding all this, let every one re-
joice, for the Father has promised not to per-
mit any of his children to be tried above what
they are able to bear, and with the temptation
to make a way of escape for the trusting one.
In the history of life, as one looks back over
his own experiences on this very point, how
prominently God's providence is manifested,
in that he provided a brother to speak the
helping word at the opportune moment. This
helping brother may have written the words
hours or even days before the discouragement
came or the discouraged one may have been
in the very throes of bitter trial, while the
words of sympathy and help were speeding on
the way. Just in the nick of time they came,
and the heart was lightened and praises went
to God for the deliverance.

Not unlike this are the prayers of the church
for the missionaries on the field. When one
comes to think that four weeks is consumed in
carrying a letter from India or two weeks from
Europe that may contain the news of affliction
or discouragement, and that since the letter
was sent plenty of time has intervened for the
writer to have died or been overcome by the
way, it is readily seen how out of season would
such prayers be, if withheld until the letter
arrives. But an all-present God provides the
help in the hearts of those least expected, and
succor comes when needed.

Then let words of sympathy flow freely.
Let words of cheer and encouragement be

spoken on every hand. Let the workers of
the field and all others needing friendly aid be
continually remembered in prayer. These
words and prayers will reach, through the
never-failing protection of God, the desired
hearts, and, like water to the parched ground,
greatly refresh them.

THE MISSION REPORT.

FOR the present the report of mission re-
ceipts will appear on the last page of the MES-
SENGER, along with the advertisements. The
purpose of this change is twofold,—first, that
the report can be made out half a week later,
thus bringing the acknowledgment in the MES-
SENGER that much closer to the time of the
giving; second, to give more space for
articles of a missionary nature on the mission-
ary page. It is believed the change will be
welcomed by every reader.

This, then, will make room for more mis-
sionary articles. Shall not those, both old and
young, who are interested in missions, set their
hearts and hands to work to prepare articles for
the page? Shall not the readers of the page
be permitted to read articles from the
Reading Circle workers who are studying the
interesting books on missions? There are
biographies of many earnest workers that
would be interesting to know of. There are
reports of missionary societies. There are
methods of giving and collecting for mission-
ary purposes, and many kindred subjects that
will interest every one. Let the MESSENGER
for 1900 be marked by most stirring contribu-
tions from far and near on the great mission
interests of the church.

G. B. R.

SPRIGS OF ENTHUSIASM AND CONSE-
CRATION.

THAT others may enjoy some of the good
things that were said in connection with send-
ing in the famine funds, the following are
gleaned from letters on hand:

"Truly it is work and care and toil to gather
it (money), and we have a family of five little
boys, all small, and only those who have ex-
perienced this know what unceasing care and
responsibility rest on parents, often not having
sufficient to do as we would like. But these
things are so faint in comparison to the glad
'Ye have done it unto me' that awaits God's
faithful."

"I said to my wife, 'Can't we sacrifice some
of the apples in our cellar to help the India
sufferers?' She said she thought we could.
Consequently this offering."

"Whenever people begin to give liberally,
there are signs of life."

"I live seven miles from one of our church-
es and am a poor, afflicted man that has not
done a day's work for twelve years. While
reading of the starving in India I came to the
conclusion to stay at home to-day and read my
Bible and the dollar I would have to pay for a
horse to go to meeting I send to help the suf-
fering. God's blessing go with it."

"I had saved this for missionary purposes,
but the appeal in the MESSENGER ought to
reach every consecrated heart, and I do not
think the Master will hold me to account for
spending a part of his money this way."

"When we become fully saved, our hearts
and feelings go out for others. I do not have
much, but I am glad I have the opportunity to
do God's will."

"I was glad, when I read the call for help in
the MESSENGER, that I could help a little."

"Surely the Spirit has been moving upon
his people."

"May the Lord bless it as soul food, as well
as a relief of material needs."

"We had intended to use this to pay a part
of the car fare in making my wife's folks a
visit, but we feel the money will do the Lord's
cause more good, as well as help humanity
and ourselves."

A brother who is a cripple for life, depend-
ing entirely upon others, even for the stamps
he uses in writing his letters, says this: "The
Lord has been very good to me in many ways.
He has sent my stamps this fall and I truly
believe I should send some help to aid
in his work."

"I hope that the Brethren here in America,
being so richly blessed, will remember the
starving from time to time, not only give once,
but continue to remember them."

"After reading about the little ones suffer-
ing in India my least one was ready to give all
he had and some of them would have liked to
give more."

"I pray the Lord to prosper my offering to
the feeding of the hungry, the saving of souls
and the glory of his name."

"I give it praying that some heathen soul
may learn to feast on heaven's manna as well
as earthly food."

G. B. R.

BROOKLYN MISSION.

BY J. EDSON ULERY.

A LITTLE band composed of thirteen mem-
bers met in the Mission Home on the evening
of Dec. 21, in council with brethren A. B.
Barnhart and George S. Rairigh. After the nec-
essary requirements for an elder were given
by both brethren, we proceeded to select an
elder for our isolated flock. The appointment
was given to Elder Geo. S. Rairigh, after which
we reorganized the Sunday school. We have
a good corps of officers and think that with the
present interest we shall, with the Lord's help,
be able to accomplish much good.

Six months have passed since wife and I
were called to this place to take charge of the
mission work. To us the time has seemed
very short, but the Lord alone knows how
much has been accomplished in his name.

Much has been done to make it pleasant for
us; a church has been organized, services are
well attended, and our little band, though few
in number, stand united for a holy cause.

The day school is growing in number, and
we find it a prime factor to come in touch with
the homes.

Thanksgiving and Christmas services were
well attended, the congregation being com-
posed mainly of the parents of the children.
Christmas evening 146 were present. The
mission room was filled to its limit. A collec-
tion of \$5.50 was given to start a church fund,
making in all \$9.00. Many are eager to give
us support.

The following is a report of the Mission Sun-
day school, since July 9: General average, 73;
amount of collection, \$60.25. Our services are
as follows: Sunday school, 10 A. M.; preach-
ing, 11 A. M., also at 7:30 P. M.; Bible study,
Tuesday, 7:30 P. M.; song service, Wednes-
day, 7:30 P. M.; prayer meeting, Friday, 7:30
P. M.; teachers' meeting, Saturday, 7:30
P. M.

Brethren, we earnestly beseech your prayers
in behalf of the Brooklyn Mission.

Dec. 28.

A most commendable spirit has been man-
ifested among the children of a number of
Sunday schools the past Christmas. At the
suggestion of some one in the class they voted
to do without their usual Christmas treat and
send the amount to the sufferers in India. To
older persons this may not appear as a very
great sacrifice; but when they recall their own
childhood appetites for sweet things, it is pos-
sible the children have made as much of a
sacrifice as older ones do, and in many in-
stances much more; for theirs is a sacrifice
indeed. Let the children be encouraged in
this good work each year.

A brother writes thus feelingly about the
workers in the field: "May the good Lord
bless them and their labor, and may they real-
ize that although they have sacrificed home
and friendship of loved ones, it has not been
in vain. We know a glorious reward is await-
ing them in the home prepared for all who are
serving the Master."

"The earth is the Lord's, and the fullness
thereof." There are those who act as though
they owned the earth and carried its fullness
in their own pockets.

The heathen rage in their blindness, but
how blessed it is to have them rejoice in the
God of their salvation!

He who would hear good news at heaven's
portals must be a bearer of good news on
earth.

"Inasmuch as ye did it unto the least of
these my brethren, ye did it unto me."

From the Field.

The Missionary Messenger.

LANARK, ILL., Dec. 25, 1899.

GEN. MISSIONARY AND TRACT COMMITTEE:
Dear Brethren.—I feel as though I ought
to write you a few words of encouragement in
regard to the missionary MESSENGER that
has been sent to a number of persons at Lan-
ark. During the year in one family that re-
ceived the MESSENGER, one has united with
the church, and another wants to unite. In
another the missionary spirit seems to have
been planted, as the father not only insisted
on paying for the paper, but gave me a neat
sum and said I should send it in for mission
work. In other families there is a warm feel-
ing for the church, and the time seems to be
not far distant when they will be Christ's.

Let me congratulate you in this part of your
noble work, as well as all other parts. It
seems to me that a good work is being carried
on in this way, which could hardly be done in
any other way. The amount of good that the
missionary MESSENGER is doing will only
fully be known in eternity.

Yours in love,

BOYD ZUCK.

From Southern Missouri.

As 1899 passes away and 1900 dawns upon
us, we are made to feel the power of the text
announced by the heavenly host, after that a
Savior was born in the world: "Peace on
earth, good will toward men." Surely much
love has been manifested from above, and our
beloved brotherhood has made vibrate the
chord, "Glory to God in the highest." As we
follow up the reports of all church work in its
various departments and mark the growth of
the spirit of the above text, and see it so ad-
mirably manifested in all departments of the
GOSPEL MESSENGER, and the favor with
which it is meeting, we cannot help but think
that altogether it is as a bride adorned for her
husband.

Having now consecrated ourselves more
fully to the work, we hope by the help of the
Lord and the prayers of the righteous to do
more for the cause of Christ.

Last night we had a soul-cheering prayer
meeting at Whiting, Mo. The brethren and
sisters of the East Prairie church are very zeal-
ous. With greetings for 1900 to all,

J. P. EBY.

Poplar Bluff, Mo., Jan. 1.

From Arkansas.

WE are glad to note that the work of the
year closes with interest generally good. Win-
ter so far has been favorable to the work, and
more work has been done in proportion to
time than in any previous year for the same
period. I meet as eager hearers here as at
any place I ever preached. Our labors for the
year have been blessed and we have many en-
couragements. The most prominent thing we
have learned from our work is, "No man hav-
ing drunk old wine straightaway desireth new;
for he saith, The old is better."

B. E. KESLER.

Gainesville, Ark., Jan. 1.

Our Prayer Meeting.

HOW MAY WE BE ESTABLISHED?—
2 Pet. 1: 12.

For Week Ending Jan. 27.

1. *Through Faith.* 2 Chron. 20: 20; Rom. 4: 5; John 6: 28, 29; Rom. 5: 1, 2.
2. *By Whom?* 2 Cor. 1: 21, 22; Eph. 2: 4-10; Rom. 16: 25-27.
3. *On What Foundation?* Ps. 40: 1-4; Eph. 2: 10, 20; 1 Cor. 3: 11.
4. *In Way of Safety.* Ps. 37: 23, 24; Rom. 8: 35-39; Isa. 35: 8-10.
5. *In the Faith.* Col. 2: 6, 7; Acts 16: 4, 5; 17: 11; 2 Cor. 13: 5; 1 Cor. 16: 13; Eph. 4: 5, 13, 14, 15; 2 Tim. 4: 6, 7, 8.
6. *In Holiness.* Deut. 28: 9; Eph. 1: 3, 4; 1 Thess. 3: 12, 13; 1 Pet. 1: 13-19; 2 Cor. 6: 16-18.
7. *In Grace.* Heb. 13: 9; Rom. 3: 24; 6: 14; Titus 2: 11-14; 2 Pet. 3: 17, 18; Eph. 3: 14-21.
8. *In Every Good Word and Work.* 2 Thess. 2: 16, 17; 2 Cor. 9: 8; 1 Pet. 5: 6-11.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale.—Though the inclemency of the weather and bad roads seemed to operate against the highest success of our meetings at Hudson, Ill., I felt my sojourn with the Father's children there was profitable to me. The activity and spirituality of the little band of workers there makes work among them a pleasure.—*James M. Neff, Jan. 3.*

ARKANSAS.

Austin.—We reorganized our Sunday school for next quarter, by electing Bro. L. R. Nolan, superintendent, and the writer, assistant. All seem to be encouraged. Our prayer meeting seems to grow in interest. Eld. Henry Brubaker is expected to commence a series of meetings Jan. 13.—*W. E. Whitler, Jan. 6.*

Carlisle.—Dec. 11 Bro. J. H. Neher came to us, and delivered four able sermons. On Saturday evening we met at Bro. Leslie's, where thirteen members communed. On Sunday, at 11 A. M., Bro. Neher preached in the Baptist church in Carlisle, and also in the evening, to a full house of attentive listeners.—*H. I. Buechley, Jan. 6.*

CALIFORNIA.

Colton.—Dec. 30, at 11 o'clock A. M., we met in council. Eld. D. A. Norcross, of Glendora, presided. Two sisters were received into the fold by letter. We decided to hold a series of meetings here this winter, and petitioned our Mission Board to secure for us the services of Bro. A. Hutchison.—*W. M. Platt, Dec. 30.*

Covina.—This is the place of work now, and I am especially pleased to note that the members are in earnest about the Lord's work, showing that the cause they have espoused is one worthy of their attention. This adds greatly to the pleasure and ease with which the preacher does his work. I have been enjoying good health except a hoarseness,—but hope the worst is over. I will likely visit several of the congregations in Southern California, before leaving for the East. If I return via the southern route I will aim to leave California by the middle of March. We are having a very fine rain here now.—*A. Hutchison, Jan. 3.*

Lordsburg.—We met to-day in council. Eld. Wm. J. Thomas presided. The best of feeling prevailed. An advance move was made in our congregation, in the formation of a congregational mission board, to supervise the conducting of mission points within the congregation. Brethren A. A. Neher and W. I. T. Hoover were elected as delegates to District Meeting, which convenes here March 22. Bro. Hoover was selected as assistant moderator of our congregation. Two papers go to District Meeting, one on the temperance question, and one on the holding of a yearly Sunday-school meeting in this District. The church is getting in good working order. Bro. Beahm's health has much improved, and he is now visiting with his family at Ingleswood.—*J. Overholzer, Jan. 1.*

Los Angeles.—We held our council Dec. 30. The meeting was a very pleasant one. New officers for the Sunday school were elected for the coming year. Our school was well conducted in the past year, and the present change was only made because we believe in giving all a chance to work. We decided to hold a series of Bible meetings in the near future.—*L. C. Hosfeldt, Jan. 2.*

ILLINOIS.

Drury.—Bro. Jacob Delp, of Pearl City, Ill., came to us Dec. 23, and commenced meetings the same evening, continuing until Dec. 27. He held five meetings with good interest, and left another appointment for Jan. 20. Bro. Wm. Eisenise was here Nov. 25, and preached three sermons that were well received. We trust we may have meetings once a month before long.—*George Girt, Dec. 29.*

Silver Creek.—Two more were added to the church here by baptism Dec. 21 and one reclaimed Dec. 14. This makes four received by baptism during this month.—*Nelson Shirk, Mount Morris, Ill., Jan. 5.*

INDIANA.

Anderson.—Bro. Jacob Swoveland, of the Beech Grove congregation, preached at this place Sunday and Sunday evening, Dec. 24. The past quarter has been a very successful one in our Sunday school. Bro. Alfred Roof was elected superintendent for the ensuing quarter. Our preaching services are well attended.—*J. S. Alldredge, 1612 Cincinnati Ave., Jan. 6.*

Arcadia.—Bro. Calvin Eiler began a series of meetings in this church Dec. 23, and continued until Dec. 31. He preached twelve good sermons. Our brother gave us many good admonitions. While there were no additions to the church, we believe much good seed was sown. We have an interesting Sunday school this winter. Bro. Elias Smeltzer is our superintendent. This is the first year we tried to have an evergreen Sunday school.—*Sarah Kinder, Jan. 1.*

Bethel.—Bro. Levi Winklebleck, of Hartford City, began a series of meetings for us on Nov. 26 and continued until Dec. 23. The attendance was small a few evenings on account of the inclemency of the weather, but the interest was very good during the entire meetings. Not only were the members greatly built up but nine souls accepted Christ. We have singing at our church twice a week, and Sunday school every Sunday morning. We intend keeping our school going through the winter. We reorganized the school last Sunday. Bro. Eugene Marshall was re-elected superintendent. Nearly

all the officers of the school are young people, who take a great interest in the welfare of the school.—*Ida L. Smith, Hartford City, Ind., Jan. 2.*

Goshen.—I held a series of meetings near Hepton, Ind., in a union house, with good interest. The different denominations make it a bad place to work. Since my return home one has applied for baptism.—*J. H. Miller, Jan. 3.*

Middle Fork.—We held our quarterly council yesterday. One letter was granted. We donated \$4.75 for India sufferers. We had a good meeting.—*John E. Metzger, Edna Mills, Ind., Dec. 29.*

Pleasant Valley.—I commenced a series of meetings in this church Dec. 2, and closed with a fair attendance and one applicant. This congregation has no resident elder. Bro. Chester Shrock, during his life was a father to the little flock. Bro. Levi Hoke, of Goshen, Ind., has charge of the church, but should live among the members to do good work.—*J. H. Miller, Goshen, Ind., Jan. 5.*

Sidney.—We just closed a series of meetings at the West house in the El River church, Ind. Good interest; baptized one.—*Daniel Snell, Dec. 20.*

Yellow River.—Last night closed a two weeks' series of meetings at this place, conducted by Eld. J. H. Wright. The members were encouraged to press onward. The India sufferers were remembered by a Christmas offering of \$3.43.—*Rose Shively, Inwood, Ind., Jan. 3.*

IOWA.

Bethlehem.—Bro. P. S. Miller, of Roanoke City, held several meetings for us. Sixteen sermons were preached. Three came out on the Lord's side; others seemed very much impressed. Two were baptized on Wednesday after the meetings closed. We had good meetings.—*Martha C. Peters, Tascio, Va., Jan. 6.*

Crooked Creek.—Eld. Abraham Wolf began a series of meetings Dec. 2, and continued till Dec. 10. On account of the inclemency of the weather we thought best to close.—*Sarah A. Burger, Keota, Iowa, Jan. 6.*

Grundy County.—The following is the report of Grundy County church for the year ending Dec. 31, 1899. Elder elected in charge of this church, Bro. Samuel Bowser. Series of meetings held, 2; members received by baptism, 24; by letter, 5; reclaimed, 2; total 31. Members to whom letters were granted, 3; dismissed, 2; no deaths; total, 5. Gain during the year, 26. Present membership, about 150, with two elders, six ministers and nine deacons. All seem to labor for the advancement of the cause of Christ.—*Alda S. Albright, Eldora, Iowa, Jan. 1.*

Grundy County.—Our evergreen Sunday school was recently reorganized, with Bro. Harry Sheller, superintendent, and Bro. Peter Albright, assistant. As our lessons are taken from the life of Christ, we expect to have a very interesting school. Feb. 5, Bro. J. Henry Showalter, of West Milton, Ohio, will be with us, to instruct a class in vocal music for two weeks or more.—*Alda E. Albright, Eldora, Iowa, Jan. 8.*

Kingsley.—Our Bible term of eleven days, held at the West churchhouse, closed yesterday. Bro. A. P. Blough, of Waterloo, conducted the work. The lessons were both interesting and profitable to all present.—*Phoebe Foft, Pierson, Iowa, Jan. 6.*

Mallard.—Bro. W. H. Lichty, of Waterloo, Iowa, came to us Dec. 9 and gave us fourteen interesting, instructive and encouraging sermons. Each evening, before preaching he gave us half-hour Bible readings. All these services strengthened our faith. Some seemed almost persuaded.—*E. C. Whitmer, Jan. 2.*

Rock Grove.—Bro. Jesse Ralston, of Sheldon, Iowa, came to us Dec. 23, and stayed till the 30th, conducting a Bible Normal. Our Sunday school was reorganized with Bro. Jos. Huffman as superintendent. Bro. S. A. Honberger, formerly of Barron, Wis., resides here now, and that gives us services every Sunday.—*Nellie G. Beaver, Nora Springs, Iowa, Jan. 1.*

KANSAS.

Lyons.—Dec. 3, Bro. I. H. Crist came to us and conducted a two weeks' series of meetings. During the time he preached sixteen profitable sermons.—*Sadie Dresher, Jan. 3.*

Pleasant View.—Brethren John Garber and George Bishop, of the Mission Board, came to us Dec. 30, but, on account of cold and stormy weather, we did not have any meeting.—*Clara Harzog, Long Island, Kans., Dec. 31.*

Pleasant View.—We met in quarterly council Dec. 30. All business passed off nicely. Brethren Dickey and Vaniman, of McPherson, were present during the council. Bro. Dickey remained with us over Sunday and preached two sermons. Our love feast will be held May 12. Sunday school officers were chosen for the coming year. Bro. W. Cline was re-elected as our superintendent.—*Lena B. Keady, Booth, Kans., Jan. 1.*

Ramona.—Sister Bertha Ryan visited our little church here at Ramona and gave us several interesting talks about the far away India land. Her first talk was about the famine that is prevailing in that part of this great world. Afterwards she told us about the customs and privileges of the people of that land. We all enjoyed her talks very much and would like to have her come and make us a visit again some time. We surely feel very grateful to her. After her first talk a collection of \$14.42 was taken up to help alleviate the suffering in the famine district.—*S. J. Strickler, Jan. 3.*

MISSOURI.

Carthage.—We met Jan. 3, preparatory to the baptizing of a dear sister. Those present were made to rejoice when two more cast their lot with the children of God.—*N. Oren, Jan. 5.*

Mound City.—Our council was held on Saturday before Thanksgiving Day. Everything passed off nicely. On Thanksgiving Day we had services. We collected \$23 for the poor. Bro. Sam Shirkey held a three weeks' series of meetings for us, laboring very hard. On Christmas Day we had services at the church. Bro. L. H. Eby gave us a very interesting sermon. We also reorganized our evergreen Sunday school for the coming year.—*J. C. Blanton, Jan. 3.*

Kidder.—Our quarterly council was held Dec. 6. Eld. W. C. Hipes presided. The meeting was a pleasant one. One letter of membership was read. We elected our church officers for the year and also reorganized our Sunday school for six months, by electing Bro. D. M. Miller, superintendent.—We expect Bro. D. L. Miller to be with us about Jan. 26, to give Bible Land talks.—*Thad. B. Sell, Jan. 8.*

NEBRASKA.

Arcadia.—Bro. D. H. Forney came to us Dec. 28, and commenced a series of meetings on New Year's evening at a place where the Brethren had never preached yet. The house is well filled. We have good interest and attention. Bro. J. G. Kilhefner conducts the song service.—*L. M. Ross, Jan. 5.*

Wood River.—At the mission house in Kearney, Nebr., we began our Bible lessons on Christmas Day, and continued them until Saturday evening. Bro. Edward Frantz, of McPherson, Kans., was our instructor. While the attendance was not so large, on account of the inclement weather, yet the interest manifested was one of commendation. We feel that the lessons that have been taught will help us very much in our future work, especially in the study of our coming Sunday school lessons. We only pray that the few lessons given us by Bro. Frantz will create within us a deeper interest to search out the precious truths hidden in God's Word.—*Lottie P. Snavelly, Kearney, Nebr., Jan. 1.*

NORTH CAROLINA.

Salem.—Bro. John C. Woodie came to us Dec. 23, and began a series of meetings the 24th. He has been preaching almost every day and every night since. Thus far we have one applicant for membership. On New Year's Day he conducted a most impressive children's meeting. We expect him to remain among us yet a week or two.—*C. R. Faw, Jan. 3.*

OHIO.

Bear Creek.—Dec. 24, the Bear Creek church collected \$33.29 for the India sufferers. The sum of \$19.91, which the intermediate and primary Sunday-school classes raised during the summer for mission work was added, making a total of \$53.20 for India sufferers.—*Josiah Eby, Jan. 1.*

Casstown.—We have just passed through an interesting series of meetings, conducted by Bro. J. M. Mohler, of Harrisburg, Pa. He came to this place Dec. 18 and began preaching the same evening. He closed Dec. 31. Five dear souls were received by baptism. We have two other applicants. The preaching was practical, searching, sound, and directed to our needs.—*C. M. Weddle, Jan. 2.*

Donnel's Creek.—At our quarterly council, Dec. 28, Bro. and sister Arnold, of West Virginia, were received by letter Bro. Barnhart, one of our ministers, is conducting a singing-class at the church. Bro. Garver is to begin services in New Carlisle Jan. 6. Bro. Hillery is expected to be with us at the country house in February.—*Emma Wine, North Hampton, Ohio, Jan. 1.*

Eagle Creek.—Our church recently met in council. All business was pleasantly adjusted. We decided to hold our lovefeast on Saturday previous to the Annual Meeting, June 2. Our next series of meetings will be held December, 1900. Our Sunday school continues with good interest. Our Wednesday evening prayer meetings are a source of rich blessings, and the outline topics of the MESSENGER a great help.—*Chas. A. Bame, Vanburen, Ohio, Jan. 2.*

Hickory Grove.—Dec. 25, Bro. Moherman began a Bible school here. It continued until Dec. 30, closing with good interest and increasing attendance. All were spiritually strengthened.—*Vinnie A. Filbrun, Brandt, Ohio, Jan. 1.*

Palestine.—Last night, Dec. 30, closed a series of meetings held by Bro. George Mohler, at the West Branch house with one accession. The meetings began Dec. 16. During this time nineteen sermons were preached, which were much appreciated.—*Daniel Bausman, Baker, Ohio, Jan. 1.*

Smithville.—The Bible institute held here by Bro. E. S. Young, was a decided success. The class was not as large as it might have been, but it was characterized by earnest work. Bro. Young, in his class work as well as in his evening discourses, kept constantly leading toward a higher life. Two young sisters confessed Christ and were baptized Dec. 21. The school here is moving along nicely with an attendance of sixty-four.—*James Murray, Dec. 30.*

Springfield.—On the evening of Dec. 25, this congregation commenced a series of meetings conducted by Eld. Noah Longanecker, of Hartsville, Ohio. He closed last evening. The members were much edified.—*Jacob Mishler, Mogadore, Ohio, Jan. 1.*

Upper Twin.—Since last report we have had two series of meetings, one by Bro. Wike and one by Bro. Jno. H. Brumbaugh. Three were baptized and the church in general encouraged. We expect one more meeting yet this winter at the Wheatville house.—*H. M. Barwick, Eaton, Ohio, Jan. 3.*

Wolf Creek.—Eld. D. L. Miller gave us a week's labor, commencing Dec. 11. Large audiences appreciated his "talks" and sermons.—*John Calvin Bright, Jan. 1.*

OKLAHOMA TERRITORY.

Tonkawa.—Our elder, W. B. Sell, came here Dec. 29 and preached seven sermons. We are thankful that our home mission board is remembering us, as we have a large field here, and many more calls than we can fill. As this is a new country it requires much earnest labor to get people to accept Christ with the whole Gospel. We contemplate going to Bro. J. D. Fisher's, twenty-eight miles south of here, to hold some meetings.—*J. S. Masterson, Jan. 6.*

OREGON.

Rogue River Valley.—We are in love and union and we have fine prospects for our future success. We have about seventy members, three elders, four ministers in the second degree and one in the first. There is labor for all and as many more. For thirty miles back in these mountains there is no preaching. Hundreds of children are growing up without hearing a sermon preached. My husband is the only minister for thirty or forty miles eastward from here. Much good might be done had we the proper help to live out the Brethren faith. Many know something of our people in the East and feel glad to see a brother. Any brother who wants to come West and help work for the Master can find here a large field, a good country and a mild climate.—*Maggie Moomaw, Eagle Point, Oregon, Jan. 1.*

PENNSYLVANIA.

Altoona.—Bro. H. A. Stahl, of Glade, Pa., is now engaged in a protracted meeting in our church. He preached his first sermon on last evening. The spirit of the Lord seems to be with us.—*D. S. Bratler, 213 Seventh Avenue, Jan. 5.*

Berkley.—Bro. J. M. Blough, of Stanton Mills, Pa., began a series of meetings here Dec. 22. He preached twelve soul-cheering sermons. Seven made the good confession, five were baptized in the icy water; and two were reclaimed. Good attendance and the best of attention characterized the meetings from first to last. The members have been much strengthened and encouraged.—*E. C. Shumaker, Jan. 2.*

Boiling Spring.—Bro. Shroyer came here Dec. 19, and we are now in the midst of an interesting meeting.—*A. M. Hollinger, Allen, Pa., Dec. 20.*

Chiques.—The church received through the year 1899 fifty-six members; by letter, 14; by baptism, 36; reclaimed, 6. We lost 38 members; by dismissing, 4; by death, 13; by letter, 21. March 27, 1899, the church elected brethren Samuel B. Fahnestock and John H. Kline to the deacon's office. Dec. 25, 1899, Samuel B. Fahnestock was elected as minister. Bro. Samuel H. Hertzler was advanced to the second degree of the ministry at the last council. We now have one elder, four ministers in the second degree, and one in the first, and eight deacons.—*Henry S. Zug, Mastersville, Pa., Jan. 2.*

Clover Creek.—Bro. J. H. Beer, of Rockton, Pa., came to the Clover Creek church Dec. 8, and began a series of meetings the same evening in the Clover Creek house. He preached in all, twenty-one sound, Scriptural sermons, which were much appreciated by the members.—*J. G. Mock, Martinsburg, Pa., Jan. 2.*

Harrisburg.—During December 1 preached nine sermons, gave two Bible talks, attended two children's meetings, five prayer meetings, five Sunday schools. The average attendance at Sunday school was sixty-two. We made thirty-two pastoral visits, baptized one, received one by letter. I walked about one hundred miles.—*H. A. Spanogle, 1315 North Street, Jan. 2.*

Lower Cumberland.—Bro. Reuben Shroyer, of Canton, Ohio, began a series of meetings in the Presbyterian church at Hogestown, Pa., Dec. 4, and closed Dec. 19, preaching eighteen sermons. God's children were built up, and sinners warned. Bro. Shroyer faithfully preached the Word. Two were received by baptism, others seen near the kingdom. Attendance was very good, with best attention.—*Dessie M. Zeigler, Carlisle Springs, Pa., Jan. 1.*

Mt. Pleasant.—The quarterly council of the Jacob's Creek congregation met in the Mt. Joy house yesterday. Bro. Abram Summy presided. Considerable business was transacted. We decided to hold the next Ministerial Meeting at this place some time next fall. We elected a District Mission Treasurer and a Foreign Mission Treasurer for the ensuing year. Our Sunday school was reorganized to-day, by electing Bro. David Whipkey, superintendent. We intend to have an evergreen Sunday school, if at all possible.—*F. B. Myers, Dec. 31.*

Newville.—Bro. B. F. Kittinger commenced a series of meetings Dec. 18, in the Center meetinghouse, closing Dec. 28, after preaching ten sermons. These meetings were well attended, especially by other denominations, and great interest was taken.—*Tillie C. Casper, Jan. 21.*

Ridge.—A week's meetings were held at the Ridge house, and very interesting sermons delivered by three of our home ministry, Henry Etter, D. B. Wineman and J. D. Barnes. The attendance was good and quite an interest manifested. The common mistake, however, was made—we closed just when the church and people were interested and ready for work.—*D. C. Burkholder, Newburg, Pa., Jan. 1.*

Springville.—Three were added to the church by baptism, as a result of a series of meetings held at Mt. Airy. Our third series of meetings will be held at Lincoln, commencing Jan. 13, to be conducted by Bro. Michael Haldeman, of Pine Grove, Pa.—*Aaron R. Gibbel, Ephrata, Pa., Jan. 1.*

Yellow Creek.—On Sunday last, William J. Swigart, of Huntingdon, preached the dedicatory sermon at our new church house. He did it to the satisfaction of all. We had a good attendance considering the unfavorable weather.—*A. Steele, Jan. 4.*

TEXAS.

Manvel.—Our council convened Dec. 16. Our Sunday school officers were elected for the coming year. Three have been baptized since last report and one reclaimed. Thanksgiving services were conducted by Bro. Morton Peters. Collection for the India sufferers, \$13.40. Sister Cora Moore was elected corresponding secretary for the coming year.—*Emma T. Marchand, Manvel, Texas, Dec. 25.*

VIRGINIA.

Mt. Solon.—Dec. 31, Bro. E. D. Kendig preached a missionary sermon for us. We were richly fed from the Word of God by the good lesson that our brother presented to us.—*Mary C. Mills, Jan. 2.*

Peter's Creek.—Dec. 3, Bro. P. S. Miller, of Roanoke City, began a series of meetings at the above-named place. He preached seventeen excellent sermons. An immediate result one came out on the Lord's side. The meeting did much to build up the church spiritually, and encourage the members on their journey heavenward.—*D. C. Naff, Jan. 4.*

WASHINGTON.

Sunnyside.—Bro. J. U. G. Stiverson commenced meetings at the Outlook schoolhouse on the evening of Dec. 5, and continued until the evening of Dec. 14, preaching eleven discourses, mostly doctrinal. Interest and attendance were good. Five sisters were received by baptism. When Bro. Stiverson left us, Bro. D. B. Eby took up the work and preached seven more discourses, closing with two more applicants for baptism. Most of the above are heads of families and are worthy people of the neighborhood. Since we have organized in August, we have received eight by baptism. We now have twenty five resident members.—*Maude Miller, Dec. 25.*

WEST VIRGINIA.

Allegheny.—Dec. 23 this church met in council. Bro. Willie Cosner was forwarded to the second degree of the ministry. Brethren Frank Nine and Raphael Baker were ordained to the eldership. Elders Jonas Fike, of Eglon, and J. Chas. Frantz, of Laureldale were with us.—*T. Esra George, Bismark, W. Va., Dec. 25.*

WISCONSIN.

Barron.—At our council, Dec. 30, Elders C. P. Rowland and H. C. Baker were present. Matters were pleasantly adjusted and a good spirit prevailed. Friday evening Bro. Baker preached for us. Saturday evening Bro. Rowland gave us one of his well-prepared sermons. On Lord's Day morning we had a children's meeting, and in the evening Bro. Rowland again preached. The Brethren left us on Monday for their homes. Bro. Rowland will return Jan. 4 and conduct for us a series of meetings. At our council the writer was chosen corresponding secretary.—*V. P. Wassan, Jan. 1.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

The Bible Term in Back Creek Church, Pa.

A SPECIAL Bible term will be held at the Brandt meeting-house, commencing Jan. 29, to continue one week. Bro. J. Kurtz Miller is to conduct it. All those interested in Bible study are invited to be with us. *EMMA MILLER.*
Mercersburg, Pa., Jan. 3.

Spirituality.

THAT we need to be more spiritually minded is very evident when we examine closely the meaning of the term, and then turn the picture to ourselves. "To be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8:6.

It should be the determination of every child of God, each day he lives, to become more spiritually minded. "Grow in grace." 2 Pet. 3:18.

The question naturally arises, How may we have more of the Spirit? We suggest:

1. Let the minister be thoroughly Christed and consecrated. Then let him study well the Word of God, and then let him pour forth upon his hearers the great spiritual truths contained therein.

2. Let everything possible be done to keep the members as near to Jesus as possible, by such means as Sunday schools, prayer meetings, family worship, and the like, that the Holy Ghost may have full control of our hearts.

3. The pastoral visit, we believe, acts as a wonderful stimulus for good. The only trouble is such visits are too far apart.

4. The MESSENGER is a potent factor for good, and should be read by every brother and sister in the Brotherhood.

Now, as the New Year is upon us let us take courage and ask God each day we live to help us to be more spiritually minded, and to work more and more for the blessed Master.

R. T. AKERS.

Mission Board of Northeastern Kansas.

THE Mission Board of the Northeastern District of Kansas met in quarterly session in Overbrook at the home of Bro. S. M. Miller. All the members were present but one. Since our last meeting our District evangelist reports thirty sermons and four baptisms. The work at the State prison is still kept up. The Brethren there enjoy the GOSPEL MESSENGER. Elder I. H. Crist gives a good report from Kansas City Mission. Since April 1 there have been sixty-one preaching services, thirty-six prayer meetings, three councils, two love feasts, three baptized and several are near the kingdom. Eld. C. J. Hooper who is to be our District evangelist for this year, commenced his work Jan. 1. We desire to make this one of the best years in our mission work, and in order to do this we must have the assistance of every member in the District. The Treasurer of our District is Geo. A. Fishburn, Overbrook, Kans., to whom all funds for the Home Mission work should be sent. *J. W. MOSIER, Secretary.*

Meriden, Kans., Jan. 4.

Death of Solomon W. Kauffman.

BRO. KAUFFMAN, a minister of the Lost Creek congregation, died at his home two miles west of East Salem, Juniata County, Pa. The end came on the morning of Dec. 23. His last illness was of about two weeks' duration. Bro. Kauffman's health had been failing for a year or more, and death came as the result of general constitutional debility.

Bro. Kauffman was born July 22, 1827, in Juniata County. He was the son of Abraham and Hannah Kauffman, who had a family of seven children. He married Miss Mary Musser of the same County in 1857. They were both reared in the Mennonite faith, but joined the Brethren church at the same time, soon after their marriage. In less than a year he was called to the ministry of the Gospel and served his congregation about forty years.

This union was blest with thirteen children. Three died in infancy. The remaining ten, of whom nine survive their deceased father, grew to manhood and womanhood.

Bro. Kauffman was a teacher in the public schools in his young manhood. He then moved on a farm and devoted his time to his family and to the interests of the church.

Bro. Kauffman lived a long and a useful life. He was greatly beloved as a father, minister and neighbor, and when he had lived beyond the allotted time of man's life, he laid down the armor of his Lord as a faithful and valiant soldier, and peacefully closed his life to earthly scenes. The influence of his life's labors yet lives in the hearts of those who loved him, just as the cheerful rays of a glorious sunset sweetly linger yet awhile among the hills and vales of earth.

Services at the Mennonite churchhouse Dec. 26. Interment in the burying grounds adjoining, where his wife was buried about twenty years ago. Bro. Christian Winey, assisted by Elder Andrew Bashor, officiated. *D. C. REBER.*

The Iola Mission and Hospital.

A BRIEF visit to Iola, Kans. recently, made the writer acquainted with the following facts concerning the important work by the faithful at that place:

Under the direction of Bro. Gresslem and wife the first session of the Sunday school was held in Iola in May of 1899. Since that time the school has continued. An application was made to the District for a missionary to be placed there, and Sister Mary Wine, of Nevada, Mo., was called. This sister has taken hold of the work and spent nearly three months at it. The preliminary labors of starting a mission have been well done. The City Council and many of the people have become interested.

Iola is a city of about 5,000 inhabitants and is on a fair way to become one of the largest cities of Southern Kansas. With natural gas as a source of fuel and light, the city is sure to have a rapid growth. The location and operation of a great many manufactories there render a hospital for the sick and wounded a necessity, hence, in response to the repeated, urgent request of the City Council, a hospital of sufficient size for the present has been arranged for. The City has expressed a willingness to donate at least \$150 to defray a part of the expense, and donations have already been made to the amount of over \$200 for furnishing the building. The soliciting has merely begun, and will be continued. The new hospital, known as "The Dunkard Hospital," is to open Jan. 15, under the auspices of the mission, with Bro. W. H. Miller as superintendent and Sister Zoia Gresslem, assistant. It is designed that the very poor shall be treated free, or as near this as possible, and those who are sent there by societies, the County or City, will be charged the regular prices. The physician called shall be the one of the patient's choice. The members in the city are awake to the work and at a recent two-weeks' series of meetings, conducted by Bro. Miller, two were added to the number by baptism.

This field, in my humble judgment, should receive the hearty co-operation of all the brethren and sisters of the District, for the prospects are fair and the establishing of a hospital is a work much needed. It is confidently expected that the several congregations of the District will provide the clothing, bedding, etc., for the equipment of the hospital, hence let the matter be taken hold of at once and much good be done for the Master's cause. Bro. Miller moves to Iola by the fifteenth and takes direct oversight of the mission and the starting of the Hospital. *J. Z. GILBERT.*

Plattsburg, Mo., Jan. 4.

Public Prayers.

WHAT is the object of public prayers? I believe it is generally understood that the one who prays in public is expected to direct the minds, and to prompt the feelings of the people, so as to put them in a mood of worship and praise. But how any one can expect to give direction to others in devotion when they only whisper or mutter something, so that the listener cannot understand what is said, I cannot comprehend. Prayers made for the public should always be made so that those who are present could hear each word. This should be done, whether in the congregation, or at the family altar, or at the table. Be very careful that you don't pray too long. Cut down your present number of words at least one-half. Try it, and make your congregation happy.

A. HUTCHISON.

Baptism for the Dead.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"—1 Cor. 15: 29.

NOT long since, while from home in a community where the Catholics were holding forth, the priest had talked on the above Scripture and made it appear that there were souls that had departed that were lost because they had never been baptized, and that they were desirous for some loved one here to be baptized for them. There was a Protestant lady present that had lost her husband, who was in an unsaved state. She became very much distressed about the matter and felt that if that was the case she could never rest until she would be baptized to save her departed husband.

I was asked my mind on this Scripture and whether I thought it could be so. I answered that if that could be there would be no need of anyone being lost. The most cold-blooded murderer could be redeemed from his heinous crimes. A man could kill a score or more and be hanged for his crimes, and then some friend of his could be baptized for him. How absurd such teaching!

Well, I have been asked by more than one what this Scripture means, for it seems with some to be a Scripture difficult to understand. Paul is speaking of the resurrection. There was a sect of people called the Sadducees, that was teaching that there would be no resurrection of the dead, that the soul of man is material like the body, and that there is no other spirit besides God; hence there would be no resurrection. Paul was arguing the question. He had been teaching that they must put on Christ in baptism and must be baptized into Jesus Christ, into his death, etc. See Rom. 6: 3, 4, 5.

Christ had died and was buried, and we must honor his death by dying with him and because he is dead we must be baptized for the dead (Christ). This is the idea I gather. But if Christ is not raised, why be baptized in honor to him? It would avail nothing. This is the argument. But he is risen, and it is proved to be so, for Paul saw him, and Cephas saw him, and all the apostles saw him; besides, he was seen of above five hundred brethren at once. So Paul would say, the resurrection is sure, brethren. Christ has become the first fruits of them that slept. So continue to baptize for the dead and resurrected Jesus. We are baptized for the remission of sins and in honor to Christ.

I don't believe, as I heard a Baptist minister preach a few days ago. He said the man that teaches that baptism is for remission of sins and that a man can't be saved without baptism is preaching a damnable doctrine. Shame on such erroneous teaching. It is a curse to the world and the churches. Paul says, "Let God be true, and every man a liar." God's Word is truth, and the truth must prevail. We must preach the truth and a part of the truth is "repent and be baptized for the remission of sins."

T. A. ROBINSON.

Redfield, Kans.

From Washington, D. C.

TO-DAY has been one full of interest. Bro. Hollinger, in his morning talk, pointed us back to view the year that is now closing. As we glanced backward through the year 1899 we felt that an improvement might be made, could we live over some days. This being impossible we began to seriously plan for deeper devotion in the year 1900. Bro. G. G. Lehmer, of Pennsylvania, was with us and in his sermon at night asked us to glance forward and consecrate our lives more fully to God's service. May we always remember the impression made.

Some of our dear sisters have shown their interest in the work here by sending clothing and bed comforters. One sister writes: "Do not put my name in the MESSENGER." She did not give to have praise of men. We appreciate what others do for us and know God will reward according to the motives.

MARTHA CLICK.

205 S St., N. E., Dec. 31.

Short Articles.

SPICY articles are all in demand. In reading the MESSENGER, I look over the short articles first. They are in demand. Writing for the paper is like preaching a sermon. It wants to be *boiled down*. We should be careful not to write until we have something to write, and then be sure to write it in such a way that the reader can grasp the idea.

J. H. MILLER.

Goshen, Ind.

Junata Bible Term.—Jan. 29 to Feb. 23.

THE following is a condensed outline of the course of study that will be offered. Write us for complete program.

1. A Synoptical Study of the Books of the Old Testament.
2. Exegesis—Letter to the Hebrews.
3. Elocution—Bible and Hymn Reading; Parable Work.
4. New Testament Synopsis. Each book will be studied, its historical setting noted, followed by an analysis of the book.
5. Psalms—The nature and structure of Hebrew poetry will be presented. The Psalms will be studied according to authorship, group and division; also exegetically and historically, with a view of making their teaching practical.
6. The Development of Christ's Ministry.
7. The Preacher and his Sermon.
8. Studies in the Minor Prophets.

LECTURES.

The following lectures will be given by Bro. M. G. Brumbaugh:

1. Higher Criticism—Its Use and Abuse.—Monday evening, Jan. 29.
2. The Doctrine of Election—or Arminianism vs. Calvinism.—Tuesday evening, Jan. 30, 7 P. M.
3. The Church in Society.—Wednesday evening, Jan. 31.
4. The Church in the State.—Monday evening, Feb. 5.
5. The Church in Education.—Tuesday evening, Feb. 6.
6. The Church in Civilization.—Wednesday evening, Feb. 7.

Talks on John's Gospel will be given on the above dates at 4:20 P. M.

On Thursday and Friday evenings, Feb. 8 and 9, and 15 and 16, there will be talks on Bible Land in connection with stereopticon views, by the writer.

During the first part of the term there will be a number of doctrinal sermons by members of the Advisory Committee and others who are expected to be with us. In the evenings of the last two weeks there will be evangelistic sermons by Bro. J. A. Long, of York, Pa.

Sunday School Days: Saturday, Feb. 3, 1:30 P. M. to 3:30; Saturday, Feb. 10; Tuesday, Feb. 20.

Mission Day, Saturday, Feb. 17.

To make this Bible Term the best one yet held, we are making unusual preparations and are sparing no efforts to make it interesting and profitable to those who may come. And because of the great need of all our people doing more careful Bible study we expect a large attendance. Every minister and Bible teacher and student should come if possible, at least, part of the time. Everybody is invited and will be welcome.

That we may be able to make the necessary accommodations for board, rooms, etc., we will be glad to hear from those coming as soon as convenient. No charge made for tuition, but for room rent and board write for terms, as well as for a complete program.

H. B. BRUMBAUGH.

Huntingdon, Pa.

Annual Bible Term.

THE Special Bible Term of McPherson College will begin January 30, 1900, and continue two weeks.

Some have said they would like to attend one of our Bible Terms when Bro. D. L. Miller will be with us. We are glad to say that we have secured his services for the first week of the Term. His course of illustrated lectures will cover some of his more recent travels in Bible Lands and elsewhere.

Sister Bertha Ryan will also give several evening addresses on Mission Work in India, during the second week of the Term.

Bro. Edward Frantz, will give a very instructive and inspiring address on "How to Study the Bible."

On Monday, February 5, there will be a Sunday-school meeting. Other special sessions to be held are: Mission Session, Ministerial Session, and Educational Session.

Please inform us if you are coming, that suitable arrangements may be made. Write for price of board.

C. E. ARNOLD.

In the Mountains of Tennessee.

DEC. 26, accompanied by Bro. J. H. Argabright, we left our homes to visit a little band of members who reside at Bays Mountain. After traveling about twenty miles we arrived at Bro. W. S. Ledbetter's, who lives in a small valley between two mountains, about two miles from the little church which they have erected on a little mound, where we met the next day for worship. We preached eight sermons to a very attentive audience.

As an immediate result one young man applied for baptism. Two or three others, who had left the church and attached themselves to another organization, wished to be reclaimed. One of them said he had come to the conclusion that he could not be saved without obedience to the words of eternal truth.

Dec. 31 we started home. While on that trip, the weather was very unfavorable. About two inches of snow fell Dec. 27, and the mercury reached six degrees below zero, which is very cold for this country. With all that the brethren and sisters are to be commended for their zeal. They would come from one to three miles across the hills and valleys, and hardly miss a meeting. Some of them were very thinly clad, yet seemed to be greatly encouraged. I commend their great zeal.

S. H. GARNER.

Jonesboro, Tenn., Jan. 1.

Death of Eld. John Tipton Mason.

BRO. MASON was born in Eastern Tennessee May 12, 1837. Here he grew to manhood and married. In 1870 he moved with his family to Newton County, Mo. In 1875 he and his wife united with the Brethren. Prior to this he was a member of the "Missionary Baptists." In 1879 he was called to the ministry, and in 1883 he was ordained to the eldership. After his connection with the Brethren he held two public discussions, one with a Disciple Minister in Newton County, Mo.; the other with a "Missionary Baptist" in Douglas County, Mo. He ably defended the truth.

In 1887 he moved with his family to Texas County, Mo., where he lived and labored in the service of God until his death, which occurred Dec. 10, 1899, after suffering for three months with Bright's disease. Towards the last his suffering was intense but he bore it all patiently. Soon in his sickness he called for the elders and was anointed. In his death the family has lost a dear and loving husband and father, the church a faithful elder and an able minister, and the community a good citizen. His wife and children survive him. She and two of the children are members of the church. Services by the Brethren in the presence of a large assembly of sympathizing friends.

J. J. TROXEL.

Strangers in Church.

As we were passing through one of our large cities, recently, we stopped to remain over night with a friend who had formerly been a near neighbor. Our friend being away from home, we were thrown among strangers for hospitality. Our train had gone on and no others were going till next day. As we were walking leisurely along, pondering how we had better spend the evening, we noticed not far distant a church building where religious services were being held. We at once concluded to attend these services. Being an entire stranger it was with quite a degree of timidity that we entered the door. We were promptly welcomed to a seat in the midst of the congregation. A song book being handed us we gladly accepted the invitation to join in the singing, which was congregational and very good. Some of the hymns were familiar to us, and as the strains of music rang through the congregation our memory was carried back to that endearing congregation at home, 2,500 miles away, with whom we had so many times joined in singing.

After the services we were met by quite a number of members, including the pastor, all of whom greeted us with a kind word of welcome and an invitation to come again. We were even remembered in their prayers. While we cannot, from a Bible standpoint, accept all the principles and forms of worship of these people, yet we cannot help but admire their zeal and treatment of strangers.

How about some of us when our neighbors or friends or even strangers find their way into our sanctuaries? Do we ever permit them to take leave without giving them a kind word? We should not. If the congregation is large and we cannot speak to all we had better omit Bro. A and other members who are strong in the faith than to omit that discouraged brother or that neighbor or friend or that stranger who seldom comes to church. While it is generally expected that the minister and other church officials act promptly in this matter, yet all laborers for the Master should take an active part in this line of Christian work. A little improvement in this way will be a great help to our ministers in their efforts to induce sinners to accept Christ.

LEVI MINNICH.

Glendora, Cal.

Which Do You Want To Be?

WE sometimes dispose of cases by comparison. I notice in my travels that in almost every congregation there are members who move along smoothly, yet they have an eye single to the best interest of the Lord's cause, and put forth their best efforts to make the Lord's vine grow. They never give the church any trouble. They have the confidence and good will of their acquaintances. And then there are others, who seem to have no concern for the church. Instead of helping along with the Lord's work, they have to be looked after by the church. They seem to want their own way in everything. The outside people speak unfavorably of them.

Now which do you want to be? The diligent are happy here, just as the Lord wants us all to be. And they will be happy there, when they receive the crown of glory. Let us all be workers.

A. HUTCHISON.

"Gospel Messenger" No. 51.

THE closing number of the MESSENGER for 1899 is here. A capital number. No number is perfect, because neither contributor nor editor is perfect. But No. 51 is rich in great truths that need to be impressed with the very emphasis of the Holy Ghost. The editor's brief section, "Spiritual Culture," on page 809 is a gem, and should be memorized and exemplified by every brother and sister in the Fraternity.

What are we without the reality which the ordinances symbolize? *Whitewashed sepulchers*. It is spirituality that saves. The ordinances typify this fact, and announce the relation in which we stand to God and the world. The ordinances are beautifully represented, and the life must be beautifully correspondent. Amen and Amen.

C. H. BALSBAUGH.

OUR BOOK TABLE.

"Best Hymns, No. 2," is the title of a collection of songs published by the Evangelical Publishing Co., Chicago (25 cents). The publishers have hit upon a new and attractive idea. The book contains the portraits and brief biographical sketches of eighteen of the modern, best known religious song writers. This adds much to the interest of the book. The selection of songs seems to be good.

"Jesus Washing the Feet of his Apostles," is the title of a very fine picture (price 50 cents) that is being sent out by C. W. Sowl, Cumberland, Md. It is about 16 x 22 inches, and will make a very fine wall picture. If people will have wall pictures let them have those that signify something. This one shows the Master washing the feet of his apostles, and is doubtless a very fair representation of what occurred in the upper room in Jerusalem, save that there is no supper on the table. The record says, "He riseth from supper."

McClure's Magazine (New York), for January, contains another, and the second chapter on "The Life of the Master." This is still more interesting than the former chapter, and is better illustrated. Should the interest continue as it has been shown so far, this will prove to be the most fascinating and instructive "Life of Christ" yet published. The illustrations are made by an artist who visited the Holy Land for this purpose, and one who has seen these sacred places, as your editor has, realizes how much may be gained from a work that gives reliable information. This article alone is worth the price of the Magazine.

"The Great Physician, and His Power to Heal," by E. E. Byrum, Gospel Trumpet Publishing Co., publishers, Moundsville, W. Va., cloth, 50 cents. The subject of faith healing is treated in a very fair manner, the author placing special emphasis on the importance of anointing the sick with oil in the name of the Lord, as directed by Jesus. While we can not accept the views of the writer in full, still we pronounce it a very instructive little work.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

PLUM-POWELL.—At the home of the bride's parents, Pine Creek, Ogle Co., Ill., Nov. 27, 1899, Mr. John Plum and Miss Pearl Powell.

JOHN HECKMAN.

GOOD-MCCLEARY.—At the home of the bride's parents, by the undersigned, Mr. Newton S. Good and Miss Eva F. McCleary, all of Franklin County, Pa.

WM. C. KOONTZ.

BUSHMAN-BENEDICT.—By the undersigned, at his residence, Dec. 26, 1899, Mr. John C. Bushman and Miss Rose E. Benedict, all of Franklin County, Pa.

WM. C. KOONTZ.

FORNEY-EIKENBERRY.—At the residence of the bride's father, in Greene, Iowa, Dec. 28, 1899, by the writer, Bro. Isaac M. Forney, of Pine Creek, Ill., and Sister Mamie E. Eikenberry, of Greene, Iowa.

HARVEY EIKENBERRY.

SHIRK-RYAN.—At the residence of the bride's parents, Brother and Sister J. S. Ryan, near Alvo, Nebr., Dec. 27, 1899, by the undersigned, Bro. Frank M. Shirk, of Lincolnville, Kans., and Sister Zuleita Ryan, of Alvo, Nebr.

J. L. SNAVELY.

ZOOK-KEGARICE.—At the residence of the bride, near Booth, Reno Co., Kans., Dec. 19, 1899, Jacob J. Zook and Hannah Kegarice.

ENOCH EBY.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BALL.—Near Ladue, Mo., Dec. 20, 1899, of a complication of diseases, friend John Ball, aged 42 years, 2 months and 17 days. He leaves a wife and five small children to mourn the loss of a kind husband and father. Deceased was a native of England, belonged to the Established Church of England. Of late he had been reading the GOSPEL MESSENGER.

and thereby obtained a warm feeling for the Brethren church.

LIZZIE FARNSTOCK.

BERLIN.—In Luddington, Wis., Dec. 20, 1899, Mrs. Berlin, aged 79 years and 1 month. She was born in Germany, Nov. 10, 1820. She was united in marriage to Mr. Berlin, Aug. 29, 1847. To them were born one daughter and one son. Services by the writer from 1 Cor. 15: 35 to end of chapter.

S. H. BAKER.

DAVIS.—In the Raven Run congregation, Bedford Co., Pa., Dec. 16, 1899, William A. Davis, aged 67 years, 7 months and 10 days. The deceased was a member of the Progressive Brethren. Services by Bro. S. I. Brumbaugh, from Isaiah 32: 3.

G. H. DILLING.

DURBIN.—In the Silver Creek church, Ohio, Dec. 20, 1899, Sister Elvira Durbin, nee Teeter, aged 60 years and 8 months. She was born in Knox County, Ohio, April 20, 1839. She was married to W. H. Durbin, April 11, 1861. To this union were born one daughter and one son. The daughter died some years ago. Sister Durbin was a widow for a number of years. She united with the Brethren church in 1882, and lived faithful till death. Services at Pioneer by Eld. J. W. Keiser.

DELLA LANDIS LONG.

GINDER.—In the bounds of the Beech Grove church, Ind., Dec. 14, 1899, Rosa Alma Ginder, aged 3 years, 3 months and 12 days. Services by J. S. McCarty.

E. O. NORRIS.

HARRISON.—Near Monitor, Kans., Dec. 10, 1899, John Roy Harrison, aged 18 years, 3 months and 11 days. The death was a sad one. Roy went to the barn in the morning, and while hanging up a lantern above a manger his foot slipped. His fall caused internal injuries and death in about ten days after. Services by the undersigned, from John 9: 4.

J. J. YODER.

HOOVER.—In the Romine church, Marion Co., Ill., Dec. 21, 1899, David Hoover, aged 71 years, 6 months and 12 days. He was born in Montgomery County, Ohio. In 1849 he was married to Eliza Jane Millman. To this union were born one son and two daughters. The son, one daughter and wife survive. He moved to Clinton County, Ind., in 1860, where he united with the Brethren church. From there he came to Marion County, Ill. Services by the writer from Rev. 22: 12.

S. S. FOUTS.

HORNER.—In the Plymouth church, Ind., Dec. 29, 1899, Larrie Ray Horner, son of Mr. and Mrs. Elias Horner, aged 10 years, 11 months and 10 days. Interment in the Pyramid cemetery. Services by Bro. L. T. Holsinger from Jer. 10: 20.

MARY SWARTZ.

HOUTZ.—In Elkhart, Ind., Nov. 9, 1899, of consumption, Sister Tilla E. Houtz, nee Wiltfong, aged 40 years, 3 months and 7 days. She united with the church when young, and lived a model Christian life. She leaves a husband and a daughter two years old, a mother, two brothers and three sisters to mourn their loss. Services by brethren Amsey Puterbaugh and P. B. Fitzwater in Elkhart.

MARY A. WILTFONG.

KETLER.—In the Richland church, Richland Co., Ohio, Dec. 21, 1899, Sister Sarah A. Ketler, aged 61 years, 3 months and 27 days. She leaves a kind husband and three children. Six preceded her to the grave. Services by Bro. Wm. Dessenberg from Rev. 14: 13.

CLARA L. WOLF.

LAYMAN.—In the Shannon congregation, Ill., Dec. 23, 1899, Elizabeth Cowen Layman, aged 58 years, 11 months and 23 days. The deceased had a cancer removed about one year ago, and recovered so as to attend to her household duties. The cancer, however, again developed, so that, for the past few months, she has been a constant sufferer. She bore her afflictions with Christian patience. She leaves a loving husband (Sam. Layman), a son, three brothers and two sisters. The church loses a faithful and consistent member. Services by the writer and Eld. F. Myers.

D. ROWLAND.

LICEY.—In the Richland church, Ohio, Dec. 12, 1899, Bro. Lacey. He leaves a sorrowing wife and three children. Services by Bro. A. Heastand.

CLARA L. WOLF.

McCLAIN.—In the Columbia City church, Ind., Nov. 27, 1899, Sister Ida A. McClain, aged 31 years, 7 months and 3 days. She was the daughter of Brother Jacob and Sister Nan-

cy Spitler. She was baptized a few days before she died. She leaves a husband, two brothers, three sisters and a mother. Services by Eld. Jeremiah Gump.

C. K. ZUMBRUN.

MILLER.—In the El River congregation, Ind., Dec. 19, 1899, of dropsy, Sister Mary Ann Miller, wife of John W. Miller, deceased, aged 77 years, 11 months and 19 days. She was the mother of ten children, eight of whom are still living. All are members of the Brethren church. She united with the Brethren church early in life and lived faithful to her holy calling until death. She was one of the pioneers of the old El River church, and one of its members when it was yet in its infancy. Services from Mark 14: 8 by Bro. Wm. Neal, assisted by Eld. Leckrone.

C. C. ARNOLD.

MOSS.—Near Fredric, Iowa, Dec. 27, 1899, of typhoid fever, Sister Louisa Moss, wife of Bro. Aaron Moss, aged 47 years. She made peace with her God in early life, and never faltered in her steadfastness. She was a strong advocate of plainness. She leaves an aged husband and one young daughter. Services by Bro. H. Berkman.

WILLIS RODABAUGH.

MYERS.—In Waynesboro, Pa., Dec. 21, 1899, of consumption, Sister Carrie Myers, aged 23 years, 3 months and 2 days. She is survived by a husband, three brothers and three sisters. Services by Bro. Jacob Snider and Bro. C. R. Oellig.

SUDIE M. WINGERT.

NEARHOOF.—In the Warrior's Mark church, Pa., Dec. 17, 1899, Sister Catharine Nearhoof, widow of Jacob Nearhoof, aged 93 years and 17 days. She was a member of the Brethren church for sixty-five years and her entire life was highly exemplary. Several children survive. She was buried in the Nearhoof cemetery. Services at the Warrior's Mark church by the writer and Eld. S. S. Gray.

W. S. LONG.

RIDENOUR.—In the Topeka church, Kans., Dec. 17, 1899, of heart trouble, Mary Ridenour, aged 61 years, 2 months and 15 days. Sister Ridenour united with the church about six years ago and lived a consistent member ever since. She had been a great sufferer during much of her life. Her companion, Bro. Ridenour, preceded her three months ago. She leaves four daughters and one son. Sister Ridenour was born in Union County, Ind., Oct. 2, 1838. Services from Rev. 22: 12.

C. J. HOOPER.

RITCHIE.—In the bounds of the Greenmount church, Va., Dec. 16, 1899, of pneumonia, Charles Samuel, son of Brother Benjamin and Sister Hannah M. Ritchie, aged 10 months and six days. Services at the Cherry Grove church by the writer.

ELD. I. C. MYERS.

SHIVELY.—In the Nappanee congregation, Elkhart Co., Ind., Nov. 21, 1899, Elder Geo. B. Shively, aged 50 years, 9 months and 11 days. He was in excellent health up to within a few days of his death, when he took erysipelas in the nose which spread rapidly and soon terminated his earthly existence. Bro. Shively leaves a wife, one son and two daughters, an aged father and mother (Eld. David Shively and wife) and one brother. Bro. Shively was a member of the church for over thirty years and served in the ministry for quite a number of years. Services in the Nappanee church and also at Stony Point church, eight miles south of Nappanee in the neighborhood where Bro. Shively was raised.

J. C. MURRAY.

SMITH.—In the Upper Deer Creek church, Cass Co., Ind., Nov. 1, 1899, Sister Lydia Smith, aged about 82 years. She was married to Jacob Smith Feb. 2, 1838, moved to Delaware County, Ind., in 1843, where they remained six years. In 1849 they moved to Cass County, Ind. Her husband preceded her to the spirit world twenty-four years. She was the mother of eight children, four of whom died in childhood. She was a devoted member of the Brethren church for about fifty-nine years. Services by Bro. A. G. Crosswhite and the writer.

W. S. TONEY.

STARNES.—Within the bounds of the Topeka church, Kans., Dec. 24, 1899, of diphtheria, Harry Starnes, (grandson of the writer), aged 3 years, 8 months and 1 day. He was sick only a few days. He was taken to Sabetha for burial, Bro. R. A. Yoder conducting the services from Matt. 18: 3.

C. J. HOOPER.

SMITH.—In the bounds of the Topeka church, Kans., Dec. 17, 1899, Earl Smith, son of Brother and Sister A. J. Smith, aged 4 years, 4 months and 9 days. Text, 1 Peter 1: 24.

C. J. HOOPER.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M., 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M., 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 14th St. Preaching, 11 A. M.; S. S., 9 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M., 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, 1108 Towson St., Locust Point. Services each night. Free Reading Room. Scandinavian meetings, Friday, 8 P. M.

DECATUR, ILL.—Gephart Hall, 1102, 1105 N. Water St. S. S., 10 A. M., preaching, 11 A. M., 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M., 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M., 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Freeman and Calhoun St. Services, Sunday, 9:30 A. M., 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Car, off at Irving.

DES MOINES, IOWA.—1606 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M., 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Church near Lemon, S. S., 9 A. M.; Preaching, 10 A. M., 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Church, Cor. of Hummel St. and High Ave. S. S., 10 A. M.; Preaching, 11 A. M., 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue, S. E. Preaching, 11 A. M., 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M., at Old Schoolhouse on Madison St., 34 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Crater Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M., 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church near Greenwich. Services, 10:30 A. M., 7:15 P. M.; S. S., 9 A. M.; Bible Reading, Wednesday evening. Prayer meeting, Friday.

BROOKLYN MISSION, N. Y.—1393 43rd Ave. S. S., 10 A. M.; preaching, 11 A. M., 7:30 P. M.; Bible study, Tuesday, Singing, Wednesday. Prayer meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10:30 A. M., 7 P. M.; Bible study, 6 P. M.; Prayer meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St. S. S., 10 A. M.; preaching, 11 A. M., 7:45 P. M.; Prayer meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—236 S. Hancock St. East Los Angeles. Services, 11 A. M., 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—115 Delormier Ave. near St. Catherine. Services, 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; prayer meeting, Wednesday Ev'g.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

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Financial Reports.

Mission Receipts from Dec. 30, 1899, to Jan. 6, 1900.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. It is hoped that the true basis, to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported, \$10,020 25
PA.—Susan and Annie S. Bechtel, Grafton, \$2.40; Joel Gnancy, Meyersdale, \$3; Summit Mills cong., \$7.75; G. W. Kephart, Altoona, \$1; David G. Wells, Spring City, \$1.20; Abram and Solomon Fackler, Union Deposit, \$15; Big Swatara cong., \$20; J. J. Bechtel, York, \$1.20; marriage notice, W. C. Ketchum, 50 cents; S. L. Lint, notice, W. G. Schrock, 50 cents; S. L. Lint, Meyersdale, \$6; M. C. Horner, Meyersdale, \$6; J. T. Myers, Oaks, 10 cents; D. G. Hendricks, Chester, \$10; James Womeldorf, 50 cents; Joseph T. Emmert, Waynesboro, \$1.50; Indian Creek cong., \$21.10; Coventry cong., \$20; J. J. Oiler, Waynesboro, \$10; D. F. Shumaker, Rockwood, \$3; brother and sister, Scalp Level, \$6; Isaac B. Replogle, New Enterprise, \$1; C. L. Sollebauger, New Enterprise, \$1; C. L. Buck, New Enterprise, \$3; S. J. Bowser, Somerset, \$1; total, 161 54

PA.—D. F. D. F. and Hettie Sheuman, North Liberty, \$2; J. L. Minnick, Eaton, \$3; Emma Garver, Goshen, 50 cents; Benjamin Havel, Middlebury, \$1.25; J. C. Wampler, Dublin, 50 cents; Henry Neff, New Paris, \$2; Catherine Bowman, Hagerstown, \$1; H. and Amanda Hoover, Leesburg, \$5; Melvin D. Neff, Millard, \$10; Levi S. Dilling, Hagerstown, \$1; Amanda Widom, \$1; Eli Schrock, Middlebury, \$1; James F. Crisp, Middlebury, \$1; S. W. Crisp, Middlebury, \$1; Susan Schrock, Middlebury, \$2; Christian and Susan Schrock, Middlebury, \$1; David Nihart, Middlebury, 50 cents; S. D. and Lina Stont, Ladoga, \$20; Isaac Fisher, Denver, \$1.50; B. F. Shill, Darlington, 50 cents; J. K. Kline, Markle, \$6; S. F. Crisp, Middlebury, 75 cents; Lanza Hies, Goshen, 50 cents; Eli Roese, Wakarusa, \$2; A. G. Lautzenhizer, N. Manchester, \$10; Henry Dilling, Hagerstown, \$1; Bolter and Mary Bales, \$10; Amos Eltabarger, S. S. class, Cambridge City, \$2.25; Levi Stump, Ligonier, \$10; J. W. Whitall, Millard, \$1; A. D. Miller, Denver, \$4.50; John S. Kaufman, Ayer, 50 cents; Moses Wise, Wakarusa, \$1.50; James Himeleck, Denver, \$1.50; Pyrmont S. S., \$2.50; Mrs. Olive Ringler, Nappanee, \$6; total, 129 20

IOWA.—Franklin County cong., \$1.15; Elizabeth Watts, Truro, \$1.20; C. S. McNutt, Adel, \$1.20; U. S. Blough, Waterloo, \$1; D. T. Tostle, Pierson, \$1.20; Susanna Pinkerton, Waterloo, \$5; Abbie Miller, Waterloo, \$5; H. and E. Sheller, Ivesdale, \$5; U. S. Blough, Waterloo, \$1.20; A. J. Lichty, Waterloo, \$6; Abram Ekersole, Dallas Center, \$1.20; W. C. Lelmann, Kingsley, \$6; Mrs. Anna Flory, North English, \$1.50; D. W. Garber, North English, \$1.50; C. A. Shook, Greene, \$6; Samuel Fike, Waterloo, \$6; Elizabeth B. Albright, Eldora, \$5; Alda E. Albright, Eldora, \$2.50; Jas. Keffer, New Virginia, \$2; S. T. Long, S. English, \$1; primer class of Harlan S. S., \$1.20; Harlan Sunday school, \$1.00; D. Niswonger, S. English, \$3; J. F. Eikenberry, Greene, \$1.50; John Fike, Calvin, \$6; Elizabeth Eikenberry, Greene, \$1.50; H. F. Faust, Struble, \$7.50; John G. Flechner, Harlan, \$6; H. E. Shier, Ivesdale, \$10; A. E. Bonestuel, Shellsburg, \$1; total, 106 87

PA.—J. Leckrone, Chalfonts, \$1.50; D. E. and E. Gerber, Canton, \$3; Catherine Keller, Pleasant Home, \$3; John Marshall, Brookville, \$1.20; Nancy Heilman, Nova, 50 cents; Wm. Klempner, Dayton, \$3; Mary E. Rinehart's class, West Caro, \$10.25; B. and Mary Rinehart, \$2.50; Lydia Wertz, Friendsville, \$1.50; J. H. Rinehart, Union, \$1.20; George Shidler, Ashland, \$1; Wolf Creek cong., \$1.25; Eli Niswonger, Pittsburg, \$1.20; Noah Fryman, Pittsburg, \$1.20; Sadie Wertz, Friendsville, \$1; Geo. A. Hall, Batdorf, \$1.20; Elizabeth Souder, Latasburg, \$1.20; W. H. Folkerth, Union, \$1.20; Margaret A. Miller, Homestead, \$1.20; Harvey Fuller, Oakwood, 50 cents; Joseph S. Robinson, Carey, \$1; John Snyder, deceased, Bellefontaine, 2.25; Jacob and Christy Lede, Lima, \$10; R. Spacht, New Stark, \$20; David Brenner, Pymont, \$1.20; Lick Creek cong., \$4.15; a few scholars of the Lick Creek S. S., \$4.85; John L. and Margaret Donner, Union, \$2.40; Isaac Brumbaugh, Hartsville, \$10; total, 76 08

MU.—Jonas E. Ploock, \$1.20; Lydia Vaut, Gratzville, \$4.50; J. S. Herberger, Grantsville, \$18.50; H. J. Hutchinson, Cordova, \$15; total, 65 98

KANSAS.—Marriage notice, E. Eby, 50 cents; Benj. Forey, Abilene, \$1.20; marriage notice, C. E. Arnold, 50 cents; Brazillion cong., 61 cents; P. E. Sowers, Dunlap, \$12; total, 14 81

PA.—Pine Grove cong., \$12; Margaret Baker, Keuka, \$1; total, 13 00

NEBR.—D. G. Cougher, Rockwell, \$1.20; marriage notice, Ursula Shick, 50 cents; J. W. Miller, Carleton, \$6; S. Beatrice cong., \$1.45; marriage notice, J. L. Snavely, 50 cents; total, 11 65

VA.—D. S. Roller, New Market, \$3; J. M. Brown, Bakersville, \$4.40; Joseph Crist, New Market, 50 cents; J. M. Garber, Knightly, \$1.20; Lethe A. Liskay, Harrisonburg, \$1.20; John S. Flory, Bridgewater, \$1.50; Lizzie Showalter, Rockingham, \$1.20; D. Saylor Neff, Quicksburg, \$1.50; Bettie Good, Mills School, \$1.50; total, 14 00

MO.—A brother, Rockingham, 50 cents; D. E. Fox, Kidder, \$1.20; R. A. Orr, Turkey, \$1; Warrensburg cong., \$1.25; total, 7 15

OSAGO.—Cottrell Valley cong., 50 cents; CAL.—John and Louisa Priser, Hemet, \$1.50; I. N. H. Beahn, Lordsburg, \$1.50; total, 3 00

ARK.—A brother, Gainesville, \$1; total, 1 25

N. DAK.—Marriage notice, A. H. Hawbaker, 50 cents; Joseph L. Myers, Cando, \$1.20; total, 1 20

COLO.—Monte Vista cong., 50 cents; W. VA.—J. F. Ross, Simpson, \$1.20; OKLA.—Marriage notice, A. J. Detrick, 50 cents; UNKNOWN.—Marriage notice, Harvey Ikenberry, 50 cents; total, 50

Less Anna Schroyer, returned, \$2.00
Transferred to Wash'n Meetinghouse, 3 00
Total for year beginning April 1, 1899, \$10,734 52

ASIA MINOR MISSION.

Previously reported, \$131 76
PA.—G. W. Kephart, Altoona, \$1.50; total, 1 50

WASHINGTON MEETINGHOUSE.

[A house here in Washington is greatly needed in order that the church there may do more effective work and have the advantage of a permanent house. More funds to finish the house are needed.]

Previously reported, \$2,850 63
ILL.—Cerrogrado S. S., \$14 61
MD.—Minnie E. Kline, Smithburg, \$1.30; H. J. Hutchinson, Cordova, \$1.50; total, 11 30

IOWA.—David Brallier, Greenville, \$3; a brother and sister, Marshall, \$3; total, 6 00

NEAR.—Sisters' Aid Society of S. Beatrice cong., 50 cents; Margaret A. Miller, Hornerville, 50 cents; David Fultz, Rushville, \$1.50; total, 4 00

PA.—A sister, Philadelphia, \$1; Mrs. Mary M. Attick, Mechanicsburg, 25 cents; total, 1 25

INDIA ORPHANAGE.

Previously reported, \$462 96
KANSAS.—Kansas Centre cong., \$20.75; Pleasant View S. S., \$2.41; N. Sowers, Dunlap, \$5; total, 33 99

OHIO.—Three classes of Pine Creek S. S., \$28 26
W. VA.—Juvenile class, Pleasant View S. S., \$19 11
MO.—Infant class of Kidder cong., \$1.58; a sister, of Trovdel cong., \$12.00; total, 13 58

PA.—G. W. Kephart, Altoona, \$1.50; S. J. Bowser, Somerset, \$1; total, 2 50

IOWA.—W. S. Ramer, Dickens, \$1; Greene cong., S. S., \$2.45; total, 3 45

MD.—Two children of Sunnyside, 25 cents; total, 25

INDIA HOME.

Previously reported, \$999 66
ILL.—A sister from Shannon cong., 3 00
Total for year beginning April, 1899, \$1,002 66

INDIA MISSION.

Previously reported, \$372 38
KANSAS.—Collection at Lost Springs, after Bertha Ryan's talk, \$5; total, 6 32

COLO.—St. Vrain cong., 50 cents; total, 5 00

ILL.—A sister from Shannon cong., \$2; Okaw S. S., \$2.20; total, 4 20

PA.—G. W. Kephart, Altoona, \$1; S. J. Bowser, Somerset, \$1; total, 2 00

IDAHO.—G. W. Fansler, Bellevue, 70 cents; total, 70

Total for year beginning April, 1899, \$390 60

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a greater famine is upon the unfortunate of that benighted land. To help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent to-day will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported, \$12,340 48

PA.—Mrs Sarah M. Attick, Mechanicsburg, 20 cents; a brother and sister, Rezmott, \$5.15; G. Refe, Centerport, 30 cents; A. C. Shoemaker, Putneyville, 60 cents; Huntington S. S., \$5; Huntington cong., \$23.30; Whatsoever Band, Huntington cong., \$5; Young People's missionary meeting, Huntington cong., \$6.50; Bechtel Little of Penn township, Huntington cong., \$1.70; Little Orphans, at the Home, Free Will Offering, Huntington cong., 90 cents; offering of students and faculty at special Thanksgiving service, Huntington cong., \$6.62; Free Will Offering of students and faculty of college, special Thanksgiving service, Thursday afternoon, Huntington cong., \$35.00; Sabina Riblett, Cone-maugh, \$1; Sisters' Mission, Elklick, \$10; George B. Detwiler, Norristown, \$1; G. W. Kephart, Altoona, \$5; three little girls, Altoona, 25 cents; Intermediate Class, Mt. Vernon, \$1; Glade Run cong., \$5.37; Cross Road S. S., Elton, \$4.15; Peelmeyra Chriss, Markleysburg, 50 cents; Middle Creek cong., \$12.75; George Winard, York Springs, \$1; Rachel Fox, New Stanton, \$1; S. K. Ankeny, Johnstown, 50 cents; L. L. E. Mill-ton Grove, \$5; Paul V. Lopley, Conestoga cong., Lancaster City cong., \$2; C. Conestoga cong., \$1; S. J. Bowser, Somerset, \$2; Abram Friend, \$1; S. J. Bowser, Somerset, \$2; Rebecca Gayman, Zollarsville, \$1; Indian Creek cong., \$6.41; total, 201 91

IND.—Susan Under, Blue River, \$1.50; John Bonewitz, Stearleyville, \$1; Blue River cong., \$16.24; Osceola cong., \$1.35; Clear Creek cong., \$6.50; Beech Grove cong., \$2.35; collected by

Orle Swihart, Argos, 60 cents; Landes S. S., \$20; Class 8, Rock Run S. S., \$14 64; Pipe Creek cong., \$18 25; Class 1, Nappanee S. S., \$3; Belhel, Blackford Co. \$8.91; Louisa Huffman, Mt. Zion, \$3.50; Amanda Crisp, Rossville, \$1; A. D. Lair, Mexico, \$1; Union City cong., \$4.45; W. E. Brooks, Windsor, \$1; Mrs. Susan Dany, Indianapolis, \$5.50; Mattie Mathews, Sulphur Springs, \$1; Middle Fork cong., \$4.75; total, 112 56

OHIO.—Mary Rittenhouse, Plain, 50 cents; Wm. H. Tidd, Jamestown, \$1; Ella Schrock, Baltic, \$3; Catherine Syler, Baltic, \$1; Pleasant Valley S. S., \$2.50; Sister Collins, Vine, 50 cents; Bear Creek S. S., \$20.97; Bear Creek cong., \$31.93; a brother, Holly, \$1; a brother, Lima, \$5; West Nimishillen cong., \$14.00; Mary E. Miller, H. Rolston, May Hill, \$1; Margaret A. Miller, Hornerville, 50 cents; Freeburg cong., and S. S., \$16.72; Newton cong., \$12; Salem cong., \$2.30; Cora Keith, Maplewood, \$1; David Fultz, Rushville, \$1.50; total, 111 47

ILL.—Laura Swinger, Hutsonville, \$2; a sister, D. B. Barrick, Byron, \$1; Hickory Grove congregation and S. S., \$20.70; Sterling cong., 35 cents; Rock Creek cong., \$6.41; A. Arnold, Ellsworth, \$3.50; Chicago S. S., \$12.08; Geo. and Jennie Hossack, Mt. Morris, \$30; J. B. Graybill, Polo, \$1; total, 78 04

KANS.—Pleasant View cong., \$15.30; Slate Creek cong., \$4.66; sent in by F. A. Vaniman, McPherson, \$1.45; J. K. Yoder, Elburg, \$1.50; J. L. Lesh, Mt. Ida, 25 cents; Mrs. H. Smith, Herington, \$1.15; Miss T. A. Chapman, Courtland, \$5; Bertha Ryan's lecture at Ramona, \$22.20; John W. Fishburn, Overbrook, \$7.50; Thomas Hecop, Mt. Ida, \$2.50; Walnut Valley cong., \$2.15; Grace P. Booth, Dunlap, \$5.50; S. E. Hylton, Dunlap, \$2; total, 73 46

MD.—Anna L. Shindel, Hagerstown, 50 cents; Mt. Zion S. S., Mapleville, \$6.20; Eld. O. S. Highbarger, Burkettsville, 50 cents; Bush Creek cong., \$6; Manor cong., \$26; total, 39 20

VA.—Greenmount cong., \$7.20; collected by Sallie Garber, Timberline, \$6; J. P. Cummings, Naffs, 75 cents; C. E. Luskay, Harrisonburg, \$2; Antioch cong., \$13.05; W. T. Pursely, Saltpetre Cave, 50 cents; W. T. Chingcpeel, Gillaspie, 25 cents; more brethren and sisters and a Sunday school at Staunton, \$4 46; total, 35 96

MO.—D. Cline, Topaz, \$1; D. W. Alters, Cool, \$1; V. R. James, Lamar, \$1.25; Mrs. Anna F. Heckman, Stanfield, \$1.50; John H. Bowman, Hardin, \$10.30; E. E. Brower, Newburg, \$3.30; Warrensburg cong., \$2; C. B. Buggs, Clermont, \$3.50; N. S. Messenger, Waynesville, 50 cents; W. S. Ellenberger, Polo, \$4.75; total, 29 10

IOWA.—W. J. Stout, Okalona, \$1; Panther Creek cong., \$5.50; two boys in Carrie Shelley's class, \$2.50; J. S. and Mary Trodel, \$2; Franklin County S. S., \$4; Mrs. Anna Flory, North English, \$1.25; A. E. Bonestuel, Shellsburg, \$1; a sister, \$1.85; three Sunday-school classes, Lafayette, \$2.80; total, 24 40

NEBR.—Sisters' Aid Society, Falls City, \$13; D. W. and E. May V. Brooks, Falls City, \$1.50; Sister Delenbaugh, Falls City, \$1; Sister Mary Brooks, 50 cents; total, 16 00

CAL.—J. W. Hoff, Long Beach, \$1; S. W. Funk, Los Angeles, \$1; G. W. Priser, Hemet, \$5.80; children's sewing society of Channing St. Mission, Los Angeles, \$4.50; E. C. Ward, Rackerby, \$2; total, 14 30

W. VA.—Sam'l Hevner, Gillespie, \$1.25; Mary J. Williamson, Soho, \$1.50; Catherine Hunkley, Lemly, \$1.25; Hammond school, \$2.20; J. H. Cassidy and wife, Bayard, \$2.30; total, 9 20

TENN.—A family, Eldridge, \$2.50; J. F. Sweeney and Clara Dulaney, \$5; total, 7 50

COLO.—Mrs. Patterson, Sterling, \$2; John Shoemaker, Chivington, \$1; Minnie and Josie Lohmiller, Pueblo, \$2; total, 5 00

WASH.—W. Whiteley, Wayside, 50 cents; ARIZ.—C. E. Gillett, Aultman, 45 cents; ARK.—, \$1; cong. at Dryden, 45 cents; total, 4 10

TEN.—S. S. and friends at Lomax school-house near Laporte, 2 61

OKLA.—Dugford school district, 2 00

OREGON.—J. E. Kreps, Independence, \$1; Mary E. Brooks, \$1; total, 2 00

WIS.—Nellie, Ella and Sadie Cooper, Hillsdale, 1 40

ONT.—Geo. Cober, Concord, 1 00

N. J.—H. L. Van Dolah, Sergeantsville, 45 cents; MINN.—Lizzie Hill, Worthington, 15 cents; UNKNOWN.—Isolated sister per Harvey Ikenberry, \$1; Libbie Luman's class, \$7.50; total, 8 50

Total, \$13,130 38

CORRECTIONS.

In last report, under "Famine Fund," the total for Kansas should be \$21.50, instead of \$21.51. The total for the entire fund to that date should be \$19,340.48, instead of \$19,337.48. In report of Dec. 16, under Pennsylvania, Mercersburg \$24 should be Markleysburg, \$24. In report Dec. 6-11, under "India Famine Fund," German Settlement, Md., \$29.80 should have been German Settlement, Va., \$29.80. In same report, under "India Orphanage," Children's mission of Maple Spring, Gladeville and Brookside, Md., \$10.30 should be credited to West Virginia, Beaver Run. In same report, under "West Virginia, Beaver Run," should be Beaver Run, \$10. In Dec. 13 report, under "India Orphanage," Red River Valley Sunday school near Mayville, should be Juvenile class of Red River Valley Sunday school near Mayville, \$11.41. In same report, under "India Famine Fund," Tearot congregation, should have been Calvin and Enir, Rogers, \$5. In Dec. 6 report, under "India Famine," Washington congregation, \$10 should be Washington Creek congregation, \$10.

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VOL. 38.

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No. 3.

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EDITORIAL MISCELLANY.

In Australia there is a tribe fully determined not to have any marrying among kinsfolk, for it is the rule that a wife must be taken from another part of the country. All those who belong to the same place are regarded as brothers and sisters. This, however, does not seem to add to the strength and size of the race, as the average height of the men is a little less than five and a half feet. In the civilized lands, it has, however, been proved that intermarrying among kin is not for the best, and in some States it is forbidden by law.

It is said that W. B. Holmes, of Danville, Ky., who last year created talk by destroying a large stock of tobacco and cigars, has now decided to quit the sale of pork, lard, or the meat of swine in any form. He claims its use is against the edicts of the Scriptures. Mr. Holmes, who is a Presbyterian and a "Sanctificationist," became convinced some years ago that the use of tobacco was immoral and that he should no longer handle it. He is now satisfied that the Scriptures forbid the use of swine meat in any form and has thrown away all his stock. While we do not regard the eating of pork as a sin,—for the law condemning it is no longer in force—still neither Mr. Holmes nor any one else is likely to be the worse off for abstaining from its use.

The oldest business in the world is the fruit business. In this the Lord gave Adam and Eve an excellent start. Probably no young couple ever started out better prepared to make life a success. They were given an excellent garden, in which grew every tree that was pleasing to the sight and good for food. There must have been quite a variety both of the ornamental and fruit trees. The former were

for shade and ornamentation while the latter were for food. The soil was doubtless good, and the climate most delightful. The locality must have been charming. In fact there was everything there calculated to make life pleasant. Of the variety of plants we know nothing. There were probably many kinds of fruit trees, and on these grew all the fruit that was good for food. There may have been apples, peaches, pears, plums, cherries, oranges, bananas, apricots, grapes and nuts. The climate was doubtless very mild, and if so the orange and banana could have been produced. In fact the traveler meets with the orange in nearly all parts of Palestine even now, and down on the Jordan valley the banana thrives most luxuriantly. Of course the Garden of Eden was not in Palestine, but probably in the Euphrates valley, where the soil is said to be as rich as in the Nile valley, and the climate just as favorable. Adam and Eve, however, made a failure, not because they did not have a good start, or a good business, but because they meddled with that which they were forbidden even to touch. What was true then may prove true now. People disobey the Lord, and failure is the result. It is not the temporal failure that is most disastrous, but the spiritual. There may be some excuse for the former, but none for the latter.

LAST week the death rate in London was unusually high, being thirty-seven to the thousand, the highest ever known in that city being forty-two. It was caused by influenza. The undertakers are unable to get enough black horses and carriages to dispose of the dead. The coffin-makers are working day and night to supply the demand, and the reserve stock is all gone. In a few instances funerals had to be delayed owing to a lack of the necessary appointments. Funerals were never so expensive as now, and this makes it very hard on the poor, especially when there are two or more deaths in the family, as is the case now and then where the disease prevails.

THE *Independent* says that James Eads Howe, of St. Louis, who has determined to give his inherited wealth to the poor, is a recent graduate of Harvard, the grandson of James B. Eads, who made the Mississippi jetties, and the son of the late general manager of the Wabash Railroad. He inherited from his father the use of \$75,000, and will probably receive nearly \$1,000,000 upon the death of his mother. He holds that he is not entitled to any part of these sums, and that they should be "restored" to the public. Therefore he has given to the poor thus far all the earnings of his father's bequest. He lives with the poor and has founded a mission for them. He is clothed like the lowliest. He is a vegetarian, and he supplies his own wants by labor of various kinds, waiting for the time when he shall be able to use large sums upon his projects for the assistance and the education of those who have little or nothing.

It is simply wonderful what faith and nerve some of the Buddhist monks possess. Their religion is false; there is nothing refining or elevating about it, and yet they have unwavering faith in it. It leads them to do things that are cruel as well as revolting. Concerning self-cremation upon the part of the monks the English traveler, Max Gowan says,—we quote from the *Literary Digest*,—"Several years ago announcement was made that on a certain day a young priest from the cloister of 'the Mount of the Spirits' would burn himself alive. The faithful of both sexes who desired to attend the ceremony

were urged to be present in good time, and were asked not to forget to bring something along as a gift to the zealous ecclesiast. When the multitude arrived at the cloister, another bonze, jealous of the attention and gifts secured by his colleague, declared that he too would burn himself alive and hastened to make his preparations. Two piles of wood were erected, one on each side of the temple, so that those who could not get a good view of the one ceremony could do so of the second. During the hours preceding the ceremony, the candidates for death were surrounded by their relatives and friends and a curious crowd of outsiders who had come to ask of them their influence in the world above. Magnanimously both promised to aid all in their power, permitted themselves to be venerated as true Buddhas, and thereby increased the finances of the cloister materially. Finally the hour had come. Slowly they passed between kneeling crowds, and then, chanting and singing, took their positions. The first of the two ascended the pile, erected in the shape of a tent, and lighted it with his own hands, using an ordinary match. The multitude could, through the door and the openings of the tent, watch every stage in the cremation. Until the flames and smoke made it impossible any longer to behold the monk, he could be seen in the flames, singing a sacred hymn and beating the time with a skull carved out of wood. An hour later the second candidate for death made his debut. He had closely watched his predecessor and coolly entered his own tent of death, and passed through the ordeal as the other. The ashes and bones of the two were carefully gathered and deposited in the cloister of Wen-Chao, where they are preserved as sacred relics." This is the faith that profiteth nothing, for it does not lay hold on Jesus.

THE harnessing of the Niagara Falls leads one to think of what might be accomplished in Palestine should some of the forces of nature there be made to wisely serve the purpose of man. Ten miles north of the Sea of Galilee is Lake Merom, through which the river Jordan passes, entering at the north, and flowing out on the south side. In its course to the Sea of Galilee it has a fall of about 680 feet, and the natural features of the country and gorge are such that thirty dams might be constructed, and an immense water power produced by each dam. Were this power wisely employed, force enough might be produced to run scores if not hundreds of manufacturing establishments, and light up with electricity all the cities that might be built around and in the vicinity of the charming sea of Galilee. Probably enough power might be generated to run electric cars from a harbor on the Mediterranean Sea to any city on the shore of Galilee. From Galilee to the Dead Sea the Jordan has a fall of 620 feet, and this too might be utilized to furnish the whole of the Jordan valley with light and power, and light up Jerusalem besides, to say nothing of running an electric line or two. It is simply wonderful how much unemployed force there is in this remarkable country. Were it under the control of a nation as intelligent as the people of England, the United States, Germany or France, the world would soon become amazed at the happy results. The whole of the Jordan valley, from the foot of Mount Hermon to the Dead Sea, might be made to teem with an intelligent and industrious population, having almost every convenience known to modern civilization. The God-given power is there, but man fails to utilize it.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

FACE TO FACE WITH TROUBLE.

SELECTED BY FRANK D. MOYER.

You are face to face with trouble,
And the skies are murk and gray;
You hardly know which way to turn,
You are almost dazed, you say,
And at night you wake to wonder
What the next day's news will bring;
Your pillow is brushed by phantom care,
With a grim and ghastly wing.

You are face to face with trouble;
A child has gone astray;
A ship is wrecked on the bitter sea;
There's a note you cannot pay,
Your brave right hand is feeble,
Your sight is growing blind;
Perhaps a friend is stern and cold
Who was ever warm and kind.

You are face to face with trouble;
No wonder you cannot sleep;
But stay—and think of the promise:
The Lord will safely keep
And lead you out of the thicket,
And into the pasture land;
You have only to walk straight onward,
Holding the dear Lord's hand.

Face to face with trouble;
And did you forget to look
As the dear old father taught you,
For help to the dear old book?
You have heard the tempter whisper,
And you had no heart to pray;
And God was dropped from your scheme of life
For many and many a day.

Then face to face with trouble,
It is thus that he calls you back
From the land of dearth and famine,
To the land which has no lack,
You would not hear in the sunshine,
You hear in the midnight gloom:
Behold, His tapers kindle
Like stars in the quiet room.

Oh! face to face with trouble,
Friend, I have often stood,
To learn that pain hath sweetness,
To know that God is good.
Arise and meet the daylight,
Be strong, and do your best!
With an honest heart and a childlike faith
That God will do the rest.

—Margaret E. Sangster.

THE TOBACCO SYMPOSIUM.

We, of the Oysterville church, petition the Annual Meeting, through the District Meeting, to request all ministers to receive no applicants for baptism who will not forsake the filthy use of tobacco. See 2 Cor. 7: 1; Col. 3: 1-5.

BELOW will be found articles on both sides of the tobacco question. Four of them came in response to the privilege extended some time ago. The fifth and last one has been in the office quite a while. We publish it along with the others, so as to have all the tobacco communications in one issue. This will be the end of controversy on the subject until the matter comes up for consideration at the next Conference.—ED.

That Tobacco Query.

While I am much opposed to the use of tobacco, I still claim that we should be consistent.

1. If applicants must be requested to abstain from the use of tobacco, why should our members, old and young, who have been using it for years, be allowed to continue its use?
2. Why should Brethren be allowed to raise and manufacture it?
3. Why should they buy or sell it?
4. Why handle it in any shape or form?

These questions come looming up, and many cry out, "Inconsistency." Some will tell us they could not make a living in some of the Southern States; they have nothing else to do. The same cry came up years ago about labor in the North. Machinery of all kinds came on the farm. The cry came that soon no farm hands would be needed and the poor would be driven to want; but we were happy that machinery only increased the wages

and hands were more in demand. This fall there never was such a demand for corn shucking. So it will be if we trust the Lord.

Men and women who are in the tobacco fields can find some other employment if they are willing to look for such. The Lord is willing to help those who will help themselves. It is said the brewery business pays well. Why not some of the members say they would like to have the privilege to work in breweries for a livelihood, thinking it the easiest way to make a living. Why not sell beer and spirits in a saloon, to make a living, as well as raise and sell tobacco? My voice would be, "Touch not, taste not, handle not." Let us be consistent.

Bro. Fercken, in MESSENGER No. 45, of the last volume, tells us the "Spirit-Wrestlers" of Russia long ago renounced tobacco, wine, etc. If these people looked upon tobacco as a great evil, from a Bible standpoint, why should we allow our members to indulge in it in any form? Everybody claims it to be filthy. Why, then, indulge in a filthy habit? Why not save the money spent for tobacco for missionary work and for the starving in famine-stricken lands?

May God help us to see this great evil and abstain from it.

J. H. MILLER.

Goshen, Ind.

Shall We Make It a Test of Fellowship?

THE District Meeting of Oregon, Washington and Idaho petitions Annual Meeting to make the "filthy use of tobacco" a test of fellowship in receiving members into the church.

Neither my parents, myself nor my family use, ever did use, or ever expect to use tobacco. The filthy use of it is very repulsive to me, and I expect to exert what influence I have in a quiet way to rid the Brethren of the tobacco habit.

But does the petition deal with the use of tobacco, or with the filthy use of it? If it is the latter, I am in sympathy with it; but if it means the use of tobacco with no restrictions, then I for one oppose the granting of the petition. I am of the opinion the object of the petition is to reject applicants for baptism if they use tobacco, hence the petition should be rejected: (1) Because tobacco has medicinal properties, and a number of instances might be produced where it gave relief when other medicines have failed. We should not reject a man from the church if his enjoyment of health depends upon the use of tobacco. We do not resort to such extremes in the case of whisky, quinine, morphine or opium. (2) Because it would be very inconsistent for the church to make it a test of membership to applicants, while it is a fact that we have hundreds of good, faithful members of the church now using tobacco. If it is wrong for more to be received into the church who use tobacco, it is wrong for those now in the church using tobacco to be held as members. (3) There is no Bible authority for making the use of tobacco a test of Christian fellowship. If so, our church has been working contrary to the Bible for these many years. And the earnest, persistent, self-sacrificing labor of love of many of our church fathers has been a failure and repugnant to God. We have a perfect law in the Bible and he who would add more is in danger.

If we want to be successful in all sections of these United States we had better modify some of the decisions already made on the tobacco question, rather than make more decisions. Still, we will do no injustice to the Bible in my opinion.

C. D. HYLTON.

Daleville, Va.

The Tobacco Query.

SEEING that the Yearly Meeting of 1900 is to be petitioned to request all ministers to receive no applicants for baptism who will not forsake the filthy use of tobacco, I will give my views on the same. The tobacco habit seems to have a great many bad features without one redeeming one. If it has even one good feature we hope it will be pointed out by the tobacco user.

Besides being very injurious to both the mind and body of the user, and offensive and even sickening to those who don't use it, is also very expensive,

filthy and inconvenient. Hence no person has any right physically, morally, much less religiously, to indulge in it or to set the example before the moral world, much less so to offend the "pure in heart," the chosen of God. We commend the MESSENGER for already warning its readers time and again against the sinful habit. In fact what has been said already should cause every professor of Christianity to quit the tobacco sin.

But it still seems necessary to keep on warning—how much longer the Lord only knows. And while we are encouraged in seeing a great many quitting the habit, we still find some who claim they can't quit it, even after admitting that it is a sin. To such we will relate a case of an old blind and otherwise very feeble sister, who persistently told her friends she could not quit smoking, and yet through a special act of providence she was enabled to quit it, seemingly with very little effort. One time she by mistake emptied the contents of her pipe into her lap, thus causing her clothes to take fire, which would have soon burned her up if it had not been for the presence and assistance of her friends. Now it was a very easy matter to quit the dangerous habit. She didn't even have to "taper off" by taking a tobacco cure, as some big, strong men have to do. No; she quit square off, and the beauty of it was, it didn't kill her, either, as some claim it does.

Of course it would place tobacco-using preachers in an awkward position to request them to ask the applicant for baptism to first quit the filthy habit, but perhaps he too needs the help of a special act of Providence to enable him to quit the habit. If so, why not let it come in the shape of a church decision? In the light of the Gospel and present church decisions, all the Dunker churches would certainly be justified in granting the petition asked—and then requiring all the present members to use no more tobacco as a habit. In fact, it is not treating the tobacco-using applicant right or in good faith to take him in with his habit and then confront him with present decisions against the habit, thus crippling his influence, disqualifying at once for important church work. It is apt to cause him to act inconsistent to get even, or else cause him to feel that he was only half converted, and he would have a right to blame the preacher for it. Why not be consistent and honest with him at baptism? Tell him that the church has already decided that tobacco using is a great sin, which must be repented of before baptism is performed; then he can be taken into the church feeling that he is a whole Christian, and the church won't have to say to him, as she virtually does now with present decisions, "When thou art converted, strengthen thy brethren."

We have been for many years confronted with the proposition of trying to build up a church where some of the officials used tobacco, and the result can be told in the one word "failure." Yes, we have even tried it in the name of "Old Order," with the same result, "failure." People don't judge us by the name we bear, but by our actions. So from henceforth we will try to be consistent and honest with them. We will call a sin a sin, and not give it a nice name and commune with it. We don't believe it is right or consistent to require the applicant to "willingly renounce Satan with all his sinful ways," then immediately after baptism have the preacher give him a kiss polluted with tobacco and call it a holy kiss.

And while there is a great effort at reform in the world on the tobacco matter, the enemy is striving the harder to regain lost ground. He has succeeded in deceiving the government into licensing the sale of tobacco for a part of the profits, and has deceived the merchants into selling the poison for a share of the profits, and the farmer into growing it for the money. Thus is it again proved that "the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." But while the promoters of this business are getting the money out of it, their victims are losing not only the money they pay for it, but also health, happiness, friends and,—may I say?—the soul also.

It has been suggested that they quit the habit and give the money thus saved to charity in foreign lands. But I am willing that they begin a work of charity right at home, by supplying their own families with the necessities of life. I heard a brother who was church treasurer for many years say that in all of those years in almost every case where he was called on to pay out money for charity, either the father or some one of the family was spending money regularly for tobacco. And I know of many cases where men claim they can't pay their debts and yet they spend money regularly for tobacco. "Don't be deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

Shall the churches surrender to this enemy, or purify themselves all from filthiness of the flesh and spirit," and thus win the heavenly crown?

B. F. WAMPLER.

Carthage, Mo.

Is It Wrong to Use Tobacco?

"And God said, Let the earth bring forth grass, the herbs yielding seed, and the fruit tree yielding fruit after his kind, and the earth brought forth grass, and herbs yielding seed after his kind, . . . and God saw that it was good."—Gen. 1, 11, 12. "And God saw everything that he had made, and it was very good." Verse 31. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ."—1 Tim. 4: 4-6.

That is my object in this writing.

Tobacco is an herb created by God, and with other things said by him to be good, and in connection with everything else that he has made says, "Behold, it was very good." My dear brethren, will we say, how can we say, that our brethren shall not raise it or handle it in any way, that they shall not use it, and that if they do they shall be debarred and deposed from official positions even if they use it for medicinal purposes? We see where such radical decisions lead. See the appeal to our forthcoming Conference, to ordain that no one shall be received into the church who uses tobacco. I am in receipt of the minutes sent to me from the District, promoting this petition. We had better "let our moderation be known unto all men," in our legislation as well as in the use of everything, tobacco included.

And that tobacco is good, and very good, I do know by my observation and experience, in my associations with my brethren for more than half a century, many of whom used it as a luxury. And though I did not use it, it was in few cases unpleasant to me, and I could not say, You ought not to use it. A number that used it as a special remedy for the cure and prevention of disease, were on the average just as good Christians as others.

And in confirmation of this fact that this herb is very good, I give a testimonial of my own experience in its use. More than four years ago I was taken with vertigo. The symptoms were first the echoing of my voice, then severe pain shooting to my head when I made a misstep, coughed or sneezed. If I would stumble or fall the pain could not have been more severe if a shot would have passed through me. Sometimes I would not have been surprised if it would have taken my life. I applied to several of our best doctors. They gave it a trial. I also tried a number of patent remedies, such as the electric belt, which gave some temporary relief; and having faith in electricity I applied to a doctor, and he applied the electric battery several times. But all failed, and three and one-half years from the first passed away, and during this time I had continually to use spirits of camphor for bathing my head to relieve the aching that followed the sudden attacks.

I had then given up all hope of relief, but in the order of God's providence, as follows, I got relief. I came into my room one day, and I found on my table a little pipe that held about a thimbleful. I remembered that there was a little roll of tobacco about the size of my little finger in my bookcase that had been there not less than ten years. How the pipe got there I did not know. There was no one in the family that used tobacco in any way, but I was in-

duced to fill the pipe and use it, which took about five minutes, and it put my blood into circulation, and made me warm from the top of my head to the bottom of my feet. And I felt that I was benefited. I then used it about the same way after each meal for a few days, and it cured me. Six or eight months have now passed and I have no symptoms of the disease, and have improved considerably in health and weight.

I afterwards found out how the little pipe got on my table. My little granddaughter found it somewhere, and laid it on my table and told me no one of it. This is the whole history and can be proved by the entire family. Now I ask, Is there no good in this herb? Can we restrain our brethren from using it in moderation? And more still, can we debar our useful brethren from official positions because they use a little tobacco, especially if they use it for medicinal purposes? I cannot do it, and I think that I can safely decide that our coming Conference will not pass the decision now on record that persons using tobacco shall not be received into the church. I would move that it be tabled, and that at least that article 8, 1898, be reconsidered and repealed if nothing more. Of course, now in the twilight of my days,—in my eighty-sixth year since the thirtieth of last March,—my work is mostly done, but I am to-day in principle and practice the same that I was fifty years ago, and feel as ever the concern for the church and for my brethren and all others as well, and want to be faithful until death, that when it is the Lord's will to remove me from the turmoils of this life, "I may rest from my labors and my works follow me."

B. F. MOOMAW.

"Consistency, Thou Art a Jewel."

The poor, unfortunate brother who has become addicted to the tobacco habit is wonderfully warned of his wrongdoing by preachers and writers. The columns of the MESSENGER are open to those who feel it a duty to warn the unwary. Scripture, reason, common sense and legislation,—everything reasonable,—is resorted to in order to get the poor slave to the habit freed from the bondage. His attention is called to 2 Cor. 7: 1, "Let us cleanse ourselves from all filthiness of the flesh and spirit." James 1: 21, "Lay apart all filthiness and superfluity of naughtiness," etc. 1 Thess. 5: 22, "Abstain from all appearance of evil." 1 Pet. 2: 11, "Abstain from fleshly lusts, which war against the soul," etc.

The above Scriptures, with others, and decisions of Annual Meeting and common decency, propriety, economy, nonconformity, cleanliness, remorse of conscience, all are brought to bear upon the mind of the poor brother who is a slave to the habit, until he fairly scinges under a sense of guilt and danger. Well, is it not true that everything we do is either right or wrong? Is it not true that everything we do that is wrong is sin? And Paul says the wages of sin is death. Rom. 6: 23. Then surely it is the duty of the watchman to give the alarm. If he does not, then the blood of the ruined victim will be required at the watchman's hands. Ezek. 4.

It is comparatively easy and safe from a human standpoint to speak and write against the evil of the tobacco habit, because the general sentiment of the Brotherhood is on that side of the question and there is no danger of being "boycotted." But how about the raising of the stuff to supply the demand? Ah! there is the rub! Tread tenderly. It is a bit dangerous. The mighty dollar is confronted. But is it right or wrong? If right, why not encourage the enterprise? If wrong, where are the watchmen to give the warning? If it is wrong for sisters to decorate their heads with ostrich feathers, would it not be wrong for a brother to run an ostrich farm in order to furnish the feathers? If the drink habit is wrong, is it not wrong to run a saloon? If the tobacco habit is wrong, is it not wrong to appropriate the best part of the farm over which the Lord has made us stewards to raise the weed with which to supply the demand?

In bygone years some brethren claimed that it wasn't wrong to raise tobacco, because it was used for

coloring, for medicine, and for destroying insects, etc.; but the "practice" so completely contradicts the "preaching" that but few will venture to expose themselves in that way now. In preparing the weed for market they are very precise about having it separated into "wrappers" and "fillers." I never yet met a man outside of the church but what admitted that tobacco was raised to be chewed, smoked and snuffed. Brethren sometimes ease their conscience by concluding that if it is wrong to raise tobacco because of the bad use that is made of it, then it is wrong to raise corn because whiskey is made from corn. And the old adage is, "Two wrongs never make a right." It is, however, a well-known fact that the very large proportion of the corn raised is used to feed man and beast, while a very few pounds out of the hundreds of tons of tobacco are used for anything else but to "fulfill the lust of the flesh."

I know that I have the unpopular side of this question, and am accused of being radical, and I admit it; but I feel assured that I am in good company. God told Adam that the day that he ate of the fruit of a certain tree he would surely die. Radical! Christ said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Whosoever speaketh against the Holy Ghost shall not be forgiven, neither in this world, neither in the world to come." Radical! All the apostles were radical, and I believe it to be every Christian's duty to be radically opposed to every wrong. It is universally admitted that the tobacco habit is a "lust of the flesh." And Paul says, Rom. 13: 14, "Make not provision for the flesh, to fulfill the lust thereof."

Again, "Whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. Decision of Annual Meeting, 1827, Art. 12, concerning members engaged in the raising of tobacco: "Considered that members should have nothing to do with such things by which so much mischief is done and so many men (and women, too,) are led captive, as is the case with tobacco." The above decision was readopted in 1881, Art. 14.

Now, if the violation of the above Scriptures and the decision of Annual Meeting does not jeopardize the eternal interest of the soul, then my position is blind fanaticism, and I humbly beg for some good brother or sister to relieve me of my blindness. But if it does jeopardize the eternal interest of the soul, then I fear that some of the ministers of the present day will be classed with the watchman spoken of in Isa. 56: 10, 11: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions." Isa. 58: 1, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.

JESSE STUTSMAN.

Pittsburg, Ohio.

PRACTICE AGAINST PREACHING.

BY M. M. ESHELMAN.

No one man can know everything about all things, but one man may know a great deal about one thing. One gifted in prophecy may only watch the movements of earth's political kingdoms to see them fill up or fulfill the measures of divine prophecy reaching the time when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Rev. 11: 15.

As this time approaches many and sudden will be the changes in the governments of the earth. Few will see the cause and fewer will see the purpose. In all times, in all ages, the human mind has been so absorbed with self-getting and self-seeking that prophecies have been set aside as "too mysterious." But God has always had teachers whose spirits "are subject to the prophets." 1 Cor. 14: 32.

Recently Wu Ting-Fang, Chinese minister to the United States, in an able address said that Christian ministers came to his country declaring the religion of the Prince of Peace, but proceeded forthwith to take Chinese territory and to despoil his people. "It would be better," said Ting-Fang, "to live

among a people who practice the tenets of Confucius and Mencius than among a people who profess to believe in the highest standard of morality, but do not practice what they believe. The aphorism of Tennyson should be changed so as to read: 'Better fifty years in Cathay than a cycle in Europe.' Christianity and civilization, as I understand them, do not teach people to ignore the rights of others, nor do they approve the seizure of another's property against his will."

Thus our civilization is rebuked and justly, too, by a heathen. The uprooting of error and the propagating of truth can be done along peaceful lines, but nations, like men, get in a hurry, hence use force and cruelty instead of the principles of the Prince of Peace. Rapidly God is moulding the minds and paving the way for "all Israel" to again come together as laid down in Ezekiel 48. It is a joy to see the brush being cleared away for this event and for Christ's personal appearing. "How ready thou?"

Salem, Oregon.

A DEBATE ON TRINE IMMERSION, FEET-WASHING, LORD'S SUPPER AND POSTURE IN BAPTISM.

BY B. E. KESLER.

In Two Parts. Part Two.

PROPOSITION 3.—"The Washing of Feet is an Ordinance Established by Jesus Christ, and by him Commanded to be Observed by all the Saints in the Public Assembly of his church until his coming."

Affirmative Argument 1.

Based on the command and example of Christ, John 13:12-15. "Ought" and "should" defined. "Webster" and "Harvey's Grammar," p. 85, Rem. 1.

THOUGHT 1.—No plainer command than this given. Neither baptism nor the Communion is given more forcibly.

THOUGHT 2.—When our faith and practice are founded on the precept and example of Christ, we have the strongest evidence that we are right that it is possible for us to have.

Syllogism.—An institution which has the precept and example of Christ for its foundation is a church ordinance. Feet-washing has the precept and example of Christ for its foundation. Therefore feet-washing is a church ordinance.

Points in Argument.—(1) Christ gave the example. (2) After that commanded it, verses 12-15. (3) He also commanded them to teach the observance of all things he had commanded. Matt. 28:20.

Affirmative Argument 2.

Founded on the fact that it has all the characteristics necessary to establish an ordinance.

THOUGHT 1.—It has the example of Christ for its observance.

THOUGHT 2.—It has the command of Christ for authority. 1 John 2:4; Eph. 5:28; Acts 5:29; 1 John 2:6; 4:11; Matt. 25:27. My opponent never did wash feet as Christ did and commanded it.

THOUGHT 3.—It has, further, the instruction of Christ to teach its observance as well as any other command.

THOUGHT 4.—What more could be necessary?

THOUGHT 5.—For Christ to observe an institution with his people once, establishes it as an ordinance.

Syllogism 1.—An institution which has all the characteristics necessary to establish an ordinance in the church is a church ordinance. Feet-washing has all the characteristics necessary to establish an ordinance in the church. Therefore feet-washing is a church ordinance. 2. For Christ to observe an institution with his people once establishes it as a church ordinance. Christ did observe feet-washing with his people once. Therefore feet-washing is a church ordinance.

Affirmative Argument 3.

Based on the fact that Christ is the author of it.

THOUGHT 1.—Paul tells us to look to Jesus, the author and finisher of our faith. Heb. 12:2.

THOUGHT 2.—When Jesus is the author of our faith, the faith of all is just alike.

THOUGHT 3.—When Jesus is the finisher of our faith, there is likewise no difference—all believe and do just alike.

THOUGHT 4.—Our differences do not come from Christ.

THOUGHT 5.—Difference between faith and man's opinion, between Christ and my opponent, and between him and me. Where he differs from me he differs from Christ; hence he must be wrong.

Syllogism.—Our faith and practice are right when Jesus is the author and finisher of them. Jesus is the author and finisher of our faith and practice on feet-washing. Therefore our faith and practice on feet-washing are right.

Affirmative Argument 4.

Based on the fact that the precept and example of Christ include believers, disciples, only.

THOUGHT 1.—The feet-washing taught by Christ is confined to the church only, hence is a church ordinance.

THOUGHT 2.—Feet-washing, the Lord's Supper and the Communion are alike, so far as being public is concerned. If one is a public ordinance, so are the others, for Christ made no difference in this respect. They were all new to the disciples, all began with Christ's example.

THOUGHT 3.—No intimation was given by Christ to wash feet outside of the church. He, like Paul with the widow, 1 Tim. 5:10, confines it to the saints—the church; hence it is a church ordinance.

Syllogism.—An institution which is confined to the church by Christ is a church ordinance. Feet-washing is confined to the church by Christ. Therefore feet-washing is a church ordinance.

Affirmative Argument 5.

Founded on the fact that Christ commanded the disciples to wash one another's feet. Here Christ's example was contrasted with the ancient custom; also with my opponent's practice.

THOUGHT 1.—Some things the saints are to do with and for one another—break bread *with*, pray *for*, exhort, love, salute one another. This peculiar use shows the force of this expression when Christ commanded the disciples to wash one another's feet. Thus confining it to the saints makes it a religious rite—a church ordinance.

THOUGHT 2.—Christ says, "Wash one another's feet." My opponent says, Wash strangers' and visitors' feet. This makes the difference between him and Christ. The difference between him and Christ is the difference between him and me. The English *one another* is used when more than two objects are considered. So the German rendering is, wash feet *among yourselves*; hence it is a church ordinance.

Affirmative Argument 6.

Based on the fact that Christ attaches a great penalty to disobedience in feet-washing. John 13:8.

THOUGHT 1.—No greater penalty could be attached: "If I wash thee not, thou hast no part with me."

THOUGHT 2.—No penalty like that is attached to the ancient custom of feet-washing or to my opponent's feet-washing.

THOUGHT 3.—When Christ attaches so great a penalty, he makes it an ordinance so important that it is essential to membership.

THOUGHT 4.—Here is one case of feet-washing gone to judgment.

THOUGHT 5.—The widow (1 Tim. 5:10) could be accepted *with*, not *without*, feet-washing.

THOUGHT 6.—No other command is given more forcibly—example, precept and penalty.

Can it be possible that Christ will retract or revoke his teaching on this subject at the great judgment day? If not, the penalty stands.

Affirmative Argument 7.

Founded on the spiritual design of the feet-washing commanded by Christ.

THOUGHT 1.—Enjoined upon believers, the spiritual children of God, only.

THOUGHT 2.—All ordinances have a formal, a literal, side to them as well as a spiritual side.

THOUGHT 3.—"What I do, thou knowest not now." John 13:6, 7. Note the three points here. (1) Had it been ancient custom, Peter would have known all about it. (2) Had it been to remove dirt, he would have understood that. (3) Had it been a common practice between Christ and the disciples, he likewise would have known it and understood him now. This shows it to be a new institution.

THOUGHT 4.—"Thou shalt know hereafter." Peter did learn afterwards: (a) vs. 8, 9; (b) vs. 10, 11; (c) vs. 14, 15. Wicked persons could not receive this spiritual cleansing.

Affirmative Argument 8.

Our Savior's feet-washing differs from all other feet-washing spoken of in sacred or profane history.

THOUGHT 1.—Differing from all, it can not be any one of them.

THOUGHT 2.—Commanded to saints only. Ancient custom was for the world, regardless of faith.

THOUGHT 3.—Disciples commanded to wash one another's feet—ancients washed their own feet.

THOUGHT 4.—Attending circumstances: upper room, supper, table, saints only; not to remain over night, hence not entertainment.

THOUGHT 5.—It represented a spiritual cleansing which wicked persons could not receive.

THOUGHT 6.—Penalty attached. These facts show it to be a new institution and not ancient custom.

Syllogism.—A new institution, in the sense of Christ being the first to introduce it in the Christian church, is a church ordinance. Feet-washing was new in the sense of Christ being the first to introduce it in the Christian church. Therefore feet-washing is a church ordinance.

Affirmative Argument 9.

Type and Antitype System.—Never has there been a time since God had an organized body of people that they did not have a religious rite of feet-washing.

THOUGHT 1.—New Testament ordinances have their type under the law, in the Old Testament: (a) Baptism, Ex. 29:4; (b) Lord's Supper, Ex. 12:3-11; (c) Communion, Ex. 29:38-41; (d) Feet-washing, Ex. 30:17-21. Then verily the first covenant had also ordinances of divine service and a worldly sanctuary. Heb. 9:1.

Facts on Feet-washing—Recapitulation.

1. Christ commanded it.
2. It has all the characteristics of an ordinance.
3. Christ shows it to have a spiritual design.
4. He attaches a severe penalty to disobedience.
5. He promises a blessing upon obedience.
6. More than this cannot be said of any other ordinance.

"Blessed are they that do his commandments." John 14:15-24; Matt. 4:4; Matt. 7:24-27; Rev. 22:14.

THE ELEVENTH HOUR.

BY JOHN E. MOHLER.

WHEN repentance and yielding to the Master's call is put off until the eventide of life, or the very brink of death, the time is described as "the eleventh hour." Reference is thereby had to the parable of the laborers, as given in the twentieth chapter of St. Matthew.

While the writer would not rob the late-hour penitent, or his friends, of the consolation that this passage may afford as death draws nigh, it may be a question as to the fitness of the application in all cases. The scene presented in the parable is of laborers awaiting some one to hire them. In each instance, as the householder proposes to employ them, they go at once to his vineyard, eager for the work. There is no hint of any standing from early morn until the shadows lengthen at night, constantly refusing to work, and then at the eleventh hour ac-

cepting. And is it at all likely that the household would have given as much for one hour's work, to a laborer who had refused all offers until the day was almost gone, and his part of the harvest not reaped? And yet that is what would be expected under the common application of the parable. In reality, however, this parable of our Savior was given merely as an illustration of the last verse of the preceding chapter, the nineteenth of St. Matthew. There is no doubt but it teaches that a momentary service of the Master, while it is yet day with the soul, may receive as rich reward as lifelong work at the hands of some other person. At the same time there is nothing in the parable that should encourage any person to put off the day of the Master's service until the "eleventh hour," when he has been calling all the day. It is not a question of length of service, or the amount accomplished, but of the spirit of the servant. To break all earthly ties and cling to the Savior with a simple trust that the heavenly Householder will give what is right, is even better than to have an eye on the promise of a full day's service, and when it is performed to receive simply what is promised.

The parable of the laborers, as well as the Scriptures in general, condemn the inclination to look for a specified reward for our service. There is a good reason for this, and it is found in the over-abundance of God's blessings to his children. If it were possible for a man to specify and particularize every blessing he wants in the heavenly world and to receive all these as a reward for devoted service, his joys would be the least of all others, because God has prepared more than any of us can ask or imagine for all who love him. The person who accepts the Savior at a late day may give himself as an acceptable offering, precious in God's sight, but the probabilities are that to have gone at the first hour of the call to serve him would have been better still. There were then fewer withdrawing cords to break, and all surrounding conditions were such as to better favor a burial of self in a glad yielding to the Master's will. But after all, whether the "last shall be first" and the first last" depends not upon the length or amount of service given, but upon the spirit of that service.

Warrensburg Mo.

D. L. MOODY ON SECRET SOCIETIES.

In Philadelphia.

THE following extract is from the *United Presbyterian Worker*, Philadelphia, for April, 1876.

Mr. Moody is generally fearless in the utterance of his convictions. An illustration of this may be given. In one of his "Bible readings" in this city his subject was "Walking with God." He read and explained several passages relating to this subject. Turning to 2 Cor. 6: 14, he read, "Be ye not unequally yoked together with unbelievers." "Now," said he, "some of you may be hit by what I have to say on this text. But I pray God to help me to tell you the truth." "Amen," "amen," came from several quarters in the audience. "Some of you that are saying 'amen' may get hit," said Mr. Moody. Then, reading the passage again, "Be ye not unequally yoked together with unbelievers," his first remark was, as nearly as we can remember, "Some of you would give up your connection with secret societies if you would obey that text. Believers and unbelievers are together in these, and Christians are thus unequally yoked."

In the Hippodrome, New York.

Mr. Moody has made a record against the anti-Christ of the lodge of which no honest Christian man need be ashamed. In Brooklyn he bore testimony that the assumed benevolence of the lodge cannot be compared with the exercise of the genuine virtue by the church. In Philadelphia he explained the Word of God to be against the lodge alliance, and in the crowded Hippodrome in New York he repeats this exposition and shows that his testimony is not heard alone before the public audience. In this good work Mr. Moody literally follows the Lord, who for us "made himself of no reputation." For a popu-

lar evangelist of Mr. Moody's experience to stand for this truth before the whole Christian world, is an act of moral courage only to be looked for in one led by the Spirit. The *New York Witness* thus reports his remarks on Wednesday, April 5th:

Now look at 2 Thess. 3: 6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us," and 2 Cor. 6: 14: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Now if that is a not very clear language, that if we are going to keep company with God, we have got to be separated from the world, I don't know what is. I don't know but that it would be a good thing to stop preaching the Gospel, and preach separation. This idea that Christians have got to be mixed up with ungodly men, is all contrary to the Word of God. Oh! that some prophet would be raised up that would cry separation until we get the church of God separated from the world! "Be ye not unequally yoked together with unbelievers." Some say that it is matrimony. When I was in Philadelphia I spoke upon the text, and after the sermon a minister came down and said he agreed in almost all I said, "but I don't think," said he, "that it meant secret societies." "Do you belong to one?" I said. He said yes. "You see people will not admit that a text applies to themselves. I think the thing, however, is very plain. If I am yoked up with an ungodly man how is God going to walk with me? How are we going to walk together except we be agreed?" Mr. Moody then proceeded to show that in business and in matrimony we should be united as Christians, and in a general way urged upon all Christians the necessity of not conforming to this world, but keep constantly looking to Jesus.

In Chicago at a Christian Convention.

Is it consistent with a deep state of spirituality to unite with secret societies and take their oaths?

ANSWER BY MR. MOODY.—Of course every man must do as he pleases. I can't speak for others, but I could not belong to a secret society. Christ said, "In secret have I said nothing," and Paul says, "Be not unequally yoked together with unbelievers." I would not like to be yoked up with unbelievers in anything. I don't see how a Christian man can yoke himself in partnership with an unconverted man. I know a Christian who is in difficulty now. He formed a partnership with two unconverted men, and they have done something which will compromise him—break him—or make him do an infamous thing. Separate yourselves from the world and the things of the world. God wants his people separate. They will have ten thousand times more influence when separate from the world. It is separation, not compromise, that we want. The cry ought to be raised all over this Western country, "Separation, separation!" But people will say, "If you take that stand—lift yourselves so high—a great many of these men will leave the church." Never mind. If we should lose some church members we shall gain many that are better men. Hundreds will come in and take their places. There should be no compromise. Some try to control the pulpits on this subject. They say, "He don't preach according to our ideas. We don't want him." May God, in his love, deliver us from the many difficulties we have to contend against.

Later in Farwell Hall, Chicago.

In his Bible reading in Farwell Hall, Chicago, Dec. 14, 1876, Mr. Moody took for his theme, "Walking with God." As one of the conditions of this state he mentioned separation from the ungodly, quoting Paul, "Be ye not unequally yoked together with unbelievers." These words, he said, must mean something, and he made three distinct applications of them: as forbidding business partnerships with unbelievers, entering the marriage relation with an unbeliever, and joining secret lodges. On the last

topic he said, I expect I will be treading on some one's toes, perhaps some in the audience, and perhaps some of these ministers; but out with it. I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. *They are unequally yoked with unbelievers.* "But," says some one, "what do you say about these secret temperance orders?" *I say the same thing.* Do no evil that good may come. You never can reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. "But," you say, "you had one of them in your church." So I did, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then they got up a dance and kept them out till after twelve at night. I was a partaker of their sin because I let them get into the church; but they were cleaned out, and they never came back. This idea of promoting temperance by yoking oneself up in that way with ungodly men is abominable. The most abominable meeting I ever attended was a temperance meeting in England. It was full of secret societies and there was no Christianity about it. I felt as though I had got into Sodom and got out as soon as I could. A man rescued from intemperance by a society not working on Gospel principles gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard. "But, Mr. Moody," some say, "if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches." But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

Mr. Moody in Boston, March 31, 1877.

In a glowing discourse on the subject "Walking with God," he is reported by the *Boston Globe* as saying: "What right has a praying man to marry a frivolous, scoffing young lady that hates Jesus Christ, the Bridegroom of the church of God? 'Be ye not unequally yoked together.' It means more than that. What right has a Christian man to be in some of those lodges where there are infidels and sceptics that care not and scoff at the Word of God? The Word of God pumps right through such a profession of faith. People want me to join clubs, reform clubs, lodges, etc. Not I. I will not yoke myself up with anything of the sort. Separation is what we want if we would have power. Let us not vacillate here and there and be catering to public opinion. I had rather be rejoicing in Christ, with God leading me, alone, than have all Boston applauding, walking without God."—*Christian Cynosure.*

STILL IT IS SIN.

THE evil spirit called sin may be trained up to politeness and made to be genteel sin; it may be elegant, cultivated sin; it may be very exclusive and fashionable sin; it may be industrious, thrifty sin; it may be a great political manager, a great commercial operator, a great inventor; it may be learned, scientific, eloquent, highly poetic sin! Still, it is sin, and, being that, has, in fact, the same radical and fundamental quality that, in its ranker and less restrained conditions, produces all the most hideous and revolting crimes of the world. —*Horace Bushnell.*

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

—We earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTTABAUGH, Box 776, Elkhart, Ind.

THE COST OF THE COSTLY GIFT.

BY S. N. McCANN.

An Outline on the Parable of the Pearl of Great Price.—Matt. 13: 46.

- I. It costs a searching, though free.
 1. The search must be individual.
 2. It must be earnest.
- II. It costs a sacrifice, a selling out, a converting of means.
 1. This sacrifice must be willingly made.
 2. The sacrifice must be complete, all must go to obtain this gift.
- III. It costs a giving, an exchange of ownership.
 1. A turning over of our possessions to another; not part, but all.
 2. A voluntary purchase.

THE MINISTER AND HIS WORK.

I. THE BEGINNER.

To one just called to the ministry, there is great responsibility assumed and obligations undertaken, only in part recognized by the one entering the shrine of the sacred calling. Growth, development and experience gradually unfold most vividly to view the greatness of his field of activity.

The one great book for you to study all your life is the Bible, and you need not worry much as to what is to be learned elsewhere, until you have read, reread and meditated upon the truths of this one Book. It is the companion book of your life, the center around which all other literary endeavor worthy of your attention is to assume position; the one source of information pre-eminently above every other and to which all others must be subservient. It has stood the tests of ages through the darkest eras of the world's history; fire, persecution, sword and the wrecks of empires and kingdoms, it has passed unscathed. Higher criticism, attacks of infidels and atheists have only served to give a finer polish and a keener edge. It is this glorious book with its system of redeeming grace that is put into your hand at the very threshold of your life and companionship with Jesus Christ. You can give up all other books and place your hand in the hand of the TRUSTED PILOT with God's chart before you and sail safely over, reaching your home in peace.

You need not spend large money for other books until you are acquainted with this one and have chosen for yourself its life companionship. With a good acquaintance with the Scriptures as a whole you may begin the actual exegesis. Study, unfold, interpret, memorize until the divine system stands out in bold relief in its entirety before your mind. You will need a great amount of study, verse by verse and paragraph by paragraph, to get well in hand the information you need. A regular time each day for this kind of study cannot fail to produce great results in the work of any Christian minister. A preacher celebrated for his extensive Biblical learning sat in his study with comments on one hand, Bible and English dictionaries on the other, and upon his knee the Bible. As he read he prayed, not for eloquence, not for influence, not for praise, but for knowledge, wisdom and the fire of the Holy Spirit, that he might know and feel and thus give to others. You need not be in haste. You may want five, yea, ten years rightly to unfold and develop the truth you are seeking. God may be slow in giving, yet not likely more so than you are in assimilating. Come often to the fountain for wisdom; linger in patience until the Master gives a listening ear and proffers an open hand. Jacob dug for water and the well was deep, but was richly rewarded. Valuable treasures are often difficult to obtain and require great effort to make them ours. You will find the great utility of earnest, persistent effort. It never shows to greater advantage than when in pursuit of divine things. A constant continuance of study, verse by verse, throughout your entire life,

will render your study of texts easy and graceful, and give you such a fund of information that your texts and subjects will unfold with perfect delight to yourself and those who hear you. As you grow in divine favor you may reach out and draw to yourself information from every quarter such as will enable you to make plain and emphatic the truth of the Holy Book. No matter how busy you are, you will find time to do much more reading than you now think possible. Never worry when your hands are full and new work presses upon you—just go at it with a will and you will be surprised at the load you can move. Pressing things, to be done at once, honors coming to men once or twice in a lifetime, always go to busy men. Why?

Do not make your sermons long; for the first few years limit to twenty or thirty minutes. The length of time you preach is no index as to the worth of your sermon. An ounce of gold can be made to cover a great amount of surface, but it must be made very thin to do so. You may spread your sermon over much time, but it may become thin. A few points well unfolded, richly embellished from the Sacred Book, going direct to the heart, will set you to advantage wherever you go. You will find much advantage in having a regular, set time for study. You need not be surprised when I suggest, too, a regular system of study. A thorough course in the English grammar, rhetoric, and logic, in the order named, will serve as a foundation for your literary attainments. Rhetoric should include homiletics. I am not suggesting a line of study, educationally, that is an entirely different problem—but I wish to lead you up to a system of thorough work in sermon study. Outline your work, commit to memory, or what is far better, so arrange your outline that the preceding thought naturally and logically suggests the following; then little memorizing is needed. Make plain as you go. The child mind is to be the standard; then everybody can understand you. This special sermon to beginners, along with what has been written in a general way heretofore, may serve to help many to exalt, in the name of Jesus, the calling of a minister. P.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Baptism and Temptation of Jesus.—Matt. 3: 13 to 4: 11.

Lesson for Jan. 28, 1900.

GOLDEN TEXT.—This is my beloved Son, in whom I am well pleased.—Matt. 3: 17.

THERE is nothing in the history and life of Christ that has given the Christian world more careful thought than the baptism of Christ. Being, as it is, the initiatory rite into the visible kingdom and church of Christ, it places the rite first in importance to the Christian as he starts towards the better life. Hence its place in the economy of grace should not only be understood, but its significance must be applied in order that we may be a recognized child of God.

The ordinance of baptism is significant as to its application to the subject. It is expressive of the change that takes place in the soul in the process of a genuine conversion—in dying to sin and being made alive to righteousness—of a death and a birth—burial of the old man of sin and resurrection of a new man in Christ Jesus. It is the sign of the change from one state to another, from the kingdom of sin to the kingdom of righteousness. There is no other form of invitation that could so forcibly set forth the change that conversion is intended to produce.

John the Baptist had already been preparing subjects for the new kingdom that was to be established, of which Jesus was to be King. The rite signifying the preparedness of the people was baptism. They were all baptized of John in the Jordan, confessing their sins. The subjects are prepared and the King has now come. And our lesson says: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." Not that he needed the rite to

express or figure the change that had taken place in his life, because he had not sinned—needed no repentance and no baptism—but that he might fulfill all righteousness or, in other words, honor his own institution and become the complete and full example, in all things, so that he could truthfully say to a lost world, "Follow me."

Adam Clark in his comment on this passage says: "Baptism undoubtedly was the initiatory ordinance of the Baptist's dispensation. Now as Christ had submitted to circumcision which was the initiatory ordinance of the Mosaic dispensation, it was necessary that he should submit to this which was instituted by no less an authority and was the introduction to his own dispensation of eternal mercy and truth. But it was necessary on another account, our Lord represented the high priest and was to be the high priest over the house of God. Now as the high priest was initiated into his office by washing and anointing, so must Christ, and hence he was baptized, washed, and anointed by the Holy Ghost." In this way Christ was fully inducted into the holy office as our Great High Priest.

And as we come to him through the washing of regeneration we have the assurance that we will be accepted of him. The Father said, "This is my beloved Son, in whom I am well pleased." This leaves the way open and clear for us to follow. "He that believeth and is baptized shall be saved," are the words of the Master. Do we believe?

But following the baptism, representing the new life, we have something else that we want to look at. It is the temptation. "Then was Jesus led up of the Spirit, into the wilderness to be tempted of the devil." He came not only to show us how to enter into the new life, but also how it would be when getting there. His example was to show us not only how to be born, but how to live, as well. Life, because of sin, was to be a struggle, a warfare, and that we might know how to do he led us in the way. The temptations that beset him after his baptism represent all the temptations that can beset us in their worst forms. And as they loom up before us in their most attractive forms we can feel that the Christ was assailed with the same kind of temptations, intensified in form and power. And it we meet them in the same way that he did, our victory will be as easy and as complete as was his. "Get thee hence, Satan."

The first lesson we get in this is that as in all points we are tempted, so it was with Christ, and as he overcame so may we. And in every temptation which may beset us he has made a way whereby we may escape. And he will not allow us to be tempted above that which we are able to bear. These temptations will come to us and there is no time, perhaps, that they come with greater force or in greater profusion than soon after our baptism. And there is no time that we need to call more assuringly to Christ for help. I can do all things through Christ, who strengtheneth me. H. B. B.

THE VALUE OF INVESTIGATION.

It is a very unwise policy for any man to throw away the knowledge that has cost him months of years of patient and painful toil. This is especially true of Bible students. The fact that a passage of Scripture, for example, has been partially investigated is a reason why it should be exhaustively mastered. To lay the foundation of a sermon or a lecture, and then stop work on it is poor thrift. Whatever task is undertaken ought to be carried forward to completion. No farmer thinks of planting a crop, and neglecting to cultivate it. The habit of finishing all that we begin contributes largely to our strength and steadiness of character.—C. Advocate.

At a great banquet a discussion arose between an abstainer and others on the use of wine. The former, holding up his glass of water, said, "Every sip I take of this lessens my desire for more; every drop you take of that increases your desire for more." And they all confessed that it was true.—Pacific Ensign.

HOME * AND * FAMILY

A MORNING PRAYER.

SELECTED BY HATTIE DELL.

THE day is breaking, and the shadows flee,
But ere I meet the busy world of care,
With grateful heart I fondly turn to Thee;
Hear thou my morning prayer!

Guide thou my feet, whatever way I take;
Lead me alike in shadow or in shine;
For me this day the living manna break,
And clothe with mail divine.

I will not fear, although the way be long;
If thou shalt guide, I cannot go astray;
Take thou my hand, and fill my lips with song,
And lead me all the way.

Let all my weakness trust thy gracious might,
And wait alway to hear thy tender call;
So shall thy presence make the darkness light,
When evening shadows fall.

OUR BURDENS.

BY LULA GOSHORN.

SOME burdens are self-imposed, some forced upon one and there are those happy-go-lucky persons to whom the word "burden" is apparently obsolete. Yesterday we met a burdened soul and to-day a burdened body.

Mark the difference. The former knew no hope, felt no possibility of deliverance, recognized no refuge, but hugged his burden closer, wrapped his garments about it and struggled helplessly and hopelessly on. The latter had a heavy burden, the poor body was bowed beneath its weight and lines of care and streaks of gray told of suffering; but the soul looked calmly forward. Why? Because it had faith in God. No cloud shadowed for one moment that sweet hope and faith. Each day witnesses a new effort to cast away the burden, but the time has not yet come, so this dear, patient, toiling Christian bears the grievous load, hopefully trusting in time to be delivered and in faith looks up to God believing. The burden grows lighter. The poor pilgrim has tried so many times and in so many different ways, and at last patient endeavor and prayerful effort are rewarded.

At the foot of the cross is peace and rest, full compensation for all that has been borne along the weary way, and at last the goal is reached, the victory won. The "come unto me" has been heeded, and Christ receives another weary wanderer, and yet there's room. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Glorious invitation, divine compassion, unmeasured love. Go now and cast every care upon him, for He careth for you.

Ladoga, Ind.

WHAT CAN A MOTHER DO FOR HER GIRLS?

BY SARAH A. CROWL.

FIRST let her be a happy woman or mother. Perhaps it would be better to say let there be cheerful mothers, because there is no real sunshiny cheerfulness possible without happiness in the heart. And there may be happiness if the heart is rightly placed and strong in love and faith even when the outlook of life is dark and the clouds on the path are heavy. There may be but little money in the purse, there may be a dear one lying on the couch fading by degrees, there may be already a vacant seat at the table; and with it all in the heart of a true Christian mother there is gladness mingled with the sorrow. The happiest children are those that have happy mothers. The young lives of our daughters that grow up in the shadow of a discontented, repining and gloomy mother are like the plants unwatered by kindly dews.

Let me, then, for our daughters' sake, and sons' as well, say to mothers, When the seed first is sown, let mother cultivate love for Christ and his righteousness first. O let us, as expectant mothers, take it to the Lord in secret prayer and ask him to help

us, that the seed sown may be nurtured unto God's divine will and obedience. Blessed with love, long-suffering, patience, meekness, kindness, charity, we as mothers, will bring sons and daughters into the next generation that will not know envy, hatred, malice or refusing to know and accept Christ; but will be born unto Christ, ready and fit for the Master's use.

God grant it so to be with mothers, is my prayer for those entering into the motherhood state. Oh, will you not? I plead for Christ's sake, take it all to him who has promised to be with you even unto the end.

Nappanee, Ind.

"NO PLACE AT HOME."

SELECTED BY NANCY D. UNDERHILL.

I MET him on a street corner—a bright, black-eyed lad of perhaps fourteen summers. I had seen him there evening after evening, and wondered whether there was no one who knew the temptations he encountered.

I made friends with him and won his confidence. Then I questioned him kindly in regard to his spending so much time in the street.

"I know," he said, looking up at me in such a frank, winning way, that I could not help thinking what a noble man he might make, "the street is not the best place for a boy, but you see there's no place for me at home."

I was surprised and pained at the answer.

"How is that?" I asked.

"Well, I have two grown-up sisters, and they entertain company in the parlor every evening. They give me to understand that I am 'a third party,' and not wanted. Then papa is always tired, and he dozes in the sitting room and does not like to be disturbed. It's pretty lonesome, you see; so I come down here. It was not always so," he went on. "Before grandma died I always went up to her room and had a jolly time. Grandma liked boys."

There was a quaver in the voice now that told of a sorrow time had not yet healed.

"But your mother," I suggested.

"Oh, mamma!—she is only a reformer, and has no time to spend with me. She is always visiting the prisons and workhouses, trying to reform the men, and writing articles on how to save the boys."

"And her own boy in danger!"

"Yes. I am not half as good as I was before grandma died. I am getting rough, I am afraid. There does not seem to be anyone to take an interest in me, so it does not much matter."

It was a hard, bitter truth; and yet I know that this was not the only boy who needed a wise, gentle hand to guide him through the dangerous period.

O mothers! are you blind, that you cannot see the danger of your own, but look for that of others?

Make home the brightest spot on earth for your children. Take an interest in their sports; make yourself young for their sakes, and then you can feel that you have done your whole duty.

I think the saddest, most hopeless thing I ever heard from a boy's lips was that sentence, "There is no place for me at home." God forgive that mother and open her eyes before it is too late, and help other mothers to heed the warning!

How is it, mothers? Are your boys in danger? Think of this, ponder over it, pray over it.—*Children's Visitor.*

THE WOMEN THE WORLD NEEDS.

SELECTED BY HATTIE DELL.

NOT long ago we visited the home of two women. The first was one of the bright-faced little women who smile bravely even through tears and possess hearts too courageous to be daunted by life's severest trials.

We knew that this little woman had tasted perhaps the bitterest cup of sorrow which is given to woman, for she had been deserted by one who had promised, yea, even vowed before heaven, to be her

support and protector until "death do part us." But this brave woman had risen from the billows of her great sorrow and her bright, sunshiny face had brought joy to many homes, and many hearts had been cheered by her tender words and deeds of love.

The second woman we visited had in her life met and overcome three great sorrows, or, as we prefer to call them, tests of character. The first was the loss of her hearing, so that she is completely shut out from the lectures, concerts and sermons she so much enjoyed. The second test was the loss of her only daughter, a sweet young girl, the hope and joy of the mother's life. The third test or disappointment which this brave woman has experienced is her inability to meet and associate with intelligent, refined people. Through her husband's choice she is obliged to live in a lonely place away from the friends she loves. No distant sound of bells or nearer warble of bird's song comes to her poor dull ears, but alone she lives in blank, unbroken silence.

Does she repine and with clouded brow and unsmiling lips meet the few who are able to see her? Ah no, she has made her home a bower of beauty and gathered to herself all the bright things she could reach. Those things which are beyond and above, she has endeavored to content herself with, bravely saying to us, "I am so much happier, so much more fortunate than most women." Her face was truly a benediction, so full was it of heavenly peace and perfect calm.

These two women are types of the sunshiny women that the world needs; women whom suffering has saddened but not hardened; women who may not be able to demonstrate a single theorem in geometry; women who are perhaps perfectly ignorant concerning the dead languages. Suffering humanity does not inquire if its benefactor has a college education, and little children do not care to know from what university the tender mother receives her degree. Many women doing noble deeds and blessing countless lives have never graduated in any university excepting the great university of suffering. The world to-day does not need accomplished women, literary women, strong-minded women, but it does need sunshiny women. Women do not rightly appreciate the power they wield; we believe the safety, purity, and honor of men lie in woman's hands. We believe an earnest, truthful, pure-hearted woman can do anything, everything for man's elevation. It is not for woman to conquer the world, but it is for her to daily perform noble deeds, for her the sacred task to mould the minds of the youth of our land, to teach the future statesman, orators and ministers.

Dear young girls, let the glory of God's great love shine out of your eyes, and cheer the weary and discouraged soul with sweet smiles and gentle words. By a thousand nameless ways, by a voice of love, by a look of compassion, you can mould those about you to the noblest destiny. Genuine, sensible, sweet-minded women are needed the world over. James Russel Lowell says of a sweet woman,

"But in herself she dwelleth not,
Although no home were half so fair,
No simplest duty is forgot,
Life hath no dim and lonely spot,
That does not in her sweetness share."

Rockford, Nebr.

PASSING THE GATES.

THE following selected verses are sent us by Sister Irene S. Reed, of Riddlesburg, Pa. She says they have served a good purpose with her, and it is her desire that they may prove beneficial to others:

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold.

Three narrow gates—first, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer; and the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

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THE Brethren at Manassas, Va., are laying plans for a new church.

BRO. S. F. SANGER, of Manassas, Va., is now located at 318 W. Water St., South Bend, Ind.

A CHURCH has been organized at Jennings, Okla. T., to be known as the Bethany congregation.

A SERIES of meetings in the Lower Cumberland church, Pa., closed Jan. 7 with eight accessions.

BRO. LUTHER PETRY has changed his address from Atlanta, Ga., to Berkley, Norfolk Co., Va.

BRO. JOE LONGANECKER, of West Manchester, Ohio, is engaged in a series of meetings at Buck Creek, Ind.

PREACHERS who are looking around for texts can find one for every Sunday in the Sunday school lessons we are now studying.

THE Brethren church at Washington, D. C., was dedicated last Sunday. We have not yet learned who conducted the services.

BRO. W. E. ROOP writes that the Brethren at Union Bridge, Md., are having a very interesting Bible term. It is to continue three weeks.

THE District Meeting for Middle Pennsylvania will be held in the Warriorsmark church, March 21. The elders are to meet at 2 P. M. the day before.

WE are informed that Bro. Geo. B. Holsinger is in the midst of a glorious singing at Lanark, Ill. There is a great deal of music in the people at Lanark, and our brother seems to be bringing it out.

AFTER an absence of over seven months Bro. J. H. Utz and wife, of Union Bridge, Md., have returned to their home, much pleased with their sojourn among the Brethren in the localities they visited.

BRO. J. G. ROYER reports an interesting Bible Term at Mount Morris this month. The attendance seems not as large as was expected, still those who are present enter into the spirit of the work with enthusiasm.

Now and then we hear of members whose names have been taken from the list of the enrolled saints. This is sad. It will be still sadder if at the judgment they do not find their names in the Lamb's book of life.

BRO. TROUT is engaged in a series of meetings at North Manchester, Ind. He is not well, and when through with these meetings says that he must take a rest. In this world there is little rest for the busy and efficient preacher.

BRO. MILLER'S Bible Land talks at North Manchester, last week, were not only largely attended, but they were listened to with intense interest. The house proved too small for those desiring to attend, and so three meetings each day were held for a while,—one at 8:45 A. M., for the students and college people, one at 2 P. M., for the country people, and the other at 7 P. M., for all those wishing to come at that hour. In this way about two thousand people were accommodated, and the same information given in each talk.

BRO. JERRY BOTTORFF, of the Ten Mile church, Pa., has been quite ill for some time, and had to drop his appointments. When last heard from he was improving, and it is to be hoped that he will soon be able to resume his work in the ministry.

BRO. CONRAD D. RASP, of Rising City, Nebr., would like to communicate with some minister who would be willing to settle in his locality and assist in building up a church. His prayer is that his own children, as well as others in that part of the West, may be placed under the influence of the Brethren.

OUR aged brother, B. F. Moomaw, who has an article in this issue, has been suffering a good deal from a tumor on the left temple. Lately he has received some relief, and when last heard from was able to be around in the house. When alone he spends most of his time reading or writing. So we are informed by Bro. S. L. Shaver.

In this issue will be found an account of the number of deaths reported in the MESSENGER during 1899. The writer sending the communication says that the list of deaths reported is unusually large, especially among church officials. Quite a number of elders passed away during the year, and others have been ordained to take their places.

ONE of our young brethren in Ohio, says that he does not want to do without the GOSPEL MESSENGER, as it was the means of leading him to the truth. It is probably a fact that the paper has been instrumental in bringing thousands into the fold. We know it has been the means of building up churches, and has also laid the foundation for some good work besides.

ONE of our readers writes us concerning an intelligent man, who chanced to get hold of the MESSENGER some years ago. He then belonged to another religious body, but kept on reading the paper, until he became fully convinced that it taught the truth, and then was constrained to accept it. He is now a fine, fully indoctrinated member, and is thoroughly in sympathy with the church and her work.

Not long since Mr. P. A. B. Widener, of Philadelphia, gave two million dollars as a gift, for the purpose of establishing a home for crippled children. Mr. James M. Munyan, of the same city, has given a like amount to be spent on an industrial school for orphan girls. The generosity of these men is to be commended. Rich men can make no better use of their money than to use it in the interest of the poor.

BRO. P. S. MILLER, of Roanoke, Va., voices the sentiment of others who have written us lately. He says: "I am more than pleased with the MESSENGER, and to do without it would seem like missing a member of the family." Another brother, from an adjoining State, uses almost the same words when telling how he appreciates the paper. Words of encouragement from the East are like good news from a far country.

Is a plurality of elders detrimental to the peace and welfare of a congregation? Not, if they are the right kind. But if otherwise, they may prove a hindrance. An elder who is full of the Holy Ghost and wisdom, is not likely to make trouble with anybody but the devil or some of his representatives. In the church at Jerusalem there were not less than twelve elders, and nothing is said about their presence proving a detriment to the church. But there is a right way, and then there is a wrong way of doing business where there is a number of elders in the same congregation. The wrong way is for all the elders to take a hand in directing affairs, and administering discipline. A course of this kind will result in governing the church to death. Probably some churches have died just because they were too much governed. The right way is for the church to select one of the elders as her housekeeper, and let the others assist him as he may direct. And where the work is carried on in this manner a plurality of elders is likely to prove a help rather than a hindrance.

A SISTER sends for publication a financial report of a Sisters' Aid Society, but fails to mention her State. For this, if for no other reason, the report could not be published. We suggest that our sisters do not enter into a detailed account of all they receive and do, in the reports they send us for the MESSENGER. It is sufficient to give some general information about what is being done by the societies, so as to interest and encourage others. But an itemized report is not necessary.

ONE of our correspondents writes, "We have prayer meeting every Wednesday evening. About one-third of the members attend these meetings. Some of our ministers come, and some stay at home. Sometimes a deacon comes, but most generally they are absent." While this may fit a score or more of congregations, it certainly would be no credit to any of them. It is an instance of a few private members setting an example for the officials. The example ought to be on the other side.

A WRITER in the *Christian Leader* probably expresses the sentiment of most our readers when he says: I believe it is manifold harder to be a Christian in a big modern city than it is in the country districts. A person doesn't have to visit or live long in a large place to recognize the multitude of traps on every hand to allure and lead off the weak, and especially the young. If a young man knows when he is well off, he will "stick to the farm." I had much rather my son should work in the country at \$15 a month, surrounded by good and pure influences, than to receive \$25 a week in a big, wicked city, where sin is rampant and his soul in danger.

Not long since a brother told us that there were too many preachers in the congregation where he lives. We told him, Not so, but that they were not kept at work as they should be. It is the duty of the housekeeper to do what he can to find work for all the ministers in his congregation, or to assist them in finding work. The Lord does not want his ministers to sit around on the stools of do-nothing. They were called to the ministry to preach, and they ought to preach. We see no necessity of a half dozen preachers attending one service Sunday after Sunday, when there are scores of places within a reasonable distance where the Gospel is not preached. We believe that a course of this kind is not pleasing to the Lord. The harvest is great, and the men to get out and preach the Word are few. Let the churches call more active men to the ministry, or else urge those we now have to put more energy to their work. We do not mean to say that we do not have active preachers, but we are sure that we do not have enough of them. We all need more of that zeal for which the apostles were noted.

LETTERS OF MEMBERSHIP.

In answer to some inquiries concerning the granting of church letters, we state that every member, in good standing, is entitled to a letter when he moves from his home congregation. Where it is well known that members are to move away, it is very nice to have their letters ready for them, without their asking for them. Some congregations are in the habit of doing this, and it makes a very good impression. Then, when members move, they should carry their letters with them. They ought not to have to wait a month or two. Especially is this true of officials.

There are different ways of granting letters. Some congregations never grant a letter save at the council meeting, while others grant them at any public meeting. Either way will answer the purpose, though we have had more experience with the latter method. At the close of any service the elder may say that brother or sister so and so desires a letter of membership, and if no objections are filed, after the meeting closes, the officials will feel at liberty to sign the letter, or letters, asked for. The letters are then filled out by the clerk and signed by the officials. We have seen scores, if not hundreds,

of letters granted in this way. The public announcement of the fact that the letters are called for gives all the opportunity needed for filing objections.

The letters are usually signed by the elder, a few of the ministers and some of the deacons. In some congregations they are signed by the elders and ministers only. If possible the elder should sign every certificate of membership issued by his church. These letters should contain the signatures of at least two or three other officials, but where there are a dozen or more it is not necessary for all to sign them.

If there are complaints against a member they ought not to be held back until he calls for his letter, nor is it the proper thing to permit a member to get so far out of line that he cannot be granted a certificate of membership, and then not remind him of the fact until he calls for his letter. Every member who walks orderly is deserving of a letter, and his relation to the church ought to be such that he can get it at any time he calls for it.

THE NUMBER OF ACCESSIONS.

THE number of accessions, reported in the MESSENGER for 1899, seems not to have been quite as large as the year before. The falling off was during the summer months. Sister Kate Johnson, of Myersdale, Pa., kept count, and gives the number as 4,844, or about 200 less than the year before. Of course not all the conversions were given in our columns, probably not more than three-fourths of them. But let that be as it may, the results are not what we would be pleased to see. Our people in the United States number not far from 100,000, and our united efforts ought to be the means of bringing more people into the church than this. We are safe in saying that we have not put forth the effort of recent years that we did a few years ago, and the time is here when we must begin thinking about increasing our evangelistic forces and redoubling our efforts.

Jesus died to save sinners, and it is the duty of every saint to do his part in rescuing the lost. Possibly some of us have not done enough. We have not prayed as we should, and in far too many instances the believers have not been the living and exemplary epistles that they should have been. We need to pray the Father to send a greater number of earnest and efficient workers into the field, and then we need to pray most fervently that the Lord will help us do our part. It must be evident that we are not converting the world as fast as the Master contemplated when he entrusted the preaching of the Word to his people. We need to be stirred up along this line. We do not mean preachers only, but the whole church needs to be aroused. In this land of unparalleled peace and plenty there is too much of a disposition to be at ease in Zion.

THE NEED OF SOUND DOCTRINE.

If there was ever a time in the history of the world when sound doctrine was needed, it is now. More than one-half of the preachers in the United States will not preach any doctrine at all. Very few of them will even preach the doctrine of the resurrection, and fewer still the facts concerning the second coming of Christ. Not one preacher out of ten will face the world squarely with what the New Testament teaches regarding non-conformity to the world. It is altogether probable that some of our own preachers are growing weak on this important Bible doctrine. Then, how few there are who will denounce covetousness in the sense the Word of God condemns it! There yet remains the peace principles, which are almost ignored in the pulpits of the day. Our own Brethren do not preach against war as they should,

Then, what must be said of secret and oath-bound societies! They are sapping the very life out of the Christian religion in America, and very few voices are raised against the evil. There are probably hundreds of ministers in the Brethren church who never preached a sermon against the secret societies of the age. We wonder how many men are willing to stand up in defense of the doctrine of a separation between the church and the world! How many can talk on this subject and give no uncertain sound! The amount of work yet to be done in the interest of primitive Christianity is simply amazing.

We have said nothing about true faith, genuine repentance, and the proper form of baptism. Nor have we mentioned the church ordinances and other duties, well deserving attention. The preacher who is interested in the cause of pure religion does not need to go far for a subject. The trouble is that most of them are not concerned about sound doctrine. They are seeking popular subjects, for the purpose of pleasing the world and the worldly part of the church. And this is why the masses will no more endure sound doctrine. They do not want to hear anything about doctrine at all. They prefer to listen to a kind of preaching that will hurt no one, and amount to little or nothing in the end.

We are certain that this condition is not pleasing to the Lord, and it certainly ought not to be pleasing to his devoted followers. He told his disciples to preach the Gospel in all parts of the world, and to teach the converted to observe all things whatsoever he had commanded them. This included every phase of doctrine set forth in the New Testament, and he who will not shun to declare the whole counsel of God will never be found neglecting any part of the doctrine. Let us pray the Lord to send into the harvest preachers who will give attention to sound doctrine.

HOW LONG?

SOME one wants to know how long a member of the church can be in full fellowship and not commune? This is a hard question to answer. If a member lives far away, in some isolated locality, and has no opportunity to commune with his brethren, we presume he might remain in fellowship for a number of years. But how long one can live in a properly organized congregation, where a feast is held once or twice every year, and refuse to appear at the Lord's table with his brethren, and still be regarded as a Christian in full fellowship, is a matter of no little importance, and probably deserves more attention than it is likely to receive. It is a question we will not venture to answer definitely.

But this much is clear: The man who purposely absents himself from the Lord's table, year after year, is running a terrible risk. If he eats not the flesh of Jesus, and drinks not his blood, emblematically, he has no life in him. It may be that some men are spiritually dead, and do not know it. If a man has not life enough in him to eat and drink, his condition is alarming. Then, one may be too sick to eat or drink. In that case, the longer he remains away from the table the worse will be his condition. We have known people to be too sleepy to eat. They could not be aroused from their slumbers. The member who stays away from the Communion table may be asleep. True, it may be a spiritual sleep, but that is the worst kind of a state of inactivity. Some have been known to die while under the influence of this kind of a sleep.

We believe that members who do not commune for years should be looked after. If they are spiritually sick they need the Divine Physician, and those who are strong in the faith should help them. If they are asleep, every possible effort should be made to awaken them, and help them to see the dangers to which they are exposed. If they are

found to be dead to Christ, to his ordinances, and to everything that relates to their spiritual interest, there is just one of two things that must be done. They must be restored to life or be buried. We will not say that every member who persists in staying away from the Lord's table is asleep, sick, or dead, but there is something the matter, and the case ought not to be overlooked. When a son or daughter declines to eat for days, and even weeks, every member of the family becomes seriously alarmed, and it is just as needful that the members of the household of faith become greatly concerned when a member deliberately refuses to partake of the emblems of Christ's broken body and shed blood for a long period. It means death sooner or later. One may live awhile in a land of spiritual plenty without this divinely-appointed nourishment, but he cannot live long.

THE HARD-WORKING PREACHER.

ONE of our ministers writes us that he can not give the ministry the attention he would like for the reason that he teaches school in the winter, and does some farming in the summer. Likely most of the best preachers in the Brotherhood have been engaged in school-teaching in early life. In fact, there is probably nothing that better prepares a man for the responsible duties of the ministry than the schoolroom. Here he learns, by experience, the art of teaching. And every minister should be apt to teach; but unfortunately there are some who know not the first elements of teaching. Then, in the schoolroom, the young minister learns how to govern. True, it is the governing of children he learns, but what else is a church composed of but grown-up children? He who learns how to train small children may also become proficient in governing older people. Besides, teaching is most excellent for the training of the intellect. The mind that is trained for skillful work in the branches of learning usually taught, even in the common schools, is only the better prepared to grapple with the truths of Revelation. Teaching brings the young man in steady contact with the rising generation, and if he proves to be a good worker in the schoolroom, he gains an influence with the young people that, if wisely employed, will always be helpful to him. Furthermore, teaching introduces the teacher to the better class of thinkers, and thus his mind is aided by the culture of others.

We do not say these things for the purpose of making it appear that teaching is more important than preaching, but for the purpose of encouraging those who must make their living in this way. There is nothing in the occupation from which they need to shrink. It is rather an honorable vocation. And since ministers in the Brethren church must have some way of making a living, we do not see why young men may not teach and yet do a good work in the interest of religion. True, they must not carry their denominational preference into the schoolroom, but they might preach on Sundays, and teach a Sunday-school class every Lord's Day. They can attend the prayer meetings and at the same time inspire others in the good work of the Lord. To do all this a man will have to work, but what are we here for if it is not to work? We can not expect to accomplish any lasting good by going through this world on flowery beds of ease. It is the hard-working man that succeeds, and as a rule he will outlive the one who takes life easy. We are certain that he is of more value to the world, and will probably get more real enjoyment out of life, than the man who is afraid of a little work. Let none of our preachers get discouraged because they have to work, or because they have little leisure time. Let them put forth all their energies to accomplish what they have on hand, trust God for the outcome, and be contented.

THE OLD YEAR.

ALL physical things wear with the march of time. Days come, months go and years end. And with the ending we have the thought of age. In the beginning it was the new year. At the ending we call it the "old" because its days are closed and its work completed. The last day of the year brings with it most peculiar feelings, made up both of the retrospective and the prospective. We look back, see our misdeeds, feel our regrets, look forward and say: If the Lord wills, the new year shall be better. And we mean all we say, and possibly, may make it true in our lives. Indeed, it should be so, and we believe, in many cases, it has been so. Each succeeding year has been, in our living, an improvement over its predecessors. We are glad that we have so much encouragement in this direction. And we are also glad that we feel this encouragement, and that in the passing out of each old year we are ready to enter the new year with the determination in our hearts to do better.

We have now been in the ministry for over thirty-two years, and during all this time we cannot remember of preparing a single sermon that we did not do it with the determination that it should be better than the one last preached. Of course, we did not succeed, at all times, in doing this, but the determination was there all the same. And the inspiration thus given has been wonderfully helpful—if not in making the sermons better—in keeping us from despair and giving up altogether. It is this hope, thus given, that enables us to go forward in the work and face the wonderful responsibilities that rest upon and meet those who have been given the message of salvation to a lost world.

The outgoing of the year now past was peculiar in that it came on the Lord's Day. And because of this we thought it might be interesting for some of us to give our thoughts and experiences as they came to us. What did we do, and how did we spend the day? Perhaps some of us would not like to tell it all and it might not be edifying if we would.

At our own home the day came in pleasantly. As we took a hasty retrospect we could not help feeling that the Lord had most signally blessed us in our home, in our substance and in our general health. Neither serious sickness nor death invaded our immediate family, though it came near enough to take from us a dear brother and the sweetest partner of our childhood days. And though the bereavement was a sad one, yet there was a bright ray of joy connected with the parting, because we could not help feeling that it was better for brother to be released, that he might go where we all hope to be, and may be soon. If we could lift the veil and see, our sadness would not be that our friends have passed over but that we are left behind. O, how dim are our views of the heavenly home.

During the year we had been following the "Bible Notes" course of reading at our morning services. And this morning it was the closing chapter of the Bible and especially appropriate, not only because of it being the last chapter of the Old Testament, but because of the vivid description there given of the closing of all years, what shall then take place and how it shall be with the wicked and with the good. This old world of ours shall become as an oven and in it the wicked be as stubble. But for the good the Son of Righteousness shall arise with healing in his wings and they shall go forth and grow. The new shall be better than the old. In that day those who live to see it, if of the good, shall be healed of their physical maladies and enter into a new and more glorious growth. With us the lesson, though short, was opportune and gave us a spiritual breakfast that was both palatable and nourishing.

Because of it being the time of the college vacation and the most of the students gone to their

homes and some of our own people with them, we did not expect a full congregation at our preaching services. And yet we had a fairly good house. And as it falls to our lot to fill most of the Sunday-morning services we had the sermon to deliver on the occasion. For a subject we used Matt. 21: 17-22,—the fig tree that was condemned by the Master because of it having leaves and no fruit. We gave the homeland interpretation of the narrative which throws a flood of light on that without which is darkness, and then tried to make such application of it as somewhat adapted it to the occasion. It is a true saying, if we would interpret an author's language we must get into his home life and the circumstances by which he was surrounded in his life's formative period—and so it is with the Bible. It cannot be Americanized because we do not have here the things out of which Bible thought and language had their birth. Of course we cannot all go to Bible lands to get its language, but while this is so we are glad to know that through the power of the press a full description of this land may be brought into our homes and all we have to do is to open, look, study and understand.

The afternoon we spent pleasantly in the home of one of our out-of-town members, with whom we had a prayer service for the benefit of an aged sister and mother who was not well enough to attend the public preaching.

In the evening we had another interesting closing-year sermon by J. B. Brumbaugh, whose fervency and zeal for the Master's cause never lags and he stops only because the time is up.

We omitted the morning Sunday school and the evening young people's prayer meeting because we were not able to attend either. But we were told that they were both interesting and appropriate for the day and occasion.

And now the old year is gone. Our diary for the year 1899 is closed and laid aside. The pages have been filled with a few of the events and the occurrences of the year. But the unwritten pages, by us, are much more full and complete. These pages of the great record, kept by the recording angel, are sheltered in the library of God, and what is written is written. As the tree falleth so it lieth. And so shall our record stand in the great day. May the Lord so direct our lives and so lead us by the Holy Spirit through the coming days of 1900 that they may show for us in the heavenly record that which will give, at the reading time, joy and gladness in all of our hearts.

H. B. B.

THE SECRET OF THE CHURCH'S LACK OF POWER.

THE following is sent in by Bro. Geo. C. Carl, of Oregon. It comes from the New York *Sun*, and shows to what degradation the popular churches are sinking. God is certainly not pleased with such conduct. Let our people read these paragraphs and then resolve that they will never attend or encourage a church festival. True, a festival may not be as bad as some of the things here mentioned, yet festivals point that way. The churches need a Jesus to rid the temples of the things that are profane:

If the church is losing her power over the masses, is she not responsible when we consider the following illustrations of buffoonery which must certainly detract from the respect and reverence due her?

PLYMOUTH CONGREGATIONAL.—Ladies' Society, foreign missionary department, 2:30 P. M., 7:30 P. M., Pancake Social; oration on "Pancakes," quartet about "Pancakes," Syrup and Pancakes.

PARK BAPTIST.—Midweek prayer meeting, Thursday evening, Friday evening, A Hard Times' Social. "All pussons must ware close suitable for the occashun." Fried chicken, baking powder biscuit, and sherbet for 15 cents.

FIRST PRESBYTERIAN.—Tuesday, 6 to 9 P. M., the caterers who have been at — the past week will serve supper. Muffins, ham, pickles, coffee, 10 cents. Friday evening, Junior or Christian Endeavor will give a concert—ice cream and fun for

all. Don't forget chicken-pie supper. Good program, good company; tea served in true native style, all for the small sum of 15 cents.

PILGRIM CONGREGATIONAL.—The young ladies will give a soap-bubble social Wednesday evening; cake of soap, pleasant entertainment, songs, recitations, in exchange for a silver dime. Prize awaits the one who blows the largest soap bubble. Poverty Social: Kum to the Poverty soshul to-night at the Congregashunal chapel. Admission only ten cents. There won't be no poverty about the supper. Yu will be fined if yu ware good close or jewlry. Prizes for gent and lady what dresses most suitable fur the occashun. Kum and have a good time!

Go to the First Baptist Church to-night to hear John DeWitt Miller tell about "Uses of Ugliness." You'll kick yourself twice around the Capitol if you miss that side-splitting lecture to-night. Chicken-pie supper to-night at First Baptist Church.

PRESBYTERIAN CHURCH.—The taking comic cantata, "Cox and Box," will be given at the Franklin Street Presbyterian Church. If you hear "Cox and Box" next week take out an accident policy on your buttons. It's funny. Franklin St. Church. The last chance to laugh at "Cox and Box" for 10 cents. If you never ate persimmons or saw a 'possum, you can do both at the Franklin Street Church to-morrow night. Beautiful booths, delicious supper and *heaps of fun*. Don't forget.

One pastor says, "If my choir want to sing the 'Ohio Girl' or a love song, they can do it. All I want is beautiful music. I don't believe in singing, 'Lo, from the Tomb a Doleful Sound,' all the while, or any of the while."

SPRINKLING CLEAN WATER.

I find in Bro. R. H. Miller's "Doctrine of the Brethren De-fended," page 52, fourth argument, what I think to be an error. Will you please compare his statement with Ezekiel 36: 25? I desire to handle the book, but critics will soon pick this up.—S. M. Baker.

THE part in Bro. Miller's book referred to reads thus:

"Our fourth argument to prove immersion is drawn from the fact that the common or simple element of water alone never was commanded in the Old or New Testament to be sprinkled or poured on any man, woman or child, for any moral or religious cleansing, or purification whatever."

In Ezekiel 36: 25 we have this reading: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

By "clean water" is not meant the "common or simple element of water," mentioned by Bro. Miller, but the water of purification spoken of in Num. 19: 17, 18, 19. There we read: "And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even."

The running water was to have in it the ashes of a burnt heifer, and in this way it was made ceremonially clean. Sometimes water and blood were used, but in no instance was the common, or simple element of water used alone.

So far as Ezekiel's "clean water" relates to the Mosaic dispensation, it was water made ceremonially clean by the ashes of the heifer, and cannot apply to the simple element of water alone. In the sense that it applies to the Christian dispensation it cannot refer to baptism, but to the sprinkling of the consecrated blood of Christ, that was shed for the sins of the world. The language is typical, and is meant to show how God would cleanse the people of their sins. It was the application of the shed blood of Christ that effected the cleansing. This is referred to by Paul in Heb. 10: 22, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The washing of the body with pure water refers to baptism, while the sprinkling applies to the application of the blood of Christ.

General Missionary

...Tract Department.

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Address all business to General Missionary and Tract Committee, Elgin, Illinois.

THE NEXT MEETING

of the GENERAL MISSIONARY AND TRACT COMMITTEE will be held in Elgin, Ill., on Tuesday, February 13, 1900. All business for the Meeting should be in writing and in the office of the Committee not later than February 1.

ONE MORE OPPORTUNITY.

WHILE years are the milestones of man's progress, centuries are the milestones in the progress of the world. In its history there has been no century in which the spread of truth with its attendant institutions for the elevation of mankind and the relief of human woe has been so marked. And there is yet one year of the century in which much good may be done.

No doubt there are those who read these lines and will go beyond before the year closes. They will not have the opportunity to make their efforts felt in the new century. The question arises, "Is it I? Is it I?" But it matters little who it is if God's call is to a better land than this.

In these latter days of the nineteenth century the air is full of different movements preparatory to a great work to be accomplished in the new century. There is nothing especially wrong about this, but why put off for another year that which may be done this year? To change the manner of life because a new epoch of time is ushered in is basing the change on a very weak sentiment indeed. If there is need of reform, do it at once, whether it be the last day of an old year or the second day of a new. Years tell the tale of age and opportunity, but they do not tell of growth in character or grace.

Then why wait? Shall the endeavors of the past suffice for the opportunities of the present? The church has made commendable progress in the past, but surely not such as will justify her to sit down and do nothing but plan for the work in the twentieth century. Her missionary growth in the past decade and a half has been a source of much life and strength to her, and she has every reason to feel encouraged thereby. But her start in this work was so late in the century that it behooves her to do her best yet this year to leave as good a portion of missionary endeavor in the nineteenth century as possible.

No, no, do not wait for the twentieth century. It will come laden with enough responsibility and opportunity without deferring any of the present until that time. There are too many air castles for the future, there is not enough of honest toil for the present. The Word of God would impress upon every one, "To-day, to-day!" and he acts wisest and best who seeks to do in the living present what possibly he is now putting off to do in the new century.

HAWAIIAN ISLANDS.

BY GEORGE D. ZOLLERS.

WHILE looking through some of my old books recently, that were donated to me by the missionaries at Honolulu, many sacred memories long stored away were awakened.

We had been waited by ocean breezes and sweeping gales of wind across the expansive torrid belt, en route for the polar world, and lingered for a few days at the above-named islands. We were in joyful expectation of meeting and greeting our missionary friends to whom we had become endeared by previous acquaintance and association. However, a dark cloud of sorrow and disappointment covered our hearts when the command was given

by our officers to anchor our floating bark outside of the coral reefs that surrounded the harbor at Honolulu.

But the missionaries were not forgetful of our sad and woe-plight. The *Oriole* was well known because of the religious work which had been and was being conducted aboard of her; and in order to impart a solace to the floating votaries of the Christian cause, in our dismal plight they forwarded to us some well-selected religious literature. I received a mariner's song and prayer book, including the marine routine of burial ceremonies; also an excellent composition of Biblical essays; and another work entitled, "Religious Meditation," in which the pious author through honesty of heart and life disclosed the necessity of his change of church relationship owing to further Scriptural enlightenment. The effusions of his heart appear with such candor and integrity, that in my lonely life on the troubled deep, it afforded me, next to the Bible, a standard criterion for self-examination.

God employed those distant island missionaries to do us an excellent favor, and in all our dark reverses we never forgot their clemency.

Those good books are now in my library and I regard them as trophies from afar which urge my mental flight to explore those distant scenes, surroundings, and circumstances of long ago. On the memorable island of Oahu, within the precincts of Honolulu, the capital, we sang and prayed, rejoiced and wept, in our youthful career, where the balmy, fragrant and gentle zephyrs softly blew. Had our own literature been prevalent there then, and had we been met by living, personal representatives of our church, I am persuaded that a number of our shipmates, and perchance others, would have entered into church fellowship thirty-five years ago; and at this date a flourishing church might be in existence in those remote islands in the great Pacific Ocean. Their recent annexation to the United States should afford an incentive for action, since the missionary spirit has enthused and actuated our beloved Fraternity. The national conquests during the past year and territorial acquisitions in the islands of the seas should awaken missionary inspiration and urge the pure and brave soldiers of the cross of Christ to bear the ensign of peace thither when the smoke and din of battle shall have disappeared. The near future may disclose wonders, and let the church of Christ be vigilant and loyal in her heaven-appointed warfare. Oh, for a glorious awakening upon land and sea ere the majestic and triumphant return of the Warrior of Calvary. May God remember the people of the Hawaiian Islands, and by his redeeming power save and purify their hearts so as to acquire their purest homage and sweetest strains of victorious song.

FRAGMENTS.

BY J. S. SECRIST.

And they took up of the fragments that remained twelve baskets full. —Matt. 14:20.

FIVE thousand men, besides women and children had just been supplied with a bountiful repast, from an original stock of five loaves and two small fishes. This had first passed through the Lord's hands and received his blessing. It was then by him broken up and subdivided and given out with such a lavish hand that when all had dined there remained twelve basketsful. The Lord is never stingy with us; he always gives us plenty and to spare, but he never gives us ought to waste. So here come the Master's orders, "Gather up the fragments that remain that nothing be lost." John 6:12. Here we have a beautiful lesson in economy. He who could have turned the mountains into bread and the streams into fish orders the fragments gathered up so nothing be lost. It was so done, and the net results were twelve basketsful. These went a good way for future use.

When we see the waste and extravagance on every hand, then hear the complaining and see the want, we are made to think how easy it might all be remedied, if Jesus' advice were followed, "Gather up the fragments, that nothing be lost." All things that are wasted are lost. The story is often told thus: An extravagant grocer's bill for luxuries; a doctor bill for dyspeptics, and a well-filled garbage barrel of broken meats in the back yard, I hear the Master say, "It is not meet to cast the children's bread to the dogs."

I heard a drummer say to the grocer, "My firm has spent ten thousand dollars to advertise this brand of tobacco." Reader, how much of this waste than waste do you help to pay? Gather up your part of the ten thousand dollars, and as Peter or John or one of the other disciples comes along with his basket, drop it in and send it back to the Master.

How about those extras on the clothes which are for neither comfort nor health, only to please the eye? 1 John 2:15-17. Fragments, remnants, waste! Gather them up; they will fill many a basket for the Lord. Just twelve disciples, each one with his basket full. It was a good collection, all handed back to the Lord for his disposal.

How about that wasted time? Your time is your basket; its capacity is your life; its filling will be measured by your opportunities and possibilities. What are you putting in it? Queen Elizabeth on her deathbed cried out, "Oh, for a moment of time in which to prepare to meet my God I will give millions, I would give my throne." Give it, fragments and all, to the Master; then there will be no regrets. Gather up the patches, old clothes, broken bits, odds and ends of time and talent, Ruth gleaned in the field of Boaz, and gleaned better than she knew.

The Master has said, "He that is faithful in that which is least, shall be made ruler over much." Despise not the day of small things. Life is composed of seconds, and one at a time sustains the universe, and the sum total makes eternity.

Austin, Ind.

SYSTEMATIC GIVING.

BY NANCY D. UNDERHILL.

WE have been asked to tell what we think of the above subject, in reference to the giving of tithes or "tenths."

The Jews of old were required to give one-tenth of all their increase (we would call it "income"), besides many other gifts and offerings. *We, CHRISTIANS, who have a crucified Savior, certainly ought to be as good and liberal as the Jews of old. We ought to be far better.* But, since a great many people are afraid to trust the Lord (who hath given us all things), lest by giving they become poor,—not knowing that he who hath freely given and knoweth all our needs, is still abundantly able to supply our every need, because they have never tried him,—it is well for such persons to adopt the titling system, until they learn by blessed experience that in giving we become rich. For when we give to the Lord we receive even in this world "good measure," pressed down, shaken together, and running over. The Gospel rule is, "Freely ye have received, freely give"; and, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." So, if God hath given us only a little, we can give only a little in return; but never let it be less than one-tenth,—the amount the Jews were required to give, unless we have received nothing.

The Savior's instructions are, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." This would sometimes mean the giving of much more than one-tenth. But it is the Christian way. But if we decide to give one-tenth, let it be one-tenth of everything, not merely one-tenth of a certain portion. If we have a garden, let us give one-tenth of every vegetable planted therein. If there is an onion bed, one-tenth of those onions should be given to the poor, or to the minister's family, or sold and the proceeds turned into the church or given to the poor. Likewise, potatoes, wheat, corn, cabbage, lettuce, and everything that we grow; also one-tenth of the calves, lambs and poultry (not the deformed ones, either; the Lord does not accept that kind of an offering); also one-tenth of the fruit of our trees, our nuts, and everything that grows for us. If we do not give of the poultry, then we must give ten per cent. of all the profits arising therefrom, from the sale of eggs, feathers and meat. If we work for a stipulated salary, it is easy to set aside one-tenth of it for the Lord. If we have no regular income, we can divide what we do have. Those who receive much can give more than the Jewish tithe. They can give the Christian offering, if they are Christians. The Lord never

fails to supply those who thus trust in him. Dear readers, why not try it? Why not try God, and see if he will not even in this world abundantly reward the liberal soul? I know he does and will. "The liberal soul shall be made fat."

MISTAKEN ABOUT INDIA FAMINE FUND.

"I think it would be proper for the India Brethren to report what they receive, as some folks think it will take half to get the money there."

THE above is taken from a letter just received in which a liberal contribution was sent in for the famine fund. If the first call is read it will be seen that there was to be no expense of sending money to India. The expense of receipting for the money sent in by the churches is borne by the World-Wide Fund. By special arrangements the exchange on the drafts has been met, so that every remittance to India has placed the gold in the missionary's hands at par or a little below. Every donor can feel that every cent he gave was placed in the treasurer's hands in India without any reduction whatever. \$9,700 has been forwarded and the balance will follow shortly.

G. B. R.

We have been amazed of late to find how ministers in churches of large and able congregations seem to think it of very little consequence whether or not they preach even once a year on heathen evangelism. It is little wonder that the people, with such an example, respond feebly to missionary claims. A minister owes it to himself to bring together, at least once a year, his thoughts in the freshest way on the extent to which the Gospel has thus far affected the world, and his people need, for the sake of their own souls, and the increase of their own confidence in Christianity, to be shown that Christ's Gospel has a power of transforming even a pagan from savagery to sainthood.

Korea, once the "Hermit Nation," is becoming the most advanced of the nations of Asia in its readiness to welcome Christianity. The government is favorable, and the sentiment of the more intelligent leaders is toward Christianity as a necessity for Korea, if the country is to take a place among the advanced and advancing nations of the earth.

Something of the remarkable progress made in Japan can be seen in the fact that nineteen years ago there was not a newspaper published in Japan; now there are 575 daily and weekly papers, 35 law magazines, 111 scientific periodicals, 35 medical journals, and 35 religious journals.

The Philippine Islands, 1,200 in number, with a population of 7,500,000, are without a single Protestant missionary, but the British and Foreign Bible Society has maintained a depot at Luzon, and the language in which portions of Scripture were offered is the Pangasinan.

Our Prayer Meeting.

THE BUILDING OF CHARACTER.

For Week Ending Feb. 3.

I. THE FOUNDATION.

1. It is sure. Isa. 28:16.
2. Christ, the Lord. 1 Cor. 3:9-11.
3. The Chief Corner Stone. 1 Pet. 2:6.
4. The Head of the Corner. Acts 4:11, 12.
5. Founded on a Rock. Matt. 7:24-29.

II. THE BUILDING.

1. Just what we make it. 1 Cor. 3:12.
2. "Lively Stones," "spiritual house." 1 Pet. 2:4, 5.
3. A holy temple; a habitation of God. Eph. 2:21, 22.
4. Built in him. Col. 2:7.

III. THE TEST.

1. Our work revealed as by fire. 1 Cor. 3:13.
2. An impartial division. Matt. 25:31-33.

IV. THE REWARD.

1. A crown of rejoicing. 1 Thess. 2:19.
2. An unfading crown. 1 Pet. 5:4.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Turnmore.—Jan. 6, Bro. Gephart met with us at our quarterly council. All the business passed off nicely. We have decided to move the third Sunday appointment to Curtis. We think of starting a prayer meeting at Curtis before long. Bro. Gephart preached one sermon while with us. There has been a special call for preaching in Hot Spring County, about thirty miles from Arkadelphia. He will leave here Feb. 9. Bro. Gephart is going up there to hold a series of meetings. He will go by private conveyance.—*W. J. Daniel, Curtis, Ark., Jan. 10.*

CANADA.

Montreal. Since our last report nothing of special importance has happened. We are trying, by helping one another, to carry on the work to the honor and glory of God. Our meetings are not large, and when we see the crowds of people going to the places of amusement every night, need we wonder at the coldness of professing Christians? May the Lord grant us grace to be bright and shining lights!—*Emma C. Ziegler, 15 Duvall Place, Jan. 10.*

ILLINOIS.

Smithboro. Martin L. Hahn, from Indiana, came to us Dec. 28. The first evening he preached in the Baptist church in Fairview. On the evening of the 29th he began meetings in the Brethren church, in the bounds of the Hurricane Creek congregation, with fair attendance considering the very cold weather at first, and the muddy roads toward the last. The meetings closed on the evening of Jan. 7. Bro. Joseph Jones and wife, from Girard, were with us part of the time.—*Conrad Kessler, Jan. 10.*

Panther Creek. Bro. C. S. Holsinger closed a week's series of meetings at our church in Roanoke last night. A deep interest was felt, and the meeting closed with excellent interest. Bro. Holsinger has been laboring with us since last spring and will continue another year.—*M. Alice Nofsinger, Roanoke, Ill., Jan. 15.*

INDIANA.

Beaver Creek. Bro. Dorsey Hudgden, of Huntington, Ind., came to us Dec. 27, and began a series of meetings. Three made the good confession. The meetings are still going on. Others are counting the cost.—*Cora M. Hahn, Lakeside, Ind., Jan. 8.*

Beaver Dam.—On Sunday, Dec. 24, Bro. John Mishler, from the Fiel River church, gave us a good sermon, which was well received. There is some prospect of opening a preaching point in the town of Mentone in the near future.—*John L. Kaine, Seavastopol, Ind., Jan. 15.*

North Fork.—We had quite an interesting Bible school, during the holidays, conducted by Bro. E. M. Cobb. The school was a great benefit to all. Bro. Cobb labored with zeal. Bro. Eikenberry, of North Manchester, came to us to assist in singing.—*Ella Blickenstaff, Plymouth, Ind., Jan. 10.*

IOWA.

Greene.—We met in council Dec. 26. Church officers for the year were elected. We also decided to have a singing school sometime this winter. Sister Sadie Miller will teach the singing.—*Eva Kingery, Jan. 15.*

Kingsley.—Bro. A. P. Blough, of Waterloo, Iowa, has been engaged in a Bible term, in the Kingsley church, since Dec. 25. He closed Jan. 5. The meeting was well attended, with good interest.—*W. C. Lahman, Jan. 5.*

Mineral Creek.—We had a very enjoyable and profitable Bible meeting, beginning on Christmas morning, and continuing through the entire week, closing on Saturday at noon. The interest was good, and the attendance fair. If a better knowledge of the Bible is essential to a better Christian life, then the members here are better qualified than they were before.—*Allie Mohler, Leeton, Mo., Jan. 7.*

Mt. Etna.—We met in council January 8. We appointed a committee to make arrangements for our District Meeting, to be held at this place next fall. We also finished up all of last year's work and began the new year by electing new officers.—*Nellie Bailey, Jan. 10.*

Prairie City.—Our church has been without a regular home minister since November, when Bro. L. D. Bosserman and family moved to Mt. Morris, Ill. Since that time our dear elder, Bro. S. M. Goughnour, has not forgotten us. He and son have preached six sermons. Bro. James Goughnour came last Sunday, Jan. 8, and spoke words of cheer. We are eagerly awaiting the time when Bro. Isaac Brubaker, of Illinois, will move here. Then we can have preaching every Sunday. Our Sunday school has closed for this quarter, but we expect to organize again in the spring.—*Lida Cadwallader, Jan. 5.*

Silver Lake.—On Wednesday evening, Jan. 10, we met in council. June 2, Bro. O. J. Beaver is to begin a series of meetings.—*M. D. Metz, Lake Park, Iowa, Jan. 12.*

South English.—Summing up the work at this place for the past year, we report the following. Series of meetings held, 2; love feasts, 2; prayer meetings, 2 each week; preaching services, 2 each week and 1 each month; evergreen Sunday schools, 2; 1 special Bible school; council meetings, 5; number of members died, 7; number of letters granted, 9; number of letters received, 4; number of baptisms, 30; reclaimed, 1; increase of membership, 19; total membership, Jan. 1, 1900, 105.—*S. F. Brouer, Jan. 3.*

KANSAS.

Dorrance.—Bro. D. R. Holsinger, of Belleville, is with us and so far has preached three sermons. We will start a singing school to-night. We anticipate a profitable session.—*Wm. B. Himes, Jan. 8.*

East McPherson.—We reorganized our Sunday school by electing Bro. J. C. Paterson, superintendent, with an assistant corps of officers. We expect to keep the school evergreen and do what we can.—*Frances Ulrey, Jan. 8.*

Kansas City.—On Jan. 6, at 7:30 P. M., the church met in council. Eld. I. H. Crist presided. Considerable business was disposed of in about two hours. Two letters were granted and three received. The undersigned was chosen MESSENGER correspondent. Bro. J. A. Brugh was chosen agent for the Brethren Publishing House. Bro. D. G. Sell, one of our deacons, having moved away, the church elected and installed into the deacon's office Bro. Jesse Eichelbager. The average of our Sunday school for three quarters is thirty-four and one-fourth. Bro. A. W. Garber is our superintendent. Eld. I. H. Crist remained over Sunday and preached at the church at 11 A. M. and 7:30 P. M. He preached at our mission Sunday school on the south side at 3 P. M. We have a live young people's meeting, which meets each Sunday evening at 6:30 P. M. and is prospering.—*A. C. Root, 17 South Ninth St., Jan. 10.*

Monitor.—We met in quarterly council Jan. 6, at 1:30 P. M. Bro. A. M. Dickey, our elder presided. Considerable business came before the meeting, which was disposed of in a Christian manner. We elected our church officers for the year. Bro. Dickey was again chosen as our elder. Dec. 31 we reorganized our Sunday school. We have a prosperous and evergreen school. We expect to have a teachers' meeting.—*Dora Arding, Inman, Kans., Jan. 8.*

Salcm.—Dec. 9 Bro. S. J. Miller came to us and conducted a three weeks' series of meetings. During the time he preached twenty-six profitable sermons.—*L. E. Fahrney, Sterling, Kans., Jan. 12.*

Saline Valley.—A series of meetings was begun last Sunday evening at the Western Star schoolhouse, Ottawa County, by our home ministers. Four have already set their faces toward, awaiting baptism. Others are almost persuaded. A deep interest is manifested. The congregation is getting larger every night.—*Byron Talhelm, Minneapolis, Kans., Jan. 12.*

Washington.—We met in council Jan. 6. Our elder, W. H. H. Sawyer, of Morrill, Kans., was with us. Sunday-school officers were elected for six months, and our weekly prayer meeting reorganized. Bro. John M. Gauby was chosen foreman in church work, when our elder is not present. On the whole we had a very pleasant and profitable meeting. Bro. Sawyer remained over Sunday and gave us three excellent sermons.—*M. D. Gauby, Jan. 8.*

MINNESOTA.

Root River.—We recently closed a very interesting series of meetings, conducted by Bro. A. P. Blough, of Waterloo, Iowa, who came to us Dec. 2, and continued until the evening of the 17th, preaching sixteen sermons. The members were greatly encouraged and sinners warned. We also held a singing school of three weeks, conducted by Sister Sadie Miller, of Waterloo, Iowa, which was greatly enjoyed by all. The church met in council Jan. 6. Everything passed off pleasantly. Our Sunday school, which is continued the year round, was reorganized with Bro. Frank Ogg as superintendent, and Bro. Harvey Fishbaugh as assistant. It was decided to hold our spring love feast June 16 and 17, also a series of meetings at that time.—*Cora M. Ogg, Greenleaf, Minn., Jan. 9.*

MISSOURI.

East Prairie.—We held a week's series of meetings previous to our council. We had a full house and good attention. Our love feast will be April 21. One deacon, Bro. M. B. Register, was chosen at our council.—*I. R. Groff, Whiting, Mo., Jan. 9.*

Ferriburg.—We organized our Sunday school last Sunday with a full corps of officers. The attendance was large and all seemed to take an interest in the work. Some promised to attend who have never attended before. We also had preaching at night with a well-filled house of eager listeners. We feel somewhat encouraged as the people seem to be taking greater interest in the glorious work.—*Tabitha Cruea, Jan. 11.*

Nevada.—We met in regular council Dec. 31. Our elder, Bro. Wm. Harvey, could not be with us. All the business before the meeting was satisfactorily disposed of. Next day (Sunday) we reorganized our Sunday school for the present year, by electing Bro. Isaac Wagoner, superintendent, and Bro. Alonzo Leslie, assistant. We propose to make our Sunday school an evergreen one.—*D. D. Wine, Box 32, Jan. 11.*

Walnut Creek.—We met in quarterly council Jan. 6. Few were present, but love and peace prevailed. Bro. D. M. Mohler was with us. While winter too often has a deadly effect on many of our Sunday schools, we hope to resume ours next quarter. The undersigned was chosen church correspondent.—*Cora L. Wampler, Knobnoster, Mo., Jan. 9.*

Warrensburg.—Eld. Chas. M. Yearout has just closed a series of meetings at the Berry schoolhouse, near Calhoun, Mo. The attendance and interest in the meetings were good.—*John E. Mohler, Jan. 10.*

NEBRASKA.

Octavia.—Bro. C. E. Arnold, of McPherson, Kans., came to us Dec. 22, and held a Bible Normal, which continued one week. Bro. Arnold understands his work well, and also has a very effective way of teaching. His visit here did us much

good. We met in regular council Jan. 6. Scarcely any business came before the church, with the exception of the election of officers, hence the meeting passed off quite pleasantly. Some of our interested members are now away, attending school, and we keenly feel the effects of their absence. We have four ministers. We have preaching every Sunday evening; also at 11 A. M., every other Sunday. We have been sustaining three mission points. We have prayer meeting every Wednesday evening. We have quite a good Sunday school, with Bro. M. N. Wine as our superintendent. It is well attended and quite an interest is being manifested. We also have teachers' meeting every Friday evening.—*J. O. Streeter, Jan. 8.*

Weeping Water.—We met in quarterly council Jan. 6. Eld. Uriah Shick presided. All business was disposed of pleasantly. One was received by letter and one letter was granted. Bro. Shick remained over Sunday and preached two excellent sermons.—*Myrtle Ryan, Alvo, Neb., Jan. 12.*

NORTH DAKOTA.

Carrington.—We met in council Jan. 6. Eld. D. H. Niccum presided. All business was pleasantly disposed of. Six letters of membership were granted and two letters received. We still have meetings each Sunday morning at 11 A. M.; also on Sunday evening. We have a singing school on Saturday evening. We have a good Sunday school considering the winter months.—*John Bushong, Jan. 6.*

Des Lacs Valley.—We convened in quarterly council Jan. 6. All the business was satisfactorily disposed of. We decided to reorganize our Sunday school at Kenmare. We met for that purpose the following day, and Bro. H. J. Beagle was elected superintendent for first quarter of 1900.—*A. W. Hawbaker, Kenmare, N. Dak., Jan. 11.*

Red River Valley.—We met in council Jan. 6. A part of the business was the electing of new officers for the coming year. Our Sunday school closed Dec. 31. We have prayer meeting each Thursday evening.—*Nettie Strycker, Mayville, N. Dak., Jan. 9.*

Turtle Mountain.—We met in quarterly council, Nov. 6. Our elder, Bro. J. L. Thomas, was with us. While with us he preached two sermons, which were much appreciated. Our series of meetings, commencing Nov. 12 and closing Nov. 30, resulted in three uniting with the church. Meetings were conducted by our home minister, Bro. Ritzius.—*May Sherman, Perth, N. Dak., Jan. 8.*

OHIO.

Dayton.—Our Communion was held on Saturday evening, Dec. 30, and was a very pleasant occasion. Eld. L. A. Bookwalter, Jesse C. Brumbaugh, Isaac Frantz and Bro. S. Gump were with us. Bro. Isaac Frantz preached for us on Sunday forenoon. Bro. S. S. Gump did the preaching on Sunday evening.—*Elmer Wombold, 17 Farley St., Jan. 11.*

Defiance.—Bro. C. J. Wilkins, of Grelton, Ohio, began a series of meetings in the North Poplar Ridge church Dec. 10, and closed Dec. 31. He preached the Gospel in its purity.—*Sarah M. Hornish, Jan. 7.*

Lick Creek.—The members of this church assembled Jan. 13, to elect a minister and deacon. Elders Witmore and Jacob Kintner met with us. Bro. Edward Kintner was elected to the ministry, and Bro. Charles Brown to the deacon's office. Both were duly installed.—*M. J. Bosserman, Jan. 14.*

Ludlow.—Bro. David Hollinger, of North Manchester, Ind., commenced a series of meetings Dec. 26, at the Georgetown house, closing Jan. 7, preaching twenty-one sermons. He also held one children's meeting. Three were baptized.—*G. W. Minnich, Potsdam, Ohio, Jan. 8.*

Maumee.—We met in quarterly council Jan. 6. Bro. Jacob Kintner presided. Business was disposed of in love and union. Two were received by letter, Jerome Kintner and wife. We reorganized our Sunday school Jan. 7 for the next quarter. Bro. Andrew Rupp was elected superintendent, and Bro. S. J. Kintner, assistant.—*David Shong, Sherwood, Ohio, Jan. 9.*

North Star.—Bro. Otto Winger came to us Dec. 20, and stayed till Dec. 31. He taught an interesting Bible school during the day, and preached at night. Bro. Winger labored earnestly. The members have been much strengthened and encouraged. Our meetings closed with good interest.—*Emma Groff, Jan. 5.*

Palestine.—Four were received into the church by baptism last Sunday, Jan. 7.—*Daniel Bauman, Baker, Ohio, Jan. 10.*

Stonelick.—Bro. D. C. Stutsman, of Cincinnati, preached here Jan. 7. He gave us an excellent sermon. We trust he can give us some meetings in the future. May we not work for a mission in Cincinnati, have Brethren preach the Word there, and establish a church in that great city? Are we fulfilling the great commission? If not, why not?—*Anna Lesh, Mt. Repose, Ohio, Jan. 8.*

Upper Stillwater.—We have just closed a most interesting Bible school, taught by Bro. J. W. Rarick. While the attendance was not large, the school has been a success. The study of God's Word is always interesting. We had two classes each day, one in Bible Outline and one in the "Life of Christ." Each evening we had a half hour's review of the work, followed by Bro. Rarick's able lectures on the "Wanderings of the Children of Israel." We feel encouraged to go on in the cause of the Master.—*John M. Stover, Jan. 7.*

West Nimishillen.—We closed an interesting two weeks' series of meetings on Sunday evening, Jan. 7. Bro. A. L. Heestand, of Smithville, Ohio, did the preaching. He

preached twenty-two times. The interest was good to the close. Four made the good confession and were baptized.—*Isaac Holl, Lake, Ohio, Jan. 9.*

Williams Centre.—Bro. J. C. Witmore began a series of meetings in the hall in Williams Centre Dec. 31, and preached each evening until last evening when the meetings closed. We had one day meeting at 10:30, Sunday, Dec. 14. Good attention was given to the Word preached.—*M. J. Bosserman, Jan. 15.*

OKLAHOMA TERRITORY.

Syria.—On the evening of Dec. 23 our beloved brother, Joseph Glick came among us and preached four sermons. One was baptized on Christmas Day. Bro. Glick's visits are always appreciated.—*Cordia A. Sale, Jan. 6.*

Turkey Creek.—We met in quarterly council January 4. Our elder, W. B. Sell, was with us. He gave us much encouragement. We granted letters to six members which have located elsewhere. Bro. Sell has been preaching some powerful sermons at Tonkawa, yet the people sit unmoved. To-day he goes to another point to hold meetings. May God bless his labor to the salvation of souls.—*M. E. Anglemeyer, Ponca City, Okla., Jan. 5.*

OREGON.

Talent.—We met in quarterly council Jan. 6. Considerable business came before the council and was disposed of pleasantly. We elected our church officers for next year. One was received by letter. We reorganized our evergreen Sunday school the last Sunday of the old year. We received \$7.16 for home mission work. We have from three to five meetings each Sunday.—*Z. P. Webster, Jan. 11.*

PENNSYLVANIA.

Conestoga. We met in quarterly council Dec. 26, with Bro. H. E. Light presiding. Since the death of Eld. Grabill, in October, Bro. B. Eby, of Manheim, Pa., was chosen to take the oversight of our church. But on account of ill health he resigned the charge, and Bro. I. W. Taylor, of Vogansville, Pa., was elected in his stead. Bro. Martin Ebersole was called to the ministry, and brethren Rife, Myers and John Grabill, Jr., to the deacon's office. Bro. C. W. Groff, one of our deacons, has just recovered from that dreaded disease, appendicitis. We feel to praise the Lord.—*Lizzie Myer, Bareville, Pa., Jan. 7.*

Ephrata.—Saturday, Jan. 16, we held our regular council. Our elder, I. W. Taylor, presided. Christ was uppermost. We held an election for Sunday-school officers. The lot fell on Bro. S. W. Kulp for superintendent, and Bro. David Killefner, assistant. Both were re-elected. Bro. E. B. Lefever and wife handed in their certificates, which were gladly accepted. We need them both. Bro. Miles Keller and Sister Anna Setzer were appointed missionary solicitors and the undersigned MESSENGER reporter.—*J. R. Royer, Jan. 8.*

Lancaster City.—This church met in council Jan. 10, at 7:30 P. M., and closed at 9 P. M. Two certificates were received and three were granted. A series of meetings is to be held ere long. We appointed a solicitor for World-wide Missions; also two brethren and one sister as auditors for the present year. The parsonage is about completed and ready for occupancy next month. We have an enrollment of about two hundred in the Sunday school and twenty teachers. Many of the more aged members of the church have been feeble this winter. Sister Miriam Fasnacht, who has charge of the little girls' sewing school on Saturday afternoon and also the missionary sewing society on Thursday afternoon, has been sick for several days with *la grippe*.—*T. F. Imler, Jan. 13.*

Lower Cumberland.—Bro. Reuben Shroyer, of Ohio, began a series of meeting Dec. 18, and closed Jan. 7. The meetings were well attended and the interest very good. Although the weather was very cold, on Sunday, Jan. 7, eight were received into the church by baptism. Many witnessed the baptismal services. Bro. Shroyer labored faithfully while with us. The work was appreciated by all. During these meetings a half hour song service preceded the sermon. Visiting ministers present during the meetings were Eld. Jacob Hollinger and Bro. Cyrus Brindle, of Upper Cumberland, Pa.—*Adam M. Hollinger, Allen, Pa., Jan. 8.*

Meyersdale.—We met in council Jan. 1, to arrange for the work of another year. We had good attendance and everything passed off pleasantly. We decided to have preaching at Fair Hope once a month, two sermons. We also send one minister to Hyndman once a month, to help them along.—*I. C. Johnson, Jan. 3.*

Shade Creek.—We met in quarterly council Jan. 2. Quite an amount of business was disposed of. Owing to inclement weather and sickness the attendance was small. Eld. Jacob Holsopple presided. The officers for the year were elected and the treasurer's report given. There was a balance of over \$68 in the treasury. The church ordered \$35 of this to be forwarded to the treasury of the Home Mission Board. This makes \$75 given to that cause during the year. Several were received by letter and several letters were granted. As the Sunday-school meeting for Western Pennsylvania will be held in this church, this year, and the program committee has left it to us to decide on the time, we have selected Saturday, June 23, for the meeting. Bro. Mahlon Weaver gave us three earnest sermons while home on a vacation from Juniata, Jan. 7. Bro. J. A. Myers, of Huntingdon, Pa., gave us an interesting sermon in Scalp Level, on "The Temptation of Christ." Recently Eld. Musselman and Bro. H. Lahman assisted in a council in the West Johnstown church and Eld. Holsopple in a similar one in the Johnstown church.—*J. E. Blough, Getstown, Pa., Jan. 10.*

West Johnstown.—We met in quarterly council on the evening of Dec. 28. We had a large attendance. Brethren Cloyt McDowell and Frank L. Myers were called to the ministry. Bro. McDowell and wife were duly installed. Bro. Myers, owing to sickness was not present, but will be installed as soon as he is able to appear at our regular services. All other business, coming before the meeting, was disposed of in a Christian-like way. The best of feeling prevailed. Elders Hildebrand, Musselman and Lehman were with us.—*N. W. Berkley, Ferndale, Johnstown, Pa., Jan. 12.*

VIRGINIA.

Manassas.—We held our quarterly council Jan. 6. All business passed off very pleasantly. One was reclaimed. A committee was appointed to draft plans for a house of worship, which we expect to build in the near future. Dec. 31 we closed our Sunday school. Brethren J. C. Beahm, J. W. Crist and W. K. Conner were present and gave good talks. Bro. W. K. Conner preached our Christmas sermon; also one on New Year's evening. Some of our members have left to seek homes elsewhere. A few are moving in. We are having delightful weather for this time of the year. Roads are good, even dusty in places.—*E. E. Blough, Jan. 7.*

Troutville.—This morning at ten o'clock the Troutville Sunday school studied the review lesson. It was interesting to see how well informed the young members were concerning the lessons of the last quarter. After Sunday school Bro. C. D. Hylton preached for us. He impressed the importance of improving the present opportunity. In the afternoon of the same day Eld. Jonas Graybill gave a missionary sermon to the Botetourt "Memorial Mission Circle." We regret that not more were present to hear him. Bro. Hylton commences a series of meetings on the Blue Ridge Mountains.—*S. L. Shaver, Jan. 10.*

WEST VIRGINIA.

Friends Gap.—A series of meetings was held at the above place by the writer, beginning Dec. 9, and closing Dec. 17. Bro. John A. Arnold, who does the preaching at this place, was with us from Dec. 12. There was not as large an attendance as expected, on account of illness in the neighborhood, but the number of those present kept increasing. We had marked attention, and believe some good impressions were made, which will bear good fruit. There is a band of earnest workers here. They have a neat little house of worship. While there is some opposition the members are much respected.—*Emra Fike, Eglon, W. Va., Jan. 9.*

WISCONSIN.

Barron.—We are now engaged in a glorious series of meetings. Three were baptized to-day. Bro. C. P. Rowland is doing the preaching.—*V. P. Trassnam, Jan. 12.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From Jennings, Okla. T.

BRO. A. G. FILLMORE and the writer went to the above place Dec. 28, to hold some meetings and organize a church. On account of the inclemency of the weather we had but three meetings on New Year's Day. At 10 A. M. we met with the members in council, for the purpose of organizing. Sixteen members were present, and three absent. They chose the name "Bethany" for their congregation.

Having no deacon, they elected Bro. M. Teeter to that position. They also selected the writer as their elder. They have nineteen members, three ministers and one deacon.

Here is a little band of faithful workers that needs the prayers of the church, as many of them are babes in Christ. They have, however, a bright prospect of building up a large congregation. They invite other members to come and build up the cause of Christ. They have a fair country and cheap homes. Any desiring information can write to Thomas Sutton, Jennings, Okla. T., or James Miles, Turilton, Okla. T. Enclose stamp.

SAM'L EDGEcomb.

Plumb, Okla. T., Jan. 11.

Statistical Report of Deaths in Messenger During 1899.

THE editor's note, concerning the "rider of the pale horse" and his work, suggested the gathering of the following statistics, which I herewith submit:

Number of deaths by months: January, 103; February, 131; March, 164; April, 127; May, 119; June, 99; July, 76; August, 97; September, 130; October, 117; November, 109; December, 125; total, 1,397.

Number of deaths at different ages: From infancy to twenty years, 316; from twenty to forty, 206; from forty to sixty, 242; from sixty to eighty, 443; eighty to hundred, 187; exceeding one hundred, 3. These last named are Paul Brown, of Missouri, 108 years; a man in Chicago, 106 years; Margaret Bailey, Indiana, 103 years. Three others reached the age of 99 years.

This report shows that the greater number of deaths occurred between sixty and eighty years, and the next greater from infancy to twenty years. Loss of officers during the year: Elders, 27; ministers, 23; deacons 40. JACOB LECKRONE.

Goshen City Church, Ind.

On the evening of Jan. 11 the members of this city convened in the new church house, in a members' meeting for the purpose of advancing the best interests of our people at this place.

The name of "Goshen City Church" was adopted for this part of the Rock Run congregation, and the writer was appointed corresponding secretary for this place.

A good feeling prevailed throughout the meeting, and it was decided to have a members' meeting on the evening of the first Thursday of each month, for the purpose of advancing the best interests of the Master's cause at this place, and being admonished in God's Word, and in the faith and practices of our people.

We expect to have a series of meetings in March, by Eld. J. F. Spitzer, of Summitville, Ind., and the necessary preparations for that meeting are being made.

We have regular preaching services each Sunday, at 10:30 A. M., and 7 P. M., and Sunday school at 3 P. M. We have Bible meeting on Wednesday evening of each week at 7:30. Members passing this way are cordially invited to stop with us and attend any of these services. D. K. YODER.

To the Churches of the Middle District of Pennsylvania.

THE annual District Meeting for this District will be held in the Warrior's Mark church on the third Wednesday of March, being the twenty-first day. The elders of the District will meet at two o'clock on the previous day, March 20. Notice of trants, etc., will be given later. W. J. SWIGART.

Huntingdon, Pa., Jan. 12.

Home Again.

We arrived home safe Dec. 29. Thanks be to our Heavenly Father for his care and protection over us! We also feel much indebted to our friends and brethren for their kindness and hospitality.

We are very much pleased with our trip. All we have to regret is that time was too short. We were gone seven months and a half, visited 193 families and traveled in seven States. We were very favorably impressed with the location the Brethren selected for the MESSENGER office, and hope and pray that they may be the means of building up a large church in Elgin, and thereby be instrumental in winning many souls to Christ. We were so well pleased that we felt like locating there with them.

We have an aged aunt, 86 years old, a sister in the church, living in Cardington, Ohio. Any one traveling through there would do her a favor to call and see her. She has not heard any of the Brethren preach for twenty years. Her name is Anna Wolfe. She has been a subscriber of the MESSENGER for many years. She says it is the only preacher she has. We enjoyed visiting among the churches and found many faithful brethren and sisters, but we often made to feel sad to see so many leaving the old landmarks and drifting along with the popular and fashionable churches of the world. If it required so much self-denial for our forefathers to secure their salvation, how shall we escape if we take the world, with all its pleasures and pride, along with us! M. E. UTZ.

Union Bridge, Md.

Trine Immersion.

LET us suppose single immersion is Christian baptism. Now suppose a man is immersed once in the Christian (Campbellite) church, or becomes dissatisfied, goes over to the Baptist church and is immersed once more, does that unbaptize him? Or, being now a Baptist, and becoming dissatisfied he comes over and joins the Brethren. We immerse him three times, does that "unbaptize" him, if either of the other immersions were Christian baptism? Plainly, would Christian or Baptist take him back without rebaptizing him? It is clear, therefore, that trine immersion is safe. If, to repeat the act in different churches, will not invalidate single immersion, most assuredly a repetition of the act by the same church will not.

On the other hand, suppose trine immersion is Christian baptism. Now, suppose a man is immersed once only, is he baptized? Plainly, if a man is immersed three times, becomes dissatisfied, goes away and joins some church that takes him on his baptism, or immerses him once, does that unbaptize him, trine immersion being right? We claim, therefore, that trine immersion is safe. Why not accept it and reject all others? B. E. KESLER.

A True Soldier of the Lord.

By reading the sixth chapter of Ephesians we learn what kind of a uniform we should have on if we are true soldiers: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in that evil day. . . Stand therefore." By this we see we should have the erect posture. We should always remember this when we are before an audience. We see that earthly soldiers always obey their captain. So we should be willing to obey our Leader, and when called upon to perform a duty we should be quick to respond, and take hold of the work with energy and zeal.

We should not be sleepy soldiers, for the enemy may overtake us. Christ says: "Awake, thou that sleepest." This applies to us all. It would be a very poor example to the unconverted to see one minister sleep while the other is speaking.

It is also discouraging to the minister to see the brethren and sisters nodding while he is probably doing his best to entertain them.

Then as true soldiers we should not be afraid to face the enemy and to fight the good fight of faith. We should also be willing to keep on the whole armor.

In the first place we should stand, having our loins girt about with truth, for Christ's words are truth and life. We should have the breastplate of righteousness, and our feet shod with the "preparation of the gospel of peace." We should take the "shield of faith, wherewith we may be able to quench all the fiery darts of the wicked." We should not forget to take our sword "which is the word of God." If we are careful to keep this armor on, Satan will have no chance at us, and we shall come out more than conquerors.

We should never be ashamed to do something for Jesus, though it be ever so small; for if we are ashamed of him he will also be ashamed of us, and we will be cowardly soldiers. Let each one say by the help of the Lord, "I will do what I can." Then, perhaps, we will be able to say as Paul did: "I can do all things through Christ which strengtheneth me." For if we never try, surely we never will succeed.

As true soldiers we should always be at our post of duty, and give our attendance and attention if no more. We should never neglect the prayer meeting or any other church gathering. Then, if we have done all these and pray always with all supplication, when we come to leave this world we can say we have fought a good fight, and receive the crown of righteousness which is laid up for the faithful soldiers of our Lord Jesus Christ.

NELLIE CARL.

Are We Drifting?

ONE has only to know something of the history of the church, on many of the burning questions of the day, to form an idea as to whether we are drifting or not. On some questions, indeed, the church has moved right out into the current of opposition, and is going on conquering and to conquer, until now she bids fair to turn the current entirely her way. Her momentum seems almost sufficient to crush out prejudice and selfishness. Having opened her eyes to receive new light from the blessed pages of God's Word, our most sanguine hopes are being more than realized.

Think, for instance, of the missionary cause. Who would have thought, twenty years ago, that to-day it would keep a secretary almost constantly at his desk, receiving and receipting for the thousands of dollars that are flowing into the Lord's treasury? The sentiment is just being crystallized, and who can predict its proportions twenty years hence?

All these changes are most gratifying to the earnest seeker after God, but in our enthusiasm over these changes for the better, I believe we are losing our grip on things that are just as important, they being also a part of God's whole Word.

We, as well as most other people, see but one thing at a time vividly. Other things, just as glaring, right by its side, receive only a casual glance, and then pass out of our minds entirely. It is the aim of the church to correct such evils. The different offices in the church are for its perfecting. The apostles had not noticed that the Grecian widows were neglected in the daily ministrations, so it became necessary to appoint men specially to look after it that their own minds might be given to prayer and the ministry of the Word.

In our zeal and satisfaction over the missionary cause I think many of our members, old and young, are going astray, unnoticed, in fashionable dress. Many of the things allowed to be worn certainly are an abomination unto the Lord. All this is on the increase. Remember it requires momentum, also, until it passes right over admonition, discipline, and parental training in its course. Righteous Lot could not save even all of his own family from that awful destruction. The surrounding wickedness engulfed some of his children, whom he doubtless had tried to bring up right. Our own children may be, and often are, caught in the tide and carried into danger. Sentiment generally seems to be growing weaker against this evil. If left alone,—indulged by neglect,—twenty years farther on in the future might present a dark picture.

M. P. HOLLAR.

Hardin, Mo.

From the Johnstown Church, Pa.

AT our regular church council, held in the Walnut Grove house, Dec. 28, officers were elected for the ensuing year. Sister Lizzie Wertz was elected corresponding secretary to succeed A. J. Strayer, who was elected recording clerk. Brethren E. H. Detwiler and Ben Strayer were elected members of our church mission board. This board was created, by the church, five years ago. It is the business of these brethren, two of whom are elected each year, to look up and provide for new points in the congregation. This year they are putting all their efforts toward a new house being built at Conemaugh.

Elders Jacob Holsopple and E. J. Blough being with us, Bro. Abram Fyock was ordained to the full ministry. Bro. Sam'l H. Fyock was called to the ministry, and brethren Milton Metzgar and Wm. Harrison to the office of deacon. The ordination and installation were very impressive, many being moved to tears.

We have now, since the West Johnstown congregation was formed from the parent organization, a membership of about three hundred. The church has an official board of two elders, six ministers and thirteen deacons. We have five

places of preaching, with four appointments one Sunday and five the next. In this way considerable work is being done and yet much more might and should be done. We pray for renewed effort and continuance of God's grace. S. S. BLOUGH.
Johnstown, Pa., Jan. 6.

A Help to Ministers, Teachers and Others.

To aid all who wish to study the Bible and desire to save time and labor, as well as the wear and tear of good-books, I give the following, that they may accomplish more, and still have an easy, pleasant work.

The best way I have found to learn the many great truths of the Bible, and also to collect, in a little time, the various texts and thoughts given upon any of its great subjects, is this: Take the Concordance in hand, and select a leading word in the text or thought sought for, and when found in the Concordance, note carefully all the quotations given in connection with that word, from Genesis to Revelation.

For example, take the word "good," with all its various forms and connections, and it will give you at least 600 texts, in which that word, in some of its forms, occurs.

Take the word "evil," and you will find reference to at least 500 texts. Then take the word "man," and it is given at least 1,400 times, while the word "Lord" occurs 2,000 times, and in all variety of expression. These four words will give to the reader at least 4,500 texts and good thoughts, so that no minister need use one or two favorite texts until they are worn threadbare, and all the life is worn out of his sermons. All will be surprised to see what a mass of great thoughts, and good things, both new and old, are contained in God's Book. Matt. 13:52. If all its readers will give good heed to its many lessons, these will make all happier and better, and will throng "a new gate in the Lord's house." See Jer. 26:10; 36:10.

LONDON WEST.

From Campbellsville, Ky.

WE met in council to-day at the home of Bro. D. E. Cripe. There was not much business before the council.

The necessary preliminary arrangements were made for our Communion, to be held at Bro. Bridge's on Saturday evening, Jan. 13.

A collection was held for the India famine sufferers. There were present nine members and one friend, who, we think, ought to be a member. Our number was small, but we are consoled with the belief that Jesus was in our midst. Bro. A. S. Culp spent nearly five weeks in Ohio. He assisted in two series of meetings in Miami County, and enjoyed his visit very much. He speaks in a commendable manner of the churches he visited. He is impressed with the liberal way in which they cared for his temporal needs. They also remembered his faithful companion at home with a liberal gift.

May God help us all to remember the faithful sisters, who, week after week are compelled to bear the burden of home cares alone, while their husbands are earnestly trying to fulfill the mission entrusted to their care, the feeding the lambs, and preaching repentance to a dying world. W. H. FAIRBURN.
Hatcher, Kans., Jan. 6.

Review of 1899

IN looking over the past year we have many things to be thankful for. While our work has not resulted in bringing about visible results, we trust this year has been one of sowing and that in the years to come we will reap the harvest. Early in the year we were favored by a welcome visit from Eld. David Rowland, of Lanark, Ill., who preached two able sermons for us. We were just building our new church-house, when Bro. Rowland stopped with us. Learning of our condition here, our dear brother took the matter back to his home church, and others. Later we received some help from him, towards building our new church. We would like to mention all those who have aided us in our church building, but space will not permit.

Our elder, J. B. Wertz, of Quinter, Kans., was with us quite a while during the summer. We always appreciate his presence. During the year one who had wandered from the fold was reinstated. We have two Sunday schools which are doing good work. Both use the Brethren's literature, and are run the entire year. Dear brethren and sisters, let us all pray more earnestly, and work with greater zeal, that more good may be done during the coming year than has been done in the past.

D. M. CLICK.

From Ellison, N. Dak.

WE had fine weather up to Thanksgiving. Since then winter came on us slowly but surely.

We had a very interesting Bible term, commencing Christmas, and closing to-day, New Year's. Bro. J. H. Fike was our teacher. He is a teacher in the full sense of the word. The weather was a little breezy. Mercury played around zero all week, but we do not mind that here. The Bible term was held at Bro. Alvin Miller's, where we had good accommodations. This place is in what is known as the Waterloo colony, in the Rock Lake District. We also have preaching and Sunday school at the same place every Sunday; also another preaching point and Sunday school eight miles south, but within the bounds of this congregation.

I never saw a more regular attendance than we had last week, nor did we see more interest manifested in God's Book.

A. J. BLOUGH.

From the Sweetwater Church, N. Dak.

THE members of this congregation convened in quarterly council Jan. 6. Our elder not being present, Bro. Silas N. Eversole, our minister, took charge of the meeting. Considerable business was pleasantly disposed of. Bro. Albert Snowberger was elected as clerk. Several letters of membership were granted to brethren who will move to the Salem church in the near future. This will leave the church here quite small.

We hold meetings here every two weeks, also Bible meeting every Lord's Day at 3 P. M. and song service at 7 o'clock in the evening. We have no meetinghouse of our own, so we meet at our homes. In this way we do what we can. May the Lord speed the day when there will be a large church at this place. Though there are but few of us now, yet we feel greatly encouraged to press on toward the mark.

MARY E. GRIMES.

Jan. 9.

From South English, Iowa.

ANOTHER interesting Bible school has just closed. Bro. E. S. Young and Sister Alice King were with us as instructors. This was the fourth special term at this place. We consider them to be time well spent. On Sunday our Sunday school was reorganized for six months. Five male and four female officers were elected, and six male and five female teachers. Most of them are young members. We decided that the *Quarterlies* are for home study and should be left there. The general report for 1899 was: Days taught, 53; average attendance, 96; verses recited, 3,041; collection for supplies, \$40.54. Besides this over \$70 has been collected for missions by the school.

S. F. BROWER.

Jan. 3.

From Aultman, Arizona.

I CAME here from Glendale, Sept. 1, 1897, and started in the work of the Master on my own responsibility. Until Dec. 31, 1898, I preached 130 times, held 40 Bible meetings, baptized 5, and traveled on horseback 500 miles. Jan. 1, 1899, I commenced work under the direction of the Mission Board of California and Arizona. During the year I preached 118 sermons, baptized 12, and traveled mostly on horse over 1300 miles. July 29, 1899, Bro. P. Forney, of Glendale, organized us into what is known as the Verde church, with twenty-four members. None of us claim perfection, but by the grace of God I believe we are striving to that end.

We want as many consecrated ministers and lay members as possible, to come to Arizona Territory to work and live for Christ.

C. E. GILLET.

Dec. 31.

From Pleasant Mountain, Tenn.

OUR series of meetings began on Sunday before Christmas. It was conducted by our home ministers, and continued about eight days. On Wednesday, Dec. 25, brethren J. H. Argabright and S. H. Garber came to us and labored faithfully night and day. One was made willing to accept the truth, and came forward for baptism. On Sunday morning, Dec. 31, brethren Argabright and Garber started for their homes. Our home minister, Bro. W. S. Ledbetter, preached for us on Sunday morning. Another young man made application for membership, and two came forward to be reclaimed. We now have two applicants for baptism and two to be reclaimed at our next meeting, on Saturday before the second Sunday in January.

FANNIE B. SMITH.

Solitude, Tenn., Jan. 1.

My Real Pleasure.

I MUST say that I do enjoy reading the MESSENGER. It is my only real pleasure outside of reading the Bible. I live seven and one-half miles from the meetinghouse. On cold, stormy days I cannot attend meeting, as I have to go alone most of the time. Then I pass the day reading. How I love to peruse the welcome pages of the MESSENGER! May our Lord be still the helper of those who edit the MESSENGER, and may they continue to give us such a grand paper. May God's blessing be with us now and forever.

SARAH A. MILLER.

Lewistown, Ohio, Jan. 4.

The Sisters' Aid Society, of Ottawa, Kans.

THE Sisters of the Ottawa church met May 31, 1899, and organized a society, known as the Sisters' Aid Society of the Brethren church. Report up to Dec. 21, 1899, shows meetings, 8; average attendance, 9. Considerable work was done. A number of articles were sold or distributed as the society saw fit. They sent \$3 to the India sufferers. We, as sisters in the work, have been blessed both spiritually and financially, and enjoyed the social meeting together. MINNIE FRANTZ.

The Aid Society at Kansas City, Kansas.

SINCE last April the Sisters' Aid Society at this place has received 294 garments, and given out 217. These, of course, were given to the needy. They received, through their treasurer, \$24.17, and paid out 19.74. There is on hand at this time, \$4.38. We feel to thank those who so kindly donated to our society.

FANNIE H. KEIM, Sec.

900 Pacific Avenue.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

DICKINSON—SMITH.—By the undersigned, at the residence of R. Thompson, Camp Verde, Ariz., Frank L. Dickinson and Hulda S. Smith, both of Camp Verde, Arizona. C. E. GILLET.

EDGEComb—BURNETT.—At the residence of the bride's parents, near Cushing, Okla. T., Dec. 24, 1899, by the undersigned, Bro. George Edgecomb, of Sherman, Kans., and Sister Maud N. Burnett, of Cushing, Okla. T. A. J. DETRICK.

HEASTON—DELL.—At the residence of Bro. Isaac Dell, near Hamilton, Nebr., Dec. 28, 1899, by the undersigned, Bro. Alvah C. Heaston and Sister Susie Dell, both of Gage County, Nebr. URIAS SHICK.

LEWIS—SLIFER.—By the undersigned, at the residence of the bride's mother, Dec. 19, 1899, Mr. David A. Lewis, of Gapland, Washington County, Md., and Sister Elsie A. Slifer, of Broad Run, Frederick County, Md. DAVID AUSHAMAN.

WELLS—McMILLEN.—By the undersigned, at the residence of the groom's mother, near Oakley, Ill., Dec. 31, 1899, Wm. Wells and Emma McMullen, both of Macon County, Ill. A. L. BINGAMAN.

WINE—KELLER.—At the home of the bride's parents, Octavia, Nebr., Jan. 1, 1900, by the undersigned, Bro. David G. Wine and Sister Lottie M. Keller, both of Octavia, Nebr. C. E. ARNOLD.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ARNNET.—In the Greentown church, Ind., Jan. 5, 1900, Sister Charity Arnnet, wife of Bro. John Arnnet, aged 76 years, 11 months, and 18 days. She was born in Fountain County, Ind. At the age of eleven years she was left an orphan. May 9, 1843, she was married to John Arnnet. Their children were born to them, of whom two preceded her. She leaves eight children and an aged father and husband. They moved to Howard County, Ind., in 1848. They united with the Brethren church forty-five years ago. Services by the writer, from Rev. 14: 12, 13. DANIEL BOCK.

BEEGLY.—In the Bear Creek church, Ohio, of pneumonia, Amy Belle Beegly, daughter of Bro. John and Sister Ida Beegly, aged 1 year, 6 months and 29 days. She leaves father, mother, two brothers and five sisters, one of whom is her twin sister. Services by the Brethren from Matt. 19: 14. JOSIAH EBY.

BEYDLER.—In the Middle Fork church, Clinton County, Ind., Dec. 23, 1899, Sister Elizabeth Beydler, nee Goehencour, aged 85 years and 28 days. She was born in Shenandoah County, Va., married Joseph Beydler in 1844, and united with the church in 1850. She was the mother of seven children, four of whom are living. She has been a widow for thirty-eight years. She was a noble Christian. Services by Bro. J. L. Hazlett, assisted by Eld. L. T. Holsinger, from Rev. 14: 13. JOHN E. METZGER.

BLOUGH.—In the Quemahoning congregation, Ohio, Jan. 7, 1900, Della Blough, daughter of Bro. Ananias and Sister Sadie Blough, aged 2 years, 4 months and 12 days. Services by the writer, assisted by Bro. S. P. Zimmerman. J. S. ZIMMERMAN.

GINGERY.—In the bounds of the Chipewa congregation, Ohio, Dec. 31, 1899, Dora Viola Gingery, daughter of U. H. and S. Gingery, aged 3 years and 16 days. Interment at the Beech Grove meetinghouse. Services by Bro. James Murray, from 2 Kings 4: 26. SUSAN IRVIN.

GRASSMAN.—In the bounds of the Big Swatara church, Pa., Jan. 1, 1900, Bro. Henry Grassman, aged 47 years, 11 months and 8 days. Services by brethren John H. Witmer and John A. Landis. Text, John 11: 25, 26. DOROTHY J. AUNGST.

HAGY.—In the Ephrata church, Pa., Dec. 30, 1899, of heart failure, Sister Catherine Hagy, wife of Bro. Peter Hagy, aged 59 years,

3 months and 29 days. She leaves a husband and seven children. Services by our home ministers, Taylor, Lefever and Kibfefer. J. R. ROYER.

HAINES.—At the home of his sister, Lucy Erb., Pleasantville, Iowa, Dec. 8, 1899, Bro. Rudy Haines, aged 72 years and 6 months. He was a member of the Brethren church. Services in the Christian church by one of their ministers. SARAH AGARD.

HANES.—In Warren, Md., Dec. 25, 1899, Bro. Andrew Hanes, aged 60 years. He was ill for a few weeks only. Services by the writer, assisted by Elders Uriah Bixler and C. D. Bonsack. He is survived by a wife and twelve children. W. E. ROOF.

HUHLER.—In the bounds of the Upper Deer Creek church, Ind., Oct. 9, 1899, Frances Warner, aged 81 years, 5 months and 23 days. She was born in Montgomery County, Ohio, April 16, 1818, and was united in marriage to George W. Hubler Nov. 26, 1844. To this union were born five sons and three daughters, seven of whom survive her. They removed to Indiana to the farm on which they spent nearly a half century of their lives. She was a faithful member of the Brethren church and lived a consistent Christian life for a number of years. She leaves an aged, blind companion with seven children. Services in the Christian church at Young America, from Prov. 14: 32, by the writer. JACOB CRIFE.

KLINE.—In the Midland church, Va., Jan. 1, 1900, of membranous croup, Harvey Lee, only son of Bro. C. D. and Sister Lucy S. Kline, aged 4 years, 11 months and 11 days. Services by Bro. Andrew Chambers from 2 Kings 4: 26. W. S. CUBBAGE.

MOCK.—In Noble township, Branch County, Mich., Jan. 1, 1900, George Michael Mock, aged 91 years, 2 months and 13 days. He was born Oct. 18, 1808, in Wurtemberg, Germany. In 1835 he was married to Miss Rosina Shlagel. One son was born to them, who survives him. In 1850 he emigrated to America. He resided in Berks County, Pa., till the spring of 1861, when he removed to Michigan. Services by Eld. Peter Long. JOHN LONG.

PAULIS.—In the bounds of the Mt. Zion congregation, Ohio, Dec. 24, 1899, Silas Edward, son of Bro. Henry and Sister Elizabeth Paulis, aged 10 months and 18 days. E. LOOMIS.

SHELLER.—In the Lanark church, Ill., Jan. 6, 1900, of pneumonia, Sister Christena Sheller, nee Bender, aged 78 years, 11 months and 25 days. She was the wife of Bro. George Sheller, deceased, and was born in Franklin County, Pa. She was a faithful sister in the church. Services in the Brethren church in Mt. Carroll, Ill. Interment in the cemetery at that place. The writer, assisted by Bro. Franklin Myers, conducted the services. I. BENNETT TROUT.

SHERK.—In the city of Harrisburg, Pa., Jan. 2, 1900, Sister Mary Sherk, aged 88 years, 9 months and 22 days. Services by Eld. John H. Witmer, from 1 Thess. 4: 14. DOROTHY J. AUNGST.

SMITH.—At Morrill, Kans., Dec. 27, 1899, Sister Evaline Smith. She was found dead in her room, December 30, Bro. Ruel Smith, husband of the first named. Both were suffocated by gas, caused by a clogged flue. On Sunday, Dec. 31, both were laid side by side in one grave in the cemetery at Morrill, Kans. Five children are left to mourn their sad bereavement. Brother and Sister Smith were worthy members of the North Morrill church, Kans. Services by the Brethren, from the words of Christ, "Be ye also ready." Matt. 24: 44. J. S. MOHLER.

STARNES.—At Topeka, Kans., Dec. 24, 1899, Harry, little son of friend Elmer and Mabel Starnes, aged 3 years, 8 months and 1 day. Interment in the Sabatha cemetery. Services in the Sabatha church by the writer, from Matt. 18: 3. R. A. YODER.

STONE.—In Chambersburg, Pa., Jan. 2, 1900, Miss Edna M. Stone, aged 14 years and 11 days. She had a very brief illness. Next to the youngest, she was the first to quit this life, of a family of six children. Services by the writer at the home of her aunt, in Westminster, Md. Interment in the city cemetery. W. E. ROOF.

TOMLINSON.—In Chicago, Ill., Dec. 9, 1899, of cancer, Hannah M. Tomlinson (nee Crouse), aged 60 years, 3 months and 13 days. Deceased was born in Chester County, Pa., moved to Carroll County, Ill., in 1856. She was united in marriage to Lyman O. Tomlinson June 1, 1867, and moved to Chicago in 1873. She leaves a faithful husband and two sons to mourn the loss of a devoted wife and affectionate mother. She united with the Brethren church early in life, and lived a faithful Christian. She bore her affliction patiently, and died in full hope of eternal life. Her remains were brought to the home of her youth and laid to rest in Hickory Grove cemetery. Services by the writer, assisted by Calvin McNelly. J. G. ROYER.

WALDMAN.—In the bounds of the Mt. Zion church, Ohio, Dec. 29, 1899, of cancer, Elizabeth Waldman, aged 41 years, 3 months, and 22 days. Her Christian mother preceded her eighteen years. Since that time Lizzie acted largely in the capacity of a mother. Services by the writer, assisted by Bro. R. R. Shroyer. Text, John 16: 33. E. LOOMIS.

WALTER.—In the Pipe Creek church, Ind., Dec. 29, 1899, Sister Mary Elizabeth, wife of Bro. John E. Walter, aged 22 years, 9 months and 26 days. She was born in Miami County, Ind. March 2, 1866, she was united in marriage to Charles J. Myers, who met his sudden death Jan. 10, 1898. She was married May 21, 1899, to her now bereaved husband. Besides her husband she leaves parents, two brothers and four sisters. Services by Bro. Frank Fisher. W. B. DAILEY.

WEIRICH.—In the Canton congregation, Ohio, of diphtheria, Jacob S. Weirich, only son of Bro. and Sister Malachi Weirich, aged 7 years, 1 month and 24 days. He was a bright boy, an excellent Sunday-school scholar. Services at the Center church by W. H. Quinn and the writer. JOHN F. KAHLER.

WHERLEY.—In Baders, Ill., Dec. 21, 1899, of consumption, Bro. John Wherley, aged 39 years, 4 months and 18 days. He leaves a father, three brothers and four sisters. Interment in the cemetery at the Astoria church. Services by Mr. Beck. MARY ROWLAND.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7: 30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, Sunday, 10 A. M.; 7: 30 P. M.; S. S., 9: 30 A. M.; Bible Reading, Wednesday, 7: 30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 14th St. Preaching, 7: 30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7: 30 P. M.

CHICAGO, ILL.—181 Hastings St. Services, 11 A. M.; 7: 30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, 1108 Towson St., Locust Point. Services each night, 8 P. M. Reading Room. Scandinavian meetings, Friday, 8 P. M.

DECATUR, ILL.—Gephart Hall, 1107, 105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7: 30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 14th St. Services, 11 A. M.; 7: 30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9 A. M.; Prayer service, 6: 30 P. M.; Preaching, 10: 45 A. M.; 7: 30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Preston and Calhoun St. Services, Sunday, 9: 10 A. M.; 8 P. M.; Prayer service, 11 A. M.; Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7: 30 P. M. Take west-bound Larimer Cable, off at Irving.

DES MOINES, IOWA.—1606 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7: 15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7: 30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Hachulen Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7: 30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Capitol St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10: 30 A. M. at Old Schoolhouse on Madison St., 2 1/2 blocks west of car line in Baker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9: 30 A. M.; Preaching, 10: 45 A. M.; 7: 30 P. M.; Bible Reading, 6: 30 P. M.; Prayer Meeting, Wednesday, 7: 30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10: 30 A. M.; 7: 15 P. M.; S. S., 9: 15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—191 3d Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7: 30 P. M.; Bible study, Tuesday; Singing, Wednesday; Prayer meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10: 30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer meeting, Wednesday, 7: 45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St. S. S., 10 A. M.; preaching, 11 A. M.; 7: 45 P. M.; Prayer meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—235 S. Hancock St. East Los Angeles. Services, 11 A. M.; 7: 30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; prayer meeting, Wednesday, 8 P. M.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

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Financial Reports.

Mission Receipts from Jan. 6 to 13.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as needed. It is not to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported, \$10,720 52

ILL.—Oakley cong., \$9 45; Galen and Anna Royer, \$12; M. Lingenfelter, Canton, \$5; Mt. Morris S. S., \$53.12; Pleasant Hill cong., \$2; Woodland S. S., 50 cents; Mrs. C. W. Lahman, Franklin Grove, 50 cents; total, 83 37

Mo.—H. J. Hutelins on Cordova, \$2; marriage notice, D. Ansherman, 50 cents; Brownsville cong., \$4; W. S. Reichard, Hagerstown, \$1; Westminster S. S., \$9; John E. Gnagney, Accident, 15 cents; total, 59 50

IOWA—S. Horner, Kingsley, \$1 20; Conrad Messer Grundy Center, \$1 20; Grundy County cong., \$2 25; W. E. Goughnour and wife, Maxwell, \$5; W. A. Blough, Waterloo, \$3; H. C. Sheller, Ivesboro, \$10; H. E. Walton, Sibley, \$10; English River cong., \$7 85; H. R. Taylor, Des Moines, \$5; marriage notice, D. W. Miller, 50 cents; Harlan S. S., 75 cents; total, 59 95

IND.—Newton Wolf, Somerset, \$1.50; J. L. Pottebaugh, Elkhardt, \$3; Barbara Chingpeel, Florida, \$1.20; Jacob Warner, North Liberty, \$10; Christ, Hildebrand, South Bend, \$2; T. S. Mohrman, North Manchester, \$1.80; Henry and Mary Shock, Huntington, \$6; Anetta Johnson, Napawee, \$2.50; J. B. Miller, New Paris, \$1.25; total, 59 50

VA.—S. S. Huffman, Jennings Gap, \$4 20; Barrenridge cong., \$15 40; J. E. Cuckenberg, Barrenridge, \$1 20; D. S. Thomas, Bridgewater, \$1.40; Mrs. Susan Wine, Crimora Station, \$1.20; a sister, Crimora Station, \$2.05; total, 26 55

OHIO—Emanuel Shank, Dayton, \$1.50; Levi Helser and wife, Zionsville, \$10; W. C. Teeter, Dayton, \$1.20; L. E. Kaufman, Greta, \$1.20; Mary A. Replique, Akron, 50 cents; total, 14 40

CAL.—A sister, Los Angeles, 50 cents; total, 5 00

PA.—Elizabeth M. Gibbel, Lititz, \$1.20; Henry R. Gibbel, Lititz, \$1.20; Edwin S. Ernst, Obold, 50 cents; Lizzy Myers, Bareville, \$1.20; total, 4 10

NEBR.—David Glock, Millerton, \$2.50; South Beatrice S. S., 50 cents; total, 3 10

TENN.—G. W. and M. E. Teeter, Bella, 2 00

TEXAS.—Saginaw cong., 1 30

OKLA.—W. P. Bosserman, Karoma, 1 20

KANS.—Marriage notice, Chas. Shoemaker, 50 cents; marriage notice, K. A. Yoder, 50 cents; total, 1 00

ARK.—James Karius, Jonson, 50 cents

ARIZ.—Marriage notice, C. E. Gillett, 50 cents

Total, \$11,012 25

Less E. J. Coder, Dawson, Pa., transferred to India Famine, \$1.

Total for year beginning April 1, 1899, \$11,011 25

ASIA MINOR MISSION.

Previously reported, \$133 26

IOWA.—Mary Stover, Cushing, 50 cents

Total for year beginning April, 1899, \$133 76

WASHINGTON MEETINGHOUSE.

[A house in Washington is greatly needed in order that the church there may do more effective work and have the advantage of a permanent house. More funds to finish the house are needed.]

Previously reported, \$2,892 69

PA.—Mary P. Levrick, Hilltown, \$3.50; Christina Green, Fountaindale, \$2.00; R. Flohr, Fountaindale, \$1.50; M. Amanda Flohr, Fountaindale, \$1.50; total, 8 50

IOWA.—Sisters' Mission Circle, 50 cents

VA.—Rebecca Hensberger, Stuarts Draft, 1 00

"Letters to the Young," sold in D. C., 85 cents

Total for year beginning April, 1899, \$2,945 44

INDIA ORPHANAGE.

Previously reported, \$564 10

VA.—Botetourt Missionary Circle, 20 cents

ILL.—Woodland S. S., primary class, 75 cents

IOWA.—Mary S. Stover, Cushing, 50 cents

KANS.—Claytie Werrick, Wichita, 50 cents

Total for year beginning April, 1899, \$586 08

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a greater famine is upon the unfortunate people of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported, \$13,430 38

OHIO.—Sisters' Aid Society, Pleasant Home, \$9; a sister, Ainger, \$2; Newton cong., \$50; Lafayette S. S., \$22.50; Catherine Rutledge, Primrose, 35 cents; Lydia Bender, Primrose, 25 cents; Lena Bender, Primrose, 10 cents; a brother and sister, Dayton, \$9.99; Clara A. Souder's S. S. class, Oron, \$1.80; Sarah A. Scott, New Vienna, \$1.20; a sister, Johnsville, \$1; total, 117 35

PA.—Sarah E. Meyer, East Coventry, \$1; Raven Run cong., \$100; \$9.55; Meyerdale S. S., \$27; J. G. Miller, Lewisburg, \$2.05; three boys, Wintamburg, \$1.75; Richard S. S., \$3.70; Lost Creek cong., \$15; a brother and sister, Middleton, \$2; S. Rouzer, New Paris, \$1.50; L. V. Rouzer, New Paris, 50 cents; Maggie Haines, New Paris, 50 cents; Mt. Vernon S. S., \$15; J. S. Harley, West Salem, \$2.20; E. S. Coder, Dawson, \$1; total, 217 35

IOWA.—Sarah, Emma and Wine Fourt, New Sharon, 65 cents; Mary Stover, Cushing, \$1; A. G. Messer, Grundy Center, \$1; Mrs. Hugh E. Walton, Sibley, \$5; Wintford Hobson, Sibley, 10 cents; Maple Valley cong., \$15.38; D. W. Diehl, Paura, \$1; total, 24 13

Mo.—Brownsville cong., \$3.50; Lydia Geltmacher, Rostetter, \$1; Northwest Baltimore Mission, \$5.65; Long Meadow S. S., \$5; total, 15 15

ILL.—Cherry Grove, \$16; Oakley S. S., \$5.70; J. F. Shultz, Chenoa, \$1; total, 22 70

IND.—Howard S. S., \$0; S. J. Thompson, Kokomo, 10 cents; Uriah and Malinda Swihart, Tippecanoe, \$2; Lydia Heck, Tippecanoe, 75 cents; Lydia Hamon, Burlington, \$1; Salome Anderson, Ladoga, 30 cents; Bessie Goff, Ladoga, 50 cents; Salome J. Peffley, Ladoga, \$1; total, 14 65

NEBR.—Mrs. J. H. Slinguff, Sidney, \$9.50; D. Vasey and wife, Liberty, \$2; Alma Hahn, Moomaw, 50 cents; total, 12 00

KANS.—E. Glathart, McPherson, \$4; Claytie and Mrs. Werrick, Wichita, \$1; friends at Lincolnville, \$6.86; total, 11 86

Mo.—Carthage S. S., \$3.55; G. M. Shira, Spickard, 50 cents; total, 4 05

VA.—A sister, Crimora, \$3; Alvin, Raymond and Edith Grove, Waynesboro, 30 cents; total, 3 30

OKLA.—Anna Fiant, Independence, 25 cents; Jos. Masterson, Tonkawa, 50 cents; S. M. E. and Howard Anglemeyer, Ponca City, 80 cents; total, 1 55

ARK.—Pilot Knob cong., 1 53

W. VA.—Beaver Run cong., 1 50

TENN.—Ashland cong., 1 00

S. DAK.—Mary L. Nininger, Buffalo Gap, 1 00

MICH.—A. B. Wallick and wife, Bloomington, 10 cents

CAL.—S. W. Funk, Los Angeles, 10 cents

Total, \$13,426 62

INDIA MISSION.

Previously reported, \$390 60

ILL.—Mt. Morris S. S., \$2; Pipe Creek cong., \$13; Mary V. Gibson, Virden, \$1; total, 16 00

OHIO.—A brother and sister, Dayton, 9 66

MINN.—Root River S. S., 7 85

NEBR.—D. Vasey and wife, Liberty, \$1.25; Minnie Horsh, Eagle, \$2.80; total, 4 05

IOWA.—Guy S. S., \$1.94; L. S. Snyder, Missouri Valley, 50 cents; total, 2 44

VA.—Rebecca Hensberger, Stuarts Draft, 50 cents

Total, \$431.10

Less J. S. Harley, Pa., transferred to India Famine, \$5.20

Total for year beginning April, 1899, \$425 90

CORRECTIONS.

In report in GOSPEL MESSENGER No. 50, Owen Barnhart, Willis, Va., should be Hynton cong., Va.

GEN. MISSIONARY AND TRACT COM.

Report of Chicago Mission.

RECEIPTS FOR DECEMBER.

Balance, \$12 69

S. S. class, Juniata, Nebr., per J. D. McFerran, 60

Ellen Marker, Chicago, Ill., 50

A. C. Wingerd and wife, Shannon, Ill., 50

Neva Kaufman, Lanark, Ill., 35

Lebanon Mission S. S., per Mary Zug, Lebanon, Pa., 4 00

Flora Nickey's S. S. class, Juniata, Nebr., 1 00

Okaw S. S., per Amanda Buckingham, Laplace, Ill., 86

Missionary meeting, Lakeside, Ind., per Wm. E. White, 1 05

Sisters' Aid Society, Kingsley, Iowa, per Miss Susie Lehman, Pierson, Iowa, 2 00

Mrs. Fred Pfeiffer, Chicago, Ill., 50

Primary S. S., North Manchester, Ind., per Emma Bowman, 2 50

Macoupin Creek S. S., per L. B. Watson, Girard, Ill., 3 85

Ellen Marker, Chicago, Ill., 1 00

A brother, Rockingham, Mo., 1 00

Lizzie Rawlins, North Hinsdale, Ill., (special Christmas gift for Industrial School), 10 00

Sisters' Aid Society, Kingsley, Iowa, 50

Ivester S. S., Iowa, per A. G. Messer, Grundy Center, Iowa, 6 25

Children and friends of Industrial School (Christmas offering for the needy), 2 80

S. S. of South Beatrice, Nebr., per J. C. Groff, 1 30

Mt. Morris S. S., Ill., per Nelson Shirk, 25

S. S. class of Anna Henckel, Lanark, Ill., 6 88

S. S. at Monticello, Ind., per Albert Hibner, 3 55

Alma Crouse, Waterloo, Iowa, 1 25

Ellen Marker, Chicago, Ill., 50

General Missionary and Tract Committee, Elgin, Ill., 25 00

Industrial School, Chicago, Ill., 10 49

Unknown, 22

Total, \$102 75

EXPENDITURES.

Living and car fare, \$25 40

Rent, 10 00

Christmas presents (handkerchiefs to children of Industrial School), 7 34

Incidentals, including light and fuel, 10 12

Balance on hand, \$49 89

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VOL. 38.

ELGIN, ILL., Jan. 27, 1900.

No. 4.

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EDITORIAL, MISCELLANY.

REDEMPTION to China seems to have come from an unexpected source. While the powers of the East were considering the advisability of dividing up the Empire, and each one securing as large a slice as possible, the United States perfected an arrangement that opens up the Celestial Empire to the commerce of the whole world, places the Chinaman in touch with the business operations of the most advanced nations, and thus gives him an opportunity to develop. The ports of China are now open to the ships of the different nations, and unless the unexpected should occur, we may look for this, the oldest empire in the world, to come forward, and soon occupy an honorable place alongside of the civilized nations. This may possibly open up China more fully to the Christian missionaries. These things together may be the salvation of the Empire, and the United States is receiving credit for the most remarkable and far reaching piece of diplomacy of modern times. It is all right for a stronger nation to help a weaker one in this manner, and if our country can in some way break up the grasping disposition among the leading powers, for more territory, she will have accomplished a good thing. Nations can become grasping and covetous just as well as individuals, and it is to be condemned in the latter no less than in the former. Covetousness is a sin, whether upon the part of an individual or a nation.

THE writer of this note happened to be in Palestine, last year, when the Emperor of Germany was visiting some of the sacred places. Everybody was talking about the Emperor. Even the Bedouins of the desert knew of his coming, and fully one thousand of them came to Damascus to see him. Many were the speculations concerning the real purpose of his visit. Some thought he meant to purchase Palestine while others thought he had some other

scheme in view. But since Germany has been granted permission to construct and operate a railroad through the very heart of Turkey his purpose in visiting the east can be better understood. This simply means a streak of light running through the benighted Empire. Possibly it may mean the saving of Turkey from the Russian Bear, for the Empire of the north has been laying plans for years to capture the Bible Lands. Eventually we look for a strong European influence in Palestine. England is said to be very much pleased over the scheme, while France has not one word to say against it. But Russia does not like it. She has on her hands the great Siberian road that will require all the capital she can probably command for the present. Just what she will do cannot be divined, for she is sorely disappointed. It was reported that she would rush a road down through Persia, so as to reach some point on the Persian Gulf, and in this way gain a point on Germany, as well as on England, for the latter means to have something to say about Russia having a port on the gulf. Most of this squabble is about the Bible lands, and may mean a good deal more than we think. We can only report what chances to come to the surface, leaving the results for the future to develop.

DR. T. DE WITT TALMAGE thinks it his duty to expose the folly of the old adage,

"Early to bed and early to rise
Makes a man healthy, wealthy and wise."

He thinks the adage illogical and has given rise to no little suffering. The editor of the *Chicago Tribune* commends him for his sensible view, and maintains that people should go to bed when they get sleepy, and not before, and then rise when they can sleep no longer. This may do for those whose occupation requires them to spend only a few hours of each day at labor, or those who need not work for a living, but it is very poor advice for those who live in the rural districts or work in shops and other places where a full day's work is required. The industrial part of this world would soon get out of harmony if all the laboring people would lie abed until they could sleep no longer. The fact of the matter is, too many of those who speak and write on subjects of this character do not understand the needs of the masses. The old adage is all right. It was made for the laboring people, and suits their needs splendidly. One wants to go to bed early enough so as to secure plenty of rest, and then he can rise in time to enter upon his labor at a seasonable hour. The night was made for sleep and the day for labor.

A PART of the Niagara Falls has been harnessed, and is producing a power that may yet be the marvel of the age. Immense electric plants have been established and electricity is being made in quantities and strength never before known. In one of the plants a heat has been reached so intense as to enable the skillful operator to produce a substance almost equal to the diamond. It is thought that diamonds may yet be manufactured in large quantities. There seems to be a possibility of reaching the absolute limit of heat. The degree already attained will burn iron almost like beeswax and the best known fire-brick is consumed like so much resin, leaving nothing behind. A furnace has been built, where a heat equal to 700 horse power is produced in a cavity not as large as a pint cup. The power already produced seems almost beyond the comprehension of man, and such a thing was not even dreamed of a few years ago. This heat, however, is probably no greater than that in the interi-

or of the earth at the present time. It is not as great as was the heat that seems to have existed when the iron ore, diamonds and all other minerals were formed. It is not as great as will be the heat that is to destroy the world and is to melt the elements and consume all that may then exist. He who looks upon an electric furnace consuming iron and fire-brick like so much wood, may imagine that he is beholding a miniature conflagration resembling the final destruction of the world.

IF our readers will turn to a good modern map of Turkey we will help them to trace the railroad that is to be constructed through the Euphrates Valley. From Constantinople measure 275 miles to the southeast and here Konieh will be found. There is already a line to this point, and it is from here that the new road is to start. Really it is an extension of that part already built. From Konieh, with a pencil, trace a line east, and a little south, skirting the northeastern portion of the Mediterranean Sea, until Aleppo is reached; thence east to Mosul on the Tigris River, then south to Bagdad, and still further south to Bassorah, near the Persian Gulf. At Mosul are the ruins of Nineveh and not very far from Bagdad the ruins of Babylon may be found. There seems to be no question but that the line will be built, as the Sultan of Turkey has already given a concession to Germany to that effect. It is thought that both English and French capital may be invested along with that furnished by the German bank syndicate. The road will open up some of the finest country in the world, both in Asia Minor and in the Euphrates and Tigris valleys. It is said that these valleys might well be made the granary of the world. The soil is rich and deep, while the climate is exceedingly mild. Here was also the cradle of the human race. Not far from this part of Asia Noah probably built the ark, and here existed the first great empires of earth. There was a time when the most famous cities on the face of the globe stood on the banks of the two rivers named above. Now everything is in a state of ruin. The present inhabitants have no enterprise, and are not more than about half civilized. The railroad, which is to be completed inside of eight years, will bring the whole of middle Turkey in touch with the active and busy world, and in time we may look for a decided reformation. Should the English decide to continue the line from the Persian Gulf to India, not a few of our people will feel inclined to visit some of our mission points in India. To cross the Atlantic will be a matter of only a few days. The rest of the trip, with a little exception, can then be made by rail. The traveler will pass within a few miles of Tarsus, the birth-place of Paul, pass close to Antioch, where the saints were first called Christians, and through the region where the garden of Eden is presumed to have been located. He can stop at Nineveh, and view the ruins of the city where Jonah did some most effectual preaching. He can spend a few days looking over the forsaken land where once stood the great city of Babylon, and the home of Daniel. A little further to the south he will pass through Ur of Chaldaea, the home of Abraham and his ancestors. To the Bible student this route will open up a country that is rich in both sacred and ancient lore. The spade is uncovering the sites of ancient cities, and from the unearthed tablets we are able to gather a vast amount of information regarding the early history of the world. All of this will be exceedingly interesting to those, desiring to visit that part of the world where the Lord made man and gave the human race its start.

ESSAYS

*Study to show thyself approved unto God, a workman, that needeth not be ashamed, rightly dividing the Word of Truth."

A PRAYER.

We pray, "Have mercy on our weakness." Rather,
O Gracious God, have mercy on our strength
That will not yield unto the living Father,
Although we know Thy will must win at length.
Oh, who is bold enough to meet unaided
The foes we cannot conquer all alone?
Or dare unless by God's sure presence shaded,
To face a might so far beyond his own?
Thy pity waits upon our weakness ever;
Our doubting meets Thy patient love at length;
Thy merciful compassion faileth never;
But, Oh kind Lord, have mercy on our strength.
Show us our helplessness; the dreary yearning,
The restless fear we proudly try to hide;
Until at last our spirits to Thee turning,
Shall in Thy perfect good be satisfied.

—Agnes L. Carter.

ANGELS AND ANGEL MINISTRY.—Heb. 1: 14.

BY J. W. WYLAND.

ANGELS, as far as we know, are generally regarded as a reality,—that is nearly everybody believes that there are angels and that they perform important offices, yet few people, comparatively, think much about them or give much attention to the study of their functions and characteristics.

Angels are referred to in the Bible upwards of two hundred times, about one-fourth only of these instances being found in the Old Testament. Of the instances found in the New Testament—upwards of one hundred and forty—about fifty are in the book of Revelation alone. The word "angel," in both the Greek and Hebrew languages, signifies a messenger. We therefore regard the angels as God's messengers, although the term is employed with various significations throughout the Bible. The expressions, "angel of God" and "angel of Jehovah," are certainly used for a manifestation of God himself (Gen. 22: 11, 12; Ex. 3: 2-6). Along with such expressions we also read of God being manifested in the form of man, as to Abraham at Mamre, to Jacob at Peniel, and to Joshua at Gilead. It may be that both sets of passages refer to manifestations of the same Divine Presence,—perhaps of him who from the beginning was the "Word," the Manifestor or Revealer of God, and the Angel of the Covenant, Christ. Prophets and priests (Isa. 42: 19; Hag. 1: 13; Mal. 2: 7) and perhaps elders of the Christian churches (Rev. 1: 20; 2: 1) are also called angels; but we must recognize angels in general as a distinct class of spiritual beings, the highest, perhaps, of created intelligences. Some one has set forth the doctrine of angels as follows: "That there lives in the presence of God a vast assembly, myriads upon myriads of spiritual beings, higher than we, but infinitely removed from God, mighty in strength, doers of his word, who ceaselessly bless and praise God; wise also, to whom he gives charge to guard his own in all their ways; ascending and descending to and from heaven and earth, and who variously minister to men, most often invisibly. All these beings are interested in us and in our well-being."

As to the nature of angels, further: They are intermediate between God and man. The Psalmist says, "Thou hast made him [man] a little lower than the angels"; and of Christ Paul says, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." We would naturally expect a gradation of created intelligences between man and God, since we find a similar gradation in all of the Creator's works in the animal and vegetable kingdoms. They are termed spirits, and are such most essentially, yet, as we have already intimated, they can upon occasion assume bodily shape. They are sublime in position, since they attend God's person and presence, and have thus already inherited to a great degree that state of blessedness which is the highest hope of the saints on earth. They are holy in character, with no human imperfection, no stain of sin,

"ever beholding the holiness of the Most Holy." They are glorious in nature and appearance, and terrible in power. "His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men" (Matt. 28: 3, 4); "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire" (Rev. 10: 1). Let us think also of their exalted work; for their office is to worship God and administer his will to men. In this it is possible for men to resemble angels; and as we carry out such missions we not only imbibe the nature of angels to a corresponding degree, but we really begin to look like angels. Stephen was so full of the divine nature, and so clothed with good works, that his face was as the face of an angel; and the religion of Jesus Christ to-day, if it be in the heart, will shine out even in the human countenance.

We know something of the number of angels from different expressions in the Scriptures. Jacob speaks of the angels of God that met him as "God's host" (Gen. 32: 2); Job says, "Is there any number of his armies? and upon whom doth not his light arise?" (Job 25: 3)? David in the sixty-eighth Psalm declares, "The chariots of God are twenty thousand, even thousands of angels;" Jesus said, in proof of his impetuous follower, when the traitor's band came to arrest him, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels" (Matt. 26: 53)? We notice in the last expression not only that the angels are great in numbers, but, what is more encouraging to a Christian, that they may be sent in answer to prayer. The most sublime conception, however, of the number of angels is afforded us by the vision of Daniel (7: 10), and the words of the Revelator when with the veil of mortality rent asunder, he gazed upon the unutterable glories of the Eternal Presence: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. 5: 11).

The different terms used in speaking of the messengers of God lead us to conclude that they are related by different degrees. "Angel," "archangel," "cherubim," and "seraphim" are terms evidently used with reference to the several classes or degrees that may be included under the general term "angel." Cherubim are mentioned rather frequently throughout the Bible. Ezekiel, from a vision speaks of their mysterious and glorious appearance (Ezek. 10); we are told in Genesis that when man by sin had fallen, God drove him out from the Garden of Eden and placed at the east cherubim and a flaming sword "which turned every way, to keep the way of the tree of life;" also God commanded Moses to place upon the ark of the covenant, in which were kept the tables of the law and other sacred things, images of two cherubim of beaten gold (Ex. 25: 18); and within the most holy house of Solomon's temple were also the images of the two cherubim, of pure gold and of heroic size (2 Chron. 3: 10-13). The cherubim, therefore, seem to be witnesses of the Divine Presence; and it was only after the ark of the covenant, with the cherubic images upon it, had been placed in the most holy place, under the over-arching wings of the colossal cherubim, that the glory of God's presence filled the house (2 Chron. 5: 7-14).

Seraphim are spoken of at but one place in the Bible, in the sixth chapter of Isaiah. They are represented as six-winged beings, whereas the cherubim have only four wings each. "Seraphim" seems to signify *princes*; and such they seem to be, since they also wait upon God's immediate presence, and "are apparently the most exalted of the angelic host."

Of the archangels,—chief or "ruling" angels,—two, Gabriel and Michael, are mentioned in the accepted canon of Scripture. In the books of Tobit and Esdras, Raphael and Uriel—"Fire of God" are spoken of. These four, Gabriel, Michael, Raphael and Uriel, were, according to one form of Jewish

tradition, the four "holy ones" which stood round the throne of God. Gabriel appeared to Daniel to unfold a vision (Dan. 9: 21); to Zacharias to tell him respecting the birth of John (Luke 1: 19), and to Mary to announce the birth of Christ (Luke 1: 26, 27). Michael, mentioned in Dan. 12: 1, Jude 9, Rev. 12: 7-9, and elsewhere, is represented as the champion of God's people, and the mortal foe of Satan. He is the great warrior, as Gabriel is the great messenger.

This subject would seem to us as one wholly pleasant to contemplate were it not for the fact that there are evil, as well as good angels; but such is evidently the case, since Christ himself speaks of the "everlasting fire, prepared for the devil and his angels" (Matt. 25: 41). Of the origin of evil angels we perhaps know but little more than we do of the origin of angels in general. Milton's theory, as set forth in "*Paradise Lost*," is that Satan was once an angel in heaven; but, jealously aspiring to the throne of the Eternal and to equality with him, he, together with all whom he had induced to espouse his traitorous cause, was cast down through the interminable depths of chaos into hell:

"There to dwell
In adamant chains and penal fire,
Who durst defy the Omnipotent to arms."

This theory appears to agree in the main with certain passages of Scripture: "For (if) God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. 2: 4); "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). Isaiah says, "How art thou fallen from heaven, O Lucifer, son of the morning! . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; . . . I will be like the most High" (Is. 14: 12-14). And in Revelation we read of a great battle in heaven, whether fought or to be fought we know not, in which "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. . . . He [Satan] was cast out into the earth, and his angels were cast out with him" (Rev. 12: 7-9). A terrible warning to envy and unlawful ambition!

All of the most important events of sacred history have been attended by angel ministrations. At the creation "the morning stars sang together: and all the sons of God shouted for joy" (Job 38: 7); when the Lord led his people out from Egyptian bondage, his angel "went before them" and stood behind them; the birth of Christ was announced by "the angel of the Lord" together with a "multitude of the heavenly host;" at the resurrection it was the angel of God, with a countenance "like lightning" and a raiment "white as snow," who broke the Roman seal, rolled back the stone from the sepulchre, and struck terror of death into the hearts of the mail-clad guard, on the Mount of Olives. When the dumbfounded and bereft disciples stood gazing toward heaven, all awe-struck and speechless with the glory of the ascension, two men stood by them "in white apparel," and gave promise of a return that we are waiting for to-day. Moreover, when he shall come it will be "in the glory of his Father with the holy angels;" and they are the reapers that shall go forth to separate the tares from the wheat in the harvest of the world (Matt. 13: 37-41).

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Aye, verily. Witness the testimony of Lot (Gen. 19), of Elijah (1 Kings 19: 4-8), of Elisha at Dothan (2 Kings 6: 17), of Daniel in the lion's den (Dan. 6: 22); of the apostles in prison (Acts 5: 19, 20), of Paul, at Corinth, in the Jerusalem prison, and on the storm-beat ship; of Christ in the wilderness and in Gethsemane. Evil may threaten the Christian soul, but remember that "they that be with us are more than they that be with them;" for "the angel of the Lord encampeth round about them that fear him and delivereth them" (Ps. 34: 7).

"I have read in the marvelous heart of man,
That strange and mystic scroll,
That an army of phantoms, vast and wan,
Beleaguer the human soul.

"But when the solemn and deep church-bell
Entreats the soul to pray,
The midnight phantoms feel the spell,
The shadows creep away.

"Down the broad vale of tears afar
The spectral camp is fled;
Faith shineth as a morning star;
Our ghastly fears are dead."—*Longfellow.*

"O weary ones, ye may not see
Your helpers in their downward flight,
Nor hear the sound of silver wings
Slow beating through the hush of night!

"There are who like the Seer of old
Can see the helpers God has sent,
And how Life's rugged mountain side
Is white with many an angel tent."—*Whittier.*

Bridgewater, Va.

SISTERS' AID SOCIETIES.

BY FLORA E. TEAGUE.

SOME few weeks ago an article on this subject appeared in the GOSPEL MESSENGER. The author seemed to be seeking for light. Some things in connection with the same seemed to puzzle her. There may be others who have the same trouble. The sister in her article feared that the sewing societies were only copying from the popular schemes of the present day for raising money, etc. While we, as a church, may deem it Scriptural to have those aid societies, as other churches also do, because of the good we may be enabled to do thereby, and for the purpose of giving religious exercise to our members, I am sure the church and the sisters will guard against the evils that have crept into the societies of other denominations. It would be as foolish for us to denounce so worthy a department of the church, because of evils that we fear may attend it, as to denounce the Sunday school, another department of the church, because of the picnics and Christmas trees connected with them in other denominations.

In a sense we may have followed the popular churches in adopting Sunday schools, even though our Brethren did hold them prior to other churches, and then permitted them to die out. Then, after a lapse of many years, when other churches were holding them, we believed them to be a good thing and the right thing to do, and as a result we have them, but without the popular evils attending them in other churches.

To-day we can have the sewing societies on the same ground, for the germ for them has been in existence since the days of Dorcas, whose life's work was so approved that God's power restored her to life again and thus to her good work.

The young people's meeting and the prayer meeting have also been copied from patterns set us by other churches. Shall we set them aside on account of that? Dare we make no progression in goodness for fear evils may grow or creep in?

It is thought that while it may be right to have aid societies to make garments for the poor, it is not right to have them to make money. Is not our missionary cause and the building of churches as worthy a cause as clothing the poor? I feel so. To clothe sinful souls with new and pure and righteous garments is certainly right.

Many of our Sunday schools to-day are holding collections for missionary work. Many of the children are given dimes to see how much they can make them grow into for the good cause. Shall we say they are doing wrong? It seems to me that the cases are very similar. We meet, we read God's Word, we invoke his blessing, we sacrifice an hour or two of our time for him, we read good books while sewing, we converse on topics of intelligence and spiritual work, we make articles which we sometimes sell as we do any product made in our homes. If no sale is found, we seek a place to give quilts, comforts, and stockings, and clothing to poor and needy ones. We quilt quilts for many who desire us to do so. We learn to know and love each other better for our

association, we cultivate a sacrificing and giving spirit, we cultivate watchfulness in regard to evils creeping in, we meditate upon and talk and read about God and his goodness, and who shall say we are not doing good? We are ever subject to the church, the same as the Sunday school. We are always ready for inspection and many times have we been visited and strengthened by the brethren dropping in and giving us words of encouragement.

May God bless the sisters in their devotion to him and their self-sacrificing efforts in his cause, and may others be led, too, to do more for him, and God will guide, bless, and direct us all.

Mt. Morris, Ill.

WHICH SIDE ARE YOU ON?

BY MARY F. MAY.

NOT very long ago, while driving along the highway, I overtook a boy, about fourteen years of age, walking. He asked me if he could ride with me, as I was going in the same direction he was going. I told him he could, and we began a conversation.

Said he, "You are a Dunker, are you not?" I told him that I was. "But how do you know?" I asked.

"Because," said he, "you wear a bonnet like they do."

This set me to thinking. Why should the Dunker or Brethren church be known any quicker than any other church? Should they not also be known among all men? Titus 2:14 says, "Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Now there is surely something for us to do, that strangers may know us from others. I was made to think how very closely we ought to follow our blessed Master's words. How very careful ought we to be with our clothing and not put on unnecessary things to lead brethren and sisters astray.

Not long ago I overheard a remark like this, "Did you see the minister to-day? He had his hair combed on one side" (as though it was worse for the minister than the laymember). The minister should be an example, but if we are in order ourselves, then we might help the minister along this line. If each one of us would live just as God wants us and intended we should live, there will be no need of complaining.

Indeed I am sorry to say that in some of our own churches I have seen members that you really could not tell were members of our church at all.—brethren with clothing in fashion and otherwise looking like the world, sisters with bonnets on, and that was all to identify them. I have seen some bonnets that looked very much like the head-gear of the world. Why is this? Do some want greater privileges than others in worldly apparel, or do they still hang on to the frivolous things of this world with one hand and try to cling to Christ with the other? Surely their eyes will be opened. Matt. 6:24 says, "Ye cannot serve God and mammon." If this is not serving them both, it is trying to.

Dear brethren and sisters, let us work and do our very best in making the church what it ought to be. Let us not go on in the sinful things to cause some one else an aching heart, or to cause our brother to be offended. These are things worth thinking about, worth looking after, worth doing. May the time speedily come when we can know even as we are known.

Let us take for an example a church that is plain and with everything going on smoothly. Should such churches be visited by members who have been allowed to wear some of the fashions of this world, how do you think the plain church is affected? Not in a very edifying manner, I am sure. And then, perhaps, some one in the plain church will say, "Well, if members are allowed to wear such styles in adjoining churches, I have as good a right as they have." Think what a trouble even one might cause. So many of us are not doing our duty. Think of the dear elder, who has labored so hard to set his

house in order and keep it so, confronted by such things.

If we cannot live up to the rules that Christ and the church have laid down for us, up to which we faithfully agreed to live when we came to the church, made our covenant with God, it will be useless for us to go on in this line any farther. Either we have gotten into the wrong church or the church holds the wrong person.

May each one of us see what we can lay off from ourselves that is unnecessary. May the dear Lord help us to see our way more clearly and do our duty more fully.

Kearney, Nebr.

MORE DOCTRINAL ESSAYS.

BY NANCY D. UNDERHILL.

THAT we should teach sound doctrine every true Christian believes. *Every word of God is sound doctrine.* That which we call "doctrinal," and which pertains to the teachings of our own denomination in particular, is *only a part* of the truth or doctrine of the Scripture. That part, as well as all others, we ought to teach, and we do. Those who grow up among us are taught in the way daily. But should we lay a greater stress upon those portions of God's Word on which practice we are somewhat peculiar than upon other portions of the same great Word or doctrine? If we do so we shall be considered fanatical and prejudiced. If we gain for ourselves such a reputation, will it be as easy for us to win souls to Christ as it would if men saw in us justice, equality and firmness?

It is true that we love the principles of the church; but should baptism be any more a principle of our faith than love to God? Should water baptism become more important than spiritual? Should feet-washing or the kiss of charity receive more attention from us than prayer and love to our neighbors? Is the ordinance of baptism more often mentioned in Scripture than the sin of covetousness is condemned? Are there not *many* things in the teaching of God more frequently mentioned than are those subjects which we call doctrinal? I do not mean to convey the idea that we should ignore the latter; but is it not unwise to give them undue prominence in our teaching? If we give to those (or any other particular subjects) more than their just share of attention, we bring reproach upon the church by being called "literalists," and by appearing to observe the letter of the law (of Christ) rather than the spirit. In so doing we may *injure* the cause rather than help it.

We have had some excellent "doctrinal" essays in our paper, and it is well that they be continued—although it seems to the writer that it would be a better way to scatter them out through all the year, having about one only of that class in each paper. (Now this is not written in a fault-finding spirit, but only in love for the cause, and as a thoughtful suggestion.) And would it not be better for us that love the Lord to try to write (and preach and teach) more of a truly spiritual and edifying character, such as would touch the reader's heart (rather than the intellect) and would be the means of drawing the reader into closer relationship with God? One of our religious periodicals (I mean one which comes to the writer's home) contains a department called "The Upper Room." It is composed of short articles of a very spiritual nature, which makes the reader love God and his fellow-men more than he would otherwise do. My little girl calls that "her good paper," and always looks for that department first. Now, she is but a child; yet ought not we all to become more like little children? Let us try to retain that childish simplicity which can readily grasp the Savior's easy lessons, although we may sometimes become weary with the strong meat of theological essays which appeal more to the intellect than to the affections.

The *first* commandment is, "Love God." If we obey it, it will be our *pleasure* to obey all the minor rules. Therefore let us try to inculcate into men's hearts that principle of divine love. Let us make that one theme our greatest aim, and give a little

more attention to it than to those other subjects which we are pleased to call "doctrinal." Do not understand me to belittle those themes at all. They are beautiful in their place; but it seems to me that there is some danger of giving them too much prominence in our sermons and literature, to the exclusion of other things which the Lord wishes to teach his people.

Doubtless we all do the best we can, and could not improve upon our manner of writing or teaching very much; yet there are many others growing up among us who will occupy the pulpit and wield the pen, ere many years. Some of them could write for the MESSENGER now, and could give us pure, noble and lovely thoughts, expressed in fewer words and more beautiful language than some of us older ones are able to do. Let them try. They are timid, because they have never yet written for the press. But they will find that editors have large hearts and tender ones too. Our editors can not publish articles which they do not receive. Let those whose thoughts are pure and edifying try to benefit others by writing of holy and beautiful things. There ought to be more in our MESSENGER for the child mind and the common mind—the laity and the outsider. Many families do not feel able to take more than one religious paper; hence that one which all the members are expected to read ought to be made interesting to those outside of the church: the indifferent companions and the children, the servants, and friends of the family. Yet, in presenting that which will be interesting and attractive to them, it should be of a highly spiritual character, so as to draw them closer to God—attract them to the Savior, and thus finally win them into the fold of God. If we can but win men's hearts for the Lord, it is no trouble to win their souls. The true lover endeavors first to win the heart of his beloved, then the hand is his for the asking. So, if we are true lovers of God and man, we must first win people's hearts, then there is nothing to prevent them from gladly entering the fold of God as useful, happy, zealous Christians. Let us try more than before, to reach the heart, to win in love God's dear lost souls, back to the fold of safety and peace and love. To that end should we write, talk, act, and pray. That is our mission. Jesus sent us into the world to be "fishers of men." We can not catch them with uninviting theological bait. *Bait the hook with love.*

Canon City, Colo.

SISTERS' AID SOCIETY WORK.

BY ADDIE W. LARKINS.

AFTER reading the letter published in GOSPEL MESSENGER No. 51, page 810, asking for information about sewing or aid societies, their work, object, etc., since I am associated with our society here, I feel deeply interested in learning of any spiritual loss from a work on the plan of ours. I appreciate the desire on the sister's part to be sure a work of this kind is right in the sight of God, before engaging in it. There are so many things of this nature found in many places; we must investigate and compare with our Master's life and teaching to find out whether they are all right.

Our Brethren have always opposed entertainments and schemes to raise money for the Lord's work, and I am glad they have, but I sincerely hope their opposition has been for a better reason than because "popular churches" engage in them. Indeed, we could not engage in anything that is good if that were our only reason. Bible reading, preaching, visiting the sick, helping the distressed, mission work and many other things, are done by the "popular churches." If a thing is wrong it is so because it is in opposition to Christ's teaching, and should be discontinued at once.

We meet once each week from 7:30 to 9 o'clock P. M., open our meeting by reading a chapter of Scripture, and prayer by one of our sisters, each taking her turn. Then we spend the time in making garments that are salable, as well as suitable for the needy. The younger girls and children are taught

to make clothing, beginning with quilt squares, and are put on garments as soon as they are competent. The older ones who can already do this, either instruct a class of children or work on garments. The clothing not used to clothe the poor is sold at a reasonable price. The money, with our monthly dues (paid by the older ones), donations from friends, etc., is put in the treasury and used for material to carry on this work. Should we have a surplus from this, it is used for the most apparent urgent need. We do not allow gossiping, and try to teach the children to reverence the house of God. We close our meeting by singing a hymn. Just before closing each meeting we have the roll call, answered by each one repeating one verse (committed to memory) from the New Testament. After our work is begun each evening, we have one of the class to read short essays from some good book, or all engage in singing hymns.

I have explained as well as I can what we do when we meet. Now I will give our object for forming this society:

Our first aim is to help the worthy poor with such necessities as we can provide for them.

2. To help the mission work of the church in this city or elsewhere, and try to inculcate the mission spirit in the minds of the children under our care, as well as in the minds of the older ones engaged in this work.

3. To teach the children to make and mend their own clothes.

4. To interest them so that they will prefer the association of the workers and benefits found to the dangerous companionship often found on the street at night.

Now, dear sisters, we are not situated (in this great city of more than half a million inhabitants, with thousands of saloons and every imaginable evil to tempt the young) as many of you are in your quiet country homes, and Jesus' words, "Go teach," have their full meaning here, as well as in foreign countries, and we are responsible for our part of carrying this message. Merely to preach on Sunday will not suffice. We must interest the people to get them to come to church to hear the Gospel.

Then, too, we do not have farms to give support. It requires constant effort for the working people to earn a support. Many are unfortunate. Sickness and death, with oh! so many things, take the hard-earned dollars. Besides, many waste their substance in debauchery, and their families are left to suffer for their folly, and the mother is left to support a large family. Often every member of families old enough, and even some of tender age, work in mills or factories all day. They do not have the opportunity to learn to make their own garments. After working from early morn until night, they desire a change to meet their friends or go out in the evening—and I am sure if they will devote one evening each week to this work they will not regret it as the years roll on. Then, too, it is perfectly natural for girls to get married, and who can say they will not be more fitted to care for homes of their own if they learn to sew? I have seen mother's living on a very small income who could not even make a common, every-day dress for their children.

Our members here are surely to be commended for their industry and liberality, and this mission has been self-supporting for a number of years. But owing to the necessity of changing location of our house of worship we are now in debt. Besides, the cause is suffering for the want of some good brother to devote all of his time to the work, as well as the need of a missionary. Ninety-five per cent of our members work every day, while both of our ministers work for corporations from Monday morning until Saturday night. I am sure that after giving this a little thought you can very readily see the necessity of each one of us doing all we possibly can to help, and I cannot see that there should be a distinction between giving our work, or making clothes, selling them and giving the proceeds to spread the Gospel, build churches, etc., and raising chickens, pigs, or other things requiring work, selling them and devoting the money to the same purpose.

Roland Park, Md.

"KEEPING THE SABBATH."

BY EVA C. JELLISON.

"In the beginning God created the heaven and the earth" (Gen. 1: 1), and in five more days he created all things that are on the earth, in the earth, in the waters under the earth, and in the heavens above.

"On the seventh day God rested from all his work" (Gen. 2: 2). He blessed the seventh day, and sanctified it.

When the Lord chose his people he gave them commands. We call them the ten commandments. The fourth in order is, "Remember the Sabbath day to keep it holy" (Ex. 20: 8). God's people were to remember the day on which he rested and on which they were to rest from their labors. But strict as the commands were, the Israelites in time became careless. They probably started on the downward road by regarding the law as not covering some little detail of work. This policy grew, widened out, until in Nehemiah's time, and this is after the captivity for their sins, we find the Israelites treading winepresses on the Sabbath, and even trading with the merchants from Tyre. These men brought fish and all manner of ware and sold to the Jews (Neh. 13: 15, 16). Maybe the Jews that bought fish wanted a good dinner and being too busy on Friday to provide for their Sabbath dinner, just let it alone until the Sabbath was upon them. Be that as it may, we know their winepresses were trodden, their beasts of burden were used, and fish and all manner of ware were bought on the streets on the day of rest. No wonder Nehemiah contended with the nobles to put a stop to such work (Neh. 13: 17). The nobles had committed the greater sin, because they had the power to end the traffic. But they were reaping too much gratification themselves from Sabbath work for them to stop it. So Nehemiah ordered the gates closed all through the Sabbath, which began at sunset Friday evening, and placed his own servants to guard the gates (Neh. 13: 19). The Phoenicians came as usual, but, finding the gates closed, they lodged and displayed their ware outside the wall. They did this not more than once or twice, when Nehemiah commanded them to stay away, telling them that if they came again he would arrest them (Neh. 13: 21). So Jerusalem was now rid of this nuisance on the Sabbath. Nehemiah then commanded the Levites, whose duty it was to cleanse themselves and "keep the gates to sanctify the Sabbath day" (Neh. 13: 22).

From the time of Moses until the time of Christ there were no doubt many individuals among the Israelites who had kept the Sabbath a sacred day, had regarded it as it should have been—as a covenant between God and his people (Ex. 31: 13).

There is a third class of people to notice, namely the fanatics. The scribes sought out every minute application of the law. They rendered life a burden by laying down rules of no value. In Christ's time they regarded even plucking a few ears of corn and rubbing them together in the hand as reaping and threshing, and therefore as a violation of the law (Luke 6: 2). To heal the withered hand was looked upon by them as a crime in Jesus, but the Pharisees were careful to rescue any of their domestic animals if they happened to fall into a pit. Thus they respected animals more than a man. The command that no one was to go out of his place on the Sabbath (Ex. 16: 29) was interpreted as limiting a journey to two thousand cubits, or about two-thirds of a mile. Yet the Pharisees evaded this by placing loaves of bread at each successive two thousand cubits and starting from the loaves as from a dwelling. The bread was treated as such by a turn in the law.

So much for the Sabbath which is now superseded by the Lord's Day, or the day on which Jesus rose from the dead. Christ was crucified on Friday, resting in the grave during the Sabbath and arose the following morning (Luke 23: 54 to 24: 3). He met with his disciples on the first Lord's Day (John 20: 19). They met again a week later (John 20: 26). On Sunday the Holy Spirit was sent to the apostles gathered in that upper room in Jerusalem. On the Lord's Day God revealed the future events to John the beloved disciple (Rev. 1: 10).

Thus we see that the Sabbath was taken away that the Lord's Day might be established (cf. Heb. 10: 9). This being true, Sunday should be regarded as a holy day. No work for self should be done, but instead the Lord's work. In Luke 6: 9 Jesus asks the Pharisees, "Is it lawful on the sabbath days to do good, or to do evil? To save life, or to destroy it?" This language is only a more emphatic way of saying that it is lawful to do good on the Sabbath. Since Sunday is our Sabbath, it is lawful to seek, worship, and commune with our risen Lord.

Allison, Ill.

IMMORTALITY OF THE SOUL.

BY J. F. NEHER.

AN aged veteran of the cross in Illinois, after reading in the MESSENGER an account of the discussion between myself and Mr. Stucky, an Advent preacher, requests me that the points against the soul-sleeping dogma be given for publication in the MESSENGER. I herewith submit the Scriptures used in our negative argument.

Proposition affirmed by Mr. Stucky: "Resolved that Man is wholly Mortal and Unconscious between Death and the Resurrection."

Negative Arguments.

1. Man is a threefold being: "And I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.
2. Man's immortality is illustrated by Christ's death, in the following language: "Being put to death in the flesh but quickened by the Spirit; by which he went and preached unto the spirits in prison." 1 Peter 3: 18, 19. He was not only alive in the spirit, but found conscious spirits to preach to.
3. Death of Rachel: "And it came to pass as her soul was in departing (for she died), that she called his name Benoni." Gen. 35: 18.
4. Elijah prayed: "Oh Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1 Kings 17: 21, 22. If man was wholly mortal, there would be no soul departing or returning.
5. "For God created man to be immortal, and made him to be the image of his own eternity." Wisdom of Solomon (Apocrypha) 2: 23.
6. In Deut. 34: 5 Moses' death is recorded; but before the resurrection he is seen by Peter, James and John on the Mount of Transfiguration. Matt. 17: 3. Was he not conscious while there talking with Christ?
7. Christ's answer to the thief on the cross, "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Luke 23: 43. According to the advent theory the tomb is paradise.
8. If man is wholly mortal, then the inspired Apostle Paul was mistaken when he spoke of his departure, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Phil. 1: 23. When his death was approaching, he said: "The time of my departure is at hand." 2 Tim. 4: 6.
9. Paul understood man to be a compound being of which one part was not perishable: "For this cause I faint not; but though the outward man perish, the inward man is renewed day by day." 2 Cor. 4: 16. He speaks of his body as a tabernacle that must be laid off. See 2 Cor. 5 and 2 Peter 1: 13, 14. In 2 Cor. 12: 2 he speaks of being in the body and out of the body.
10. The narrative of the rich man and Lazarus teaches the immortality of the soul: "And it came to pass that the beggar died, and was carried into Abraham's bosom." Luke 16: 22. Was his dead body carried away? No; for the record says, "He is comforted."
11. Last but not least: "And fear not them which kill the body, but are not able to kill the soul." Matt. 10: 28.

In the last mentioned Scripture the fact is clearly taught by Christ that man has no power over the immortal part, which continues to live, which is not true if the advent theory is correct. Our time was limited to one hour on this proposition, and we had to abridge our arguments. Much more might be brought forth in support of the immortality of the soul.

Saginaw, Texas.

LAYING UP TREASURE.

Substance of a Recent Sermon by Wilbur Glover.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matt. 6: 20.

I USED to think sometimes, when I was a boy, a little fellow, that I would like to have a very long arm, one that would reach clear up into the sky. I thought I would like to get treasures, playthings and other things, and with my long arm lay them up in heaven for the time when I should come over there. That was years ago. Perhaps you used to have some such child ideas as that.

But we have reached majority now, and, for the most part, perhaps, we have put away childish things. What could I do with my little wagon or what would you do with your hobby-horse in that better land? Our ideas change on many things as we keep moving heavenward. Praise the Lord that they do. They are doubtless crude enough still.

In Jesus' language of the text, notice the words *for yourselves*. Does it seem a little strange that in such plain words Jesus should speak of laying up treasure? Why, all through the Scriptures the urgent teaching is rather not to look out for one's self, but for one another. Everywhere it is *one another*. Did you ever count how many "one anothers" you could find? It is

Salute one another. Rom. 16: 16.
Love one another. John 13: 34.
Bear ye one another's burdens. Gal. 6: 2.
Pray for one another. James 5: 16.
Prefer one another. Rom. 12: 10.
Wash ye one another's feet. John 13: 14.
Tarry for one another. 1 Cor. 11: 33.
Confess to one another. Jas. 5: 16.
Let everyone seek another's wealth. 1 Cor. 10: 24.
Please one another. Rom. 15: 2.
Praise one another. Prov. 27: 2.
Be kindly affectioned one to another with brotherly love. Rom. 12: 10.

What a list of them! And there are more! It is a root principle of Christianity to put self second. We love others. We labor for others. We live for others. We pray for others. We give for others. We enjoy doing something for another. That is the Spirit finding liberty. I would rather have a good cry myself than see my wife or mother weeping.

Laying up treasure on earth is not profitable. On the earth, where "moth and rust doth corrupt, and thieves break through and steal." Some time ago we saw a house in Bulsar whose walls were half fallen down. There was a great heap of sand and plaster there. They asked us to buy this for filling in our foundations for the orphanage. We asked them the reason the house was falling down. They said: "Sahib, it's like this. Some sixty or seventy years ago a neighbor died, an old man. His family dug up the floor and found twenty-four thousand rupees. Later, the head of this house died, and the heirs remembered about the other old man, and began to dig up the floor, hoping also to find twenty-four thousand rupees. They dug and dug, deeper than a man they dug, but never found it. I believe it's there yet, but the foundation is giving way from too much digging, and we'll have to rebuild or the house will fall down."

Something for nothing is wrong. Never take it. You'll be caught. Do not let yourself desire it. These men destroyed their house, and spent a lot of time and labor, trying to get twenty-four thousand rupees without working for it as other men do. If you get possessed with the desire to lay up treasure on earth you will almost surely forget your good resolve to lay up treasure in heaven.

Would you like to lay up treasure for yourself? Put it in heaven. You must lay it up there for yourself if you'll ever have any. No one else can lay it there for you. You can not lay by in store for

any one else there. It's all for yourself. It can't be otherwise. No mother can lay up treasure in heaven for her son. No daughter can be good enough to give her father credit there. Your good wife can't help you there. Each one will enjoy what treasure he has himself laid up there.

In bearing one another's burdens you fulfill this law of Christ. In giving a cup of cold water in the name of a disciple, you are adding to your reward. In caring for others, you are storing away treasure for yourself. When you are roughly spoken to, and give back a soft answer, when you pray for those who don't pray for you, when you keep quiet in the midst of a quarrel, when you pity the fellow that cheated you rather than get angry at him, when you give to the Lord's work, your anna on the rupee or dime on the dollar of your wages, when you give your energies for the fallen, your strength for the weak, your consolation for the broken-hearted, your warning to the sinner, your time to the church, your life to the Lord, when you are so engaged, willingly, you are surely laying up for yourself treasure where moth and rust do not corrupt.

You may not think about it. You may indeed forget about it. All the better if you do. This is the Spirit of the Gospel quickened in you. Your own treasure is a secondary matter altogether. You get all wrapped up in the welfare of others. It's the all-absorbing theme. If I'm sick, never mind, others must be well. If I die, never mind, the good work must go on.

How can these things be? He that loveth his own life shall lose it. He that giveth his life for others in this world shall keep it unto life eternal. As I seek to fulfill one law of Christ, the other fulfills itself in me. I am laying up treasure for myself in heaven when I seek to lay up treasure for others on earth. I seek my own good here, and my own happiness. It's soon ended, and there's no reserve. I seek the good and happiness of others and the same is multiplied to me over yonder. How is it we are so selfish in the face of such truths!

It's a question of time or eternity, a question of adorning. Adorn your body for a speedy burial, or adorn your spirit for life. One or the other, but not both. Why should men care so much to get money and keep it, and why should women be most concerned about their dresses?

How much shall you live for others? How much sacrifice? How much love? How much give? How much serve? Three words will be the answer to all these questions, for all people the same. All have one standard in this before God. It is simple and easy to remember, *all you can*. You do all you can, God will make up the balance through Christ. Nothing short of all you can. Have faith all you can. Follow Jesus all you can. Live for others all you can. Be prayerful, charitable, lovable, joyful, all you can. Prefer others all you can. Bro. Good and Sister Grace. He can live ninety per cent in Christian manhood. She can live but seventy-five per cent. If she lives seventy-five per cent,—all she can,—God will make up the twenty-five per cent, for she hath done what she could. But God won't make up twenty-five per cent for him. His "can" goes higher, God will make up ten per cent for him, but he must make up the ninety per cent, because he can.

Here is a converted idolater. His faith is growing. It has reached twenty per cent. God will supply his lacking eighty per cent. But no lacking eighty per cent will be supplied to you and me. You *must* do and be all you can. You *must* live for others here, and so lay up your treasures there, and you *will* if you have learned of Christ. At best we are but unprofitable servants. At best there will be much lacking. He is beggarly who would ask God to make up twenty-five per cent for him, when he can furnish all but ten himself. I speak of the Christian life in all its spheres. All you can God requires of you. All I can he requires of me.

Make haste. Adorning the spirit rather, forget the body. Your body will be forgotten in a few years anyhow. Who will know your name a hundred years from now? Prepare to live forever. Live for others, and so lay up for yourselves treasures in heaven.

Bulsar, India.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

We earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTERBAUGH, Box 776, Elkhart, Ind.

PRECIOUSNESS OF CHRIST.

BY W. R. HANSHBARGER.

"Unto you therefore which believe, he is precious."—1 Peter 2:7.

I.—Introduction.

1. Christ is precious because he is a gift.

II.—Gifts are precious because of

1. Intrinsic value. (Real worth of a Savior).
2. Hand that gave it. (God's hand).
3. Motive that prompted it. (John 3:16).
4. Escaped calamity. (Satan in wilderness).
5. Actual service. (In our hearts).
6. Rarity. (Only one Christ).

III.—Conclusion.

1. Precious in

- (a) Life.
- (b) Health.
- (c) Sickness.

(2) Death. Ps. 23:4.

Ladoga, Ind.

THE MINISTER AND HIS WORK.

I. ALLOTMENT OF TIME FOR STUDY.

It is often a great question as to how best to arrange your time so as to give the requisite amount to study and reading. Secular affairs press upon you and so crowd you that you are at a loss to know what to do to keep abreast of the ever-increasing demand upon you for better and more extensive efforts. A good system, adhered to closely, will afford superior advantages to any student. I am greatly in favor of setting apart one day in each week, to be used entire in such line of study as will be conducive to the best results in your ministry. This day will serve you to bring together the items coming to you through the previous week and so to arrange the material for your sermon that you will be conscious you have something to say, and by God's help be enabled to say it in a forcible, effective way. I am aware of the struggle you will have and the many, many excuses that will confront you, but when you have fully determined that nothing shall turn you from your purpose, and that nothing shall get between you and this day of consecration to God's work, the work of the ministry will begin to assume a new dress and you will have an intense longing for your holy calling. So long as you make the ministry secondary and snatch a moment here and there, doing your work on the halves, you will feel a deep sense of unfitness and lose the real joy coming from faithful service. You will love your work in proportion as you enter into its real purposes, consecrate yourself to it and prepare to make it effective. By consecrating a day in each week to faithful study, in preparation of your message, you will experience real joy and pleasure at the coming of the day and in the work you are to perform. Your tasks will become easier and your burdens lighter, your mind will be ready for work and your heart all aglow with love for the task. If you have previously selected your text and made notes as to its development, you are ready for the arrangement, development and embellishment of the truths you purpose to set forth. By getting well in hand all your material you will come up to the house of God with a happy heart, trusting for the Holy Spirit to give you all needed help in sending your message of love to human souls. Of course you will have but five days left for secular work, but in the end the scale will turn largely in your favor, and when the Master calls you will answer, not without some regret even then that you have not done more.

II. REPRESENTATIVE SERMONS.

Any minister seeking to become familiar with the best processes in sermon-building will find great help by giving careful study to the best sermons by the best preachers. Not that you need to use the material that they use, but by a careful analysis of such discourses you become familiar with the best plans, and are enabled to collect leading and subordinate thoughts and weave them into outline, each in its proper place. Repeated efforts will improve your plans and at the same time put into your hand

a valuable fund of information not to be obtained elsewhere. You also come in contact with the best introductions and most glowing perorations given in the English tongue. An hour or two each week with such men as Chalmers, Brooks, Quinter, Spurgeon, Townsend and a long list of others will give you an inspiration that will go with you in your work of soul-saving until the Master invites you home.

III. STUDY OF THE SUNDAY SCHOOL LESSONS.

You will now find it a propitious time to begin the systematic study of the Sunday-school lessons. The seven-year course now beginning affords you a rare opportunity of increasing your knowledge of the Holy Scriptures manifold. It is only one little lesson each week, an effort of an hour or two, which any one can easily spare, no matter how busy. Then, when the course is finished and the seven years have gone by, you will be amazed at what the effort has brought to you. In fact I do not see how you are to keep up your ministry and stand abreast the times if you neglect the Sunday-school work. It is best if you can secure good notes covering the year in one volume, then, in after-years, they serve as a commentary. The seven-year set places you in possession of a work fit to grace any library in our land. True, you may not indorse all that is taught, but can you find any book of human make with which you are in perfect accord throughout? You must learn to sift and expose error. This you cannot do effectually unless you come in contact with it. I advise the study of the lesson as you would study a sermon for delivery. Make it your own. Get it into your life, and many profitable applications will come to you in very opportune moments. These lessons furnish most excellent material for sermons and should be frequently resorted to by the minister.

P.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The First Disciples of Jesus.—John 1: 35-46.

Lesson for Feb. 4, 1900.

GOLDEN TEXT.—They followed Jesus.—John 1: 37.

I THINK one of the interesting experiences in the life of Jesus must have been at this time. He had received the baptism that inducted him into the new relation with the world and its people, and had passed through the temptation, the first real experience as a King that was to lead the lost into a fold of safety and hope. And the time had now come for him to start in a life of living that was to be the ideal of perfection and the standard for human excellency. To do this he must not only live the life himself, but he must train others to live it, that they may teach others, and so keep the teaching going, through living lives, down through the ages and through all time. To do this he must have followers. He has now assumed the role of the Great Teacher. And to teach there must be learners—disciples. And who will they be? Who will be the first? John the Baptist had made many disciples. But they were not, as yet, prepared material as subjects for this new kingdom. They knew only enough to look for the promised King when he would come. As they would be, pointed to the Lamb of God they would be prepared to leave the one teacher and follow the other.

John had already enlisted the ears of the surrounding world and had baptized hundreds and thousands. But the most notable of all his subjects was the Christ who now becomes the leader and the teacher. And the time had now come that he could point his converts to the one that was to come after. And the first two were the ones named in our lesson.

"And the next day" here named was not the next day after his baptism, but the day following the circumstance named in the twenty-ninth verse, where John first points out Christ as the Lamb of God which taketh away the sins of the world. The next day after this event John was standing with two of his disciples. And Jesus came walking by;

and as they looked at him John said to his disciples: "Behold the Lamb of God." Then it was that these two disciples heard Jesus speak—perhaps for the first time. What he said we know not, but it was enough to satisfy these two men that he was one in whom they could confide. It was the turning point in their lives. They took their first step forward and upward. They left a great teacher to follow a greater. It was a wonderful experience, and just what they thought, believed and expected we shall never know.

It is interesting to see how these men introduced themselves to the new teacher. They did it by following after him. This opened the way for the conversation that followed and the introduction. Jesus knew them, loved them and opened the way by stopping, turning around and asking, "What seek ye?" Bashful and confused, they stammered out, "Rabbi, or Master, where dwellest thou?" They wanted an opportunity to have a talk with him and the way for this was opened by the answer he gave them, "Come and see." They went, they saw and they believed. And so the Master is saying to the world to-day. As he is pointed out as the Lamb of God that taketh away sins, and we are attracted to him and want to know him, he says to us: "Come and see." Learn of me, and you shall find rest to your souls.

But these men were the first two disciples of Christ. The writer tells us that one of them was Andrew, Simon Peter's brother, and the other was the writer himself, but too modest to say so. How unlike many of the disciples that have followed him, and those of to-day! A lesson for all of us to keep self in the background.

It may be asked what change these men experienced, and the character of the change. It was simply that of going from one teacher to another. The work of the first was to prepare men to enter into the work of the other. Both teachers were sent from God, but their missions differed. All the work was, as yet preparatory to the establishing of the new kingdom and church. As a partial preparation of subjects John baptized with water. These two disciples had received this baptism. So of all the disciples chosen. But this did not make them in full, the subjects of the new kingdom, because as yet there was neither king nor kingdom. Christ came to be a king and set up a kingdom. But he was not this until he overcame the powers of hell and death, which he did in his suffering, death and resurrection. After this he came in the power of his kingship and organized his new kingdom or church. Though he had already disciples and followers, yet these men were not subjects of the new kingdom, because they had not yet received the seal of sonship—the baptism of the Holy Spirit. They were born of water, but not of the Spirit. And no one can be subjects of this kingdom except they are born of the water and of the Spirit.

Christ, that he might be the way, received both births at the Jordan baptism. The disciples and thousands of others received their second baptism, that of the Holy Spirit, on the day of Pentecost,—the disciples first and others of John's disciples as they accepted Christ as their king. Those who had not been John's disciples, and at this time believed and repented, were baptized of both the water and the Spirit. And the same day three thousand were added to the church, the greater part of them, no doubt, being disciples of John who had now received the baptism of the Holy Ghost. All these are now born again of water and of the Spirit—are sons of God and subjects of the new kingdom. And while Andrew and John received the first call and were accepted as the charter members of the kingdom that was to be set up, the object and character of that kingdom is so large and munificent that the whole world may accept its terms, enter in and be saved. All we have to do, when pointed to Jesus as the Lamb of God, is to do as those two disciples of John did—follow after him. We have him revealed to us through his blessed Word. There are shown his footsteps. Let us walk in them to the end, and we shall find salvation and eternal life.

H. B. B.

HOME * AND * FAMILY

SERVING.

THE sweetest lives are those to duty wed,
Whose deeds, both great and small;
Are close-knit strands of unbroken thread
Where love ennobles all.

The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

—Mrs. Elisabeth Barret Browning, in the
Rocky Mountain Christian Advocate.

OVER THE LINE.

SELECTED BY J. W. RARICK.

NEVER was there a time when it would be more appropriate to carve on the very walls of the sanctuary, and for every Christian to grave on the palms of his hands this divine admonition: "Be not conformed to this world. Whosoever therefore will be a friend of the world, is the enemy of God."

No snare is so subtle, constant and perilous to the follower of Christ as conformity to the world. Nothing sooner saps his spirituality; nothing hinders a revival in a church more effectually. Conformity implies resemblance, and when a professed Christian begins to look like a worldling, and live like a worldling, how dwelleth the love of Christ in him? For there is a complete and irreconcilable antagonism between what the Bible calls the world and the service of Christ. The chief end of the Christian's life is to glorify God. Is this the chief end of life with the people of the world? Ask any one of them, and he will say, "No, I live to enjoy myself in promoting my interests, in gratifying my tastes, and in taking my comfort. I want to get all I can and to get the most out of it." He looks at only those things which are seen and temporal, God is ignored entirely; the soul is ignored, eternity is forgotten.

The pleasures most relished are the pleasures of sin, for God is not in any of them. The worldling commonly delights most in what a consistent Christian finds to be forbidden fruit on forbidden ground. That forbidden fruit is poison to the Christian. Where a Bible conscience tells him to stop, the license of the world begins. The Word of God draws a dividing line. Over that line lies the path of self-indulgence, self-pampering, frivolity, slavery to fashion; over that line God is ignored and often defied. Christ is wounded there and crucified afresh. Over that line the followers of Jesus have no business to go. It was over such a stile that Bunyan's Pilgrim looked wistfully, for the path was soft and skirted with flowers; but when he stepped over he soon found himself in the dungeons of Giant Despair.

Over the line which separates pure piety from the world the Christian, if he goes at all, must go as a participant in the pleasures of the world or protestant against them. If he goes to partake, he offends Christ; if he goes to protest he offends his ill-chosen associates; they do not want him there. We are quite sure that no bevy of merrymakers would be the happier, over their cups or their cards, if all the elders and deacons of our church were to come in suddenly among them. Brethren, the world doesn't want you in its giddy and godless pleasures, unless you are willing to go all lengths with it. If you walk one mile with people over the line they will compel you to go twain. If your conscience yields the coat, they will soon rob you of your cloak also. Where does the dividing line run between true religion and the world? We answer that it runs where God's Word puts it. And a conscience which is enlightened by the Word and by prayer does not commonly fail to discover it. Where God is honored is the right side; where God is dishonored, or even ignored, is the wrong side. Where Christ would be likely to go if he were on

the earth, is the right side; but where a Christian would be ashamed to have his Master find him, there he ought never to find himself. Wherever a Christian can go and conscientiously ask God's blessing on what he is doing, there let that Christian go. He is not likely to wander over the line while walking by this rule; and when a church member can enter a place of worldly amusement, and honestly ask God's blessing on the amusement and come away a better Christian for it, then let him go, but not before.

Without going into further illustrations we come to this fundamental principle, that whatever of work or of recreation a Christian engages in to promote the health of his body or soul, and in which he can glorify Christ, lies on the safe side of the dividing line. The moment he crosses it to become the friend of the world he becomes the enemy of God.

But should not every good man be a friend of the world? Was not the divine Jesus a friend to the world when he so loved it that he gave himself for its redemption? Did not Paul love the world when he endured all to lead sinners to the cross? Ah! yes, very true; but they were not after sinners' sins, but sinners' souls, and they sought to save the world, not by conforming to it, but by transforming it to a higher and holier idea of life. Nor is it by going over to the world that we can save the worldling. If we are to impress the world we must live above the world; if we would save sinners, we must, in the same sense that Jesus was, be separate from sinners. The moment we go over the line to curry favor with the votaries of sin, we never reach them and only run the risk of ruining ourselves. Would to God that, in trying to draw the world into conformity to Christ, we did not allow the world to drag us down into conformity with itself. "Be ye separate, saith the Lord; and I will receive you."

Royerton, Ind.

FORBIDDEN THOUGHTS.

BY JENNIE C. BAKER.

THERE are certain things upon which our minds may not legally dwell according to God's revealed Word. Of these we will write, hoping not only to steer clear of these dangerous reefs ourselves, but also to help to warn others.

"Thou shalt have no other gods before me," was not given alone for the Israelites traveling through the wilderness of Shur and of Sin, but was a command for all God's chosen peoples passing through this world, which is also a wilderness of sin. Not alone are "the heathen, who in their blindness bow down to wood and stone," idolaters, but all who allow themselves to love any person or object more than their Creator. "Whom the Lord loveth, he chasteneth." Guard carefully the sacred recesses of your heart, lest you love too well and not righteously the children, the companion, or the parents whom God has given you. If you are of the elect and your thoughts turn to idolatry, God will in his mercy remove the object, "whate'er that object be."

To become children of God, we must banish from our minds all thoughts of hatred. God looks not alone to our actions, as man does, but to the very thoughts and intents of the heart. A man may never shed a drop of blood, and yet in God's sight be a murderer. Christ's teaching on this is very plain. He not only enjoins us to put away all thoughts of dislike, but to feel only love and to think kindly of those who hate us and would do us ill. See Matt. 5:21-48.

Impure thoughts must not be allowed to hold sway in the Christian's mind. Under these would be classed adulterous and all licentious thinking. As "the child is father to the man," so is the thought the precursor of the deed. A man may be hindered by fear or force of circumstances from committing adultery, but if the thought of that great evil has found lodgment in his heart and lies festering there, how much better is he than the one who has committed the deed and may be branded with "the scarlet letter" on his breast? You do not envy the man who hauls and handles coal his job. His face, his hands, his clothing, all are smirched and show

signs of the work upon which he is engaged. Soap and water will remove all traces, however. Not so with you, if you allow your minds to dwell on impurities. Your soul will become blackened, defiled, and only one thing—the cleansing blood of Christ—can purify it. If this cleansing be put off, not only will the soul be defaced, but the inner, hidden man will affect the outer, and the face will show signs of the inward corruption.

Christ came not to destroy the law, but to fulfill it. So we, as his followers, want to fulfill the law, not the Mosaic law of dead forms, sacrifices, and burnt offerings, but the new law full of life, of love, of meanings. On the tables of stone delivered to Moses was written, "Thou shalt not steal," "Thou shalt not covet." Are we obeying these laws as translated by Christ in his life? Have we stolen the position needed by another and intended for another while our life work is left undone? Are you looking with longing, greedy eyes at your brother's farm, just as did Ahab at the vineyard of Naboth? In school, don't you hope your marks will be the highest in final examination, and if they are not, don't you feel sorry? "O, he is no church member; I should not have minded if one of our church members should have ranked highest." Then if one be no member of our church, he is not our neighbor. An election is held in the church for an officer, the lot did not fall on you—"Thou shalt not covet."

A new year was lately heralded in. How much time did you spend talking over with your wife, with your business partner, or some other friend what you wanted to do and what you intended to accomplish in the year? No harm in that, you say. Let us see: "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." That Christ would teach us by this not to think at all, I do not understand; but herein he teaches us one of the strongest truths of mental and moral science, namely, that to accomplish great ends we need to concentrate our minds, our strength, our souls, on what we are doing this very moment, and to leave the result, which is the future, with God.

And now come the three condemned things of which we think most: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Remove the thoughts of food, drink, and clothing from the minds of humanity and half would be a blank. Are there any among us who spend sleepless nights planning what to prepare for the next Sunday's dinner, and then, when superabundance is prepared, worry over spoiled pies or heavy cakes? If there be such, are they doing right? How about the man who last summer thought to store away a barrel of cider in the cellar for this winter's drinking? "Take no thought for your raiment"—many, too many alas! need to heed this more. How many hours are uselessly wasted poring over fashion books? Be sure your sin will find you out, your mind will become, sooner or later, foolish as the changing fashions. I like what Lowell says in condemnation of people traveling to Europe, with trunks filled with fine clothing for their bodies, while they have not so much as a clout of knowledge to cover the nakedness of their ignorant souls. We want, however, to notice that Christ does not mention the kind of raiment, but would have us give no thought even to our plain clothing.

There are still two sinful thoughts,—twin sisters in the mental realm. They are thinking too lightly of others, too highly of ourselves. Envy and self-esteem, they are named. It is minifying our own faults; it is magnifying the faults of others. It is another case of Cub and Jack. It is Matt. 7:3-5 exemplified.

How shall we rid ourselves of these evil thoughts? There is but one way. Fill your minds so full of good thoughts that there will be no room for bad ones. There is one proverb that will act as a spur to urge us to do our best to keep pure minds. It is: "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

Everett, Pa.

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At Wade, Kans., six recently put on Christ in baptism.

BRO. S. E. YUNDT is preaching at Mt. Morris Ill., this week.

SIX accessions are reported in the Mississinewa church, Ind.

On Sunday, Jan. 14, seven were baptized in the South Hatfield church, Pa.

BRO. L. H. EBY is booked for a Bible term at Cushing, Okla., to commence Jan. 28.

THE Brethren at Nezperce, Idaho, think of building a meetinghouse the coming season.

DURING a recent series of meetings held at Barren, Wis., seven were added to the church.

THE series of meetings at McPherson, Kans., is still in progress. Four have been baptized.

NEXT week will appear the Endowment symposium. It will doubtless be read with unusual interest.

THE protracted meeting at Waynesboro, Pa., closed with six accessions by confession and baptism.

BRO. GEORGE D. ZOLLERS is to hold a series of meetings in the Walnut church, Ind., sometime in February.

BRO. DAVID LYTLE is to commence a series of meetings in the Rome congregation, Seneca Co., Ohio, Feb. 3.

BRO. F. A. ROBINSON, of Redfield, Kans., has moved to Mansfield, Ill., where he should hereafter be addressed.

BRO. D. L. MILLER has been selected by the Brethren in Denmark to represent that District on the Standing Committee.

BRO. D. S. BRALLIER writes us that the meetings at Altoona, Pa., are still in progress. Seven have been baptized and one reclaimed.

BRO. DORSEY HODGDEN seems to be doing a good work in the mission field of Middle Indiana. He thinks the outlook is encouraging.

NOT a few churches are taking out state charters. This may be well, but it is far better to see that the organization is chartered in heaven.

THE Brethren at Roanoke, La., are having good meetings. Bro. C. H. Brown, of Kansas, is with them. Five have applied for membership.

BRO. D. M. BRUBAKER, who recently located at Liberty, Ill., is said to have entered upon his work with a zeal, and good results are likely to follow.

On the last day of 1899 ten were baptized at Nezperce, Idaho. The Brethren in that part of the West think they have many reasons for rejoicing.

On pages 51 and 52 of this issue will be found two articles concerning the nature and work of the Sisters' Aid Societies. They are given in response to the call made for information along this line a few weeks ago.

THOSE who have not received the Brethren's Almanac for 1900, will please write us. Each subscriber to the MESSENGER is entitled to a copy free.

THE Bible term at McPherson, Kans., commences Jan. 30. Bro. D. L. Miller is to deliver his talks during the first week. He is at Kidder, Mo., this week.

BRO. I. J. ROSENBERGER closed an enthusiastic meeting in the Beaver Creek church, Va., Jan. 11. Forty have been baptized, and others are ready to receive the rite.

BRO. H. A. BEAHM, of Brentsville, Va., and father of our afflicted Bro. I. N. H. Beahm, died a few days ago. A suitable notice concerning his departure will appear soon.

BRO. JOHN J. HOOVER, of Crawford, Colo., may for the next two months be addressed at Atchison, Kans., box 234. He is being treated by a specialist for cancer on his face.

THERE is at this time a debt on the church in Washington, D. C. This ought to be paid off as soon as possible, so we will be prepared to do a good work at some other point.

IT is sound doctrine to follow no man any farther than he follows the Bible. The moment a leader turns away from the Bible just that moment should all his followers turn away from him.

BRO. J. F. EBERSOLE, of Salem, Oregon, has not been in good health for quite a while. A few weeks ago he had another attack of paralysis, but when last heard from was slowly improving.

BRO. JAMES T. QUINLAN, of Baltimore, writes that hereafter his Bible school for boys and girls will occupy the first floor of Friendship Hall, near the corner of Montgomery and Williams Streets.

BRO. C. M. YEAROUT, of Warrensburg, Mo., is spending all of his time in the mission field of Middle Missouri. He has just closed a series of meetings in Henry County. He writes that he finds a large uncultivated territory awaiting the Lord's workmen.

BRO. I. J. ROSENBERGER speaks very highly of the membership at Washington, D. C. He thinks all those connected with the erection of the house of worship in the Capital of our nation are deserving of great credit. The house is plain, neat, commodious and most admirably located.

WRITING from Keuka, Fla., Bro. J. N. Overhultz says the Brethren have services at that place every two weeks. They also have preaching at two other points in that part of Putnam County. One was recently baptized. He thinks there is an opportunity of doing good in Florida, but it will require some earnest and hard work.

MOST of our readers receive the MESSENGER on Friday. Some of them regard it as a great disappointment if they can not look over its pages before retiring, and a few of them would sooner do without their supper for that evening than to do without the paper. It is a pleasure to edit a paper for such earnest readers.

THE traveler who enters Palestine to-day must carry with him a passport. Armed with this document, properly signed, he can enter Jerusalem. No intelligent man would think of setting foot on the soil without this instrument of writing, and yet there are many who propose to enter the next world without the passport that gives them a right to the tree of life.

WHAT do we think of the preacher, who spends most of his evenings at some country store, joking with the people? There is no need of sending a question like that to the MESSENGER office for an answer. Ask his neighbors and the merchant what they think of that kind of a preacher. Probably a man who spends his time in that manner ought not to preach until he is converted.

It may be all right for ministers to announce their subjects ahead, but we hope that none of our brethren will fall into the unbecoming habit of making sensational announcements with a view of drawing a crowd. In one of our exchanges we notice among a list of subjects for a preacher, "Rotten Apples," "Heart Disease," etc. Why not be frank with the public and leave sensational questions out of the pulpit?

WE now have a commodious house of worship in the Capital of the nation, and it affords our people no little pleasure to feel that the members who reside in Washington have a place of their own where they can meet and worship. In the city there are about fifty members, and their number is likely to be increased as the years go by. Many have been the efforts to secure a meetinghouse, and since it has been accomplished we can all thank God and take courage.

NOT a few of our patrons are writing for publication some excellent testimonials concerning the value of the MESSENGER as a religious journal. While we appreciate their words of encouragement, it would seem too much like praising oneself for us to publish many of such communications. The better way is for those who admire the MESSENGER to tell everybody who does not take it, how much good they get out of it, and in this way induce them to take the paper also.

PROBABLY if the Lord would offer every professing Christian in America a chance to go to heaven right now and be eternally saved, or the privilege of remaining forty years and run the risk of being captured by the devil, fully one-half of them would decide to remain. They would not care to leave their friends and pleasant homes; in fact they like the world so well that they could readily consent to remain here always. We wonder if such people are in real earnest about their religion.

ONE of our readers wants to know whether an elder has a right to appoint an alternate in case the regularly elected delegate to the District Meeting cannot attend. There may be circumstances under which he would be justified in so doing, but the proper way is for the church to have an alternate to serve in case the duly elected delegate cannot go. It is usual for the one having the next highest number of votes to be entered as alternate on the clerk's record. At the close of the election the alternates should be announced along with the delegate, and then all the members present will know who they are.

MANY and earnest are the expressions of thanks that come to this office because of the Gish Fund. Hundreds of our ministers feel thankful to brother and sister Gish for their generous gift. This gift is proving helpful to them far beyond their expectations, for by it they are supplied with books such as they need in their work. In less than one year five books have been placed at their disposal, and others will follow in due time. If our ministers will master these books, one at a time as they read them, and so continue, inside of ten years they may be the best informed ministers in the country. No wonder they feel thankful.

BRO. I. N. H. BEAHM is now at Walter's Sanitarium, Walter's Park, Pa. Under date of Jan. 20 Dr. Walter writes thus concerning his condition: "He is a very sick man, utterly prostrated and has a very weak heart, severely congested spine and barely able to walk a few steps. His prostration is evidently due to over-work, and it will require much time and patience before he is restored. I hope for him good results from treatment, and, indeed, I have no doubt that he will improve, but his friends must make up their minds to be content with feebleness on his part for many months. We trust that it may not be many weeks before he will be able to be about and care for himself, but I do not think that he will return to work this year." We give the above, for all of our readers are anxious to hear from Bro. Beahm, and they will not fail to remember him in their prayers.

BRO. I. J. ROSENBERGER, of Covington, Ohio, reached home from Virginia, Jan. 16, after an absence of almost ten weeks. During his meetings in the East sixty-seven united with the church. He left home two days later for Philipsburg, fourteen miles south of Covington.

BRO. E. S. YOUNG has just closed an interesting Bible Institute in the South Beatrice church, Nebr., where he found a large body of members, and not a few of them wide-awake Bible students. From there he went to the Bethel church to engage in Bible work. Bro. Young seems to be very much pleased with that part of the West.

WRITING concerning a certain minister, one of our contributors says he thinks he has acted a noble part. How encouraging it would be if that much could be said of all the ambassadors of Christ. When the end comes, of how many can it be said, "He has acted his part nobly"? Paul felt a little that way towards himself, and so near the end of his life he could say, "I have fought a good fight." "I have kept the faith." He had been true to the faith, loyal to the Master, and was certain that a crown of righteousness awaited him. What was true of Paul, as a faithful minister, ought to be true of every preacher of the Gospel.

A MINISTER who has been long in the service of the Lord writes and says: "It may be that the time has come for me to lay my armor down and go home." That is the feeling that must come to every minister sooner or later. However strong we may be at this time, the day is not far distant when we must say that the race is run, we have finished our course, and we look for the crown promised to all the faithful. This crown shall be ours if we keep the faith, as did Paul, who gave his life for the church. And while all this is true, there is an element of sadness in the thought of laying aside the well tried armor. One feels that life has been too short, and so little has been done!

SOME one wants us to write an editorial that will stir up the Mission-Board in a certain State. Possibly they may be Mission Boards that need stirring up, but this is not the better way of doing it. We suggest that those who think that their Mission Boards need some stirring up, write the different members a letter, and tell them just what they think ought to be done. Be sure to sign your name and give your address in full. Possibly if you accompany the letter with a draft it will help the Board to carry out your suggestions to better advantage. In some States the Board would like to see the members stirred up so they will give more in support of the mission work. A mutual resolve to put forth greater efforts might be the better plan.

ON another page in this issue, our correspondent from Sweden tells how the people at an assembly were served with coffee and cake. This is a prevailing custom in that country, and no one would think of departing from it. On entering a house, each visitor is served with a little coffee and a small cake, and to refuse to kindly partake of the refreshments thus offered would be looked upon as an act of impoliteness and regarded, in some instances, as an insult. Even before the visitor rises from bed in the morning, coffee and cake are sometimes brought to his room. Attended with the spirit of genuine hospitality displayed by the Danes and Swedes, the custom seems very beautiful and appropriate. It has invaded every part of Scandinavian life, and to them has a significance that an American cannot comprehend.

SOME HOME MISSION WORK.

How many of our readers believe in home missionary work? Do all of them? We hope so. Are they all willing to invest one dollar to have fifty-two sermons preached where they will do good? It can be done in this way. Select some one whom you would like to see converted. Send the name and address to us, accom-

panied by one dollar, saying that you wish to donate the MESSENGER to that person one year. We will send the paper fifty-two times, and you may rest assured it will be appreciated. Then, while the paper is being read from week to week, you pray the Lord to add his blessing. Before the year is ended your friend may be in the church. If not, you may be certain that good seed has been planted in the heart that will in time bring forth fruit. There are some Brethren who invest five and ten dollars a year this way. We have in mind one devoted brother who takes pleasure in sending his ten dollars and the ten names of his own selection. He loves to send the paper in this way, and then watch the results. In response to a notice like this we ought to receive at least one thousand names, or even more. A thousand of our readers ought to engage in this line of home missionary work, and thus be the means of leading sinners to Christ. Out of the one thousand thus receiving the paper one hundred or more of them ought to be brought to Christ. How many of our readers are willing to put this method of doing missionary work to the test?

WESLEY ON TRINE IMMERSION.

HERE is something that was mislaid in the great pressure of business. It should have received attention three weeks ago:

In the "Doctrine of the Brethren Defended," by R. H. Miller, page 175, I find that Bro. Miller quotes from Wesley by Moore. Also in the account of the dedication of our church at Carrington, N. D., page 21, in his sermon Eld. J. H. Moore makes the same quotation, giving the volume and page. I would like to know whether these brethren ever saw Moore's Life of Wesley? I made the same statement, when a very prominent Methodist minister got up and said there was not one word of truth in the statement, and asked that I produce the book. As I do not have the book in my library, I would like to know if you can help me out.—*Jasper Barnhouse, Markleysburg, Pa.*

The Office Editor wishes to say that he has in his library a copy of Moore's "Life of Wesley," and that in Vol. 1, page 425, the following is found:

"When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion, if the person would submit to it, judging this to be the apostolic method of baptizing."

Bro. James Quinter left behind him a library containing a copy of the same work, and if any of our readers in the East should have access to his books, they can verify what we have stated above. It is said, however, that this passage has been dropped from the later editions. The prominent M. E. preacher, referred to, may have seen a late edition, and by this means was misled.

Then it may not be amiss to bear in mind that John Wesley was formerly a member of the Church of England, a church which at that time practiced trine immersion along with trine sprinkling and pouring. The threefold immersion largely prevailed in Mr. Wesley's day, and it was no more than natural that he should have been favorably impressed with that form of immersion. In considering it the apostolic method he simply agreed with the best evidence then in existence. It is unfortunate that he did not succeed in establishing it as the invariable mode in the church of which he was the founder.

ON THE SIDE OF TRUTH.

THE MESSENGER is accused of being selfish and narrow because it cannot endorse the teaching and practice of certain distinguished men who have stamped on the world moral and religious influences that will not soon be forgotten. Few people have a higher regard for the gifted religious teachers of the present generation than the writer. So far as their teaching is in harmony with the New Testament, just that far can we accept their doctrine, but we cannot endorse what we conceive to be error. We owe a duty to the Founder of the Christian religion

that is higher than any obligation that is possible for us to sustain to a human being, however talented and influential.

We aim to read the best books and magazines we can procure, and as near as possible keep abreast of the advanced lines of thought. We read and admire the productions of the most learned. We sometimes listen to their discourses, but we must be permitted to draw the line between truth and error. This we may not be able to do as acutely as some would be pleased to see, but when we do find an error, and venture to expose it, we must not be regarded as narrow or uncharitable. The man who accepts and endorses error against better light and knowledge is the narrow-minded person. But he who searches diligently for the truth, finds it, and then holds it aloft, is the man of breadth as well as the man of loyalty.

It is no easy matter in this or any other age to oppose the gifted writers and preachers who are looked upon as leaders. They may be doing an amazing amount of good. The masses honor and applaud them, but he who ventures to point out an error in their teaching is designated as uncharitable. Others may see the same error, but they have not the fortitude to stand in defense of their convictions. They dread the popular current that is opposed to them, and rather than face the taunts and ridicule they consent to fall into line and suppress their conscience. Then there is a certain class who deem it patriotic to cry "narrow-minded," and "uncharitable" every time they see the least indication to oppose popular sentiment.

What would have been the result had Jesus yielded to the clamor of the public? What would have been the consequences had the Sermon on the Mount been moulded in harmony with the views of the most popular teachers and thinkers of the time? What if Peter on the day of Pentecost had gauged his teaching by the views held by the influential and talented teachers of Palestine? Then, what if Paul and all the other apostles had showed just enough respect for the world's greatest teachers so as not to come in conflict with any of the views set forth? Christianity to-day would be a thing of the past, and America might yet be full of heathens. It took nerve to face public sentiment then, and it takes nerve to do it to-day. Of course the apostles were looked upon as narrow-minded men, but their teachings have long since proved that they were the broadest minded ambassadors that ever walked the earth. They were the heralds of principles that have stood the test of nearly two millenniums, and the inspiration they left behind is doing more to make the world better than all other forces combined.

There was a time when the Brethren were thought to be uncharitable or lacking in breadth of thought because they opposed slavery, and taught that no Christian could hold his fellow-man in bondage, and live a devout life. They were denounced by both the press and the rostrum because they opposed the manufacture and sale of intoxicants. In years past they were even censured from the popular pulpits because they opposed war, and took no part in it. Some of them were put to death here in America because they held views not in keeping with the public sentiment on the war question. By and by we will have credit for breadth as well as loyalty and foresight because of our stand against these and other evils. All of this time there will be those who think it their privilege to call us narrow and uncharitable. But none of these things will move the MESSENGER. It is set for the defense of the whole Gospel, and so long as there is error in the world, and gifted men will persist in standing on the side of error, we must be allowed to take our stand on the other side, and speak and write in defense of the truth, however unpopular it may be.

WHEN SHOULD MINISTERS BE RETIRED?

THIS is a question that is being agitated more or less in all churches. And it has two sides; represented by those who are below and above the "dead line," as established by common consent. The younger class of ministers and laymembers are disposed to place this line earlier in life than those who are older. This is often so done for want of thought and more practical experience.

But while the younger may make the mistake of placing it too soon, the danger on the part of the older is to extend it beyond a reasonable limit. There is a time in the lives of many when they lose the possibilities of determining their own powers of sound judgment. And yet, no matter how honest and sincere men may be in placing the limits of ministerial usefulness, the limit necessarily must be only approximate, as some men retain their vital and mental forces much longer than others. Hence it would be unwise and dangerous to make an iron-clad rule as to what age a man should be deposed from the active ministry. History tells us that the loving disciple John was active in the ministry until quite old, perhaps in ninety. And we also have "Paul, the aged," showing that he continued in the work considerably beyond the time now determined as the shelving period. And all along down through the ages we have had efficient workers in the ministry up to the ages of seventy, seventy-five, and beyond. But such are the exceptions rather than the rule and should not be looked upon as the material from which the standard is to be made.

It is a sad thought to retire men before they feel the time has come. But it is still more sad for them, unknowingly, to go on beyond their power limit and thus destroy much of the esteem and influence acquired while in their prime years. In life there is a time for preparation, a time for active service, and there is a time in which men may retire honorably and satisfactorily to the world and to God. And this is the time that we would all like to know in reference to ourselves while we are yet in a position to exercise sound judgment. And if we are to determine this time for ourselves we should do it before we pass beyond a safe determining limit.

And as we do this there is no reason why we should shelve ourselves. But instead of counting to be leaders we should assume the role of helpers, and in some respects directors and counselors. Experience is a great teacher, and often prepares men to direct in work in which they could not lead. This experience should be utilized to the good of the church and the glory of God.

The saddest thing of all life's experiences is for men or women to feel or be made to feel that they are of no more use in this world. This condition never comes to any unless it is brought about by entertaining the feeling of themselves or being made to entertain it through the injudiciousness of others, which is very wrong. If we are the Lord's he has some use for us as long as he gives us life. And for us to feel this greatly enhances our usefulness to our fellows and to the church.

But no matter how well we may be anchored in the faith and how carefully we may consider the problems of life, as age comes apace the question comes to us, What more can I do? What shall I do or what should be done with me? The thought has come to us, and we have written some about it. And to-day we were again impressed with the thought on seeing an article headed: "Should the old clergyman be shot?" The question was asked some time ago by a notable minister in satire; and recently repeated by Ian Maclaren in the same spirit. But it goes to show that the people are thinking along this line. And their thinking has been

stirring the minds of the clergy, as to what the results may be.

Maclaren, in speaking of it, says: "Would it not be better that each congregation should organize a retirement scheme upon a large scale with two conditions? The first would be that every minister should be removed from active work at the age of, say, sixty, and afterwards he might give assistance to his brethren, or live in quietness, as he pleases. The second condition would be that he receive a retiring allowance of not less than half of his salary." How practical this would be among our ministry is not very difficult to see. As things now are it would not require much of an organization, and the scheme could be made practical without asking for money. Making the inactive line at sixty would take from our list a very large percentage of the whole, and yet it would be an exceedingly easy matter to give them, on their retirement, one-half of what they had been getting while in active service. How much?

And yet, though speak of it in this way, the plan suggested should set us to thinking. The matter of caring for our superannuated ministers—and those that are not—is a live question and demands our serious consideration. What have we been doing with them, and what are we doing for them now? Especially those who have and are now devoting their whole time to the church and the Lord's work? We have not "shot" them, neither are we now doing so—but is not cold neglect almost as bad? It is true, we do not allow our old ministers to go to the almshouse, but they deserve more than a bare living. They are worthy of comfortable homes, and should, even in this life, enjoy some of the fruits of their labors. And it is the duty of the church to see that they do. Are we doing it? We know of faithful brethren who have given almost their whole life to the ministry, and because of this they are poor at three score and ten. It is said of them that they are too old to preach. True, but they are not too old to need your aid and sympathy. Do they have it?

H. B. B.

THE INTERNATIONAL SUNDAY SCHOOL WORK.

THERE is some inquiry about the work of the committee that arranges the International Sunday-school Lessons. Last April we gave considerable information on the subject, and will here recast and reproduce some things then said. The committee is composed of men from the different leading denominations. In addition to the committee in the United States and Canada there are others in England, Australia and India. Here is the list as it stood last year. But few, if any changes have been made:

CHAIRMAN.—John Potts, D. D., Methodist, Toronto, Canada.
SECRETARY.—A. E. Dunning, Congregationalist, Boston.
Benjamin F. Jacobs, Baptist, Chicago.
Warren Randolph, D. D., Baptist, Newport, R. I.
A. F. Schaffler, Presbyterian, New York City.
Bishop E. B. Kephart, United Brethren, Baltimore, Md.
J. R. Pepper, Methodist Episcopal, South, Memphis, Tenn.
Professor J. R. Sampey, D. D., Baptist, Louisville, Ky.
Mosheim Rhodes, D. D., Lutheran, St. Louis, Mo.
Professor J. S. Stahr, D. D., Reformed, Lancaster, Pa.
Professor J. I. D. Hinds, D. D., Cumberland Presbyterian, Lebanon, Tenn.
B. B. Tyler, D. D., Christian, New York City.
Bishop Henry W. Warren, Methodist Episcopal, Denver, Colo.

Professor W. W. Moore, Presbyterian, Hampden, Va.
Professor E. I. Rexford, B. A., Episcopalian, Montreal, Canada.
The corresponding committee in England, Australia and India consists of C. H. Kelley, London; S. G. Green, D. D., London; Charles Waters, London; J. Monroe Gibson, London; W. H. Groser, London; Frank W. Warne, Calcutta, India; Edward Towers, London; Archibald Jackson, Melbourne, Australia.

The lessons have already been arranged for five years, and for 1900, 1901 and 1902 have been sent out. The committee makes no comment on the lessons whatever. They simply select that portion

of the Scripture to be used on the different Sundays—this much and no more. Each denomination has its own comments prepared by the writers they select for the purpose. The work on our Quarterlies is done by four brethren, each one having a certain amount to do. All the help they get from the International Committee is simply the Scriptural citations where the lessons and golden text may be found for each Sunday. All the rest they have to work out and arrange themselves. It is very much like preaching from a text selected by some one else.

QUERISTS' DEPARTMENT.

What is meant by the expression (Mark 10: 25), "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God"?—Y. B. S.

It is likely a proverbial expression, meaning something exceedingly difficult, if not impossible to do. Not that God is unwilling to receive the rich who repent and come to him, but because it is the next thing to impossible to get the rich to feel the need of salvation.

What was the "wrong" referred to in 2 Cor. 12: 13, and what was the cause of the sad condition of things, as indicated in verse 15, latter clause?—S. B. S.

The meaning is this: The church at Corinth was treated as well as other congregations, save that Paul did not require them to contribute to the support of his work. He felt that he should have urged them to take part in his labors, and now asks them to forgive him for the wrong or neglect. There is an element of irony in the winding up of the verse. In verse 15 the apostle aims to impress on the minds of the members at Corinth that his labors of love among them had not been sufficiently appreciated. His language is cutting, and must have been very keenly felt by those who read or heard the reading of the epistle.

Is any mention made of feet-washing after the close of the apostolic age?—F. W. A.

The Waldensians, who lived in the valley of Piedmont, practiced feet-washing as late as A. D. 1550. This fact is mentioned in "Orchard's History of Foreign Baptists," Vol. 1, page 297. History contains many references as to the practice in both ancient and modern times. The rite is still practiced in Jerusalem by the Greeks. Probably there has never been a generation, since the resurrection, when the ordinance of feet-washing was not practiced in some parts of the world.

PASTORAL VISITS.

BRO. SAMUEL LECKRONE, of the Eel River church, Ind., makes some suggestions regarding the pastoral visits. He would approach his members somewhat after this order:

1. By your experience in the past, is your faith growing stronger?
2. Do you realize that you are growing in Gospel grace, in plainness and humility?
3. Do you appropriate all the means of Gospel grace for Christian growth?
 - (1) Do you ask a blessing at the table?
 - (2) Do you have prayer with the family?
 - (3) Do you go to social meetings?
 - (4) Do you help Sisters' Aid Society?
- (5) Giving—
 - (a) To home church expenses.
 - (b) To District mission work.
 - (c) To foreign mission work.
 - (d) To poor and orphans.
- (6) Do you attend all regular meetings?
- (7) Do you attend all council meetings?
- (8) Do you take part in Sunday schools?
- (9) Do you go to Communion?
4. What are your greatest hindrances to Christian growth?
5. Have you made any effort to win a soul for Christ?
6. Do you take Christ in all your work and business?
7. Do you take the GOSPEL MESSENGER?

NO CHURCH IN MISSISSIPPI.

AFTER renewing his subscription Bro. J. Sparks, of Oklahoma, Miss., says:

"I do not think there is a church organization in the State. There are a number of inquiries about the faith and practice of the Brethren. I think a good work could be done here, as we have a good, sociable class of people. Besides, this is a good farming country and possesses a mild climate. Should any of our ministering brethren be passing this way, we extend to them a hearty invitation to stop and visit us."

General Missionary

...AND...

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois | S. F. SANGRE, Virginia
L. W. TRENT, Indiana | A. B. BARNHART, - Md
JOHN ZUCK, - Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

THE NEXT MEETING of the GENERAL MISSIONARY AND TRACT COMMITTEE will be held in Elgin, Ill., on Tuesday, February 13, 1900. All business for the Meeting should be in writing and in the office of the Committee not later than February 1.

A DOUBTFUL BUSINESS METHOD IN MISSIONARY ENTERPRISE.

THERE is nothing so baneful to any kind of work as a debt. "If only that debt was out of the way so that all resources could be used for progress." This is intensely true in any line of work that depends upon charity for its support. People do not like to give to pay off a debt and it hangs over the work as a monster, consuming the funds donated and sapping interest from the donors.

Debts among mission boards and at mission points come from an overreaching in obligation and checking too heavily on the bank of faith. How often is there temptation when a large contribution comes into the treasury for the workers to immediately enlarge their work on the presumption that such liberality will continue! Should any one remonstrate, the reply is, "Trust in God," or "trust the churches, and they will respond."

Trust and faith are two admirable elements of Christian character, of which every one needs more. But experience and reason are God-given also, and if they be ignored and disaster befall the endeavor, the worker is not less guilty because he "trusted" and "had faith." To ignore the facts of experience and reason is folly. "Trust" and "faith" under such circumstances are not trust and faith, but presumption upon God. When trouble comes, over which the worker has had no control, he can well turn in loving faith and await divine help and guidance. But if he plunges headlong into such trouble because of not using his judgment and reason, and profiting by his experience, let him find fault with no one but himself if his work suffers from his folly. Satan once approached the Master on the pinnacle of the temple with the proposition that he should cast himself down, for God would care for him; but the Lord clearly replied, "Thou shalt not tempt (presume upon) the Lord thy God."

And so it is in all kinds of benevolent work, mission boards being no exception. The experience of a board has been that the congregations give about so much each year for its work. Allowing for the steady increase from year to year, that board has no right to plan work and make obligations beyond that amount, no matter how great the donations are for any one month or part of a year. It is not a lack of faith for them not to go forward. It is the exercise of reason and good judgment that they should wait until it is shown that this large increase is a steady flow. Then they can proceed with the assurance of no debt, and the opportunities for the exercise of faith will still be countless and severe enough for the strongest worker.

FROM ANKLESVAR, INDIA.

BY S. N. MCCANN.

Dear Messenger:—

We have now been four weeks in our new home, and feel that the Lord has directed our choice of a field of labor. We surely have a needy field at least.

We have many Mohammedans in this field; they will be rather hard to work among, but I feel not hopeless. We expect to direct our

work mainly to the Bhil caste. If we succeed with them we can reach the Colli or farmer caste with no special barrier like if our work was with the outcasts. We expect constantly to do all we can to break up caste; yet in work we must respect it enough to reach the greatest number of people.

We are close on the border of complete famine here, as the famine is only about twenty miles north. Here partial crops were raised, and people as a rule are yet able, by the help of government relief works, to take care of themselves. There will be many helpless here long before grain can be grown again. May the Lord give us wisdom in properly using what the church so generously is putting into our hands!

Dec. 15.

FIRESIDE MUSINGS.

BY J. E. BLOUGH.

"While I was musing the fire burned."—Ps. 39: 3.

THIS being the evening before Christmas and all the family at home, we spent considerable time in singing from "Gospel Songs and Hymns," and while thus engaged in singing these beautiful songs my mind wandered far and wide, and now, since the children have retired, I feel moved to write some of my thoughts.

My mind goes back to-night to my dear childhood home where we were all together around the family fireside. That was more than a score of years ago. Those were happy days! But it could not remain thus. Soon our oldest sister married and set up for herself; and there was a vacant seat at the table. Next it came the writer's turn, and so, one by one, until all had left the dear old home and father and mother were left to sit at the table and kneel at the family altar alone.

Then I think of the playmates of our childhood days and of the sports of childhood, roaming through the wildwood. And where are they to-night, and what are they doing? Some have crossed the river; some went west to seek fortune and fame; but I am glad several are preaching the "Gospel of Peace."

Again, I think of the time when we had no Sunday schools, no series of meetings, and day meetings only every four weeks, and scarcely any night meetings, except the lovefeasts, which were held in barns. Then much, if not most, of the preaching was in the German language. This refers more particularly to the Quemaboning church.

Then I recall the first missionary to a foreign field (Eld. C. Hope of cherished memory), his sacrifices and hardships, and how he succeeded in planting the pure Gospel doctrine in Denmark and Scandinavia. The growth of the missionary spirit since then in the Brethren church has been almost phenomenal.

With sadness I remember the struggle and strife the church passed through, which made three bodies instead of one, and caused wounds that will never be healed. No doubt much of this trouble and division was caused by a plurality of church papers and a too liberal discussion of differences.

Then I think of the many auxiliaries to the church work which are of rather recent introduction into our church—Ministerial Meetings, Sunday School Meetings, Missionary Meetings, Bible Terms, Children's Meetings, Young People's Meetings, Christmas Treats, Sisters' Sewing, Aid, Benevolent, and Helping Hand Societies, Reading Circle, Historical Societies, etc., and I am made to wonder if we would not better soon call a halt. No doubt the aim and object of these various societies is good, and they have been and are doing good, but is there not a tendency toward popular Christianity along these lines? Let us not depart too far from the ancient landmarks our fathers have set! Again, in my musings I think of the wonderful strides the church has made in spreading the Gospel in the past decade. Without a question the above-named auxiliaries played an important part in the work of missions. If I am not mistaken we have organized churches in all the States and territories except New England, Delaware, South Carolina, Mississippi, Nevada, Montana, Wyoming, New Mexico, Indian Territory and Alaska; also in Canada, Scandinavia, Denmark, France, Switzerland, Asia Minor and India. Looking at these results from one standpoint it is, indeed, encouraging, but then when we think how much is yet to be done, we almost sink in despair.

It does not take very close observation to see that pride and fashion are working their way into the church. Much of this could be avoided if parents were a little more thoughtful in the kind of clothes they put on their innocent children. If children were dressed plainly from infancy, they would not have so much to lay aside when they want to become members of the church, and the result would be they would come much more readily and afterward would make the church no trouble in trying to dress as the world dresses. "What is put into the first of life is put into the whole of life."

Geistown, Pa.

GRATITUDE.

BY IRA P. EBY.

"We should be thankful for all things always." Then from the time we begin to sow until we reap, in the seasons of the year as well as of life, we should ever keep before our minds the Lord's bank for deposits, for "inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." "Lay up your treasures in heaven." As I labor in my field I often wonder who will get the reward for sending me. Brother, if you could see the hungry soul drink at your cup I know you would rejoice with us.

The way to express gratitude to God is to give soul, body and spirit in service for humanity. Here am I, Lord; send me. Here is my money, Lord; send it. Who said it? Yes, but *who* will do it? Thanks be to the Lord for what we have in the mission field; but *yet there is room.*

In the raising of funds for the India famine at least three little children, ten years old or less, took it upon themselves to solicit. In two instances they were encouraged in the work. It is to be regretted that one little girl met much discouragement and from persons who should never discourage, for they belong to the followers of Christ. How often, however, it is the case that the worst discouragement comes from such sources. Not that it was intended to be so, but because these same members, worldly-wise and short-sighted in faith, and entirely out of touch with the simple efforts of children, speak thus. It is a matter of joy, though, that through this discouragement the child persisted and succeeded well. The Lord does bless all effort, and especially that which comes up through tribulation.

How easy it is to say things wrong even in the sincere moments of life. Ordinarily the Christian says *he gives* to the Lord's work when he casts of his means into the treasury. A great mistake. The giving is by the Lord himself. The silver and gold the Christian has from the sale of his crop, or his cattle, or however he has come to have it, all is the Lord's. He has simply by his efforts come in possession of it by herding the cattle, tilling the ground, and waiting patiently on the Lord to have the crop grow. The rains fall, not at man's command; neither does wheat grow by his power. Then why call it his own? When giving do not forget that all that is given belongs to the Lord, is owned by the Lord, is simply being set apart for his work.

Some people mistake the intent of Christianity and undertake to apply it to themselves alone. They would if they could,—they are judged by their actions,—take Christ into themselves and let all the rest of the world suffer without him. How badly they have misunderstood Christ! Could they go to the shores of the Dead Sea, and taste and see its waters, they could get a faint idea of the bitterness of such a selfish soul. From beginning to finish, with the seal of the last words of the Master upon it, Christianity is a missionary religion, reaching out for others, converting, advancing, and encompassing the world.

In one of the great temples of Japan the devotion of the worshipers consists in running around the sacred building one hundred times and dropping a piece of wood into a box each time; when the wearisome exertion is ended the worshiper goes home tired and very happy at the thought of having done his god such a worthy service.

"If you cannot give your thousands,
You can give the widow's mite.
And the least you do for Jesus
Will be precious in his sight."

"Loud and long the Master calleth,
Rich reward he offers thee:
Who will answer, gladly saying,
"Here am I; send me, send me!"

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door."

Yet in the memory of many active workers in the church was the time when China's doors, as well as the doors to other heathen nations, were closed to Christianity. Then those awake to the needs of the world were praying for open doors that the church might go in and occupy. Now the doors are wide open in every continent and under every flag and the church is slow in going in. The need to-day is not open doors, but open pocket-books and sympathizing hearts.

"How shall they believe in him of whom they have never heard? How shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10: 14. Livingston, in one of his Cambridge lectures, tells of a chief who said to him, "All my forefathers have passed away without hearing these things. If what you say is *true*, how is it that your forefathers, knowing of them, did not send word to my forefathers?"

At a certain meeting in California a Japanese convert said, "My hair is black, my eyes are black, but my heart has been made white by the blood of Jesus Christ. I was a poor heathen boy, and troubled and sin-sick. I went to Shinto and cried, 'Oh, save my poor, sin-sick soul!' but no help me. I went to Confucius and read his words, but my sin-sick was not cured. I went to Buddha, and waited long, but he did not help. I went to Jesus. He cured me. Hallelujah!"

A brother in Maryland on his birthday remembers the mission work of the church with a liberal contribution. He has kept this up, to the knowledge of the writer, for over ten years. His handwriting is familiar, and the letter has never disappointed those in waiting at the office. He gives other times of the year, but on his birthday he takes great pleasure in remembering the Lord's work with his bounty.

The question, "Will the heathen be saved without the Gospel?" is not nearly as important to the individual members of the church as the question, "Can any one be saved who, knowing the will of the Father that all men should be saved, and having his direct command to go to the heathen and preach the Gospel, neglects or refuses to do this?"

What is the matter with the church to-day? In the beginning of her organization she gave all her apostles but James to the foreign work, and now she wishes to keep all her workers, or her best ones, at least, at home. Is she not by this very course robbing herself of much of the power granted unto the early church?

Regular givers for the Lord's work are also regular prayers that the work may prosper. On such the strength of the church largely depends, for the prayers of a righteous man avail much.

Our Prayer Meeting.

THE NEW LIFE AND THE NEW WAY.

For Week Ending Feb. 10.

1. My Birthday.—John 3: 5-7; Eph. 2: 1, 4, 5.
2. My Father.—1 John 3: 1.
3. My Food.—1 Pet. 2: 1, 2.
4. My Clothing.—Isa. 61: 10; 1 Pet. 5: 5.
5. My Growth.—2 Pet. 3: 18; Eph. 4: 15.
6. My School.—Heb. 12: 11-14.
7. My Teacher.—John 14: 26.
8. My Lesson.—1 Tim. 4: 12-16; 6: 11, 12.
9. My Friend.—John 15: 14, 15.
10. My Character.—1 Pet. 1: 15.
11. My Pursuits.—Philipp. 3: 13, 14.
12. My Sorrows.—2 Cor. 6: 10; 1 Pet. 2: 21; 2 Tim. 2: 12.
13. My Joys.—1 Pet. 1: 8; Ps. 16: 11.
14. My Home.—John 14: 2; Rev. 21: 23-27.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin.—Eld. Henry Brubaker has just closed a series of meetings here. The best of interest and attention prevailed. On account of illness he preached only five sermons, but each was full of Gospel truth. Saints were made to rejoice and sinners warned to flee the wrath to come. We held our quarterly council Jan. 13. All matters were disposed of in a Christian manner.—*W. E. Whitcher, Jan. 16.*

CALIFORNIA.

Egan.—We held our council Jan. 6. We decided to hold our love feast on Feb. 17, at 4 P. M. Four were received by letter since our last. We reorganized our Sunday school by electing Sister Mary Yoter, superintendent, and Sister Emma Gibbel, assistant. We use the Brethren's literature.—*G. W. Priser, Hemet, Cal., Jan. 12.*

COLORADO.

Chivington.—Jan. 15 Bro. G. E. Studebaker delivered two able sermons at this place. The attendance was good.—*S. E. Shoemaker, Jan. 18.*

ILLINOIS.

Martin Creek.—Bro. S. W. Garber, our elder, of Allison, Ill., came to us Jan. 13 and gave us three interesting, instructive and encouraging sermons. Although the roads were bad, these meetings were very well attended. Eld. Garber expects to be with us again Feb. 10 and 11, at which time will be our quarterly council and the organization of Sunday school.—*J. J. Scrogum, Fairfield, Ill., Jan. 15.*

Liberty.—Bro. D. M. Brubaker is working with zeal for the Master's cause here. He finds plenty to do. He closed a series of meetings at the Hazelbluff schoolhouse, ten miles north-east of Liberty, and reports the best of interest in the meetings. Stormy weather and bad roads caused him to withdraw an appointment at Lost Prairie schoolhouse for Jan. 22. There are two other places that have to be seen about in the near future. We reorganized our Sunday school at Liberty for 1900 with Bro. I. B. Roe as superintendent.—*Lewis Phillips, Jan. 20.*

INDIANA.

Anderson.—Bro. John R. Snyder, of Bellefontaine, Ohio, spent Sunday in that city, and in the evening gave a missionary address that was highly appreciated by all. The small-pox scare lowered our attendance during the last few appointments, but has now passed away. There was no genuine case here. We purpose organizing a reading circle, and taking up the different courses of study.—*J. S. Aldredge, 1612 Cincinnati Avenue, Jan. 18.*

Ft. Wayne.—The Lord's work here is moving along encouragingly. Our Sunday school is growing in interest as well as in numbers. The second Sunday of January, the school numbered eighty-two. Our church services are well attended, with the very best of interest. The prospects are brightening for a great work at this place. We now have a membership of thirty-one. What we need most of all is a house of worship, and since there has been some provisions made along that line, we trust the work may be pushed, so that we may be able to see the work of building begin in the early spring.—*J. Ahner, Jan. 15.*

Huntington.—Bro. A. Moss came to us last Saturday and preached two very acceptable sermons. All felt built up by his talk, and were well pleased. He will come back the second Sunday of February and preach for us again. He seems to be impressed with the outlook here.—*Jacob Mishler, Jan. 15.*

Mississinewa.—We closed an interesting series of meetings last night, conducted by Bro. Daniel P. Shively, of Nead, Ind., who delivered twenty-two sermons, which greatly encouraged the church. Six were received by baptism, and one reclaimed. Others were deeply impressed. Some who had wandered away seem to be almost ready to return to the fold.—*John F. Shoemaker, Shidler, Ind., Jan. 15.*

IOWA.

Frederic.—On the evening of the fifteenth a little meeting was held at a private house and a brother received back into the fold at this place.—*Annie V. Follis, Jan. 19.*

North English.—Brother and Sister Calvin McNelly, of Mt. Carroll, Ill., conducted a ten days' Bible school for us. We studied the books of Genesis and Hebrews, Bible History and Sunday-school work. In the evening Sister McNelly drilled the children in Sunday-school work and Bro. McNelly preached for us. The work was very beneficial, and our only regret is that not more could attend. The weather was very inclement and a great deal of sickness greatly hindered the attendance, but the church was much built up by the earnest efforts of our dear brother and sister.—*Alice Garber, Jan. 20.*

Spring Creek.—We began our series of meetings Dec. 29, and closed last evening with a full house and good interest. Bro. Harvey Eikenberry (our elder) did the preaching. He labored earnestly. We held our quarterly council on New Year's Day. All business passed off pleasantly. Our Sunday school closed for the winter at the end of last quarter.—*Bessie Gilliam, Fredericksburg, Iowa, Jan. 15.*

KANSAS.

Dorrance.—Bro. D. R. Holsinger came among us Jan. 6, and has now preached five sermons. He has given six lessons on singing and all are well pleased. The gatherings are increasing. We shall report again.—*Jacob Harnish, Jan. 15.*

Wade.—Bro. J. E. Crist, who lately moved to Wade, commenced a series of meetings in the Brethren's house at Wade Jan. 24. He closed last night with a full house and a good interest. Six were baptized. The future looks very encouraging for the Wade church.—*Lee Bucklew, Jan. 15.*

LOUISIANA.

Roanoke.—Bro. C. H. Brown, of Kansas, came to us on Jan. 7 and has been holding forth the Word with power since that time. Five have accepted Christ up to the present writing and we hope more will follow. The members are being revived. The meetings will continue indefinitely.—*J. P. Crum-packer, Jan. 17.*

MARYLAND.

Pipe Creek.—The Brethren of the Eastern District of Maryland have just closed a Bible term of two weeks, held at Union Bridge, in connection with the Collegiate Institute. Bro. J. D. W. Deardorff, of Gettysburg, Pa., was with us the first week and helped much in the work. Bro. W. E. Roop gave us several Bible Land talks, which were much enjoyed. The brethren did their work well, in trying to explain the Bible, and we all felt it was good to be there. I believe that every District in the Brotherhood should be encouraged to engage in this work. The Collegiate Institute is growing in numbers and interest, and the newly-organized Sunday school in the Brethren church is very promising.—*Rachel A. Pfouts, Linwood, Md., Jan. 17.*

MINNESOTA.

Lewistown.—Eld. O. J. Beaver is holding a series of meetings in the Winona church. Sister Sadie Miller is the leader in the song service. Attendance and interest are excellent.—*Mary J. M. McDougall, Jan. 19.*

MISSOURI.

Fairview.—We met in council Jan. 6. We granted two letters; also received one. We reorganized our Sunday school by electing Bro. J. B. Shank, superintendent and Bro. J. A. Lapp, assistant.—*Sadie Shank, Cherry Box, Mo., Jan. 15.*

Mint Spring.—Brethren John and B. B. Hylton, two young sisters, and Bro. Leonard Dickerson (a deacon) from Indian Territory, came to this place Jan. 6. The brethren preached Saturday evening and Sunday to an attentive congregation. We changed the time of our meeting from the first to the fourth Sunday of each month. We took a collection for the suffering ones amounting to \$23.38. One of our neighbors has been reading my MESSENGER and is well pleased with it, especially because it opposes war and secret societies. I am well pleased with the "Almanac."—*Nannie Harman, Prior, Mo., Jan. 16.*

NORTH DAKOTA.

Rocklake.—We met in quarterly council Jan. 13, with Bro. Neher as elder in charge. A congregational mission board was appointed, consisting of five brethren, whose duty it is to look after the mission work in the congregation. Our treasury shows a surplus of \$31.85 on hand. To date we have donated \$28.31 to India sufferers. We have a good Bible meeting every Thursday, at Bro. Alvin Miller's, beginning at noon and lasting three hours, conducted by Bro. J. H. Fike. At present we have three preaching services every Lord's Day. Our census shows 152 members in our congregation. Some are not yet living on their homesteads.—*E. N. Huffman, Jan. 15.*

OHIO.

Ash Grove.—Bro. John Calvin Bright, of New Lebanon, Ohio, came to us Jan. 6, and preached nineteen sermons. The church was built up and strengthened. The attendance was not so very large on account of rainy weather and bad roads. The interest was very good. The meeting closed Jan. 19.—*F. P. Cordier, Celina, Ohio, Jan. 20.*

Black River.—On the evening of Dec. 30 we began a series of meetings at the Black River church, and closed on the evening of Jan. 14. Bro. W. F. England preached for us. Three of our dear Sunday-school scholars decided for Christ, and were baptized. Many more were deeply impressed.—*Mary Hoover, Chatham, Mo., Jan. 17.*

Covington.—We are now in the midst of a series of meetings, conducted by Bro. Jacob Rairick, of Royerton, Ind. Much interest seems to be manifested, and we hope much good may be done. Bro. Joseph Studebaker, of Flora, Ind., held a ten days' singing school previous to the meeting. It was well attended and much interest shown.—*Mattie B. Boggs, Jan. 16.*

Ludlow.—We just closed a very interesting series of meetings, conducted by Bro. Jacob Coppock. The meeting began Jan. 6 and closed Jan. 21. He preached in all twenty-seven sermons. All present received their portion. Three were received by baptism, and others seemed near the kingdom.—*Martha Minnich, Painter Creek, Ohio, Jan. 22.*

Vanwert.—We have just passed through an interesting series of meetings conducted by our young brother, J. G. Guthrie, of Herring, Ohio. He came to this place Dec. 23, and began preaching the next day. He closed Jan. 17, and preached in all thirty sermons. We had a well-filled house until the last. One was baptized and one reclaimed. Others are counting the cost.—*Jacob Heistand, Hoaglin, Ohio, Jan. 20.*

OKLAHOMA TERRITORY.

Handley.—Our quarterly council was held Jan. 13. Bro. Samuel Edgecomb presided. One letter was received. Bro. Edgecomb preached for us on Saturday night and Sunday forenoon.—*Nora Betts, Jan. 15.*

Pleasant Plains.—We met in quarterly council Jan. 13, with Bro. Bosserman presiding. We decided to send Bro.

Booze as our delegate to Annual Meeting. We have a good Sunday school and use the Brethren's literature.—*Marthie Ross, Carwile, Okla. T., Jan. 17.*

Stroud.—Saturday evening, Jan. 13, we met in quarterly council. The business was pleasantly as well as promptly disposed of. Bro. J. K. Waltman was chosen to the ministry and duly installed. Three letters of membership were handed in. The prospects for building up a strong church here are good. Sunday, Jan. 14, our elder, A. W. Austin, gave us one of his good sermons. At night Bro. Samuel Edgecomb ably addressed us.—*J. C. Neher, Jan. 15.*

OREGON.

Salem.—At the church meeting of the Salem church, Jan. 6, Bro. A. M. White was chosen to the ministry and impressively installed by Eld. S. H. Miller, of Sunnyside, Wash.—*M. M. Eshelman, Jan. 8.*

PENNSYLVANIA.

Ephrata.—Sunday, Jan. 14, one of our Sunday-school scholars was baptized. The Ephrata Sunday school has now a primary department of nearly fifty scholars. Sisters Emma Le-fever and Emma Seltzer are superintendents.—*J. R. Royer, Jan. 15.*

Masontown.—Eld. Jerry Bortoff, who has charge of the Washington County church, has been confined to his bed with typhoid fever, but at this writing seems to be a little better.—*Alpheus DeBolt, Jan. 15.*

Norristown.—A series of special meetings will be held at this place commencing Sunday evening, Jan. 21. Bro. Jesse Zeigler, of Royersford, Pa., expects to conduct the meetings.—*Geo. B. Detwiler, 714 Kohn Street, Jan. 14.*

Notice.—Any one knowing of members or members' children living in Pittsburgh, Pa., or vicinity, will confer a great favor, and hasten the work of the mission, by sending their name and address to the undersigned.—*S. S. Blough, Johnstown, Pa., Jan. 15.*

Parkerford.—The Brethren at Parkerford met in special council on Jan. 5. Brethren Aaron Keiter and Harry Penny-packer were elected deacons, and Bro. W. G. Nyce elected minister. Our protracted meetings began with the year and are still in progress. Three have made the good choice and a deep interest seems to prevail.—*F. F. Holsoffle, Jan. 15.*

Snake Spring.—Dec. 30 we commenced a series of meetings, conducted by our home minister until the evening of the 26th, when Bro. Allen Myers, from Huntingdon, Pa., came and remained with us till the morning of Dec. 31, Sunday. Two young sisters united with the church. On the evening of Jan. 6 Bro. Bennett, of Artemas gave us two sermons.—*G. A. Snyder, Valley Mills, Pa., Jan. 15.*

South Hatfield.—Bro. H. E. Light, of Mountville, Lancaster Co., Pa., came to us Dec. 30 and began a series of meetings the same evening. He was with us till Jan. 14. He preached the Word in its purity. He preached three sermons on each one of two Sundays and during the week several times twice a day. All were strengthened. Seven were baptized and one desires to be reclaimed.—*Ella C. Souder, Jan. 17.*

Upper Cumberland.—Bro. B. F. Kittinger, of Ambler, Pa., began a series of meetings Dec. 18 in the Center meeting-house. He preached ten sermons. A good interest was manifested. It is about seven years since Bro. Kittinger held a series of meetings at this place.—*Annie Gutshall, Jan. 6.*

Waynesboro.—Bro. H. C. Early, of Montevideo, Va., began a series of meetings at this place on the evening of Dec. 31 and continued until Jan. 14. We feel greatly strengthened, and encouraged to be more faithful workers in our Master's vineyard. We have not only been strengthened spiritually but also numerically. Six were led to accept Jesus. Two more have expressed their desire to do likewise. There are others who are near the kingdom.—*Sadie M. Wingert, Jan. 18.*

Woodbury.—Bro. J. Kurtz Miller, of Kauffman, Pa., came to us Dec. 30, and began his Bible school Jan. 4. He continued for two weeks, of four one-hour periods each, except Saturday and Sunday. Each period of the day was devoted to different subjects of the Bible. (1) "Its Books and Divisions as to Books." (2) "Divisions as to History." (3) "Life of Christ." (4) "History of the Christian Church According to Acts." All the topics were very interesting and instructive. The interest of the class was good and still increasing. Many did not miss any time. All were well pleased with the instructions given. Bro. Miller is well qualified for the work. We need many more such Brethren to teach the Bible in the local churches. This was the first Bible term in our congregation, but we hope not the last one. Bro. Miller also preached four sermons while here.—*J. C. Stayer, Jan. 18.*

TENNESSEE.

New Hope.—We commenced a series of meetings on Sunday night, Jan. 7. The home ministers are doing the preaching. The interest seems to be increasing. We expect some help from surrounding congregations soon.—*J. W. Lovegrove, Jonesboro, Tenn., Jan. 14.*

VIRGINIA.

Roanoke.—At our quarterly council, held Jan. 13, but very little business came before the meeting. We expect to enlarge our meetinghouse in the spring. We decided to hold a series of meetings commencing the early part of February. Bro. John A. Dove, of Cloverdale, Va., has been requested to do the preaching for us.—*Joseph H. Murray, Jan. 16.*

Spring Creek.—We have some good news for you. Bro. I. J. Rosenberger closed his meetings in the Beaver Creek congregation Jan. 11. Forty have been received by baptism and

there are still others to be baptized. We will give a full report later.—*M. B. Miller, Jan. 16.*

WASHINGTON.

North Yakima.—We are pushing the work in this field as fast as possible, but we find it a little hard to go right out among entire strangers, and those not members, and start up the work. We meet a good deal of opposition, yet we find a good many that like to hear the plain Gospel preached. Yesterday wife and I drove up the Natchez River about eight miles to the Congregational church, where I preached to a house full of attentive listeners. There are five valleys all centering here at North Yakima, and they are all settled with an intelligent class of people. Now if I could find five ministers to move out here, and buy or rent a farm, one in each valley, we could, in a few years, have a church in each valley, with North Yakima as a central point. We have a goodly land and many souls to be saved. Who will come and possess the land for the Lord?—*J. U. G. Stiversen, Jan. 15.*

Stiverson.—Our quarterly council was held at the home of Bro. J. B. Simmons Jan. 6. All the members were present but one. Bro. M. F. Woods presided. The necessary officers were elected. Some arrangements were made for the rebuilding of our church. This will be done in the near future. We had some good talks by brethren Simmons and Woods. Sister Olive O'Neal will be the church correspondent hereafter.—*Ann C. Castle, Fulda, Wash., Jan. 13.*

WEST VIRGINIA.

Bean Settlement.—We have preaching every second and fourth Sunday by brethren A. W. Arnold and L. A. Riggelman. We have social meeting every Thursday night.—*Laura S. Poland, Kirby, W. Va., Jan. 19.*

Harman.—We met in council Jan. 13. Eld. Jonas Fike was with us and preached three very interesting sermons.—*Cora Harman, Jan. 10.*

WISCONSIN.

Barron.—Jan. 4 Bro. C. P. Rowland met with us and gave us a two weeks' series of meetings, preaching seventeen sermons. Seven came out and gave their hearts to God. The attendance was good.—*V. P. Wassam, Jan. 19.*

✠ CORRESPONDENCE ✠

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From Beaver Creek, Va.

We closed, Jan. 10, one of the greatest revival meetings ever held in the Beaver Creek congregation. The meeting was conducted by Bro. I. J. Rosenberger, of Covington, Ohio. Thus far forty have been received into the church, ranging in age from about eleven to fifty-five years of age. There are still other applicants for baptism. The interest kept on increasing to the last. Our large house came very near being filled at both night and day meetings. A more impressive scene was never witnessed in the Beaver Creek church than on the day our meeting closed. When the invitation was given, thirty came forward. Baptism was administered in Bro. A. B. Glick's mill dam, situated about three miles from the church. Almost the entire congregation went to the water. The road was crowded with horses and buggies for about half the distance. The dam covers about one fourth of an acre and was almost surrounded with people who had assembled to witness the scene. Some were weeping and others rejoicing. Some, too, made sport. Bro. A. S. Thomas did the baptizing. Out of the thirty he baptized twenty-nine before he came up out of the water.

Our meeting closed too soon. We believe if the meeting would have continued one week longer, there would have been a score or more added to the list, but owing to other engagements Bro. Rosenberger had to close the meeting. He was with us three weeks lacking one day. He preached thirty well-directed sermons. Bro. Solomon Cline conducted a singing class during the first week of the meetings, which added much interest to our meeting. Some of the members met on Sunday night to organize a Bible class. Bro. A. S. Thomas was chosen as our teacher. We decided to take up the Sunday-school lessons, beginning with the first of the year. The Brethren at Montezuma have also organized a Bible class, and will study the Sunday-school lessons. *M. B. MILLER, Spring Creek, Va.*

The Close of 1899.

DEC. 31 ten were added to our number by baptism; also one by letter. Bro. Faw, of Grafton, baptized a sister a few weeks before. Six of those baptized are heads of families. We had great reason for rejoicing. Our quarterly council occurred Jan. 6. All business was disposed of in a very satisfactory manner. We raised about \$12 for the India sufferers. We also decided to put forth an effort to build a house of worship the coming season, if the Lord will. I believe the more successful way to do mission work is to go out into new fields and organize churches by staying right by the work. I discover that the seed sown by traveling ministers suffers much by not

having some one to care for it. The people say they like to hear the Brethren preach, because they preach so much Gospel. There is a hungering after that kind of preaching. We are greatly in need of ministerial help, since Bro. Thomas is not able to assist. He is quite poorly; he has not preached for over three months. In his behalf I solicit the prayers of the faithful. We are very anxious to have brethren and sisters locate among us who will earnestly contend for the faith. Come and go with us. You can do us good and we may do you good. We have a fine farming country; the winters are mild.

Nespece, Idaho, Jan. 10.

STEPHEN JOHNSON.

The Dedication at Washington, D. C.

THE dedication was a glorious meeting, far beyond our expectation. The Lord gave us a beautiful day and the Brotherhood a comfortable, convenient and cheerful churchhome. Brethren I. J. Rosenberger, A. B. Barnhart, T. T. Myers, D. B. Senger, G. G. Lehmer, and C. H. Balsbaugh assisted in the services. Eld. I. J. Rosenberger preached the dedicatory sermon at 11 A. M. to a large and attentive audience. At 3 P. M. Bro. C. H. Balsbaugh gave us an inspiring talk. At 6:45 Bro. J. J. Ellis, of Baltimore, conducted the Bible reading, and at 7:45 Eld. I. J. Rosenberger again preached to an interested congregation. After this meeting Bro. J. A. Garber (who was elected to the ministry on Saturday evening) was, with his wife, installed.

Thus ended Jan. 14,—a day long to be remembered. But how shall we express our gratitude to the General Mission Board, who set in motion this important work? How shall we thank our beloved Brotherhood for the means to build this comfortable churchhome? We are also under great obligations to the building committee, brethren S. F. Sanger, A. B. Barnhart, M. C. Flohr, Dr. Brumbaugh, and E. M. Bish, for their labors, and especially to Eld. A. B. Barnhart, who, with Bro. Sidney Hunt (the builder), was appointed to superintend the work. He spent much of his time here, assisting Bro. Hunt in buying the material and in the building of the house. You, who are not acquainted with the laws regulating the erection of buildings in this city, know not what a trying time they had to comply with all the conditions. Notwithstanding all this they succeeded in building a house which is giving the best of satisfaction. Could the Brotherhood enter into our feelings, as we worship in the new sanctuary, they would realize more fully our gratitude for what they have done for us. We cannot by words express our appreciation but hope, by God's help, to be able to plant the truth in this great city that, in days to come, you, who have helped in this good work, may be richly compensated for the sacrifice you have made.

Were it not for the debt yet resting on the Building Committee, the church there could feel that their very difficult and responsible work is completed. The question arises, "How long must they carry this burden?" An immediate response from all over the Brotherhood would at once relieve them, and give you, with us, an unencumbered churchhome. The members of the Washington church return their most sincere and heartfelt thanks to the Brotherhood for this precious gift.

Jan. 15.

ALBERT HOLLINGER.

Iola Mission, Iola, Kans.

WE are now located in this city and have taken charge of the work here. We are very favorably impressed with the work and future prospects. Our hospital is now in working order, with bright prospects before it.

Our mission work among the poor is already bearing fruit. The Sunday school is very interesting, with Sister Wine as superintendent, and an average attendance of thirty-five,—all, or nearly so, of children clothed by our mission. We are in need of funds to carry on the good work.

Jan. 16, about 10 P. M., a poor sick girl, of whom we had taken charge, became anxious about her soul's welfare. The physicians had all given her up, saying she could not live until morning. She requested baptism and anointing. We procured a large bath tub, which was placed in a warm room, and then we baptized her, and with wonderful strength and faith she praised God. She was put back in her bed, after which she was anointed. During the singing she also praised God in song,—something she had not done for a long time. She is now on the road to recovery.

There are now fifteen members in Iola, with good prospects for a further ingathering. We expect to hold regular preaching services in the court house; also Sunday school and prayer meeting twice a week. We have an earnest band of workers, and we confidently look for a continuation of God's blessings. Address me in the future at Iola. *W. H. MILLER, Hospital Box, Iola, Kans., Jan. 21.*

From Tekoa, Wash.

SINCE my arrival here I have visited most of the members, and find them strong in the faith. Some have been here for twenty years, and have heard very little preaching outside of what the MESSENGER brought them. They say if it had not been for the food and the encouragements they received from the MESSENGER they might have gone worldward long ago. Our efforts are often more appreciated than we know of. To me the MESSENGER has always been very precious and more especially when I get away from church privileges. I always

enjoy the first page and read that first. The preacher's department has become very interesting to me now. It gives much help to the young minister. It is all good, and, like the food we eat, there are some things we relish at times more than at other times. The MESSENGER contains more solid reading matter for the money than any religious journal we have ever seen, and is all the time improving. *D. M. CLICK.*

From Sweden.

PERHAPS it will be of interest to tell the readers of the MESSENGER how we spent Christmas here in Copenhagen. The first and the second Christmas Days were spent in District Meeting at Malmo. We enjoyed this very much. The last day of the old year we had a Sunday-school meeting. We had sixty children at the exercises. All was gladness and peace. Twenty children were presented stockings for constant attendance and diligence. The rest received a little gift by which each one was made glad. Afterwards they were served with coffee and cakes. Most of the children have poor homes.

The Lord has blessed us with many fruits of our labor here in Sunday school. Two girls, twelve and thirteen years old, respectively, have come out on the Lord's side. They are with us in our prayer meeting and take much interest in the work. All enjoy these services very much. A prayer of theirs I will repeat here: "Dear Father, in the name of our Lord Jesus, will I also pray to thee! All praise and thanks be to thee, that I, a great sinner, have found salvation! O Father wilt thou bless me and cleanse my heart, that the Holy Spirit may dwell there." Brethren and sisters, pray for us, that this new year may bring a bounteous harvest. *K. M. JORGENSEN.*

Estlandsgade 2, 1 Sol Kjobenhagen, V.

From the Salem Church, Oregon.

DEC. 31 Bro. M. M. Eshelman began a Bible school at the Bethel house, six miles east of Salem. Bro. S. H. Miller, of Sunnyside, Wash., came to assist in the meetings Jan. 1 and remained with us about ten days. Although his health was poor he did most of the preaching, after Bro. Eshelman taught the Bible class. It was the most soul-inspiring meeting we ever attended. Every church ought to have a class of two or three weeks.

Bro. Eshelman gave us fifteen lessons on the life of Christ, and his teachings were brought out so plain that the children could understand, as well as the older ones. Good seed was sown in the hearts of the people and the harvest will be by and by. Much good was done also by the associating with our visiting ministers around the fireside. O for more such laborers in the vineyard of the Master!

Bro. Eshelman rests with his family one week and then goes to Ashland, Oregon, to continue in this great work of teaching God's Word. *NORA WHITE.*

Maclean, Oregon, Jan. 16.

The Northwestern Oregon Mission.

OUR first meetings in this field were poorly attended. A strong wave of the imaginary "spirit of sanctification" was said to have swept over this country during the last year. This with all the other difficulties, that mission workers are generally called to face, seemed to be somewhat of a hindrance, but by the grace of God our earnest efforts have been rewarded at the four points of preaching, until our congregations have increased from five and six at the start, to good-sized audiences.

As wife and I are, as yet, the only members in the country (Yamhill), we earnestly request that many earnest workers for Christ locate with us and preach Christ to the people in this vicinity. We have a good climate, rich soil, etc. Who will come? Does not the Spirit say, Come? *GEO. C. CARL, Newburg, Oregon, Jan. 15.*

To the Churches of the District of Nebraska.

THE Mission Board held a two days' session Jan. 11 and 12, to look after the work of the District.

There are many calls for help in preaching, and in a few cases ministers moved out of the churches, leaving the work altogether in the hands of the Board. Our evangelist is in the field, and good, successful meetings are reported.

The Board finds that about \$1,200 is needed to carry on the work through the year, including the starting of a mission in Lincoln. *S. M. FORNEY, Clerk.*

Kearney, Nebr., Jan. 18.

From the Wood River Church, Nebr.

OUR series of meetings closed Jan. 17 with two confessions. Others were counting the cost. We feel much encouraged with the interest manifested. Our attendance was usually large and regular. The weather being favorable, the members in the country were permitted to attend. While the results of the meetings were not immediate, we feel that good seed has been sown and that God in his own way will give the increase. Our Sunday school is especially interesting, since the new year began. May the good work continue to prosper! All services are held at the Mission House, Avenue H, Sixteenth Street, Kearney, Nebr. *LOTTIE P. SNAVELY, Jan. 20.*

From Lordsburg, Cal.

THE following is written by special request. To-day our dear brother, I. N. H. Beahm, and his little family, took their leave of us. O how hard to say, "Good bye." He requests me to say through the MESSENGER: (1) That he feels the power of the many fervent prayers which have been offered to our Father in heaven in his behalf. (2) That he wishes to extend sincere thanks to all those who so kindly contributed of their earthly means, to meet his physical necessities. (3) He desires to express his gratitude for the many kind letters of sympathy and love which he received.

The sun shines beautifully in the material world, but a gloom falls over us, as we see the train moving off with the dear little family. The Father's will be done. The number of people at the station told our brother and his precious family how these people loved him. Let us pray for them still.
Jan. 13. A. HUTCHISON.

"Burdens."

A BURDEN is something to be borne, something to be carried. Every human soul that is launched upon the sea of life is freighted with burdens. Some have a burden of toil and poverty. Others have a burden of care and riches, while many have a burden of pain and sickness. The question comes, "Why is this so? Why could not life have been all sunshine, and men and women live an easy, gay life, like birds and butterflies do?" The answer is obvious. "God had something better for man,—something to do and to bear that will develop character,—that will build character,—that will demonstrate the fact that man is not a mere machine."

Christianity teaches men how to adjust themselves to circumstances, how to bear their own burdens, as well as how to help other people bear theirs.

We sometimes hear it said that there is a contradiction between Gal. 6: 1, "Bear ye one another's burdens and so fulfill the law of Christ," and the verse just a little farther along in the chapter, "For every man shall bear his own burden." But there is no contradiction if we look closely. In the first quotation reference is had to the previous verse, where it is shown how one brother who is true, and possessed of the right spirit, can be helpful to another one who needs spiritual help, even as Jesus ever taught them to do. By examining the references from that verse we see that spiritual help is referred to more than temporal aid,—a fact that is very often overlooked or misunderstood.

In the second quotation, "For every man shall bear his own burden," the meaning seems to be, that every man is responsible for the way he uses his gift or burden of life. While he has the chance to work out his own salvation with fear and trembling, at the time of final reckoning he must bear the burden of his own electing, and cannot shift the responsibility then, for to his own Master he stands or falls. Even in the common experiences of life we can see how, and how far, one person can bear another's burden. For instance, in sickness sympathy and tender care will go far toward alleviating pain, but, after all, the sick one must bear the pain alone. There are joys in life in which a stranger may not meddle, and bitterness that is only known to the one who drains the cup.

A very fitting conclusion of this subject is found in Ps. 55: 22, "Cast thy burden on the Lord and he shall sustain thee; he shall never suffer the righteous to be moved." The references from the first part of this verse point to Christ's own words of promise in regard to food and raiment. The latter part refers to man's spiritual state and needs: "Though he fall he shall not be utterly cast down; for the Lord upholdeth him with his right hand." It was this almighty hand that upheld Paul in his extremity of suffering and persecution, and enabled him to say, "None of these things move me." The same support is offered now to all who will live godly in Christ Jesus.

FANNY MORROW.

Ottawa, Kans.

The Sisters' Aid Society, Mohican, Ill.

We organized our aid society last March with seven members and have had a steady growth, until at present we have twenty-one on the roll. We meet once a month and make quilts, comforters, clothing, etc. We also sew for \$1 a day for any one that has sewing to do. We sell most of our goods. We also shipped a barrel of goods to the Chicago mission.

Our hope is to accomplish a greater work during the coming year than in the past. By our efforts we may be the means of saving many souls. Dear sisters, let us press on in this good work.

LYDIA LEHMAN.

Lattasburg, Ohio.

From the Field.

By request of the brethren and sisters of the Lower Cumberland church, Pa., I began meetings at Hogestown on the evening of Dec. 4, and preached nineteen sermons to large and attentive congregations. Two were made willing to accept Christ and were baptized. Many were almost persuaded. Oh, what a pity that people will resist the drawings of the Spirit!

From this point I was taken to Boiling Springs, a quiet village of several hundred inhabitants. I preached twenty-two sermons at this point. Eight were willing to walk with the people of God. Sunday afternoon, Jan. 7, they were baptized in Boiling Springs. This is decidedly the nicest place to administer baptism I ever saw. Here I baptized eight in twelve minutes' time. How absurd the argument that the three thou-

sand could not have been baptized at Pentecost in one day! There were at least eighty-two administrators there. The three thousand could easily have been baptized by trine immersion in less than one hour's time.

I arrived home safely Jan. 8, and found all well, for which we feel thankful. I realize, since at home, that I am needing rest. While at work the inspiration kept me up. I have to meet other engagements, however, if spared. I feel as Bro. J. H. Miller expressed himself in GOSPEL MESSENGER, in a late issue. We are in need of evangelists. Too many prefer to stay at home, enjoy their families, the warm fireside and so forth, but the Master has said, "Go ye." To obey means sacrifice. May there be an awakening along the line!

REUBEN SHROYER.

Canton, Ohio, Jan. 11.

From North Manchester, Ind.

BRO. W. R. DEETER came to us Jan. 6, and preached three soul-cheering sermons. Monday was our special Sunday-school day, which was a very pleasant one indeed. Many good talks were given.

Monday evening Bro. J. S. Secrist preached to a well-filled chapel. On Tuesday Bro. D. L. Miller accompanied by his brother, W. R. Miller, came to us with his Bible scenes and talks. It was his purpose to give one talk each day, but the interest was so great that the chapel would not hold the immense crowds. Not until three daily talks on the same subject were given by Bro. Miller could the listeners be satisfied. Not less than 2,000 people were in daily attendance to these talks. Even then some were compelled to return home because the chapel was filled to its utmost.

Sunday morning we had a very good Sunday school, numbering over three hundred. After Sunday school Bro. D. L. Miller preached to a full house of attentive listeners. Sunday evening Bro. W. R. Miller gave us a good sermon.

Monday, Jan. 15, was "Missionary Day." The following subjects were well discussed: "History of Missions," "History of Missions in the Brethren Church," "Will We Occupy the Field?" "Who is Ready to Go?" "What Part has the Laity in the Mission Work?"

This also closed Bro. Miller's work among us. Surely the past week has been a real spiritual feast to those in and around Manchester. Bro. I. B. Trout will preach for us each evening this week; also give us some special instruction on doctrinal points. Monday, Jan. 22, is "Ministerial Day."

L. G. WITTER.

Jan. 16.

"Shot in the Back."

PICKING up a daily paper this evening I noticed the above headline. It is shocking to think any one should be so insane as to shoot another and so cowardly as to shoot in the back. But there are a great many moral cowards who go about shooting their neighbors and brethren in the back. Their tongue is a weapon, and a repeater at that. Their heart is a magazine and their eyes are constantly on the lookout for an opportunity to fire. Let any one make a mistake or but give evidence of weakness and—bang—goes the tongue. If the mistake is not made, the weapon is in time used anyhow, apparently to try to induce the mistake.

How much time is used by too many of us in watching for a chance to shoot in the back! In the instance reported in the daily, referred to above, the perpetrator escaped under cover of the darkness of the night, and rain so obliterated the trail that the best bloodhounds were baffled and unable to follow the murderer. But there is an Eye that will surely follow those who murder good names and wound good motives. He will unerringly visit retribution sometime upon those of us who "talk behind the back." To shoot the gallant enemy who is approaching in front is wrong. To exhibit open opposition to an avowed enemy is not always best. But to tear down the character of friend or enemy when they cannot see or hear us, is blameworthy indeed.

N. R. BAKER.

Whistler, Ala.

From Dunning's Creek, Pa.

My recent visit to the above-named place brought me much pleasure, and I trust the work done was acceptable to God and man.

This congregation is situated in the western part of Bedford County, Pa., and embraces a territory of about ten miles in width and thirty miles in length. Here the church was organized many years ago. From here many members have removed to other congregations and because of this, in part, at least, the church has never become large. This church is presided over by Eld. Jno. B. Miller, with Levi Rogers and Geo. Miller as co-workers. The members, now numbering eighty-five to ninety, seem to be at peace with each other and are in the order of the Brotherhood. A bright prospect seems to be before them. A good minister locating among them would be much appreciated.

S. S. BLOUGH.

Johnstown, Pa., Jan. 15.

From the Northwest Baltimore Mission.

We begin the new year with a renewed consecration of our lives to the Master's service, with a deeper and more overwhelming sense of our obligations to the kind Father above, of the great opportunities opening before us, and with a stronger,

holier bond of love and sympathy uniting our hearts in Christian fellowship.

The awakening in our beloved Brotherhood along the line of active work for the Master is indeed marvelous. Surely his Spirit has prevailed among us. But let us not think that the end is reached or the work done. We have not even yet caught a glimpse of the immensity of the field, or the vastness of the work.

Millions, yes hundreds of millions, are yet untouched and unreached. We hold in our hand the Word of Life with the flaming command, "Go," behind it.

Let us step boldly out upon the unfulfilling promises of God, and then learn that from the cradle to the grave we have but one mission in life,—to "be about our Father's business."

H. DORA FLORY.

715 North Payson St., Jan. 15.

Two Destinations.

WHEN on a long journey we are generally anxious to reach our destination and to meet our friends. Will it be so when we complete our journey through life? We hope it will.

There are only two stopping places when our life's journey is over. Let us ask ourselves the question, What is our destination? Are we traveling the narrow way that leads to eternal life,—where the gate stands ajar for all the redeemed, and where a voice from within says, "Enter thou into the joy of thy Lord"? Or are we permitting ourselves to travel the broad road that leads to everlasting destruction? At one of these destinations we have to stop some day.

A man once was asked why he did not join the church. He asked, "Where is the church? I have been looking for it for some time. There are so many signboards up that lead to heaven, that I do not know where to turn off from the broad way to the narrow. Each sign says, 'This is the right way to heaven.'"

Let us take our Bibles with us, compare each signboard with our Bibles and see where we stand. When we come to the one that fits the Bible, let us turn in that way, and travel until we reach our destination, where there is a place prepared for the faithful.

W. P. CRUMPACKER.

Cloverdale, Va.

From the Mission Field of Middle Indiana.

FOR the encouragement of the missionary spirit in Middle Indiana I would state that I am now in the Beaver Creek church (formerly Winumac.) The outlook at this point is certainly encouraging. The work here has been under the supervision of the Mission Board for some time, and goes to show what can be done when an effort has been earnestly made. The people in this part of the State are in unfavorable circumstances. Because of the perversions of popular Christianity they take to our doctrine.

I have been sent here by the Mission Board to hold a series of meetings. Five have made the good confession and the end is not yet. During the year about twenty have been received into this congregation, which is not a bad showing for a mission point only having preaching once a month.

What is being done here by Middle Indiana only goes to show what might be done in many other localities. And as the Secretary of Middle Indiana is calling for funds, let us be encouraged by the above results and send in our mite.

DORSEY HODGSEN.

Jan. 15.

The Des Moines City Mission.

PERSONAL effort of self and wife from Nov. 1 to Jan. 9: Self made one hundred and sixty-nine calls, attended nineteen preaching services, preached fifteen sermons, attended ten Sunday schools, eight prayer meetings and ten children's meetings. Wife made forty calls, attended nineteen preaching services, nine prayer meetings, ten Sunday schools and ten children's meetings. Received into our home seventy-one persons, gave one hundred and eighteen meals and forty-seven lodgings. We start into 1900 with bright prospects for our capital city mission. In addition to the other reinforcements we have received, we have more representatives of Mt. Morris college and also from Plattsburg. Three of our ministers are now living in the city; also two deacons. There is plenty of room for more. Sister Lydia E. Taylor spent two Sundays with us, recently, and gave us some interesting talks.

H. R. TAYLOR.

1837 E. Grand Avenue.

From Lordsburg, Cal.

WE are now at this place trying to move, and also to prompt others to move, but human nature is much the same in every country. I meet with people who tell me the weather is too warm to hold a series of meetings, and when I hear that I expect to meet with very thick ice. Again, I hear people say, "The weather is pretty cold, but we want some meetings." Then I expect a warm meeting. Here it is neither too hot nor too cold,—lukewarmness might get a footing. But I must say, I love the people in this country. I love the mild and genial climate. I love to work for the Lord here or anywhere else. If only we could all see the propriety of working to have the Lord's will obtain, instead of our own.

A. HUTCHISON.

Jan. 13.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

EDABURN-HEEFNER.—At the home of the bride, Brother and Sister D. W. Heefner, near Toddville, Iowa, Jan. 3, 1900, by the undersigned, Mr. Bert Edaburn and Sister Mary Heefner, both of the same place.

D. W. MILLER.

ELLER-WENGER.—At the bride's residence, in Gardner, Kans., Jan. 14, 1900, Bro. John F. Eller and Sadie L. Wenger, both of the East Maple Grove church. I. H. CRIST.

FIKE—BOWERS.—At the home of the groom, near Sabetha, Nemaha Co., Kans., Dec. 24, 1900, by the undersigned, Bro. Norman R. Fike and Sister Susie Bowers, both of Sabetha, Kans.

R. A. YODER.

FRANCIS—ZUG.—At the home of the bride's father, in Lebanon, Pa., Jan. 11, 1900, by the undersigned, Bro. Jay G. Francis, of Oaks, Montgomery Co., Pa., and sister Mary F. Zug, of Lebanon, Pa.

JOHN HERR.

SENGER—CLICK.—At the Brethren church, Washington, D. C., Jan. 11, 1900, Bro. D. B. Senger, of Franklin Grove, Ill., and Sister Martha Click, of Washington, D. C.

ALBERT HOLLINGER.

WRAY—BLACK.—At the home of the bride's mother, by the undersigned, Mr. James A. Wray, of Pleasant Hill, Kans., and Sister Hannah Black, of Overbrook, Kans.

CHAS. W. SHOEMAKER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ANTHONY.—In the Fairview congregation, Mo., Jan. 11, 1900, Sister Louisa Anthony, aged 50 years, 9 months and 10 days. Sister Anthony was born in Wythe County, Va. She joined the M. E. church in early years, but left with the Brethren church in 1885. She was the mother of eight children, of whom she still living. Services by Bro. J. B. Shank.

SADIE SHANK.

BOYTS.—At her son's, P. E. Boyts, in Goshen, Ind., Dec. 14, 1899, Mary Boyts, nee Sengperger, wife of Philip Boyts. She was born in Somerset County, Pa. Her husband preceded her some years. Eight children, seven sons and one daughter were born to them. Five are still living. They moved to Ohio in 1861, to Indiana in 1864. She united with the church about forty-five years ago, and remained faithful. Services by the writer.

I. L. BERKEY.

BATES.—At Cottage Grove, Ind., Jan. 8, 1900, Hazel Bates, daughter of Brother and Sister Charles Bates, aged 7 years and 10 months. Deceased leaves a father and mother. Services by Bro. Carey Toney.

LONZO GROVE.

CLAIR.—At Mt. Morris, Ill., Dec. 30, 1899, of cerebro-spinal meningitis, Alva Burdette, infant and only son of Bro. Aaron and Sister Lizzie Clair, aged 1 year, 9 months and 13 days. Services and interment in the Yellow Creek church, Stephenson Co., Ill. Services by the writer, assisted by Bro. Charles Delp from John

CHARLES E. DELP.

CABLE.—In the Covington church, Ohio, Jan. 4, 1900, Bro. Jacob Cable, aged 75 years, 4 months and 27 days. He was married to Susannah Wenrick, Aug. 14, 1845. Their union was blessed with three sons and seven daughters. He united with the Brethren church in 1867, and remained faithful until his death. He leaves a wife, two sons and six daughters. Services by Bro. Wm. H. Boggs, assisted by Bro. Isaac Frantz.

MATTIE B. BOGGS.

CARR.—In the Walnut Valley church, Kans., Oct. 31, 1899, of Bright's disease, Bro. George W. Carr, aged 72 years, 9 months and 25 days. He was born in Fountain County, Ind., Jan. 6, 1827. He was married May 13, 1852, to Elizabeth Heys. He emigrated to Northern Iowa in 1856. His wife died Feb. 22, 1864, leaving six children. Dec. 28, 1865, he married Lois Haskin. He moved to Barton County, Kans., in 1885. He leaves a wife and thirteen children. He united with the church three years ago, and lived a Christian life till called home. Services by D. B. Martin from S. 90: 12, assisted by Mr. McConnell, of the Christian church.

D. B. MARTIN.

CRIST.—At Belknap, Davis Co., Iowa, Jan. 10, 1900, of consumption, John W. Crist. He was born Sept. 4, 1867, in Clark County, Ohio. He was the son of Joel and Elenor Crist. He leaves a wife and eight children.

ELENOR DAVIS.

COOPER.—In the bounds of the Four Mile church, Ind., Jan. 4, 1900, Susannah Cooper, nee Flora, aged 80 years, 2 months and 7 days. She was born in Franklin County, Va., and came to Ohio with her parents when but a child. She was married to Benjamin Cooper March 4, 1837. To this union four children were born. The husband and one son preceded her. She leaves three brothers, two sisters and three daughters. She united with the Brethren church about forty-eight years ago, in which faith she died. Services by elders Jacob Rife and Carey Toney.

SALLIE D. LOHRER.

EARLY.—In the Cook's Creek congregation, near Pleasant Valley, Va., Jan. 5, 1900, of paralysis, Bro. Abraham Early, aged 85 years, 11 months and 2 days. He was a consistent member of the Brethren church. He was married twice. He leaves a wife, six children, and many relatives. Services at Pleasant Run by Eld. J. M. Kagy from John 14: 1, assisted by P. S. Thomas. Interment in the Early graveyard.

S. I. BOWMAN.

ELDRIDGE.—In the Cedar Lake church, Ind., Nov. 7, 1899, Bro. Benjamin Franklin Eldridge, aged 35 years, 11 months and 28 days. Aug. 26, 1888, he was united in marriage with Sister Barbara Ellen Haynes. Two sons and two daughters were born to them. Bro. Eldridge was one of our workers in the church and Sunday school. Services by Eld. James Barton, assisted by the writer. J. H. ELSON.

GALLEY.—In the George's Creek church, near Masontown, Pa., Jan. 10, 1900, of paralysis, Bro. Jonathan Galley, aged 87 years, 10 months and 14 days. He was united in marriage to Annie Johnson, who still survives him. He united with the Brethren church in 1887, always being faithful and firm, contributing liberally to the church. He leaves a wife and nine children. Services by the writer from Ps. 23: 4.

ALPHEUS DEBOLT.

GILBERT.—In the Yellow Creek church, Stephenson Co., Ill., Jan. 3, 1900, Susan Gilbert, aged 82 years, 2 months and 26 days. Deceased was born Oct. 7, 1817, in Bucks County, Pa. Her husband preceded her about ten years ago. Services by brethren W. K. Moore and Jacob Delp from Rev. 14: 10.

D. J. BLOCHER.

HALL.—In the Blue Creek church, Ind., Jan. 2, 1900, Edna Fern Hall, aged 10 years, 2 months and 16 days. Services by the writer, assisted by Bro. James Harp, from Matthew 18: 3. She was beloved by all that knew her.

JACOB HERSTAND.

HIATT.—In the bounds of the Summit church, Ind., Dec. 26, 1899, Sylvester Hiatt, aged 40 years, 1 month and 15 days. Deceased was married to Flora May, daughter of Thomas and Harriet C. Lamb, Sept. 4, 1886, who preceded him March 29, 1895. To this union were born three sons, Ernest, Everet, and Ira T. Hiatt, all of whom survive him. Deceased was a kind, indulgent father and husband, and a friend to every one. He leaves a father, mother, one brother and five sisters. Services Dec. 28, by Eld. I. J. Howard. Text, John 11: 28.

LIZZIE HOLLS.

HUNSAKER.—In the bounds of the Fairview congregation, Mo., Dec. 25, 1899, son of Frank and Margaret Hunsaker, aged 10 months and 18 days. Services by Bro. J. B. Shank.

SADIE SHANK.

HOWELL.—In the Salem church, Kans., Jan. 3, 1900, infant son of F. M. and M. L. Howell. Services conducted by Bro. M. Keller.

L. E. FAHRNEY.

KEYSER.—In Elkhart County, Ind., Dec. 30, 1899, John Keyser, aged 69 years, and 3 months. Deceased was born in Westmoreland County, Pa., Sept. 30, 1830. He was married to Julian Blough, Oct. 30, 1853. He came to Elkhart County, Ind., in 1869, where he resided most of his time until his death. He leaves a wife and seven children. Two children preceded him. He was a member of the Brethren church for thirty-five years. Services in the new Goshen City house. Text, 1 Thess. 3: 14.

I. L. BERKEY.

LENTZ.—In the Bear Creek church, Ohio, Jan. 8, 1900, Charles Warner Lentz, son of Bro.

Ira and Sister Hattie Lentz, aged 2 years, 4 months and 18 days. He met his death by the explosion of a coal oil lamp. Services by the Brethren.

JOSIAH EBY.

MANNING.—In Whitesville, Mo., Jan. 1, 1900, Susannah Malvina Manning, nee Krouse, was born in Washington County, Tenn., May 5, 1828. She was married to M. C. Manning in 1846, and came to Missouri in 1872. Eleven children blessed this union. Five are still living. She was a great sufferer for several months. She was a faithful wife, a loving mother, a friend to all, and to know her was to love her. In 1859 she united with the Brethren church, in which faith she lived and died. Services at the Baptist church by Eld. J. B. Kearby. Interment in the Whitesville cemetery.

MOLLIE L. TAYLOR.

MOHLER.—In the Covington church, Ohio, Nov. 11, 1899, of typhoid fever, Bro. Levi S. Mohler, aged 55 years, 1 month and 4 days. He was married to Hannah Cable March 18, 1871. Five children were born to this union, two sons and three daughters. One son and one daughter preceded him. He leaves a wife, one son and two daughters. Bro. Mohler and wife joined the Brethren church Oct. 20, 1871. The deceased proved a devoted and faithful member, serving as deacon for about fifteen years. Services in the Covington church by Bro. Wm. H. Boggs, assisted by Bro. John Christian. Interment in Highland cemetery.

MATTIE B. BOGGS.

REPP.—At Centerville, Mo., Jan. 13, 1900, Bro. E. B. Repp, aged 79 years, 9 months and 24 days. He was born in Frederick County, Md., March 12, 1820. June 3, 1845, he was united in marriage with Susanna Wolfe, of the same County. Four sons and three daughters blessed their union. All are yet living. In 1847 he and his wife united with the Brethren church and remained faithful to their promise. Services by Bro. Levi Mohler.

J. H. HERING.

SULLENBERGER.—In the Lancaster City, Pa., church, Jan. 5, 1900, Sister Louisa Sullenberger, aged 64 years, 3 months, and 8 days. Our sister had been calling on the sick at 8 P. M., and at 10:30 was a corpse, having died in her husband's arms. Services by the writer, assisted by Bro. J. W. Myer, from the words of Isa. 38: 1, "Set thine house in order, for thou shalt die and not live."

T. F. IMLER.

SCHELLER.—In the Long Meadow church, Md., Dec. 27, 1899, Bro. Daniel Scheller, aged 68 years, 5 months and 27 days. Services by Bro. W. S. Reichard and D. M. Baker.

JOHN H. MILLER.

TELLER.—In Conway Springs, Kans., Jan. 12, 1900, of a complication of diseases, Bro. Thomas Teller, aged 27 years and 2 months. Bro. Teller was born and raised in Keokuk County, Iowa. He was married to Lovie Anna Bailey, of the same place, Sept. 26, 1894. To this union were born three sons, the youngest of whom preceded him to the spirit world a little over a year ago. He leaves a sorrowing widow (a sister) and two sons. In September, 1898, he was taken with typhoid fever, from which he never fully recovered. He came to this neighborhood last August and united with the Brethren Sept. 26, 1899. He continued a faithful member until death. Services by Eld. John Wise, assisted by other Brethren, from Rev. 7: 9-17.

J. M. OBENCHAIN.

WEAVER.—Near Brimfield, Ind., in the Springfield church, Jan. 10, 1900, Sister Susan (Towns) Weaver, wife of Eld. Christian Weaver, aged 72 years and 11 months. She was born in Stark County, Ohio, Feb. 11, 1827, came to Indiana in 1850, and was married Sept. 20, 1851. They united with the church, October, 1854, and were present at the organization of the Springfield church, in 1855, of which they have been faithful members ever since. Only five of those pioneer members are left. Sister Weaver was the mother of five sons and one daughter. Two sons and the daughter died in infancy. Three sons are left. Sister Weaver was afflicted for several years. During her last illness she was anointed. She also gave instructions about her funeral. Services at the Weaver church by Eld. I. L. Berkey, from 2 Tim. 4: 6-8.

A. EBY.

WYSONG.—Near Russia, Shelby County, Ohio, Jan. 4, 1900, Sister Lydia Wysong, nee Barnhart, aged 78 years, 3 months and 13 days. She was married to Valentine Wysong in 1838. To this union were born two sons and five

daughters. She united with the Brethren church in 1870, and lived a devoted and faithful member till death. She leaves one son and four daughters. Her husband, one son and one daughter preceded her. Services at the Union church, 2½ miles north of Covington, by Bro. Wm. H. Boggs, assisted by Bro. Joseph Groff.

MATTIE B. BOGGS.

WALTON.—In the Danville congregation, Knox Co., Ohio, Jan. 6, 1900, Bro. Jacob Walton, aged 78 years, 2 months and 26 days. Deceased was born in Rockingham County, W. Va., Oct. 10, 1820. He has been a member of the Brethren church for many years. He leaves a companion and seven children. Services by the writer at his home near Danville. Text, Job 5: 26.

C. J. WORKMAN.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channeling Street, between 9th and 14th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—181 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, 1108 Brown St., Locust Point. Services each night. Free Reading Room. Scandinavian meetings, Friday, 8 P. M.

DECATUR, ILL.—Geophart Hall, 1163, 1165 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Freeman and Calhoun Sts. Services, Sunday, 9:30 A. M., 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 8 P. M. Take west-bound Larimer Cable, off at fact is

DES MOINES, IOWA.—660 E. Lyon St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Church Records only P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. S. S., 10 A. M.; Preaching, 10 A. M.; Bible Meeting, Wednesday, these services are

HARRISBURG, PA.—Brethren Chapel, Cor. Hummel St. and Hachulen Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue. S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M. at Old Schoolhouse on Madison St., 2½ blocks west of Carline in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN, N. Y.—1701 3d Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday Singing, Wednesday; Prayer meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10:30 A. M.; 7 P. M.; Bible study, 8 P. M.; Prayer meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Center Ave. and 9th St. S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—236 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Dorchester Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; prayer meeting, Wednesday Eve.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

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Financial Reports.

Mission Receipts from Jan. 13 to 20.

WORLD-WIDE MISSIONS.

(Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.)

Previously reported,	\$11,011 25
PA.—Marriage notice, John Herr, 50 cents; Lower Conogow Springs congregation, \$18 85; Carrie Walker, Glade, \$2 82; a sister, Meyersdale, \$7 50; a brother, Meyersdale, \$2 50; a brother, Meyersdale, \$3; Tulpehocken cong., \$38 16; Germantown cong., \$5 51; Amanda R. Cassel, Vernefield, \$1; Huatdale cong., \$3; D. L. Miller, Meyersdale, \$12; S. J. Miller, Meyersdale, \$6; total,	105 84
IOWA.—Rebecca Morgan, Creswell, 50 cents; Ezra and Eliza Fahmy, Deep River, \$5; L. A. Miller, Waterloo, \$3; N. W. Miller, Waterloo, \$3; D. N. Dierdorff, Waterloo, \$3; John Dinnes, Ivest, \$15; Jennie B. Miller, Robbins, \$1; D. W. Miller, Robbins, \$1; W. H. Lichty, Waterloo, \$3; John Landis, Greene, \$1; Fairview cong., \$2 30; Henry and Eliza Kile, Ivest, \$8; J. D. Colman, So. English, \$3; Cath. Garber, deceased, So. English, \$1 20; marriage notice, J. E. Keller, 50 cents; C. Frederick, Grundy Centre, \$2 50; Isaac Harbach, Grundy Centre, \$4; J. B. Miller, Toddville, \$1 25; Mary Miller, Toddville, \$2 50; a brother and sister, Greene, \$12 80; total,	69 64
ILL.—Francis Shively, Hudson, \$2 50; Yellow Creek and Central S. S., \$40 30; Jos. Blickenstaff, Oakley, \$5; S. F. and Martha Brubaker, Girard, \$5; Maria Correll, Mt. Morris, \$1; J. M. Barnhizer, Oregon, \$2 50; Eliza Hendricks, Cerrigordo, \$5; marriage notice, A. L. Bingham, 50 cents; Ira G. Cripe, Cerrigordo, \$5; E. P. and Alice Trostle, Mt. Morris, \$5; total,	47 86
KANS.—Pleasant View cong., \$3; marriage notice, I. H. Crist, 50 cents; Appanose S. S., \$4 14; a brother, McPherson, \$32 50; total,	40 14
OHIO.—S. W. Blocher, Hill Grove, \$3 60; P. Harshbarger, Charn, \$2; F. M. Bowers, Forest, \$10; S. E. G. Colman, Trotwood, \$3; Young People's Meeting, Wellersville, \$7; Eliza S. Weidner, Ashland, \$6; E. W. Bowers, Williamsburg, \$1; a brother and sister, Louisville, 50 cents; Eliza King, Poneding, 50 cents; total,	33 60
VA.—P. S. Thomas, Harrisonburg, \$1 50; Roanoke S. S., \$4 50; Topeco cong., 75 cents; Bettie J. Flory, New Hope, \$1 20; D. F. Long, Bridge-water, \$6; Samuel Chick, Weyers Cave, \$6; Magelene Spitzer, Weyers Cave, \$1 20; B. F. Clark, Weyers Cave, \$3; total,	24 20
IND.—W. H. Kensingler, Nappanee, \$2 40; Yost Sherck, Millersburg, \$45; Wm. Stout, Hagers-town, \$5; total,	22 40
CAL.—Covina cong., \$1 30; G. W. Priser, Hemet, \$1 25; total,	2 55
N. DAK.—A. B. Long, Sykeston, \$1; Clarence Pratt, Carrington, \$1 25; total,	2 25
NEBR.—Marriage notice, J. U. Slingshot, 50 cents; E. S. Rothrock, Carlisle, \$1 20; total,	1 70
W. VA.—F. C. Cunningham, Buckner Hill,	1 50
D. C.—Marriage notice, A. Hollinger,	08
N. C.—Emma Marshall, Richland,	1 00
UNKNOWN,	1 00
Total for year beginning April, 1899,	\$11,364 51

ASIA MINOR MISSION.

Previously reported,	\$13 76
OHIO.—F. M. Bowers, Forest,	2 50
PA.—Amanda R. Cassel, Vernefield,	1 00
CAL.—Covina congregation,	50
Total for year beginning April, 1899,	\$13 76

WASHINGTON MEETINGHOUSE.

[A house in Washington is greatly needed in order that the church there may do most effective work and have the advantage of a permanent house. More funds to finish the house are needed.]

Previously reported,	\$2,915 44
MD.—Eliz. Engler, New Windsor, \$50 25; Mid-land congregation, \$7 55; total,	57 80
VA.—A brother, Spring Creek,	2 00
Total for year beginning April, 1899,	\$2,975 24

INDIA ORPHANAGE.

Previously reported,	\$586 08
PA.—A brother, Meyersdale, \$5; Amanda R. Cassel, Vernefield, \$2; total,	6 00
OHIO.—Class No. 4, Plum River S. S., \$1 35; F. M. Bowers, Forest, \$2 50; total,	3 85
W. VA.—C. W. Martin, Bayard,	2 00
CAL.—Covina congregation,	1 70
WIS.—Maple Grove S. S.,	1 00
IOWA.—Fairview S. S.,	50
Total for year beginning April, 1899,	\$601 13

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a greater famine is upon the unfortunate of that beleaguered land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not a good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$13,426 62
PA.—Members and friends, Rehersburg, \$4 25; York S. S., \$30 64; Lower Conogow cong., \$30; a brother, Meyersdale, \$5; Chiques cong. and friends, \$110; Elizabethtown S. S., \$5; sister Willis's class, Elizabethtown S. S., \$5 cents; Spring Creek cong., \$31 50; New Enterprise cong., \$36 16; a brother, Union, \$1; Amanda R. Cassel, Vernefield, \$1; Mrs. Chas. M. Booz, Vernefield, \$1; Big Swatara cong., \$5; Broad Run cong., \$1 50; total,	272 30
KANS.—A brother, Greola, 70 cents; Lydia and Anna Ernst, Burr Oak, \$1 25; Arnagost S. S., \$1 50; Orlando Blickenstaff, Homewood, \$1; a brother, McPherson, \$32 50; Brethren mission S.	

S. S. J. Geiser, St. Marys, 50 cents; Moses Murphy, St. Marys, \$10; from sale of dead papers at P. O. by J. H. and E. J. Bosserman, Clinton, 35 cents; S. M. Kintner, Ray, \$1; total, MD.—Meadow Branch cong., \$12; class of girls, Sharpsburg, \$2 75; Wilmer, Levi H. and H. M. Miller, Sharpsburg, \$2 25; Welty S. S., Ringgold, \$4 40; Rachel Broadwater, New Germany, \$2; total,	23 40
IOWA.—Mary Netz, Aqua, \$1; a brother and sister, Greene, \$5; E. Elckenbury's S. S. class, Greene, \$6 75; Della Farr, Maxwell, \$4 82; Pleasant Hill S. S., \$3 76; Wm. Leonard, Edna, \$1; total,	22 33
NEBR.—Beatrice cong., \$4 25; Bethel S. S., \$12 50; Wood River cong., \$2 07; Juniata S. S., \$1 57; total,	20 36
ILL.—Intermediate class, Hudson S. S., \$10; Pleasant Hill cong., \$5 25; unknown, Pekin, \$5; total,	20 25
IND.—Laura E. Stephens, Shoals, \$4 50; Emma Bonebrake, Huntington, \$1; Chas. Favey, Huntington, 55 cents; Richard Cunningham, New London, \$5; a brother, Milford, \$5; Salome Anderson, Ladoga, \$1; total,	17 05
VA.—Peach Grove S. S., \$10; unknown, New Market, \$2; total,	12 00
OHIO.—J. Young, Deshler, \$1; S. J. Workman, Fredricktown, \$2; Eli P. Harshbarger, Charn, \$1 50; Georgetown S. S., \$4 25; total,	8 75
COLOR.—Sisters' Sewing Society, Longmont, \$5; E. L. Hix, Lake City, \$3; total,	8 60
W. VA.—C. W. Martin, Bayard, \$1; R. E. Reed, Morgantown, \$2; M. W. Reed and wife, Morgantown, \$2; total,	5 00
D. C.—Evan Ogle, Washington,	3 00
KY.—Campbellville cong.,	5 00
OREGON.—A brother, Ashland, \$2; Jos. Ferry, Riverfront, 50 cents; total,	2 50
MO.—Friends and S. S., Prior,	2 37
LA.—Roanoke congregation,	2 30
CAL.—Covina cong., 50 cents; a sister, Covina, 50 cents; S. M. D. Miller, Homestead, \$1; Maud Miller, Homestead, 25 cents; total,	2 25
MICH.—Berrien congregation,	2 25
Total,	\$13,995 63

INDIA MISSION.

Previously reported,	\$425 90
IOWA.—Coon River cong., \$3 75; Sister Otter's class, Coon River S. S., \$19 25; Coon River S. S., \$6; total,	29 00
PA.—Amanda Cassel, Vernefield,	1 00
OREGON.—Jos. Ferry, Riverfront,	50
CAL.—Covina cong., 30 cents; G. W. Priser, 50 cents; total,	80
Total for year beginning April, 1899,	\$457 20

CORRECTIONS.

In World Wide Fund, Franklin Co. cong., Iowa, \$1 15; should have been Franklin cong., \$1 15.	
In India Mission Receipts, GOSPEL MESSENGER, No. 48, Tuda Hanes, North Manchester, Ind., should have been, Eel River Sisters' Aid Society.	
In India Famine Fund, Kansas Centre congregation should have been Kansas Centre congregation and friends, \$52; also instead of Manor congregation, Md., \$33 15, it should be Welsh Run congregation, \$34 15.	

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VOL. 38.

ELGIN, ILL., Feb. 3, 1900.

No. 5.

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EDITORIAL MISCELLANY.

CHINA'S troubles are not yet fully settled. The Empress Dowager, who, by the way, seems to be the aunt of the present Emperor, appears to have compelled the Emperor to abdicate in favor of a nine-year-old son of Prince Fuan. The emperor is the most progressive and enlightened ruler with which the Celestial Empire has been favored for many centuries. He is well educated, knows considerable of the modern methods of governing and developing a nation, and is also very friendly towards the United States and Great Britain. He seems to admire the civilization and culture of these two countries, and would like to introduce many reforms in China. But his aunt has taken the reins of government in her hands, and runs things very much as she pleases. So in order to put an end to any further complication regarding the Emperor he has been forced to abdicate, and the Empress can continue to exert her influence at the royal court until the boy Emperor is old enough to be placed in charge of the Empire. Russia and France are said to favor the move, while England and America look upon it as unfortunate. While rulers quarrel, their subjects have to suffer. Millions of people in China must be neglected just for the want of a wise and aggressive ruler. What is true of China in this respect is also true of scores if not hundreds of churches—they are suffering for the want of suitable men to preside over them and regulate the affairs pertaining to the spiritual interests of the people.

FROM time to time the MESSENGER has made mention of the Chicago Drainage Canal, extending west from Lake Michigan to the Desplaines river. The canal is now open, and carries the sewage of the city of Chicago into the Desplaines river. From there it finds its way into the Illinois river, and thence into the Mississippi. From the lake there is a strong flow of water through the canal. Herebefore the sewage of the city was discharged into

the lake and somewhat polluted the water, rendering it almost unfit for domestic use. The purpose of the canal is to carry the sewage down into the Mississippi and leave the lake water pure. The canal is about 40 miles in length and 38 feet deep, with an average width of 160 feet at the bottom and 201 feet at the top. So far it has cost over thirty-three and a half million dollars, and a few millions more will be required to complete it. This is one of the most remarkable canals ever constructed, and in time it may become a part of a wonderful ship canal to extend from Chicago to the Gulf of Mexico. To complete it for this purpose will probably cost \$25,000,000. Some of the people living along the Illinois and Mississippi rivers are fearful that the sewage of the city of Chicago will so pollute the water that it will not be fit for use by the cities situated on the shores. St. Louis seems very much stirred up over the matter, and attempts are being made to prevent the discharging of the sewage of Chicago into the canal. These people seem much concerned about the water they use, but never stop for a moment to consider how the whole moral atmosphere of a city is polluted by the whisky that is sold on their streets.

THE famine in India, says the *Chicago Tribune*, is assuming appalling proportions. Fortunately, the Indian Government, having had to deal with these terrible famines so often, has the work of relief thoroughly organized, and thus is enabled to make a minimum of food go much farther than was the case before system took the place of haphazard assistance. Nevertheless, the natives, who at best are poorly nurtured, will die by thousands. An idea of the extent of the famine can be gained from the statement made in Calcutta, the other day, by the Viceroy of India. Lord Curzon said that, while the greatest number of persons to whom relief had been granted in any previous famine was 1,250,000, there were already on the relief list this year over 3,000,000. When it is realized that this number must be largely increased before fresh crops can be raised, and that there are nearly 50,000,000 people in the districts affected, it becomes apparent that a calamity of a colossal nature is impending. In spite of all that can possibly be done the number of deaths from starvation will likely reach a hundred thousand or more.

NEVADA, Mo., seems to possess a money-making genius of a peculiar type. He claims to be able to cure poverty. He regards himself as the "poverty healer," and proposes to tell poor people how they can, at any time, have the use of their very best thoughts—the part of the mind that will enable them to make all the money they want, and make it all the time. Those who take his treatment never need to dig for a living. They will receive a mind power that will place them on the road to wealth. All those who apply for treatment must send one dollar, and the remedy will be sent by mail, with full directions how to use it. To an intelligent person it would seem that no one would be foolish enough to pay any attention to the claim of the Nevada man. But such is not the case. Hundreds of people are applying for treatment, and some men are sending the last dollar they have. It is more than likely that somebody will lose five dollars in the scheme and then write us to expose the fraud. Well may it be said, "What fools these mortals be!" When will men and women look out for their own interest, and give swindlers a severe letting alone?

IN Philadelphia there is a lady 109 years old, Mrs. Sarah Doran Terry. She was born in Pemberton, N. J., in 1791, and was eight years old when Washington died. She is old enough to have shaken hands with all of the Presidents the United States has ever had. Her father was a Revolutionary soldier. She rode in almost the first railroad cars, and remarked, while riding in an automobile carriage recently, that this seemed like the fulfillment of one of Mother Shipton's prophecies, "Carriages without horses shall go."

THE Mormons are making no little disturbance in some localities. Writing concerning them, and the manner of dealing with them, D. Collins in the *Christian Leader* says: "Persons writing on Mormonism should be careful to state things as they are. I see many things in print that do not comport with historical facts. Such things are used by them to advantage. They bring them before their people to prove how they are misrepresented. They are watching for everything that they can use to build themselves up. They are full of exaggerations of everything connected with their history. One said, not long since, in my hearing: 'They killed hundreds of Mormons,' speaking of the troubles in Missouri, whereas the fact is their own history, as far as I can find, records only twenty-three in all killed. This includes those killed in 1833 and 1838. These statements are made to create sympathy for them. The trouble in Missouri was bad for the Mormons and other people, both. They attribute as the cause their being not in favor of slavery. This will not do, for they had the same trouble in Nauvoo, Ill., and I am sure the people there did not drive them out because they did not believe in slavery. I consider the Reorganized, or Josephites, are going to cause more disturbance in the future than the Brighamites."

THE Governor of Alaska presents quite an interesting report concerning the condition and resources of that territory. He says that Alaska embraces almost as much territory as may be found in the United States, east of the Mississippi River, and east and south of the Ohio. The southern part has a winter climate somewhat like that of the New England States. This, of course, applies to the parts near the coast. There are sections, however, where the temperature drops to fifty degrees below zero. At this time the population is about fifty-five thousand, thirty-one thousand being classed as natives. The resources of the country are remarkable. Much gold has been taken from the mines and it seems that the work has merely commenced. The timber in the southern part is very abundant, and of the best quality. A number of mills are already in operation, and they can scarcely supply the home demand. Fish abound all along the southern coast, and the catching of them furnishes employment for thousands of men. Some experiments have been made in agriculture, and it is thought that wheat and some other grains may be grown with profit. It is even thought that the country may produce vegetables enough to supply the home demand. The land has not yet been surveyed, and for this reason homesteaders cannot locate with certainty. A few missionaries have entered this territory, and are doing what they can to improve the moral condition of society. But for the present nearly all the whites are in search of gold, and very little can be done in the interest of religion and education until this excitement wears off. For some reason wealth and religion do not always thrive together.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

STUDY.

SELECTED BY NETTIE GISH.

God holds the key of all unknown,
And I am glad.
If other hands should hold the key
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I'd rather he unlocked the day
And as the hours swing open, say,
My will is best.

The very dimness of my sight
Makes me secure,
For groping in my misty way
I feel his hand, I hear him say,
My help is sure.

I cannot read his future plans,
But this I know,
I have the smiling of his face
And all the refuge of his grace
While here below.

Enough, this covers all my wants,
And so I rest;
For what I cannot, he can see
And in his care I saved shall be
Forever blest.

Webber Kans.

ENDOWMENT SYMPOSIUM.

[On the endowment question we received nine articles, and from this number six have been selected, three on each side. Five of them will be found below, and the other one in the editorial department. The question will be presented to the next Annual Meeting, but no more is to be said in the MESSENGER on the subject, save a probable editorial paragraph or two, stating what would become of the present endowment fund should the Conference happen to decide against the plan. The article by Bro. Esheleman was not intended for the symposium, but we give it along with the other communications.—ED.]

The Mortgage Business Unscriptural.

THE underlying principle of the mortgage business of the church is identically the same as the principle involved in the money-making business carried on in the temple or house of God in the days of Christ. The temple was typical of the church of Jesus Christ; but the worshipers in the ancient house of God turned it (the temple) into a money-making institution. Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, "Take these things hence; make not my father's house an house of merchandise." John 2: 13-16. Hardly any persons will take the position that it was wrong to engage in the above business. It was, perhaps, necessary that these animals and fowls be kept on hand for the temple service; and Jerusalem being the great metropolis of the Jews, where people of all nations congregated every year, it was necessary to have an office of exchange where the people might exchange foreign money for that of the country in which they were sojourning. The evil, then, was not in the business itself, but in the turning of God's house,—a type of the Christian church—into a money-making institution.

The worshipers were to bring their offerings weekly, monthly and yearly, to carry forward the service of God. Therefore, typically considered, we find no mortgage or money-making business carried on in the house of God,—the church (see 1 Tim. 3: 15) without the stamp of condemnation placed upon it by our Savior. Money-making in the temple—the house of God—is represented by Christ's own language as making the temple a den of thieves. See Matt. 21: 12, 13; Mark 11: 15-17.

The object of the mortgage business is to make money; it is devoid of the spirit of the divine Master. There is no charity, no mercy, no love, no in-

terest in man's welfare in the business. "The gilt-edged mortgage" is a merciless instrument, that fastens its fangs into the homes of men and their families, and if said families fail from any cause to comply with its heartless, iron-clad conditions, like an evil octopus it dispossesses them of their homes or earthly inheritances and turns them out into the street or public road without a shelter over their heads. This sad picture is not overdrawn. Let the thousands of homeless mothers and children who have been robbed of their homes by "gilt-edged mortgages" attest to the truthfulness of the above. The principles governing the mortgage business are identically the same, whether carried on by the world or the church of Jesus Christ. But says one: The church uses the interest derived from her "gilt-edged mortgage" business in the spread of the Gospel or missionary cause. This is true in part only; a large per cent. of this interest belongs to the annuity funds, and goes back to the individuals who formerly owned the money (and still own it, so far as that is concerned) as long as they live.

As a rule those who mortgage their homes are poor and must have money to live and meet their obligations, and the church being in the mortgage business, having thousands of dollars to loan, these needy men apply to the church for a loan to bridge over the present stringency. The church, through her representatives, the General Missionary and Tract Committee, says to these needy men: "We will loan you money at six or seven per cent. interest per annum, but you must give us a 'gilt-edged mortgage' on your homes as security." "Well, we must have money; how much will you loan us on our farms?" "We can let you have money to the amount of about one-third the value of your homes." The church has made a safe investment; but how about these poor men and their families? Suppose they fail and find it impossible to meet the interest or pay the money back to the church when due? What will be done? Will the church sell the homes of these people to satisfy the demands of said "gilt-edged mortgage?" Evidently that is the purpose in view in taking mortgages on lands or homes. The lands are taken as security, and in case the parties fail to pay the interest or the principal when due, the church must sell those homes upon which she holds mortgages or lose the money loaned, and there is no escape from this conclusion. And in order to foreclose a mortgage a process of law must be gone through with, and the mortgaged lands or homes sold under the hammer for cash to the highest bidder, which often is not one-third the actual value of the property.

If the church does not intend to sell the homes upon which she holds said "gilt-edged mortgages," in case of the non-payment of interest and principal, then why take mortgages on homes as security for money loaned? Where did Christ or his apostles authorize his church to go into the money loaning and mortgage business, any way? Echo answers, Where? The only place I remember of reading of mortgages in the Bible they are condemned, and their evil results made null and void by the restoration of the homes and property taken by mortgages, to their rightful owners. Please read carefully Neh. 5: 3-13.

But says one: "What are we to do with this vast hoard of endowment money, if we are not allowed to invest it in 'gilt-edged mortgages' on real estate." If it belongs to Christ and his church, use it for the spread of his cause and the upbuilding of his kingdom, use it for the conversion of poor sinners for whom Christ died. If it belongs to individuals, return it to them, unless they are willing to give it outright to Christ and his church to be used for the salvation of precious souls for whom Christ died. Better do this than violate the sacred principles of the Christian religion by turning the church into a money-making, money-loaning and mortgage institution. The endowment business itself is wrong, and is a violation of the teaching of Christ in regard to laying up or hoarding thousands and hundreds of thousands of dollars here on earth, a dollar of which can never be used, nor the enormous sum ever grow less. See Matt. 6: 19-21; Luke 12: 33, 34. "These

vast thousands can never be used, they will be hoarded in the coffers of the church or loaned out on "gilt-edged mortgages" when Jesus Christ comes the second time.

May God Almighty so direct and overrule that this giant octopus, the money-loaning and mortgage business, may be swept from the church, and her fair name never again be connected with money loaning and the "gilt-edged mortgage" business. Amen.

CHAS. M. YEAROUT.

Warrensburg, Mo.

Missionary Endowment.

WITH all missionary boards the money problem is of prime importance and demands earnest and prayerful thought.

Having been present at nearly all the meetings of the Board for years and one of its servants in the field for two years, I have been led to a careful study of its purposes, methods of work, its needs and hindrances, and one question in particular has pressed itself upon the Board constantly and with double force at every meeting, viz., "How to secure workers and funds equal to the urgent appeals for help?"

As a practical answer to the question the Board has solicited endowment and invested the same, when paid, in first mortgages on land, which course has been questioned by some; hence a study of the question, it is hoped will be helpful.

By enactment of Annual Meeting we have a plan directing the Board in its work and a growing endowment fund, and we believe the Board has been careful to push its work in harmony with every decision of the Conference. If not, let it be called to account at the earliest date possible.

Missionary endowment is not a fund created to enrich the Board or mission workers, as some have said, but a provision for the permanent support of missions. That it is helpful in many ways is evident from the following:

1. While it is admitted that the chief assurance of success in all works of charity rests on the promises of God and the constancy of his people, it must also be admitted that this assurance is greatly strengthened by endowment.

2. Homes for old people and orphans and leading colleges find their main support in endowment and the "preaching of the gospel to every creature" is a work so great that it behooves the church to use every lawful power within her reach. All institutions of charity, and colleges in particular, are branches of the one great work, and if endowment is helpful to these, why may it not also be to missions directly?

3. A wise builder will count the cost and also his resources before building, and since giving for missions diminishes in times of business depression, the Board, without endowment, will have nothing very definite upon which to determine its ability to open up new missions.

4. Again, without this help to carry the work over hard places the Board must either borrow to sustain the missionaries or call them home at a great loss of souls and money. Either is attended with sad results and can be avoided only by having a permanent working fund, or some system by which the local churches would respond promptly to every call of the Board. During the business reverses of recent years some popular churches called their workers home; others borrowed and are now burdened with heavy debts, some of them a million or more. If we are wise we will do neither, but provide sufficient endowment to meet these emergencies.

5. We ought to learn from the experiences of other missions, nearly all of which have endowment or its equivalent, called a loan fund, and when this fund was equal to the work undertaken, it went on during the hard times without interruption. The Methodists have, including the church extension fund, nearly three millions; the Baptists half a million; the Presbyterians, one and one-half millions; the American Missionary Society, a fund that brings an annual income of more than sixty thousand. Now a careful study of the funds and annual receipts of all missions reveals an important fact, viz., the churches that expend the largest amounts annually

for mission work have the largest permanent fund, and also give the most in proportion to membership, with a few exceptions which are caused by other conditions. Among our own people the rule is this, The congregation or State District that gives the most to home and District work gives the most also to the endowment fund and to the world-wide fund. This fact sets aside the oft-heard statement that increasing the endowment diminishes the annual giving. The opposite is true, for we learn by giving, and the more we give to one the more ready we are, as a rule, to give to the other.

6. While all should give systematically and constantly, yet many wish to add to this by giving larger sums and have only the interest used, because this enables them, when silent in death, to continue giving as long as time lasts, thereby increasing their power for good, and surely they ought to have the liberty and be encouraged to do it. If one does what he can during life and then sets apart a portion of his estate to work on when he is gone, he is certainly adding to his work. But it is said that money put into the work immediately will accomplish more than when loaned and the interest used annually. Whether it will or not depends on when time closes, and many other unknown events. Were these known it would no doubt be better to turn from all other pursuits and put all our energies and moneys into the conversion of souls than to lay up anything for a rainy day. But who amid all these uncertainties applies the principle in that way?

7. Again, it is said that it is all right to accept endowment, but don't go after it. I pray for the day to come when every servant of the Lord will bring in his tithes and offerings unsolicited; but it is not here yet, and until it comes the church must go after them or suffer defeat and permit many stewards of the Lord's money to meet the charge of "wasting his goods." Besides, if the church does not see that the members are without excuse she will be speechless in the great day.

8. *Elkhart* have expressed that the Board will get more than is needed or can safely invest. This is not likely for several reasons:

- (1) No one since the days of Moses has had occasion to say, Stop thy giving.
- (2) The field is as wide as the world, and the calls increase more rapidly than the funds.
- (3) All the churches and missions in the United States combined spend annually eleven or twelve millions (which is only about one one-hundredth the sum spent for intoxicants), yet more than twelve hundred millions are still in darkness.

How Invest Endowments?

Most societies invest their permanent funds in railroad stock, bonds and city buildings, but we favor loans on land for several reasons:

1. It is the safest way.
2. The income is more uniform from year to year and gives the Board a more definite basis upon which to carry on its work.
3. Loans and their income are managed with fewer complications and less expense in proportion to the income than in any other way.

Few, if any, foreclosures of mortgages will occur, for two reasons:

1. Because borrowers of the Board's money are a class that are able and expect to pay when due.
2. The amount borrowed by any one person is too small in proportion to the value of his property given as security to make it necessary, or profitable to the borrower.

But here again we hear it said that the poor who are most in need to borrow cannot get any benefit from the fund. Let it be remembered that the prime object is not to aid the borrower, but to safely invest the fund and receive a fair earning from it for the Lord's work. The poor needing help must be provided for in some other way.

Other ways have been suggested to invest the funds, but so far loans are successful and the Board sees nothing better. It is presumed, however, that the Board as it is maintained from year to year by the Conference will grow in experience and

wisdom, and should something better come in sight will readily lay hold of it.

What we need just now is more confidence in the church and her ability to carry on the work of giving the Gospel to the world, and also more of the spirit that helps, and less of the one that hinders the work.

I. D. PARKER.

Elkhart, Ind.

Mortgages: Right or Wrong.

USURY, under the law, was the same as interest to-day. It was forbidden, especially to the Jews taking it from their brethren. Ex. 22: 25; Lev. 25: 35, 36; Deut. 23: 19; Ex. 22: 12. If usury was wrong, surely a mortgage, which is the surest means of fastening usury, is wrong also. It was severely condemned by God's faithful prophet, Nehemiah. Neh. 5: 1-13. If this was considered wrong under the law, according to the carnal commandment, what must it be under the Gospel, according to the spiritual commandment?

Mortgages are often instruments of oppression. Oppression is clearly wrong. God's law is, "Help one another;" not, "Bind one another;" "Lend, hoping to receive nothing again;" not, "Lend, and take a mortgage for security, so that if the brother is unfortunate you can sell his home, and get your money again, notwithstanding his misfortune." The Gospel says: "Avoid all appearance of evil." A mortgage may easily become the means of oppressing an unfortunate man. Does not this have the appearance of evil?

Sometimes the collection of accounts secured by mortgages requires the use of the civil law. The Brethren church has always opposed the use of the law. Surely, what is wrong for individual members to do, cannot be right for the Brotherhood through its representatives to do.

It may be said that it is not the intention to foreclose the mortgages. Then what is the use of taking one? Or is it the intention to sell all doubtful accounts to parties who are not scrupulous about the use of the law? Again, it may be said that there is security enough demanded, so that there will be no trouble about voluntary payment. *That doesn't change the principle.* It is the principle that we think is wrong, more than the way in which the business is carried on.

Money-lending, annuities, usury, or interest, mortgaging, etc., are of the world. They are worldly in their tendency. *We are to keep ourselves unspotted from the world.* They are hardening to the feelings in their tendency. Is the cultivation of such a spirit profitable?

There are some things allowable for individuals that are altogether wrong for a spiritual body like the church. The individual member must secure a livelihood by the use of the world. He is responsible for the way he does it. The church, to remain pure, must depend on the free-will offerings of her loving children for the necessary expenses, and for the spread of the Gospel. In this there is a reward to the donor. But in the church taking interest, and binding a brother with a mortgage,—how is it, brethren? The church is a spiritual body, and should not concern itself about the worldly. The more it concerns itself about worldly matters, the more it loses spiritually.

But how shall the endowment fund be secured, if not by mortgage? Is an endowment fund essential to the perpetuity of the church? We think not. See Matt. 6: 19, 20, 21, 34. Anyhow, "shall we do evil that grace may abound?" Are not the real estate investments of the endowment fund the best paying ones?

Let us think on these things.

D. L. MOHLER.

Leeton, Mo.

Reasons in Favor of Endowments.

1. Because it gives the General Missionary and Tract Committee a permanent basis to depend on, when laying out work, instead of depending alone on the general contributions, the amount of which no one can tell in advance; and which, especially in times of general business depression, is very uncertain. When the endowment will reach half a mil-

lion dollars (which if not hindered it soon will), the interest on which at six per cent will be thirty thousand dollars per year, then the Committee will feel safe in laying out work for at least that amount and know they will be able to sustain it.

2. Because there are many persons who have a desire to arrange some of their means in a way that will continue to help the cause of Christ permanently and continually, even after they shall have passed to their reward. While life lasts one may help on this, that and the other line of benevolence, as one has means and opportunity; but when death comes that kind of help ceases. Not so the endowment, much of which only becomes available after the death of the donors. Thus one thousand dollars made available on or before death, as the donor prefers, means, at six per cent, sixty dollars help each year. Many are finding comfort in the consciousness of having arranged at least a part of what the Lord has made them steward over so that it will continue to advance the cause of truth without any known limit, instead of at their death drifting out to parties to whom the donors owe nothing.

3. Because the Brotherhood having arranged a permanent endowment fund means many thousands of dollars made available and helpful in forwarding the Lord's work that would without the endowment drift out into channels not helpful to the church on any of the lines of her work.

4. Because no other plan has yet been discovered that is equal to the endowment through which to supply needed help to our missionaries and ministers: (1) In supplying helpful books free of charge to all of our ministers, and adding a few each year to the minister's library; (2) by affording needed support to disabled or superannuated missionaries, and ministers and their families who have no other sufficient means of support. On this line of endowment the Gish fund is a noble and helpful beginning.

5. Because in our Brotherhood are hundreds of brethren and sisters who have become stewards over more or less of the Lord's goods, and who have no children to whom to leave it, and also many who have a desire to place at least a part of their possessions in such endowment fund to be securely invested and the income used, as they see proper to designate. And who is it that is willing to assume the authority to say they shall not have this privilege?

6. Because there are even those who are not members of the Brethren church who have placed of their means into this fund. A notable case of this occurred at our last Annual Meeting, where a man over sixty years of age, who has never united with any church, gave me a ten thousand dollar endowment paper on which he arranged to pay some interest annually during his lifetime, and made the principal available after his death; this with the full understanding that it should be securely invested by the Committee and the income used in world-wide missionary work. This man said: "I don't owe what the Lord made me steward over to my relations, and I want it to go where it will do the most possible good when I am done with it; and I know of no place where it will be likely to do more good." Last summer, while in the valley of Virginia, I found a few who belonged to other churches; and a few who had united with no church whose companions belonged to the Brethren who wanted also to have something in this endowment fund. One well-to-do man who belongs to another church and his wife to ours said, "I believe in this; make ours two hundred dollars, with five per cent interest from date until we pay the principal. This means that we will help ten dollars a year from now on."

It has always been my policy as Traveling Secretary fully to explain the endowment and how the money is invested and how the income is used. Then I neither coax nor urge them to give, as scores of brethren and sisters whom I solicited will testify if asked, but simply arrange with them as each directs. When we meet those who prefer to give in some other way rather than as endowment we arrange with them accordingly; thus giving each

free scope to give or not to give, and in the way each one is most favorably impressed. In all cases it is understood that the present policy of the Committee is to invest the endowment in first-class farm mortgages, because no better and safer way to invest it is known to the Committee, a first-class farm mortgage being a first mortgage on a farm and not exceeding half the value of the farm. In the West there has always been a ready demand for money at six and seven per cent with first-class farm mortgage for security. All over the West people are taught that it is proper and right for the man who borrows money to have his own property to stand security for his debts until paid, instead of having his neighbors go his security.

It might yet be added that more than half of the money loaned by the Committee is loaned to parties who are not members of the Brethren church. It is loaned to such parties as consider it an accommodation to get it, and who have ample farm security to make the investment perfectly safe. Let it be understood that the donors understand and approve of the policy of the Committee to loan this money on first class farm mortgages, when the donations are given, therefore where objections have come against loaning on first-class farm mortgages they have not come from the donors, but from others.

DANIEL VANIMAN.

McPherson, Kans.

Mission Endowment.

THOSE who oppose the idea of endowing the mission cause should not be misunderstood to oppose the mission work itself. In fact, the strongest opposition to endowments for this purpose comes from persons who are alive to the work and full of the missionary spirit—as much so perhaps as any one in the Brotherhood. The question to be considered is: Should the church include endowments in her methods of supporting the mission cause, or should she depend on supporting the work by giving directly?

In considering this question let us not lose sight of the fact that the endowment system is a method wholly unused by the greatest of missionaries; and in order that it be not charged to a lack of wisdom or forethought, we refer the reader not only to the workers of our own Fraternity until recent years but also to the consecrated missionaries of all time, including even the Apostles Paul and Peter. It has been the universal opinion, so far as we can learn, that the church should give, and give directly, to the missions.

Those who introduced the idea of a mission endowment fund doubtless did so with the purest of motives, and with the welfare of the church and the salvation of souls at heart. Yet, when we carefully consider this plan and the outcome thereof, and compare it with the ancient method of supporting the Lord's work, the propriety of which there is no question, we believe it will be found to be unscrip-tural.

Our mission endowment fund, as authorized by Annual Meeting, is described by that body as "an endowment fund to be placed on interest, and the interest from it to be used in the mission work of the church." Take special notice that only the income from this fund can be used, while the money given is to be held by the Missionary and Tract Committee, and may never be used, no matter how badly needed. With all of the teaching of the Savior and of the Apostles to give and to sacrifice for the Gospel, there is not found one sentence that can be interpreted as authority for such a fund for such a purpose.

However, it is not supposed that any one will claim such authority for this fund, except that the church is commanded to spread the Gospel, and that places upon her the duty of supplying the means, and under such conditions the end justifies the method. This position can very well be taken when the method does not violate either the letter or the spirit of the Gospel. It seems to the writer that in this case the spirit of the Gospel teaching as to giving is at least overlooked.

As stewards of the Lord's work we are to be ready to give an account of our charge at any time. Were

the church called to give an account to-morrow she would have to admit that through the endowment system nearly \$400,000 of her Lord's money had been lost, as every cent of endowment fund will be useless when time is no longer. Of course this money will bear interest to that date, and that may be used. We contend, however, that the best method of handling this money and the amounts that may be added as time passes, would be to place it on interest until a place can be found for its investment. So long as a place of need can be found all sums collected should be applied, up to a reasonable amount, for regular expenses. We confess this does not have so strictly a business appearance as the endowment system, but that is not the question. Full faith in God's ability to bless the efforts of his people would demand, it seems to the writer, that wherever there is a call for help, available money should be applied, trusting that the added numbers and the increased interest will bring sufficient revenue to meet the wants of the mission cause. Shall we cast our bread upon the waters or shall we reserve it in our own hands for fear the Lord is not so good a financier as his stewards?

In the whole Jewish economy we do not find any such method of meeting expenses. Even the Levites were not allotted ground for their support. This was to be supplied by a tenth of the increase of all the other tribes, and when an extra expense was to be met it was done by gifts and free-will offerings, as we see was done in building the tabernacle and the temple, also in repairing and rebuilding the temple. The Jewish system was very expensive, and a regular expense. All this was met, not by an endowment fund, but by direct gifts as the occasion required.

By each person giving directly every one becomes a partner in the work and his interest is enlisted. Giving to the Lord is not so much for his benefit as for our own. Large endowments are destined to cut off the necessity of personal sacrifice, and where the necessity does not exist sacrifice will be neglected, and where sacrifice is avoided we can not learn the truest lessons of Christianity. Were the needs of the Lord to be considered, he could provide without endowments. The Lord's work does not need our gifts nearly so much as we need to give.

Proper exercise of a trait of character cultivates our disposition and gives growth to the soul. Direct giving to the mission work enlists every giver with the work, cultivates love for souls, increases trust in God, and lays up treasure in heaven. It is hard to reconcile the endowment system of giving with Matt 6: 19-21. Christ says: "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven." It may be urged that the endowment treasures are not for ourselves, but we contend that they are for ourselves. Our duty is to teach all nations, and in order to do so we must furnish the means. Therefore we lay up an endowment fund so that it will furnish a revenue and we be spared taking of our support, and thus avoid our duty to sacrifice. The larger this fund grows the less will depend on each individual member.

Christ teaches us to "be not therefore anxious for the morrow" (Matt. 6: 34), while the endowment plan urges us to be anxious and provide for many years to come. When we thus provide a support that is assured for our missionaries, we thus pave the way of temptation to men to enter the mission work from a professional or a business standpoint. Not only is there temptation to the missionary, but if the present fund continues to increase the day will come when the church as a body will be tempted to sit idly by and allow the work to be done by our Missionary and Tract Committee using the revenue from large sums less than the widow's mite.

As before stated, the plan looks well from a business standpoint. But, brethren, there is hidden at the bottom of it the "deceitfulness of riches." In the end there is no money and no blessing in it to the church. Our God, who directs the true mission work, is a greater financier than any among us, or

any will ever be among us; and he who made the widow's mite more than the Pharisee's riches is able to make more of our gifts than the increase from endowments as we have them. Let us hear his cry to Israel, "Prove me," and let us give, *give, give*, freely to his work to-day, and trust him to fill the hearts of the people in future days with an abundance of the missionary spirit, so that there be no lack at that time.

JESSE MOHLER.

Warrensburg, Mo.

ANOTHER WAY OF SUPPORTING PREACHERS.

BY M. M. ESHELMAN.

IN Israel the priests were kept by the products of the land, their portion being donated them by the other tribes. In Christianity he that plants a vineyard shall eat of the fruit thereof, or feeds a flock is entitled to some of the milk—unskimmed, pure milk at that. Sowing spiritual things for the church, he "shall reap carnal things"; plowing in hope, partake of that hope—the increase. "Even so hath the Lord" (not man) "ordained that they which preach the Gospel should live of the Gospel." 1 Cor. 9: 14.

It is perhaps pretty well settled in the Brotherhood that faithful, worthy ministers should be assisted in harmony with 1 Cor. 9 and 2 Cor. 8: 14,—the great doctrine of love and equality.

There are many places where a few members have located, being without a resident minister or, having one, he is so oppressed in his struggle to provide for his family that he cannot feed the flock as he desires. For it should be remembered that he who rents land and gives a share not only supports his own family but *helps* to support some other family—the owner of the land. To work for two families and preach, care for the flock, etc., is so *unequal*, so burdensome, that he not only feels heart-broken, but body-bent and almost "cast down," *not destroyed*. To assist such,—not to put down or destroy them—these lines are written.

Suppose he who has \$2,000 or \$10,000 or \$50,000 tries the land element. Where there are a few members who need ministerial aid, purchase a piece of land, find a worthy preacher, and say to him: "This land is yours so long as your services are needed here. You are expected to be diligent in keeping one or more preaching services each Sunday, a good Sunday school, a series of meetings once or oftener each year, visit the members and neighbors, and converse on good topics." You pay the taxes, keep property in good condition, and whatever improvements you need on farm, make them at your charges, such as wells, power to raise water, fences, storage buildings, insurance, painting—in short, whatever is needful to make a neat and comfortable home. You may have, for at least five years, or longer if necessary, *all the income or products of the farm.*"

Along some such line, I see how a man or District Mission Board, duly incorporated, might perform a great work for the Lord's cause. A member with \$60,000 might have twenty or twenty five local congregations growing nicely under this arrangement; and as each church would grow to a point where she could help herself the land could be sold and the money invested elsewhere to build up another congregation; thus the money would go on and on working and working until Jesus comes. And as land values increase where Brethren settle and are faithful, these holdings would likely also increase some; yet I am not so sure that we need to be over-concerned about making money out of such a project, because those who follow us evidently will have grace and goodness to do even more than we are doing, so we need hardly provide for their needs.

Of course this method needs the working out of details, which I cannot notice in a short article. To stir up *thought* is my object. A District Board could carry out some such measure, its president or secretary being empowered to annually inspect all such holdings, having placed the minister under a few well chosen rules for his guidance as to the proper

ty. A house and stable, at least, should occupy the land when turned over to the preacher.

The advantages of some such system would be:

1. The preacher on a financial or family-supporting equality with those members who own land.
2. A settled ministry, which would give confidence to members to remain and a help to the people to join the church, feeling the church would not be without ministerial assistance.
3. An assisted ministry in act and in truth.
4. The funds kept at work where needed rather than going to railroads and hotels.
5. Courage and energy to devoted ministers, who, realizing the helpfulness, would "be strong in the Lord and power of his might."
6. A helpful influence to the wife and children of the preacher.
7. The verification of Matt. 6: 20: "Do good, and lend, hoping for nothing again." Luke 6: 35

As to the methods to pursue in towns and cities, I leave to others. The conditions are wholly different and require different methods.

Beloved in the Lord, "think on these things," and the God of all grace help you to do well and wisely with the money Providence has loaned to you. Salem, Oregon.

FAMILY WORSHIP.

BY W. B. STOVER.

BEFORE coming to India I began to collect matter for development of this subject. Since then I had practically until now laid it aside. I intended to get the opinions of some five hundred Brethren and draw conclusions therefrom. I prepared a series of questions on the subject, and had them printed. I have with me forty-seven answered papers, and I think I had better give the benefit of these answers to the Brethren now, for it will perhaps be a long time before I can develop the subject further. Of these forty-seven, there are six elders, nine men ministers, six deacons, three Sunday-school superintendents, three Sunday-school teachers and eight laymembers. Two elders have gone home, seventeen live in Pennsylvania, sixteen in Maryland, and the others are divided between Ohio, Indiana, Illinois, Iowa, California, Virginia, South Carolina and Alabama.

To the question, "How often do you have family worship?" twenty said *evening*; ten, *morning*; eight, *daily*; twice a day, five; twice a week, one; Sunday evening one. It seems evening prayers are most common in the East, but morning prayers in the West.

"How much time is taken for each service?" A few never took notice. Some did not answer. Twelve said ten to fifteen minutes. Ten, from fifteen to twenty minutes. Six, from eight to ten minutes. Five, from five to eight minutes. Two, ten minutes. One, twelve minutes. Two, thirty minutes, and one, from thirty minutes to one hour and a half.

"How do you conduct it?" was almost uniformly answered, "Scripture lesson, followed by prayer, closing with the Lord's Prayer." Twenty do not have singing in connection with the service, five do, and sixteen say, "sometimes," "occasionally" or "not always."

As to how the lesson of the hour is selected, twenty read by rotation, ten select a lesson to suit the occasion, or take what is uppermost on the mind, six "have no rule" or "just as it happens;" four follow daily home readings, perhaps round the Sunday-school lesson and two read from Psalms. I have no doubt the readings on the Sunday-school lesson are more commonly used now, as they are given in the *Teachers' Quarterly*; at least, they deserve to be.

Nineteen "sometimes" comment on the lesson; thirteen say "no;" four, "yes," and nine, "not frequently."

The parents of twenty-three of these had not family worship when they were small and of twenty-two had. This shows improvement over the past.

To the question, "Do you think the custom is increasing or growing less?" twenty-eight said, "increasing;" twelve, "don't know;" four, "growing less" and two are *hopeful* that it is on the increase.

"Do the members of your congregation generally have family worship?" Thirteen, yes; ten, think not; ten, don't know; three, no; two, "I hope so;" two, "about half" and one, "I doubt it." A person instinctively thinks, Why don't you know? and what's the matter with the other half? as he reads these words.

Many of the Brethren have no one in their employ, but those who have, nearly all report that they call them in to prayers; thirty, "yes;" three, "when convenient;" one, "not unless members" and one "when in the family." Such expressions as these were added to some of the papers; "yes, *always*," "rich or poor," "white or black," "friend or neighbor."

There are few who would not say at once that family worship is a good thing. Answers to the question *why* are various: "Because it helps to keep us from thinking or doing evil." "Good influence on children and spiritual life of parents." "Keeps the spirit of religion alive in you." "Read the Scriptures daily and pray always is a command to us." "Promotes peace and happiness in the home." "It leads all heavenward." "It leads the children early to Christ." "Nature, reason and revelation teach that God should have first reverence and worship." "Influence on family and for Scripture knowledge." "All prayer in the right spirit is helpful." "Because in praying we get more like Christ." "Gives power with God." "Essential to the welfare of the soul." "Binds the family closer together and closer to God." "Because of its hallowed influences." "Because of Eph. 6: 4." "Influence of a good example." "It is first a duty, then a privilege, and it prepares us for the duties of the day." "We cannot keep alive spiritually without it."

On how to make it more prevalent, about a score say we need more preaching on the subject. "Tell of its benefits." "Urge the matter in private and public." "Think having a prayer meeting would help matters." "Never neglect it when you have visitors." "Insist on its benefits." "Preachers should instruct how to do it, and how to make it interesting; also more short, pointed articles in our papers on the subject."

I wish every man that becomes a brother would consider the matter as one expressed it: "Family worship was one of our first duties to be performed after coming into the church."

One Maryland hard worker says: "Changed from evening to morning for the reason that the children are brighter and can enjoy the service more, also because our hands are present then."

A Virginia minister writes: "I am sorry that some who have worship do not as a rule have it when strangers are present. A man who works around a good deal told me that of all the families where he stayed all night only two had service, and they were Brethren."

A schoolteacher preacher says: "I am sure it is a benefit *physically*, if for no other reason, it relieves the nerves and takes the mind away from the daily cares for a time at least."

A few, perhaps, feel timid to begin. It's no wonder they are timid, having put it off so long. Go out in the woods or crawl up into the haymow and pray there alone out loud a half hour each day for a week, and that timidity will leave you. I know well some are more timid than others, but the worst can get over it *if he wants to*.

But of all things avoid coldness and formality, lest it grow irksome and a dread. Don't pray the same as you did yesterday. Yesterday's prayer was for yesterday, and yesterday is *past*. Fathers, talk to the Lord as your child talks to you. To say, "Bless all for whom it is our duty to pray" is very good, but it occurs to me it would be better to mention the names of those you want to pray for and perhaps their condition. That's the way your child would refer such a matter to you. Speak out the names of your children in prayer, and the name of

your wife, and the name of your preacher and deacons. If you have never done so, it will seem personal to do so, but salvation is personal, and the first time you try it, you'll likely all arise from prayer with tears in your eyes. Count that a good sign.

Our prayers are usually too cold and formal. The difference is between making a recitation to the Lord and having a conversation with him. Recitations are at best second-handed, and the Lord desires first-handed, heart prayers.

I would suggest *sometimes* read by rote, but in so doing one usually has to mark the place so as not to forget it. This is not a good sign.

Perhaps better read the daily home readings as given in the *Teachers' Quarterly*. They are well selected. But don't make even that a law unchangeable. Look up references *sometimes*. Omit reading occasionally and sing only. Repeat all a favorite verse around for a change. Stop the reader any time to ask a question on the subject. Better read for example, Matt. 5: 43-48 and talk about it than to read the whole chapter and feel the least bit tired. Have wife to lead in prayer often. Perhaps she can read as well as you can. Read verse about *sometimes*. I favor calling on *any professing Christian* to pray; though I think some of the Brethren differ on this point. Sometimes have two prayers or three, before closing with the Lord's Prayer. Never spoil the service by getting into an argument. Suppose some one puts in a contrary opinion, you had better say only, "Do you think so?" and go on, than to try to disestablish some notions, and so lose all the spirit of the occasion. Never speak of anything not connected with the service while assembled for worship. Better never think of anything else.

Indeed, Brethren, the fifteen minutes set apart for family worship can become the happiest period of the day. I have been in homes where it is so. To such people housekeeping without this blessed service is like a buggy without a horse. It is like an unwound clock. It is like a beautiful hanging lamp with no oil in it. Most all persons expect good people to pray, and when they are around they expect to hear the voice of prayer. Thrice blessed would be our beloved church if every home were a home of prayer, and were a well-established spirit-anointed family altar there.

Bulsar, India, Nov. 10, 1899.

SOWING AND REAPING.

BY A. HUTCHISON.

FROM Gal. 6: 8 we learn there are two classes of seed that may be sown, and also that the reaping must be of the same character as the seed which was sown. This we know to be true in the material world. And why not equally so in the spiritual?

Hence the necessity for special care as to the character of what we sow. While we may make mistakes, we learn from Gal. 6: 7 that God does not, and the best way then for us is always to consult the Lord, through his Word, and following that guide we will not make mistakes or be deceived. "God is not mocked." And therefore, if we sow wild grapes, we may not expect to reap and eat the sweet and beautiful fruit.

I have heard young men say that every young man ought to be allowed to sow some "wild oats," and that it was no harm for a young man to get "gentlemanly drunk now and then." Well, if it is not wrong for the young man to be gentlemanly drunk,—then of course you will allow your best lady friend to get "lady drunk" now and then. But not one of them will consent to this. They seem to think that if she were to do that kind of sowing now, later, in life he might find himself in possession of a drunken wife. This condition of things could easily turn to be the opposite of Psal. 126: 6, which says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This is so much better than to go headlong, sowing wild oats,—and then have to return with weeping.

McPherson, Kans.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

WE earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to E. A. H. PUTTERBAUGH, Box 776, Elkhart, Ind.

NOT ASHAMED OF THE GOSPEL OF CHRIST.—
Rom. 1: 16-20.

- I. It is the power of God unto salvation.
 1. To every one that believeth.
 - (1) Jew.
 - (2) Greek.
 - (3) Wise.
 - (4) Unwise.
- II. Therein is the righteousness of God revealed.
 1. From faith to faith.
 - (1) In judgment.
 - (2) In mercy.
 - (3) In love.
- III. The wrath of God is revealed against.
 1. All unrighteousness and ungodliness.
 - (1) Of men.
 - (a) Who hold the truth in unrighteousness.
 - (b) Who are hard hearted and impenitent.
 - (c) Who are contentious.
 - (d) Who obey not the truth. Rom. 2: 5-11.
- IV. No excuse.
 1. Rom. 1: 20.
 2. Rom. 2: 1-4.

NOTE.—It may not have been very apparent that the Gospel is the power of God. This is the Brethren's stronghold, and should be made apparent and emphatic. To make our Christian profession beautifully practical we need to get this conception indelibly fixed in heart and mind. Matt. 28: 18; Mark 16: 15, 16; John 5: 24; 5: 22; 12: 44-50; Rom. 2: 16.

THE MINISTER AND HIS WORK.

I. PREACHING AND THE PREACHER.

THOSE who are fortunate enough to have the January number of the *Homiletic Review*, for 1900, will find a most excellent article from the pen of Mr. Herrick Johnson on the most absorbing subject heading this essay. I shall insert a few quotations to give you a thirst for a more copious draught from the fountain itself. "As it was in the beginning, it is now, and ever shall be. The Founder of Christianity made no mistake when he staked its triumphal progress down through time and its victorious consummation at the end of the world on the foolishness of preaching. He chose the agency in full view of the puissant forces and changed conditions of these later centuries." "And he meant the living preacher. 'Go ye into all the world.' He knew, as no one else knew, the might of truth in personality. The consummate flower and power of revelation was *he himself, God manifest in the flesh*. Prophecy! teaching! vision! type! earlier theophanies!—what were these compared with him! How they faded away in the presence of the glory and power of truth embodied in his divine person; and that person 'in the flesh,' face to face with men, sympathetic to their need, sorrowing with them, touched with the feeling of their infirmities, the Spirit of the Lord upon him, anointed to preach the Gospel! Here is the perpetual warrant for God's great ordinance of Gospel proclamation."

"To be like Christ, to stand in his stead and speak in his behalf, sensible of a divine commission, persuaded that we are his ambassadors, . . . by immediate internal and effectual call of God; and thus persuaded to take the truths of Holy Scripture and unfold, illustrate, amplify them for enlightenment and persuasion, and have them intensified by profound personal conviction, fused in the fires of one's own soul, poured upon waiting ears and hearts from lips touched with God's altar fire, and accompanied by every possible adjunct of effective posture and gesture and voice—this is preaching."

"The wheels of organized Christian activities help spread the Gospel. The ubiquitous press with its prodigious enterprise, scattering its leaves as the drops of the morning, wings the divine message to millions. Cross-signed lives and transformed characters tell the story of redemption. And surely the Bible, without note or comment, brings Christ to many a soul. But no one of these, nor all of them, is 'preaching' in the official sense of Christian ambassadorship, and in complete obedience to the great commission. The full-orbed glory of the meaning of the Master in bidding us 'preach his Word,' we do not see, until we see a living man before living men with the nameless and potent charm of intense personality so crowding into his speech as

he preaches Christ crucified that it becomes the power of God. The total of personality cannot be represented by white paper and black ink. The total of truth cannot be preached save through personality. The man behind the Word; the Word in the man; truth in and through the person."

"In this last command of the Master the Word preached and the living Christ are tied together for all time. The divine order is, 'Go preach my Gospel' and the divine promise is, 'Lo, I am with you alway even to the end of the world.' No modern device of human wisdom, no possible agency of any sort can supplant the preaching of the Word or subordinate the preaching to any other means of Gospel conquest. . . . The order is the King's. And it is the one distinctive order that he backs distinctly by a limitless amplitude of power. 'All authority is given unto me in heaven and on earth. Go ye therefore into all the world and preach: Go ye therefore and make disciples of all nations.' How can preaching fail with such a backing? Shame on the church that will fly to other measures in despair of this! There ought to be no standing room on earth for a preaching coward."

II. REMARKS.

I have been drawn away somewhat, from my original intention, but the article is so full of truth and so fully harmonizes with our position as a church upon that subject, that I wish most heartily the entire article might be laid before the readers of the MESSENGER. You will secure enough of the good things it contains to show that we are not alone in pleading for Gospel sermons in harmony with the teaching of the Master. It is a fact apparent to one who thinks, that when the preaching of the truth of the blessed Book becomes old and out of date and in decadence, Christianity and Christ himself will have been regarded as out of date, and other means of conquest accepted with Gospel means of grace as an attachment only. Popular religion with its feasts, dances, plays, billiards and cards, with but little less objectionable lecture platform, with scores of other things as drawing factors, have so perverted the soul that the cry comes up from deserted altars all over our land, seeking a remedy, to kindle anew the altar fires for Jesus Christ. The remedy is to be found alone in perfect allegiance to the Master and a devoutly consecrated ministry preaching in thundering tones the whole truth of the Gospel in a simple and comprehensive way.

The very excellent outline in GOSPEL MESSENGER No. 2, "The First Circuit Judge," is from M. M. Sherrick. Unintentionally the author's name was omitted. Mistakes will occur, and when they do we are glad to make amends.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Jesus and Nicodemus.—John 3: 1-18.

Lesson for Feb. 11, 1900.

GOLDEN TEXT.—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

In this lesson we have before us a very interesting character about whom we would like to know more than we can get from Bible history. After the circumstance related in this third chapter we hear of him only twice. And in neither of these cases does he take the bold stand for the Christ that we could wish him to do. In the seventh chapter of John, when the priests and Pharisees were trying to get cause for accusation against him, he seems to stand up in his favor and asks: "Doth our law judge any man before it hear him and know what he doeth?" But for this weak defense he was upbraided by his brethren; and, seemingly, he had not the courage to stand up against the tidal wave that was brought to bear against him.

Again, in John 19, we have him enlisted in behalf of him to whom he came by night. And while this circumstance shows that his first interview with the Master left strong and favorable impressions on his mind and heart, it does not certainly show that he

had become an open and professed follower of Christ. Though the inference leads us to hope that he was, the evidence is not as strong as we would like to see it.

He is said to have been a Pharisee and a member of the Sanhedrin, and a ruler of the Jews, thus showing that he was a man of some prominence and had authority. While this intensifies his responsibilities, it also enlarges the difficulties that were in his way of becoming a professed follower of Christ. Tradition says that after he had, in assisting Joseph of Arimathea in the burial of Christ, thus openly declared himself a follower of Jesus, and had been baptized of Peter, he was displaced from his office and expelled from Jerusalem. It is further said of him that he found refuge in a country house of his cousin Gamaliel, and remained there until his death. How true this is cannot be determined; neither is it necessary that we should know.

There has been much speculation as to why he went to Jesus by night. And entirely an assumption, it is said that he did it because he was afraid and ashamed to go during the day, fearing that in so doing he would lose his popularity and endanger his position. These are, humanly speaking, reasonable assumptions because—so we, perhaps, would have done had we been placed in a similar condition.

But quite as good reasons may be adduced that would in no way detract from his character or his motives. Being a ruler, he may have been a very busy man during the day, and therefore had not the time to go during the day. And had he had the time and disposition to go during the day the interview could not not have been had, as Jesus was also a very busy man during the day, and could only be consulted during his leisure hours. So we have no just grounds for impugning the motive of this man because he went to Jesus by night, as the night-time is seasonable for an interview of this kind.

He was deeply interested in what he had seen and heard. And he had been making a home application of what he had learned. And as these things revolved over and over again in his mind, he made a good resolution, one that we all should make, that he would go and see. And he went. Another good lesson for us. And further, he made a good confession—honest, open and candid—"Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." The introduction was a very good one and showed that he had not come to criticize or discuss, but to be taught; and Jesus understanding this at once commenced teaching.

Whether he got the thing he went after we don't know, but we do know that he got what he needed—"how to be saved." And this is what we all need. He had seen much, and, to some extent the knowledge thus attained had affected him favorably. But it was not enough that this man should know that Jesus came from God. It is not enough for us to know,—he was to learn the purpose for which he came from God. That man and women were in a lost and dead condition, and to get them out of this condition and place them in a safe relation with God, from whom they were estranged, there must be a change, and this change is represented in or by a new birth. Ye must be born again. The old life of sin must be put off and the new life of righteousness must be put on and lived. This, Nicodemus could not understand physically. How could these things be? Can a man be born when he is old? Not physically, but spiritually he may. The man of sin, be he old or young, must be crucified to death, and the new man that has been deadened through sin must again come forth and assert himself. This change is most strikingly figured by a birth, and this birth is figured in water baptism. Buried in water to represent the burial of the old man of sin—and the coming up out of the water representing the coming forth of the new man in righteousness. If Nicodemus could have understood this as we understand it, he would not have marveled at the teaching of Jesus. That he might understand the character of this spiritual birth he illustrated by the things that were physical and earthly, and so he was led away from the earthly to the heavenly—and the question was, if he would not believe the earthly how should he believe the heavenly?

It is a great study to look into the slow but clear process of the Master's teaching, both in this case and also in that of the interview with the Samaritan woman. The woman learned much more than she expected, so did Nicodemus, and so may we.

H. B. B.

HOME * AND * FAMILY

THE BOY WHO HELPS HIS MOTHER.

As I went down the street to-day
I saw a little lad
Whose face was just the kind of face
To make a person glad.
I saw him busily at work,
While blithe as blackbird's song
His merry, mellow whistle rang,
The pleasant street along.

Just then a playmate came along,
And leaned across the gate,
A plan that promised lots of fun
And frolic to relate.
"The boys are waiting for us now,
So hurry up," he cried.
My little whistler shook his head,
And "Can't come," he replied.

"Can't come? Why not, I'd like to know?
What hinders?" asked the other.
"Why, don't y' see?" came the reply,
"I'm busy helping mother.
She's lots to do, and so I like
To help her all I can;
So I've no time for fun just now,"
Said this dear little man.

"I like to hear you talk like that,"
I told the little lad.
"Help mother all you can, and make
Her kind heart light and glad."
It does me good to think of him,
And know that there are others
Who, like this manly little boy,
Take hold and help their mothers.

—Exchange.

TRANSPLANTED SOULS.

BY NANCY D. UNDERHILL.

By the above we do not refer to transplanting from earth to heaven. With that we have nothing to do. When a soul has been taken to Paradise, the great Gardener there cares for it, and it is beyond our control. But in this life many souls are transplanted, and we may help them to live through the trying period of existence and grow into beautiful and useful citizens, if we will. Go into any garden; you will find there *many* of the growing plants have been transferred to other soil than that in which they were first planted. We find that unless we protect the plants from the rays of the sun, and take extra good care of them for a while, they will wilt, and perhaps die. Some of them may live without care, but they are likely to become weak, sickly and dwarfed.

So there are, all around us, souls who have been taken from their place of nativity—rooted up from their home land—and carried to another state or country, where they must settle down among strangers and adapt their lives to unnatural environments. Many of these are young men who have gone to a new country to get a start in life. Yes, and there are thousands of older ones too. A mature plant needs quite as much care as a younger one, when transplanted. It is *harder* for the mature plant to survive a change than for the younger. Just so it is with the human soul. Many are young wives (not all young though) who have left the dear home-roof for a home with companions and neighbors untried. Many a lonely hour is spent by these transplanted souls who cannot help yearning for the dear familiar faces of youth and home. Oh, to be called "Mary" once more, instead of the stilted title of "Mrs. McCallister." Just to see Johnny and Tommy and Sadie and Polly, and dear old mother in their common every-day clothes, going about their common every-day tasks, and to see dear old father once more as we used to see him at home! How the heart does ache sometimes, in a strange land, 'mongst a lot of formal strangers!

There is the young man and the young woman seeking employment. They carry a smiling face, because they *have* to; but do we ever stop to think that maybe that smile was put on with the Sunday dress or carefully brushed best coat, to hide an aching void within? We should *always* have an answering smile and a kind word for those who come to us for help, for information, or for anything which it would be right to ask. There are every year thousands of convicts dismissed from the penitentiaries. They go away among strangers to try to begin life over again, hoping to find employment that will enable them to live honest and upright. Do they meet with cold rebuff, silent and stony

stare, careless indifference, or even sneers? How can they help falling back in the open door of temptation when they are repulsed on every side? We do not know their past lives and their present heartaches. They do not betray their sorrows and misfortunes to neighbors who might only scorn their past weakness. We never guess who they are or where they have been; but if we could only be kind to all we would sometimes touch a tender chord in a suffering heart and render unconsciously an undying blessing upon a needy one.

The transplanted soul needs protection from unfriendly criticism, just the same as a plant does from the sun's rays. There are many lonely ones, whom we could reach by means of a friendly visit, or an invitation to our homes. There are a thousand ways in which we may help and bless; let us not be blind to our opportunities for doing good to those in need of kindness.

"There's many a lonely blossom,
That's transplanted in this earth:
Many lonely hearts are aching
For their native place of birth.

"Many souls are longing—sighing—
For the good old times of yore:
Many precious souls are dying,
Just outside their neighbor's door.

"Transplanted ones need real kindness:
Else they wilt, and soon may die:
Shall we let them—in our blindness—
Perish while we pass them by?

"If, to strengthen them, we labor;
—Protect the rare, tender plant—
We may gain a worthy neighbor—
We may help to save a saint."

Canon City, Colo.

LIGHTING UP THE FRONT ROOM.

THE footsteps of Mrs. Davis, as she walked briskly along, were ringing crisply on the frozen snow. She cast quick glances from side to side at the houses that lined the street.

"I declare," she mused, "one would be led to think that front rooms of people's houses were never intended to live in. Four of every five houses are black in the face. What a cheerful appearance the street would present if everybody would live more in their front rooms. Here is our house, too, dark and gloomy in front and only a blur of light at the side windows. I've been thinking of this for some time."

She entered the front door and walked the length of the dark hall that opened into the sitting-room.

"Mrs. Moore is better," she said in answer to the general look of inquiry. "The custard I made for her is the only thing she has relished to-day."

Coming in from the delicious air the room seemed hot and stuffy. The family was crowded about the one lamp on the table. Her husband was reading; Stella, a girl of twelve, bent over her grammar with a look of desperation in her face; Frank, almost a man, was craning his neck toward the light, engrossed with his beloved study—the dictionary. He was a typesetter in his father's office, and in one pocket he carried a book on punctuation, and in the other a dictionary. A small boy and girl were playing a new game just bought for the long winter evenings, and carrying on the game in whispers and pantomime, while Robert, aged four, was drawing a slate full of pictures with the screechiest of slate pencils. Mrs. Davis seated herself with her mending basket, taking mental notes meanwhile. Frequently her husband read a bit of news aloud to her, which drew a sigh of despair from Stella and impatient change of posture from Frank.

"Oh, dear!" thought Stella, "I'll have to get a hammer and pound this old grammar lesson into my head. Common school grammar. Indeed! with its rules and five hundred or so exceptions. My head throbs so I can't remember a thing!" Presently she got up and put on her wraps. "Mother, I'm going over to study with Myrtle. If she asks me, may I stay all night?"

Mrs. Davis reluctantly gave her consent. She knew Stella preferred sleeping at home, but she felt that it would be quite impossible for herself to concentrate her own mind on any study under existing circumstances. Myrtle had a small stove upstairs in her room, where the girls could study undisturbed.

Frank, after shifting his position several times, quietly closed his book, put it into his pocket, and left the room. His mother, with senses alert, heard the back door close, the gate shut, and she knew he had gone up town.

Frank wandered along, objectless, save to straighten the kink out of his neck, when a boy across the street hailed him.

"Hello, Davis! That you?"

"The same, Sambo."

Sam ran across the street to join him.

"Where you bound for?"

"Nowhere. Where you bound for?" asked Frank.

"Nowhere, too," then they both laughed and turned their steps towards the brilliant stores.

"How good the air is! I'd like to eat it," said Frank, filling his lungs.

"Awful poky, shut up in a small space in the house. Hello! Hear that? Some one is dancing a clog in there," indicating a saloon close by; "let's go in a minute."

"I don't go into saloons," said Frank, pausing and looking at the door.

"Pooh! neither do I as a rule. We won't touch any of their snaky stuff, but it is light and warm in there, with a reading-room at the back, and magazines to look at for nothing."

Sam opened the door, and Frank followed. Although feeling much out of place, the two boys sat down, and while Sam looked over the literature on the table, Frank got out his well-thumbed dictionary, and said he would "flush another covey of synonyms." He thought of the crowd around the table at home, and settled back comfortably in his chair.

When the younger children were abed, Mrs. Davis had a talk with her husband. She clearly saw that a family of seven, huddled around one lamp, in a small, poorly ventilated room, would not contribute very much to the happiness of the family, to say nothing about the health of it.

So it was arranged to open the front room. Mrs. Davis, early in the afternoon, the next day, opened the room, gave it a thorough ventilation, and built the fire.

"Who's coming?" exclaimed the children, when they came home from school, and saw the parlor door open, revealing a glowing fire.

"The junior Davises are coming to study," said the mother laughing.

"Is it really for us? Oh, how lovely! I'll clean the lamp, and keep the room as neat as wax," exclaimed Stella.

"And I will make that woodpile think Dewey has arrived with all his guns primed," said Frank, waving his books above his head. As he drew up a chair he thought, in self-disgust: "Think of my sitting in that saloon like any old bum! Because they saw me there I've had to snub half a dozen rowdies to-day who tried to be chummy with me."

The experiment worked like a charm. However trying the daily task, the knowledge that a cozy evening awaited them acted like a tonic to tired nerves. A week later Frank looked up from his book and said, "Sam wonders why some benevolent gentleman doesn't fit up a place where boys can spend their evenings harmlessly; but I've been thinking that benevolence, like charity, begins at home. Instead of saddling it all on to one man, it could be cut up in pieces say the size of a yeastcake, and a piece dropped into every home, where it would ferment and expand until home seems the brightest spot on earth. This afternoon when I was slinging type, this pretty room rose up before me, so to speak, and I got so hungry for supper that I felt like eating up all the p's, upper and lower case, and drinking up the t's ditto."

Mrs. Davis overheard this conversation, and thought to herself: "Some talk big about benefiting the world, while the little home-world over which we preside grows comfortless and cheerless. Once out of its protecting walls they are in an unknown country where the objectionable is met on every hand. I'll introduce the idea of Frank's unique yeast-cakes at the next mother's meeting."—*Zion's Watchman*.

The Gospel Messenger,

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THE new church at Trotwood, Ohio, was dedicated Jan. 21.

At Sandy Creek, W. Va., eight recently put on Christ in baptism.

BRO. JAMES M. NEFF is engaged in a series of meetings at Roann, Ind.

BRO. FERCKEN writes us that a few more are to be baptized in France soon.

WE have on the hook some interesting "Annual Meeting Notes" for the next issue.

A PROTRACTED meeting at Mountville, Pa., resulted in nine applications for membership.

BRO. W. I. T. HOOVER writes us that the school work at Lordsburg, Cal., is moving along pleasantly.

THE protracted meeting at Mt. Morris, Ill., still continues with a good attendance and an excellent interest.

DURING the last week of 1899 ten were baptized at Bulsar, India. So writes Bro. W. B. Stover under date of Dec. 28.

THE meetings at North Manchester, Ind., conducted by Bro. I. B. Trout, still continue, with eleven applicants for baptism.

SOME interesting meetings have been held recently at Wade, Kans., resulting in six additions by confession and baptism. Bro. John Crist did the preaching.

IN the South Waterloo church, Iowa, a Bible school will open March 12, and will last ten days. It is to be conducted by brethren A. P. Blough and W. H. Lichty.

BRO. CALVIN MCNELLY, of Mt. Carroll, Ill., spent the first half of January with the members at North English, Iowa. He reports good meetings and deep spiritual interest.

BRO. ANDREW HUTCHISON closed his series of meetings in the College chapel at Lordsburg, Cal., on the evening of Jan. 27, and the next day commenced preaching at Glendora.

BRO. W. R. DEETER is now engaged in a series of meetings at Hartford City, Ind. On Monday there was one applicant for membership and a good interest in the meeting.

THE wife of Bro. John Metzger, Lordsburg, Cal., is slowly recovering from a long and severe spell of sickness. Her friends will be glad to learn that she is now able to leave her room occasionally.

THE members composing the Brownsville church, Md., have great reason to rejoice. Twenty-nine were recently added to their number by confession and baptism and two were restored to fellowship.

ON page 71 is a selected article on "Lighting up the Front Room" that will put hundreds of parents to thinking. If fathers and mothers want their children to love home they should make their surroundings as pleasant as possible.

WE still have some numbers of the Doctrinal issue on hand. They will be sent free to those who wish to place copies where they will do good.

BRO. S. B. MILLER, formerly of Zeoring, Iowa, is now a resident of Des Moines and is conducting a series of meetings at the Brethren's Mission with good interest and attendance.

WE wish to commend Bro. C. H. Hawbecker for keeping the members in Northern Illinois informed regarding the work of the Mission Board. The members are furnishing the money and they have a right to know what the Board is doing. Why cannot all the Boards in the United States do the same? Why can they not let the members of their respective Districts know what they are doing. The columns of the MESSENGER are open to them. True, we usually have plenty of matter to fill the paper, but we can always make room for reports from the State Boards.

NO wonder the devil and the world are laughing at the churches, when they see all the silly efforts that are being made to command public attention. Certain people want to make it appear that they are very pious, and yet they will flirt with the world solely for the purpose of attracting the unconverted to a church festival, with a view of getting a little money out of them for the "good cause." To the world it seems like a silly money-getting affair. Why cannot the church be frank with the world, pose before the public with becoming Christian manhood and womanhood! There is dignity about the well-developed Christian life; a dignity that commands both respect and admiration. Why should we attempt to draw the religion of Jesus Christ down to the plane of worldly enticements! We lose our power over the masses, as well as over the thinking classes, whenever we attempt to be just silly enough to attract the attention of the light minded. The design of Christianity is to elevate, not to degrade.

ONE of our brethren writes and tells of the fruitless attempts to hold two series of meetings in his locality. Last winter a minister came and commenced preaching the Gospel. Then came another preacher and talked emigration and the people paid more attention to the emigration preacher than to the one who was preaching the Gospel. This winter the church concluded to make another effort, and met with the same failure. The writer feels grieved to think that things of this kind should occur. We do not know to whom this may apply, nor is it necessary for us to know, but one thing certain, if Paul should happen in a congregation where a series of meetings is in progress, no one would find him interfering with the services by talking up emigration to Macedonia or any other place. He would be in the meeting, helping to give it life and inspiration. That is what we might expect of Paul, and it is no more than proper that we should look for the same elements in every consecrated minister of the Gospel.

ONE of our readers thinks the MESSENGER has too much to say about clothes. This may possibly be true, but we hardly think so, and yet if it is, we console ourselves with the thought that what is said is on the safe side of the question. Our aim is to plant good seed in the hearts of the people, and should we now and then happen to get too much of the good thing into one place, it is far better than to sow evil seed, for out of the abundance sown some of the good seed may take root, grow, and result in a pious and useful life, separated from the world. Satan is constantly sowing tares among the wheat, and it requires untiring effort upon the part of the faithful to counteract the baneful influence. The world is publishing a hundred times as much in the interest of fashionable attire as the press is sending forth in support of the plainness recommended in the New Testament. The trouble is with the fashionable world, and not with the loyal press. So long as there is evil in the world the MESSENGER must do her part in trying to counteract it.

BRO. D. B. SENDER, and wife (better known as Sister Martha Click), of Franklin Grove, this State, called on us last week, on their way home. They were married in Washington a few weeks ago, and now enter upon the active duties of life together. The MESSENGER wishes them much happiness as the years go by.

THE meetings at Roanoke, La., conducted by Bro. C. H. Brown, are still being continued. So far twelve have made the good choice, among them several "lambs of the fold." It gives us new hope for the future growth and prosperity of the church, to hear that so many of the young people are laying a foundation for future usefulness so early in life. The Lord and his cause demand our all, and why not the best years of life?

A FRIEND meeting one of our deacons in a certain city said: "Your church is the only church in this city where the members are not quarreling." That is the way we like to hear people talking about the Brethren. This is what ought to be said of every congregation in the Brotherhood. We should live in peace, and in this way demonstrate to our neighbors that we love one another. God never intended that his people should come together at their accustomed places of worship, and spend their precious time quarreling.

PAUL AND BARNABAS.

ONE time there was a little trouble between Paul and Barnabas. It was unfortunate, for they were both good men, and then it doubtless had its influence on the minds of others. They were sensible enough to separate and not carry their troubles into the church where they resided. Each one went on about his Master's business. In time the little differences between them passed away and they were fast friends. Had they talked about each other and got the church at Antioch divided over their differences, the results might have been disastrous. Their example is to be recommended to preachers who cannot work together harmoniously.

Now and then communications reach our desk telling of troubles between certain ministers, and the divided condition of the members because of these troubles. How much better it would be for the church if the ministers who cannot work pleasantly together would separate, and each find a separate field of labor! In time their differences would disappear, and no harm could result from their once strained relations to each other. The mere fact that two men cannot work together pleasantly is no proof that they are not good men. It is the way they are made. They may harmonize all right with others, though they may not be able to work smoothly with each other. Separate fields of labor is the remedy for such cases, and Paul and Barnabas set the example. It may be well for us to bear in mind that the Lord can get along with some people who cannot get along with each other.

THE MISSIONARY ENDOWMENT FUND.

GOD has given us no good thing that may not be misused and abused. The Christian religion, heaven's greatest and best gift to humanity, is no exception to the rule.

That the Missionary Endowment Fund may be misused and abused is not to be denied, but this no more furnishes an argument against the fund than the abuse of Christianity furnishes an argument against the religion of Christ. That the loaning of the endowment fund at a lawful rate of interest, and properly securing it in harmony with the best moral and ethical sense of the time in which we live, is abusing it, is a mistaken notion, based on a misunderstanding of the facts in the case.

That people are often oppressed when they borrow money and are unable to pay it back is true; also they are often oppressed when they rent land and are unable to pay the rent; but these are not ar-

guments against either loaning money or renting land. It is always wrong to oppress the poor, but to say that loaning money at a lawful rate of interest to those able to pay for its use, and to properly secure it, is oppressing the poor is a statement not based on fact. It is always wrong to oppress the poor, and equally wrong to borrow money and not pay it back, if within the range of human possibility to make payment. There is a rule for borrower and lender that avoids all difficulty: "Do unto others as you would have others do unto you."

Some statements made during the last year on the loaning and securing of the endowment fund are here considered in the spirit of love. It should be the object of all investigation to arrive at the truth. This is the purpose of what appears in this issue of the MESSENGER.

The questions involved should be properly stated, for so stated they are more than half solved. Three questions appear prominent in the matter under consideration.

First. Is it right to loan money at lawful interest to those amply able to pay for its use?

Second. Is it right to receive sufficient security for the repayment of the money so loaned that the owners do not suffer loss?

Third. Is it right for the General Missionary and Tract Committee to take charge of an endowment fund, loan it at a lawful rate of interest to those amply able to pay for its use, secure the money so that it be not lost, and use the interest to carry forward the work intrusted to their care by the church?

An affirmative answer must be given to the first question. Under the law the taking of usury was allowed under some conditions and disallowed under others.* The first Scripture referred to sets forth that interest shall not be exacted from the poor; the second allows the Jews to put out their money ^{on their} ~~on~~ usury to strangers. The Gospel is silent ~~on this question.~~ "Lend, hoping for nothing in return," no more applies to loaning money to those able to pay for its use than it does to the leasing of a house or farm to one able to pay rent for them. Both Law and Gospel are against oppressing the poor, but taking lawful interest for the use of money from those amply able to pay is not oppressing the poor, neither is it contrary to Law or Gospel.

The second proposition is to be met as a moral question, upon which the Gospel is silent. If it be wrong to take security it is also wrong to give it. The principle involved is that if wrong lies in a mutual act both parties to the act are blameworthy. Under the Law the taking of a pledge for the payment of a loan was allowed. At the same time provision was made that the giving of a pledge, or mortgage, should not be used to oppress the poor. Those who were not poor were rightly required to redeem their pledges. The entire question hinges on the oppression of the poor. If the brethren who compose the Missionary Committee have in any way done this, in the management of the money entrusted to them for the mission work of the church, then they have violated the principles of Law, Gospel and Church. If they have used care and prudence in loaning the money intrusted to their care, which they have always regarded as a sacred trust, loaning it to those who are amply able to pay for its use and to secure it against loss, then are they not blameworthy, but rather to be praised for using and not abusing the Lord's money.

As to the third point, it does not seem wrong for a brother or a sister to give a farm or ten thousand dollars in money, the rental, or lawful interest, of which is to be used for the mission work of the church. The man who works hard, is economical, and saves his money that he may give to the spread of the Gospel, is laying up treasures in heaven; and this whether he gives it in the shape of a farm

worth ten thousand dollars, or sells the farm and gives the money, stipulating that the rental in the first case or the lawful interest in the second be used for missions, even if it be used until the Lord comes; for the Master said: "Occupy until I come."

When some of the early Christians sold their farms and laid the money down at the apostles' feet, there must have been some plan adopted to care for the sacred trust. It could not have all been used at once. Without doubt it was placed in safe keeping. It may have been put to the ex-changers, and if so was without doubt properly secured. In thus receiving and caring for the money the apostles were not laying up treasures on the earth. But whatever the method, it can have no particular bearing on the time in which we live when the funds and property of religious societies are amply protected by law.

Here, in Northern Illinois, is an Old People's Home. A man said, "I want to place a sum of money at interest" (sixteen thousand dollars, I believe, was the amount) "and have the income go to the support of the aged and infirm who do not have the means to support themselves in their old age." The trustees, appointed by the church, accepted the trust and are now using the interest on the money to support the poor. Who will say that either the giving or the receiving was wrong? It looks very much like laying up treasures in heaven. Does the church of Northern Illinois become a den of thieves because the trustees she appointed accepted this sacred trust and loan the funds to those amply able to pay lawful interest for its use and give proper security for its repayment when they do not wish to use it longer, and use the income to support the poor? Nay, verily.

Brother and Sister Gish set apart fifty thousand dollars, the income from which is to be used in furnishing our ministers with good books, and assisting the aged and infirm in need. Who will say they did wrong, or that the Committee did wrong in accepting the sacred trust? Rather we, as a people, should be grateful to these generous-hearted ones for their benevolence, and to the Committee for faithfully caring for the funds.

From these considerations the only logical conclusion to be drawn is that it is right for the Missionary Committee to receive money as a sacred trust for the church and for the Lord's work, to loan it at lawful interest to those amply able to pay for its use and to properly secure it against loss. No principle is violated in doing this, so long as the right is not abused.

Several other points remain to be considered briefly. An attempt has been made to draw an analogy between the loaning of the endowment fund and the condition found in the temple at Jerusalem in the days of our Lord, and by implication that the General Missionary and Tract Committee has made the church a den of thieves. But the cases are not analogous, and the comparison is unfair. It is just as fair to say that because the Brethren eat the Lord's Supper in the churchhouse, therefore they are making the church a place of feasting, as is charged by some opponents of the Lord's Supper. Both are entirely wrong.

One may easily set up a supposed case and by implication say harsh things about the General Missionary Committee, loaning money to oppress the poor, selling the homes of the unfortunate and turning them out upon the cold world, but such implications are not according to the facts in the case, neither do they pass for arguments.

The purpose for which the General Missionary and Tract Committee was appointed may not be clearly understood. The Committee was appointed to send suitable Brethren to preach the Gospel, to assist in building plain houses of worship, to print and distribute books and tracts and to own and con-

trol the publishing interests of the church. The Committee was not appointed to dispense the charities of the church to the poor. It was appointed for a definite purpose and a large part of its work is of a purely business character. So long as the Committee violates no Gospel principle in attending to the business intrusted to its care by the church, it is not to be blamed. If it abuses its power and authority in any way it is amenable to the Brotherhood and should be dealt with promptly.

The Committee may engage in the business entrusted to its hands by the church, and there can be no violation of principle in this unless the business itself be wrong. As a matter of right the Committee may do what is right for any individual member of the church to do, provided the doing comes within its province. There cannot be two standards of right, one for the Committee and another for individuals. The moral quality of the act remains unchanged. There can be no such things as two standards of right.

The church has charitable work, and a committee to make calls and look after the distribution of the money given for such purposes, as for example the call for the India famine fund. The money is sent to India, and there cared for and properly used. Such an unexpected response was made to the call that the money cannot all be used at once. It must be cared for by our Brethren in India. Would they be blameworthy if they put it in a bank where it could be properly secured, and receive something for its use from time to time until it can be properly and judiciously distributed?

Some years ago the church decided to raise a fund for the poor members in Denmark. About four thousand dollars was sent in, much more than was required for immediate use. Two thousand dollars was sent to Denmark and placed in the hands of a committee there to care for and distribute as necessity demanded. The balance was loaned here and properly secured until it was needed. Result, a considerable addition to the fund. Who will say that this was wrong? Would it have been better to hide the Lord's money in a napkin and bury it in the earth? It would have been wrong and wasteful to have done so, and would not receive the Lord's approval when he comes to receive his own with increase.

Taking a mortgage does not imply that the law must be used to collect the money, no more than taking a note for money loaned implies that a suit at law must follow for collection. If all men were honest there would be no use for notes or mortgages. The security is taken not to oppress the borrower, but to secure the fund against loss by those who are disposed to take advantage of their fellows. Where it occurs that a man who is amply able to pay a just debt and refuses because, as is sometimes the case, the Brethren do not go to law, the counsel of the church is taken, and if the case is a plain attempt to defraud, collections have been allowed by the church, *and this is right.*

It should be remembered that the Missionary Endowment Fund was not donated as a fund for charity. It was given to carry on the mission work of the church. The church has funds for charity. The Brethren who have composed the Committee from time to time since its organization, have always regarded the endowment fund as a sacred trust. They have not sought to oppress the poor with it, and the statement that it is so used is not in line with the facts in the case. The fund is loaned to those able to pay lawful interest for its use and to properly secure it against loss. In thus raising, caring for, investing and using the increase of the Lord's money the General Missionary and Tract Committee have labored in harmony with the decisions of Annual Meeting, and also in line with the principles of the Gospel of Jesus Christ. D. L. M.

"ROUNDING UP."

Our title may not be considered a very elegant use of language, yet it is expressive of what we think of saying. Time is divided into periods and by these periods we measure our work and our lives. Only a short time ago we rounded up the year 1899; and now, for a season, we will be rounding up shorter periods—months, weeks, days and hours.

This is Saturday evening, an odd time for writing, but we have had some impressions and we have concluded to pen them down, and thus round up the week. In some respects it has been rather gloomy, because of the weather, and no matter how indifferent we may try to be in regard to these things, they will intrude themselves upon us, and as far as they touch our lives so much are we affected by them. It is just as important for our health, pleasure and general well-being that we have clouds and rain as clear skies and sunshine; yet we do not always see as we should, and therefore often demur when we should joyfully accede and accept.

What has the week been? Largely what the world has made it, and as we are a part and factor in the world we had our share in making it what it now is as "rounded up." Wars and rumors of wars continue to be the news of the day. Men are being killed by the hundreds and thousands by cannon, shell, shot and sword. Both sides are fighting for the right and praying that wrong and oppression might cease. Especially is this true of the British and African war. They have their Bibles and chaplains. They read, preach and pray that the God of wars may give them success over their enemies; and as both armies are praying for the same thing it becomes a very serious question on the part of the neutrals and lookers-on to tell whom the Lord shall hear or whether there is a God of war, whether the Lord delights to see brothers array themselves into armies to kill and murder each other because they cannot see eye to eye as to just how certain countries, or certain parts thereof, should be governed. We know that the Lord is a God of love and peace, and that he delights in having his children walk together in harmony and peace. Often the blessed Book says: "Love one another," but nowhere, "Kill one another."

In a late number of the *Christian Herald* we notice these words: "We are in receipt of several letters from our readers who take us to task because this journal has not enthusiastically espoused the cause of England in the South African war. To these well-meaning inquiries we have simply to say that to advocate the cause of either belligerent would be wholly inconsistent on the part of a journal which upholds the principles of the Prince of Peace. It is the duty of a Christian newspaper to exert its influence towards dissuading nations and governments from adopting the sword as a means of settling their difficulties, and to use arbitration instead." Certainly so—Christians are like Christ—and he is the King of Peace, and those who are the subjects of this kingdom are the children of peace. This is good reasoning and plain enough to be understood.

Just now our great dailies are filled with war news and politics. In Washington our statesmen have spent the week in discussing the money and Mormon questions, and the seating, in our halls of righteous lawmaking, of such men as Young, Clark and Quay. We suppose they should be seated somewhere, but where they belong. We shall not decide where that is, because we don't know. A Christian nation ought to have Christian men at its head.

How the week has "rounded up" there we do not know, but we are glad to believe that the Lord rules the destinies of nations; and when he asks us to pray for kings and nations, he does it in order that we shall do so, and on our doing so he will hear us. The Lord has respect for the earnest cries of his people. Let us all cry mightily unto the Lord that his will may be done on earth as it is in heaven.

The business world has, perhaps, had the most busy week. Railroad corporations are touching noses and shaking hands that they may the more successfully run their business and fill their coffers. Consolidations of all kinds of interests are the order of the day and what the end will be we don't know; and were it not that we know that the Lord still lives and directs the affairs of nations, we might well hang our harps on the willows and refuse to sing because we are in a strange land.

And as we see the daily chapters on robbery, divorces, suicides, murders, etc., long, low and devilish, we may well discuss the subject, "Is the world growing better?" If it is, the better side is most carefully kept out of the newspapers; and there is not as much of it in the church papers as there should be. Let your light so shine that it may be seen.

H. B. B.

FEET-WASHING AMONG THE DISCIPLES.

SOME of our old brethren have maintained that in the very early part of their history the Disciples—sometimes called Christians—practiced feet-washing as a religious rite, but were never able to prove it. But a leading preacher and writer of that body now comes forward and proves it for them. The following we clip from the *Christian Evangelist*, of Jan. 4, 1900, published at St. Louis, Mo. It tells how these people, when the Bible was the only rule of conduct, deemed it important to engage in the washing of feet and also observed the kiss of charity. We give enough of the article to preserve the connecting thoughts complete:

BETHANY READING COURSES.

Pioneer Disciples in the East.

The first of a series of four articles on the Pioneer Disciples.
By F. D. POWER, Director.

THE Eastern beginnings of the people known as the Disciples of Christ were in the Empire State. The first congregation was founded in New York City where—I speak it to our shame—we have made less progress than in any other city in the United States. For many years previous to this churches of a similar order had existed in Glasgow, Dublin, Edinburgh, Manchester and at other points in the mother country known as "Churches of Christ." Under date of March 1st, 1818, the New York congregation addressed a letter to churches of like faith and order, speaking of themselves as "the churches professing obedience to the faith of Jesus Christ, assembling together in New York," and giving a brief sketch of their public worship, soliciting that wherein others might differ from them in any matter they would refer to apostolic practice, as they were "disposed to admit that alone as obligatory which can be clearly adduced from the New Testament without aid of sophistry or allusion to the practices of men."

The order which they derived from the law of Christ is given as follows: "We require that all whom we receive into fellowship should believe in their heart and confess with their mouth that Jesus is the Christ, that he died for our sins according to the Scriptures, and that upon such confession, and such alone, they should be baptized."

"We hold it to be the duty and privilege of the Disciples of Jesus to come together into one place on every first day of the week. When thus assembled we proceed to attend to all the ordinances which we can discover to be enjoined by the practice of the first churches and the commandments of the Lord and his apostles."

"1. Our elders presiding, we commence our public worship by kneeling down and offering the prayers directed in 1 Tim. 2:1.

"2. One of the elders selects a suitable hymn, in the singing of which all the members stand up as a duty.

"3. A portion of the Word of God is read relative to the institution of the Lord's Supper, which is observed.

"4. The collection for the poor saints follows.

"5. Previous to the reading of the Holy Scriptures prayer for the Holy Spirit to open the understanding of all present to understand and receive the sacred Word. The reading consists of a chapter in the law, one in the prophets and one in the New Testament, and opportunity for remarks is given.

"6. Exhortation by elders or brethren.

"7. Praise.

"8. Prayer."

In the evening the church assembled for worship and "the elders or some other of the brethren, approved by the church, declared the gospel to those without." The kiss of charity, the washing of the feet and the entertainment of the disciples "being things, the performance of which arises from special occasions exemplified in the New Testament," they deemed of importance to be attended to on such occasions.

If the duties of their office rendered aid necessary, this church deemed it their duty and privilege to communicate liberally to the elders, as the "laborer is worthy of his hire."

In their intercourse with the world they demanded "the righteousness of character before all men, which the Word enjoins as the evidence of being in Christ, and as the recommendation of his religion to mankind." In their relation to each other they were all brethren, "having no distinction in the church except what gifts necessarily create."

"The questions and disputations that generally prevail among professing Christians," they declare, "have no place among us; their reasonings and speculations occupy no part of our time. The knowledge of the simple truths declared by the Lord Jesus and his apostles, and the practical godliness arising from that knowledge, are things whereon we desire to bestow our attention."

This church separated from the Baptists in 1816. Henry Erret, father of Isaac Erret, was one of its elders. Barton W. Stone and his associates in Kentucky, in 1804, announced to the church and the world that they took "the Bible alone as a rule of faith and practice, to the exclusion of all human creeds, confessions and disciplines, and the name Christian to the exclusion of all sectarian or denominational designations or names." Thomas Campbell, in Pennsylvania, in 1809, published the famous "Declaration and Address." In 1811 the Brush Run church was organized as the "first church of the Christian Association of Washington County, Pa.," and the second church at Wellsburg 1823, and it was not until 1829 that Mr. Campbell separated from the Baptists. It will be seen, therefore, that the New York church was one of the pioneer societies in the reform movement; strictly the pioneer of the pioneer. Among the pioneer workers in the Empire State were Shepard, Benedict, Lowell, Moss, Hayden and Belding.

A PASTOR'S CARD.

A PASTOR of a certain city church hands to each member of his flock a card containing the following:

HINTS FOR MEMBERS OF THE CHURCH.

"You are earnestly requested to notify, at once, your pastor and class-leader, in person or by mail,—

"1. When you notice strangers at a church service who seem to be overlooked or not cordially welcomed.

"2. When there is sickness or distress in your own household, or that of members or friends of the church, where the presence of the pastor or class leader are desired.

"3. When you know of a case of need that should have the attention of the class-leader and Aid society.

"4. When you change your residence and address.

"Please attend all services of the church regularly and promptly. Your presence is a testimony for, your absence against, Christ and the church."

Here will be found some excellent hints for the elders having charge of congregations in cities, towns, and villages. The time is at hand when we need to concern ourselves more about strangers who attend church, as well as the sick and poor who require sympathy and aid.

ENCOURAGING WORDS.

THE following, which comes to us under date of Jan. 16, was not intended for publication, but it makes good reading and calls attention to some things worthy of our consideration. We have entered upon a period in our church history where we should look more to the Bible for guidance and less to men:

Dear Messenger:—I desire to enter my earnest approval to what A. W. Reese has said under "Popular Religion" in Nos. 1 and 2, and H. B. Brumbaugh's "Are We Consistent?" We must not forget that some of the doctrines we uphold are unpopular in our day, and the prevailing religion is against us. We must not be too compromising. We must let it be known where we stand. Our reasoning must be sound and based upon the Word of God, and true philosophy. Brother Reese has touched upon a vital point and treated it masterfully. I suggest that he revise it a little, suitable for a tract, and let copies of it be scattered by the million.

Our ministers, especially the younger ones, need to study well the subject—doctrine—of conversion and the work of the Holy Spirit. Proselyting is one thing, and bringing about a true conversion is quite another.

We want to preach less about "great men," tell fewer stories and indulge cautiously in thrilling "experiences," and more of "Jesus and him crucified." Surely the MESSENGER has made a good beginning for the new year. It will mean work to keep it up.

JAS. A. SELL.

Mt. Kees Gap, Pa.

IN this issue Bro. C. H. Hawbecker, of our District Mission Board, has something to say about the preachers in Northern Illinois, that ought to put them to thinking. We sometimes wonder if we are neglecting our Father's business. Then, if we do not have ministers enough to supply the demand, why not elect more? There is plenty of material in the District.

General Missionary

...AND...
...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois | S. F. SANGER, Virginia
L. W. TEBBET, Indiana | A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

THE NEXT MEETING of the GENERAL MISSIONARY and TRACT COMMITTEE will be held in Elgin, Ill., on Tuesday, February 13, 1900. All business for the Meeting should be in writing and in the office of the Committee not later than February 1.

DOES THE MISSIONARY SPIRIT LEAD TO WORLDLINESS IN THE CHURCH?

THIS is rather a strange question, and yet a belief that it does is not a stranger in the minds of some individuals. And in these days of an "awakened missionary conscience it is well briefly to consider the question.

That there is too much worldliness in the church to-day is as true now as it has been every year in her history. That there is a greater and better organized missionary movement than there was a decade ago is denied by no one. That the church is more worldly now than she was twenty years ago, let those speak who were active and well informed then, and have continued active and earnest even until to-day. The writer is too young to make a comparison.

Missionary work has brought into action a new element in the Fraternity, — the young people who are members. Missionary enterprise has afforded them avenues for work which the church did not before have. These young people, with consecrated hearts and willing hands, have taken hold, many of them under severe discouragements, and are making themselves felt in the general organization through their untiring efforts. Coming thus to the front they pass under the scrutinizing eye of the Brotherhood, and the verdict in some minds is that the church is growing worldward very rapidly.

Whether this jury has carefully investigated the convictions of these same young people is not known. But for argument sake, let it be considered that they are not "sound in the faith" on these points. Should the missionary spirit of the church carry the blame? Who have been the parents of these young members? Who have been their Sunday-school teachers? Who have been their preachers, while "hangers on" they attended regularly the services of the Brethren, before they joined the church? Who have been taking pains to indoctrinate them since they are in the church?

Nay, brethren, the missionary movement may be responsible for giving young members avenues in which to develop and make themselves felt, but if any of them are not "sound in the faith" or are "too worldly," the fault lies not in the onward movement of world-wide evangelization, but elsewhere in the organism of the Brotherhood. Further, possibly when the inner fiber of conviction of some of these "worldly ones" is examined, they are as sound in the faith of the Lord Jesus Christ, and about as able to give a reason for the hope that is in them, as any one.

Finally, that there is too much worldliness in the church to-day goes without saying; but let not the missionary movement carry a blame that does not belong to it. Let it be placed elsewhere, where it belongs.

INDIA FAMINE WORK.

It is but natural that those who give so liberally to the India famine fund should be expecting a report from the workers in the field. A few words will explain why such report has not yet appeared.

The office, anticipating a liberal response to

the call, sent on Nov. 16 a check for \$200, before that much money was received. After that checks were forwarded as follows:

Nov. 22,	\$ 500
Nov. 28,	1,000
Dec. 4,	3,000
Dec. 13,	5,000
Jan. 25,	4,300

Making a total of \$14,000 placed in the hands of the missionaries in India, or on the way there.

The quickest possible reply from India by mail is nine weeks from the time it leaves Elgin, Illinois, so that an acknowledgment of the first money sent could not be expected before Jan. 18. The office has received Bro. Stover's acknowledgment of the \$200, but he did it so hurriedly to reach the mail that he had but little time for comment and no time to use the money yet. To-day (Jan. 25) and any day following a receipt for the \$500 will likely come, but when this has been received Bro. Stover will have had \$200 in his hands but one week towards famine relief work. They have not yet felt the touch of enthusiasm that will come when the later remittances are received and acknowledged. The office will have to wait yet about four weeks before the acknowledgment of the \$5,000 is received, and about ten weeks before the \$4,300 is received for.

Then the workers must have a little time to work before they can report work. So it will be seen that there is little prospect of much news of the progress of relief work for from three to eight weeks.

Be assured, however, as deeply interested as the workers in India are, and as hard as they are working, they will have much to say after a while. No doubt some of the reports are on the way just now. In due time they will be received and published.

G. B. R.

CRIPPLED MAGGIE'S GIFT TO THE LORD.

THE minister's eyes swept with intense searching the faces of his congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men and women knew scarcely anything of God and the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A deep sense of desolation crept over him.

"God help me," his lips murmured mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure that was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying brokenly, "I ain't got nothin' ter give; I want the people in the mountains to hear 'bout my Savior. O Lord, I ain't got nothin' ter—"

What was it that made the child catch her breath as though a cold hand had taken hold of her heart? "Yes, you have, Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch that was given ter you, and is worth a lot of shinin' dollars. You kin give up your best friend what helps you to git into the park where the birds sing, and takes you to preachin', and makes your life happy."

"O no, Lord!" sobbed the child, choking and shivering. "Yes, yes, I will! He gave up more'n that for me."

Blindly she extended the polished crutch and placed it in the hand of the deacon who was taking up the scanty collection. For a moment the man was puzzled; then, comprehending her meaning, he carried her crutch to the front of the church and laid it on the table in front of the old pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people," he faltered at last; "little crippled Maggie's crutch—all that she has to make life comfortable? She has given it to the Lord, and you—"

"Does anyone want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child who is so helpless without it?" the minister asked gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on, until papers equivalent to \$600 were lightly piled over the crutch on the table.

"Ah! you have found your hearts—thank God! Let us receive the benediction," almost whispered the minister as he suddenly extended his hands, which were trembling with emotion. Little Maggie, absorbed in the magnitude of her offering and the love that prompted it, comprehended nothing that had taken place. She had no thought for the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it with the blind faith of an Abraham. She understood better when a woman's arms drew her into close embrace, and soft lips whispered in her ear: "Maggie, dear, your crutch has made \$600 for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like a flash of light there came the consciousness that in some mysterious way her gift had been accepted of God, and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.—*Gertrude Manley Jones, in "The Gospel in all Lands."*

It is a commendable spirit that prompts a giver from withholding his name when he sends in his donation. But permit a few suggestions referring to sending in money that will save any trouble afterwards. Always give your name and address in full, and by simply asking that your name, or your name and post office, be withheld, they will not appear in print. By doing this a receipt can be sent you, in whatever manner you desire, your letter can be filed so that it can be found if wanted, and should some mistake occur, it could be readily righted. To illustrate the embarrassment the office can be placed in, note the following circumstance: A brother wrote to the office and asked if the dollar bill he had enclosed in a letter had been received. That is, he simply wrote it was for famine, but gave no name or address. What can be done in such a case? Look among the "Unknowns" and try to guess an identification of his donation. So far this has been done to the apparent satisfaction of the inquirer, but the strain of responsibility could be eased considerably if names and addresses were given, and a request not to make them public added.

A boy who was full of missionary enthusiasm and did not know just how to help the work along thought to make a mite box, for he had no money to purchase one. He made it out of a horn, closed the end with wood and cut a slot to pass his pennies through. He then took the horn to a painter who painted the following words thereon:

"Once I was the horn of an ox,
But now I am a missionary box."

He not only saved his own pennies in this way, but others, delighted with the novel box, placed many a penny in with his. At the end of the year he had collected seven dollars. Where there is a will there is a way, even for the boys and girls in the missionary work.

In sending in a contribution made by three boys, aged respectively, three, five and seven years, the mother makes the following explanation, which may afford food for thought to many: "This money is one-half of what the boys have saved in their lives, of the pennies given them by friends. They have never been allowed to spend any, except five cents each, which they gave to a blind man. I told them that God's gift to us was his Son and we should be willing to give something to him, and the way to do that would be to give to the poor. I told them of the poor children in India, and they were glad to send their money. They know something about Santa Claus, but get presents to make them glad on Christ's birthday."

When Heady Vickers noticed for the first time the passage, "The blood of Jesus Christ, his Son, cleanseth us from all sin," he looked at it long and intently, and arising, said: "If that be so, then henceforth I will live as a blood-washed man." So ought we to contemplate the great commission. Let us arise and go forth to the heathen world, panoplied in the power of Him into whose hand all power in heaven and earth has been given.

A sister, a Sunday-school teacher in Missouri, talked to her class of children about the suffering in India. Her words called forth, though in child-like simplicity, some words of earnestness that are well worthy of imitation by older people. One little boy says: "I want to send them my penny, and I'll send them my hat, too." Another said: "Let us send for some of those children and feed them at our own home."

On all receipts for mission money is found a coupon, good for tracts, which includes tract tablets. A number order these tablets and are pleased with them. Here is what Bro Wm. V. Eisenberg, of Coventry congregation, Pa., has to say after distributing probably one hundred tablets in the congregation: "Our members appreciate the distribution of the tracts in the tablet form very much."

From the Field.

From Palestine, Ark.

WHILE we have no accessions to report this month, we feel encouraged with the future prospects. We find it takes a great deal of sowing in a new field for a very little reaping. Our meetings were well attended at Lonoke and Carlisle, with the best of interest and attention to the Word preached. We believe those places to be good openings for the true doctrine of Christ.

J. H. NEHER.

From Hawthorn, Fla.

THE Keuka church met in council at the Pine Grove house. All the church business was disposed of in the spirit of love. We held our love feast on the evening of December 30. Twenty-one members surrounded the Lord's table. It was truly a feast of love. The result of the year's work in this mission is eight added by baptism, one disfellowshipped and one re-instated; eleven moved away, leaving a membership of thirty-one to start in the new year.

With the assistance of Bro. Overholtz we were holding services at four points, holding about fourteen or fifteen services each month, besides a Sunday school and prayer meeting at the Pine Grove house, and a Sunday school at the Keuka house.

Brethren, pray for the Florida mission and for all missions in the Brotherhood, that all the soldiers of the cross may have on the whole armor of God, that all may enter the year 1900 with renewed zeal, that the year may prove the most successful of all years in gathering into the fold the straying lambs and sheep, that they may learn to know and follow the true Shepherd, and that they may never wander away again after a strange voice.

D. E. STOVER.

Jan. 1.

Our Prayer Meeting.

LESSONS FROM THE TWENTY-THIRD PSALM.

For Week Ending Feb. 17.

1. The Lord my shepherd. Isa. 40: 11; John 10: 11-14.
2. "I shall not want." Ps. 84: 11; 37: 18, 19.
3. "Green pastures" — "still waters." Ps. 100: 3; Ezek. 34: 14; Isa. 55: 1.
4. "He restoreth my soul." Ruth 4: 15.
5. "Leadeth me in paths of righteousness." Isa. 48: 17; John 10: 15, 16.
6. "For his name's sake." 1 Sam. 12: 22; Ps. 106: 8; 1 John 2: 12; Ps. 72: 17-19.
7. "In the shadow of death fear no evil, for thou art with me." Isa. 43: 1, 2; Dan. 3: 25-27.
8. "Thy rod and thy staff they comfort." Micah 7: 14.
9. "Prepare a table." Ps. 78: 25-38; Luke 22: 29, 30; Rev. 7: 17.
10. "Anointest my head with oil." Ps. 45: 7; 89: 20; 28: 8.
11. "My cup runneth over." Ps. 34: 6-8; 84: 11; 103: 1-5.
12. "Goodness and mercy shall follow." Ps. 100: 5; 103: 17; 1 Chron. 16: 34; Ps. 106: 1; 107: 1.
13. "I will dwell in the house of the Lord for ever." Ps. 84: 10; 27: 4; 116: 16-19.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale.—We met in council Jan. 6 and in a satisfactory way attended to all business preparatory to a love feast, which was held Jan. 13, at 3 P. M. Bro. P. H. Beery was with us from Citronelle, Ala., and officiated. He remained with us and preached an able sermon in the Seminary Chapel the following morning. The feast was an exceptionally enjoyable one and was witnessed by a number of people, hitherto unacquainted with the practices of the Brethren. One has been received by letter since our last report.—*James M. Neff, Jan. 22.*

COLORADO.

Longmont.—We met in quarterly council Jan. 6. Having no elder, Bro. Joe. Basher presided at the meeting. Considerable business was disposed of with the best of harmony and seemingly with a new zeal to prosper the Lord's work more in this new year. Officers for the Sunday school were elected. The District Meeting of Northwestern Kansas and Northern Colorado is to meet in this church April 27 and 28. For further information address the writer.—*Peter F. Fesler, Jan. 24.*

Villa Park.—We expect to begin a series of meetings Feb. 15. Bro. Sharp is to be with us, as Bro. Wertz could not come at present. Scarlet fever is now about over with. We are having a very mild winter so far.—*B. F. Miller, Jan. 21.*

IDAHO.

Grafton.—We met in council Jan. 6. It passed off pleasantly. Seven were received by letter, among them Bro. Jacob N. Gwinn, an elder of Ashland, Oregon. Bro. Enoch Faw was ordained to the eldership. New officers were elected for a term of two years. Contributions for missions, \$2.40.—*A. H. Carson, Teakant, Idaho, Jan. 13.*

Payette.—Bro. I. S. Harader moved here last spring. He and family were the first members in this part of Idaho. In November eight more members moved here, and the question arose, Where can we hold meetings? We had no house, and to hire a hall was too expensive. Bro. Harader offered a room in his dwelling house, so we made seats and began to hold meetings twice each Sunday, and arranged for a Bible reading every Friday evening. On Sunday before New Year's we organized a Sunday school by electing the writer as superintendent. Our congregations have been small on account of illness in town, but I sometimes think that these small meetings are the most enjoyable. Yesterday we took up a collection of \$6.75 at Sunday school for the starving in India. We expect to organize a church at this place soon, and would invite others to come and assist us in the work of the Lord.—*Judson Beckwith, Jan. 22.*

ILLINOIS.

Blue Ridge.—Having decided to change locations, we left Redfield, Kan., Jan. 25, and turned our faces eastward to greet the brethren and sisters of the Blue Ridge church, Mansfield, Ill. The parting from the members of the Paint Creek church and their friends was a sad one for us. We regretted to leave those whom we had learned to love. Jan. 17 we arrived at our new home, where we were met by some of the brethren and made welcome. The Blue Ridge church has two elders, about seventy members, and two churches, one in town and one in the country. The church is presided over by Eld. Heitz. We expect to have a series of meetings soon, to be conducted by Bro. T. A. Robinson.—*Rufus Robinson, Mansfield, Ill., Jan. 23.*

Notice.—The churches of the Southern District of Illinois are hereby requested to select from their membership one or two active Sunday-school workers, and forward their names to the secretary of committee on program. This selection to be made not later than the second quarterly council of this year.—*Jno. W. Lear, Sec., McVey, Ill., Jan. 20.*

Woodland.—Eld. Flory was with us a few days in December and delivered some very able discourses. Dec. 22 Bro. Fitz and wife came to us from Red Cloud, Nebr. Bro. Fitz delivered five appreciated sermons. Bro. Stookey, of the Camp Creek congregation, was also with us. He goes to Idaho next spring, and we trust that in his new field of labor he may be the means of saving many poor souls who know not God.—*Sevilla Dubes, Summum, Ill., Jan. 19.*

INDIANA.

Anderson.—The Missionary Reading Circle was organized here last Thursday evening with the writer as leader, and Bro. Curtis Hilbert, secretary for ensuing term. A very interesting lesson was had from the first chapter of "In His Steps." Eld. J. R. Wellington gave us two cheering discourses last Sunday. The regular quarterly council will meet Feb. 24, at 7:30 P. M. A full attendance is always desired at council meetings as well as regular appointments.—*J. S. Alldredge, 1612 Cincinnati Ave., Jan. 29.*

Buck Creek.—Last night closed a very interesting series of meetings, held by Bro. Joseph Longanecker, of West Manchester, Ohio. His earnest pleadings will undoubtedly result in good.—*I. B. Wike, Moreland, Ind., Jan. 22.*

English Prairie.—An interesting series of meetings was held here by Bro. William Neff, of Milford, Ind. He labored faithfully nearly three weeks. Our meetings were fairly well attended, although we had bad roads, dark nights, and rain.—*John Long, Brighton, Ind., Jan. 26.*

Greentown.—A series of meetings was held at the Plevna house, beginning Jan. 6 and closing Jan. 21. Bro. D. C. Camp-

bell, of Colfax, Ind., conducted the meetings. We had good interest and attendance.—*Henry Lorenz, Plevna, Ind., Jan. 24.*

Nettle Creek.—Our protracted meeting at the White Branch church, conducted by Eld. Geo. L. Studebaker, of Muncie, Ind., commenced on the evening of Jan. 2. Thirty-one sermons were given. Our brother preached with unabated energy and zeal, and although the weather was very inclement much of the time, the attendance was very good. One was baptized.—*Peter Deardorff, Jan. 25.*

Pine Creek.—This church met in council Jan. 20, at the Blissville house. Bro. Peter Huffman, of Elkhart, was present. All business passed off very pleasantly. The next day one was restored. Bro. E. D. Ruff is holding a series of meetings at the East house. One was baptized on Sunday.—*C. F. Ruppel, Walkerton, Ind., Jan. 24.*

Raccoon Creek.—We met in council Jan. 13. Eld. W. R. Harshbarger resigned but was re-elected. Bro. Samuel Stoner was advanced to the second degree of the ministry. Elders R. R. Goshorn and N. B. ers were present, and assisted in the work.—*Lula Goshorn, Ladoga, Ind., Jan. 20.*

Salem.—Our series of meetings just closed, with two baptized, five reclaimed and the members much encouraged. Brethren Elic Miller and John Sellers did most of the preaching. The Sunday school seems to be increasing in interest.—*Sarah G. Crill, Burr Oak, Ind., Jan. 27.*

South Bend. Dec. 2 Bro. P. B. Fitzwater, of Elkhart, began a series of meetings in our city church and continued until Dec. 24. He gave us many rich, practical sermons. Four were received into fellowship by baptism and the members were inspired to greater activity and faithfulness in the service.—*E. C. Miller, Jan. 22.*

Whitewater.—Bro. Benj. F. Sharp began a series of meetings in the Price's Creek congregation at the Cedar Grove church, Jan. 7. The meetings continued two weeks. Bro. Sharp preached twenty sermons, including the one addressed to the children, on the subject of "Habits." He showed the children how habits both good and bad are formed, and how hard it is to break a bad habit after it is once formed. Notwithstanding the inclemency of the weather the attendance was good and the people seemed anxious to hear. The meetings closed with good interest.—*Retta Brown, Jan. 22.*

IOWA.

Panora.—Our District evangelist, Eld. S. M. Goughenour, of Ankeny, Iowa, commenced a series of meetings near Panora Jan. 11 and closed Jan. 22. Unfavorable weather and bad roads prevented full houses, but the attention and interest were good. Bro. Peter Brown and several young members, of South English, gladdened our hearts by a short visit. Our brother was saddened, however, by a telegram announcing the sudden death of his nephew, Wilson, son of Eld. H. R. Taylor, by drowning, at Des Moines, Jan. 20—the same day they parted, expecting to meet on their return a few days later.—*J. D. Haightlin, Panora, Iowa, Jan. 24.*

South Waterloo.—A Bible term is to be held in this church beginning March 12, conducted by the home ministers. Neighboring churches are cordially invited.—*Eliza B. Miller, 1102 South Street, Jan. 25.*

KANSAS.

Abbyville.—Bro. Henry Brubaker, of Lyons, Kans., came to us Jan. 20, intending to hold one week's meetings in the Congregational church at Plevna, Kans. He preached two sermons, when he was suddenly called home by the death of his father-in-law. There was a good attendance, and the attention was all that could be desired. A lively interest was awakened both in and out of the church.—*Isaac H. Miller, Jan. 26.*

Iola.—I have changed my address from Westphalia, Anderson Co., Kans., to Iola, Allen Co., Kans. We come here to take personal charge of the mission work, ably assisted by Sister Mary Wine. The hospital is nearing completion and will be ready to receive patients in a few days.—*W. H. Miller.*

Kansas City.—Jan. 19 Bro. Abram Buck, of Ireton, Iowa, came to our city, and remained over Sunday, and preached four good, encouraging sermons. Several are counting the cost.—*A. C. Root, 17 South Ninth Street, Jan. 27.*

Wade.—Bro. John Crist, of this place, commenced a series of meetings here on Christmas evening, lasting three weeks, resulting in good order and attention and six accessions. We have an evergreen Sunday school and social meeting each Sunday evening.—*Corda E. Myers, Jan. 26.*

KENTUCKY.

Campbellsville.—Our Communion, held at the home of Bro. Bridge, Jan. 13, was the most impressive that has ever been my lot to attend. Nine surrounded the Lord's table and partook of those blessed emblems with much zeal and earnestness. With us the occasion was very similar to that memorable feast engaged in by Christ and his chosen twelve, as we, too, felt that it might be the last time we would be permitted to commune together on earth. It is a consolation to know that we are promised a part in that final feast at the close of time. Bro. D. E. Cripe has sold his farm here, and is now in Oklahoma, inspecting the country, with the view of locating, if suited.—*W. H. Fairburn, Hatcher, Ky., Jan. 22.*

LOUISIANA.

Roanoke.—Our meetings still continue with much interest. Bro. C. H. Brown has now preached twenty sermons. So far eleven have cast in their lot with us, and ten have been baptized. Three are under twelve years of age. We will continue meetings as long as so much interest is manifested.—*S. A. Sutter, Jan. 25.*

MARYLAND.

Brownsville.—On the evening of Jan. 21 we closed one of the most successful series of meetings ever enjoyed by the Brownsville church. There were twenty-nine baptized and two reclaimed. A number of others are, we believe, very near the kingdom. Bro. Orville V. Long, of Abbottstown, Pa., did the preaching. He labored constantly, preaching at night and visiting from house to house through the day. Sometimes he made five and six calls in one day. The applicants were all baptized at one time. They ranged in age from ten to seventy years. The baptism was an impressive scene. This congregation has now a membership of about three hundred and is one of the oldest in Western Maryland. It is presided over by Elders Eli Yoarte and David Ausherman.—*Geo. W. Kaetsel, Gapland, Md., Jan. 22.*

New Windsor.—We attended the Brethren's Bible school at Union Bridge; also held a series of meetings there. We also attended meetings at other points in Maryland. Here, at one time, such old veterans and fathers of the church as Eld. D. P. Saylor, Eld. David Long, and others, lived, worked and died. An evidence of their influence is still existing "Dead yet they speak." From here we go to the Eastern Shore of the State, for a week, thence to our winter home, Hagerstown, where we are booked for a two weeks' series of meetings, commencing Jan. 28. That will be our address for the winter.—*J. S. Flory, Jan. 23.*

Manor.—Jan. 6 Bro. S. A. Sanger, of Scottsford, came to us, and conducted a series of meetings in the Manor church. He delivered eighteen inspiring discourses. With the exception of a few very dark, rainy evenings the congregations were good, considering that there were three neighboring meetings in progress. Four made the good choice. Others are much impressed. Bro. Sanger preached the Word in its purity. Bro. J. S. Flory, of California, who now makes his home in Hagerstown, Md., has been preaching some for us.—*Bertha Fowland, Hagerstown, Md., Jan. 22.*

Pipe Creek.—The meetings in the Union Bridge church closed on the evening of Jan. 14. Bro. J. S. Flory preached one sermon for the Brethren at Beaverdam Jan. 15, and two sermons at Pipe Creek Jan. 16; also one sermon in the New Windsor church Jan. 17. From there he and his wife expect to go to Talbot County, Md., to visit the little band of God's children there. Our Sunday school, though small during the winter is interesting.—*Rachel A. Pfouts, Linwood, Md., Jan. 25.*

MICHIGAN.

Custer.—By instruction of the Mission Board we left our home on the morning of Jan. 13 for the Hippewau Creek church, Macosta County, and commenced our meetings the same evening. We continued until the evening of Jan. 24. We had fair congregations and good interest. The churches seemed to be built up. Here is a little band of about forty members without a resident minister. Here is a good chance for some one with little means to get a cheap home and a large field to work.—*J. M. Lair, Jan. 25.*

MINNESOTA.

Worthington.—The sisters of the Worthington church have organized themselves into a "Sisters' Aid Band." We have felt the need of something of this kind for some time, and we believe much good may be accomplished by the sisters' efforts in this way. Now, if there are any sisters living near us, who do not have a chance to attend meetings of this kind, we will gladly correspond with them.—*Lizzie Hilary, Jan. 22.*

MISSOURI.

Oscarla.—We held our quarterly council Jan. 19, there being but twelve members present. All business was disposed of pleasantly. Bro. T. J. Simmons, our elder, preached two very inspiring sermons. We have an evergreen Sunday school, with Bro. A. Replogle as superintendent.—*Lizzie Replogle, Jan. 23.*

NEBRASKA.

Arcadia.—Our three weeks' series of meetings closed last night, Jan. 21, with a crowded house. Bro. D. H. Forney did the preaching. Many are counting the cost. Bro. J. G. Kilhefner stayed till Jan. 20. These two brethren have lifted the cause to a high standard. Many would like to have those two brethren locate in this part of Nebraska. We organized a Sunday school to-day.—*D. M. Ross, Jan. 22.*

Beatrice.—Bro. E. S. Young, of Chicago, gave four of his interesting Bible drills in Beatrice, and preached three appealing sermons. The congregations were good. On Sunday evening, after the Bible drill, the class voted to have a ten days' session sometime during the year.—*J. E. Young, Jan. 24.*

Martin.—Jan. 19 Bro. Geo. Mishler came to us and preached four excellent sermons in the Pioneer schoolhouse. Jan. 21 two were received by baptism. Others are almost persuaded. Our meetings were well attended and the interest was good.—*H. M. Flory, Jan. 23.*

OHIO.

Defiance.—Bro. John Flory has just closed a series of meetings in the South Poplar Ridge church. The meetings were well attended with good interest.—*Frank Noffsinger, Jan. 22.*

Logan.—Bro. D. S. Filbrun, of Brandt, Ohio, came to us Jan. 7, and remained until Jan. 17, preaching the Word with power. Much good seed was sown for the harvest in the future. We were sorry that Bro. Filbrun's engagements were such that he could not remain longer, as the interest was increasing. We have just returned from a short visit with the

churches at Anderson and North Manchester, Ind., where we found all alive to the Master's service. Bro. B. F. Snyder, one of our home ministers, went to a point in Union County, twenty-five miles east of our home church, where he preached Saturday and Sunday to attentive hearers. This is a new point where much interest is manifest.—*John R. Snyder, 803 North Main Street, Bellefontaine, Ohio, Jan. 22.*

Maple Grove.—We have just closed a very interesting series of meetings in the Maple Grove church. Bro. Samuel Sprinkle came to us Jan. 13 and preached for us each evening until the 21st. The members were much strengthened and sinners warned to flee the wrath to come. Good order and attention seemed to prevail. We also met in council Jan. 19, which passed off very pleasantly. We elected Bro. David Snyder as superintendent of our Sunday school, and Bro. A. J. Myers, assistant.—*Ella Beeghly, Ashland Ohio, Jan. 23.*

Mercer.—Dec. 26 Bro. J. B. Light, of Green Spring, Ohio, came to us and delivered fifteen sermons, to which the most earnest heed was given. Deep impressions were made. Closing our meetings here on Sunday night, Jan. 7, the writer conveyed Bro. Light a distance of twenty-six miles to the west end of our congregation, to the village of Macedon, where Bro. Light delivered eight more of his good, practical sermons.—*J. B. Detrick, Mendon, Ohio Jan. 23.*

Trotwood.—Our new church house was dedicated here, in the village of Trotwood, Jan. 21. Bro. D. S. Filbrun, of Brandt, Ohio, preached the dedicatory sermon. He is now holding a series of meetings here, full of interest and largely attended.—*H. W. Shafer, Jan. 25.*

Wooster.—On the evening of Jan. 6 Bro. James Murray began a series of meetings and closed the 21st. He was called home on account of sickness in his family. Brethren D. M. Irvin and Eli Holmes closed the meetings. One was baptized. Many of our members were not permitted to attend our meetings on account of sickness and unfavorable weather. Our elder only met with us twice in these services. His condition still continues to be about the same. He is not improving very much.—*Maria Runkle, Weilserville, Ohio, Jan. 22.*

PENNSYLVANIA.

Chiques.—Bro. Jacob Longenecker, of Palmyra, Pa., began a series of meetings at Florin, Pa., Jan. 7, and continued until the 20th. Bro. David Eshelman was present every evening. Our elder, S. R. Zug, was also with us two evenings. The rest of the home brethren were also in attendance. Our meetings were well attended and the interest good. The members were edified and encouraged. Six came out on the Lord's side and others are almost persuaded.—*Mary B. Breanan, Florin, Pa., Jan. 21.*

Licking Creek.—We held a series of meetings at the Pleasant Ridge church during the Holidays. The preaching was done by the home ministers. One came out on the Lord's side. We expect to hold a series of meetings at the Licking Creek house soon.—*Jacob S. Keller, Sylvan, Pa., Jan. 17.*

Manor.—Dec. 23 Bro. James Widdowson, of Juniata College (formerly of our congregation), arrived here and preached for us one week. Then Eld. J. H. Beer, of Rockton, Pa., continued preaching until Jan. 16. One was baptized. Our ministering brethren were called to another congregation, to baptize a young sister who had lingered with typhoid fever. She had not eaten anything for nine weeks, and was so weak that it took two to turn her in bed. She pleaded to be baptized, and a box was prepared and filled with water in the kitchen. She was then carried into it and baptized without a struggle. She is now rejoicing in the hope of eternal life.—*Lizzie Swartz, Purchase Line, Pa., Jan. 17.*

Mountville.—We closed a very interesting series of meetings at the Petersburg house, conducted by Eld. J. M. Mohler, of Lewistown, who came to us Jan. 6, and continued until the evening of Jan. 21, preaching nineteen excellent sermons. The members were greatly encouraged, and nine became willing to follow Christ.—*A. S. Hottelstein, East Petersburg, Pa., Jan. 23.*

Upper Codorus.—Last evening we bade farewell to Bro. J. Y. King, of Griffin, Md., who preached twenty-one instructive sermons, seventeen at Pleasant Hill and four at Beaver Creek.—*Amanda K. Miller, Menges Mill, Pa., Jan. 22.*

TENNESSEE.

Knob Creek.—The home ministers began a series of meetings Jan. 7, at the Knob Creek church. On the evening of Jan. 9, Bro. C. H. Diehl, of the Pleasant Valley church, came. He continued the meetings until the 21st, preaching eighteen sermons. Bro. Diehl preached some plain, practical sermons, which created quite an interest throughout the entire community, hence an interesting meeting. Seventeen were added to the church by baptism. We feel that we have had a refreshing season from the Lord, and a foretaste of the joys that await all of God's children in the future.—*John P. Bowman, Jonesboro, Tenn., Jan. 22.*

VIRGINIA.

Staunton.—The Sisters' Aid Societies of Bridgewater congregation, Linville Creek, Mill Creek, Pleasant Valley, and Barren Ridge have remembered the Staunton Mission this winter, in donating money and clothing of all description, principally for children, part new and part second-hand, also two blankets, two quilts and five comforts. The Lord bless and reward the busy workers of the aid society.—*Priscilla Shumaker, Jan. 22.*

WEST VIRGINIA.

Sandy Creek.—Jan. 6 we held our quarterly council. On the same evening we began a series of meetings here at Salem,

Jan. 7 Bro. Jasper Barnhouse, of Markleysburg, Pa., came to our assistance and preached until the following Sunday evening, when he had to leave us to meet other engagements. On the next evening, Jan. 15, Bro. W. T. Sines, of Oakland, Md., continued the meetings, preaching seven sermons more. We closed on Sunday evening Jan. 21, there having been eighteen sermons preached. Eight put on Christ in baptism, and the members were built up. Notwithstanding the inclement weather and bad roads, we had a large attendance throughout the meeting.—*Jeremiah Thomas, Clifton Mills, W. Va., Jan. 22.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From Fredonia, Kansas.

I RETURNED home from my home mission work in the Cherokee Strip, now annexed to Oklahoma Territory.

As our meetings were reported up to January 5, I will only add that Bro. Jos. S. Masterson took me from Tonkawa, thirty miles south, where we held nineteen meetings at a new place. Here we labored to the best of our ability. It had its effect. Two dear souls, a brother and sister, were baptized. Many wept when the solemn rite was administered.

We do believe that upon such solemn occasions we should use precaution to make the true impressions upon the congregation. Upon this occasion there was a large audience present to witness the baptism and all were seemingly much impressed.

Our meetings would have been continued, but it was rumored that smallpox was getting a foothold, so we thought best to close. We had a glorious meeting. All our meetings were well attended. Bro. Masterson conducted a thirty minutes' song service each evening.

At the close of the meetings it was evident that quite a number were under deep conviction. To our joy eight more made application for membership, and arrangements were made for Bro. Masterson to return Feb. 3, and to baptize them the day following. We do hope our "Home Mission Board" will continue to encourage the work now started, so that more churches can be organized and many dear souls brought to Christ. This is a large field, and our doctrine is new to many. All needed precaution should be taken to properly instruct all applicants.

Fredonia, Kansas, Jan. 25.

W. B. SELL.

From the Northwest Baltimore Mission.

THE Home Mission Fund committee received fifty cents during December, for the Baltimore church lot and house.

There were sixty-seven sermons preached in our hall during 1899; sixteen more than in 1898. Bro. J. A. Smith, of Woodbury, preached twenty-eight of that number. Three were received by letter. One series of meetings was held.

Eld. Silas Hoover, of Pennsylvania, gave us an inspiring sermon the last Wednesday evening of 1899.

Our Sunday school has an excellent record. The average attendance is fifty-seven. Total collections, \$99.25; \$33.95 of this was devoted to mission work, principally at home.

The Wednesday evening Bible class with its devoted leader (Bro. David Utz), was conducted regularly, with good interest throughout the entire year.

The Sunday evening prayer meeting (when we had no minister present) proved a great help to the cause.

The ardent labors of our missionary have been a source of much good and encouragement to our members, to say nothing of the great work she is accomplishing among the poor and sinful.

This encouraging condition of the Northwest Baltimore Mission is marvelous, when we realize that in large cities people do not place much dependence in missions, so long as there is no minister nor church house. Give us a minister and a house, and a glorious work can be accomplished in this opportune place.

Donations should be sent to the Home Mission Fund Committee, 1607 Edmondson Avenue, Baltimore, Md. Be sure to direct with street and number, as it may not be properly delivered otherwise.

January 23.

J. S. GEISER.

District Mission Notes.

As before announced the Mission Board of the District of Northern Illinois and Wisconsin, met at the home of Brother D. R. Price, near Oregon, Ill., Jan. 1, 1900, with four-fifths of all members present.

The Board appreciated the kind words of encouragement, previously given, such as "God bless the work of the Board;" "Hope you will have a good meeting," etc.

Among the more important work of the Board was the effort to locate ministers in Wisconsin. In one of the fields one had passed away by death.

Whose heart would not be touched by pleading words like these: "We much desire the Mission Board to locate a minister among us. Our elder and only minister has died, and

there is no one to care for the flock; no one to deal out to us the bread of eternal life."

The Mission Board will help some minister to throw out the "life line," to rescue some of the many, many, who are "drifting away."

In our efforts to secure a minister for this field it was deemed necessary, at present, to look outside of our own State.

In writing to one whom we thought it might be possible to get, came a reply expressive of surprise, saying, "Your District has more ministers than our whole State."

How is this, Brethren of Northern Illinois, are you sometimes crowded on the "ministers' bench," that some must take their seat with the deacons or elsewhere? If you are impressed with the "Go ye," in Matthew, and are ready to say, "Here am I; send me" let half a score or more correspond with the Secretary of the Board. Then, perhaps, there will be more room in the overcrowded seats, by taking several other fields of labor.

To the local churches of the District who heretofore have been so prompt to respond to the paying of their apportionments, we would say: Please remit to C. P. Rowland, Lanark, Ill., treasurer of the District Funds, as soon as convenient. But a few weeks more (April 25) will bring us to District Meeting time, when it is expected that all dues shall have been met.

C. H. HAWBECKER, Secretary.

Franklin Grove, Ill., Jan. 25.

India Notes.

—The carpenters began putting rafters on our dwelling house to-day.

—Yesterday I heard that Mr. Jamna Das, a prominent and well-to-do Hindoo lawyer of Bulsar, had recently set up a little golden idol in his house, dressed it in silk and publicly offered sweets to it. Now, that man knows better, and in doing so he was purposely catering to the superstitions of others. It so happened that a bit of sweets fell on the dress of the golden image, and in the night a rat dragged it off, dress and all, to get the food. In the morning this intelligent, educated lawyer came in and shouted, "Where is it gone? Who took it?" But after some search it was found in some dirt in a corner, with a hole nibbled in its new dress! Poor god. The compassionate lawyer scratched it out and reset it on its place—to be worshipped.

—On Christmas Day we had meetings, first with a program by the orphan children. This consisted of recitations from the Bible, varied with singing. A few recitations were Matt. 5: 2-11, Matt. 7: 24-27, Acts 8: 26-30, 17: 22-31, 26: 2-27, etc. Six little girls spoke the 23rd Psalm, each one verse, and all sang a little chorus we made for the occasion, after each verse. The program was followed by preaching. Meeting closed at 12:30 noon.

—After dinner we opened the collection box of our native church. We had put nothing in it. We found eleven dollars, and while all were singing a hymn for joy, others came to the box and added together about a half dollar more.

—On Sunday before Christmas we had a long service in the morning on "Baptism and True Separation from the World." In the afternoon, services again, and the baptism of nine persons, four of them being our orphan girls.

—I should also say that on Sunday morning Dullabhai came in from the village where he has been successfully teaching a little school. He brought a sorry tale, that his house burned down the night before. This house the villagers had built themselves for us and we had high hopes because of it. He says he thinks it was set on fire.

—The woman who stood by the baptismal waters, a few months ago, and begged of us with tears in her eyes, "Take me too," came on Saturday before, ready for baptism. She seemed intelligently in earnest, and there was not a vestige of her abundant jewelry to be seen on her. We all felt this to be a very good sign of genuineness, that she should disrobe herself of her jewelry, and then make open application for baptism. It showed she was getting the force of Gospel teaching.

—The famine is getting keener and keener, but the demand for grass, at present gives employ and profit to many people, who would otherwise be hard up before now. The grass harvest will soon be over, then it will be harder still.

Bulsar, Dec. 28, 1899.

WILBUR B. STOVER.

A Minister Wanted.

A GOOD opportunity awaits some industrious minister of the Gospel to locate at or near Clarksville, three miles west of Lexington, on the C. & A. R. R., six miles southeast of Gridley, on the P. & W. R. R., and seven miles east of the I. C. R. R., at Kappa, a community of good citizens, principally Virginians. This is a splendid field for cultivation. They have a good house, free of debt, water on the lot for baptizing. There is also a spring of water in the lot. Land is for sale at reasonable prices. A good graveled road runs from Lexington, and more to follow. Altogether this is a very desirable location. Who will respond? Surely, the Lord has a work here, awaiting some faithful minister.

We do not call, as we have seen in similar notices, for an able minister, but for one who will practice what he preaches, whether he possess three or ten talents. Let his life tell the story, that he has been with Jesus. Any minister who would like to prospect, and acquaint himself with the field, should visit the place and preach for them. A. J. Ramey may be addressed till March 1, or John Gardner, both of Money Creek, Ill. The Brethren of the Southern District of Illinois will also, we trust, favor this move, and may be consulted. Hudson, Ill. T. D. LYON.

Mt. Morris College.

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THE eleventh annual of Century Bible Institute held at Mt. Morris closed three days ago. The reviving influence of these annual feasts, as they come and go, invariably brings a feeling that prompts one to say, the last was the best of all. A brother in the Southwest, who desired to attend but could not, now asks, "What had you at your Bible Normal, and who were your instructors?"

The first part of his question might be answered by saying we had a most enjoyable feast of spiritual good. This, we feel confident would be the unanimous verdict of those in attendance.

To answer more in detail it may be stated that, as far as class work is concerned, we had a class studying the "Life of Christ," and one studying the Sunday school and its work. These classes were under the instruction of Sister Teague. A third class was that of "Eye preaching" or blackboard instruction on illustrating S. S. lessons. This class was under the instruction of Bro. Weaver of the college art department. This work was new, and we feel confident accomplished much for the large class of interested workers who took it. Lessons on the literature of the Bible, by Bro. Culler, were interesting and instructive. The work of another class was "How to Study the Bible." This comprised methods for analyzing the books of the New Testament, and the study of New Testament characters; also the study of New Testament books by comparison and contrast. Thus the Epistles of Peter were put in contrast with Jude and again the Epistles of Peter were compared with parts of Matthew, showing that those Epistles were based largely on several chapters in Matthew.

Another series of lessons was given on Bible Readings,—how to prepare the different kinds of readings and the methods of conducting readings in the home, in the Sunday school, in the prayer meeting and in times of public worship. These classes were under the direction of the writer.

Several days were set apart for workers from abroad. On these days were discussed, "The Pastor,"—in the pulpit and among his flock; "Public Worship," in its several elements; "Revival Meetings,"—objects of, and getting ready for; "The Sunday School,"—its aims, and how best reach them; "Missionary Work" in its various phases.

The interest and zeal of those who took part and the manifest presence of the Holy Spirit made these the "star days" of the entire term.

The evenings of the first week were occupied by Bro. D. L. Miller. He has given about fifty talks at Mt. Morris, on his travels. It would seem natural to conclude that people would tire hearing the same man so often on the same general subject, and that the talks would become stale. Not so in this case. Mt. Morris people who have heard Bro. Miller oftenest are unanimous in pronouncing the talk lately given, the newest and best of all. The evenings of the second week were devoted to sermons on "Nature and the Bible," and "Christ the Great Teacher," the former by Bro. Eikenberry and the latter by Bro. J. E. Miller. The large audiences which greeted the speakers night after night indicate the interest with which these sermons were received.

We have had many missionary sermons within the last decade, both from students and others, but it was not until the last week of the Bible Normal of 1900 that one of our own former students stood before us, relating her personal experiences and that of her faithful fellow workers among the heathen of India. Sister Ryan's talks,—four in number,—were listened to by large and eager audiences. How we wish we could have shared with every reader of the GOSPEL MESSENGER what we were permitted to enjoy! What an outburst of "Here am I, send me," would come up from all quarters as a result of such hearing.

At the close of a special meeting held after Sister Ryan's last address, over half a score of young people volunteered to prepare for missionary work. Others are prayerfully considering it.

Dear reader, as you read this, do you, too, feel impressed with the thought of giving yourself to the Lord's work? Do not quench the Spirit, but tell us by letter that we may be helpful to you also.

Mt. Morris, Ill., Jan. 22.

J. G. ROYER.

Notes and Jottings of Our Visit to Virginia.

I LEFT home Nov. 10. Our first meeting was on the evening of the 11th, at Barren Ridge. It was in this church that Bro. E. L. Brower spent a long and useful life in the ministry. He was well known in Annual Meeting circles. Brother Samuel Driver is their present shepherd. He has been an active man in business circles as well as in the work of the church. In December he came home ill from a preaching tour in Maryland. His recovery has been slow. The attendance and attention during our meetings seemed to indicate good interest. Two were baptized at a called meeting after we closed.

Our next objective point was the old Mill Creek church. In this church we were allowed to join in a rich pentecostal ingathering of souls two years ago. On Thanksgiving evening we found their large house well filled. It is exceedingly pleasant to be thrown in such a large assembly of our Father's humble children, who, being knit together and raised up together, can, of course, sit down together. Including their mountain territory they have about 500 members under their care. Bro. Samuel Sanger has care of the church, assisted by Bro. H. C. Early. The former's great gift of kindness, with

the latter's aptness, renders them a most efficient team. The church seems to appreciate their valued service. We closed with twenty-six received during the meeting.

Dec. 21 we journeyed to the Beaver Creek church. This church is the home of our aged and esteemed brother, Jacob Thomas, whose voice has been familiar at Annual Meetings for many years. He is much afflicted with rheumatism, yet he was in attendance at our meeting. This is one of the large and prosperous churches of Virginia. The morning and evening assemblies were large. The meeting closed Jan. 10, with thirty applicants for baptism standing up before their large, well filled house, with many in tears. Nine had been previously baptized. We much regretted that our future engagements compelled us to close the meeting at this juncture. In a letter received from Bro. A. Thomas he states that, at a called meeting after we left, two more were received, and a number of applicants are waiting the next regular appointment. He said, "The good work is going on if the meeting is closed." Bro. Hiram Miller is now in care of that large church. We found him a man held in high esteem in the community. The churches in Virginia have been successful in governing their churches along the line of the plain principles of the church. This is due, of course, to the faithfulness of the ministry and parents. As a result they have large numbers of their children in the church. They have done a great deal of mission work in their mountain territory, and even east of the Blue Ridge and west of the Shenandoah Mountains.

We arrived in Washington Jan. 11. The dedication services on the 14th were well attended, and it seemed an occasion of interest. The General Mission Board and the Building Committee deserve credit for their efforts in that house. Its location is very desirable,—not among the slums nor the aristocracy, but in a well-built part of the city, within three squares of the capitol. Bro. Hollinger and his wife are exemplary members and seem to be doing good work for the Lord. The sisters seem to all wear the prayer covering and sit in service with their bonnets off. For their exemplary plainness we heard repeated words of praise from those in fashion. Bro. C. H. Balsbaugh gave the parents and children an interesting talk at 3 P. M. I was pleased to find his conversation like his writings,—highly spiritual.

AN APPEAL.—As the house in Washington, in our great capital, is felt to be of general interest, and as there remains a considerable debt, will not the elders or housekeepers in each church, where a canvass has not been made, at once take up a collection for the cancelling of that debt? Send collections to General Missionary and Tract Committee, Elgin, Ill. I write this by consent of building committee.

I. J. ROSENBERGER.

Death of Eld. Henry A. Beahm.

BROTHER H. A. Beahm, of Brentsville, Prince Williams County, Va., was born in Page County, Va., in 1824, and spent his early life in teaching and doing service in the Lutheran church of which he was a devout member. Becoming acquainted with the doctrine of the Brethren while attending a love feast service he was convinced of his error and soon connected himself with the Brethren church. By his earnest, devout, Christian deportment he was elected to the ministry in 1866, and ordained elder about ten years later. It was his delight to preach the Word, especially *experimental religion*. Being a school-teacher for thirty-five years in succession, his time was fully taken up by preaching the Gospel, and teaching school. It can be said, he was faithful to his calling.

Dec. 30, 1891, he was united to Annie E. Showalter in the holy bonds of matrimony. To this union were born fourteen children. Eleven survive him. All of them joined the church, and four of them are ministers.—S. P., of Bedford, Va.; I. N. H., late of Lordsburg, Cal.; J. C., of Brentsville, Va., and W. E., of Bedford, Va. C. E. Arnold, a son-in-law, resides at McPherson, Kansas. His best legacy to his children was a strict, careful training, and a bright example of a godly life.

During his last illness he suffered much, and gradually grew weaker until he sank to rest like the sun, at evening. But like the sun of a cloudless setting, there is hope that he will have a bright to-morrow. He died at the home of his son, J. C. Beahm, Brentsville, Va., and was buried in Bedford County, Va., by the side of his companion, who preceded him eight years. Services by B. P. Leftwich, from John 11: 25, 26.

I. A. B. HERSHBERGER.

Vinton, Va., Jan. 18.

Sisters' Aid Societies

By request, I note a few thoughts in regard to the letters given on this subject in No. 51, page 810, of GOSPEL MESSENGER for 1899.

I believe the societies began with the idea of reaching and helping the physical needs of God's poor children,—supplying needy ones with food and clothing, but in our Christian as in our intellectual life, the way opens as we advance. God shows us the broader work only when we have faithfully done the little things which he set for us to do. Hence we find that our devoted sisters, while they are doing no less along this first line of work, are now striving to reach not only the bodily but the soul needs as well, of poor lost humanity. So they help to erect buildings where His holy Word may be preached, and cast their mites into the church treasury that ministers may be sent to the isolated places to tell the scattered and neglected ones of Him who died to save us.

It is all a part of one great whole—the Master's work. The Godhead, we are taught, is one united body and yet each of its

three members has his own sphere of work. The church of God is one body and yet each individual member has his or her own work to do.

The Sisters' Society is only an organized individual effort. The strongest argument for its existence lies in the good that it has already done, and no one has better knowledge of what this means than we who are working amid the vice, poverty, and misery of our great cities, and none have greater cause to thank God for the existence of these Societies than have we.

The Aid Society of my home church, Mill Creek, Va., has for two years past supported an orphan in our India Home, besides other work, the extent of which will never be known until "the books are opened" in that last day. This is only one of the bands of faithful sisters, each one of whom is trying so to live that she may sometime hear the Master's loving voice say of her, "She hath done what she could."

I am praying and confidently expecting that the time will come when these societies will not only supply needy children with food and clothing but will by their efforts help to send missionaries to the "utmost parts of the earth." Glorious, indeed, will it be when they shall stand in the Savior's presence, laying at his dear feet the precious souls which they have helped to gather as sheaves for his garner.

H. DORA FLORY.

715 N. Payson St., Baltimore, Md., Jan. 15.

From Sunnyside, Washington.

Nov. 10 I went to Dayton, in Southeastern Washington, to spend a few days with the little band of Brethren in that vicinity. I was taken from the station to the home of Bro. Ira Hopkins, where, for the first time, I met Bro. Enoch Faw, of Cameron, Idaho. Bro. Faw came a distance of seventy-five miles on horseback to meet with us and renew acquaintances. We spent several days together very pleasantly and profitably, visiting the few members and holding some meetings. The members here, though few in number and without regular preaching, manifested a zeal and desire to have the cause built up and extended in that country.

We also visited at the home of Ernest Hopkins, who will be remembered by some of the readers of our tracts as the author of an able tract on the Sabbath. He was a minister for some years in the Brethren church, but at this time stands identified with the Disciple church. At this point, with many others, in this great Northwest, a faithful, active minister is needed, and any one wishing to move to this State to do work for the Lord, where he will have no fellow ministers to elbow him or any that he can elbow, will do well to correspond with Bro. Ira Hopkins, at Dayton, Washington. There is room for a score of ministers in Eastern Washington without hampering each other. It is to be regretted that churches are organized, or partially so, and then neglected as has been the case in several instances in Eastern Washington.

After spending several days with the Brethren at Dayton I returned home, to be present at the inauguration of our Bible Normal by Bro. M. M. Eshelman, a report of which has been given by our correspondent, Maud Miller.

Our band now numbers twenty six in all. There are two union Sunday schools in the valley using the Brethren's literature. THE MESSENGER is welcomed in the homes of a number. There are bright prospects of more to follow and unite with us. All this gives us cause for rejoicing that the Lord has opened a door in the Yakima Valley. Great spiritual as well as temporal possibilities are before us. The weather is delightful at present, in fact we have no winter weather yet, to speak of. Farmers are plowing and leveling land, building houses and fences and even planting and pruning trees. The range grass affords pasture sufficient for sheep, and the sheep men are herding them out on the foot-hills.

D. B. EBY.

From Denmark.

Dec. 31, at 10 A. M., we held our District Meeting in the "Brethren's Home" in Sindal. A young brother (but not young in the faith), who has served faithfully as deacon for several years, was elected to the ministry. Plans were made how best to forward our mission work in Denmark.

At 2 P. M. we had a well-attended public meeting. Eld. D. L. Miller, of Mt. Morris, Ill., is our delegate for the Brethren in the District of Denmark, to represent them at the Annual Meeting in America this year. If Bro. Miller, by any means, should be hindered, from serving as our delegate, then Eld. H. B. Brumbaugh, of Huntingdon, Pa.

Our papers for Annual Meeting will soon be sent to Bro. G. B. Royer, Secretary, Elgin, Ill. We wish our dear brethren and sisters in America to remember us in their intercessions at a throne of grace.

C. HANSEN.

"Bethesda," Brønderslev, Jan. 3.

Notice to the Members of Southern Iowa.

THE Committee, appointed to arrange programs for the Sunday-school and Ministerial Meetings, to be held in the Mt. Etna church, Southern District of Iowa, Oct. 3 and 4, is now ready to receive topics for the same. Topics should reach us by April 15. Address Secretary of Committee until March 1 at Mt. Etna, Iowa. After that date address me at Lenox, Iowa.

DAVID F. SINK,
Secretary of Committee.

Mt. Etna, Iowa, Jan. 23.

MATRIMONIAL

'What therefore God hath joined together let not man put asunder.'

MILLER-SHULTZ.—At the home of the bride's parents, Brother and Sister John Shultz, Jan. 17, 1900, by the undersigned, Mr. Frank Miller and Miss Cora Anetta Shultz, both of Cedar County, Iowa. J. E. KELLER.

BUCK-PUTERBAUGH.—At the residence of the bride's brother, Bro. S. A. Puterbaugh, near Kidder, Mo., Jan. 18, 1900, by the undersigned, Eld. Abram Buck, of Ireton, Sioux Co., Iowa, and Sister Sarah Puterbaugh, of Davie, County, Mo. WM. C. HIPES.

POBST-HOOTS.—At the home of the bride's parents in Oakley, Ill., Jan. 17, 1900, by the undersigned, Mr. M. Sylvanus Pobst and Miss Bertha Hoots, both of Macon Co., Ill. A. L. BINGANAN.

KAPPLER-KLINE.—At the bride's parents, Jan. 16, 1900, by the undersigned, Bro. Paul J. Kappler and Sister Lizzie V. Kline, both of the Grand Prairie church, Cheyenne Co., Nebr. J. U. SLINGLUFF.

FALLEN ASLEEP.

'Blessed are the dead which die in the Lord.'

BOGER.—In the Accident congregation, Md., Jan. 12, 1900 of old age, Sister Anna Boger (nee Shrock), wife of John Boger, deceased, aged 89 years, 7 months and 25 days. She was the mother of four daughters, one of whom is living. Deceased united with the Brethren church in early life and was a faithful member until her death. She died with a strong hope and faith of eternal life. She was a widow for about fifty years. Interment in the Brethren's burying ground near Accident. Services by the brethren from Psa. 116:8.

D. HOCHSTEDLER.

CALHOUN.—In the Amboy congregation, W. Va., Dec. 22, 1899, Solomon Calhoun, aged 71 years, 10 months and 20 days. He was a member of the Brethren church about 28 years. He lived a Christian life and passed away in peace. Services by the writer from Heb. 9:27. HARRY L. PHILLIPS.

CRIDER.—At her home at Ollie, Iowa, Jan. 13, 1900, Sister Elizabeth, wife of Bro. John Crider, aged 79 years and 7 months. Services by Eld. John Gable at the Baptist church at Ollie from Num. 23:10. GRACE BROWN.

CRIFE.—Near Cerrogrado, Ill., Jan. 14, 1900, Bro. Alonzo Crife, aged 44 years, 3 months and 28 days. Bro. Crife leaves a wife, two little sons and three daughters. An aged father and mother (Bro. Geo. W. Crife and wife), two brothers and four sisters sadly mourn the departure of one they all loved dearly, for he was a dear husband, a kind father, and loving brother, and esteemed by all who knew him. Services at the Brethren church in Cerrogrado, by brethren David Troxel and John Arnold from 1 Pet. 1:24, 25. ANNA E. BOWMAN.

DAVIDSON.—At his home at Inkerman, Hardy Co., W. Va., Jan. 12, 1900, Silas Davidson, aged 29 years, 9 months and 28 days. He leaves a father, mother and six sisters to mourn their loss. His body was interred in the North River church burying ground. Services to a large assembly from Rev. 27:4, by Bro. Arthur W. Arnold. LAURA S. POLAND.

DODSON.—In the "Olive Branch" of the Hudson congregation, McLean Co., Ill., Jan. 10, 1900, Thomas Dodson, aged 76 years, 6 months and 5 days. Bro. Dodson was a member of the church about two years. He was the first one baptized at the "Olive Branch," and his funeral was the first preached at Olive Branch. Bro. D. B. Gibson preached the sermon to a large concourse of people, among whom was the bereft widow, four sons, one daughter and other relatives.

THOS. D. LYON.

EBERT.—In the Coventry church, Chester Co., Pa., Jan. 12, 1900, Bro. Joel Ebert, aged 82 years, 5 months and 22 days. He united with the Brethren church in 1858, and lived a faithful Christian life through years of affliction. He was a subscriber of the Brethren's publications for more than thirty years. Services by brethren J. P. Hetrick and Ira Holsoepel from 2 Cor. 5:1. MRS. W. W. KULP.

EBY.—At his home in the Cherokee church, Kans., Jan. 10, 1900, Bro. Solomon Eby. Services by Bro. L. Wolf. HENRY SHIDLER.

EVENS.—In the Silver Lake church, Nebr., Oct. 13, 1899, Bro. John Evens, aged 76 years, 5 months and 26 days. He was married to Maria Grabill in 1855, and lived in Lancaster County, Pa., till 1879, when he moved with his family to Adams County, Nebr. A few years later he was chosen to the office of deacon, in which capacity he labored until within the last few years, when his health began to fail. He was the father of eight children, four of whom, with their mother, survive. Services by Eld. S. M. Forney and Bro. A. J. Nickey from 2 Cor. 4:15-18 and 5:1. Interment in the Silver Lake church burying ground.

MARY ANN GRABILL.

FLETCHER.—In the Woodbury church, Pa., Jan. 1, 1900, Anna May Fletcher, daughter of friend John and — Fletcher, aged 4 months and 2 days. Services by Eld. J. B. Miller and J. Kurtz Miller from Deut. 1:39. J. C. STAYER.

GEIGER.—In the Carrington church, N. Dak., Jan. 12, 1900, Bro. Henry E. Geiger, aged 13 years, 9 months and 16 days. Bro. Henry united with the Brethren church over two years ago and was a very intelligent boy whom every one could not help but admire. An obstruction of the bowels ended his life. Services by Bro. G. W. Stambaugh.

JOHN BUSHONG.

HAWKINS.—In the bounds of the Killbuck congregation, Delaware County, Ind., Jan. 18, 1900, Mary E. Hawkins, aged 58 years and 20 days. The deceased was born in Augusta County, Va., where she married Jacob T. Hawkins in 1863. Her maiden name was Wampler. She with her husband moved to Indiana in 1865, where she leaves a husband and two sons, to mourn their loss. Services by Bro. A. C. Young, of the Mississinewa congregation. JOHN F. SHOEMAKER.

KRABILL.—In the Lick Creek church, Ohio, Jan. 14, 1900, of consumption, Mertis L. Krabill, aged 24 years, 10 months and 22 days. She and her husband were united in marriage five years ago. Shortly after they united with the church and she lived a faithful and consecrated life until death. She leaves a husband and two small children and many relatives. Services by the writer assisted by D. Koch, at the church at Farmer, DeWane Co., Ohio. GEO. W. SELLERS.

METHOD.—In the Burnettsville church, Ind., Dec. 1, 1899, Hetty Method (nee Anderson), wife of Chas. W. Method, aged 23 years, 5 months and 20 days. Deceased was born in Randolph County, Ind., June 11, 1876. She united with the Brethren church in 1892, and was a consistent member until death. In 1893 she was united in marriage to Chas. W. Method. To this union were born two children, one of whom preceded her only a few weeks. She leaves a husband, one child and a host of friends. Services by the writer.

A. R. BRIDGE.

MILLER.—In the Old Folks' Home, in Shirleyburg, Pa., Jan. 1, 1900, Bro. John H. Miller (of the Woodbury congregation), aged 72 years, 11 months and 14 days. Interment at the Stone meetinghouse in German Valley, Aughwick congregation. Services by Bro. G. H. Swane and the writer.

JOHN E. GARVER.

MILLER.—In the Red River Valley church, North Dakota, Jan. 19, 1900, little infant of Bro. Daniel and Sister Lilah Miller. Services at the house by brethren George Swihart and George Strycker. NETTIE STRYCKER.

MOSS.—In the Monroe County church, Iowa, Dec. 26, 1899, Sister Louisa Moss (nee Miller), aged 47 years, 3 months and 4 days. Deceased was united in marriage to Aaron Moss, Feb. 12, 1882. To them were born two children, one of whom preceded her. A mother, father, four sisters, three brothers, an aged companion and one little daughter are left behind. She united with the church while young and remained faithful until death. She was a strong, healthy woman, but about four weeks previous to her death was taken sick with typhoid fever. She called for the elders of the church and was anointed. By the death of our sister the church has lost one of her most faithful members, and her family a kind and loving wife and mother. She had a cheerful, loving and sympathetic disposition, which made her a host of friends. Services by Eld. Hiram Berkman at the Brethren church. Interment in Pleasant Corners cemetery.

ANNA V. FOLLIS.

REEP.—In the Monocacy church, Md., Jan. 14, 1900, of dropsy and heart disease, Sister Mary Ann Reep, nee Keller, aged 72 years, 8 months and 15 days. She lived in the Beaverdam church until last fall, when she moved to Rocky Ridge. She leaves no children. She has been a faithful member of the church a long time. Services at the Beaverdam church by brethren D. R. Saylor and T. I. Kolb.

SAUEL WEYBRIGHT.

REYNOLDS.—At his home in Kearney, Nebr., Jan. 19, 1900, of diabetes and dropsy, Alfred H. Reynolds, aged 7 years, 7 months and 15 days. Deceased leaves a mother, six brothers and one sister to mourn his departure, his father having preceded him some months before. Services by Bro. Ira C. Snavely from Matt. 19:14. LOTTIE P. SNAVELY.

SISLER.—At Terra Alta, W. Va., Jan. 7, 1900, of scrofula of the lungs, Glen E. Sisler, aged 23 years 8 months and 27 days. He was a member of the Brethren church for seven years. He has been a great sufferer since 1887, but bore his suffering as a Christian hero, always greeting everybody with a smile. For full history of his life see the *Young Disciple* of June 10, 1899. The funeral will be preached by Bro. Enra T. Fike some time in May.

W. L. TRATS.

STOVER.—In the Monocacy church, New Midway, Md., Oct. 19, 1899, of consumption, Sister Annie Stover, aged 32 years, 8 months and 17 days. Burial at Rocky Ridge. She was a devoted sister, always attending meeting when her health would admit. She was an earnest worker in Sunday school. Services by the Brethren.

SAUEL WEYBRIGHT.

SWELT.—At Edmond, Kans., Jan. 11, 1900, Mary Ann Sweet, daughter of J. munes and Lida Sweet, aged 2 years, 10 months and six days. Services by the writer from Job 5:18.

G. M. THORNE.

WALTER.—In the Buffalo Valley church, Jan. 15, 1900, of consumption, Sister Elizabeth Walter, aged 38 years, 2 months and 26 days. Services by Bro. Greene Shively from Amos 5:8. ADDIE M. SHIVELY.

WEDDLE.—In the Hylton church, near Willis, Va., Dec. 12, 1899, of consumption, Sister Dollie Weddle, wife of friend J. W. Weddle, aged 26 years, 2 months and 13 days. She leaves a husband and one little boy. Deceased united with the Brethren church Aug. 20, 1899, and was baptized the same day, having been carried to the water in a chair. She was anointed a few days later by elders C. D. Hylton and O. Barnhart. Services by brethren O. Barnhart and A. Hylton. S. P. HYLTON.

WEIDEMAN.—In the Yellow River congregation, Ind., Dec. 27, 1899, Henry Weideman, aged 35 years, 1 month and 29 days. Deceased was born in Miami County, Ohio. While in his youth he, with his parents, came to Marshall County, Ind. He united with the Brethren in 1884. A few years later he was married to Sister Mary Wissinger, of Miami County, Ind., whom he leaves to mourn his departure, with one son, an aged father, one sister and one brother. Services by Eld. J. H. Wright, assisted by Eld. J. H. Sellers, from 2 Sam. 14:14. ROSA SHIVELY.

WISE.—In the Spring Grove congregation, Lancaster Co., Pa., Jan. 3, 1900, Sister Mary Wise (nee Kilbether), wife of friend Franklin Wise, aged 43 years, 1 month and 3 days. Sister Mary was a model sister. She leaves a husband and four children. Services by the Brethren. J. W. TAYLOR.

WISLER.—In the Woodbury church, Pa., Jan. 12, 1900, Bro. Joseph Wisler, aged 66 years and 1 month. He leaves a daughter and two sons. Services in the Mennonite church by elders G. W. Brumbaugh and J. K. Brown, from Heb. 9:27. J. C. STAYER.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 10th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—185 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Locust Point, 8 P. M.; Monday, Ad., 12 W. Camden St.

DECATUR, ILL.—Gephart Hall, 1103, 1105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 14th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 6th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 4:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Freshman and Calhoun Sts. Services, Sunday, 9:30 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Cable, off at Irving.

DES MOINES, IOWA.—1608 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. Hummel St. and Lincoln Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue. S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M. at Old Schuchman on Madison St. 2 1/2 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:10; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—1371 4th Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday, Singing, Wednesday; Prayer meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10:30 A. M.; 7 P. M.; Bible study, 8 P. M.; Prayer meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St.; S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—235 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Deslauriers Ave., near St. Catherine. Services, 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; avar meeting, Wednesday Evg.

YORK, PA.—East Y. & Mission, East Market Street. Services each Sunday.

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The Gospel Messenger.

"SET FOR THE GOSPEL."—Phil. 1: 17.

VOL. 38.

ELGIN, ILL., Feb. 10, 1900.

No. 6.

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EDITORIAL MISCELLANY.

ONE of our exchanges says that a bankrupt and disgraced promoter of fraudulent schemes, during the days of his seeming prosperity and while he was making lavish displays of great wealth, presented the famous cathedral of St. Paul, in London, with a Communion service of solid gold which cost \$125,000. Since then it has come to be known that this man was a shameless fraud, and that his money was filched from his dupes by cunning schemes. The trustees of the cathedral have, with a commendable sense of honor, returned the full cost of the Communion service received by them to the scoundrel's creditors; in that way they have kept their hands clean and stainless. It would hasten the coming of the reign of Christ on earth if every Christian business man would thus hold himself clear of every possible connection with dishonest money.

IN Europe and America there is an organization known as the Zionist movement. It is composed of Jews, and the purpose is to regain possession of Palestine for such Jews as may desire to locate in the Promised Land. They not only wish to regain possession of the land, but they want to secure the protection of the powers of the world so that they can keep it. Russia is said to be friendly to the movement. Emperor William of Germany is also thought to favor it and England's attitude seems to be friendly. Connected with the movement are Jews of wealth and influence, and they are doing their utmost to interest the leading governments of the world in their undertaking. A large sum of money is probably at their command, and with this the Sultan may be induced to set Palestine apart for the Jews, under the protection of the powers. Then the powers may become sufficiently interested as to

throw their influence in favor of the Zionists, and thus encourage the Sultan to turn Palestine over to them for the money that they can well afford to pay, and which the government of Turkey stands so much in need of. There are many Jews in the United States, and not a few of them are taking part in the movement. The plan is for each member of the organized movement to give ten cents a month, which means \$1.20 a year. There are 60,000 Jews in Chicago at this time, and fully 2,000 of them are members of this organization. The movement in Europe is much stronger than in this country, and it now looks as though it is likely to increase in number, strength and influence, and in due time we may expect to hear of some striking results.

We notice that the United States is sending corn to the Old World at the rate of five million bushels a week. Ours is probably the best corn country in the world. Of this grain we can well produce enough to supply the balance of the world. Still considerable corn might be raised in various parts of Europe, Asia and Africa. Some corn is grown in Italy, especially in the vicinity of Vesuvius. We saw some very fair corn in the valleys among the Alps, north of Italy. Corn is also grown in some parts of Palestine. On the plains of Merom we saw a number of small fields of the growing crop. About four miles southwest of ancient Dan we looked upon a field of as thrifty corn as may be found in any part of the West. This was in the early part of November. The people here, however, do not understand how to plant and cultivate the crop. With them the corn is very thickly drilled in rows not more than thirty inches apart, and sometimes not that. In this way they raise an abundance of good fodder and a number of small nubbins. With intelligent culture the same ground might well produce from forty to sixty bushels of good corn to the acre. Very fair corn, however, is grown in the land of Goshen, in the Nile Valley. Here the soil is exceedingly rich, and with proper care ought to produce as much corn to the acre as any of our western prairies. So much concerning our observations of corn in the Bible Lands.

It seems that we are to have a Christian Daily, for one week at least. In his famous book—"In His Steps"—the author says something about how Jesus would run a secular paper. The book is full of the thought, "What would Jesus do?" had he charge of this that and the other business. For some reason the editor of the *Topeka Capital*, Kansas, has become impressed with the idea of a daily run as Jesus would have it, and has therefore proposed to turn his paper over to Mr. Charles M. Sheldon, author of the book referred to, for one week, beginning March 13. During that week Mr. Sheldon is to have entire charge of the paper, advertisements and all, and is to insert only such matter as he thinks would meet the approval of Jesus. The experiment will be looked upon with a good deal of interest. During that one week the paper is likely to have an enormous circulation. It is to be regretted that Mr. Sheldon cannot remain in the editorial chair fully six months, so as to give the project a thorough trial. We would like to see it fully tested. We are of the impression that there is a great and growing demand for a secular paper that will give reliable news in language becoming a Christian people, and containing only such matter as will tend to purify, elevate and inspire. The contemplated test will be watched with interest, but the time agreed upon is too short to do the plan justice.

It is only too true that Judas committed a wonderful sin when he betrayed his Master into the hands of sinners. When he realized the awfulness of the crime it so affected him that he not only returned the money to those who gave it, but he went out and hanged himself. The restoring of the money was the proper thing for him to do. It was the legitimate fruit of genuine repentance, but to go out and hang himself, as he did, was only to add one horrible crime to another. For the former sin he might have obtained pardon, but for self-murder there is no forgiveness. God gives life, and he has a right to take it away. But man has no right to take it from either himself or from another. Judas went into eternity with his hands twice stained with human blood. He was the son of perdition and is lost.

At the present time there are but two railroads in Palestine. One running from Jaffa, on the Mediterranean Sea, to Jerusalem, and the other from Beirut to Damascus. A third road is now in course of construction, running from Acre, north of Mount Carmel, to Damascus via the Sea of Galilee. Turn to a good map of Palestine and with a pencil trace the line thus: From Acre south to a point on the river Kishon, about five miles east of where it enters the Mediterranean Sea. Thence southeast, following the course of the river, past Shunem and on to the Jordan valley. Its course is then northeast about ten miles, to where it crosses the river Jordan some seven miles south of the Sea of Galilee. It follows the Jordan valley north a few miles, then enters the hills east of the sea, and passes within one mile of the shore at one point. From there its course is northeast to Damascus. The line will pass about six miles to the south of Nazareth and nearly two miles to the north of Jezreel. It traverses the entire length of the famous plain of Esdraelon. Were this plain properly improved it would be as beautiful to look upon as the Cumberland Valley of Pennsylvania. Most of it is very fertile, and the soil around Shunem is especially rich. Here we saw oranges and lemons growing most luxuriantly. Nearly forty miles of grading are now completed and fully fifteen miles of rail laid. A ride over this line when finished will be a treat to any Bible student. There is probably no other part of Palestine so full of interest.

MORE battles have probably been fought on the plain of Esdraelon than in any one part of the world, and some of them have been exceedingly fierce. Here enough men have been killed to make an army of immense strength. It is simply one great graveyard, and nearly every rod of the soil has been stained by human blood. As the work on the road proceeds, hundreds of skeletons are unearthed. About twenty miles east of Haifa the road cuts through an elevation where a large number of bones were found. They are supposed to be the bones of the soldiers that perished during the battle in which Napoleon took part in 1799. Well-walled graves are also run onto, and in them are found fragments of Roman pottery, tear bottles, iron nails, lead and even coins. A record of all such discoveries will probably be kept, and it will prove interesting reading. One remarkable feature about this railroad is the fact that a part of it will be far below the sea level. A portion of the plain is a few hundred feet below the level of the Mediterranean Sea, and where the line crosses the river Jordan the country is fully 700 feet below sea level. This is probably the only road in the world that is below the sea.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

LIFE'S RAILWAY TO HEAVEN.

SELECTED BY FANNIE E. BRUMBAUGH.

LIFE is like a mountain railroad,
With an engineer that's brave;
We must make the run successful
From the cradle to the grave.
Watch the curves, the fills, the tunnels,
Never falter, never fail;
Keep your hand upon the throttle
And your eye upon the rail.

You will roll up grades of trials,
You will cross the bridge of strife;
See that Christ is your conductor
On this lightning train of life.
Always mindful of obstruction,
Do your duty, never fail;
Keep your hand upon the throttle
And your eye upon the rail.

You will often find obstructions,
Look for storms of wind and rain;
On a fill or curve or trestle
They will almost ditch your train.
Put your trust alone in Jesus,
Never falter, never fail;
Keep your hand upon the throttle
And your eye upon the rail.

As you roll across the trestle,
Spanning Jordan's swelling tide;
You behold the Union depot
Into which your train will glide.
There you'll meet our Blessed Leader,
God the Father, God the Son,
With the hearty, joyous plaudits—
"Weary pilgrim, welcome home."

—Royal Arcanum Messenger.

A SPIRITUAL PROBLEM.

BY A. W. REESE.

"Let this mind be in you, which was, also in Christ Jesus."
—Philipp. 11: 5.

"How can a cold church warm up a cold world?" Somewhat recently the above query was propounded by a beloved brother, whom I greatly esteem, with the request that I should answer the same through the GOSPEL MESSENGER. As the mission of the church is the salvation of men, the question is one of highest importance. While the writer deeply appreciates the compliment implied in the request, he yet feels some degree of diffidence in assuming the task. There is some comfort, however, in the thought that no one can be called on to give more than he has, and, with that feature in view, we will proceed in the attempt to meet the case.

The first step in the process is that "the axe must be laid at the root of the tree!" The cold church must get warmed up herself! We can not impart heat to others unless we have that heat ourselves. We can not give what we do not possess. This statement seems so like an axiom in mathematics that it would appear superfluous to discuss it. The great question then is, how shall the cold church be warmed up? What methods shall be adopted to secure this desirable, yea, essential state of things? In the very first place we look into the Scriptures of Divine Truth to see if we can not find the remedy. This blessed book, we earnestly believe, contains a plain and sure cure for all the disorders that may afflict the church or in any way hinder its progress in the work for which that church was established.

And in order that we may not take up too much space in the beloved journal "set for the defense of the Gospel" (where space is of so much value), will the kind reader pardon us if, instead of quoting at length, we just give the references? Examine, then, the following Scriptures: Eph. 4: 1, 2, 3, concluding with thirty-first and thirty-second verses. If every member of the cold church would go into his secret closet, shut the door, get down on his knees, and humbly, earnestly and sincerely ask God to help him carry out these divine precepts day by day, there would be such a marvelous transformation in that church as would astonish and bewilder the

world. It would be such a spectacle as the very angels in heaven would look down upon and rejoice. The former things would be done away. "Behold, all things are new!" Love and unity would flow from breast to breast, and all jarring would cease. The influence of such a church upon a cold world would be irresistible! The mouths of infidels, skeptics and gainsayers would be stopped. Then would shine forth, in all their loveliness and moral grandeur, the words of our blessed Savior, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 35.

In the presence of a spectacle like this the world would see the beauty and the reality of the religion of Christ, and those who came up to her solemn feasts to scoff, would remain to pray! Our beloved Savior says, "A new commandment I give unto you, that ye love one another." John 13: 34 (in part). This fraternal love—this divine charity—is the most charming feature of the religion of Christ! Their influence has done more for the church than all the books on theological lore that were ever written! Through their effect more sinners have been converted and brought into the church than by the most powerful and eloquent sermons that were ever preached. Every page of the Gospel bears the impress of this blessed spirit, and just in the proportion that any church possesses that spirit will be its measure of moral influence upon the world. See Eph. 5: 1, 3; 1 Thess. 5: 14, 15; Titus 3: 1, 2; James 3: 17; James 4: 11; 1 Peter 3: 8, 9; 2 Peter 1: 5, 6, 7, 8; 1 John 11: 9, 10, 11; 1 John 3: 14, 15, 16, 17; 1 John 4: 20, 21. Many more Scriptural references might be furnished, but these we think sufficient to show how the cold church may be warmed up. With the love of God shed abroad in the hearts of its members "the dead bones shall live again," and, synonymous with this new, pulsating vitality, Zion, adorned with her beautiful garments, shall stir the hearts of men with a power born of the Holy Ghost. The church collectively as a body—has no more moral power and influence than is developed and manifested in the lives of its individual members! The church, collectively, is simply the sum totals of its units!

Unfortunately, such is the weakness of our common humanity, that we are easily influenced by our environment, whether for evil or for good. Hence we observe that a few cold, indifferent and careless members exert a sad and most disastrous influence upon the others! The cold member is a disturbing element in any congregation! He is hard to please! He is prone to find fault with others! This deplorable habit, like most other evil things, grows by what it feeds on! Its tendency is to distort and magnify things! Charity finds scant room in such a heart. We see, also, that the more this unfortunate disposition is cultivated and indulged, the more all the sweet and tender impulses of the person's better nature are withered and blighted, until their final extinction is only a question of time!

The antidote to this dreadful poison of the soul is, first, prompt abandonment of the evil; second, an earnest cultivation of the "fruits of the Spirit." See Gal. 5: 22, 23. The less members pick at one another—the less they indulge in a spirit of fault-finding, the more they cultivate and cherish feelings of love, kindness, patience and charity towards each other—the more all evil speaking of one against the other is repressed and forsaken, the sooner will peace reign in the church, and the sooner will that church so let its light shine that others seeing their good works, will be led to glorify our Father in heaven. The disposition to gossip and tattle is one of the prolific causes of variance among the members, and is the fruitful source of half the troubles in the church. The indulgence of this vice is fatal to the spirituality of the church. O that each and every one of us might see the deadly effect of this dreadful evil, and do all in our power to put it away from us, and out of the church of the living God! A cold church is often the result of carelessness and negligence in attendance at the public service! How often, seemingly, the most trivial excuses are sufficient to prevent some members from going to church! This is not only hurtful to the member in

fault, but has, also, a very deleterious influence on others. Example, we all know, has a much more powerful influence, either for good or for evil, than precept.

Let the careless member "forsake his evil ways," and put himself in the way of being warmed up, and roused out of his lethargy, by a prompt and regular attendance on public worship. Be on time at the place of meeting. This would greatly encourage the dear brethren whose duty it is to break to you "the bread of life." Any brother can preach better to a full house than he can to a lot of empty benches! How inspiring to the speaker to look over an audience, where every eye is fixed on his, and sparkles with the light of appreciative interest, where the spirit of the living God broods over the house, and "every face looks heavenly and divine." Under such influences and amid such delightful scenes, how truly we "sit together in heavenly places in Christ Jesus."

When, by these Gospel means, we have got the cold church warmed up, we may begin to look for a cold world to be stirred in the interests of genuine, practical religion. Earnestness is the secret of all success, both temporal and spiritual! "Whatsoever thy hand findeth to do, do it with all thy might!" Let us each strive after that plenitude of grace, under whose benign and heavenly influences there shall be, in all wide bounds of our beloved Brotherhood, no "cold" churches. Let our earnest effort and humble prayer be for the hastening of that glad time when, filled with the Holy Ghost, as on the day of Pentecostal flame, the church of Jesus Christ shall go forth clothed on with a moral grandeur and spiritual power that shall conquer the world.

Scranton, Pa.

TO A NEW CONVERT.

BY P. R. KELTNER.

DEVELOPMENT and growth is a law of nature. The new convert in Christ is no exception to the rule. The methods that are best calculated to attain this end are the methods he should be most anxious to obtain. The object in obtaining this end should be to do more efficient work for the Master.

1. The primary course of help to this end is God's Word. The new convert should early acquire the habit of carefully studying the Bible. It is God's divine rule of molding and shaping lives for usefulness in the church, and preparing them to enjoy eternity. The habit of searching the Scriptures may be acquired. It should be begun at once, and such a system adopted for its continuance as will best adapt itself to your surroundings. As bad company, and evil surroundings, and vile literature affect our lives for evil, and disqualify us for positions of prominence and trust, so will an earnest and faithful reading of the Bible affect us for good, and shape our lives after its teachings. Christ says the seed is the Word, and to grow Christ-like we must get the Word,—its commandments and precepts—into our lives. We need early in our Christian life to begin, and continue reading the Bible, that our lives may be shaped after the divine model.

2. Another essential in this new life is prayer. As the new-born babe must eat to live and grow, so must the child of God pray often and fervently that he may grow in grace. The Christian must breathe in the atmosphere of prayer. Prayer is the Christian's refuge in time of trouble. A love for it, and an appreciative desire for it, may be acquired. Christ is willing to help us in prayer if we will go to him.

The young soldier should often be found with God in prayer. Learn early to lisp God's holy name in fervent prayer. Prayer is talking with God, and he has promised to hear. "The righteous cry, and the Lord heareth."

3. Another essential for Christian growth in the new convert is a regular attendance and an active part in the services of the church. These services of the church,—preaching, prayer meeting, Sunday school, etc.,—are intended to quicken our zeal, increase our spirituality, develop our talents, and

thereby make us useful in the house of the Lord in saving souls. No Christian can neglect any of the services of the church without suffering loss, and the new convert needs the experiences of these services that he may become an efficient worker in God's house. The young soldier is a co-laborer in the Master's vineyard. He has his part to perform, and his presence and help are just as much needed in his place as the minister's or deacon's. In Paul's time there were some that neglected this work (see Heb. 10: 25), and he carefully warned the brethren of the danger. There may be exceptions, but the universal rule is, that the new convert will make himself useful in the Lord proportionately as he makes use of the opportunities of attending the church services. No one ever accomplished much in the church as a worker who neglected divine services.

4. We have room for but one more need, and that is a *critical living of the doctrine of the church*. Paul laid special emphasis on this when he wrote to young Timothy, 1 Tim. 4: 16. He regarded "heeding the doctrines" as an important need, and tells him in doing so he will both save himself and others. The new convert should early become acquainted with the doctrines of the church. And then, if we will be consistent, we will assimilate this doctrine in our Christian life. One of the saddest neglects of the Christian world to-day is the lack of *Bible doctrine*. Hundreds are mere nominal professors and pay no heed to this very important feature. Churches are becoming cold, lifeless forms, because of their neglect, and consequent inability to discipline on this line. No cause in the church is now demanding more recognition or needs the co-operation of the young, active convert more than the cause of doctrine. "Take heed to thyself and the doctrine."

Sterling, Ill.

AN OPPORTUNITY.

BY MARY E. MARTIN.

WHAT an excellent opportunity is afforded now in the Sunday-school lessons to study the life of Christ systematically. Every teacher, and as many scholars as possible, should own one of Brother C. E. Arnold's "Normal Studies on the Life of Christ" (special edition), which contains valuable helps—in the study of the Sunday-school lessons—for the coming eighteen months. Anyone will be abundantly repaid who will faithfully follow the instructions given in it. It is made so plain with the aid of maps that a child can be taught to use the book with intense interest. I have used his "Normal Studies" from its earliest inception in teaching the life of Christ in numbers of classes, varying in age from ten to seventy years, with the best results. If there is any one life in all the world with which we should be familiar, it is the life of our *Savior*.

Many can tell more about the lives of some of our American heroes than they can of Christ's life. I cannot emphasize enough the great need of a more thorough knowledge of the words and doings of our Lord while here on earth. The more we study the life of Christ, the more beautiful it becomes,—and the greater will our desire be to be like him. Spiritual growth always accompanies a careful study of the gracious words that proceeded out of his mouth, for they are "spirit and they are life."

I often meet brethren and sisters longing to do more for the cause of Christ, if they only knew *what to do*. There is nothing better than to get people interested in the Word and to study it for themselves. My experience has taught me that there is nothing equal to it, when everything else fails that can be said and done: If we can get them to study the Word for themselves—it will, with few exceptions, bring them to the saving knowledge of the Truth.

I wish that we might have classes organized in every church in the Brotherhood, taking up the life of Christ and studying it in connection with the Sunday-school lessons. How could our young people, or older ones, either, spend a Sunday afternoon

or an evening more profitably? Soon members of the class can find opportunity for organizing classes at other places. Scarcely do I have a class but what some of the number are teaching his wonderful words to others on other evenings. Do not wait for large classes; start with one and pray God for more, and you will get them.

I might relate some most excellent results coming from these Bible classes, but let this one suffice: An unconverted lady in this city, who has been talked to and has had good, religious books given to read, with the hope that she might accept salvation, turned away from it all and said, "I'll die as I have lived." She visited the class several evenings, out of courtesy, as it was held in the house where she was staying. She began reading her Bible for herself. She did it secretly for two months before she told any one. "Now," she says, "I know where to get what I want. It is not from what people say to me, but what God says."

"Only a few of Jesus' words
But they stirred the depths of a hardened heart
And there through the years—and changes of life
With its blessings and glory, its darkness and strife
The soul of that living word shall abide
And nevermore depart."

MAKING SICK PEOPLE WELL.

BY M. M. ESHELMAN.

In the daily Portland *Oregonian*, of Dec 12, last, appeared an able editorial on "Lawlessness Not Justified by Faith," in which the editor ably defended the truth against the notions of Christian Science, which, by the way, is no science. On Dec. 14, in the same journal, appeared my article on "Magnetic Force." I am requested to reproduce the main points for the MESSENGER, which I now do, with some additional observations on making sick people well.

That mind force or power is as real as any other unseen, unanalyzable force in nature is too apparent to discuss. It is, like gravitation, known by its effects. Strong minds prevail over weak minds or mind-force exercised through the will can control mind-force that has yielded will. Hypnotists understand this; for unless the subject to be operated upon gives up his will or becomes passive, the hypnotist can do nothing.

Equally true it is that magnetism, which pervades all living beings, is as real as the air we breathe. It is an entity. Place a piece of platinum between the steel and the magnet, and the magnetic force, strong in one and absent in the other, knowing no obstruction, reaches down and pulls the steel up to the platinum. Who knows the *why* and the *wherefore* of this? Yet who cannot believe it?

No one seems to understand gravitation and electricity, yet mankind can and does believe they exist or are.

Now where strong mentality is combined with strong, natural magnetism in the man or woman, there a strong healing force may be developed; and many people may be cured of their disorders, though "the healer" have no faith in God. This mento-magnetic force in nature is not dependent upon gospel faith for either operation or results. God sendeth the rain upon the just and unjust—he blesses them alike. So in mento-magnetic force—the just and unjust have these forces in their being.

There can be no disease with a disorder. Perhaps any disorder can be eliminated, set aside, or dispelled by mental and magnetic force; but all diseases cannot. Mento-magnetic force can dispel a cold, but is powerless toward tuberculosis. It may drive away torpidity of the liver, but what does it avail in smallpox? The infidel, the Mohammedan, the vulgar, the pagan can heal with these forces as well as Mrs. Eddy-Baker or Miss Wilhelms. Because disorders are turned out and harmony brought in through these natural forces is no more proof of their supernaturalness being extraordinary than that a man is saved from starvation by eating bread and drinking water. Both are in nature's channel. When Christian Scientists or any other "healers" assume they have discovered some supernatural element now "first delivered to them," and that all

other "methods" and elements *not* in their books are of the devil, they awaken a good deal of pity for assumption and ignorance which so willingly and widely advertises themselves. This spasm will spend itself, then some one else will discover(?) these same forces in nature, give them a "new name," get some spasmodic revelations, and the multitude will follow again. The magicians of Egypt could turn water into blood, have their rods turn to serpents, bring frogs out of the river, just as well as Moses; but when it came to getting lice out of dust the magicians could not, then exclaimed: "This is the finger of God." So with making sick people well; the modern mento-magnetic healers can bring harmony out of many disorders; but when it comes to the promises of God to *save* and to *raise up* (Jas. 5: 14), then it "is the finger of God"—direct help from above. Jesus came to save from ills, not to lie about the means to that end. No truth of God is a lie.

Our brethren who are healing the sick should know by what forces they are doing it. If by mind and magnetism, or by roots, herbs or clays, let no one attempt to prevent, for God made all to be used to his glory. But let our own dear members not forget that their afflictions may be prayed away (Jas. 5: 13) and their sicknesses carried away by Jesus. James 5: 14, 15.

The apostles "anointed with oil many that were sick, and healed them." Mark 6: 13. Here both the anointing and the healing are attributed to the apostles, and it comes to us as the *will* of the Lord. Are the expressions in James 5: 15, "*And the prayer of faith shall save the sick, and the Lord shall raise him up,*" the *will* of God? Has he a *will* on this question, reserved, unknown to his people, that may set aside or nullify the revealed and recorded will on earth? Is the church, are his disciples, his ministers, the believers and hoppers in a life to come to interpret his holy oracles in this manner?

In Acts 2: 38 God's will is expressed. "Repent and be baptized . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost." Knowing *this to be the will* of God, shall the minister pray, "Lord, forgive this thy child and bestow on him the gift of the Holy Ghost, *if it be thy will*?" Is it not safe and right to take God at his revealed, recorded will?

"But a man might never die if the prayer of faith and anointing with oil were to raise him up." One need not get under this millstone. Paul knew "the time of his departure was at hand" (2 Tim. 4: 6); therefore he is silent as to desiring prayer and anointing to live longer. Elder David Rittenhouse, of Carroll County, Illinois, a man also learned in the Scriptures and "full of faith and the Holy Ghost," was several times anointed to secure health, and got it, but when he came to die, he said: "My time is at hand, I need no anointing." So others *knew* the time to go had come. Quite likely if I live in Jesus truly, sincerely, faithfully, I shall know when death comes to claim me, and I shall want no anointing with oil to be raised up from sickness. And just as likely if I live with doubts, as to my tabernacle, I shall not know it.

I notice these truths, not for animosity and wrangle, but to cause us all to think, watch and pray that we may have the best and highest gifts of God within our hearts. Above all, let us confer one with another to get better, not to be worse. And if any are healed by mind, magnetism, oil, prayer, roots, herbs, clay and spittle, let us be glad and rejoice that "harmony" has come to such. All of 2 Tim. 4: 8 be unto all.

Salem, Oregon.

THE PRODIGAL SON.

BY JOHN E. MOHLER.

THE narrative in the fifteenth chapter of St. Luke, comprising the eleventh to thirty-second verses inclusive, is universally known among Christian readers as the parable of the Prodigal Son. It is likely that no other portion of the Scriptures is as familiar to the sinner who has been appealed to by Christian workers as are the words of this parable. Whether

the experiences of the repentant prodigal have had a special influence in inducing humanity to return to the Heavenly Father, is not so well known, but doubtless this Scripture has touched the lost soul as seriously as any scene portrayed by the Savior. It is not, however, the prodigal who shall share the greatest attention in this article, for it is the writer's opinion that this well-known character has received more than his share of attention from Christian teachers.

The facts are that the intention of the Savior was to illustrate the attitude of the Heavenly Father toward repentant sinners, rather than the trials of the wrongdoers themselves. The entire chapter was called forth by the complaint of the scribes and Pharisees, in the second verse, that "this man (Christ) receiveth sinners and eateth with them." The rejoicing of the Heavenly Father upon the return of a wanderer was brought out first in verses seven and ten, and then in verse twenty. From the twenty-fifth verse to the end the chapter finds its place among those who serve God in form but not in spirit. They are the ones represented by the son at home who was jealous of the attention the father gave to the returned prodigal, and the reader may be surprised to have the thought presented that there are many, many such persons now in the ranks of the Father's children. Were they put to the test as the son who became jealous was, they too would be jealous, and with as little ground for it. And it would not be a case of jealousy between members vying for position or honors in the church, as we so often see it. But worse than this, and less excusable, if a difference may be made, it would be jealousy of the prodigal coming back to the fold. Ungrateful and shameful as this would be, considering the over-abundance to the Father's blessings to all his children, how many of us would conduct ourselves with better grace than the fault-finding son of the parable, were the same situation brought before us? And it is not merely a picture of the fancy that such a condition should confront us, for is not the scene portrayed by the Savior in this parable being enacted daily, with earth's prodigals, the Heavenly Father, the angels in heaven, and the saints below, as the actors? Assuredly so, and there is more rejoicing in heaven over the repentant sinner than there is over many who are daily serving their Father. And are we jealous of it all? Nay, not in God's service, for how earnestly we strive to induce the wanderer to return, and then our joy mingles with the songs of the heavenly host. But perchance we have hung our harp upon the willows and have closed our eyes to the whitened harvests, and have shifted our burdens upon other shoulders that we may serve our Father in ease and luxury. What, then, of the burst of angels' songs borne to us upon the return of the ragged, poverty-stricken prodigal? What, then, of the spirit to join the chorus of praise that the lost has been found? Do we enter heartily into it? But instead, we are deaf to the notes of rejoicing that greet the wanderer. More ripples does a pebble make, dropped in the ocean, than stirs a soul, sluggard in the Master's cause, at the gaining of a brother or sister in the kingdom. And were the honors bestowed upon the returned outcast manifest to all, who will say there would not be jealous ones among those already claiming the virtues of a faithful service? Aye, there would be, and then would be evident that idle servants who are not workers for Christ are really against him. God forbid that any of us are of that number.

On the contrary, let us have a hand in drawing the wanderer back to our home. Then with the Father we can rejoice and with the angels we can sing, in honor of the one who "was dead, and is alive again; and was lost, and is found."

Warrensburg, Mo.

THAT man is perfect in faith who can come to God in the utter dearth of his feelings and his desires, without a glow or an aspiration, with the weight of low thoughts, failures, neglects and wandering forgetfulness, and say to him: "Thou art my refuge, because thou art my home."—G. Macdonald.

THE SIGNS OF CHRIST'S SECOND COMING.

BY D. E. PRICE.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 9-11.

THE second advent of Christ is a fact plainly foretold in the Holy Scriptures; and, if necessary, there could be abundance of testimony produced, both from the Old and New Testaments. However, it will have to suffice on this occasion to use only a few passages and those especially that relate to the manner and time of his second coming.

In Matt. 24: 3, the disciples asked Jesus three questions, or they might be resolved into two: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" There are really only two questions asked. The signs of his coming, and of the end of the world, or of the Jewish age. It is hard to distinguish between the signs of his coming and of the destruction of Jerusalem; and because of this many apply all of them to the latter event, and claim that Christ made his second advent when Jerusalem was destroyed by Titus, the Roman general. But we have no testimony in sacred or profane history that he descended from heaven in like manner as he was seen go into heaven. Hence we conclude that his second coming is yet in the future. He ascended to heaven from the Mount of Olives, Acts 1: 12, and he will descend upon the Mount of Olives. Zach. 14: 4. In view of these plain Scriptural testimonies we must conclude that the destruction of Jerusalem and the second appearing of our blessed Savior are entirely different and separate events.

The destruction of Jerusalem and dispersion of the Jews occurred over 1800 years ago, while the second coming of Christ is yet in the future; and we are commanded to watch, lest coming suddenly he find us unprepared. The Scriptures teach that "no man knoweth the day nor the hour." Matt. 24: 36. But they also teach, "When ye see all these things come to pass, know that it is near, even at the doors." Matt. 24: 33. While no man knoweth the day or the hour of his coming; we may know when it is near, if we closely observe the signs of the times.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man, in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. 24: 29, 30. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39; Luke 17: 26, 27.

The Apostle Paul is very explicit upon this subject. In writing to the Thessalonian brethren he says: "But I would not, have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 13-18.

After speaking so definitely in regard to Christ's second coming, of the resurrection of the dead, and

of the change of those that are living, which is equivalent to the resurrection, he says: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5: 1-6.

Christ will not come suddenly or unexpectedly to the Christian, for he observes the signs of the times, and is continually watching. This general carelessness and indifference in regard to Christ's second advent is one of the signs of that glorious event. For "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4. "But the day of the Lord will come," "and every eye will see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen." Rev. 1: 7.

It is very evident that one of the signs of Jesus' second coming is the return of the Jews to their own country, for which it appears that preparation is being made. That once despised people are continually growing in favor with the Gentiles, and the way is preparing to bring them back to their own land, and their beloved city, Jerusalem. There are many prophecies relative to the return of the Jews to their native land, but space is too limited to produce them here. Hence I will only refer the reader to the twelfth, thirteenth and fourteenth chapters of Zechariah; and those who are interested in the subject can look up the other references.

Mt. Morris, Ill.

WONDERFUL.

BY C. H. BALSBAUGH.

To Sister Lizzie Demmy, of Astoria, Illinois:—

"His name shall be called WONDERFUL." Isa. 9: 6. The name and the person correspond. The two most significant words in the vocabulary of heaven, are GOD and MAN. And when these two are so identified as to constitute a GODMAN in one person, it must needs be "WONDERFUL." All that emanates from such a source is WONDERFUL. When God created all things it was WONDERFUL; but when he became a creature himself, it was the WONDER OF WONDERS. He became man for man. The sinless was made sin for us, that we might be made the righteousness of God in him. 2 Cor. 5: 21. WONDERFUL. This surely should be enough to corroborate Eph. 2: 7, 8, 9. What is our righteousness in view of this stupendous fact? God in the flesh, living his eternal, glorious, immaculate life in our lonely circumstances, and sin-stained, sin-fettered condition! WONDERFUL. Polluted, accursed, doomed as we are, the very righteousness of God is ours by faith in Jesus. The hardest lesson for man to learn is our position as believers. The devils believe and tremble. James 2: 19. This is the faith of sinners. Before repentance, saving faith is impossible. Repentance is not only a radical word, but a radical experience. It is then the revolution takes place that makes faith possible. Helplessness must become a profound and overwhelming consciousness before we learn to place absolute dependence on the Omnipotent Helper. The faith wrought by the Holy Ghost is the wonderful exercise of our higher being which appropriates all the fulness of God, as vested in the Man Christ Jesus. Then justification takes place. Rom. 5: 1 and 8: 1, and Philpp. 3: 8, 9. Now we are ready for all the marvels and beauties and raptures of the Christian life. From beginning to end it is WONDERFUL.

Your letter was duly received. Not in many years, perhaps never, did I receive a letter that

brought so large a section of my personal history under such vivid review. Thirty-six years ago you were a sweet, innocent child, often coming timidly to my studio, sitting on my knees, and listening to my simple representations of Bible characters and incidents, especially about HIM whose NAME is WONDERFUL. I am happy to hear through your letter that the impressions you then received were never obliterated, but were instrumental in your early and joyful acceptance of the WONDERFUL JESUS. Then I was yet in my father's home, and your father was our tenant. Now he is a minister of the Gospel, proclaiming the *wonderful Savior* whom he found while in my parental home. There your parents were baptized, on the margin of our meadow, where for one hundred years the Balsbaugh ancestry led hundreds of converts into the sacred ablution of "the life hid with Christ in God." O what memories your letter awakened! There my father was born, lived and died. There I, and all my brothers and sisters were born. There that dear saint, my grandfather Valentine Balsbaugh, passed from earth to eternal glory nearly a century of age. How often do I in my solitude gaze steadfastly into heaven like Stephen, and make melody in my heart unto the Lord by humming:

"I have a dear father waiting over there,
I have a dear mother waiting over there,
Brothers and sisters waiting over there,
Happy in the New Jerusalem.

"Many dear friends are waiting over there.
We hope by and by to meet them over there;
Better than all our Savior is there,
Reigning in the New Jerusalem."

How gladly would we make our part better if it were possible. Could not our retrospect go back to Bethlehem and Calvary and contemplate and claim the WONDERFUL, we would be of all persons most miserable. On his atonement we "rest," in his advocacy we rejoice, and he is our "hope of glory." We remember and we hope, and thus double our existence. Beautifully and tersely has the poet said—

"Wonderful is man,
More wonderful He who
Made him such."

"Son, remember," is the very essence of hell. Luke 16: 25. "In remembrance of me" is the very essence of heaven. Luke 22: 19. Hell is full of wonders. That there is a hell, and that it is crowded with lost angels and lost souls is wonderful. But all wonders are eclipsed by the Wonder of Golgotha. Through all eternity Emmanuel will more and more vindicate his name—WONDERFUL!

"O is it not wonderful,
That Christ for sinners should bleed and die,
Even such a poor sinner as I,
O yes, it is wonderful.

"O is it not wonderful,
That Christ should walk with us day by day,
Ever brightening our heavenward way?
O yes, it is wonderful.

"O is it not wonderful,
That Christ will surely return again,
And we forever with him shall reign?
O yes, it is wonderful."

Wonderful are the possibilities of our being, and wonderful will be the eternal evolution, either in "joy unspeakable and full of glory," or in the agony of the unquenchable flame, and the ceaseless gnawing of the undying worm. To apprehend our dignity and destiny we need the fulfillment of 2 Cor. 4: 6. Sin has blinded man to the glory of his Maker, and the grandeur of his own being. When the divine illumination takes place, "sin becomes exceedingly sinful," and the wonderful Emmanuel becomes "altogether lovely." Rom. 7: 13; Sol. Song 5: 16.

"God manifest in the flesh." God in a little babe, wrapped in swaddling clothes and lying in a manger. God working at the carpenter trade in Nazareth. God toiling weary, sleeping, weeping, suffering, bleeding, dying. WONDERFUL, WONDERFUL. This same Jesus is sitting now and forever on the throne of universal empire and enthroned in a heart of this poor, isolated, yet happy pen-minister, and in the hearts of all who love him. Forever and ever we will not get done repeating the name of our adorable Redeemer—WONDERFUL!

Union Deposit, Pa.

REMARKS ON PSALM 85: 10.

BY NOAH LONGANECKER.

"Mercy and truth are met together; righteousness and peace have kissed each other."

The Psalm appears to have been written after the return of the Jews from their Babylonish captivity. It also has reference to the redemption of the world by Jesus Christ. In this latter sense we shall here consider it. By nature we are in a state of bondage to sin. We sold ourselves to the tyrant Satan. We are his captives. We are his slaves. No one can redeem himself. Christ came to redeem us from the bondage of sin. In him, as our Redeemer, "mercy and truth are met together; righteousness and peace have kissed each other."

God's Word is truth. In this sense Christ is "the truth." The truth cannot change. When God says to the sinner, "Thou shalt surely die," his word cannot change. "The wages of sin is death." Death is the sinner's wages. He deserves death. "God, that cannot lie," hath spoken it. True, *mercy* is one of God's attributes. If so, then there is a way in which God can deal better with man than he deserves. To be merciful is to deal better with one than he deserves. This God *can* and *will* do, and yet his Word remains true. True, by nature, man is at enmity with God. There is a spiritual warfare between man and his Maker. But Christ can bring about reconciliation between God and man, and thus make peace. This all can be done, and God still be righteous. "God so loved the world" solves this problem. The kiss is a sign of love.

How true our text! "Righteousness and peace have kissed each other." We have now noticed *where* all these terms met in the most kindred relation, namely, in Christ Jesus. But *when* was all this effected? When he gave his life on Calvary. The atonement is the central figure of this all. While on our part "all have sinned, and come short of the glory of God," on God's part, through the atonement, he can be just, and at the same time the justifier of him which believeth in Jesus. Rom. 3: 21-26.

Having hinted at the *where* and *when* of our text, let us now more fully consider the *how*. As a keynote let us look for the *how* in the following text: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward," etc. *How* did every transgression and disobedience receive a just recompense of reward? Were Korah & Co. greater sinners than David? What was David's crime? He coveted Uriah's wife. He committed adultery with her. He tried to deceive. He, failing in this, had Uriah put to death. He had more ensamples and light than Korah & Co., yet *he* was spared, while *they* suddenly perished. Why? The *how* of our text makes this all so very plain. When Moses requested Korah & Co., to come up, they said, "We will not come up." When he informed them of their sin, they defiantly justified themselves,—no penitence; no confession of their sins; no pleading for mercy. They saw no need of a Deliverer, hence they exercised no faith in the promised Redeemer. Their faith rested in their own righteousness, and not in the righteousness of God in Christ our Substitute. And since "the wages of sin is death" it could not be otherwise than that they must perish. Mercy and truth could not meet together; righteousness and peace could not kiss each other. It was impossible for truth to become falsehood, and right wrong, hence Korah & Co. had to perish.

But how about David? No sooner had Nathan shown David his sins than he became penitent. He confessed, "I have sinned." What a confession and pleading for mercy is the fifty-first Psalm! He certainly exercised faith in Christ as his Substitute. That he pleaded the merits of Christ's atonement is manifest from a number of his Psalms. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." David believed, and hence did not perish. David was a man, and as such he sinned. God's Son, freely, and out of love, took upon himself flesh and blood and became man,

that he might become David's substitute and die in his stead. As this sacrifice was made freely and out of love, it was but right and just that God should accept of it. He was "well pleased" to accept the "sin-offering," and hence could be merciful to David and at the same time his word remain true.

"Mercy and truth are met together." In Christ God and man are reconciled. Peace is restored, and still God and man can be righteous, Christ having become man's righteousness. Pure love did all this. "Righteousness and peace have kissed each other." It is just as true in David's case as in Korah & Co's., that "every transgression and disobedience received a just recompense of reward." In David's case the reward was meted out on Christ. When God spared the Ninevites "it displeased Jonah exceedingly, and he was very angry." O how unmerciful is man! Jonah was afraid that the Ninevites might believe and repent, therefore he was unwilling to go and preach to them. He did not want them saved. Hear his prayer: "I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarsish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." "Be ye therefore merciful, as your Father also is merciful." "Blessed are the merciful, for they shall obtain mercy." "Mercy rejoiceth against judgment."

True, neither David nor the Ninevites merited salvation. God dealt better with them than they deserved. Here is God's mercy. But in God's Word, which is truth, is the promise of a Redeemer, a vicarious sin-offering. All who exercise a living faith in this vicarious sin-offering will be saved. God's love and mercy so design it. God's Word everywhere so declares. And as Christ, out of pure love, gave himself as a ransom for our sins, in fulfillment of God's promise, it is but right that God and man be reconciled. In all this our text is beautifully true. Once more we say, "Mercy and truth are met together; righteousness and peace have kissed each other."

Hartsville, Ohio.

AND THIS IS WAR.

Boys who fall in love with military music, drill, and parade, know little of the horrors of war.

"In the Great Square of Metz, in 1871, Mr. William Jones, late Secretary of the Peace Society, witnessed an awful sight. He saw 320 railway trucks crowding that large space, and all filled with dying French soldiers, writhing in the agonies of typhoid fever, and left thus to die. They raised piteous cries for water; but no nurses or doctors, except one young American volunteer, was observed to go near them.

"Dr. Cyrus Hamlin, the American missionary in Turkey, stated that after the war between Russia and Turkey in 1877, the dead bodies of about a thousand mere children were taken out of a single river in Turkey.

"At the battle of Plevna, in 1877, the Russian General, Skobelev, lost 7,000 men in a few hours. Archibald Forbes, describing one part of that battle, says: 'The whole scene was a pandemonium of flame and smoke, from out of which rose screams, cries of agony, and defiance, along with the deep-mouthed bellowing of the cannon and the steady, awful, ruthless crash of the deadly rifle fire.' Of another battle, Skobelev said: 'We killed nearly twenty thousand Turkomans at Geok Tepe. During the pursuit, after the assault, we killed eight thousand of both sexes. I had them counted.'

Such scenes as these are *war*; and it is for such scenes that men are enlisted, decked out, drilled, and marched away to kill or be killed, to slaughter or be slaughtered.

It will be a blessed day when the Prince of Peace shall reign, and when he shall make wars to cease to the ends of the earth. Let us pray continually, "Thy kingdom come; thy will be done on earth as it is in heaven."—*The Little Christian*.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS FOR THE MINISTER.

WE earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTERBAUGH, Box 776, Elkhart, Ind.

THE CHRISTIAN'S HOPE.

BY JOHN E. MOHLER.

1. What is it? Christ. 1 Tim. 1:1; Col. 1:27.
2. How received?
 - (1) By being begotten of God. 1 Peter 1:3.
 - (2) Through patience and the Scriptures. Rom. 15:4.
3. What it does for us.
 - (1) Saves us. Rom. 8:24.
 - (2) Anchors us. Heb. 6:19.
 - (3) Perfects us. Heb. 7:19.
4. With hope in Christ, what may we do?
 - (1) Draw nigh to God. Heb. 7:19.
 - (2) Have protection. 1 Thess. 5:8.
 - (3) Purify ourselves. 1 John 3:3.
 - (4) Rejoice. Rom. 12:12.
5. Christian's hope contrasted with sinner's hope. Prov. 10:28 and 11:7; 1 Thess. 5:14; 1 Cor. 15:10; Eph. 2:11-13. Warrensburg, Mo.

THE MINISTER AND HIS WORK.

I. THE GISH FUND BOOKS.

THE setting apart of a perpetual fund whose earnings go to supply the ministers of the Brethren church with carefully-selected books is a most commendable act upon the part of the donors, and ought to be regarded as a God-send by every one who reaps its benefits. The work is just now in its infancy, and if you will look through a few years of the future you will be able to see the fund enlarging, its earnings multiplying and your libraries constantly calling for more shelf room until you can step into more than two thousand homes of our ministers and find them finely equipped with the best and safest literature of the age. It is not fanciful dreaming. The committee having this fund in charge, as to its disposition, are in a quiet way enlarging upon plans which cannot but produce effective results. The machinery is now all new, but is beginning to run smoothly, and we predict the output will be equal to the assimilation in most cases. If you are to keep abreast this great movement in the church, better lose no time in securing the offers coming to you for almost nothing upon your part. Four works have been sent out already since last Annual Meeting, and the presses are clicking off others that will be ready ere you are aware of it. This is to continue so long as it pleases our Heavenly Father to grant time.

I come to what I really started out to say. My dear brother, how are you determining to use the God-sent messages that are coming to you as olive leaves, embellishing and enriching your library with material for more effective ministry? Your part is apparent, and we most devoutly pray that you will not only read, but will study with great care the works furnished you. It will seem unworthy your holy calling if these means are not accepted and rightly appropriated, contributing to their original purpose. May God bless you in quest of the truth for the saving of souls. We need thorough acquaintance with the material we are to use. David's sling, shepherd's bag and five smooth stones were more to him than all the glittering armor of the king; more to him because he knew how to use them. Ofttimes the very thing you want is at your elbow in your library, but you don't know it. I love to stand beside a man facing his library when he can talk about his books, convincing one that he knows all about them. It is a pleasure to see his books open as if by magic, revealing the passages, showing their real worth. All this is an accomplishment not difficult to acquire, but of inestimable value as a possession.

II. SAVE IMPORTANT CLIPPINGS.

There are many items of more than ordinary importance which, if preserved, will serve a good purpose sometime and supply you with data to work out from. There are various means by which these

clippings are saved. If you are fortunate enough to have a good "file," properly arranged, the task will be an easy one. I find a very handy arrangement, by securing large envelopes, heading each appropriately, and then placing each item in its proper place. When you wish to treat any of the subjects upon which you have saved material it is the work of but a few minutes to get into hand what has been said by those whose work you consider valuable. At a glance you can see the utility of having some system by which you may preserve items, articles and suggestions which in later years will prove invaluable in your work.

III. THE USE OF TEXTS IN THEIR PROPER LIGHT.

I need not say that many passages of Scripture are taken as texts and so mutilated and drawn from their original meaning that one is bewildered and lost in the attempt to make the author say what he does not intend to say. The Word of God is not like a sign displayed in front of a grocery store in our city, speaking from three different angles, and saying as many different things. The Sacred Book, given by divine inspiration, is intended to convey specific truths, and should never be so warped as to make it say anything else. Many texts must be understood in the light of the context, in conjunction with other texts. There are many disadvantages arising from this slipshod manner of handling the Word of God. The last person to deal "fast and loose" with the Holy Scriptures should be the preacher. Since he is to be an ensample to believers and a guide to men seeking righteousness, any equivocation or departure from the truth will be regarded as license to them for similar play. A minister must be hard pressed when he must first put into a text what he draws out. "The Gospel is the power of God unto salvation" as it speaks from the divine standpoint, and we are the ambassadors of Jesus Christ, carrying his truth to dying men, as it has been delivered to us. Might it not be well for us occasionally to read Rev. 22:18, 19?

TEN qualifications were claimed by Luther as essential to an efficient minister of the Gospel, which may be applied also to all good teachers. They were as follows: (1) He should be able to teach plainly and in order. (2) He should have a good head, (3) good power of language, (4) a good voice, (5) a good memory. (6) He should know when to stop. (7) He should be sure of what he means to say, (8) and be ready to stake body and soul, goods and reputation, on its truth. (9) He should study diligently, (10) and not suffer himself to be vexed and criticised by everyone.—Selected.

A SERMON may be full of Christ though hardly mentioning his name, and a sermon may be empty of Christ while every sentence is a repetition of his titles. The world wants a living Christ; not a Christ standing at the head of a formal system of theology, but a Christ who means pardon and sympathy and condolence and brotherhood and life and heaven,—a poor man's Christ, an overworked man's Christ, an invalid's Christ, a merchant's Christ, an artisan's Christ, an every-man's Christ.—Talmage.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Jesus at Jacob's Well.—John 4:5-26.

Lesson for Feb. 18, 1900.

GOLDEN TEXT.—God is a Spirit; and they that worship him must worship him in spirit and in truth.—John 4:24.

In looking at this very interesting lesson, we will first look at the place—Jacob's well, near Sychar or Shechem, located in Samaria and in a valley between two mountains, Ebal and Gerizim. The well is about twenty minutes' walk southeast of the city. At this time Sychar contained some fifteen thousand inhabitants in a prosperous condition, but the people were not noted for good morals and vir-

tue. The name Sychar means drunkenness. And as the Ephraimites, who dwelled here, were charged with vice and drunkenness, it is probable that at this time they were badly in need of a teacher of righteousness. The place is notable as being the field which Jacob bought for a hundred pieces of silver from Hamor the father of Shechem. In this place he built an altar and dug a well, and afterwards left it as an inheritance to his son Joseph.

The parties—Christ and a Samaritan woman. Here they meet. Jesus, having been down in Judea, wants to go north into Galilee. And he must needs go through Samaria. Under ordinary circumstances this would be the only way that people would travel in going north and south, because the country of Samaria lies east and west between Judea and Galilee. But because of a deep-seated prejudice against these people on the part of both Judeans and Galileans, they refused even to travel through their country, but went east, crossing the Jordan below and above, and passed up and down through Perea, beyond the Jordan. This was quite a distance around, but prejudice readily makes large sacrifices to satisfy the hate within the heart.

Jesus, in going back and forth, is not governed by prejudice, and therefore takes the nearer way. It was needful for him to go through Samaria to break down this bitter feeling and to open up the way of a better living for this people.

The woman that met him at the well was a Samaritan, and perhaps a fair representative of the women of the city—bad enough, but not necessarily worse than the average Shechemite. The fact that she had several husbands and that she was living with neither of them at the time does not speak worse of the woman than of the men. And if they were then as lazy and do-less as the men now are, who live in Shechem, we feel that she was justified in letting them scratch for themselves. The lesson we learn from the narrative is that the people lived worthy of their reputation—which was bad—and that Jesus did not shun them because of their badness, and was desirous of lifting them up into a higher life. The woman had come out for a pitcher of water, as the custom then was and is yet. It was at the noon hour when the sun is hottest. Jesus had been traveling through the heat of the day, he came to this place, and being weary sat down at the well for rest, for drink and for lunch, because the disciples were in the city buying food.

While sitting there the woman comes and Jesus says: "Give me to drink." And then follows the interesting conversation about the water. He asked from her that he might get an opportunity of giving to her the living water—better than that found in Jacob's well, though perhaps that was as good as could be found anywhere in Palestine. And the beauty of it was that this living water was to be had for the asking. "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." Though she did not at first comprehend the fullness of this wonderful offer, yet as the truth gradually penetrated into her thirsty soul she was more than willing to ask and secure.

This was the first ray of the light of salvation that reached outside of the Jewish world, as given by the Master, and it was received with tenderness, appreciation and joy. It was the opening up of the way of life to the Gentile world. And it ought to give as much joy and gladness to us as it did to them. Are we thirsty after this water of eternal life which if we once drink of it, we shall have within us, a well springing up unto eternal life?

A few years ago, as we stood at this same well, thought of this narrative, and then looked at these poor Samaritan women, as they came with their pitchers to draw water, and saw how dead their souls were to a knowledge of the Christ, who had offered their mothers the living water, we wished that the Christ could just then come again and renew the offer then made to them. How sad to be heathens! Yet more sad it is to be enlightened and yet refuse the living water.

H. B. B.

HOME * AND * FAMILY

HOME, SWEET HOME.

BY JOHN HOWARD PAYNE.*

'MID pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home,
A charm from the sky seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.

Home, home, sweet, sweet home!
There's no place like home!
There's no place like home!

An exile from home, splendor dazzles in vain,
O, give me my lowly-thatched cottage again!
The birds singing gayly, that came at my call—
Give me them—and the peace of mind, dearer than all!

Home, home, sweet, sweet home!
There's no place like home!
There's no place like home!

*Born in New York, N. Y., 1791; died in Tunis, Africa, 1852.

DO IT NOW.

BY NANCY D. UNDERHILL.

As we look back upon the years of the past, and behold in memory's album many a familiar form which we may nevermore see in this world, how the thoughts will come crowding into conscience's domain, whispering, "You might have appreciated them more while they were near you. You might have spoken more kind words, have performed little services of love and helpfulness that you did not. You might have visited them oftener, and have shown more interest in their affairs, which would have been a comfort to them. Often they turned their longing eyes upon you, mutely begging a few words of sympathy or encouragement, when you never seemed to heed the silent appeal of their hungry souls. Now they are gone. You can never again behold in this life, their dear faces, or speak to them the kind words which their hearts have craved, or render the little helpful service which would have endeared you to them, or show the kindly interest in their affairs which would have made their memory much brighter, and yet have cost you nothing."

Ah, those misty days of long ago! Then our present circumstances and surroundings seemed of small importance. The future—the great, glorious, golden future—was our life. The people around us, they were just brothers and sisters and neighbors—just common, every-day people. Why should we waste precious time in thinking about them and their commonplace affairs,—that time might be spent in building air castles of most exquisite beauty, castles that were in reality architectural plans of our future mansions? The folks that were really worth thinking about were a little farther away. As "distance lends enchantment to the view," so were the visions of youth when we looked far away and beyond in both time and place for objects worthy of our consideration. But now, in mature age, we can see more clearly, and wish that we had known then that the present was the golden age, the present opportunities were the golden opportunities of life, and present friends or companions the angels whom we ought to have entertained as heavenly guests. How we would love now to offer them the consideration which we withheld in bygone days. But our opportunity is past, and we cannot.

NOW is the time to speak the kind word, to whomsoever we may. Now is the time to bestow the cheery smile upon the passing stranger, the commonplace neighbor, the man of all work, the hired girl, the frequent guest, the tired shopkeeper, the neighbor's bothering children, the weary, though smiling peddler, the book agent, the man who is seeking employment, the baker, the laundress, the preacher, the teacher, the schoolmate, the doctor, the editor, the reporter and politician. Yes, even these two latter ones. Poor fellows, they get enough reproach and abuse from others who do not think they have any souls. A little smile from us won't hurt them. All the people mentioned (and those not mentioned) have their cares and worries and trials and heavy burdens to bear. A kind word or pleasant look costs nothing, and it makes one's

load so much lighter. Then there are the dear old parents now bending with age. Can we need the admonition to speak cheerily and smile brightly and lend a helping hand to them? *Soon* they will be gone to return no more. *Now is the time.* Do that little kindness *now*.

There is the young mother with her arms full of babies, and little ones clinging to her skirts as she vainly tries to do her house work and take care of her helpless family at the same time. Beside her is a childless sister, friend, cousin or neighbor who has no one but self to please. *Help that young mother.* If she were an orphan heiress of the same number of years, with no burdens to hinder her, how much sympathy she would receive! But how little help or sympathy does the poor overburdened young mother receive! Oh, help her now! Don't wait till her frail life gives way under the terrible strain, and then say, "How I pity those little motherless children."

Now is the time to be gentle, patient, kind and helpful to the awkward and boisterous brother or son whom we cannot understand or appreciate. By and by hundreds of miles will separate him from childhood's home and many a temptation will cross his path. Then we will wish that we had carefully handled the life-skein which was growing into such a great big garment of manhood, and during its progress had woven therein many a silken thread of sisterly love or parental devotion, so that now those silken ties would draw him closer to the portals of innocence and purity.

Now is the time to be kind to that sister or daughter who may become the over-burdened one in a few short years. Now is the time to make our neighbor's way just as pleasant as we can possibly make it. Now is the time to show any possible kindness to the stranger. Maybe we will never see him again. Nevertheless, he is your brother. The same Father gave his beloved Son to suffer death for him, because he loved him so. Now is the time, dear student, to speak a few kind words of appreciation to your teacher. They will do good many years hence, as well as now. Now is the time to lend a helping hand to the soul that is in distress, whether we know him or not. Now is the time to send gifts and portions to the poor. Now is the time to write a cheering letter to some one who will be glad to receive it. *Now is the time* ALWAYS to speak kindly to and deal gently with those of our own household. Oh, the good deeds we might all do, if we only wouldn't put it off. To-day may be the last day we will ever see that soul. Does he need a little help? Give it now.

"We may not see the tears that flow
In secret from a dear one's eyes;
But we can cause their cheeks to glow
Like roses bloom in Paradise.

"We may not see the heavy load
Our uncomplaining neighbors bear;
But we can strew along their road
Sweet flowers to ease their weight of care.

"We may not know the fearful strife
Within a stranger's poor, torn heart;
But we may change their course of life—
A word, or smile may give a start.

"Oh, let us now begin to do
The little kind things that we may;
So let us help each other through—
Now is the time—do it to-day."

Canon City, Colo.

WHY, O WHY?

BY JENNIE M. SHIVELY.

"Wherefore do ye spend money for that which is not bread?
and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Isa. 55:2.

WHY, O why will we have our tables loaded with the luxuries of life, when people in "starving India" have not the necessities of life? Why do we have our bodies clothed extravagantly, when they have not enough for comfort? We may think we have plenty of this world's goods, and can afford to live in luxury, but it is no more our privilege to live in luxury than our poor neighbors. "But whoso hath this world's goods, and seeth his brother have need,

and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:11.

I fear many of us, whose duty it is to remain in our homes, do not live up to our opportunities of doing good to others. We spend our time in cooking and baking, scouring and scrubbing, while precious, never-dying souls, perhaps even some of our own family, are perishing, because we are so taken up with the affairs of this life. We have no time to think of their eternal welfare. Certainly we must not neglect our family temporally, but, above this, we should care for them spiritually.

Mothers, it is our duty to devote some part of each day to the study of God's Word and to prayer. If we find no time for this it is because we burden ourselves unnecessarily. God never burdens any mother with so many cares that she will have no time for meditation and communion with him. It is here she receives new strength and guidance for the duties that await her. Let us take time to teach our children. Some one has said, "It will not make much difference to coming generations as to how much time you spend in brightening your pans and kettles, but it will make a difference as to how much time you spend in teaching your children to be good." We act as if our pans and kettles were of more value than our children's souls. No doubt many of us felt grieved when we read the touching incident, "No place for me at home," and probably complimented ourselves that we were not guilty of such a crime. And yet we are doing something equally as bad, yea, even worse, when we spend our time and money for that which is for our temporal interests only. "The life is more than meat, and the body than raiment." Luke 12:23.

Louisville, Ohio.

THE DEADLY BITE.

A RAILWAY brakeman was discharged from a hospital in Sedalia, Mo., after four months' treatment for a tarantula bite. He touched a tarantula and was bitten on the top of the middle finger of the right hand. He felt a sharp pain at the time, yet paid no attention to it, and went on with his work. The bitten finger began to slough off. The hand and arm were swollen to three times their natural size. The wound would not heal.

The surgeons were compelled to continue to follow the hand back, and finally made twenty-nine operations in all, and he thought himself very fortunate to save his life with the loss of his arm. The poison of the spider bite had become so thoroughly infused into his system that it was almost impossible to overcome it, and his final recovery was considered almost a miracle.

All about us are men who have been bitten with strong drink, who have lost property and good habits, and good character, and love children and wife, and hope of heaven, and their system has been so thoroughly poisoned that, unless saved by some miraculous cleansing through the blood of Jesus Christ, they must be lost for ever. Beware of the poisoned bite.—*Christian Leader*.

WE ought to have a joy in our heart as God's children which nothing can ever quench. There is a beautiful story of a golden organ in a monastery. Once robbers besieged the monastery to rob it of its treasures. The monks carried the golden organ to a river near by, and sunk it in the water to keep it from the robbers' hands. At certain periods—the old legend runs—the organ would rise out of the river and give forth such ravishing music as was never elsewhere heard by mortal ears. Such an instrument is a truly thankful heart—one in which is the joy of the Lord. The floods may go over it, but it ever rises out of them and sings its sweet songs. Nothing can ever check its praise. It sings in the darkest night, its music rolling out into the gloom to cheer the weary pilgrim. A thankful heart always finds something good, even when all things seem evil. A thankful heart finds roses amid its thorns, and rejoices, when the unthankful heart finds thorns amid the roses, and complains.

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BRO. ISAAC FRANTZ commenced a series of meetings at Muncie, Ind., last Saturday.

A SERIES of meetings at Altoona, Pa., closed with nine accepting the washing of regeneration.

THE series of meetings at Covington, Ohio, closed Jan. 31, with sixteen baptized and two reclaimed.

BRO. L. T. HOLSINGER is now engaged in a series of meetings in the Lower Deer Creek church, Ind.

HEREAFTER Bro. John Humbarger, of Verdon, Nebr., should be addressed at Abilene, Kans.

THERE are said to be 18,000 volumes in the Cassel library at Mt. Morris, Ill. Some of the books are very old.

BRO. D. L. MILLER closed his Bible Land talks at McPherson, Kans., this week. He is expected in Elgin next week.

A MEETING at Marble Furnace, Ohio, resulted in five entering the fold by baptism. Two were restored to fellowship.

BRO. C. D. HYLTON recently closed a series of meetings in Campbell County, Va., with six applicants for membership.

BRO. G. J. FERCKEN, of Switzerland, writes that three were recently baptized in France, and others may apply for membership soon.

THE meetings in the Chapel at Mt. Morris, Ill., closed last Sunday evening with a good feeling prevailing. So writes Bro. J. G. Royer.

BRO. TROUT, who conducted the meetings at North Manchester, Ind., writes us that the school there is in a splendid working condition.

THE Middle Creek church, Somerset Co., Pa., has purchased a church property in a new locality, and will soon open regular services there.

IN addition to the eleven accessions at North Manchester, Ind., mentioned last week, a number of others have come out on the Lord's side.

DURING the excellent series of meetings, lately held at May Hill, Ohio, twenty put on Christ in baptism, and one was restored to fellowship.

THE name of Bro. Abraham Grabill, Oakley, Ill., is in the ministerial list, in the Almanac for 1900, by mistake. The mistake was made in this office.

IN and around Guthrie, Okla., there are now twenty-five members, and the outlook for building up a strong congregation in that locality seems to be encouraging.

LET none of our ministers neglect the flock over which the Holy Ghost has made them overseers. However small the flock, the Lord wants it well fed and cared for.

BRO. J. M. MOHLER is booked for a series of meetings in the Brethren's chapel, corner of Hummel street and Haehnlen avenue, Harrisburg, Pa., commencing Feb. 13.

BRO. E. S. YOUNG writes us from Carleton, Nebr., stating that he is enjoying his work immensely in the West. He finds the people eager for more Bible knowledge.

AT the close of the evening services in the Geiger Memorial church, Philadelphia, ten applied for membership, and are now numbered among the Master's children.

BRO. IRA P. EBY, of Poplar Bluff, Mo., finds it necessary to spend a month or more in St. Louis for special treatment. He has not been in good health for some time.

BRO. JAMES A. STOUDEUR, who is in charge of the mission at Guthrie, Okla., has not been in good health for sometime. He earnestly craves the prayers of the faithful.

DURING their recent series of meetings at the Cloverdale house, Ohio, the Brethren had to go to the water five times. Ten were received by baptism and one reclaimed.

WE neglected to say in our last issue that Bro. Orman Lutz, of St. Joseph, Mo., was with us Sunday, Jan. 28, and conducted the morning services. He went from here to Chicago.

DR. WALTER, of Walters Park, Pa., writes us a second letter concerning Bro. Beahm, saying that he is slowly, but surely improving, and that he is cheerful and hopeful, though feeble.

IT is altogether probable that the church is on too good terms with the devil. Thousands of people who attend church regularly would not knowingly insult him,—they have too much respect for him.

THE protracted meeting in the Upper Stillwater church, Ohio, closed Jan. 28. Eighteen were baptized and two restored to fellowship. Many others are deeply impressed and will doubtless unite with the church soon.

IN a recent sermon in Baltimore Sam Jones said: "You old sisters, who, after going to your euchre parties and to the theaters, say: 'I am just as good as before,' tell the truth without knowing it, for you never were any good."

YOUR office editor was with the Brethren at Mt. Carroll, Ill., over last Sunday. Here is a little band of real earnest and hard working believers. They have an excellent Sunday school, and preaching services each morning and evening.

A SCORE or more of churches are calling for "able ministers who can preach the Word with power." Such churches may not know what they want. What they probably need are ministers who can preach the truth, and then live out in their daily life what they preach.

ON another page of this issue Bro. Howard Miller has some things to say concerning the price of the MESSENGER, well worth considering. He tells why it costs more to publish a paper that is original throughout, than a secular journal made up principally of matter and advertisements held over from a daily.

FROM Bro. I. N. H. Beahm's wife, who is now with him at Walters, Pa., under date of Feb. 2, we have the following:

"Bro. Beahm has entered his third week in bed here, but feels encouraged. He is happy in the thought of being remembered by so many good people, and the gracious smiles of a kind Providence.—Mary Eucher Beahm."

THE last side of the MESSENGER is made up on on Tuesday afternoon. Now and then we can make room for a short item of news received as late as Tuesday noon, especially when it can be given editorially, but not later. The short reports from the churches, received on Monday, are usually published in the issue for that week, but it is seldom that we can make room for lengthy communications. They are generally held over for the next issue.

THOSE who wander away from the fold should be kindly received when they ask to be restored to fellowship. There is no occasion for treating them coolly or indifferent. If ever there is a time when members should rejoice it is when the lost sheep is found, and they should not be slow to manifest their joy by a hearty greeting.

BRO. JOHN BRINDLE, of Cumberland County, Pa., writes us that there is a sister, by the name of Sally Cover, living in that County who will be 102 years old should she live until April 5. She is probably the oldest member in the Brotherhood. She has a sister who is seven years younger, and several years ago her oldest sister died at the age of 100.

NOR long since an evangelist undertook to hold a series of meetings in a locality where the resident minister has the reputation of living out what he preaches. The evangelist found it an easy matter to gather in souls. What a grand ingathering of souls there would be if every minister would only preach the truth, and then practice what he preaches.

A VISITING minister, writing from one of the churches in the West, says: "The elders, ministers and deacons are united at —, with the laity in the preparation for more advanced work in Christ's service." That is just what ought to be said of every congregation in the Brotherhood. The officials, with the whole church, should be in the Lord's work.

ONE of our ministers in the South writes us, that for the present he has to lay aside the Sword of the Spirit and take up the carpenter tools, so as to support his little family. While this is unfortunate, still it is no more than Paul had to do, and he was the prince of missionaries. We trust the brother may soon be able to resume his work in the Master's field.

MOST unfortunate, indeed, is the congregation where the preachers do not work together harmoniously. While the contention between the preachers goes on the members must suffer for the want of the bread of life. This is not a Master intended it should be. If any body of people on earth should labor together pleasantly it is those who preach the Gospel of peace.

NOR long since, a young brother, who had wandered from the flock, asked to be restored to fellowship. This greatly pleased the members, and they most gladly received him in public. This so impressed the outsiders that some of them came forward and shook hands with the returning prodigal. Never before had they seen such love manifested, and two of them applied for membership.

LAST week we received two interesting church reports, of the same date, from the same church, and about the same series of meetings. Of course we publish but one of them. Probably not a week passes that a thing of this kind does not occur. It would be an excellent idea if each congregation had her special correspondent, whose duty it is to send in the news. Where this is not done the elder or our agent should see that we get the news, either by sending it themselves, or having some one else attend to it. What we want is the news, and it ought to be some one's business to send it.

ON next Tuesday, Feb. 13, the General Missionary and Tract Committee goes in session for its mid-winter business for the church. The secretary reports that by far the largest number of items of business ever brought before the Committee will come up this time, many of the questions far-reaching in their results. Those who have never been present at one of these meetings, or have never felt the responsibility of deliberating and deciding the questions that come up, little realize the importance of the work. Would it be out of place for all the members of the church, as they gather around their altars of prayer on that morning, to remember the Committee before a Throne of Grace? The prayers of the righteous avail much with the Lord, and this work is for the Lord.

It is not necessary for people who differ to get into a dispute, especially in print. Now and then a writer presents in the MESSENGER a view that another cannot accept. The other may give his view also. This he can do without reply to the former article. In this issue may be found an article or two setting forth views not in keeping with our understanding of the Scriptures. We see no reason why we should either answer them, or reply to what the writers say. It is their privilege to hold views different from ours, and yet we may be brethren. While we may differ, let us not fall out by the way.

In the year 1886 one of our Brethren sat on the bank of a stream in Indiana and watched a United Brethren preacher administer baptism to sixty-seven applicants. The first one knelt, and was dipped three times face forward. With pencil and paper in hand the brother kept the record as the work proceeded and the tally showed forty-four immersed once backward, twelve immersed once forward, eleven three times, face forward. In each case the minister used the regular baptismal formula, "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." Each applicant selected his own mode, and the preacher did as he was requested. How the one formula can mean all these different ways of baptizing is a mystery to anyone who has given the study of language any thought whatever.

CORRESPONDENTS should not write matter intended for publication on the same sheet that contains matter for the business department. When this is done the letter is likely to go into the business files and never reach the editorial room. Keep the different parts on separate sheets, with name and address on both, and that intended for the paper will be certain to be sent up to the editorial room. All of the mail first comes to the business department on the second floor. There it is opened and classified. That intended for publication is sent to the editorial room on the third floor, while that containing business is divided up among the clerks, according to the work allotted to each. Should a sheet contain business matter on one side, and church news on the other, the one opening the mail can do no better than to turn it over to the clerks, looking after the business to which it relates, and let it run the risk of being sent up to the editorial room. Any one who will give the subject a little thought can readily see the necessity of carefully carrying out the suggestion given above.

GOD BLESS THE BUSY PREACHER.

We are just in receipt of a letter from an earnest minister who says that he has so much to do spiritually and intellectually that he cannot find time to write even one article for the MESSENGER. While we would greatly appreciate something from his pen, we nevertheless say, God bless the busy preachers. They have done the world an amazing amount of good, and there is so much still left for them to do that not a few of them are wearing themselves out trying to accomplish the things needing immediate attention. There has always been plenty of room in the world for busy men, and always will be.

Moses was a busy man, and so were Samuel, David, Solomon and a host of others. Even while a slave in Egypt, Joseph was kept busy, and as a result he grew in favor with both God and man. The same may be said of Daniel. While a young student he was a hard worker, and probably never retired from active life until he was too old and feeble to labor. Then there was John the Baptist. He filled the wilderness with people by emptying the cities. He probably preached three or four times a day, and baptized hundreds of people. Such eloquence the people never before heard in the wilds of the Jordan valley. They came for miles to hear him, and what he said startled the whole nation, from the king on his throne, to the beggar by the wayside. John was a busy man, and

never thought of resting until he was placed behind the prison bars.

What must be said of Jesus? To say that he was busy hardly expresses the idea we have in mind concerning his work while on the earth. Within the brief period of three and a half years he accomplished more than any man who ever graced the earth. He preached, talked, performed miracles and traveled. He laid the sure foundation of the great scheme of redemption, and set in motion forces destined to revolutionize the world. He left behind him his apostles who were noted for their zealous and busy lives. The history of Paul is something simply wonderful to even contemplate.

We may say that every man who has been of any special value to the world has been a busy man. The great misfortune is that we do not have more of them. We have plenty of men, but they are not busy men. Some of them seem to have more time than they know what to do with. Not a few of them waste time enough, if properly used, to enable them to turn a part of the world upside down. We would that we could say something that would fill every preacher with the thought of being busy. There is plenty for them to do if they will only be about their Father's business. They ought to study the Scriptures, and dig out of that Holy Volume things both new and old for those who desire to feast long and often on the Bread of Life. There are scores of good books they might read to most excellent advantage. They can visit the sick and poor, and then help those who are searching for more light. There is a world of work for the busy minister, and we again pray God to bless the busy preacher, and inspire him to employ all of his energies in helping fallen humanity while life lasts.

J. H. M.

NOONDAY THOUGHTS.

EVER since labor has been a necessity it has been our custom to have an hour of rest after the noon hour. Of course, there have been exceptions to this when duties pressed or urgent demands were made for our time. During this hour we rested, slept, or read, as desire, duty or fancy demanded. To-day we were comfortably located in our library, in face of books by many authors on subjects touching perhaps all the different phases, purposes and ambitions of life. And as we glanced over the familiar titles the thought came to us, Why all these books? And what have they contributed towards the make-up of my own life? Have I been living with all these authors—these men and women—and thus touching their lives without these lives touching my own? No, this cannot be. As these lives have touched my own, so there has been a blending, a building up or tearing down of what I am, should be or should not be.

After all, it means something to have a library of books. And still more to read, study, digest and assimilate their contents. To be in a library and read daily, for an hour or two, is about the same as to associate the same length of time with the authors in personal contact.

As we were being entertained with these thoughts we noticed, on a lower shelf: "The Pilgrim, Vol. I, 1870." Why not retrospect a little and see how we did thirty years ago? Why, that is a long time ago. During the intervening time a great many changes have been made—and though the time to us seems short enough to be only a dream, yet the events that have transpired in the interval assured us that it was not a dream but a stern reality.

We know the what and the how of the now, but how was the then? We take the volume from the shelf, open at the beginning—always an interesting place and time—and glance over the pages of No. 1, "Introduction," which was then a most interesting composition, as it was our first editorial, written with

fear and trembling—as young ministers nowadays prepare their trial and test sermons. But as we look over it we are made to say, Why, that is not so bad for a beginner, and thirty years ago, when the attending circumstances are taken into consideration. A change from the plow handle, the ax and the fork to the pen is one of considerable magnitude and what makes us wonder now is that we had the courage, or perhaps the audacity, to make it. But we made it, and have been in it largely ever since. Our success, if so it may be called, was in our determined stick-to-itiveness rather than our adaptiveness. Following this, we read, "Our Motto," "Our Prospects," "Our Plan," etc., all editorial but two articles, one of the contributions being, "Welcome, Pilgrim," by Eld. D. P. Saylor, who proved to be a constant friend and continued helper during the whole of the *Pilgrim's* life.

It would make a volume to write out our varied experiences during this first year of our editorial work. We think over it for a moment and then leaf on, scanning page after page as we leaf them over. And as we do so we notice who the contributors were. With many of them we were quite familiar, as ministers, writers and men, which was advantageous to us in retaining their friendship and cooperation, which is needful in any and all business enterprises. In this one phase of the business, especially, our experiences were interesting and profitable. To know men is a wonderful achievement, as it enables us to know how to deal with them, and makes us more charitable towards those who do not see things as we do. This has been a wonderfully liberalizing element in our own life, and helps us not only to bear with those who differ from us, but to extend to them all the privileges that we claim for ourself. And if we could all learn this there would be less ugliness and bitterness among God's children than there now is.

As we leafed onward we came to a notice of a love feast held at Clover Creek, at which were the following ministers: Andrew Snowberger, Henry Clapper, Snake Spring; John Holsinger, Leonard Furry, Jacob Miller and S. A. Moore, Yellow Creek (now, New Enterprise); J. W. Beer, Warriors Mark; William Quincy, Stone Valley; Isaac and Geo. Brumbaugh, James Creek. Ten in all—and of these only two are yet living on this side. The eight have gone over, have changed. Only thirty years, but many changes. And thirty years more, if time continues, about the same changes will come. But about this we need not worry. We ought gladly to exchange the worse for the better. And this it may be for all of us. A home in heaven is more to be desired than a home on earth, so that there should be no alarm on our part because of the changes that we know must sooner or later come. We want changes when we know they will be for the better, and this we may know. Let us prepare for the better home.

Just one more thing and we close. It is an advertisement:

SALEM COLLEGE.—The first session of this College will open Dec. 14, 1870, and close June 15, 1871.

O. W. MILLER, President.

Thirty years ago, and this was among the first efforts to establish schools and colleges among our people. The advertisement says that "Salem College" is owned by the Brethren of the Northern District of Indiana, located at Bourbon. Have there been any changes? Yes, changes have come, not only in schools and colleges being established, but the most wonderful change of all has been in the minds of our people in reference to education, Sunday schools and mission work. Are we the worse for it, as was prophesied by many, or has the cause of Christ been enlarged and magnified through these changes that have come to pass? We say, better, so far as all these changes have been consecrated to the Lord.

H. B. B.

A FRAUD EXPOSED.

THE following document is being widely circulated by the Sabbatarians. It is purported to be true, but it is not. Any intelligent person on reading it will understand it to be a fraud. No such a letter was ever found in the manner stated. Nor was the letter written by Christ and signed by the angel Gabriel. Our only reason for publishing it is to show to our readers what a fraud some people are trying to palm off on the ignorant. The whole thing is gotten up in support of keeping the seventh day as the Sabbath. What some men cannot prove by the Bible they attempt to prove by spurious documents. Well, here is the document:

AN ORIGINAL LETTER OF JESUS CHRIST

Found eighteen miles from Iconium, sixty-five years after our blessed Savior's crucifixion; transmitted from the Holy City by a converted Jew; faithfully translated from the original Hebrew, copy now in the possession of the lady Cuba's family at Mesopotamia. This letter was written by Jesus Christ, and found under a great stone, both round and large, at the foot of the Cross, eighteen miles from Iconium, near a village called Mesopotamia. Upon the stone was written or engraved:

"Blessed is He Who Shall Turn Me Over."

People that saw it prayed to God earnestly, and desired He would make known to them the meaning of this writing, that they might not attempt in vain to turn it over. In the meantime there came a little child about 6 or 7 years old, and turned it over without any help or assistance, to the admiration of all the people that stood by. And under this stone was found this letter written by Jesus Christ, and was carried to the city of Iconium, and there published by a person belonging to the Cutha family, and in the letter was written the commandments of Jesus Christ, signed by the angel Gabriel, 78 years after our Savior's birth. To which is added King Agbarus's letter to our Savior, and our Savior's answer, also his miracles, and Lentulus's epistle to the Senate of Rome.

A LETTER OF JESUS CHRIST.

Whosoever worketh on the Sabbath day, shall be cursed. I command you to go to church, and keep the Lord's day holy, without doing any manner of work. You shall not idly spend your time in bedecking yourself with superfluities of costly apparel and vain dress, for I have ordained it a day of rest—I will have that day kept holy that your sins may be forgiven you. You shall not break my commandments but observe and keep them, written with my own hand and spoken with my own mouth. You shall not only go to church yourself, but also your menservants and maidervants and observe my words, and obey my commandments. You shall finish your labor every Saturday in the afternoon by six o'clock, at which time the preparation for the Sabbath begins. I advise you to fast five Fridays in every year, beginning with Good Friday and to continue the four Fridays immediately following, in remembrance of the five bloody wounds which I received for all mankind. You shall diligently and peaceably labor in your respective callings in which it hath pleased God to call you. You shall love one another with brotherly love, and cause them that are not baptized to come to church and receive the sacraments of baptism, and the Lord's supper, and be made members of the church; in so doing I will give you long life, and many blessings; your land shall flourish, and your cattle shall abundantly multiply, and I will give you many comforts in the greatest temptations, and they who do the contrary shall be unprofitable. I will also send hardness of heart upon them till I see them; but especially impenitent unbelievers. He that hath given to the poor shall not be unprofitable. Remember and keep holy the Sabbath day, for the seventh day I have taken to rest myself—and he that hath a copy of this letter written with my own hand, and spoken with my own mouth, and keepeth it without publishing it to others, shall not prosper—but he that publisheth it to others shall be blessed of me. And though his sins be numbered as stars in the sky, and he believes in this he shall be pardoned, and if he believes not in this writing and this commandment, I will send my plagues upon him and consume both him, and his children, and his cattle. And whosoever shall have a copy of this letter, written with my own hand and keep it in their houses, nothing shall hurt them, neither pestilence, lightning nor thunder, shall do them any hurt, and if a woman be with child, and in labor, and a copy of this letter be about her, and she firmly puts her trust in me, she shall safely be delivered of her birth. You shall have no news of me, but by the holy scriptures until the day of judgment. All goodness and prosperity shall be on the house, where a copy of this letter shall be found.

QUERISTS' DEPARTMENT.

A minister here recently stated, in the pulpit, that every church of note has a charter from Washington, D. C., thus being known and recognized as a body of religious workers. I wish to ask for information. Is there any truth in the statement? If so, have we such a charter?—*E. J. Smith.*

THERE is no truth whatever in the statement. The Government at Washington is not authorized to issue charters. Charters, however, may be issued by States, and all the leading religious bodies in the United States are presumed to hold charters. The Brotherhood is chartered under the laws of Wisconsin and Pennsylvania, while the General Missionary and Tract Committee does business under a charter issued at Springfield, Ill. The local congregation here at Elgin has decided to take out a charter as an incorporation. This is the privilege of any local congregation.

Is it right for a private member to conduct the services in the absence of the minister?—*A. D. B.*

In the absence of the minister it becomes the duty of the deacons to conduct the services. There may be instances when it would be proper for them to call one of the laity to their assistance, especially if he be the Sunday school superintendent, or a devout teacher of one of the classes.

Is the sisters' prayer covering to be worn in honor to God, or man?—*A. S.*

In honor to Christ, her spiritual Head. As the natural woman, in ancient times, honored her fleshly head—the husband,—by the customary use of the veil, so she now honors her spiritual head,—Christ,—by the use of the covering recommended in 1 Cor. 11.

Is it right for members to object to having a first-class singing school in our church—of two or more sessions during the week,—thus driving the pupils as well as our children away to other churches, when the only excuse is the use of a musical instrument, to aid the teacher in his work as instructor? The teacher is a member of another denomination.—*L. J. H.*

We see no reason why members should object to a properly conducted singing school in our own church, provided vocal church music is taught, and the instrument left out. Members have a right to object to the bringing of the instrument into a house of worship. The better way for our lovers of music is not to attempt anything of this kind.

Is it wrong for a brother, who is a preacher and an elder, to serve as a juror, or fill a township or county office? If it is, what is to be done with one that does so?—*J. E. I.*

Brethren are permitted to serve on the jury in the absence of criminal cases. Our views regarding capital punishment should exempt members from serving on juries when criminals are on trial. We believe that a minister of the Gospel should make special efforts to be excused from all jury services. Furthermore, it is the mind of the Brotherhood that members should not serve in any civil office requiring a violation of our non-swearing, non-lawing and non-resisting principles. *J. H. M.*

ESSAYS

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

NO SUBSTITUTES.

BY W. R. DEETER.

In everything God commands us to do, he has a design or motive. This has always been the case. When God told Noah to build an ark for the saving of his family, he gave him specifications how he should build it. Noah did as God told him, and the ark answered the purpose for which it was built; a substitute would not have answered the purpose.

When Elisha told Naaman to wash himself seven times in the Jordan, he was thrown into a fit of rage and began to suggest substitutes, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" 2 Kings 5:12. Who believes for one moment, that if he had washed himself in those rivers he would have been healed? Certainly no one.

Nadab and Abihu substituted strange fire for fire from off the altar, with the sad result that the fire not only consumed their offering, but fire went out

from before the Lord that devoured the men also, so that they died. Lev. 10: 1.

King Saul offered a substitute for God's directions in the destruction of the Amalekites, but his substitute proved his own destruction and ruin.

Just as little as God would admit of substitutes under the old dispensations, just so little will he admit them now. Every ordinance under the new covenant has its motive or design, and nothing can be substituted in its stead. Baptism has its place and design, and no other ordinance and no other way of observing this ordinance than the one given by Jesus Christ can be substituted for it, or for its manner of observance. The design of this ordinance, with its proper prerequisites is, first, remission of sins. Acts 2: 38; 22: 16. Second, it is the ordinance by which men get into Christ. Gal. 3: 27; Romans 6: 3. No man can believe into Christ, or pray into Christ, or commune into Christ. So of feet-washing, the Lord's Supper, the Communion, the Christian salutation, and every other command given by Jesus. Hand-shaking or acts of kindness cannot be substituted for feet-washing, neither can the Communion be substituted for the Lord's Supper; neither will fill the place of the other. The only safe way for a man to do is to obey from the heart the form of doctrine delivered unto us, leaving the results with the Lord.

Milford, Ind.

THE MESSENGER'S PRICE.

BY HOWARD MILLER.

COMPLAINT is often made about the price of papers and reference is had to the city weeklies, some of which sell for a quarter of a dollar for a year, and certain monthlies for much less. As a rule the complainants do not know what they are talking about. A paper like the MESSENGER, that is made from week to week, has a certain and fixed outlay that must be met from its subscription money. Every article in it is set up especially for it, and there are no advertisements to help pay the expenses. Now in the case of the city weekly the matter is entirely different. The cheap paper is always issued from the plant of a daily paper. What goes into the daily paper is paid for out of the receipts of the sales of the paper and its advertising returns.

Now in every issue of the daily is such matter as will do for the weekly, and this is set aside from day to day till there is enough practically to fill the cheap weekly issue. No editor is required, the material having been once edited, and the typesetting has been paid for on the daily. An intelligent foreman can make it up, the forms are slipped on the press after the regular run on the daily, and the paper is printed. Up to this point the cost of production is the white paper and a little work. The makers of the cheap paper come out whole and ahead by charging high prices for advertising in its columns. Between the daily and the weekly it is the case of the wind-wheel pumping water for the cattle and doing the churning at the same time.

The MESSENGER has no such chance. It is made, by hand, so to speak, and has practically no advertising to help out. Still it is fairly profitable, but nothing to boast about. Anyone can readily verify the matter by taking a copy of the MESSENGER to his nearest printer and finding out what it will cost to get out one issue, and then multiply by the yearly issue, adding the necessary cost of bookkeeping, etc. Then a job printer, doing the work on a contract, would make a horrible mess of proper names, and the like, that he knew nothing about. Somebody who knows must stand over the get-up of a paper like the MESSENGER and watch it like a hawk for the errors that slip in without detection, and which make the responsible party figuratively tear his hair when he reads them at home at night from his personal copy.

But if the MESSENGER were printed in larger type for the people who use spectacles, blue-penciled more of the endless repetitions of the contributors, and had a cover,—that is another story.

Lewisburg, Pa.

General Missionary

...AND...

...Tract Department.

COMMITTEE.

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JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

OUGHT TO BE MISSIONARY.

It may seem out of place that a sentiment like "Ought to be Missionary" is applicable to any church or professor of Christianity. Some would simply say that a person is not a Christian who is not a missionary in some form or other. The statement may be close-cut. However, this is true. If there has ever been a body of believers on earth that ought to be missionary from first to last, from early Sunday morning until late Saturday night of every week in the year, it is the Brethren church.

The position is urged from two standpoints only:

The Brethren church should be an enthusiastic missionary church because of the peculiarities of her faith and practice. There are strong denominations bending every energy to carry the Gospel to all the world, and as some would designate it, they do not carry a "whole Gospel," or they carry a "changed Gospel." If there is one point in the organism of the Brethren that is dear to her and should always be held dear to her, it is that she tries to carry out in practice, in living example, what the Master has commanded his children to do.

And the world is needing just that kind of a Gospel, a Gospel that brings the rich and the poor, the high caste and the low caste, the sinner and the self-righteous, all on the one noble level of a common brotherhood and equality, as is beautifully exemplified in some of the ordinances observed by the Brethren, and observed only "in the spirit" by most other denominations.

Then, there is the second reason, that the church seeks to obey all the commands of the Lord Jesus Christ. When it comes to ordinances, a member cannot be found that does not make this emphatic. But how strange, with this principle so deeply rooted in the fibre of the church from one standpoint, that there should be many who are lax when it comes to this last and most far-reaching command of the Lord. It is hard to reconcile the two positions, so opposite to each other. Let the reason be given by those who thus act. The fact that the church claims to obey all the commands of the Lord and that his last command is as emphatic as it is, should make the Brethren church stand in the fore rank of missionary endeavor.

It is comforting and encouraging that the church is awakening to her duty in this regard and making commendable progress. There is much yet to be done, and with the Spirit of Christ that is possessing the young members of the church and being instilled in them by many of the older members who have awakened to the importance of the work, the church will make an effort that will indeed redeem the time that has been lost. The Lord grant that it may be so, and that his choicest blessings may ever attend her work.

THE DIVINE IDEA OF MISSIONS.

BY BERTHA I. RYAN.

(Address before Bible Students of Mt. Morris College, January 18, 1900.)

In the history of every good man and woman there are times and circumstances which stand out on life's record in bold relief. The world may read and receive blessing. The world may read and receive knowledge and instruction. These incidents may be called stepping-stones to a better and a higher life. They are waymarks, fewer far than gala days or Christmas tides, but carrying with them memories that can never fade or die.

In moments of distress or danger we cry out the dominant thoughts of our hearts. In times of exultation and victory we give expression to the strongest emotion of the soul. It is because of the facts that we treasure up the words and sayings of great men, spoken in

some crisis of their lives, and use them as search-lights to reveal their true character. When asked any great question we do not feel to depend upon our own knowledge of things for an answer, but we go to men whose experiences have made them great, and whose words, on account of their lives, have power and authority behind them.

The "Divine Idea of Missions," what is it? Can we, by searching, know the mind of God? Does he—the Great Three-in-one—reveal to us his thoughts, his ideas concerning his work?

We speak of home missions, of city missions and of foreign missions, but these are only words we have coined to explain different phases of the one work. To God there is no home and foreign work. "The field is the world." The divine idea of missions is world-wide, and the nearer we get to the great heart of God the more love and sympathy will we feel for the whole human race. I am glad for the establishment of a world-wide mission in the church. May it instill in the mind of every member a desire to see the missions of the church world-wide!

We have but to take a few of the words of our blessed Master while he was here on earth, to learn more of the "Divine Idea of Missions." We know that Christ had the mind of God, and God was well pleased with him. We are entreated to have the same mind and be one with Christ and the Father. One of the burning thoughts of the life of Christ must have been, "Preach the Gospel to every creature," because he shed his own blood that the Gospel might be provided.

The first utterance from his lips which the Holy Ghost has selected for record is, "Wist ye not that I must be about my Father's business?" A mere child, a lad of twelve summers, yet so filled with heavenly love and wisdom that he felt the weight of responsibility resting upon him. He realized the mission on which his Father had sent him, and he felt as if it was of enough importance that he should be about it although young in years. This portrays to us the zeal and earnestness of our Savior in the work he had been sent to do. The zeal and earnestness that pleased God because it desired to perfect that which God had planned. Christ was not only willing and glad to lay down his life, but anxious and full of intense longing to accomplish his mission of salvation and love.

In the first recorded sermon of Christ we have these words: "The Spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the poor." Luke 4:18-27. This was our Savior's missionary call from the Father. My dear brethren and sisters, is the Spirit of the Lord resting upon us for service? Have we received the anointing that abides, and do we realize the call to preach the Gospel? Have we yielded to God in all things? Is our love, our zeal, our consecration worthy of the name in the cause of the Master? In Luke 4:43 we hear Jesus saying, "I must preach the kingdom of God to other cities also, for therefore am I sent." No sitting down at home for Jesus, when he knew of places that did not have the Gospel. From this we gather that diffusion and not concentration was the idea of God in regard to the preaching of his Word. Here in this favored land of America one little town can have three or four churches and as many ministers, and often more.

Look at the needs of the foreign field. On the western coast of India there are 110,000 heathen to every missionary worker, cities with thousands of inhabitants and no missionary. The same is true of other parts of India, of China, and of Africa. Oh, that the Christians of America were all enough alive to feed themselves, and had zeal enough to send all their ministers and church workers abroad for the spread of the glorious Gospel! We often hear it said, "India is too far. You had better stay at home and work. There are plenty of people to convert at home." My dear brethren, these words to me are empty and meaningless. Christ did not think the world too far away for him, neither does he mean for us to count the distance when he sends us out after souls. As for it being better to stay at home—if we are seeking our own desires or earthly gain or pleasure, it is better. If we are seeking to please God it is better for us to do as he tells us. As to converting the people, we get the wrong idea—an idea which is not divine. Our Lord never commanded us to convert anyone, but he has called us to be his witnesses, to go, to preach! The converting is done by the

Word of God through the Holy Spirit after the people have heard.

When we read the commission given to the twelve disciples the urgency of the work is apparent. The Lord not only told them to "go," but they were to preach as they went. There is no limit to time and place for the Christian. We should be God's witnesses at all times and in every place.

We come on down to the closing scenes of our Savior's life. The busy city is thronged by excited multitudes. The unjust trials are over and our Lord is led without the city walls to be crucified. Our souls burn with indignation at the mockery heaped upon him. We see the cruel scourging. We behold the fair brow pierced and bleeding beneath the cruel crown of thorns. The bruised body is distended upon the rugged cross. We hear the thud of hammers and the great spikes crush through the tender flesh of hands and feet. The cross is raised and planted firmly in the earth. Soon the voice of our dying Savior is heard, "It is finished." One moment; the throes of death are over, yet the spear must be thrust into that precious side. The blood of the Lamb of God must be poured out. Why this suffering? Why this awful death? The answer comes back resounding from the highest heaven, "It was love, 'twas the wondrous love of God to me," the love of God to a world lost in darkness and sin, his heart full of love giving up his only begotten Son to save perishing souls; the Son gladly, willingly laying down his life that souls should be saved and his Father glorified. We hear him saying after his resurrection, "Thus it behooved him to suffer that repentance and remission of sins should be preached in his name among all nations." How dear this work must have been to God, to his Son, that this great sacrifice should be made for the sake of it.

My brethren, how dear is this work of redemption to us? What sacrifices have we made that this saving Gospel may be taken unto the ends of the earth? Have we given our lives and all that we have and are for the sake of it? If we could not go, have we helped others to go? If our help was but little, have we helped by our prayers, praying to the Lord of the harvest that he would send forth laborers into his harvest?

Turn to Romans 10:13. Who is responsible for the work? "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Where is the responsibility, brethren? Has not God placed it upon the church, a part resting upon each and every member? Why are we so few sent? Other churches have been sending out by tens, twenties, thirties, fifties. Can we not send out more than three or four when we claim to believe and obey more than others? Ezekiel 33:8, 9 comes to us in strong language. "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way, to turn him from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul."

My brethren, do not feel too secure when you can sit down and enjoy your religion, when there are wicked ones, either near or far, who need your warning. Work out your own soul's salvation with fear and trembling, and also fear and tremble in that you are responsible for the salvation of other souls.

We turn again to the words of Jesus. After he had burst the bars of death and come forth, we find him with those he loved—his disciples. He appears to them when they are together with closed doors and says to them (John 29:21), "As my Father hath sent me, even so send I you." He does not explain to them how he was raised up or how he was able to come to them through closed doors; neither does he speak to them words of affection and comfort, all of which we might think words of importance; but his whole soul is full of anxiety that his disciples might recognize and accept their call as his missionaries. O that this call might reach hearts here to-day, who have never fully realized what it means to be a disciple of the Lord Jesus! O that Christ may see in us the travail of his soul and be satisfied!

Our Master is now soon to leave his disciples and go to his Father. He is to go there to plead still for souls, and to send the Holy Spirit

as a teacher, comforter, and guide to those who believe on him. He who has labored and preached to the multitudes, taught and instructed his disciples, wrestled often in prayers and tears that victory might be his in all his work, is about to speak his last earthly words. With what rapt attention and breathless silence do we wait for the last messages of our earthly friends. Shall we feel less concerned for the last words of Jesus, the greatest of all friends? Do you want to hear what he says? Listen! "Ye shall be my witnesses unto me in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth." When these words fell from his lips, did he speak the mind of God and the Holy Spirit? It seems to me I can hear our Lord speaking to us to-day and revealing to us the mind of God by the Holy Spirit, saying, "Ye ought to be my witnesses not only in America, but in India, in all China, in Africa, and take my Gospel even unto the uttermost part of the earth." Shall we carry out his desire as stewards of God's heritage? Shall we heed the call? Shall the precious sheaves in this great harvest field fall to the ground and the golden grain be lost for lack of reapers? Jesus gave up his life, desiring all to be garnered in. Are we willing to give up ourselves and follow in his footsteps, offering ourselves unto God as a living sacrifice, which is our reasonable service?

Let us now go with Jesus to his heavenly home where he is seated at the right hand of God on high. Is his soul still aflame with love and zeal for souls, or has he amidst the joys and glories of heaven forgotten? He has gone from his disciples, who are despised and persecuted and being cruelly treated. We find a haughty, high-spirited man, one learned, gifted and zealous in worldly matters, fighting against the cause of Christ. He is on his way to Damascus with papers of authority to bind and cast into prison all those who believe in the Christ. Suddenly the Lord appears to him in the way. He is blinded by the light from heaven. His physical sight is taken away, but his spiritual eyes are opened. He hears the Lord saying, "I have appeared unto thee for this purpose (here was a purpose great enough to bring the Lord down to earth again), I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of these things in the which I will appear unto thee, delivering thee from the people and from the Gentiles unto whom I now send thee to open their eyes and to turn them from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among them which are sanctified by faith that is in me." In these words of our Lord we have a clear, distinct, full delineation of the work which we as Christians are called to do.

The divine idea of the work of missions? Many eyes are still blinded. Many souls are still sitting in darkness, in the region and shadow of death. Hundreds and thousands are yet bound by the power of Satan to all that is base and evil. Shall we take to them the Gospel which shows to them the way of salvation? Oh, may our hearts be more closely united with the ideas of God the Father, God the Son, and God the Holy Ghost in missions, that benighted souls may receive eternal life and an inheritance among them which are sanctified by faith that is in Christ Jesus.

Our Prayer Meeting.

STEPS IN THE DOWNWARD COURSE OF BACKSLIDING.

For Week Ending Feb. 24.

1. Neglect of secret prayer. Job 15:4, 5.
2. Disregard of Bible. Jer. 6:10; Hos. 4:6.
3. Forsaking the means of grace. Heb. 10:25.
4. Worldly-mindedness. 2 Tim. 4:10; 1 John 2:15.
5. Levity in conversation. Eph. 5:4; 2 Pet. 3:11.
6. A fault-finding spirit. 1 Cor. 3:3; Matt. 7:3-5.
7. Covetousness. Luke 12:15; Col. 3:5.
8. Intemperance. Prov. 23:29-32.
9. Love of exalted position. Prov. 16:18; Luke 14:8-11.
10. Indulgence in secret sin. Num. 32:23; Eccl. 12:14.
11. Falling into outward sin. Hos. 4:1-3.
12. Scoffing and infidelity. 2 Pet. 3:3.
13. Persecuting the righteous. Acts 7:52.
14. An awful death. Prov. 14:32.
15. Final perdition. Matt. 25:41.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Lordsburg.—The series of meetings, conducted by Bro. A. Hutchison, closed last evening, and our brother left this morning for Glendora, where he begins meetings at once. The membership was greatly strengthened by these meetings, and others were drawn nearer to Christ. The Missionary Board of the Lordsburg church has arranged to hold regular preaching services in the Baptist church at San Dimas (a little town three miles west) each Sunday morning, beginning Feb. 11. Bro. J. H. Cline will have charge of this point. Other points will be opened up in the near future, and we hope soon to possess the whole territory, included in the bounds of the congregation, for the Lord.—*J. Overholser, Jan. 28.*

ILLINOIS.

Mt. Morris.—The meetings, conducted by Bro. S. E. Yundt at this place closed last night with good interest. The sermons were full of inspiration, and, we trust, did much good, although there were no accessions.—*Nelson Shirk, Feb. 5.*

INDIANA.

Bachelor Run.—I herewith give a brief report of the standing of the church for a year: Total number of members, Jan. 1, 1899, 265. Additions by letter, 20; by baptism, 2; reclaimed, 2. Number removed during year, by letter, 20; by death, 5; by disfellowship, 5. Total number of members Jan. 1900, 259. While this report shows a slight falling off, numerically, we feel that the church is in a better working condition and should accomplish more during the present year.—*J. G. Stinebaugh, Flora, Ind., Jan. 29.*

Connerville.—We closed a two weeks' series of meetings on the evening of Jan. 28, with one addition. Our home ministers did the preaching. We feel that much good was done. We had good attendance and interest.—*Stella White, Feb. 1.*

Clinton Falls.—Our beloved elder, W. R. Harshbarger, came to us last Sunday, Jan. 21, and preached, with no uncertain sound, six sermons. On account of affliction we were hindered from being present and only heard three of his sermons.—*W. Lawler, Jan. 26.*

Eel River.—To-day was our regular council. The church was well represented. We will have our lovefeast before harvest this year, probably just after Annual Meeting. Our annual visit will be made the last week in March, after which a special council will be held on Saturday, March 30. Superintendents for our east and west houses were also elected.—Bro. T. D. Mishler for the East house and Sister Orpha Funk for the West house. Eld. Daniel Snell was with us and assisted in the work. Other business was disposed of properly and, we think, profitably.—*C. C. Arnold, North Manchester, Ind., Feb. 3.*

Goshen.—A cold wave has struck Northern Indiana. Mercury is four degrees below zero. Those engaged in a series of meetings now have a cold time of it. How comfortable a warm fire is to a cold, chilly body. Spiritually we may look out at the cold, stormy, wintry winds, whistling as they do when sin blows its cold breath to chill the soul. A warm fire, kindled on the altar of God's love, with much of Jesus in our heart, will warm the spiritual man.—*J. H. Miller, Jan. 31.*

Monticello.—Bro. David Dilling commenced a series of meetings on the first Sunday in January, and continued for two weeks with good attendance, considering the muddy roads and dark nights. The interest seemed good.—*A. R. Bridge, Feb. 3.*

Nappanee.—Our series of meetings has been in progress two weeks. Bro. Murray, our elder, preached for us the first week. Then Bro. Henry Early, of Virginia, came to us. He is now giving us plain, Gospel sermons. We have a large attendance with good order, though the weather has been inclement part of the time.—*H. L. Snyder, Jan. 29.*

Portage.—We began our series of meetings Dec. 31, which continued for two weeks with a full house and good interest. Bro. Geo. D. Zollers (our elder) did the preaching, assisted by neighboring brethren, M. D. Early, H. W. Kriehbaum and S. F. Sanger. The latter has lately located in our congregation. We held our quarterly council Dec. 30. Business was pleasantly disposed of.—*Nora Wenger Whitmer, South Bend, Ind., Jan. 28.*

Roann.—Bro. James M. Neff, of Fruitdale, Ala., began a series of meetings at this place on the evening of Jan. 20, and continued until Feb. 4. Much spiritual strength was given to all present.—*Joseph John, Feb. 5.*

IOWA.

Des Moines.—Christmas day I left home for South English, Iowa, where I attended a very instructive Bible term, conducted by Bro. E. S. Young and sister King. Jan. 10 I went to North English, where I had the pleasure of attending an interesting term, very ably conducted by Bro. and Sister McNelly. From here I went to Batavia, Jan. 21, and attended services in the Libertyville congregation, the church home of my parents in their youthful days. I reached my home in Des Moines on Saturday, Jan. 27, but upon my arrival was pained by the sad news of the death of Wilson Taylor, son of Bro. H. R. Taylor, who met his death by drowning one week before.—*Sarah Goughnour, Ankeny, Iowa, Feb. 1.*

Mt. Etna.—Bro. J. W. Jarboe, of Lovewell, Kans., came to us Jan. 13, and gave us eleven good sermons full of the Spirit. As members we feel strengthened and encouraged by his good

advice. Good seed was sown and we believe the Lord will yet give the increase.—*Nellie Bailey, Jan. 28.*

MARYLAND.

Hagerstown.—Our visit of a week on the Eastern Shore of Maryland was enjoyable. The churches there seem to be in good working order and much devoted to the true principles of the Gospel practice and order. They have a good country over there and, from indications, are long there should be large, thriving congregations, possessing the land. We can see no reason why our people should emigrate to the "Far West," when there is such desirable land that can be had at very moderate prices, here in the East, close to good markets.—*J. S. Flory, Feb. 5.*

MICHIGAN.

Chippewa Creek.—Bro. John M. Lair, of Sugar Ridge, commenced a series of meetings on the evening of January 11, and continued until the 24th. All who were hungering and thirsting after righteousness were richly fed. Bro. Lair certainly gave us good Bible sermons all through the meetings.—*Mary M. Smith, Mecosta, Mich., Feb. 1.*

Thornapple.—Jan. 8 we began our ten days' Bible school, conducted by Bro. E. M. Cobb, of Pymont, Ind. The attendance and interest were good, both of members and others. We believe lasting impressions were made for good. The discussions showed a deep interest in the daily lessons. The work was in Old and New Testament history, the life of Christ, Acts of the Apostles, etc. Sessions were held daily from 9 to 11:30 A. M., and 12:30 to 3 P. M. Bible talks were given each evening. The Bible school was followed by a series of meetings by Bro. Cobb. The meetings closed Feb. 1. We had one children's meeting, and one Sunday-school meeting, in which valuable suggestions were given relative to qualifications and duties of superintendent and teachers, methods of preparation and recitation of lessons, opening and closing exercises, etc.—*Peter B. Messner, Lake Odessa, Mich., Feb. 3.*

MINNESOTA.

Lewiston.—Our series of meetings, which began Jan. 6, closed the 28th. The church has enjoyed a great blessing. Bro. Beaver labored earnestly, preaching twenty-six instructive and spiritual sermons. A special council was held, at which the church chose Bro. Jacob Wirt to be her presiding elder. It was also decided to try to open a mission in the city of Winona. A very interesting Sunday-school meeting was held. Sister Sadie Miller's work in the song services was appreciated.—*Mary McDougall, Jan. 21.*

MISSOURI.

Fairview.—We met in council Jan. 13. Not much business came before the meeting. We gathered some means for the India famine sufferers and also commenced a series of meetings which lasted two weeks, conducted by the home ministers. Much good was done in encouraging each other in the good work. We met half an hour before each service for prayer. Three came out on the Lord's side.—*Lissie Dickerson, Olathe, Mo., Jan. 29.*

Kidder.—Bro. D. L. Miller, while on his way to McPherson, Kans., stopped with us Jan. 27, and remained over Sunday, giving three Bible Land talks and one sermon to a large crowd of earnest listeners. On Monday, Jan. 29, we met in special council with the following elders present: D. L. Miller, S. Z. Sharp, Abram Buck and D. D. Sell, who formed a committee. The decision of the committee was unanimously accepted by all the members present except three.—*Thad. B. Sell, Feb. 1.*

NEBRASKA.

Octavia.—Jan. 18 we held a special service in behalf of the famine-stricken sufferers of India. Bro. David Wine ably conducted the services, in which he appealed to the intellect of the congregation instead of their feelings. There was no coaxing or begging. As a result \$40 was given willingly, freely, and gladly to feed the hungry.—*John O. Streeter, Feb. 1.*

South Beatrice.—Bro. E. S. Young came to us Jan. 10 and remained with us until the 20th. We had a session of Bible study each forenoon, and one hour in the evening. This was followed by preaching. Bro. Young is surely full of Bible knowledge. We think the church was greatly benefited by his stay among us. On Sunday he preached to a full house of earnest listeners.—*Lydia Dell, Rockford, Nebr., Jan. 28.*

OHIO.

Canton.—We held a series of meetings at the Mount Pleasant house. It commenced on the evening of Jan. 6, and closed on the evening of the 21st. Bro. Edward Loomis, of New Philadelphia, Ohio, did the preaching. We have had twenty-three meetings. The members were much edified. Our first quarterly council was held at the Centre house Jan. 20. Bro. Loomis presided.—*Geo. S. Grim, Louisville, Ohio, Jan. 24.*

Covington.—Bro. Jacob Rairick, of Royerton, Ind., came to us on the evening of January 13, and remained until the evening of the 31st. He preached, in all, thirty-one solid Gospel sermons. The members were very much encouraged, and sinners invited to accept Christ as their Savior. Sixteen were made to feel their need of Divine assistance and were baptized. There are two to be reclaimed. Although the weather was sometimes unfavorable, yet we had a crowded house and the best of attention. Both old and young seemed alike interested in Bro. Rairick's talks, and listened with rapt attention during the entire service. We feel that Bro. Rairick did a glorious work while with us, and invite him to come again.—*Mattie B. Boggs, Covington, Ohio, Feb. 2.*

Donnel's Creek.—Bro. D. M. Garver labored earnestly with us in New Carlisle for two weeks. Much good seed was sown, but only one was made willing to accept Christ. One was baptized by Eld. David Leatherman in the Ross County Mission recently. At present Eld. Lemuel Hillery is with us at the country house.—*Emma Wine, North Hampton, Ohio, Jan. 30.*

Ludlow.—We just closed a very interesting series of meetings, conducted by Bro. Jacob Coppock. The meetings began Jan. 6 and closed Jan. 21. He preached in all twenty-seven sermons. All present received their portion. Three were received by baptism, and others seemed near the kingdom.—*Martha Minnich, Painter Creek, Ohio, Jan. 22.*

Marble Furnace.—Bro. Bartley Landess came to us Dec. 2, and our meetings closed Dec. 21. Within that time our brother was called home to see his sister buried. In his absence the home ministers kept the meeting going until he returned. Five were baptized and two reclaimed. One young sister desired to be baptized but, owing to objections she gave up for the present.—*W. Q. Calvert, Jan. 29.*

May Hill.—Bro. Bartley Landess, of Hollowtown, Ohio, came to us Jan. 2 and remained till Jan. 28. During the time thirty-four sermons were preached, one social meeting was held and a very good love feast enjoyed. Twenty were received by baptism, and one reclaimed. All that were baptized, except two, were young persons and Sunday-school scholars. Some of them were quite young, but still the cold water seemed to be but little in their way.—*W. Q. Calvert, Jan. 29.*

Silver Creek.—We held a two weeks' series of meetings at the Hickory Grove house, last month. Eld. J. W. Keiser did most of the preaching. Although the attendance was not very large, yet we believe those who did attend, were benefited by so doing. We expect Bro. Wright, of North Manchester, Ind., to begin a series of meetings at the Walnut Grove house tomorrow evening.—*Mrs. Della Landis Long, Pioneer, Ohio, Feb. 2.*

Stillwater Junction.—Jan. 6 Bro. Samuel Horning came to us and began a series of meetings, continuing until Jan. 21, preaching eighteen sermons. While there were no accessions yet we had an excellent meeting and good attendance. The members were much encouraged.—*Josiah Eby, Dayton, Ohio, Jan. 24.*

Upper Stillwater.—On the evening of Jan. 6 Eld. Isaac Frantz, of Pleasant Hill, Ohio, came to us and began a series of meetings in his usual earnest, soul-stirring manner. The interest throughout the meetings was intense. Our large house, at times, was filled to the utmost. In the services we used "Gospel Songs and Hymns No. 1," and found it a blessing, and a source of inspiration, especially for the young people. The meetings closed Jan. 24, with fifteen additions by baptism, and two dear ones reclaimed. The calls were so urgent, however, that on Sunday, Jan. 28, Bro. Frantz returned and baptized three more, while others had to delay on account of sickness. This makes a total of eighteen baptized. There has been a spiritual awakening in the congregation. Good seed has been sown which will bear fruit in God's own good time.—*John M. Stover, Jan. 30.*

Upper Twin.—Bro. Isaac Branson closed a series of meetings last night at the Wheatville house. We feel that this was a profitable meeting to all who attended. Good interest and attendance continued throughout the meeting.—*H. M. Barwick, Eaton, Ohio, Jan. 22.*

OKLAHOMA TERRITORY.

Guthrie.—Jan. 24 Eld. S. Edgcomb, of Plumb, Okla. T., (foreman of our mission board) came to this place and began preaching Jan. 25, continuing over Sunday, preaching in all five sermons. He came partly to view the prospect and outlook of the mission. We were sick during his stay with us and greatly regret that we were unable to attend any of the services, nor to assist him in looking over our field of labor. Since our last report some changes have taken place, which to us seem encouraging. Several members have moved within close proximity of the mission, so that now we have about twenty-five members living within two or three miles of the mission. Our purpose is to organize a Sunday school in the near future. Our health has not been very good for the last eighteen months. We are hoping for the better soon.—*Jas. A. Slouder, 1423 Grant and Pine Streets, Jan. 3.*

PENNSYLVANIA.

Altoona.—Jan. 1 Bro. H. A. Stahl, of Somerset, Pa., came among us and began a series of meetings that closed on Jan. 25. As a result of Bro. Stahl's efforts and the prayers of the church here, nine were baptized. During the meetings one special collection of \$9.00 was taken for the sufferers in India. Bro. Stahl is an earnest, energetic worker, and his labors among us will, we trust, be attended by good results.—*S. F. Myers, Jan. 31.*

Big Swatara.—Bro. Geo. S. Rairigh, of the Eastern Shore of Maryland, came to us Jan. 13 and closed his meetings Feb. 1. They were well attended, taking into consideration the cold weather. Bro. Rairigh held forth the Word with power. One-half hour before each meeting was used for song service.—*A. I. Shope, Harrisburg, Pa., Feb. 2.*

Markleysburg.—We just closed a two weeks' series of meetings in the above-named congregation, at the Sand Spring house. Notwithstanding the dark nights and muddy roads, the people came, anxious to hear. A number of tracts were distributed and we believe much good was done. Three dear souls put on Christ in baptism. The meetings were conducted by the home ministers.—*Jasper Barnhouse, Jan. 30.*

Mechanic Grove.—Last Sunday Bro. Hershey Groff preached at the Mechanic Grove house, morning and evening. Jan. 18, Bro. I. N. H. Beahm, of California, arrived. Sister Beahm and four children are staying with her parents, Bro. Geo. Bucher's, while Bro. Beahm is taking treatment under Dr. Walters, of Wernersville, Pa.—*Mary P. Phillips, Little Britain, Pa., Box 14, Feb. 1.*

Montgomery.—We met in quarterly council Jan. 12. Our elder, J. H. Beer, presided. April 1 we reorganize our Sunday school.—*N. A. Fyock, Hillsdale, Pa., Jan. 26.*

Norristown.—The special meetings held at this place by Bro. Jesse Zeigler, of Royersford, closed last evening. There was good interest shown in the truth which our brother preached, and we hope the efforts made may result in much good. We have services each Lord's Day morning and evening.—*Geo. B. Detweiler, 714 Kohn Street, Feb. 2.*

Norristown.—A love feast will be held at this place Feb. 22, at 6 P. M.—*Geo. B. Detweiler, Feb. 2.*

Springfield.—We have cause to rejoice. Bro. A. B. Gingrich, of Lebanon County, Pa., held a two weeks' series of meetings. Two were added to the fold last Sunday by confession and baptism, and three more yesterday. The Spirit of the Lord is striving with the children of men on this eastern frontier.—*H. F. Rosenberg, Richland Centre, Pa., Jan. 29.*

Woodberry.—The "Young People's Meeting" of this church has been holding its regular sessions each Sunday evening of the past year, with good attendance and much interest. The committee for the present year is: Howard Harman, Archie Oller and Joseph J. Ellis.—*Maud Yingling, Jan. 10.*

SWEDEN.

Malmo.—Our District Meeting, held at Malmo, Dec. 26, 1899, passed off pleasantly. On the forenoon we met in council and closed up the year's work. The statistical report shows that during the year three were added to the fold by baptism, and that 442 meetings were held. We now have 93 members, 4 deacons, 4 ministers and three elders.—*O. P. Olin, Jan. 15.*

VIRGINIA.

Bethlehem.—We met in council yesterday, Jan. 27. One who had previously applied was baptized. Bro. Daniel Naff presided. Four letters were granted. We elected our Sunday-school superintendent and assistant. Bro. Preston Peters is superintendent and Bro. Samuel Bowman, assistant. We had public preaching to-day. Bro. Samuel Ikenberry preached an interesting sermon.—*Sarah E. Peters, Taccio, Va., Jan. 28.*

Troutville.—Jan 27 was our regular church meeting at the Valley house, Botetourt Co., Va. Considerable business was transacted. We reluctantly granted a letter of membership to one of our ministers, J. T. Layman, who married and moved to another part of the State. We trust that our loss will be gain to those where he is gone. We also received three into the church by baptism, one by letter, and one reclaimed. Our three solicitors for the MESSENGER and mission funds reported. It was a great satisfaction to hear that there is a marked improvement over past years. We wish all the churches in the First District of Virginia would have solicitors to see all the members. I am quite sure there would be funds in the treasury to meet all demands. No one would be the loser. We desire to have a report from all the evangelists in this District by April 1, if possible.—*S. L. Shaver, Jan. 28.*

WEST VIRGINIA.

Alleghany.—We are in the midst of a soul-cheering revival at the "Lone Star" schoolhouse. One was baptized and we have three applicants for the initiatory rite.—*Raphael Baker, Bayard, W. Va., Jan. 31.*

WISCONSIN.

Chippewa.—I am, at present, at this place. Am booked for a series of meetings in the Pleasant Prairie church, Iowa, beginning Feb. 24. I expect to return home about April 1.—*C. P. Rowland, Rockfalls, Wis., Feb. 4.*

✠ CORRESPONDENCE ✠

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

Sisters' Sewing Society.

THE sisters of the St. Joseph church organized a "Sisters' Aid Society" April 5, 1899, for the benefit of the poor and needy in the community. We meet at the sisters' homes every two weeks. Our meetings are opened with singing, reading Scripture and prayer. Then the roll is called, to which each sister responds with a verse from the Bible. Our work consists of knotting comforts, sewing carpet rags, making caps and bonnets, aprons, piecing quilt blocks and making clothes for poor children, so they can go to Sunday school. We aim to help the poor in different ways.

At this writing we have a membership of twenty-two and feel that God has been with us and blessed us in our work, for which we thank the Lord and take courage, looking forward to doing more for the Master in the future than we have in the past.

SARAH JOHNSON.

Jan. 30.

Notice to the Churches of Southern Ohio.

OWING to the urgent need, the Mission Board of Southern Ohio will at once solicit the local churches of the State District for funds to purchase a lot and to erect a plain house of worship in Greenville, Ohio. Will not each elder, minister, and every member arrange to at once assist in the good work when called upon? By order of the Board,

ADAM PFEIFER, Secretary.

West Milton, Ohio.

From the Beatrice Church, Nebr.

AFTER closing the Bible Institute in the South Beatrice church, Friday evening, we went to the Beatrice church to labor for them in Bible Institute work Saturday and Sunday. At this place we had the pleasure of meeting Bro. J. E. Young and family. They are making every effort possible to build up the cause in the city. We met a number of wide-awake members at this place, who are willing to make great sacrifice to win souls, and build up souls in the church. Here the people are anxious to know more about the Bible, as they showed by their presence and earnest work during the few days we labored for them. The Bible should be taught in the cities. The people are anxious for the truth of God's Book when presented in a systematic way. The Christian people are anxious everywhere for the simple truths of Christ's teaching. Too much time is given by the ministers in this age to please the intellect, thus failing to give culture to the heart upon which the work most rests. Strong hearts must be fed on strong Bible meat.

E. S. YOUNG.

Jan. 27.

From Philadelphia, Pa.

WE are pleased to report success from the "Geiger Memorial Church."

The average attendance in the Sunday school for the month of January has been two hundred and forty-one.

The Young People's Friday evening meeting has had an average attendance of fifty. The series of sermons on Sunday evenings, in connection with the Sunday school lessons on the "Life of Christ," are proving a success. The average attendance for the past month has been one hundred and thirty.

Last Sunday evening, at the close of our services, ten of our young people decided to follow the Savior and from henceforth lead a Christian life. Surely do we feel to praise the Lord for all this.

J. W. CLINE.

Twenty-sixth Street and Lehigh Avenue, Jan. 30.

From Staunton, Va.

WE have not had regular preaching for several months, but have about completed arrangements to have the Brethren from adjoining churches preach for us, in turn, until we can locate a suitable minister here. Our attendance at church has fallen off some by not having regular preaching, but is increasing again. Our Sunday school keeps up fairly well. We are using the prayer meeting subjects in GOSPEL MESSENGER, and find them very good. Since our missionary has left us, the sisters have organized a "Helping Hand Society," to partly fill her place.

We have been favored by visits from some of the Brethren from other churches. Bro. Andrew Chambers, of Midland, Va., preached for us a few weeks ago. Bro. D. B. Senger and wife (Sister Martha Click), of Franklin Grove, Ill., were with us at prayer meeting last Wednesday night and gave us an interesting talk. The members were nearly all present, to give the parting word to Sister Senger before her departure from Virginia. Bro. Jos. M. Kagey, of Dayton, preached for us last Sunday. We have the promise of Bro. J. W. Wayland, of Bridgewater, for next Sunday. Our council will be on Saturday, Feb. 10, at 10 A. M. We expect some of the Brethren from neighboring churches to be with us.

J. P. JORDAN.

Jan. 30.

Field Notes.

SINCE my last notes I spent nearly two weeks at Mountain View, in Bedford County, Va. We had large congregations and attentive listeners, but no immediate visible results.

January 20, I left home for an extended trip through South-eastern Virginia. I had the pleasure of calling on Eld. David Plain, at Bonsacks, Va., while waiting for the train. He was once a prominent and efficient minister of the Brethren, but unfortunately the spirit of division affected him, and he is now identified with another organization.

His is a very pleasant family to visit. While there his companion showed me a wooden plate, said to have been made in Germany, and which was used by the Brethren of Germantown, Pa., at a love feast in 1720. It had been presented to Jacob Bonsacks, many years ago by some brother at Germantown.

I am now engaged in a series of meetings in Campbell County, Va. We have a few members here, with Bro. W. I. Hall as minister, but no organization. From the appearances, Bro. Hall has been living out his preaching, and others are affected by it. Six have come forward to walk with the people of God. We expect to close our meetings here to-night and go to Pittsylvania County to begin a series of meetings Feb. 1.

If it is the Lord's will I expect to visit Henry and Franklin counties before returning home, and will be absent from home about sixty days.

C. D. HYLTON.

Daleville, Va.

What Is Wanted.

IN GOSPEL MESSENGER No. 4, we heartily endorse every word of Sister Underhill's article on "More Doctrinal Essays," and we repeat, "Give us more for the child mind and the common mind,—the *laity* and the *outsider*." We want something to help us solve the daily problems of life. We want home topics and home themes discussed, along with our intellectual food. Let our MESSENGER writers come to the front with short, bright articles, in which is mingled an appeal to both the intellect and the affections. With such a happy combination we believe the object for which we labor would be speedily attained.

Place before the reading public short, crisp, boiled-down articles, and it will read them at odd moments. Offer it a lengthy treatise and it has not time to spare for that, but must be gone about its business. Reach the heart and the deeper affections by the shortest possible route and the results cannot be otherwise than satisfactory to those who seek to benefit the soul.

LULA GOSHORN.

Ladoga, Ind., Jan. 30.

Cheap Locomotion.

"ONE thousand three hundred miles on horseback, and one hundred and twenty sermons,—all for less than \$25." All this was done by one of our ministers, so says a late GOSPEL MESSENGER.

The regular railroad fare would have been \$39. The railroad company's idea is to favor the minister by giving half-fare. It is not to favor the congregation from where the preacher started or to where he is going. When we figure on our minister's expenses, let us figure full fare. Then when he buys his ticket for half-price let him thank the railroad company for the favor and say to himself: "There is ten or twenty dollars that the good people have given me and I will now have something to provide some home comforts with."

One hundred and twenty sermons for less than \$25,—that is about twenty cents per sermon,—pretty cheap work! Well, so it will be, as long as our ministers do not get more assistance in their work, than mere "thank you." How long can any one support himself and family on thanks?

I once knew a minister who was called on quite often to perform marriage ceremonies, and I have heard him tell some of the amusing incidents that would occur. One time, after the ceremony, when congratulations were being extended, the groom said, "Mr. M.—, I understand that you Dunker preachers don't charge for marrying people. I thank you very much." The good preacher had nine miles to drive home on that cold December evening, on an eighteen-mile trip for supper and thanks.

On a similar occasion, before the newly-married couple had taken their seats, the man said, "How much do you charge?" The embarrassed preacher said, "Oh, I don't make any charge." Thanks pays the bill again. For some cause the people at large think our preachers are a kind of a benevolent and charitable association.

A. M. T. MILLER.

Pickrel, Nebr.

From the Portage Congregation, Ohio.

BRO. C. L. WILKINS, of Grelton, Ohio, came to us Jan. 8, and began a series of meetings at the Cloverdale house. He remained until Jan. 28. He wielded the Gospel Sword with great power and caused a wonderful stir among the people. Five times were we called to the baptismal waters. Ten were received by immersion and one reclaimed. This caused great rejoicing in the camp of the saints. Others were almost persuaded to turn in with the saints, but were not quite ready. Some said they knew that the Brethren church is right and that it would be but a matter of a little time until they would unite with us. Others said they were searching God's Word for what was in it, and if these things which they have heard and seen are true, then they are also ready to change their relationship. Those received ranged in age from nine to about forty years of age. Bro. Wilkins is a good expounder of the Truth.

There was a great deal of prejudice at this place, it being a union house where three different classes worship. Most of the prejudice, however, has been removed. Some said that they had never seen such a wonderful demonstration of the Spirit and the love of God manifested as was shown at some of these meetings, especially on the day when the dear prodigal returned and was again restored to fellowship. After he was restored, two dear sisters, that belonged to other persuasions, asked to be received into the church. This caused great rejoicing. Bro. Wilkins should be kept in the field nearly all the time. Northwestern Ohio certainly needs some one in the field all the time. Many strong churches might be built up in our District.

We had song service one-half hour before preaching, conducted by the writer. This added to the interest of the meeting. We used "Gospel Songs and Hymns No. 1," the first we ever used it. It certainly is one of the best books we have ever used. All the churches in the Brotherhood should use it, for the music is grand and the words inspiring.

On the evening of Jan. 27 we held a love feast, mostly for the benefit of the young members. The house was crowded to its utmost capacity. Our meetings were well attended considering the bad roads.

J. P. KRAHLL.

Prairie Depot, Ohio, Jan. 30.

Annual Meeting Notes.

THE Committee for Annual Meeting of 1900 have authorized the Secretary to give the Brotherhood some information concerning the progress the Committee is making in her work.

The Annual Meeting, as was previously announced, has been changed from Peru, to North Manchester, Ind. The change we will not comment upon at length. North Manchester is a fine place, and possesses many points of merit, with which, we think, our people will be highly pleased. In no way, we hope, will the change in location militate against a glorious meeting.

The Committee will spare no pains to get everything in readiness for the meeting. A number of sub-committees have been appointed, all of which are putting forth their best efforts. The only committee of interest to the general public is the committee on lodging, which we here give: A. G. Lautzenbeiser, foreman; Simon Burkett, treasurer; and H. E. Neer, secretary. Any one of these may be addressed at North Manchester, Indiana.

The committee on railroad rates and accommodations have not, as yet, any reliable information that they wish to publish at this time. As soon as the committee can get the desired information we expect to put out a circular of timely suggestions and information. The committee earnestly desire all who attend Annual Meeting to strike the Wabash or the Big Four Railroad at their nearest point, for these are the only roads that can land them on the grounds, and, better still, the only lines that will give anything to the mission cause. For this last reason, if for no other, we do ask you to take one or the other of these lines at your nearest point.

The committee desires the name of Superintendent, Trustees, or some one interested, from each Old Folks' and Orphan Children's Home in the Brotherhood, for the committee wants to recognize each home in a service in keeping with the work by some representative. Send the name and address to Frank Fisher, Mexico, Indiana.

There has been an idea circulated that, if the meeting was at North Manchester, free lodging would be given by the city of North Manchester to all members of the Standing Committee and also to the delegates. We here give the following explanation on the matter, which we hope will give satisfaction:

Explanation to the Brotherhood.

During the Annual Conference of the German Baptist Brethren church of 1899, the citizens of North Manchester made the following proposition to the Standing Committee:

That in the event that the Conference of 1900 would be located at North Manchester, Ind., the Standing Committee and Delegates would be lodged free. The Committee on Arrangements thought it not advisable to make any distinction, therefore the lodging will be the same to all. Neither the church of North Manchester nor the State District had anything to do with the proposition made to the Standing Committee of 1899. The citizens of North Manchester, Ind., are doing much more in a financial way for the said Conference than the proposition they had made in the way of free lodging.

By order of committee,

FRANK FISHER,
Secretary of Committee.

Mexico, Ind., Jan. 27.

Lodging Committee for Annual Meeting of 1900.

THE Committee of Arrangements for the next Annual Meeting have delegated the power of appointing the Lodging Committee to the North Manchester church. The church has selected the following Committee: A. G. Lautzenbeiser, Foreman; S. Burkett, Treasurer; H. E. Neer, Secretary; John Shively, Samuel Boyer, Daniel Karns, and Joe Garver.

All correspondence in regard to lodging should be addressed to H. E. Neer, Secretary, North Manchester, Indiana.

L. G. WITTER,

Clerk of North Manchester Church.

From Winston, North Carolina.

A WEEK ago to-day I closed a series of meetings with the Brethren of Fraternity congregation, with happy results. I have been laboring in this part of the State about five weeks, but not all the time at the same place. I went to Davidson County six miles east of Lexington. There we have a little band of members. We held eight meetings for them in the new house that they are building. One dear brother was restored and the members much revived.

We then returned to the Brethren of Fraternity, filling an appointment previously made in the "Christian Baptist" church. Here we found a large house, filled with anxious hearers.

From here we went to Boyers, to fill a regular appointment at a mission point started by the Brethren of the Fraternity congregation. Here is a point that ought to have attention.

From there we came to the city of Winston, to visit the members here. We are happy to say that we found them still contending for the faith. Winston has a population of 25,000. We have twelve members here,—only twelve. A great work could be done here with the proper effort,—but I am not preaching now. I am working at the carpenter trade. Like the beloved Apostle Paul, I have to lay down my Bible and hymn book, and work with my hands, because my present necessities demand it. I have a little family at home that has to be cared for. My financial means have been exhausted, having spent the most of my time, for the last three years, preaching, trying to fill a few of the many calls. Still the calls are coming every day. Pray for me because I am in a strait between two, desiring to preach the Gospel, and yet the blessed Word tells me to provide first for my own household.

JOHN C. WOODIE.

Jan. 29.

Meeting of District Mission Board.

THE District Mission Board of Northern Iowa, South Dakota, and Southern Minnesota, met in session at the home of Jacob Lichty. All the members were present. Since our last meeting our District Evangelist reports a number of accessions and the work encouraging. As the Mission Board had no calls to fill at present, Bro. O. J. Beaver is doing some preaching outside of the mission work. The Mission Board requests that all those in the District who want meetings the coming spring and summer, should have their calls in by March 8th. We desire to make this one of the best years in our mission work, and in order to do this, we must have the assistance of every member in the District.

The Treasurer of the District is Bro. J. H. Cable, Waterloo, Iowa, to whom all funds for the mission work should be sent.

SAMUEL FIKE, President.

Calvin, Iowa, Jan. 24.

From Pueblo, Colorado.

FATHER, mother, little nephew and I, left home in Elk County, Ind., Oct. 2, 1899, and came to Colorado to benefit mother's health, as she has lung trouble. She was very poorly all summer, but we think she is improving nicely. This is a very good climate for people with weak lungs and many such are here.

We feel almost lost without a church. There are many churches here, but when we attend their services, especially what they call their Communion, it makes us the more anxious to have the Brethren church established here. Last Sunday evening we heard the first and only sermon by our Brethren since we came here. You cannot imagine how much we enjoyed it. The sermon was preached by Bro. Geo. E. Studabaker, the missionary in this part of the country. His home is in Kansas. He is trying to get a missionary here this summer. Such an effort is certainly much needed. VESTA C. GEYER.

January 20.

Notes from Chicago Mission.

A FEW more days and one month of 1900 will have passed into history.

In our morning study of the Sunday-school lesson we noticed this thought that "every disciple is a missionary." My brother, my sister, as a missionary, what has your record been for January 1900? You may not have it written down in a book how many calls you have made, how many sick you visited, how many sermons preached, nor how many persons you have conversed with about their soul's salvation, but since you are a missionary let us, one and all, ask and answer the question, "As a missionary what have I done?"

Our mission home was saddened this first month of the year by a message calling Sister Cripe to the bedside of a dying brother who passed away before she arrived. How unexpectedly such messages come and what a weight of sorrow a few words can bring!

Our largest attendance in Sunday school for the month was one hundred thirty-nine; and attendance last week in the Industrial school one hundred sixty-seven. At present we are making a special canvas for Sunday-school scholars in the homes of the industrial children.

Twelve or fifteen visits of a half day gives a varied and interesting experience. A few are found who know something of the Lord's help in bearing the burdens of life, and so far as they have learned, are doing his will. Others are following their parents in their religious life without being able to give one Scriptural reason for what they do. The Bible to them is a sealed book. Again we find the most careless indifference it is possible to conceive of persons who feel no need of a Savior and who are simply "dead in trespasses and sins." We should have a deep concern for such, and pray that the Holy Spirit might awaken them to their true condition.

SUSIE FORNEY.

660 S. Ashland Ave., Jan. 20.

"The Need of Sound Doctrine."

I AM very glad for the article with the above heading in the GOSPEL MESSENGER, Jan. 20, No. 3, page 41. Those who travel among the different congregations of "our beloved Brotherhood," can more fully realize the truthfulness of the above article, and thus see, more and more, the need of just such preaching as is alluded to, under the above heading—for seeing is believing.

I have been impressed with the same thought for a number of years, as alluded to by the editor of the GOSPEL MESSENGER. I have made these special subjects, referred to, a careful study for some time, and I have been using them wherever called to hold a series of meetings and they always prove beneficial and instructive to the congregations. Many of our aged brethren and sisters have come to me and said, "How clear and plain are the doctrines of our church, in which we differ from other denominations, when explained in the light of Bible truths and common-sense reasoning!" I am stronger in the faith of our church now than ever.

One great misfortune among us, as ministers, in the past has been that too many undertook to preach on those special doctrinal subjects before we had carefully and critically studied them and hence were not able to present them intelligently to the people, and thereby create a distaste instead of an interest in our congregations. How true the editor's statement, "The most of the preachers are not concerned about sound doc-

trine; they are seeking popular subjects for the purpose of pleasing the world and the worldly part of the church."

Is there not danger, my dear brethren, in seeking for too much to find a brother who has been very successful in getting people to unite with the church, instead of finding out whether he is a true representative of the doctrine of Christ, and faithful to the principles of our beloved Brotherhood in her distinctive features from the world in the matter of nonconformity, in all of its phases?

JACOB WITMORE.

McPherson, Kans., Jan. 22.

A Baptismal Scene in California.

JANUARY 23 we had the pleasure of witnessing a very interesting as well as impressive baptismal scene in the canon of the San Gabriel river, about two miles from its mouth, near Azusa, when father and son became identified with God's people through the ordinance of Christian baptism. Over a month ago, prior to the time of the love feast at Inglewood, near the ocean, the father had made known his desire to be baptized where there was much water,—in the Pacific Ocean. On account of a severe siege of sickness his request could not then be granted, but his earnest prayers for his recovery were answered by the good Master, and upon the above date the father and son, accompanied by eleven of their friends, ascended the dry, sandy river bed, from about fifteen to seventy rods wide, and hemmed in by very high walls of nearly perpendicular rock on either side, to a point where the water is clear as crystal and flowing from the melting snow over twenty miles away, up in the mountains, fills a pool-shaped depression which was very appropriate for the occasion, though less than one hundred feet distant this sparkling stream loses itself in the sand. Here, hemmed in from the world by high surrounding mountains, and in unbroken silence, save the solemn sound of prayer and song echoing through the winding canon, was the baptismal rite administered, and the little band of Christian workers at Glendora, as well as the angels in heaven, are rejoicing that two more have enlisted their services in the Christian army.

LEVI MINNICH.

Glendora, Cal., Jan. 26.

Death of Eld. Joseph Hollinger.

ELD. JOSEPH HOLLINGER was born near Harrisburg, Pa., Feb. 6, 1819. He was married when about twenty-five years of age to Elizabeth Balsbaugh. Shortly after being married, both joined the Brethren church. Several years after he had become a member of the church, he was elected to the ministry. He served in this capacity in Spring Creek congregation, at Derry church, Pa., until 1881, when he moved to Astoria, where he was ordained to the eldership several years afterward, which office he held until his death, Jan. 24, 1900. He passed away after a few weeks of severe illness, aged 80 years, 11 months and 18 days. He is survived by a widow and three children, all members of the Brethren church.

He was always faithful and consistent in his church work and attended a series of meetings last fall, almost every night for two weeks. He was noted for sound judgment. In doubtful cases he was very merciful in his rulings. In this and other points his life was worthy of imitation. J. D. GRUBER.

From Nocona, Tex.

We feel much encouraged by a visit of Bro. Glick, of Oklahoma, to our church. Last night he closed his meetings here, after preaching twelve Gospel sermons, which were much appreciated, especially by us, as we rarely hear any preaching, owing to our isolated situation in this part of Texas. It has been a long time since one of our preachers came to encourage us in the Lord's work. It does not make any difference to us whether the preacher be old or young, if only he is filled with the Holy Spirit. Bro. Glick, in his seventieth year, preaches with the zeal and earnestness of a young man.

Some one, occasionally, wants to know when old preachers should retire. We would say, "When they, like our dear Bro. Quinter, breathe out their life to God in his work."

We had no additions to the church during Bro. Glick's meetings, but good seed has been sown, and we hope "fallen in good ground." He left this morning to labor in other fields.

ABRAM MOLSBEER.

Jan. 26.

From Mt. Pleasant, Pa.

BRO. H. S. MYERS, of Fayette County, Pa., was with us yesterday and delivered two very earnest discourses at the Mt. Joy church. Saints were encouraged and sinners warned.

Our ministers ought to be enabled to give their entire time and attention to the work of the Master. I believe in a supported ministry, because I think the Bible is plain on this subject. It is unreasonable to think that a brother can labor hard on a farm or in an office six days in the week, and then do as effective work for the Lord, in the pulpit on Sunday, as he could were he enabled to give his full attention to the ministry of the Word.

The devil's agents are continually canvassing for his work, and why should not the servants of God be kept constantly in the field? I honestly cannot see why our church is so slow about awakening to a sense of duty on this question.

F. B. MYERS.

Mt. Pleasant, Pa., Jan. 22.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

BENDER—SPANOGLE.—At the residence of the bride's parents, near Lewistown, Pa., Jan. 24, 1900, by the undersigned, E. B. Bender, of Nowata, Indian Territory, and S. Della Spanogle, of Lewistown, Pa. H. A. SPANOGLE.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BERKLEY.—Near Watertown, Ill., Jan. 26, 1900, Bro. Franklin Jacob Berkley, son of Bro. Ezra and Sister Lydia Berkley, aged 25 years, 4 months and 24 days. He was born in Lanark, Ill., Sept. 2, 1874, and united with the church October 30, 1898. He proved to be a very zealous member. By nature he was endowed with a very superior mind, and had he lived and health permitted, he might have acquired considerable reputation for scholarship. Few young men of his age were better read. He leaves a father and mother, four brothers and five sisters. Funeral services in Lanark, Jan. 29, by Bro. J. H. Moore from Job 14:14.

S. I. NEWCOMER.

BRUBAKER.—In the Kansas Cent congregation, Rice Co., Kansas, Jan. 22, 1900, of heart trouble, Eld. Jonathan Brubaker, aged 63 years, 2 months and 17 days. He was born in Franklin County, Va., was married to Margaret Carter, Sept. 2, 1860. To them were born three sons and four daughters. He was a minister of the Gospel for nearly thirty years. His death was very unexpected. One week before he drove to church alone and preached his last sermon. On the evening of the night in which he passed away he ate his supper as usual, but in a few hours he breathed his last. Services by Bro. Michael Keller. Text, 2 Cor. 5:1, 2. SADIE DRESHER.

BRUBAKER.—In the Pleasant Hill church, Jan. 21, 1900, Sister Ella M. (Shipman) Brubaker, wife of Bro. Ezra J. Brubaker, aged 37 years, 5 months and 27 days. At the early age of infancy she united with the Brethren church and remained faithful until death called her to her reward. Services from Rev. 14:15, by Javan Gibson. JAMES WIRT.

GARST.—In the Cook's Creek congregation, near Bridgewater, Va., Jan. 18, 1900, of consumption, Sister Mary Flory Garst, wife of Bro. Marshall Garst, aged 34 years, 8 months and 17 days. She was the only living daughter of Bro. John and Sister Frances Flory. She lived an exemplary Christian life. She was a sufferer for several years, but bore her affliction patiently. She leaves a devoted husband, two little children and five brothers. Services and interment at the Bridgewater church, brethren W. B. Yount and H. G. Miller officiating. Text, Matt. 28:8. S. I. BOWMAN.

HICKS.—In the Bethany congregation, Boone Co., Ind., Dec. 31, 1899, of consumption, Sister Christina Hicks, aged 40 years, 10 months and 29 days. She was born near Ladoga, Feb. 2, 1859. She, with her sister (Salome Stoner Myers), united with the Brethren church in May 1879, and was faithful till death. She was married to William Hicks, Feb. 29, 1880. To this union were born five children, all of whom, with a devoted husband, survive her. Her decline was of about two years' duration. Her Christian life was one of great earnestness and zeal. She attended to her spiritual work with that promptness and energy that characterized her whole life. She was anointed a few weeks prior to her death. Services at Poplar Grove by Wm. R. Harshbarger, from the words: "Weep not for me," etc., Luke 23:28. Interment in cemetery adjoining.

LINA N. STONER.

HILTABIDE.—In the Pipe Creek congregation, Md., Jan. 9, 1900, of paralysis of the heart, Bro. Eli Hiltabide, aged about 75 years. Bro. Hiltabide was a faithful member for about twenty years. About twelve years ago he had the misfortune to lose both feet by the fire passing over him, yet, with the use of artificial limbs and crutches, he was able to get around. His home was in Union Bridge, Md. He leaves a widow, three sons and four daughters. He attended the afternoon session of the Bible term in apparently good health. When returning to his home from the church he

dropped dead on the street. Interment in the Pipe Creek cemetery. Services by brethren E. W. Stoner and J. S. Flory.

RACHEL A. PFOUTZ.

KESLER.—In the Cando congregation, N. Dak., Jan. 10, 1900, Mabel Pauline Kesler, daughter of Brother and Sister James and Julia Kesler, aged 7 months and 11 days. Services at the Enterprise house, conducted by Bro. L. E. Miller, from John 5:28, assisted by Bro. Isaac Deardorff. GEO. C. LONG.

NEDROW.—In the bounds of the Indian Creek church, Pa., Jan. 9, 1900, Bessie Alverda Nedrow, daughter of friend Charlie and Eveline Nedrow, aged 1 year, 8 months and 9 days. Her mother preceded her. Services in the Mt. Nebo church by R. A. Nedrow, assisted by the writer. Text, Luke 8:52.

JEREMIAH FAUST.

RAYMOND.—In the Vermillion church, Marshall Co., Kansas, Nov. 26, 1899, Bro. Fred Raymond, aged 60 years, 2 months and 9 days. He was born in London, England, Sept. 17, 1839, was married to Sarah Fea, Dec. 28, 1871. To them were born six children. He united with the Brethren church some time before his death. His wife and six children survive him. Services by J. R. Frantz from Ps. 17:15.

MARY FRANTZ.

REED.—In the Pleasant Union congregation, Va., Dec. 11, 1899, Sister Polly Reed, aged 66 years, 1 month and 7 days. She was married to Bro. A. J. Reed, Sr. To this union were born five sons and three daughters. One daughter preceded her. She was a member of the Brethren church for more than twenty-five years, and lived a model life. Services by brethren G. W. Akers, Wyatt Reed, and the writer. Interment in the family burying ground. S. P. REED.

ROTH.—In Edna Mills, Ind., Jan. 9, 1900, Harry Daniel, son of Edward C. and Tillarah A. Roth, aged 11 years, 9 months and 27 days. Services by Morris Sampson, of the Reformed church, from Ps. 36:6. JOHN E. METZGER.

SHANNON.—In the Green Spring church, Seneca Co., Ohio, Sister Anna Mary Shannon, aged 78 years, 3 months and 21 days. She was born near Canton, Stark Co., Ohio; her maiden name was Lautzenheiser. At the age of eighteen years she was married to George Shannon, and seven years later moved to Seneca County, Ohio, near Tiffin, where she has resided ever since. She leaves an aged husband with whom she lived over sixty years.

MARY E. MILLER.

SHOEMAKER.—In the Appanoose church, Kansas, Jan. 13, 1900, Walter Ray, son of Bro. John and Sister Dora Shoemaker, aged 11 years, 4 months and 4 days. His death was caused by the accidental discharge of a shot gun. He lived about forty-eight hours after the accident. Little Ray was a very bright scholar in our Sunday school. Services by Bro. I. L. Hoover. S. J. HECKMAN.

SNOWBERGER.—In the Mohican church, Ohio, Dec. 12, 1899, Sister Sarah Snowberger, wife of J. F. Snowberger, aged 86 years, 8 months and 13 days. She united with the Brethren church 61 years ago, and remained faithful until the Lord called her home. She came from Bedford County, Pa., years ago. She was the mother of twelve children, seven of whom survive her. Services by Wm. Dessenberg, from Ps. 23:4. J. W. BUDD.

SPEELMAN.—In the Appanoose church, Kansas, Jan. 6, 1900, Freddie, little son of Brother and Sister David Speelman, aged about 2 months. Services by Bro. I. B. Garst, in the Baptist church. S. J. HECKMAN.

STEFFENS.—In Steffensville, Mo., of apoplexy, Dec. 9, 1899, Fannie Steffens, aged 61 years. She was married to Conrad Steffens May 20, 1899. She leaves a husband and friends. EMALINE STEFFENS.

TAYLOR.—At Des Moines, Iowa, Jan. 20, 1900, Walker Wilson Taylor, youngest son of H. R. and Sarah J. Taylor, aged 14 years, 5 months and 4 days. He was drowned in the Des Moines river. Funeral services at the home, 1837 E. Grand Avenue, by Bro. R. F. McCune, Sunday afternoon, at 3 P.M. Services at Deep River, Iowa, Monday, to 30 A.M., by S. B. Miller. Interred near Deep River, Iowa. Brother and Sister Taylor have the deepest sympathies throughout the District, where he is so well known. S. B. MILLER.

WALKER.—In the Montgomery church, Pa., at the home of her mother, Sister Kate Walker, Jan. 24, 1900, Sister Lizzie Walker, aged 22 years, 5 months and 6 days. Sister Lizzie was taken sick in November with typhoid fever. Inflammation of the bowels then set in, which finally took her life. A little over two weeks before her death she asked to be baptized. After her baptism she was perfectly resigned and her continual prayer was, "Not my will but thine be done." She leaves a mother, a sister, a half sister and two brothers. Services by Bro. J. W. Fyock. N. A. FYOCK.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A.M.; 7 P.M.; S.S., 9 A.M.; Song Service, 6 P.M.; Prayer Meeting, Wednesday, 7:30 P.M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, Sunday, 10 A.M.; 7 P.M.; S.S., 9 A.M.; Bible Reading, Wednesday, 7:30 P.M.

LOS ANGELES, CAL.—Channing Street, between 9th and 14th St. Preaching, 7:30 P.M.; S.S., 3 P.M.; Bible Reading, Thursday, 7:30 P.M.

CHICAGO, ILL.—Hastings St. Services, 11 A.M.; 7:30 P.M.; S.S., 10 A.M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P.M.; Sunday, 10 A.M.; 7:30 P.M.; Monday, 12 W. Camden St.

DECATUR, ILL.—Gephart Hall, 1103, 1105 N. Water St. S.S., 10 A.M.; preaching, 11 A.M.; 7:30 P.M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A.M.; 7:30 P.M.; S.S., 10 A.M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S.S., 9:30 A.M.; Prayer service, 6:30 P.M.; Preaching 10:45 A.M.; 7:30 P.M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Fremont and Calhoun St. Services, Sunday, 9:40 A.M.; 8 P.M.; Bible Class, Wednesday, 8 P.M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S.S., 10 A.M.; Preaching, 11 A.M.; Prayer Meeting, 7:30 P.M. Take west-bound Latimer Cable, off at Irving.

DES MOINES, IOWA.—1606 E. Lion St. S.S., 10 A.M.; Preaching, 11 A.M.; 8 P.M.; Children's Meeting, 2 P.M.; Prayer Meeting, Thursday, 8 P.M.

LANCASTER, PA.—Charlotte St. near Lemon. S.S., 9 A.M.; Preaching, 10 A.M.; 7:15 P.M.; Song Service, 7 P.M.; Bible Meeting, Wednesday, 7:30 P.M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Heehlen Ave. S.S., 10 A.M.; Preaching, 11 A.M.; 7:30 P.M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue S. E. Preaching, 11 A.M.; 8 P.M.; S.S., 10 A.M.; Young People's Meeting, 7 P.M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A.M.; at Old Schoolhouse on Madison St., 24 blocks west of car line in Walker's Addition.

ST. WAYNE, IND.—Corner Gay St. and Craten Ave. S.S., 9:30 A.M.; Preaching, 10:45 A.M.; 7:30 P.M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N.Y.—1303 3d Ave. S.S., 10 A.M.; Preaching, 11 A.M.; 7:30 P.M.; Bible study, Tuesday; Singing, Wednesday; Prayer meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S.S., 9 A.M.; preaching, 10:30 A.M.; 7 P.M.; Bible study, 6 P.M.; Prayer meeting, Wednesday, 7:45 P.M.

KANSAS CITY, KANS.—Corner Central Ave. and 6th St. S.S., 10 A.M.; preaching, 11 A.M.; 7:45 P.M.; Prayer meeting, Thursday, 8 P.M.

LOS ANGELES, CAL.—235 S. Hancock St., East Los Angeles. Services, 11 A.M.; 7:30 P.M.; S.S., 10 A.M.

MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine's. Services, S.S., 11 A.M.; Bible Class, 3 P.M.; preaching, 7 P.M.; Prayer meeting, Wednesday Eve.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

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Financial Reports.

Mission Receipts from Jan. 27 to Feb. 3.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported, \$11,623 13

ILL.—E. A. and Mary Shively, Cerrogrado, \$5; H. H. and Eliza Hamley, Auburn, \$5; Manno Stauffer, Mansfield, \$3.75; G. W. Sensesbaugh, Oakley, \$2.50; Chas. F. Long, Adeline, \$1.25; Emma I. Potter, Leaf River, \$1.25; John J. Shively, Cerrogrado, \$5; David Bickens, Cerrogrado, \$5; J. S. Shelly, Shannon, \$8; Mary A. Lemon, Roanoke, \$1.25; J. B. Tazzer, Roanoke, \$2.50; Noah and Ida B. Wagner, Cerrogrado, \$1; total, \$11,623 13

PA.—Marriage notice, H. A. Spanogle, Harrisburg, 50 cents; E. W. and Mary Martin, Philadelphia, \$1; Clover Creek cong., \$3.10; Ive girls, Jamestown, \$4.50; Samuel Briskley, Garrett, \$3; Sarah K. Saylor, Waynesboro, \$6; York S. S., \$2; Samuel S. Griffin, Mt. Clare, \$1.20; J. G. Miller, Glade, \$1.20; Dry Valley cong., \$5.84; total, Iowa.—Jacob Lichty, Waterloo, \$1; marriage notice, E. H. Stauffer, Garrison, 50 cents; Henry and Barbara Kurtz, Greenfield, \$1; total, \$11,623 13

LA.—Romoke congregation, \$1.25; W. J. Miller, Fern, \$3.05; Isaac C. Early, South Bend, \$7.50; Ilram Roose, Wakarusa, \$1; Levi Buss, Nappanee, \$3.75; total, \$11,623 13

OHIO.—West Nimschillen cong., \$1; S. W. Brumbaugh, Dayton, \$1.20, a sister, Middlebranch, \$10; Perry McKimney, Melmore, \$1.20; J. J. Beechley and wife, Ashland, \$1; John A. Miller, West Milton, \$1.20; David Fultz, Rushville, \$2; total, \$11,623 13

DENMARK.—Congregation at Thy, \$11.28; congregation at Veersø, \$6.50; total, \$11,623 13

NO.—Wm. H. and Manie C. Wagner, Adrian, \$5; Jos. Brown, Stet, \$1.50; Warrensburg cong., \$4.12; total, \$11,623 13

MD.—A brother, Burkittsville, \$2.50; L. W. Rhinehart and wife, Medford, \$3; W. M. Swann, Glencoe, \$1; total, \$11,623 13

CAL.—Magdalena Myers, Los Angeles, \$5.00; KANS.—Marriage Notice, L. H. Crist, Gardner, 50 cents; Mrs. Mary E. Tisdale, Fort Scott, \$3; total, \$11,623 13

W. VA.—Mrs. Catherine Bays, Russellville, \$3.20; NEBR.—Red Cloud S. S., \$2.00; total, \$11,623 13

Less transferred to India Orphanage, \$2.72

Total for year beginning April, 1899, \$11,819 78

WASHINGTON MEETINGHOUSE.

(The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.)

Previously reported, \$3,222 94

ILL.—J. S. Shelly, Shannon, \$2; Milledgeville S. S., \$17.21; total, \$3,222 94

KANS.—J. I. Smith, Morrill, \$2.50

OHIO.—West Nimschillen congregation, \$2.44

Total for year beginning April, 1899, \$3,247 09

INDIA ORPHANAGE.

Previously reported, \$608 00

IND.—Spring Creek cong., \$7.73

ILL.—Waddams Grove cong., \$2.72

N. DAK.—Martha Kester, Cando, \$1.00

KANS.—D. A. Sheaks and wife, Walton, \$1.00

Total for year beginning April, 1899, \$622 45

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a greater famine is upon the unfortunate of that beleaguered land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported, \$14,366 89

PA.—David Bender, Williamson, \$1; Mrs. Katie Geerhead, Williamson, \$1; U. J. Schumaker, Jennerstown, 50 cents; Clover Creek congregation, \$3.50, a sister, Somerset, \$2; C. C. Gussy, Somerset, \$3; Lewistown cong., \$3.50; Mrs. Jessie Henderson, Huntington, \$2; Mrs. J. H. Potter, Newport, \$2; Mrs. W. S. Ziegler, Middle Spring, \$1; Green Spring cong., \$1.25; total, \$14,366 89

OHIO.—A sister, National Military Home, \$2, a brother and sister, Louisville, \$4; G. S. Byerly, Lima, \$5; Thos. Edwards, Somerdale, 50 cents; Eliza Wiland, Smithville, 35 cents; Christian Worker Society, Zionsville, \$6.25; Mrs. Chas. Shubert, Alvada, \$1.50; Sister Heuselmann, North Star, \$3; total, \$14,366 89

MO.—Fairview congregation, \$2.25; Mary A. Eschelman, Alma, \$5; Farnburg cong., \$2.30; Bethany S. S., \$4.40; total, \$14,366 89

IOWA.—John and Eliza Gable, Ollie, \$5; Silver Lake S. S., Lake Park, \$1.50; Wm. Lehman, Piersou, \$3; David Metz, Sioux City, \$1; Garrison S. S., \$2.75; total, \$14,366 89

MO.—Jno. Spiken, Deer Park, 50 cents; Beaver Creek cong., \$5.35; Grandmother, Petersville, \$1; total, \$14,366 89

W. VA.—Bethany congregation, \$9.75

DENMARK.—Congregation in Thy, \$7.70

OKLA.—S. E. Ford, Kintz, \$1; P. M. Ford, Kintz, \$1; Elizabeth Ford, Kintz, 25 cents; Annie Ford, Kintz, \$1.08; total, \$7.73

KANS.—E. A. Green and wife, Bennington, \$2; D. A. Sheaks and wife, Walton, \$5; total, \$7.00

VA.—Betty, Carle, \$1.75; Mrs. D. C. Kiser, Bridgewater, 50 cents; total, \$2.25

MICH.—North Star S. S., Ithaca, \$2.05
CAL.—John Reamer, Lemon, \$2.00
TEX.—J. B. Pence and wife, Limestone, \$1.25
A. M. Shultz, Big Sandy, 10 cents; total, \$1.35
NEBR.—J. Teeter, Ithaca, \$1; a sister, Davenport, 25 cents; Mrs. C. L. Friedline, Davenport, 25 cents; total, \$1.50
N. DAK.—Clara Alstadt, Cando, \$1.70
ILL.—Rosa Jordan, Mt. Morris, \$1.50
Total, \$14,483 94

INDIA MISSION.

Previously reported, \$487 70

OHIO.—John H. Miller, Louisville, \$1.93; West Dayton S. S., \$6.47; total, \$8 40

ILL.—Camp Creek cong., \$3.35

MD.—L. W. Rinehart and wife, Medford, \$2.00

Total for year beginning April, 1899, \$502 45

CORRECTIONS.

In Famline Fund, GOSPEL MESSENGER No. 4, S. J. Workman, Ohio, \$2, should have been Owl Creek congregation.

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VOL. 38.

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EDITORIAL MISCELLANY.

MR. SHELTON proposes to edit the Topeka, Kans., *Capital* just as it would be edited by Jesus Christ, were he here in person to conduct the journal. We expect Mr. Sheldon to make a good paper during the week that he is to have charge of the office, but we have no idea that Christ would edit a paper were he upon the earth. We are certain that he would not devote any of his time to a secular journal. We also feel quite sure that he would print no Sunday edition. Jesus did not even write out his teaching. He did the teaching and left the writing to others. And we feel confident that were he here upon the earth he would leave the papers for other people to run. While we are glad to have a Christian daily, if it is for one week only, we think it hardly just to maintain that the journal will be conducted just as Jesus would have it done. It will be managed just as the editor thinks a secular paper should be run. That much and nothing more.

It is no uncommon thing to receive an important telegram. And when it is received we study it word by word. We first want to know where it is from, the date and the name of the sender. We then study its meaning, for it is important that we fully understand just what the writer of the message meant for us to know. We sometimes even call others to our assistance, for we do not want to be mistaken. But who ever heard of a man laying his message aside, so that he could devote all the time possible to the study of the wire, the instruments and the operators! And yet that is just what these people are doing who are more concerned about how we happened to get the Bible, than about what the Bible teaches. To us the Sacred Volume is a precious message from heaven. It is meant for us individually, and it is of the utmost importance that we fully comprehend its meaning. We know it is from God, and dates back to the time of his prophets and his Son, and has attached to it the seal of

the kingdom. We open the message, read it and reread it, often calling on others to help us understand it. This is right. This is what the Lord intended. He sent us the message; he meant for us to receive, understand and obey it. Are we doing this as we should? Our salvation hinges on the use we make of the message.

We think of Jerusalem as being a Mohammedan city, and yet, though the Mohammedans are in authority, they are numerically in the minority. Out of the 60,000 population, 43,000 are Jews, 9,000 are Christians, and 8,000 are Mohammedans. The latter have as their quarters the eastern part of the city, which includes the old Temple grounds. The Jews' quarters are just west of the temple area. The Christians occupy principally the northwestern part of the city. A number of them reside outside of the walls. The Armenians are located on Mt. Zion. No Jew is allowed inside of the temple grounds, and no Christian unless by special permission. By and by the Mohammedan rule must come to an end in this city. The public sentiment of Christianity will demand it. By right the city should belong to the Christians and the Jews, and greater liberty should be extended to those who desire to visit the sacred place. The number of intelligent people visiting the Holy Land each year, from all parts of Europe and America, is having its effect, and is creating a demand for better accommodations and greater liberty.

THERE were some things about William E. Gladstone, as a worshiper, worthy of commendation and imitation. He concentrated all his great powers upon the sermon. He was interested because he was informed. He was informed because throughout life he had made diligent use of his Sundays. He declared in old age that he would not have lived so long had he not always kept his Sundays quite apart from his political life. It was pure refreshment to him to turn to holier things on that day. It enabled him to learn more of religious subjects than perhaps any other layman of our century. When Sunday comes everybody should attend service, and while the sermon is being delivered let the mind be fixed on what is said, even if it is not first-class in every respect.

OPEN your map at Turkey, and on the eastern bank of the Tigris river find Baghdad. It is through this place that the great railroad, mentioned week before last, is to be built. With your pencil draw a line northwest about eighty miles to Khanakin. From the former place draw another line southwest sixty miles to Kerbela. Concessions have already been made by the Turkish Government for a railroad from Baghdad to Khanakin, and it may extend to Kerbela, a Mohammedan sacred place. In this respect it stands only second to Mecca. It is annually visited by nearly 200,000 pilgrims, coming from all the countries under Islamic influence, many of whom carry with them the bones of their relatives to be buried in the sacred soil. The main purpose of this short line will be to accommodate the pilgrims who visit Kerbela. The remarkable feature about this line is that the southern portion of it will pass through some of the country that may have been quite familiar to both Nimrod and Abraham.

IN the way of railroad building through the Bible lands, Russia seems to have stolen a march on Germany and Turkey, and possibly on England and France. The road through the centre of Turkey, to the Euphrates valley and thence south to the Per-

sian Gulf, as described a few weeks ago, is to be constructed, but it will require eight years to complete the task. Such a road would open up all northern and western Persia to the European market. But Russia proposes to divert this trade by constructing a line through the western part of Persia. The road starts at Talfa, a point about one hundred miles southeast of Mt. Ararat, and runs southeast to a point on the Strait of Ormaz, known as Bardar Abbas. This line seems to have two purposes. First, to divert trade from the proposed German line, and thus weaken Turkey. Secondly, to give Russia an outlet to the Arabic Sea, and thence to the Indian Ocean. The line passes through a very fine section of the country, and in time will completely Russianize this portion of Persia. It is also believed that Russia will come into possession of Persia before many years. The road is to be finished by 1903, and will prove quite a convenience to those desiring to visit Mt. Ararat, a point in Bible history of no little importance.

WITHOUT one word of discussion the Senate has ratified the arbitration treaty formulated at the Hague last summer. The treaty has been accepted by twenty-six powers, and while it is not what it should be, it is far better than nothing, and in time may lead up to something of greater value. The provisions are so hedged about with reservations that they really have no binding effect on anyone. Nations can go to war the same as before, only under the treaty a neutral power will feel at liberty to offer her friendly aid in restoring peace. It is thought that the ratification of the treaty by this country may enable the President to offer the friendly offices of the United States with a view of terminating the war in South Africa. "Blessed are the peace makers," says the Master, in his memorable sermon on the Mount, and should the President bring about a settlement of the difficulty between England and the Boers, great joy would be produced in all parts of the civilized world. It is the earnest desire of all lovers of peace that such may be the result.

AT Utica, N. Y., there is a man by the name of Abraham Elmer, said to have been born Jan. 26, 1782, and is now 118 years old, lacking only two years of being as old as Moses. Though feeble he still retains possession of most of his senses. For years he has been in the habit of going to bed promptly at eight o'clock. He also takes a nap in his arm chair each afternoon. He is the father of eleven children. His father died at the age of ninety-nine years. Physicians who have recently examined Mr. Elmer say that he is likely to live several years longer. Should he live another year he will have seen all of one century, and a part of two others.

MR. MOODY was a firm believer in newspaper advertising. He used to say: "I don't believe any man need preach to empty pews if he will only use a little common sense. Advertise. Put a notice in the papers. Stick out a sign. Put out a bill of fare. No church can succeed with only undertakers' signs on it. Don't be afraid. Shock somebody. No matter; we've got to be shocked. Somebody says it isn't dignified. My friends, let dignity go to the winds. That isn't one of the fruits of the Spirit. I notice these reporters don't stop for dignity. When they want anything out of me, they don't hesitate to follow me right into my bedroom. Use the same enterprise in running your meetings that the papers do in their business."

ESSAYS

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE WINDOW OF THE SOUL.

BY J. S. MOHLER.

BESIDE the window stands my bed
On which my wearied limbs I rest;
Sometimes at night when sleep has fled
And all around is still as death
Some "Seraph" touched my heart, and fled,
His angel breath like sweet perfume
All o'er my love-sick heart was spread,
And heavenly odors filled the room.
My soul went wandering round and round,
That I might my "Beloved" gain,
But none, alas! on earth was found
My soul's sweet "Spouse" had ever seen.
But through the window shone the stars
That pierced the window of my soul
And whispered, "Your Beloved's afar,
Where love, and life shall ne'er grow old."
Keep bright this window, O my soul!
Let heavenly light come streaming in,
Till floods of light thy heart unfold
Then thy "Beloved" will dwell within.

Morrill, Kans.

HISTORY OF MISSIONS IN THE BRETHREN CHURCH.

BY A. G. CROSSWHITE.

SOME degree of missionary zeal has existed in the Brethren church ever since we have had a footing on American soil. Not having time or inclination to notice the leaven at work in the virgin soil in Germany, we shall briefly notice this phase of our Christian development in the United States.

Bro. M. G. Brumbaugh, in his excellent work, "A History of the Brethren," thus opens up the seventh chapter:

"Germantown, mother congregation in America, what a history is thine! There's a stormy voyage in 1710, a landing at Philadelphia, a procession to Germantown, a dispersion of the twenty families of German Baptist Brethren, and in 1722 a revival spirit; public preaching collects the scattered souls; in 1723, a strange thrill enraptured the membership at news of the coming of Elder Libe; people from the Schuylkill country travel to the city of Philadelphia to hear this man whose eloquence had made him famous in two continents; a meeting is held at Peter Becker's house; a missionary visit is undertaken, and six souls ask for baptism,—this is the beginning of the church in America."

He then follows with a very graphic description of the first love feast in America on Christmas day, in 1723. Preceding the holy Communion services in the evening there was activity in the home of Peter Becker in Germantown. The little band of seventeen members was to be re-enforced by the addition of six more, and they were preparing for the first immersion in America. At this time there was no ordained minister on this side of the Atlantic. By a council of the members Peter Becker was chosen elder, performed the sacred rite and the twenty-three returned from the Wissahickon creek and celebrated the Communion.

The following autumn a house-to-house visit was made—some riding, some walking, but all were in this way blest and many were baptized. The meetings were held in private houses from 1722 to 1732—generally at Becker's, Gomery's, Gantz's and Kalckglasser's. Alexander Mack did not come over until 1729—ten years after these church fathers had set up their banner in the name of "Jesus of Nazareth."

We shall never know whether these persecuted brethren merely sought an asylum for the oppressed, or, by the light of prophecy, saw the twentieth century church "lengthening her cords and strengthening her stakes" (Isa. 54: 2), but with the advent of church periodicals came giant minds with advanced thoughts, such as would have revolutionized the world but for the opposition which every worthy undertaking has had to meet. Elder Henry Kurtz not only believed in "church extension" and "evangelization," but ventured out cautiously on the theme of *mission work in a restricted sense*.

While the mission cause was in the incubator, so to speak, God had raised up such men as Umstead, Kline, Wolf, Gerber, and many others, who had

pushed into the wilderness and planted the good seed of the kingdom, as fast as the woodman's axe had made a gateway to the "illimitable west." Thousands of miles were covered by these apostles of truth, over mountains, hills and plains, horseback and afoot, before Pullman ever dreamed of the ease and comfort with which we travel now.

Time moves on, and we once more feel the pressure of our Savior's words, "Go ye therefore, and teach all nations." I see in their quiet homes four venerable prophets, their snowy locks fanned by the evening breeze when the labors of the day are done. They serve as a waymark from ocean to ocean. They are wondering when the territory between them and far beyond will be occupied. They are B. F. Moomaw, of Virginia; Samuel Murray, of Indiana; S. S. Mohler, of Missouri; and "Johnnie" Metzger, temporarily of California. It will soon be said of all these pilgrims, "They rest from their labors, and their works do follow them." Rev. 14: 13. With them were associated such noble leaders as James Quinter and Robert Miller, whose words, whether in open council, or on the printed page, always had the true ring; and the mission cause received their hearty support. Our church papers encouraged reports of travel and observations in new fields, and members were thereby attracted to locate there; and this has proved to be the starting point of many congregations that are now large and influential.

As early as 1852 the General Conference advised that it is the duty of the church, the ministers and every private member, to do all that is in their power to fulfill that commission (Matt. 28: 19, 20) in accordance with apostolic practice.

In 1856 Virginia sent in a request that former decisions be carried out; and thus the agitation was kept up until 1860, when a committee consisting of six brethren, to-wit: Daniel P. Saylor, John Kline, John H. Umstead, Samuel Layman, John Metzger and James Quinter was appointed to draft a plan for work, but on account of civil war and other hindrances the plan for organized effort was not adopted until the year 1868. Much was done in a quiet, unassuming way, the twelve years following, the results of which no book of ours will ever record.

A fresh impetus was given to the work in 1880, when the *key-note* was touched in the plan submitted by brethren J. W. Stein, John Metzger, Hiel Hamilton, J. D. Livingood, and J. W. Fitzgerald. This dealt not so much with theory, as the wherewithal to make it practical. The following year the General Conference recommended that all the churches hold collections for missionary purposes, and send it with the delegates to the next Annual Meeting.

The term "*mission*" as truly implies *support* as it does to *preach*. The first brother to cross the ocean as a foreign missionary was Christian Hope. He was an educated Dane, yet he sought in vain for a people who meekly followed the Christ, as he had read and believed. After uniting with the church in America, his yearning desire was to return to his native land as a missionary, and in 1873 he was sent to Denmark, where he remained and worked for the Master for several years, part of the time at the expense of the Northern District of Illinois.

In 1876 brethren Enoch Eby and Daniel Fry were sent over to open up a mission and further empower him for the great work. The result is a cluster of churches in Denmark and Sweden, with a membership of 100 and 125 respectively. The churches there have lost considerably by emigration—many of them coming over to America to enjoy our freedom and religious liberty. Some have suffered imprisonment because they refused to learn the art of war. The average cost of maintaining these two missions has been about \$1,200.00 *per annum*.

The year 1881-82 marks an important epoch in our church history. Missionary fire was smoldering on the altar; golden censers containing the burning oil of incense were placed in the hands of venerable leaders; who, instead of ministering at the altar, in some way managed to smother down their convictions and lay them aside; and still the Macedonian cry came from over the sea.

To show that the General Missionary Committee did not impose any heavy burden upon the churches,

they modestly requested each of the six hundred congregations to contribute *one dollar* to the work, which was less than *eight mills* to each member!

They loyally responded to the call; and, in less than four years, more than six times this amount was voluntarily given. This, with the Sunday-school work and other advance movements, was too much for some, and quite a number withdrew and formed a separate organization, but the work went gloriously on. Christ says, "And this gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come." Matt. 24: 14. O how our hearts ought to burn with yearning desire as we pray, "THY KINGDOM COME!"

But the work was not moving along as fast as it might, and the General Conference of 1884 appointed brethren Daniel Vaniman, W. R. Deeter, S. S. Mohler, Enoch Eby, and John Zuck to draft a plan for more aggressive work, which plan was adopted, and has become the base of all operations since. They recommended that five brethren be appointed to serve a term of years, and be re-appointed by the Conference. The first committee appointed were the following brethren: Daniel Vaniman, D. L. Miller, Enoch Eby, Samuel Riddlesberger and C. P. Rowland.

Bro. D. L. Miller was appointed Secretary and Treasurer, and has held the treasurer's office continuously ever since. The receipts for the first year were \$3,806.37. This was contributed by forty congregations and eighty individuals—not more than three average State Districts!

All that was required was a good plan for raising and using the funds which were destined, by proper education along that line, to double and treble in a short time. Simultaneously with the demand for world-wide evangelization and means to promote it, came the demand for church literature. Hence the

BOOK AND TRACT WORK

was inaugurated the following year, by the authority of the General Conference. The brethren to serve on this committee were S. W. Hoover, S. D. Poyer, Adam Minnich, B. F. Miller, Jacob Hepner and Samuel Bock. These brethren all lived in Ohio; and their office was in Samuel Bock's private residence, near Dayton, Ohio. At the beginning of this new phase of the work men and women were again in demand who were sound in the faith, and not only possessed good burning thoughts, but likewise the happy trait of crystallizing them and inspiring them with the Holy Ghost, as they were sent upon their silent mission, where it was impracticable, in many cases, to send a minister.

A good list of tracts has been brought forth, possessing the highest points of merit, and much good has resulted from their judicious use.

THE GENERAL MISSIONARY AND TRACT COMMITTEE.

The General Church Erection and Missionary Committee was appointed in 1884 to preach the Gospel and assist in building meetinghouses. The object of the Book and Tract Work was to publish and distribute tracts. This was organized in 1885 and incorporated under the charter laws of the State of Wisconsin. The work of the two committees being so similar in their purposes, gradually merged into one great chartered society, by an action of Annual Meeting of 1895. The first committee to serve under the new organization consisted of the following brethren: Enoch Eby, of Kansas; D. L. Miller, of Illinois; S. W. Hoover, of Ohio; S. R. Zug, of Pennsylvania; and S. F. Senger, of Virginia. A kind Providence has smiled upon the work from the start, and an almost united Brotherhood has generously assisted in the work. The first year, 1884-1885, the total receipts were only \$3,806.37, while for the year 1897-1898 they foot up \$30,984.40. The total amount contributed during the fourteen years is \$154,558.00. They have assisted in building 121 houses of worship.

Their efforts have been mainly directed to points outside of organized State Districts; and, but for their help, many churches would not have been organized. Nearly every State District in the Brotherhood has received aid, and we rejoice to know that

there have been received into church fellowship, at mission points, not under the care of State Districts, 1,070 members.

FOREIGN MISSIONS.

The first *heathen* land to be invaded by our people was benighted India. Bro. Wilbur B. Stover, his noble wife, Mary Emmert Stover, and Bertha Ryan, all under thirty years of age, were sent over in the year 1894 and immediately began the study of the *Gujerati* language under great difficulties.

They have been re-enforced during the last two years by the timely coming of Eld. D. L. Forney and wife, Annie Forney, Eld. S. N. McCann and Lizzie Gibbel, who has since become Eld. McCann's wife. By their united efforts they had received twenty-four of the natives into fellowship more than a year ago and their prospects are brightening all the while. The famine of three years ago brought them into closer touch with these people, and led to the establishing of an Orphanage of forty inmates. The present famine siege may prove a blessing in the end, for "man's extremity is God's opportunity." O, let our prayers and means go over the seas to stricken India!

ASIA MINOR MISSION.

During the years 1892-1893 brethren D. L. Miller and Joseph Lahman visited the "Seven Churches of Asia," and the former was much impressed with the idea of opening up a mission in Asia Minor. Soon after, Eld. G. J. Fercken, who was a native of Smyrna, was converted to our faith, in this country, and soon returned to Asia Minor and opened up a mission in Smyrna,—one of the old "Seven Churches." Churches were soon organized in both Smyrna and Aidin.

He, with his co-laborers, has added thirty-seven members to the fold. An Orphanage for the children whose parents were slaughtered in the "Armenian Massacre" had been established and conducted successfully. Persecutions have been most severe; and Bro. Fercken has had to abandon that field for the present, but his going to Switzerland has caused a new light to spring up, and the vine-clad hills of France have been baptized in its holy beams, as the "Good Tidings of Great Joy" have come to them; and a few have already accepted Christ.

If, with persecutions, famine, pestilence, and the sword the cause has prospered, under God's direction, how shall our account stand on this side of the great deep? Who will say on bended knee and outstretched hand, "If God be for us, who can be against us?"

DISTRICT MISSION BOARDS.

Early reports from *District* mission work are meager. If very much work was done prior to 1876, no record of such effort is available. Bro. Artemas Smith was probably the first Secretary of the Middle Indiana Board, who kept any record of their meetings or work.

For years, donations came in so slowly, and in such small amounts, that many times the treasury was drained, and many discouragements met their efforts. Closely identified with the work here are such noble men as Artemas Smith, John Snowberger, D. P. Shively, W. S. Toney, and others, whose records in the "Book of Life" will be fuller, and the cup of joy sweeter from having done what they could for perishing souls. May God bless the mission cause now and evermore!

Florida, Ind.

THOUGHTS WORTHY OF CONSIDERATION.

BY JENNIE C. BAKER.

"Out of the abundance of the heart the mouth speaketh."—*Bible*.

"As a man thinketh, so is he."—*Solomon*.

TRUE it is that sometimes the minds of the best of men turn to evil; yet nevertheless God has endowed us with will power to control our thoughts no less than our actions; and so soon as we find our intellects wayward we need to use that power to turn them to the right. Our minds are never idle, no matter how empty our hands may be. Indeed, if

our hands be not busied, Satan will quite likely be rejoicing; for who doubts the truth of the old saying, "Satan finds some mischief still for idle hands to do?"

Of what, then, shall I think? Above, before and beyond everything else, of God,—God the Creator, God the Protector, God the Father of us all. Zophar, in reproving Job, says: "Canst thou by searching find out God?" Ah, no. But thanks be to God, by thinking about him we can learn of him; but first we must be born again, not of flesh but of water and of the Spirit. Ere the second birth we are spiritually blind and can discern naught; but when once our eyes are opened, we will begin to learn about God and may hope that we are of those to whom "the Son will reveal him." The only way in which we can consistently hope to learn about the Father is through the Son. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." When we first begin to think of God we must be satisfied with the alphabet of divine knowledge, but more and more, day by day, will we be taught by the Holy Spirit because of our redemption by the blood of the Son. "Neither knoweth any man the Father, save the Son." Think of Christ, how he took upon himself the semblance of a little child, lived, labored, and was tempted in all things like as we; and then how he was tried, condemned and suffered the ignominious death on the cross that we might be free: "O, it was wonderful, blest be His name!" What time for other thoughts than these!

As in the realm of mental science, we have an important factor in *association*, so also in the spiritual world. To learn of the Father, we need to know the Son, and to find out about the Son, we need to study the Holy Scriptures. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." So says Christ, as recorded by John. Reading the Scriptures, studying them, and constantly thinking on them, we learn that there are many studies to employ our minds, not contrary to Bible teachings, but quite in harmony with them. David, a man after God's own heart, says, "The heavens declare the glory of God, and the firmament showeth his handiwork." In what more beautiful way could we be advised to study astronomy? That God's chosen people of ancient days studied the heavens carefully, thoughtfully, intelligently, we have abundant proof in Sacred Writ. That they were in advance of the present generation in knowledge of the heavenly bodies, there is also abundant proof. Some things remain yet to be proved by observation. For instance, what Job says concerning the north pole, "He stretcheth out the north over the empty place," but did not we believe in the divine origin of the Bible, and therefore in its authenticity, we would still naturally believe in the truthfulness of this, so many other sayings having been proved that this same man of old, of whom it was said, "That man was perfect and upright, and one that feared God and eschewed evil," was an astronomer, is evidenced by his familiarity with the names of the stars. Those who studied the heavens were rewarded for raising their eyes to the sky rather than keeping them "chained to the earth," by being the first to whom God made known the advent of his Son. One name applied to that well-beloved Son was "bright and morning star."

Possibly next to the stars, in the sacred writings, prominence is given to plant life. Among Solomon's many attainments was a knowledge of all plant life and the ability to talk of them: "And he (Solomon) spake of the trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." In the prophecies concerning Christ, for beauty and for purity, he is compared to the rose and to the lily. While talking to those who accept him, Christ says, "I am the vine, ye are the branches." That he, our great Example, was familiar with plants and flowers is clearly set forth in his teaching, where they enter largely into his parables. It is no doubt well pleasing to him for us not only to "consider the lilies of the field," but all flowers, plants, and trees, that we may

learn of his love and care for us in providing not only the useful, but the beautiful as well.

Searching carefully, you will find in your Bible, geometry and geography, both physical and political, as well as astronomy and botany. And as for animated nature, everything is spoken of, from the tiny ant to the huge leviathan. How much happier this world would be if all so-called Christians would learn one text on this subject well enough to heed it: "The righteous man is merciful to his beast."

In this Bible, wonderful store-house of knowledge, next to God we learn most of and about man for whose benefit it was written. We are placed here in the world to benefit others, and so we need to make a special study of human nature. We need to gain all the knowledge of physical, mental, and moral science we can; but most of all we want to study humanity's need individually. However, we do not want to think about their short-comings, for that is one of the forbidden things; but of the good that is within each soul, and how to help it grow until the whole soul be aglow with divine light; and by and by the world will be bright with God's love.

Everett, Pa.

PRIDE

BY HOWARD MILLER.

IN the long run no one person is any better than another. Whatever differences may exist at the present, they are either of artificial origin, or are God-given for a purpose. If one has better looks, better clothes or more money than another, there is little reason for self-congratulation. There is nothing lasting about them. They may go in a night. If superior ability is our possession it came from God for a purpose, and that is never setting ourselves up as a self-constituted superior being. What the purpose may have been we may not know, but it is never for the end of proclaiming superiority over others deemed less fortunate. The crystal bowl that holds the roses on the table is not to revile the earthen vessel that is used to wash the feet of the saints. Each has its uses, and in the economy of the universe of God there is no little and no great. Shall the rose say to the dandelion in the grass that it has no place in life? Shall the mountain say to the vine-clad hill that it towers above it in real use?

It is better to be a cripple than to have the strength of a giant and use it to the hurt of the weak. It is better that we were deprived of the advantages that lead us to wound the lives of those below or behind us. When the passing comes all that counts will be the inner life feeling, the clean hands and the pure heart. Do you think you are better than others? Throw the feeling away. If your life were a gem, thrown in a heap with others, it might not cut such a diamond as others with a rougher exterior.

Lewisburg, Pa.

THE CHRIST LIFE.

BY JOHN HECKMAN.

I ONCE heard a brother preach six sermons in succession. He left the impression in each of them that religion pertained to the outer life. While this may be true to a certain extent, the religion which relates only to the outer man or body is a superficial religion—a failure. And the preacher who fails to make his hearers understand that the religion of Jesus is of the heart, or inner man, needs himself to be taught the way of righteousness more perfectly.

God's Word appeals to the heart, as the three thousand on the day of Pentecost were pricked in their hearts. It makes the inner man sad at the conviction of sin and makes him rejoice in conversion, baptism and the promise of the Holy Ghost. To have the Christ-life formed within us is fundamental. It is the foundation of all that is to follow in the way of *Christian* activity and duty. We may do many things Christian and yet not have the Christ-life, but if we have this divine principle within we will do all things Christian. You may hang apples on a peach tree, but that does not make it an apple tree. You may put wool on a goat, but that

does not make it a sheep. Forcing people to wear plain clothes does not make them Christians. If it would, we should petition Congress to pass a law compelling all citizens of the United States to wear plain clothes; then we should have indeed a Christian nation.

The bad which grows into an apple is formed within the apple tree and manifests itself first in the bud, then in the blossom and last in the apple. An animal to produce merino wool must be a merino sheep. So a Christian who does Christian works and whose life results in eternal life must "be born of God," must have the kingdom of God within, must obey from the heart that form of doctrine, etc., must love God with every part of his being,—heart, soul, mind, and strength undivided. If the heart be right all will be right. He cannot divide his service between Christ and some worldly society.

If we have this principle of eternal life within us it will lead us to obey all the commandments of God which must be performed by the body. But it must find its way into the heart first; then it will cause all worldly and sinful practices to be laid aside, just as the old white oak leaves are pushed off in the spring by the new swelling buds.

Polo, Ill.

LOST ARTS.

BY I. D. PARKER.

ALTHOUGH this is the age of scientific development, and the ingenuity of men is daily bringing hidden things to light, yet the ancients possessed powers that are lost arts to us. Studying the great pyramids and the wonders revealed by the excavation of buried cities and opened mounds, forcibly impresses this truth upon us. They had methods of embalming the dead, of elevating huge blocks of stone; methods of working brass and gold unknown at present. Men are searching and experimenting, and may find some of these lost powers, but no doubt some are lost forever.

This leads us to think of the lost arts in the field of religious work. Many are loudly extolling the work of the so-called advanced religious movements of to-day. Much is being done to *civilize* and *moralize* the world, all of which is good and a source of rejoicing to every Christian heart. But when we compare this work, which is now accepted as *Christianity* by many, with the *New Testament religion*, it is found wanting. Evidently the art of true church building and soul-saving is in a degree lost.

Looking to our own beloved church we see her borders enlarging. Our missions are multiplying and coming into closer touch with all her membership. Our colleges are rapidly increasing in influence and power, as centers of great helpfulness to the work. The standard of church literature is taking higher ground every year. This fills us with joy and hope for the future church; but it is a question of *serious import* whether or not we are doing as well as our forefathers did, taking into the account our advantages. Unless we do more and better work than they did we are not filling our mission as well as they filled theirs. Why do we not have greater results? Have we, too, lost the secret of successful Christian work? I do not think so, but danger is near enough to lead us all to "sober thought and watching unto prayer." 1 Pet. 4: 7.

Surely we live in the perilous times spoken of in 2 Tim. 3: 1-8, and we shall do well if we come out unspotted. Some tell us "this is an age of advanced thinking and the old doctrine is unbelievable." The people demand something new, and Satan is able to meet the demand. So we have *Materialism, Spiritualism, Mormonism, Mesmerism, Magnetism, Hypnotism, Doweyism, Higher Criticism*, and so on, *ad infinitum*. If any more are needed to teach false doctrine and "if possible deceive the very elect," Satan will furnish them in due time. New methods are resorted to to reach the masses, and men preach *philosophy* and *political* issues, and use catchy themes to fill the churches. Much greater effort is made to *entertain* than to *instruct*, and yet Mr. Moody said in his last address in Chicago "that

a cannon ball could be shot through many of the churches without hitting anybody." We attended a service here lately in which one hour was given to solos and the choir, and twenty minutes to the sermon.

Again the question comes, Is the art of soul-saving lost? We answer, *No*, but had its preservation depended on men it would have been long ago. We have the same Father, Son and Spirit, the same Gospel. Men and sin are much the same in all ages. What we need, then, is not new methods, but an intelligent use of the old ones. This implies

1. A careful study of the false doctrines and false methods around us, that we may guard others against their destructive influences.

2. A careful discipline of *mind* and *soul* (in one of our schools if possible), but if not we must have at all events a close application of these powers to the *one* thing we are called to do.

3. A constant filling with the Holy Ghost and the Word of God. We say a *constant* filling, because our capacity to hold and use increases with the filling, and constantly calls for more.

This is the crowning means and the method that is *ever new*. Good schools, a good library, good singing, earnest prayer are all needful as helps, but the *Gospel* is the *power of God unto salvation*. It is the *instrument*, we are the agents. Both are in the hands of the Holy Ghost to be used for the saving of souls. Prayer is the *school* in which the message must be learned. Love the *fire* that warms it. Faith the *medium* through which it is sent, but the *Word* is the power, and nothing can take its place in the saving of sinners, nor in the edifying of the saints. Would we have Spirit and life, we must have the Word. Jesus said, "My words are Spirit and they are life." We may have *emotional feeling* without the Word, and this feeling is too often accepted as the *Spirit*; but we cannot "worship God in Spirit and truth" unless the truth controls the worship. A prominent minister prayed lately, "Oh, Lord, take away all forms and ceremonies." That is the very thing Satan wants done. He is not afraid of colleges, or man's system of moralities, or charities, or new modes of worship, or indeed anything, if we only consent to run them without the Word of God. The first fight was over the Word of God, and it will be the real issue until the close of time. It is God's *method* or *art* of soul-saving, and he will not permit Satan to overthrow it. But it is left for us to say whether it shall become *lost*—buried under the speculations and inventions of men—or whether it shall gleam in the sunlight, as the Sword of the Spirit, cutting out the way for the Lord's redeemed to the throne.

Elkhart, Ind.

HOW TO SPEND SUNDAY.

BY F. M. THOMAS.

MR. GLADSTONE once said that he did not think that he would have been alive then, had it not been that he always kept his Sundays apart from the other days,—on that day turned his thoughts to higher and nobler things.

The thought, how to spend Sunday, has brought this incident to mind. In these days of great commercial activity, we are often told in defense of a great deal of Sunday work that it is a necessity. But the life of the man who made the above statement, the man who attained eminence and success as a statesman, orator, theologian, and scholar, goes far to contradict the assertion.

We have only to look out into our immediate surroundings to behold the sight of so many of our young people, just growing into manhood and womanhood, spending Sundays in idleness and leisure, wasting the precious moments of the Lord's Day, that might be turned into acceptable service to him. We have only to look into our cities to see every Sunday business men going for their morning's business mail just the same as on the other days. We have only to look into our rural districts to see Sunday work being done that properly belongs to another day. And so it is in all departments

of life. That Sunday is the Lord's and by him sanctified above all others is frequently forgotten.

The wisdom of any Sunday work, however little, that can be done on another day, is to be severely questioned, even from a selfish standpoint. A day in seven set apart, in which we can throw aside the cares and trials of business, brings to both manual and brain worker a refreshment and reserved power, that will better prepare them for the labors of the morrow. Adding to this the great outpouring of spiritual blessings we may receive, who can doubt in the light of eternal wisdom that the best way to spend Sunday is to the glory of God?

Then, my dear young men and women, learn early in life to keep your Sundays apart from the other days and on that day turn your thoughts to things higher and nobler and purer. May it be the practice of your life. The proper use of the precious moments of the Lord's Day in service, in prayer, in meditation—will bring results and blessings of which you have never even thought; the wasting of them will carry you farther and farther down the current of the dark waters of sinfulness and woe, perhaps never to return.

Hagerstown, Md.

A WONDERFUL PROMISE.

BY MATTIE A. LEAR.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15: 7.

We have in the above text a most wonderful promise. "Ye shall ask what ye will." How could it be more far-reaching? How rich, how full it is! Surely in this every human want is met. Christ here made the treasures of heaven accessible to all. "What ye will!" Jesus has pledged himself to give us the desires of our hearts. Can we be in any condition that this promise will not meet us? Are we sick? He will come to us and restore us to health, or so comfort us, so overshadow us with his presence, that with David we exclaim, "It is good for me that I have been afflicted." And why was it good for thee, David? "That I might learn thy statutes." Ps. 119: 71.

Others besides David sometimes need the discipline of affliction before they can comprehend God's statutes. And Paul took his infirmity to the Lord. Thrice he asked that it might be removed; but the Lord's answer was, "My grace is sufficient for thee. For my strength is made perfect in weakness." Paul fully acquiesced in this arrangement, and we hear him exclaim, "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me." The power, the presence of Christ, was what Paul wanted, and he gladly hailed anything that would necessitate that presence; and this presence will vastly more than compensate for the loss of all things else beside.

Is the heart torn with griefs that no human friend can share with us, griefs that are too deep for utterance, griefs that almost paralyze the heart? There is nothing that we may not take to the Lord, and we are always sure of his sympathy and help. Surely, he is a very present help in every time of trouble.

Jesus hath borne our griefs, and carried our sorrow; it is our blessed privilege to lay them all at his feet.

But there is a "needs-be" in all that we suffer; we could not be made perfect without it. James says, "The trying of your faith worketh patience. Let patience have her perfect work; that ye may be perfect and entire, wanting nothing." And Peter says, "Now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

Is our burden that of pinching poverty? Is unrelenting toil our lot in life? Are we consumed with care? Peter enjoins that we cast all our care upon Jesus, for he careth for us, and Jesus himself invites all, no matter what the burden may be, to come to him. How he can sweeten every lot in life! and he

will if we appeal to him. Ye may ask what ye will; we may ask for the redress of every grievance and he will remove our trials, or strengthen us to bear them, and he will so strengthen us that we will glory in them. He will either do for us what we ask, or he will do better for us.

But his promise is conditional: "If ye abide in me, and my words abide in you." The Psalmist says, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." To be one of God's hidden ones (Ps. 83: 3) is to have his constant and all-powerful protection. Ps. 91; also Ps. 23. And the Master, in his message to the church at Smyrna, exhorts her not to fear, though he forewarns her that she shall suffer many things. Rev. 2: 10. The promise to Jeremiah was that though the kings of Judah, the princes, the priests and the people should fight against him, the Lord would make him "a defended city, and an iron pillar, and brassen walls against the whole land," and they should not prevail, and why? "For I am with thee, saith the Lord, to deliver thee." Jer. 1: 18, 19. And the gracious promise to the church is that no weapon that is formed against her shall prosper. Isa. 54: 17. The gates of hell shall not prevail against her. Matt. 16: 18. How secure are the righteous! David says, "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock."

And God's hidden ones are not only safe, but they are admitted into a very close and intimate relationship with him. "The secret of the Lord is with them that fear him; and he will shew them his covenant." Ps. 25: 14. And Jesus said to his disciples, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." John 15: 5. And again, the promise is that unto such he will give to eat of the hidden manna. Rev. 2: 17. And in Isaiah 57: 15 we are told how God regardeth those of a contrite and humble spirit. What an honor it would be, in the estimation of the world, to entertain some great earthly potentate. But the great King of kings, and Lord of lords (Rev. 19: 16) here promises not only to be a transient guest, but to dwell with him who is of a contrite and humble spirit. And what for? "To revive the spirit of the humble, and to revive the heart of the contrite ones." To revive, to cause to live anew, to reinvigorate the spiritual life,—that life that is hid with Christ in God.

What a grand, what a blessed privilege to abide in Christ and have him abide or dwell in us, to have a heart-to-heart relation with him! How safe, how sweet, how blissful! And what power such relation confers upon the recipient! What power in prayer! And is it anything surprising that one, who stands in such a close, such an intimate relation to the All-powerful, should prevail in prayer? Such an one knows how to pray, and for what to pray, for "then shall we know, if we follow on to know the Lord." Hos. 6: 3. What we need, is to be in possession of more of the mind which was also in Christ Jesus. See Philpp. 2: 5-8. We need a deeper consecration, a more thorough crucifixion of self.

The second condition, that his words abide in us, Paul in Col. 3: 16 admonishes, "Let the word of Christ dwell in you richly, in all wisdom." The apostles would have the saints at Colosse not only to have a knowledge of God's Word, but also to know how to make a proper use of it, to know how to handle it, that it be not handled deceitfully. 2 Cor. 4: 2. That sharp, two-edged sword must be used with discretion; hence Paul exhorts Timothy to study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

Peter tells us to sanctify the Lord God in our hearts, and be ready always to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear. 1 Peter 3: 15. This does not mean to be forward, to thrust our views on the attention of others, but to be always ready, if asked, to give a reason of the hope within

us; and we are to do this with meekness and fear. David says, "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119: 11. Well, indeed, is it to have God's Word stored away in the heart, ready to call forth when occasion requires it, ready to use when beset with temptations. Our Lord could silence the arch tempter with an appeal to God's Word. To every thrust of Satan he replied with "It is written." Were we as well equipped, we would be safe from the wiles of the enemy.

Hudson, Ill.

GIRDLING THE GLOBE.

From the Land of the Midnight Sun to the Golden Gate.

THE last guests we had the privilege of entertaining in our India home were a worthy elder of the Dunker Brethren Church, and his wife, from America. They arrived in Bombay late on a Saturday evening and came to us in preference to putting up at a hotel. The Dunker Brethren sprang from the German Pietists, and the large and growing body of Christians bearing this name in the United States are chiefly descendants of German immigrants. In several particulars they resemble both Baptists and Quakers. About five years ago they commenced a mission in India, and this was Elder Miller's second visit to that country. He is the editor of their ably conducted weekly newspaper in America, the GOSPEL MESSENGER. Our household thoroughly enjoyed the fellowship of this devout couple for the few days they stayed in Bombay, before proceeding to Bulsar, in Gujerat, where their five missionaries were and are laboring. They expected to be away a long time from their American home, visiting missions of their church in Smyrna and other parts of Asia Minor.

Before he left, Elder Miller promised to send us some of his books of travel, and not long since a portly volume came to hand, bearing the title at the head of this article. It describes a journey taken in company with his wife in 1895, from New York to London, Paris, Norway, Sweden, Germany, Italy, Greece, Smyrna, Palestine, Egypt, India, Ceylon, Hongkong, and Japan, returning to America via San Francisco.

The moral aspects of the various countries passed through seem to have impressed the travelers as much as the scenery and sights. In regard to London, amid the descriptions of services and sermons by famous preachers, Elder Miller writes: "London presents many sad sights, but the saddest to us was a woman staggering along the streets in a state of intoxication. We saw women in other parts of Europe hitched with dogs to carts; we saw them dragging harrows across ploughed fields; but seeing them thus did not touch our hearts as did the sight of the drunken woman of London."

Paris is stigmatized by the author as "the plague spot of Europe." He means the moral plague spot. He deeply deplores the fact that wealthy Americans send so many of their sons and daughters to Paris for education. The abundance of nude statuary, of open saloons for drinking and debauchery, and the desecration of the Sabbath day appalled him. Paris, he says, has almost a total lack of home life. He remarks: "To those who regard the Christian home as the most sacred place in this world, and around which cluster so many happy memories that are never forgotten, it seems incredible that people should live without homes in the true sense of the word. Doubtless to the fact that there are no real homes in Paris may be attributed, at least to some extent, the low condition of the morality of the city."

The next chapter commences with a suggestive contrast—"the city of gilded sin" compared with the homes of the common people in Scandinavia. "Dane, Swede, and Norwegian," says the writer, "have those sterling qualities which make home and home life possible. Thrice we have traveled through the Northern Peninsula of Europe, and were much impressed with the honesty, piety and morality of the people." In Cairo the travelers were impressed with the hardness of the missionary

conflict. "The missionaries must labor not only against the Moslem faith, but against the immorality and sin of professed Christians. The task seems a hopeless one. And yet in the end the religion of Jesus must prevail. The condition of woman in Egypt is pitiable. She is as much a slave as ever were the negroes of our South. She has no rights that man is bound to respect, and is classed as an animal without a soul. Harlotry is semi-respectable. The first thing to be done to better the condition of Egypt is to free the women. When the mothers and daughters are free, the first step towards the regeneration of Egypt will have been taken. No country can prosper and rise to true greatness when women are held in bondage and are without voice, influence and respect."

Out of twenty-three chapters, nine are devoted to India, and of the many accounts of journeys through that land by passing travelers, this is at once the most exhaustive and the most correct that I ever remember to have read. The record reveals an amount of painstaking labor and research that few "globe-trotters," even with literary ends in view, would be equal to; and Elder Miller's conclusions are generally correct. He tells of the people of India, their customs, castes, religions; describes the scenery and famous places, and gives a synopsis of the history of the connection of England with the country.

His conclusions with regard to the debasing and immoral character of the Hindu religion strongly confirm a remark I made in a letter from India to *The Sentinel* early this year. As this remark has been called in question in certain quarters, I have copied what he says upon this subject for another page of *The Sentinel*.

The opium question also comes in for lengthy and exhaustive treatment. The history of the connection of the British nation with this traffic in India and China is given, one reason for dwelling upon it so exhaustively being as follows:—

"The use of opium is constantly increasing in our own nation, and this increase is alarming in the highest degree. Every neighborhood, village, town and city has its victims; bright intellects are destroyed, and thousands are daily stupefied with the insidious drug. Even professing Christians are victims to the mind and soul destroying opium habit."

With regard to England and China, Elder Miller justly remarks that "there is not recorded in the history of modern nations so dark a blot as that borne by the British on account of the Opium War of 1840."

The volume abounds with illustrations, and is thoroughly readable in every respect.—*Helen S. Dyer, Managing Editor of the Bombay Guardian, in the London Sentinel.*

TEMPTATION.

OUR Lord's temptation shows:

First—That there is a profound distinction between temptation and sin. The nearer we get to God the more fiercely will the powers of darkness assail us.

Second—The agent in all temptation is the devil. He finds within us that which responds to his enticements, but he is the agent in all cases.

Third—The point of assault in temptation is some point of weakness in our natures. The favorite device of the devil is to induce us to gratify a lawful desire in an unlawful way.

Fourth—The aim in every temptation is to turn you aside from the will of God. Whatever the form of the temptation, this is its essence.

Fifth—If Jesus Christ overcame, we may also overcome. The great aim of the adversary is to discourage us in the struggle. Jesus Christ meeting him as man pure and holy and in absolute dependence upon God, overcame him, and won the victory not only for himself, but for his people. The Christian has three great adversaries—self, circumstances and Satan. From these come all possible temptations, but the hand of God is over him, the power of God beneath him, and the presence of God on every side of him.—*G. H. C. McGregor.*

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS FOR THE MINISTER.

NOTE.—We earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to ELD. A. H. FUTERBAUGH, Box 776, Elkhart, Ind.

THE MINISTER AND HIS WORK.

I. JOHN THE BAPTIST AS A PREACHER.

In every age there is need of men of special type, designed of God for specific work; and where such work sufficiently unfolds, God brings forward the man into the field of activity. The history of governments and of the Christian movement from its earliest incipency fully attest the above truth. You need but seek for the hand of God in shaping events, if you would see clearly Divinity displayed in both human and divine governments. The time had fully come for special revelations from God to men. Prophecy had been silent for over four centuries.

To break this prolonged, deathly silence God had in preparation a man, whose whole history for thirty years is given in a single verse, Luke 1: 80, "The child grew and waxed strong in spirit, and was in the deserts, till the day of his showing to Israel." The constant tests through which he passed, and his devout fellowship with God, fitted him pre-eminently for the pressing prophetic mission to be entrusted into his hand. Besides, the training, to which he was subjected, brought John forth as a typical man and a typical preacher for all the ages of the Christian church. Many of the essential characteristics of John's ministry are as badly needed to-day as then, and a careful review of the Baptist's life and ministry will aid any preacher of the Gospel in the work of saving souls.

John's call was from God and so fully attested that the intervention of men was in no way needed to equip him for the important mission he was to perform. He was commissioned from heaven, of the priestly race both from his father and mother; he needed no ordination or commission from men, but awaited the message from God before he spoke. Then, with scrupulous exactness he handed out the message just as it came from the lips of God. There was no slackness, no equivocation, there were no attempts at affectation, but as the truth had come down through the corridors of heaven and reached the prophetic *forerunner*, so it rang out from lips of humble clay. To the humble and lowly looking for the redemption in Israel it came as the song of a heavenly siren, but to the unholy as the muttering thunders of heaven against sin and godlessness. He dared to give the message as he received it and leave the results with God. He delivered the message with sterling integrity, then hid himself away in the desert fastness, that all the praise and glory might fall where it belonged.

John's sermons are few and short, but of the kind that go straight to the heart and bring conviction. He shunned not to lay the axe at the root of the tree, laying bare by a few sturdy strokes the sins of the human heart, and then offered heaven's remedy for their absolution. John cared not for numbers, but with undaunted energy winnowed the chaff from the wheat—FRUITS, true repentance change of heart, a better life,—and would be satisfied with nothing less. Peasant or king, it was all the same, nothing less would fill the measure. He thundered the decrees of heaven in the face of the wicked Herod who dared to take his brother's wife and live an adulterer before God and his people. What a comment upon men who will seek to justify the adulterous king in the face of John's denunciation of the crime!

John lost his life as a result of this severity upon the King, but only to find it again with infinite peace in heaven. For earthly praise he had no ambition, honor was an empty sound. "I am only the voice of one crying in the wilderness, Prepare ye the

way of the Lord, make his paths straight;" nothing more. I am unworthy to stoop down and loose the latchet of his shoes. I am sent before to prepare the way. "I must decrease, he must increase." He claims nothing, surrenders all to the one standing in their midst, whom they know not, but of whom he himself will give unmistakable witness. John yields to the divine arrangement of heaven, sees the witness, bears the testimony, finishes his ministry and secures his reward. He not only proclaims repentance and baptism for the remission of sins, but shows how much greater is the work to follow in the name of Jesus Christ.

The world is in need of such men as John to-day. The church needs them and must have them if we are to hold intact the position we occupy. The curse of churches, all over our land, everywhere, is men in the ministry who are not converted, not sent of God, ready to compromise with Satan at any cost, just so as to have peace; men who are afraid to tell the truth as God gives it, who are afraid to say "repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Ghost," who deny the ordinances for filthy lucre's sake and turn the truth of God into a lie to supply the caprices of perverted souls. Our own church needs men, strong men, men of undaunted courage, who will not swerve from the truth, but use the "Sword of the Spirit" with an unsparing hand, that men may feel the awful sinfulness of sin, and flee for mercy to the Savior. Your limit is the Word, the message of divine truth; any departure is at your own risk, yet may imperil the salvation of many others and send adrift the church from her long-established moorings.

In the execution of your work you will find much need for preparation. It is a very perplexing task and ofttimes mortifying, to try to empty a vessel having nothing within. If you are to draw out, be sure you have something within, and be certain you are fully acquainted with what you hand out to others. It may determine all their future, either for weal or woe. When you are certain your message is in line with the truth, ask *divine help* in making it effective upon human hearts; then, John-like, commit all the rest to God.

RELIGION is as necessary to reason as reason is to religion; the one can not exist without the other. A reasoning being would lose his reason in attempting to account for the great phenomena of nature, had he not a supreme Being to refer to. And well has it been said, that if there had been no God, mankind would have been obliged to imagine one.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Jesus Rejected at Nazareth.—Luke 4: 16-30.

Lesson for Feb. 25, 1900.

GOLDEN TEXT.—He came unto his own, and his own received him not.—John 1: 11.

In our last lesson we had Christ in Samaria, at Jacob's well. The principal events that took place between that lesson and the present one are the miracles performed at Cana and the healing of the nobleman's son, both showing an increase in the exercising of his power as he goes forward in his gracious mission. We now have him at his home city where he spent his boyhood, where he grew into manhood. What happened during this time, of course we don't know; and it is not necessary we should, notwithstanding our "we would like to know." We have quite enough to know if we study well that which is needed.

Nazareth always has been a place of some note, though hated and held in reproach by the Jews. It is still a city of some importance, containing 7,500 inhabitants; it is beautifully located and well surrounded. When the writer, a few years ago, visited there he had the pleasure of visiting the old carpenter shop in which Joseph and the boy Jesus

worked. A few of the tools used by them, as the people say, an adz, ax, saw, etc., are on exhibition and are shown to tourists, with the expectation of receiving a backsheesh. We were also shown "the brow of the hill" over which they intended to throw their returned friend.

Their action in this case goes to show that some of the citizens were worthy of the bad reputation they had. "Can anything good come out of Nazareth?" But it must be remembered that this was the Jewish estimate of the people, and that this estimate was largely based upon prejudice and jealousy. There were probably a large number of the people of this place that looked upon Jesus with much favor and heard him gladly, as it is said. "And all bore him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?" This goes to show that by some he was received and heard with respect and even wonder; and further, he was known as the son of their townsman Joseph.

But in his reading from Isaiah and the interpretation which he made of it he touched the two classes of people living in the town, the one favorably and the other unfavorably. The Jews, of whom he was a representative were hurt, because his speech favored the Gentiles, while they, the Jews, felt that they ought to have been the favored ones. For one of their own race and people to show more difference towards the idolatrous Gentiles than to them was, in their eyes, a criminal offense. And the decision was to put him out of the way. If these people could have seen and understood that he rejected them and turned to the Gentiles because they first rejected him, it would have been much better for them. The kingdom of God was taken from the Jews and given to the Gentiles, not because the Gentiles were better than they were, but because, first, the Jews had forfeited their privileges; and second, because Christ saw that the Gentiles would bring forth the fruits of the Kingdom.

One of the peculiar traits in human nature is the disposition that men have of discounting things and persons that they know, no matter how good of worthy they may be. "Is not this Joseph's son?" In Mark 6: 3 we have, "Is not this the carpenter, the son of Mary?" He was a man that they had known from his boyhood. They knew his father, mother and his brothers. And because of this they were disposed to be against him; not because there was anything disreputable known about any of them but simply because they knew him. And so it is in many cases, to-day. Men are not disposed to set store by the people they know, but are quite willing to trust and be humbugged by strangers. It was this fact that caused Jesus, at the time to say, "A prophet is not without honor; but in his own country, and among his own kin, and in his own house." He understood human nature and knew how to meet gainsayers in their own thoughts, as we have it in the verses that follow.

There were many in his native town that needed salvation, but he would not press it upon them, simply because he was a former citizen of the place. He wanted to show these people that his mission was to save those that felt the need of salvation, but that he could not save them because they did not feel the need of his saving power. Their hearts were sealed against his love and their souls closed against his saving power. And all they in the synagogue, when they heard these things, which they rightly interpreted as being against themselves, were filled with wrath and rose up and thrust him out of the city—led him to the brow of the hill—that they might cast him down headlong. Just how he made his escape from the howling mob, we don't know. Whether they were struck with blindness or terror-stricken with the might of his power, so that they were paralyzed, we don't know; but he escaped, and no doubt they were made to feel that it is a hard thing to fight against God.

The lesson we may learn from this is that we may respect Jesus, but we cannot do more. We may refuse the offers of mercy, but our refusal makes him none the less a Savior. And if we will not be saved, he may save others.

H. B. B.

HOME * AND * FAMILY

OLD HOME FRIENDS.

Don't forget the old folks,
Love them more and more,
As they turn their longing eyes
T'ward the golden shore;
Let your words be tender,
Loving, soft and low,
Let their last days be the best
They have known below.

Don't forget poor father
With his failing sight,
With his locks once thick and brown,
Scanty now and white;
Tho' he may be childish,
Still do you be kind,
Think of him as years ago
With his master mind.

Don't forget dear mother,
With her furrowed brow,
All the light of other years
Time has faded now;
Memory is waning,
Soon its light will fail,
Guide her gently till she stands
Safe within the vale.

—A. F. Myers, in the Friend.

TALKING AT THE TABLE.

BY JOHN F. SHOEMAKER.

THERE can be no question but what there is entirely too much light, chaffy talk, and unbecoming and inconsistent conduct indulged in at many of our tables. For instance, the father thanks the Lord for life, health and food at his table, and while partaking of the meal keeps up a constant complaining of poor health, poor crops, too wet or too dry, too cold or too hot, as though they were on the point of starvation. This certainly has a strong tendency to create a feeling of mistrust in the child, as well as to implant a complaining disposition within the tender offspring, perhaps never to be eradicated. Besides, such gross inconsistency makes a very unfavorable impression upon the non-professor who may chance to be present, and only tends to drive them further away from Christ; and his holy Word.

Oh, may we all fully realize the fact that the Lord will hold us responsible for the manner in which we bring up our children, as well as the example we set before our unconverted neighbor, and let us remember that consistency is said to be a jewel. A few years ago a young exhorter, who is now a minister of the Gospel, told me that while visiting another young professional brother, and after being seated around his dinner table, a laughable story was handed him, with the request that he should read it before partaking of the meal. I told him I could not conscientiously approve of such a practice, as we were commanded to return thanks for all the blessings of life. He replied, "Oh! we had thanks too! as the laughing exercise was only for health." I told him that the reading of trashy literature, associated with prayer, only made the matter worse, in my judgment.

We are told that nothing moulds the mind like a book, and such being the fact, why not read from the Book of books, and then there can be no question as to whether it is wrong to read a lesson after surrounding our tables whereon are spread the fruits of the earth, so necessary for the sustenance of our mortal bodies. I know a brother who for several months would read the Sunday-school lesson at his breakfast table each morning of the week, and then, while eating, the father, mother, and children would talk on the lesson, and in so doing created quite an interest among the little folks, which, we believe, was as healthful for them physically and much more spiritually, than the reading of a whole volume of comic stories each morning. The same brother has read the entire New Testament through at his table, besides reading over four hundred chapters from the Old Testament in the same manner.

Perhaps some one may say, "My children are too

restless and indifferent to justify me to attempt to pursue such a course." While it may require a little time, mixed with considerable patience, to bring the entire family in line with this practice, we should ever remember that where there is a will there is a way. For instance, the little folks may become interested by telling them that you desire to read a lesson for their special benefit, from the best book on earth, and while reading keep an eye on them as much as possible. Little folks are like a good many big folks, they highly appreciate special notice and attention.

May we not only live up to our privileges, but fully discharge the whole duty we owe to God and man!

Shideler, Ind.

LIVING FOR SOMETHING.

BY ALICE VANIMAN.

SOME time ago I heard a couple of girls speak thus to each other:

"Say, Anna, what was the matter with me last night; I could not catch a thing, and I played the game three times?"

"I am sure I don't know," replied Anna meekly. "I never played the game."

"Why in the world didn't you try, when we all wanted you to?" says Mary indignantly.

"Because my mamma never allowed me to play anything except dominoes."

"Nothing but dominoes, O! shaw! what's the use living in this world for nothing, anyhow?"

As I watched the two girls trip lightly down the street, I, too, thought, "What's the use living in this world for nothing?" Why not live for something? But how differently two persons may look at this matter of living for something.

Doubtless there are very few persons but what have some object in life. We certainly are all living for something. It would be a sad thing, indeed, to be wasting our time and talents living for nothing.

Mary, no doubt, is living for something, but her greatest delight is in the ballroom. She loves to dance. "It makes girls look so graceful," she says. Card-playing is one of her favorite games. She is considered one of the best players in her crowd. She loves jewelry and flashy clothes. Her hard-earned money is spent for that which satisfieth not. She does not care to go to church—the sermons are too long—she always gets starving hungry before meeting closes. The singing is too solemn. She never could bear to go to Sunday school—too much Bible for her weak mind. The sick-room, too, she abhors; it always makes her head ache to smell the medicines. So the excuses come to suit each individual occasion.

Another girl is living for something, but how differently she lives. She never played a game of cards, she never danced in her life, nor has she any desire for such amusements, and she is very handsome and graceful too. She loves to go to church twice on Sundays and thinks the sermons not half long enough. The singing is sweet to her cultivated ear. The Sunday school is her heart's delight, for there she can tell the story of the Cross to precious lambs. She loves the Bible class, and would not miss prayer meeting for anything except sickness. The sick-room is her greatest delight, for there she can assist in relieving suffering humanity. She loves to do anything she can to help make some one happy. Her time is so nearly all taken up with doing good deeds that she has no time to make embroidery or read novels.

How different are these two lives, yet they are both living for something. My friend, which life will you pattern after,—the one who cares for nothing save her own personal, selfish interests, or the one whose greatest delight is in helping make people happy? Life is too short and time too precious to be wasted on those things which will not make us better men and women.

Saginaw, Tex.

A SCRAP OF HISTORY AND BIOGRAPHY.

BY JAS. A. SELL.

A FEW years ago, as a series of articles on "Hymns and their Authors" was issuing through the MESSENGER, the following letter was received from sister Williams. Brother Long was written to at once, and after some delay the subjoined letter was received from Brother Long's son. By this time the articles alluded to had run their course and no farther notice was taken of the very interesting information contained in Brother Long's letter. Lately, in looking over my papers, I found both letters and concluded that they should be published. It is also worthy of note that Sister Williams and Brother David Long have gone with the pale boatman from the wave-washed shore of time to the brighter shores of the living land.

McKees Gap, Pa.

Letter Number One.

J. A. SELL,

Dear Brother:—I have much appreciated your articles in MESSENGER about "Hymns and their Authors." It is always interesting to know something about persons whose writings have been a help to us on our journey along the narrow way; and to find that their experiences have been much like our own. I have thought that it might interest you to know that at least one hymn in our book was written by a brother.

"When Jesus Christ was here below," was composed by Daniel Reichard. I remember him. He was one of our old-time preachers. He was father-in-law of Elder David Long, of the Manor church, Md. If you write any more about hymns (and I hope you will), would it not be well to make mention of Bro. Reichard's hymn? It is strange he did not get credit for it in our hymn book. I wrote a piece for the Companion about hymns and mentioned about Bro. Reichard's hymn, but that was so long ago, likely everybody has forgotten it. Hoping you may win many stars for your crown, and wishing you the peace of God, I am your unworthy sister,

ELLA WILLIAMS.

Letter Number Two.

JAS. A. SELL,

Dear Brother:—Your letter to father was turned over to me for reply. I cheerfully comply with your request, but it is not much I can give you. Grandfather Reichard was the youngest of sixteen children. His parents came from Germany and buried two of their children in the ocean on their voyage. He, however, was born in Dauphin County, Pa. When quite young his parents moved to Washington County, Md. When he was old enough he went back to Pennsylvania and learned the potter's trade. He there became acquainted with and married Catharine Balsbaugh, an aunt to Bro. C. H. Balsbaugh, and moved back to Maryland. He served the church in the ministry about thirty years. He was father-in-law to the present bishop, David Long, who was his co-laborer during his lifetime. He wrote hymns and set them to music. He was naturally gifted in music and rhyming. He is the author of the familiar hymn, "When Jesus Christ was here below." Other hymns that he wrote seem not to have been preserved. I have no account of them. Yours in hope of endless life,

J. A. LONG.

THE MOTHER'S HOME.

My mother's habit was, every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour in reading the Bible, in meditation and in prayer. From that hour, as from a pure fountain, she drew the strength and the sweetness which enabled her to fulfill all her duties, and to remain unruffled by all the worries and pettinesses which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady. I never saw her temper disturbed, I never heard her speak one word of anger, or of calumny, or of idle gossip. . . . "The healing of the world is in its nameless saints. A single star seems nothing, but a thousand scattered stars break up the night and make it beautiful."—Dean Farrar.

THERE is nothing on earth that is more inexcusably vulgar than a family quarrel. When husband and wife so far forget what is demanded, not merely by the law of God but also by true human dignity, as to indulge in senseless strife and disputation, they need some sharp and sudden reminder of their folly; and when they reach the point at which they are willing to talk to other people about their disagreements with each other they are almost beyond hope of recovery.—C. Advocate.

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A SERIES of meetings is now in progress at Argos, Ind.

THE new church at East Berlin, Pa., is to be dedicated Feb. 25.

BRO. SILAS HOOVER is now engaged in a series of meetings in Philadelphia.

BRO. JAY G. FRANCIS, formerly of Oaks, Pa., is now located at Reading, same State.

BRO. TOBIAS MYERS, father of brethren J. T. and T. T. Myers, is with us at this writing.

BRO. JAMES M. NEFF is expected to commence a revival meeting in Girard, Ill., Feb. 24.

THE Brethren at Deep Fork, Okla., have arranged to build a meetinghouse the coming spring.

THE Bible Term at Bethel, Nebr., closed with fourteen accessions to the church by confession and baptism.

BRO. I. D. PARKER is with us a few days this week. He was with the Brethren at Sterling over last Sunday.

BRO. J. KURTZ MILLER, of Kauffman, Pa., is booked for a series of meetings at Ephrata, Pa., commencing March 4.

A SERIES of meetings at what is known as the Mt. Healthy mission point, Ohio, closed with three baptized and seven applicants.

A MAN who preaches one thing and then practices another may call himself a Christian preacher, but he is not. He is a hypocrite.

ON page 63 will be found the death notice of Edna Fern Hall, who died in Ohio, instead of Indiana, as stated in the printed notice.

THE revival meeting held in the Hanoverdale meetinghouse, Pa., by Bro. Geo. S. Rairigh, closed with five accessions to the church.

BRO. STOVER will probably soon begin to tell us something special about the relief work in India. What he says this week was written Jan. 5.

THE next issue of the MESSENGER will contain a very able symposium on "Laying Hands on Deacons." It will be read with unusual interest.

BRO. J. G. ROYER, on his way home from Chicago, last Saturday, found it convenient to spend a few hours in Elgin. We are always glad to have him with us.

WE are short of back numbers of the MESSENGER for this year, and all new subscribers will have to commence with the first issue after the receipt of their subscription.

THE North Manchester, Ind., Journal says that on Tuesday evening of last week, Bro. I. B. Trout preached a scathing sermon, denouncing secret societies of all kinds.

WE are glad indeed to have Bro. H. B. Brumbaugh with us. He came Tuesday and is attending the Board meeting. It is the first time we have had the pleasure of seeing him in our new office.

OVER three million people in the famine-stricken districts of India are now receiving aid. The famine will affect fully fifty million natives.

BRO. H. C. EARLY, after conducting a very successful series of meetings at Nappanee, Ind., commenced meetings in the Rock Run church on the evening of Feb. 12.

AMONG the correspondence, in this issue, will be found an account of a discussion between Bro. Solomon Bucklew, of Canton, this State, and Eld. Collins, a Disciple minister.

THE length of Bro. Crosswhite's "History of Missions in the Brethren Church" should not prevent any one giving it a careful reading. The article will be found on page 98.

ON the missionary page will be found some very interesting India notes by Bro. W. B. Stover. The truth is taking hold of the natives, and a number of them are accepting Christ.

SOME one, who fails to give his name, sends a report of a series of meetings in the Lancaster house, Huntington County, Ind., which resulted in eleven accessions, and closed Feb. 1.

BRO. L. E. FAHRNEY has been our correspondent in the church at Salem, Reno County, Kans., for twenty years. He has done his work well, and he has our thanks for his services.

ONE of our contributors says that he cannot find the names of the MESSENGER Advisory Committee in the paper. Their names appear every week at the head of the editorial department.

SISTER ALDA G. ALBRIGHT, of Eldora, Iowa, Sunday-school Secretary, would be pleased to have the names and addresses of the elders in charge of the Farnhamville and Silver Lake churches.

ONE of our brethren in Ohio is very enthusiastic about the MESSENGER. He says that he would not do without the paper if it cost ten dollars a year. He adds: "I feel lost without our church paper."

BRO. C. E. ARNOLD writes that the Brethren at McPherson, Kans., had a glorious Bible Term this year. The attendance was never before so large. The outlook for the school at McPherson seems to be very good.

WE are receiving a number of communications in which the writers give instances in which they have seen the ministers of other denominations baptize by trine immersion. We shall be pleased to hear from others.

THE Hebrew is not as much of a dead language as some might suppose. In parts of Palestine it is still spoken, and in Chicago there is a paper published in the language. This, however, is said to be the only Hebrew paper printed in the United States.

THE oldest woman in the world, according to official census reports, lives in Hawaii, and is 124 years of age. Her name is Kepoolele Apau, and her claim to advanced age has been thoroughly investigated by Hon. Alatau T. Atkinson, the general superintendent of the Hawaiian census.

BRO. D. L. MILLER and wife are with us this week. They report a most enjoyable visit among the churches in the West. We are very much pleased to have them with us. Bro. Miller is here to attend the meeting of the General Missionary and Tract Committee, which has an unusual amount of business to attend to at this time.

BRO. GEO. LUKE, of Spence, Ark., in a communication to this office speaks very highly of the preaching done in that community by Bro. Henry Brubaker. He says much good seed was sown, and that with proper encouragement it might result in the conversion of many souls. Bro. Luke was recently elected to the ministry, but he feels the need of assistance, and would greatly rejoice if some devout minister could be induced to locate in that field and aid in the preaching of the Gospel.

BRO. I. B. TROUT is here attending the Board meeting. He closed his meetings at North Manchester, Ind., with thirty accessions.

THE GENERAL MISSIONARY AND TRACT COMMITTEE is now in session at this place, with the following members of the board present: D. L. Miller, S. F. Sanger, A. B. Barnhart, John Zuck, L. W. Teeter. The meeting was opened on Tuesday morning with devotional exercises, and the Committee at once entered upon its labors. We go to press too early in the week to say more concerning the work that is being done. We hope to have something to say next week.

THE article, "Lighting up the Front Room," which appeared in the Home and Family department week before last, has put many a mother and father to thinking, and well it should. Parents who desire to keep their children away from places of temptation must learn to make home as pleasant as possible. A little more money spent for light and fuel might in the end save the father and mother from many heartaches. Please turn to the article and read it again, and see if more sunshine cannot be let into hundreds of homes.

A CORRESPONDENT has a good word to say about his elder. He says: "I think that very much depends on how a council is presided over by the moderator. If he acts wisely a great amount of work can be done orderly and harmoniously. We think our elder is the right man in the right place. All of his officials stand by him." It is pleasant to receive letters of this kind. We like to hear members talk kindly about their elder, and wherein he deserves it they should not be slow to commend him. It is true, that some elders do not preside over their congregations in a manner calculated to gain the love and confidence of the members of their flock, and while they cannot be commended for this particular phase of their work, still it does no good to parade their faults before the world. Wherein they lack, help them. Possibly a little advice from the deacons or laity would do them good.

WE are in receipt of two letters this week asking why we fail to publish the reports sent by the regular church correspondents, and publish those sent in, from the same congregations, by others. We are glad that this question has been asked, and will now explain a little. It is not possible for us to keep the names of all our correspondents in mind, and when we happen to receive two or more reports from the same church, we cannot always determine which one was sent by the duly appointed correspondent. To obviate this difficulty, we now suggest that all correspondents appointed by the church will, hereafter, write "Church Cor." after their names. This will enable us to select the right one, should we happen to receive two or more reports from the same congregation. Furthermore, should any one chance to interfere with the work of a duly authorized correspondent, the officials in that congregation will know best how to admonish the guilty party. But in churches where there is no appointed correspondent, any one is at liberty to send in the news, and the more we receive the better. We cannot forbear thanking our correspondents for the assistance they have rendered us in this department of labor. As a rule they have kept us well supplied with news, thus enabling us to make this part of the MESSENGER the more interesting.

THE NEW BIRTH.

THE Sunday-school lesson for last Sunday took in the interesting interview that Nicodemus held with Jesus in the city of Jerusalem. For prudential reasons, probably, the earnest and well-informed ruler in Israel called on Jesus at night. By his teachings and miracles Jesus had made a decided impression upon the minds of the more devout in that city, and especially upon the mind of Nicodemus. At the beginning of the interview he confessed that Jesus was more than an ordinary teacher, for no man could

perform the miracles he did except God should be with him. He called on him that he might learn more concerning the doctrine he taught, and if possible form a correct opinion regarding his mission.

Jesus immediately called his attention to the necessity and philosophy of the new birth, or the birth by which the kingdom of God is entered. He first told him that no man can ever see the kingdom without this birth, and then added, by way of a little explanation, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom." This was seemingly beyond the comprehension of the man who had for years been the teacher of others. He could not grasp the idea of a birth separate and apart from the natural birth. Jesus meant to have him understand that as the natural man must enter this world by a natural, or fleshly, birth, so must the spiritual, or redeemed, man enter the kingdom of God by the spiritual birth. It appears that the idea was not understood at that time, but later on, in the life of Nicodemus, it was doubtless fully comprehended and accepted.

This new birth is one of the fundamental principles of Christianity, without it there can be no salvation. It is essential to the existence of every child of God. In order to be an heir of the kingdom one must be born into it. He must first be begotten by the Word of God, the seed of the kingdom, then follows the birth. By this birth is meant to be born anew, to be born from above, or to pass from one state or condition into another. Two elements are connected with the birth. One is the water and the other is the Spirit. By water is unquestionably meant baptism, or the washing of regeneration. It is called a birth for the reason that it is the line between the world and the church, or between the kingdom of Satan and the kingdom of God. To cross this line legitimately is to be made a new creature, to be made over, or to be made anew. It is to enter a new world, to be governed by different laws, and to breathe the atmosphere of grace. Passing from the old kingdom into the new is so complete a change as to be likened unto a birth, hence it is called a birth, and to distinguish it from the former, or fleshly birth, it is denominated the new birth, or in Bible language, "the washing of regeneration."

The other element is the Spirit, and without the birth of the Spirit the birth of the water avails nothing. The water, which is outward and visible, is for the body, while the invisible Spirit is for the soul. There are two ways of viewing the baptism of the Spirit. One is to regard it as the gift of the Spirit, received by the penitent believer after baptism in the water. The other is to associate the Spirit with the Word in the very beginning of the process of regeneration. We are rather inclined to the latter view. Christ's words are not only Spirit, but the power of the Spirit accompanies the Truth wherever it is deposited in the hearts of the people. The Word is the seed of the kingdom. It is the seed that is from above, and by this seed every true child of God is begotten. This Word is also the Sword of the Spirit. That is, it is the instrument by which the Spirit proposes to convert the world. Wherever this Word is deposited in the hearts of men and women, it is done by the authority of the Spirit, and the Spirit then operates on that Word as the moisture of the earth affects the seed planted in the soil. If the conditions are favorable, the seed, the Word, will grow, and a new creature in Christ Jesus will be the result.

This whole process, from the time the Word has been deposited in the heart until the line between the kingdom of Satan and the kingdom of God has been crossed, may be denominated the regeneration—the birth from above. The Spirit and the Word are the principal elements. Both have worked together in the begetting, and both continue in their

united work until the actual birth is consummated. One who passes through this process is said to be born of the Spirit, because the Spirit is the author or cause of the birth. This is the same as to be born of God, for the seed, the Word, is of God. The process terminates in baptism, the visible act, and that is why Jesus speaks of being born of water.

Then comes the gift of the Holy Spirit, or the Spirit filling the heart and taking possession of the new-born creature. The child was begotten by the Spirit, through the instrumentality of the Word, and the Spirit has a right to it. And in the sense that the Spirit takes complete possession of every truly converted person, and brings that person under his control, in that sense may this particular phase of the Christian's experience also be called a baptism, though we do not regard this as being the special point that Jesus meant to impress upon the mind of Nicodemus. It was sufficient for him, at that time, to understand that Jesus in his teachings and mission represented the kingdom of God, and that all those who enter this kingdom must be born from above, and that the Spirit, as well as the water, were essential elements in bringing about and consummating the mysterious birth, that admitted subjects into the new and invisible kingdom.

J. H. M.

THE OPEN DOOR.

We hear much said about the open door, and the thought is one that strikes us pleasantly. There is something about it that not only arrests our attention, but touches our lives in a way that produces feelings of joy, pleasure and hope.

Our experiences, as they come to us in the world, show us that there is an outside and an inside to the lives which we live. And to have the liberty of exercising in both conditions is the privilege that makes our lives sweet. To be forcibly kept indoors or outdoors would be imprisonment, or out-prisonment, either of which would make life bitter and, in a sense, unendurable. To be incarcerated within doors means that we are criminals, and dangerous characters to be let loose on society. To be forcibly kept outdoors means that we are outcasts and dangerous to the home and family life. To be free to go in and out at pleasure means that we can be trusted and that it is safe for us to come in touch with society. So the open door always gives us a feeling of liberty, trust, safety and enjoyment.

But while we recognize the fact of there being open doors, we also remember that with these open doors there are conditions, and that our going in and out depends on our compliance with these conditions. It is this fact that makes our going in and out desirable. Because of some of the conditions we want in; because of others, we want out. It may be a pleasure to go in some of the open doors, while it may be as great or even a greater pleasure to get out of others. To get within some doors means danger. To get out of others means deliverance from danger. Now, what makes us glad for the open doors is that by having them we may enter for safety or get out for freedom.

In having this everything depends upon our power of complying with the conditions, some being easy, some very hard, and others beyond our possibilities. Some of these doors are opened through friendship, some through the ties of kinship, some by station, position and caste, and others through secret signs and pass-words, while still others are opened only by being able to pay the price. All these conditions restrict the privileges of men and women and interfere with their liberties and pleasures. In some countries the people always keep the doors of their homes open, fearing, they say, that a friend or a stranger in need might come along and suffer or perish before he could get in and receive the help needed. These people are called heathen, but, be what they may, they have

open hearts and keep open doors for the wayward, needy and distressed.

We remember a mother who had a wayward daughter who left home against the entreaties and prayers of the mother. For years she wandered from bad to worse, and all knowledge of her whereabouts was lost by her mother. For years she was lost to all but a mother's heart and love. And during all this time the home door was kept ajar and a burning candle within. Finally the daughter, after having fallen to the depths of sin and debauchery, turned her face homeward. And as she approached the to her now sacred place, in the midnight hour she saw the burning candle. She approached cautiously, expecting to see someone within, perhaps keeping vigil over a dead mother. But looking in through the window and seeing no one, her heart failed her to knock, and she had about decided to turn back again into the ways of sin and die. But why not try the latch? She did, and behold the door was open. She entered in, made her bed on the floor and slept till morning, when she was awakened by the mother and the story of the open door and burning candle was told her. Her soul was humbled, her heart melted—and the child was saved. The mother love, the open door and the burning candle—the Father, Son and Holy Spirit, the trinity powers that are to save the world and bring it home to glory.

It was the open door that rescued the wayward daughter from worse than physical death. But it was the mother's open heart that left the door unlatched and set in the home the inviting and guiding light. The bane of the Christian church to-day is, too many closed and bolted doors and darkened rooms. Open the doors of your hearts and throw out the life lines to the perishing.

We see in our religious papers expressions of joy and gladness because heathen nations are throwing open their doors to missionaries and the preaching of the Gospel. It is a matter for rejoicing, but to make the joy complete and effective there must be an entering in of the messengers of salvation, that they may receive what the open door intended to give. These are the open doors that call to us, and make us responsible for their salvation. The danger is within the door and to rescue we must enter and apply the saving power.

But in speaking of these open doors we said there were conditions connected with them that in some cases are hard to comply with. And some are beyond our possibilities. We are glad to speak of one open door that all may and can enter. It is the church of Christ. The conditions connected with this door are easy to comply with. It is high enough, low enough and wide enough to admit the whole world. On this church there is no patent right, no monopoly and no mortgage. No organization or set of men can stand at this door and say to the favored ones, "Come in," and to others, "Stay out." The opening of this door was very expensive. It cost more than this whole world is worth, with all its gold mines, precious stones and jewels, its fruitage and cattle on a thousand hills. It cost the shedding of the blood of the only Son of God. He made the ransom by paying the price in full, so that the door into the kingdom of the Lord Jesus Christ has been opened full and wide and the call is, Come without money and without price. No amount of money can buy a ticket of admittance. The conditions of entry are so very easy that the poorest of the poor may enter with greater ease than the man who has his millions at command. He that *will* may come. All that is necessary is to feel our need, accept the easy terms and enter in. How wonderful and blessed is the thought that this open door is for us all, and we are all invited to enter in—to live, to be inexpressibly rich and live forever. This is truly a something for which we should all be thankful.

H. B. B.

EXCAVATIONS AT SUSA.

THE following very interesting article we clip from the *Scientific American*. Susa, or Shushan, will be remembered as the home of Esther and Mordecai. At one time it was the secondary capital of the Persian Empire, and became a city of a good deal of importance, being about twenty miles in circumference. It was located in a fertile and well-watered district, about 250 miles southeast of Babylon and 130 miles north of the Persian Gulf. It has for centuries been in a complete state of ruins:

Half a century ago Mr. Kennet Loftus directed attention to the archaeological importance of the explorations on the site of ancient Susa. At that time nothing was known of the ancient and powerful Elamite kingdom of which Susa formed the capital. The position of the two great tumuli which marked the site of the ancient Elamite capital showed that the points were of great strategic value. The larger of the tumuli is about 5,000 feet long and 3,000 feet wide. It marks the site of the Achæmænian capital, and at its northern extremity M. Dieulafoy uncovered palaces of Artaxerxes, Mnemon and Darius during his explorations in 1884-86.

On his resignation of his position as Director of the Gizeh Museum, M. de Morgan, the well-known Egyptian explorer, was intrusted, says the *London Times*, with a special scientific mission to make a thorough exploration of the site. The first results were made known in his report to the Minister of Public Instruction and very fully justified the expectations that were formed. No explorers in Mesopotamia have produced such astonishing results or opened so many new problems. As Loftus and Dieulafoy have been unable to find any extensive pre-Achæmænian remains in the larger tumulus, work was commenced in a smaller but loftier mound some 800 feet to the west. It rises to the height of about 100 feet above the surrounding plains and gave every indication of being a more ancient work. On his arrival at Susa, in December, 1897, M. de Morgan prepared for a thorough scientific exploration of the site, and here his previous training as a geologist stood him in good stead. A skilled explorer knows that in all ancient sites, specially in the East, the law of stratification holds good, and that to ascertain the various strata and their ages is the first task before more minute examination can be made.

He first pierced the slope of the mound with five tunnels until the first historic stratum was reached at a distance of about twenty-four feet below the upper surface of the mound. It was in the lower tunnels that most important discoveries were made in finding no less than three strata of prehistoric times, the pottery affording as usual the most important data. The first stratum, which was about forty feet above the plain, showed traces of civilized people. The pottery was remarkable for the fineness of its glaze and was decorated with patterns in red, black and brown. These patterns were chiefly geometrical. In the next stratum, forty-six feet above the base, the pottery was not so fine, being mostly vases of rough earth, but the flints became more numerous. Some of them were the flint teeth of sickles.

The discovery greatly pleased M. de Morgan, as he had always maintained that cereal growing was not indigenous to Egypt, but had been introduced by the Asiatic race, who naturally brought with them the instruments with which to reap the crops. In the strata above, remains of these instruments were still more numerous, and the teeth were polished and worn from usage. Stone maces began to appear, and rising to another stratum, 68 feet above the base line, were first found burnt bricks and traces of buildings, but no inscriptions, and 13 feet higher the first town was discovered, the remains of the most ancient Susa. Above this, some 14 or 15 feet, we come upon the ancient Elamite citadel, which was destroyed by Assurbanipal about 640 B. C. Having ascertained the order of strata, M. de

Morgan intrusted the work of opening the trenches to one of his assistants, and the Persian, Arabian and Greco-Persian levels were reached.

The things found may be said to cover a period of about five centuries from the Macedonian conquest to the rise of the Sassanian dynasty; that is, B. C. 330 to A. D. 226. Below this the Elamite stratum was reached. The terrible destruction by fire and the deliberate razing of the walls made it impossible to ascertain accurately the general plan, but many discoveries of great archaeological importance were made. Along the walls were found many fragments of enameled bricks bearing inscriptions or decorative patterns with figures of men and animals. The use of this decoration by the Elamite rulers in the eighth century B. C. shows us the source from which the Achæmænian artists derived their inspiration, and there are many other indications of this influence of the older Susanian civilization. The bases of the columns were also found.

The most important discovery of the historic period were certain monuments which escaped removal and destruction on account of their weight. The explorers unearthed a large stele of yellow limestone covered by an elaborately sculptured picture. It compares favorably with the sculptures of the Assyrians and is the record of an important campaign. The inscription upon it reveals the astonishing fact that it is a monument erected by Naram-Sin to commemorate his great campaign some time about B. C. 3750. M. Maspero and Dr. Schiel consider that it was carried away from Chaldea by the Elamites, but considering its great size and weight this hardly seems possible. The more probable solution is that the stele had been set up by the Chaldean king in Susa or in that region. There was also found a great obelisk of granite, 6 feet in height, the sides of which were covered with a long inscription of some 1,200 lines written in very archaic characters. The discoveries at Susa are most important, and the archaeological world will look with interest at the photographs when they are sent home.

HOW MEN ARE RECEIVED WHO SELL BOOKS.

THE following, from Bro. J. H. Miller, contains an excellent point. Wise indeed is the mother who refuses to purchase war histories for her children to read. Parents ought to invest some money in books for the family, but let the works purchased be such as will direct the minds of the children to something higher and far better than strife on the battle field:

Some time ago I called at a farm house wishing to show to the lady my prospectus of "Girdling the Globe," by D. L. Miller. I spoke to her awhile in the yard. She invited me in and I took her order, after which she remarked to me: "A few days ago, a book agent called on me wishing to show me a book of the late war of the islands." She told him no, she did not want to see it. She would not let him come in. I asked her the reason why, "Oh, I don't want my children to learn the news of war. But such books as you sell, I will buy for them."

J. H. MILLER.

JOHN WESLEY AND TRINE IMMERSION.

THE following concerning another "Life of John Wesley," and what is said about his manner of baptizing will be read with interest. Any one having a copy of Whitehead's Life of John and Charles Wesley, which he wishes to dispose of, will please write the editorial department of the MESSENGER office:

Dear Sir:

I notice in your last issue, Jan. 21, Jasper Barnhouse was called down by a Methodist preacher, for making a quotation from Moore, and said there was no such book. I have in my possession Whitehead's history of the life of John and Charles Wesley. On page 131 he says: "When Mr. Wesley baptized adults professing faith in Christ he chose to do it by trine immersion, if the person would submit to it, judging this to be the apostolic method of baptizing." Coke, Moore and Whitehead were John Wesley's administrators. Moore wrote one history and Whitehead the other. I have one volume of Moore's work; but Whitehead says he wrote the first history. They both write nearly the same thing all the way through.

Thinking this may be of some value, I send it to you. You can use it as you think best. Respectfully,

W. D. MALLOW.

ANNUAL MEETING QUERIES.

THE following queries, intended for the next Annual Meeting, have not yet been published:

First District of West Virginia.

1. (From the Beaver Run congregation.) Inasmuch as the holding of church festivals has become very common by many of the popular churches, we ask Annual Meeting, through District Meeting, whether it is according to the Scriptures and order of the church for the members of the Brethren church to aid in any way the holding of such festivals, or to attend them?

ANSWER.—Sent to Annual Meeting.

2. We request District Meeting to reconsider query No. 1 of 1898, which is as follows: "Will the First District of West Virginia confer with the Western District of Maryland, and if agreeable with said District, jointly call for Annual Meeting Conference in 1901, or as soon after as convenient?"

ANSWER.—Decided to reconsider. The meeting appointed Geo. S. Arnold and John S. Fike to be associated with two brethren from the Western District of Maryland, to investigate the advantages and disadvantages, the propriety and impropriety of calling for the Annual Meeting.

Northern Iowa, Southern Minnesota and South Dakota.

(Pleasant Prairie.) We the Pleasant Prairie church petition the District Meeting of Northern Iowa, Southern Minnesota and South Dakota, to petition Annual Meeting that, since the publishing interests are in the hands of the General Brotherhood, all ministers in the Brethren church should receive the GOSPEL MESSENGER free of charge, or not to exceed one dollar.

ANSWER.—It has been moved and seconded that the Publishing House donate the GOSPEL MESSENGER to our ministering brethren. Passed to Annual Meeting.

Middle Iowa.

(Through a little oversight the minutes of the late District Meeting of Middle Iowa do not contain the exact wording of the query sent by that District to the Annual Meeting (so we are informed by the clerk), and we now, by his request, give the query as it should have appeared, and as it will be presented to the Conference.—Ed.)

We ask Annual Meeting through District Meeting: An elder asks the privilege of the church to prosecute a man (not a member) for slandering his character. Two other elders of the same congregation favored it, and the church granted the request, thereby causing dissatisfaction. Is it in accordance with the Scriptures, and the order of the church to do so; and if not, what shall be done with elders that so instruct the church?

REMARKS.

The queries for the following Districts were published some time ago: Southern Illinois, Oregon, Washington, and Idaho; Nebraska; Northeastern Kansas; Northern Indiana; Middle Missouri; Southern Missouri.

These are the only State Districts with whose queries we have been favored. It is the duty of the Writing Clerks of each District to see that we receive copies of the Annual Meeting queries for publication.

EARNEST SEEKERS.

THE following tells its own story. It is written by a man of intelligence, and along with our contributors we appreciate the compliment:

I wish to say a word in praise of the GOSPEL MESSENGER. I consider it one of the most logical and most interesting religious papers published to-day. The last copy received was January 6th and I feel lost without it. You may hereafter include me on your permanent list of subscribers and instead of notifying me of the expiration of my subscription just render me a bill of the amount due and the same will from time to time receive my prompt attention.

Mrs. — and myself are not members of any church but are earnest seekers of the truth. While Mrs. — has been a member of the Christian church she desires to investigate with me the real doctrine of the Bible and we have determined to go together wherever that leads us. Any assistance that you can render us on doctrinal points will be greatly appreciated. The Lord has been particularly mindful of us and has blessed us in many ways, and we believe it nothing more than our reasonable service on our part to give our lives to him for the good that we are able to do. * * *

Nothing will afford us more pleasure, during the present year, than to assist these earnest and intelligent readers to find the truth. It is the truth that will make us free. And while we are assisting them we feel certain that we will also be edifying and rendering aid to thousands of others. In our work we constantly keep this class of readers in view, along with those who have already cast their lot with the Brethren. Hundreds of people outside of the church read the MESSENGER, and we trust that it will be the means of leading not a few of them to the true light.

General Missionary

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois | S. F. SANGER, Virginia
L. W. TRETER, Indiana | A. B. BARNHART, - Md
JOHN ZUCK, - Iowa.

Address all business to General Missionary
and Tract Committee, Elgin, Illinois.

THE EXPECTING CHRIST.

It may seem a little presumptuous to try to know what Christ is doing since he has returned to glory, and yet the Apostle Paul ventures to tell the church one thing he has been engaged in ever since he is with the Father. In Heb. 10: 13 he declares that he is "expecting." The context says that Christ, having come down to earth, made the one sacrifice for sin, made it possible for all men to return to God, and that he has gone back to the right hand of the Father, and is there "expecting" until his enemies be made the footstool of his feet.

"Expecting!" Has the Christ the right to expect anything? A world lost in sin was here, and he redeemed them with his own precious blood, committed the message of heaven to his disciples and sent them forth into the world, that the world might return to God. He did much for the world,—no tongue can tell its worth,—and does the church feel and know what he has a right to expect of her? He would have all the world praising the Father's name; but they are not, because they have not heard of a dying Savior's love. They will not hear the good news until the church sends a message to tell them. This is what he is expecting of her, and this he has a right to expect.

Dear worker for the Lord, what meaning is in these words for you? The compassionate, loving, tender Lord Jesus is expecting of you. Though in heaven, seated at the right hand of the Father, abiding the time when the world will return to him, he is watching your every effort. He is *specifying*, and that means final success in your work. The struggle may be hard and long, but through him your work will finally triumph.

But there is still more in this. His children often are tried above measure, even unto death. The conflict in its severity is ever before him and he in the great anxiety of expectancy, methinks, leaves his seat as he did when Stephen was stoned, and from the threshold of heaven looks in tenderness and eagerness, guarding every effort of his struggling disciple, that no evil befall him that will thwart the blessed cause in the world. What a comfort in this for his struggling children.

"Expecting"? Yes, and will he be disappointed? When he comes again shall he find those faithful to his trust? Brother, sister, can you rest indifferently in the church when your Master is expecting, and waiting till the enemies of truth are made a footstool of his feet? Oh, can you be so cruel as to disappoint a crucified Lord? Every one knows what it is to be long expecting something in this life, and when the time comes, disappointment meets him instead. How bitter! How painful! Yet what are such disappointments compared to what the expecting Christ must see in the lives of some who profess his name, to whom with all the rest he said, "Go, teach, proclaim the good news to all the world, I will be with you, I will lead you by my Spirit, I will comfort you in all your struggles, I will see that you never come to want,—go, go, dear disciple of mine, for I have died for them all."

INDIA NOTES.

BY W. B. STOVER.

—On Sunday before New Year's five more willingly walked into the covenant waters of baptism. These were all straight from heathenism. The woman who disappeared last week, came again just before the appointed hour, and was received. She said her people had beaten her, because of her desire to be a Christian, and showed the marks on her body.

Later she said that, as she went home Sunday evening, they would not believe her that she was fully a Christian now. She showed them her little bundle of wet clothes as evidence that she had just come from baptism. Then they said, "Here, smoke a beedy" (a small native cigarette). "No," she said, "I can't do that. I am a Christian." Then they tried to force her to do so. They tried also to replace some of her rings, but so far she has steadily refused, saying, "No, I can't do that. I am a Christian." We pray for her faith to triumph, for she comes from the lowest, and has been a bad woman among them. May not even she lead the way for others?

—On Sunday I was preaching on "Command or Opportunity," and I said, "Now, Brethren, you can be Christians and smoke a little, or chew. You will not be put out of the church if you use tobacco. Of course, workers are required to abstain. But the rest of you are only advised. This is your opportunity. Will you wait to be compelled? Will you wait to be driven? Hadn't you better seize the opportunity, and voluntarily take the highest ground available?" As I was saying these words, as near as I can remember, an old brother jerked an old pipe out of his coat pocket and gave it a pitch toward the place where I was sitting, and said, "Here, take it; I seize the opportunity." The pipe fell in pieces by my side. One said, "That's business." Another added, "And he's the man to stick to it." And then we went on with the preaching.

—That same brother on that afternoon was baptized. He noticed closely the force of the questions asked. I was calm and quiet, and the waters were still, during that sunset hour of the last day of the year. "Do you believe in the Lord Jesus Christ, your only Savior, that he brought from heaven a saving Gospel? Do you renounce the world with its idolatry, its sin, and all its evil customs? Do you covenant with God in Christ Jesus to live the life of faith until death?" When his turn came, before I had time to ask the questions, he began as if in prayer, with steady, clear voice, to say, "I believe in the Lord Jesus Christ with all my heart. He is the Son of God, my Savior. I do renounce all the idols and the gods and all the heathen customs. And I will live faithfully and serve God as long as I live. Now God help me to do what I have promised. I am not very strong. Amen." I only added, "On this, thy confession, thou shalt be baptized for the remission of thy sins, in the name of the Father," etc., and baptized him. Tears came to the eyes of not a few who were standing by the river side.

—There are at the present time 2,500,000 persons in receipt of relief in India. This is an increase of 250,000 during last week. In Bombay Presidency there are about 500,000, and in the central Provinces about a million. Of the whole number, some 1,878,000 are in British territory, the others in native states. One native paper of high standing remarks that those affected are ten times the number of those who are really on relief. Relief work is divided into three classes: Workers, dependents and gratuitous. With these proportions now, every one dreads the possibilities for April, May and June. But the government is doing nobly, though she has her hands more than full. Plague, famine and war! A fearful trio! May the time soon come when righteousness shall fill all the ends of the earth!

Bulsar, India, Jan. 5.

AN INCIDENT.—Prov. 11: 24.

BY NANCY D. UNDERHILL.

We will call her Mary. She was a Christian woman, striving to serve the Lord. Every Sunday morning she gave as the Lord had prospered her into his treasury. The treasury in that home was a little yellow bag kept for the purpose. At last Mary was going to visit the city one day. She had some errands and shopping to do, some calls to make, a little work to be done and paid for. Her husband opened his purse and gave her \$5. She went to the little yellow bag and counted its contents, intending to send the amount to some of God's poor. There was only fifty cents and a few pennies. It would cost a few cents to send it. I'll put fifty cents more to it, thought Mary, and send it. That will make just one dollar, and it will pay to send that much. She had not counted the amount as interest upon the remittance which she had just received, and

did not think that she *owed* that much (ten per cent) unto the Lord, but meant to give it, because she loved his poor, hungry ones.

But when she found she could not get her work done until the next week, and knew she must keep enough money to pay for it, when it *was* done, she borrowed the fifty cents from the Lord's treasury to pay her necessary expenses, and kept the bill. Sunday came, and Mary had nothing to put into the little yellow bag. This set her to thinking. She found herself not only unable to give the usual amount, but actually behind in her accounts. "I'm a thief," thought Mary. "I've robbed the Lord." Then she promised herself that she would make up, not only the borrowed fifty cents, but the other fifty cents as well, when she went to the city next time. The time came; she ate a hearty breakfast very early, for she had resolved to go without dinner, in order to save that amount. The work done, she paid her bill and had fifty cents left, after deducting the borrowed amount.

It was Friday, the only day that fish could be procured in that place. Mary was very fond of fresh fish, and always remembered that Christ's apostles were fishermen, and that Jesus used to eat fish with them, sometimes broiling them over the coals for their use. She often thought of the two small fishes which, with the bread, Jesus broke and gave to the hungry multitude; and how he ate a piece of broiled fish after his resurrection. She thought of the vegetarians, and reasoned: "Jesus ate fish, and gave to his disciples to eat, and it's right to eat it." She thought also about the time two years before, when she had gone to the city with her husband, and they had baked fish for dinner at the hotel. How good it was! Mary went and invested her precious fifty cents in fish, and carried it to the friend's house where she expected to stay that night, and had it cooked for supper.

That night Mary had a headache, and before she retired she was obliged to go outside and lose her supper. Sunday came again, and there was no money to put into the little yellow bag; likewise the next and the next. The children gathered around the altar and wondered why mother did not give them any more pennies so they would have something to give for the Lord's poor little hungry orphans. Letters came that needed to be answered, and the pile of stamped envelopes ran very low. "What shall I do?" thought Mary. "Husband will find the stamps are all gone and he will be angry because I am so extravagant. Oh, if God would only send me some means, in some way, so I could meet my obligations. But how meanly I have treated him! That fifty cents that I spent upon my own gluttonous self was wasted, and it belonged to the Lord. It was only the tithe which was justly due him. I have robbed God, and that amount would have fed a starving soul in India or a destitute orphan in Turkey a whole week. There is *only one thing* that I can do, and that is to ask God to send me some means, in some way, so that I can answer these letters and pay my dues. But I am ashamed to ask him after I have robbed him." And Mary realized the truth of the wise man's words, "There is that withholdeth more than is meet, but it tendeth to poverty."

Canon City, Colo.

THE LORD'S PORTION.

BY ALICE LONG.

IN GOSPEL MESSENGER for Jan. 20 we have an article on "Systematic Giving," by Sister Nancy D. Underhill, the reading of which prompts me to write these thoughts, praying that they may help some one. There are people who are prone to withhold that which properly belongs to God, and there are those who give and, maybe, abundantly, but not judiciously; then there are some who give systematically, or according to Gospel teaching. This is, we believe by experience, the better way, and it is God's way.

Some years ago, being somewhat involved, we considered very earnestly whether it was right for us to give of what we could not strictly call our own. We weighed the matter carefully and finally concluded that, as we were supplying our own needs daily, we should give a part to the Lord as well. We had no better right to use it for ourselves than for him. We feel that his share should come *first*.

We have, since that time, made what we

might call three apportionments of whatever means we have had, one for God (his first, and never less than the tenth), one for our obligations, and the other for ourselves. We have been blessed by doing this. We have not received a shower of gold, as the manna fell from heaven, but have suffered numerous losses and reverses, but through them all we have clung steadfastly to this plan, and slowly but surely, as God sees we are able to care for it, does he bless us. And why should we not want to give, when by so doing we lay up for ourselves "treasures in heaven"?

Dear brethren and sisters, if we lack the *desire* to give, let us pray for it; it is something we need; it is a blessing to have it. We pity those who do not possess it, knowing the *true* happiness it brings to us here and the fuller realization hereafter. Let there be not a doubt in any heart that God will not be faithful in his promises to us. Turn to Mal. 3: 10 and hear him *plead* with his people to *try* him and *prove* him. He is the same God to-day. Let us not be afraid to trust him. Do not despise the small amounts. If you sell an article for five cents, lay aside at least one for his work; it will go farther toward blessing the soul than the four that are left. *Try it and trust.*

Tyrone, Pa.

Phillip Brooks once spoke thus forcibly about foreign missions: "Let me plead for the foreign missionary idea as the necessary completion of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Christian life without it is a mangled and imperfect theory. The glory and heroism of Christianity lie in its missionary life. I know what some of you are saying in your hearts whenever we talk together about foreign missions. 'There are heathen enough in America. Let us convert them first before we go to China.' That plea we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like a murderer of his father asking the judge to have pity on his orphanhood."

Missionaries in foreign lands often cannot choose their diet, but must eat what is set before them without asking questions. Miss Morrill, of Pao-ting-fu, tells of a lunch furnished her at a village where she had stopped for a service. The people in their kindness, had brought what they thought a delicacy. In referring to it the next morning, she told a servant, "I had John the Baptist's food yesterday," to which he replied in a tone of profound satisfaction, "Teacher! you had fried grasshoppers." "And I did," writes Miss Morrill, adding, "I feel sure, too, that it would take a cultivated taste to enjoy them."—*The Missionary Herald*.

Our Prayer Meeting.

SOLEMN QUESTIONS FOR SELF-EXAMINATION.

For Week Ending March 3.

1. Am I now living in the favor of God? Job 33: 26; Rom. 8: 15, 16.
2. Do I read and love the Scriptures more than any other book? Psa. 1: 2.
3. Do I anxiously redeem the time? Eph. 5: 15, 16.
4. Do I study to be nonconformed to the world? Rom. 12: 2.
5. Do I live in the spirit of prayer? Eph. 6: 18.
6. Do I deny myself for Christ's sake? Mark 8: 34.
7. Am I constantly employed for God? John 9: 4.
8. Would I rather die than sin? Matt. 16: 26.
9. Am I carefully solicitous as to my example? Matt. 5: 16.
10. Have I that love of God which constrains to obedience? 2 Cor. 5: 14, 15.
11. Does the Spirit of God bear testimony to my acceptance with him? Rom. 8: 16.
12. Am I sowing to the flesh or the Spirit? Gal. 6: 7, 8.
13. Do I grow in grace and in the knowledge of Christ Jesus? 2 Pet. 3: 18.
14. Do I always bear in mind my final account? Matt. 12: 35-37.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

IDAHO.

Payette.—Since our last report we can say that we are much encouraged in the work of the Lord at this place. Our attendance at Sunday school has increased considerably since the children have got over the "mumps." We are gathering in new scholars each Sunday. —*T. J. Beckwith, Feb. 6.*

ILLINOIS.

Kaskaskia.—We met in regular council to-day. The good Spirit seemed to hover over and to direct us. Two members were received by letter and four letters were granted. As I expect to locate near Pueblo, Colorado, in a few weeks, I tendered my resignation as elder of the church. It was accepted, and Eld. David T. Wagner unanimously chosen to fill the vacancy. —*Granville Nevinger, Hissong, Ill., Feb. 10.*

Mt. Carroll.—Bro. J. H. Moore came to us and gave us three talks, which were highly appreciated by all. The truth of the Bible was demonstrated by the wonderful harmony between the "Book" and the "Land." The people are anxious to hear our brother talk again. —*C. McNelly, Feb. 6.*

Pleasant Hill.—We met in council recently and reorganized our Sunday school. Our former superintendent, Bro. E. H. Brubaker, was re-elected. We decided to have a Communion April 13, at 4 P. M. Bro. Jas. M. Neff is expected to conduct a series of services in Girard, commencing Feb. 24. We have a live Sunday school in Girard, and regular preaching services. —*Mary A. Brubaker, Virden, Ill., Feb. 10.*

INDIANA.

Bethel.—The church met in quarterly council Feb. 3. Our membership was reported as one hundred and fifty-one. During last year, seven members were dismissed by letter, and three have died. Six were received by letter, and three by baptism. Bro. W. B. Neff will begin a series of meetings in the Salem churchhouse Feb. 11. Our Sunday-school was reorganized at the chapel, with Bro. J. B. Neff as superintendent. —*Chauncey I. Weybright, Milford, Ind., Feb. 4.*

Nappanee.—I came here two weeks ago to-day. I have been preaching each evening and on Sunday mornings since. Congregations are large and attentive. We have five applications for baptism to date, and others are expected. The meetings will most likely continue during this week. This is Eld. J. C. Murray's home and while the membership and territory of the congregation are not large, we find it a most harmonious and prosperous church, a pleasant place to be. On closing here we expect to begin a meeting in the Rock Run congregation, near Goshen, this State, Eld. I. L. Berkey's congregation. —*H. C. Early, Feb. 5.*

North Liberty.—I am at present in Pine Creek church, Ind., engaged in a series of meetings. This is the old home church of Eld. David Ruple (deceased). While Eld. Ruple lived the church was in a flourishing condition, but changes have taken place. We trust however, that here also "all things work together for good to them that serve the Lord." —*J. H. Miller, Feb. 9.*

Rock Run.—We met in quarterly council Feb. 3. Brethren A. Puterbaugh and A. Neff were invited to be with us, to decide on a special case. Brethren Swihart, Riggles, Hess, Busard and Bowman were also with us. All business was disposed of with the best feeling and good interest. Bro. A. Puterbaugh gave us an excellent sermon on Sunday. Subject, "The Word." The time for our series of meetings has been changed to about the middle of February. Bro. H. C. Early will be with us. Notice will be given when we get a correct date. Bro. Early is holding meetings at Nappanee at present. —*R. W. Davenport, Goshen, Ind., Feb. 6.*

Solomon Creek.—Feb. 4 Bro. Hiram Forney delivered the dedicatory sermon in the churchhouse, purchased several months ago. The meetings continued one week and closed last night. —*Amsey E. Clem, Milford, Ind., Feb. 12.*

Walnut Level.—This church met in quarterly council Saturday, Feb. 3. Bro. Stoneburner, our elder, was with us. Two trustees were appointed for this church, brethren Sam Neher, and Henry Warner. Bro. David Neher was chosen clerk, and Bro. Andrew Taylor solicitor for the mission cause. —*Malinda Studabaker, Reifsborg, Ind., Feb. 5.*

IOWA.

Fairview.—Our church met in council Feb. 3. Some very important business came before the council, and a more spiritual meeting we never before attended. Elders Kob and Wolf were present. Eld. Kob remained with us over Sunday and preached for us Sunday and Sunday night. He held Bible readings in connection with the preaching services. —*H. A. Whistler, Udell, Iowa, Feb. 5.*

KANSAS.

McPherson.—We had a rich feast in our Sunday-school meeting to-day. This was one of the special features of our Bible Term. Thirty Brethren Sunday schools were represented. The work of Bro. D. L. Miller and Sister Bertha Ryan was much appreciated, as the large audiences attested. The attendance of this Bible Term surpasses all former sessions. —*C. E. Arnold, Feb. 5.*

Pleasant Grove.—We met in council Feb. 3. Bro. I. H. Crist presided, he having, by his request, been relieved of the duties of the eldership, at this place, some time ago. Bro. I. L. Hoover, of Alfred, Kans., was chosen elder. It was decided

to begin our Sunday school with the next quarter, and Sister Anna Hire was elected superintendent. The third Sunday in March was set for fully organizing the school. —*B. S. Katherman, Lawrence, Kans., Feb. 5.*

Salem.—We met in council Feb. 3. Sunday school officers were elected; Bro. B. Trostle, superintendent; S. E. Fahrney, assistant. Bro. William Norris will be our corresponding secretary during the coming year. We decided to hold our love feast May 5, at 2 P. M. Brethren Keller and Miller will represent us at District Meeting. —*L. E. Fahrney, Sterling, Kans., Feb. 10.*

MINNESOTA.

Worthington.—Since our last report five more members have moved here, brethren J. J. Filbrun and Peter Brubaker, from Sterling, Ill., with their families have moved among us and we are truly glad to have such good Christian workers come into our midst. We now have four ministers, six deacons, and two of our ministers are elders. At present William Eikenberry is in the northern part of this State, holding some meetings. The appointment near Edgerton has been kept up every two weeks. A good interest seems to be manifest there. If some good brother could move in there, I believe a strong church might soon be built up. We have a strong force of good working members, here in the Worthington church, and we trust that much good may be accomplished during 1900. —*Lizzie Hilary, Feb. 4.*

MISSOURI.

Dry Fork.—We met in council Feb. 10. All business was pleasantly adjusted. Several letters were granted. Our Sunday-school officers were chosen for the coming six months. Bro. D. C. Glick was re-elected superintendent, and Eld. Samuel Wine, assistant. —*Annie Wampler, Jasper, Mo., Feb. 10.*

Rockingham.—We met in quarterly council Feb. 3. Bro. S. A. Rhodes was elected superintendent of our Sunday-school for the coming year. We have an evergreen Sunday school. Bro. W. Falls was elected as superintendent of the prayer meeting. Our love feast will be held May 12. One has been added to the church by baptism since my last report. —*Magie Newham, Fox, Mo., Feb. 5.*

NEBRASKA.

Bethel.—Bro. E. S. Young just closed a successful ten days' Bible Term in this church. He preached fifteen powerful sermons for us during the time. He closed with fourteen accessions by baptism. —*Levi Hoffer, Carleton, Nebr., Feb. 5.*

Highland.—We met in council Feb. 3. Our elder, J. P. Nofziger, was with us and presided over the meeting. All business passed off very pleasantly. Bro. Oliver Lapp requested the church to release him from the ministry which was granted. He now again serves in the office of deacon, as before. We also decided to have a love feast May 12, four miles south of Moorefield, at Oliver Lapp's place. We took up a collection of \$4 for the Kearney Mission. —*Maria Lapp, Moorefield, Nebr., Feb. 5.*

NORTH DAKOTA.

Sykeston.—Bro. Culp came to us Jan. 13 and preached three sermons which were the first that some of us had heard for four years. Two came out on the Lord's side, and will be baptized in the near future. —*A. B. Long, Feb. 1.*

OHIO.

Covington.—We met in regular quarterly council Feb. 8. The church was well represented. Eld. L. W. Teeter gave good, wholesome advice. All business was pleasantly disposed of. Good feeling prevailed. A called meeting was appointed for April 5, to arrange for our annual love feast, April 13, at 2 P. M., at which time delegates for District and Annual Meetings will be chosen. —*Geo. Mohler, Boyd, Ohio, Feb. 9.*

Dayton.—The members of West Dayton met in council Feb. 8. Much business was transacted in the spirit and fear of God. A committee was appointed to secure a minister to hold a series of meetings for us. —*Elmer Wembold, 17 Farley St., Feb. 10.*

East Nimishillen.—The Brethren met in quarterly council Feb. 2, disposing of all the business in love and union. Two were reclaimed. Feb. 2 our series of meetings commenced at the Lake house. From there they will be changed to the Brick house, and there continued indefinitely. Said meetings are to be conducted by Eld. J. C. Seibert. —*D. F. Ebie, Hartsville, Ohio, Feb. 4.*

Mount Healthy.—Bro. Weimer of Smithville, Ohio, came to us Jan. 14, and commended a series of meetings. Jan. 20 Bro. Shroyer, of Canton, Ohio, arrived to assist in the services. They preached many very interesting sermons, by which all Christians were encouraged to live more devoted lives. Their good counsel and labors were much appreciated by all and the meetings were well attended. We hope that their labors may bring forth rich harvests in this neighborhood. Three were baptized. The services closed Jan. 28, with seven applicants for baptism. —*Cora E. Hosteller, Dundee, Ohio, Feb. 5.*

Prices Creek.—Bro. Isaac Wike, of Indiana, came to us Feb. 3, and commenced preaching at Castine. So far a good interest has been manifested. The meetings will still continue. Yesterday was our quarterly council. We had a good meeting. A good deal of business came before the meeting, but all was pleasantly disposed of. We elected our Sunday school superintendent for the current year. —*Jos. Longenecker, Feb. 9.*

Wolf Creek.—Toward eventide of Feb. 6, a little band of members, including near relatives met at the residence of Brother and Sister Michael Hay, of New Lebanon, for the pur-

pose of holding a love feast for the special benefit of Bro. Cassius C. Hay, son of the parents mentioned above. He is a young schoolteacher of more than ordinary promise. Though of very large physical stature, his life has been ebbing away, his disease baffling the skill of physicians. The love feast was conducted throughout in strict compliance with the blessed Master's commands. Eld. Jonas Horning, of the Lower Twin church, officiated in the absence of our own elder, assisted by brethren Samuel Horning and George Erbaugh. After the Communion the young brother was anointed in accordance with James 5: 14, 15. —*Jean C. Beinhauer, Feb. 8.*

OKLAHOMA TERRITORY.

Deep Fork.—We met in council Jan. 27. The meeting was a very pleasant one. Our elder, Bro. Betts, was present. One was received by letter. All were in love and union. We made arrangements to build a meetinghouse at this place this spring. We organized a Brethren Sunday-school to-day in Ingram schoolhouse, with J. A. Carpenter as superintendent. —*James West, Wellston, Okla., Feb. 4.*

OREGON.

Ashland.—Bro. M. M. Eshelman came to us Jan. 25, and commenced his Bible normal. He continued until Feb. 6. He gave us fourteen lessons on the blackboard, following each lesson with a short sermon. We feel that we have been benefited by his labors, which were very interesting to both members and outsiders. The meetings closed with increasing attendance and attention. —*Sarah A. Nininger, Feb. 7.*

PENNSYLVANIA.

Allen.—On the evening of Jan. 6 we began a series of meetings at the Mohler meetinghouse, and closed Jan. 21. Bro. S. S. Beaver did the preaching, which was appreciated by all. Two were made willing to accept Christ, and many others are near the kingdom. —*A. M. Hollinger, Feb. 7.*

Big Swatara.—On the evening of Feb. 3 we began a series of meetings for one week at the Paxton house. Bro. E. M. Wenger did the preaching. Three souls were made willing to come out on the Lord's side. —*A. J. Shope, Harrisburg, Pa., Feb. 10.*

Big Swatara.—A series of meetings was begun in the Hanover Dale meetinghouse, on the evening of Jan. 13th, by Eld. George S. Rainigh, of Denton, Md. The interest throughout the meetings was excellent. Our last meeting with Bro. Rainigh was Feb. 1. He preached twenty-six sermons for us. Five made the good choice and one of them has been baptized. There has been a spiritual awakening, and good seed has been sown, which will bear fruit in God's own good time. —*Dorothy J. Aungst, Hoernerstown, Pa., Feb. 9.*

New Enterprise.—We have not had much church news to report for some time. Bro. John Pittenger, a young minister from Huntingdon, preached several sermons for us during the holiday vacation. We have had cold weather and a number of sick people. Typhoid fever has been an epidemic in the "Seventh Day" community all fall and winter. We held our quarterly council meeting last Saturday, Feb. 3. Arrangements were made to begin a protracted meeting about May 5, at the New Enterprise churchhouse, and close with a love feast May 26. Bro. J. J. Shaffer is to do the preaching. —*E. A. Repligle, Feb. 5.*

Reading.—Since our last report we have received as an addition to our number, Bro. Jay G. Francis and his wife. Bro. Francis was formerly at Oaks, Pa. —*Emma Hildebrand, Feb. 5.*

Upper Canawago.—We met in council in East Berlin Feb. 3. Considerable business was disposed of. Our new church, just completed in East Berlin, will be dedicated Feb. 25. We expect Bro. Levi S. Mohler, of Dillsburg, Pa., to be with us. —*Andrew Bowser, East Berlin, Pa., Feb. 5.*

Upper Cumberland.—We are now in the midst of a very interesting series of meetings at the Hunsdale meetinghouse. Bro. S. M. Stouffer, one of our home ministers, is conducting the meeting. Bro. S. A. Sanger, of Virginia, was to have been with us, but on account of sickness has not been permitted to come yet. —*J. E. Hollinger, Mooredale, Pa., Feb. 8.*

VIRGINIA.

Barren Ridge.—The church met in quarterly council Feb. 3. There was considerable business before the meeting, which was harmoniously disposed of. Among other work was the electing of delegates to District and Annual Meeting. Bro. Geo. A. Phillips represents us in Annual Meeting, and brethren Jacob Gochenour and A. T. Fisher in District Meeting. We also reorganized our Sunday school with Bro. J. H. Gochenour as superintendent. —*Wm. H. Coffman, Feb. 8.*

WASHINGTON.

North Yakima.—My correspondents will please write my address North Yakima, Wash. Letters addressed Yakima, Wash., go to Yakima City, and do not reach me. —*J. U. G. Stiverson, Feb. 6.*

WEST VIRGINIA.

Gorman.—Our meetings, at Lone Star schoolhouse, commenced Jan. 20, and closed Feb. 4. Eld. W. F. Nine and C. W. Martin did the preaching. The meetings were very well attended, considering the inclemency of the weather. One was received into the church by baptism, and three more await baptism. The members in general were much encouraged and many sinners were set to thinking on the condition they are in. The above-named brethren are now at Huntingdon, Pa., in attendance at the Bible Term. —*Garfield Nine, Feb. 6.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

The Neglected.

On a recent trip home, from an adjoining State, I had to wait several hours for my train. The depot being a lonely place to wait, I inquired for some of our people, and was directed to a small cottage, where lives a lonely sister.

Her husband works on the railroad, and they do not keep a horse. They can not, therefore, go several miles to the Brethren church. She has not had the privilege to attend a love feast for four years, and no visit has been sent to her for the same length of time.

After learning the circumstances, I was compelled to ask myself the question: Is some dear shepherd neglecting the flock over which the Holy Ghost has made him overseer?

I do not write to criticize, but I do believe that in many of our local churches similar instances may be found, where isolated members are neglected.

Let us assist the shepherd in feeding the sheep and caring for the lambs, so that none will perish for the lack of spiritual food. In Matt. 24: 40 Jesus says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

S. P. BERKEHLE.

A Discussion.

A DISCUSSION was recently held between Eld. Collins of Secor, Ill., and Eld. S. Bucklew, of Canton, Ill. Eld. Collins represented the Doctrine of the Campbellite or Christian church, while Eld. S. Bucklew represented the Doctrine of the German Baptist or Brethren church. They met at the Pigeon Creek church, in Woodford County, Ill., Jan. 29, 1900.

In discussing the difference in practice of the two churches, Eld. Collins made the challenge and affirmed that the faith and practice of the church which he represented is in strict harmony with the teachings of the New Testament Scriptures. Eld. S. Bucklew denied and claimed that the faith and practice of the German Baptist or Brethren church is in harmony with the example of Christ and the teachings of the Gospel.

Eld. Collins and others have been agitating the propriety of a discussion, and, by the earnest appeals of the Brethren and citizens of the community, Eld. S. Bucklew accepted the challenge, with the proviso that each one was to simply set forth the principles and practices of the churches which they represent. This called forth a declaration of the first principles of the doctrine of Christ, as well as the ordinances of the house of God.

Notwithstanding the inclemency of the weather the house was filled with anxious listeners. The best of order prevailed. Eld. S. Bucklew gave the introductory remarks, opened the service by prayer in the usual way, and the best of feelings prevailed on both sides.

Eld. Collins being on the affirmative made the first speech. He did it with a good deal of courtesy and respect, and seemed to be a man of considerable talent and ability. Eld. S. Bucklew followed with equal talent and ability. It seemed to be the general verdict of the people in the community that Eld. Collins failed to prove that the faith and practice of the church, which he represents, is in strict harmony with the teachings of the New Testament. Furthermore, it is the general opinion of the community that Eld. S. Bucklew proved without a doubt that the German Baptist or Brethren church is in strict harmony with the teachings of the New Testament Scriptures. Judging by the expression of the people in that community, good has been accomplished by the discussion.

JONAS BECK.

Astoria, Ill.

Musings by the Way.

For a Christian the Bible is a mine of wealth that can never be exhausted. The more we dig for treasures the richer ones we find. Happy souls who hunger and thirst after righteousness, for the supply of food and drink is abundant, yet, while enjoying this precious feast there creeps into our souls a sadness, because millions of people on earth have never heard of the Christian's Bible, and then in our own land there are many who say they cannot accept the Bible as God's revealed will to man. In their blindness and unbelief they call it only a book of fables. O pity such dark, deluded spirits and pray that their eyes be opened to the truth! They dwell not in the secret place of the Most High, so they cannot abide under the shadow of the Almighty.

In times of danger they have no strong angel hands to bear them up,—in times of sorrow, no angel whispers to cheer. It is a Christian's precious privilege to know that in God he has an almighty Friend and Father, and daily, yes hourly, to look up and see the dear Elder Brother preparing a place for him, enriching the many mansions by his presence there. The heart thrills with intense delight, and bounds with love ineffable towards Him, who, all unseen by mortal eyes, by faith seems very near.

Think for one moment how it would seem to us, to all who have learned the preciousness of this experience,—to exist without it, to go in and out, to move about in our own accustomed walks of life without the companionship of him who said, "Lo, I am with you always even unto the end of the world."

Considering how blank and dreary life must be to those who practically have no Christ, let us be diligent to have the light of His life shine through us, wherever our lot in life may be cast, remembering that people more often read the lives of professed Christians than they do the Bible. Would that every discouraged soul on earth could learn the comfort there is in the fourteenth chapter of St. John, and also look with joyful anticipation to the fulfillment of Rev. 21: 22.

We are all citizens of this earth for a few years only, and we are all going somewhere,—yes somewhere,—to spend eternity. The sooner we cease looking upon and treasuring up the things of this earth, the sooner will we learn of heaven and of heavenly things.

When Stephen was surrounded with an angry and blood-thirsty mob, he looked up steadfastly into heaven and he was blessed with a vision of the heavens opened and the glory of God, and Jesus standing at the right hand of God. If he had looked upon the angry men who were about him he might have missed this glorious sight. Let us look up, not down! Let us look up steadfastly as Stephen did. Then death will be to us a grand translation.

FANNY MORROW.

Ottawa, Kans.

Annual Meeting Lodging Committee.

THE Lodging Committee for the next Annual Meeting are fully organized and ready to answer all inquiries regarding lodging, and the secretary solicits correspondence for lodging as soon as possible. Those wishing to engage lodging and who expect a reply must not wait until the last week before the meeting. All parties wishing a reply must send stamp,—a stamped and self-addressed envelope preferred.

When we engage lodging for any one desiring an answer, we will send him the name of the family with whom he is to lodge.

A. G. LAUTZENHEISER, Foreman,
H. E. NEER, Secretary.

North Manchester, Ind.

The Message of the Kingdom.

WHEN the world was waiting for a political leader, had Jesus succumbed to the last of the three temptations, he might have established a kingdom such as the earth truly has never seen. But the tempter was vanquished by showing that the Father knew best and the spiritual and ethical cannot now be combined. The natural impulse of a noble mind is to do all he can in helping at once to better the kingdoms of the world. They may be made better by such but not wrought over in righteousness except in God's own good way. The teachings are that his kingdom is not of this world and he would invite the prodigal, the lost, and he who thinks sufficient the righteousness of the present rule, over into the kingdom of God. It is there alone that you will be served with his royal banquet. There alone may you walk over the golden streets of the treasury vaults, and compare the worth of the two kingdoms. There may you see that the little seed, dropped by Christ in apparent failure, has sprung up and been growing steadily, till even a nation may be born in a day, and find lodgment, shelter and safety beneath its overspreading branches. The natural must yield to the spiritual.

Westminster, Md.

W. E. ROOP.

Wayside Thoughts.

CHRIST said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

This is one of the most positive commands the Savior ever uttered, and is it not also the one perhaps least hearkened to? We are commanded to go. How far do we obey this command? How many of our able and efficient ministers wait until they are called for, to go to a certain place or places? Now, the text does not say, "Wait till you are called for," but it is, "Go." Then, by us, as laymembers, how many thousand dollars are spent annually for superfluity of dress? How many thousand dollars are worse than wasted for the worthless weed by those who chew and smoke? Tens of thousands are spent for other luxuries. The missionary is, perhaps, never thought of.

Here, at Mechanic Grove, in the southern part of Lancaster County, is a mission field of about seventy-five miles, where the Brethren never preached until about four years ago, when Eld. Geo. Bucher, with his family and several other families, settled here. Work was started at once. Meetings were held in the houses, until finally, by the help of the Mission Board and the adjoining churches, a meetinghouse was erected, suitable for love feast occasions. We also purchased one ten miles farther up the country, that can be arranged for love feasts without very much trouble. We now have two houses, one minister and two deacons. Our membership is about forty-six.

When we first came here they called us the new church. They did not know there was such a people as we are. Brethren, how can we afford to neglect the work? Will we let hundreds, yea, thousands of precious souls, for whom Christ died, go down to the grave without hearing the true Gospel, while

we stand silently by? No. Let us be up and actively engaged in our Master's calling.

How often, at a regular meeting, are there from two to six preachers! While one of them delivers a sermon, the others sit silently by. And yet there may be localities, perhaps twenty or forty miles away, where the Brethren never have been heard. "Why stand ye idle?" The apostle says; "Be not slothful in business, but fervent in spirit, serving the Lord."

MARY P. PHILLIPS.

Little Britain, Pa., Box 14.

Am I About My Father's Business?

JESUS, on one occasion, said, "Wist ye not that I must be about my Father's business?" When those words were uttered, Jesus was in the temple, sitting in the midst of the doctors, no doubt conversing with these learned men concerning the law and the prophets, his mission in the world, the salvation and redemption of the human family. The Father's business is of an elevating nature. It makes all rich that go into the business.

Jesus was faithful and true to his Father's business. What must you and I be? What will the Father do with us if we do as we please about the "Father's business"? The beading of our article embodies a question of great magnitude. It should, with thrilling concern, sink deep into the soul of every intelligent man and woman. We are all called to take an active part in the Father's business. It is a paying business, is based on a perfect and unchangeable law, and is of high character. It offers the best terms and highest reward that ever was offered to humanity. It will cleanse and purify the foulest heart and mouth, bridle the tongue, hold in check the ambitious spirit, place love in the heart for your brother in Christ instead of hatred, sweeten the words that drop from the end of the tongue, and will make a crooked character straight. It will give enjoyment to the soul in Christ Jesus. As to the law that governs pure and undefiled religion no man or woman can be a successful Christian worker without having a perfect, practical knowledge of the law. This, of necessity, requires that much attention be given to reading and meditation. Willful ignorance keeps a man in the dark side of life and a stranger to grace. In the end he will reach the regions of ignorance and despair. By and by we will have to give account to our Father concerning the manner in which we did business for him.

JACOB S. MOHLER.

Minister Wanted!

THE Mission Board of the Middle District of Missouri would like to locate a minister in Montgomery County, Mo., near Wellsville, about 120 miles northwest of St. Louis, to give a portion of his time to preaching around this point. Some members are living there now. The Board has no funds to keep the minister at work constantly, and a suitable person would probably be a brother engaged in farming, and so situated as to give the smaller portion of his time to the work. The country is an agricultural one, and particulars can be had by writing to Bro. John Shaw, Marling, Mo., as to its resources. Correspondence is solicited with brethren desiring to change their location, and references should be given as to the efficiency of the applicant. The Mission Board will help move the person selected, if necessary, and correspondence should be addressed to

JOHN E. MOHLER, Secretary.

Warrensburg, Mo.

Death of Bro. Joel Roop.

BRO. JOEL ROOP departed this life in the Sam's Creek congregation, New Windsor, Md., Dec. 29, 1899, aged seventy-five years and twenty-four days. He joined the church when he was about twenty-one years of age. He was married March 4, 1845, to Sister Julia A. M. Nicodemus, of Washington County, Md. He was the father of eleven children, seven of whom, with the mother, survive him. All of them are members of the church except one son, now living in the West. Bro. Roop, for several years, served in the capacity of deacon and Sunday school superintendent. Later on he was elected to the ministry, in which he faithfully labored for over twenty years, or until within the last two years of his life. Then he became too feeble to perform his ministerial duties. His death took place quite suddenly and unexpectedly. Apoplexy is supposed to have been the cause. His remains were interred in the Brethren cemetery at the Pipe Creek church. Services by the writer.

WM. H. FRANKLIN.

"Shut the Ash-pan."

A TRAVELER writes: "I saw a significant sign painted conspicuously beside the track on an Eastern railroad. It read: 'Shut your ash-pan.' I asked a friend in the car with me what the meaning of it was. He said: 'That is for the engineer. We are coming to a long wooden bridge, and the company didn't want any hot coals from the locomotive dropped on it. They might very easily set the bridge on fire!' Thinking over this caution, it occurred to me how many calamities the world would be spared if there were no hot, provoking words dropped around. I have seen a whole neighborhood set by the ears by a few words from an indiscreet talker. We are among very combustible stuff in the shape of men's angry passions. It would be well if we heeded the warning, 'Shut your ash-pan.'"

From Bro. Balsbaugh.

Dearly Beloved in the Godman:

Yes, you have rightly judged; I am a busy man every day, from New Year to New Year I am engaged in writing, studying, and gathering wider and deeper knowledge of the mind and ways of God. Christ is a wonderful teacher, and we are to be his pupils forever. Col. 2: 3, 9. "Learn of me" is an injunction of eternal import.

You ask information on various points.

First, Matt. 16: 19. God has special selections for special purposes. Peter had the honor to open the door of grace to the whole world. On the day of Pentecost he opened the kingdom of heaven to the Jews. In the house of Cornelius he turned the key for all the Gentiles. Acts 2: 36 and 10: 34, 35. All sectional bonds were loosed, and the Covenant of Grace for all nations was bound forever. These initials were ratified in heaven.

Second, John 4: 1, etc. Jesus never baptized with water, but authorized his apostles to do so. It was His work administered by deputies.

We must all be disciples before we are fit for baptism. Disciple means a learner. We must learn "the exceeding sinfulness of sin," that Jesus is the Omnipotent Savior, and the conditions of salvation. No soul could ever think of entering the Covenant of Grace by baptism unless he had first become an interested, humble, eager disciple.

It was not necessary for the disciples of John to be baptized again by Jesus. John's baptism was divine in form, and divine in purpose. It was good enough for the initiation of Jesus, and is good enough for anyone.

Those twelve in Acts 19, were baptized by an illegitimate administration. It was John's baptism only in name but altogether spurious in its relation to Christianity. They did not even know whether there was any Holy Ghost, and consequently knew nothing of the completed redemption of Jesus of which the Holy Ghost was the sole executive. Persons baptized in such ignorance verily need to be "baptized in the name of the Lord Jesus."

Third, "What commandments are alluded to in Matt. 5: 19?" The sermon on the Mount, or the manifesto of the Kingdom of Heaven. Ordinances are not referred to, but the deeper verities which ordinances typify. The word "break" is rather strong, *relax* comes nearer the original. The least of Christ's requirements are sustained by divine authority. How ready we are to relax Matt. 5: 11, 12, 24, 29, 30, 39, 40, 41, 44 and many other precepts.

All Christendom needs to stand with reverence and humility, and deep self-abasement before Matt. 5: 19 and Philpp. 2: 5. Relaxation of the claims of God incarnate, is the easily besetting sin of us all. Christ asks nothing less than Matt. 5: 48. This is "our high calling of God in Christ Jesus." Philpp. 3: 4. God in the flesh was put to the utmost strain to reach the goal; and nothing but Christ in us as our life, our power, our hope our Alpha and Omega, will enable us to "make our calling and election sure." C. H. BALSBAUGH.

The Home Mission Work of the Church.

Of all subjects that ought to attract attention, that of our heading should be most prominent, first, because in a great measure it is neglected. I know of some of our Districts that do not even employ an evangelist and yet there are people in cities and rural districts within their borders that have never heard the name of God spoken except in profanity. The lower classes of the population are steeped in sin and immorality,—the very ones that Christ came to save. Is it consistent with our principles of faith, as found in God's Word, to send thousands of dollars to our foreign fields, to the utter neglect of our starving people, that are calling for the Bread and Water of Life? Our foreign work is surely approved of God and must receive our hearty support, or it will suffer loss, but our home work is just as deserving. What would we think of a family that would dispense charity to their neighbors, to the entire neglect of their own? We would think such a procedure very much out of line. So in our work of saving souls, let us not neglect our own, but let charity begin at home.

I know of Districts that do not contribute thirty dollars per year, to mission work in the District, and yet they ought to put into the treasury ten times that amount. Do not understand us to mean that there is too much done for foreign missions, for, indeed, there is not enough, but we want to urge the necessity of a general awakening all along the line of home mission work. While we send from ten to twelve thousand dollars to other fields, let us give several hundred at home.

"How can they hear without a preacher and how can they preach except they be sent?" We may also say, "How can they be sent without the means by which to send them?" There ought to be preachers in every city in our District, for the need is very great. I never knew the great need of evangelistic and missionary work in our cities until I experienced it personally. Let us not forget, however, that ministers can not live without a support, while giving all their time and talent to the work. It was well said in the GOSPEL MESSENGER, a few weeks ago, that, in order to have an active mission board, the churches and individuals must be active themselves. The boards can do nothing without means. While we are so enthusiastic in foreign work, let us not forget our own land that is groveling in sin, which in some places equals, if not surpasses, the sins of heathendom.

W. H. MILLER.

Hospital Box 832, Iola, Kans.

True Conversion.

THE more I read in God's Word, the more beauties I see in the religion of God. When I look around and see so many church members and professors living so far beneath their privileges and away from the true path, I cannot help but believe there are many received into churches without conversion,—many who have not received the new birth in Christ Jesus.

The good Spirit followed me in my young years, but I was not willing to give my heart to the Lord. When I was twenty-one years old I could resist no longer. I prayed to my Heavenly Father to pardon all my sins and set me free, but I had to repent of all my wrongs. Then I received light and power. I will never forget the moment I could rejoice in the Lord, and praise his holy name. We can not be children of God without conviction and confession of sins, not only to God whose laws we have violated, but also to man for wrongs committed and injuries done. Alone by repentance toward God and faith in the Lord, we are cleansed and healed by the washing of regeneration.

There are many that take the world on one shoulder and Christ on the other. They drag their cross. Would to God there were more old-fashioned conversions! I believe there would be more love and union in the churches and less pride and selfishness. Let us consider this matter, dear readers of the MESSENGER; it is a weighty question, how we travel on this heavenly railway. It takes watching and praying, that our record may be found good at the close of our days.

FRANCIS DREDGE.

Terrehaute, Ohio.

From Iowa.

JAN. 14 I went to Vanburen County, to the Black schoolhouse, and held a series of meetings until the evening of the 25th. I preached fifteen sermons, the house being full of attentive listeners. This is a place at which our Brethren have been preaching once a month for several years, and where we have a few members, but while we have good attendance and the majority are in sympathy with the Brethren's faith, they are seemingly not wishing to accept it.

On the morning of the 26th I went to Ottumwa, to assist Eld. A. Wolfe in opening our Mission there. I also desired to get acquainted with the people, as I have been chosen to carry on the work there during this present year. We found a few members, and also a few who had been. Others are willing to become members of our Fraternity. We were received very courteously, by all whom we met. We have selected a location in South Ottumwa, at 316 South Mower Street, where we shall locate about March 1. This place will be away from other denominations and we think that a good work may be done. As in all large cities there is a class of people that we can reach, that do not care to go to the fashionable churches, but are ready and willing to accept the plain teaching of God's Word as we understand and practice it.

We are now holding meetings in Washington County, at the Seely schoolhouse, near the place where I united with the Brethren church twenty-two years ago this April. So far we have the house full and good attention.

G. E. WOLF.

Libertyville, Iowa, Feb. 5.

A Suggestion.

In view of the fact that we have two latent powers among us, I wish to suggest a plan by which these two forces can be made operative. This can only be accomplished by placing the two in such relation to each other, as to help each other. We have a number of brethren, and sisters too, who have been blessed with more of this world's goods than they need for their own comfort. They also have a desire to have some of their means go towards the promotion of the Lord's cause, and yet their minds are not fully settled as to the propriety of putting their money into the endowment or mission funds. We also have a number of excellent young brethren, who would be willing to consecrate their whole lives to the Lord's cause, but they have not the necessary means which will enable them to do so. I therefore suggest that each one of those who have been blessed with a surplus of earthly goods, put one of our young ministers into one of the Brethren's schools and take care of him till he can take such a course of Bible, and other training, as will enable him to do efficient work. The church has called those young brethren to do a work for which she has given them no special training.

Now if those who have the means, will help them, as above stated, then they may soon be able to do a much needed work, as evangelists, or missionaries, and then the church will take care of them. Some of us know what it is to struggle through years of hard work, as ministers, without education, or money. This suggestion comes out of an earnest desire to see the Lord's work prosper. Try it with a pure desire, and an earnest prayer for the glory of God.

A. HURCHISON.

From the Mission Field of Northeastern Ohio.

On Monday evening, Jan. 15, Eld. F. B. Weimer, of Sterling, Ohio, began meetings at what is known as the Mt. Helty mission point. Bro. Weimer is chairman of the Mission Board of Northeastern Ohio, and has charge of said mission. He delivered eight sermons to attentive and interested congrega-

tions. By request of Bro. Weimer I met him on the evening of the 21st and continued the meetings until the evening of the 29th. The meetings were well attended and most excellent attention was given to the Word preached. As an immediate result of the meetings ten made the good confession and consecrated themselves to the service of God. Three were baptized and seven are awaiting the initiatory rite. A healthy sentiment has been created, and the outlook is certainly encouraging. The work here has been under the supervision of the Mission Board for two years. This serves to show what can be done, when an effort has been properly made.

REUBEN SHROYER.

Canton, Ohio.

Report of the Ft. Wayne, Ind., Mission.

THE work has begun very encouragingly this year. The Sunday school is outgrowing our present quarters. The average attendance for January was seventy-seven. Others are promising to come. Bro. William Eggar was elected as our superintendent for the next six months. Unless we get a house of worship of our own, our work here will be retarded. Many are anxious that we might have a permanent place of meeting. This being a mission point, we need the sympathy and prayers of all.

Bro. S. P. Early, of North Manchester, preached two interesting sermons here Jan. 28. Sunday, Feb. 4, Bro. O. C. Ellis preached for us, and gave a talk to the Sunday school. We are glad for the encouragement of visitors.

CLARA E. STAUFFER.

133 Buchanan Street.

From the Highland Church, Cambridge, Nebr.

THE readers of the MESSENGER will remember that brother and sister Mishler, formerly of the Eel River church, near North Manchester, Ind., located at this place a few years ago. We were at their place of worship two evenings and preached for them. It certainly is a good thing to follow the leadings of the Lord when he calls for more and better service. While the country is new, yet the people have good homes and are comfortably located. Why do so many ministers remain in one congregation and rust out, when there are so many places where the service of a minister is so much needed? All ministers will be able to find work to do for the Master at places where the service will be highly appreciated, just as Bro. Mishler has, if they are willing to make the effort.

I never saw people that were more anxious for the Bread of Life than those we met in the schoolhouse where we labored while at Cambridge. If you want an open field for service write to some of the brethren in the West and they can assist you.

E. S. YOUNG.

Jan. 27.

From the Roaring Spring Church, Pa.

WE met in quarterly council on Saturday, Feb. 3, with Elders J. A. Sell, T. B. Maddocks and J. H. Beer. Bro. Beer is now holding a series of meetings for the Brethren at Martinsburg, in the Clover Creek church. We were glad for his presence and assistance in our worship. Our business, pertaining to the council, passed off very nicely. By the voice of the church and the advice of the elders present, the church has set apart Sunday, March 4, at 9 A. M., to meet with the adjoining elders, for the purpose of increasing the official force in the ministry and office of deacon.

The council was appointed for Sunday because quite a number of members are employed at public works during the week and are deprived of coming to meeting during working hours.

To-day Bro. Brice Sell, from Lamersville, preached a very practical sermon for us. We had good congregations at both Sunday school and preaching. Our Sunday school and Bible meetings are interesting and well attended.

D. S. REPLOGLE.

Feb. 4.

A Sunday-school Help.

AMONG the many helps now advertised for the help of the busy teacher and student, in the Sunday-school lessons for the next eighteen months, "Normal Lesson Helps on the Life of Christ" will be found most helpful. It is edited and revised by Charles Edward Arnold and especially adapted to continuous use in the International Sunday-school lessons from January, 1900, to June, 1901.

One of the most happy gifts of a gifted teacher in this busy age is to be able, in the fewest words possible, and in the least available space, to contribute the largest amount of information, for the least possible cost.

This Prof. Arnold has accomplished in a remarkable manner in the seventy-six pages comprising this little booklet.

From a somewhat extended use of this little volume in Normal work many commendations have been received. A wide-awake teacher said he had received more DEFINITE and PRACTICAL information from "Normal Helps" in ten days' study than he had been able to gather from six years of miscellaneous Bible work. Get one for your own use.*

J. B. MOORE.

Octavia, Nebr.

*Price, twenty-five cents. Order from the MESSENGER office.

OUR BOOK TABLE.

McClure's Magazine for February opens with a second installment of "The Life of the Master," by the Rev. John Watson (Jan. MacLaren), illustrated with four of Mr. Linson's brilliant paintings, reproduced in the colors of the originals, and a number of beautiful drawings in black and white. In both text and illustrations, the work increases in interest and distinction as it progresses, and more and more decisively sets a new standard in magazine publication.

Other noteworthy features of the number are Walter Wellman's account of the extraordinary experiences of his last year's Arctic expedition; Governor Boutwell's reminiscences of the Grant Administration, under which he himself was a member of the Cabinet; Mr. Allegrè Ireland's exposition of the relative strength of the great powers in colonial territory, population, and resources; Cleveland Moffett's account of the latest discoveries and speculations regarding the composition of the interior of the earth, as unfolded in conversations with the great earthquake expert, Professor John Milne; and Ray Stannard Baker's intimate biographical and character study of the new Governor of Cuba, General Leonard Wood. All of these articles, except Governor Boutwell's, are fully illustrated.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

FINK-SENGER.—By the undersigned, at his residence, Jan. 24, 1900, Mr. Jacob Fink and Sister Susan C. Senger, all of Garrison, Iowa. E. H. STAUFFER.

OVERSTREET—WILSON.—In Ottawa, Kans., Jan. 28, 1900, Bro. Jesse Overstreet and Sister Nellie Wilson, both of the Ottawa church. I. H. CRIST.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

CUSTER.—At Hollowtown, Highland Co., Ohio, Dec. 14, 1899, Sister Diantha, wife of Bro. Melvin Custer, aged 34 years, 5 months and 28 days. She leaves a husband, two sons, three daughters, two sisters, three brothers and a mother. She was a worthy member of the church for about twenty years. The family moved to California about one year ago. The sister's health failed and all available remedies were of no avail, so she desired to return to Ohio, but she lived only one month after arriving in Ohio. She was a most loving and kind mother and companion. Services from John 14: 1, 2, by the writer. W. Q. CALVERT.

DURR.—In the George's Creek church, Fayette Co., near Masontown, Pa., Jan. 24, 1900, of vertigo, Bro. Samuel Durr, aged 73 years, 11 months and 22 days. In 1849 he was united in marriage with Catharine Easter. This union was blessed with seven children. Two, with their mother, preceded him. Deceased was a consistent member of the church for forty years. He bore his affliction for over two years with Christian patience. In 1870 he was united in marriage with Margaret Gans, who, with five step-children, still survives him. Services by the writer from Job 7: 16.

ALPHEUS DEBOLT.

DUNMIRE.—In the Spring Run congregation, Pa., Jan. 18, 1900, Sister Annie M. Dunmire, wife of Bro. Joseph Dunmire, aged 53 years and 3 months. Sister Dunmire had been apparently well, and with her husband had spent the day visiting their daughter. Returning home in the evening, she retired about nine o'clock. In a few minutes she called her husband and complained of feeling very sick, and in a few minutes passed away. Services by the home ministry, assisted by Bro. S. J. Swigart, of Lewistown. J. C. SWIGART.

FRENCH.—In the Spring Run congregation, Pa., Jan. 27, 1900, Sister Catharine French, wife of Bro. Andrew French, aged 59 years, 4 months and 2 days. She was engaged in her household duties until just a few minutes before the end came. Interment in the Spring Run cemetery. Services by the home ministry, assisted by Bro. S. J. Swigart, of Lewistown. J. C. SWIGART.

GEIGER.—In the bounds of the Carrington church, Eddy Co., N. Dak., Jan. 12, 1900, Bro. Henry E. Geiger, son of Brother and Sister David C. Geiger, aged 13 years, 9 months and 15 days. He was born near Markle, Huntington Co., Ind., March 27, 1886, and moved with his parents to Eddy County, N. Dak., April 7, 1896. He joined the Brethren church in August, 1897, and lived faithful to the end. He leaves a devoted father, mother, sister and two brothers. Services by Bro. G. W. Stambaugh, assisted by Elder Niccum, at the Carrington church. Text, John 11: 25-44.

JOS. C. HIMLER.

HELLERMAN.—In the York, Pa., church, Jan. 13, 1900, of heart trouble, Bro. Gustavus A. Hellerman, aged 53 years, 1 month and 23 days. He came home from the shop in the morning, and before noon was a corpse. A widow and three grown children survive. Sermon by Eld. Jos. A. Long, from Gen. 5: 24.

ADAM S. HERSHEY.

HOLDER.—In the Beech Grove congregation, Ind., Jan. 27, 1900, Desy Paul, son of Frank and Stella Holder, aged 4 years, 1 month and 4 days. Services by Eld. Frederick Fessler.

EDWARD O. NORRIS.

HOFFMAN.—In the Sam's Creek congregation, Carroll Co., Md., Jan. 31, 1900, Bro. Samuel Hoffman, aged 89 years. He leaves a sorrowing wife and many friends. He was a faithful member of the Brethren church for a number of years. By his death the church has lost a good adviser. He always donated liberally to all church needs. Services in the Pipe Creek church by the Sam's Creek and Pipe Creek brethren, from Ps. 37: 37.

MINERVA ROOP.

HEISS.—In the bounds of the Mercer congregation, Mercer Co., Ohio, Jan. 29, 1900, Cora Heiss, nee Stauffer, aged 18 years, 9 months and 2 days. She was born near Gettysburg, Ohio, April 23, 1881. She was united in marriage to David Heiss, Oct. 23, 1898. She leaves a bereaved husband, father, mother, one sister and one brother. Her illness was only for about seventeen hours, during which time she suffered untold agony, as she burned to death. Interment in the Salem cemetery. Services by James Sherer, of the U. B. church.

J. W. RISH.

HOLLINGER.—In Astoria, Ill., Jan. 24, 1900, Bro. Joseph Hollinger, aged 80 years, 11 months and 18 days. Deceased was born near Harrisburg, Pa., Feb. 6, 1819. He came to Astoria in 1881, and was soon ordained as an elder. He was a member of the Brethren church for over fifty years. He was quite ill two weeks previous to his death. He leaves a wife and three children. Services were conducted by Eld. Myers at the Astoria church.

MARY ROWLAND.

LONGENECKER.—Near New Enterprise, Pa., Dec. 14, 1899, Ephraim Longenecker, aged 65 years, 10 months and 28 days. He died of cancer. One arm was amputated to save him, but the disease had progressed too far. He leaves a widow, a sister of our departed sister, Leah Replogle, known to so many. This was her home. Seven children survive him. Services by Bro. C. L. Buck and others, from 2 Cor. 5: 1. Interment in New Enterprise cemetery.

E. A. REYFOGLE.

LENGER.—In the North Beatrice church, Nebr., Jan. 23, 1900, Sister Lenger, aged 60 years, 8 months and 19 days. Four sons and four daughters survive her. Her husband and one son preceded her some years ago. She was a kind and affectionate mother and bore her afflictions patiently. She was wholly resigned to her Master's will. Services by the writer, assisted by Bro. J. E. Young. Text, Ps. 116: 15.

A. D. SOLLENBERGER.

MILLER.—At his home in Charm, Holmes Co., Ohio, Jan. 28, 1900, Bro. Isaac Miller, aged 57 years, 8 months and 3 days. He was married to Mary E. Lint, of Meyersdale, Somerset Co., Pa., March 17, 1867. To this union were born eleven children, nine of whom survive. Two sons preceded him to the better world. He united with the Brethren church in 1867, and lived a faithful Christian life until death. He was a good man and will long be remembered as an earnest, faithful worker, a man who was in full sympathy with the church. As a father and husband he was loving and kind, always looking to the interest and welfare of his family. Services by Eld. F. Weimer, assisted by brethren J. Hochstetler and S. Burger, in the Sugar Creek church.

CORA E. HOSTETLER.

NEHER.—In Colorado City, Colo., Dec. 17, 1899, Sister Laura D. Neher, aged 24 years, 1 month and 17 days. Her home was in the South Beatrice church, Nebr. She was loved by all who knew her, and will be greatly missed. She leaves father, mother, six sisters and one brother. One brother and three sisters preceded her. Her mother went with her to Colorado in July, for her health, but it seemed as if the Lord saw otherwise. She came to the church when quite young, and lived a Christian life. Services by Uriah Shick.

LYDIA DELL.

NUSBAUM.—In New Windsor, Md., Jan. 27, 1900, Sister Mary Nusbaum, aged 63 years, 7 months and 19 days. She was a consistent member of the Brethren church for a number of years. She leaves a husband and seven children. Interment in the town cemetery. Services by Eld. William H. Franklin, from John 5: 25.

MINERVA ROOP.

PETRY.—In the bounds of the Price's Creek church, Ohio, Jan. 28, 1900, Hazel Irene, infant daughter of Brother and Sister C. C. Petry, aged 2 months and 5 days. Services by Eld. Jacob Rife from Mark 10: 13-16.

H. H. EBY.

ROOP.—In New Windsor, Md., Dec. 29, 1899, of heart failure, Eld. Joel Roop. He was born Dec. 5, 1824. He was a minister for over twenty-five years. He leaves a wife and seven children, who have all covenanted with Christ. Two sons are deacons. Services by Eld. Wm. H. Franklin and the home brethren of the Sam's Creek congregation. Text, Isa. 3: 10, 11. Interment in the Pipe Creek cemetery.

MINERVA ROOP.

SHEETS.—In the Jacob's Creek church, Pa., Jan. 24, 1900, Bro. Daniel Sheets, aged 68 years and 5 months. He was married to Catharine Spangy Jan. 24, 1852. To this union were born eleven children, of whom five preceded him. He leaves a widow, two sons and four daughters. Services by the writer in the Bear Rock schoolhouse. Interment in the Zimmerman graveyard near Donegal, Pa.

A. D. CHRISTNER.

SHOCK.—In the city of Kokomo, Ind., Jan. 20, 1900, Ezra Shock, aged 63 years and 11 months. He was born in Montgomery County, Ohio. Nearly five years ago he had a stroke of paralysis, from which he never recovered. A short service was held at the residence by the writer.

DANIEL BOCK.

SCHROCK.—In the Pleasant Valley church, Ind., Jan. 24, 1900, of consumption, Nancy Ann Schrock, daughter of Elder Joseph and Elizabeth Hoover, aged 42 years, 5 months and 12 days. She united with the Brethren church at the age of fifteen years, and was a faithful member until death. She was united in marriage to Eld. Eli Schrock Nov. 2, 1876. To this union two daughters were born. She leaves a companion, two daughters, a mother, three sisters and two brothers. A father and one daughter preceded her. She had been afflicted for several years. For the last six months she was confined to her bed. She bore her sickness with Christian patience. She had a loving and sympathetic disposition, which made her hosts of friends. Services at the Pleasant Valley church by Eld. Levi Hoke from Job 14: 14. Interment in the Pleasant Valley cemetery.

L. E. WEAVER.

SINK.—In the Carrington congregation Foster Co., N. Dak., Jan. 27, 1900, Sister Elizabeth, wife of friend Peter Sink, aged 51 years and 12 days. In 1872 she was united in marriage. This union was blessed with ten children. Six of them and the husband survive. She united with the Brethren church in 1874 and was a consistent and faithful member. Services by the Brethren from Rev. 14: 12, 13.

FRED CULP.

TITUS.—In the Bethel church, Nebr., Feb. 2, 1900, of pneumonia, Sister Louisa Titus, nee Fisk, aged 70 years, 7 months and 18 days. She was born at North Scituate, R. I.; was married to Albert Titus at Sutton, Mass., in 1852. She moved to Pine Creek, Ill., in 1858; united with the Brethren church in 1876; moved to the Bethel church, Nebr., in 1885. She was a faithful sister. Services by Bro. E. S. Young, of Chicago, from John 14: 2.

E. S. ROTHROCK.

TRIPP.—In the Iowa River congregation, Iowa, Jan. 22, 1900, of dropsy, Bro. William C. Tripp, aged 77 years, 9 months and 3 days. Bro. Tripp was born and raised in Ohio. He

afterwards moved to Illinois, where he lived about ten years. In 1861 he moved to Iowa, where he resided until death. He died at the home of his son-in-law, Mr. Rosenberger. Early in life he was united with the Christian church, afterwards with the Brethren, where he remained faithful until death. Services from Luke 13: 24.

SAMUEL BOWSER.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 10th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—181 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, 10 A. M.; Monday, 10 A. M.; Ad., 14 W. Camden St.

DECATUR, ILL.—Gephart Hall, 1025, 1027 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 18th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Fremont and Chalmers St. Services, Sunday, 9:10 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Litchfield Cable, off at Irving.

DES MOINES, IOWA.—165 E. 13th St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 2 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lenox. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 8 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Huchel Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Cor. 4th Street and North Carolina Avenue, S. E. Preaching, 11 A. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M. at Old Schoolhouse on Middle St., 24 blocks west of car line in Walker's Addition.

F. F. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:10 P. M.; Bible Reading, 6:10 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—1323 34th Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday, Singing, Wednesday; Prayer meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10:30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St. S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—255 S. Hancock St. East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine. Services, 11 A. M.; 8 P. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer meeting, Wednesday Evg.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

A Trip Around the World for \$2.00...

Elder Enoch Eby, of Kansas, has traveled abroad and knows something of the inconveniences and expense of such trips. He seems to consider sitting in his own home and taking the proposed trip of

GIRDLING THE GLOBE

a luxury when it can be done so pleasantly, easily, and for only \$2.00. This is what he writes:

To the exceptional few who simply want the name of having been around the world, regardless of knowledge, the above notice will not apply, but to those who desire a knowledge of the geography, climate, government, products, customs, habits, and religious status of other countries, in Europe, Africa, Asia Minor, Palestine, India, Japan, China, etc., we cite them to the best work we ever read on that line, entitled, "Girdling the Globe," by D. L. Miller. Send \$2.00 to the Brethren Publishing House, Elgin, Ill. Ninety per cent of the reading public will get more useful knowledge by a careful reading of that book than to spend \$1,000 or \$1,500 in traveling. The author possessing rare descriptive abilities, spared no time, pains, or expense to find out. Read and judge.—Enoch Eby, Booth, Kansas.

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Financial Reports.

Mission Receipts from Feb. 3 to 10.

WORLD-WIDE MISSIONS.

(Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.)

Previously reported, . . . \$11,819 78
 Ill.—John Phillips, Carrogorado, \$2; Benj. Swingley, Mt. Morris, \$5; D. F. Lahman, Franklin Grove, \$50; Lee Boyer, Waddams Grove, \$1.25; Heralce Ashmore, Mansfield, \$1.25; C. H. Ashmore, Mansfield, \$1.25; Alma Brubaker, Virden, \$1.25; E. H. Brubaker, Virden, \$1.25; Batavia cong., \$4.25; J. H. Moore, Elgin, \$1.20; C. J. Sell, Joliet, \$1; total, . . . 69 70

PA.—A sister, Maiden Creek cong., \$1; marriage notice, Clara Replogle, 50 cents; Little Swatara cong., \$2; Missa cong., \$5; total, . . . 29 50
 Mo.—S. D. Ziegler, Union Bridge, \$25; Browns-ville congregation, \$3.50; total, . . . 28 50

IOWA.—Samuel Fike, Calvin, \$6; O. J. Beaver, Nora Springs, \$4; Maggie L. Hunt, Chequest, \$3; John Burger, Libertyville, 50 cents; J. D. Gnagy, Waterloo, \$1.25; S. C. and Rena S. Miller, Brooklyn, \$1.50; L. W. Kennedy, Eldora, \$10; a friend, Grundy Centre, \$1; total, . . . 27 25

IND.—David Steele and wife, North Liberty, \$1.50; Mrs. Sarah A. Wilson, Laurel, 50 cents; Palestine cong., \$5; total, . . . 17 00

OHIO.—C. C. Kandy, Jewell, \$10; Sisters' Aid Society, Greenspring cong., \$5; total, . . . 15 00
 TENN.—Pineylands congregation, . . . 7 50

KANS.—T. N. Beckner, Conway Springs, \$2; Sarah J. Beckner, Conway Springs, \$1; total, . . . 3 00
 LA.—Konoake congregation and friends, . . . 1 00
 VA.—I. T. Good (deceased), New Market, . . . 1 00
 MO.—A brother, Rockingham, . . . 1 00
 MINN.—J. A. Paterson, Batavia, . . . 1 00

Total for year beginning April, 1899, . . . \$12,022 28

ASIA MINOR MISSION.

Previously reported, . . . \$137 76
 KANS.—Hattie Heckthorn, McPherson, . . . 50
 Total for year beginning April, 1899, . . . \$138 26

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported, . . . \$3,247 00
 MD.—Meadow Branch congregation, . . . 111 50
 ILL.—A brother and sister, Pearl City, . . . 10 00

PA.—A. H. Brubaker, Bismarck, \$1; Mrs. Daniel Baer, Friedens, \$1; a sister, Friedens, \$1; total, . . . 3 00
 NARR.—A brother, Stratton, \$1; J. J. Sandy and wife, Bertrand, 50 cents; total, . . . 1 50
 IOWA.—A friend, Grundy Center, . . . 1 00

Total for year beginning April, 1899, . . . \$3,374 00

INDIA ORPHANAGE.

Previously reported, . . . \$622 45
 OHIO.—Lower Stillwater S. S., . . . 23 31
 Total for year beginning April, 1899, . . . \$645 76

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a greater famine is upon the unfortunates of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent is well be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported, . . . \$14,483 94
 ILL.—A S. S. class, Milledgeville, \$17.93; La-motte cong., and friends, \$22.50; Unknown, Rock Falls, \$5; total, . . . 45 43

OHIO.—Kate Patterson, Sidney, \$1.40; Lafayette S. S., \$2.60; Class No. 5, Black River S. S., \$14.35; total, . . . 18 35

IOWA.—A friend, Tipton, \$5; Iowa River cong., \$1; total, . . . 17 00

KANS.—Amos Moomaw, Wilton, \$1; L. Norris and wife, Nickerson, \$3; Lord's portion of the Sabbath's increase, from J. H. and E. J. Bos-serman, Clinton, \$2.50; New Hope cong., \$8; total, . . . 12 50

PA.—Sarah A. Bonnett, Artemas, 50 cents; Lewistown cong., \$3; Dry Valley S. S., \$1.32; Spring Creek cong., \$5.50; total, . . . 10 32

IND.—Catharine Albright, Waterloo, \$2.50; Springfield cong., \$3.50; total, . . . 6 00
 MD.—Brownsville cong., \$2.50; total, . . . 5 50

NEBR.—A brother, Odell, \$3.50; a sister, Odell, \$1; total, . . . 4 50

CAL.—Lottie E. Neher, Inglewood, \$1.20; B. Riley, Tropico, \$2; total, . . . 3 20

OREGON.—Wm. and Annie Lett, Bridge, . . . 2 00
 MICH.—Harvey Good and wife, Galt, . . . 1 00
 W. VA.—Wm. H. Crist, Keyser, . . . 1 00
 VA.—S. H. Miller, Ottobine, . . . 1 00

TENN.—George and Lulu Klepper, Cliff, . . . 50
 Total, . . . \$14,612 24

CORRECTIONS.

In GOSPEL MESSENGER, No. 4, under Indiana, Yost Sherek, should have been Yost Shrock.

GEN. MISSIONARY AND TRACT COM.

Report of Brooklyn Mission.

RECEIPTS FOR JANUARY.

Balance on hand, . . . \$38 87
 General Missionary Committee, . . . 80 00
 Sunday school, . . . 11 40
 Day school, . . . 11 33
 Ella and Jesse Webster, Hanover, Pa., . . . 3 00
 Amanda Cassel, Vermfield, Pa., . . . 1 00

Total, . . . \$145 60

EXPENDITURES.

Living, . . . \$15 50
 School expenses, . . . 18 57
 Rent, . . . 48 00
 Washing and janitor, . . . 7 20
 Fuel and light, . . . 2 50
 Medicine, . . . 1 06
 Incidentals, . . . 8 17

Total expenditures, . . . \$101 99

Balance on hand, . . . 43 70

J. EDSON ULERY.

1303 Third Ave., Brooklyn, N. Y.

Report of Chicago Mission.

RECEIPTS FOR JANUARY.

Balance, . . . \$40 80
 Annie Barnhizer, Pine Creek, Ill., . . . 50
 Refund on oil can, . . . 18
 Sale of room carpet for church, . . . 5 00
 Maitland S. S., Maitland, Pa., per Minnie E. Howe, 1 78
 Refund of express on box from Mt. Carroll, Ill., 1 00

Donation, . . . 25
 Ellen Marker, Chicago, Ill., . . . 1 00
 C. H. Boshore, Abilene, Kans., . . . 1 00
 Mrs. Stange, Chicago, Ill., . . . 1 00

Squaw Creek S. S. children's earnings, per Wm. G. Andes, Mound City, Mo., . . . 2 72
 Root River S. S., per John W. Ogg, Greenleaf, Minn., . . . 7 85

Amanda Cassel, Vermfield, Pa., . . . 1 00
 D. E. Brubaker, Mt. Morris, Ill., . . . 15
 Elva Whitmer and S. S. class, North Liberty Church, Ind., . . . 1 75

Alma Good, . . . 1 00
 Gracie Kraul, . . . 1 00
 Nellie Bare, . . . 1 00
 Elva Whitmer, . . . 2 00

A brother and sister, Middletown, Pa., per Levi Jones, . . . 2 00
 Sale of comforter, . . . 1 50

Lanark Missionary Sewing Circle, per Sarah E. Trout, . . . 6 14
 Silver Creek S. S., per David Emmert, Leaf River, Illinois, . . . 13 80

Elizabeth Saylor, Waterloo, Iowa, . . . 1 00
 Ketta Brown, Whitewater, Ind., . . . 1 00
 Donation, . . . 15
 Industrial school, . . . 6 15

Total, . . . \$110 51

EXPENDITURES.

Living, fuel and street-car fare, . . . 23 64
 Industrial school, . . . 5 05
 Carpet for room, . . . 11 74
 Rent, . . . 10 00
 Fuel and light, . . . 7 49
 Incidentals, . . . 6 18

Total, . . . \$64 61

Balance on hand, . . . 45 90

SUSIE FORNEY.

660 S. Ashland Ave., Chicago, Ill.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

March 21, District of Middle Pennsylvania, at Warriors-mark.

LOVE FEASTS.

April 13, 4 P. M., Pleasant Hill, Ill.
 May 12, 4 miles south of Moorefield, Nebr.
 May 26, New Enterprise, Pa.
 June 16 and 17, Root River, Minn.

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VOL. 38.

ELGIN, ILL., Feb. 24, 1900.

No. 8.

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EDITORIAL MISCELLANY.

FEW kinds of public employment find a seeming better opportunity for practical dishonesty than the handling of the United States mails. Yet rare indeed are the instances in which mail robbery occurs when the magnitude of the business transacted is taken into consideration. The 75,000 post-offices of the country and the thousands of mail routes of various kinds afford employment for many hundreds of thousands of people. In the past year only 1,679 individuals were arrested in the entire service, about one-fifth of whom were convicted, the cases of the remainder still pending. Few institutions in which there is any test of honesty can show such a record.

CURIOUS but dangerous freaks of nature are frequently found in the deserts of Arizona. There are found what are called "sumideros" by the Mexicans and Indians. They are masked pitfalls of quicksand that occur in the dry plains, and are covered with a treacherous crust of clay that has been spread over them in fine particles by the wind and baked dry by the sun. The peculiar properties of the soil retain all the moisture drained into them after the infrequent rains, and allow it to be filtered to unknown depths, so that a man or a horse or a cow or a sheep that once steps on that deceptive crust instantly sinks out of sight beyond hope of rescue. The sumideros are on a level with the surface of the desert. There is no danger signal to mark them, and their surface cannot be distinguished by the ordinary eye from the hard clay that surrounds them. They occur most frequently in the alkali-covered flats, and are often fifteen or twenty feet in diameter. Sometimes they are only little pockets or wells that a man can leap across; but the longest pole has never found their bottom. A stone thrown through the crust sinks to unknown depths, and no man who ever fell into one of them was rescued. They account for the mysterious disappearance of

many men and cattle. How suggestive these sumideros of the desert are of the description which Jesus gives of the man who comes to know of the Gospel and its salvation, and yet does not act on it! Of him who knows the requirements of the Lord, and yet lives as though he had never heard of them, Jesus says, "He shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell."—*Homiletic Review.*

LAST Saturday and Sunday a cold wave swept over the north half of Florida, doing considerable damage to the early vegetable crops, and injuring some of the orange groves. At Jacksonville the mercury went to sixteen degrees above zero, and in some localities considerable snow fell. The effect of the wave was felt even in Cuba, where the temperature went down to 58 degrees above zero, and at one point to 40 degrees. Mount San Piedra, which is 6,000 feet high, was covered with snow. An excursion train was run from Santiago to a point where the mountain could be plainly seen and hundreds of Cubans there saw snow for the first time. This is said to have been the coldest weather ever known in the island.

At the army station at Willets Point, Long Island, the oldest mule in the Government service was executed by order of the War Department. For thirty-three years Jack had served his country faithfully. Two years ago his old muscles got stiff and his bones began to crack when he walked around. Then an ungrateful republic put him on half rations. His hair, once a glossy brown, was fast turning white. His voice, once clear as a clarion, became cracked. For two years he ate his half rations without complaining. Then one day the order came from Washington for his execution. A paternal government, it was said, was tired of seeing his name on the army pay-rolls. A corporal's guard was told off to carry out the orders of the department. He was marched out into the center of the parade ground. The volley was fired and the aged government mule ceased to breathe. In the eyes of the War Department he had outlived his usefulness. This seems cruel. An animal that works hard for nearly one-third of a century ought to be well cared for on account of the good he has done. It is, however, common to turn old and faithful horses out to die, but it is not Christian. Old people are sometimes set aside just because they are past their day of usefulness. Even aged preachers and elders are made to feel that they are in the way. We forget the good they have done, and think only of their present value. Not a few people dread old age, simply on account of the way they are likely to be treated. True, they are not led out and executed, but into their aged hearts daggers are often thrust that prove more painful than death itself.

THE Chicago, Burlington and Quincy Railroad is spending in the neighborhood of two million dollars in reducing grades and straightening curves on its main line between Chicago and Omaha. At Rome, Iowa, the line crosses the Skunk river, and there a gang of men have been employed excavating for the foundations of a new double-track iron bridge. At a point fifteen feet below the river bed, under the quicksand and just above the blue clay strata, foreman Peter Mattson came across a T-shaped bone three feet high and four feet eight inches wide. It was taken out and carried in the tool car to Batavia,

where it now is. Those who have since examined the bone pronounce it to be undoubtedly part of the skeleton of an animal of prehistoric times, probably that of a mastodon. This, along with other discoveries made from time to time, goes to show that in the bygone millenniums great animals roamed the extensive prairies of the West. Such animals are now extinct.

DURING the famine in India four years ago 36,000,000 people are said to have suffered more or less. The mortality from starvation was frightful, in spite of the aid that came from nearly all parts of the world. The present famine was announced over three months ago. At that time 30,000,000 people were involved and only 400,000 persons were on the relief lists. At present 59,000,000 people are affected, of whom 22,000,000 are in British territory and 27,000,000 in the native states. There are now about 3,200,000 people on the relief lists, and the cost of relief work to the end of March will not be less than \$13,000,000. The rains will not come until July, if they come then. Between now and then, in spite of all the authorities can do, there will be an immense mortality, especially among children and old people. Our missionaries are giving their attention mainly to the children, and will save all of them they can. In this way the funds sent over from this office will be wisely used, and in time may result in some spiritual as well as temporal good.

It is now predicted that we are to have fireproof clothing, bedding, curtains and carpets. The process by which cloth may be rendered fireproof has been brought out in Germany, and is destined to become very popular. A vast amount of property has been destroyed by fire just on account of clothing becoming ignited, and spreading the flames. Carpets and bedding have been the means of a number of very disastrous fires, and the loss of not a few lives. Many tasty and pleasant homes would still be standing had the curtains been fireproof. The remedy against this great loss of life and property is thought to be in the use of material that will not readily ignite. In the start it may be more costly than what is now in use, but in the long run is likely to prove the more economical. It is good for people even in this life to protect themselves against fire, but it is of greater importance to seek the Lord's way of escaping the fire of hell. Garments of righteousness are absolute proof against the fire that is designed for the devil and his angels.

THIS country is threatened with fruit bats, and the Agricultural Department at Washington is taking precaution to prevent the importation of them from the Philippines. Here they are said to abound, and a full-grown specimen measures five feet from tip to tip of its wing. The fruit bats live together in immense communities and feed almost altogether on tropical and subtropical fruits. They crowd together so thickly on the trees that sometimes large branches are broken down by their weight. In Australia they have increased so rapidly that great sums of money have been spent in their destruction, one organized movement of the fruit growers of New South Wales recently resulting in the killing of 100,000 bats at a cost of thirty cents each. If they get a foothold in this country they are likely to prove very injurious to the fruit-growing industry in the South. But the fruit bat is not the worst pest in the world. There are things being introduced into the church that are likely to prove far more fatal to the fruits of the Spirit. As a body, are we doing what we can to keep them out?

ESSAYS

*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

MUSIC'S POWER.

BY MARGUERITE HIXLER.

WHEN the soul with sorrow is drooping,
And strength like a wind-tossed reed,
Unsatisfied, trembling is swaying—
Oh, music, thy presence we need.

No matter if human help's striving
Sorrow's cup to empty, and fill
With kindness true or beguiling—
'Tis music's voice whispers, "Be still."

Ah, music, thy heavenly breathings,
Enriched by Divinity's power,
Are comforting, peaceful, relieving,
Abiding in sorrow's lone hour.

From "Helpful Hints on Music."

Hartville, Ohio.

LAYING HANDS ON DEACONS.

Symposium.

In the four articles below reasons are given both for and against the laying on of hands when setting deacons apart to their work. On one side we received two articles and on the other seven. Out of the seven on the one side we selected what we considered two of the stronger, to match the two on the other side. For the present there is to be no further exchange of views in the MESSENGER on the subject.—Ed.

Deacons.

Does the New Testament teach that hands should be laid on deacons? (1) The New Testament teaches that the apostolic church had deacons (Phil. 1:1; 1 Tim. 3:8-13). (2) It plainly gives the qualifications (1 Tim. 3:8-13). (3) It also teaches us that there were seven men set apart for a certain work, and (4) that these seven persons were set apart by the laying on of hands. Acts 6:1-6.

Now if these seven brethren were deacons, the New Testament teaching is clear that hands should be laid on them according to Acts 6:6.

Then we have for consideration the question, Were the seven chosen (Acts 6) deacons? And in assuming the affirmative I remark:

1. It has been admitted, and so understood ever since the days of the apostles, and many of the churches of the present day perpetuate the office of deacon.

2. Their qualifications (1 Tim. 3 and Acts 6) are the same—"honest report," "full of the Holy Ghost" and "wisdom" (Acts 6); and certainly we all agree that the apostle to Timothy requires, in substance, the very same things. "The qualifications required in deacons by the primitive church were the same as were required in bishops and presbyters, and the characteristics of a deacon given by Paul in his epistle to Timothy were the rule by which a candidate was judged fit for such an office."—*Killo*, Vol. 1, Page 535. Then, so far as qualifications are concerned, the seven chosen fill exactly the requirements of deacons according to 1 Tim. 3:8-13.

3. Duties. The duties of the seven are plainly apparent, to see after and provide for "widows," to have charge of the means for that purpose, and to "serve tables." They were helpers or servants in the work of the church; that is clear. Now who will doubt that the duties of deacons (Phil. 1:1 and 1 Tim. 3:8-13) were exactly the same? What else were they? These duties are remarkably filled in the deacon of the Brethren church of the present time.

It has been maintained that there must have been deacons in the church before the setting apart of the seven, and that therefore they, the seven, were not deacons. There is no evidence at all to establish anything of the kind. That there was a daily distribution or "ministration" made among the disciples is true, but that it was done by deacons or any one officially set apart for that purpose cannot be established. Because distribution was made, and that would imply some one to do it, does not prove that deacons existed, nor does it prove that any one out-

side of the apostles administered in those things; even the "young men" (*Neoteroi*), Acts 5:6, 10, only imply a subordinate ministration answering to the deacon. They, or others, may have distributed according to the instructions of the apostles, but they were not officially set apart for that "business."

The force of the Scriptures upon this point is that the apostles did it *themselves*, deduced from these facts: The price of their possessions was brought and laid down at the "apostles' feet." Acts 4:35, 37; 5:2. "It is not reason that we should leave the word of God and serve tables." Acts 6:2. "We will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4), thus putting the responsibility upon the shoulders of others; certainly a happy thought. It appears very clear, therefore, that the duties imposed upon the seven chosen constituted them deacons. How beautifully all this answers to the duties required of deacons in the Brethren church of to-day.

Once more; the record is that two of the seven ministered in the Word, they exhorted, they preached the Gospel, and the fact that they were authorized to do so cannot be questioned. From this we may safely conclude that if their qualifications fitted them for such work they were given the authority to do so. Not all of them became ministers or "evangelists," only those whose qualifications fitted them for it. So it may be yet, and in fact so it is. And here again I call attention to the fact that the Brethren church in general closely follows the order as laid down in the early history of the apostolic church, excepting the laying on of hands.

J. H. WARSTLER.

New Paris, Ind.

Does the New Testament Teach that Hands Should be Laid on Deacons?

We have nothing in the New Testament that so teaches, unless it be Acts 6:1-6. Let us consider Acts 6:1-6. The early Christians had a custom among themselves to have "all things common." This was only a custom, not a law, as the following plainly shows: "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" Acts 5:4. Of this common lot a "distribution was made unto every man according as he needed." Acts 4:35. There were those who served, or ministered, in this distribution.

The word "deacon" means a servant. In short "it implies to minister or serve." Those who were "deacons" of the word, were ministers of "the word of God." Those who were deacons of "tables" were those who "served tables." This serving tables, or ministration of Acts 5 and 6 was a daily work. It was "the daily ministration." Acts 6:1. In this service the work was of the most grave kind, as the context plainly shows. To find fault with these deacons' work would be a most grave and serious charge. Such a charge was made against this "ministration" by the Grecians. The Grecians were Greek-speaking Jews, and were mostly born in the provinces. The Hebrews were Jews born in Palestine who used their native tongue. The Hebrews considered the Grecians as an inferior class of people. The Hebrew class were the more numerous and naturally would lead off in this daily ministration. Might there not have been a plausible cause of partiality and dishonesty in this service? At least the charge was made, and justice demanded an investigation. Hence a committee had to be chosen to investigate said charges.

If there ever was a case where the members of a committee were to be men "of honest report, full of the Holy Ghost and wisdom," this was one. At least the apostles so considered it. The charges being so grave and serious, the number should be full and complete. So the number, as well as kind, of this Committee is of vital importance. Here is a special work for this special committee; hence they need special help from God. Arrangements were made for all this by prayer and the laying on of hands. Said committee did its work nobly, for we hear no more complaint.

The committee's work being completed, it was discontinued. We hear no more of said committee,

but we do hear of the individual or personal work of some of those members. But all we hear is nothing like "serving tables," but a grand ministration of the Word of God. See Acts 6:8-15, and all of Acts 7, for some of Stephen's ministration. See also Acts 8 for some of Philip's ministration. The work of said committee was not to adjust difficulties between two individual persons, but between two parts of the Christian church, the Hebrews and the Grecians, brought about by the reported dishonesty and partiality of the deacons, or "table servers." Not one word do we find that the apostles laid hands on those who served at tables, or deacons of tables.

Hence we make our query declarative by saying, "The New Testament does not teach that hands should be laid on deacons," whose duty it is to serve at tables.

NOAH LONGANECKER.

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Laying on of Hands.

THE laying on of hands is a very ancient custom, and seems to have been used to transfer or impart something of the spiritual condition of the one who laid on hands to the other on whom the hands were laid. Sometimes the condition was good, as when the prophets and teachers at Antioch laid their hands on Saul and Barnabas and sent them forth to preach to the Gentiles. Acts 13:3. Sometimes the condition was evil, or sinful, as when a man laid his hands on the head of the animal which he brought as a sacrifice. Among the first instances we have of the laying on of hands as a blessing is that of Jacob laying his hands on Joseph's sons. The object was to impart to them, during their lifetime, the mercies and blessings which God had granted him during his long life. Gen. 48:14, 16.

Another instance is where God commanded Moses to put some of his honor on Joshua. "Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge as the Lord commanded." Num. 27:22, 23. Here some of the honor, or high esteem, in which Moses was held by the people was transferred to Joshua by the laying on of the hands of Moses, as he was given his charge and installed into his high office.

On the other hand, the man who brought a burnt offering was commanded to "put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him." Lev. 1:4. Here the sins or sinful condition of the man was transferred to the animal that was to be slain as an atonement for the man's sins.

The apostles directed, "Look ye out seven men of honest report, full of the Holy Ghost and wisdom." The saying pleased the whole multitude, and they chose seven men. These "they set before the apostles: and when they had prayed, they laid their hands upon them." Acts 6:3-6. Hands were not laid on these seven that they might receive the Holy Ghost, for they were already full of it. It was not to impart wisdom, for of this they were full, and they were men of honest report. The work to which they were called does not seem to have been a very high or a very difficult calling. They were to serve tables and attend to the daily ministrations which appears to have been the distributing to the necessities of the poor and the widows. But in God's service all work is noble and honorable, and whatever needs doing should be done in the best possible manner. The apostles were perfectly adapted, through the teaching of Jesus and the Spirit's power, to do the work to which they had been ordained, and they laid their hands on the seven that they might impart to them their zeal, faithfulness and adaptability to do the work for which they had been set apart. Natural or acquired talents are not imparted to another by this method, but that zeal and faithfulness, which are the gift of God to his faithful servants, are transmitted to others through prayer and the instrumentality of laying on of hands. 2 Tim. 1:6.

The fact that some of these seven afterwards became eminent preachers of the Gospel in no way changes the nature of the work for which they were

at this time set apart. In our day many a deacon has, through zeal and faithfulness, developed into an able preacher, although he never had the benefit of having the hands of the presbytery laid upon him, which conferred such a powerful gift upon young Timothy. 1 Tim. 4: 14.

Every duty that the Scriptures mention as having been laid upon the seven is now laid upon our deacons, and if they, highly qualified as they were for the position, needed the special unction conferred by the laying on of hands, our deacons need it today. If it was necessary to lay hands on those who were to serve tables and minister to the wants of the needy, it is far more necessary to lay hands on men who are entrusted with duties far more difficult, such as investigating grievances, admonishing offenders, making peace where there is strife, and performing some of the most difficult and delicate services of the church.

There is no good, honest, faithful deacon but frequently feels that he could do more effective work for the Master if he possessed more wisdom, tact and ability. For lack of these gifts the work is often poorly done, and the cause languishes. If the elders possess these gifts in greater abundance than the others do, it is not only their privilege, but their duty, to impart to those who are installed into the office of deacon, for the church needs all the ability and efficiency in her workers that can possibly be had. To neglect the means which God has given to impart these gifts to the deacons is unwise, to say the least. Imparting these gifts will never impoverish the giver, for this, like every other spiritual blessing, is increased by being shared with others. It is not possible that laying hands on deacons can do any harm to the church, the deacon or the elder. The faithful elder possesses no gifts that are not consecrated to the cause he serves, and such gifts can only result in good when shared by the deacon.

Paul's command to Timothy, "Lay hands suddenly on no man" (1 Tim. 5: 22), has sometimes been offered as an objection to laying hands on deacons. If this language had reference to the laying on of hands for a spiritual purpose, it would not forbid laying hands on deacons. After a man lives in a church until he is known to have the qualifications of a deacon and is chosen by the church to that position, it could not be called "suddenly" or "hastily" as the Revised Version has it. On the other hand, when a stranger demands baptism, he is baptized, and has hands laid on him at once. This might be called "laying hands suddenly" on him, yet the propriety of it is never questioned.

The evident meaning of Paul's language, as gathered from the context, is that Timothy, as an elder presiding over the churches, shall use no partiality, that he shall not be hasty to lay his hands, as in judgment or condemnation, on one who might be accused, nor to partake of the sins of others or have any share in them; that in all things he shall keep himself pure, and above reproach.

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Deacons, and the Laying on of Hands.

WERE there deacons in the church before the appointment of the "seven" named in Acts 6: 5? Mosheim ("Ecc. Hist." Vol. 1, page 38) says, "It appears not only probable, but evident, that the young men that carried away the dead bodies of Ananias and Sapphira, were the subordinate ministers, or deacons, of the church of Jerusalem, who attended the apostles to execute their orders." Dr. Wm. Smith in his "Bible Dictionary" says, "We may think the deacons, or 'young men' in the church at Jerusalem, analogous to the subordinate officers in the synagogue, whose duty it was to open and close and clean the synagogue, hand the roll to the reader, etc. The deacons prepared the rooms, distributed alms, etc., at first without supervision, then under that of the 'seven.'"

Is there any proof that the *deaconship* had an existence before the appointment of the "seven" of Acts 6: 5? There is, and it is found in the first verse of Acts 6. The murmuring of the Grecians against the Hebrews arose "because their widows

were neglected in the daily ministration." The word "ministration" (*diakonia*) means "the office of a *diakonos*; service, business, either generally, as Rom. 12: 5, or some particular office, 2 Cor. 3: 7, *deaconship*" (Liddell and Scott). Then the office of deacon had an existence before the complaint arose, and it was the neglect of the deacons that caused the complaint. Can an office exist without an incumbent?

But what does Luke call the "seven"? Does he call them deacons? Do the apostles call them deacons? To the law and the testimony: the apostles said, "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business;" and the matter over which the apostles appointed the "seven" was the emphatic *tes chreias tantes*, "a necessary business affair," as Green's Greek-English Lexicon renders it. Since then their appointment was over "a business affair," their appointment was judicial and not a servitude. Had they been appointed to serve tables, is it at all reasonable that they would leave their post as "table servants" to engage in the work of the ministry? Has not this theory led to the perversion of the deacon office, and made it an order of the ministry? Jerome, one of the primitive fathers, says, "The deacon was the servant of tables and widows." "The Church of Rome, and of England, have made him a minister of the Word, and yet call him by the same name." Luke nowhere says, Stephen, the deacon, or Philip, the deacon. He does, however, say, "Philip, the evangelist."

As regards the laying on of hands in ordination, or appointment to office, we submit a few general principles to which we invite special attention. *He who lays hands on any one in appointment to office, gives him all the authority he himself possesses.* When Jacob laid his hands on Joseph's sons, he made them his heirs and successors. When Moses laid his hands on Joshua, he made him his successor as leader and commander of the people. When the apostles laid their hands on the seven of Acts 6: 5, they gave them full authority over the business affecting the table servants and gave themselves no further trouble in the matter. The term "appoint" (*kathistemi*), in Acts 6: 3, is the same Paul employs when he commands Titus "to ordain elders in every city." Titus 1: 4. We have a command to ordain elders, but no command to ordain deacons. A command makes law, and all precedent is consistent with law. A majority of opinions amounts to nothing. One word of Scripture outweighs the world. We have a command in the negative form: "Lay hands suddenly on no man." 1 Tim. 5: 22. Here Paul uses the same term, *epitithemi*, that Luke employs to express what the apostles did in Acts 6: 6, showing that the imposition of hands in ordination is meant. This fixes the true character of an ordination, "to set, to constitute, establish, to make to stand, with the idea of permanence." So much is implied by the original and its cognates.

This brings us to our second proposition. *When you lay hands on any one in ordination you advance him as far as he can go.* The "laying on of hands" in installation, or appointment to office, was never performed more than once upon the same individual. There is no case in the Bible where hands were imposed more than once in ordination upon the same person. Hence the church has wisely reserved the imposition of hands to the last, that the deacon may advance to the ministry, and the minister to the eldership.

DANIEL HAYS.

Broadway, Va.

THE ENERGETIC ELDSHIP OR BISHOPRIC.

BY JNO. CALVIN BRIGHT.

In Two Parts.—Part One.

OUR Savior chose twelve apostles to take the lead in carrying on his great work. Several others were called to the apostleship. Since then, the most important office in this church is the bishopric, or eldership. Churches which have departed from the truth have their archbishops, reverends, cardinals,

popes, patriarchs, doctors of divinity, etc. But I speak of the apostolic church.

Their work is so great and responsible that the inspired apostle describes their character at length. Titus 1: 5-9; 1 Tim. 3: 1-7. *Blameless*—not deficient in any principle of Christianity or faithless in the performance of any duty. *His marriage relationship* must be in harmony with the divine ideal as taught in the Holy Scriptures. *Vigilant*—wide awake to direct the work of the church and to warn of approaching danger. *Sober*—good control of all the passions of the soul. *Good behavior*—Christian courtesy and manners, avoiding the boorishness of the silly and clownish on the one hand and the foppishness of the arrogant and proud on the other. *Hospitable*—ready to share his Father's blessings with all, especially the poor and needy, the fatherless and the widow. *Apt to teach*—ready, anxious, willing, able to teach, feeling within, "Woe is me if I preach not the Gospel of Christ." *Not given to wine*—an orthodox temperance man and prohibitionist. *No striker*—no striker of any who might annoy him or persecutor of any who would teach error. *Not greedy of filthy lucre*—not desiring or trusting in riches, or using questionable methods to obtain them or neglecting his "high calling" to gather them up. *Patient*—meek and gentle. *Not a brawler*—quiet and peaceable and courteous. *Not covetous*—no inordinate desire for wealth. *One that ruleth well his own house, having his children in subjection with all gravity*—the bishop's family should be a model family, his home a model home, even as he is said to be an example to the flock; for if he is not able to control and govern his own blood and flesh, how shall he be able to govern the church and lead the flock successfully? *Not a novice*—not a beginner. There is too much labor for a beginner; train him awhile. There is too much danger of his getting proud. *Good report of those who are without*—his conduct should be above question, his character so holy that it will shine through all the mists that may befog it. *Not self-willed*—not setting up his judgment against the church or others of equal or superior talent, or using questionable methods to carry his points. Self-willed bishops have caused nearly all the divisions in Christendom. "Be not ye therefore like unto them." *A lover of good men*—a man is known by the company he keeps, and a bishop is known by his love for good people and his endeavors to get those who are away from Christ to choose that good part. He is so deeply dyed with the truth that his presence is felt in his social walks. *Just*—doing nothing with partiality. *Holy*—consecrated to, justified by and sanctified in the Master's work.

New Lebanon, Ohio.

THE SPIRITUAL CHARACTER AND VISIBLE ORGANIZATION OF THE KINGDOM OF CHRIST.

BY LOUIS MACEY.

"My kingdom is not of this world." Most pregnant words, but, alas! so often passing as a mere stereotyped form. It is so natural and easy to walk by sight and consider the kingdoms of the world. All within certain boundaries belong to that government, and so all within the pales of the church belong to and constitute the kingdom of Christ! Again, the subject of a worldly kingdom, if disobedient, is degraded, punished, or exiled. So the church "makes the offender make an acknowledgment" or "puts him out." It is so natural and so easy to see, and some see no farther.

It is harder and it takes faith to see him who is invisible (Heb. 11: 27) and comprehend a kingdom that "cometh not with observation" (margin, "outward show," Luke 17: 20), and as in the time of Moses, so now also some may fail to enter in "because of unbelief." Heb. 4: 6. The true kingdom or church of Christ, coming not with observation or outward show, is therefore *invisible*. As the gates of hell shall not prevail against it (Matt. 16: 18), it is therefore *incorruptible* and *eternal*. Its subjects are such by individual choice, and *only such* as yield

obedience from love of God out of a pure heart are subjects.

Moreover, he who has violated the law of Christ and makes acknowledgment to the church only because he "has to" or else be disgraced, "turned out," is far from having made satisfaction and obtained forgiveness.

Now the church being "not of this world," invisible and eternal, it follows that numbers, influence and work are *manifestations of but not the source of its powers*. See Zech. 4: 6 and Hos. 1: 7. The kingdom from hence and its power from above is *yet in the world*. "I pray not that thou shouldst take them out of the world, but keep them from the evil." John 17: 15. Being in the world and the law of Christ enjoins duties not only to God but also to one another and to the world—public worship, keeping the ordinances, mutual help and encouragement, preaching the Gospel. For these there was needed organization—necessarily visible. So he set in the church apostles, prophets, teachers, etc. 1 Cor. 12: 28.

But now note the distinction: This visible church is not the kingdom against which the gates of hell shall not prevail. The history of the past is too clear for doubt. Even in the time of the apostles the spirit of antichrist began to work (2 Thess. 2: 7), and on the conversion of Constantine the church (visible) made a great stride in worldly prestige and power, with a corresponding loss in spiritual life. It gloried in missionary proselyting, in increasing wealth and costly temples. The bishops became arrogant and quarreled for supremacy, and finally the "church" gave birth to a pope and assumed temporal power. Repentance had not come, the sentence of Rev. 2: 5 had been carried out, and the candlestick removed.

To the inquiring mind the cause is not far to seek. Infallible judgment and ability to read the heart have never been given to man; hence all who *professed* the love of God and allegiance to his law were received, and as to-day—often no doubt too eagerly—"not all were Israel that were of Israel." Thus the visible church numbered among its members some who had no part in or even a conception of the true spiritual kingdom. These, in the eyes of the Lord, were "spots in your feasts," but not always did the church *recognize them as such*. "Having a form of godliness," "deceiving and being deceived" (2 Tim. 3: 5, 13), what a power for evil before their folly became manifest! The open enemy, the reviler, the persecutor have always failed, but the enemy within—unrecognized, self-deceived, often honest but misguided—there is the ever-lurking danger. It cannot be put away, but must ever be watched.

The rich, eloquent and influential—having a proselyting "zeal not according to knowledge," and being led by other spirits (see 1 John 4: 1), having never really *seen* the kingdom of Christ, but zealous for the visible organized church—"spoke to the world and the world heard them." 1 John 4: 5, 6. The world came into the church, it progressed and grew in number, but the *unconverted in the church* had equal voice (and perhaps a louder one) in directing its destiny to a worldly end, as we have seen. Where, now, was the church, the kingdom against which the gates of hell should not prevail? Hid in the hearts of a few, who, "wandering in sheepskins and goatskins," preserved the truth and the identity of the church in the world.

Luther, in the sixteenth century, recognized and exalted the idea of a purely spiritual kingdom; he sought no earthly aid, his work stood, while Zwingli, the Swiss, exalted the visible organization, and his work fell with him. John Wesley, relying on God alone for power to bring about a reform and exalt God in the world, received it; but as numbers, wealth and influence increased his followers lost sight of the spiritual power and exalted the earthly powers,—money, eloquence, learning, artistic music.

History is continually repeating itself, and whenever the true spiritual kingdom of Christ is held to view with self-abasement, mortifying of the flesh and *making ourselves* "of no reputation," but a few enter in. But here, and here only, is safety. A contemporary has said, "When the doctrine of the

cross, properly preached and lived, fails to draw people to Christ, it is at the eternal peril of any preacher or church that tries to draw them by any other means." Whenever a church begins to glory in its workers and work, its great preachers, institutions of learning,—its growing membership, wealth and power in the world, just then it begins to decline in true spiritual life. "Because thou sayest, I am rich, thou art poor." As D'Aubigne has observed, "We cannot exalt the priests of the church or the works of the faithful without lowering Christ in his twofold quality of Mediator and Redeemer."

That there are dangerous influences at work today in the church none can deny. What then? Shall we blame "somebody" for it being so and fight the devil with fire? Or, realizing that it always was so and always will be until he comes the second time, shall we gird up our loins and *WATCH and PRAY*? Let us think and talk less about the old Brethren and their work, lest we look to them as *causes*. Their work was the *effect* of the power of God, and we can go to him direct for the same to enable us to do our *duty* now. They did not desire to be honored of men, even their brethren. The first Sunday school, first meetinghouse, etc., are very little to us. To be in the one, invisible, eternal church of Jesus Christ, is EVERYTHING.

Fox, Mo.

WHY DO WE WASH FEET?

BY BOYCE H. FUNK.

THERE is, so far as we have been able to perceive, nothing arbitrary in the ordinances of Scripture; on the contrary, they possess beauty as truly mathematical as any problem in Euclid; and one has but to see their rich spiritual import to recognize it. The plan of salvation is founded on two great principles: God's work and that of man. Had the Lord given us an ordinance to commemorate his work alone, it would have had at least the appearance of an oversight. Some importance at least has been attached to the work of Christians. They are to love one another; to watch carefully one another in a spirit of love that none go astray, and that all may be built up and strengthened in the nurture and admonition of the Lord.

Life is often fitly represented by the figure of a walk. Christians are admonished to look well to their footsteps, thus signifying that they should not tread unbidden paths. Paul tells us to let our feet be "shod with the preparation of the gospel of peace," thereby indicating the nature of the Christian's mission. The Psalmist says, "Beautiful are the feet of him that cometh upon the mountains," etc. Let us notice the following references: "He will keep the feet of his saints." 1 Sam. 2: 9. "I thought on my ways, and turned my feet unto thy testimonies." Ps. 119: 59. "I have refrained my feet from every evil way, that I might keep thy word." Ps. 119: 101. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119: 105. "Ponder the paths of thy feet, and let all thy ways be established." Prov. 4: 26. "To guide our feet into the way of peace." Luke 1: 79. "And make straight paths for your feet." Heb. 12: 13. "Keep thy foot when thou goest to the house of thy God." Eccl. 5: 1.

Nothing could more clearly represent a holy walk than clean feet, spiritually speaking. The washing of one another's feet most forcibly calls to mind the interest we are to manifest in one another's spiritual welfare. Should I see my brother going astray, soiling his feet in the miry paths of sin, I must wash them; that is, I must use all my influence to reclaim him. It is this spirit of loving watchfulness, of mutual help, of earnest endeavor to strengthen one another, that underlies the successful work of the church within itself. How well do we all know that selfishness and pride will smother out the spiritual life of any church organization! How necessary, then, that Christ should institute an ordinance, the observance of which would be a constant reminder to each individual member of his correct walk in life! We do not see how any theologian can object

to this view of the matter, unless he object to Christians walking in the footsteps of the Lord. This ordinance, in teaching the true character of Christian association, necessarily includes the practice of many Christian graces, such as humility, love, courtesy, etc.

Bedford City, Va.

COVENANTS.

BY W. R. DEETER.

A COVENANT is a contract or an agreement between two or more parties. God made a number of covenants with man. The first was made with Adam in Eden, in which he guaranteed life and liberty. He made a covenant with Noah, in which he guaranteed that he would not again destroy the earth with a flood, and while the earth remained he would give seedtime and harvest, cold and heat, summer and winter, and day and night. See Gen. 8: 21, 22; 9: 8-17. God also made a covenant with Abraham concerning a certain country that he gave to him as seed for an inheritance. Gen. 15: 18. He also made a covenant with him concerning the family, Gen. 17: 2. This has been called the covenant of circumcision. Acts 8: 8. He also made a covenant with him concerning Christ. Gen. 12: 3; Acts 3: 25. He also made a covenant with Aaron and his sons concerning the mitre, and with David concerning the scepter. The law given to Moses was called a covenant. Gen. 19: 5; 24: 7; Heb. 8: 6, 7, 9. Many other references might be made to the Mosaic dispensation, showing it to have been called a covenant.

The Christian dispensation is also called a covenant. In Heb. 8: 6 it is compared with the Mosaic dispensation and is called a *better covenant*. It is also called a "new covenant." Heb. 8: 8, 13. The Christian covenant is better than the Mosaic because:

1. It has a better priesthood. Under the old covenant the high priest offered the blood of animals for his own sins and the sins of the people; under the "new and better" covenant the high priest offers his own blood for the sins of the people,—he has no sins to be pardoned.
2. He was a better Mediator. Moses, a fallible mediator, and because of an error made by him was not permitted to enter the land of Canaan, to which he was leading the hosts of Israel. Christ, our Mediator, was infallible; he did enter the heavenly Canaan, to which he is leading the Christian hosts.
3. It has a better law. The Mosaic was founded on justice, the Christian on mercy.
4. The new is founded on better promises; the old promised a temporal Canaan, the new, a heavenly Canaan. The old guaranteed natural life, the new spiritual and eternal life.
5. The old was to the natural descendants of Abraham, the new to the descendants of Abraham by faith, and is offered to the entire human family.
6. The old was expensive and burdensome, the new is neither.
7. The old was carnal and formal, the new is spiritual.

Referring to the new covenant God said: "I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people." Heb. 8: 10.

Milford, Ind.

THE PRIZE SYSTEM IN THE SUNDAY SCHOOL.

BY N. R. BAKER.

IN these days when almost all denominations are apparently employing every means to attract numbers and when innovations are even being adopted in our own Sunday schools it is well for us, before adopting a new plan, to consider whether it is entitled to a place in our Sunday schools.

There are already some Sunday schools in the Brotherhood where the prize system has been adopted, and there may be other schools that are considering the propriety of adopting it. It is a principle that the reward of effort should be in the

with the kind of effort. When we labor for something, we expect the reward to be not only proportional to the amount of effort, but of a kindred nature. When we plant corn and plow corn we expect to reap corn. When we study music and practice music we expect increased musical faculties and enjoyment. When we, by working early and late and by bringing all our power and energies to bear upon some kind of mechanical labor, are enabled to become unusually skillful, we expect promotion or increase of wages in the same vocation. The joys of heaven and future existence are to be not only commensurate but of a kindred nature with the lines of effort and development in this life.

On the other hand, promotion to a position as civil engineer would not be expected as a reward for intelligent study in horticulture, nor do we often see moral culture result from simply physical exercise. It may also be observed that a useless medal or even a book on "The War in the Philippines" is not a logical result of earnest study of the Sunday-school lessons for a quarter or for committing verses during the year.

It follows, then, that the giving of books, medals, pictures, money, or any other prize is very apt to fail to meet the very important condition that the reward must be a logical resultant of the effort put forth in securing it.

Another objection that may be urged against the prize system is that it is practically impossible to render justice. Let us suppose that four persons, A, B, C, and D, are competing for a prize. A, according to the decision of the judges, renders the best original essay or speech upon some phase of the Sunday-school work, or repeats the most verses, or whatever it may be. There is not only a possibility, but frequently a probability that the judges, unconsciously influenced by favoritism or honestly incompetent, make a mistake in giving the prize to A instead of B. And there must be judges or a judge where prizes are given even if it is only the teacher of the class or the superintendent of the school. Suppose, however, that both A and B are more intellectual than C, who studies much harder and thus, according to strict justice, should have the prize, as he made the greatest effort and barely fails. And yet it may be that D is the only one of the four that really entered into the spirit of the contest, made what he learned a part of his own nature, and thus is justly entitled to the prize, as he made the best use of the Sunday school after all.

Another objection now arises. Those who enter the contest lose sight or never get sight of its real purpose. They never see beyond the medal or book or honor. The contest appeals to the animal and selfish instead of moral and spiritual nature. The children think of sordid gain. Their higher natures are undeveloped while feeding the flames of their lower natures.

We may speak of incentives in another article. In this we won't raise a voice against the introduction of the prize system. The use of cards with Scripture verses thereon is commendable, but in our opinion their use should not be coupled with emulation. Do not lose sight of the original purpose of the Sunday school.

Whistler, Ala.

LOSS AND GAIN.

BY J. H. MILLER.

"What shall a man give in exchange for his soul?"—Jesus.

This question was asked by the Savior, and no one could answer it.

- 1. To save life.
- 2. To lose life.

Jesus called the people unto him, with his disciples also, and said unto them: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark 8: 34. The Savior gives a prescribed rule how to save life, also how to lose life; hence the problem. There seems to be in the text loss and gain, or *vice versa*, gain and loss. "Choose ye this day whom ye will serve." Josh. 24: 15.

The Gospel has a central idea, and all in the Gospel revolves around that central idea. From that central idea come rays of heavenly light. God placed a central power in the heavens, and from that central power come the rays of the sun. The sun controls the planets and gives the required amount of light and heat. The planets move around that light. The same may be said of the divine power of God. Christ became the great light of the world. John in speaking of that light calls it the light of men. John 1: 4. Paul, in Eph. 5: 4, speaks on this wise: "Christ shall give thee light." As the planets move around the sun, so do the apostles and all Christian workers cluster about Christ. Mohammed is the central idea of the Mohammedan religion. To be a Mohammedan one must believe that doctrine, and yield to that power. The same may be said of other men, such as Joe Smith or Brigham Young. To become a member of that body one must believe the doctrine and fall under the influence of its founder. We examine a watch. Small as it is, there is a central power. We call it the main-spring. That watch is of no use unless it has a mainspring that gives action to all of its parts. Christ has become the moving cause of our religion; hence we, as the lesser lights, must revolve about one great Head. Christ has become the central idea of the Gospel.

In coming to Christ we must first come to the cross. "Let a man deny himself, and take up his cross, and follow me," is the language of the Savior. No one can come to Christ unless he first comes to the cross. Jesus would have us to "take up the cross." We must place the cross on our shoulder. "Take my yoke upon you, and learn of me." Matt. 11: 29. A yoke is of no service unless worn. Our religion will do us no good unless we put on Christ, come to the central Head. In taking up the cross we must take a *firm hold*. Some may take hold of the cross at arm's length, or *touch* it but *lightly*. In placing a weight on the shoulder it takes all the strength we have. In order to lift anything we must come close to it. The nearer we get it to our body, the easier it will be to handle. I fear that some do not come to Christ with a full purpose of heart, but prefer to touch the cross with the points of their fingers, and thus let it slip.

Paul understood this careless way of coming to Christ, and said, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip." The religion of Jesus Christ may slip away from us by our not coming up boldly to the cross. In coming to Christ we must first slay an enemy. Jesus in his work on earth met an enemy and said unto him, "Get thee hence, Satan." The road the Savior traveled was made free of obstructions.

These enemies may come up like giants. David met such. Goliath was an enemy to David, and to the whole Jewish nation. David, only a youth, would "come in the name of the Lord of hosts, the God of the armies of Israel." David called upon God to help him in battle. The stone he threw went into the forehead of the Philistine giant, and he fell upon his face upon the earth. David struck him in the forehead and made a sure work; so must the man of God come to Christ and do thorough work. Our enemies are numerous. They must be conquered. We may kill an enemy by love. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head." "Be not overcome of evil, but overcome evil with good." Rom. 12: 20. Under the law forcible means were resorted to, but under the Gospel we come to Christ by love. "If ye love me, keep my commandments."

The first giant the Christian man must slay is self. Self-denial is essential to our salvation. A consecrated heart will be needed. Flee to Jesus, the central Head, to get sufficient force to overcome the enemy. The Savior carried his own cross to the place of crucifixion, John 19: 17, but he also needed help, Matt. 27: 32, and another man helped him. In like manner must the sinner take up his cross and follow Jesus. When we see a poor sinner struggling

for life, and he cannot bear the cross alone to the fount, to have his sins washed away, let us come to the rescue. "Bear ye one another's burdens, and so fulfill the law of Christ." In our ministerial work we often find a struggling soul willing to come to Christ, who has not the moral courage to break loose from sin and take up the cross. By some one assisting him the cross is made much lighter, the faith stronger, and the hope brighter.

Not every one may have the same obstacle in the way. Enemies may appear in different forms. The Savior speaks of *gain*. "If he shall gain the whole world." Worldly honor or applause may be gain to some, and be the cause of losing their own souls. "The love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things." 1 Tim. 6: 10. Money no doubt will lead many souls to ruin. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5: 1. Money was the whole trouble with the young ruler; it stood as an enemy between him and Christ. Mark 10: 17-22. Pride may be a barrier and keep thousands away from Christ. This evil may keep more people out of the church than any other evil. It stands as an enemy. Many would rather dress in the fashion of the world and get the honor and applause of man and lose their own soul than to deny themselves of the pleasures of sin and gain eternal life.

Sickness may be a loss to families and friends, so far as money and time are concerned, but it is gain to the physician. Death is a great loss to the relations of the deceased, but gain to the undertaker, as the caring for the dead is his business. When death slays his victim the undertaker reaps a rich harvest. A drouth in a certain section of country may be a loss to the farmer, but where plenty of rain has fallen crops have matured well; hence a loss to the drouth-stricken districts is but a gain to those which were favored with gentle showers.

A man who lives for the world alone, expecting that gain is godliness, living in pleasure while he lives, rolling sin as a morsel upon his tongue, will lose his soul. That man who lives to lose life, lose the world, and expects that "godliness with contentment is great gain," who lives to live again, and is a pilgrim and stranger, will find a rich treasure, much gain, eternal life, etc. Let us lay up treasure in heaven, where moth nor rust doth not corrupt, and where thieves do not break through and steal.

Ashamed of Jesus (or to confess him) may be the cause of some not coming to the cross. "Whosoever therefore shall be ashamed of me and of my words in this sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Mark 8: 38. Many would come to Christ, but cannot bear to face the frowning world. They even speak against those who would confess Jesus.

Secrecy is a great hindrance to many and stands as an enemy to the cross of Jesus. They "love darkness rather than light, because their deeds are evil." "For what shall a man give in exchange for his soul?" Mark 8: 35. Nothing will buy it.

As we die, so judgment will find us. "If the tree fall toward the south or toward the north, in the place where the tree falleth, there shall it be." Eccl. 11: 3. There is no change after death. The rich man found this out to his great sorrow. The road to the grave is traveled but once and why do men and women live so carelessly? O sinner, turn, for "why will ye die?" May the Lord help us all to prepare to meet our God in peace! In that great day "what shall the answer be?" "What shall a man give in exchange for his soul?"

Goshen, Ind.

LET US shun carefully everything that would be likely to dampen the fervor of our affections or extinguish the holy fire of love. If we have taken Christ as our Master, let us follow Him. When a dog is following two men their parting shows which is his master. Sin and holiness do not proceed along the same road.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS FOR THE MINISTER.

NOTE.—We earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTERBAUGH, Box 776, Elkhart, Ind.

THE DESIGN OF BAPTISM.

BY JOHN E. MOHLER.

- I. BAPTISM is the initiatory rite of entrance into God's favor (Matt. 28: 19 and Mark 16: 16), and as such is,
 1. A test of our love for Christ. John 14: 23.
 2. The answer of (or obedience to) a good conscience. 1 Peter 3: 21.
 3. A condition of acceptance with God. John 3: 5. Acts 2: 38.
 4. An appropriate symbol of,
 - (a) The cleansing of the soul in regeneration. Tit. 3: 5.
 - (b) The resurrection of the soul from spiritual death. Col. 2: 12; Rom. 6: 4.
- II. Baptism is a separating rite, signifying a renunciation of sin, and as such,
 1. Is a symbol of,
 - (a) The death and burial of sin in us. Rom. 6: 4-12.
 - (b) A separation from the world. 2 Cor. 6: 17.
 2. Follows repentance. Acts 2: 38.
 3. Clears the once guilty conscience. 1 Peter 3: 21.

THE MINISTER AND HIS WORK.

I. LIVING ISSUES AND LIVING SUBJECTS.

EVERY true minister will so equip himself that he need not shrink from great issues respecting the moral and religious status of both the church and the world. It would seem that the faithful ambassador of Jesus Christ ought to take the advance and sound the alarm when danger is ahead, and thus prepare others that they be not overtaken unawares. Any intimation as to "I knew it would be so," or, "I saw his mistake long ago and knew it meant ruin," or, "His manner of doing will wreck any one," after the fatal die has been cast, is the extreme of human weakness and the poorest kind of policy. A soul approaching the rapids needs the note of warning while able to help himself, before being grasped by the current and carried over the precipice to certain destruction upon the rocks beneath, or in the seething whirlpool below. He needs warning, not because he does not himself know of the rapids beyond him, but because he does not recognize such close proximity to and such terrible power in the grasp pulling down to certain and inevitable ruin.

It is not only the faithful performance of duties you need proclaim from the pulpit, but that other most fertile side, abstinence from things which, in their very nature, lead to the ruin of man's faith and religious interest, if not of soul and body. It is, then, evident that in the recognition of the divine calling to preach the Word, two sides are unfolded and four legitimate elements in every minister's work: First that pointing to duty from love, bringing souls in touch with every element of redeeming grace, and, second, that road leading away from the snares and pitfalls of sin. It is not enough to tell men how to do right, but they must be told how to resist evil, how to escape when tempted, how to avoid temptation, how to keep in touch with God and out of the meshes of Satan's ever ready net. Many less men would be attracted to the doubtful side, into questionable business, were we as alert and faithful to set up the real danger of such a course as we are to raise the fatal cry when too late to lend helpful advice. Are we not our brother's keeper? Our ministry is not up to the standard set by the Master until it thunders forth with equal emphasis that which saves and that which will destroy.

But so many issues are not popular, and men shrink from duty and fail in setting forth the whole truth. Were we to say more on the question of close adherence to the apostle's injunction of non-wearing of gold, there would be fewer gold watches and less jewelry found creeping into the churches of our Fraternity. It is frequently said to be unpopular to stand ready to maintain and defend the advice given by Annual Conference, but it is most gloriously comforting to know that you are on the safe

side by doing so. It is safe not to smoke and chew tobacco, not to be intemperate, not to run for office, not to attend the theatre and places of worldly amusement, not to dress up like a dude and at the same time claim to be a Christian, not to enter into associations ruinous to your Christian life and interest, and a long list of other things it is safe not to do, while the outcome of doing the things named above is doubtless hurtful and damaging to the Christian's work and interest. Is it not time for every minister of the church to grapple with the multiplicity of subjects that influence his people, and lead them intelligently to the safe side of every truth found in the economy of Christian grace? It is eminently a part of your ministry and mine to make sin and any departure from the spirit of the Blessed Book, look just as hateful as we can. I will suggest what you are at liberty to do so soon as you bring your ministry up to it. It is preëminently the right thing so to paint the wrong that every soul will STOP BEFORE HE BEGINS. The question of divorce and remarriage, now threatening so alarmingly our moral, spiritual and national horizon with such dire forebodings, would be shorn of nine-tenths its power if every pulpit of our land would set forth *only the Gospel* in this question and demand strict compliance with its injunctions. These conditions would exist in a much less degree, but from the fact that some are afraid to speak out and are even ashamed to have some one else do so, because it is becoming a popular fad in popular religion for men and women to divorce and remarry. May I, dear brethren, for the sake of our own standing as a church, emphasize the title of this short sermon and ask a united effort against the formidable foes rising up against us, strictly adhering to the teaching of the Blessed Book. We have a mission, are on the watchtowers of Zion; what if the sound of alarm is not faithfully given?

IN the great Roman games the emperor caused sweet perfumes to rain down through the awning upon the competitors, so the Holy Ghost waits to pour on the Christian workers of this nineteenth century, God's love; and, in the language of the Apostle Paul we should not only "Cease thinking evil, but to put on charity, which is the bond of perfectness."

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Jesus Healing in Capernaum.—Mark 1: 21-34.

Lesson for March 4, 1900.

GOLDEN TEXT.—And he healed many that were sick.—Mark 1: 34.

THE first thing we notice in this lesson is the astonishment of the people. He taught as one who had authority, and not as the scribes and Pharisees. From this we infer that these people did not recognize these teachers as men who were legally sent. At least they were not sent of God, because their teachings were not attended with any demonstrations of power. But this new teacher spoke as one who had authority, and this authority was accentuated with power. And the evidence was so evident that it was convincing. And this brought the astonishment. The same thought we have in the twenty-seventh verse: "And they were all amazed inasmuch that they questioned among themselves, saying, What thing is this? What new doctrine is this?" He not only speaks with authority, but "he commands the unclean spirits, and they do obey him." Whether these people were looking for a prophet of this kind, we know not. At least they readily distinguished between those who were without authority and the one who had.

These scribes were no doubt self-elected and self-sent. They had neither kingly nor ecclesiastical power behind them. And because of this their teaching was without might. The evidence of Jesus' authority and power was in that which he said and did. His manner was that of one who had no fear of his audience. He may have shown this in his looks, his expression, or the forcible manner in

which he spoke, or the words he used. His power was manifest in what he did; first, in driving out of the possessed man the unclean spirit; and, second, in healing Simon's wife's mother of a fever, both manifestations of exercised power, and a power, too, different and greater than was ever known to have been exercised by their scribes and teachers. It was this that astonished and amazed these people.

And the character of the subjects healed may have had something to do with their amazement. "What new doctrine is this?" Not only was the power exercised different from that which they had seen before, but the doctrine was strange. He took notice of this poor man who had an unclean spirit. Perhaps he was one of the baser sort—poor and an outcast. To such a one this new teacher comes with the message of healing. He was a hopeless and ostracized case! A man whom the scribes would not condescend to notice, much less show sympathy for and administer help to.

In the second case we have Christ acknowledging the sacredness of the marriage relation in that one of his selected followers was a married man, and that he showed his respect for the home life by going to Peter's house and healing his wife's mother. This may have seemed like a strange thing to these priest-ridden people. These things were an unmistakable index to the character of this new teacher.

Again, this was a day of healing for the Master. And as it was in the early part of his ministry, it gives a most lovely insight to what the character of his mission would be. It was to be one of mercy to liberate men and women from physical and spiritual bondage. And this was a fair sample of what was to follow.

At the casting out of the unclean spirit they were astonished. At the healing of the sick woman they were amazed, and his fame spread abroad throughout all the regions round about Galilee. It was the fame of healing—and there is no other fame that spreads so rapidly and gathers so many applicants, even to-day, as the healer pretended or otherwise. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed of devils. A motley crowd, no doubt, it was, because we are told that all the city was gathered at the door. And ever since sin entered into the world there have been large numbers of sick and diseased everywhere, ready and desirous of being healed. And so it was here, because he healed many that were sick of divers kinds of diseases and cast out many devils. And were the Christ to come into the world to-day as a physical healer he would be met everywhere for this kind of healing. How many of these were sin-sick and wanted the spiritual healing we don't know, but we have reason to believe that the number was comparatively small. And so it would be to-day. Men and women continue to walk by sight, and see only the things next to them.

Of course these people did not enjoy the privileges we do, and could not see as we see; therefore not so much could be expected of them. But how is it with us who know better than they did, and who know the value of the soul as compared with the body? Our attitude towards the Christ ought to be very different, and we should be more anxious for the soul healing than we should be for the bodily healing. As Christ was then ready and willing to heal their bodies, he is now more willing to heal us of our soul infirmities. The bodily healing was then to lead to the soul healing. We have learned the lesson and should at once make the application. Christ only touched the body that he might reach the soul. And this should be our leading purpose in our touch with the physical bodies of men and women. If our ministrations do not reach beyond the physical we miss the true purpose in life, and our mission is unfulfilled.

Our souls are touched with the news of men, women and children starving in heathen lands. And we contribute liberally that these people may be fed—while our souls are unmoved in knowing that hundreds and thousands are starving for the spiritual food in our own country, towns and cities. The soul is of *more* worth than the body.

H. B. B.

HOME * AND * FAMILY

WHERE IS YOUR BOY TO-NIGHT?

LIFE is teeming with evil snares,
The gates of sin are wide,
The rosy fingers of pleasure wave
And beckon the young inside.
Man of the world, with open purse,
Seeking your own delight,
Pause, ere reason is wholly gone—
Where is your boy to-night?

Sirens are singing on every hand
Luring the ear of youth,
Gilded falsehood with silver notes
Drowneth the voice of truth.
Dainty lady in costly robes,
Your parlors gleam with light,
Fate and beauty your senses steep—
Where is your boy to-night?

Tempting whispers of royal spoil
Flatter the youthful soul
Eagerly entering into life,
Restive of all control.
Needs are many, and duties stern
Crowd on the weary sight;
Father, buried in business cares,
Where is your boy to-night?

Pitfalls lurk in the flowery way,
Vice has a golden gate,
Who shall guide the unwary feet
Into the highway straight?
Patient worker with willing hand
Keeping the home hearth bright,
Tired mother with tender eyes,
Where is your boy to-night?

Turn his feet from the evil paths
Ere they have entered in,
Keep him unspotted while yet ye may,
Earth is so stained with sin;
Ere he has learned to follow wrong,
Teach him to love the right,
Watch, ere watching is wholly vain—
Where is your boy to-night?—*Selected.*

AN OUNCE OF PREVENTION.

BY I. D. PARKER.

CHICAGO is making use of the old adage in a commendable and practical way. Prior to last August all bad children in the city were passed by unnoticed by the police authorities until they committed some serious crime. They were then sentenced like other criminals and generally came from jail, where they associated with crime educators, well advanced in criminal tactics. A juvenile court has been created and the city divided into districts. Over each one is appointed a parole officer and among them are several women. These officers are so far mostly sustained by charitable clubs, as the work is chiefly an experiment. A very kind and fatherly Judge has charge of the work and gives three half days each week to the hearing of such cases as come before him. Children under sixteen years of age who can not be controlled at home, who run away, will not attend school or are caught in questionable company or thieving, etc., are arrested by the police and taken before the judge for a hearing. About twelve hundred have thus far been brought before his court.

The complainers—parents and child under trial—gather around the judge and are questioned and permitted to tell their story. Sometimes the parents cause the child to be arrested, and in most all the cases the parents are found in fault and receive a good lecture from the Judge. The child is instructed and warned. If it is the first offense he is put under a parole officer and closely watched. If caught the second time he is sent to "The John Worthy" School, in the suburbs of the city. Here he is taught in partial confinement until reformed, and the Judge sees best to release him.

By permission I got a seat by the Judge and witnessed the trial of twenty boys and four girls. Some scenes were very touching. Tears came unbidden as we heard their pitiful stories and looked into the little faces already hardening for the prison cell. Born in ignorance and without a place worthy the name of home, they are going out to make up the long list of criminals that fill the world with terror.

Oh, how much better off are our boys and girls who have kind parents and good homes. Thank God for the kind, for the charitable and loving hearts that are doing so much to stem the awful tide of sin and wickedness that is sweeping pure and innocent children onward to destruction.

Are we doing our part of this great work? Another thing: Are we using the "ounce of prevention" in our own lives, homes and churches as we ought to do? Let those in authority apply the adage in two ways: First, let there be no neglect in doing the needful work in time to check the growth of the little foxes. Second, let us be careful in the exercise of authority that we do not lay upon others burdens that are *unlawful* and grievous to be borne.

Elkhart, Ind.

THAT FIRST COMMANDMENT.

BY NANCY D. UNDERHILL.

In Two Parts.—Part One.

"Thou shalt have no other gods before me."

THIS most important of all commandments is given in both negative and affirmative form. It seems strange that we should first find it in the negative. But in its true or natural form, which is the affirmative, it is implanted in the very lives (or hearts) of God's children; so that it would seem unnecessary to put it in words. But the persistent disregard of this element of nature among the children of God made it necessary to forbid their disrespectful conduct toward the heavenly Parent. Thus we find the first commandment given in the negative. Although it was thus given to the Jews, it is applicable to all God's children at all times; as are all the ten commandments, being simply an outline of God's will concerning the conduct of his children toward himself and toward one another.

Those who live in heathen countries may readily apply it to the idolatrous customs of the people there. But we may, and should, just as readily apply it to our own lives in our own civilized homeland. Since our enlightenment is far greater than the heathen have, our sin is correspondingly greater, if we disregard this primary law of existence. The Lord further explains his prohibitory law, saying, "Thou shalt not make unto thee any graven image, or any likeness of anything," and then says, "Thou shalt not bow down thyself to them." Now we readily apply this to the idols of the heathen; but if we turn to Rev. 19: 10 and 22: 6, we see that it applies to men and angels, as well as to inanimate objects. We Protestants condemn those who bow down to angels, priests and saints. Yet, are we altogether blameless? I speak of us as civilized men and women, Protestants and Americans (but not altogether as Dunkers; for I wish to include all American Protestants in this article).

There is prevalent in our land a disposition to encourage "hero worship." It is fostered in our public schools, and is encouraged in every town and in many of the popular churches. Children are required to read and write about all the great warriors of the present day, as well as of the past; but they may not, in the public schools, use a book that tells about God or Christ. They may study the lives of Grant, of Napoleon, and of all other warriors; but the Bible or Testament is barred out. Hence these great men obtain a place in the hearts and minds of our youth before that of the Lord. The carnal hero has a large place; but there is only a small corner reluctantly reserved for God; and it isn't very warm. There are other gods before the Creator. When Dewey sailed into New York harbor, I suppose his eyes rested upon a great crowd of innocent school children, all clad in white (the emblem of purity), some wearing blue caps, and so arranged that the heads in blue spelled his name—"Dewey." Yet Paul says, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Is it right to so exalt the name of a fellow-man?

Some even carry the practice into the churches. Upon entering a beautiful edifice, which has been dedicated to the service of God, we may behold, engraved upon its windows (the sources of light),

names of MEN; as though they were the lights of the church. If we are the light of the world it is only because Christ is shining through us; and *he* is certainly the light of the church; else where do we get our light? From those men whose names are so conspicuous before the worshippers?

It is becoming customary (and doubtless will in due course of time become compulsory) for all public schools to have a flag upon their houses, and teach the children to salute it every morning. A popular form of salute is for every boy to remove his hat (an act of reverence which belongs to God, 1 Cor. 11: 7) and stand before the flag—facing it—uncovered, and looking up to it to utter certain words. The girls, of course, remain covered while saluting the flag. Is this right, Brethren? Do they not thus learn to bestow more honor upon the flag of their country than most of them do upon their Maker? We should not prefer even our country before God. If we do, we are idolaters. If this is wrong, we ought to use our influence against it. There is no evil in the mere presence of the flag; but the evil is in the requirement which accompanies it. I have felt that perhaps it is customary to bestow upon our fellow-beings generally reverence which belongs to God. We should "*not bow*" to any creature. I scarcely think the friendly nod of recognition should be termed a bow (but the uncovering of the head—to whom does that belong?), although it is about the nearest approach to reverence that we see in many of the popular churches.

Of course, we all like to receive such recognition of reverence or honor as is commonly bestowed, and I do not wish to condemn, but, Brethren, let us think a little about these things. Anything that supplants God in our affections is an idol. Wealth may become an idol. Popularity is a greater idol to-day in America than Diana ever was in Ephesus. And wealth is as Baal. Even a craving for acquired knowledge—education—may become a false god. It was that very idol which caused the downfall of the human race; through the wily serpent who deceived our foremother into the false belief that the acquirement of knowledge would produce no evil results. (Gen. 3: 4, 5.) This is not intended to be used as an argument against obtaining education. But there are some kinds of knowledge which it is a detriment to any one to receive. In seeking knowledge or instruction, we should accept only the kind which God approves and firmly reject all other, however popular or alluring it may seem to be. Dress is an idol before which millions of God's daughters are bowing their souls in worship; and a good many men also. Dress is all right; so are wood, stone, gold and silver when properly used; but worshiped or served more than God, or *as* God, they become our destruction. "There is one God." "Him only shalt thou serve."

Canon City, Colo.

"IS GOD DEAD?"

A DESPONDENT Christian man, it is said, went home one evening with a long face, steeped to his eyes in despondency, and said to his wife: "My dear, I am a ruined man; we shall have to move out of this house into a humbler one!" His wife, better poised than her husband, asked, in quieter tones, "Is God dead?" "Why, no," replied the excited husband, "but I tell you I am ruined—positively a bankrupt!" "Not until it can be proved that God is dead!" responded his loving companion. Her faith rested, not upon circumstances, but in the "Living God"—the "Everlasting God!"

So in this mortal life there are innumerable occasions when men think they are ruined, when the church is thought to be ruined. But not until authoritatively proclaimed throughout the universe, from pole to pole, and from world to world, that "God is dead," may we entertain the thought of ruin or bankruptcy.—*Guide to Holiness.*

THE man who will live above his present circumstances is in great danger of living, in a little time, much beneath them.—*Joseph Addison.*

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THE series of meetings at Hagerstown, Md., closed with seven accessions.

BRO. T. A. ROBINSON reports that he is engaged in an interesting meeting in Mansfield, Ill.

BRO. I. J. ROSENBERGER is to commence a protracted meeting in Washington, D. C., March 11.

THE District Meeting of Northern Illinois and Wisconsin will be held in the Naperville church, Ill., May 2.

BRO. SAMUEL MURRAY, of Mexico, Ind., was very sick one week ago, but when last heard from was some better.

BRO. H. C. EARLY closed his revival meetings in the Nappanee church, Ind., with nine applicants for membership.

BRO. HUMPHREY TALHELM's address is changed from Washington, Kans., to Minneapolis, Ottawa County, same State.

ONE was recently baptized in the Washington City church, one restored to fellowship, and two applicants for baptism await the rite.

BRO. D. E. BRUBAKER recently held a series of meetings in the Silver Creek church, four and one-half miles northeast of Mt. Morris, Ill.

ALL of the District Meetings to be held the coming spring should be announced soon. It is the duty of the Writing Clerks to make these announcements.

THE home ministers of the Palestine church, Ohio, held a series of meetings at what is known as the Union house, which resulted in six putting on Christ in baptism.

WE have a very encouraging report from Bro. I. J. Rosenberger's meetings at Union, Ohio, which closed Feb. 11. There were twenty-seven accessions to the church.

MR. HORACE GEIGER, son of Sister Geiger, of Philadelphia, gave us a short, but pleasant call last week. Through him his mother sends her best regards to the MESSENGER force.

BRO. GRANVILLE NEVINGER informs us that after March 15 his address will be changed from Beecher City, Ill., to Pueblo, Colo. The labors of our brother will be much needed in that western city.

WE have found it necessary to print another edition of the "Seven Churches of Asia." Those who have ordered the work will please have a little patience, and their orders will be filled soon.

BRO. W. A. ANTHONY, of Shady Grove, Pa., wants all Sunday-school superintendents of Southern Pennsylvania, who have received Sunday-school Statistical Blanks, and have not reported, to fill out their blanks and report to him at once.

BRO. D. L. MILLER remained with us over last Sunday, and preached for us a most excellent sermon. In company with his wife he left here Monday morning for Mt. Morris, Ill., going by way of Chicago.

A CERTAIN preacher, in one of his sermons in Chicago, recently said that the Lord "has never yet granted his sanction to financial speculations in his name."

BRO. G. E. WISE, of Olathe, Kans., has decided to move to Washington. The Brethren in Kansas regret to have him leave that State. We are certain that he will do a good work in the Northwest.

BRO. JONATHAN BRUBAKER, of Sterling, Ill., gave us a short call Tuesday morning. Bro. Brubaker was called to the ministry a few months ago. He reports peace and harmony in the little congregation at Sterling.

A CARD from Bro. Geo. L. Studebaker informs us that Bro. Isaac Frantz is holding meetings at Muncie, Ind., with good interest. Six were baptized Feb. 11, and one applicant awaits baptism. The meetings have been in progress one week and will be continued for some time yet.

WHEN the Lord went about the cities of Palestine, preaching the Gospel and healing all manner of sickness, he did not erect a great hotel in Mt. Zion, and then charge the people two dollars a day for treatment, home comforts and inspiration. The Master healed the poor as well as the rich.

SOME churches order a large number of tracts for distribution during their series of meetings. Give a man a tract, he will take it home with him, read it, and think about it. The tract will talk to him when there is no one to talk back. Then it will stay by him, and may be the means of leading him to accept the truth.

WEEK before last mention was made of Sister Sarah Cover, of Cumberland County, Pa., who will soon be 102 years old. She has been a devout member of the church for over sixty years. She is said to enjoy good health, does some work around her room, and sings a good deal when alone. She seems to be a real happy Christian woman.

BRO. A. B. ELDRIDGE, of Dunlap, Kans., has a Biblical way of telling some things. He says: "I am just as old as Joash was at the end of his reign in Jerusalem. I have just as many children as Jacob had sons. Myself, wife and six of our children belong to the Brethren church. In our congregation there are seventy members, and we have an ever-green Sunday school using the Brethren's literature."

BRO. HENRY DANNER, of Fulton County, Ill., is probably next to the oldest minister in the Brethren church. He was born Oct. 9, 1806, and will be ninety-four years old the coming October. Bro. Samuel Murray, of Mexico, Ind., is a few months older, as he was born April 6 of the same year. Both of these veterans of the cross are strong in the faith, and greatly interested in the prosperity of the church.

THE symposium concerning "Laying Hands on Deacons" will be read with more than ordinary interest. In Acts 6 we have an account of the apostles setting apart seven faithful brethren whose duty it was to take charge of the daily ministrations, and see that the needy were not neglected. They were set apart by the laying on of hands. As to whether they were installed as deacons has long been a disputed question. Some maintain that they were, while others regarded them as constituting a temporary relief, a distributing committee selected for the special occasion. If it can be proven that they were deacons, then it becomes evident that deacons should be set apart for their work by the imposition of hands. But if proof fails here, then the practice of the Brethren in this particular must remain unchallenged. Two or three times each year this question has come to our desk, and we finally decided to have it considered in the manner found in this issue. It would not be proper for us to express an opinion regarding the strength and character of the arguments presented on either side. Our readers can give the articles a careful perusal, and form their own conclusions.

THE General Missionary and Tract Committee met here last week and transacted a large amount of very important business. On the third floor of the Publishing House is a large room set apart for the Committee. Here they meet from time to time to consider the work entrusted to them. The meeting for each day is opened and closed with prayer. On this occasion the Board remained in session three full days, and some of the business disposed of will be found far reaching. In this issue we had thought of saying something about the work done, but since the secretary has consented to give a report of the meeting, we refer our readers to what he may have to give in the Missionary department in the next issue. We are certain that the report will be read with more than ordinary interest.

SPECIAL TO MINISTERS.

THE Gish Fund Committee has decided to furnish our ministers with a Sunday-school commentary each year. As we have none prepared by our own people we have arranged with the Christian Publishing Company, St. Louis, Mo., to use theirs this year, trusting that by another year we can perfect plans for one of our own. This commentary contains nearly 400 pages, is neatly bound in cloth, and will be sent to each minister in the Brethren church on receipt of the postage, twelve cents. The committee has carefully examined the book, and finds it, with the exception of one or two instances, in commendable harmony with the doctrine taught by the Brethren. In this respect, as well as in some others, it is the best Sunday-school commentary that we have yet seen.

We have arranged for one thousand copies of the book, thinking that would be about as many as our ministers would call for this year. We cannot promise to go beyond this number, and all of our ministers who want a copy should immediately remit the twelve cents. Those whose names are not in the *Brethren's Almanac* should send reference. Let there be no delay. Every order should be made inside of the next ten days.

The book treats every Sunday-school lesson for the entire year, and contains a vast amount of information that will always remain valuable to the Bible student. The minister who adds one of these volumes to his library each year, will soon have a fine commentary on nearly the whole of the Old and New Testaments. To those who are not ministers the price is \$1.00. Address all orders to Brethren Publishing House, Elgin, Ill.

A LESSON FROM SOME FLOWERS.

Two classes of letters, of special note, come to the editorial desk. They are noted because of the odor they emit. One class contains the odor of tobacco and the other of flowers. We need not tell the readers which we enjoy the more. A letter came from California, containing some orange blossoms. It was sent to the *Young Disciple* by a little Ohio lad, who is spending the winter with his parents on the Pacific coast. To reach the *Young Disciple* the letter had to pass our desk. The odor from the orange blossoms attracted our attention. Such letters are usually passed on to the other room where they are prepared for the printer. This one we detained a while.

It seemed like a good friend running over with pleasant news. The odor soon filled the room, and put us to thinking. How pleasant it would be to live in an orange grove and drink in the fragrance! Well, we have lived there, and know something about it. A land of flowers and ever-blooming trees ought to make people better, but it does not always do so. But why cannot people make themselves pleasant and enjoyable? Why not be as useful as these orange blossoms before us? It is nice to strew flowers in the paths of the friends we love. Kind words and loving deeds, however, are of still

more value than flowers. And, as we think, we wonder that people do not send more flowers to one another. Let these flowers be accompanied by encouraging words. If flowers cannot be sent, then do not withhold the words of cheer and comfort. There are some people we like to detain as they pass along. There is something about them that seems to do us good. They attract our attention the same as this California letter from a six-year-old lad, causing us to shove our work to one side for a few moments, and enjoy the fragrance from the flowers. True, the letter was not intended for us, nor was it intended for the MESSENGER, nevertheless it did good as it passed along. And so with the good deeds of both great and small. They will cheer and help others as time goes by.

THE FORM AND SPIRIT.

ORDINANCES are all right in their place, and their place is in the church. It was for the church that they were instituted, and it was also the intention of the Founder of the Christian religion that they should be properly perpetuated during his personal absence from the earth. Among these ordinances are baptism, feet-washing, the Lord's Supper, the Communion, the holy kiss and the anointing. In a sense they may be regarded as a part of "that form of doctrine which was delivered" unto the saints. Rom. 6: 17. Paul alludes to them, or at least a part of them, when he says, "Keep the ordinances, as I delivered them unto you." 1 Cor. 11: 2. They also belong to "the faith" that was preached by the apostles and accepted by the multitudes that embraced their teachings. They belong to the "all things" that Jesus commanded his apostles to teach the nations to observe. Matt. 28: 20.

Reference is also made to these ordinances, as well as to other outward duties, in 2 Tim. 3: 5, where we read, "Leaving the form of godliness, but denying the power thereof." Godliness has a form, and the ordinances referred to in the former paragraph belong to this form, and constitute a part of it. Paul, in the verse cited, does not mean to condemn, or even to underrate, the form of godliness. He himself both taught and observed this form. He observed a part of this form when he arose and was baptized. He emphasized it when he had Lydia and the jailer, as well as others at Philippi, baptized. He taught this form when he instructed the brethren at Corinth regarding the proper way to observe the Lord's Supper and the Communion. He further alluded approvingly to a part of the form when he wrote Timothy concerning the washing of the "saints' feet." 1 Tim. 5: 10. He most emphatically taught some of the forms when he wrote the Brethren at Thessalonica and elsewhere to greet one another with a holy kiss.

Jesus is the author of the form of godliness, and the apostles taught the form under the head of ordinances and other outward duties. None of these ordinances are to be set aside, nor are the other outward obligations to be neglected. One is to be observed as well as the other, and we feel sure that proper consideration was given them by the churches in the time of the apostles. The saints never thought of neglecting the ordinances that were delivered unto them. They observed them in the letter as well as in the spirit. And that is what the Lord means for us to do yet.

But there is such a thing as observing these ordinances in the letter and not in the spirit, and it is to this phase of the question that we wish to call special attention. To have the form of godliness, while denying the power thereof, is one way of keeping the ordinances in the letter and not in the spirit. To the woman at the well Jesus said that "the true worshipers shall worship the Father in spirit and in truth." And he then adds, "For the Father seeketh such to worship him." While this

applies to every phase of worship, we wish to emphasize its bearing on the ordinances.

While it was the purpose of Jesus that the New Testament ordinances should be continued in the church he most assuredly meant that they should be observed in spirit as well as in truth. The church that carries out the ordinances as given in the written Word, worships God in truth. She has the truth wholly on her side. But does she always worship him in spirit? Does each member throw his whole spirit into the service? If he does not, then the worship is not in the spirit, and is therefore not pleasing to the Lord. That the Brethren have the truth on their side, cannot be questioned for a moment. Any one with the open Bible can settle this for himself. But there are those who are not so certain about their being fully in the spirit when they salute one another with the kiss, or when they wash one another's feet. They have even been accused of eating the Lord's Supper in a manner indicating the absence of the spirit. Some have thought that we are not as spiritual in our conversation as becometh holy men and women. It has even been urged that we do not pray as much as truly devout people should. Then it has been suggested that while the form of our attire may indicate a large degree of separation from the world, our grasping disposition to accumulate wealth is hardly in keeping with the teachings of the New Testament regarding the laying up of treasures on earth.

So viewing the subject from these standpoints we may well pause and consider whether we are really worshipping God in the spirit, as we should when we keep the ordinances as they have been handed down to us by the sacred writers. We need not review the external part of our services. That has been so often considered, and reconsidered, that we feel quite certain that it is in harmony with the demands of the letter, the truth, and the written Word. But we may well pause long, and look seriously into our hearts and consider whether we have saluted our brother in the spirit. Have we done so because we love him, or have we merely meant to keep up the form of godliness? Do we observe the rite of feet-washing on account of its spiritual import, or is it the form we are seeking to observe? These questions may well be asked in connection with all the external duties that we are called upon to perform.

And since the Father seeks such as will worship him in the spirit as well as in the truth, it is very important that we enter into a self-examination with ourselves, and see whether we are engaging in the ordinances of the New Testament worthily. If not, then we are keeping the form of godliness to our own condemnation. Furthermore, since we are disposed to emphasize the importance of keeping the ordinances to the letter, it is needful that we be more than ordinarily careful to observe the spirit of these things in order that we may appear consistent in the sight of those who behold our good works. They expect more of us than they have a right to expect of those who reject, in part, the counsel of God against themselves by setting aside certain ordinances. Since we do not set any of these external requirements aside, the importance of our placing particular emphasis on the spirit must be apparent to every person who gives the question due consideration.

J. H. M.

OUR SURROUNDINGS.

ONE of the interesting questions that frequently confront us is how much we are influenced by our surroundings. These influences come from country, state, community, home and church. And all have more or less to do with the molding of our lives, characters and doings. It is a hard thing to get away from that which is on the outside of us. Our larger house in which we live is the world

around and about us, and our smaller house is the body in which we live. While with the one we are the more intimately and responsibly connected, we cannot get away from our wider scope of living. There are times when we are lifted up out of the one into the other. And in this transformation the one is lost sight of in being swallowed up by the other. In other words, there are times when our physical house is lost sight of because of our placing our minds on other objects. This is the power of concentration. Some have this power, others have not.

We were started on this line of thought the other day while on the way westward. We were lifted out of our home environments, and the work we were doing in our Bible Term, to attend the General Missionary meeting at Elgin, Ill. As we were passing along, the thought came to us, How far will we have to travel to get away from home and the work there, and how soon will we reach the point in which we will live in the environments by which we are directly surrounded, and how soon will we begin to live in the place to which we are going? Of course the change and changes depend largely on that which we leave behind and that which is immediately around us, and on that to which we are going.

Some people never get away from their home and home scenes and duties. No matter where their bodies are, what the purposes are for which they are sent and who sends them, they are still at home and living among home scenes. Others live for the time and at the place where they are at the time being. They live in the present and on what the present surroundings give. Perhaps this is a good way of living if we are able properly to discriminate in assimilating that which will be for the good and rejecting that which may be hurtful. Others leave behind them home and all that is left there. The present, wherever they be, on boat, ship, car or carriage is to them a blank. They see it not, neither do they care for the things of the present. They are altogether taken up with the object or purposes before them or that for which they are sent.

Under some circumstances we should get away from either of these conditions, but have a careful and practical commingling of all of them. We have, under some circumstances, been able to place ourselves in all these conditions. And it was interesting as we passed along to look over these things and notice the changes come.

We are now, for the first time, in Elgin, and in the Brethren Publishing House, and in one of the offices set apart for editorial work, where we are penning these lines. Just how much influence the surroundings here would have on the writing of my editorials I don't know, but this I do know, that if pleasant surroundings have anything to do with the character of editorials here written, they ought to be an improvement upon those of past years.

First, it seems to us that the city is a desirable place to live, for our people to work and develop in church work. There are many advantages here and good openings for profitable investments. The Publishing House is well and conveniently located, both as to business and traveling conveniences. The house is sufficiently large for present purposes, is well built and conveniently adapted to the purposes of the company. The different editorial offices are especially pleasant for the work, so that we see no reason why the work should not go forward pleasantly and successfully.

The prospects for a large and influential church being built up in the city are quite good, and all that is necessary for success from the start is a united effort on the part of the members now here.

With our first visit we are well pleased and our wishes are that great success may attend the homes and work of our brethren here.

H. B. B.

● ESSAYS ●

*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE GARDEN OF EDEN.

BY MOLLIE A. BRANSON.

THE exact location of the garden of Eden is not known with certainty. There is probably no subject on which so many different opinions have been expressed as that concerning the site of the Paradise in which our first parents were placed. Gen. 2: 8-14. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

In the eastern portion of this region of Eden was the garden planted for the happiness of our first parents. The almighty Creator had provided for their home a most beautiful spot called Eden, which was watered by an extensive river divided in four streams. It was furnished with all kinds of vegetables, among which were two remarkable trees, one called the tree of life and the other the tree of knowledge, by the latter of which good and evil were to be distinguished. Into this earthly Paradise did the Almighty conduct Adam and Eve, giving them orders to take care of the garden and superintend the plants. He granted them permission to eat of the fruit of every tree except that of the tree of knowledge of good and evil. This he strictly charged them not even to touch, or it would be to his displeasure, and thereby bring upon themselves and their descendants diseases and death. The Lord said, "In the day that thou eatest thereof thou shalt surely die."

Then God left them in the garden of Eden, where everything was pleasing to the sight, and for their mutual enjoyment. Thus fixed in the most beautiful situation, possessed of innocence, devoid of guilt and free from care, the happiness of our first parents appeared complete. But, alas! their bliss was soon gone, their innocence fleeting and their exemption from care very short. All animals at this time were social in their tempers except the serpent, which was very envious. This evil creature determined to tempt and deprive them of their innocence, and through excitement cause them to commit the crime of disobedience. In consequence of this sinful design, he began by persuading Eve to taste of the forbidden tree of knowledge, telling her that by so doing both herself and her husband would immediately be sensible of the difference between good and evil, acquire much additional happiness and even not be inferior in point of wisdom to God himself. Unhappily the art of the serpent prevailed. Eve gazed on the tempting fruit till her appetite was inflamed. She thought it to be the best of food, and she at length sacrificed her duty to partake of the forbidden fruit. She stretched forth her hand and took of the fruit and ate her own destruction.

"She plucked, she ate.
Earth felt the wound, and Nature from her seat
Sighing through all her works, gave sign of woe
That all was lost."

Pleased with the taste of the fruit and fancying herself already in possession of that additional happiness the serpent had promised her, she enticed Adam to participate in her crime. The natural consequence of guilt now opened their eyes, and no longer shielded by innocence from shame, they were

shocked at their appearance and sewed fig leaves together and made themselves aprons.

While they were in a state of innocence they no sooner heard the voice of God approach them, than they with joy welcomed his visits, but now their Maker becomes a terror to them and they a terror to each other. After their transgression they heard the voice of the Lord in the Garden; they flew to the most retired part of it, in order to conceal themselves from his sight. But the Almighty soon called them from their darkness, and after a short examination they both acknowledged their guilt. Adam attempted to excuse himself by laying the blame on Eve. Eve endeavored to remove the crime from herself to the serpent, but the Lord thought proper to make all three the objects of his justice. As the serpent had been the cause of this evil, God first passed sentence on him, and said how he should receive his punishment. Mother Eve was given to understand that she had brought sorrow upon herself. The punishment of Adam consisted in a life of perpetual toil and care. So the Almighty expelled the guilty pair from the blissful regions of Paradise, after which he placed at the east end of the garden a guard of angels in order not only to prevent their re-entrance, but to secure the forbidden fruit from the unhallowed hands of sinful mankind. Thus by this act of disobedience fell our first parents, who from the happiest condition plunged themselves into misery and thereby brought misery on their descendants.

Now I think one great lesson for us to learn from the narrative of our first parents in the garden of Eden, as recorded in Genesis, is that of obedience. Jesus has procured this life for us through his obedience and death. He came not to destroy men's lives, but to save them; and by obedience to his Word we should seek him diligently. Though Satan often tempts us in various ways as he did our mother Eve and is all the time going about seeking whom he may devour, let us all endeavor to be watchful and prayerful, that we may resist temptation, be obedient to God's Holy Word and abstain from the appearance of evil, that when we are done with the trials and troubles of this life we may be so happy as to reach that heavenly home that the Lord has prepared for those who faithfully serve him.

Eaton, Ind.

MOSES AND CHRIST.

BY J. S. MOHLER.

Evidences of Moses Being Divinely Sent.

It was no easy task to deliver a nation that had been enslaved for about four hundred years from the grasp of one of the most powerful nations then in existence. Moses realized this when he said to the Lord: "They will not believe me, nor hearken to my voice: for they will say, The Lord hath not appeared unto thee." Ex. 4: 1. After the Lord had performed several miracles in the presence of Moses, and promised to be with him, Moses consented to go. The first appeal to Pharaoh was a simple request to go a distance to worship their God, which being refused was followed by the miracle of Aaron's rod becoming a serpent, and swallowing the rods of the magicians; then the waters were turned into blood, the frogs, lice, flies, murrain, boils, hail, darkness, locusts, all came in succession. (The slaying of the first-born we will notice later on.)

Through these miracles Moses became very great in the land of Egypt, and his divine mission was clearly proved both to the Hebrews and to the Egyptians. The Hebrews were being gradually educated to a higher conception of the Divine Being, and of looking up to Moses for guidance. Not only was Moses' divine mission proved by the miracles that were wrought and the judgments that were inflicted on Egypt, but the God of Abraham, Isaac, and Jacob—the true God of every creature—was made manifest by his power to the Hebrews, and, sadly, to all the Egyptians, and his fame went out among all the nations of the earth. Paul, in his Epistle to the Romans, 9: 17, refers to the same

event as follows: "For the Scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth."

Evidences of Christ Being Divinely Sent.

The people whom Christ was sent to deliver were as unbelieving as those were to whom Moses was sent. We do not believe that Christ would have succeeded in establishing Christianity in the world by his doctrine alone, unaccompanied by the miracles which he wrought. His miracles were proof, direct to the people, of his divine mission and largely prepared the hearts of the people for the acceptance of the doctrine Christ taught. People would naturally reason like this: He that can perform such great miracles as healing the leprosy, giving sight to the blind, raising the dead to life, and feeding the hungry by thousands from a little bread and a few fishes, and calming the raging storm, must be possessed by divine power; and inasmuch as he wrought all his miracles for the good of mankind, people would, inevitably, conclude that he was a good man; and being a good man he would teach nothing but good doctrine.

Thus the miracles of Christ not only attested the divine origin and mission of Christ, but they also prepared the hearts of the people to believe in his doctrine. After accepting his doctrine, and tasting of the good word of God, and experiencing the joys of the Holy Spirit, they no longer needed external evidences as to the divine character of the religion of Christ. God's Spirit then witnessed to their spirits that they were the children of God.

Morrill, Kans.

FAITH AND WORKS.

"FAITH" and "works" are not two separate things, but two phases or aspects of the same thing. Faith is the inner spirit which links a soul with Christ, and thus secures to the soul power to do for God and man. Works are the manifestations of that linking, evidencing to man and to God that the current of power is complete. Faith is the fire, works are the heat which the fire gives out. Fire without heat is dead; it may look as if it were warm, but it is only a show, like colored tinsel in a summer grate. There is such dead fire as this, and such dead faith. Let the show not deceive us.—*Sunday School Times.*

THE POWER OF FAITH.

THERE is nothing which faith does not overcome; nothing which it will not accept. Faith passes beyond all earthly things, pierces all shadows, to attain the truth; keeps it ever in a firm embrace, and will never let herself be separated from it. The simplicity and elevation which faith gives to the soul makes it satisfied with everything. Nothing is wanting to it; nothing is too much for it; and at all times it blesses the divine hand which causes the waters of grace to flow so gently upon it. It has the same tenderness for friends and enemies, being taught by Jesus Christ to regard all men as God's instruments.—*Bishop Huntington.*

HOW WILL GOD HONOR US?

1. By adopting us into His family and making us sons and daughters unto Him—"heirs of God and joint heirs with Christ to an inheritance that is incorruptible, undefiled, and that fadeth not away."
2. By supporting us under the trials of life.
3. By affording us peace and tranquility in death. God puts high honor upon His children in the one matter of the way they die, full of hope and trust and abiding peace.
4. By giving us an abundant entrance into His kingdom.
5. By seating us with Him on His throne, and making us forever happy in His presence. "In thy presence is fulness of joy, and at thy right hand are pleasures forevermore." "Such honor have all his saints."

General Missionary

...AND...

...Tract Department.

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JOHN ZUCK, Iowa

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

A PLEA FOR BETTER PREPARATION.

BESIDES carrying out the commission of the Lord Jesus Christ, the missionary movement of the church is affording most excellent opportunities for the young members of the church to work. Born of the spirit of love to the Master and for a sin-stricken humanity, they are "constrained" to give the world their best endeavors. Their young blood is hot with aspiration and on few altars of the heart do the fires of sacrifice and devotion burn more brightly. This very spirit is making these young people leaders in church work. Are they prepared or being prepared for this important part?

There is to-day what may be termed a "Christ of enthusiasm" when the individual, caught on fire by the first taste of divine love through forgiveness, plunges into soul-saving before being carefully indoctrinated in "The Word." 'Tis sweet, indeed, to know the "Christ of Pardon," but that is not all. There is the "Christ of the Way, the Truth, and the Life," and to know him in these avenues is not given like pardon, but attained only through a holy, prolonged and careful study of the Word. This is the deeper, better and sweeter life in Christ Jesus.

Are the elders and ministers taking special pains to instruct the young members in these things? The duty is upon them,—let each one accept his share at once. Would to God that every minister was as cognizant of this responsibility as was Elder R. H. Miller, of sainted memory, on a certain occasion. The last sermon he ever preached was in the chapel at Mt. Morris, on the subject, "Great is the Mystery of Godliness," etc., and those who knew him best could readily see enthusiasm was carrying him beyond his strength. The next day on his sick bed,—that sickness which was unto death,—he was spoken to about overreaching his strength, and the old soldier replied thus: "Never did I stand before such a large audience of young brethren and sisters, who were going to be an important factor in moulding the future of the church, and my heart swelled within me."

What Bro. Miller felt on this occasion, every minister ought to feel in his congregation, and his heart should swell to instruct the young in the "Christ of the Way, the Truth and the Life," the "mystery" which can be learned only through a careful and patient study.

This is doubly important because from the rank and file of the young members shall come the representatives of the church in this and other lands. Let the ministry awaken to its responsibility to indoctrinate the young; and let these same young members be on the alert to use every opportunity to receive the doctrines in all fullness and love, even as Timothy did from his mother, his grandmother, and the Apostle Paul.

BROTHER CHRISTIAN HOPE AND THE DANISH MISSION.

BY GEO. D. ZOLLERS.

In my ponderings on this cold winter night the subject heading this article comes within the range of my meditations. I shall ever cherish the recollection of my first acquaintance with Bro. C. Hope and his father-in-law, Bro. Neilson. Being almost discouraged with their hitherto fruitless efforts to find a people who, like the ancient Christians, observed the original ordinances as instituted by Christ, they were at length informed by a Swedish lady of our regular meetings in York Township, within the limits of the Hickory Grove congregation, Carroll Co., Ill., which church was under my supervision for many years.

Bro. C. Hope and Bro. Neilson being anxious for an interview with our people, made their journey on foot from Clinton City, Iowa, and reached our home, near the Hickory Grove meetinghouse, Carroll County, Ill., in the evening of a warm summer day. They were weary of travel, the distance being about twenty-five miles. I was toiling in the harvest field when they arrived, but my wife received them as weary travelers to our home. She introduced them to my co-laborer in the ministry, Jesse Y. Heckler, who passed by our home en route from Mt. Carroll to his residence. He spent a little time in conversation with them and was favorably impressed with their appearance and the import of their visit.

When I reached my home in the evening, being wearied of the toils of the day, I was introduced by my wife to the strangers and foreigners. She indicated to me their mission, and I was favorably impressed with their appearance and also the intent of their coming. The cordial greeting and amiability of my guests allayed my tired feeling, and we soon entered the Book of Inspiration to secure the Bread of Life for our souls. They were obtaining the spiritual food which they had long been seeking for, and I grew sanguine as the agent in God's hands in administering the doctrines of Jesus to their hungry souls. What a memorable night! Without raged an electric storm, but our hearts were peaceful in the shelter of our home.

The following day (Sunday) was our appointment for meeting in York Township. We all repaired to the place and, in unison with my co-laborer, J. Y. Heckler, a message from the Word of God was presented. The Danish travelers then returned to their homes in Clinton City, Iowa, to bear the intelligence of the peculiar people they had found, and the result of their associations. About two weeks subsequent to this visit I was notified to come and preach in Clinton City. I conferred with the elders, who said to go. Accompanied by a few brethren and sisters we started upon this new and important mission.

There was no arrangement in any of the popular churches for our reception, but this wonderful work was conducted in the colored people's meetinghouse. When we returned to Bro. Neilson's home that night his soul was greatly stirred, and in broken accents and penitential tears he expressed a desire to become one of our number. He said, "I have prayed the Lord to give me language to communicate to you brethren the ardent desires of my soul." I replied, "Keep on, Bro. Neilson. God is helping you to disclose your sentiments." And there was a Pentecostal outpouring of the heart. Amid sobs and tears he related his union with other religious organizations, with a desire to approximate the ideal Christian system, but still he had fallen short of his conception of primitive Christianity; till now he trusted the bond of union would be complete. "I am the head of my family," said he, "and I will lead the van into this spiritual organization of my final choice. I am fully willing to make this church my church home." On the following day we baptized him in the Mississippi River, this being the firstfruits of the Danish Mission.

The brethren and sisters who accompanied me to Clinton City were Benjamin Clemmer (a deacon) and his wife, and, if I mistake not, Bro. Aaron Musselman's wife (a deacon's wife also), who has been long since laid away to rest. After having witnessed these things we returned to our homes in a rejoicing mood to report the result of our mission to anxious hearts in the home church at Hickory Grove. Later on in the same year, 1874, Bro. C. Hope notified us to be ready for baptismal services at the time of our next meeting in the Hickory Grove churchhouse. We were all there in anxious expectation for the reception into church fellowship of three more Danish converts, namely, Bro. Christian Hope and wife, and his wife's sister. This constituted four members of Danish extraction. This made glad our little phalanx of members, residing among the hills and picturesque valleys six miles east of where the great Mississippi pours its volumes of water down its wide and deep channel.

This is one memorable event, but not the only one, that will stand in favor of this little band of believers who struggled through the successive years in their toilsome career. Two more of the Danish family were received into church fellowship in the course of time, namely, Bro. C. Hope's wife's mother and sister.

The reception of the Danes into the church

originated a new line of work in our Fraternity. As they now enjoyed completeness in Christ by the acceptance of the whole Gospel, the yearnings of their hearts went out for their friends still located in Denmark, and their friends in turn were solicitous of obtaining the same grace through Christ. Now, how shall the demand be met? The Macedonian call was upon us, but the church was not in an attitude to respond to the call—I mean through personal representatives. The first conclusion was to translate some of the best prepared literature bearing on the doctrines and utilize the pen method of teaching them. But we were all the while confronted with the language of Christ in the twenty-eighth chapter of Matthew, where he says, "Go and teach all nations," which means personal contact.

The entreaties from Denmark were ringing in our ears, and the Danes whom we had already received into church relationship were yearning for the salvation of their countrymen, and the deciding time for the church had arrived, which was destined to rescue and save many sons and daughters across the briny deep. There was pressure for the calling in the Northern District of Illinois, of a special District Meeting, which resulted in the election of Bro. C. Hope as a minister to Denmark. The council also deemed it prudent to appoint two elders with their wives to accompany Bro. Hope and supervise this great work in its incipient stage.

Truly the hand of the Lord was in this wonderful movement. But this event evinces a remarkable change from our long-accustomed line of church work, which hitherto had been principally achieved through immigration and settlement. This method seemed well adapted to the requirements of our home-land, but to meet foreign demands the methods must needs be changed. When God would perform some great feat in the line of saving the nations, he has more trouble to convince and prepare his own people for the engagement than to woo foreigners into the pavilion of his power. When he would rescue the Ninevites of yore his prophet became balking and acted the part of a fugitive, and the Ninevites were obliged to hunger for their God-proffered message until the Lord was through scourging the messenger. The church is too much like Jonah. Sometimes she wants her own way.

God's established principles never change, but his and the church's methods of carrying on church work may. Now, dear brethren, we had to be educated and disciplined to become adapted to this remarkable variation from our accustomed routine of saving the lost and perishing. But it is a settled fact now that the Denmark Mission was of divine appointment. Therefore the wounds and breaches which this and some other new enterprises have occasioned should be healed. Many of us repine like Jonah, while Nineveh is rejoicing over her great deliverance. Come and let us reason together, and work in harmony with God's purpose, however much it may seem to interfere with our established purposes.

This does not prove, however, that every new enterprise that the church may endorse and prosecute will be divinely sanctioned, but by harmonious scrutiny we will ever be able to determine the rectitude of her plans and schemes to carry on her marvelous warfare.

Dear Bro. Hope has crossed the river of death, but his life of self-sacrifice lives to be used by the God whom he loved and adored to cast its lucid beams upon the pathway of his countrymen as well as the beaten road of many who knew and loved him in our own favored continent. Many a precious hour did I spend with him in sacred spiritual intercourse and his visage was ever radiant with the sunshine of heaven.

I pen these lines in fond and loving remembrance of his life of usefulness and simple, child-like trust in God. I should long ere this have written a letter of condolence to his bereaved family, in whose circle of love I spent many a tranquil season in the past toilsome years; but at this late period even I trust that they will receive this small tribute through the medium of the GOSPEL MESSENGER as a token of loving remembrance. Let us move onward through the power of faith, anticipating the majestic triumph in the world above when the church will know the full extent of her ingatherings through her Redeemer and Lord, and the redeemed of every clime and country shall share the thrills of ecstasy in the reunion.

South Bend, Ind.

AMONG THE ESKIMOS.

BY S. P. VANDYKE.

IN justice to the Missionary and Tract Department, I feel that I should make this statement: Two years ago Eld. John Bonewitz and myself arranged to go to Alaska, and you kindly sent us a bundle of tracts to distribute in the North, which we gladly received. Bro. Bonewitz not being able to go at that time, I went alone and did the best I could with them.

As only a small percentage of the Eskimos can read, and they are generally children, I wondered whether doctrinal tracts were the best for them; they could not understand the references, as they have no Bibles. Indeed, they seemed too far in advance of the miners as well as the natives. I distributed tracts wherever I could among the natives that could read, and left some with the three following missions: On the Aleutian Islands where the "Jesse Lee Home" is located (a school for Eskimo children); also on the St. Lawrence Island, where there had been a mission, but the missionary had died two weeks before I was there.

On Kotzebue Sound there is a mission of Friends or Quakers. Mr. and Mrs. Samm have been there for two years and are to stay three years longer. At the mouth of the Si-nook river are some good influential natives, the most intelligent ones I saw in Alaska (though uneducated). They really beg for some one to come and teach their children. Nome City is another place where mission work is badly needed, as well as Pt. Hope, Cape Prince of Wales, and Port Clarence. All these are excellent openings for mission work.

Eskimos are easy and eager to be taught, naturally of a devotional nature, kind, friendly, and lovers of music. The people (as a rule) who are going into Alaska are teaching the natives vice instead of something good.

I expect to return to Alaska this spring, in company with my brother Nelson, Eld. John Bonewitz and his son, Bro. Noah. If we had some suitable tracts, teaching against the use of whisky and tobacco, those teaching cleanliness, good morals, etc., we would like to take them up with us.

I hope to see the day when we as a church will open a school in Alaska and teach these innocent people the doctrine of Christ. They are deserving. Shall they have it? Norway, Oregon.

A brother and sister at Pearl City, Ill., wishing to donate \$10 to help complete the Washington meetinghouse and cancel the debt on the house, sent the money to Bro. Albert Hollinger, saying they did not know who was the proper one to send it to. Their gift, like all others, is thankfully received, and, while the missionary office at Elgin, Ill., is the proper place to send such donations, no one need have fears that it will not reach the proper place and be properly credited if sent to Bro. Hollinger, the missionary at Washington, or Bro. Flohr, Secretary of the Building Committee. Only let there be many more donations of like nature, for they are needed.

Our Prayer Meeting.

THE CHRISTIAN WORKING AND WAITING.—1 Thess. 4: 9-18.

For Week Ending March 10.

I. PRESENT DUTIES.

1. Loving one another. Verse 9; Matt. 22: 39; John 15: 12.
2. Abounding more and more. Verse 10; 1 Thess. 3: 12; 2 Pet. 3: 18.
3. Study to be quiet. Verse 11; 1 Pet. 3: 4; 2 Thess. 3: 12.
4. Busily employed. Verse 11; Acts 20: 34; Eph. 4: 28.
5. Walk honestly. Verse 12; Rom. 13: 13; Heb. 13: 18.

II. FUTURE BLESSINGS.

1. The Lord shall come. Verse 16; John 14: 3; Acts 1: 11.
2. The first and best resurrection. Verse 16; John 11: 23; 1 Cor. 15: 52.
3. A blessed prospect for the righteous. Verse 17; Matt. 25: 46; 2 Cor. 5: 8.
4. Fellowship with Christ. Verse 17; John 12: 26; Rev. 3: 12.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

St. Francis.—On Sunday, Feb. 11, at 11 A. M., we listened to an excellent sermon, delivered to us by our elder, J. H. Neher. Our young brother, W. D. Neher, preached us a sermon that evening at 7 o'clock. On Thursday, Feb. 15, the brethren and friends met at the church to make needed repairs. —*D. L. Burns, Palestine, Ark., Feb. 16.*

COLORADO.

Crawford.—The members here, being without a minister, are co-operating with the Mount Olivet Union Sunday school. The writer was elected superintendent and Bro. Aldine Dove, assistant. The attendance is good, running from forty to sixty, whereas before they only averaged about twenty. We feel to thank God that the people will turn out to study his blessed Word, and we will labor to train the young minds to follow after the Master. —*Geo. A. Dove, Feb. 12.*

IDAHO.

Payette.—We have appointed a council for March 10, at 2 o'clock, at the home of Bro. I. L. Harader, to organize a church. We would ask any who may be in reach, to come and hand in their letters and help in the work. We would be glad if some of the elders of the District would come and assist in the work in behalf of the Brethren. —*Levi Whisler, Feb. 17.*

ILLINOIS.

Liberty.—Bro. E. M. Brubaker finds plenty of work at this place. He closed a series of interesting meetings at Lost Prairie schoolhouse on the evening of Feb. 4. His meetings commenced Jan. 29. This place was closed against us while Bro. Cripe was here; now they want meeting. It is in a settlement of German Lutherans. —*Levius Phillips, Feb. 11.*

Martin Creek.—We met in council Feb. 10, with Eld. S. W. Garber, of Allison, Ill., as moderator. An unusual amount of business came before the council, which passed off pleasantly to all. We reorganized our Sunday school, to begin April 1, with J. W. Harshbarger as superintendent and the writer as secretary. Eld. Garber remained with us over Sunday and preached three interesting, instructive and edifying sermons to attentive listeners. We expect Eld. Granville Nevinger, of Hissong, Ill., to be with us over next Sunday. —*J. J. Scrogum, Feb. 12.*

Silver Creek.—Feb. 4 Bro. J. G. Royer commenced a series of meetings at the Salem church, which closed last night. There has been preaching also at the Silver Creek church by Bro. D. E. Brubaker, from Feb. 11 to Feb. 18. The meetings at both places were very good. One was received by baptism at Silver Creek. A number are near the kingdom at Salem. —*Nelson Shirk, Mt. Morris, Ill., Feb. 19.*

INDIANA.

A Request.—After fourteen years' absence my daughter came back home on a visit Dec. 17, and remained at home until Feb. 6, when she started for her home in Minnesota. While here she united with the Brethren church. Her name and address is Nan J. Current, Home, Brown County. It is a country off to ten miles from New Ulm, thirty-five miles northwest of St. Peters, forty miles north from the Iowa line. She would like if some of the Brethren would call and see her and hold some meetings for them. Her husband's name is William J. Current. —*Jacob Bechtelheimer, Blountsville, Ind., Feb. 15.*

Clear Creek.—The series of meetings, conducted by our home minister, Bro. Dorsey Hodgden, closed last week. The membership was greatly strengthened by these meetings, and others were drawn nearer to Christ. Dec. 24 we took up a collection of \$6.55 for the sufferers in India. —*Effie B. Shock, Huntington, Ind., Feb. 13.*

Cedar Lake.—Feb. 10 occurred our quarterly council. It was a good meeting. The business was all done in a little over two hours, with the best of feeling. Feb. 17 we expect to begin a series of meetings at the Union church near Garret. Bro. Rensberger, of North Manchester, is to do the preaching. Our elder, James Barton, is in ill health. He has not met with us for some time. Bro. D. E. Hoover has also been afflicted for quite a while. He is one of our young ministers. —*J. H. Elson, Fairfield Center, Ind., Feb. 15.*

Hartford City.—We met in regular council Feb. 6. June 16 is the day appointed for our love feast. —*Bruce Leonard, Feb. 13.*

Hagerstown.—We announce Communion meetings at Nettie Creek church June 9, at 5 P. M., also Oct. 6, at 10 A. M. —*Levi S. Dilling, Feb. 15.*

Nappanee.—Our series of meetings commenced Jan. 14 and closed Feb. 11. Bro. Murray, our elder, preached for us the first week in his usual manner, with earnestness and zeal. Then Bro. H. C. Early came to us and preached for us to the close. He preached the plain Gospel, that we all could understand. A good interest was manifested by both the members and others. The members were encouraged and sinners warned to flee the wrath to come. As a result six were baptized, and three came out the last evening. There are others counting the cost. —*B. J. Miller, Feb. 12.*

Ogans Creek.—We met in quarterly council on Saturday afternoon, Feb. 10. The church was well represented and the business disposed of in a pleasant manner. Solicitors for District Mission funds were appointed. A corresponding secre-

tary was re-elected for the present year. One was received by letter and eight dismissed by letter. —*Sallie E. Cart, Servia, Ind., Feb. 12.*

Prairie Creek.—Feb. 10 we held our quarterly council. The church was well represented. Not much business came before the meeting. We decided to hold a love feast May 16. —*John Minnich, Mount Zion, Ind., Feb. 13.*

Rock Run.—Feb. 11 we closed an interesting series of meetings in the Nappanee church. During a part of the time the mercury registered ten or twelve degrees below zero, but the attendance was large throughout the meeting. The membership is in excellent working condition and represents a high order of Christianity. There were nine applicants for membership, three of whom are yet to be baptized. Last evening we began meetings in the Rock Run church, a few miles southeast of Goshen, where we will most likely continue for several weeks. —*H. C. Early, Goshen, Ind., Feb. 13.*

Sugar Creek.—Bro. Neal was with us over last Sunday and preached two cheering sermons. We will hold our quarterly council on the last Saturday of this month. —*J. M. Bollinger, Tunker, Ind., Feb. 11.*

Tyner.—I left my home, at Zion, N. Dak., Jan. 31, and came to Tyner, Ind., my former home. I found many brethren, sisters and friends, who were anxious to have meetings. I therefore commenced preaching on Saturday night. The interest is excellent, and I will be with them over the next Sunday. —*Levi E. Miller, Feb. 12.*

IOWA.

Panora.—Eld. H. H. Troup, of Maxwell, and Bro. A. Sanger, of Keota, gladdened our hearts by their presence at our regular appointment, Feb. 11, unannounced. They did acceptable preaching. —*J. D. Haughtelin, Feb. 12.*

Pleasant Hill.—We met in quarterly council Feb. 15. Eld. Wolf and W. N. Giotfely, of the Libertyville church, were with us. We will reorganize our Sunday school April 1. We have an evergreen Sunday school. Our church is moving along nicely. We expect Bro. E. G. Rodabaugh to be with us again April 1. —*H. B. Johnston, Birmingham, Iowa, Feb. 17.*

KANSAS.

Monitor.—Feb. 11 Sister Bertha Ryan, was with us and delivered two interesting and instructive talks about the religion, and customs of the heathen people of India and mission work, to a large, attentive audience. This, we trust, will stir up a greater zeal among us to work for Jesus and the salvation of souls. Let us pray the Lord of the harvest to send more such consecrated persons to work in his vineyard. A collection was taken, which amounted to \$26.39. This was given to her to use in preparing herself more fully for the great mission work in India. —*Dora Ardinger, Inman, Kans., Feb. 12.*

Olathe.—At our quarterly council, held Feb. 10, our dear elder, G. E. Wise, tendered his resignation and requested that a certificate be given him and wife. They intend to go to Ellensburg, Wash., shortly, to make that their future home. The requests were reluctantly granted, and Bro. I. H. Crist was chosen as shepherd of the flock at Olathe, to succeed Bro. Wise. —*P. H. Hertsog, Feb. 13.*

Peabody.—Last fall we again started our social meeting. We have been trying to keep it moving all winter. The first of this year we reorganized our Sunday school, with a full corps of officers. We have had a good attendance, so far. We think the lessons are very interesting. Jan. 21 Bro. Young, from Wichita, came to us and preached for us until the 28th. He gave us some very good things to think about. Yesterday was our quarterly council. Everything passed off with a good feeling. Last night and to day Bro. M. Keller (our elder) gave us two of his soul-cheering sermons. Bro. J. A. Thomas preached for us every two weeks, and sometimes every week. He is doing the best he can under existing circumstances. We have many obstacles to meet in the West that Eastern people know but little of. We would be glad if ministers, or other members, could stop to see us, when passing by. —*Isaac Wise, Feb. 12.*

Salem.—There will be a love feast in Salem church, Reno Co., May 5, at 2 P. M. —*L. E. Fahrney, Feb. 17.*

Wichita.—We met in council Feb. 10. All business was quickly disposed of. Two queries go to District Meeting. The church decided to have a Sunday-school meeting March 11. We also decided to hold a Communion meeting in the spring. Our Sunday school is moving along nicely. —*Lucy Hibarger, Feb. 12.*

MARYLAND.

Hagerstown.—We closed our series of meetings last Wednesday evening. Bro. J. S. Flory, of California, has been with us, and preached for us. His sermons have been interesting and instructive, and have given us all more inspiration and zeal. Bro. J. A. Click, of West Virginia, also preached for us several interesting sermons. Seven have been added to the church. —*F. M. Thomas, Hagerstown, Md., Jan. 17.*

MISSOURI.

Carthage.—This church has had four accessions by baptism since my last report, and seven by letter. We met in council Feb. 15. Eld. C. Holderman was present from the Spring River church, and assisted in the work. The writer was advanced to the second degree of the ministry. Our Sunday school is in good working order, with good officers and teachers. The interest seems good. I cannot see why so many close their Sunday school for the winter. May the time come when they will continue throughout the year. —*N. Oren, Feb. 16.*

Kidder.—Our dear brother, D. A. Miller, is at this time very much afflicted with chronic troubles, and it almost seems that

medicine cannot reach or give him any relief. He is now at the hospital at Kansas City, Mo., to undergo some surgical operation. He asks the prayers of all of God's children in his behalf, that he may be restored to health and his family again, if God wills it so. —*Henry Etter, Feb. 17.*

OHIO.

Canton.—Bro. Albert Harrold, Columbiana, Ohio, held three meetings at the Center house. The first meeting was held on the evening of Feb. 10, the others in the forenoon and evening of next day. —*Geo. S. Grim, Feb. 15.*

Chippewa.—We met in quarterly council Feb. 10. Bro. James Murray presided. Few were present, but love and peace prevailed, and all business was disposed of in a Christian manner. We elected our officers for two years. One was received by letter. —*Sue Irvin, Creston, Ohio, Feb. 12.*

Goshen.—Bro. E. B. Bagwell, of Bremen, Ohio, came to us Feb. 6, and preached ten sermons, ending on the night of Feb. 14. Notwithstanding the muddy roads and bad weather the attendance was good. One dear soul was baptized. Bro. Bagwell preached the Word with spirit and power. —*Q. E. Horn, Feb. 17.*

Mogadore.—In December last Eld. Ed. Loomis, of New Philadelphia, Ohio, came to the Springfield congregation and preached some twelve or fifteen sermons at Kent. Feb. 8 he came again and preached six sermons in the Springfield meetinghouse. Eld. Loomis is a powerful expounder of the Scriptures. The members were much edified and built up in their Christian life. —*Jacob Mishler, Feb. 13.*

Owl Creek.—This church met in council on Saturday, Feb. 3. A pleasant meeting was held. It was decided we hold a series of meetings in May. Our Sunday school continues through the winter for the first time, and God is wonderfully blessing us in the study of his Word each Sunday evening, as we follow the Bible Normal course. —*Ella Syler, Fredericktown, Ohio, Feb. 13.*

Palestine.—We began a series of meetings Jan. 27, at a point known as Fort Jefferson. At this place is a union house. Our meetings were conducted by our home ministers, and proved to be very interesting. The house was well filled. Some of Bro. Sharp's sermons were doctrinal, and all of them were practical. The best of order prevailed and the meetings closed with the best of interest. Six were baptized. —*Daniel Bausman, Baker, Ohio, Feb. 15.*

Salem.—Eld. I. J. Rosenberger came to us Jan. 18, and closed his meetings Feb. 11, preaching thirty-six edifying sermons. As an immediate result, twenty-seven have been baptized, all of whom are young—one only eight years old. The interest throughout was very commendable. The deeper spiritual attitude of the church is also an indication of the great amount of good done among us. Bro. Rosenberger is to be commended for his zealous work. From here he goes to Hickory Grove church, Ohio, this week. To-day we had a most pleasant council. Much business was disposed of. Steps were taken for organizing a Sunday school at the new West Milton church soon. That church will be dedicated Feb. 18. —*Eara Flory, Center, Ohio, Feb. 15.*

OREGON.

Correction.—On page 83, GOSPEL MESSENGER, in my article, I meant to say, "There can be no disease without disorder," instead of "no disease with disorder." In third column, near the top, better drop the last "s" in advertisements. —*M. M. Eshelman, Feb. 17.*

PENNSYLVANIA.

Harrisburg.—A love feast will be held in the Brethren's chapel, Harrisburg, Pa., on Sunday, Feb. 25. —*J. C. Eshelman, Feb. 13.*

South Hatfield.—One more is to be baptized in the Hatfield church Feb. 18. —*Ella C. Souder, Feb. 13.*

VIRGINIA.

Blackwater.—We began a series of meetings, conducted by the home ministers. Eld. D. A. Naff did the principal part of the preaching. We had good interest considering the rainy weather and bad roads. One came out on the Lord's side and others were very much impressed. —*Jennie L. Flora, Dillons Mill, Va., Feb. 12.*

Crimora.—Our new churchhouse, known as Forest Chapel, near Crimora, is under contract and will be finished early in the spring. The old church was destroyed by fire Nov. 12, 1899. When the new house is finished we will have a much better church, for which we will be very thankful. If the weather is favorable, we want to have it ready for dedication on the fifth Sunday of April. —*S. F. Scroggins, Crimora Station, Va., Feb. 12.*

Laurertown.—Bro. D. C. Flory, of New Hope, Va., came to us Jan. 25, to conduct a Bible term, which he continued two weeks. A part of the time the weather was very cold, nevertheless the attendance was good. The instructions given by Bro. Flory were very much appreciated. As an immediate result one made application for membership. —*S. A. Shaver, Feb. 13.*

Valley Pike.—Jan. 25 our two weeks' Bible school began, in the Woodstock congregation, which was conducted by D. C. Flory, of New Hope, Va. The attendance and interest were good, both of members and others. We believe some lasting impressions were made for good. The discussions showed a deep interest in the daily lessons. The work was "The Life of Christ." Sessions were held daily from 2 to 3:30 P. M. and 7 to 8:30 P. M. Bro. Flory gave us two excel-

lent sermons each Sunday. The Spirit of the Lord is still striving with the children of men. One applicant came on the Lord's side the day after the school closed.—*M. H. Copp, Mt. Olive, Va., Feb. 11.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

To the Sunday-School Superintendents of Northern Illinois and Wisconsin.

SOME weeks ago blanks were sent to each church in the District. The superintendents should see to filling them out and returning them to the undersigned at once, so that the report may be ready for the District Meeting. The report of the schools for 1899 is wanted.

If any superintendent in the District has failed to receive a blank form, he will be supplied if he sends name and address. The report should be as complete as possible, and so every Sunday school should be represented.

GRANT MAHAN,
District Secretary.

Field Notes.

ON page 96, present volume, from Sister Ryan, on "Divine Ideas of Missions," I find much for meditation. The great realities cause me to stop and think of our individual responsibilities, and the amount we are doing. I am impressed by 2 Cor. 9: 6, "He which soweth sparingly, shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." Verse 7, "For God loveth a cheerful giver." Then in Matt. 7: 2, "And with what measure ye mete, it shall be measured to you again."

If our reward is in proportion to our action, in service to our Master, shall we receive as much as we expect? When I call to mind the large amount of mission work to be done in our District, and as, at present, only two are in continual service by our Mission Board, while four ought to be constantly engaged, I can see good reasons for our District passing, at the last meeting, the following resolution:

"RESOLVED, that the District Mission Board be authorized and instructed to employ one or more traveling secretaries, whose duty it shall be to visit each church in the District at least once each year; (1) to create missionary sentiment by preaching a series of missionary sermons, etc.; (2) by explaining the needs and progress of the work; (3) to see that suitable solicitors are appointed and properly instructed; (4) to solicit and arrange endowment for the District work; (5) to meet with the Mission Board when requested, and to make quarterly reports for approval; (6) to take up public collections, where expedient, in each congregation of the District, as they may be directed by the Board."

The Board having made an effort along that line one year ago, and finding its advantages, the District approved their course by passing the above resolution. At present I am serving the Board in this capacity. In doing so, I have a map drawn of our State District, marked in counties, and every organized congregation, as well as every mission point, is properly located on the map. The amount of work done, and the amount needed, is set forth, so all get a good understanding of our work. Every member present is urged to sign the following:

"In order to carry on mission work in our District, I agree to pay to our solicitor, quarterly, for one year, the sum set opposite my name."

The circulating of this list by the solicitor among those members not present, and then reporting the amount subscribed to the Board, they can intelligently arrange their work for the year.

The children are also encouraged to raise mission money and they are doing exceedingly well. If other Districts have a better method, let us hear from them, that our methods might be improved.

G. E. STUDEBAKER.
McPherson, Kans.

Manchester College Notes.

—THE days and weeks of 1900 have been busy and interesting ones. The opening days of the year were spent in enrolling the special Bible students as well as some regular students. The enrollment for the winter term has now reached 307, counting the 61 special students.

—Commencing Jan. 8, Bro. D. L. Miller spent five days with us. His first talk evidenced the fact that the Chapel, with a seating capacity of 700, was inadequate to accommodate the great number wishing to see and hear. In order to overcome the difficulty it was agreed to give the same talks three times daily, at the hours of 8: 45 A. M. and 2 and 7 P. M. The Chapel was crowded each time and it is estimated that more than 2,000 people listened to Bro. Miller daily, and great appreciation was manifested. Certainly this is a great work and the best means of dispelling all doubt concerning the truthfulness of God's book. May Bro. Miller be spared long and come often, is our prayer.

—Following this work, Bro. I. Bennett Trout began a series

of meetings in the College Chapel. Much interest was manifested from the start and through the Spirit the Word was preached with power, and thirty souls were added unto the church. There was a large attendance throughout and all were sorry when the time came for Bro. Trout to go from among us.

—It should also be noted that in addition to the regular Bible school work, which went on as usual, seven new classes for the accommodation of the special students were organized as follows: "Practical Homiletics," "Life of Jesus," "New Testament Church," "Bible and Hymn Reading," "Study of the Parables," "Sunday-school and Church Music," and "Bible Geography."

—Monday, Jan. 8, was "Sunday School Day." A large number attended and an interesting and instructive program was rendered. Many valuable suggestions were offered, which space will forbid our mentioning. It was unanimously agreed that great care should be taken in choosing teachers for the Sunday school and that the local church should urge careful preparation on the part of teachers. Should not each local church own a perpetual scholarship in one of our schools, and thus keep some one of its number continually in course of preparation?

—Monday, Jan. 15, was "Missionary Day," while Monday, Jan. 22, was "Ministerial and Query Box Day." The attendance was even larger on these days and the interest intense. Nearly 100 of the ministering brethren came in touch with the Bible term work at some time or another during the month, and we feel each can say, "It was good for me to be there."

—The Bible Society is in a flourishing condition, with new members being added almost weekly. A large "Missionary Reading Circle" has been organized and regular recitations are conducted. Other members are joining the class and another supply of books must be ordered at once.

—The "Ministers' Educational Fund" has proven an excellent movement and several have taken advantage of it, thus receiving needed training. Others wishing to enter under this arrangement should send for application blanks. While our work has been greatly blessed this year we give God all the praise, and, dear reader, ask an interest in your prayers.

E. C. WITTER.

Notes From India.

—EACH day that comes brings only further evidence of increasing distress and suffering in the famine districts. The railroads are kept busy transporting grain and fodder that is being collected and sent to the suffering districts. Some men, by buying hay and fodder at low rates and selling at an advance, will become rich even during famine times.

—While grain is scarce and high in India, Burmah reports an immense crop of rice, 2,202,881 tons. Much of the crop is being sent to this country and thousands who can obtain it will be kept from starving.

—We are glad to note the hearty response to the call for help for the starving in India, as given each week in MESSENGER columns. Already it is being used to help the starving. To-day at noon more than seventy-five men, women and children sat before our door waiting to receive the small quantity of rice that was given to them. During the day others also came and with piteous pleas beg that we have mercy upon them. While we aim to give each one sufficient for one day's eating and ask them to come but once each day, some will disguise themselves and come the second time.

—While their temporal needs are supplied, we also tell them of the true God and of the Savior who died to save all who will believe and accept him; that they must not trust in idols but in the living God. They readily acknowledge the truthfulness of what is said and may God help them to be strong enough not only to say but to do. Our native Christians are ever ready helpers in caring for the famine people.

—The other day in returning from preaching in the villages, having had very small audiences that morning, in one case only one man and a few children, one of the native workers asked the very significant question, "When will the people of India become Christians?" I replied that many of the old people and the grown-up people never would. Some will, but of the children of the present generation many will, in time, become Christians. For many parts of India, and other lands as well, the present is a time of sowing while the reaping must be done later. Upon the faithfulness to present duty will depend, to a great degree, the future harvest.

—For several weeks two Parsee young men were very regular in coming to us, seeking for more light on the subject of religion. We read with them daily from the Gospel according to John, and had questions and explanations on the same. While they have now quit coming, we have not quit praying for them. And we truly feel that the light they have received will be the means, under the Holy Spirit's power, of leading them to accept it. Many hindrances, such as the taunts of friends, threats, pleadings and bribes, are thrown in the way of those who would think of changing their religion. With many it means disinheritation, outcasting and being driven from friends and home, should they accept Christ, yet with all this, some are willing to give up all for Him who died to save them.

—This week brethren Stover and McCann are north in the famine districts and have been able to secure more children for the orphanage. Thousands will need caring for, and we are glad for the privilege of being able to help save them. God bless each one in the home land, who gives for this purpose!

D. L. FORNEY.

Nousari, India, Jan. 17.

From Washington, D. C.

OUR two weeks' series of meetings closed Feb. 9. Three were baptized and one received into full fellowship. Two more have requested baptism. We expect to begin a series of meetings March 11. Bro. I. J. Rosenberger will do the preaching. He was with us at the dedication and many are anxious for his return. We anticipate an interesting and profitable meeting. Many are interested in the doctrine. The contrast between the fashionable churches and us causes serious thought and it is very encouraging to us to see how much they enjoy themselves with us in worship and Christian fellowship.

A minister of a fashionable church, who called on me for information, said, "I was drawn toward you people by your plainness." The plain Gospel, and a plain people to live that Gospel, is what is needed in every city.

How strange that some think we must be fashionable to succeed in the cities. It is true many will not come up to the highway of holiness and plainness, but what benefit is to be derived from church membership if we will not deny the lust of the flesh and the pride of life? We are more and more inclined to think that it is better to have the few who are willing to forsake the vanities of the world and take up the cross, than the many who will not surrender and forsake the things so highly esteemed by the world.

We are often made to feel sad at the appearance of some of the members from the country who visit here. They seem to think they should dress fashionably to visit the city. A number of them have been with us in our worship, appearing very much unlike the representatives of Gospel plainness. I will kindly ask the elders and ministers to admonish their members, who are spotted with vanities of the world, to lay aside the sin which so easily besets them when they visit city churches. When you come fashionably, you not only surprise us, but those who are no members. They regard us as plain people, and are astonished when it is otherwise. We need the strength and influence of those who represent the plain principles of the Gospel. We feel sure that those who come here in fashionable dress do not mean to offend or wrong us; it is only a misunderstanding.

My object in referring to this matter is to help you, as well as save us. Recently a dear sister coming to our services was very much surprised to find herself alone on the hat question. She, thinking it would meet our approval as well as gratify herself, secured a hat to visit the city. We sympathized with her in her unfortunate and embarrassing position.

We love to have members visit us. Your Christian fellowship cheers us on, but be sure you set us a good example in spirituality and plainness. It is our highest aim to worship in spirit and in truth. Come, help us up! There is much you can do that will add strength to the force and influence already at work.

ALBERT HOLLINGER.

338 Eighth Street, S. E., Feb. 17.

From the Turnmore Church, Ark.

BRETHREN J. W. Gephart, T. O. McArty and I started Feb. 9th for Point Cedar, in Hot Springs County, Ark., where I have a mother, upwards of eighty years old, also one brother and daughter.

After getting to our destination, we had the pleasure of meeting my dear old mother, brother and daughter, which caused much joy. On Saturday, Feb. 10 we convened for preaching at a union meetinghouse. Bro. Gephart did the preaching and we had a good meeting. Next day, at the same place, Bro. Gephart preached again to a crowded house. Many good impressions were made.

After preaching several sermons at the above point Bro. Gephart moved the meetings about five miles to another meetinghouse. While not so good a point we had good attendance all the way through and lasting impressions were made. This was demonstrated at the close of every meeting and especially the last one. I never saw a greater interest.

P. W. DANNELS.

Curtis, Ark., Feb. 15.

From Forkners Hill Valley, Mo.

THROUGH a friend the MESSENGER visits us weekly. Our people have lived in this valley over sixty years. My father, formerly of Elkhart, Ind., and mother, of McMinnville, Tenn., aged 85 and 76 years, respectively, have never heard the Gospel proclaimed by the Brethren. This is a purely virgin field, and will likely never be more ready for the harvest. Who will come? We appreciate the MESSENGER and are loaning it to others. All pronounce it "strong meat," and full of comfort.

Besides its warning and comforting influences it tells me of the whereabouts of so many familiar names. They are scattered from Pennsylvania to California and even beyond the deep sea. If there should be a single family who read the MESSENGER and want to come to this valley of the Ozarks, write me and I will answer to the best of my ability.

J. K. BECKNER.

Forkners Hill, Mo., Feb. 14.

Notice to the Sunday Schools of Northern Indiana.

THE undersigned, Sunday-school correspondent of said District, requests the name and address of each superintendent and secretary of each Sunday school in the State District. Let the secretary of each school reply to me and oblige.

I. S. BURNS, Secretary of State District.
Wakarusa, Ind., Feb. 14.

The Labor and Reward of the Faithful Christian Worker.

THE Founder of the church was active and busy, while on his earthly mission. His Father, the Author and Cause of this great movement, is an example of manifold works. "My Father worketh hitherto and I work," is the testimony of Christ himself. God is ever upholding and caring for his creatures, governing and preserving them, and drawing the people to him, in order that he may implant his Spirit within them.

For this purpose he sent his Son into the world, to establish the church. After the organization was effected and a number of workers selected and trained to carry forward the work, his life of privation and sacrifice was given as a token of his great love for this grand institution.

The work of extending his kingdom was then placed in charge of his disciples and their successors, which has now reached us. To stimulate and encourage us in our labors, we have the example of Christ for a pattern, with many comforting words and promises.

As Christ was concerned about his "Father's business," so ought we to be interested in every movement that effects and advances the welfare of the church. Since God so generously allows us six days out of a week to pursue our secular engagements, we ought not to give him a stinting service on the "Lord's Day." We should during the week arrange to have a "good time" on Sunday. Not a "good time," however, in taking a longer sleep than on ordinary mornings, and then be tardy at the services, or, perchance, spend the day in visiting and feasting, instead of going to the house of God. We ought to lay our plans for a solid day's work for God.

The secular laborer that does not put in full time has no reason to complain if his employer rewards him accordingly. Can we expect God to reward us for the time we are off duty? Let us not be deceived, for he will hold us responsible for neglecting work that we could have performed. For example in this we have the man who neglected to improve the talent which God had given him.

There are many persons in the church of to-day who excuse themselves from work on the plea that they lack qualifications. This will not excuse us. God accepted no apology from the unjust steward, neither will he pardon such a fault in us. He requires no impossibilities of any one, but he does demand of us to develop the powers with which he has endowed us. If we have but one talent, there will not be so much expected of us. "For unto whom much is given, of him shall be much required."

As to work, there surely is plenty to do at home and in foreign fields. The missionary spirit having grown so rapidly in our Fraternity during the few last decades, one of the greatest needs of the church now, perhaps, is to find faithful and consecrated men and women, with capabilities to take charge of the work at the mission stations that are fast multiplying. They must be selected from the older congregations and from among its most active members. It would be unwise to entrust a man or woman with such a responsible position who is dilatory and neglectful of that which is committed to him in the home church.

One of the objects in organizing missionary societies over the Brotherhood is to create sentiment among the young people for more active and earnest work "for Christ and the church." We have been entirely too slow to believe that "Go ye into all the world and preach the Gospel to every creature," is a command that is addressed to us of this nineteenth century, as well as it was to Christ's immediate followers.

Like Jonah, who was called to go and preach repentance to the Ninevites, we flee from the presence of the Lord. Now God's presence is not indicated by any geographical line or place, but only where true obedience is found.

"The harvest truly is great but the laborers are few." If we are destitute of means to help defray

the expenses of those that are willing to go and tell the story of the cross, we can follow them with our prayers, and implore "the Lord of the harvest" to send more laborers into his vineyard.

A certain missionary society had set for itself a high figure and an ardent appeal was made to its members to add to their usual subscriptions. An old man who was poor, spoke up and said, "I can't give any more money, but I will redouble my prayers." If we would only more fully realize the actual practical benefits of prayer and what God's people in the past accomplished through it, we would be more diligently engaged in this service.

All of us have but one short life to live at the longest. Let us, then, be up and doing. The work and labor of love of the faithful servant of Christ shall be rewarded. It was said to the man who had improved the five talents that were given him, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord." The man that had improved the two talents received the same commendation. But the one who hid his talent was termed wicked and slothful and was cast into outer darkness.

The example of this latter character should be a solemn warning to the professor who does so little for God, yet hopes to come off as well as those who make every sacrifice to advance his cause.

Paul charged Timothy to stir up the people to greater works of piety and charity by telling them, "that they do good, that they be rich in good works, ready to distribute, willing to communicate. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

As an encouragement to fidelity in our Christian race, and as a promise for a reward that shall follow the same, I give, in conclusion, the language of the Revelator, addressed to the elder of the church at Smyrna, the city known to us where our Bro. Fercken organized a church and suffered persecution, "Fear none of those things that thou shalt suffer: Behold, the devil shall cast some of you in prison and ye shall have tribulation ten days, be thou faithful unto death and I will give thee a crown of life."

ROSIE S. MYERS.

New Enterprise, Pa.

How Do You Vote?

I HAVE often wondered how a Christian professor, can, with a clear conscience, cast his vote in a way that will give license to sell intoxicating drink? Recently, in a city of some prominence in Texas, the question of license or no license was left to a vote. The result revealed the fact that the work of destruction should go on. The members of a certain church to the man voted in favor of the saloon. The saloonkeepers returned the compliment to this church by presenting them with a \$15 Communion set. Surely, in places Christianity must be at low ebb. Three years ago I attended religious services in a church that has since been turned into a saloon. How do you vote, my brother?

J. F. NEHER.

Saginaw, Tex.

A True Saying.

SOME years ago I came across a saying something like this: "Some men's praise is slander, and some men's slander is praise." At first I was slow to comprehend its meaning, but since then some things have come to my notice that convince me it is true. When a person of utterly bad morals makes the most desperate efforts to despoil the character of really good men and women, to them it really is praise or an evidence that they will in no way affiliate with the gross evil in the character of the would-be slanderer. On the other hand, to have an utterly bad man or woman praise another, casts a cloud of doubt over the character of the one praised, — or rather a suspicion that there is an alliance, in some way, with the evil one.

The saying being a true one, why should anyone

take offense at the slanderous words of a person who is known to be vicious? For my part I can say it should not ruffle the temper in the least, but rather we should have a feeling of sympathy and sorrow toward the culprit that becomes abandoned to all that is good and virtuous. This is the spirit that was manifested by our Master. Christ says, "Blessed are ye when men shall hate you, separate from you, reproach you and cast out your name as evil." And on the other hand he says, "Woe unto you when all men speak well of you." Luke 6.

Thus we see we have the Word of the Lord to prove that the saying is true. How important it is that all so live that the tongue of slander can do no harm!

J. S. FLORY.

Los Angeles, Cal.

The Christian Life.

THE life of the Christian, or professed follower of Christ, should be a consistent one. Not a single commandment of our great Lawgiver should be omitted. Nothing that he taught, who spake as never man spake, should be considered non-essential to our salvation. We must observe *all* the outward forms,—baptism, feetwashing, the Lord's Supper, the Communion, the salutation of the holy kiss, and nonconformity to the world. All these he taught both by precept and example. He tells us that we are to be judged by his Word, and that he spake not of himself, but that the Father gave him a commandment what he should speak. The ceremonial part must be observed, but by only observing that we cannot hope for salvation. We must observe the spiritual part also. We must grow in grace, and in the knowledge of Christ.

We should not be like the scribes and Pharisees who paid tithes of mint, anise and cummin, and omitted the weightier matters of the law, judgment, mercy, and faith.

By our business transactions, our home life, and our every-day life, we should show to the world that we are followers of the meek and lowly Jesus.

To love our friends is easy and natural, but to love our enemies,—those who persecute us, and say all manner of evil against us, is not so easy, and cannot be done unless we possess the Spirit of Christ. We must have that charity or love that "beareth all things, believeth all things, hopeth all things and endureth all things."

Our Savior says that on the first two commandments hang all the law and the prophets. Would we not be safe in saying that on the first hangs all the law of the Gospel? If we obeyed that, we would undoubtedly obey all the commandments of Jesus, for he came from God, and taught only what the Father sent him to teach, and we cannot love God with our whole being and not obey him.

MARY M. COX.

Sweet Springs, Mo.

From California.

BRO. A. HUTCHISON commenced meetings here Jan. 28, at 11 A. M., and closed on the evening of Feb. 8. He preached thirteen sermons, gave a talk to the children, which was very interesting, and spent one evening in answering queries handed him. The answers seemed to give entire satisfaction to all lovers of truth. The sermons were *all* good and the song services soul-cheering. The meetings were well attended throughout and the attention excellent. There were no accessions to the church, but we believe that sinners were warned to flee the wrath to come, the members were strengthened and encouraged, and we have *all*, no doubt, resolved to buckle the Christian's armor more closely about us, and labor on more faithfully, earnestly and humbly in the dear Master's cause. Brother and sister Minnich, of Painter Creek, Ohio, were very helpful to us in the song services, for which we feel very grateful. Dear brethren and sisters, in your prayers do not forget to remember the members in Southern California.

D. A. NORCROSS.

Glendora, Cal.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

FREDERICK-GUYER.—At the home of the bride's parents, Joseph and Roseann Guyer, in Bedford County, Pa., Feb. 1, 1900, by J. K. Brown, Bro. Joseph Frederick and Sister Maggie Guyer. CLARA REPLOGLE.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BEICHLER.—In the Chippewa congregation, Wayne Co., Ohio, Jan. 21, 1900, Sister Maria Beichler, aged 78 years, 8 months and 17 days. She was a member of the Brethren church for about forty years. Services by Bro. James Murray from 1 Thess. 4: 18.

SUE IRVIN.

BIGLER.—In the Rockton congregation, Pa., Oct. 22, 1899. Bro. John Bigler, aged 77 years, 7 months and 22 days. Services by the writer from Acts 20: 32. J. H. BEER.

BROWN.—In the Dry Fork church, Jasper Co., Mo., Dec. 12, 1899. Jacob W. Brown, aged 2 years, 6 months and 22 days. Services by Eld. Wm. Harvey. ANNIE WAMPLER.

CAMPBELL.—In the Clover Creek congregation, near Martinsburg, Pa., Jan. 29, 1900, Susan Butler Campbell, aged 63 years, 7 months and 7 days. She was a member of the church for a number of years, and an invalid for several years. Services by T. B. Madocks from Rev. 2: 29. J. G. MOCK.

DAVIS.—In the Warrensburg congregation, Johnson Co., Mo., of general decline from age, Sister Caroline Davis, wife of Bro. Ephraim Davis, aged 71 years, 11 months and 4 days. She was born in Elizabeth, Allegheny Co., Pa., where she was married in March, 1852, to Bro. Davis, who survived her. They moved to Missouri in December, 1866, and settled in Johnson County in March, 1867. Both joined the Brethren church in the fall of 1868, in the Warrensburg congregation, where they lived faithful members until her death. She was the mother of four sons and four daughters. Three sons and three daughters are still living. Her Christian life was beautiful and she passed into eternity in the brightest hopes of heaven. She was held in almost worshipful devotion by her children. Her decline was for several months and she was confined to her bed about three weeks. She was tenderly cared for and seemed bright and cheerful through all her sickness. Services by the undersigned from 1 Pet. 1: 3, 4. LEVI MOHLER.

DILLING.—In the Nettie Creek church, Hagerstown, Ind., Jan. 24, 1900, Bro. Henry Dilling, aged 68 years, 7 months and 27 days. He was born in Blair County, Pa., May 27, 1831. He was the son of Jacob and Susannah Dilling. He was united in marriage to Anna Schuck Oct. 25, 1852. To them were born three sons and two daughters. In October, 1854, he, with his wife united with the Brethren church, of which he continued a faithful member. Services at the Brick church by elders L. W. Teeter and Abraham Bowman from John 11: 25, 26. IDA E. TEETER.

DEATRIC.—In the Upper Canawago congregation, near East Berlin, Pa., Jan. 3, 1900, Sister Mary A. Deatric, companion of Bro. Augustus Deatric, aged 68 years, 10 months and 19 days. Services at Mummet's meetinghouse by Bro. O. V. Long. ANDREW BOWSER.

FACKLER.—In the Big Swatara church, Pa., Aug. 10, 1899, of appendicitis, Elsie May, daughter of Amos A. and Maggie Fackler, aged 5 years and 3 months. Services by John H. Witmer and A. I. Shope. W. A. FACKLER.

FORNEY.—In the "Memorial Hospital," Johnston, Pa., Jan. 24, 1900, Robert C. Forney, son of Joseph W. and Sister Susan Forney, aged 32 years, 4 months and 16 days. His death was caused by an accident. A street car ran over one of his lower limbs, making amputation necessary at the thigh. Blood poison entered, and caused his death. Interment in the Des Moines cemetery, Quemahoning congregation. Services by the writer, assisted by Bro. S. P. ZIMMERMAN.

GIBSON.—In the Springfield church, Ind., Feb. 4, 1900, George W. Gibson, aged 24 years, 1 month and 1 day. Deceased was born in

Noble County, Ind., Aug. 3, 1875. He united with the Brethren church about six years ago. Since that time he has been abiding in the Christian faith and hope. He had many kind and lovable characteristics, which were admired by the family and associates. He leaves father, mother, two brothers and two sisters, all of whom are members of the church excepting one brother. Services by Bro. Isaac Berkey. Text, Job 14: 10. HATTIE WEAVER.

GWIN.—In the Nesperce County, Idaho, Feb. 2, 1900, Lois Cornelia, infant daughter of Brother Jacob N. and Sister Jane Gwin, aged 11 months and 7 days. J. N. GWIN.

HALL.—In the Blue Creek church, Paulding Co., Ohio, Jan. 28, 1900, Jane Ann, daughter of Bro. W. O. and Sister Mary E. Hall, aged 4 years, 2 months and 2 days. Services by brethren James Harp and Oliver Williams, from 2 Kings 4: 26. IDA F. KINTNER.

HAY.—In the Manchester church, Ind., Feb. 7, 1900, infant daughter of Nicholas and Lydia Hay, aged four months and 20 days. Services at the Eel River church by Eld. Gorman B. Heeter from Ps. 102: 23. C. C. ARNOLD.

HYER.—In the Adamsboro church, Ind., Feb. 3, 1900, Bro. Abraham Hyer, aged 78 years, 9 months and 27 days. Deceased was a faithful member of the Brethren church for about sixty years and died in the triumphs of a living faith. He leaves six children. His two companions preceded him. Services from Ps. 23 and Rev. 14: 12, 13, by the writer, assisted by Bro. Hacher, in the Christian church at Waverly, Ind. D. P. SHIVELY.

KELLER.—In the bounds of the Springville church, Lancaster Co., Pa., Jan. 27, 1900, Bro. Jacob S. Keller, aged 56 years and 26 days. He leaves a son and widow. Services at the brick meetinghouse by brethren Hottenstein, Wenger and Keller. Text, John 17: 4. Interment in the adjoining cemetery. AARON R. GIBBEL.

KELLER.—Near Octavia, Nebr., at the home of Jeremiah Keller, Dec. 22, 1899, Sister Catherine Keller, nee Harmon, aged 84 years, 7 months and 11 days. She was born May 11, 1815. Services in the Octavia church by the writer, assisted by the brethren. Text, Job 38: 17. J. B. MOORE.

LECKRONE.—In the Eel River congregation, Ind., Jan. 25, 1900, Sister Maria Leckrone, nee Higginbotham, aged 73 years, 9 months and 12 days. She was born in Licking County, Ohio, April 13, 1826. She married Benjamin Leckrone Jan. 28, 1849, to which union twelve children were born. Seven children and the husband survive. Services by Eld. Leander Pottinger, assisted by the writer. EMANUEL LECKRONE.

MAST.—Near Weir City, Kans., Dec. 25, 1899, of inward tumors, Bro. Levi Mast, aged 57 years, 7 months and 11 days. He was a member of the Brethren church for about thirty-five years, up to the time of his death. He leaves a wife and seven children. Services in the Baptist church, near his home, from John 11: 23, 24. A. B. LICHTENWALTER.

MEYERS.—In Falls City, Nebr., Sept. 24, 1899, Philip Meyers, aged 78 years and 3 months. Deceased was born in Pennsylvania in 1821. He was married twice, had three daughters by his first wife and two sons and three daughters by his second wife, who survive him. Interment in the Silver Creek cemetery north of Falls City. Services by the Progressive minister at Falls City. J. I. SMITH.

MIDDLEKAUFF.—At Des Moines, Iowa, Feb. 3, 1900, Thomas N., son of Ezekiah and Nancy Middlekauff, deceased, aged 18 years, 5 months and 3 days. Services by the writer, assisted by Bro. G. W. Hopwood, at the Brethren meetinghouse near Deep River, Iowa. H. R. TAYLOR.

OAKS.—In the Maumee congregation, Ohio, Feb. 10, 1900, John Oaks, aged 58 years, 8 months and 18 days. Services by the writer from 1 Thess. 4: 13. J. W. KILLIAN.

ROBERTS.—In the Pleasant Hill church, Ill., Feb. 5, 1900, Jane Roberts, nee Eptwell, aged 79 years, 8 months and 18 days. Services from 2 Cor. 5: 1 and other Scriptures, by Bro. J. H. Brubaker. JAMES WIRT.

SNYDER.—In the Big Swatara church, at her home in Union Deposit, Pa., Feb. 1, 1900, of cancer, Sister Lydia Snyder, aged 54 years,

6 months and 16 days. Services by brethren John H. Witmer and John A. Landis from 2 Cor. 5: 1-5. DOROTHY J. AUGUST.

TRIMMER.—Near Colchester, Ill., Feb. 4, 1900, Sister Eveline Trimmer, aged 62 years, 11 months and 8 days. She was born Feb. 26, 1837, in Adams County, Pa. She was married to Geo. Naylor in 1858. To them were born two sons and one daughter. After the death of her first husband she was married to Bro. Solomon Trimmer, who preceded her about five years ago. She was a consistent member of the Brethren church about forty years. Two sons and one daughter survive her. S. S. HUMMER.

WOLF.—In Eglin, W. Va., Jan. 30, 1900, Susanna Wolf, nee Buckalew, aged 76 years, 7 months and 13 days. She was joined in marriage to Isaac Wolf Jan. 23, 1845, in which union ten children were born. Five children preceded her. One son died just a few months ago. She leaves a bereaved and feeble husband and five children. She united with the German Baptist Brethren early in the forties, living a consistent and exemplary life in the above-named church till the Master called her home. Services at the home of her son (with whom she has made her home for some time) from 2 Tim. 4: 7, 8, by Eld. Aaron Fike, assisted by the writer. EMMA T. FIKE.

YODER.—At her home in Kenoma, Mo., Feb. 9, 1900, of a gripe and heart trouble, Sister Anna Yoder, nee Byler, aged 78 years and 11 days. She was born in Millin County, Pa., Jan. 29, 1822. She was married to Eli Yoder in March, 1842, who preceded her more than twenty-five years ago. She leaves two children. Services by Bro. George Barnhart from Rev. 14: 12, 13. ANNIE WAMPLER.

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YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 14th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—181 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Locust Point, 8 P. M.; Monday, Ad. 12 W. Camden St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

DECATUR, ILL.—Gephart Hall, 103, 105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 14th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. and 4th Ave. (West Side), S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Preston and Calhoun Sts. Services, Sunday, 9:30 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Cable, off at Irving.

DES MOINES, IOWA.—1006 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10:30 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Hasbelen Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue, S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M.; at Old Schoolhouse on Madison St., 2 1/2 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Crates Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—1393 3d Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday; Singing, Wednesday; Prayer meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10:30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St. S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—236 S. Hancock St. East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine. Services, S. S., 9 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; prayer meeting, Wednesday Eve.

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Mission Receipts from Feb. 12 to 17.

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[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis, to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$12,022 28
VA.—Boteourt cong.,	74 35
PA.—Cora Miller, Lavanville, \$2; Bellwood cong., \$1; J. C. and Lydia Stayer, Woodbury, \$50; Altoona cong., \$10, total,	40 00
ILL.—D. L. Heckman, Girard, \$5; N. E. Minnich, Dekalb, \$1; Jacob Swinger, Hutsonville, \$5; C. G. Binkley, Maryland, \$1.75; total,	12 25
W. VA.—J. W. Hevner, Gillespie, \$1; A. A. Rotruck, New Creek, 50 cents; Beaverun cong., \$6; total,	7 50
IOWA.—A. W. Miller, Waterloo,	6 00
KANS.—W. D. Price, Louisville,	50
N. DAK.—W. E. Burns, York,	50
IND.—Daniel Risinger, Roll,	30
Total for year beginning April, 1899,	\$12,163 68

INDIA MISSION.

Previously reported,	\$502 45
OHIO.—Eliza Kallier, New Philadelphia,	4 80
Total for year beginning April, 1899,	\$507 25

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$3,374 09
PA.—West Conestoga cong., \$31; West Oak cong., \$137.50; Peach Blossom cong., \$5; Ridgely cong., \$14.00; Upper Dublin cong., \$1.75; total,	108 81
IOWA.—Ira and Dora Trostle, Pierson,	1 00
W. VA.—John W. Hevner, Gillespie,	1 00
Total for year beginning April, 1899,	\$3,574 90

SWITZERLAND FUND.

ILL.—Wm. E. Trostle and wife, Stratford,	\$5 00
Total for year,	\$5 00

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a greater famine is upon the unfortunates of that bright land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$14,681 24
PA.—A sister, Smithfield, \$5; J. O. Mosier, Clayville, 50 cents; Sisters' Aid Society, Uniontown, \$1; Whitewater Mission Band, Huntingdon, \$5; Cath. White, Mahaffey, \$1; New Enterprise cong., \$1; Altoona cong., \$15.14; total,	33 64
KANS.—A brother and sister, Abilene, \$10; Jas. T. Kinzie, Centropolis, \$3; total,	13 00
IOWA.—Ada Coffman, South English, \$3.11; Viola Snteman, South English, \$1; Birdie Niswander, South English, \$1.10; Maud Van Dyke, South English, 87 cents; Emma Brower, South English, \$1.85; Alice and Melvin Kint, Sewal, 30 cents; total,	8 13
VA.—D. S. Roller, New Market, \$2; Valley S. S., \$1.35; total,	6 35
OHIO.—A sister, Potsdam, \$1; G. F. Wilkins, Harrod, \$2; Malinda Wilkins, Harrod, \$2; Unknown, Wooster, 25 cents; total,	5 25
TENN.—A friend, Bells,	5 00
IND.—Magdalen Richer, Peru, \$1; a brother, Collamer, \$1; total,	2 00
W. VA.—J. W. Hevner, Gillespie,	1 00
ILL.—E. Plouffe, LaMotte,	1 00
Total,	\$14,681 51

INDIA ORPHANAGE.

Previously reported,	\$645 76
Reported up to Oct. 31 and footing not carried forward in report in G. M.,	551 55
MD.—S. S. class, to children, Maple Grove cong.,	1 00
IND.—M. A. Dilling, Hagerstown,	1 00
Total for year beginning April, 1899,	\$1,199 31

Received Nov. 2-8 but not acknowledged in G. M., only in the footing:

IND.—I. D. and Jimma Parker, Elkhart,	\$100 00
PA.—Coventry cong., \$25; Spring Mount S. S., \$5; total,	30 00
OHIO.—Price's Creek S. S.,	17 22
MINN.—Mr. and Mrs. E. W. Pratt, Worthington,	5 00
Total,	\$152 22

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ANNOUNCEMENTS.

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March 31, District of Middle Pennsylvania, at Warriors-mark.

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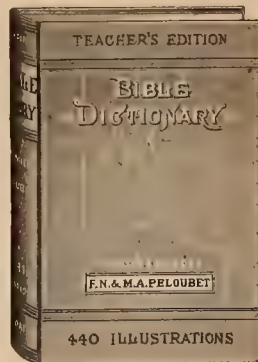
April 13, 4 P. M., Pleasant Hill, Ill.
May 12, 4 miles south of Moorefield, Nebr.
May 26, New Enterprise, Pa.
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VOL. 38.

ELGIN, ILL., March 3, 1900.

No. 9.

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EDITORIAL MISCELLANY.

A GOOD deal of alarm is felt in Russia over the emigration of the Finnish peasants. Finland, it will be remembered, has been so completely incorporated into Russia as to entirely destroy its nationality. To the Finns this has been very displeasing, and large numbers of them are emigrating to the Western Continent. Thousands have already settled in Canada, and others are to follow. In fact the emigration is so great that it is feared not enough people will be left in the country to till the soil. The Finns love their country, but they love liberty more, and that is why they are leaving the land of their fathers. What will be a great loss to Russia in this particular will prove an equal gain to England. How much better it would be for humanity if Russia would grant to her people the same liberty that may be enjoyed in countries controlled by England and the United States. But Russia is all for self. Her idea is to rule just as much of the world as possible. While she is nominally on the side of Christianity, she is no credit to either civilization or the religion taught by Jesus Christ.

EVERY person who carries stamps is aware of their liability to stick together. It is now stated that a plan has been devised that will do away with this inconvenience. The stamps are to be bound in little books, with alternating leaves of stamps and paraffin paper, the books resembling somewhat the telegraph frank books that are so common in Washington and which may have suggested the idea. The books will be of pocket size and will contain stamps to the value of twenty-four cents, forty-eight cents, and ninety-six cents. The government will pay \$2 a thousand for making these books, and will charge an advance of one cent each, which will yield a handsome profit on the enormous sales. The book containing twelve two-cent stamps and costing twenty-five cents would probably be the most popular. The idea is a sensible one, and it is strange that it had not been thought of before.

This prompts us to say that during the year we receive at this office stamps to the amount of hundreds of dollars, and not a few of them reach us either stuck together, or stuck to the letter with which they are enclosed. If those sending stamps would spread them out on a piece of oiled paper, so that the glued side will be next to the paper, and thus fold them just enough to be placed in the letter with convenience, they will always reach us in good condition. This oiled paper—the kind laid over butter when sold—may be had at any grocery where butter is handled. A few sheets kept in a book will be found handy for use when sending stamps at any time.

FEB. 22 hundreds of cities celebrated George Washington's birthday. The nation loves to honor the man who has done so much for the land of the free. But while thus showing respect to the "Father of his Country," who was always in good circumstances, and knew little or nothing of real want, it probably never occurred to the people that a grand-niece of Martha Washington is at this time poverty-stricken, and is actually suffering for the necessities of life. But such is the case. Eighty years ago there was born in Kentucky a daughter, whose grandmother was Mary Dandridge, a sister of Martha Dandridge, who became the wife of Washington. In course of time their daughter married, and moved to Illinois. Later on we find her in California, her former husband having died, and she married a second. He died and left her alone. Her name is Minerva Connor, and she is blind. At Burnt Flat, Placer County, she lives in a tumble-down cottage. Thus the poor woman is left to suffer while thousands of dollars are spent in honor of her distant relative. Could Washington himself appear upon the scene of action he would doubtless advise the American people to take some of the money they are spending in showing respect to him, and make this poor, blind old woman comfortable.

THE bubonic plague, which has been raging in Honolulu since last December, has about run its course. In spite of the prompt establishment of strict quarantine measures the plague soon got beyond control by ordinary methods. In that part of the city which is inhabited by native Hawaiians, Japanese and Chinese, where there is no system of sewerage and no possibility of putting into operation the usual sanitary precautions, the plague spread rapidly. To check the pestilence it was found necessary by the Board of Health to burn the crowded and infected buildings of this quarter, covering a space of about forty acres, together with all their contents. This radical measure had the desired effect, but it also had the undesired effect of leaving about 8,000 people, or seven per cent of the entire population of the islands, without shelter or household goods. The value of the property destroyed is not much less than a million dollars, and it is desired that Congress make speedy provision for the relief of those whose possessions have been destroyed in the interest of the common safety.—C. Evangelist.

RAILROAD building in the Bible Lands is attracting a good deal of attention. We have already mentioned the line to be constructed by the Germans through the center of Turkey and down the Euphrates Valley, as well as the one just east of the Euphrates region to be built and controlled by Russia. It seems that Russia is not well pleased with the former project, and will do all she can to cripple the undertaking. That is why she is building the

eastern line referred to. But now her surveyors are reported to be at work on another line. Open your atlas at Turkey and find Trebizond on the south-eastern coast of the Black Sea. From this point trace a line southeast to Erzerum. If permission from the Sultan can be secured Russia proposes to connect these two points by a railroad. The latter place is only about 150 miles from Mt. Ararat, and should Russia take a notion to extend the line east so as to connect with the eastern road in Persia, then the route will pass within a few miles of the landing place of Noah's ark. The building of these railroads is prompted only by selfish motives, but in the end they may serve a good purpose, for they will make it more convenient to establish and maintain missions in the localities through which they pass. Then they will prove very convenient to the traveler and pilgrims who have a desire to visit all parts of the Bible Lands. What man constructs for his own worldly interest may yet prove an important auxiliary in the interest of education, civilization and Christianity.

THE Mason and Dixon's line has a remarkable meaning in history. One hundred and twenty-three years ago two surveyors, named Charles Mason and James Dixon, were sent over from England to lay out and mark the boundary between Pennsylvania and Maryland. They brought over with them hundreds of stone pillars, with a big P on one side and an M on the other. Each of the pillars was thus marked. After they had surveyed the boundary they set up one of these stones at the end of each mile, with more elaborate monuments at intervals of five miles. Not since the stones were first set in the ground have they been repaired, though Mason and Dixon's line has grown famous as an historic, if almost intangible, barrier at one time between slave and free territory. Many of the original stones have been almost destroyed by the elements. Others have been taken up and are used as fence posts or stepping blocks. Now the Legislature of Pennsylvania has appropriated \$5,000 and that of Maryland the same amount for the preparation and placing of new stones, which shall mark Mason and Dixon's line for the next 100 years. It is well to preserve these old landmarks, but we wonder if it would not be well for the church to do some thinking about restoring the apostolic landmarks. It is to be feared that not a few of them have been removed.

In appearance the bottom of the ocean resembles the lay of a great continent, only it is not as uneven and as rough as the mountainous parts. Still in the ocean there are hills and valleys, mountains and plains. Some of the plains are quite extensive. It is said that if all the water were drained from the Atlantic a carriage could be driven from New York to Europe with comparative ease. After reaching the deep valley, a hundred miles or more out from Long Island, the route would be over an immense plain, one thousand miles across, and as level as any western prairie. What wonderful discoveries would be made on a trip of this kind. Between the two continents the bed of the ocean is strewn with vessels. Some of them were floating palaces. Hundreds of these ships went to the bottom with all on board, some of them carrying valuable treasures. To explore one of these sunken vessels, after it had been under water fifty or more years, would be a matter of more than ordinary interest. Then what mysteries would be cleared up! Yea, the ocean is full of mysteries, and it will hold its secrets until the Judge of all the earth shall command the seas to deliver up the dead that they hold in trust.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

NO POCKETS IN A SHROUD.

SELECTED BY GEO. CARL.

O! ye who bow at Mammon's shrine,
Whose hearts with greed are growing cold,
Who turn your back on things divine
And worship but the god of gold,
What will it profit you when death
Lays low the head so kingly proud
And robs the wasted form of breath?
There are no pockets in a shroud.

Your thoughts by day, your dreams by night,
Are but of grasping golden grain,
Your guide is but the beacon light
Of riches burning in your brain.
You cast all nobler aims behind
And struggle as a maddening crowd
To clutch the dollars, but you'll find
There are no pockets in a shroud.

Ye usurers who grind the poor
Beneath a cold, relentless heel,
Who overshadow many a door
With cloud of misery, and feel
No sympathy to see them lie
Beneath the hand of sorrow cowed
Remember when you come to die
There are no pockets in a shroud.

What is the profit to the man
Whose life to Mammon has been given?
A bridge of gold can never span
The gulf between the earth and heaven!
What will it be to him to find
The wealth with which he is endowed,
At death's gate must be left behind?
There are no pockets in a shroud.

This life is but a span; to-day
We're here; to-morrow we are gone,
Have faded from the earth away
Into eternity's strange dawn!
Yet in the hungry greed for gains
Too many at the gold shrine bowed,
Forget that when the life-spark wanes
There are no pockets in a shroud.

"GOD IS LOVE."

BY C. H. BALSBAUGH.

ELDER ORVILLE V. LONG,
My Dear Beloved in Jesus:—

IF we are really born of God, love is the most prominent characteristic of our life. How emphatically this is stated in 1 John 4:7, 8. The quality and intensity of this love is stated in John 15:12. The lack of love among so many of our members puts their divine genesis in question. The love of God has no deeper joy and higher glory than *sacrifice*. This is the specialty to which Jesus calls our concentrated attention. Matt. 20:28. "GOD IS LOVE." 1 John 4:16. This is the pivot of redemption. The Father is love, else he could not sacrifice his only begotten, well beloved, co-eternal Son. The Son is love, or he could not offer himself as a voluntary oblation for the redemption of sinners. The Spirit is love, or he could not give all his energies to the marvelous work of transforming the children of the devil into temples of the living God.

The wonderful, boundless, fathomless love is shed abroad in our own hearts by the Holy Ghost. Rom. 5:5. God in Christ by the Holy Ghost is the essential condition of his Messiahship. Christ in us the hope of glory by the Holy Ghost is the cardinal condition of salvation. We can as little be saved without incarnating God, as Christ can be Emmanuel without making God as human as we are. "Without controversy great is the mystery of godliness." 1 Tim. 3:16. But the mystery does not invalidate the fact.

To be like God—this is salvation. In his image we were made, and to his image we must be restored. What this means we see in Heb. 1:2, 3 and 1 John 3:2. There is no salvation for man but in 1 Pet. 1:15, 16 and 1 John 3:3. This is "the glorious Gospel of the blessed God." 1 Tim. 1:11. This is the doctrine which it is so fatal to omit. 2 John 9,

10. To preach any other gospel is to be accursed. Gal. 1:6-9.

What can be more appropriate than the two "*beholds*" in John 1:29 and 1 John 3:1. With our hearts and lips and life we should be incessantly repeating, "BEHOLD," "BEHOLD." And if we are really born of God this is what we are doing—ever *manifesting* God in the flesh. It is time that judgment begin at the house of God. 1 Pet. 4:17. Even in apostolic days this great fundamental truth had to be reiterated over and over with all the emphasis of eternal destiny. Why not now? No one can "walk in the light as he is in the light" without seeing the pressing necessity of greater Christ-likeness. "He that hath seen me hath seen the Father." John 14:9. What a blessed, glorious, unmistakable consciousness this reveals. Shall our testimony be less pronounced? He that hath seen me hath seen Christ. How did the world know that Jesus was God incarnate? By the beauty and divinity of his life. Is not this exactly the way we are to win the faith of the world to the reality of Christianity? John 17:20-23.

What can be more reasonable and necessary and beautiful than that God should do his very utmost to save us? Can love do less? Are we in sympathy with him in his stupendous enterprise of redemption? A mighty self-constraint impelled, if not compelled, God to do just what he did in Christ. How much are we like him? Compare Philpp. 2:6 with Matt. 26:67 and John 19:1, 2, 3 and Mark 15:34, and then harmonize the awful disparity by John 3:16. Can we meditate on these sublime verities and not be kindled to unprecedented ardor in the glorious work of preaching and living the Gospel for the fulfillment of Rev. 7:9-12? For "this joy set before him Jesus endured the cross, despising the shame." Heb. 12:2. He foresaw the glorious consummation of his amazing love. "LET THIS MIND BE IN YOU, WHICH WAS ALSO IN CHRIST JESUS." Philpp. 2:5. "CONSIDER HIM that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12:3. He did not overestimate the value of humanity. He knows its capabilities. If the cross is his price, let us not diminish it.

The foregoing meditations are the outgrowth of our conversation at the Lancaster love feast. I felt like directing your gaze with persistent, ravishing concentration on the blessed divine-human Model of love, sacrifice and joy. God must find a way of showing his love for man. And it must be done in a perfectly human life. The most beautiful, glorious, wonderful thing God ever did was to live and die for man as our pattern and propitiation. The heart of the eternal Father is the essence and everlasting evolution of the incarnation. "We are to walk even as he walked." 1 John 2:6. This is salvation and the mighty factor to save others. Let us walk worthy of our vocation. Eph. 4:1, 2, 3.

Union Deposit, Pa.

THE LAST GLIMPSE.

BY J. P. LEHMAN.

"And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel."—Acts 1:10.

In this life when we have our homes or any place where we have spent some time and have made friends and associates, there are always feelings of sadness occasioned and we naturally turn and look back for a last longing look. When near and dear friends give us the parting hand and go from us, how intently our eyes follow them, and we are not satisfied to withdraw our gaze until we have had the last glimpse. Many a parent has stood with tearful eyes and mournfully looked after son and daughter as they were leaving the parental roof and going out to battle with the world. What concern for them, what lasting impressions were made even by the last faint glimpse of that one so near and dear! And possibly how painful the thought deep down in that heaving bosom, that it might be the last, last glimpse.

The dying Christian, when about to take his departure from earth, gathers around him his near relatives and friends and bids an affectionate farewell. The last word is spoken, the last kiss is fondly pressed, the last glimpse is taken, and the scenes of life are over, only to catch a glimpse of a world of light, a world where sorrow and sadness are unknown, and where the farewell tear is never shed.

Let the mind go back to Mount Olivet, near Bethany, when that great event, the ascension of our Lord and Savior, took place. We see a company slowly moving along with bowed heads and sorrowful hearts, as though deeply affected. Ahead of them was he who had been crucified, had lain in the grave three days and nights, had risen and had mingled in the society with the disciples, but was now about to be taken from them. Onward they went, onward and onward, until the sacred spot was reached. What a sublime and affecting scene! Jerusalem with its towers, pinnacles, palaces and gorgeous temples glittered in the distance; and Calvary, studded with Roman crosses, stood out boldly in view. He seemed for a moment to survey all these scenes of his suffering and death with the look of a Divine Conqueror. Such are some of the scenes connected with the ascension, and from that green hillside he was taken from earth to heaven.

"Lift up your heads, O ye gates,
And be ye lifted up, ye everlasting doors,
And the King of Glory shall come in."

With mingled amazement, disappointment and curiosity, and with earnest desire to catch the last glimpse of their beloved Master, they naturally continued to gaze on the distant clouds as he disappeared from view. Never was a scene more impressive, grand and solemn than this! We infer from the expression of those that stood by "in white apparel," "Why stand ye here gazing into heaven?" that they continued looking some time still after his disappearance. There seems to be a slight degree of censure in the remark, *as well as a desire to call their attention away from the vain attempt to see the departed Savior.* We may see here also that it is not *our* duty to stand idle and look, but to get to work and labor while it is day. The Comforter has come. His cause and service should be ever dear to us, and while he is interceding for us above may we joyfully pursue that which he condescends to own as his interests here on earth.

York, Pa.

HERALDS OF THE KING.

BY A. EBEL.

CHRIST selected seventy of his disciples to enter every city where he expected to stop. He carefully instructed them about their work. While the points in their charge may not fully apply to his servants in our day, the principles are always valid. A few lessons:

They went by twos with a hearty sympathy in the work. A power that made even devils subject went with them. Two god-sent missionaries can do more than one, and as much as a dozen could.

They were prepared. The vastness of the work had been impressed on them. They saw the lack of reapers. They were men of prayer, for Christ tells them to pray for more laborers. They knew that there was one owner; all others were only helpers. Some men pray for more workers, and are startled when the answer comes, "You go."

"Lambs among wolves!" That is enough to make hearts sick. Doubtless they had seen lambs torn by wolves. In "I send you" is safety. The sheep in the fold, when the Master wants it to go forth, is not as safe as the lambs which heed the command. To be among wolves with Jesus near is far better and safer than to disobey him by staying at home. Let him who shirks his work think of this. Every servant actively engaged is cared for by the Lord.

Unnecessaries must be left behind. To make your arms tired carrying a load of books and needless clothing is not the way to give your message in a

pleasant way. Many a good lesson does not reach its aim because the teacher is weighted down by anxiety. Many a Christian sheds but little light because he has too many opaque bodies around him. Farms, bonds, money are all right if you have enough light in your heart to light up your property. Anything that makes your life dark must be dropped. You must be light, not dark. You must be light, not cumbered. Have absolute trust in God! Always put "the kingdom of God and his righteousness" first. If you have one burden let it be this: How may I please God by winning souls?

Be careful on the way. Courtesy is not waste of time, but red-tape conventionality is not intended for him who is in haste to rescue a dying man. If you saw a woman drowning whom you did not know, would you wait for an introduction? No! Then use the same common sense when a soul is in danger of eternal death. Spring to the rescue! Jesus introduced himself to the Samaritan woman.

It is not best to select the most expensive hotel as a stopping place. When on your journey, wherever you stop, give a courteous greeting of peace. Have an earnest desire for the spiritual good of the inmates. People must have confidence in the messenger before they trust the message. Not always is the message of peace cheerfully received. Only "sons of peace" receive the blessing. The fragrant lily may be spurned from some nostrils, but its sweetness is not lost "on the desert air." The parched lips may refuse the refreshing water, but the cup is not wasted. No Christian work is lost. The doer is blessed if no one else is. The gentle dove finding no stopping place returns with an olive branch.

Once welcome, do not let poor accommodations drive you away. The fare may be poor, the children noisy, the beds hard, but do not be discouraged. The Christ-sent missionary is not on an excursion to Niagara, seeking earthly pleasure. He is about the Father's business. His interests alone are sought. Preachers with such a spirit turned the world upside down in the olden days. Let selfish motives be seen and you may as well quit. While the laborer deserves hire, the hire demands labor. Toil is the worker's lot, not ease. "I don't preach for money; I preach for souls," said a Salvation Army Captain, when another mission offered him a double salary.

Jesus was following the seventy. He is following us. How near the end we are is hid from us. Earnest activity should mark every day. If a field is unproductive, do not waste time on it. You can generally tell if you are sowing on hopeful soil or on barren rock. If all is rock, do not waste time.

Woe to the person or city that rejects the message from heaven! Judgment worse than that of Sodom! What can be worse? There are words that express much, but before the doom of Christ's rejections can be told so we can comprehend it, new words must be coined. None but the doomed will fully know what Christ's "woe" means!

As the Judge gives his sentence he does not falter. Christ died to save us, but he who pulls judgment down upon his own head must stand it.

Courage, brother, in your work. God sends you. You must go. To refuse means the same doom for you as for Capernaum. To obey is to have Jesus with you. "The harvest truly is great." Be one of the few active laborers. Let "I send you" carry you on. Courage!

Wawaka, Ind.

THE BAPTISM OF FIRE.

BY NOAH LONGANECKER.

JOHN, the forerunner of Christ, addressed those who came to him for baptism as follows: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." The primitive fathers of the Christian church understood the baptism of fire differently. So do the Bible students to-day. We will state some of the leading views: 1. The

influences of the Spirit of God are here meant. 2. The punishment of the wicked in hell. 3. Purgatory after death. 4. Baptism of suffering or tribulation.

For reasons following we always favored the fourth view: Christ was baptized by water. The Holy Ghost descended on him. He afterwards told his disciples that he had a baptism to be baptized with, which we all know was the baptism of suffering. He told James and John that they should also be baptized with the baptism that he was baptized with. They had received the baptism of water and the Holy Spirit. They also received the baptism of suffering. This all is so very plain. While Christ promises a hundredfold in this life to his disciples, he adds "with persecutions." Before he was betrayed he told them, "In the world ye shall have tribulation." After Paul had been stoned he exhorted the disciples to continue in the faith. He then adds, "We must through much tribulation enter into the kingdom of God." In 2 Tim. 3: 12 he says, "All that will live godly in Christ Jesus shall suffer persecution." "If so be that we suffer with him," Rom. 8, comes in play here. If Christ calls his sufferings a baptism, so the sufferings and trials of all God's people.

God does try his people. Abraham was tried. Job was tried. Job speaks of his trial as follows: "When he hath tried me, I shall come forth as gold." God's people are soldiers, and he leads them forth to conquer the evil one. Satan assails them with his fiery darts. God does not entice us to evil, but he leads us forth to overcome the evil. We state this principle here to aid the reader to properly apply these quotations. David was tried. "Thou, O God, hast proved us: thou hast tried us, as silver is tried." Psalm 6: 10. God speaks of his people as follows: "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." In Zech. 13: 7 he speaks of the baptism of his shepherd. In verse 9 he shows how he will turn his hands upon the little ones: "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." How is gold tried? In speaking of Christ, to whom John referred in our text, Malachi says, "He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Like the refiner of gold, so Christ will carefully watch over his people during their hour of trial, affliction, and fiery tribulation, and when he sees his divine image fully reflected he will say, "It is enough, come up higher." The "FIRE" may sometimes be "MUCH," but the Baptizer is too good to do wrong, and too wise to err.

Paul, in speaking of God's people, uses a well-known figure, in which he speaks of God's ministers as builders of God's building, his church. All truly converted members who are added to the church he compares to "gold, silver, precious stones." Those who are not born of God he compares to "wood, hay, stubble." These shall all be tried. How? "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Read the whole of 1 Cor. 3. In 1 Pet. 1: 7 Peter refers to these fiery trials. The major part of 1 Pet. 4 dwells on this baptism of fiery trials: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." "Forasmuch then" refers to what is said of these trials in 1 Pet. 3: 13-32. In 1 Pet. 4: 12, 13 reference is made to the same fire of 1 Cor. 3: 13, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's suffering; that, when his glory shall be revealed, ye may be glad also with exceeding joy." We admire the word "ALSO" in this verse. "He shall see of the travail of his soul, and shall be satisfied." The faithful Christian shall also see of the travail of his soul, and be glad with exceeding joy. "I have a baptism to be baptized with; and how am I straitened"—that is, pained—"till it be accomplished!" "With the baptism that I am bap-

tized withal shall ye be baptized." Mark 10: 39. This is mine to give, for it is said of me, "He shall baptize you with the Holy Ghost, and with fire."

In Luke 12: 49 Christ says "I am come to send fire on earth." In verse 50 he informs us that he must, however, first be baptized with his fiery trials. We bring in the word "first" from the German. Christ came to destroy Satan and his works. Heb. 2: 14; 1 John 3: 8. Hence his work and teaching would bring about the fiery trials and division referred to by Christ in Luke 12: 49, 53. This fire was in a measure kindled when Christ was born in Bethlehem. In the above sense the Lord is said to "create evil." Isa. 45: 7; Amos 3: 6. There is a sense in which physical evil—for such is meant in the text—counteracts and destroys moral evil. Let the fountain of goodness in any form oppose moral evil, and Satan will become wrathful. Rev. 12: 12 gives it as follows: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." We believe that "you" in both the following sentences has the same antecedent: "I indeed baptize you with water, and he shall baptize you with the Holy Ghost and with fire." Hence the same class that John baptized with water, Christ baptized with the Holy Ghost and with fire. Read Rev. 12: 10, 11; 7: 12-17. "If so be that we suffer with him," Rom. 8: 17, is the line of thought that we have aimed at in this essay. "Suffer with him" shows that Paul would not have us substitute our sufferings for Christ's atonement. Christ & Co. must not be overlooked.

Hartsville, Ohio

TO MY DEAR AFFLICTED BRETHREN AND SISTERS.

BY FRANK HENDERSON.

FOR some time I have been wanting to write to you words of encouragement, but have neglected it till now. I sincerely hope your trust is stayed in the Lord Omnipotent. Grieve not that you are counted worthy to suffer for his sake; "For if we suffer with him, we shall also reign with him." For "these afflictions which are but for a moment shall work out a far more exceeding and eternal weight of glory for us." For "these are they who have come up out of great tribulation and have washed their robes . . . in the blood of the lamb." "Cast your burden upon the Lord," for he "did condescend to men of low estate" and "he careth for you." "Who shall separate us from the love of God?" "Weeping may endure for a night, but joy cometh in the morning." "Rejoice and be exceeding glad."

The promises are *ours* just as much as though we were able-bodied men and women, and perhaps more so, because suffering is especially adapted to teach us the mystery of patience, and "in patience possess we our souls." Only "trust in the Lord, and he will strengthen thy heart." "Bless the Lord, O my soul; and forget not all his benefits." Ps. 103: 1-3.

The way from earth to heaven sometimes seems rough and steep, but when the journey is ended, then rest shall come, and nothing, absolutely nothing in that holy habitation, will be able "to molest us or make us afraid." Then our hearts shall rejoice with a wonderful rejoicing, and as we look back from all that bliss of heaven we shall not regret one tear or heart-pang which led us farther up the steep. In the meantime, let us wrestle on, and wrestling sing:

"All the way my Savior leads me."

By and by the portals shall swing open, and who knows?—we may even now be treading heaven's border land. I sometimes think I have more than my share of trials and difficulties, but when I get to thinking aright I feel that I have much to be thankful for. Before I became afflicted I seldom ever thought of my spiritual condition, and until I became afflicted I never read a whole chapter in the Bible, but since then I have given myself to Christ, and now my greatest ambition is to become an efficient worker for the Lord; hence I can say with David, "Before I was afflicted I went astray; but now have I kept thy word." Ps. 119: 67. "It is

good for me that I have been afflicted; that I might learn thy statutes." Ps. 119: 71.

I believe that each one of us has a mission or a part in God's plan of redemption, and if we fail to fulfill our mission it rests with us and God.

"Each has a mission,
Some work to do,
O the glad fruition
If we are true;
Bright shall be the pathway,
Hearts full of joy
If working for the Master
Be our employ."

I wonder how many of you realize that, "In Christ we have access to all God has." Not by works, nor by merit, but by faith in Christ are we saved. Rom. 3. Life's conflicts make us strong in Christ. Rom. 5. "We die to the world in order to live unto God in Christ Jesus, in whom is all wisdom, love and power." 1 Pet. 1. "God would have us love one another even as Jesus loved us yea, *loves* us." Isa. 29: 30. "They that wait on God shall not be ashamed." "God accepts no mere lip-service; he wants the heart." God is able to save in extremity. "God rewards each lawful effort for his sake." "It is safe and blessed to wait on God."

Mexico, Ind.

CHRISTIAN DUTY.

BY H. DORA FLORY.

"Even I slept and dreamed that life was beauty,
I woke and found that life is duty."

THE whole duty of man is set forth in Christ's reply to the lawyer's question as recorded by Matthew, love to God, love to man. To God we owe praise, prayer, thanksgiving and worship. To our fellow-man we must give kindness, forbearance, charity, patience—all that we find pleasing and gracious when rendered by him to us.

To ourselves we owe it to cultivate and keep pure in the highest degree our God-given powers of body, mind and soul. Train a man only as an athletic or as an intellectual giant, and you have a one-sided being whose influence in the world is rather a hindrance than a help toward the advancement and culture of the race—you simply produce a Voltaire whose pernicious influence only eternity can measure, or one of our present day prize fighters whose very existence is a blot upon our fair civilization.

This broad and complete culture is a necessity, because if we are to serve acceptably we must be "fit vessels for the Master's use." "Without spot or blemish" was the unvarying demand made of every lamb offered in sacrifice upon Israel's altars. So all that is best and brightest, most glorious and most beautiful belongs to God by right divine. Purity and beauty and strength are of the very nature of heaven, and these, if offered humbly and reverently, the Lord will accept. The best we can even bring to him—our money, our time, our highest talent, our heart's best love—are not half good enough to offer.

There is, however, something about this very word, *duty*, which sounds a little cold and hard. Duty is stern and relentless, and its performance merits no thanks. Luke 17: 9, 10. But *love* is duty, and far more than duty. Love demands nothing for self, but *all* for the good of the beloved. Then does duty become *privilege*. Then are we "free indeed." Then do we walk and eat and dress and think and talk as "unto the Lord." Then do we count all things joy because of his presence abiding with us. "In thy presence there is fulness of joy." The privilege of service for love's sake is the highest conception the human spirit has ever reached. Milton, the great and gifted poet, when blind and helpless, chafed at not being able to take an active part in the stirring events of his period, but through long years of inactivity and much time for earnest thought, he at last learned that

"They also serve who only stand and wait."

No other human experience can possibly reach the ecstasy of a spirit in adoration at the throne of the Eternal. Holy, holy! art thou, Lord God Almighty! No wonder that all they who inhabit the heavens cast their crowns at his feet! No wonder that all the illimitable vaults of space echo and reecho the

anthems of his praise! From him come all glory and loveliness and beauty and truth. Sitting in his presence, these things fall upon us as the "dew of Hermon," and our souls are fed, refreshed and filled to overflowing. Then may we walk among men dispensing his blessings around us with loving hearts, cheerful faces and willing hands. Perhaps some to whom we give the cup of cold water in his name, finding it sweet, may be themselves induced to seek the fountain.

Love finds its expression always in service for the good of the beloved object. Before us there arises a picture. Once from his throne in the heavens God beheld the worlds circling about his footstool. Among those countless orbs there was one to which the great heart of the Eternal went out in unmeasured pity and love. Other worlds moved on in the great deep calm of peace, and "his banner over them was love." But in this one upon which the eyes of God rested there was no peace, and his children there had almost forgotten the first word which he had taught them. Instead of worshipping the Lord, they feared and worshiped devils, and instead of peace and love toward each other there reigned in their hearts hatred and death.

The great heart of the universe was moved and search was made in heaven, but there was found none able to "seek and to save" this lost world—none able but ONE. Could God allow this mighty Prince, his only Son, to leave his place in heaven to suffer the terrors and agonies of sin? Ah, yes! "GOD SO LOVED THE WORLD!" A babe was born in Bethlehem and the morning stars sang the anthem of peace through all the echoing vaults of space. A man was baptized in Jordan and the Spirit of Light bore witness, "This is my beloved Son in whom I am well pleased." The tragedy of tragedies was enacted upon Calvary and the created universe shook to its very center; but behold a risen Christ, proclaiming to his disciples, "All power is given to me in heaven and in earth." "Go ye therefore and teach all nations," to observe "all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world!" In this last great injunction of our heaven-sent Teacher, we have the highest and chiefest of all Christian duties.

The *life* amid the hatred, sin, and degradation of earth to One who had known the holiness and love of heaven, must have been a greater sacrifice even than his dreadful *death*. Both his life and his death had but one meaning—to teach men to love God and to love each other. This is the all-inclusive message which God sent to men through Jesus Christ: Teach to Love. This is the Alpha and Omega of Christian duty.

Baltimore, Md.

CONSECRATION.

BY MARY POLK ELLENBERGER.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 30.

THIS is a sufficient rule to regulate every man's conscience and practice in all indifferent things, where there are no express commands or prohibitions. A life so regulated would indeed be beautiful.

Keeping this precept ever before us, how many actions, which seem clear and honorable from the world's standpoint, would call the blush of shame to our cheek? And most especially should we remember this passage of Scripture when assembled in council. If we could but remember that the church is the house of God, and learn to respect it as such, how much unhappiness might we be spared.

It is our precious privilege to go there to worship him with praise and thanksgiving. Our *duty* is to meet there to transact business for the upbuilding of his cause; all to be done in such a way and manner as to glorify God.

But when we make it a place of plotting and scheming, when we divide off and speak of this side and that side, when we use it as a duel ground without the courtesies common even to that tragic place, we are trespassers, leaving woe and desecration in our wake. We are standing red-handed over the

torn and bruised body of Christ's bride. Let us work for reformation, not for desolation.

If we but put our hearts and heads together, and work for the church, praying God to lead and direct us, it will prosper, and we will one and all derive the benefit from it that God intended we should. The safety of the church demands that we be in union. If we have unruly members, let us do what we can to reclaim them, thus giving strength to the church, not seeking them for advice and guidance. God pity them, it is more than they can do to take care of themselves, during troublous times, without the added weight of our perplexities. No artist wants a torn canvas for the picture upon which hangs his hope of fame; no architect a frail pillar to support the building which is to make or mar his reputation as a builder. Let not a man who has shipwrecked his own soul be pilot for you on the storm-tossed sea of life. Let us rather look for blessed guidance to him who has promised to do all things well. Let our prayers lie deeper than our lips, and we will have no need for the advice of outsiders and unruly members.

There are too many of us who have our own little pet schemes to push through, and we sacrifice all to that end, our own peace of mind, the safety and union of the church, the salvation of our souls. Our own personal reputation stands higher in our estimation than that of our church.

Years and years ago our Savior died the ignominious death commonly allotted to the lowest criminal. During the agony of those dread hours, when the very heavens grew dark with sorrow, was there a thought of self in that stricken heart? No! Above the scoffing of the rabble, and the jeers of the pushing crowd, the wail of weeping women and curses deep and loud, rang a voice that will live forever full of love for me and you: "Father, forgive; forgive them; they know not what they do."

Those poor stiffened lips, burning with the agony of thirst, pleaded not for self, but for peace, life and forgiveness for us. What the excruciating anguish of the source of the life-giving blood that flowed from his pierced side must have been, we may never know. And yet at a mere pin thrust we are ready to depart from the house of God, too deeply wounded ever to return.

And we may search the most remote recesses of our hearts, and not find one grain of love for God or brother therein. There is something there, grown abnormally large, labeled love, but it is LOVE OF SELF. Let us take the lamp of reason, well filled with the oil of love, with a good common-sense wick burning with a desire and determination to set things right, and go down into that dark, cold, damp and uncanny old place we call our heart, and see what we may find. Step in boldly. There may be a serpent coiled behind that barrel of self-conceit, but your lamp will dazzle it into harmlessness.

What a vast amount of mouldy old rot and rubbish we do find. The accumulation of ill-spent years is here. Clear it out. Why, the very birds of carrion sniff at it and redouble their energy in the effort to get away from us. Let the sunshine of God's love shine in, and how soon it will blossom forth into a beautiful garden, from which we may bring offerings of the fragrant flowers of prayer, pure and true brotherly love, patience, charity and all good and lovely virtues to lay at the feet of him who died that we might live, not only a peaceful, temporal life, but through all eternity.

Turney, Mo.

UNUSED FORCES.

BY I. D. PARKER.

It is simply wonderful how man is harnessing the forces of nature one by one and directing them into his service for good or evil. No doubt some are beyond his reach, but there are many more near by that could be utilized if sought out and developed.

When we remember that *all forces* emanate from God, and were designed for his glory, it is more wonderful still that the children of light are so slow to develop and use those within their reach to that end. While *spiritual forces*, such as *love* and *faith*

are the greater ones, and can not be dispensed with in church building, yet these are powerless unless they are permitted to take hold of the material and turn them into use for the Master. Some of the greatest forces have not been recognized or developed by us as a people as they should be. One of these is

The Children and Young People

that God has put into our homes, Sunday schools and churches. They are not only the *building material* for the future church, but they are in a large degree the *builders*.

1. We must recognize them, both as a part of and having a part in the work. God was careful to have them mentioned frequently in connection with Israel's work. Jesus manifested a special love for the little ones and directed Peter to "feed the lambs." All young people love to be noticed, and a true recognition of them and their work coupled with words of *cheer* and *appreciation* will do more to *interest* and *hold* them in the way they should go than lectures and admonitions, be they ever so able.

2. The importance of God's Word in their development is seen by a careful study of Deut. 6:4-9 and Joshua 4:21-24. The apostles, Paul and John, did not forget the children and the young people in their letters of instruction. If parents would have their teaching more effectual, let them be more familiar with their children, entering more fully into the things that interest childhood and youth, instead of loading them down with the things that belong to maturer years. Fathers should talk to their boys, and mothers to their girls about youthful lusts and sins peculiar to their sex in plain terms. Many a youth has fallen into the devil's snare when plain teaching in due time would have saved them. "Formation not reformation is most needed," says one. The ounce of prevention at this point in the life of the young is worth many pounds of cure. Good reasons must be given for doing things, especially for our faith and practice in religion; and the Word must be constantly *lived* if we expect good results.

3. To develop this power for Christ and the church, the home must be supplied with literature that teaches the whole truth and nothing against it. The MESSENGER and PILOT, together with the Brethren's Sunday-school helps, will do this successfully. You cannot afford to do without them (though excuses are plenty), and you won't, if love for God and his cause is the ruling power in your soul.

4. Young People's Meetings should be instituted in every church, encouraged and helped as a part of the church work. In this way they will be safe and helpful. Work is a great antidote for evil. Give the young people plenty of it to do, *trust* and *help* them to do it, and the iceberg too often found between the old and the young will soon melt away.

5. Let parents and ministers watch closely for the Spirit's work in the heart,—convicting and wooing the soul to Christ,—and encourage these early impressions lovingly and promptly. A neglect of duty here may wreck a soul for eternity.

The Money Power

is another great force that claims our attention. God has given worldly goods to many in the church with a liberal hand; and whether we have *much* or *little* each one is a steward of the Lord's money. Sooner or later the reckoning day will come and we must face the question, "What have we done with it?" Much of it has been an *unused power*, so far as helping onward the cause of education and missions in the church. A portion has been spent in *unnecessaries* and is *worse than wasted*. Perhaps the greater part has been expended in farms for—well, I can't tell whom. Can you answer the question, "Whose will all these things be?"

It is not wrong to have a home or to lay up something for those who are coming after us. When it is done, however, at the expense of lost souls, it is playing a *losing game*, and the loss is irreparable. Every true individual will aspire to have a home, but let all remember that one *earned* is a much

greater blessing than one *inherited*, unless the latter is in the "new earth" of which John speaks.

If God's servants would turn over to the Lord's work his portion of the goods, millions on earth would hear the Gospel and with them inherit a mansion in heaven when these earthly homes are swept away. Much has been done for which "we thank God and take courage." Yet the call is heard, "*Awake! Awake!*" put on thy strength, put on thy *beautiful garment*, O Zion." May the question, "*How much owest thou my Lord?*" ring in the ears of all his servants until his calls find a cheerful response.

The two forces of which I have spoken are governed by principles that all will do well to study:

1. They are God-given forces, and if we let them go beyond our reach they are lost to the church forever.

2. They are active forces, and if not utilized by us as God designed, they go into the hands of the enemy to fight against us.

3. In proportion as they are rightly developed they will be powers for good.

Elkhart, Ind.

THE ALL-THE-WEEK TEACHER.

BY N. R. BAKER.

The all-the-week Sunday-school teacher is the one who does not feel that his responsibility has ended when Monday morning comes. He not only takes pleasure in his work on Sunday, but all the week. He recognizes his pupils on the street on Monday and has a kind face and a kind word for them on Tuesday. When "helping to thresh" on Wednesday he does not join in coarse jokes or frivolous and worldly conversation, but remembers carefully that his pupils are looking to him as a model. He employs his spare moments during Thursday (or any other day) in studying the next lesson or storing his mind with useful conversation. If there is a public exhibition of doubtful propriety in his vicinity on Friday night, his pupils do not find him there, and are afterwards glad they did not. If his work calls him to town on Saturday, he goes decently dressed, even though giving due regard to the nature of the business. He is always dignified, sober without being long-faced, encourages education, lawfulness, and every good work. In short, he is a good companion, a model man and an earnest Christian.

WATCH!

BY C. E. NAIR.

THERE are many things for us to watch in this life, but the most important one is our manner of living before the world. Many people often find themselves the victims of wrong-doing, just because they were not watching. Jesus says, "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Mark 14:38. Paul through the Holy Ghost says, "Watch."

The Jews were continually trying to entrap Christ in his words and work, but were not able to do so, because he was about his Father's business. He was constructing the way of life and was careful that there was no defect in it, that we might reach his eternal city thereby. Watching will surely bring about a preparation; then when the spirit of evil comes to us we can see the way and go on bearing the lamp of Christ, following his plan and triumphing in his name.

The individual who professes the name of Christ, and to follow the grand principles which he taught, will retard the progress of the church and bring the reproach of the world upon her fair name, unless he is very careful to pursue the right way in his daily life. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. The children of God are the salt of the earth, and for us to be such we must let the things of this world alone, and be a separate people from it.

It seems almost impossible for the child of God to go through this life without giving offense to some; but, thanks be to Jesus, it is possible for us to

live a life that will throw out a wholesome influence for good, where, if we had been careless in our way of living, before the world, we might have been a stumblingblock, to turn others from the golden gates. The eye of the world is on us, and the influence of the church upon the world depends upon the conduct of her individual members. Therefore if we wish to see her prosper and hear the beautiful name of Jesus sung throughout the world, we must be careful and touch not the unclean thing. Let us watch and show to the world that we are Christ's representatives, that we are working for the interest of his precious cause, and that we are made rich in working for his church. "Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:6.

Watch, brother! Watch, sister! that we may be partakers of this sweet and joyful promise, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37.

Cando, N. Dak.

HITTITE DISCOVERIES IN BABYLON.

CONCERNING these discoveries the *Independent* says: The German Oriental Society, which, under the leadership of the experienced archeologist, Dr. Koldewey, has made a vigorous attack on the great Kasr ruins of old Babylon, has recently reported two valuable finds, one of these all the more interesting because it is derived from the native land of Job's friend, Bildad. One of these finds is a splendidly preserved stele of dolerite, 1.28 metres in height and 0.53 wide, unearthed in the northeast corner of the ruins, and which bears on the one flat front side the image of a Hittite god. The divinity is represented bearded and in the act of stepping forward. Both arms are elevated from the elbow, the left hand carries a trident and the right uplifts a big hammer, and a sword is carved on the left side. The head is covered with a Phrygian cap, and the hair hangs down in a long braid, the decorated outer garment descends to the knees, and the shoes are sharply pointed and curved. All these marks clearly indicate that the image is that of a Hittite god, probably of Tishub, the Hittite god of thunder, which is made all the more certain by a Hittite inscription on the back of the stele, six lines in all. Koldewey and others are of the conviction that this inscription will be of exceptional value in effecting a solution of the whole Hittite inscription problem.

The second find was made somewhat to the west of the Hittite stele, and is a flat limestone 1.33 metres in length and 1.21 in width. This, too, contains a relief. To the left is found the goddess Ishtar, looking toward the right, elevating the right arm and with the left straining the bow to the ground. In front of her stands a larger image of a god, also looking to the right. It is the god Hadad or Ramman, with two forks of lightning in each hand. In front of him, in a worshiping position, is a third image, a smaller man, and behind this one another larger image of a god. The descriptions of the images are plainly given above each as "Image of the Goddess Ishtar," "Image of the God Hadad," and over the worshiping man the words, "Image of Shamash-Shaknu, the man from the lands Shuchu and Maru." Between him and the image of Hadad, are found the words: "A measure of meal, one measure of wine I have appointed as a settled matter by this stone tablet; he who guards the palace shall enjoy these." To the left of the relief and beneath it are found five columns in neo-Babylonia in which Shamash-Shaknu, according to the translation of Dr. Meissner, mentions in detail everything that he has done for the protection and prosperity of his country. One of the leading points is that he has restored the canal of the land of Shuchu, and cleared it of reeds and made it 22 ells wide. The inscription is of special importance because it contains a goodly number of new geographical terms. It will be remembered that Job's second comforter, Bildad, was a "Shuhite." Job 2:11.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

✠ We earnestly solicit contributions for this department of the Gospel Messenger, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. POTTERBAUGH, Box 776, Elkhart, Ind.

THE MINISTER AND HIS WORK.

I. CONSECRATION.

A THOROUGHLY consecrated ministry as a whole, pushing out in solid phalanx against the ranks of sin, redeeming souls from Satan's power, waging an aggressive warfare against evil, is one of the great needs of the church to-day; the lack of which has cost her an untold amount of spiritual power and rendered her utterly helpless upon many occasions for the saving of souls. Such consecration presupposes the individual, personal consecration of every man called to the holy ministry, upheld by constant, intimate communion and fellowship with Jesus Christ, whose whole life in this world is a perfect confession of every means of grace. Then to obtain such a ministry fully equipped for active, effective service, there must be just such a church out of which the ministry had its birth, received its inspiration, and is backed up by almost limitless power.

Such a condition is possible and ought to be, and will be when the glorious millennium breaks in upon our wondering and then glorified visions. It is needless for us to wait until that period comes, if we will all do our best now. But so long as we exalt self, and sin reigns in our mortal bodies, we can expect nothing better than we now have. Love for God, his cause and his people, must reign supreme within us and we be closeted every day in holy communion with our Beloved if we ever hope to reach the height of our possibilities. Our life must take of his and through us exhibit him to the world. You ought not to be contented where you stand, at what you are able to do, at the achievements made or victories won, or inspirations your soul may feel. He who is satisfied stands in jeopardy every hour. "To whom much is given, of him much is required." "Closer, closer, come to me, Lord Jesus," needs to be the last thought at nightfall and the first at day-dawning.

II. ATTENTION.

The foregoing heading will suggest much to the thoughtful mind, especially to the minister. There is no other single factor in a minister's work coming entirely from without himself so difficult of management as strict, undivided attention at all times to the truth spoken. It seems evident that a man sent of God to preach the Gospel ought to have something to say and be able to say it. This is a busy world, and men are too much engaged to waste time on excursions to no profit. Men living in sin and under its terrible spell are ready to stop and listen to a way for their escape; sensible of their condition, they are willing to accept any suggestion satisfying their aspirations for a better life. You are entrusted with the oracles of Divine Truth and set apart to preach the verities of eternal life. So long as you confine yourself to the heavenly message you will have a respectable hearing. You need be certain you have a message and that your soul is so enraptured and enthused with it that it is a real joy to give it to others that they may be sharers with you. Jehu, with all his fleetness, is a poor message-bearer unless he has a message. You cannot have a message unless you work for it. A text with a few leading truths is not enough, you must know the thing you wish to tell, it must stand perfectly related to the whole system of grace, clear as the sun in a cloudless sky.

It is not the excessively short sermon the world demands to-day, but a sermon packed with clear, earnest, forcible truth, going right to the heart and bringing conviction. A sermon, says Mr. Burrell, in the *Homiletic Review*, "To the people like water from the well beside the gate of Bethlehem, refreshing and strengthening them for the burdens and conflicts of life." If you are really full of the divine message yourself, you can easily adjust it to the needs and necessities of others. A lazy preach-

er may expect sleepy congregations. Work must be your motto. You have no time to idle. Midnight oil may be needful; be certain if it is, it gains for you an unction from above. Sensational subjects, oddities, repudiation of the great doctrines of grace, the turning of our pulpits into lecture platforms for the sole purpose of tickling the ear, brings no permanent, faithful harvest, and at once brands the church with deception and the ministry with dishonest dealing with souls. You must so give your message that men feel at once that your heart and soul are linked with every truth you utter. Leave no place for doubt. Put the truth so forcibly that no one can escape the blaze of the heavenly message.

Strike at sin with all fearlessness. You need not fear overdrawing. Read Nathan's parable, study its characteristics, and you will see the upturned face of dead Uriah peering into the soul of David at every turn, in the secret closet, on the throne, in the chamber at midnight and in his dreams. Everywhere this awful gaze meets the soul of the offender, under the trenchant message given, just as God gave it to the prophet. It came from a master hand, but in such a simple way that David found refuge only in deep penitence, full confession and plea for divine forgiveness. You may, in connection with the above, read Christ's memorable Sermon on the Mount, Peter's on Pentecost and Paul's on Mars Hill and before Felix. With the pointed characteristics fully set forth in these divine messages, your ministry ought to improve. It is the Gospel men want, not eloquence, not finely worded sentences, not fascinating speech, but truth that goes straight to the heart and brings conviction, offers relief, saves the soul and makes life worth living.

III. BOOKS.

Get ready; two more books will be ready for you soon, "Square Talks to Young Men," by H. L. Hastings—a masterpiece which you will relish more than a meal when you are hungry; next, all the "Tracts and Pamphlets" of the Brethren, issued by the "Book and Tract Work," put up in excellently arranged form, well bound. You will need it, want it, and we are glad to give it to you.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Paralytic Healed.—Mark 2: 1-12.

Lesson for March 11, 1900.

GOLDEN TEXT.—The Son of man hath power on earth to forgive sins.—Mark 2: 10.

THE fame of Jesus, the great teacher, continues to spread, and in Samaritan speech, is noised abroad everywhere. The cause of this wonderful notoriety is his preaching, his feeding and his healing, all in great demand at this time. He is now among the Galileans and comes to one of their most prosperous cities on the northwestern coast of the beautiful Sea of Galilee. It was no doubt a most delightful city, and more the home of the Christ than any other of the northern cities. There was much to attract the eyes and heart of the man who saw only the things that were uplifting and saving. Then some of his nearest friends abode here. The house here referred to was, no doubt, the home of Peter, with whom he frequently lodged when in Galilee. And the thing he was doing was that of preaching or proclaiming to the people the new doctrine. And the fact that the house was so crowded goes to show that there were there anxious hearers. And while we have the anxious hearers we are in this lesson especially concerned about another little group that are hopefully approaching the place, bearing with them a very precious burden.

The lesson we want to learn from the narrative is some of the hindrances that meet people in their efforts to get their friends to Christ and the blessings of his salvation. Here we have a party of four, out in a country village somewhere, who had a very sick friend, being scourged with the much-dreaded disease of paralysis, and they were, as the story shows, exceedingly anxious to have him healed.

How anxious the diseased man was we are not told, but it was, probably, his great desire to be healed that stimulated the persistent efforts of his friends.

They had heard of Jesus, his preaching and healing, and the reports were so well confirmed that there was left no room for doubt as to his power in healing. The lame had been made to walk, the deaf to hear, the blind to see and the dead to live. A man who could do such wonderful things could surely cure a paralytic.

But while they believed this they would also know that there would be some difficulties in the way. First, how to get him there. They would carry him. And off they go. It would be interesting to know what they said while on the way. What the paralytic said—what were his hopes and his fears,—we don't know, but faith and hope strengthened the hands and feet, and quickened the steps of the carriers, and stayed the ebbing out of the flickering life of the hoping soul of the patient.

Finally they came within sight of the place where the Great Physician was. But to their dismay they beheld only a sea of people, the gate and door crowded and the house almost surrounded with anxious people clamoring for admittance, or perchance, to get near enough to see and hear. No chance here! What would they do? What would you do under similar circumstances? Turn around and go home again? No, not that. Earnest souls don't give up so readily. Some one of them thought a moment, and a chance presented itself. It was, why not go around and get on the flat top of the house, open up the tiling and let the man down with ropes in the very midst of them. The thought was no sooner conceived than acted out, because at once these four men might have been seen bearing their burden around to the back side of the house and up the hill, for the roof. This getting up on the house would seem a greater difficulty than it really was, unless we knew how many of the houses at that time and place were constructed. Many of the towns and cities of Palestine are built on the sides and tops of the hills, the back part of the houses being cut out of the rock and being so deep down in the ground that the tops of the back part are level with the ground; so that by going up and around the house, you are on the top of it. They appear much like caves on the hillside. Then, again, they are only one story high and roofed with tiling or material that can be readily removed. But making the operation as easy as possible, it required great faith and determination on the part of these men to get their friend into a position where the healing power might reach him.

Again, these men had no means of knowing what the attitude of the Christ would be towards their friend when they would get him there. Would he notice him? And if so, would he heal him? They did not know, but they felt that a chance for healing their friend of his bodily affliction was worth the effort,—no sacrifice too great. It meant death not to go—and possibly life to go. Their love for the man and sympathy for his physical suffering was strong enough to lead them to do all they could to save him. In the circumstance we have expression of strong love and great faith. Think of it. All this these men were willing to do to deliver their friend from physical suffering. What would we do to save our friends from spiritual suffering and eternal death? How much? It is a question that should come home to us with wonderful force.

There are plenty of friends all around us that might be brought to the Christ without carrying them, or going to half the trouble that these men did, by saying as the early disciples did, "We have found the Christ, come and see." A kind word, even a kind look, often helps much in bringing sin-diseased souls to Christ. Will not this lesson stir us up to greater activity in saving souls?

But did the Christ save their friend? When Jesus saw their faith he said unto the sick of the palsy, "Son, thy sins be forgiven thee." He did more than was expected or asked for. He was healed both body and soul. And so Jesus will do for us. "Him that cometh unto me I will in no wise cast out."

H. B. B.

HOME * AND * FAMILY

ABIDE.

SELECTED BY NANCY GERHART.

ABIDE!

Let naught thy faith, thy purpose, turn aside.
Say unto grief and pain and seeming ill,
"All ways are God's, and I but follow still
His leading in the darkness deep and wide."

Abide,

Albeit thou art vexed with doubt and tried
By every trial the steadfast soul may know.
Still say, "I trust," and with calm spirit go
The way God wills, for God is at thy side.

Abide

In that sure love that never yet denied.
He who hath promised thee, is he not true?
Nor surer winter's snow nor summer's dew
Than God's rewarding. Heaven will provide!

Abide,

Nor let the paths of life and hope divide.
Hold fast thy faith, whate'er the trial be.
Yea, hold it fast as God holds fast to thee,
And soon, ah! soon, thou shalt be satisfied.

UNCROWNED HEROES.

BY LULA GOSHORN.

"All common good has common price;
Exceeding good, exceeding;
Christ bought the keys of Paradise
By cruel bleeding."

WE hear so much of great deeds done, and the heroes who perform them have honors without number heaped upon them, but who tells of the silent forces which enable them to scale the heights of victory and claim the coveted prize? A victory in the late war won for a man fame, honor and the title of hero, but who for a moment gave a single thought to the coal-blackened, grimy men down among the wheels and screws and noise and heat, watching the steam gauge and tending the engine? Without them could he have won? Were they not *very* essential to his success?

It takes a master stroke to attract the world's attention, and it has no time for our every-day heroes who labor unnoticed save by One who, thank God, will reward them by and by.

There was a young man who struggled up through untold hardships and built a character solid as rock, true and firm and strong. He did not gain riches; if he had the world would have noticed him, but he left a legacy far more precious. An honest name and a pure character is handed down to posterity.

There's the young woman who turned resolutely from glittering promises and long cherished dreams to take up her cross and walk in duty's paths. It is no light and easy thing to do sometimes, but who heeds the struggle, the blighted hopes, and foiled ambitions? The world doesn't care for the pain or the final triumph. Its eyes are too dull to perceive the heroic action, but God in heaven sees and sympathizes and cares, and his "Well done, thou good, and faithful servant, enter into the joys of thy Lord," will more than recompense for all the present painful struggle.

A certain minister has acquired an enviable reputation as a revivalist, lecturer and financier. His services are constantly in demand. He has a fine stock farm and a home that is brightened by a wife and small children; can he leave the cares and responsibilities the possession of these entail? Yes, he does, and he gathers souls to Christ; he is inspired by crowded houses and his name is spoken with honor far and near. But who superintends his business affairs during his absence? Who keeps the ball rolling and makes it possible for him to sway the people by his eloquent enthusiasm? It is that secret power again, his wife, that weaker vessel, who inspires him with courage, because she prays for him, because he knows that with his wife at the helm all will be well at home. Is she not praise-worthy too? God bless these unseen powers behind the throne, the patient, toiling heroes whom the world thinks not of.

No one but themselves knows of the dark hours, fierce battles fought in silence and alone; weary,

sleepless nights spent in heart throbs of pain—no one but God. It is beyond our dull comprehension, for one who has never suffered cannot truly sympathize with the suffering. But let us not forget the thousands of uncrowned heroes when we lavish praise upon those whom the world calls such. It is not given to us all to be great, as greatness here is counted, but it is given to us all to be good and pure and true to the best we know, and then, no matter what comes, we may rest assured that in eternity all will be well, and eternal bliss is worth more than worlds of earthly joys.

Ladoga, Ind.

THAT FIRST COMMANDMENT.

BY NANCY D. UNDERHILL.

In Two Parts—Part Two.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

WHY? Because he *made* us. Without him we should not have existed. Because he endured us with a heart to love with, with a soul to live throughout eternity, with strength to accomplish great things (without strength from him we could do nothing), with a mind to think and reason with (without this mind we should be idiots, without the life which he gives, we should be as dolls, or the heathen idols). Because *all that we are*, and *all that we have* we owe to him. Because *we are his* by creation. This is a sufficient reason why we should keep the first commandment as above worded.

But there is a *double* reason. Because he first loved us. Because he "*so loved*" us that he gave his only begotten Son to *redeem* us to himself, when we had used our God-given powers in selfish rebellion against his goodness and mercy. *Now* we are *doubly* his,—his by creation, his by redemption, his by purchase. There is *no* reason why we should *not* love him as commanded. He who created us and adopted us as his own children, loves us, and will care for us as a wise father cares for his own little children.

We can *trust* him. He is *always faithful*. He never makes a mistake—never fails, and never goes back on his word, never goes back on a friend or one who trusts in him. His bank never breaks, never fails. His crops never fail. His provision can not fail. There is no risk whatever in placing all in God's hands. We can never be disappointed, never fail if we trust in him. He loves us more than any mortal ever can, hence we ought to love him with *all our heart*. Even then we can scarcely repay the great debt of love we owe him. We should love him with *all our soul*. That means *all our being*. Every nerve and fibre of our body was planned, created and given life by him who is the author of life. Every heart-throb should be for him. Every motion of our bodies should be in accord with his holy will. Our very thoughts and passions even should be in subjection to his pure and holy love, so that in *all things* we would serve him who gave us life.

If we live for him exclusively, we will not care to waste any time in attending theaters, or any talent in making worldly display. But we would *all* be missionaries, carrying his blessed Gospel of love and life and salvation to other precious souls. Every day would be a holy day to us, because we would devote all our time to the service of love. A Christian man would not say, "I can not afford to give one-seventh of my time or one-tenth of my income to the Lord," and then declare that he could give nine-tenths or all to the support of a worldly companion and family. The man who cannot afford to give one-seventh of his time and one-tenth of his income to the Lord can not afford to marry at all. And yet marriage is honorable in all. But whose loveth father or mother, wife or children, or houses or lands more than the Lord, is not worthy of him. Let us first pay to the Lord his dues, then gladly accept his blessings which are sure to follow.

We should love the Lord with *all our strength*. If we are strong and healthy, how we may rejoice in

using our strength for his service. If we have but little strength, we may use what we have for him, and receive as great a blessing as if we had more, for if we give *all* that we have, he will accept it as a *whole* offering. The soul who devotes *all* his strength to God's service does not care to perform dangerous feats for the applause of men, but he often does a kind deed for the poor widow, or orphan, or invalid. It is not devoting our strength to God's service to expend it in boxing, prize-fighting, athletic contests, football, baseball, and the midnight dance; but to plow a plot of ground, or spade a garden spot, or chop a load of wood, or do a heavy washing, or sweep a floor, or weed a garden for some poor, sick or weak person, is using our strength for his unfortunate ones.

To love him with *all the mind*. What does that mean? It means to think of him, his goodness, greatness, mercy and love, and requirements, instead of thinking of self and the things of this world. To read his Book and such literature as honors him, and *not* fill our minds with the trashy scandal productions of the world, which make the Prince of Darkness and Death far more prominent than the Lord of Light and Love and Life. It means to think *pure* thoughts, and not impure and sensual ones, to think kind and loving thoughts, and *not* to entertain thoughts of hatred, envy, malice and discord. "*As a man thinketh in his heart, so is he.*" If we entertain pure and holy and loving thoughts exclusively, we will not have room for any evil, nor will our hands commit evil deeds while our minds are pure and holy. God created us for his own glory. Let us glorify him in all that we do, or think, or say.

If we do not keep the first commandment, we can never be true Christians. The first is the one of great importance. He hath given to us liberally; let us do likewise toward him in return. We owe it. Let us pay our honest debts. So shall we gain everlasting happiness.

Canon City, Colo.

GUARD THE MIND AND SOUL.

THE Sierra Nevada Mountains condense the cloudy moisture upon their slopes and leave the plains beyond them arid deserts. So some great passion or ambition absorbs into itself all the force of the soul, and leaves us without any energy or inclination for other and equally important things. This will account for the moral sterility of many of us. Says Cicero to a young man: "Hold off from sensuality or soon you will be unable to think of anything else." Vicious thinking seems to rot the tissue of the brain itself. It is so also with less degrading traits of disposition. Thus the passion for money-getting dries out from the soul the more gracious impulse of helpfulness toward others and even the desire for self-culture. Under the spell of greed a man possessed of really brilliant talents becomes content to be a mere "grind" in the counting-house or factory. Similarly, the passion for repute prevents many from obtaining that celebrity which their natural talents might otherwise readily win for them; their souls are so intent on listening for outer applause that they do not concentrate their attention upon the work that is to win the reward. Scores of literary reputations are thus annually wrecked through over-haste in the making. If you would have one dominating impulse, see to it that it is a good one, "as Aaron's serpent swallowed up the rest."—J. M. Ludlow.

No good action, no good example, dies. It lives forever in our race. While the frame molders and disappears, the deed leaves an indelible stamp, and molds the very thoughts and will of future generations. Time is not the measure of a noble work; the coming age will share our joys. A single virtuous action has elevated a whole village, a whole city, a whole nation. It is from small seeds dropped into the ground that the finest productions grow; and it is from the inborn dictates of conscience and the inspired principle of duty that the finest growths of character have arisen.

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BRO. JERRY BOTTORFF, of Odell, Pa., changes his address to York, N. Dak.

THE District Meeting of Southeastern Kansas will be held in the Verdigris church, April 10 and 11.

THE address of Bro. Edmund Forney is now changed from Pine Creek, Ill., to Polo, same State.

WE hear of some of our ministers preaching telling sermons against secret societies. This is right. Let the whole truth be told.

BRO. C. D. HYLTON is doing a good work in the mission field of Virginia. At one of his points there were eight who applied for membership.

SOME of the churches are already arranging for their protracted meetings next winter. They do this with a view of procuring efficient assistance.

WE have just secured five hundred copies of "Alone with God," and are now ready to fill all orders. We have sold over one thousand copies of this excellent little book.

NOT long since a preacher asked all of those who had read the second chapter of Jude to stand. About fifty stood. We wonder how many of our readers have examined that chapter?

SOME one who affixes "Nobody" to his communication writes a splendid article for the Home and Family. But because he withholds his name the article cannot appear in our columns. When will people learn that anonymous communications are of no value?

TO Peter the Lord said: "When thou art converted strengthen thy brethren." That is what ought to be said to one-half of the preachers of the present age. They need to be converted, then they will preach the whole Gospel and also practice what they preach.

REFERRING to the Bible which he was reading, Lincoln one time said to a friend: "Take all of this Book upon reason that you can find, and the balance on faith, and you will live and die a better man." No better advice could be given in this age of every class of criticism.

BRO. GEORGE B. HOLSINGER spent two days with us last week. He was on his way to his home in Bridgewater, Va. Bro. Holsinger has been doing some good work among the churches in Northern Illinois, and we are certain that his efforts to train our people in vocal music have been very much appreciated.

THE ministers who have ordered the Sunday-school Commentary for 1900 will please exercise a little patience. It takes a little while to print and bind up one thousand copies. The books will be mailed just as soon as received from the binder. The ministers who have not yet sent in their orders should not delay more than a day or two after receiving this paper. To all of our ministers the book will be sent free on receipt of the postage, twelve cents. This excellent offer to our ministers will not hold good long, for the edition contracted for is limited to one thousand copies.

THE District Meeting of California and Arizona will be held at Lordsburg, Cal., March 22. The Ministerial Meeting will convene the day before.

MR. JOHN PAINTER, of Lattasburg, Ohio, repeats his five thousand dollar offer if we will prove that John 3:5—"born of water"—refers to baptism. The task would not be difficult. But since we do not especially need the money—as we can make a living without it—we refer the case to such of our readers as have time to devote to that kind of business.

WHAT a wonderful change there would be in this world if people could be induced to do things with a view of pleasing the Lord. They would probably build different houses, buy less costly furniture and find less occasion for display on every hand. As a rule people do not consult the Lord before undertaking things intended for their own pleasure and comfort.

CAN a man be perfect? The Bible says that Job "was perfect and upright." Job 1:1. That ought to settle it. The man who to-day obeys the Lord as well as did Job in his time, may be, in the eyes of the Lord, as perfect as Job was. The man who walks steadfastly in all of the commandments of the Lord blameless, is perfect, in the sense that it was intended that man should be perfect.

WILL some Sunday-school worker, elder or minister in each of the following State Districts, send immediately the name and address of the District Secretary, to Albert C. Wicand, McPherson, Kansas: Eastern Pennsylvania, Second District of West Virginia, Western Maryland, Tennessee, North Carolina and Florida, Middle Iowa, Northern Missouri, Southern Missouri and Arkansas, Northwestern Kansas?

IT is said that by works the faith of Abraham was made perfect. From this we learn two things: First, there is a perfect faith, and second, that faith is made perfect by works. It then follows that in the absence of works faith is not perfect. He who undertakes to please the Lord by faith alone is trying to make himself believe that a perfect faith has no value over the imperfect. The tendency of this course is to encourage the defective rather than the perfect, a thing which the Lord never intended should be done.

ONE of the congregations in Illinois did a very commendable thing the other day. Hearing that a consecrated minister, at a health institution in the East, is very much in need of means that he may continue his treatment, seventy dollars was raised and sent to him. That is the way to treat a poor minister who is broken down in health. Brethren, look up the ministers who are in need of help and render them the assistance they should have. Some of them have spent their last dollar for the church, and the church should not let them suffer.

ONE of our readers seems just a little puzzled over a very simple matter, one that some people have not had occasion to think much about. It is reported that ministers of the more popular denominations have been known to take the bridal couple through the marriage drill several times in private before performing the ceremony in public. He now wishes to know whether it would be proper for one of our ministers to do likewise. It may not be necessary for us to answer this question directly, but we wondered what would be said of the preacher who had to take his applicants through a drill before performing the rite of baptism in public? The answer to the one question will probably serve as an answer to the other. These days there is a tendency for a little too much display about sacred things. In ancient times some men were in the habit of standing on street corners and praying. Jesus was not slow to condemn their hypocrisy. When sacred things are done in public for a mere show they become mockery in the sight of God. We presume this may apply to marriage ceremonies as well as to some other things.

LAST year the MESSENGER was sent six months to six families in a certain locality, and as a result two of the families united with the church. It pays to send the paper to those who are not converted. If rightly used it might be the means of bringing hundreds into the fold.

A PLAINLY attired brother and sister, riding in a fine, fashionable carriage, drawn by horses wearing silver-mounted harness, may attract the attention of the worldly minded, but not the smiles of heaven. It is the plain things of this world that the Lord wants his people to encourage.

WE have a few hundred copies of Annual Meeting Reports of 1899, held at Roanoke, Va., which we will mail to any address, single copy, ten cents; three copies, twenty-five cents. When it is remembered what this report contains, every one not having access to a copy should order one at once. The following are the subjects discussed at the Sunday-school Meeting: "Our Sunday-school Forces," "Preserving the Identity of the Church through the Sunday-school," "Our Present Sunday-school Needs," "Educational Principles in the Sunday School." The Missionary Meeting was also reported in full. The following subjects were discussed: "Missionary Work in the Rural Districts of the Home Fields," "What Mission Work has Done at Home and Abroad," "A Faithful Missionary's Reward." If the report of the meeting is of no interest to you, surely you cannot afford to be without a copy of the Report for the sake of the Sunday-school and Missionary Meetings. Order at once, sending cash with order, and if we are out we will return the money at our expense.

NOT long since we were told of an aged elder and his wife, who reside near the meetinghouse in the congregation where they hold their membership. The elder not only preaches to the people who come to the little church Sunday after Sunday, but he and his good wife keep both the house and yard in order. During the week they spend many hours at work, cleaning up the building and looking after the premises. This is indeed very kind in these aged people. Possibly they are too kind for the good of their flock. They remind us of the over-indulgent parents, who make slaves of themselves in order to spare their children. How much better it would be if this congregation would take upon herself the expense and responsibility of keeping the church in order, and let the elder and his earnest wife give their attention to the spiritual needs of the flock! The apostles at one time refused to "leave the word of God and serve tables," and we believe it to be the duty of our ministers to train the members properly along this line, that no part of the work be neglected, and that each member be required to bear his part of the burden. There is such a thing as spoiling church members by indulging them in idleness. If a minister preaches the Gospel Sunday after Sunday, that ought to be enough, so far as his part is concerned.

A PERSONAL EXPLANATION.

MY attention has been called to the fact, by some of the brethren who wrote articles for the Symposium on the Endowment Fund of the church, that those who wrote in favor of the Fund seemed to have the advantage of those who wrote against it. As one of the editors I have access to the MSS. sent in for publication, but of this privilege I did not intend to take advantage in my writing. The objections to the Fund had been published in the *Landmark*, and I was also in receipt of them from a private correspondent. I had most of the objections before me last summer and at Geneva, last June, wrote an article in defense of the action of Annual Meeting in authorizing the Endowment Fund of the church. This, however, was not published. Notwithstanding these facts, I may have trespassed upon the rights of my brethren in writing as I did. If

so I express regret for having done so and ask their pardon. While we may differ as to methods of work, we do stand united in full sympathy with the great object had in view, the spreading of the Gospel of our Lord Jesus Christ. I most willingly and cheerfully accord to my brethren honesty of purpose in their views, and I know they also grant the same to those who do not see with them. While we thus differ let there be no loss of love for one another. We cannot afford to fall out by the way. The other brethren who wrote in favor of the Fund did not have access to any of the MSS., neither did they know what had been written.

D. L. M.

THE GENERAL MISSIONARY AND TRACT COMMITTEE.

How Organized?—Who Compose the Committee and How Appointed?—Do the Members of the Committee Receive Pay?

RECENTLY I received a personal letter from a good brother, who is deeply interested in the mission work of the church, asking for detailed information as to the organization, work and methods of the General Missionary and Tract Committee. It is suggested in the letter that notwithstanding the Committee publishes an annual report, has published a handbook and has given numerous items of information in the MESSENGER, yet there is lack of information as to the work of the Committee. A number of questions are asked which, if answered, will bring out in detail the information desired. It is the object of this and of succeeding articles to give the details of the work of the Committee. A careful reading is asked for what is and will be written.

1. "How is the Missionary Committee organized?"

The Committee is composed of five brethren. It was organized by the election of one of the number as Foreman, whose duty it is to preside at all meetings of the Committee. An Assistant Foreman is also elected, who presides in the absence of the Foreman. A Secretary and Treasurer are elected, and these may or may not be members of the Committee. If not members, they do not have a vote in the deliberations of the Committee. At the present time Galen B. Royer serves the Committee as Secretary, and Clarence Lahman, of Franklin Grove, Ill., has been elected Treasurer. The Treasurer has, heretofore, without being required to do so either by the Committee or Annual Meeting, given ample security in the sum of fifty thousand dollars to faithfully account for all money placed in his hands by the Committee.

2. "Who are the Committee and how appointed?"

The Committee at the present time is composed as follows: L. W. Teeter, Hagerstown, Ind.; S. F. Sanger, South Bend, Ind.; Abram Barnhart, Hagerstown, Md.; John Zuck, Clarence, Iowa; and D. L. Miller, Mt. Morris, Ill. The members of the Committee are elected by the Standing Committee and confirmed by the Annual Meeting. The term of office is three years. The Conference recommends to the Standing Committee to make changes on the Missionary Committee as often as prudence and wisdom dictate. The term of office of two of the five members of the Committee expires two consecutive years, and the office of one every third year. The rule is to elect the Committee by ballot.

3. "When does the Committee meet and where?"

The regular meetings of the Committee occur on the second Tuesday of February, at Annual Meeting, and on the second Tuesday of October of each year. Owing to the fact that the meetings can now be held much cheaper at Elgin, Ill., than at the place of Annual Meeting, it has been decided for the present to hold the meetings at the former place. Special meetings may be called at any time to meet urgent demands.

4. "Who is the visible head of the Committee?"

The Foreman, but only so far as he presides at the meetings of the Committee. Apart from this he has no more authority than any other member of the Committee, and has never presumed to call himself the head.

5. "How are they paid, and is there any emolument whatever in it for them?"

The actual expenses of the Committee for railroad fare, food and lodging, when these must be paid for, is allowed each member of the Committee out of the funds collected. Since the appointment of the Committee, sixteen years ago, no member has ever received a single penny, directly or indirectly, for service or labor performed. No allowance has ever been made, or a penny paid to the Committee for time spent in attending meetings and there has been no emolument whatever. It has been in the fullest sense a free-will offering on the part of the Committee. Some of the members in addition to giving their time also paid their traveling and other expenses for many years. The Secretary receives a salary from the Committee and the Publishing House, as he gives all his time to the work and must support his family from what he earns.

The Treasurer has never received pay for his time and labor. The cash on hand above the immediate needs of the work is kept in a bank designated by the Committee in its name, and all interest accruing from balances is and has been added to the Mission Fund. Every penny of the money is accounted for and none has ever been diverted from the object for which it was donated. Annually a committee of expert bookkeepers, all brethren appointed by the Standing Committee and confirmed by the Annual Meeting, carefully examine the books of the Committee and report the condition to the Conference. No funds are better secured or have better safeguards thrown around them than the funds of the General Missionary and Tract Committee. Every possible precaution has been thrown around the Fund to make it secure.

D. L. M.

(To be Continued.)

NEUTRAL.

Is there such a person, place or thing—and, if so, where and what? For a moment we will look at the meaning of the word. It comes from the Latin *ne*—not, and *uter*—either, which put together, makes, not either; so that anything that is not either, can be called neuter—neither the one thing nor the other, a thing without sex. In grammar, a neuter noun or a verb that is neither active nor passive. And men and women who have no mind—those made of wood, iron, paint, etc. Such as we see in show windows, and in front of stores—are neuter. Whether these can, strictly speaking, be classed as neutrals, we are not quite sure, as some of them signify more than some of their mates who breathe and walk. Plants that have neither stamens nor pistils are said to be neutrals; and so of animals of undeveloped organs of generation.

Then we have many other kinds of neutrals. At least they are so classed—persons who take no part in a contest, who never express an opinion, who never vote because they either don't know enough or have not thought enough to have an opinion or express a decision. We find this kind of people almost everywhere. If a decision is made they refuse to express an opinion and refuse to vote. We have them in our church meetings. How many of this kind of meetings have you attended when all voted on the one side or the other? When holding elections for deacons and ministers there are always those who do not vote because they have no choice. They represent the neutrals. There are times when

it may be best to reserve judgment. And it certainly is best for persons who have nothing to say, not to try to say it. But to always play neutrals would seem to indicate a mind undeveloped, a mind that does not think. We cannot say of them, that they are neither male nor female, and yet they are classed with the neutrals. Though there may be times when the best of us may play the role of neutrals, yet how many of us would like to be so classed?

What kind of a world would a world of neutrals be? Did you ever think of the subject in this light? Think of a world that is neither active nor passive? It would be like a stream of water that would not flow. Such bodies of water we call stagnant pools, full of poison, disease and death. No, such people are not needed, not wanted. They would clog the wheels of progress and disarrange all the elements that are so essential to the well-being of living and society.

Again, we have neutral Christians and churches. The Laodiceans were Christians of this kind. They were neither cold nor hot. They were neither the one thing nor the other; therefore the Lord had no use for them. And it gives us some idea of how the Lord looks upon neutral Christians. They are not available. Had they been over-zealous their zeal could have been tempered down to a useable condition. Had they been cold they could have been made to feel their condition. But as they were neutral their case was a hopeless one. And this has been the experience with Christian workers all down through the ages. Neutrals form a poor material out of which to make good Christian men and women, or out of which to build active and working churches. And we have too many of this kind of people and churches to-day, and a serious question for us to answer is, What can be done for and with our neutrals? They are hot enough and cold enough to place them in a semi-conscious condition. They are not sufficiently conscious to be impressed and not nearly enough to be awakened. In that sleepy, drowsy condition that is always saying to everybody, "Let me alone, I don't want to be disturbed."

I suppose we have all met and seen this kind of people. They are the neutrals of the church and the rubbers to all her wheels. They are not as useful as the store front dummies, because they fill their mission by standing where they are placed. They are dressed up to attract attention to what they have placed upon them, which is to be a sample of that which is within the store, and for sale. They are lifeless and are not expected to either talk or walk. They are signs. But what would the world think of Christian people if they were to set up these living dummies in front of the churches as a sample and sign of that which is within? And yet we are sometimes made to feel that we have just such neutrals (dummies) standing around and dressed for the occasion, as signs of what the church really is. The only difference is, they walk around and do some talking.

Those who do this kind of advertising should consider well what they are giving to the world. Christ, in all his parables and figures, said but little about the tree and its leaves, but the fruit it bore was the test of the tree. He wants, in his vineyard, living, active bearing trees. The fruit of such trees is for the healing of the nations. The barren fig tree looked nice and was full of leaves, but no fruit. It was a neutral. How many such trees are in the vineyard of the Lord to-day! Let us examine our own lives, not by how we look, but by what we are doing for the Master in making the world better and saving souls. We have no right to assume a place in the Lord's vineyard unless we are fruit-bearing. We must not be cumberers of the garden of the Lord.

H. B. B.

ANNUAL MEETING RAILROAD ARRANGEMENTS.

THE following communication, addressed to Bro. J. G. Royer, who generally looks after the railroad arrangements in the west, for the Annual Meeting, will explain itself.—ED.

Annual Meeting of German Baptist (Dunkers), North Manchester, Ind., May 29 to June 8, 1900.

MR. J. G. ROYER,
Mt. Morris College, Mt. Morris, Ill.

Dear Sir:—Referring to your several favors with respect to the question of reduced rates for the above occasion, we have the pleasure in informing you that the lines of this Association have authorized the undersigned to announce in their behalf the following arrangements:

"One fare for the round trip from all points in Central Passenger Association territory; tickets of Central Passenger Association standard form 2, providing for extension of limit upon deposit and payment of joint agency fee of 50 cents, to be sold May 20th to June 4th inclusive, except that from points within the radius of 100 miles of North Manchester, tickets to be sold from May 31st to June 8th, with a minimum selling rate of 25 cents; return limit to and including June 10th, except that by deposit of ticket with joint agency on or before June 9th and payment of fee of 50 cents return limit may be extended to July 1."

While the foregoing arrangement, which was recommended by the North Manchester terminal lines, differs in some respects from the terms of your application of Feb. 7th, it is a liberal one, and will, we trust, meet your approval. The reduced rate has been tendered to connecting lines and other passenger traffic associations for basing purposes.

Yours truly,

F. C. DONALD, Commissioner.

THE FORCE OF A GOOD EXAMPLE.

HERE is a clipping from the *Iola (Kans.) Register* that should prove a hint to every congregation in the Brotherhood. To help the heathen in other lands is the right thing to do, but those at our own door should by no means be neglected. We would that we had a thousand members going about administering to the needs of the afflicted. Probably we have some big churches that need a lesson of this kind. But read the article and then preach a sermon about it:

A few months ago the Salvation Army sent a detachment to Iola, the first permanent establishment of the army in this town. Two young women came here to take up the work. There were only two, and one of them had been a soldier only two months. They had no money to pay incidental expenses, and no assured salary. But they went to work. They secured a meeting room and had it fitted up. They held nightly meetings on the streets and in the hall. But chiefly they spent their days going about doing good. They visited the sick and afflicted. They carried food to the hungry and found clothes for the naked and houses for those who were without shelter.

About the same time, or a little earlier, there came from somewhere two or three or four members of the Dunker church. They didn't say anything to anybody, but pretty soon it became known that they were taking care of a sick woman whose husband had been sent to the penitentiary for stealing a horse that belonged to them, and that they were doing a great many similar deeds of kindness and mercy. And in a little while the papers announced that the Dunker hospital was in full force and effect.

And the five or six big strong churches of the city, with their hundreds of members, who had been able heretofore to find nothing to do except to give socials to raise money to buy carpets or something for their churches, or to sew up aprons and things to sell to each other to get money to send to the heathen, at last perceived that there was other work for them to do. They realized with something of shame that these Salvation Army girls, and these Dunker missionaries, coming here strangers, few in number, with no money but that which kind hearts gave, found work which they had overlooked and were walking in a way which they should follow.

And thus it came to pass that the societies which formerly met to do fancy sewing to be sold to themselves and to talk and to have refreshments, which they did not need and the cost of which would have furnished some scant tables for a week, are now called to make garments for the children and for ill-

clad mothers and to carry comfort and courage to homes where there has been little of either.

It is a little singular that it remained for two girls and for a missionary and his wife to show several hundred members of strong, established churches that there was work to be done right here in Iola of exactly the nature of that which they had been raising money to have done in other places. But it is very much to the credit of these church members that they have so promptly followed the good example.

ESSAYS

'Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.'

THE ENERGETIC ELDERSHIP OR BISHOPRIC.

BY JNO. CALVIN BRIGHT.

In Two Parts.—Part Two.

IN the epistles of Paul to Bishops Titus and Timothy, we have not only the character of the elders described, but also their various fields of labor portrayed. And all elders and bishops can do no better than to turn to these inspiring pages to learn the responsibilities under which they are laboring. Let every elder feel these charges and instructions are for him.

"How readest thou?" "Neglect not the gift that is within thee." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus."

"Be thou an example of the believers, in word, in conversation, in spirit, in faith, in purity." "Give attendance to reading, to doctrine, to exhortation." "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." "Follow after righteousness, godliness, faith, meekness, love, and patience." "But refuse profane and old wives' fables." "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying." "Avoid profane and vain babblings, and oppositions of science, falsely so called, which some professing have erred concerning the faith." "Commit the work to faithful men." "Not a novice." "Lay hands suddenly on no man." "Ordain elders in every city."

The elders are to "teach," "exhort," "oversee," "take care of the house of God," "rule well." All classes are to receive their attention. The "aged men," "aged women," the "young," the "servants." Well may they ask, Who is sufficient for these things? And may they humbly conclude, "Our sufficiency is of God."

"In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that can not be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you."

And may the prayer that the apostle made for his son Timothy, in the last lines from his inspired pen, be dear fellow-laborers, our mutual prayer for each other, "THE LORD JESUS CHRIST BE WITH THY SPIRIT, GRACE BE WITH YOU. AMEN."

New Lebanon, Ohio.

BEARING FRUIT.

BY JESSE MOHLER.

SIMPLICITY of language, careful applications, and a choice of such illustrations as could be understood and appreciated by all classes have distinguished Christ's teachings above those of any one else, and have made the New Testament a gem among the

literature of all ages. The low could not rise to the level of the understanding of the high; but the high could easily descend to that of the low—if it were a descent, for all men had to deal with the everyday affairs of life.

We are given, in John 15: 1-8, a forcible illustration of our purpose and work as servants of God, and of the relation which should exist between ourselves and Jesus and the Father. Jesus compares himself to a vine of which we are the branches and the Father the husbandman.

The grape is to the dwellers of Palestine what the apple is to those of our own land; hence the vine is mentioned where we might think of a tree. Both the grape and the apple are planted, not for their beauty or foliage, but for the fruit they bear. Both are inclined to grow branches that are useless and must be cut off; and in the culture of each we find branches that are made more fruitful by cleansing and pruning. While they are grown for their fruit, there are tendencies to growth that is not only useless, but that draws on vitality of other parts, and if allowed to continue would check the fruitfulness of other branches and finally destroy the symmetry of the entire plant.

One of the most beautiful lessons to be gained from this comparison is in the sympathy of the parts and in the unity that should exist as a whole, and in the continual spreading of the branches, each one adding to its own growth from one to many branches, which, like itself, conform to the texture and appearance of, and bear the same fruit as, the main stock, or the true vine, from which each draws its support, and to which it owes its existence. In the church this growing and spreading has continued until its branches are bearing fruit over the larger part of the earth, and there are twigs budding in a countless number of homes, whose fruit will depend largely on the older branches keeping the proper connection with the True Vine.

In the natural vine or tree we find several kinds of branches which require different treatment. We notice, first, the branch that is representative of its kind, strong, hardy, growing, moderately resembling, in its appearance and texture, the variety chosen, and bearing much good fruit in due time. It represents the Christian who immediately falls into line with the work of the church and soon becomes a strong man or woman in Christ, and whose fruit is readily seen. There is also in the natural tree a variety of branches making very little growth and attracting but little attention, yet from a very early time they are recognized as profitable from the abundance of good fruit borne, just as some dear souls never care to be noticed or heard so long as they can make some one else happy. Such branches we never cut away, but we nourish them just as the good Husbandman has promised to nourish those who are profitable. Then, too, there are branches that are inclined to an extreme growth. They take on a different form and appearance from the natural variety, and would only grow and spread unless subjected to severe pruning in order to check the unusual growth. This pruning must sometimes be repeated until the branch gives up the unnatural condition and begins to yield its portion.

How often our ambitions and our spreading is checked, our wills overruled and we made subject to the pruning of the Husbandman in order to preserve the symmetry of the vine and to make us profitable!

Saddest of all is the one who is like a few twigs which we sometimes see. They never seem in good health, have not the same color or appearance as other branches. They neither grow nor do they bear, and finally, from lack of energy to reach out into the sunlight, they sicken and die and their place is known no more. If there is a weak soul among our branches, there is an abundance of sunlight for that soul. The blessed, life-giving light of the Son of God is beaming over us all and is to be had in abundance.

Let no man faint because he is weak, let none be downcast if he can not make a great spreading of branches, and above all let us never complain if we come under the pruning of the Husbandman, for our purpose is not to grow, but to bear fruit, and that the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Warrensburg, Mo.

General Missionary ...AND... ...Tract Department.

COMMITTEE.
D. L. MILLER, Illinois S. F. SANGER, Virginia
L. W. TRETT, Indiana A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

The next meeting of the General Missionary and Tract Committee will be in Elgin, Ill., on May 26, beginning at 8 A. M. All business intended for this meeting should be in the office of the Committee by May 10. The Committee does not expect to meet at Annual Meeting this year.

"IF THOU KNEWEST."

THESE are a part of the Savior's words to the woman at the well when he said, "If thou knewest the gift of God, . . . thou wouldst have asked of him and he would have given thee living water." Realizing the preciousness of his message to a lost world, seeing the woman's ignorance and sin, and possibly discerning a desire in her to live a better life, Jesus very longingly said, "If thou knewest."

And so to-day. The Christ stands ready to give the priceless gift to each one in the world. He longs to lend an influence that will cheer every life and lighten every burden. He would possess every soul with a bright, buoyant hope. But they know not this priceless treasure and go on in ignorance, willful or not willful, and their lives are one continual strain of misery, selfishness and sin.

There are professors of Christianity, hanging on the ragged edge of bare membership, looking once worldward, and another time Godward, sighing for the blessings of rest and finding them not. They hunger not for a deeper, fuller Christ, and yet they cast him not off. Thus, they live and suffer, when did they but realize his true worth and the ease with which they might possess him more fully, they would reach out and be at rest.

Then there are those who do not enjoy the sweet fellowship of the Lord continuously. The return of his presence in their lives is less frequent as the days and years go by. They sing with tear-filled eyes,

"Return, oh holy Dove, return,
Sweet messenger of rest,"

but he comes not back to them. They would have the constant companionship of the loving Lord, but know they do not have him, and are puzzled to know what is wrong. They seem to have overlooked his own words where he says on an occasion, "Go ye therefore, and make disciples of all nations, . . . and lo, I am with you always, even unto the end of the world." Here the Master has designated the conditions under which his companionship is vouchsafed through all of life's struggle. What a blessing if they only knew!

But, turning the other side of the same idea, there are many who have some pleasure in Christianity that do not dream of the pleasures heavenly and the joys eternal that come to that one who does "go." They stay at home—they take their religion to themselves,—and some wonder what is the matter. Others are entirely unconcerned. Could these know some of the fruits of sacrifice for all the world, could they but taste the sweets of redeeming love as it reaches from God through them to others, could they but know the peace of soul that comes to that one who does "go," they themselves would no longer stay back. Accepting the promise, they would "go into all the world." Would to God that all his children would ask for that living water that would spring up in them a well of everlasting service, sacrifice, and devotion to God for the salvation of the world.

THE MISSIONARY MEETING.

On Feb. 13 the Committee met in its room in the Publishing House in Elgin and was called to order promptly at 8 A. M., by the

chairman, D. L. Miller, and opened with prayer by brother John Zuck. Present, D. L. Miller, John Zuck, S. F. Sanger and A. B. Barnhart. L. W. Teeter came during the forenoon, having been delayed on account of a funeral.

Under the head of unfinished business was the setting apart the \$355.02, which exceeded the \$5,000 called for for the Orphanage building in India, the same to be held as a building fund in India.

The call for preaching from Lenoir County, N. C., made at a former meeting, was considered again, and Bro. H. C. Early, of Virginia, was asked to give the people some meetings and report results.

An appropriation of \$139.51 from the superannuated ministers' fund was made in favor of Bro. Hope's family to meet indebtedness at his death.

NEW BUSINESS.—Relating to the work in India, after hearing encouraging reports from that field, and looking over the financial report, the workers were authorized to increase the number in the Orphanage to 150. Sister Bertha Ryan's vacation was extended, and she requested to visit a number of churches in the interest of missions.

SMYRNA.—Not being able to find a suitable brother and sister to go to the work in this field, the entire support of the work there was withdrawn for the present. The Committee did this reluctantly, for there are some members who have so far held out faithful, and it is hoped that the way will be opened at some future meeting to carry forward this work.

SWITZERLAND.—Bro. Fercken's work has been wonderfully blessed, as reports from time to time in the MESSENGER indicate. Bro. Miller was instructed to write up the history of the mission and make a call for funds to build a much-needed meetinghouse at Lancy. Bro. Eichenberger, a minister, was granted a partial support of 500 francs per year (a franc is about twenty cents). Bro. Fercken was allowed annually 200 francs for traveling expenses and 100 francs to publish tracts he has translated. In France, Bro. C. Tavel was given a partial support of 400 francs per annum and 150 francs to rent a hall for one year for meeting purposes, and 100 francs to furnish same.

SWEDEN.—100 kroners (about \$27) was allowed to put new roof on a meetinghouse. One request was returned for explanation. The work is progressing in some parts of Sweden quite well.

DENMARK.—The call for a minister to be sent to America to help the Brethren in this field was referred to Brethren Zuck and Teeter to report at the next meeting.

The reports from the several mission fields in the United States, namely, Brooklyn, Germantown, Florida, Chicago, Arkansas, were heard with interest. It was decided that inasmuch as Arkansas had been recently organized into a District to itself, it should appoint a mission board and take up the work regularly. The proper disposition of the Gish properties in the State was placed in the hands of Bro. I. D. Parker, he to give personal attention to it.

Bro. H. E. Light was instructed to give the members living near Toronto, Canada, some meetings when he goes to Montreal the next time under the direction of the Mission Board of Eastern Pennsylvania.

The condition of two meetinghouses in the West, built by the aid of the Committee, was brought under its notice, and the same was referred to the District Board for advice. It appears that the congregations are without ministers and the work coming to naught.

A number of applications for appointment as missionaries were considered, some were declined while others were approved and entered for appointment at a later date.

Building Committee for the Washington meetinghouse reported, and it was noted that there was a debt of \$1,000 on the house. A statement of its cost will be made in a few weeks. It is to be hoped that brethren and sisters will respond so as to remove this indebtedness soon. The building is a good, substantial one, and should give every one reason to rejoice that the church has such a place of worship in Washington.

It was decided to give to agents of the MESSENGER a number of subscriptions for the GOSPEL MESSENGER, to be used for missionary purposes in the congregation. The necessary instructions will be mailed direct.

The Business Manager of the Publishing House reported the business for the ten months of the year in a very good condition and the volume a little more than previous years at this time.

\$4,000 of the earnings of the Publishing House was set aside at this meeting for missionary purposes.

According to the new by-laws, the Committee appointed five brethren as Executive Committee of the Publishing House, two of whom in no way officially can be connected with the House. The election is as follows: D. L. Miller, five years; I. Bennett Trout, four years; J. Amick, three years; I. J. Rosenberger, two years; H. W. Kriehbaum, one year. Hereafter one will be elected each year to serve five years. They take charge of the office April 1. D. L. Miller resigned his office as treasurer of the Committee and Bro. Clarence Lahman, of Franklin Grove, Ill., was appointed in his stead.

The Gish Publishing Committee made a partial report of its work, showing that it is now sending out five publications and has a sixth under consideration.

Brother I. D. Parker, Traveling Secretary, made a report of his winter's work, which was very encouraging in results. He preached a large number of missionary sermons, gathered considerable money for the mission work direct, and secured endowment.

Decided to take up a collection for Worldwide Missions at the Missionary Meeting at Annual Meeting and a committee was appointed to arrange a program.

Brethren Sanger, Zuck and Barnhart were appointed to arrange for a meeting of the members of the District Boards in attendance at Annual Meeting.

The expense of this meeting is only about one-half of what meetings usually cost, it being but \$57.70. Let it be remembered that this is simply for living and carefare and nothing for time of the members of the Committee. Appropriations were as follows:

District Work.—	
Eastern Maryland,	\$ 300 00
California,	200 00
Middle Indiana,	150 00
Oregon and Idaho,	250 00
Northwestern Kansas,	200 00
Northern Illinois,	200 00
Middle Pennsylvania,	300 00
Middle Iowa,	200 00
Oklahoma and Indian Territory,	200 00
Northwestern Kansas (conditionally),	225 00
Total,	\$2,125 00

Meetinghouses.—	
Recken cong., W. Pa.,	\$100 00
Turtle Mountain cong., N. Dak.,	100 00
Mt. Hope cong., Okla.,	100 00
Hopewell Valley cong., Wash.,	50 00
Saginaw cong., Texas,	150 00
Mound Valley cong., Okla.,	100 00
One petition was returned because not properly filled out.	50 00

The following appropriations were also passed upon, they covering the past ten months' work of the Committee. The items are not given because of being too lengthy, but instead the totals for each place:

Danish Missions,	\$ 771 25
Swedish Missions,	690 55
Washington meetinghouse,	8,895 30
Amount agreed upon to be paid to heirs of Gish estate, and some items of expense,	8,503 21
Annuities paid on bonds issued,	4,559 61
Chicago,	572 00
Brooklyn,	672 88
Germantown,	399 70
Arkansas,	924 07
Florida,	150 00
Expense on Hoover property, Ohio,	4 80
Annual Meeting Committees,	353 85
Traveling Secretaries,	940 05
Secretary's salary,	700 00
Postage, and general expense account,	546 82
Brother Hope's work among Scandinavians in America,	124 14
Tract work, tracts and missionary Gospel MESSENGERS,	1,105 43
Asia Minor work,	45 00
India Famine Fund,	14,000 00
Publishing House building all complete,	17,721 85

It need only be said that each member of the Committee had an itemized statement of the above on paper ten days before the meeting, so as to give ample time to examine every one, and then the items were all read and passed upon separately.

A committee was appointed to draft rules and suggestions for conducting mission points so as to make them as nearly successful and self-supporting as could be expected. It reports to next meeting.

Because of the low expense attending the calling of the Committee to Elgin, and the greater ease, with which the Committee can do

its work when in its own room, where all the papers of the office are accessible, it was decided to hold the next meeting in Elgin again.

The meeting is appointed for May 26. This is the Saturday before Standing Committee convenes. In order that business can be prepared and sent to the Committee before its convening it is important that all business intended for this meeting should be in the office not later than May 10. And allow a suggestion here: If you have in mind to place a matter before the Committee, attend to it NOW and have it go on file in the office and receive a receipt, and then you may be sure of a hearing.

The volume of the business was the largest the Committee has ever handled, though the session was not as long as some others. In the above report matters not of general interest have been omitted.

May what has been done be for the advancement of the cause of the Master, was the burden of every opening and closing prayer of the session.

G. B. R.

USING MISSIONARY GOSPEL MESSENGERS.

BY JOHN E. MOHLER.

It is not a new thing to use our church paper as a missionary to break the way for a public introduction of our doctrine into new localities, and good can hardly fail to come of it. But it appears to the writer that the actual results of the use of the paper in this way could be better determined, and also greatly enhanced by the District Board, or the persons sending the paper, coming closer in touch with its readers by personal correspondence, where a visit is impracticable. For instance, soon after the paper has been going into the home of the stranger, a letter may be written stating who sends it and why, closing with a suggestion that the paper be read carefully and compared with the Scriptures, and inviting personal correspondence with the sender, if desired. If the District Board has an evangelist at its service, this may also be stated so that the readers of the paper may be invited to call for a series of meetings, if wanted.

Where a number of copies are sent out by a District the above course would be burdensome where only one copy of the letter is written at a time. This, however, can be remedied by the use of a mimeograph, or similar duplicating contrivance, by which a large number of copies can be taken from the original. Or, in the absence of such an apparatus, a circular letter may be printed in numbers, as it may be used from year to year wherever the MESSENGER is thus introduced. And were there sufficient interest shown in this method of work the Brethren Publishing House could furnish the circulars at a nominal sum, the same doing for all Districts, leaving the name of the District and the secretary's, with his address, blank, to be filled out in each instance. But whatever the method employed, following up the work will undoubtedly aid the use of the GOSPEL MESSENGER as a missionary.

Warrensburg, Mo.

Our Prayer Meeting.

LOOK TO JESUS—NOW?—Feb. 10: 19-23.

For Week Ending March 17.

1. As the Open Fountain,—look, wash and be clean, Zech. 13: 1.
2. As the Antitype of the brazen serpent,—look and live. John 3: 14.
3. As the Light of the world,—look and have light. John 8: 12.
4. As the Great Physician,—look and be healed. John 5: 6-9; 1 Pet. 2: 24.
5. As the Bread of Life,—look and partake. John 6: 35.
6. As the Way to Heaven,—look and walk in the Truth. John 14: 6.
7. As the Sure Foundation,—look and build. Isa. 28: 16.
8. As the Ark,—look and enter. Gen. 7: 1; 1 Pet. 3: 18-22.
9. As the Friend of Sinners,—look and trust. Rom. 5: 8; John 15: 13, 14.
10. As the only Savior,—look and be saved. Acts 4: 12.
11. As the Author and Finisher of our faith,—look for evermore. Heb. 12: 2.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Holly wood.—On Monday evening, Feb. 12, a girl of 14 years of age, who was visiting one of our near neighbors, was accidentally shot by a little boy of nine years, who was anxious to show their guest a shot gun that they had recently purchased. An older brother had left a loaded shell in the gun, of which the little boy did not know. While handling the gun the load was discharged into the face of the young lady, shooting out one eye entirely and nearly all the flesh was torn from the face. She suffered thus for nearly twenty-four hours when death came to her relief. May this serve as a warning in the careless handling of fire arms. Bro. Jacob Butterbaugh, of Maryland, Ill., has been doing the preaching at our regular appointments the last two months.—*E. J. Neher, Feb. 24.*

ARKANSAS.

Austin.—Bro. J. H. Neher preached four excellent sermons for us. Mr. A. J. Millard, of Little Rock, is expected to give a lecture on "Secret Societies" at the next regular appointment. One person recently came out on the Lord's side. We have two appointments each month now. Our council was Feb. 10. Eld. Henry Brubaker tendered his resignation, which we accepted on account of his failing health. We chose Eld. J. H. Neher as our elder.—*W. E. Whitcher, Feb. 10.*

CALIFORNIA.

Bangor.—Should there be any members desiring to come to the Pacific coast, we shall be pleased to correspond with them. We need those who wish to help build up the church.—*Alice Myers, Bangor, Butte Co., Cal., Feb. 14.*

Egan.—Bro. A. Hutchison came to us Feb. 10, and delivered nine inspiring discourses. The congregations were fairly good, considering that there was another meeting in progress. Bro. Hutchison preached the Word in its purity and the church was greatly built up. He goes from here to Colton. Bro. D. A. Norcross gave an address to the children on the subject of "Habits." Our Communion, in connection with our meetings, while attended by but a few, was an interesting one.—*G. W. Priser, Hemet, Cal., Feb. 10.*

Fruit Vale.—Our little church is busily at work. Bro. Benton Myers preaches twice each month and we have a good Sunday school each Sunday. Our delightful climate permits us to have school the year around. Hereafter, our social prayer meeting will be held every Sunday evening at the houses of the brethren and neighbors. We have great hopes for a bountiful ingathering in the Lord's vineyard. A church house has been talked of, but we think best to defer the matter until a few more brethren locate here. If any one would like to know more of our church or locality, address sister Alice Myers, at Bangor, or myself, at Rackerby, Cal.—*E. C. Ward, Rackerby, Cal., Feb. 20.*

Notice.—The Ministerial Meeting of California and Arizona will be held at Lordsburg Cal., March 21, 1900. District Meeting March 22, and Elders' Meeting on the 20th, the day previous to Ministerial Meeting.—*D. A. Norcross, Glendora, Cal., Feb. 20.*

COLORADO.

Denver.—We have just begun a series of meetings here in the city. Bro. G. H. Sharp, "the blind preacher," from Kansas, is doing the preaching. Our brother though blind, preaches the Word with power. The crowds are growing and the interest increasing. To-night one dear sister came out on the Lord's side. Others are near.—*L. E. Keltner, Feb. 20.*

ILLINOIS.

Corrogrado.—The church here called on me to hold a series of meetings for them. I commenced Feb. 10 and shall continue indefinitely. Bad roads and very unpleasant weather are much against us.—*Geo. W. Cripe, Feb. 24.*

Martin Creek.—Eld. Granville Nevinger and wife, of Hissong, Ill., were with us Feb. 17 and 18. He preached three interesting, instructive and encouraging sermons to attentive listeners. Bro. Nevinger has labored with us a good deal in times past, and it is with sorrow that we are to lose his labors in Southern Illinois, as he has decided to locate near Pueblo, Colo., about March 15. Our loss is Colorado's gain. We wish him much success in his new field of labor.—*J. J. Scrogum, Fairfield, Illinois, Feb. 20.*

Howard.—I notice in the last MESSENGER that you say I am holding a series of meetings at Mansfield. This is incorrect. It is at Howard, eight miles northeast of Mansfield. I have been here now nine days, and preached every night. I have given Bible lessons each day with an increasing interest. Men, women and children waded the mud to come to meeting and I never saw better interest and attention. And the order is perfect. The spirit of the Lord is at work here.—*T. A. Robison, Feb. 23.*

Macoupin Creek.—Our quarterly council passed off pleasantly. One was received by letter. Our Sunday school was reorganized with Bro. Martin Brubaker as superintendent, and John Leans, assistant. We arranged for a series of meetings next October. Our Communion meeting will be Nov. 2, at 4 P. M. Eld. Geo. Lentz, of Adrian, Mo., is to conduct the series of meetings. A commendable spirit prevailed throughout the meeting. Contributions to church and mission work were made.—*M. Flory, Girard, Ill., Feb. 22.*

INDIANA.

Antioch.—While we have nothing of a special nature to report at this time, yet we feel like saying a good word for the church at Antioch. We know that we have an elder who is the right man in the right place. We feel that we are in a prosperous condition. We expect to have a series of meetings ere long.—*A. B. Miller, Andrews, Ind., Feb. 20.*

Cedar Lake.—Bro. H. Forney, of Goshen, Ind., was sent here by the Missionary Board of Northern Indiana, to give us several meetings in the Lutheran church. He came Feb. 17, and preached five sermons with power and demonstration of the Spirit. He closed Feb. 2. Some were almost persuaded to turn and serve the Lord. Bro. Forney should be kept in the missionary field all the time. Brethren, let us do more for the missionary cause, especially home missions. The Lord will reward us for it. We ought to give one-tenth of what we make. I believe, brethren, we will feel better when the day of judgment comes. I feel more encouraged,—more of the missionary spirit, since I heard Bro. Forney. Will try, the Lord helping me, to do more for the missionary cause than I have in the past. Brethren, wake up!—*J. H. Topper, Butler, Ind., Feb. 22.*

Hartford City.—Eld. W. R. Deeter came to us Jan. 16 and preached twenty-three sermons. The members were much built up and sinners warned. One was received by baptism.—*H. D. Mummert, Feb. 24.*

Middle Fork.—Bro. David Dilling closed a week's meetings in Edna Mills last Sunday evening. The interest was good to the close. Our members were much encouraged, and we had a good meeting.—*John E. Metzger, Edna Mills, Ind., Feb. 24.*

Pine Creek.—Bro. J. H. Miller, of Goshen, Ind., came to us Feb. 4, and held a two weeks' meeting at the West house. There were no accessions, but the meetings were enjoyed, and a great deal of good was done by them. Two were baptized as the result of Bro. E. Ruff's meetings at the East house.—*C. F. Ruppel, Walkerton, Ind., Feb. 22.*

Springfield.—Bro. Levi Hoke, of Goshen, gave us a series of impressive sermons. Meetings were held at the East church, commencing on Sunday, Feb. 11, and continued one week. The congregations were not very large, the roads being rough and the weather cold. Bro. Hoke taught us some very good lessons.—*Hattie Weaver, Cosperville, Ind., Feb. 20.*

Somerset.—Bro. B. F. Honeyman, of Center, Ohio, came to our Cart Creek meetinghouse Jan. 27, and remained until Feb. 18. Rain and cold weather interfered somewhat with the success of the meetings. Our brother preached the Word with zeal. Some who were very near and would have liked to come, were kept back by the lodge.—*J. D. Rife, Converse, Ind., Feb. 10.*

Union City.—Our Sunday school has been in progress during the winter. The interest has been very good. We are now using the Brethren's Song Book in our Sunday school and like it very well. We have teachers' meeting every week, from which we gather a great deal of useful information for our classes. These meetings are not intended for the teachers only but for all.—*Dora W. Noffsinger, Feb. 22.*

Walnut.—Last night Eld. Geo. D. Zollers closed his work with the Walnut church. The meetings commenced Feb. 3. His work was zealous, prayerful and eminently spiritual,—just what we needed. His talk on his life at sea was highly appreciated.—*A. I. Mow, Argos, Ind., Feb. 22.*

IOWA.

Hiddle Creek.—We met in quarterly council Feb. 17. The day being very cold, there were not many present, yet some were with us who drove about ten miles. Our elder, A. Wolf, was with us. Our meeting was full of interest, and good feeling prevailed. The church work, mission work, love feast, Sunday school, series of meetings, were all thoroughly discussed and pleasantly disposed of. Our series of meetings will commence about the last of September. Our love feast will be June 15, at 11 A. M. Our Sunday school is to be organized March 25. A letter of greeting from Bro. Joseph Clements, of Alvo, Nebr., was read by Bro. Geo. Ploutz. To this the church gladly responded with love and tenderness, to the lonely wandering one who is at home once more. Bro. Wolf tendered his resignation as our elder, but on the urgent request of the members concluded to stay with us. His labors have been much appreciated by our church and the community around us. We praise the Lord for sending such noble, self-sacrificing brethren into our midst. Our council closed with prayer by Bro. S. H. Miller.—*Jennie Alexander, New Sharon, Iowa, Feb. 24.*

KANSAS.

Kansas City.—Feb. 8 Bro. D. L. Miller came to us and gave us three lectures on the Bible Land, which we appreciated very much.—*A. C. Root, 17 South Ninth Street, Feb. 10.*

Maple Grove.—We have Sunday school at 10 A. M., preaching at 11 A. M., Bible Reading at 6:30 P. M., and preaching at 7:30 P. M., each Sunday. We use the prayer meeting outlines, as given in the MESSENGER, and like them quite well. Although we have had no recent accessions to the church at this place, we feel that good seed is being sown. Our elder attended the recent Bible Term at McPherson, Kans.—*Laura M. Shuey, Rockwell City, Kans., Feb. 18.*

Osage.—We have just closed a three weeks' series of meetings. Bro. W. H. Layman, of Madison, Kans., came to us and conducted the services the last two weeks. Lasting impressions were made. The good seed is ever being sown here, and may we trust God to send us a bountiful harvest.—*D. P. Neher, McCune, Kans., Feb. 21.*

Parsons.—We met in quarterly council Tuesday evening, Feb. 20. Our elder, Bro. Merrill Hodgden, of Galesburg, Kansas, presided. We were much favored by having Bro. Dorsey Hodgden, and wife, of Huntington, with us. Bro. Hodgden delivered an excellent sermon on Wednesday evening. Nearly all the members were present at the council. Love and peace prevailed and all business was disposed of in a Christian manner. A choice for deacon fell on Bro. Joseph Franklin. Our minister, Bro. C. H. Newton, was advanced to the second degree of the ministry. Our Sunday school is in a prosperous condition, with Bro. J. D. Clear as superintendent.—*Mabel Murray, 2522 Stevens Ave., Feb. 25.*

Peabody.—The church met in quarterly council Feb. 10. There was considerable business before the meeting, which was harmoniously disposed of. Among other work was the electing of delegates to the District Meeting. Bro. J. A. Thomas and Sadie Thomas are to represent us at that meeting. We expect to hold our love feast May 19, at 2 P. M.—*Katie Yost, Feb. 20.*

Pleasant View.—Bro. George Studebaker came to the Pleasant View church on Feb. 21, and gave us two missionary sermons. Judging by the collection, the meeting was a success. He also gave the children a very fine talk about his missionary work.—*Lena B. Keedy, Booth, Kans., Feb. 23.*

Potter.—Bro. C. J. Hooper, of Oakland, Kans., our State Evangelist of Northeastern Kansas, came to us Feb. 3, and held a series of meetings in the Spring Hill schoolhouse, preaching ten sermons in all. We had splendid attendance, the house being crowded nearly every night. He made quite an impression upon the minds of several. He expects to come to us again in the near future. There are five members here, living about 25 miles from the nearest church.—*Mattie Murray, Feb. 20.*

Salem.—Bro. G. E. Studebaker, our District Missionary, came to us Feb. 18, and preached three interesting sermons. He is visiting the churches of the District in order to work up more of a missionary zeal among the members, and to secure more funds to push the missionary cause in Western Kansas, Colorado and Oklahoma Territory. We took up a collection, which resulted in raising \$10.74 for Home Mission work.—*J. Wm. Norris, Nickerson, Kans., Feb. 23.*

Slate Creek.—We met in council Feb. 10. Eld. John Wise presided. Three were received by letter and two letters were granted. All business was disposed of in a Christian spirit. Bro. S. J. Miller, of McPherson, came here Sunday, Feb. 11. He preached six sermons for us.—*Anna L. Newland, Conway Springs, Kans., Feb. 21.*

MARYLAND.

Burkettsville.—From Feb. 3 to 14 inclusive, a series of meetings was held in the Brethren church near Burkettsville, Md. Eld. D. M. Zuck, of Mercersburg, Pa., preached faithfully and acceptably, and though there were no additions, God's children were encouraged and inspired, and others were almost persuaded. We believe the seed sown only needs careful watering. We are located on the east side of South Mountain, a part of the Burkettsville congregation, under care of Eld. Eli Youtree.—*D. Ausherman, Feb. 24.*

NEBRASKA.

Highland.—Our two weeks' series of meetings closed last night, Feb. 18, with a crowded house. The meetings were conducted by our own State evangelist, Bro. D. H. Forney. The meetings were well attended, with the exception of a few stormy evenings. The members have been greatly built up, and we hope for good results. At the close of the meeting we took up a collection for State mission work, which amounted to \$5.54.—*Maria Lapp, Moorefield, Nebr., Feb. 19.*

Juniata.—On Saturday afternoon, Feb. 17, we met in a Sunday-school meeting. The weather being unfavorable, the attendance was not so large but a good interest was manifested by those present. Our State Superintendent, W. H. Heaston was with us. Some improvement has been made along the line of Sunday-school work, since our Sunday-school meeting of 1899.—*Bertie L. Smith, Feb. 10.*

North Beatrice.—Feb. 17 was our regular council. The church was well represented. Our elder, Bro. Urias Shick, was with us, and gave us good admonition. We decided to hold our love feast May 12, at 4 P. M. Two have been received by letter since our last report.—*Lizzie S. Price, Feb. 20.*

OHIO.

East Nimishillen.—In my last report I said Eld. J. C. Seibert commenced our series of meetings Feb. 2. He closed Feb. 18. Eld. Seibert is one of the Gospel teachers, well prepared to tell both saint and sinner the Gospel road to heaven. Notwithstanding the inclemency of the weather and bad roads, we had good crowds at nearly all of the meetings.—*D. F. Ebit, Hartsville, Ohio, Feb. 22.*

Lower Stillwater.—Our February quarterly council passed off pleasantly. Several letters were granted. Superintendents were elected for our Sunday schools for the ensuing year. Arrangements were begun for special services in each of our three houses next winter. The series of meetings in the new church at Trotwood closed with good interest, but no accessions. Bro. Filburn gave strong and interesting talks. Our Sunday schools have kept evergreen for several years, with little falling off in attendance during the winter months. Churches of Southern Ohio will remember that the decision of District Meeting requires that all business for next District Meeting be sent to Writing Clerk of last District Meeting in time to have it printed for distribution at or before the coming meeting, May 1.—*L. A. Bookwalter, Trotwood, Ohio, Feb. 19.*

Loramie.—We met in quarterly council Feb. 7. Our elder being absent, brethren John Christian and H. C. Longanecker assisted in the work of the church. It was decided to hold our annual love feast May 12. Our Sunday school is growing in interest with Bro. W. F. Taylor as superintendent. It would be a great help to any church, to be able to study together these great lessons of the life of Christ, which represent the great worker at his work.—*Clara A. Souder, Oran, Ohio, Feb. 10.*

Logan.—Bro. B. F. Snyder began a meeting at Marl City on the evening of Feb. 3, and continued until Feb. 11, when Eld. Abednego Miller came and continued the meetings until the evening of Feb. 15. These brethren sowed the seed with power and earnestness, much to the upbuilding of a few members located there. Eld. Miller has recently opened meetings at New Richland, a new point in the northern part of this County. This makes five regular appointments filled by our home ministry, and the field is only partially occupied. The call is coming from many places, but the brethren have all they can do. What will be the penalty if we do not enter the "open doors"?—*John R. Snyder, Bellefontaine, Ohio, Feb. 17.*

Ludlow.—Our series of meetings at our Red River house, conducted by Bro. J. C. Bright, closed on Sunday evening, Feb. 18. Bro. Bright preached a number of doctrinal sermons. Much good seed was sown, and we hope a rich harvest may be gathered in the near future. We met in quarterly council Saturday, Feb. 17, at our Georgetown house. All business passed off pleasantly. We elected brethren Joseph Ruble and Davis Longenecker for our Sunday school superintendents at the Georgetown house.—*Martha Minnick, Painter Creek, Ohio, Feb. 18.*

Mahoning.—We have just closed a very interesting series of protracted meetings at the Bethel house, Bro. John F. Kahler, of Canton, Ohio, preached nineteen instructive sermons. Five were made willing to accept Christ, and the church in general has been greatly encouraged.—*Irene Kurts Summers, Poland, Ohio, Feb. 20.*

Oakland.—We met in council Feb. 21. Considerable business was transacted, including the electing of Sunday-school superintendents and delegates to Annual and District Meetings. Bro. A. Brumbaugh was elected as delegate to Annual Meeting, and Bro. I. B. Miller and the writer to District Meeting. It was decided to hold our love feast May 19, at 2 P. M.—*J. H. Christian, Gettysburg, Ohio, Feb. 24.*

Silver Creek.—Our quarterly council occurred Saturday, Feb. 17, with good attendance. The business that came before the meeting was harmoniously disposed of. We decided to hold our Communion June 16, meeting to begin at 2 P. M. A cordial invitation is extended to ministers and members of adjoining congregations, to be with us at that time. We also decided to secure the services of Bro. E. S. Young, to hold a series of meetings at the Hickory Grove house, Bro. Isaac Frantz is to labor at the Walnut Grove house, during the coming winter. We are much pleased to report, also, the result of our series of meetings, conducted by Bro. A. L. Wright, which closed last evening. Two were received by baptism and one reclaimed. The members were also greatly encouraged and strengthened.—*Mrs. Della Landis Long, Pioneer, Ohio, Feb. 19.*

Sugar Creek.—Bro. Quincy Leckrone, of Glenford, Ohio, came to us Feb. 3, and commenced a series of meetings, which continued until Feb. 18, preaching in all twenty sermons, including one scathing sermon on secret orders. He gave us solid Gospel truths. Both old and young seemed interested, listening with marked attention. Sinners were invited to seek Jesus as their Savior, while the members were encouraged and strengthened by the good advice. Good seed was surely sown. We feel that Bro. Leckrone did a glorious work while with us, and we desire him to come again.—*Emma Fisher, Baltic, Ohio, Feb. 20.*

PENNSYLVANIA.

Elizabethtown.—We are in the midst of a very interesting Bible term, here in the Chiques congregation, conducted by Eld. S. H. Hertzler, Benjamin F. Masterson and myself. This school will close March 3. March 4 I begin a series of meetings in Ephrata, Pa.—*J. Kurts Miller, Feb. 24.*

Lancaster.—Bro. J. M. Mohler is expected to labor for us in the holding of a series of meetings here in the city, about the last of February. We ask an interest in the prayers of all or the success of the meeting, especially those who know the great hindrances and hard work incident to city church work. Through the kindness of our brethren and sisters we were moved into the new parsonage building on the 12th inst. We enjoy it very much and think the Brethren were very kind to provide us with such a good home.—*T. F. Imler, Feb. 21.*

Martinsburg.—Bro. J. H. Beer, of Rockton, Pa., began a series of meetings in the Martinsburg house Feb. 1, closing Feb. 21. Three were baptized, three reclaimed, others promised to come soon. The church was greatly built up.—*J. G. Mock, Martinsburg, Pa., Feb. 22.*

Markleysburg.—We have just closed a ten days' series of meetings at the Union house. We distributed a number of tracts, from which we look for good results. One was baptized and two applicants await the administration of the holy rite. The meetings were conducted by the home ministers.—*Jasper Barnhouse, Feb. 21.*

Notice.—We would be much obliged if any person could give us the whereabouts of David E. Miller, son of Nathan Miller (deceased). His mother was a daughter of Richard

Miller, of Republic County, Kans. (She has since married a Mr. Seely.) There is a legacy here awaiting him, if living, and if he can be found.—*John B. Miller, New Paris, Pa., Feb. 10.*

Philadelphia.—Bro. Silas Hoover, of Somerset County, came to us Feb. 3, to engage with us in special revival services. He remained with us ten days, during which time he preached strong, practical sermons, good for both saint and sinner. The meetings were largely attended. The church was strengthened, two baptized, and others are near the kingdom.—*T. T. Myers, Feb. 20.*

Upper Dublin.—This church enjoyed a one week's series of meetings, held in the "Friends" meeting room in the town of Ambler, by Bro. W. M. Howe, of Norristown. This is a borough of 2,000 inhabitants, the larger part of whom know nothing of the doctrine of the Brethren. We decided to use the Brethren's card as an advertising medium. The attendance and interest increased and our brother gave a fearless presentation of the truth. On Saturday, evening Feb. 18, we had the severest snowstorm of the season. Bro. C. C. Ellis, of the Philadelphia church, was with us. Only a few came out, fearing the roads would become blocked. Bro. Ellis returned after services, with the promise to come again.—*B. F. Kittinger, Feb. 20.*

TENNESSEE.

Pleasant Valley.—Bro. S. J. Bowman, of Knob Creek, began a series of meetings at this place Feb. 4, and continued till Feb. 17, preaching in all twenty good Gospel sermons. Owing to the inclemency of the weather, the congregations were very irregular. The interest was good throughout the meetings. The church was much revived.—*Anna M. Diehl Jonesboro, Tenn., Feb. 18.*

UTAH.

Bear River.—We have no minister here since Bro. Beery left us, but we get several good sermons through the MESSENGER each week. I think this would be an excellent point for missionary work among the Mormons. Only members that are isolated as we are can appreciate the good we receive through the MESSENGER.—*Douglas Miller, Feb. 22.*

VIRGINIA.

New Port.—Feb. 11 two came out on the Lord's side at this place. We have a mission in the little town of Shenandoah eight miles south of New Port. The first Sunday in January one applied for membership and was baptized the first Sunday in February. We now have six members in Shenandoah.—*Geo. W. Painter, Feb. 12.*

Nokesville.—We met in quarterly council Feb. 3, at the Nokesville house. Bro. J. S. Holsinger presided. Considerable business came before the meeting. Three members were received by certificate, and one was granted. Brethren J. A. Miller and M. G. Early are our delegates to District Meeting. Bro. W. F. Hale is our Sunday-school superintendent for Nokesville, assisted by D. F. Kerlin and G. W. Beahm. Bro. Benjamin Harpine is our Sunday-school superintendent for the Valley house, assisted by Mahlon Seese. Feb. 10 we met again in council, to finish the business before the meeting one week previous. Eld. Conner, of Manassas, presided. The business passed off pleasantly.—*M. G. Early, Feb. 10.*

Valley Bethel.—To-day was the time for our council, but on account of a deep snow it was deferred until the first Saturday in March. Our congregations are not very good, as there has been a great deal of sickness in the community.—*Vena Busard, Bolar, Va., Feb. 17.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Laud or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From the Highland Church, Nebr.

OUR labors in the cause of our Master during the past two years have been principally among isolated members and a great many poor people. It causes us to note the contrast in our labors here and the large well-established churches of the East. Recently we were permitted to labor with and for a few Brethren who are so isolated that they have been permitted to hear preaching only once a year. They are only seven in number and yet they are zealous in the work, considering their isolated condition. They are carrying on a good Sunday school and holding up the cause of the Master.

This, you may imagine, requires some effort on the part of the Christian. To stand alone means a struggle. Unity, love, self-denial, mutual affection, devotedness to each other's welfare, and the great interest of God's kingdom, must be uppermost in the minds of all. We must have a spirit something like that described in the opening chapters of the Acts of the Apostles.

In those days the church of Christ was like one large, loving family, to whose common treasury each member brought his wealth and wages. No one was immensely rich, and no one immensely poor. It was a commonwealth supporting the cause of Christ. The people lived for Christ, regarding their possessions as his and not their own. They felt that if Christ gave his life for the poorest saints, they could not do less than share their substance with them. And so, as we are told, "They who believed were together and had all things common,

They sold their possessions and distribution was made unto every man according to his need."

There was no command laid on them to do so, nor does any command lie on us to imitate their example in this matter. Such a practice would now be not only undesirable but impracticable. Their circumstances were so peculiar as to lead them to adopt a peculiar line of conduct. The spirit of their example was, however, commendable. Christ, who, with his disciples, had a common purse, would have us bestow charity upon God's poor saints, teaching us to fill their scanty cups with the overflowing of our own. GEO. MISHLER.

Cambridge, Nebr.

Notice to the Middle District of Pennsylvania.

ANNOUNCEMENT has been made that the "Elders' Meeting" of this District will convene at two o'clock on Tuesday, March 20, the day before the District Meeting.

After due consultation with the Moderator of last meeting it was decided to change the hour of convening, to four o'clock of the same day, because of the early train not making close connections. All persons desiring to be at this meeting, will take train leaving Tyrone at 3:15 P. M. on Lewisburg division, and go to Warriorsmark station. Those who wish to be at the District Conference only, can go on train leaving Tyrone at 7:50 A. M. on Wednesday, March 21.

There will be preaching services at the church on Tuesday evening. A cordial invitation is extended to all to attend. W. S. LONG.

Notice for District and Ministerial Meetings.

THE District Meeting of the District of Southeastern Kansas will be held in the Verdigris church, Kans., April 10 and 11.

Topics for Ministerial Meeting.

1. "According to Paul's Language, Titus 1:5, Should an Elder have Charge of More than one Church?"—First speaker, W. B. Sell.
2. "What Disposition Shall We Make of the Ministry in our District?"—First speaker, Jesse Studebaker.
3. "Is there any Difference Between Evangelists and Missionaries? If so state the Difference."—First speaker, E. M. Wolfe.
4. "What is the Best Method to Reach the Masses in a Congregation to Draw them to Christ?"—First speaker, J. E. Studebaker.
5. "What is the Best Method to Promote and Sustain the Missionary Cause in the Home District?"—First speaker, Clay Newton.
6. "In What Way May the Talents of our Young Members be Best Employed to Increase their Usefulness in the Church?"—First speaker, Julia Cornelius.

W. H. MILLER,
Committee,
S. E. LANTZ,
A. K. SELL.

Independence, Kans.

DAVID BETTS, Clerk.

From Libertyville, Iowa.

WIFE and I left home for Verdi, Washington County, Feb. 3, to hold a series of meetings at the place of our spiritual birth, twenty-two years ago. We left there four years later. We preached fifteen sermons at this place to well-filled houses each night. We closed Feb. 17, leaving the results with God who knoweth all things.

Feb. 17 we drove to Keokuk County, near Ollie, to Brother Isaac Brown's. Sister Susannah Brown being my aunt, we visited there. This was the home of my boyhood, where I was taught and trained. Here we tried to preach Christ and him crucified. Elder John Gable is the shepherd that watches over the flock here. He has the respect of all. Here as well as elsewhere many changes have taken place, and many brethren and sisters have gone to their reward. From here we again returned to our home, preparing to move to Ottumwa, where we shall take up the city mission work. Here we have a large field of work for the cause of Christ. Many souls are perishing for the bread of eternal life. Feb. 22. C. E. WOLF.

From the Mission Circle at South English, Iowa.

THE sisters at this place organized a "Mission Circle" in September. Since then we have been meeting almost every two weeks. We try to do something for the poor and needy, and for the advancement of the cause of Christ.

Our desire and prayer is, that some soul might be saved by our efforts. We realize also, that he that giveth to the poor lendeth to the Lord.

We wish that every congregation in the Brotherhood would see the need of having a Mission Circle, for we feel that much good can be done in this way.

Jesus says, "The poor you have with you always, and whenever you will you can do them good." The Mission Circle is one way in which we can have an opportunity to do good. An opportunity wasted may be souls lost.

MAUD VANDYKE.

Feb. 23.

A Sad Condition.

ONE who sits at the editorial desk, year after year, is compelled to read not a few very sad communications. Below will be found a fair sample of what comes to our office every now and then. We do not publish it on account of the appeal made for assistance, but for the purpose of calling attention to the urgent necessity of more fully perfecting plans that will, in a measure, relieve worn-out ministers who are in actual need of assistance. We have various ways of rendering assistance, but there are a number of cases that for some reason cannot be reached. We have in mind six cases that have come to our notice during the last six months, and in each instance we were requested to publish an appeal to the public for help. All of these requests have been refused, for, should we commence publishing them, there would be a demand for space for others, and very little response would be given to any of them. We trust that the reading of this letter, somewhat condensed, will put our people to thinking along right lines. As a minister and elder, Bro. Hoover is well known in parts of the West.—ED.

ATCHISON, KANS., Feb. 16, 1900.

Dear Messenger:—

We have met many warm, sympathizing friends and brethren, of all ranks in life, and the kindness shown us from all, is fully appreciated. I wish to call the attention of the Brethren ministry, however, to one very essential and important point in our labors in the ministry. I can do it most forcibly by narrating the fact as it stands on record in the great book in which all records are kept. We have been visited by the ministry in our afflictions, *i. e.*, by a few, and neglected by many. Out of all the visitations had from the ministry, there was one, a Methodist minister, who said, "I feel that our visit is not a success unless concluded by prayer and a call for Divine aid." So we bowed and he poured forth his soul in a pleading tone to the Father in our behalf. I mention this to show some of our backward ministers, as to where we lack, and do not state this as a reproach. My brethren, let us put on the "whole armour of God."

I notice again that it is so hard for some of us to help bear the afflictions of others. I can illustrate this in no better way than by our own experience. The cancer I am afflicted with is severe, and has been for a long time. I have suffered intensely. In the relief of such a difficulty simply lip or pen sympathy amounts to but little, where the donor has plenty to give in the way of material help.

After finding that the Board of Trustees of the Old Folks' Home, at Booth, Kans., in whose care we were placed, were at a loss to know what further to do in my case until after the next District Meeting in April, I found my condition would not allow me to wait. I concluded to use my own judgment in the case, and am taking treatment now of Dr. Allaman, of Atchison, Kans., a specialist in the treatment of cancers. I do feel that his treatment is going to accomplish the desired end. I appealed to some of the elders with whom I am best acquainted, for help,—all kinds of help, including financial help. I also appealed to some old schoolmates that are not members. They have responded liberally. Likely others will yet respond.

Sometimes we hear the cry of hard times. My brother, think of one that has no means, no earthly possessions to speak of, but a large cancer, covering his entire lower lip and chin. His wife is blind. His children are all members, but poor, honest, hard workers, that are mourning because they cannot render the help he needs. I am an aged veteran, having spent thirty years laboring in the good cause, and since 1872 on the frontier, laboring against all the disadvantages relating to a western country on the one hand, and infidelity, atheism, skepticism, materialism, and all other isms, on the other.

Now, is it any wonder that I am both a financial and physical wreck, having to meet all the requirements of an elder, here, there, and everywhere, in our limits, which are almost boundless? Generally

bearing our own expenses, suffering through heat and cold, rains and sunshine, is it a wonder that I am now the burden that I am?

My beloved companion and children are not permitted to be with me during my very severe trial, on account of poverty. They must "tread the winepress alone." Only strange hands may administer to give comfort, and cheer in this, the darkest hour of my life, yet in God I put my trust, "for I know when this earthly house of my tabernacle shall be dissolved we have a building of God," etc.

Address me in care of Dr. Allaman, Box 234.

JOHN J. HOOVER.

From Virginia.

IN company with brother George Clingenpeel I left the Brethren in Campbell County, Va., Jan. 31. As the Staunton river was to be crossed and there was no ford, no bridge or ferry, we were compelled to cross in a "foot boat" among the floating ice. We had depended upon the uncertain for conveyance to the nearest station, which was ten miles, so we were left to travel the more safe and ancient way,—on foot. Bro. Smith said he would go along and "tote" my valise. We found ourselves "on time" at the station.

The next day we began a series of meetings at the Piny Hill church in Pittsylvania County, Va. This church, for some time, has had troublous times. The minister and some others left the church and identified themselves with the Progressives. They held the key to the church, but were quite courteous to our people by opening the house to them. But as the German Baptists hold the deed, and a receipt in full, for all the expenses, they had a desire also to hold the key. We succeeded in adjusting the difficulty on the principle taught by Christ in Matt. 5: 25 and 40 and now the Piny Hill church is to have two keys. We have since learned that the Progressive preacher has decided to reject the compromise, after first accepting it. We closed Feb. 8.

Feb. 9 I began a meeting at Rorer's schoolhouse, seven miles from the former place. Rain, mud and snow interfered somewhat, but we continued seven days. Eight applied for membership. Bro. W. B. Parker was elected deacon. He and wife were duly installed into office.

I am at this writing at Vashti, Franklin County, Va., where I expect to hold a series of meetings. But the weather is so cold that the people did not turn out to-day.

C. D. HYLTON.

Daleville, Va., Feb. 19.

From Plattsburg College, Mo.

OUR Bible Normal was full of interest. Among the subjects treated were, "Old Testament Geography," "New Testament Geography," "The Life of Christ," "The Growth of the Church," "Support of the Church," "Christian Baptism," "The Covering of the Head at Prayer," etc. The instructors gave no uncertain sound. Eld. L. H. Eby assisted in teaching in day time, and preached very acceptably at night.

Our attendance at college is about three times as large as at the beginning of the fall term. All the departments,—Collegiate, Preparatory, Normal, Commercial (including Stenography and Typewriting), Musical, Bible and Art are well sustained.

A very interesting mission Sunday school is held in the College Chapel with an enrollment of over ninety.

The Young People's Thursday prayer meeting, and church service every Sunday, are well attended and full of interest.

Plattsburg College stands by the principles of the Brethren church.

ROY MURRAY.

Feb. 20.

How Differently We Feel.

It was my happy privilege to spend the first nine years of my Christian life in one of those large congregations in the East, and being surrounded by so many brethren and sisters I truly thought there was nothing for me to do. We always had our family

worship, and I must say to the honor of a sainted father, and an untiring Christian mother, we were brought up in the nurture and admonition of the Lord. But I always felt so little and unworthy, that I thought I could easily be excused as there were always plenty others. So I folded my arms, as it were, and sat on the "stool of do-nothing." Now I remember with sadness many lost opportunities wherein I could have spoken a word in behalf of the cause I hold most dear.

Since I have grown older, things have taken on quite a different aspect. My home is in the West now, in one of those small congregations. We cannot have preaching often, and the doctrine of the Brethren seems new and strange to most people. They want us to give the "why" and "wherefore" for everything we do, consequently we cannot sit with folded arms and wait for some one more competent than ourselves, but if we would be faithful witnesses for Jesus, we must be brave enough to help fight his battles.

I am a parent now, and there is not one of our little ones too small to do something, even baby in my arms has his mission to fill, and I dare say many a heavy heart has been made lighter by the silvery rippling of baby laughter.

So it is with the followers of Christ. There are none enlisted in the army of the Lord too small to help hold up the prophet's hands. Of course it is very enjoyable to live in those large congregations,—we wish that ours were larger. But what about the one with from six to ten ministers seated behind the sacred desk every Sunday? They cannot all take part in the meeting, consequently the majority must sit and look on, even if they feel moved to say something. They quench the Spirit for fear of being called "too smart."

May the blessed day soon dawn when our dear brethren will see the necessity of stirring out where they can be of more service to the Lord, and have a chance to better improve their God-given talents.

Julian, Nebr.

DECELAH A. MAZEY.

Individual Aids.

WHILE we enjoy reading of the good our sisters are doing through their "Aid Societies," and especially that they have Scripture reading, prayer, and songs as their helps, we think of those who have not this privilege, and in behalf of these dear ones we write, as I am one. Perhaps some one would enjoy reading how we conduct our "aid society" here in the South. We are in great need of aids all over the South,—spiritual aids especially.

Inasmuch as the world is not ashamed to honor and serve their God, why should we be ashamed to serve our God, who is faithful and true, and will reward us abundantly for all we do? Therefore we meet often, every day before breakfast, read a chapter or part of one, then go to God in prayer, in which each member takes his turn. We then do our manual labor, and can find some time each day to aid some one, in some way. We are generally kept busy. Sometimes we sew for negroes, and sometimes for white. Sometimes we get pay, and sometimes credit.

We meet thus quite often, and if we have no sewing or work on hand, we spend the time in reading. We try to get a good understanding of our Sunday-school lesson, that we may teach aright. We read the GOSPEL MESSENGER through each week. We have made it a rule to read the Bible through each year, and the New Testament as much more as possible. We have just finished "Pilgrim's Progress," which has been very inspiring to us as pilgrims. We hand out a few tracts and MESSENGERS, and have time to visit the sick, and friends occasionally. We are never too tired to attend services on Sunday.

We also found time to solicit our town for the "India sufferers," assisted by a friend, and received up to date \$22.45.

God has so richly blessed us in our labors that we feel we are more deeply in debt to him, our Secretary, than ever, and will, by his help, be more faithful in the future!

Bells, Tenn.

MARY E. TEETER.

OUR BOOK TABLE.

The Treasury of Religious Thought for February, 1900, E. B. Treat & Co., 241-243 West 33d St., New York, publishers, opens with an eloquent illustrated article on "Transformation in Alaska," by A. E. Barnett. The most important special paper is Prof. Walter Rauchenbusch's article on "Proposed Cures for Social Wrongs," an able examination of some theories of sociology. The Rev. Newton Wray concludes from January an earnest discussion of "Right and Wrong Ways of Church Support." The sermons and sketches of sermons this month are of special value. The Timely Occasion is "Washington's Birthday," and is treated by the venerable Dr. T. L. Cuyler, Dr. Gray, of the Interior, and Senator Chauncey Depew. Prof. C. H. Small still surveys the Movements Among the Churches, and Dr. G. B. F. Hallock furnishes Prayer-Meeting Suggestions for each week. The Names of Note give, with their portraits, short sketches of the Rev. B. Q. Denham, Dr. Henry Van Dyke, Dr. Maltbie C. Babcock, and Lords Cromer, Roberts, and Kitchener. Its minor departments are thought by some readers the best part of *The Treasury*, and they are maintained with fullness and care as usual.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

AKINS.—In the Loudounville congregation, Ohio, Jan. 16, 1900, Mrs. Sarah J. Akins, aged 57 years and 11 days. She was a member of the Brethren church for about five years. Services at Plum Run church by the writer.

A. S. WORKMAN.

ASHBROOK.—Near Hooverville, Pa., at the Ridge church, Feb. 12, 1900, Earl Lloyd, infant son of Brother and Sister Albert Ashbrook, aged 1 year, 2 months and 2 days. Services by the writer and Eld. Joseph Berkey.

P. J. BLOUGH.

BLOUGH.—In the bounds of the West Johnston church, Pa., Feb. 9, 1900, Clarence Clough, infant son of Brother and Sister Kate Brough, aged 1 month and 15 days. Services by Bro. Albert Berkey. N. W. BERKLEY.

BEANBLOSSOM.—In Davenport, Nebr., Feb. 11, 1900, Sarah Maud Beanblossom, daughter of Bro. Martin and Sister Lizzie Beanblossom, aged 1 year, 3 months and 5 days. Services at the Bethel church by the Brethren.

E. S. ROTHROCK.

BLOUGH.—In the Quemahoning church, Pa., Feb. 14, 1900, Etta Blough, daughter of Bro. Ananias and Sister Sadie Blough, aged 4 years and 4 months. She was the second child to be called away inside of six weeks. Services by the writer from John 11: 19, latter clause.

S. P. ZIMMERMAN.

BUCK.—In Franklin Grove, Ill., Feb. 16, 1900, of old age, Sister Mary Ann (Way) Buck, aged 85 years, 10 months and 22 days. She was born in Frederick County, Md., March 24, 1814. Jan. 23, 1845, she was married to Henry Buck. In 1846 she moved with her family from Franklin County, Pa., to Lee County, Ill., and has lived in the vicinity of Franklin Grove ever since. She was the mother of four children, and the stepmother of three. In early life she united with the Brethren church and lived a devoted member until the day of her death. Services by Bro. Daniel Dierdorff from Psa. 17: 15.

D. B. SENGEL.

COLE.—In the Carrington congregation, N. Dak., Feb. 12, 1900, Maggie, wife of friend Theron Cole, and daughter of friend Joseph and Sister Brasington, aged 15 years, 9 months and 15 days. She was united in marriage Nov. 1, 1899. Three sisters, father, mother and husband survive. Services by the Brethren. Text Eccl. 7: 14.

FRED CULP.

CLAPPER.—In the Carrington congregation, N. Dak., Feb. 16, 1900, Clara, infant daughter of Bro. George W. and Sister Clapper, aged 16 days. Services by the writer at their residence.

FRED CULP.

COLE.—In the South Morrill church, Brown County, Kans., Feb. 6, 1900, Bro. Leonard Cole, aged 76 years, 8 months and 29 days. He leaves an aged companion and two daughters. Two sons and one daughter preceded him. Services by the Brethren from Heb. 13: 14. Interment at South Morrill meetinghouse.

R. A. YODER.

DEARDORFF.—In Cando, N. Dak., Feb. 12, 1900, Mary Maure, daughter of Geo. and Myrtle Deardorff, aged 1 year, 2 months and 17 days. Services in the Cando house, conducted by the writer. Text, 1 Thess. 4: 14-18. JOS. L. MYERS.

FROLKEY.—Near Bradford, Ohio Feb. 1, 1900, Sister Nancy Elhura Froley (nee Lehman), aged 26 years, 3 months and 5 days. Her sickness, of about fifty-eight hours, was inflammation of the stomach. She united with the Brethren church March 27, 1891. She leaves a husband, little son, an infant daughter, an aged father, seven brothers and nine sisters. Services by Bro. George Mohler, from Rev. 21: 4, latter clause.

CASSIE HOOVER.

GARRETT.—In the Hartford City church, Ind., Feb. 18, 1900, Sister Phebe (Teeter) Garrett, aged 52 years and 3 days. She was united in marriage to Nathan Garrett, Oct. 7, 1866. To this union were born eight children, seven of whom survive her. She united with the Brethren church early in life, and lived a consecrated life until the Lord called her home. She was a sufferer from consumption for several years, but bore her sufferings with Christian patience. Services by the writer from Rev. 14: 13.

LEVI WINKLEBLECK.

HAHN.—In the bounds of the Thornapple church, Mich., Feb. 6, 1900, Ida Hahn, wife of Bro. Henry Hahn, aged 37 years, 8 months and 3 days. She was born in Allen County, Ohio. Her maiden name was Edgcomb. She was married to Henry Hahn Sept. 13, 1893. She united with the church in early life. She leaves one daughter and many friends to mourn her early departure. Services by Eld. Geo. Long and the writer from 1 Peter 1: 3.

S. M. SMITH.

HOOVER.—In the Upper Fall Creek church, Henry County, Ind., Feb. 9, 1900, Sister Catharine Hoover, aged 89 years, 10 months and 26 days. She was the daughter of Joseph and Annie Rife. She was born in Rockingham County, Va., March 13, 1810. Aug. 19, 1834, she was joined in marriage to George Hoover. In the fall of 1835 they moved to Henry County, Ind. April 22, 1839, she and her husband joined the Brethren church. In 1840 her husband was elected to the office of deacon, and in the following December to the ministry. In 1846 he was ordained to the eldership. In all of these offices she shared with him his burdens and responsibilities. In addition to this she had the care of seven children, three sons and four daughters, which was made all the greater by her husband's frequent absence from home in his church work. Dec. 11, 1889, her husband departed this life, after which she remained at the old homestead, living with the family of her son, David F. She leaves three sons and one daughter. Services by Eld. L. W. Teeter from Rev. 14: 13.

IDA E. TEETER.

HOLLINGER.—In Astoria, Ill., Feb. 10, 1900, Sister Elizabeth Hollinger, wife of Joseph Hollinger, deceased, aged 75 years. The remains were laid to rest in the cemetery at the Astoria church. Services by Bro. Myers.

MARY ROWLAND.

JENNINGS. In Brownsville, Md., Dec. 6, 1899, of diphtheria, Julia Kate Jennings, aged 10 years, 8 months and 13 days. The deceased was a bright and loving little girl. Interment in Brownsville cemetery. Services at the grave by Eld. Eli Youtree.

A. C. CASTLE.

JENNINGS.—In Brownsville, Md., Dec. 14, 1899, of diphtheria, William Thomas Jennings, aged 1 year, 8 months and 15 days. Interment in the Brownsville cemetery. Services at the grave by Eld. Eli Youtree.

A. C. CASTLE.

JONES.—In the Upper Dublin church, Pa., Feb. 9, 1900, Eunice, wife of Jno. D. Jones, aged about 71 years. Sister Jones was a woman of strong physical endurance but during the last three years she became a victim of gradual paralysis, which during the last few months rendered her totally helpless. As the body yielded to debility, the faculties of the mind were also affected, which added anxiety and care to her husband whose one desire was to minister to the needs of his devoted companion. Services from Psa. 91: 14, 15, by Eld. G. N. Falkenstein, of the Germantown church, assisted by the writer.

B. F. KITTINGER.

LEEDY.—At the home of her daughter, Mrs. Evan James, at Vincennes, Ind., Feb. 11, 1900, of consumption, Sister Harriet Leedy (nee Craig), aged 72 years, 11 months and 27 days. She was born in Darke County, Ohio, Feb. 14,

1827. She was married to Jonas Leedy in 1847. To them were born five daughters and one son. The aged husband and six children survive her. She united with the German Baptist (Brethren) church in 1849, and lived a devoted Christian life until the end. Services at Andrews, by Eld. Noah Fisher, from Rev. 22: 14. Interment at Monument City, Ind.

A. B. MILLER.

MYERS.—In the Nettle Creek church, Ind., Dec. 8, 1899, Sister Susan Myers (nee Mahoney), aged 83 years, 5 months and 7 days. She was married to Nicholas Myers in 1838. To this union was born one son, Nicholas, who is still living. In December, 1839, she was bereaved of her husband, who, by accident, was instantly killed in a flouring mill at Ogden, Ind. About 1842 she was married to Stephen Myers, brother of her former husband. To this union were born four sons and four daughters. One son and one daughter preceded her. June 30, 1876, she was again left to mourn the loss of a dear companion. About 1880 she joined the Brethren church in which she lived a consistent member to the time of her death. Services by the writer, assisted by Eld. L. W. Teeter, from Psa. 23: 3.

ABRAHAM BOWMAN.

OLDHAM.—In the Ludlow church, Darke County, Ohio, Feb. 13, 1900, of dropsy and heart disease, Bro. Samuel Oldham, aged 71 years, 1 month and 24 days. Bro. Oldham was born in Middleton, England, Dec. 20, 1828. When he was twenty years of age he came to America and located near Troy, Ohio. In 1857 he moved to the farm on which he died, near Painter Creek, Ohio. His first marriage was with Eliza Blackmore who died in 1854, leaving one son. His second marriage was with Rachel Shuff, who died in 1870, leaving one son and two daughters. His third marriage was with Anna Landis who survives him and by whom he has three sons and two daughters. Bro. Oldham was a member of the Brethren church since 1870. He was respected by all who knew him. Services in the Painter Creek church by brethren Tobias Kreider and Samuel Smith. Interment in the Newcomer cemetery.

MARTHA MINNICH.

ROUDABUSH.—In the Mill Creek congregation, Va., Feb. 9, 1900, Sister Mary Roudabush, wife of Bro. Franklin Roudabush, aged 53 years and 8 months. She leaves a devoted husband, four children, two daughters, two sons, two sisters and two brothers. She lived a faithful member until death. Services by Bro. Peter Garber.

FANNIE V. KYGER.

SHANKLE.—In Brownsville, Md., Feb. 6, 1900, Sister Margaret Shankle, aged about 95 years. Interment in Brownsville cemetery. Services by Eld. Eli Youtree.

A. C. CASTLE.

SEESE.—In the Shade Creek church, Pa., Feb. 1, 1900, of membranous croup, Mary Elizabeth, only daughter of Bro. Israel and Sister Lavina Seese, aged 3 years, 8 months and 17 days. Services in the Berkey meetinghouse by Eld. Hiram Musselman and J. E. Blough, from the words: "Is it well with the child?" 2 Kings 4: 26.

J. E. BLOUGH.

SYLER.—In the Owl Creek church, Knox County, Ohio, Sina Syler, daughter of Bro. Simon and Sister Catherine Syler, aged 17 years, 4 months and 20 days. Services at the Ankeny churchhouse, conducted by Brethren Wm. Desenberg and Henry Keller, from Psa. 23.

ELLA SYLER.

STECKLEY.—In Stafford township, Ind., Feb. 1, 1900, Susan Dohner, aged 87 years, 3 months and 11 days. She was born in Markham Township, York County, Canada, Oct. 21, 1812. In her fifteenth year she was united in marriage to Christian Steckley. To this union were born five sons and one daughter. The daughter and one son preceded her. Her husband died Jan. 4, 1884. The early part of her life was spent near her birthplace. In 1840 she, with her husband and family, moved to Crawford County, Ohio. In 1864 the family moved to Dekalb County, Ind., and located in Stafford Township, where she resided until death. She leaves four sons. She lived a consistent, Christian life in the Brethren church from the days of her youth. Services in the Lutheran church at Richland Center by the writer, assisted by Mr. Gaff of the Lutheran church. Interment in cemetery near by.

J. H. ELSON.

TRAGER.—In the Middle Creek church, Mahaska County, Iowa, Feb. 9, 1900, Sister

Rachel Trager (nee Bonta), aged 73 years, 8 months and 24 days. She died at her home in New Sharon, Mahaska County, Iowa. She was born in Preble County, Ohio. She was united in marriage to Jacob Trager in 1843, who preceded her about five months. To this union were born thirteen children, of whom five are living. She, with her husband, moved to Iowa in 1853. She united with the Brethren church over forty years ago and remained faithful until death. Services by the writer, assisted by Mr. White, of the Friends' church.

JOHN GABLE.

YOUNCE.—In the Hartford City church, Ind., Feb. 19, 1900, Sister Mahala (Michel) Younce, aged 81 years, 6 months and 27 days. She was united in marriage to George Younce, Nov. 14, 1832. To this union were born twelve children, four of whom, with their father, have preceded her. Sister Younce was a faithful member of the Brethren church for over fifty years. Services by the writer from 2 Cor. 5: 1.

LEVI WINKLEBLECK.

ULRICH.—In the Nettle Creek church, Ind., Feb. 1, 1900, Bro. John Ulrich, aged 77 years, 1 month and 14 days. He was married to Phoebe Wimmer Jan. 21, 1844, who survives him. To this union were born two sons, who died in infancy. He united with the Brethren church about fourteen years ago, and lived a faithful and exemplary life to the time of his death. He leaves a wife, two brothers and one sister. Services by Eld. Jacob Rife, assisted by the writer, from 1 Thess. 4: 13.

ABRAHAM BOWMAN.

WESTFALL.—In the Lower Cumberland church, Churchtown, Pa., Feb. 6, 1900, David, infant son of Brother Elmer and Sister Lillie Westfall, aged 13 days. Services by Bro. Adam Hollinger and the writer from Mark 10: 14.

HENRY BEELMAN.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, 9: 30 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7: 30 P. M.

MUNCIE, IND.—Cor. Jackson and Council Sts. Services, 10: 30 A. M.; 7: 30 P. M.; S. S., 9: 30 A. M.; Bible Reading, Wednesday, 7: 30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 10th Sts. Preaching, 7: 30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7: 30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7: 30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Locust Point, 8 P. M.; Monday, 10 P. M.; Wednesday, Cedar Rapids, 10 P. M.

DECATUR, ILL.—Geophart Hall, 1105, 105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7: 30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M.; 7: 30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. and 4th Ave. (West Side). S. S., 9: 30 A. M.; Prayer service, 6: 30 P. M.; Preaching, 10: 45 A. M.; 7: 30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Fremont and Calhoun Sts. Services, Sunday, 9: 30 A. M.; 8 P. M.; Bible Class, Wednesday, 7: 30 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7: 30 P. M. Take west-bound Larimer Cable, off at Irving.

DES MOINES, IOWA.—1606 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Church's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7: 15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7: 30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. Hummel St. and Hachula Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7: 30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue, S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10: 30 A. M., at Old Schoolhouse on Madison St., 2 1/2 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9: 30 A. M.; Preaching, 10: 45 A. M.; 7: 30 P. M.; Bible Reading, 6: 30 P. M.; Prayer Meeting, Wednesday, 7: 30 P. M.

READING, PA.—Church near Greenlawn. Services, 10: 30 A. M.; 7: 15 P. M.; S. S., 9: 15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—1393 3d Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7: 30 P. M.; Bible study, Tuesday, Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10: 30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7: 45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St. S. S., 10 A. M.; preaching, 11 A. M.; 7: 45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—235 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7: 30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer Meeting, Wednesday Ev'g.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

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Financial Reports.

Mission Receipts from Feb. 19 to 24.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$12,163 68
ILL.—Francis Amen's estate, \$95.50; Esther Vroman, Naperville, \$1; Sterling cong., \$12.25; total,	1,009 78
OHIO.—J. R. Brumbaugh, Udon, \$1.20; Geo. W. Bunatan, Union, \$1.20; Ezra Flory, Centre, \$3.75; Ezra Flory, Centre, \$25.31; Black River cong., \$7; Hannah Throne, Pioneer, \$30; Chilpewa cong., \$7.90; J. W. Moore, Tiffin, \$3; total,	106 36
IOWA.—A brother, Sioux Falls, \$15; John Rudy, Lacombe, \$5; Jennie Alexander, New Sharon, \$1.64; total,	21 64
PA.—Mrs. Annie E. Thomas, Uniontown, 50 cents; Sarah B. Stoner, Kecksburg, \$5; Levi Stoner, Kecksburg, \$10; cash, \$3; total,	18 50
MD.—Pipe Creek cong.,	12 00
KANS.—D. F. Bowman, Larned, 20 cents; Wm. Ebersole and wife, Harper, 20 cents; L. J. Porter and wife, Eabon, \$4; marriage notice, C. H. Brown, 50 cents, total,	5 40
CAL.—Jennie Stoner, Lordsburg,	5 00
IND.—J. D. Hochstetler, Kennington,	2 00
VA.—Marriage notice, J. C. Benhm, 50 cents, Sister Louisa, Salem, \$1; total,	1 50
OKLA.—A. W. Austin, Cushing,	1 50
KY.—Anna Bigler, Campbellsville,	1 00
FLA.—Levi H. Clymer, Kank,	1 00
N. DAK.—Marriage notice, John McClane,	50
Total for year beginning April, 1899,	\$13,349 86

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$3,574 90
PA.—Levi and Sarah Stoner, Kecksburg, \$2.20; Emma Carstensen, Dunlo, \$5; Dry Valley cong., \$69.40; Spring Run cong., \$47.85; Huntingdon cong., \$37.50; Annie Martin, Blue Ball, \$1; total,	164 95
D. C.—Collection at dedication, \$58.68; estate of Chas. Ford, Washington, \$18.16; Jas. A. Crawford, Washington, 20 cents; Scott & McPherson, Washington, \$3; S. Thomas, Washington, \$4.16; C. E. Hodgkin, Washington, \$3.60; D. W. Campbell, Washington, \$39.25; total,	132 05
MD.—Sam'l Foltz, \$1; Aaron Mullendore, \$1; Geo. W. Miller, \$2; Martin Bear, \$3; Susan Martine, \$5; total,	12 00
CAL.—A brother, Covina,	10 00
IOWA.—E. C. Whitmer, Mallard,	3 00
KANS.—L. J. Porter and wife, Eabon,	1 00
Total for year beginning April, 1899,	\$3,895 90

INDIA ORPHANAGE.

Previously reported,	\$1,199 31
KANS.—Wm. Ebersole and wife, Harper,	5 00
IND.—A class of children, River,	4 20
Total for year beginning April, 1899,	\$1,208 51

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a greater famine is upon the unfortunate of that beggared land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$14,687 61
KANS.—Wm. Murray, Sabetha, \$1; C. S. and Allie Eisenblase, Sabetha, \$1.50; Orion Eisenblase (deceased), Sabetha, \$1; Forest Eisenblase, Sabetha, 50 cents; Olive Duffenderfer, Sabetha, 50 cents; Coon Creek district, \$1.30; Big Creek cong., \$14.30; members and friends, Russell, \$2.25; a brother, Paola, \$2.75; Wm. Ebersole and wife, Harper, \$5; L. J. Porter and wife, Eabon, \$5; Phoebe Ollinger, Eabon, 25 cents; Kansas Center cong., \$8.17; total,	45 07
PA.—Mrs. Lydia Dubbs, Hinkleton, \$2; Mrs. Betsy Reidenbach, Hinkleton, \$2; cash, \$2.50; Jacob and Hannah Couner, Gratersford, \$2; a friend, Wayneboro, \$5; total,	13 50
W. VA.—Crab Orchard cong. and friends,	12 00
IOWA.—M. S. Nenson, Dunkerton, \$5; South River cong., \$1.50; Dallas Center cong., \$1; total,	7 50
OHIO.—A brother and sister, New Bedford, \$2; a brother and sister, Louisville, \$5; total,	7 00
MO.—Ada Kircher, Harrisonville, \$5; Fairview cong., \$1; total,	6 00
ILL.—A sister, Potomac, \$1; Elida cong., \$2.50; total,	3 50
IND.—Lou Rohrer, Walnut,	2 00
NEBR.—Henry Hoffert, Carleton,	1 00
OKLA.—Infant class, Davenport,	35
Total,	\$14,786 13

INDIA MISSION.

Previously reported,	\$597 25
OHIO.—A brother, Sidney, 37 cents; T. C. Wiegand and family, Smithville, \$1; total,	1 37
Total for year beginning April, 1899,	\$598 62
In the report of the India Famine Fund from Jan. 22 to 27, under PA, it is "Brotherhood Valley cong.," which should have been "Brother's Valley cong."	

GEN. MISSIONARY AND TRACT COM.

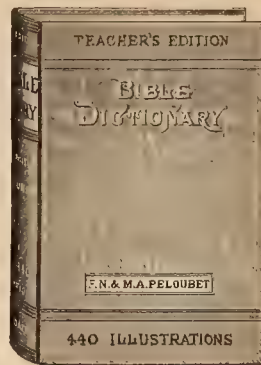
ANNOUNCEMENTS.

DISTRICT MEETINGS.

- March 27, District of Middle Pennsylvania, at Warriors-mark.
 March 22, District of California and Arizona, at Lordsburg, Cal.
 April 10, 11, District of Southern Kansas, in the Verdigris church.
 May 2, District of Northern Illinois and Wisconsin, in the Naperville church, Ill.

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ANNUAL MEETING OF 1900.

The Annual Meeting of the Brethren will convene this year at North Manchester, Indiana—the home of the Annual Meeting of 1888. Several considerations governed the Locating Committee in the selection of the site. One was the natural advantages of the place in the way of water, grounds and accommodations; another consisted in its central situation and harmonious surroundings. The principal factor in the case was its easy accessibility and splendid railroad facilities.

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A folder containing more detailed information, a map, time schedules and further particulars is now being prepared and will be issued shortly. A copy of it can be secured free, together with rates and any other information desired, from Wabash agents or upon request to

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- Journey Map of the Galilean Ministry.
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- Journey Map of the Perea Ministry.
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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 38.

ELGIN, ILL., March 10, 1900.

No. 10.

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EDITORIAL MISCELLANY.

LAKE TITICACA, in South America, has the peculiar quality that prevents metal from rusting in its waters. A chain or an anchor, or any particle of ordinary iron, can be thrown into it and remain for weeks, and when it is hauled up it will be as clean and bright as when it came from the foundry. And, what is stranger still, rust that has been formed upon metallic objects elsewhere will peel off when immersed in its waters. This is frequently noticed by railway and steamship men. Rusty car wheels and rails, and even machinery, can be brightened by soaking them in the waters of this lake. There is still another "fountain filled with blood," that has the power of removing the stains of sin. This fountain is for the soul, and is accessible to every descendant of Adam's race.

THE railroad projected by Russia in Asia Minor appears to be much longer than was at first thought. It is now reported that the line is to run from Erzerum, southwest to Kars, a point not far from the northeastern coast of the Mediterranean Sea. It is even stated that Turkey has granted to Russia permission to construct the road. If this be correct, then Russia means to get control of at least a part of Asia Minor in some way. Movements of this kind lead to great international complications. Russia is a growing power, and by England has been prevented from securing a desirable outlet to the sea. She feels that she must have an outlet, and is making every possible effort to obtain one. The outlet to the Pacific, by means of the Siberia railroad, is not altogether satisfactory. She has secured of Persia permission to reach the Arabian Sea by a railroad through western Persia. But Russia thinks this is not just what she ought to have,

hence the Asia Minor move here referred to. What Russia really wants is an outlet for her warships through the Dardanelles, but this she cannot get unless she can annex Asia Minor. If the leading powers of earth were as anxious to extend the kingdom of Christ as they are to extend their own national borders, what a lovely world this would be!

THE indications are that the ship canal across Central America will be constructed, and remain wholly under the control of the United States. Great Britain has consented to waive her rights under the Clayton-Bulwer treaty. This removes the only obstruction in the way of our government proceeding with the enterprise. It is, however, understood that the canal is to be held neutral, and the ships of all nations permitted to pass through it in times of peace and in times of war as well. The history of this important project dates back to near the beginning of the present century. In 1805 Alexander von Humboldt, the famous scientist, declared the canal to be feasible. The matter was considered by Congress as early as 1825. The total cost will probably exceed \$125,000,000, and its length is estimated at a little over 169 miles. When completed it will shorten the marine distance between New York and San Francisco ten thousand miles. The distance from the Atlantic coast to all points on the Pacific will be greatly shortened, and the freight rates proportionally cheapened. In time it will probably be second to no other canal in the world, and, though its construction is to cost an enormous sum, it is likely to pay well on the investment.

THERE are said to be about six million persons in the United States who belong to oath-bound secret societies. The number of these societies is given at thirty-five. Of these six millions one million are Odd Fellows, and nine hundred thousand belong to the Masons. One-half million are Pythians. The remainder are divided up among the thirty-two remaining orders. Just think of it! Here are six million adults that have bound themselves with an oath. Nearly two and a half million are bound by the strongest oath that is possible to form in any language. They are to obey the orders of their masters, and Jesus Christ, as a Master, is not included. The Christian, Jew, Mohammedan and others are bound by the same oath. In these societies the believers and the unbelievers are unequally yoked together, and that, too, in direct violation of the Scriptures. Among them are thousands of ministers, who claim to be preaching the Gospel. These preachers are bound to their unbelieving brethren in the lodge with ties stronger yet than the ties that unite them in fellowship with the Christian believers. Surely, all this is not as Jesus would have it.

A GIFTED lady has demonstrated that it is possible for a woman in a large city to live well on food costing no more than one dollar a week. Her name is Miss Alice S. R. Mitchell, who composed one of the songs sung at the World's Fair. She went to New York City to publish her music, but not meeting with the success expected her money soon ran short. She then cooked her food herself, and bought a week's supply at a time. Such a supply usually consisted of a quart of potatoes for 10 cents, a quart of apples, 10 cents; half a pound of butter, 13 cents; can of condensed milk, 7 cents; one pound of sugar, 6 cents; salt and pepper, 4 cents; three loaves of bread, 15 cents; coffee, 10 cents—total, 75 cents—to which she added 25 cents' worth of meat, which she baked or boiled and sliced

when cold, eating it sometimes as hash. This list she varied by substituting rice for potatoes sometimes, and by getting a package of cornmeal or buckwheat instead of bread and making hot cakes. There is a lesson in the experience of this woman. People, if they had to, could live on a great deal less than they do, and live well, too, at that. But while we seek to spend a very limited amount for our temporal food, we make a sad mistake when we undertake to limit our spiritual nourishment. Most people think they are doing well when they spend but one dollar a week for their appetite, and then one penny a week for the Lord's cause. The proportion is out of reason.

DURING the last ten days the situation in South Africa has changed decidedly. Since the beginning of the war last fall the Boers have had things largely their own way. In several engagements they defeated the British, and captured a number of prisoners. They actually excelled some of the best British officers in military tactics. For a time it looked as though they might prove too much for the British. But England is a nation of wonderful resources, and rushed her men into the field rapidly, and her soldiers soon outnumbered the Boers. As a result the tide was turned. The almost starved garrisons, penned up in Ladysmith and Kimberly, have been relieved. One division of the Boer army—numbering 4,000—has been captured, and the Boers are being gradually driven back. So far the British have lost fully seven thousand men—killed and wounded—and the Boers nearly as many. It is thought that the hardest fighting is yet to come, and still there can be no question regarding the final result of the struggle. The Boers will doubtless be conquered, and their fair country for a time will be almost ruined. It is a shame that a land so highly favored must be thus devastated by contending armies.

Few men in this world know how to obey orders as they should. Here is a lesson to the point: There is one thing for which an engineer is noted. This is his absolute obedience of orders. He is brought up on that from the time he starts to firing till he becomes a graduate and takes charge of an engine. Then he becomes the instructor of others, and, of course, never loses the main point. There is a story told illustrative of this. Two men were applicants for positions on one of the railroads in Boston not long ago. They both wanted to be engineers, and there was but one place vacant. The superintendent before whom they appeared asked one a question which ran after this fashion: "Suppose you were on a siding with orders to wait for a train to pass. A message would go over the wire that the oncoming train for which you were waiting was two hours late. What would you do?" The first one was asked the question, and he pulled his hat down over his eyes and said: "I dunno. That is the conductor's job, not mine." The superintendent said he might leave his address, and if they needed him they would drop him a line. The second man was standing at a respectful distance, with his cap in his hand, and was asked the same question. "I tell you, sir," he said, "if the orders looked all right, and I thought the signature was good and all that, I would stand on that siding forever." "I guess you had better report to the round-house for duty," said the superintendent. What a power for good the Brethren church would be if every member could be induced to cheerfully obey orders as set forth in the New Testament! It is the neglect of orders that weakens our power.

ESSAYS

*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

PITY THE FALLEN.—John 8: 1-11.

SELECTED BY MAR A. HILL.

YEs, pity the fallen, 'tis easy to blame
The hardened in sin, the sunken in shame;
'Tis easy to urge the Mosaic command,
But not to write judgment in letters of sand.
We mark at a glance the deep crimson stain,
But not the heartache, the anguish and pain;
The ruin we see, the pit and the woe,
But the steps that led downward we never may know.
No beggar in rags and starving for bread;
No widow and orphans bewailing their dead.
In the depth of their woe for sympathy call
Like mirth of the gay in the shame of their fall.
The outward attire, the gaudy display,
But poorly conceal the inward decay;
The laugh and the song, the dance and the bowl
Are sought to sustain the sinking of soul.
Oh, let us remember the lost and defiled
Once in the sweet bloom of innocence smiled;
Securely reposed in a mother's embrace,
And looked back the love that beamed in her face.
Perhaps a sweet face and a beautiful form,
A nature too trusting and generously warm,
Invited the tempter whose flatteries beguiled
A heart as sincere and pure as a child.
A flower there is so pure that a breath
Will taint its fair hues with the foulness of death;
Thus soiled and defiled, it only seems meet
To be plucked from the vase and buried in the street.
A flower thus pure once opened its bloom
In the sweetness and brightness of yonder glad home,
A tempter breathed on it the taint of his breath,
He touched and left on it the foulness of death.
The vulgar to-day who wander the streets,
Tread down its soiled beauty with merciless feet;
The dainty disdain its filth-covered bloom,
Draw back their pure skirts and give it large room.
Still, pity the fallen in the depth of their sin,
For what they once were and what might have been;
And what, through the Blood, they may be again,
Though crimson the sin, and scarlet the stain.
Or still, if you speak of the "tables of stone,"
Remember the fallen bath sinned not alone.
Why plead against one the Mosaic command,
And write for the other in letters of sand?

Calamus, Iowa.

THE USE AND ABUSE OF MATTHEW EIGHTEEN.

THE above subject was sent to four ministers with a request that they would write on it for the MESSENGER, all of their articles to appear in the same issue. Below will be found what they have to say.

—ED.

Number One.

EVERY member of the Brethren church understands that the term "Matthew 18," as used among us, has reference to our accepted rule of adjusting offenses, as described in the eighteenth chapter of St. Matthew in the fifteenth, sixteenth and seventeenth verses. All of us have publicly vowed that we will adopt these three verses as a method of settlement of all personal difficulties that may arise between us, as members of the church, because of offenses that may be given or received by us. And while this rule is so short that it may be committed to memory in five minutes, how often we forget it entirely! Notwithstanding its use is so universal among us that this article shall deal with *how* it is used, rather than its neglect.

The one and only design of this Scriptural rule is to *gain the erring brother*. Nothing else is to enter into it. It is not to be used as a balm to our wounded feelings, or to re-establish sullied honor. The least thought of personal satisfaction robs it of its divine purpose, and endangers the desired end—the gaining of thy brother. But when the sole object in telling our brother his fault is to *save him*, nothing else will pave the way for it like following the Savior's plan here given. Seldom will an interview held in this spirit be fruitless. Should the relations of the two parties be such, however, that confidence in each other is lacking, another visit, with

one or two members present to help in the same spirit of love, may and should be effectual in enabling the erring one to see his fault. If not, the help of the church must be solicited, so important is the salvation of the mistaken party. When the church has labored in the same spirit of love and has given her decision, and the one in fault fails to acknowledge his error, he is separated from the body of believers. And however harsh it may seem to disfellowship him, it certainly is evident that a person who has been labored with in all the love and forbearance indicated, and still refuses to hear his brethren, is controlled by a spirit different from theirs. It should not be overlooked, however, that the person accusing the offending brother of a fault may be in fault himself, while the other is clear of blame. In this case it becomes the duty of the one approached to show the complainant his error after the same Scriptural rule, and if necessary take the final appeal to the church as before. Or if it appears at the first interview, as it often will, that neither is at fault, but simply misunderstand each other, a correct understanding will remove all suspicion and strengthen brotherly love between them. And this is the way Matthew 18 should be used.

Unfortunately, however, the Scripture referred to is often abused, either ignorantly or for self-gratification. To illustrate: A brother has offended us, and our feelings are hurt, and we resent it, inwardly. He must make it right before we can fellowship him. This feeling is an almost universal tendency, and in a sense it is just. But Matthew 18 was not intended as a remedy for our injured feelings. Its purpose is higher and greater than self-justification, and is the reclaiming of an erring soul. His offense hurts himself far more than us, for "woe to that man by whom the offense cometh," and "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Vs. 6, 7. Although our feelings are hurt and our honor wounded, we had better suffer it to be so, even if they are as dear to us as a hand or a foot or an eye (Vs. 8, 9), than to avenge the wrong by approaching the offender in a way to cause his ruin and ours as well, where we might have saved him. The entire first half of the chapter aims to teach the wrong of offenses and the responsible position of the offender, instead of a method of settling a grievance because of personal feelings. A greater satisfaction than this should follow the gaining of our brother, for thereby a soul is saved from death and a multitude of our own sins are blotted out. Jas. 5: 19, 20. And when he has seen his error and repents there can be no more room for estrangement between us, as the latter part of the eighteenth chapter of St. Matthew fully illustrates.

Warrensburg, Mo.

JOHN E. MOHLER.

Number Two.

SELFISH persons "get offended." Wholly self-denied persons do not take offense. "Love suffereth long, and is kind," "Love seeketh not its own, is not provoked, taketh not account of evil; . . . beareth all things, . . . endureth all things." "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." "Love the brotherhood." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "Love never faileth." "FOLLOW AFTER LOVE."

I believe that few Scriptures are so frightfully abused as the one in the caption. It is given too much disciplinary prominence in giving instructions to applicants. We venture to suggest that there is not another paragraph in all that Jesus said which admits as much selfishness as this—Matt. 18: 15-18.

No other evil has so relentless a hold on the human family as selfishness. But one other Scripture in the New Testament can be construed to mean natural self-defense. Neither of these, however, I believe, will bear this construction when viewed in the light of the context and its relations, *e. g.*, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of

my Father which is in heaven." Matt. 18: 19. Take your book and read Matt. 5: 24, 25. Mark "reconciled" and "agree" in "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him." In the following is your liberty and power: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." "And this is the confidence that we have in him, that, if we ask any thing *according to his will*, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." "Confess your faults one to another, that ye may be healed." 1 John 3: 22; 5: 14, 15; James 5: 16.

These relations quickly carry us out of the power we claimed to make the other party surrender. Many have regarded their instructions as license to be offended at any trivial thing when they pleased, and on this Scripture they would stand till the rupture was complete. Officials generally pointed to it as the mode of procedure in any case. The church has all too many disturbances with which to deal. I suggest they can be remedied. The first great requirement of Christianity is whole self-denial. Such Scriptures as the following would certainly better accomplish the need:

1. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark 8: 34. "Resist not evil." "But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloke, forbid not to take thy coat also. Give to every man that asketh of thee," etc. Luke 6: 27-38. "And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. 4: 12, 13. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. 5: 11. "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed." "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye are buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. 4: 15, 16; 2: 19, 20.

2. Make up your life thus: Col. 3: 1-13: "And above all these things put on charity." Rom. 12; 1 Cor. 13: 1-8; John 3: 34.

3. "Go ye therefore, and teach all nations," etc. Matt. 28: 19, 20; Mark 16: 15, 16; Rom. 10: 13-15.

These are by no means all the things that could most profitably be enjoined upon those coming into the church. And to read out in full systematized instructions embodying even the most essential would make much reading; but the essentials of a truly Christian life can be stated in leading Scriptural sentences followed by such related Scriptural references as will fully impress the applicant with his new obligations. A sheet with these printed upon, handed to the applicant, might help him much. We have said enough to bring out the suggestion. To accommodate courage and cowardice "offense" has been divided into two classes, "private" and "public." The true Christian knows nothing of either. "It is impossible but that offences will come; but woe unto him through whom they come." "Recompense to no man evil for evil. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

There may be but one excuse for a brother to

seek recourse. When a man has a common good in charge and a "brother trespasses"—interferes to hinder, and destroy the success of the work—"rebuke him." The man who sets himself against the public weal is reprehensible before God and man. In any case there should be the most thorough Christian consideration, and a well-defined certainty of the nature of the case.

A. I. Mow.

Argos, Ind.

Number Three.

I. THE USE.

FOR brother to go to law with his brother is forbidden in the Gospel: "Now therefore there is utterly a fault among you, because ye go to law one with another. . . . Nay, ye do wrong, and defraud, and that your brethren." 1 Cor. 6: 7, 8. Paul further says, "The law is not made for a righteous man, but for the lawless and disobedient." 1 Tim. 1: 9. Our Savior, in giving us his Gospel, gave us a law to go by to adjust our differences. This is found in Matt. 18: 15, 18. James calls the law of the Lord a "perfect law of liberty." We should be governed by this law found in Matthew 18, not simply because we promised, on being received into the church, that we would; but because it is the Lord's way, and the Lord's way is always the best way, because it is the *right* way. In Matthew 18 we are clearly taught our duty to each other. To refuse or neglect to be governed by this blessed teaching of our Lord is to disrespect and disobey him.

"If thy brother shall trespass against thee, go tell him his fault between thee and him *alone*." This is quite plain; we need make no mistake here. "Tell him his fault." In going we should not go to gain our own selfish purpose, but we should go with the spirit of Christ,—take Jesus with us. Remember, he has said, "Without me ye can do nothing." "But if he will not hear thee, then take with thee one or two more." These go as arbitrators or reconcilers. They should use their efforts to bring about a reconciliation. They are there also as witnesses, that, in the event a settlement can not be made, and the matter must be taken "to the church," "in the mouth of two or three witnesses every word may be established." How careful should these witnesses be to remember "every word." "If he shall neglect to hear them, tell it unto the church." The offended party should now go to the church, when the church is together in council, and before the church, in the presence of the one or two witnesses and the offender, make his grievances known. The church now is made the second committee on reconciliation, and should use the utmost care to get the parties to become reconciled. "If he neglect to hear the church, let him be unto thee as an heathen man and a publican."

The offended party has now done what the Lord said he should do. Every effort has failed. "Let him be unto thee"—unto the party offended. His refusing to "hear the church" is an offense to the church, and the church should now deal with him for refusing to take the counsel of the church, and withdraw fellowship. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." 2 Thess. 3: 6. While it becomes the church's painful duty to withdraw fellowship, we should remember not to treat such a one as an enemy, but "admonish him as a brother," remembering that he who converts his erring brother "saves a soul from death and shall hide a multitude of sins."

II. THE ABUSE.

That Matt. 18: 15, 18, is abused by our practice is sad to admit. How many times when our brother trespasses against us we tell it not only to the members of the church, but to those who are not members. We all promised, on being received into the church, that we would hear the church and that we would be governed by this divine law. There are those who would think it very uncharitable to accuse them of not living up to their promises, yet they do not hesitate to refuse by word and deed to comply with Matthew 18, and thus carry out the vow made.

We should be very careful in our second attempt of reconciliation. We should take those with us that the offended party has confidence in, and would be more ready to "hear them." Sad mistakes have been made by wrong parties being taken.

In our third attempt, we are to "tell it to the church." Don't go to the deacons or even to the elder, only to inform him that you have been "trespassed against" and legal steps have been taken, and you are ready to "tell it to the church."

When the matter is properly brought before the church and the brother sees his error and accepts of the counsel of the church, he should acknowledge to the brother offended and not to the church, for he has not yet offended the church, and is under no more obligation to acknowledge to the church than he was to the "one or two with him."

Matthew 18 is referred too frequently in our Annual Meeting Minutes where it does not apply at all. Matthew 18 is given to us by our Lord to settle individual trespasses. "Revised Minutes" page 100, Art. 19: "Is it right for brethren to salute with the holy kiss expelled members, when such go through other Districts, and are known by the brethren to be expelled? *Ans.*—We consider it not right to do so; and any brother or sister saluting a person whom he or she knows was expelled, should be admonished, and if he refuses to hear the admonition, he should be dealt with according to Matthew 18." How can Matthew 18 be applied here? A brother or sister so doing is walking disorderly. They should be admonished, and if they do not quit it should be dealt with according to 2 Thess. 3: 6. See also page 118, Art. 10, and page 119, Art. 19. We might cite many other places, but the above are enough to see the misapplication of Matthew 18, hence the abuse.

If Matthew 18 was more strictly adhered to, much trouble in the church would not exist, many adjoining elders would not be called in, and committees from District and Annual Meetings would be fewer. Let us all be more careful in our church work, and work in God's appointed way! Let us apply Matthew 18 only where it properly belongs. To make misapplication of God's Word only weakens our cause. We may strive for the mastery, yet we are not crowned except we "strive lawfully."

GEO. L. STUDEBAKER.

Muncie, Ind.

Number Four.

FIRST its abuse. To quote Matt. 18: 17 as authority for expelling members for any and all kinds of offenses is an abuse that can hardly be excused. It seems to me it is putting a meaning into the words "neglecting to hear the church" which was not intended by the Lord.

In "Revised Minutes," page 56, 1872, Art. 4, it says that a person guilty of some gross crime should be dealt with according to Matthew 18. We must suppose the seventeenth verse only is meant. Again, page 130, 1855, Art. 9, it says the church is advised to proceed according to Matthew 18 (presumably the seventeenth verse only) with a member who teaches a doctrine contrary to the common plan of salvation, and persists in his course. Again, page 293, 1866, Art. 15, it says the church should deal according to Matthew 18 (presumably the seventeenth verse only) with a brother who gives offense to the church by leasing land to a society for the purpose of holding county fairs upon it. None of these cases, it seems to me, come under Matt. 18: 17, because they are not personal cases, but public ones, either against the church as a body or against the Gospel. It is quite plain that Jesus began the fifteenth verse with the offense of one brother against another, and there is no change of subject matter before the end of the seventeenth verse; hence it is an abuse to spread it wide enough to cover all kinds of cases.

We need not use this as authority for expulsion because we have no other authority in the New Testament. There is sufficient Scripture to authorize expulsion for all offenses other than the one mentioned in Matt. 18: 15-17. "An heretic after the first and second admonition reject." Titus 3: 10.

"Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck: of whom is Hymenæus and Alexander, whom I have delivered unto Satan that they may learn not to blaspheme." 1 Tim. 1: 19, 20. Also 1 Cor. 5: 5-13, especially the eleventh verse. The authority is ample. To refer to Matt. 18: 17 as authority for expulsion for all kinds of transgressions, such as drunkenness, lying, theft, immorality, worldliness, dishonesty, etc., weakens its force and weakens the power of the church to discipline her members.

But what, then, is a proper use of Matt. 18: 15-17?

It is not necessarily essential that it should be read to every person who would become a Christian, but allowing that every one has promised to follow its teachings, let us apply it. If we were all perfect we could not and would not need to obey it. It applies only to offenses committed by one individual against another.

Suppose a case. Bro. A owes and promises to pay Bro. B a sum of money at a certain time. The time passes by and Bro. A neglects and afterwards refuses to fulfill his promise. It is a personal trespass. It is then Bro. B's duty to go to Bro. A and tell him his fault between them two alone. If Bro. A hears Bro. B and satisfaction is made, "thou hast gained thy brother." But if Bro. A still refuses to render satisfaction, it becomes Bro. B's duty to "take with him one or two more" and make the second effort in the name of Christ. If these now succeed, "thou hast gained thy brother." But if Bro. A still refuses to give satisfaction to Bro. B, it becomes Bro. B's duty to tell it to the church, and it is then the church's duty to render a just decision in the case. Should Bro. A refuse to receive that decision he should be expelled. "Let him be unto thee as an heathen man and a publican."

But should a member slander another it has some elements of a personal nature and some of a public nature, because it reaches to all to whom it is told; hence restitution must reach as far as the offense. Matt. 18: 15-17 covers that part of the case which affects the one slandered; and to some extent it affects his relation to the body of the church.

The church, and even the world, would be made much better if this rule in Matt. 18: 15-17 were carried out fully both in letter and spirit. May the Lord help us so to do.

JOHN HECKMAN.

Polo, Ill.

MEDITATIONS ON DEATH.

BY ALEX. W. REESE.

"And there is no discharge in that war."—Eccl. 8: 8.

MUCH has been said and written about the solemnity of death. Ever since the decree of mortality passed upon the race this has been the theme of serious meditation by thoughtful men. It is a subject of universal dread. It has been, not inaptly, called "the King of Terrors." All animated nature instinctively shrinks from the approach of this "grim monster," because the love of life and the fear of death are inherent in the breast of every living thing. All mankind regard death as the termination of their earthly joys. They look with awe upon the darkness and the gloom of the grave.

The universal decree of mortality is the ever-present cloud upon human enjoyment. Hence, however much of ill and sorrow may be the lot of mortals here, yet all cling with persistent tenacity to life.

"For who, to dumb forgetfulness a prey,

This pleasing anxious being let resigned,

Left the warm precincts of the cheerful day,

Nor cast one longing, lingering look behind?"

In the contemplation of this sombre and solemn subject we realize that all our enjoyments here are embittered and poisoned by the shadow of death. However much of earthly delight may fall to our lot, all is dampened by the inevitable conviction that, sooner or later, all these must come to an end. At every festal board there sits grim, silent, ghastly, though by us unseen, a grinning skeleton to mock our hopes and to quench our mirth. The name of this more than "Gorgon horror" is *Death*. None

can escape the universal doom. No heart so brave as not to quail when this icy monster lifts his dart.

"Come to the bridal chamber, Death!
Come to the mother when she feels
For the first time her first born's breath!
Come in consumption's ghastly form!
The earthquake's shock, the ocean's storm!
Come when the heart beats high and warm
With banquet-song, and dance and wine,
And thou art terrible! The tear,
The groan, the pall, the knell, the bier,
And all we know or dream or fear
Of agony are thine!"

Remorseless spirit of the scythe and the glass!
Time, swifter than a weaver's shuttle, rolls on,
as each day's low descending sun sinks behind the
western horizon's bar, we are, each and all, one
day's journey nearer the unavoidable end of life.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour!
The paths of glory lead but to the grave!"

When Hamlet, passing the grave-digger at his
grievous work, picked up the skull of "poor
Lorrick" (the king's jester), which the workman
had exhumed, and carelessly pitched out on the
ground, he exclaimed:

"Alas, poor Lorrick! I knew him well, Horatio,
A fellow of infinite jest.
Where now be thy jibes that were wont to
Set the table on a roar?"

Gazing on this sad memento of our common
mortality, with its keen satire upon human greatness
and human ambition, "the immortal Dane" contin-
ues, "Dost think, Horatio, *Cæsar* looked so i' the
earth?" "Aye, my lord!" "And *smell* so? Pahl!"
—throwing down the skull in disgust, he adds,

"Imperious Cæsar, dead and turned to clay,
Might stop a hole to keep the wind away;
O that the dust that *kept the world in awe*,
Should stop a hole to expel the winter's flaw."

Pointing to the skull he continues,

"Take you this to my lady's chamber,
And tell her that, though she paint an inch thick,
To this complexion all must come at last—
Make her laugh at that!"

What more is all this than the testimony of a pro-
fane writer to the truth of the Word of God?

In view of these solemn facts how vain and trifling,
how unsatisfactory are the things of time and sense,
and how foolish in us to spend the brief span of life
in seeking the perishing gew-gaws of earth! These
are incapable of satisfying the infinite longings of
the soul. It is related of a certain young nobleman
that he, incidentally, opened the Bible at the
following passage: "And all the days of Methuselah
were nine hundred sixty and nine years; and he died"
(Gen. 5: 27). It was the record of the oldest man
that ever lived on this earth—a *thousand years* lacking
thirty-one, the story of the longest life ever given to
man. Wonderful indeed! and yet it closes with the
startling declaration, "*and he died*." The same
words that have been written, and will yet be writ-
ten, after the name of every human being that has
ever lived on the earth, or ever will tread its surface.
"Vanity of vanities! all is vanity!"

This striking passage of God's Word so deeply
impressed the mind of this young nobleman that he
renounced his titles and his wealth—gave up his
high position and exalted station, withdrew from the
world, entered a monastery, and devoted the remain-
der of his life to pious meditations, the services of
religion, and to serious preparation for that solemn
event which must inevitably come to all the race.
While we might well question the wisdom and prop-
riety of the course adopted by this conscientious
and thoughtful young man, believing, as we most
sincerely do believe, that the duties of our holy re-
ligion are best performed, and, therefore, most ac-
ceptable to God, by mingling with our fellow-beings
and exhibiting in our "daily walk and conversa-
tion" the spirit of the Master—and not by seclusion
from human society. If we isolate ourselves from
the companionship of our fellow-men, do we not cut
ourselves off from their sympathy and affection,
and how shall we understand their feelings, or enter
into their trials, their sorrows or their joys? More-

over, under such circumstances, how can we appre-
ciate, or minister to, their spiritual wants?

Besides, are we not plainly commanded to let our
light shine—to confess Christ before men—so that
others, seeing our good works, shall be led to glorify
our Father which is in heaven? And yet we can
most sincerely respect the serious consideration
given by this young man to the great concerns of an
eternal state—the self-denial and personal sacrifices
involved in the execution of his religious convictions
and duties. These are worthy of all praise, and
should teach us the lesson of a noble consecration
to God.

It can but be well, in the midst of the hurry and
rush, turmoil and strife, the cares and duties, the
pleasures and the ambitions, and all the absorbing
pursuits of this life, that we sometimes pause and
seriously contemplate the inevitable end. It is wise
that we glance, now and then, beyond the scenes of
earth, so that we may, perchance, catch a glimpse,
shadowy though it be, and seen as it were, "through
a glass darkly," of the awful realities that lie beyond
the vale.

Scranton, Pa.

THE TRIUMPH OF THE CROSS OVER THE WISDOM OF THE WORLD.

BY J. W. WAYLAND.

"But we preach Christ crucified, unto the Jews a stub-
blingblock, and unto the Greeks foolishness; but unto them
which are called, both Jews and Greeks, Christ the power of
God, and the wisdom of God."—1 Cor. 1: 23, 24.

PAUL here declared his theme, which is beyond
question the central theme of Christianity, and the
one great theme that should commend itself to the
thoughtful attention of every Gospel minister. It is
the great theme which the church needs to incor-
porate more thoroughly throughout its entire fabric,
and the theme which the world under all its pride
and false show is, after all, craving to hear expound-
ed. We may also do well to adopt Paul's manner,
which was not with "enticing words of man's wisdom,
but in demonstration of the Spirit and of power;"
for while eloquence and rhetoric may be powerful
aids in presenting the Gospel, the preacher should
always remember that simplicity is the power of
rhetoric, and that the plain truth is most impressively
eloquent.

"Christ crucified" was to the Jews a "stumbling-
block." They stumbled at his lowly origin. "Can
any good thing come out of Nazareth?" they scorn-
fully enquired; and few of them ever "came to see."
The humble character of Jesus was a sore stumbling-
block to Jewish pride, which by no means found its
ideal in the simple village carpenter. They were
looking for a great temporal prince; but the utter
unworldliness of the aims of this modest man, who
hid away in the mountains of Galilee lest they
should take him by force and make him a King, dis-
pelled all belief from their minds that this was he
who should re-establish the throne of David. Then
the expansive spirit of his doctrine, that would
break down the "wall of partition" between Jew
and Gentile, and admit all men to the fountains of
God's grace, offended the exclusiveness of Judaism.
But above all the Jews stumbled at the fact and
manner of Christ's death. That which might have
been to them the source of greatest blessing, they
made unto themselves the greatest curse.

The Jews represent religious bigotry and prej-
udice. With all of their privileges, as the chosen
people of God, they teach us a terrible lesson of
how the highest privileges may be neglected.

"Christ crucified" was to the Greeks "foolish-
ness." This doctrine was entirely contrary to their
customs of life. That the slave should be made
equal with his master was absurd to them. It was
utterly inconsistent with their sense of fitness that
life should be derived from one who died; that bless-
ing should come from one counted accursed; that
justification should be conferred by the merits of
one who was judicially condemned. Then this sim-
ple doctrine failed to satisfy the Greeks' speculative
philosophy. They could not reconcile its apparent
discrepancies by any system of logic.

The Greeks represent the world's pride and vani-
ty. There have been "Greeks" in all ages. To
them Paul was a "babbler," Wyclif and Luther
were "heretics," and Whitefield and Wesley "tub-
thumpers." They have not yet learned the essential
lesson that Christ is found by faith, not philosophy;
by experience, not speculation; that the man who
has never put himself in touch with Christ is in no
position to judge concerning the merits of religion.
Too many professed Christians even "have more re-
gard to the mental grasp of the preacher, to the
literary finish of the discourse, or the manner in
which it is delivered, than they have to the edifying
and scriptural character of the truth preached." This
is what Dr. F. W. Robertson calls the "idolatri-
ty of talent." He says, "When once the idolatry
of talent enters the church, then farewell to spiritu-
ality; when once men ask their teachers not for that
which will make them more humble and more God-
like, but for the excitement of an intellectual ban-
quet, then farewell to Christian progress." The ad-
vancement of Christianity never has depended upon
intellectual discernment or human wisdom. "The
whole history of the church from its very beginning
is one progressive victory of the ignorant over the
learned, of the lowly over the lofty, till Kings and
emperors have laid down their crowns before the
cross of Christ."

What, then, is God's attitude toward wisdom?
Does he condemn it? No. Solomon says, "Wis-
dom is the principal thing; therefore get wisdom." St. James says, "If any of you lack wisdom, let him
ask of God, that giveth to all men liberally, and up-
braideth not; and it shall be given him." God,
therefore, does not condemn wisdom; for God is
wisdom; but it is the wrong sort of wisdom, and the
wrong way of seeking it, that God condemns.
Much of the wisdom of to-day—as of all ages—is
falsely so-called. It is not in reality wisdom, as it
purports to be, but vanity and pride born of ignorance
and conceit. The great universities of Europe are
the world's centers of learning. It is a sad fact that
these institutions are often also centers of skepti-
cism and infidelity. From a dizzy height of intel-
lectual eminence their devotees often look down
with veritable scorn upon a doctrine so simple as
that of the Cross, and regard the Bible with utter
contempt. Vain delusion! The country which to-
day supports the universities is the cradle in which
the reformation was rocked; and as it was a univer-
sity man who became Christianity's mouthpiece in
its struggle for freedom, so in turn Christianity has
developed the university. Intellectuality every-
where owes its highest debt to spirituality. Hence
the folly of affected "wisdom" when it holds God's
Word in contempt. Have we ever thought where
this kind of "wisdom" had its origin? As far as I
can learn, it originated with the devil, and one of its
first effects was the fall of the human race. "And
when the woman saw that the tree was good for
food, and that it was pleasant to the eyes, and a tree
to be desired to make one wise, she took of the fruit
thereof, and did eat, and gave also unto her husband
with her; and he did eat." Gen. 3: 6. Cupidity for
something contrary to God's revealed will usually
results as it did in the instance referred to. This
is the sort of "wisdom" that is too "wise" to believe
and obey God, that would "exalt its throne above
the stars of God." No wonder the Almighty hates
this sort of "wisdom," and that he "hath chosen
the foolish things of the world to confound the wise;
and the weak things of the world to confound the
things which are mighty; and base things of the
world, and things which are despised, and things
which are not, to bring to naught things that are:
that no flesh should glory in his presence!"

God wants all men to be wise, but "wise unto
salvation." 2 Tim. 3: 15. Then a most beautiful
thought in connection with this is, that knowledge
of God's will and faith in his Word make the acqui-
sition of all other knowledge comparatively easy.
A man can be a better scientist, a more profound
philosopher, a better statesman, by being a Christian;
for all knowledge is of God, and all knowledge
properly pursued leads the student back towards
him.

The Jews and the Greeks both were blind to their best interests. Each class could have had just what it was seeking by accepting it upon God's conditions: "But unto them which are called (obey the call), both Jews and Greeks, Christ (is) the power of God, and the wisdom of God." The Jews rejected Christ and thereby lost the power they sought; the Greeks rejected Christ and thereby lost their only possibility of attaining to real wisdom; for to those who accept him, Christ crucified is "all and in all," "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1: 30.

Bridgewater, Va.

HOMILY ON PSALM 119: 59, 60.

BY NOAH LONGANECKER.

"I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments."

"I thought." Thought moves mind, mind moves matter. Matter is inert. It has no power to move itself. Our bodies are but matter. The mind moves the body, but only as it is moved by thought. Hence thought forms character. Character is what we really are. Reputation is what men think us to be. "As he thinketh in his heart, so is he." Prov. 23: 7. I may deceive man because he is not able to read my thoughts. But I can not deceive God, for he knows all my thoughts. If my thoughts are to deceive, my actions will be hypocritical, and God, who knows my thoughts, knows that I am a hypocrite. God only is good, holy, and righteous. Hence to the extent that we receive God's thoughts will we be good, holy, and righteous. Satan is the adversary of God. His thoughts are not God's thoughts. Judas saluted his Master with a kiss. But he was moved to do so by imbibing the thoughts of Satan; hence the act was deceptive and wicked. The only way that Satan could induce Judas to betray Christ was by putting the thought into his heart.

We are naturally inclined to judge others. The chief reason for this is because we think on *their* ways. "I thought on my ways," is the rule of God. Christ says, "Judge not, that ye be not judged." He then tells us how: "First cast out the beam out of thine own eye." Paul presents the thought as follows: "Let a man examine himself." John records the thought as follows: "Look to yourselves." He had learned from Christ, who said, "Take heed to yourselves." "There is none righteous." God would have us all righteous, hence he says, "Let the unrighteous man forsake his thoughts; and then adds, "For my thoughts are not your thoughts." That our thoughts may be right, it is necessary to have God's testimony, witness, or evidence. Hence the Psalmist says further, "I turned my feet unto thy testimonies."

Not what I think; not what you think; not what any one else thinks; but what God thinks, is right. One says, "If the heart is right, all is right." Yea, verily, yea. But no heart is right unless it receives God's thoughts. Such is the universal testimony of God. The *thy* testimonies of the text means only the testimonies of God. The Psalmist found "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little," all testifying that to obey God was life, and that not to obey was death. Read carefully the first Psalm.

While Adam and Eve were a powerful ensample to David, king Saul was a most solemn warning to him. But how about his own individual experience! Relative to God's judgments David might well say, "In keeping of them there is great reward." How appropriate our text! "I made haste and delayed not to keep thy commandments." Paradise was lost through disobedience. Paradise cannot be regained except through obedience. This, of course, includes the perfect obedience of Christ as our atonement, "for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." We walk not by sight,

but by faith. We are saved by faith. But there must be an "obedience to the faith." Rom. 1: 5. Rom. 16: 26 reads, "The obedience of faith." "A great company of the priests were obedient to the faith." Acts 6: 7.

To attempt to gain Paradise in some other way will subject us to the language of the Lord in Luke 6: 46, "Why call ye me, Lord, Lord, and do not the things which I say?" This is in line with Matt. 7: 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The message direct from heaven says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Such are the testimonies of God from Genesis to Revelation. Well could the Psalmist resolve to keep the commandments of God. The Psalmist "made haste and delayed not to keep the commandments of God." (1) Because God so commands. "To-day, now," is the only time to insure safety; hence God everywhere so commands. To disobey "To-day," or even "now," might be our eternal ruin. (2) Because of the brevity of life. Psalm 39: 4, 5 shows that the Psalmist considered his life so very frail and brief. "An hand-breadth, as nothing, altogether vanity." (3) Because procrastination is the thief of time. To neglect means ruin. The convenient season for Felix was "now," but he delayed and was in all probability lost. (4) Because it is exceedingly wrong not to love and obey God now. He created us. He redeemed us. He preserves us. He gives us all good. O how exceeding sinful it is not now to keep his commandments!

Hartville, Ohio.

HOW TO SAVE THE CHRIST.

BY J. S. FLORY.

(Synopsis of a Sermon Preached in Hagerstown, Md., Feb. 11, 1900.)

"Master, carest thou not that we perish? . . . And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."—Matt. 4: 38-40.

THE agencies surrounding us and adapted to our good are numerous. For the physical body we have air and water, and unless they be pure we shall suffer loss. Our homes, civil associations, and schools are factors in the upbuilding of society and preparatory to life's problem. In proportion to the purity of these things will be our lives and the life of society in general. If our morals and religious influences be corrupted, the purpose of the Gospel will be thwarted or fail to produce a salutary and beneficial effect on the world.

As our text implies, Christ had gone asleep in the after part of the ship. Just where the disciples were the story does not say. Possibly they were on the fore part of the ship busy in their associations with the crew, or maybe telling some fish stories or experiences of their past life. Most likely they were not much concerned as to the kingly personage somewhere aboard the ship. Time was passing pleasantly. Hist! the winds begin to blow, the storm beats upon the frail bark. How the ship does toss! Waves are running high. Fear pales the cheek, the heart grows faint, the knees begin to shake. An inquiry goes out, Where, oh! where is our Master? We have forgotten him. He is found, he is awakened,—with eager words he is asked to come to their rescue, or he with them all must perish. The saving of the Christ means the saving of themselves. When aroused, when awake, he could and did rebuke the winds and, behold! what a peaceful calm.

How is it with us? God the Christ may be forgotten. We little realize what a precious cargo is aboard our craft as we sail out on the ocean of time. Personally there is the Christ formed in us if we are disciples. Are we concerned about him or not? Is he asleep in some secluded corner of the heart and we having a good time with the world? How is it? Hear the rolling thunders! See the flashing lightning! A thick, black cloud is coming. The little

ships are being tossed about. Now the great boat of destiny begins to roll and the timbers creak. Fear takes hold of the heart. Faith is so weak. To and fro over the deck we make hasty steps, wondering what the outcome will be. A star of hope flashes out, bringing to remembrance the fact that the Master is aboard. We fly to the place where he is sleeping. "Awake and behold the storm. Carest thou not that we perish?" To save the Christ is to save ourselves. The winds are staid, and there is a great calm to the soul.

Collectively as a people or church we are aboard the old Gospel ship. Christ, too, is with us. Maybe we have forgotten him and are busy in personal affairs, not dreaming, as we are sailing over the great deep for the glory world, that there may be breakers ahead. Yes! there come disturbances, dissensions. The little ships first begin to feel the "tempest shock," then the great ship commences to roll and toss over the angry deep. In the whirl of the wind and din of confused noises we have almost forgotten that the Master is aboard. Want of faith has impaired the vision. The hearing, too, has become bad. The fogs are gathering about us, the winds sweep about the craft. But some one whispers with bated breath, Is not the Christ aboard? Let's find him, let's awake him. Say, "Master, carest thou not that we perish?" To awake and save the Christ is to save the church. And then what a blessed calm there will be when he rebukes the wind!

What is each one of us doing to save the Christ by our Christian lives? Do we keep him awake in us so he may be our pilot? Let us keep near him, whether it be in the front or aft part of our little bark. Company with him means to save his character, save his reputation and in no way put to shame his blessed name. To save Christ in our holy profession means to save ourselves. May he ever live in us to the glory of God. And may our lives be so consecrated to him that we will defend and save the Master from the storms of skepticism, "free thought" and every stormy wind that blows.

To the unconverted let me say, There is a precious gem in that casket of yours. Deity is there; he may be sleeping and slumbering, but he is there all the same. Awake your drowsy power, come forth clothed and in your right mind. To get a living, wakeful, energizing Christ within is the hope of glory that throws into the shade all earthly splendors that are but for a moment. To meet God in his promise by obedience means shipping aboard the old ship Zion for eternal worlds. Those blessed converts that to-day expect to get aboard for heaven, may they ever remember that the Master is aboard, and also keep in company with him. To save him and ever honor his name in your lives means salvation for you. Save his reputation here, and never be ashamed of his company, and he will not be ashamed of you before his Father and the holy angels. As you launch out into the great deep and bid adieu to the fading world where sin in gilded colors mars the sight, turn your eyes to the deep blue of the eternal heavens and fear not, for the hand that saves, the voice that rebukes the winds, and the love that knows no end is near you. The everlasting arms are under you. Blessed be God for Jesus' sake!

Los Angeles, Cal.

If we fail in realization of the enormity of the sin of untruth we shall certainly, in time, realize its consequences, often falling on those dear to us as the apple of our eye. None can estimate the dangers of the first unchecked lie from childish lips. How swiftly follows the hardening of the conscience with recurring falsehood! Truth, gradually but surely undermined, the child grows into manhood or womanhood with a conscience more or less asleep to this hydra-headed sin. Perhaps knowing no awakening, until called to that final account from which there is no escape. What folly to attempt to be wiser than God; to persuade the young to go through life by the impulse of their own will, which, without God's illumining power, is "foolishness!" The Scriptures leave us no possibility of mistaking God's approval of truth.

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EXPERIENCE.

BY S. N. MCCANN.

"RETURN to thy house, and declare how great things God hath done for thee."—Luke 8: 39, 40.

INTRODUCTION.—Request denied, the Lord may use a man's experience for much good.

I. OBLIGATION PLACED.

1. Go back home.

2. Give your experience, tell what the Lord has done for you.

II. OBLIGATION FULFILLED.

1. In returning home.

2. In telling to all what the Lord had done.

III. CONCLUSION.

If we would tell others what the Lord has done for us, much good could often be done.

Anklesvar, India.

THE MINISTER AND HIS WORK.

I. SELECTION OF TEXTS.

THE choice of a text is often a matter of no little moment, both for the preacher and his audience. Much depends upon the preacher's judgment, his knowledge of the people to whom he is to preach and the human nature with which he must contend. You can learn the wants of your people only by constant and intimate association with them in their homes, in their business and religious labors. To meet exigencies that arise constantly in the lives of your people, you must be often with them. Sermons grow out of such associations, which are destined to fill a niche in the life of individuals who might otherwise be struggling for years with seemingly many odds against them, with no way of escape. Besides furnishing you with material for practical, effective work, you are enabled so to direct your message as to clear the pathway of many souls, making life to them happy and joyous.

After studying the wants of your people the text should have bearings to satisfy such yearnings for righteousness and the divine *infilling* of the Spirit. You will do well to select your text within your reach as to your experience, educational advantages, powers of clear, forcible enfoldment and amplification, and your ability to make the same stand out in perfect harmony with the entire system of grace. You will find yourself in great discomfort if over-matched by your text, the leading features of which are not clear in your own mind. No one will be more alert to discover your dilemma than those to whom you come with a promised message, when you have none to give. Your inability to grapple with the truth you only assume to make clear, loses for you the interest of your audience, in all else other than your means of extrication from a hopeless dilemma. You will find many texts stating, if not plainly, so obviously inferred, a leading proposition, in harmony with your subject, with all the leading divisions of proof expressed by the various clauses of your text. Your work, then, consists of setting forth in a clear, forcible way these leading divisions, as a divine message from heaven. Other texts often are expressions of truth in embryo, and call for the exercise of all your powers, from the discovery of a significant subject, to every leading division, making clear the whole truth of your text. With this latter class of texts you need exercise quite fully your powers of discovery, organization, amplification and unification. But the several processes are not without great benefit to the diligent student, although much time and hard study be required.

There is a very useless habit attained by many preachers of taking a text and then wandering from Genesis to Revelation, calling out a heterogeneous mass of things with no more relation to the subject than Noah's ark has to the millennium. The law of association in an illogical mind becomes extremely

whimsical and capricious, and at times even dangerous. It is often the case that one will study for hours for a suitable text and at a moment least expected will be drawn instinctively to some passage from which he can hardly divorce himself. This is the opportune moment. The development of such texts will furnish, in many cases, the material you need on such occasions. It is a most gracious state in which to be, being subject to the moving of the Holy Spirit, who knows far better than we the thing we need. Consecrated prayer for divine help ought to be taken into account, in the choice of a text from which you are to go out having the "everlasting Gospel to preach." Oddities are of but little value in creating a holier and a better life in men; such subjects are best stricken from our list. At best they excite varied comment and are oftentimes entirely to the reverse of what we expect. I advise crossing a river upon a safe bridge rather than risking floating pieces of ice with all the uncertainties therewith.

II. BOOK OF TEXTS AND NOTES.

I mentioned some months ago the importance of keeping a book in which to record texts and leading suggestions, unfolding them to your own mind. This step is so needful that I speak of it again and emphasize it manifold. No young man can afford to omit this. Such a work will be of untold value to you in years to come, a life companion to you in all your toils, and when your mind fails to respond to your soul's yearnings this little helper will come faithfully to your relief. When the messenger comes to you, for services at the funeral altar, with only an hour to reach your destination, you draw from your pocket your faithful helper and with helpful suggestions made, maybe, in years gone by, you are not without something to say of interest to others. In proportion as your work is faithfully done you will find help. I know many of our old brethren who have been very studious in just the work of which I am now speaking and who really surpass many whose advantages have been and now are far superior to theirs. The name of John Kline is a household word in hundreds of families, both in and out of the church. His diary leaves a record of almost every sermon he preached, many of such texts accompanied with copious notes and leading thoughts, with great numbers of texts used by other brethren, with waymarks added. His life was one of the busiest, most consecrated, and useful that I have been permitted to study—so great, that he deserves to be placed in the front rank with God's martyrs. Yet he found time and helpfulness in keeping just such a record as we name above. May God's grace and blessing fill your hearts, and his spirit prepare you for every good word and work.

A. H. P.

NEVER compromise with sin. Never say: "I will chose the least of two evils." Choose neither. Because it was cold the camel asked the Arab to let him put his head into the door of his tent. There being no hindrance, he got in with his fore feet, then with his whole body. "Hold" said the Arab, "here is not room enough for two." "Then," said the camel, "you had better get out." That is the way it always ends. Compromises with sin are always dangerous.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Jesus at Matthew's House.—Mark 2: 13-22.

Lesson for March 18, 1900.

GOLDEN TEXT.—He said unto him, Follow me.—Luke 5: 27.

IN the lesson of this week we have another seaside incident, and it gives us some idea of the many interesting things that took place along the shores of this Galilean sea. This was because of the favorable conditions found there for the Master's work. And one of the special conditions was the much material found there. It is hard to do work when there is no material—to catch fish when there are none. Christ was fishing for souls. And because

in this country there were many souls, he found it a good place to labor. This is a lesson for us. Our field is where there are souls to be saved whether at home or abroad. He was at the seaside and all the multitude resorted unto him, and he taught them.

The next thought is, where Levi, or Matthew, was found. At the custom house, or his place of business. Though the character of his business was not the most commendable, yet it shows that he was a business man and that he was found at his business place. So much of it, at least, was good. He was busy gathering taxes or customs from the people as they passed to and fro. Whether or not he asked taxes of the Master as he came to him, the narrative does not say. But as the Christ came in contact with him there was something about the man that commended him to him. Perhaps it was the faithful and careful manner in which he did his business. Or he may have been more honest than these publicans generally were. Be that as it may, there was something about the man that told the Master of his fitness for the work that he had for him to do. The lesson is, always be found at your place of business, and doing it conscientiously and well. Such are the kind of workers that are wanted, and the world needs. And Jesus needed Levi. And he said unto him, Follow me."

What did he do? What would you have done? Suppose Jesus would come to you to-day and find you at your place of business and say to you as he did to this man, would you go? How many excuses would you have to make, or how long would you consider the matter before deciding? The promptness with which this young man made his decision gives us an insight into his character. "And he arose and followed him." It doesn't even say that he took the time to get a substitute; but at once he arose and followed him. How much this meant to the man one don't know. Positionally and financially it may have been considerable. The Jews (Pharisees) despised the position because they (the Jews) were not, as a rule, allowed to fill it, and because they hated to pay of their money to the Gentiles or heathen, as they called them. And some of them may not have been over-honest in their collections. Yet this man left all and followed Jesus. And so he comes to us and has made the sound to ring in our ears, "Come, follow me." He does not now ask us to leave our daily work—if reputable—but he does ask us to follow in the Christ-living, in leaving off the bad and doing the good.

But Levi did more than follow Jesus at the first call. He took him to his own home and there made a feast for him, calling in his friends and associates that they, too, might learn to know more about his new-found friend. Publicans and sinners, Jesus and his disciples in the same house and eating together! This was a strange sight to the scribes and Pharisees, and they objected. They talked to his disciples about it. How is this that he eateth and drinketh with publicans and sinners? They were ready to ostracise him, to cast him out of their society, because he associated with a low class of people, in their estimation. But how little they knew the purposes of Jesus. And with what remarkable directness he puts the truth home to them. "They that are whole have no need of a physician, but they that are sick." These scribes and Pharisees felt and thought that they were already good. They did not feel the need of a Savior, and because of this Christ could not do anything for them. And so it is with us. As long as we don't feel the need of a Savior Christ can do nothing for us. We must feel our need of him before he can come to us and heal us.

These publicans and heathen felt their need of the Christ, the Soul Physician, and because of this he went into this home and associated with this people. He came not to call the righteous, but sinners, unto repentance. And so he comes to us. We are all sick in sin, and he comes to us as the healer. Will we be healed? Will we respond when he calls, and take him into our homes? He wants us to do so. He says that if we open the doors of our hearts to him he will come in and sup with us and we with him.

H. B. B.

HOME * AND * FAMILY

THE HAND OF TIME.

BY HONTAS UTZ.

No useless sighs! Yes, they are there,
Some silver threads amongst my hair.
What cruel visitor, unseen,
Has tried from youth my locks to wean?

What busy hand, with such distaste,
My raven locks with silver placed?
Hush! 'Tis the noble guest of time;
He does not speak, but leaves his sign.

How shall I treat this noble guest,
Who never tires? Though still unrest,
He calls on all. He cannot stay.
We cannot keep, or drive away.

O'er hoary heads he has full sway,
He steals the bloom from youth away,
And giant strength oft seeks the crutch
After King Time has given the touch.

Beggar and prince shall fare alike,
Both old and young shall feel his blight;
The hand of time is just and straight,
He calls on all, but cannot wait.

CONSIDER THE LILIES.

BY MAGGIE M. GOOD.

WE need no cultivation in science, no peculiar susceptibilities of taste, to perceive the unity and variety, the contrasts and correspondences of light and shade, form and number, growth and decay in the flower. Sol. Songs 2:1, 11. Everybody knows and everybody feels that God made them to give pleasure by their beauty. All quiet, pure-hearted people, who are childlike in their fitness for the kingdom of heaven, are fond of flowers.

All refined and devout men, whose souls have drunk deep from the eternal harmonies of God's kingdom feel that they are very near their Father's hand when they consider the glory with which he clothes the flower of the field. The poor, the lowly, the uneducated adorn their homes with the loveliness and the beauty which the Divine Artist pours as free as the sunshine on the humblest flowers. Devout, spiritual, religious minds, that care nothing about the flaunting colors of fashion or the elaborate decorations of art, delight in contemplating the quiet and simple beauty of flowers.

When the Christian traveler in the Holy Land would bring home the most fitting memorial of the sacred scenes which he has visited, he plucks a rose on the plain of Sharon; he gathers a bunch of thorns from the sower's field in sight of the Sea of Galilee, with tearful eyes and a trembling hand he takes a lily from the Mount of the Beatitudes; he breaks a twig of terebinth from the groves of Tabor; he turns aside to select a withered fig leaf as he treads the sacred path from Bethany to Jerusalem; he bows his head as if pressed with a crushing burden, and his mind is stirred with thoughts too deep for tears, as he takes an olive leaf from the garden of Gethsemane. And when, in after-years, his eyes fall upon the leaves and flowers which he gathered with his own hand beside the paths where the feet of Jesus trod, he feels that no work of art could so effectually and lovingly draw him to the scenes where Jesus suffered and the throne where Jesus reigns.

God has strewn the flowers in profusion all over the earth, and he has given them infinite variety in form and hue, that every taste may be gratified and that none may be wearied with the study of their beauty. It becomes us to consider the lily and the humblest flower that grows, with a feeling of reverence and of worship, for it is itself a thought, a plan of God. Its beauty is an expression of the infinite mind just as truly as the most sacred precept in the book of Divine Revelation. The two hundred thousand species of flowers that adorn the earth and preserve their individual character from century to century were all designed and shaped and colored with infinite variety and beauty by the Divine Artist who laid the foundations of the earth and unrolled the firmament of stars with his own hand.

North Liberty, Ind.

PLEASANT RECOLLECTIONS.

BY B. F. CLICK.

IN GOSPEL MESSENGER No. 5, Vol. 38, page 71, is a very interesting picture to me, one which brings to mind many pleasant thoughts of home. As I study Mrs. Davis's musings about "Lighting up the Front Room," it seems I can read more than expressed in the article. It shows so clearly the true character of a noble mother, such as we have had the pleasure of living with for over thirty-five years. By way of encouragement to our mothers in old age I say that all that I have and am or ever expect to be in this life, with the blessed hope of eternal glory, I owe to her for the early care and impressions given me. May she, with all good mothers, continue to let that light shine in the home for the benefit of the children and those passing by.

It is no wonder that Stella cried out so exultingly, "How lovely!" She studies her grammar with renewed interest now, and stands at the head of her class, the happiest girl in school, I imagine. And don't we admire Frank's patriotism as we see him march up to the woodpile with his heavy artillery, determined to battle down every hindrance to this happy state? I think I see Stella and Frank doing many little things besides cleaning lamps, cutting wood, etc. The front yard is cleaned up and flowers grow more abundantly, and all faces are beaming with delight. Stupid must be the boy or girl who would not move out to accomplish something noble in life under such influences.

The writer has seen hundreds of (so-called) homes that are anything but a pleasant place to stop at. How sad to contemplate! I would turn from this sad scene and in the deepest emotions of my soul appeal to all lovers of a happy home to "light up the front room." I would emphasize the thought of taking down the dusty blinds and curtains and letting the light shine out to benefit those around us. Let us help Frank in the yeast cake proposition. Who will volunteer to assist in this reform? Anxious mothers, take the lead! Give the command, and we will fall in line!

Weyers Cave, Va.

SHELTER IN TIME OF STORM.

BY ALICE VANIMAN.

THE evening was a peaceful one, the breeze so balmy and soft—as if it were the breath of some angelic host—seemed to soothe one into quiet rest, little realizing the danger not far away. The sky was one of the deceiving sort, making one believe all is well and lie down to peaceful slumber without the least thought of fear.

But as the old saying goes, there is always a calm before every storm. The early morning revealed quite a different scene. Upon being awakened from sweet slumber by the howling winds and the patter of sleet against the window-pane, we were made to shudder and tuck our blankets more closely about us—and then thank God for this earthly shelter in time of storm. We try to sleep on, thinking all is well with us and our dear ones; but sleep has gone from us. The storm grows more severe every hour and as the dawn approaches and the day is half spent, the snow and sleet drifting higher and higher, we are fully aware of the fact that we are in the midst of a terrible blizzard, and all the while we are thankful for a shelter in time of storm.

But one cannot think on his own comforts always and remain unselfish. The mind naturally will revert to those who are less fortunate and who have not this needed shelter. There are hundreds of unfortunates who are wanderers upon the face of the earth and have nowhere to lay their heads, no shelter in time of storm. Some look upon these sad scenes without the least feeling of pity or sympathy. But the unfortunates of this world are to be pitied, and we should not close our bowels of mercy against them and refuse to relieve them when we can. We should not be like the woman who thought it was "God's will that we

have the poor always with us, and if we help them we are working against God."

Many there are who spend much time and money preparing an earthly shelter to protect and be the means of comfort to them in time of storm, and yet they live as though this life were all they needed to prepare for. They seem not to realize that when the storms of life are over they need a haven of rest more secure than any earthly one can be made—a place where sorrow cannot enter, and where the cloudy billows will no more disturb their peaceful slumbers.

May we all strive more and more to build upon the solid rock Christ Jesus, where the storms of life cannot harm us, and though fiery clouds may sometimes seem almost to overshadow us, keep that simple trust and faith in Jesus, and we will be anchored safe to the haven of rest.

Saginaw, Tex.

WHERE THE OLD MAN USED TO KNEEL.

BY SAMUEL SWANDER.

I HEARD a story of two young men that were wicked, yet their father was a very earnest, consecrated Christian. He held family prayer every night, kneeling by a little table that stood in the corner by the hearthstone. But the two young men did not care to bow with their father at the little old table.

Finally the father died, and left the two wicked sons. He had prayed for them many a time, and sometimes with tears in his eyes he had talked with them about their Savior, but they did not care to hear him.

Time went on and in after years they decided as they had gained in property to remove the old house and build a larger one. They were both carpenters and they undertook the work themselves. They took off the roof and then the sides of the house, and then they took up the floor, plank by plank, and finally they got near the old hearthstone, and one of them stopped and looked at his brother. He said: "Here's where father used to kneel and pray. There's where the little table stood and the Bible was always on it." The other said: "Yes, it seems to me I can see the print of father's knee on that old plank now." He continued, "I can't take up that plank, you take it up." The other one said: "No, I can't; I wish you would."

As they looked into each other's eyes the voice of their old father spoke to them and the Spirit of God vitalized the voice, and right there where the old man had prayed a thousand times the boys prayed that day and asked the old, old question, "What shall I do to be saved?" And the Spirit of God came down and revealed Jesus to their hearts, and before that plank was ever taken up they gave their hearts to God.

Lisbon, Ind.

HE ROSE AGAIN.—1 Cor. 15: 4.

A GENTLEMAN noticed a little ragged boy gazing at a picture of the Savior displayed in a shop window. "Who is that?" he asked, pointing to the picture. The boy looked pityingly at his apparent ignorance, and replied, "That's Jesus," and went through the sweet, old story, his voice sinking to a whisper at the end as he said, "And they crucified Him, mister! They crucified Him!" The gentleman turned away, but the ragged urchin called after him joyfully, "Stop, mister, I didn't tell you the best part, He rose again, mister, He rose again!"

SOME one asked a mother if she believed in the laying on of hands for the cure of diseases. She said she did, for she had effectually cured her boy of smoking cigarettes in that way. Whatever you may think of the laying on of hands as a religious ceremony, if you love your child you must not withhold the proper punishment for disobedience. Let it never be done in anger. Cool off, sit down and think, wait till to-morrow, do anything rather than provoke a child to wrath by your own hot temper.

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TWELVE accessions are reported in the Flat Rock church, N. C.

FEBRUARY 25 seven were baptized in the Upper Cumberland church, Md.

BRO. L. H. EBY reports a very enjoyable Bible Term in the Cushing church, Okla.

A RECENT series of meetings at Costine, Ohio, resulted in six accessions to the church.

THE District Meeting for Southern Pennsylvania will be held in Shippensburg, April 11.

BRO. CHARLES GIBSON, of Girard, Ill., changes his address to Auburn, Sangamon County, same State.

THE cause in South Dakota is by no means neglected. Seven were lately baptized near Frederick.

IN this issue we commence the standing love feast announcements, to be arranged in States later on.

AN effort is being made to open a mission in South Bend, Ind. There is room enough in that prosperous city for several missions.

NEXT week we shall publish some interesting notes from India, telling about the starving people, and how some of the hungry are cared for.

WHEN last heard from, the Brethren in Cando, N. Dak., were in the midst of an interesting series of meetings, with five applicants for baptism.

BRO. E. S. YOUNG recently closed a series of meetings at the Graveltown house, near Nappanee, Ind., with six baptized and two other applicants.

THE time is here for every District Meeting to be announced. If yours is not among the standing announcements it is because it has not yet reached us.

BRO. DAVID HOLLINGER is spending some time in North Dakota. For the present he is helping the Brethren in Cando with their protracted meeting.

THE District Meeting of Southern Indiana will be held in the Greentown church, Howard County, April 11. The Ministerial Meeting will convene the day before.

BRO. JERRY BOTTORFF, of Ten Mile church, Pa., who has been in ill health for some time, has gone to North Dakota, hoping the climate might prove beneficial to him.

THE series of meetings in the Rock Run church, a few miles southeast of Goshen, Ind., closed with seven applicants for baptism. Three were restored to church relations.

WE are requested to say that a mistake was made in giving the time of the Sunday-school meeting in Wichita, Kans. It should have been March 18 instead of the date stated.

WHEN sending in love feast announcements do not say the "second" or "third Saturday" in the month, or anything of the sort. Give the correct date, to save us the trouble of looking up and arranging the date.

UNDER date of Feb. 27 Bro. Samuel Murray, of Mexico, Ind., writes that after four weeks' sickness he is again able to be up and around. He feels to praise the Lord for his goodness.

BRO. ANDREW HUTCHISON has closed his work in California, and March 9 will commence a series of meetings at Glendale, Arizona. A love feast will be held on the evening of the 16th.

THE third of this month, Bro. H. E. Light commenced a series of meetings at Shamokin, Pa., a point in the coal mining region. It is also a mission point in the Tower City church.

BRO. ENOCH EBY and wife have broken up house-keeping at Booth, Kans., and will hereafter make their home with one of their children. We will announce Bro. Eby's new address later.

At the protracted meeting in Muncie, Ind., eleven put on Christ in baptism, and five others await the initiatory rite. One was restored to fellowship, and another is to return to the fold in like manner.

MAY 28, or the Monday before most of our people start to the Annual Meeting, there will be a total eclipse of the sun, visible in the United States, but not quite total in this section. In most of the Northern States it will, for a few minutes, be too dark to read ordinary print.

ALL those who have visited Denmark will be grieved to learn that the faithful wife of Bro. Martin Johnson, our elder at Hordum, has passed away. She was one of the most devoted Christian women we ever met, and her death will be a great loss to the church in that part of Denmark. She was a woman that would have been an honor to any church in America.

IT is the easiest thing in the world to write up a query and send it to your District Meeting, with a view of having it go to the Annual Meeting, but there is something better. Recommend to your District Meeting that this or that good work be undertaken. We probably have all the queries and answers we need, but in good works we are sadly deficient.

AN afflicted brother is in distress. His health has failed him and his money is all gone. He receives two letters. One is full of sentiment and closes with these words: "God bless you, you are not forgotten by your friends." The other contains a five dollar bill and ends thus: "I trust you can find some use for this small remittance." By whom is the afflicted brother remembered?

BRO. JAMES M. NEFF and wife, of Fruitdale, Ala., had the misfortune of being thrown from their spring wagon recently, their horse having frightened and run away. They both sustained injuries, which, while not as serious as they might have been, were sufficient to prevent Bro. Neff from meeting his engagement at Girard, Ill., where he was to have commenced a series of meetings Feb. 24. In the absence of Bro. Neff, Bro. M. Flory is conducting the meetings.

LAST Sunday, after the services in an adjoining congregation, we called upon an invalid sister, who must spend her time in bed. We found her propped up and reading. Her form is very much bent, and her hands so crippled that she cannot hold a book or paper while reading. Some one made her a little inclined desk, not more than fourteen inches high, and about eighteen inches long, with the sides and ends so arranged that it can be placed across, and in front of her, while she is propped up in bed. On this little desk she had spread the MESSENGER when we entered. She informed us that she reads everything in the paper, and enjoys it immensely. Let those who write for the paper bear in mind that in a quiet little home, not far from a meetinghouse, is an invalid sister, who spreads out the MESSENGER on her miniature desk, and reads their communications with the greatest of interest. It is a pleasure to write for such earnest readers.

BRO. W. PHILIP ENGLAR, of Uniontown, Md., wants all Sunday-school superintendents of Eastern Maryland, who have received Sunday-school Statistical Blanks, and have not reported, to fill out their blanks and report at once.

THE Lodging Committee for the coming Annual Meeting seems disposed to favor the missionaries who may attend the Conference, and it is suggested that all those, working under either the District or General Boards, write Bro. H. E. Neher, foreman of the Lodging Committee, North Manchester, Ind.

EXTERNAL AND INTERNAL RELIGION.

THE MESSENGER is having its influence out of the church as well as in it. Not a few of our readers belong to other denominations and some of them are without church relations altogether. Now and then some of them tell us that, in their judgment, the paper gives too much attention to the external features of Christianity, and not enough to the more weighty requirements of the Gospel. We are a little curious to know what are the more weighty requirements that we neglect to teach. A list of them would be appreciated.

Occasionally a man comes to the conclusion that a religious journal should say nothing about baptism and the other ordinances mentioned in the New Testament, but give special attention to heart religion, or heart culture, as it is sometimes called. The MESSENGER is frank to confess that too little attention is given to heart training, both in theory and practice, but that is no reason why the external features of Christianity should be ignored.

When Jesus sent his apostles into all the world to preach the Gospel to every creature, they were told to teach the converted to observe all things that he had commanded them. Matt. 28:20. This means the whole Gospel, and not a select part. It is possible to both teach and observe the outward forms of the Gospel and neglect the inward or spiritual graces. It is also possible to set aside the external and rely wholly upon the inward, or heart culture. One system may be works without faith, while the other is faith without works. In the sight of God the one form of worship is probably no more acceptable than the other. The acceptable order of religion is that which contains a harmonious blending of faith and works. By faith is meant the acceptance of Jesus as Christ, along with all the facts relating to his character and teaching. By works reference is had to all the external duties enjoined upon the Christian by the New Testament.

He who insists upon the one to the neglect of the other is throwing his influence on the side of a one-sided religion, a religion that contains only half of what the Founder of Christianity contemplated when he set in motion the forces necessary for the redemption of mankind. That the Brethren, in their preaching and writing, place more emphasis on the externals of Christianity may be possible. It is not because they underrate the inward graces, but because other denominations have seen proper to set aside most of the ordinances, and insist mainly upon heart religion. These denominations have gone so far as even to wink at the outward affiliations with the world. Their members can follow all the vain, foolish and expensive fashions of the world, as well as take an active part in the unfruitful amusements of the age, and not one word is said against their conduct. All that is insisted upon is the inward, or heart religion. This condition in the popular religious world has prompted our people to say and write more about the ordinances and the outward features of Christianity than they would otherwise do.

To others it may seem as though we attribute special merit to outward forms. Such, however, is not the case. There is no body of people who be-

lieve more firmly in heart religion than do the Brethren. But we also believe in all the outward forms enjoined on the followers of Christ by the New Testament. We teach that it is the proper blending of these two elements that makes the perfect man and the perfect woman in Christ Jesus. We hold to a thoroughly converted heart. A conversion that takes in the whole mind and soul, and does not cease until the entire body is brought into subjection to the will of God. We further hold that one who is thus converted will willingly observe all of the outward duties designated in the Gospel. In this manner he shows his faith by his works. This is the form of religion for which the MESSENGER contends: a form that is sustained by both the letter and the spirit of the Gospel. We further hold that truly converted men and women will, by their pious and upright walk in life, demonstrate to the world that they are the true children of God, and that those who fail to be living epistles, known and read of all men, are not obeying from the heart that form of doctrine delivered unto the saints. J. H. M.

THE GENERAL MISSIONARY AND TRACT COMMITTEE.

The Mission Funds.—Bequests, Endowments, Free-will Offerings, Life-interests, and Sale of Publications.

6. What are the Funds of the General Missionary and Tract Committee?

THE plan adopted by the Annual Meeting of 1884 and revised and re-adopted in 1893 (see "Revised Minutes," pp. 178, 179) may be called the constitution of the Missionary Work of the Brotherhood. By it the Missionary Committee is governed in all its methods and work. Section six of said plan reads as follows: "The funds of this work shall consist of bequests, endowments, free-will offerings and money received as life interests, and from the sale of publications." As will be observed the funds are named under different heads, and these will be noticed in the order in which they occur.

BEQUESTS.—Under this head is classed all money given to the mission cause by will. Those having money they wish to give for the missionary work of the church at their death can do so by inserting a clause in their wills bequeathing to the General Missionary and Tract Committee of the German Baptist Brethren church such amounts as they may wish to dispose of in this way. They may also stipulate in their bequests the special purpose for which they desire the money used. A considerable amount has been bequeathed to the church in this way, and in every case the wishes of the donors have been faithfully carried out.

ENDOWMENTS.—Under the head of Endowments is classed all money donated to the Committee with the stipulation, made by the donors, that the money shall be placed at interest and only the income shall be used in carrying forward the mission work. Money thus received is loaned to those who desire to borrow and is secured by mortgage on real estate. The largest amount of the endowment fund has been secured and is held as follows: Brethren or sisters have sums of money they wish to donate to the church by adding it to the endowment fund. They give their personal note bearing an agreed rate of interest. The interest is to be paid annually, and the note at the end of a stipulated number of years. Some give interest-bearing notes with the understanding that they are to be paid at their death. Others prefer to give money, and this with what is paid in on the notes above described is the fund loaned by the Committee. Many of our members, who desire to have their means work for the Lord after their death, feel to give to this fund.

FREE-WILL OFFERINGS.—Sections seven and eight of the plan say: We recommend that each member give for the Mission and Tract Work of the church, as the Lord has prospered him, upon the principle

taught in 1 Cor. 16:8. Let each congregation throughout the Brotherhood appoint solicitors to solicit all members annually and receive their offerings and forward the same to the General Committee, who shall receipt for the amount. The free-will offerings thus received are used directly for mission work and these funds, with the interest from endowments and the earnings from the Publishing House, constitute the available money for mission work. *This money is never loaned.* It is kept in a bank designated by the Committee and is used as the calls come in for assisting State Districts, building meetinghouses and in sending out ministers to preach the Gospel.

LIFE INTERESTS.—There are those who have means enough to support them while they live. They want the amount to go to the church at their death, but are dependent on it for support during their lives. Having no children to provide for, they want the church to become their heir. This can be done by will; but knowing the uncertainty of wills and how often they are broken by lawyers who reap the greater part of the amount involved, they desire that the church shall be made secure, and lawsuits avoided by giving their money and property to the church during their lifetime. This is provided for under the above head. The Committee pays the donor an annuity not exceeding, at the present time, five per cent annually on the amount donated. The rate of the annuity depends upon the age of those who give. Upon the death of the donor or donors the annuity ceases and the Committee owns the property in fee simple for the church. This plan precludes all possibility of distant heirs, who are not in sympathy with the church, breaking the will and using the money contrary to the desires of the dead. It has been found by experience that the wishes of some of our dear brethren and sisters, who wanted to give to the church, have not been respected after they passed away.

SALE OF PUBLICATIONS.—This refers to the sale of books, papers and periodicals published by the Committee. The Brethren Publishing House, as is well known, is now owned and controlled by the Committee for the church. Since the Committee has controlled the Publishing Interests of the church the following sums have been appropriated for mission work: Year ending April 1, 1898, \$6,000; 1899, \$8,000; and so far this year, \$4,000. Total, \$18,000.

THE GISH FUND.—This is a fund set apart by Brother and Sister Gish, the interest of which is to be used in furnishing our ministers with books free or at a very small cost. The following action of Annual Meeting of 1897 refers to this important fund and will be self-explanatory: "The General Missionary and Tract Committee is authorized and encouraged to solicit and receive additional donations to the GISH FUND as a suitable and, for the time being, a sufficient plan to assist superannuated and disabled missionaries and ministers of the Brethren church and their families, who have no sufficient means of support. Said Committee to decide who is entitled to such assistance and to what extent, all applicants not directly under the care of the Committee to have recommendations from their home church, and from their District Missionary Committee, or from their District Meeting."

For the information of our brother and others we have here set down the facts concerning the funds of the General Missionary and Tract Committee as authorized by our Annual Meeting. We ask a careful reading and study of the facts given. A good deal of misinformation and misapprehension obtains in regard to these matters, and it can be removed only by a careful study of what has been and is being done by the Annual Meeting and the General Committee. Next week the queries will lead us to a consideration of the various funds in the hands of the Committee. D. L. M.

SHALL WE HAVE A MEETINGHOUSE IN SWITZERLAND?

In the staunch little republic of Switzerland, where the beacon light of liberty has burned undimmed for centuries, an effort is being made by the Brethren to re-establish primitive Christianity. The opening of the mission in Switzerland seems to have been directed by the hand of Providence. Our Bro. Fercken, who suffered much in Asia Minor, was led to Geneva, and the Missionary Committee decided to have him preach the Gospel to the Swiss. It was not until June, 1899, that the first meeting was held and the first Sunday school opened in Lancy; but before the year had closed two churches had been organized with a membership of about thirty. The prospect for a good work is very promising indeed, and those who have been received into church fellowship rejoice that they have found a church holding fast to all the commandments of our Lord Jesus Christ.

The work so far accomplished in the sister republic of Europe has been wrought under difficulties. The meetings have been held, heretofore, in the old Catholic church at Lancy, and Bro. Fercken has been circumscribed by his surroundings. The church in Switzerland has asked for help to build a small meetinghouse where they may worship together without the restraint they feel where they are now meeting.

Our Swiss Brethren are not extravagant in their wants. A thousand or twelve hundred dollars will purchase the ground and build them a comfortable little church home. The General Missionary Committee has decided to give the brethren and sisters an opportunity to give to a special fund for the purpose here indicated. A brother who has great interest in the mission in Switzerland has said he would be one of twenty to raise the money for the meetinghouse. It is hoped that others will at once come forward with the needed amount.

You who have received richly of God's rich bounty can here use a small portion of it to more firmly establish the infant mission church in the Swiss Republic. If you do not feel to give fifty dollars, give what you can, twenty-five, ten, five, or one dollar. Give it as a free-will offering, willingly, cheerfully, for the Lord loveth a cheerful giver, and then let your earnest prayers go up in behalf of the little mission band and workers who are making a determined effort to re-establish Primitive Christianity in the shadow of the Alps. Send your bounty to the General Missionary Committee, Elgin, Ill., and it will go forward to gladden the hearts of our brethren and sisters in Switzerland.

By order of the Committee,

D. L. M.

BRO. JOHN U. SLINGLUFF, of Sidney, Nebr., writes us that at the age of twelve he was baptized by Bro. John Umstead. This prompts us to say that forty or fifty years ago a number were baptized when quite young, and as a rule they proved to be steadfast members. We would like to hear from all of those now over forty years old,—who were baptized prior to their sixteenth birthday. Please state when you were baptized, and at what age. Give this information on a separate sheet, containing no other matter.

BEFORE this issue reaches our readers all of those who have ordered the "Seven Churches of Asia" will have received the book. A copy should be in the hands of all our people. Price, seventy cents. To ministers of the Brethren church it will be sent free on receipt of the postage, ten cents.

LENDING AND BORROWING.

THAT there are two kinds of lending is clearly shown by the Master. At one place he says we shall lend, hoping for nothing. At another place he condemns the servant who did not return his lord's money with interest. It is just as evident that there are two kinds of borrowing. One may be in want; he does not know whether he will ever be able to pay back what he borrows. And yet his needs must be supplied by those who have more than is sufficient for themselves. It is in such cases as this that we are to lend, hoping for nothing in return.

But there is another kind of borrowing, and it is more common than the former kind. Men borrow, not because they are in need, but because they see an opportunity to make money by borrowing. To such as these we lend, and from them we hope for something—principal and interest. And, provided the rate of interest is not too high, in the transaction there is nothing contrary to the spirit of the Gospel.

Several years ago I knew a man in the West who had a family, but no property but an old, broken-down team. He might very well have come under the first class of borrowers—those to whom we are to lend, hoping for nothing. But he would not. After a time he thought he saw a chance to make some money if he could get fifty dollars to start on. He found a man who was willing to lend him fifty dollars at two per cent a month if he would mortgage his team, the only property he had. He accepted the offer, and began to make money.

There are men who can see openings for business if they can secure the necessary capital to make a beginning. There are many others who see how they can get a home if they can but secure the money they need to start with. And as there are always men who have money to lend if they are sure the amount is safe, these men who see good openings usually have no trouble in getting what they need. The borrower does not expect to fail; the lender does not expect him to fail. It is to the advantage of both that he should succeed. The lending and borrowing is of mutual advantage. The lender likes to receive his money with interest; the borrower likes to use the money and make two or three times the interest he is required to pay.

The man who borrows money does so because he believes he can make money out of the transaction. His part in the matter is just as selfish as the lender's. He never borrows to help the lender. Each is looking to his own interest. And this is natural and right, provided it is done without injuring the other party. It would be a sad day for the poor man if he could not borrow. Many who are now independent would still have next to nothing if they had not been able to borrow just when they wanted to. On the whole it looks as if the borrower received greater benefit from the transaction than the lender.

Of course borrowers sometimes fail, and then they lose. But the lender must not be held responsible for the failure. He who thinks he sees a good opening where there is none, must pay for his mistake. It would be unjust to expect any one else to do so. Sometimes such a failure leaves a family in very bad circumstances (as would have been the case if the man mentioned above had lost his team); but even in such extreme cases it is not right to blame the man who happens to hold the mortgage on the last piece of property the family possesses. Each man must manage his own business and be responsible for the result.

There are two sides to this question, as there are to every other one; and each has its advantages and disadvantages. We must be careful not to blame one party for the mistakes of the other; and we must

not say that the lender is selfish and the borrower unselfish, for both parties expect to be benefited. The fact that some men who have money use it to oppress the borrower does not make it unlawful for a Christian to lend money and receive interest for it. He has just as much reason for being sure that his principal and interest are safe as the man who rents a farm has for being sure that he will receive his farm back again with rent for the time the renter used it.

To sum up: Borrowing and lending are all right, provided they are not abused. Let no man borrow unless he is in want or is quite certain that he can repay without injury to his family. If he borrows to make money he must feel that he is not an honest man unless he pays every cent he has promised to pay. The transaction must be an honest one throughout. Business is business and charity is charity. This is as true in money-lending as in other things. The principle that governs in the one case does not, cannot, govern in the other. Lending money to those who borrow only because they want to make more money is business, not charity. Lending to those who have nothing, and never expect to be able to repay, is charity, not business. Let us not confuse the two.

G. M.

JOSEPH COOK ON CRITICISM.

FEW men in this country are better read on Bible questions than Joseph Cook. He reads only the best of authors, and then he reads both sides. He has said but little on the subject of recent criticism of the Bible, but he has not let the subject pass without forming a decided opinion. Here is what he says, as given in *Zion's Herald*:

1. To reconstruct Biblical history in harmony with a theory of evolution.
 2. To eliminate by this process the supernatural from the record.
 3. To unite scholars in the support of sweeping changes in the orthodox view of the Holy Scriptures.
- These promises have failed in the field of the New Testament, and I, for one, expect them to fail in the Old Testament. As to Pentateuchal literary criticism, I am willing that anything should be proved that can be; but as yet this subject is in a tangle of self-contradictory hypotheses. Professor Delitzsch, Professor Weidner, Professor Green, President Bartlett, Professor Mead, and especially Edward Rupprecht (see *Bibliotheca Sacra*, October, 1899), are more convincing to me than their opponents.

THE CHURCH ORGAN.

HERE is a good point against organs in churches, by Ian Maclaren, author of "Beside the Bonnie Brier Bush":

"What between building and renewing the organ and tuning the organ the organ will cost every year in interest on capital and current expenditure, enough money to have kept a missionary in foreign parts or to have supported a minister in a poor district of the city, and what it costs in anxiety to the organist and to the congregation in chronic irritation would, if reduced to money value and multiplied by the number of organ-ridden churches, clear the debt off every foreign mission in the whole Anglo-Saxon world."

QUERISTS' DEPARTMENT.

Is there a suitable place in Jerusalem where the three thousand could have been baptized by immersion on the day of Pentecost?—B. O. P.

THE baptism may have occurred in the Lower Pool of Gihon, to the west of Mount Zion. The Pool is 550 feet long and 210 feet wide. It is situated in a valley, with sloping hills on the east and west. Should the baptism have occurred at the upper, or north end, one hundred thousand people, lining the slopes, could have witnessed the scene. In the time of the apostles the Pool was fed by a branch of the conduit from the Pools of Solomon, eight miles to the south. The Pool of Siloam is on the east side of Mount Zion. Here would have also been a convenient place to baptize the three thousand. If the meeting occurred on the Temple platform, the Pool of Siloam could have been reached

in ten minutes, and Lower Gihon in twenty-five minutes. We think very little difficulty was experienced in finding plenty of water in which to immerse all who were converted on the day of Pentecost.

Which is the seventh day, Saturday or Sunday?—C. H.

Saturday is the seventh day of the Law, or the Sabbath of the Jews. Sunday is the first day in the New Testament dispensation, or the Christian day of rest from manual labor, and therefore the day of special worship. It is observed in memory of the resurrection of Christ from the dead.

What about delegates serving at District Meeting when they know they are not eligible?—I. D.

Remind them of the fact. If they persist in serving when they have no right to serve, notify the elder, or the proper officials having charge of matters of this kind.

What is meant in 1 Cor. 7:39, where Paul says: "But if her husband be dead, she is at liberty to marry whom she will; only in the Lord?"—E. C. S.

This comes wonderfully near saying that a sister, who is a widow, should not marry out of the church. There is probably more in this than most people think. "Only in the Lord," means much.

Is it right for elders in council meeting to get up and state that elders on the Standing Committee use tobacco?—S. H.

It is most assuredly not right, for elders using tobacco are not permitted to serve on the Standing Committee. This is a settled matter.

Do you think it is right for members to have musical instruments?—C. S. E.

That depends upon the use made of them. One can abuse a musical instrument the same as anything else. In our own judgment this is one of the questions about which each member of the church may have his own private opinion. It is simply a question of Christian liberty, only those who use this liberty should not regard it as a cloak with which to cover their sins. Those who possess musical instruments must be accountable to God for the use they make of them.

Do you think it is binding on the followers of Christ to fast?—F. T. H.

The New Testament does not enjoin fasting, and yet it is a blessed privilege which the devout may practice at proper times. If members would do more fasting and less feasting on Sundays they would be a great deal better off spiritually. As a rule ministers can preach better when they fast, and more peace and harmony might often be seen at our council meeting, if there were more fasting.

With the feeling I now have against my brother, I feel that I cannot go to the Communion table with him. What must I do about it?—C. M. T.

Get rid of the feeling. There are two ways of doing this. If your brother has done you a personal injury—trespassed against you—carry out Matt. 18. The other way is to bury the feeling. It now and then pays to bury things alive, and let them perish in the grave. The feeling may be the result of evil surmising. In that case you are to blame more than your brother. Some people keep their feelings so very tender that they cannot stand anything. Remember that "charity suffereth long." The right kind of feelings will stand a good deal.

Should sisters have on their prayer covering while a blessing is asked at the table?—E. S. P.

Imagine Jesus an invited guest at your table, asking the blessing. What would a devout sister do in that case? Let each sister answer the question for herself.

When do we receive adoption as sons: at our confession and baptism, or at the second coming of Christ?—C. E.

If properly taught, when we put on Christ in Christian baptism. It is then that we can truly cry, "Abba, Father." The full "redemption of the body" (Rom. 8:23) will take place when this mortal shall put on immortality.

J. H. M.

1. Break up fallow ground. Jer. 4: 3.
2. Plow hopefully. 1 Cor. 9: 10.
3. Sow liberally. Eccl. 11: 6.
4. Sow conscientiously. Ps. 126: 5, 6.
5. Sow everywhere. Isa. 32: 20.
6. Sow to the Spirit. Gal. 6: 8, 9.
7. The seed,—Word of God. Luke 8: 11.
8. The field,—the world. Matt. 13: 38.
9. Plant; water. 1 Cor. 3: 6-8.
10. Reap as you sow. Gal. 6: 7.
11. Wages are sure. John 4: 36.
12. Fields whitening to harvest. John 4: 35.
13. Laborers with God. 1 Cor. 3: 9.
14. Harvest plenteous; laborers few. Matt. 9: 37, 38.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Valley.—Bro. G. W. Gephart visited our community and held a series of meetings. We have lately moved to this country. This is the first settlement of the Brethren in this part of the country.—*S. D. Hall, Feb. 28.*

COLORADO.

Denver.—Bro. Sharp (the blind preacher) from Kansas, began meetings last Sunday. The interest is good. So far one dear soul has come out on the Lord's side, and others are counting the cost. Bro. Long, who has lived at Grand Junction the last two years, has returned.—*B. F. Miller, Villa Park, Colo., Feb. 25.*

Poudre Valley.—We met in council Feb. 9. Eld. L. E. Keltner, of Denver, presided. Considerable important business came before the meeting, all of which was disposed of in the fear of the Lord.—*J. F. Shuck, Ft. Collins, Colo., March 2.*

DISTRICT OF COLUMBIA.

Washington.—Two more were received by baptism and another reclaimed. There are others who are deeply interested. Our series of meetings will not begin until the 17th. Our lovefeast will be March 27. Those having relatives or friends living here should write them and urge them to attend services. Also send me their name and address. We found a man, a few weeks ago, who had been a member at one time, but drifted away. He now attends services and we look for his return. Wake up an interest in your city friends.—*Albert Hollinger, March 3.*

ILLINOIS.

Batavia.—We met in council Feb. 24. Our elder, S. E. Yundt, was with us. Two letters were received. Our delegates to District Meeting are brethren Alvin Pollock and Sam Neitzley. Bro. Henry Barkdoll is our delegate to the Annual Meeting. Bro. Yundt remained with us over Sunday. Our love feast will be May 5.—*Carrie Barkdoll, Warrenhurst, Ill., Feb. 27.*

Blue Ridge.—On account of the extreme snowstorm we were compelled to stop our meetings at Howard, Ill., until the weather gets better. I held twenty-seven meetings and stopped with an increasing interest and a crowded house. Our doctrine is new at Howard and to some it was the first time they ever heard the true Gospel preached. I never saw such an interest taken. Though the weather was bad all through the people would come.—*T. A. Robinson, Mansfield, Ill., March 3.*

Okaw.—We met in quarterly council to-day. All business passed off pleasantly. Six letters of membership were granted. Bro. Aaron Utery was elected superintendent of the Sunday school and the writer assistant. We appointed a Communion meeting for May 20, at 10 A. M.—*Nora S. Arnold, Lintner, Ill., March 1.*

Pigeon Creek.—We met in council Feb. 24, with Bro. Beck, of Astoria, presiding. An unusual amount of business came before the council, which passed off pleasantly. Our Sunday school is to begin April 1. Bro. S. S. Holman is our superintendent, and J. D. Miller, assistant. We decided to have a Sunday-school meeting March 25. Bro. Beck remained with us over Sunday and preached three soul-inspiring sermons. On account of the inclemency of the weather the congregation was rather small.—*Mary Glover, Low Point, Ill., Feb. 26.*

Yellow Creek.—Our council occurred Feb. 27. All business was disposed of in a Christian spirit.—*D. J. Blocher, Pearl City, Ill., Feb. 28.*

INDIANA.

Anderson.—Bro. George C. Stump, of Ohio, visited us and favored us with two cheering discourses, last Sunday morning and evening. Bro. W. R. Deeter, of Milford, Ind., gave us a pleasant call, but was unable to remain long enough to preach for us. At the council, last Saturday evening, it was decided to erect an addition to our house of worship, for Communion purposes, size 20 by 30 feet. The Missionary Reading Circle is meeting with much encouragement, among the old as well as the young members. The first book taken up will be completed in two more lessons.—*J. S. Alldredge, 1612 Cincinnati Ave., March 2.*

Baugo.—Feb. 12 Eld. J. C. Murray, of Nappanee, commenced a series of meetings for us in Wakarusa, and closed last evening. The attendance and interest were good throughout these meetings. One was made willing to come out on the Lord's side. Bro. Murray preached the Word with power. The meetings would have continued longer, if Bro. Murray had not been called home on account of his wife's sickness.—*Christian Metzler, Wakarusa, Ind., Feb. 26.*

Beech Grove.—To-day our council passed off pleasantly. Bro. Secrist, of Eugene, Ind., was with us. We elected Bro. Jacob Swoveland as delegate to District Meeting, and decided to hold a two weeks' Bible school the latter part of the summer, to be conducted by Bro. J. S. Secrist. He is engaged in a series of meetings, at the Sugar Creek church, south of Fortville. Two have made the good choice.—*E. O. Norris, March 3.*

Bethel.—Bro. W. B. Neff began a series of meetings in the Salem house on the evening of Feb. 25. Bro. Neff did much good while among us. Feb. 22 we met in special council at the chapel. The main business of the meeting was to arrange for the coming District Meeting of Northern Indiana, to be held at the Salem house Oct. 4. The "committee on commit-

tees" reported at this meeting.—*Chauncey J. Weybright, Milford, Ind., March 1.*

Ft. Wayne Mission.—Four members have recently been received by letter, one of them a deacon. A few sisters met last week and organized an Aid Society, to help the poor, and assist in mission work. Several MESSENGERS are sent to families here, and some of them are read with much interest. Although the ingathering of souls has been slow at this place, we have reasons to believe that some are interested. Bro. A. Wright preached two sermons for us last Sunday. The members feel encouraged to press onward.—*Clara E. Stauffer, 133 Buchanan Street, March 1.*

Landessville.—We met in quarterly council to-day. Three were received by letter and two letters were granted. A committee of three was appointed to secure ministerial help for a series of meetings the coming fall or winter. The writer was elected delegate to Annual Meeting. Our Sunday school, which is now evergreen and in a prosperous condition, was re-organized by Re-electing Bro. J. A. Miller, superintendent, with Sister Melissa Pulley and Bro. Martin Fields, assistants. Our prayer meeting is becoming more interesting.—*D. B. Garber, Hanfield, Ind., March 3.*

Mexico.—Yesterday this church met in quarterly council. The attendance was good, considering the condition of the roads, caused by the heavy snowstorm the day before. A good deal of business came before the meeting, but all passed off pleasantly and in good order. Eld. J. M. Elliott and Silas Fisher represent this church at Annual Meeting. The writer was chosen Sunday school superintendent, assisted by Hattie Bond. This church seems to be in good working order at present.—*A. D. Lair, March 2.*

Notice.—The District Meeting of Southern Indiana will be held in the Greentown church, Howard Co., April 11, at 8 A. M. The Ministerial Meeting will convene the day before. The committee on petitions will have a session on Monday evening, April 9. Those who cannot be present will please forward papers for this committee to D. C. Campbell, Moderator, Greentown, Ind.—*J. W. Rarick, Sec., March 4.*

Rock Run.—Our series of meetings, conducted by Bro. H. C. Early, closed Feb. 20, having only continued one week, owing to the fact that Bro. Early was called home. Our meetings were a success. Seven made application for baptism, and three were reclaimed. Others are counting the cost. Our dear brother gave us eleven spiritual sermons that seemed to reach every one present, and give all an inspiration to return. So, in a few nights, the house was filled with eager listeners.—*R. W. Davenport, Goshen, Ind., Feb. 27.*

Tippecanoe.—We just closed a three weeks' series of meetings. Bro. H. H. Brallier, of Pierceton, Ind., did the preaching. We had good meetings, though the inclement weather was against us part of the time. We hope that the good seed which was sown will bring plentiful fruit in due season.—*Daniel Rothenberger, Feb. 27.*

Turkey Creek.—Bro. E. S. Young, of Chicago, came to us Feb. 10 and commenced a series of meetings in Gravelton, closing Feb. 25. In the evening, before preaching, he gave us some Bible lessons. Six came out and were baptized, and the last evening two more applicants came out for baptism. Bro. E. S. Young's wife, and two children, were with us the last week. We had the best of interest and attendance.—*L. D. Utery, Nappanee, Ind., Feb. 28.*

Union City.—I want to say I have been a reader of our church papers for nearly forty years, and it is remarkable what advancement has been made in every respect. Our MESSENGER certainly has the true "Gospel ring," conservative and yet aggressive in all its departments, and in harmony with the Scriptures. Let it be bold and strong in defense of Gospel obedience. Let it point out sin and unfaithfulness both inside and outside of the church. "Reprove, rebuke, exhort with all long suffering and doctrine." God bless the MESSENGER and its editors.—*W. K. Simmons, Feb. 26.*

Wabash.—We convened in council to-day. There was a fair attendance. Many came in sleighs. Bro. Heney Anstine (a deacon) and wife, formerly of the Santa Fe church were received by letter. Two were dismissed by letter. Eld. N. W. Crumrine will represent this church at Annual Meeting. The Communion Meeting at this place will be June 13, at 4 P. M. Bro. John Frantz was elected to superintend the Sunday school, assisted by Bro. W. H. Livengood.—*Kittie A. Hursh, March 1.*

IOWA.

South Keokuk.—Bro. C. E. Wolf, of Batavia, Iowa, stopped with us on his way home from Washington County, where he had been engaged in a series of meetings. While with us he gave us four very interesting discourses, which were very much appreciated, this being the home of his boyhood. He goes to Ottumwa, Iowa, in March, to take charge of the mission that is being opened up at that place.—*Grace Brown, Ollie, Iowa, Feb. 25.*

South English.—To-day was our regular council. All business was disposed of, some being very important and of a far-reaching nature. Bro. D. P. Miller was advanced to the second degree of the ministry. Bro. J. D. Coffman was elected to the ministry and brethren J. W. Borden and J. D. Brower to the deacon's office, all of whom were solemnly received in their respective offices. These are brethren that will do good work for the Master. Eld. John Gable officiated. We decided to have our spring love feast May 12, at 4 P. M. Bro. D. P. Miller was elected delegate to Annual Meeting. Two certificates were granted.—*S. F. Brower, Feb. 24.*

KANSAS.

Abilene.—Sister Bertha Ryan was with us over Sunday, and gave us two interesting talks on the people of India; also about the work done at the mission points, Sunday evening. The house was full, but we had excellent order. A collection was taken amounting to \$13.73.—*C. A. Shank, Feb. 27.*

Eden Valley.—We met in quarterly council Feb. 24. Bro. Addison Fryfogle was our moderator. Three were received by letter. Two letters were granted. One query and two delegates were sent to District Meeting. Our love feast will be May 19. Some other business was considered. All was adjusted in a pleasant, brotherly spirit.—*J. William Miller, Seward, Kans., Feb. 27.*

East Maple Grove.—Eld. Geo. Manon, of Gypsum City, Kans., closed a very interesting series of meetings here last night. Two were received by baptism. Many more were seriously impressed. At the end of the second week of the meetings (Feb. 17) we had a love feast long to be remembered. More universal interest we never witnessed during the services of a similar meeting. Bro. Manon officiated. Other ministers from abroad, present during these meetings were John Crist, of the Wade congregation and Jacob Brugh, of Kansas City.—*C. C. Root, Gardner, Kans., Feb. 26.*

Lyons.—Feb. 12 and 13 Sister Bertha Ryan was with us and gave us two very interesting and highly appreciated talks on the habits and customs of the people of India, also giving us some information concerning the work of our missionaries in that heathen land, of the famine, the managing of the orphans, and so on. We were made to realize our own blessings and privileges more than ever. Those not members of our own Fraternity were as eager seemingly, as we, to have her with us longer. May the Lord bless her in her work! Last Saturday was our quarterly council. Much business came before the meeting, and was disposed of, we trust, to the honor and glory of him who knoweth all things. To-day we are having a heavy snowstorm, here in Central Kansas. Much snow has already fallen and it is still snowing.—*Sadie Drescher, Lyons, Kans., March 2.*

Rockwell City.—Bro. C. H. Brown is to commence a protracted meeting in the Maple Grove church, Norton Co., Kans., March 13.—*G. M. Throne, Feb. 26.*

Slate Creek.—The members of this church met in special council Feb. 24. The purpose of this meeting was to choose a presiding elder. Eld. John Wise was selected.—*Anna L. Newland, Conway Springs, Kans., Feb. 28.*

Topeka.—The church met Feb. 24 in regular quarterly council. Considerable business came before the meeting, which was pleasantly disposed of. A sister was restored. Bro. A. J. Smith was reinstated in the ministry. We feel somewhat encouraged to press onward, hoping that with the help of the Lord we can accomplish something. I cannot be much with the church here this year, but with Bro. Smith's help and the co-operation of the members some little good may be accomplished. A steady, slow growth is the best. To gain a little and hold it, is better than to gain much and lose it, thus causing trouble in the church.—*C. J. Hooper, Feb. 26.*

MARYLAND.

Chewsville.—We closed a two weeks' series of meetings at the new meetinghouse at Chewsville, Feb. 23. Bro. John Rowland did the preaching, assisted by Eld. O. Butterbaugh. We had good attendance and interest.—*Mary T. Dick, Feb. 26.*

MICHIGAN.

Galt.—The church met in council at Bro. Julius Dorr's. A Christian-like spirit prevailed. Two were received by letter. It was unanimously decided to begin a Sunday school with next quarter. The writer was chosen superintendent, and Bro. Julius Dorr, assistant. There are twelve members at this place. We have one minister in the first degree and two deacons. We have prayer meeting every Thursday evening and use the subjects as given in the MESSENGER. We are the northeast part of the Sugar Ridge congregation.—*Harvey Good, Feb. 27.*

Woodland.—The last Saturday in February we held our quarterly council. Considerable business came before the church, but all was disposed of in love. Our elder Isaiah Raligh, was chosen as delegate to next Annual Meeting. Arrangements were made to hold a series of meetings, also a Bible school sometime within the year. A singing school is to be taught by Sister Leela Miller. We have preaching every Lord's Day at 10 A. M., and Sunday school following preaching. A good interest is being manifested at all the services.—*John M. Smith, March 1.*

NEBRASKA.

Alvo.—Feb. 11 we began a series of meetings in the Upper Wood River church, closing Feb. 25. During a part of the time the weather was stormy and cold. For several days mercury dropped to twenty-eight degrees below zero. The attendance was fairly good, considering everything, and the attention paid to the Word preached was excellent. At this point we are still impressed with the prospect of an ingathering; however we do not think that midwinter is the proper time for a series of meetings in this country. One thing is true of this congregation, as it is in others, the members should get themselves in a better working condition, and represent a higher order of Christianity. Only by the highest order of the indwelling of Christ in us, can we properly represent him before men.—*J. L. Shaveley, Alvo, Nebr., March 2.*

Glen Rock.—Feb. 24 we held our quarterly council at Sister Sarah Reed's. All our business was disposed of in a Christ-

like spirit. One brother was restored. On Sunday, at 11 A. M., Bro. Wm. Mohler, of Falls City, delivered an able discourse from Rev. 20: 6. At the close of the meeting three came out on the Lord's side. On Monday following, at 11 A. M., they were buried with Christ in baptism.—*M. A. Reed, March 1.*

Octavia.—We held a Sunday-school meeting Feb. 26, which was conducted by our State Superintendent, W. C. Heaston, of Blue Springs, Nebr. We had an interesting program, and nearly all took part. We enjoyed many good talks. On the afternoon of Feb. 26, the State Sunday-school Board also met here, in the interest of the schools throughout the State.—*John O. Streeter, March 2.*

NORTH CAROLINA.

Flat Rock.—Brethren A. J. Reed, W. A. Reed and Wm. H. Handy came to our place and assisted in a series of meetings, which has just closed with twelve additions by baptism. Among the number is one deaf and dumb brother, and two of his children. Another brother has the great joy of seeing all his children in the church. There are now eight members in this family.—*D. P. Welch, Clifton, N. C., Feb. 27.*

NORTH DAKOTA.

Broadlawn.—Through the Home Mission Board we have been permitted to have preaching nearly every two weeks since November. Bro. Isaac Brower has done most of the preaching. He comes eighteen miles and returns the same day.—*Ella Shobe, Colgate, N. Dak., Feb. 28.*

Cando.—A week ago the church at this place decided to have a series of meetings here in town at once. We commenced last Monday night. Last night we received four applicants for baptism, and one desires to be reinstated. We have no help from abroad. We feel satisfied that others are deeply impressed, and we will continue the meetings a while longer. Bro. A. B. Peters preached one night, which is all the help I had.—*Jos. L. Myers, Feb. 26.*

Rock Lake.—Bro. Joseph Holder preached for us on Sunday, Feb. 25, the first meeting we have had since Thanksgiving Day. He will preach at the schoolhouse every two weeks from now on. We had a large crowd on Sunday. Our doctrine is new to most people in this part of North Dakota and they seem anxious to learn more of our belief. This is a good field for those who wish to do missionary work.—*John Eller, Feb. 28.*

OHIO.

Lower Twin.—We began a series of meetings in the Tom's Run house on the evening of Feb. 3, closing on the evening of Feb. 18. The meeting from the beginning was characterized with excellent feeling and marked interest, and closed with a full house. The truth was preached with much earnestness by our home ministers. The people were moved and God blessed our efforts. Five young brethren accepted Christ, and were baptized.—*D. M. Garver, Farmersville, Ohio, Feb. 28.*

Macedon.—The series of meetings at our place, which was conducted by a young brother, not twenty-one years of age, closed with a great interest. Good interest was taken in the meetings, which, we believe, will result in accessions to the church soon. The meetings were conducted by Bro. J. L. Guthrie.—*J. B. Leahman, Feb. 26.*

Prices Creek.—Bro. Isaac Wike closed his meetings at Costin last evening. They have been in progress since Feb. 3. 26 came out on the Lord's side and were baptized. Others are almost persuaded. A good interest is being manifested throughout the meetings.—*Jos. Longanecker, West Manchester, Ohio, Feb. 26.*

Rome.—Bro. David Lytle, of Deshler, Ohio, came among us Feb. 3 and commenced a series of meetings, preaching each evening till the 17th. He preached eighteen sermons. Bro. Jacob Heistand, of Hoaglin, Ohio, preached two sermons in connection.—*Joseph Robinson, Cary, Ohio, Feb. 27.*

Sand Ridge.—This congregation is partially under the care of the District Mission Board. By request of the church the Board sent Bro. J. B. Light, of Green Springs, Ohio, to conduct a series of meetings Feb. 4. He continued to deliver well-prepared discourses until the evening of the 20th. Good seed was sown. The board and Bro. Light have done their part well. What the harvest will be will depend largely upon the active interest the members take, in trying to build up the cause at this place. Without proper zeal and consecration to the work, much valuable time will be lost.—*Stella Burns, Prentiss, Ohio, Feb. 25.*

OKLAHOMA TERRITORY.

Big Creek.—Bro. Eby, of Missouri, came to us Jan. 23, to conduct a Bible Term which lasted ten days. The attendance was good, and the instruction given by Bro. Eby much appreciated. The last day we organized a singing class, with Sister Lottie Pippenger as our teacher. We meet Saturday at 2 P. M.—*Maria Edgcomb, Plumb, Okla. T., Feb. 28.*

Paradise Prairie.—We met in quarterly council Feb. 24, with a good attendance of members. Bro. J. C. Neher, of Stroud, was with us. Not much business came before the meeting. Five were received by letter, one being a minister in the second degree. There are some good farms for sale close to the church. Any one wanting information by mail will receive the same promptly. The members decided to have a series of meetings this year, to commence Aug. 1. The Sunday school was reorganized with the writer as superintendent and Bro. James Ninninger, assistant. Bro. J. C. Neher preached for us on Sunday at 11 A. M. and 7: 30 P. M. All were glad to hear Bro. Neher.—*J. H. Cox, Clarkson, Okla., Feb. 26.*

OREGON.

Talent.—Bro. M. M. Eshelman came to us Feb. 7 and commenced his Bible Normal. He continued until Feb. 18. He gave us twelve lessons on the blackboard, following each lesson with a short sermon. We feel that we have been benefited by his labors, which were very interesting to both members and outsiders. The meeting closed with good zeal and interest. At our council all business was disposed of pleasantly. We decided to have a love feast at Ashland Feb. 24. Bro. M. M. Eshelman will hold services from Feb. 21 until the time of the love feast in Ashland, Feb. 24. We have Sunday school each Sunday, followed by preaching.—*Z. P. Webster, Feb. 21.*

PENNSYLVANIA.

Clay Hill.—We have just closed a very interesting series of meetings in the Brown's Mill church, of two weeks' duration, resulting in four additions to the church, and all greatly benefited. We had quite a number of Bible meetings just before preaching, which was taken part in by many and appreciated, I think, by all. Bro. J. Kurtz Miller, of Kauffmans, Pa., did the preaching, and conducted the Bible meetings. His preaching is in general expository. In his sermons he explained the Scriptures as we never heard them before. We need more of this expository preaching, and less entertaining or sensational preaching. I think it would, in the end, give better results.—*W. A. Anthony, Feb. 28.*

Masontown.—Bro. Jerry Bottorff, of the Ten Mile church, Pa., expected to start Feb. 24, for York, N. Dak., where he is going for his health. Any one wishing to write to him will please address him at the above named place, where he will be until about the last of April or first of May. When writing please enclose stamp.—*A. DeBolt, Feb. 28.*

Newburg.—The District Meeting of the Southern District of Pennsylvania, will be held in Shippensburg, April 11.—*D. C. Burkholder, Sec., Feb. 20.*

Somers.—We held our first services in the church we recently bought from the Evangelical people, located in the village of Husband, in the bounds of the Middle Creek congregation, on the evening of Feb. 24, and morning of the 23rd, with good attendance considering the inclemency of the weather. The evening services were conducted by the writer, and the morning services by Eld. Silas Hoover.—*U. D. Braucher, March 3.*

Shirleysburg.—Bro. H. A. Stahl, of Glade, Pa., gave us a two weeks' series of meetings in the Hill Valley church of the Augwick congregation, commencing Feb. 15. His discourses were highly interesting and instructive. Considering the unfavorable condition of the weather the meetings were largely attended and much interest manifested. We feel we have been much strengthened by his labors among us. As a result five were added to the church.—*John E. Garver, Shirleysburg, Pa., March 2.*

Ten Mile.—We have not had much preaching in our congregation for some time, as our minister, Eld. Jerry Bottorff, has been in delicate health since last fall. He was called home from Virginia to preach a funeral and caught cold. This has now developed in serious lung trouble. Feb. 23 he started for North Dakota, hoping to regain his health. When spring opens he expects to return to his field of labor here.—*Rebecca Wonseler, Glyde, Pa., Feb. 26.*

Upper Cumberland.—Our meetings at the Huntsdale meetinghouse closed on the evening of Feb. 25, with ten additions. We had one of the most reviving meetings held at the Huntsdale house for some time. Notwithstanding the bitter cold and high wind, on Sunday, the 25th, Bro. Stouffer led seven dear souls into the flowing stream and baptized them in an exceedingly short time. Others have promised to come soon. Surely there was a shaking up of the dry bones.—*J. E. Hollinger, Mooredale, Pa., Feb. 27.*

VIRGINIA.

Middle River.—We held our quarterly council to-day and disposed of all the business that came before it in a satisfactory manner. We elected Bro. B. J. Garber as Sunday-school superintendent, and Bro. D. S. Garber as assistant. Bro. A. B. Early is our delegate to Annual Meeting. Brethren D. C. Flory and D. S. Garber are our delegates to District Meeting. We also appointed a Communion meeting for May 12.—*J. F. Miller, Knightly, Va., Feb. 24.*

← CORRESPONDENCE →

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From Muncie, Ind.

FEB. 4 Bro. Isaac Frantz, of Pleasant Hill, Ohio, came to our City, to assist in a series of meetings. The weather was very inclement and militated against the interest some. However, we had a glorious meeting. Bro. Frantz labored faithfully until the evening of the 26th, preaching twenty-eight interesting and impressive sermons. The members responded to the work with zeal.

We had but two week day meetings. Through the day we made calls and read the Scriptures, thus entering into the homes of the people and teaching them privately as well as

publicly. Eleven were baptized and one reclaimed. We have five more applicants for baptism, and one who desires to be reclaimed. Four were received by letter, thus adding twenty-two more members to the Muncie congregation. The Lord be praised! May these dear ones ever prove faithful, and be the means of doing much good in the Lord's vineyard. Others were much disturbed, and were almost persuaded. May the Spirit of the Lord continue to strive until they yield to his wooings!

The last evening of our meeting, Sister Amy Ellis, of Huntington County, Ind., was with us and led in the song services, which was much appreciated. Brethren, pray for and encourage our city work. We meet with many hindrances, that do not need to be met in our country churches. Our Sunday-school work is encouraging. Over one hundred students have been enrolled. May the Lord bless and prosper his work everywhere! *GEO. L. STUDEBAKER.*

Feb. 28.

From Colton, Cal.

FRIDAY morning, Feb. 16, at ten o'clock, the Colton church met in a special council, for the purpose of making the necessary arrangements for our annual love feast.

The report of the visiting brethren was most satisfactory, as the church was found to be in better working order than at any other time during the past year. True love and union were marked characteristics of this meeting.

Three days later, Feb. 19, Bro. Hutchison commenced a short series of meetings, to last during the ensuing week. The attendance and attention were excellent, and the lessons proved a grand feast to the soul.

On Saturday evening we were permitted to celebrate and enjoy a pleasant love feast service. Quite a number of members from adjoining congregations were with us, and all were made to feel that the dear Master was with us, in the spirit.

Bro. W. I. T. Hoover, of Lordsburg, filed Sunday morning's pulpit; in the evening, Eld. Hutchison closed the series. On the evening of the feast the church unanimously elected Bro. Peter Enfield to the deacon's office. *W. M. PLATT.*

Feb. 26.

From the Northwest Oregon Mission.

We feel encouraged in our efforts to plant the seeds of truth in this large field, and, by the blessings of God, may there be a rich harvest for the Master in months and years to come. Attendance and interest are steadily increasing at all points of preaching. If the Lord wills, we will commence a series of meetings here in Newberg, March 1. March 10 Bro. M. M. Eshelman expects to arrive at this place, to deliver his excellent Bible lessons. We plead with all of God's children to offer up fervent prayers to God in behalf of all our Pacific coast missions. Any one who has much of this world's goods that the Lord has intrusted to him, and desires to help save souls, can do much for time and eternity by sending ten, twenty, fifty or one hundred copies of the MESSENGER to us each week during the coming year. We will see that all are placed where they will preach to perishing souls. *GEO. C. CARL.*

Newberg, Oregon, Feb. 26.

From Elizabethtown, Pa.

We have closed, this day, one of the most interesting Bible schools I have yet had the pleasure of attending. This school was held in the Chiques congregation, which has a membership of over 600, and is in the care of Eld. S. R. Zug.

The subjects studied were, "Doctrine," "Life of Christ," "Epistle to the Galatians," also the Epistle of James and the First Epistle of John. Eld. B. F. Masterson taught daily, from a large chart, on "Doctrine." The way from the kingdom of darkness to the kingdom of light was plainly shown by our brother. Eld. Sam'l H. Hertler took us through the land which was made sacred by the footprints of Jesus. Many were the lessons we learned from the "Life of Christ." The writer taught two hours daily from the above-named epistles.

We wish to recommend Bro. Masterson to the Eastern churches. He has located amongst us, and desires to give his time to Bible teaching and evangelistic work. He is sound in the faith, and is an able expounder of the Word of God.

Those desiring his services will please address him at Elizabethtown, Lancaster County, Pa. *J. KURTZ MILLER.*

March 2.

From Texas.

ELD. JOSEPH GLICK came to Texas early in January to work in the Master's cause under the direction of the District Mission Board for one year. After preaching awhile in the Nocona church, he went to the Williams Creek church, Cook Co., where he staid two weeks. One came forward for baptism, but his admission was postponed for the time being. From there he came back to an outpost of the Nocona church, where several members are living. Here he stayed two weeks. The congregations were small, owing to the inclement weather. The meetings closed Monday night, on account of the smallpox scare. The interest was good.

Our brother left with the promise to return again at some future time. He will stay in the Nocona church over Sunday, and then go to the Southern part of Wise County, where Bro. Neher had the debate last December.

Any one desiring to correspond with Bro. Glick will address him at Saginaw, Texas, from which point letters will be promptly forwarded to him. *A. J. WINE.*

Saginaw, Tex., Feb. 28.

From Oklahoma Territory.

In harmony with a kind invitation from the Cushing church, Okla., we were permitted to labor with them in spiritual things from Jan. 30 until Feb. 9.

It was truly a pleasure to conduct a Bible Term in this spiritually hungering and thirsting congregation. The term included four hours' labor daily with the class. Our study included the pastoral Epistle of Paul to Timothy, Old and New Testament History. Sufficient attention was paid to chronology and geography, to clearly locate persons and events. Last but not least the great mission work of Christ and the Apostles, as found in Acts, was considered. This church has a telling influence for good. It supports a good Sunday school and is equipped by a good corps of officers. There are five ministers and a number of faithful deacons, with elders Edgcomb and A. W. Austin in charge. Before leaving, this church organized for weekly Bible study, led by Sisters Pippenger and Fillmore.

Feb. 10 and 11 we labored in Guthrie, and met with Bro. J. A. Stouder and family, in charge of the mission at Guthrie. The work is also anxiously guarded and encouraged by Brother and Sister J. F. Neher, of the city, a member of the Mission Board of Oklahoma. We are glad to note that not only are local churches of Oklahoma interested in Bible terms, but the Mission Board as well favors the term, with a majority of their number, and are now willing to encourage the work throughout the Territory.

During our first week's absence from home, we were made especially happy by meeting Bro. D. L. and Sister Lizzie Miller, at Kidder, Mo. Here we heard our dear brother speak inspiringly of their travels. On our return we met Sister Bertha Ryan, whom we have solicited to give us a talk in the Bethel church, in connection with our feast, May 19 and 20.

Our tour of three and a half weeks' labor was strewn with many blessings, yet on our return somewhat sad impressions were realized. As we returned by Booth, Kans., we found our dear aged parents having public sale. This means the closing of many joyful years of housekeeping. To the children it means that another parental threshold ceases upon earth. We hope to form a sweet family reunion with the children of God "some sweet day."

L. H. EBY.

Notice to Local Churches of the District of Michigan.

A PETITION came to our last District Meeting, asking for the incorporation of our District Mission Board, so as to be legally qualified to receive, hold in trust and transfer any bequests of real estate or personal property for the use of the Board in its regular line of work. The District Meeting appointed the writer to go to the State Capital and confer with the Attorney General and Secretary of State as to the necessary steps to be taken, and inform the churches that action may be taken at our next District Meeting. I was informed that to be incorporated in our State, the Board must consist of five or more members, and must have a permanent address and place of holding its meetings in some one County of the State. The end desired to be reached by the petition might be reached indirectly by having several local churches incorporated and individuals desiring to donate or bequeath property for use in the mission work of our District could do so to some local church, which could hold in trust and turn over to the Mission Board from time to time as requested by donors. The several local churches of Michigan will please notice and be prepared to give expression of their desires to next District Meeting.

PETER B. MESSNER.

Lake Odessa, Mich., Feb. 26.

Mary's Courtesy.

THE Savior, it seems, intended that the courteous act of Mary should be spoken of everywhere, where-soever the Gospel should be preached, as a credit to her. I have often wondered why the people of God

do not speak or write on it more. To my recollection I have never known a minister to take it as a subject, and preach on it, nor do I ever remember seeing an article written about her benevolent act. I have for years wondered why it is not spoken about more.

The question might arise, "Whose duty is it to speak of it?" I would say, It is the duty of ministers, deacons, and the laity. Matthew, Mark, Luke, and John—all speak of it. Matt. 26: 7 says, She poured the ointment on his head, and Mark 14: 3 says the same, while John 12: 3 says she anointed his feet, and Luke 7: 37, 38 says, "She stood behind him weeping and began to wash his feet with tears and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." John 11: 2 says she anointed the Lord with ointment and wiped his feet with her hair. Luke 10: 39 says that Mary sat at Jesus' feet and heard his words. Jesus says in Matt. 26: 12, "For in that she hath poured this ointment on my body, she did it for my burial."

At a glance one might think the different passages to conflict, but when we notice all these parts together, we conclude that the whole person of Jesus was anointed.

What an act of courtesy it was! The ointment is said to have cost about \$35. Mary made a sacrifice that she could feel, and it was worth a world-wide honor to her. What her motive was, beside that of showing her respect and high honor for Jesus, we are not able to say, but Jesus made a due application of it, and she, no doubt, gained much more by the act than she anticipated.

We can draw many beautiful lessons from her act of courtesy. Here are a few that we glean:

1. **PENITENCE.**—She wept and used her tears for a washing. Her long hair (which was a glory to her, 1 Cor. 11: 15) she used, that she might dry the blessed Savior's feet. Christ is our sacrifice and Mary performed a blessed service for him. John 12: 3.

2. **HUMILITY.**—We learn a lesson of humility from the conduct of Mary. Humbly she sat at Jesus' feet and heard his word. Luke 10: 39. She chose that good part that "shall not be taken away from her." Luke 10: 42.

3. **UNSELFISHNESS.**—We also learn from this incident to give up all for Jesus. Luke 10: 40. For every sacrifice we make for Jesus we will receive a reward. The greater the sacrifice, the greater the blessing.

4. **CLING CLOSELY.**—We must learn to get close to Jesus, as Mary did, and learn of him. Mary loved Jesus because he raised her dear brother from the grave, and bound up her broken heart. How could she do enough for him! Can we ever do enough for Jesus, who laid his life down and took it up again for us? He is the "Rose of Sharon," the day star that will arise in every heart like Mary's.

T. A. ROBINSON.

Mansfield, Ill., Feb. 16.

The Stranger at Church.

A VERY dear friend of mine, who is not a member of the Brethren church, told me, not long since, how he was treated at a certain Brethren church, at which he attended services some time ago. He said it made him feel very badly, the way the members treated him. After services, instead of coming and speaking to him, and passing a few sociable remarks, they paid no attention to him excepting a few who seemed to be anxious to see what he looked like and would give him an occasional glance, when they thought he did not see them. He attended this church twice and being so coldly treated each time felt as if he was not welcome, so never went again.

Oh, dear brethren and sisters, I am so sorry that there is any congregation in our beloved Brotherhood that is so very negligent toward strangers.

If several of the members, especially the ministers and other church officials, had gone to this stranger and greeted him with a warm handshake, a few pleasant remarks, and invited him to come again, he no doubt would have attended church regularly

and soon have felt at home among the Brethren. But as it was, a very bad impression of the Brethren was left.

Now let us wake up to this part of our Christian duty and at once make the resolution to ever after this be careful that no stranger or neighbor, who seldom comes to church, be permitted to take their leave without first receiving several kind greetings of welcome.

LAURA E. GOETZE.

Bennett, Wyoming.

[Most of our congregations might profit by this lesson.—E.D.]

"Are you Going to Church?"

THE Sunday-school lesson was just over. The teachers, with their classes, were returning to the general assembly room. The lesson had been "Jesus Rejected at Nazareth." One teacher had tried especially to impress her class with the thought of Jesus attending the synagogue at Nazareth "as his custom was." Her class was composed of professing Christians—the Senior Department of the school. She had particularly tried to impress upon them, too, that no excuse should be sufficient to keep one away from religious services unless he could first go to God with a clear conscience and ask him to be excused.

Under these conditions imagine her feelings, when, stepping out into the hallway, she heard one young brother say to another, who had stopped in the cloakroom for his hat, "Are you going to church?" The very tone and all implied, If you are not, I will not either! What the reply was, or the result, was not heard, but long the teacher pondered over the problem. Wherein had she failed? Where was the fault? She finally came to this conclusion, that be the fault where it may, how much better it might have been for both speaker and hearer had the young brother said to the other in tones of surprise, "Why, are you not going to church?" What a vast difference even a tone, an expression makes! Are we, our guard?

Mt. Morris, Ill.

FLORA E. TEAGUE.

Forgetting God.

WHILE musing, recently, these thoughts bore upon my mind: How common it is, that, when in perfect health, and everything seems to prosper, we are so apt to forget God and heavenly thoughts are farthest from our minds, but when reverses cross our path, how soon our thoughts are directed to him, the "Great Healer of all ills."

Why are we thus constituted? Why should we thus allow carnal thoughts to overcome the spiritual? Are we not spiritually strong enough to be prayerfully minded?

More Bible reading, more thought along this line will be helpful in this direction. In Rom. 8: 6, 7 we read, "For to be carnally minded is death, but to be spiritually minded is life and peace." "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

So we think of the great plan God has so plainly laid before us and how ever faithful he is in granting all petitions asked, if presented in an acceptable manner.

Do we think of the ungratefulness on our part, when we so often disregard Him, who is so gracious to us?

Let this thought be our watchword, "Christ our Guide," and let us look for improvement in the future.

LULU L. TROSTLE.

Franklin Grove, Ill.

GODLINESS pays. There are rich returns from doing right. This may sound like an appeal to selfishness, but it is not. It is but the stating of a fact. There is a law of cause and effect in the spiritual world as well as in the natural; and it is a law of God's spiritual kingdom that right-doing brings reward. "Them that honor me, I will honor." It is worth while to strive to honor God.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

STROLL-EISENHOWER.—By the undersigned, at the home of the bride's parents, near Hope, Kans., Feb. 17, 1900, Mr. Luther Stroll, of Nebraska, and Miss Emma B. Eisenhower, of Dickinson County, Kans. C. H. BROWN.

BEAHM-EARLY.—By the undersigned, at Nokesville, Va., Bro. G. M. Beahm and sister Alverta A. Early, both of the Nokesville church. J. C. BEAHM.

HOFF-SIMMONS.—At the residence of the bride's parents, Feb. 20, 1900, by the undersigned, Mr. William Hoff and Miss Alice Simmons, both of York, N. Dak. JOHN MCCLANE.

MILLER-HESS.—At the home of the bride's parents, Poweshiek County, Iowa, Feb. 21, 1900, by the undersigned, Charles C. Miller and Lulu May Hess. S. C. MILLER.

HASKINE-LAPP.—At the home of the bride's parents, Bro. A. Lapp, Jan. 31, 1900, by the undersigned, Mr. Frank E. Haskins to Miss Nellie Lapp, all of Shelby County, Mo. J. B. SHANK.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

CREAGER.—At Horatio, Ohio, Feb. 18, 1900, friend Perreman L. Creager, aged 81 years, 1 month and 16 days. Deceased was born in Montgomery County, Ohio. He removed with his father to Darke County, in 1832. Since then he has been a resident of said county. He leaves an affectionate wife, one brother and one sister. Services at the house by the writer. Interment in Harris Creek cemetery. J. H. CHRISTIAN.

CUMP.—In the Falling Spring congregation, Pa., Jan. 22, 1900, Norman G. Cump, aged 16 years, 4 months and 21 days. The young man died suddenly. Services by the writer, assisted by Rev. Owen of the U. B. church. Interment at Brown's Mill. Text, Eccl. 12: 1. WM. A. ANTHONY.

DETWILLER.—Of near Martinsburg, Pa., Jan. 13, 1900, of membranous croup, Bessie Catherine Detwiler, infant daughter of friend Andrew and Sister Elizabeth Detwiler, aged 3 years, 1 month and 26 days. Services conducted Feb. 10 by Eld. G. W. Brumbaugh. J. G. MCK.

EARLY.—In the North Manchester church, Ind., Feb. 10, 1900, Violet, daughter of Bro. Ira and sister Ada Early, aged 10 months and 28 days. M. M. SHERRICK.

EATON.—At Goshen, Ind., Feb. 14, 1900, Maurice Eaton, aged 43 years, 3 months and 10 days. Deceased was born Nov. 4, 1856, in Oneida County, N. Y.; was unmarried. Three brothers are left to mourn their loss. He united with the church Sept. 7, 1899. During his illness his sufferings were of untold agony, but he bore them without a murmur. Services by Eld. Daniel Shively and the home ministry from John 5: 25. DAVID R. MYERS.

GERBER.—In the bounds of the Tuscarawas church, Ohio, Feb. 4, 1900, Bro. Christian Gerber, aged 80 years and 26 days. The subject of this notice was married to Catherine Kehn, Sept. 21, 1851. This union was blessed with one daughter. His wife preceded him July 25, 1873. June 8, 1884, he was married to Sarah Shidler, who, with a daughter by his former wife, survives. Sermon by the writer, assisted by S. Sprinkle. REUBEN SHROYER.

GORSUCH.—In the Elkhart church, Ind., Feb. 4, 1900, William Gorsuch, aged 75 years, 7 months and 9 days. Deceased was born in Marion County, W. Va. At the age of 18 years, he with his parents, came to Indiana. He was married to Nancy Cripe Aug. 20, 1847. They lived together for fifty-two years. Seven children were born to them, all of whom are living and married. He became a member of the Brethren church in 1860 and lived a devoted life till death. He was a sufferer for ten years. Services by Eld. Levi Hoke and Eld. George L. Swihart, from Num. 23: 10. DAVID R. MYERS.

HOUSDEN.—In the New Port congregation, Va., Feb. 9, 1900, of epilepsy, Virgie Lee Housden, aged 16 years, 4 months and 7 days. She

united with the Brethren church in 1898, and lived a consistent life unto the end. She leaves a father and mother, five brothers and two sisters. Services by the writer from Rev. 14: 13. GEO. W. PAINTER.

HUTCHISON.—In the Chestnut Grove church, Fayette County, W. Va., near Oakhill, Feb. 9, 1900, of catarrh of the stomach, Bro. Isaac Hutchison, aged 54 years. The deceased who is a brother to A. Hutchison, was born in Monroe County, this State, where he was united in marriage to Amanda Chambers. Early in life they located at the above-named place, where he lived till death. A faithful companion and eight children survive (one having preceded him). It is a blessed and comforting thought that he has left a bright hope to cheer the bereft ones, his life being one of pure Christian virtues. He was an exemplary member of the church for a number of years, served in the office of deacon for ten years, going on his duties even in the last years of his affliction. A short time before his death he desired to be anointed, which service he much enjoyed. His remains were laid to rest in the Chestnut Grove cemetery to await the resurrection day. Services by Eld. S. W. Riner and Bro. J. M. Crouse. MINNIE SANGER.

KLINE.—In the Yellow Creek church, Bedford County, Pa., Feb. 18, 1900, Bro. John M. Kline, aged 50 years, 10 months and 26 days. Services by Elders D. A. Stayer and J. K. Bowser from Heb. 4: 9. KATIE STAYER.

KRABILL.—In the Little St. Joe church, Feb. 1, 1900, Bro. Abraham Krabill, aged 76 years, 8 months and 5 days. He was born May 26, 1823, at Kirchheim, Bavaria, Germany, emigrated to the United States in 1848, and located near Cleveland, Ohio. From there he moved to Ashland County, Ohio, where he was united in marriage to Mary Saylor, Sept. 13, 1853. To this union were born three sons and four daughters. His wife and two daughters preceded him. He with his family removed to Dekalb County, Ind., in 1863, and settled on a farm in Concord township, which remained his home until his death. He was a faithful member of the Brethren church, a most kind father and husband, a friend to all, and universally beloved by his neighbors. Services in the Lutheran church at St. Joe by the writer. JOHN STAFFORD.

LYBROOK.—In the bounds of the Howard congregation, Ind., Feb. 23, 1900, Everett Glen, son of Martin and Emma Lybrook, aged 1 year, 8 months and 11 days. Services by Eld. Houk from Matt. 18: 3, 4. U. S. BRUBAKER.

MOYER.—In the Pleasant Hill congregation, Ray County, Mo., Feb. 1, 1900, from blood poisoning, Sister Minnie Moyer (nee Brenne-man), wife of Bro. Jesse Moyer, aged 32 years, 8 months and 25 days. She leaves an infant child and a sorrowing husband. Sister Moyer was born in Rockingham County, Va. When a small child her parents came to Missouri and settled in Caldwell County, in the Log Creek congregation, where Sister Minnie united with the Brethren church in her youth. She lived faithful until death. Interment in the Oak Grove cemetery. Services by the writer from 1 Thess. 4: 13. J. E. ELLENBERGER.

MABRY.—At his home, in Lincoln County, Kans., in the Saline Valley church, Feb. 20, 1900, of lung fever, Bro. D. B. Mabry, aged 43 years, 6 months and 11 days. He leaves a wife, a sister, 4 sons and three daughters. Services conducted at his home by the writer from Heb. 13: 14. L. W. FITZWATER.

MOHLER.—At St. Marys, Kans., Feb. 16, 1900, Sister Annie Mohler, aged 75 years, 3 months and 30 days. Sister Mohler was born in Cumberland County, Pa., Nov. 26, 1825. Her companion preceded her just six months. Nine children were born to them. She was a great sufferer for several years, but bore it patiently, living faithful till God called her. Text of her own selection, Rev. 14: 13. C. J. HOOPER.

MARKS.—In the bounds of the Tuscarawas church, Ohio, Feb. 11, 1900, Bro. Alexander Marks, aged 74 years, 4 months and 27 days. He was born in Pennsylvania, came to Tuscarawas County, Ohio, with his parents when five years old. He was married to Susan Baker August, 1848. This union was blessed with seven children, three sons and four daughters. One son and one daughter preceded him. His wife also died May 22, 1891. He was again married to Mary Williams May 24, 1894. He

united with the Brethren church in June, 1891, and died in the triumph of a living faith. Services by the writer. REUBEN SHROYER.

MILLER.—In the Salomonie church, Huntington Co., Ind., Feb. 19, 1900, Sister Minnie Florence Miller, only daughter of Samuel and Susannah Updike, aged 25 years, 5 months and 29 days. Deceased was born Aug. 20, 1874. She was married to Ross Miller June 31, 1894. To this union were born three children. An infant passed away a short time ago. She leaves a husband and two children, father, mother and other relatives. Services by H. B. Wike. O. C. ELLIS.

MUNTZ.—In the bounds of the Solomon Creek church, Ind., Feb. 18, 1900, of a complication of diseases, Bro. Lewis Muntz, aged 74 years, 10 months and 27 days. Bro. Muntz was one of the pioneers of this section. He was a man of strong determination and extraordinary ability. He was united in marriage Nov. 5, 1865, to Christiana Snader. He united with the Brethren church in March, 1868. He loved to be at Sunday school and church services and his seat was seldom vacant. A few days before he died he was anointed. Services in Milford by Bro. A. H. Putterbaugh, Elkhart, Ind. AMSEY E. CLEM.

PERRY.—In the Salt Plain congregation, Arizona, Feb. 8, 1900, of pneumonia, Charlie, infant son of John and Sister Elmira Perry. Services by Bro. Aaron Diller, from Matt. 19: 14. JENNIE DILLER.

REED.—In the Pleasant Valley congregation, Floyd County, Va., Feb. 16, 1900, Almer Gladys Reed, little daughter of Brother Wm. D. and Sister Francis Reed, aged 1 year, 1 month and 25 days. Services by brethren Wyatt Reed, Noah Reed and the writer. Interment in the home graveyard. S. P. REED.

RICE.—In the Long Meadow church, Md., Feb. 2, 1900, Bro. Martin Luther Rice, aged 20 years, 5 months and 20 days. Services by brethren A. B. Barnhart and John Rowland. Text, "Prepare to meet thy God." J. H. MILLER.

RIDDLESBERGER.—In the Belleville congregation, Belleville, Kans., Dec. 15, 1899, of pneumonia, Claris Irene, infant daughter of Bro. Albert and sister Lina Riddlesberger, aged 1 month and 25 days. Little Claris was sick only about six hours. Services at the Brethren church, conducted by Bro. C. B. Smith. SUSIE WILLIAMS.

SHUTT.—In the bounds of the Sugar Creek church, Ohio, Jan. 29, 1900, Bro. Henry Shutt aged 85 years, 1 month and 23 days. He was united in marriage to Mary Magdalene Domer in 1837. Their union was blessed with five sons and one daughter. His wife, one son and one daughter preceded him. In 1851 he was married to Mary Lantz. This union was blessed with one son and four daughters. Five sons and three daughters remain. Two sons are ministers of the Brethren church. He was a faithful brother in the Brethren church. Services by the writer. REUBEN SHROYER.

STATLER.—In the Falling Spring congregation, Pa., Jan. 10, 1900, Ada Blanche Statler, aged 3 months and 27 days. Services by the writer and Eld. John Lehner. Interment at Brown's Mill. Text, John 16: 22. WM. A. ANTHONY.

STUDEBAKER.—In the bounds of the North Fork church, Ind., Jan. 12, 1900, Sister Charlotte Studebaker, aged 70 years, 10 months and 24 days. She leaves a husband, one sister and many friends. Sister Studebaker was a member of the church for about thirty-one years. She bore her afflictions patiently. Services by Eld. L. T. Holsinger. Interment in the Pymouth cemetery. ELLEN BLICKENSTAFF.

SCHOOLER.—In Carthage, Jasper County, Mo., Feb. 5, 1900, of cancer, Samuel Schooler, aged 76 years, 2 months and 5 days. He was born in Knox County, Ohio. He emigrated to Jasper County, Mo., in 1872 and lived here until death took him away. He leaves a wife and five children. Services by the writer from 1 Thess. 4: 13-18. CHRISTIAN HOLDEMAN.

SKILES.—Within the bounds of the George's Creek church, near Masontown, Fayette County, Pa., Feb. 11, 1900, Joseph, son of friend Archibald and sister Nettie Skiles, aged 17 years, 8 months and 26 days. This young man was employed at the coal works near his home.

He was between two cars of coal, on a temporary trestle, which had been erected when the ground was frozen. The ground then thawing, the cars, with the boy, fell a distance of about twenty feet, crushing him between them. He lived about three days. He is survived by father, mother and several brothers and sisters. Services by the writer from Prov. 27: 1. ALPHUS DEBOLT.

SHIFFLER.—At Roaring Spring, Pa., Feb. 10, 1900, Sister Hannah Shiffler, wife of Daniel Shiffler, deceased, aged 68 years, 5 months and 10 days. Her maiden name was Zook. She was married twice. Her first husband's name was Henry Sell. She leaves four children (of the second marriage). Services by Eld. Brice Sell and D. B. Maddocks, assisted by Mr. Grove (minister of the church of God). D. S. KEPLOGE.

TRIMPY.—In the Quemahoning congregation, Somerset County, Pa., Feb. 19, 1900, Dennis Milton, only son of Bro. Lewis and Sister Sarah Trimpy, aged 2 months and 4 days. Interment in the Spiesville cemetery. Services by the writer. JOHN J. DARR.

TRIMMER.—In the Lower Canawog congregation, near Big Mount, York County, Pa., Feb. 23, 1900, Sister Elizabeth Trimmer, a widow of the late Daniel B. Trimmer, aged 84 years, 7 months and 10 days. Interment at Altland's meetinghouse. Services by E. Kochenour and Wm. Wiley, from Rev. 22: 14. Deceased was the mother of eleven children, six of whom (three sons and three daughters) survive. ALICE TRIMMER.

THOMSON.—In the Nevada church, Vernon Co., Mo., Feb. 9, 1900, of heart failure or sinking child, Sister Eliza Thomson, aged 73 years, 2 months and several days. The subject of this notice was born in Ohio in 1826, then moved to Indiana and came to this County about 16 years ago. Her husband preceded her about twenty-nine years. She was a faithful member of the Brethren church about forty years. She was in her usual health, went with the family to the dinner table and ate her meal as usual. She took sick soon after and died next day about noon. She leaves four children. Her remains were consigned to the cemetery at the Brethren church. Services by the writer from Eccl. 9: 10, assisted by E. Leslie. D. D. WINE.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council Sts. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channeling Street, between 9th and 10th Sts. Preaching, 7:30 P. M.; S. S., 9 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Locust Point, 8 P. M.; Monday, Ad., 12 W. Camden St.

DECATUR, ILL.—Geophart Hall, 1103, 1105 N. Water St. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 8:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Freeman and Calhoun Sts. Services, Sunday, 9:10 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Cable, off at Irving.

DES MOINES, IOWA.—1566 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Hinchman Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue, S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M. at Old Schoolhouse on Madison St., 246 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:10; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—1303 34 Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday, Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; Preaching, 10:30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday.

KANSAS CITY, KANS.—Corner Central Ave. and 6th St. S. S., 10 A. M.; Preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—235 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine. Services, 11 A. M.; 8 P. M.; Class, 3 P. M.; Preaching, 7 P. M.; Prayer Meeting, Wednesday, 8 P. M.

YORK, PA.—East York Mission, East York. Services every Sunday.

+ Daughter of Daniel Zook, son of John on page 15 vol. 2.

Financial Reports.

Report of Chicago Mission.

RECEIPTS FOR FEBRUARY.

Balance	\$ 45 00
Missionary and Temperance Association, Woodbury church, Pa., per Maurice Stayer	4 00
Donation	50
Sister O. E. Wingerd, Tipton, Iowa	50
Mrs. E. B. Bender, Nowata, Indian Ter.	1 00
Children of Jennie Gilbert's S. S. class, Ivestor, Iowa	15
Beech Grove S. S., per Mrs. J. H. Irvin, Creston, Ohio	5 88
Sister Hawn, Elkhart, Ind.	15
Industrial School, Chicago	6 64
Total	\$ 64 32
EXPENDITURES.	
Living fund	\$23 44
Rent	10 00
Fuel and light	8 20
Industrial work	4 56
Help to needy family	1 70
Incidentals	1 38
Total	\$49 28
Balance on hand	15 04

SUSIE FORNBY.

660 S. Ashland Ave., Chicago, Ill.

Mission Receipts from Feb. 26 to March 3.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported	\$13,349 86
PA.—Everett S. S., \$2; A. J. Mosler, Uniontown, 50 cents; a brother and sister, Scalp Level, \$7; Spring Creek cong., \$26.19; total	35 69
IOWA.—L. L. Hess and wife, Ivestor, \$5; marriage notice, S. C. Miller, 50 cents; marriage notices, A. P. Blough, \$1; Vinton and Louisa Artz, Beaman, 50 cents; English River cong., \$9.50; S. J. Kepler, New Hampton, \$3; M. Myers, Creston, \$5; total	29 50
IND.—St. Joseph cong., \$13.75; Sarah Hunter, Syracuse, \$5; total	18 75
OHIO.—Owl Creek cong., \$4.15; David Staybrook, West Liberty, \$7.81; Silas Billman, West Carrollton, \$1.40; total	13 36
ILL.—John and Mary Elkenberry, Laplace, \$5; W. E. Snavely, Hudson, \$3; Grant Mahan, Elgin, \$5; total	13 00
WASH.—D. B. Eby, Sunnyside, \$5	6 20
IA.—Jerry Wakeman, Mount Olive, 50 cents; Wm. Richard, Mount Olive, \$4; Sarah Funk, Mount Olive, 50 cents; total	5 04
MO.—Reuben Weller, Rich Hill, \$1; marriage notice, J. B. Shank, 50 cents; total	1 50
MD.—Marriage notice, W. P. Englar, 50	50
KANS.—Marriage notice, John Sherry, 50	50
CAL.—Alice Myers, Bangor, 25	25

Total for year beginning April, 1899, \$13,474 15

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported	\$3,895 90
IOWA.—S. J. Kepler, New Hampton, \$1; Albert and Sadie Myers, Tipton, \$1; a brother and sister, Ollie, \$5; Martin Rohrer, Victor, \$1; M. Myers, Creston, \$5; total	13 00
PA.—D. H. Miller, Oakville, \$1; Leah Miller, Oakville, \$1; Mary Boners, Oakville, \$1; D. D. Horner, Jones Mills, \$5; a brother and sister, Rummel, \$1; total	9 00
KANS.—Box 108, Minneapolis, \$5	5 00
OHIO.—Mary Darst, Dayton, \$1; S. Bock, Dayton, \$1; total	2 00
MO.—Reuben Weller, Rich Hill, 1 00	1 00
ILL.—A brother and sister, Eden, 1 00	1 00

Total for year beginning April, 1899, \$3,926 90

INDIA ORPHANAGE.

Previously reported	\$1,208 51
OHIO.—Lizzie Workman's S. S. class, Jewell, \$1.35; a class of boys and girls, Dayton, \$7.55; total	8 90
IOWA.—S. J. Kepler, New Hampton, 1 00	1 00

Total for year beginning April, 1899, \$1,218 41

CHINA'S MILLIONS.

Previously reported	\$20 00
PA.—J. S. Andes, Birdsboro, 10 00	10 00

Total for year beginning April, 1899, \$30 00

SWITZERLAND FUND.

Previously reported	\$ 5 00
W. VA.—Moses Fike and wife, Elgin, \$5; Ora Fike, Elgin, \$1; total	6 00

Total for year beginning April, 1899, \$11 00

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a greater famine is upon the unfortunates of that beleaguered land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of pleatiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported	\$14,786 13
PA.—Susan Sumner, Johnston, \$1; Mrs. A. Showalter, Williamsburg, \$1; Jos. F. Emmer, Waynesboro, \$3; Springfield cong., \$45.71; a brother and wife, Hillsboro, \$1; J. R. Johns, Hillsboro, 50 cents; total	31 67

VA.—Bethlehem cong., \$22.25; Mary C. Wine, Moores Store, \$1.50; total	23 75
IOWA.—K. Leonard, Aurelia, \$2; unknown, Dallas Center, \$3; Mrs. L. Connell, Caruthers, \$1; a friend, Yale, \$5; E. H. Peebler, County Line, \$1; M. Myers, Creston, \$5; total	17 00
MD.—J. M. Prigel and wife, Gittings, \$8.50; a brother, Cumberland, \$1; total	9 50
IND.—Joseph and Lucinda Weaver, Ligonier, \$5; W. H. and M. Splitter, River, \$1; total	6 00
N. Y.—Thos. Lewis and wife, Clarence Center, \$1	1 00
FLA.—Henry H. Broad, Mannville, 50	5 00
OHIO.—H. Beck, Greenville, 50 cents; a brother and family, Brownsville, \$4; total	4 50
KANS.—Wm. H. Strohm, Parsons, \$3.50; a sister, Penbody, 50 cents; total	4 00
MO.—Dry Fork S. S., \$2.60; Reuben Weller, Rich Hill, \$1; total	3 60
COLOR.—N. D. U., Canon City, 2 00	2 00
N. J.—A brother, Sergeantsville, 1 50	1 50
ALA.—Colored people of Mission, Fruitdale, 1 00	1 00
W. VA.—S. E. Hinkle, Seemly, 1 00	1 00
UNKNOWN	1 00
ILL.—A brother and sister, Eden, 1 00	1 00
Total	\$14,904 65

INDIA MISSION.

Previously reported	\$508 62
PA.—Lizzie V. Garber, Hybla, 20	20

Total for year beginning April, 1899, \$508 82

CORRECTIONS.

In report from Feb. 19 to 24, under Ohio, World-wide fund, Ezra Flory is credited with \$56.06, which should be Salem cong.

GEN. MISSIONARY AND TRACT COM.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

March 21, District of Middle Pennsylvania, at Warriors-mark	
March 22, District of California and Arizona, at Lordsburg, Cal.	
April 10, 11, District of Southern Kansas, in the Verdigris church	
April 11, at 8 A. M. District of Southern Indiana, at the Greentown church, Howard Co., Ind.	
April 11, District of Southern Pennsylvania, at Shippenburg	
May 2, District of Northern Illinois and Wisconsin, in the Naperville church, Ill.	

LOVE FEASTS.

March 16, Glendale, Arizona	
April 13, 4 P. M., Pleasant Hill, Ill.	
April 28, 4 P. M., Kansas Center ch., near Lyons, Kans.	
May 5, 2 P. M., Salem, Reno County, Kansas	
May 5, 4 P. M., Batavia, Ill.	
May 12, Middle River, Va.	
May 12, 4 P. M., Clover Creek, Blair Co., Pa.	
May 12, 4 P. M., North Beatrice church, Nebr.	
May 12, 4 P. M., South English, Iowa	
May 12, Wichita, Kans.	
May 12, 4 miles south of Moorefield, Nebr.	
May 12, 5 P. M., Upper Dublin church, Pa.	
May 12, 5:30 P. M., Marsh Creek, Gettysburg, Pa.	
May 15, 4 P. M., Wolf Creek church, Ohio	
May 16, Prairie Creek, Ind.	
May 18, 10, 2 P. M., Augwick cong., Pa.	
May 19, Penbody, Kans.	
May 19, Eden Valley, Kans.	
May 26, New Enterprise, Pa.	
May 26, 10 A. M., Eagle Creek, Ohio	
May 30, 10 A. M., Okaw, Ill.	
May 30, 5 P. M., Nettle Creek, Ind.	
June 12, 13, 1 P. M., Cherry Grove, Ill.	
June 13, 4 P. M., Wabash, Ind.	
June 15, 11 A. M., Middle Creek, Iowa	
June 16 and 17, Root River, Minn.	
June 16, Hartford City, Ind.	
June 16, 17, 1 P. M., Hickory Grove, Carroll Co., Ill.	

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ANNUAL MEETING OF 1900.

The Annual Meeting of the Brethren will convene this year at North Manchester, Indiana—the home of the Annual Meeting of 1888. Several considerations governed the Locating Committee in the selection of the site. One was the natural advantages of the place in the way of water, grounds and accommodations; another consisted in its central situation and harmonious surroundings. The principal factor in the case was its easy accessibility and splendid railroad facilities.

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A folder containing more detailed information, a map, time schedules and further particulars is now being prepared and will be issued shortly. A copy of it can be secured free, together with rates and any other information desired, from Wabash agents or upon request to

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Journey Map of the Judean Ministry.
The Galilean Ministry.
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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 38.

ELGIN, ILL., March 17, 1900.

No. 11.

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EDITORIAL MISCELLANY.

SOME of the wealthy people in London are doing a very commendable thing for the poor. A company has been organized, of which the Princess of Wales is Governor, for the purpose of providing good meals for the poor at very low rates. One man recently gave a half million dollars to help along the good work. A restaurant has been opened that will seat 1,200 persons at one time. A three-course dinner, with everything of the best, will be served for nine cents. This is the way for some of the wealthy to spend a portion of their money, and we can hardly think of a better way. In the time of Christ the poor had the Gospel preached to them, but in these days they are almost wholly neglected.

THERE is no editor more talked about this week than Mr. Sheldon, author of "In His Steps, or What would Jesus do?" For one week he is editing the *Topeka (Kans.) Capital* as he thinks Jesus would run the paper, having entered upon his work Monday morning. Of course a great deal of his matter was prepared weeks before, and will be used, along with the record of current events, as needed. Mr. Sheldon is in charge of a large congregation in Topeka, and by him last Sunday was spent in the usual way. In the morning and evening he talked to his flock, and during the day visited some of the sick and distressed. In all of his talks, both in public and private, no reference, whatever, was made to the undertaking of the week. The demand for his so-called Christian daily seems to be enormous, and it is a question as to whether it will be possible, with the facilities at command, to fill the orders for the paper. All over the country there seems to be a feeling that the present secular dailies do not occu-

py a place that is really creditable to our boasted civilization. And since Mr. Sheldon thinks he can make a daily that will please the Lord, there is a great desire to see and read the publication. Should the paper give anything like satisfaction, efforts will doubtless be made to establish a Christian daily somewhere in the United States. And while it is not likely that such a paper would be conducted as the Lord would direct, were he disposed to give counsel regarding a matter of the kind, still it would probably be quite an improvement over the dailies now published in this country.

THE *Scientific American* says that the Egyptians had mines in the rugged sides of Mount Sinai for copper and turquoises thousands of years before Moses climbed the mountain to receive the Tables of the Law, and the Egyptians waged wars for the possession of these mines. M. de Morgan with a party of French engineers recently visited these abandoned workings which are situated convenient to the Gulf of Suez, and explored two of the ancient deposits. He found the mineral deposits in the sandstone region and not in the porphyries which constitute the great mass of the mountain. These deposits consist of copper and iron-bearing minerals, especially hematite and some gypsum. Among the cupriferous minerals the most valuable were the turquoise, many valuable specimens of which have been discovered from time to time in the tomb and treasures of the Egyptians, says *The National Druggist*, from which we derive our information. M. de Morgan brought back to France quite a collection of minerals, most of which were turned over to M. Berthelot who made a most interesting report on the minerals, in which he stated that the copper-bearing specimens were poor in metal and not very plentiful. The mines have been abandoned for at least 3,000 years, probably on account of a constantly growing scarcity of the material and the poverty of the residue in metal. The mines were probably worked from 3,500 to 4,000 years. It is thought that the working of the mines began nearly 7,000 years ago.

On a train coming from New York to Chicago the conductor might have been seen peering through the window of the car at a certain point. His face was almost white as death. Some stupid passengers began to joke the conductor, asking him if his sweetheart was over there, if he was to marry a farmer's daughter, leave the road, and settle down. The man shuddered at these words, but kept looking out into the darkness; and at last the brakeman, his comrade, came and took him away. White-faced, sad-hearted, half fainting, they took the conductor away. When the brakeman came back, he told the assembled passengers the story. He said: "We are all sorry for Sam. You know he has got a little girl, the pride of his life. For weeks she has been ill. He was off duty, and when she got a little better he came back, and left a message with his wife, that as his train went past she was to put a light in the window if it were all well. For four nights there has been a light, but to-night there is none. She is gone."

THE historic shore town of Guilford, Conn., is certainly a noted place for economy, and will be held up as a model of prudent government. The town has just voted to lay no taxation for the coming year. It has on hand all the money it needs for the present, and also has no debts. When the annual town meeting was held last week, it was decided by a unanimous vote to lay no tax. For four

years a tax of only ten mills has been required. This is said to be the first town in New England to go a year without levying a tax since the landing of the pilgrims. It appears that the town owns and controls all her public works, and in that way has an income sufficient to meet all necessary expenses. This is a day when towns and governments, as well as people need to study economy. There is not a town or city in America—save the one referred to above—that cannot be run with less money. This is also true of all the leading governments of earth, and is equally true of a majority of the families in this country. They could live well on less than they do, and then have more to spend for some charitable work. Jesus was a model of economy. We never hear of any extravagance or waste upon his part. When the five thousand were fed, he had the fragments gathered up, that nothing might be wasted. Let us follow his example, not solely with a view of amassing wealth, but for the purpose of having more to give to the needy.

OUR government is learning that the handling of new possessions is no small task. During the past few years the cry has been for more territory—more islands. We now have them, but the question is, What to do with them? Our wise men do not seem to agree concerning the best method of governing and developing the people. Just at present they are particularly puzzled over Porto Rico. Some want her to enjoy free trade with the newly adopted mother country, while others do not. For our part we do not know what is best. In fact, that is no part of our business. But while the lawmakers at Washington are debating the question the people of Porto Rico are suffering, in some places, for the actual want of food. They have a fine climate, good soil, can raise things in abundance, and yet they are suffering, and the government will have to help feed some of them. But this is not the only place where the people have to suffer while the rulers are discussing methods. There are churches that are greatly neglected just because the officials cannot agree. Sometimes the people are left to starve spiritually, while the preachers spend their time in contention. Church members have no right to criticise the world, along these lines, until they set better examples themselves.

PROBABLY the most remarkable building in London is the Westminster Abbey. It covers acres of ground, and for centuries has served as the burying place of the nobility of England. There is no other place in the world where rest the remains of so many distinguished men and women. They are buried beneath the marble floor of the edifice, and their names are engraved upon the stone slabs that cover their resting places. Here one can walk for hours over the graves of celebrated writers, orators, philosophers, poets, warriors and kings, reading their names as he goes. Some of the names are plainly cut in the stone, while others are set in brass. Over these stone slabs the people have been walking for so many years that some of the names are entirely worn away. Regular services are held in the Abbey, and beneath the seats rest the dead. Walking up the aisles we pass over the graves of noted persons, and on occupying a seat we are certain to be above some grave. It is the one place in the world where the living and the dead occupy the same room during religious services, the living on the seats, and the dead under the marbled floor beneath their feet. It is now said that the Abbey is fast crumbling to pieces, and must either be restored, or permitted to fall into ruins.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

HYMN TO THE SUNRISE.

BY ADALINE HOHF BEERY.

GREAT, restless, silent, passionate torch,
In startled Orient, hail!
Before thee star-sealed gates spring wide,
And gray-gowned phantoms quail;
Thy rising weaveth spun-gold hems
On cloud-robos low atail;
Thou touchest fire to mountain-tops;
The glow leaps down the vale.

The world of color, gay or dun,
Of bloom, and brook, and bee,
Reveals in daily miracle
Thy daily alchemy;
The chill, discouraged gardens smile
At thy luxuriant kiss;
The stupid heart of man grows warm
With such "good-day" as this.

But far too short our best eyes' range
To see the Almighty Hand
That holdeth with a fearless grasp
Thee—blinding, burning brand;
To blaze the path of summer noon,
Or light a wintry arc,
In mercy every morn that arm
Reacheth up through the dark!

Huntingdon, Pa.

WHICH?

BY NOAH LONGANECKER.

DID John the evangelist use the Jewish method of reckoning time, or did he use the method that the Greeks and Romans sometimes did? Which? The former, or the latter? We believe that he used the latter. John wrote his Gospel at Ephesus in Asia Minor, about A. D. 85, about twenty or twenty-two years after Mark wrote his. We quote the following from Peloubet's "Select Notes on Sunday School Lessons," *Introduction and Survey*, to the later commentators, give good reasons for believing that John uses the Roman reckoning. Dr. Schaff, in *Revised Commentary* says, "Further investigation has shown that at the very time when this book was written, a mode of computation substantially agreeing with our own was known in Asia Minor (where John wrote) and elsewhere." Pliny says in *Natural History*, Book 11, page 77, and Aulus Gellius in *Noctes Atticæ*, Book 11, chapter 3: "It is now pretty well established that the fourth Gospel reckoned the hours of the day as the Greeks and Romans sometimes did, and as we do."—Prof. John A. Broadus.

Again, "It is easy to see that in such a matter as this a writer naturally follows the custom of those amongst whom he lives, and whom he hath immediately in view as his readers."—*Ibid.* Peloubet remarks on John 1:39, "This latter is by far the most probable, because it is said that the disciples *abode there that day*, and because this reckoning in John removes all difficulty in harmonizing John's account of the crucifixion (19:14) with that of the other evangelists" (Mark 15:25). So say we. Mark says, "And it was the third hour, and they crucified him." John says, "And it was the preparation of the passover, and about the sixth hour." The term, "*preparation of the passover*," suggests that Christ's trial before Pilate was not yet ended. Pilate had not yet delivered him to the Jews. Some time must have elapsed from John's "sixth hour" to Mark's "third hour." Please compare the accounts by Matthew and Mark with that of John. Does the account of Mark harmonize with that of John? It does when we know that Mark uses the Jewish reckoning, while John uses the Roman, the reckoning that we now use. We reckon from midnight till noon and from noon till midnight. John's "sixth hour," then, is six o'clock in the morning.

We are aware that some contend that John's "sixth hour" should read "third hour." They tell us that a mistake may have been made in copying from the original, and that a few copies have "third hour"

in John 19:14. We adopt this method of reasoning only when we wish to make God's Word read to favor our opinion. We had occasion, some years ago, to test this method of reasoning. We placed some stress on a certain word in a text. Some one joined issue with us on the ground that some copies did not contain said word, and therefore it was doubtful whether it was in the original. We did not wish to remain on the side of doubt. We consulted a noted antiquarian. He consulted a number of the most reliable copies in his library. All contained the word. Finally he said, "Here is a copy that is not reliable," and sure enough it did not contain the word. Were our translations on the side of doubt? Nay, verily, nay.

But does that method harmonize Mark 15:25 with John 19:14? It does not, for John's "sixth hour" was some time before Mark's "third hour." The only way to harmonize Mark and John is as noted above. If John's "sixth hour" were rendered "third hour" the statement would not be true, and the beautiful harmony of facts would be destroyed.

Believing that John used the same reckoning of time that we now do, let us note John 4, the account relative to Jesus at Jacob's well. The Pharisees had learned that Jesus made more disciples than John. This so enraged them that Jesus deemed it prudent to leave Judea and go to Galilee. "He must needs go through Samaria." He stopped at Jacob's well. Whether he traveled twenty-five, thirty-five or forty miles that day matters not; but he was wearied with his journey. He thus sat on the well, while his disciples went into the city to buy meat, as was their custom at the close of the day. See Matt 14:15. "When it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals." It was also customary for women, *there and then*, to go out and draw water in the evening. See Gen. 24:11. "He made his camels to kneel down without the city by a well of water at the time of the evening, *at the time that women go out to draw water*." Preachers sometimes tell us that "Jesus was wearied with the noonday's sun." If writers are correct, the time was December. John simply says that Jesus was wearied with *his* journey." These Bible facts make it so very plain why Christ and the woman of Samaria met at Jacob's well at about six o'clock in the evening, while his disciples had gone to the city.

The above facts prove to a demonstration the following: (1) that John's "tenth hour" of John 1:39 was 10 A. M.; (2) that John's "sixth hour" of John 4:6 was 6 o'clock P. M.; (3) that John's "sixth hour" of John 19:14 was 6 o'clock A. M.

Hartsville, Ohio.

DEDICATION SERVICES.

BY A. HUTCHISON.

Dedicate. I suppose we all understand this word to convey this idea of setting apart for some special, or sacred purpose. In 1 Kings 8:63 we read, "And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord." In this case there was quite an offering of oxen and sheep, all of which seems to have been connected with and a part, at least, of the services by which this house was dedicated to the Lord. This offering was made by Solomon, in behalf of himself and the children of Israel. The special form of service (if any) outside of the offering of the oxen and sheep, is not given here. And so I am not prepared to tell you how, or what it was.

And, again, we have the matter of dedication noticed in 2 Chron. 7:15, 16: "Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there for ever: And mine eyes and mine heart shall be

there perpetually." Here Solomon makes a very excellent resolve in regard to this house, and his relation to the services which might be held therein. How many of us have made strong vows as to what we would do as pertaining to the service of God? How faithfully these vows have been kept, I shall leave each of us to decide.

And we learn that they had music in connection with the dedication of the wall of Jerusalem. Neh. 12:27 says, "And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps." Here it seems that they brought into use all that they could use as helping to make the occasion one of joy and gladness.

Now how shall we conduct our dedication services? 1 Cor. 10:31 answers this question nicely; it says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Now if we will carefully study this lesson, we will not likely use or indulge in anything that would be of questionable propriety.

And I shall now give you another bill of instructions which will also help us, not only in dedicatory services, but in all we do. Col. 3:16, 17 says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

In the cases cited in the days of yore, they performed their dedicatory services with gladness and thanksgivings, and now we are instructed to do all in the name of the Lord Jesus, and to the glory of God. How can we do all after that kind of a rule, without dedicating ourselves to God? 1 Cor. 3:16, 17 says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, he shall destroy it; for the temple of God is holy, which ye are." Is this true of us? Are we in any way defiling these bodies of ours? If we are, the plain declaration has gone forth that we shall be destroyed. And we must remember that whatever is filthy will defile.

To-day we consecrate this house to God, as a house in which we propose to worship God in time to come. And when we so set it apart for that purpose, it is to be distinctly understood that it is not to be a playhouse. In 1 Cor. 10:7 we have these words, "Neither be ye idolators, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play." (See Ex. 32:6, 7). God has said, "Sanctify yourselves, therefore, and be ye holy: for I am holy." Lev. 20:7.

OUR REASONABLE SERVICE.

BY NANCY D. UNDERHILL.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

SINCE we are God's, both by creation and redemption; since he has both made us, and given us life, breath, strength, mind, reason, and all that we are, and all that we have, and has placed everything in this world in subjection to us, making man lord over all creation, and has loved us as sons and daughters, and has created us free, and we have used our freedom to thwart His loving purpose, turning from him to his enemy, Satan, in obedience to the latter against the former (Gen. 2 and 3), thus destroying our inheritance of everlasting life and happiness, *and yet he has so loved us* that, regardless of our disobedience, he has provided a way of escape from the just penalty of our disobedience by means of the most costly offering that could possibly be made, even by sending his own Son down from heaven, to suffer death for us, that we (disobedient, unworthy, ungrateful creatures) might be redeemed from the clutches of Satan, by means of

God's most costly ransom, the only substitute that his Adversary would accept in lieu of the foolish and rebellious army of souls who so wickedly gave themselves over to him, tearing away from God who had made us, and given us both earth and heaven. We became the property of Satan, when we (mankind) obeyed him, in disobedience to God, therefore, we are his prisoners of war (for he is at war against God). And since to redeem us, after we have entered the prison of death, which is Satan's domain, God has sent Jesus to undergo all the sorrow and suffering of an existence in this sin-and-death-stricken world, and to bear the very bitterest of all—death—although he himself was entirely innocent, that, through the atonement thus made, we might be set at liberty with him, after we have been captured and imprisoned by his foe, "THEREFORE," considering all that God has done for us, can we do less than give to him our own bodies? Does he not deserve our souls? Is not he the kindest master it is possible for us to have? Is not he far better to us than the Satanic master we have given ourselves to? Can we be any poorer or less happy by returning to him than we are in the service of Satan? Do not we owe our lives to him who laid down his life to redeem us from eternal death unto everlasting life?

We are not our own. We never created ourselves, nor did we ever obtain life or breath or strength or the power of reason or anything that we have by our own effort; nor did his Satanic majesty ever give us any good thing. We really belong to God, but he, in his great love and mercy, desires us to be free. He desires that we serve him from choice, and not from necessity,—that we accept him as lord and King and Father, from love, and not from compulsion; that we may be perfectly happy, not discontented, desiring greater freedom. Hence he does not compel us to join his hosts, but kindly and lovingly offers us that privilege freely—without price—and as a dear Father, who loves his child more than words can tell, humbly implores us to accept his wonderful gifts of salvation. "Therefore,"

our bodies, ourselves? By so doing we not only do right, we not only discharge our "reasonable service," but we become so much richer than we can ever otherwise be. Children of a heavenly King; princes, eternal life, everlasting peace and joy and happiness, without any of the sorrow, trouble and pain that Satan would bestow; mansions in heaven to live in; a glorified body like Jesus has,—no death, no sorrow, no sickness, no pain, no poverty; a kind Father to love us always, and to provide for our every want.

And some who call themselves Christians do not like to be reminded that they ought to give to the service of the Lord just one little tenth of their income. When he has given everlasting life, a heavenly inheritance, they are not even willing to give one little tenth of their income to help send the Gospel of salvation to other precious souls for whom, also, Jesus laid down his life. How can God love us so, when we are so selfish? Dear selfish reader, God does not ask a tenth. There is no place in the Gospel where he demands it. That was the interest (ten per cent) which he required of his poor, benighted Israelitish nation before the Great Sacrifice was made for us—before the life of Deity was laid down for our purchase. Now he has given us his life. We owe him ours. He does not ask for or desire a dead sacrifice. He wants a living one. It was for that that Christ died. We ought to devote our lives to his service. This is altogether reasonable; nothing could be more reasonable than this. And we should give to him pure, "holy" lives. It was a pure and holy life that he gave for us.

This, also, is reasonable, it is just, it is right. We owe it to him. We should live for Him as long as he wants us to live, and when he says, "It is finished" (it is enough), we should be willing to die for him. But our death is not for him. We can not serve him in death, we can only serve him in life. Hence our lives are an "acceptable" offering to God. Nothing short of this is.

True, he wants us to have food to eat and clothes

to wear. These things he knows we have need of. But we should regard all as the Lord's. When we eat, we are partaking of his bounty, and should be very thankful in accepting good things from our loving Father's kind hand. But we should never withhold from his other children that which he has placed in our care. They are as precious as we. When a family on earth gathers round their parents' table, do one or two of the children try to consume all that is placed thereon, not allowing the others a portion? Do the larger ones eat all they can, and hide the balance, not giving any to the little and helpless ones who are dependent upon the elder members for every crumb? If so, is it right? That is the way God's children do, who withhold their God-given means from sending the Gospel to the heathen, bread to the perishing, and provisions of all kinds to the needy. The poor, the suffering, the needy, the untaught and unsaved, both in this country and in every other part of this world, are God's little ones. If we withhold from them the blessings which we enjoy, we are robbing God. "God is love," Yes, and "GOD IS JUST." He has given us the life of his Son. He requires a just and honest return. He asks nothing that we are not able to give. But he does ask that which is right; he does ask for ourselves in return for Christ. This is our "REASONABLE SERVICE." It is the one acceptable offering which God will lovingly receive and bless. He asks no other, and let us remember, dear ones, that "no servant can serve two masters." Either we will give ourselves to God, and become his servants, or we will remain the property and servants of Satan. Which shall it be?

WHAT ARE WE BUILDING?

BY KATE H. MOHLER.

THROUGH the seventy years' captivity of the Israelites at Babylon God kindly watched over them, and when the time for deliverance had fully arrived directed them back to Jerusalem. His first command temple on the site where Solomon's magnificent temple had stood so many years before. The work was commenced and all went well till the foundation was laid, then enemies rose up around them, a great mountain of fear and doubt spread out before them, and the work was stopped sixteen years. But God was patient and forbearing, and again spoke to them through the prophet Haggai: "Be strong, all ye people of the land, saith the Lord, and work; for I am with you." Hag. 2:4. The work was resumed, and the building was completed.

We are builders just as these people were. The temple we are building is our character and we cannot build it without God's help, neither will he build it for us. The agencies he employed for instructors and helpers are first, the Holy Spirit, which will lead us into all truth and bring all things to our remembrance, and, second, his Anointed One, our Savior, who came to us in our helpless condition, even gave his life to reveal the Father's will, that we should not perish but have everlasting life. He has now ascended into the heights of glory to prepare a place for those that love and follow him.

How are we building? Are we building a structure that will fall in the tempests of time, or are we rearing a stately temple that will stand through time and eternity?

There are times, no doubt, in every Christian's experience when God seems far away: we look here, there, and all about us but we cannot see Jesus; but let us remember his precious promise, "Lo, I am with you alway."

The disciples on their journey to Emmaus were very heavy-hearted, thinking their Master dead when he joined them in their walk and they knew him not. What matters it if it rains to-day? The sun will shine again to-morrow; it is no farther off to-day, only clouds are intervening. We may make sunshine in our hearts and the hearts of those about us by a cheerful look and kind word. Let us take courage then, ask Jesus to be always near us and help us mould our lives aright and thank him for

his love, and we will receive strength to press onward and upward while angels in heaven will rejoice.

Warrensburg, Mo.

CHURCH REPRESENTATION.

BY JOHN E. MOHLER.

THE Annual Conference of the church is called a representative body. By this is meant that the various churches of the Brotherhood there represent their views on any question that may come up. The method by which this is done is by delegates from the churches, because it is an impossibility for all the churches to meet in one body, and if their views are represented by the delegates sent the work done is just as good as if the church had been present in her entire membership. Now this is what is meant by the Annual Meeting being a representative body. The delegates there are the voting power of the Meeting. In addition to the delegates from the different churches there are delegates from the various Districts, who form the Standing Committee at the Conference. It is the delegates from the churches and Districts who form the voting power at the Annual Conference. There may be only a few hundred delegates, while there are many thousands of people at the Conference, and yet the delegates alone decide questions by vote.

Now it so happened not long ago that a local church passed several papers to go to the Annual Meeting through the District Meeting. The passage of the papers in the local church was unanimous, and the church sent delegates to represent her at District Meeting. Had the delegates represented the church in her desire to have said papers go to the Annual Meeting they would have labored to that end. But instead they opposed the papers both in argument and in their voting power. These instances are not given as a criticism, for it is a matter that belongs to each church as to how her delegates serve her.

Meeting from the churches and Districts follow the same course in the General Conference, i. e., of representing their own views regardless of what is the mind of the body sending them, and the Annual Conference ceases to be a representative body. While the writer does not question the wisdom that will naturally characterize the body of delegates meeting in our General Conference, he believes that better satisfaction will generally be given the church at large by the delegates working and voting along the ideas of the bodies sending them. This is more the case now than in the past and will be still more so in the future because of the intelligence abroad through our literature.

A church or District, however, has no right to complain because of measures taken by the General Conference when they themselves neglected to send a delegate instructed to represent them. Each church or District sending delegates should make up her mind either to give no special concern to what transpires at the Conference, trusting it all to the wisdom of the delegates, or else carefully instruct her delegates how to vote and labor upon the various subjects considered. It is not presumed that any person would intentionally wrong the body he represents, but it cannot be denied that in the prevalence of strong sentiment apparent in the General Conference, the views of the home District or church may be overlooked by the delegate. And when the smaller body is ignorant as to the merits of the issue at stake, this may be the best way. But whatever the result, the church or District having a positive mind upon certain questions has no right to find fault with the Conference unless she herself has done her best to be intelligently represented there.

Warrensburg, Mo.

In judging others, a man labors to no purpose, commonly errs, and easily sins; but in examining and judging himself, he is always wisely and usefully employed.—Thomas a Kempis.

AN APPEAL TO YOUNG CHRISTIANS.

BY J. F. SOUDERS.

It is not the intention of the writer of this article to show a lack of appreciation for, or to derogate in any way from the honor due the older workers for their noble achievements in the past. But on the contrary to call forth a deeper sense of appreciation from among our young people by awakening them to a deeper consciousness of the need of better and more thorough preparation for the accomplishment of the future work of the church. For there is but one way of manifesting real, true appreciation for the work of others, and that is by taking up that work and carrying it into new fields and to nobler heights.

There was never a period in the world's history when the opportunities for Christian work were so manifold and magnificent as at the present time; while, on the other hand, there never was a period when the requirements were more critical or exacting than the present. The call comes for young men and women with clean intellectual abilities and a deep-seated conviction of their mission in life, both crowned by a sterling Christian character. He who thinks he can go forth in the world and meet successfully the assaults of indifference, rationalism or skepticism without due preparation will discover amid the roar of battle that the conflict is real, that his forces are scattered, and that defeat is his portion. And he who remains at home, quietly reposing in the embrace of his own sleepy conscience, will have his slumbers broken by the noise of fanaticism breaking down the gates of his own castle. We cannot escape, and he who would win must seize every opportunity that lies at his command, and appropriate it to his own strength.

Yet in the very face of these conditions there are many, many young people in the church who are doing practically nothing in the way of better preparation for Christian work. They are waiting until the church may see fit to lay upon them some duty to it as best they can, while they endeavor to justify their failures by saying they never had any chance in their younger days,—an hereditary excuse of no short standing. I dare say that few old people will or can say down deep in their hearts that they never wasted any opportunities for improvement. And if they are unable to justify themselves by such a plea, how shall we in this age of innumerable opportunities justify ourselves before God and our fellow-man?

It is to this inactive class of young people in the church that I appeal for a hearing. These hours of youthful inactivity are the golden moments of life. It is in these that the seeds of noble character should be germinating which by and by will develop into the flower of true manhood and womanhood. Every opportunity lost or wasted means that much less in the beauty and fragrance of that flower. Each moment as it speeds on its way to eternity should bear aloft on its pinions a kind word, deed or smile. But how shall we prepare for better work? Is there no way outside the realm of dream or poetic fancy? Yes. First—go to work now. Do not wait until the church may give you a Sunday-school class to teach, a mission point to work, or a pulpit to fill. If you do, the time will never be too late for the church to give you such work to do. Waiting people are usually worthless people, especially among young people.

We would do well to remember that if we are really Christians it is God that sets us to work, and that right early in life. The church is but the great avenue through which to work. We sometimes forget that to speak a kind word to the stranger, or a cheerful one to the sad; to give a cup of cold water to the thirsty, or a loaf of bread to the hungry; to visit the sick and afflicted, and to keep ourselves unspotted from the world is church work as truly in the sight of God as teaching a Sunday-school class or preaching a sermon. It is interesting to notice that when Jesus was on earth he thought the former more important than the latter, or at least he did more of it.

I am not underestimating the worth of teaching or preaching, but on the contrary increasing its worth by adding thereto those things that make for better teaching and preaching. To prepare for teaching or preaching is well pleasing in the sight of God, and I fancy not unfrequently more pleasing to him than teaching or preaching without preparation. Remember we are in God's service now as much as we shall ever be, if we are true Christians. We may be able to do more, but that does not imply or mean that we shall be more truly his servant, or that our responsibility will be proportionally greater. Let us therefore remember that we are in his service now.

SECOND.—We need to become more in earnest and put aside the light and trivial things of life. I do not mean that we shall become old and all out of sorts with life; no, indeed. But we may be serious and still be young. To be light and frivolous is no indication of youth in its truest sense, but rather the contrary. To be young in its truest conception is to be young to all the noble aspirations of youth. Young in that our lives are gaining in strength and power. Young in that each morning as we go forth we may see new truths in everything about us,—in the dewdrop that sparkles in the sunlight, in the green blade pushing forth from the brown earth, in the blooming flower kissed by the breezes of heaven, in the winged world above all rapturous with song. In all these are lessons too deep for the foolish and gay.

THIRD.—We must be careful and thoughtful students of good books. No day should pass by without the mind coming in contact with some other great mind. Through books we alone have access to the rich treasures of the past. No life is so likely to be barren of good results as the one that finds no comfort in the thoughts of great men.

FOURTH.—We must be in sympathy and love with the great world in which we live. The great aching, throbbing heart of humanity to-day needs men and women whose heart and soul beat in sympathy with ~~the world~~ ^{the world}. ~~We teachers, preachers, and leaders in the church have withdrawn their love and sympathy from the downcast and unfortunate. We forget that beneath the filthy rags of poverty or the garb of prostitution there beats a living soul. To go to these with words of sympathy or hands of helpfulness is the true test of right living. To reach this test is to have our lives filled with the life of Jesus.~~

FIFTH.—We must have our hearts and minds open to the truth. No one should be more open to the light of truth or welcome it into his life more freely than the Christian. Are you afraid that truth may change your narrow and selfish opinions? Better see them scattered to the wind rather than reject the truth from entering your life. A young man or woman whose life is open to truth as it may come to him through God's holy Word, or through nature, cannot help but make the world better by having lived in it, and will be a workman approved of God.

May we through these means catch new inspiration to go forward, preparing ourselves for better and more efficient work in the Master's vineyard, so that we, too, may be able to gather many precious sheaves into the garner for the Lord of harvest.

"University of Chicago."

WAITING.

BY EMORY CRUMPACKER.

Am I a Christian? Am I prepared to meet God? If not, why am I waiting? Am I waiting for some friend? If I am, this is wrong, because God has given me the power to reason, and I see that my present condition is a very dangerous one, for all that keeps my destiny from being sealed forever is the thread of life,—sever that and my doom is sealed. Then I see my awful condition. Now if I am waiting for my friend can I not see my friend's responsibility? He is not only staying away himself, and running a great risk, but it is keeping me away. And may I not have some one waiting for me?

Does not every one have some one looking at him as an example? Then I am responsible for others besides myself.

It is true that a great many people act because others do. There are many imitators in the world, but in this work I see that every one should act for himself, because no man is perfect. All make mistakes, hence I should follow no man farther than he follows Christ. I am responsible for my own life. There is but one perfect example, and that is my Master, and I should follow him if I stand alone, for he wants brave soldiers,—men who dare to stand for the right, men like Daniel who will stand for him even if cast into the lion's den. I may be laughed at. People may call me a "crank." I may receive the curses of men and be shunned by my friends, but in their place I will have the pure, angelic band hovering about me, and the sneering and reproaches of men will be warded off by these holy beings.

What good reason can I give for putting off this good work? Is it because I cannot get rid of the evil spirit? This is no reason, for I remember there was a man who had many devils. He must have been very unhappy himself and unpleasant for those around him. I can see him walking through the dark places of this world and roaming among the tombs day and night, crying and cutting his flesh. Now I remember Jesus came where that man was and cast out the devils, and his life was changed in an instant of time, from misery and wretchedness to a peaceful, quiet one, full of pleasure and happiness. Then if I have the evil spirit in me why am I waiting when I can have him cast out so quickly and have in his place the Holy Spirit of a gracious God. He has the power to cast out the devil and all sin and make me pure and clean, and has promised to do so if I only ask him.

Am I waiting that I may gratify some desire of the flesh, that I may quench some thirst for sin, that I may gain much of this world's goods and then late in life prepare to die? This I see clearly is wrong, for all my useful life will be gone and I believe I ought not to prepare to die, but ^{on Sunday} ~~live~~ ^{live}, that I may be useful in the church, to help save others and assist the weak and help the poor, and do all the good I can. I should not wait until I get my home paid for, or get situated as I would like, for I read that I should seek first the kingdom of God and his righteousness, and all these things will be added unto me. To be a true Christian I must do all the good I can, and if I put it off until I am old, I will lose many opportunities to do good. To believe only will not save me; for devils believe and tremble. I must work before I will be rewarded.

And we, brethren, should not wait for one another in this important work. Let us work more and pray more, and when our church gets anxious for souls to be saved, when that mighty volume of prayers goes up to God in behalf of sinners and we have as much interest as the friends of that paralytic, who, because of the multitude, tore off the roof and let him down to Jesus, Jesus will likewise hear us and there will be multitudes that will leave all and follow him.

Union Bridge, Md.

THE LORD'S SUPPER AND COMMUNION.—ORDER OF EXERCISES.

BY S. Z. SHARP.

I. THE SUPPER PREPARED.—From Luke 22: 7 we get the idea that when the day of unleavened bread came or was ushered in according to the Jewish mode of reckoning, then Jesus sent Peter and John to prepare the evening meal "and they prepared the passover," and went back to Jesus again; for "when evening was come," "he cometh with the twelve." Mark 14: 17. The term "evening" here is understood to mean when it becomes dark or when the lamps are lighted. Ex. 30: 8.

2. THE FIRST CUP.—From Luke 22: 14-18 we learn that when Jesus was reclining at the table with the disciples he expressed his desire to eat this passover, now prepared by Peter and John, before

he should suffer, and then receiving the cup he blessed it and said, "Take this and divide it among yourselves."

3. THE CONTENTION.—"There arose also a contention among them, which of them is accounted to be greatest." Luke 22: 24-30. He instructs them that he is the greatest who serves and gives them a practical example of serving by

4. FEET-WASHING.—"Before the feast of the pass-over," "and during supper," he "riseth from supper and layeth aside his garment: and he took a towel and girded himself." "Then he poureth water into a bason, and began to wash the disciples' feet." Now he had shown them who was greatest by this serving, and how they might be great by serving each other. John 13: 1-6. Then he sat down again.

5. THE TRAITOR REVEALED.—"As they were eating he said, Verily I say unto you, that one of you shall betray me." Matt. 26: 21. On being questioned who it was, he said: "He that dippeth his hand with me into the dish." Matt. 26: 23. Then Jesus dipped a sop and gave it to Judas, and the latter went out straightway and it was night. John 13: 26-30.

6. EATING THE SUPPER.—They were eating when Jesus first mentioned the betrayal, the conversation went on, and the inquiry who the traitor was, until finally Jesus pointed out the traitor by giving him a sop. All this was during supper.

7. THE COMMUNION.—"As they were eating, Jesus took bread and blessed it, and brake it, and gave to the disciples." Matt. 26: 26. "And he took a cup and gave thanks, and gave to them saying, Drink ye all of it." It is distinctly stated by Matthew, Mark and Luke that the Communion followed close upon the eating of the Supper and some were not done eating yet when Jesus took the bread which he blessed. Hence the example of Jesus shows very plainly that nothing came between the Supper and the Communion.

8. THE NEW COMMANDMENT.—After the departure of Jesus, could speak confidently with the other disciples, hence he informs them of the near approach of his departure and his great love for them, and then commands them to love each other as he had loved them. John 13: 31-34. This command he makes perpetual and visible by saying, "By this shall all men know that ye are my disciples."

Plattsburg, Mo.

MOSES AND CHRIST.

BY J. S. MOHLER.

Slaying the Firstborn in Egypt.

A TREMENDOUS pressure was imperative upon the hearts of the Egyptian people before they would yield to the requests of Moses and Aaron. The previous miracles and judgments had measurably softened the hearts of the Egyptians towards the Israelites. But one more judgment was needed,—the sordest one of all. God knows when and where to strike, and how to inflict the blow so as to accomplish his purpose.

The firstborn among some people are more highly regarded than those born later. Doubtless this was the case among the Egyptians. The firstborn were first eligible to the throne, and places of trust and honor, and received the greatest inheritance. Slaying the firstborn touched the heart deeper than the loss of other children in the family would have done. And let us remember that the firstborn in every family was slain in the same night, from the king on his throne to the captive in the dungeon. Ordinarily, when one dies suddenly his surrounding friends sympathize with the bereaved family, but in this case there was no one to extend sympathy to others, for there was one dead in every house. What a funeral that must have been! "And there was a great cry in Egypt." Ex. 12: 30. This blow severed the chains that held Israel in bondage so long, and made them free. The Egyptians urged them to go. They feared the Israelites and said, "We be all dead men." Ex. 12: 33.

Slaying the Firstborn in Christ's Kingdom.

Man is dual in his organism. "There is a natural body, and there is a spiritual body." 1 Cor. 15: 44. The natural body is the firstborn—our carnal nature,—which brings into carnal bondage man's higher, his spiritual, nature. It brings him into the bondage of drunkenness, pride, lust, covetousness, from which he cannot be delivered until the "firstborn" is slain. The reason that some members of the church have such a leaning towards the world is that their firstborn is not fully slain. The old man of sin dies hard, but there can be no complete deliverance from his power and dominion until he is wholly dead. When sin no longer reigns in our mortal bodies so as to control us, and the secondborn,—the new man in Christ Jesus,—gains the ascendancy in the heart, then there will be rapid growth in the divine life, and beautiful development in Christian stature, until we arrive at the stature and fullness of Christ. But let us remember that our spiritual growth depends largely on slaying the "firstborn." Paul had this great truth in mind when he said, "Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry." Col. 3: 5. Again, "Seeing that ye have put off the old man with his doings, and have put on the new man which is being renewed unto knowledge after the image of him that created him." Col. 3: 9, 10.

One of the most successful means to slay the firstborn is to *starve him*. Take captive the unholy thought, keep back the pernicious word, bring down the unhallowed imagination, throttle every unholy desire, suppress all carnal affections: and it will not be very long till the firstborn will weaken and die because he has nothing to feed on, and the new man in Christ can go on his way rejoicing in the grand prospect before him: like Israel when the firstborn were slain in the land of Egypt.

Morrill, Kans.

BY C. H. BALSBAUGH.

God bless Bro. J. T. Myers and family, of Oaks, Montgomery County, Pa. Rom. 8: 31; 1 Peter 3: 13. Sweet is the memory of my brief sojourn among you. My soul hungers for frequent personal fellowship with those of "like precious faith." Love is the bond of the elect, and *not* creed, unless creed and Christ are taken as synonyms. Christian's creed is "the Word made flesh," his only Master is Emmanuel and the only name he cares for is saint.

Christ is a unit; and faith in him is infinitely more than comprehension of him. Rom. 11: 33, 34. We want a whole Christ, even if we do not understand the millionth part of his wonderful person and work. The investigations of reason never brought peace to any soul. Faith brings us the very serenity of God, and brightens the deepest midnight of sorrow, and calms the wildest tempest of adversity.

The great theme of the Bible is,—CHRIST. "In him dwelleth ALL the fulness of the Godhead bodily." Col. 2: 9. He is the IDEAL MAN. This is the overflow of every text. Of this we must never lose sight in our ministry, or in our life. I am Christ's; Christ is mine. The life I now live in the flesh is his life, love, holiness, peace, joy, sacrifice, power; this is Christianity. This is the antepast of heaven. This is the Gospel that wins the world to Christ. This makes home the portico of heaven, and the church the temple of the living God. "Ambassadors for Christ." "Ministers of God." "The body for the Lord, and the Lord for the body." Thinking God's thoughts, speaking God's words. Such ministers are needed everywhere. The puffy, sensitive, irascible touch-me-not is a proverbial failure. The prophet's picture of the Christ is the representation of the Christian. Acts 8: 32 and 1 Pet. 2: 21, 22, 23. Why are we so indifferent to our high calling in Christ Jesus? The few who "apprehend that for which also they are apprehended of Christ Jesus" are not unfrequently paraphrased sanctificationists, as though it were possible to come too

close to the standard of "God in the flesh." Who among us will dare to affirm that he is as holy as he ought to be, or might be? Paul's supreme ambition and endeavor was to "press toward the mark for the prize." What was it? TO BE LIKE JESUS. Begotten of God, "partakers of the divine nature," what is more reasonable and essential than 2 Cor. 3: 18? This is the beatific secret of the Holy Trinity from all eternity. Eph. 3: 11 and preceding context. Let us think of humanity as God thinks, then will we concentrate all the energies of body, soul and spirit to realize 1 Thess. 2: 12.

Not one moment can we do without Christ. "From whom" includes every member of the body, and all the functions from most prominent to most obscure. Let us note the underscorings of the Holy Ghost. "From whom the whole body, fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." We need the head for life: he needs the body for media. We are slow to realize what it means to be his instruments to convey his grace for the redemption of the world. One flesh-bred word may make the cross a cypher to those around us. One unseemly act may seal the endless doom of a soul for whom Christ died. A smile, a gentle touch, a sweet, heaven-breathing word, a small yet Christ-realizing sacrifice, may be the channel of Divine love for the salvation of a soul. O what glorious results, and what awful consequences depend on apparently little things.

It requires the closest intimacy with Jesus to know his mind in all the perplexities of life. Wonderful is the reality and preciousness and glory of the "life hid with CHRIST in God." Col. 3: 3. As Jesus and the Father understand each other, and are in constant communication with each other, so are we to be with Christ. The same terms of life and fellowship and mutual joy are used. John 14: 20 and chapter 17: 21. Such passages as 1 Cor. 10: 17 interrupted sway over our entire being. The great keyword of Christianity is Gal. 2: 20. To glory in the cross, to find our supreme joy in service and sacrifice—this is "TO KNOW HIM, AND THE POWER OF HIS RESURRECTION, AND THE FELLOWSHIP OF HIS SUFFERINGS." Philpp. 3: 10. Then will we know the blessedness of Philpp. 4: 7, 19, and 2 Cor. 9: 8. This is "THE HIGH CALLING OF GOD IN CHRIST JESUS." Is it too high? I know what the answer will be when 1 John 3: 2 is fully attained.

Union Deposit, Pa.

NOT ELIAS.

THE editor of the *Octographic Review* makes a good point concerning John the Baptist and Elias. He says: Once in a while, and sometimes twice in a while, we hear of a preacher who has taken the time intended for preaching truth to set forth the speculation that John the Baptist was the Elijah that appeared on the Mount of Transfiguration with Christ. We wish that such an idea would be abandoned for three reasons,—first, it is of no practical value to the church, and second it does harm, and third, it is not true. Gabriel said of John, "And he shall go before him [Christ] in the spirit and power of Elias." Luke 1: 17. But this did not make John the Baptist *really* Elias; for in John 1: 21 we read that certain Jews asked the Baptist, "Art thou Elias?" He answered, "I am not." With this testimony of John concerning himself it becomes evident that the prophecy in Mal. 4: 5, and all that is said in the New Testament about John the Baptist being Elias should be accepted in the light of what the angel Gabriel said to John's father concerning him. That angel said of John that he should go before Christ "in the spirit and power of Elias." Whoever goes beyond this is a speculator who does himself and the cause of Christ damage every time that he presents his extreme notion on this subject. When asked, "Art thou Elias?" John answered, "I AM NOT." Here this question should be left and be permitted to rest.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS FOR THE MINISTER.

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MYSTERIOUS YET WONDERFUL.—1 Tim. 3: 16.

- I. MYSTERY ought not to hinder faith.
 1. We know only in part, not perfectly.
 2. Mystery establishes the greatness of the INFINITE MIND.
 3. Our inability to grasp all the truth shows it to be infinite.
 4. So much we can know as we can assimilate and use.
- II. Wonderful revelations and wonderful mysteries.
 1. God manifest in the flesh. John 1: 14; read verses 1-5 and 8-14; 1 John 1: 2.

NOTE.—Jesus Christ the embodiment of God and through this embodiment we have knowledge of God. John 14: 8, 9.

 2. Justified in the Spirit. Matt. 3: 16; John 1: 32, 33; 15: 26.
 3. Seen of angels. Matt. 4: 11; 28: 2; Mark 16: 5; Luke 2: 13.
 4. Preached to the Gentiles. Acts 10: 24; 13: 46, 48; Rom. 10: 18.
 5. Believed on in the world. Col. 1: 6-23.
 6. Received up into glory. Luke 24: 51; Acts 1: 9; 1 Peter 3: 22.

III. "I will come again and receive you to myself."

1. A most glorious climax.

(Supply Scriptures as to his coming and purpose.)

NOTE 1.—The above outline may be unfolded, making several discourses, or briefly with short explanations in one sermon.

NOTE 2.—The more you study this outline the richer its treasures of truth.

THE MINISTER AND HIS WORK.

BY W. R. DEETER.

I. PREPARATION FOR THE MINISTRY.

THERE is no engagement of life of any importance that does not require more or less preparation. No one would think of taking a long journey, *tion*. And as the ministry is *the most important* profession a man can follow, it therefore follows that he who would follow successfully a life in the ministry should make the most careful preparation. In this article we propose showing some points on preparation that should be made.

1. The character of the man should be as nearly blameless as possible, "He should study to show himself approved unto God." This he cannot do without the formation of a good character.

2. He should store his mind with useful knowledge. He may do much good with only a limited education; but can do more good with more extended education. He should especially be well acquainted with the rules of language, and by practice learn to use good language. We do not mean by this that he should try to make a display of his grammar; neither should he try to use lengthy words. Paul would rather speak five words that were understood than ten thousand in an unknown tongue.

3. Every minister should learn to repeat the names of all the books in the Bible in the regular order in which they occur; he should be able to begin at Genesis and run them through to Revelation, and repeat them back to Genesis. Then when he wants to find a certain book, he opens his Bible and knows which way to turn to find the desired book. It is no uncommon thing to see a minister, who is looking for the book of Psalms, open the book, say, at Isaiah, and then turn one way awhile, and then the other looking for the desired book. This would all be obviated if he had committed the books to memory in their order.

4. He should have a knowledge of the geography of the Bible country. The book will be of more interest to him if he knows the whereabouts of the events given in the Bible. Take the travels of Abraham in going from his native country to the land of promise, or the journey of Jesus in going from Nazareth to the Jordan to be baptized of John, and the different missionary tours of Paul. If the Bible student can follow these tours in his mind, and know just where each thing occurred, how long the journeys were, and how they had to travel, he

will study them with more interest than he can without this knowledge.

5. He should know how to study. By reading the Bible in regular order he obtains a general knowledge of its contents, and by a continued reading for years he may obtain a very good general knowledge; but the minister needs more than a general knowledge, he needs a special knowledge of the subjects he is to preach upon. This he gets by concentration, he centers his mind on the subject, looks at it in its different bearings, gets his proof texts, arranges them, places them on paper, systematizes them, then commits them to memory; puts his notes in his pocket and keeps them there while he preaches, or in a scrap book for future reference, should he want to use the same subject again.

6. Let him now deliver his message, meaning every word he says, thus burning it into the hearts of his hearers. Let him be honest with himself and his God; let him speak as if the message came directly from God. May he realize that he is an ambassador for Christ, and that the destiny of souls is dependent upon him as a true exponent of God's message to man. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

7. He should pray to God to help him deliver the message in his fear, and to quicken it with his Holy Spirit, that glory may come to God and salvation to men.

PREACHING THE TRUTH.

BY JOSEPH J. ELLIS.

ANY truth that a man can consider or discourse about is important and useful. All truth is of God, but it does not therefore follow that all truth is a suitable subject for pulpit discussion. There is scientific truth, and historic truth, and astronomic truth, and sociological truth and many other forms of truth that it is well for men to know, but the *pulpit is not the place for their discussion.* The Gospel, not for argumentation, except so far as it strengthens the declaration of the truth.

"Go preach" means one thing only, to proclaim, to declare, to make known God's plan for saving men. Since no one man can preach the truth about everything, it is his duty to teach and to proclaim that truth to which he is called. Edison and Tesla have been called to proclaim the truth about electricity; Newton proclaimed the truth of gravitation; Copernicus gave forth the truth of astronomy. These men were not called to preach the truth about religion; that is the business of the called preacher of Jesus Christ. When the preacher goes outside of his sphere he subordinates the work to which he has been called. *Take heed how ye preach.*

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Review.

Lesson for March 25, 1900.

GOLDEN TEXT.—The Son of man came not to be ministered unto, but to minister.—Mark 10: 45.

FROM the after-look we sometimes see more and get deeper impressions than we do at first sight. It is the result which we get from consecutive and systematic study. We are enabled, at times, to see the beginning better by looking at it after having reached the end. In studying the lessons which we have gone over we began at the beginning of the most illustrious life that history ever recorded. And it meant more to the world than any other, because of the purpose for which he came and the work which he accomplished. The birth of Christ always has been and always will be an epoch in the world's history that will be studied with more than ordinary interest. At this birth and the attending circumstances we have looked, wondered, admired, and felt unsatisfied because we could not learn more. The conception, the birth and place, excite our curiosity as well as fill our souls with joy and

gladness, because in the child we see the Deliverer of the world from the bondage of sin. And with the aged prophet, in our hearts, we say: "Now lettest thou thy servant die in peace, for mine eyes have seen thy salvation." It means as much as it meant to him, but we fail to appreciate it as he did, because his coming was never a question with us.

And then follow the years of silence. How we would like to lift the curtain and look at the boyhood life of the Christ, take a peep into his home life at Nazareth. We may know it sometime, but not now. If ever a record was kept it has been lost beyond human finding, and will be found and opened only when we shall know as we are known.

At twelve years of age a page of the wonderful life is opened, and, as a dutiful son, we see him accompanying his parents to the feast at Jerusalem. Though this is only a glimpse into the hidden life, yet from it we can form an ideal of the kind of a life he lived and the kind of training he received from his parents. Whether, prior to this, he did things different from other Nazarene boys we don't know, but this we do know, that from his youth up he had been taught the Scriptures. And this means that he was a good boy, and shows that all other boys may be good by doing as he did. His interview with the doctors and lawyers shows that he was thinking about and preparing to do his Father's business.

And again he falls back into years of silence so far as history gives us record. But during this time of silence, another life, almost as wonderful as his own, is growing into prominence. We have a brief notice of him in his childhood, and then he falls back into the unknown until the opening of his mission to prepare the way for the Christ. And the first we hear of him in his manhood he is preaching the gospel of repentance in the wilderness, and baptizing for the remission of sins. His active life opens as a thunderstorm from a clear sky—"A voice crying in the wilderness, prepare ye the way of the Lord, make his paths straight." *He Sunday*, *ed*, and to continue to grow until it has filled the world with its power, redeemed the world from the power of sin and set those in bondage and in prison free. He was called John the Baptist—the Immerser—because he immersed unto repentance and the remission of sins. He was to prepare material for the coming King.

He was honored with the privilege not only of being the forerunner of the Christ, but also with that of initiating him into his great mission by baptizing him in the Jordan; after which he began to say, "I must decrease, while he must increase." Following his baptism Jesus passed through the great temptations in order to show us that in all things he could be our leader. And as he went through and overcame, so may we. He not only knew it all, but also felt it all. He is now ready to begin his mission and calls to him disciples that he may commit the great scheme of salvation to human agents and in this way perpetuate the work of saving souls down through the ages. He also begins to make known the way into the new kingdom to be established, by telling Nicodemus that he, and all men, to see and enter into this kingdom, must be born again—of water and of the Spirit.

And soon after this he opens the greatness of his mission in his interview with the Samaritan woman at Jacob's well. This was a wonderful revelation, as it put salvation beyond Jewish limits and placed it in such a relation to the world that whosoever will may be saved. This gladsome news was also flashed into the minds and hearts at his preaching in the synagogue of Nazareth. And because of the intimation that the Gentiles might be saved rather than themselves they were offended, rejected him and purposed in their hearts to kill him. How narrow and selfish is human charity!

But notwithstanding he is rejected by his home people—those that should be his closest and best friends, he continues his work of doing good by healing the people of their diseases and associating with publicans and sinners that he may save them—and save us.

H. B. B.

HOME * AND * FAMILY

ALONE IN THE STREETS.

SELECTED BY LULA GOSHORN.

HOMELESS, without friends or kindred,
In the street lamp's yellow glow;
Homeless, without food or shelter,
Who will tell her where to go?

Wild her eyes and gaunt her features,
Matted hair and tattered clothes;
What her pain and what her heartache,
God in heaven only knows.

Swift he hasten past the creature,
On to our own home so warm;
Perchance with a glance of pity,
Often with look of scorn.

Listen, and I'll tell you softly,
Once she knew a love so true,
Had a home so bright and happy,
It would almost dazzle you.

Then there came unto its portals
One whose envy knew no quell,
From it tore all joy and gladness;
Turned a heaven into hell.

Years have flown, yet wand'ring ever,
See the wreck of happier days;
Oh, ye sages, kings and scholars,
Who can fathom life's dark ways?

Ladoga, Ind.

HOME.

BY ALICE VANIMAN.

A SWEET word is home, and the dearest place on earth. But home does not mean the same to all persons alike. To some it is a place of love and fond memories only; while to others it means simply a place to stay—with never a word of love or kindness uttered.

Some time ago a number of boys were arrested for riding on freight trains from the city to our village. Some of them were sweet, bright boys from good Christian homes, and they were very much ashamed of their doings, begging the officer to send them home and they would promise never to trouble him again. "No," said the sheriff, "I will not take you home. I am going to put you all in jail." "O mister, please don't! do send us home!"

One shabbily dressed, very rough looking fellow put on quite a different face. "I'd rather go to jail any time than go home. Take me to the jail, please. They treat a fellow all right there."

Now is that not an advertisement of a home? But not of a model home. This boy was the son of a widow, and no doubt home was not a pleasant place for him. Perhaps he was not greeted with pleasant words when he went home in the evening. Perhaps the mother always criticised instead of encouraging him. The sister, too, may have been cross and pouty, preferring the company of some other young man to that of her brother. She may have said, as I heard a girl say, not long since, that her brother was the meanest boy on earth.

Mother, what kind of a home are you preparing for your boy? Do you think your own precious son would rather live behind the bars than at the family fireside? Are you training your daughter to ignore the boys at home, rather desiring the company of others? Do you open your parlor to company and the girls, while the noisy boys are forced to remain in the wood-shed or some other place out of sight?

Widow mothers, you must work hard to keep soul and body together. Perhaps you are obliged to wash all day. You are tired and cross when your boy comes home. The house is very untidy; clothes are piled up on all the chairs; not a bed in the house is made, and you have just anything for supper. You have nothing to say but words of complaint; then you wonder why your boy spends his evenings away from home and seems not to care for you. It is hard to see the loved ones drifting away from home, preferring other company and desiring other amusements.

The fact is we all need more encouragement than criticism. Let us try to make our homes so bright

and cheerful that those around us will have no desire to seek pleasure elsewhere. Let the children into the parlor, sing with them, read to them, and have them read to you. Help them in their games. Take an interest in all their ups and downs in life. Encourage them instead of so frequently using the word "don't," and the boys will certainly think home is the dearest place on earth.

Saginaw, Tex.

THE NURSERY.

BY D. N. SPITLER.

NEGLIGENCE that has sent thousands of souls to ruin is the bane of social and spiritual enjoyment. And is it not plain that the great importance of the nursery is extensively neglected in a great many homes? This is a sad thing to note. Nothing else that is under the oversight of man is more to be watched than the correct training of our youth. Upon this depends the future of our country, of our church, and their condition in eternity. Is it not, then, a very vital something?

Mother, home and heaven are said to be the sweetest sounding words our language can produce. Surely, home is a sweet word, because it is here where we mingle together our love and joy of this life, and because it is the place that Jesus has gone to prepare for us eternally in the heavens. Let us bestow upon our homes all the essential elements of right development, embracing everything that is good and true, then there will be no other place so sweet as home.

When the care and culture of home are neglected it rapidly loses its sweetness. Labor earnestly for a true model home, and those reared there will be sure to partake of the same quality. That the children of lewd and vicious parents are clutched firmly in the jaws of imbecility and debauchery is obvious; that the hundreds of renowned colleges established over the land in the last fifty years have schools have had their widening effect in developing morals, is enough to excite all to watch the nursery.

A child's mind grows on what feeds it. If fed on evil things, it will grow up to be hardened in sin. If nurtured on good, pure and holy things in youth, it will grow up to be a joy to the parents, a blessing to the country and a glory to God.

The school of home is the greatest of schools. It is here the earliest impressions are made, and the first are the most lasting. It is here the child is in direct contact with its parents who wield a greater influence over it than any other teacher. Parents, how important it is that we set the little feet right in the nursery. The impressions made here will go through life and eternity. Is it not, then, a very vital something?

Not long ago I chanced to be riding with two of my countrymen. They were father and son, and were men who rank in the highest social circles and yet they were devoid of the true, high, moral element of such circles. We had not gone far before the father, in talking of the incidents of the day, began to hurl forth words of the blackest profanity, as if it were a pleasure thus to give vent to the feeling of his mind. The son also took up the same course of thought and began to let drop from his lips the same defiling words with as much celerity as the father. I looked on in astonishment and wondered how such examples were permitted to invade respectable places.

It is indeed sad when parents are the means of leading their children into sin. Children are good imitators and nearly invariably they will partake of the same traits and character we place before them. Sometimes we hear parents say, "Well, I do not know what kind of a boy mine will be when I am gone." There is not as much wonder in it as we think. If we will only look at the example of our own life, placed before the children, and the training given them, we will very nearly know what the consequence will be.

It does very little good to tell your little boy not to use tobacco or take the social cup, if you participate in them before him. It may be all well with

him as long as he is not thrown into the temptation, but when that occurs he is an easy victim to the evil. He will naturally think, "Well, father told me not to indulge in this, but he did it, and what he did is all right." Away he goes now to ruin.

Some parents read Exodus 20: 5 and they cannot understand how the iniquities of the parents are visited upon the third and fourth generation. But it is very plain from examples around us that this Scripture is literally true verbatim. Children inherit the appetite for strong drink from their parents and become habitual drunkards. The offspring of the fashion-waisted mother is often sickly and deformed. The tobacco appetite is surely handed down to the child. Many more inherited sins may be given.

It is a terrible thing to see what the highly enlightened nation of America is doing to perpetuate the gross sins of fashion and the licensed saloon upon the future generation of our beloved land. We claim we are enlightened, but are we not yet tainted deeply with the stench of barbarism? Fashion is sending thousands upon thousands to their untimely graves yearly, to say nothing of the legions upon legions that are sent to their graves and perdition by the licensed saloon. Fashion and drunkenness have killed more human beings than all the wars together.

When we once think of these things we can readily see how the sins of the parents are visited upon the future generations. Let us not turn the evil tide of degeneration upon our posterity. Though the first generation be missed it may crop out on the third or fourth. The acts of parents, whether in deed or thought, good or evil, are reproduced upon the minds of their children. Like produces like. Be not slow to educate the child in early life against the sins they may have inherited, and by so doing the evil may be counteracted to a certain extent.

The savage Indians understood the importance of child-training. Their children were exposed to all kinds of hardships to fit them for pursuits in after the bow and arrow with wonderful accuracy; and were drilled in racing so they could chase the deer. The ancients knew that, in order to have good soldiers for battle, they must watch closely what was wrapped in the cradle blanket. They trained their children from the start to throw the javelin, wield the sword and handle the shield, and if we would have devout Christian men and women to come after us we must watch what is being rocked in the cradle.

"Train up a child in the way he should go, and when he is old he will not depart from it," is as true to-day as it ever was. How many more would now be in the fold of the church if mother and father had been more alert in the nursery. Children that have been permitted to indulge in sin from early life think they have too much to sacrifice to become church members when they grow older.

Let us gather a lesson from the Indians and the ancients, not in a carnal sense but a spiritual, and teach the little ones early in life to gird their loins about with truth, to put on the breastplate of righteousness, to shoe their feet with the preparation of the gospel of peace, to take the shield of faith, the helmet of salvation and the sword of the Spirit, which is the whole armor of God. They will then go through life in this glorious battle array against sin; then our country, our church and our God will be more blessed.

Long, Va.

THY KINGDOM COME.—Matt. 6: 10.

"I NEVER felt the power of this petition more than when standing in a leafless wood. It was a clear day in early spring. The trees were perfectly naked, their branches like arms stretched out in prayer. To me they seemed to say, 'Spring, clothe us with thy beauty! Summer, enrich us with thy abundance! Through the long winter we waited patiently for thee. Thy kingdom come!' I, too, a leafless human tree, said with a full heart, 'O fairer spring! O richer summer! Clothe me, make me beautiful. O Savior, Thy kingdom come!'"—Joseph Parker.

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BRO. D. E. CRIPE, of Hatcher, Ky., has located at Clarkson, Okla. T.

BRO. PETER D. REED, of Limestone, Tenn., has removed to Tippecanoe City, Ohio.

NORTHWESTERN Ohio will hold her District Meeting in the Swan Creek church, April 20.

BRO. D. L. MILLER is delivering his second series of Bible Land talks at Polo, Ill., this week.

THE District Meeting for Western Maryland will be held in the Fairview church, Garrett Co., May 5.

SIX were recently baptized in the Mountain Dale church, W. Va. Three were restored to fellowship.

BRO. HENRY SUNDERLAND, late of Waynesville, Ohio, has returned to his old home at Carthage, Mo.

BRO. C. D. HYLTON is booked for a series of meetings at the Antioch church, Franklin Co., Va., commencing March 10.

MARK the best articles in this paper, and give it the usual good mark. We will be certain to

BRO. E. S. YOUNG and wife were with us a few hours last week. We regret that their stay in Elgin could not be extended.

BRO. P. B. FITZWATER has been conducting an interesting revival in Elkhart, Ind. So far nine have put on Christ in baptism.

We learn with regrets that the wife of Bro. James A. Sell, of McKees Gap, Pa., is dangerously ill. She was anointed March 2.

IN Franklin County, Va., Bro. C. D. Hylton held a series of meetings in a little log house, and five persons applied for membership.

THE elders of Northern Illinois and Wisconsin will meet at Naperville, Ill., May 1, at 1 P. M., this being the day before the District Meeting.

BRO. P. F. FESLER writes that Bro. G. H. Sharp, the blind preacher, is engaged in a very interesting revival in the St. Vrain church, Colo.

BRO. D. L. MILLER came over from the Mount last week and spent a few days with us, assisting in such business as needed his attention.

BRO. MILLER's third article on "The General Missionary and Tract Committee" could not be got ready for this issue. It will appear next week.

SINCE the close of their late series of meetings at Nappanee, Ind., four have united with the church, making ten in all as the result of the protracted effort.

BRO. A. S. CULP, of Campbellsville, Ky., has removed to Nebraska, where he, with some other members from the same locality, will make his future home.

A BROTHER writes us that he has never heard a sermon against covetousness. Where are the preachers who do not shun to declare the whole counsel of God?

BRO. DANIEL SNELL writes us that he has just closed a three weeks' meeting in the Roann church, Ind. The meetings were held in the Enterprise house.

THE District Meeting of Eastern Pennsylvania, New Jersey and the Eastern Shore of Maryland will be held in the West Conestoga church, Lancaster Co., Pa., May 3.

THE District Meeting for Northwestern Kansas and Northern Colorado will convene in the St. Vrain church, Colo., April 13. The Ministerial Meeting will be April 12.

THE Des Moines Valley church, Iowa, knows how to be liberal with the means entrusted to her. At a recent meeting she raised over one hundred dollars for various church purposes.

THE District Meeting of Northwestern Kansas and Northern Colorado had been arranged for May 4, but the date has been changed to April 13. The meeting will be held in the St. Vrain church, Colo.

At this time Bro. G. S. Rairigh is engaged in a protracted effort in Brooklyn, N. Y. The Brethren there will hold their love feast March 18, and extend an invitation to all those who feel to attend and enjoy the services.

THERE is one thing we never could understand. A man cannot sleep on the soft lounge at home because the children make too much noise, and yet he can go to church, sit on a hard bench, and sleep through the whole sermon, however loud the minister may talk.

LOVE-FEAST notices, intended for the Standing Announcements, should be written on slips or cards separate and apart from all other business, something like this:

Iowa—Love Feast.

June 9, 3 P. M., Kingsley, East House.

IN our next issue Brethren D. E. Price, I. J. Roeder, W. A. Leitch, Daniel Hays and L. W. Teeter will have something to say about laying on hands in baptism. To each of these we sent the same query, and all of their answers will appear in the same issue.

THE preacher needs a wife who can look him in the face during his entire sermon. She should be the last person to drop her head because the preaching is poor. Any woman can give encouragement when the sermon is good, but it takes a woman of God to cheer the minister who cannot preach well.

THOSE who spend their precious time lamenting because they think the church is going to ruin, should remember that that is just the way the faint-hearted have been talking about the church of Christ for these eighteen hundred years or more. They should rather do their duty and trust God for the rest. He will take care of the church.

WM. SHELDON, at Topeka, Kansas, has ordered that all employees of the printing office, where he runs his paper this week, shall abstain from the use of tobacco and liquor in every form, while he has charge of the office. Last Sunday morning the entire editorial and reportorial force resolved to quit the tobacco habit, and to abstain from the use of liquor in the future. This is a very good resolve and should commend itself to others.

OUR Sunday-school quarterlies for the second quarter are now ready for mailing, in fact a large number of orders have already been filled. These supplies should be used by all the schools in the Brotherhood, and as much as possible be introduced into other schools. The lessons for the present year are in the New Testament, and will be found more than ordinarily interesting and instructive. The entire year is being spent studying the life of Christ; and the Sunday-school work along this line ought to infuse new life into every community. Do not fail to order the Brethren's Sunday-school helps for your school. For further particulars see last page of this issue.

Not a minister in the Brethren church should be without the MESSENGER. Should there be any who do not read the paper send us their names and we will mail them a sample copy.

ONE who does not give her name says, "May I ask you to remember me in your prayers?" It is a pleasure to us, in our prayers, to ask the Lord to remember and bless the unknown.

"Not an unkind word was spoken" is what some of our correspondents say concerning their council meetings. Why should it be otherwise? We are certain that this is pleasing to the Lord.

"SOUND in the faith." That is what we all say of those whom we judge to be well rooted and grounded in the truth. But who ever heard of a member who did not regard himself as sound in the faith? It is always somebody else who is not sound.

APPLICANTS for baptism should not be put off any longer than it is absolutely necessary. Baptism is the visible door into the church, and should be entered at the earliest possible date. We read of no instance, in the New Testament, where this initiatory rite was deferred. The jailer was baptized the same hour that he was convicted, and the three thousand the same day that they accepted the faith.

WE regret to learn that the congregation at Campbellsville, Ky., has been disorganized. This, however, should not cause us to abandon the work in that State. For every congregation that goes down attempts should be made to build up a dozen others. There was a time in the history of the Brotherhood when we had a number of members in Kentucky, and to-day we ought to have congregations all over the State.

LAST week we received nearly one dozen obituaries that were too defective to appear in the MESSENGER. Some of them had no signature, some failed to give the place where the death occurred, and others had the date of the death omitted. Probably not a week goes by that a number of these notices do not have to be laid aside. This will explain why scores upon scores of obituaries do not appear in the MESSENGER. In every instance where writers give their address we return the defective notices for correction, but when writing a notice of this kind not one writer out of ten thinks of giving his address.

A CERTAIN congregation not being able to secure the services of the evangelist desired, finally decided to let the home ministers conduct their series of meetings. Why not more of the churches call on their home ministers to conduct revival meetings? In our judgment this way of converting people is entirely too much neglected. Give your home ministers a little encouragement along this line, and the results of their effort will surprise the people. We believe that the home ministers should give more attention to revival meetings within the bounds of their own territory. In most congregations there are places where protracted meetings might be held with excellent results.

NOT long since we read of a minister who rather boasted of the fact that he had preached hundreds of sermons on a great variety of subjects, but had never preached one on baptism. He did not regard the subject of sufficient importance to devote an hour to its consideration. Whatever else may be said of this preacher, it is certain that he had never declared the whole counsel of God. In his preaching he had omitted to mention an ordinance taught by John the Baptist, submitted to by Jesus, and afterwards enjoined by him on his followers; an ordinance that the apostles practiced and taught. It is strange that any one should consider the rite too insignificant to require ordinary attention. The man who refuses to preach about baptism, simply neglects to do the very thing that John the Baptist, Jesus and his apostles taught. It is certainly no credit to a minister to have such a record. Far better would it be for him to be able to affirm that he had not shunned to declare the whole counsel of God.

In 1899 there were 212,156 retail liquor dealers in the United States, an increase of 4,121 over the preceding year. 25,202,900 bushels of grain was turned into spirits, producing 109,275,928 gallons, or more than a gallon and a half for each man, woman and child in the country.

REGENERATION.

On the part of some writers there is a disposition to ascribe to the Spirit more than belongs to him. In the plan of human redemption he does his part, but he does not do everything. One writer affirms that regeneration is effected by the Holy Spirit. In one sense this is correct, but in another it is not. Without the Spirit there is no regeneration, and yet of itself the Spirit does not perfect regeneration.

The Holy Spirit accomplishes his work through the instrumentality of the Word. Without this Word there can be no regeneration. The basis of the new birth is the Word, which is the seed of the kingdom. By preaching, conversation or reading this Word is deposited in the heart. With this seed in the heart the Spirit works for the purpose of getting the heart to take hold of the seed, and the seed to take hold of the heart. When this is accomplished, a growth is induced. This growth brings about faith, and if it is continued will result in repentance, and this leads to obedience in baptism.

The growing of this seed of the kingdom in the heart is the beginning of regeneration. The Spirit broods over this seed and to it imparts the spiritual warmth so essential to growth. Without this moving influence of the Spirit there can be no growth, and hence no regeneration. In the sense that the Spirit operates on the Word in the heart, in that sense is regeneration effected by the Spirit. But the Spirit does not regenerate at plant the seed in the heart. "Faith cometh by hearing, and hearing by the word of God." "But how can they hear without a preacher?" This shows that preaching plays its part in regeneration also. It does the planting, and when followed up by the invigorating influence of the Spirit, a new creature in Christ Jesus is certain to be the result. Not because the Spirit of itself regenerates, but because the Spirit employs the Word with which to accomplish the desired results.

WHERE THE EUNUCH WAS BAPTIZED.

We are requested to give some information about the place where Philip baptized the distinguished Ethiopian eunuch. A full account of the conversion of the eunuch may be found in Acts 8: 26-40. In this narrative we are told that Philip met the Ethiopian on the road that runs from Jerusalem to Gaza. In ancient times there were two roads going down to Gaza, but the one Philip seems to have taken was the desert route, for a portion of it extended into the desert. This road leaves the Jaffa gate on the west side of Jerusalem, and runs South, past Bethlehem, the pools of Solomon, and then on to Hebron. A short distance north of Hebron the Gaza road branches off to the west. Some distance north of this point is what is known as Philip's Spring. It is here that the evangelist is presumed to have immersed his distinguished convert. The spring is not strong, but it is steady, and in the rainy season doubtless affords considerable water. Through a pipe the water flows into a stone trough almost large enough to serve the purpose of a baptistery.

In ancient times a pool of some size may have existed here, for the purpose of holding the surplus water. The remains of ancient pavements indicate that at one time it must have been a wayside place of some importance. A better watering and camping place could hardly be found along this route. It

was probably a mile or more north of here that Philip approached the eunuch, and commenced preaching the Gospel to him. The part of the road they traveled was simply delightful at that season of the year. When they approached the large pool, the eunuch demanded baptism. Down into the water they both went, and the eunuch was immersed, in the presence of his servants, and such others as happened to be present. We could hardly conceive of a more charming place to baptize a noted convert. There can be no question concerning the sufficiency of water.

It was our privilege to pass along this road thrice, and view the interesting fountain. We took a very careful view of the situation, and fixed the surroundings in our mind. The place is almost hourly visited by women with their large water jars. Some of them were carrying water, while others were engaged in putting out their washing. There were nearly a dozen at the spring when we visited the place the first time. We see no reason why the eunuch may not have been baptized here. Everything seems to favor such a conclusion.

WITH THE BRETHREN IN CHICAGO.

LAST Sunday morning your Office Editor had the pleasure of worshipping with the Brethren in Chicago. It is a matter of only an hour between Elgin and that city, so that one can attend a service there and return the same day. We do not like to make a business of patronizing the railroads on Sunday, and yet when we are attending to the Lord's business we do not hesitate to travel on that day so far as it becomes necessary.

We reached the city in time to attend the Sunday-school exercises, and found the room filled from the door to the pulpit with children, young people and some older ones. We were very much pleased with the most excellent order manifested, and especially did we admire the skill displayed by the superintendent in the management of the school. It showed that prudent disciplinary methods have been employed with most excellent results. There was not a person in the room, either large or small, who did not seem to know his place and work, and fell into line without the least indication of friction.

We are led in this connection to say that a high order of discipline is the standing want in a large number of Sunday-schools. Too many of those in charge of this department of church work do not appear to comprehend the real value of skillful training. We not only need sound and intelligent teaching in our Sunday schools, but we need method and discipline as well, and those who have the rare qualities of managing people ought to be extensively utilized in this very necessary part of our church labor.

We enjoyed the regular services. The members in the city are good listeners, and show an appreciation for that which proves helpful to them intellectually and spiritually. Bro. W. R. Miller is in charge of the work in the city, and seems to be encouraged over the results of the efforts so far put forth in Chicago. But the time has come that more should be done for this city. The Brethren need a much larger and a more commodious house of worship, and we believe that at the earliest possible date forces should be set in motion that will give Chicago a good house, properly located, and so arranged that our mission workers can do a still greater work. While in the city, no one said a word to us about this matter, but we could see that the work is greatly hindered for the want of a suitable building. We wish some one could be prompted to erect a good memorial church in this city. Such an act would be regarded as a monument to Christianity. We have among us members abundantly able to undertake and complete the work, and the whole Fraternity would rejoice to learn that such a noble deed was in contemplation.

FORMALISM.

WHILE reading the life of that remarkable man, George Muller, of Bristol, England, the founder of the great orphanages at that place, I was impressed with what he said about having the outward form of self-denial instead of the inward work of grace in the heart. He speaks of the injurious effects of doing things because it is the custom, or because one is persuaded into acts of outward self-denial, or giving up things when the heart does not go along with it. The outward act must be the result of the inward work of the grace of God in the heart and the happy entering into our fellowship with the Father and the Son. He then says:

"Everything that is mere form, a mere habit and custom in divine things, is to be dreaded exceedingly: *life, power, reality*, this is what we are to aim after. These should not result from without, but from within. The sort of clothes I wear, the kind of house I live in, the quality of furniture I use, all such things should not result from other people doing so and so, or because it is customary among the brethren with whom I associate to live in such simple, inexpensive, self-denying way; but whatever be done in these things, in the way of giving up, or self-denial, or deadness to the world, should result from the joy we have in God, from the knowledge of our being the children of God, from the entering into the preciousness of our future inheritance. Far better that for the time being we stand still, and do not take the step which we see others take, than that it is merely the force of example that leads us to do a thing, and afterwards it be regretted. Not that I mean in the least by this to imply we should continue to live in luxury, self-indulgence, and the like, whilst others are in great need; but we should begin the thing in the right way, *i. e.*, aim after the right state of heart; begin *in* not fast. We shall look back, or even get into a worse state than we were before. But oh, how different if the joy in God leads us to any little act of self-denial! How gladly we do it then! How great an honor then we esteem it to be! How much does the heart then long to do more for him who has done so much for us! We are far then from looking down in proud self-complacency upon those who do not go as far as we do, but rather pray to the Lord that he would be pleased to help our dear brethren and sisters forward who may seem to us weak in any particular point; and we also are conscious to ourselves that if we have a little more light or strength with reference to one point, other brethren may have more light or grace in other respects."

There is much truth, and some good lessons in what is here set forth. In our efforts as a church to dress plainly and live "in a simple, inexpensive, self-denying way" the tendency is to look on the outer rather than on the inner man. Samuel made a similar mistake when he said, "Surely the Lord's anointed is before him," but God withheld the prophet's hand from anointing one whose outward form appeared right, but whose heart did not please the Lord. To exhort, and persuade, and labor to get the outside right when the heart does not respond is like trying to destroy an unfruitful tree by lopping off a branch here and there. Better go to the root at once instead of lopping off branches. *These will grow again.*

If we all dressed plainly, lived simply and inexpensively, and denied ourselves the pleasures of the world from principle, from the heart out; because Jesus lived so, because the Gospel teaches us to live so, because of a deep conviction in the heart that it is right to live so, and that it is a blessed joy to deny ourselves, take up the cross and follow our Master, then would our Annual Conferences never be troubled with queries touching these matters.

OUR RELATION TO GOVERNMENT.

OUR relation to the government under which we live always has been an interesting subject for thought. And the more we look at it and carefully study it, the more clearly can we see the hand of God in it all.

The thought, no doubt, often comes to us, "Who should govern the world?" And at first thought the answer comes, God's people. This seems to be a most reasonable conclusion, because we say, Who could rule and govern so well as God's people? And yet, after all the seeming fitness, what would have been or what would be the result of such government? We have seen the results of God's government and man's government. And in every case where God saw fit to use his prerogative it was better than when left in the power of men, though these men were the called of God. Of course, in a sense, all government is of God, because his power is unlimited, and therefore nothing can be unless he so wills it. He delegates power to whomsoever he will to carry out his purposes, and at times seemingly against his own people, but we must believe always for good, no matter how hard it may be for us so to see it. The government of a world so large, varied and complex in its needs is too intricate and difficult for finite minds. How soon would the best of his people pervert judgment and become selfish and persecuting were such power delegated! This is manifest in church government, which also is purely of God. Yet the liability is to usurp and exercise undelegated power to the persecution and expulsion of those who may demur against man-made rules and regulations. Indeed, we have great reason to rejoice that the government of state has never rightfully been committed to the church.

Bible so plainly and definitely stated as it is by Paul in his letter to the Roman brethren, thirteenth chapter, at which we propose to look. And the manner in which he introduces the subject shows the aptness of a master mind. The "higher powers," he says, are of God, because outside of him there can be no power. He is the source of all power, hence, whatever power there is in the world is of God, though exercised by men. All power, then, being ordained of God, it is plainly to be seen that to resist that power would be to resist an ordinance of God. God has so directed that constitutionally the laws as found in the governments of the world are not or should not be a terror to the good; that is, the really good. The Lord's people, in all ages, have gotten into trouble and persecution largely because they forsook the ways of the Lord and strayed away into forbidden paths. Then trouble and persecution followed as correctives,—that they might see their mistake and turn again unto the Lord who is their strength and refuge.

But it is especially interesting to notice the aptness that he uses in presenting the subject to his Roman brethren. He uses the double-edged sword, and while he strikes at his brethren, his strokes are aimed with equal directness and force at those who rule. While he said to the ruled, "Be subject to the higher powers," he said to these rulers, "The power that you have is of God. Ye are his ministers, and to him ye are responsible for the manner in which it is used." There is no way in which this teaching could be presented to those rulers that would be more forceful. And it was done in such a way, too, that no one could take offense. These rulers were not Christians, and the teaching of Paul showed them that it was not the purpose of Christianity to raise up men who would breed sedition and thus endanger the peace of the government; but they were to be subject to the laws that be, as far as such laws do not conflict with the highest law, and in this way assist in establishing and perpetuat-

ing good government. To the good the law has no terrors. "But if thou do that which is evil, be afraid, for he beareth the sword not in vain, for he is a minister of God, a revenger to execute wrath upon him that doeth evil."

This teaching applies to us as well to-day. We are not only to be subject to the higher powers, but, further, we are not to speak evil against them. We are to look beyond the instrument to the hand and the mind, the power that directs the issues of nations. We reverence the man in the position because God uses him to direct his purposes, which, on the whole, we can feel assured are for the good of his people. If we can realize this great truth it will change our whole attitude towards those who are called as the ministers of state. And while we may exercise our judgment as to who they shall be, as far as our privileges go, we should always readily and with Christian grace accept the results, whatever they may be, believing that all things do work together for good to those who love the Lord.

H. B. B.

SCHLATTER, THE HEALER.

MOST of our readers have probably heard of the faith healer, Schlatter. Some years ago he appeared on the streets of Denver, Colo., and laid his hands on thousands. He was in this city last week, so it is said. We do not run after men, who claim special divine aid in performing miracles, and then charge twenty-five cents admission to their performance. But concerning the man, the *Lutheran Observer*, published at Philadelphia, where Schlatter was arrested July 7, 1898, contained the following, in its issue of August 9, the same year:

"The arrest of this notable person in this city for tearing down an American flag at a hotel in Market Street, was a strange event in his remarkable career. Several years ago he and other 'placers,' who came to be healed of their diseases, by the laying on of hands, and many of them professed to have been cured. Since then he disappeared and appeared again at different times and places, and but little trace of him was known. About a month ago he was arrested and imprisoned in this city for tearing down a flag over a hotel door. When brought before a magistrate, the following occurred:

"In answer to Assistant District Attorney Barlow, he said he came from Denver, Colo., and that he was the individual who had performed such wonderful service to the cause of suffering humanity. Asked how he came to tear down the flag, he said he felt as if he had been drugged, and he was certainly suffering from mental aberration. According to the policeman who arrested him, this 'mental aberration' was simply a 'good, plain drunk.'

"Schlatter asserted that he had no recollection of the occurrence, and in a most winning tone he assured the court most positively that he cherished no ill feeling and no disrespect to the flag.

"The court accepted his statement of penitence, and after admonishing him to be careful in the future, discharged him from custody, regarding his twenty-eight days' imprisonment as sufficient punishment."

All this shows how little confidence is to be placed in this class of men. They may heal hundreds of sick people, but that amounts to nothing religiously, in the absence of true piety.

QUERISTS' DEPARTMENT.

Do you think it is right for members to have play parties?—E. C. S.

WE see nothing wrong in having a number of children together, and letting them have a good time playing. Even Jesus would look upon such a scene with delight, and then say, "Of such is the kingdom of heaven." But for grown people to come together to play like little children, or like the fashionable and light-minded world, is another question. We believe that it is right and proper for young people to come together, and have an enjoyable time, but they need not turn the gathering into a "play party." Let them come together and engage in such things as they would not care to have Jesus see. Were Jesus to approach a group of innocent children at play not one of them would

feel ashamed, but they would all come forward and meet him. Now, when members invite young people to their houses, let them spend the hours in a way that they would not feel ashamed should Jesus chance to call. Do this and the controversy about play parties will settle itself.

What is meant by the word "Paradise" (Luke 22:43), where Jesus said to the malefactor: "To-day shalt thou be with me in paradise?"

"Paradise" was the name given by the Jews to the abode of the righteous dead. "Hades," or the unseen world, embraced both paradise, the abode of the blest, and "gehenna," the place of the wicked. Jesus adapted his language to the understanding of the people in the use of the word "paradise," by which he signified the acceptance of the penitent thief as a pardoned man, whom he should meet that day in the spiritual world in peace and blessedness.—C. Evangelist.

What should one do when he sees a member do that which he knows to be wrong?—A. P.

James says (5:19), "Brethren, if any of you do err from the truth, and one convert him," etc. From this we learn that it is our duty to help the erring ones correct their mistakes. If we see our brother do wrong we should admonish him, or take any other necessary step that will lead to repentance.

Is it right for a minister to preach on Sunday morning, and in the afternoon offer to trade some property to one of his brethren?—H. P.

Do not ask us questions of this character. Everybody knows that no true minister would be guilty of such conduct. If a minister should, however, so far forget his holy calling as to do a thing of this sort rebuke him sharply, and then let him set himself in the right light before the church.

Please explain Gal. 4, from verse 21 to the end of the chapter. Some think that they who are born of the bond woman cannot or will not be saved.—J. H. S.

In this part of the chapter Paul contrasts the old Jewish church with the Christian, or the old law with the Gospel. In verse twenty-four he calls it an allegory, representing the two covenants, the older one, under Moses, coming from Mt. Sinai, where the law was given, and the other, or new covenant, from Jerusalem. The former is the covenant of bondage, and the latter the covenant of freedom. Abraham's son, Ishmael, of the bond woman, represents the Jews, while Isaac, the son of the free woman, Sarah, represents the church of Christ. Now the whole thing is summed up in verse thirty and simply means that the Jews, as a religious body—represented by the son of the bond woman, should be cast out, for they cannot be heirs of the kingdom of Christ, represented by the son of the free woman. Then, in the next verse, Paul says, "we," the Christians, or believers in Christ, "are not children of the bond woman"—are not under the old covenant, "but of the free woman," or worship under the new and better covenant. No reference is made to the natural son of a bond woman, as applying to the flesh. It is an allegory, teaching some great fundamental Bible truths.

ANNUAL MEETING QUERIES.

HERE are two queries from Middle Indiana not yet published:

1. We, the members of the Mexico church, petition Annual Meeting through District Meeting to give us a decision whether it is wrong for brethren, with others, to hold reunions in a sacred way, when the object is to trace the genealogy of a certain family, and to continue the same annually by an arranged program, which includes a day's exercise, with a dinner served in the grove and spread on a table. ANS.—Sent to Annual Meeting.

2. We, the North Manchester church ask Annual Meeting, through District Meeting, to say if it is right for our brethren and especially ministers to engage in the so-called magnetic healing and to advertise themselves as able to cure all diseases without medicine or seeing the sick patient. ANS.—Not right. Passed to Annual Meeting.

General Missionary ...AND... ...Tract Department.

COMMITTEE.
D. L. MILLER, Illinois | S. F. SANGER, Virginia
L. W. TRESTER, Indiana | A. B. BARNHART, Md.
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

The next meeting of the General Missionary and Tract Committee will be in Elgin, Ill., on May 26, beginning at 8 A. M. All business intended for this meeting should be in the office of the Committee by May 10. The Committee does not expect to meet at Annual Meeting this year.

THE PLEA FOR INDIA.

THE Brethren have expressed a deep interest in India by their recent free-will offering of over \$14,000 to help the starving in that unfortunate land, and it may not come amiss to give some idea of how many souls are in that great land. The *Christian and Missionary Alliance* makes this forcible statement of the population:

"The population of India equals the combined population of the following countries: Russia, United States, Germany, France, Turkey, Proper, Great Britain, and Canada. If each person in India could represent a letter 'I' in the English Bible, it would take seventy Bibles to represent the heathen population of India, while the Christian population could be represented by the prophecy of Isaiah. The people of India, holding hands, would reach three times around the globe at the equator. Could you distribute Bibles to the women of India at the rate of twenty thousand a day, you would require seventeen years to hand each woman a Bible."

In this great land the Brethren's missionaries are at work. The church at times tries to give a description of her *field of the great field* now ripe for the harvest, yet the above extract reveals the fact that few, if any, know the real size of the field, and the awful darkness of heathenism that must exist where the Bible is totally unknown. Though Christianity has been at work over one century in that land, little more than a beginning has been made. This being the case, is there any one who says in his heart, "I have done enough for India; soul, now take time ease as far as that country is concerned?"

Should there be such a one, let him ask himself how he would like to be one of the workers in India. Cut off from the association of those of his own precious faith, breathing almost continually the poisonous atmosphere of unbelief and sin in its lowest and worst type, what must be the constant strain upon every missionary! Then add to this the great field stretched out before the worker, he knowing better than any in America the task that is before him, and who among men has a better right to be discouraged than the missionary on the field? Be assured it is not the member in the home congregation. But this is not all. When the worker sees a lack of interest in the mission by a falling off in contributions, the question comes home to him with burdensome force, "Am I the fault of this decrease in interest?" Or, "Am I to be left alone in this foreign land to struggle alone as best I can with the great task before me?"

Brethren, sisters, a better acquaintance with the field will be helpful to every one at home. Men of the world and some Christians buy the latest maps and read the daily papers to keep in close touch with the cruel war of Africa. They struggle with and stumble over the hard words of that foreign land, never fainting in their efforts to keep up with the progress of the African war. Why not buy a map of India? Why not study her geography? Why not mark the places where the work has begun, then look over the field, let the burden of the task rest upon the heart, till upon your knees and in sobs and tears you cry mightily unto the Lord in behalf of the cause in India?

Her perishing souls are our brethren and sisters. Shall we lag in our interest for this great cause of God in India?

INDIA NOTES.

BY WILBUR STOVER.

—By the last reports there are now on famine relief works throughout India, men and women to the great number of 3,500,000.

—The Government is doing all possible to help the suffering, yet it is estimated, moderately, that in two or three months this number will easily reach the astonishing figures of 12,000,000.

—This does not include children under twelve. At Broach we saw last week 3,500 children under twelve fed together. And there, too, we saw 20,000 hungry men and women working on a large new tank.

—Such a scene I never before saw. This hungry, quiet, working multitude, men glad to get about five and one-half cents a day, women three and one-half cents a day. Many of their bare backs or sides or legs showed too plainly that they had not many days for this world.

—The arrangement there is that all work six days and on Sunday they get their money. Long lines of grain shops and lines of small tents furnished by the Government extended nearly as far as the eye could see. The Government fixes the limit, too, that grain dealers on the grounds may charge for rice.

—Seeing this working throng gives one an idea how so many people worked upon the ancient pyramids for so many years. It also recalls the story of the building of Solomon's temple, and of the children of Israel in the wilderness.

—A short time ago Bro. McCann and I visited in the famine-stricken parts near Ahmedabad. As we rode along we saw something moving over in a bare field. It rose up and lay down. We stopped the cart and went over. It was a woman nearly dead. It was early in the morning; she was shivering with cold and had high fever. We gave her some money and told her to try to get something to eat. She lay down again, and said she would go as soon as the sun was high enough to warm her up thoroughly.

—Sometimes in the mornings these days the thermometer registers 48 degrees; then we all go shivering around together, and wondering what we would do if it got so cold as down to zero. But we don't mind it much, for we always have enough to eat and to wear. But this cold is hard on the thousands of poor natives who have nothing in their stomachs and nothing on their backs.

—Speaking of famine, we would instinctively expect to see all the people of a famine country alike poor and starved. But this is not the case. The grain dealers reap rich profits, and the Brahmins seem just as proud. Within a stone's throw may be families starving. Their children are ignorant and dirty and low, what difference does it make to these, their higher caste neighbors? They all, high and low, believe God would have them just as they are, else why would he have made them so? And since God wanted them so, why should they endeavor to be aught else? The moral to my "Shoemaker's Story" in *The Pilot*, No. 34, as understood by all who dwell in India, is this: That God made the man a shoemaker, and he was stupid to try to be anything else. In other words, it is the rule of fate, manifest in story and in song.

—In the poorhouse at Dholka we found a thousand people. Among them was a sweet little girl of about eight years. We asked her if her parents were there. She began crying and said her mother had died only three days before, and her father some months before. She had a little brother of perhaps five years, whom she loved. Though cold and nearly naked herself, in the evening she put her little brother to sleep on the bare ground, tucked their few rags about him, and then lay down by his side. We brought them both home with us, and thirteen others, last week, and now, with her little jacket and skirt, and enough to eat and a place to sleep, she is happy. And she takes care of her brother.

—Altogether we have at the present time forty new children in our Orphanage at Bulsar. Some of them seem born thieves, and most of them, I fear, are real story tellers, such as Paul said the Cretans always were, but they are

learning the Ten Commandments and their a, b, c's in Gujarati. A month will make a big difference. The other day all had their rice dish out and were ready to eat. But when the blessing was being asked, one boy took a handful of rice from another boy's dish. Quickly after prayer one of the older orphans, who has become a Christian, shouted out, "That fellow stole." Then we took a double quantity from the little thief's dish, and put it into the other's. But when I asked the older boy how he knew, he dropped his head and felt more ashamed for opening his eyes during prayer than the other did for stealing.

Bulsar, India, Feb. 2.

ST. PAUL, THE MISSIONARY, ON THE MEDITERRANEAN SEA.

BY GEORGE D. ZOLLERS.

I HAVE admired study and research from a marine standpoint, ever since my checkered experience in the sea-faring life. Similar experiences of hardships endured, unity sentiment, awoken sympathy, and endear sufferings in a like cause to each other.

St. Paul was a worker on land or sea, and opposition but evinced his indomitable courage. He feared not human ire, nor the revengeful threatenings of oath-bound organizations. His motto was, "Christ crucified," in the courts of kings, in prison cells, or as a victim in bonds on the stormy sea.

He had the wisdom, grit and stamina, in fact all the qualifications to render him an accomplished Christian missionary. Note how his valuable time and talents were used to advantage while on the storm-tossed ship. How his sympathetic heart yearned for the precious souls of the mariners in jeopardy! If he retired to the hold of the ship it was not to sink in abnormal slumber, as did Jonah in a terrific storm on the same sea long before, but to wrestle in earnest prayer with his God who had saved him from the jaws of death many times. And he pleaded for the security of every one aboard. He could not rest until the answer came from God that his request for the safety of the precious mariners, after the lone and dismal period of fasting which had lasted a fortnight, and was occasioned by the most furious storm agitation. Their sensations were nearly similar to the throes of dissolution, when appetite ceases and "desire fails."

Such an experience must be practical to be fully conceived. We never can know the thrills of anguish endured by storm-tossed mariners by mere mental exertion in our pleasant and congenial homes. Paul, the heroic missionary, shared their midnight vigils, and studied every available method to induce the seamen to accept Christ as the eternal refuge of the soul.

Their property became a secondary consideration when their precious lives were at stake. Paul no doubt assisted in casting the wheat and other valuable commodities into the sea. But there was the precious living freight preserved by Omnipotent power through the persistent prayers of one true, pure and brave representative of Jesus Christ, and he a prisoner.

My readers, I believe that, while I endured the perils and hardships and privations on the stormy sea, I had stronger and deeper yearnings for the lost than I now have. The finer sensibilities and latent powers of the soul can be more effectively drawn out when pain and adversity become a necessity for Christ's sake, than when our circumstances and environments facilitate hilarity and carnal ease, and every avenue seems open to the influx of wealth and worldly aggrandizement. I fear that affluence and thirst for human fame and notoriety will hurl many professing Christians into the interminable vortex of ruin.

In proportion as religious sacrifices are effected, the normal powers of the soul are rendered active, and prayers and tears for the lost will be the outgrowth. Self-sacrifice is the basis of the Christian religion, and its virtuous influence permeates the entire system. "Woe be to them that are at ease in Zion." What have our toils, sufferings and sacrifices been when compared with those of Paul, the valiant missionary of yore? What a wonderful reunion when all the veterans of the cross shall meet, who were instrumental in heralding the inspired messages over land and sea, amid clouds and storms and land and sea calamities!

But the precious sheaves which those dismal periods produced, will fill the once anguished hearts with eternal joy when the harvest day appears. Then the sowers of every land and climate shall come, and the advantages and disadvantages of the different periods of time shall be noted. The oppositions peculiar to each age, that were overcome, the ardent sacrifices made, the generous offerings of the warm-hearted and true,—all these will be remembered and rewarded by the Savior who led the van on life's toilsome road and shed his pure and precious blood to save the lost.

South Bend, Ind.

Sister Esther Shultz, of Big Sandy, Tenn., writes: "The MESSENGER is all the preaching we have during the winter, and we appreciate it very much, too. This field is such a large one for laborers. One call for preaching has been standing nearly four years, and we have not had one sermon; another call has been standing for two years, and still we cannot get any one to come to preach for the people. We wrote to the State Board before the District Meeting, but have not had an answer yet. We are poor, or we would pay some one's expenses to come and preach for us and fill those calls. Who will be responsible for the neglect to feed the hungry souls that are starving for the true Bread from heaven? Truly the fields are white unto the harvest, but

"Where are the reapers? Oh, who will come And share in the glory of the 'harvest home?' Oh, who will help us to garner in The sheaves of good from the fields of sin?"

Sister Bertha Ryan expects to spend May, June and July among the churches, giving her very interesting and instructive talks on India. In order to arrange a program that will reach the greatest number of points at the least expense, churches desiring her to visit them should write her at once. Address, Miss Bertha Ryan, Alvo, Neb.

Bro. Luther Bedel, of Fruitdale, Ala., has of his own accord been doing some mission work among the colored people in that State, India, and of their own accord the congregation made a contribution to the India Famine Fund.

Eld. H. C. Early reports that he expects to answer the call made in North Carolina through the direction of the General Missionary Committee, and will leave for that place on the seventeenth of this month.

The Methodist Mission is working in twenty-five languages in India.

Our Prayer Meeting.

FORGIVENESS—A CHARACTERISTIC OF THE TRUE CHRISTIAN.—

Matt. 18: 15-35.

For Week Ending March 31.

- I. FORGIVING AND UNFORGIVING SPIRIT CONTRASTED.
 1. An unforgiving spirit is a positive proof of loss of our first love. 1 John 2: 9, 11; 3: 14, 15; 4: 20, 21.
 2. A forgiving spirit the mark of Christian discipleship. Col. 3: 7, 8, 12, 13.
 3. An unforgiving spirit prevents our offering acceptable worship to our God. Matt. 5: 23, 24; Mark 11: 24, 25; 1 Tim. 2: 8.
 4. An unforgiving spirit prevents us from receiving God's forgiveness. Matt. 18: 35; Mark 11: 26; Matt. 6: 12, 14, 15.
 5. The teaching of the Lord's Prayer that we are forgiven even as we forgive others. Matt. 5: 7.
- II. CHARACTERISTICS OF FORGIVENESS.
 1. Ready. Ps. 86: 5.
 2. Cheerfully. Micah 7: 18.
 3. Fully. Isa. 55: 7; Luke 15: 20.
 4. Forgetting past things. Heb. 10: 17.
- III. BIBLE INCENTIVES.
 1. For Christ's sake. Eph. 4: 32; Col. 3: 12-16.
 2. God is faithful and just. 1 John 1: 9.
 3. An Advocate with the Father. 1 John 2: 1.
 4. Gracious forgiveness. Ps. 103: 3, 8, 12.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

Verde Valley.—One was baptized Feb. 25, on upper Verde, making seventeen members scattered over the Verde Valley. The members are almost from one end of the valley to the other. We need more workers here, especially consecrated ministers. We ought to have three earnest ministers in this valley, to say the least, right away this spring. We were requested by an earnest member to make an appeal for more help in the ministry through the MESSENGER. We are starving with only one minister for all this section of country. Brethren, here you can have health and make a good living, and, better than all, you can feed hungry souls. Who will come? The field is large, the workers few.—*Nettie Wallingford, Aultman, Ariz., Feb. 27.*

ARKANSAS.

St. Francis.—Last night, Feb. 25, one more enlisted in the army of the Lord.—*Nannie Neher, Palestine, Ark., March 4.*

CALIFORNIA.

Lordsburg.—Last Saturday and Sunday I spent an enjoyable season with the little church at Colton, thirty miles east of us. Bro. Hutchison preached for them a week, and closed with a love feast. The present winter term of the Lordsburg College will close with this week. Prospects for the spring term are encouraging.—*W. I. T. Hoover, Feb. 27.*

COLORADO.

Notice.—The District Meeting for Northwestern Kansas and Northern Colorado will be held in the St. Vrain church, April 13. The Ministerial Meeting will be held April 12.—*Peter Fesler, Longmont, Colo., March 5.*

IDAHO.

Nampa.—The Brethren at this place met in quarterly council Feb. 24. All business passed off pleasantly. We expect soon to begin the erection of a church house. We feel greatly encouraged in the Lord's work. Quite a number of members are locating here from other States, while those outside of the church attend our meetings and Sunday school, and take great interest. We look forward with bright hopes.—*C. V. Whalton, March 4.*

ILLINOIS.

Cole Creek.—We held our council to-day. A Christ-like spirit prevailed. One brother (a deacon) and two sisters were received by letter. Two were dismissed by letter. Bro. S. Bucklew is our delegate to Annual Meeting. We expect to future.—*Kate K. Whitaker, River View, Ill., March 5.*

Cerro Gordo.—Bro. Geo. W. Cripe closed a three weeks' series of meetings at this church last evening. Both weather and roads were bad during the greater part of this time. We had no accessions to the church, although Bro. Cripe preached some very good sermons.—*Anna E. Bowman, March 5.*

Decatur.—We met in our little hall for council Feb. 22. Bro. Andy Abney was elected secretary, and all other business passed off pleasantly. March 4 one dear soul came out on the Lord's side. We expect Bro. Eli Leslie, from Nevada, Mo., to locate here in the near future.—*Orpha N. Albright, March 5.*

Milmine.—This church met in council March 8. Eld. D. B. Gibson is our delegate to Annual Meeting. A series of meetings is to commence the middle of August.—*Daniel Heckman, Cerro Gordo, Ill., March 8.*

Notice.—The Missionary Committee of the Southern District of Illinois will meet in business session March 30, 1920, at Bro. J. D. Gruber's, Astoria, Ill. All business intended for the consideration of the Committee should be sent in not later than March 26.—*S. S. Brubaker, Virden, Ill., March 7.*

Rock River.—The quarterly council of this church was held March 8. Much business came before the meeting, which was disposed of in a satisfactory and Christian spirit. Bro. C. M. Suter was elected delegate to Annual Meeting, and brethren D. W. Barkman and Clarence Lahman delegates to District Meeting.—*D. B. Senger, Franklin Grove, Ill., March 10.*

Rock Creek.—We met in council March 3. Our elder, Bro. William Eisenbise, not being with us, Bro. David Gerdes presided. All business was disposed of in a pleasant manner. Our Sunday school officers were re-elected for another year. Bro. Joseph Longenecker was chosen delegate to Annual Meeting. Bro. David Gerdes and the writer were chosen delegates to District Meeting.—*John W. Miller, Malvern, Ill., March 7.*

Walout.—The members of this church met in council March 6. Our elder, Bro. Bucklew, presided. Six letters of membership were granted and one brother was expelled. Delegate to Annual Meeting Bro. Beck; alternate, Bro. Price. It was decided to hold our love feast June 9. Bro. Trainer was chosen superintendent of the Sunday school at this place and Bro. Lind superintendent at the Astoria church.—*Mary Rowland, Astoria, Ill., March 8.*

INDIANA.

Antioch.—We are in the midst of a series of meetings which commenced Feb. 25. Our elder, Noah Fisher, is doing the preaching. The congregations are large and very attentive. So far one has been baptized (an invalid) and one reclaimed. I will report again at the close of the meetings.—*A. B. Miller, March 5.*

Bachelors Run.—Our home ministers, brethren A. G. Crosswhite and Riley Montgomery preached alternately for eighteen evenings with good attendance and interest. Much good has been accomplished, although there were no accessions during the meetings. A sick sister was baptized the week previous to the meeting.—*J. G. Stinebaugh, March 8.*

Bachelors Run.—We met in quarterly council March 1. Five letters were received and six granted. The church voted to supply both houses with "Gospel Songs and Hymns No. 1," and also appointed a love feast for May 19, at 4 P. M.—*J. G. Stinebaugh, Flora, Ind., March 1.*

Buck Creek.—Sunday, March 4, was the regular meeting day at the Beech Grove union house, between Buck Creek and Upper Fall Creek churches. We contemplate holding a series of meetings at that place in the near future. One was baptized March 4.—*I. B. Wike, Mooreland, Ind., March 5.*

Blue River.—We met in quarterly council March 3. The church was well represented. We reorganized our Sunday school with brethren Samuel and William Spitzer as superintendents. Our love feast will occur June 16. Eld. Leonard Hyre proposes to offer his resignation as elder over this church at our next quarterly council.—*Levi Zumbrun, Wolf Lake, Ind., March 5.*

Elkhart.—We have been made to rejoice over nine souls accepting Christ. Last Sunday we cut several inches of ice and baptized seven. Eight of the nine were young people. Our meetings still continue. We are hopeful of a number more. I am doing the preaching. It requires patient and hard toil here, but I am glad to notice the hopeful prospect before us.—*P. B. Fitzwater, March 7.*

Nappanee.—March 6 four were baptized. To-day three came out at the close of our series of meetings. This makes ten who united with the church as a result of our series of meetings.—*B. J. Miller, March 6.*

Notice.—The District Meeting of Southern Indiana will be held in the Greentown church, Howard Co., Ind., on Wednesday, April 11. Ministerial Meeting the day before. Greentown is on the Clover Leaf R. R. The Meeting will be held in town. Notice will be given later in regard to trains due at Greentown.—*Daniel Bock, Kokomo, Ind., March 2.*

Pipe Creek.—We met in council March 8. Bro. Joseph Shepler was chosen delegate to Annual Meeting. Bro. D. P. Klepinger was re-elected Sunday-school superintendent for the next quarter. He is assisted by Bro. Martin Huffman.—*W. B. Dailey, Nead, Ind., March 9.*

Roann.—The series of meetings at the Enterprise house, conducted by Eld. Daniel Snell, of Sidney, Ind., closed last night with a crowded house. His sermons were interesting song service, which added much to the interest of a good meeting. March 3 occurred our quarterly council at the old church house near Roann, presided over by Bro. Snell. Quite an amount of business came before the meeting, which was very pleasantly disposed of. One was received and three dismissed by letter.—*Joseph John, March 5.*

Solomon Creek.—We met in council March 3. Brethren S. F. Sanger, W. R. Deeter and W. B. Neff were with us. One was received by letter and eleven letters were granted. Our annual visit reported 217 members. Arrangements have been made whereby we will have regular preaching in our newly purchased house. Sister Yoder, wife of Bro. A. S. Yoder, was duly installed as helpmeet in the office of deacon. We decided to secure Bro. D. L. Miller for a series of Bible Land talks.—*Amsey E. Clem, Milford, Ind., March 5.*

Salem.—Our quarterly council was held yesterday. Two letters were received and one granted. All passed off pleasantly. Our delegate to Annual Meeting is A. J. Ferrel.—*Sarah G. Crill, Burr Oak, Ind., March 4.*

Turkey Creek.—We met in quarterly council in Gravelton, March 3. Eld. J. C. Murray, of Nappanee, was with us and gave us some wholesome advice. Our elder, D. Wyson, presided. Bro. Henry Wyson was chosen delegate to Annual Meeting. We chose a committee to secure a minister to hold our next series of meetings. We decided to have our love feast in the fall.—*L. D. Ulery, Nappanee, Ind., March 5.*

White.—Our two weeks' series of meetings by Bro. D. S. Filbrun, of Ohio, closed Feb. 25. Although there were no additions, we appreciated his work, and believe there was much good done, as our brother is well prepared to tell the Gospel story. The quarterly council was held yesterday March 7. Much business was disposed of. Our love feast, this spring, will be May 17, and this fall Oct. 4. Bro. D. C. Campbell will be sent as delegate to the District Meeting and Bro. A. J. Bowers as alternate. The above brethren were also selected as delegates to the Annual Meeting.—*Edith Rettinger, Darlington, Ind., March 8.*

IOWA.

Des Moines Valley.—To-day we convened in council. Our meeting was a pleasant one. Thirty-two members were present. Over \$110 was raised for different church purposes. Bro. H. R. Taylor was chosen delegate to Annual Meeting. We decided to have our love feast at this churchhouse Sept. 8 and 9.—*Sara Goughnour, Ankeny, Iowa, March 10.*

Indian Creek.—Our quarterly council was held March 2. Eld. Troup presided. One was received by letter. Our love feast will be June 14 and 15. Bro. Samuel Bowser, of Marshall County has bought property near the church, and expects to move among us next year.—*Nora Faidley, Maxwell, Iowa, March 2.*

KANSAS.

Dorrance.—We met in council March 3. Delegate for District Meeting, Bro. Wm. Hines. Since my last report we have enjoyed a three weeks' singing school by Bro. D. R. Holingsworth of the Belleville church. He also preached nine sermons. We feel much encouraged and benefited by this work among us.—*J. S. Strole, March 6.*

Fredonia.—Our church met in council March 3. Our elder, M. O. Hodgden presided. We had a good meeting. Eld. B. Bell was elected delegate to District Meeting.—*J. W. Price, March 7.*

Ottawa.—Should any of our ministering brethren have occasion to pass this way, they will please make it a point to stop and give us at least one or two sermons. We have services every Sunday at 11 o'clock, and Sunday school at 10 o'clock. Ottawa is known to the Brotherhood because two Annual Conferences were held here. Our membership is about 50 at present, with one resident elder, two ministers and six deacons.—*J. Barnhart, 840 Burroughs Street, March 6.*

Quinter.—Our council passed off with the best of feelings. About one hundred members are here and all seem to work together in love. Our evergreen Sunday school was reorganized for the summer. Bro. John Roesch is our superintendent and Bro. David Eikenberry, assistant. We have a large school. Six letters of membership were read. We have two applications for baptism. Seventeen have been received by letter since we came here last September. Bro. Howard Miller was here and gave us some plain truths.—*Harriet Springer, March 6.*

KENTUCKY.

Campbellsville.—Bro. D. E. Cripe and family left Feb. 13 for Clarkson, Okla. T., where they have prepared to make their future home. On same date, Bro. Harry Bridge and family, friend Levi Bigler and family and Frank Culp went to Eastern Nebraska, where they intend making their future home. This exit takes from among us five members. Eight members yet remain. We have since learned of the safe arrival, at their destination, of the above friends. Bro. A. S. Culp has been very much indisposed, but at this time is convalescent. We held a special council at the home of Bro. A. S. Culp on Saturday, Feb. 10, for the purpose of granting letters to those who were going away. We decided to give letters to all the members at this place. This congregation is now practically disorganized, though a few will remain here. Space does not permit an explanation why, but we feel that we are fulfilling divine instruction by doing as we did.—*W. H. Fairburn, Hatcher, Ky., March 2.*

MARYLAND.

Accident.—We met in quarterly council March 3. We decided to hold a Communion meeting June 16, with a series of meetings one week prior. Brethren C. A. Miller and D. H. Hottel were elected as delegates to our District Meeting, to be held in the Fairview congregation May 5. Two precious souls were reclaimed. Two queries were sent up to District Meeting.—*James W. Beeghly, March 7.*

Maple Grove.—We met in quarterly council March 1. All business was pleasantly disposed of. Eld. S. A. Miller assisted Eld. S. K. Fike in the work. Five queries go to District Meeting. We elected brethren Daniel Baker and Perry Bowser as delegates to District Meeting.—*Mary King, Brownsville, Md., March 3.*

Northwest Baltimore Mission.—Since our last report the Home Mission Fund committee received \$9.00 for the Baltimore City church, for which we return thanks. We are hopefully looking forward to the spring council, when the Baltimore work is to be organized. It is well with us.—*J. S. Geiser, March 9.*

Notice.—The District Meeting for the Western District of Maryland will be held, the Lord willing, in the Fairview congregation Garrett Co., Md., May 5.—*James W. Beeghly, District Secretary.*

Pipe Creek.—We met in council at Union Bridge March 3. The business was disposed of in a Christian spirit. Two members were received by letter. It was decided to hold a love feast at the Pipe Creek church May 5, at 1:30 P. M.—*S. D. Zigler, Union Bridge, Md., March 7.*

MISSOURI.

Chanute.—Feb. 10 Bro. W. B. Sell, of Fredonia, came to us by the authority of the Mission Board of Southeastern Kansas. Beginning meetings that evening he preached for us two weeks. Favorable impressions were made on the minds of the people. There are but three resident members in the town, and this is the first attempt here by the Brethren. We hope to have monthly appointments now, and also to hold, in the near future, another series of meetings which is to close with a love feast. The members were greatly strengthened and encouraged to press forward and upward. We distributed some tracts which were gladly received.—*Lucinda Bollinger, Centerville, Mo., March 10.*

Honey Creek.—Bro. John P. Bailey, of Mt. Etna, Iowa, came to us Feb. 24, and preached fifteen Gospel sermons while with us. The members were strengthened.—*Minnie C. Hunt, Sheridan, Mo., March 10.*

Plattsburg.—Our quarterly council took place March 3. Elders S. B. Shirkey, and Wm. Hipes were present. Bro. Shirkey presided. Important business was transacted for the welfare of the church. Eld. D. D. Sell was elected delegate to Annual Meeting. It was decided to have a love feast June 16, with a view of securing brethren to stop with us on their return from Annual Meeting. All business was transacted in the fear of the Lord.—*S. Z. Sharp, March 5.*

MINNESOTA.

Worthington.—Our council occurred March 3. We had a good representation and the best of feelings. Our love feast will be June 9 and 10, in connection with a series of meetings. Since our last report two have been added to the church by letter.—*Lizzie Hilary, March 5.*

NEBRASKA.

Bethel.—Our council was held March 3. We had a pleasant meeting. Five members were dismissed by letter and two received. Our love feast is May 12, at 2 P. M.—*Levi Hoffert, Carleton, Nebr., March 8.*

Notice.—Inasmuch as the State Sunday-school Board have decided to hold a State Sunday-school Meeting July 4, we ask each Sunday school that desires this meeting, to correspond with the Secretary of the Board. All notices should reach us by May 1.—*Lottie P. Snively, Kearney, Nebr., March 3.*

Red Cloud.—Our council convened Feb. 10. Everything passed off agreeably. Two letters were received and three granted. Our Sunday-school meeting was held Feb. 22. We had a very enjoyable meeting, and received much encouragement. Our State Superintendent, W. C. Heaston, was present. Our elder, E. B. Smith, began a series of meetings Feb. 15, and continued a week, but on account of muddy roads the meetings were discontinued for the present.—*Sarah Mohler, March 6.*

Sappy Creek.—At the appointed time for our council, our elder could not be with us. We turned the council into a prayer meeting, and had an enjoyable season.—*J. M. Osborn, Edison, Nebr., March 5.*

NORTH DAKOTA.

Cando.—We closed our meetings here on Sunday evening, with a crowded house. One more was reclaimed since our last report. Bro. Hollinger, of North Manchester, did not get there Saturday evening as reported. We expect him by tomorrow evening, when the meeting will start again.—*Jos. L. Myers, March 6.*

Cando.—We had preaching on Saturday night, Sunday and Sunday night by Bro. A. B. Peters, who was home for one week. He baptized one on Sunday. The meeting was at the Enterprise house. The results of our efforts to continue our Sunday school through this season of the year has been very gratifying. The attendance for the last three Sundays has been 94, 84 and 94, respectively, besides quite a number of visitors.—*Geo. C. Long, Zion, N. Dak., March 3.*

OHIO.

North Star.—We met in quarterly council March 3. Considerable business came before the meeting. All was settled and delegates to Annual and District Meetings. Bro. Nathan Groff was elected as delegate to Annual Meeting, and brethren J. R. Halladay and David Rhodes to District Meeting. We decided to hold a series of meetings in November. One letter was read. Bro. Joseph Groff was with us and assisted in the work.—*Emma Groff, North Star, Ohio, March 5.*

Palestine.—We met March 8 in council. Brethren Tobias Kreider, W. K. Simmons, John Christian, and Samuel Blocher were with us and assisted in the work. Four were received by letter. Ten letters were granted. The church decided to hold Sunday school at three different places in our congregation. Our love feast is to be held May 12, at two P. M.—*Daniel Bausman, Baker, Ohio, March 10.*

Sidney.—Our quarterly council commenced Feb. 3. Everything passed off very pleasantly. Bro. A. M. Garber was with us. Several letters were granted. The writer was elected superintendent of our Sunday school and corresponding secretary.—*C. Holtzger, March 2.*

Sugar Ridge.—We met in quarterly council March 3. The business pertained principally to the Sunday school, love feast and protracted meeting. Eld. L. H. Dickey presided. Our love feast is appointed for June 9, at 4 P. M. We organized our Sunday school the first Sunday in April. We expect to commence a protracted meeting about Oct. 1 next. Three queries go to District Meeting. Our elder, after taking charge of the church here for a number of years, tendered his resignation, which was accepted.—*E. H. Rosenberger, McComb, Ohio, March 6.*

Union.—I just returned from the Charlestown church, Ross Co., Ohio, a mission point of Southern Ohio. Here I held nineteen interesting meetings, and baptized one sister. Quite a number of others are near the kingdom. At this point there are but few members living near the church building, and therefore the congregations are very largely composed of members of different denominations.—Methodists, United Brethren, Bible Christians, Lutherans, Campbellites, etc., to whom we are indebted for courtesy and encouragement, while there, both in church services, and hospitality at their homes.—*Jesse K. Brumbaugh, Feb. 23.*

OKLAHOMA TERRITORY.

Oak Creek.—We met in council March 3. Our elder could not be with us. Our home minister presided. Though the weather was unpleasant, we had a profitable meeting. Arrangements were made to build a house of worship in the future. Our next council will be June 9.—*Julia Owen, Pixlee, Okla. T., March 5.*

Prairie Creek.—We met in council March 3. Our love feast will be held Sept. 8, at the Paririe Lake Union church.—*Annie Ford, Kintz, Okla. T., March 9.*

PENNSYLVANIA.

Elizabethtown.—I began meetings Feb. 4 at Bainbridge, within the bounds of the Chiques congregation, but away from the main body. The weather being inclement and roads bad, few members attended, but the interest was good. March 19 a Bible term began at Elizabethtown, conducted by J. Kurtz Miller, assisted by Bro. S. Hertler and the writer. Bro. Miller is certainly at home in the Bible. The term closed to-day with excellent interest. This was the first Bible term held in the Eastern District of Pennsylvania. We trust the good work will continue. I am booked to conduct a series of meetings in the Mingo church March 4.—*B. F. Masterson, March 2.*

Lancaster.—Bro. J. M. Mohler commenced protracted services here Feb. 26. Up to the present time the meetings have been quite interesting, and at times we have had a full house. Many strangers, both old and young, are meeting with us.—*T. F. Imler, March 7.*

Notice.—The District Meeting of Eastern Pennsylvania, New Jersey and Eastern Shore of Maryland will be held in the West Conestoga congregation May 3, at the Middle Creek house. Further notice of railroad and other arrangements will be given in due time.—*Cyrus R. Gibbel, Brunnerville, Pa., March 10.*

Notice.—Will those persons who have not yet sent in their Sunday-school reports, please do so at once?—*S. S. Blough, District Secretary, Johnstown, Pa., March 2.*

Quemahoning.—We met in council March 3. Bro. S. P. Zimmerman represents us at Annual Meeting and Brethren Ananias Beeghly and P. J. Blough at District Meeting. It was decided to hold our love feast in the Maple Spring church June 10. At the close of business our elder gave us a talk on the importance of members being in full church fellowship in the line of Christian attire and appearance. We note with pleasure that Bro. J. E. Blough, of Geistown, intends to locate at Stanton's Mill, Somerset Co., in the near future. He will then be situated in the center of our congregation. His ministerial labors will be appreciated. March 11 we organize our Sunday school for the coming year. At Pine Grove, where no Sunday school has been held these many years, a special effort will be made, to see whether it will be deemed advisable to organize a school on Saturday evening, March 10.—*H. L. Shank, Maple Spring, Pa., March 7.*

Roaring Spring.—Sunday, March 3, Bro. W. N. Hoover was elected to the ministry and brethren Elmer Snoberger and D. Adams to the office of deacon. Bro. D. B. Maddocks was advanced to the second degree of the ministry. Sister Lizzie Replogle was elected delegate to District Meeting.—*D. S. Replogle, March 10.*

Spring Creek.—We met in council March 3. Eld. J. H. Longenecker and Bro. S. Z. Witmer will represent this church at Annual Meeting, and brethren M. R. Henry and John Booser, at District Meeting. The following Sunday-school superintendents were also elected: Anville house, J. H. Gingrich; Palmyra house, Addison Hoffer; Spring Creek, M. R. Henry; Conewago, J. B. Aldinger. Our love feast will be held May 8 and 9, at Spring Creek house.—*J. B. Aldinger, Elizabethtown, Pa., March 5.*

Woodbury.—Our quarterly council was held Feb. 17. We organized our Sunday school for the ensuing year. Bro. Cyrus S. Over was elected superintendent and Bro. Geo. W. Replogle, assistant. We decided to call Bro. J. Kurtz Miller to hold another Bible school for us, beginning about Dec. 17. We expect Bro. M. C. Swigart, of McVeytown, Pa., to hold a series of meetings for us at the Woodbury house sometime in May. Our love feast was appointed for May 17, at 4 P. M. Bro. J. K. Brown and the writer are to represent us at the District Meeting. Bro. Silas Hoover came to us March 3, to hold a series of meetings at the Snyder house. Bro. Hoover preached four interesting and instructive sermons, after which, on account of his health, the meetings were closed. One was received by baptism.—*J. C. Stayer, March 6.*

SOUTH DAKOTA.

Willow Creek.—We have two appointments every four weeks; two every two weeks; distance 7, 15 and 35 miles. Recently we baptized seven. We have two live, evergreen Sunday schools, using the Brethren's literature; three good singing schools. At two points we have active Bible readings. Each Sunday evening we have prayer meeting. Seven public schools, taught by brethren and sisters, are all in excellent working order. I feel that this affords a great opportunity to do mission work. Though the doctrine of the church cannot be taught, yet it can yield an influence through the teacher's conduct, not to be resisted. Thus we may create a love for the church and its usages.—*W. W. Horning, Frederick, S. Dak., Feb. 27.*

TENNESSEE.

Cloverhill.—I desire to correspond with some church in need of ministerial work. A place is wanted where I can devote considerable of my time, and obtain aid in proportion, somewhat, to time put in the work.—*N. N. Garst, March 6.*

VIRGINIA.

Midland.—We met in council March 3, with Bro. Dennis Weimer presiding. Brethren Miller and M. G. Early, of the Nokesville congregation, were also with us. Brethren Dennis Weimer and John W. Good were elected as delegates to District Meeting. Bro. John W. Good was elected delegate to Annual Meeting. Provisions were made to conduct a Sunday

school at this place during the summer.—*W. S. Cabbage, March 4.*

Mt. Joy.—Our church met in quarterly council March 3. Peace and harmony prevailed. One was restored. The writer was appointed treasurer and clerk; also agent and solicitor for GOSPEL MESSENGER.—*Jas. A. Byer, Maple, Va., March 3.*

Valley Bethel.—We met in council March 3. We had preaching on Sunday, which was well attended. We expect to organize our Sunday school the third Sunday of March. A children's meeting will be held the same day also.—*Vena B. Bussard, Bolan, Va., March 7.*

WASHINGTON.

North Yakima.—Our work in this field is moving along nicely. We have regular services at three places with good interest. We commenced a series of meetings last evening at Wide Hollow schoolhouse, five miles west of town. We trust much good may be done.—*J. U. G. Stiverson, March 5.*

WEST VIRGINIA.

Eglen.—We met in council March 3. Five letters of membership were granted. Bro. John S. Fike preached a special sermon at night. On Sunday morning and evening we enjoyed good sermons by Bro. Israel Weimer, of Hopeville, W. Va.—*D. G. Judy, March 6.*

Sandy Creek.—Feb. 17 I went to the Mountain Dale church, in the above congregation and held meetings until March 3. Six were baptized, three reclaimed, and we have one applicant. The members seemed much revived. This congregation is presided over by Bro. Jeremiah Thomas.—*Enra T. Fike, Eglen, W. Va., March 4.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From Des Moines, Iowa.

We closed our series of meetings at our mission Feb. 11. Bro. S. B. Miller did the preaching, excepting one sermon by Bro. J. E. Eikenberry. Part of the last week Eld. J. A. Goughnour preached for us. Six came forward and made application for membership. Others were very near. Our prospects are very encouraging.

Feb. 17 I left my sorrowing family in the Father's care. S. B. Miller, and went to Winterset, an isolated point, twenty-five miles from the nearest organization of the Brethren. I made this trip agreeable to the wishes and arrangements of the Mission Board of the Southern District, and preached two weeks. Here I met brother and sister Jefferson Mathis. They are the only members residing in this vicinity. I found Sister Mathis superintending an evergreen Sunday school. Bro. Mathis has been sowing good seed in the hearts of his neighbors, and some of it has fallen in good ground, has germinated, and is about ready to harvest. A good interest was manifested from the beginning. Three promising persons for usefulness in the church made the good decision and we think the opening there is good for others to unite with the church in the near future. H. R. TAYLOR.
1837 E. Grand Ave., March 6.

From Staunton, Va.

Our quarterly council met here Saturday, Feb. 10, for the transaction of necessary church business. Eld. L. A. Wenger presided. The report of the Treasurer, Bro. Frank Diehl, was heard and found to be satisfactory. Then the "Report of Committee" was heard. Bro. J. M. Steffey was continued as Solicitor for funds, to aid in completing work on the church building and its surroundings. It was thought \$700 would be required to enclose church lot and put in necessary water arrangements. He was also authorized to correspond with various brethren in reference to securing a permanent resident minister for this place. Bro. Jordan was again re-elected superintendent of the Sunday school. Sister Steffey was elected to fill the place of Sister Sauble, now attending school at Bridgewater, Va., as superintendent of the Woman's Aid Society and Mission Work. Brethren Kennedy and Diehl were appointed delegates to our District Conference. Bro. Jos. Cline, of the Middle River church, was present and assisted us in our deliberations for the good of the church. Commendable progress in church work was exhibited and harmony and brotherly love prevailed. We adjourned to meet on the second Thursday of August, next. J. M. STEFFEY.

Notice to Churches of Northwestern Ohio.

As it is nearing the time for the District Meeting of Northwestern Ohio we would earnestly urge that all Brethren Sunday schools that have not yet sent in their report, do so at once, so we can make a full report at District Meeting. We would like to hear from every Brethren Sunday school in Northwestern Ohio. Make out a full report and send same to the undersigned. By order of District Meeting, DAVID BEVERLY.

Lima, Ohio, March 7.

Death of Drusilla K. Stouffer.

DRUSILLA K. STOFFER (*nee* Chancy), widow of Eld. D. F. Stouffer, died on Tuesday morning, Feb. 13, 1900, at her home at Benevola, Md., and was peacefully laid to rest in the Mount Zion cemetery, Feb. 15, at two P. M.

She was a woman of a very benevolent turn of mind and one of her greatest pleasures was to relieve the wants of the poor.* Many sons and daughters of need were made to bless her charitable soul. To their union were given two daughters only,—Mary, wife of Dr. Sheller, of Hagerstown, Md., and Sister Jennie at home. Bro. D. F. Stouffer was one amongst our most influential and able evangelists in the Middle District of Maryland, and one of Israel's sweet singers. Many a gathering he cheered with his sweet song and melody, that lingers still on raptured ears.

Many members throughout Maryland, Pennsylvania and Virginia, where Bro. Stouffer's labors were mostly wrought, enjoyed his usefulness and often gratuitously, too. The home was being kept by one who, though not a member of our church, belonged to another. I am told by those who knew her best that she had a deep, underlying love for the church. Her greatest pleasure and delight was that Jennie was a member of the Brethren church.

I feel that ministers' wives and families often do not receive the honor and credit due them for their silent labors at home, often in weariness and loneliness, in attending to and directing the affairs of the home. Bro. Daniel was much of his time away from home, and wife and daughter were left in charge of all the home interests, and consequently had much of this kind of experience. Hence I feel that we, who have shared so largely of his usefulness, owe a tribute of gratitude to the silent hands that have so faithfully wrought in this great ministry, and give honor to whom honor, and tribute to whom tribute is due. Hence we turn in heart-felt sympathy and warm Christian greeting to those who are short years of a kind father and a tender mother. We invoke for them the leadings of a kind, heavenly Father, who can temper the winds to shorn lambs and so temper the adverse winds of life to them that trust in him.

ELI YOURTEE.

Brownsville, Md., Feb. 27.

Notice for Northeastern Kansas.

THE District Meeting of Southeastern Kansas will be held in the Verdigris church, Lyon Co., April 10 and 11. Delegates from the South and East will be met at Madison. Those from the North and West will be met at Olpe. All trains will be met on Monday. Those coming later will notify Bro. L. Laman, Madison, or R. Quakenbush, Olpe.

Olpe, Kans.

J. M. QUAKENBUSH.

Ministerial Meeting.

THE Ministerial Meeting for Northwestern Kansas and Northern Colorado will be held in the St. Vrain church, Colo., May 3.

PROGRAM.

1. "A Consecrated Ministry and Membership." (a) The Importance of.—L. E. KETNER. (b) How Secured.—G. M. THRONE.
2. "What Are the Benefits Derived from the Pastoral Visit?"—J. D. HILDEBRAND, J. B. WERTZ.
3. "What Constitutes a Successful Sunday School?"—B. F. EARLY, S. L. MYERS.
4. "What Is the Most Important Mission of the Sunday School?"—D. A. CRIST, D. M. GLICK.
5. "What Are the Influences in Adorning Ourselves and Our Children More in Harmony with Gospel Principles of Plainness?"—LEWIS LEREW, ELI RENNER.
6. "What Is the Best Method of Impressing Individual Responsibility of Missionary Work Upon All Members?"—G. H. SHARP, J. F. SHUCK.
7. EVENING SERMON.—"The Model Congregation," Text, Eph. 4: 1-16.—I. S. LEREW, L. E. KETNER.

LEVI WHISLER,
A. C. DAGGETT,
J. W. JARBOE,
D. R. HOLSINGER,
D. W. BOWMAN.

From Anklesvar, India.

MAY the Lord abundantly bless every one who has given to relieve the distress here. It is impossible for us to give a true picture of conditions. To use your money in a general way, giving to the hungry and starving would be like throwing it upon the ocean. To organize works and use it is good, but the government is doing that kind of work better than we can hope to do. The government has the best talent of India to officer her relief works, and the best trained clerks and police who understand these people. She also has land and revenue in abundance. Just north of here, four miles, the government has 29,000 people on relief work, besides the children and helpless.

The starving are being enrolled at the rate of 700 or 1,000, per day. There is a sum equal to \$100,000 now appropriated. They are overrun and have been compelled to open other relief works close by. Twelve miles east of here there are many more men on relief work, and just a few miles south thousands more. There are prospects of work being opened here in Anklesvar soon. People are dying of starvation at our doors and the worst is not here, nor will it come for several weeks yet.

We must use some of your money to relieve the distress of those around us, but we have decided to use the greater part of it in caring for children. If we do this we must expect to provide for them for years instead of months. We will use all money that comes into our hands with as much care and discretion as possible. May we have your prayers, that the Lord may give us wisdom in this time of distress. The need is so great and there are so many ways in which your money can be used in relieving the starving that we need Divine help that we may do the best with it.

*S. N. MCCANN.

Jan. 29.

Report of Sunday School Meeting.

OUR Sunday School Meeting of the Falls City Bro. Wm. Heaston, of Liberty, Nebr., being present was called on to preside, who, during the time, gave us many good thoughts.

The program having been previously announced, the topics assigned were quite ably discussed by the various papers and otherwise.

The following are a few of the more important suggestions.

1. The superintendent should be a model Christian, both in and out of Sunday school.
2. Parents can aid the school by assisting the children in well-prepared lessons and to encourage them to be present at each session.
3. Absent teacher causes pupils to lose confidence and become indifferent.
4. A true teacher is one who is able to create in his pupils a desire to live a life well pleasing to God.
5. The Sunday school is an instrument in the hands of the church to point man to the way of salvation and light.

DELLA M. KNESELY, Sec.

A Picture of Human Life.

Two pleasant homes in our beautiful valley. In the one that insidious foe "consumption" stole a march on the youngest and brightest member of the family, a young man of keen intellect and promise. A tour to the mountains of Carolina promised in the beginning restoration, but in a few months he said, "Let us return home to meet the change."

Across the way lives a happy young family. The father, in the prime of vigorous life, returns home from market. His horse running off, he jumps from his vehicle, receiving a wound on his nose. In a few days blood poisoning sets in and death follows.

Sorrow in both homes at the same day. In the one the youngest going down toward the grave for several years, in the other the father with an iron constitution in a few days cut off with two little boys joining their innocent notes of sorrow with the young widow's heart-felt moan. Two large funeral services the same day at the same sanctuary. Thus

Clyde Cassius Hay and Samuel Hay were laid to rest in the tomb. Both had made preparation for the change. Truly we know not the morrow.

JOHN CALVIN BRIGHT.

New Lebanon, Ohio.

My Visit to Philadelphia.

By request of the Philadelphia church, Pa., to engage with them in a series of meetings, I met with them Feb. 4, and remained until the 16th. During that time the congregations were attentive, the interest encouraging and the attention excellent. Two were received in the church, by the rite of Christian baptism, Sunday evening, Feb. 17. At these meetings the writer had the pleasure of having a pleasant interview with Bro. T. T. Meyers, from Philadelphia, and J. T. Meyers, of Oaks, Pa., formerly of the same church. During the meetings I also had the pleasure of meeting with brethren C. C. Ellis and M. G. Brumbaugh, who are now located in the city Bro. Falkenstein, from Germantown, Bro. Wm. Howe, from Norristown, and Bro. J. W. Cline, from the city, were also present. Bro. T. T. Meyers is at present taking a course of study in the Seminary at Upland, Pa., during which time Bro. C. C. Ellis is looking after the pastoral work. SILAS HOOVER.

Bills, Pa., March 5.

From the Chicago Church, Ill.

THE church met in regular council March 3, Eld. Yundt presiding. Considerable business was transacted in a Christian spirit. Union of mind prevailed generally. The church will keenly feel the loss of some faithful ones who are moving to other fields of labor. In other ways the work seems to be prospering slowly. The attendance at preaching and prayer meeting services shows a pleasant increase. The Sunday school remains full of interest and promise.

Our Communion occurs April 1, at 6 P. M. and others who can be with us will be welcome. Bro. W. R. Miller will represent the church at Annual Meeting. G. H. VANDYKE.

Ministerial Meeting for the Southern District of Indiana.

THIS meeting is to be held in the Greentown congregation, Howard County, Indiana, April 10:

PROGRAM.

- 9:00—Opening Exercises.
- 9:20—To what Extent should a Minister Depend on the Holy Spirit in Preaching?—D. C. Campbell.
- 9:35—Followed by G. L. Studebaker.
- 9:50—General Discussion.
- 10:15—Song.
- 10:20—Intermission.
- 10:30—What is the Best Way to Encourage City Mission Work?—L. W. Teeter.
- 10:45—Followed by W. R. Harshbarger.
- 11:00—General Discussion.
- 11:35—The Qualifications and Duties of the Sunday-School Superintendent.—Essay by Lula Goshorn.
- 11:55—Song.
- 12:00—Intermission.

AFTERNOON.

- 1:00—How can we best Encourage Humility Among Our Members?—Cary Toney.
- 1:15—Followed by Abram Bowman.
- 1:30—General Discussion.
- 2:15—Song.
- 2:20—Intermission.
- 2:30—To what Extent may we Teach Nonconformity?—Peter Houk.
- 2:45—Followed by A. J. Bowers.
- 3:00—General Discussion.
- 3:30—Election of officers for the next meeting.
- 3:50—Devotional Exercises.
- 4:00—Dismissal.

EVENING.

- 7:00—What is the most Profitable Way of Conducting Children's Meetings?—J. W. Rarick.
- 7:15—Followed by D. F. Hoover.
- 7:30—General Discussion.
- 8:00—The Successful Primary Sunday-School Teacher.—Essay by Zeruah C. Hill.
- 8:20—General Discussion.
- 8:40—Devotional Exercises.

COMMITTEE: I. E. Branson, L. Winklebuck, L. W. Teeter, H. L. Fadely, D. F. Hoover, Secretary.

OUR BOOK TABLE.

The Best of All.

Of the many pretty calendars for 1900 the "Little Sweethearts" art calendar is the best for the home. Its six sections of bright, pretty children's faces will cheer and gladden any household. There are six beautiful groups, in water-color designs, by Frances Brundage, the famous painter of children; each group in 12 colors and size 10 x 12 1/4 inches, on fine Whatman paper; bound together at top with silk ribbon, making the prettiest and most artistic collection of water-color reproduction ever issued. Each of the six sheets contains two months' dates, being a complete calendar of the year 1900. This calendar is sent free to all subscribers to *Frank Leslie's Popular Monthly* for 1900, the giant of the one dollar magazines, together with the November and December numbers, 1899, or the January and February issues, 1900. Frank Leslie Publishing House, 141-143 Fifth Ave., N. Y.

DR. JOHN WATSON gives us, in the March *McClure's*, an impressive and illuminating account of the beginning of Christ's active earthly ministry—a beginning so unpretentious and simple, as Dr. Watson's account forcibly brings out, that only the few who could appreciate its divine exaltation and sincerity at all apprehended its universal import. In illustration of the paper there are beautiful color pictures of "The Testimony of John the Baptist," "Cana" (the scene of the first miracle), "A Nazareth Wedding Party," and "The First Purification of the Temple," besides a number of scarcely less beautiful pictures in black and white. Mr. Walter Wellman tells the story of the Arctic ice-quake that caught and narrowly missed destroying him and his party when they had sledged 140 unspeakably hard miles toward the Pole and began to have high hopes of getting very near to it, if not actually reaching it. He also tells what his own experience has taught him is the only possible way of attaining the Pole. The S. S. McClure Co., 141-155 East 25th St., New York City.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

RIGLER—IZER.—In Uniontown, Md., Feb. 22, 1900, by W. Philip Engler, Bro. Jacob M. Rigler and Sister Alice E. Izer, both of Frederick County. W. PHILIP ENGLER.

MILLER—SMITH.—At the home of the bride, by the undersigned, Feb. 15, 1900, Bro. Silas B. Miller and Sister Eliza J. Smith, both of Blackhawk County, Iowa. A. P. BLOUGH.

HAMMER—BEEKLY.—At Louise, Iowa, by the undersigned, Feb. 18, 1900, Clarence E. Hammer of Polo, Ill., and Sister Clara B. Beekly of Waterloo, Iowa. A. P. BLOUGH.

WOLFE—KINZIE.—By the undersigned, at the bride's home [no date given.—ED], Mr. Edward Wolfe to Sister Cora Kinzie, both of Pansy, Kans. JOHN SHERFF.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BALL.—In the Belleville church, Belleville, Kans., Feb. 25, 1900, Percy Ball, infant son of Bro. C. A. and Sister Carrie Ball, aged 4 months and 2 days. Services by the writer. Text, Ps. 128: 3. D. R. HOLSINGER.

BECKNER.—Near Conway Springs, Kans., Feb. 17, 1900, of pneumonia, Edward Perry, youngest son of Bro. J. D. and Sister Ida Beckner, aged 3 years and 1 month. Services at the Brethren church, by Eld. John Wise, from Mark 10: 13, 14. Interment in the Conway Springs cemetery. ANNA L. NEWLAND.

BOTTORFF.—In the Thornapple church, Ionia County, Mich., Feb. 17, 1900, Sister Catherine Bottorff, wife of Bro. John Bottorff, aged 62 years, 3 months and 5 days. She was the daughter of John and Elizabeth Ritter, and was born in Pennsylvania, Nov. 12, 1837. She was united in marriage with John Bottorff, Dec. 25, 1855. To this union were born six daughters and one son. Four daughters and the husband are left to mourn their loss. She united

with the Brethren church about thirty years ago, and lived a consistent Christian life, Services by Bro. J. M. Smith, from the words, "Precious in the eyes of the Lord is the death of his saints." Interment in the township cemetery near Clarksville.

PETER B. MESSNER.

DIETZ.—In the Killbuck church, Ind., May 14, 1899, Sister Clara E. Dietz (nee Lane), aged 27 years, 1 month and 8 days. She joined the Brethren church in 1886. Services at Pleasant Run church by the writer.

ISAAC E. BRANSON.

ELLISON.—In the bounds of the Killbuck church, Ind., Dec. 2, 1899, Lora Opal, daughter of Mr. and Mrs. Alfred Ellison, aged 1 year, 5 months and 1 day. Services at the Pleasant Run church by the writer.

ISAAC E. BRANSON.

FREY.—In the North Manchester congregation, Ind., Jan. 28, 1900, Sister Calmedia Frey, aged 32 years, 7 months and 5 days. Deceased was the oldest daughter of Daniel and Hannah Delauter. She was married to William Frey, June 14, 1890. To them were born two daughters, who survive. Services by the writer, at the West church. Interment in the cemetery adjoining.

A. L. WRIGHT.

FYOCK.—In the Manor congregation, Indiana Co., Pa., Feb. 22, 1900, Bro. Clark Fyock, aged 25 years, 5 months and 2 days. Services from 1 Sam. 20: 3. JOSEPH HOLSOPPLE.

GRAHAM.—In the South Beatrice church, Neb., Feb. 7, 1900, of erysipelas, Harold Ellsworth, infant son of Bro. Walter and Sister Vina Graham, aged 2 months and 1 day. Services by Bro. Owen Peters from Luke 18: 16.

LYDIA DELL.

GARVER.—At his home, near Burr Oak, Ind., Feb. 14, 1900, Bro. John S. Garver, aged 87 years, 9 months and 20 days. He was born in Washington County, Pa., April 15, 1812. He was married in Elkhart County, Ind., Aug. 25, 1837, to Mary Stutzman, who preceded him in death over four years. To this union were born thirteen children. Of this number eleven are still living. Bro. Garver has been a member of the church for forty years and died inducted by Bro. J. F. Appleman.

LAURA APPLEMAN.

GIPE.—In Sterling, Ill., Feb. 23, 1900, Clarence Leslie, son of Brother and Sister Snively Gipe, aged 6 months and 2 days. Services in the Brethren's meetinghouse by the undersigned. P. R. KELTNER.

HALE.—In the Yellow River church, Marshall County, Ind., Feb. 27, 1900, Sister Eliza Hale Lint, aged 62 years, 1 month and 7 days. Deceased was born in Somerset County, Pa., Jan. 20, 1838. In 1867 she was united in marriage to Darlin S. Hale, who, with three sons and an aged mother, is left to mourn her departure. She united with the Brethren church in 1858, in which she served faithful until death. Services by Bro. J. H. Sellers, assisted by J. E. Joseph, from Rev. 13: 14.

PEARL M. SHIVELY.

HARSHBERGER.—In the Salem church, Ohio, Feb. 21, 1900, Sister Jincy Harshberger, wife of Bro. Abraham Harshberger (deceased) aged 83 years, 7 months and 10 days. She was an exemplary member, full of zeal for the good cause. Services by the writer from 1 Peter 1: 2-6. JOHN H. BRUMBAUGH.

HECKMAN.—At Oakley, Ill., Feb. 21, 1900, Barbara Heckman, (nee Kuns), aged 70 years, 7 months and 8 days. Deceased was born July 13, 1829, in Carroll County, Ind. She was united in marriage to John Heckman Oct. 15, 1848. To this union eleven children were born. Six of them preceded her. Her husband preceded her about three years ago. She became a member of the church about fifty years ago.

MATTIE BLICKENSTAFF.

JOHANSEN.—In the Hordum church, Thy, Denmark, Feb. 5, 1900, of cancer, Sister Maria Johansen, aged 40 years, 2 months and 5 days. She patiently and sweetly fell asleep Feb. 5, 1900. She was united in marriage to Martin Johansen March 9, 1883. She was born near Saby, near Hjørring, Denmark, and united with the Brethren church Feb. 9, 1885. She lived a consistent Christian life till her death. She was the mother of five daughters and three sons, of whom three are dead. Interment at Hordum meetinghouse. Services by Eld. C.

C. Eskildsen, assisted by P. St. Jespersen from Jer. 6: 16. N. P. J. SONDERGARD.

MARTIN.—In the Pine Creek church, near Plymouth, Ind., Feb. 17, 1900, Bro. Daniel Martin, aged 70 years, 6 months and 2 days. He was born Aug. 15, 1829. He united in marriage with Catherine Parker Oct. 6, 1853. To them were born eight children, of whom five survive him. Three children, two sons and one daughter, preceded him. Bro. Martin and wife united with the Brethren church in 1862. He was a faithful and earnest worker in the church. Services by the writer, assisted by D. Wysong, J. HILDEBRAND.

MOOMAW.—In the Mt. Joy church, Betsworth Co., Va., Feb. 22, 1900, of heart failure Rufus S. Moomaw, aged 59 years, 4 months and 15 days. He was a faithful member of the Brethren church for about 22 years. He served in the deacon's office about fifteen years. He was a faithful and efficient officer, a man of sound judgment, and was prepared, at all times, to give the very best counsel. He was prompt in attending all the various church services. He leaves a loving companion and six children. Services by Eld. Jonas Grabill. Interment in the Buchanan cemetery.

A. F. PURSLEY.

METSKER.—At Losaintsville, Randolph Co., Ind., Feb. 7, 1900, Daniel Metsker, son of David and Catherine Metsker, aged 70 years, 1 month and 7 days. He was married to Sarah Lumkins Dec. 12, 1849. He leaves a dear wife, five daughters and three sons. He was a member of the Christian church for a number of years. Services at the Christian church at Losaintsville by the writer, assisted by Eld. Shane, of the Christian church, from Rev. 14: 13. ABRAHAM BOWMAN.

MILLER.—In the North Manchester congregation, Ind., Feb. 18, 1900, Eld. Michael C. Miller, aged 82 years, 3 months and 10 days. He united with the Brethren church about fifty-seven years ago, and ever lived faithful to the trust committed to him. He was called to the ministry upwards of twenty-nine years ago. He leaves five sons, five daughters, nine brothers and three sisters and many friends. While praying for blessings upon his children, he quietly and peacefully passed away. Services by the writer, assisted by Eld. Shane, of the Christian church, from Rev. 14: 13. A. L. WRIGHT.

POLLARD.—In Blue Creek church, Paulding Co., Ohio, Feb. 28, 1900, Sister Lucinda J. wife of Bro. — Pollard, aged 49 years, 9 months and 12 days. A husband, three sons and a daughter survive her. She was born in Vinton county, Ohio, May 16, 1850. She lived in Paulding County since 1857. She united with the Brethren church in 1877. Services by the writer, assisted by Bro. James Harp. Text, Ps. 16: 11. W. L. KINTNER.

RITCHIE.—In the Upper Fall Creek congregation, Honey Creek, Ind., Bro. Bennie Ritchie, son of Bro. Benjamin and Sister Rebecca Ritchie, aged 20 years, 6 months and 23 days. He had been complaining for some time, but was at work up to the time of his death. Then he was taken down suddenly and only lived a short time. He was born in Rockingham County, Va., Aug. 4, 1879. When five years of age he, with his parents, moved to Indiana where he remained the rest of his life. He united with the church Sept. 9, 1896, and lived a consistent Christian life. He was a faithful worker in the Sunday school, prayer meeting and church work. He leaves a father and mother, seven sisters and one brother. One sister preceded him. Services at the old church by Eld. D. F. Hoover and Bro. A. C. Snowberger. Text, 1 Sam 20: 3. Interment in the Miller cemetery. FLORIDA J. E. GREEN.

TRAPP.—At Altamont, Kans., Feb. 28, 1900, Nicholas Trapp, aged 71 years, 2 months and 9 days. He was born in Germany Dec. 19, 1828. His father and mother moved to America when he was but three years old, and settled in Ohio. Bro. Trapp was twice married. He was the father of five children,—three boys and two girls. One daughter preceded him. Bro. Trapp was called to the ministry in 1875, and served faithfully in his office, up to within a few months of his death. He was an earnest advocate of the principles and doctrine of the Brethren church, ever maintaining all the principles in plainness of dress as taught by the Brethren, founded on the teachings of Christ and his apostles. Services by the writer. Text, Acts 13: 26, first clause. N. OREN.

THOMPSON.—In the Slate Creek church, Conway Springs, Kans., Sister Eliza Thompson (nee Flora), aged 68 years, 1 month and 9 days. She was united in marriage to Edward Thompson Feb. 11, 1868. To this union were born eight sons and four daughters, who are all living. She was a faithful member for forty years. Her death was due to a complication of diseases. Five of their children were at the funeral with their father, now in his seventy-sixth year. Services by Eld. John Wise from Num. 23: 11. SAMUEL O. FRANTZ.

WOLFE.—In King William County, Va., Feb. 2, 1900, Lydia Louise, infant daughter of Bro. Amos and Sister Lizzie Wolfe, aged 1 month and 10 days. Interment in the Meadow Branch burying ground, Carroll County, Md. Services by Bro. Samuel D. Zigler, of Union Bridge, Md. LIZZIE V. GARDER.

WATERS.—In the Soldier Creek congregation of Northeastern Kansas, Feb. 13, 1900, Frank Benson Waters, aged 17 years, 9 months and 23 days. She united with the Brethren church in 1896, and lived a faithful Christian life. Services from Rev. 14: 13. P. E. WHITMER.

WEBER.—In the Waddams Grove church Ill., Feb. 25, 1900, Bro. Nicholas Weber, aged 77 years, 8 months and 4 days. He was born in Switzerland June 21, 1822, came to America in 1849. He served as deacon for many years and was ever faithful in the discharge of his office. His companion departed this life about two years ago. Two sons are left to mourn his departure. Services by the writer from 2 Tim. 4: 7. Interment in the Louisa cemetery. W. K. MOORE.

WOLFREY.—At the Old Folks' Home, Rockingham Co., Va., Feb. 15, 1900, of heart failure, Bro. Jeremiah Wolfrey, aged 79 years. He ate his supper as usual, after which he, with others, retired to the sitting room and spent an hour or so in conversation, after which he, with his room-mate retired to their room for the night. A few minutes later his spirit took its flight. He was taken to Mt. Clinton, where funeral services were held, conducted by the writer, from Philpp. 1: 2. JACOB A. GARDER.

WOOD.—Near Latour, Johnson Co., Mo., Wood, aged about 70 years. "Services" by Bro. Harvey Mohler. MARY MOHLER.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 10th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Locust Point, 8 P. M.; Monday, Ad. 11 W. Camden St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

DECATUR, ILL.—Geophart Hall, 1103, 1105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 10 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Prentiss and Calhoun St. Services, Sunday, 9:30 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Cable off at Irving.

DES MOINES, IOWA.—1606 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. Hamilton St. and Heintzen Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue, S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M. at Old Schoolhouse on Madison St., 1/2 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenwood. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—1903 4th Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10:30 A. M.; 7:30 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St.; S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—235 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Desjardins Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer Meeting, Wednesday Ev'g.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

Financial Reports.

Report of Brooklyn Mission.

RECEIPTS FOR FEBRUARY.	
Balance on hand,	\$ 43 70
Received of Mission Board,	100 00
Brooklyn S. S.,	9 06
Day School,	4 85
Dry Valley S. S., Matland, Pa., per Minnie Howe,	2 31
Bellefontaine S. S., Ohio, per John R. Snyder,	2 50
W. G. Nyce, Royersford, Pa.,	1 00
Total,	\$164 02
EXPENDITURES.	
Living,	\$ 41 73
Rent,	12 10
Books,	3 08
Stationery,	1 51
Sunday school,	8 75
Incidentals,	3 13
Car fares,	1 60
Total expenditures,	\$120 50
Balance on hand,	\$ 43 52

J. EDSON ULRIV.

1303 Third Ave., Brooklyn, N. Y.

Mission Receipts from March 5-10.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis, to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$13,474 15
OHIO.—Elliz. Stauffer, Pittsburg, \$1.20; Maria Hoover (deceased), \$50; total,	51 20
Mo.—Interest, Cabool,	35 00
IOWA.—John Weigle, Waterloo, \$6; D. A. Miller, Waterloo, \$5; Neph. Miller, Waterloo, \$3; N. C. Folger, Oncola, \$1.20; total,	15 20
NH.—Marriage notice, J. Y. Heckler, 50 cents; Silver Lake cong., \$5; Julia Fisher, Salem, \$1; total,	6 50
IND.—L. L. Berkey, Goshen, \$1; J. D. Kilo, Converse, \$1.20; Jacob Klepper, Majunika, \$1.18; total,	3 38
CAL.—Covina cong.,	2 25
PA.—S. W. Ball, South Strabane, \$1; a sister, Somerset, \$1; total,	2 00
ALA.—N. K. Baker, Whistler,	1 50
ILL.—Salem S. S.,	1 30
IND.—Lizle Greene, Kendrick,	1 00
ARK.—Elizabeth Wyland, Carlisle,	1 00
MICH.—Ketta Price, Buchanan,	1 00
OREGON.—Marriage notice, Jacob Bahr,	50
VA.—Annie B. Shwalter, Mt. Meridian,	50

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$3,926 90
ILL.—Cottogord S. S., \$10; Sarah Slater, Lamolite, 50 cents; total,	10 50
PA.—James Housman, Huntingdon, 50 cents; Sisters' Mission, Elk Lick, \$10; total,	10 50
W. VA.—Peter Arnold and wife, Burlington,	5 00
OHIO.—A sister, Gratts, \$1; Isabelle Alstadt, Ludsey, 50 cents; total,	1 50
ARK.—Emma Wyland, Carlisle,	1 00

Total for year beginning April, 1899, \$3,955 40

INDIA ORPHANAGE.

Previously reported,	\$1,218 41
IOWA.—Charles, Alma and Dora Austin, Yale, \$3; L. S. Snyder, Missouri Valley, 79 cents; total,	3 79
KANS.—Eliener Beckner, Conway Springs, \$1.20; Eddie Beckner, Conway Springs, 12 cents; total,	1 32

Total for year beginning April, 1899, \$1,233 52

SWITZERLAND MEETINGHOUSE FUND.

OHIO.—J. R. Snyder and wife, Bellefontaine,	\$1 00
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Total for year, \$1 00

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent to will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$14,904 65
VA.—A sister, Mt. Meridian, 50 cents; Beaver Creek cong., \$10.25; Mrs. Corna Steles, Cartersville, 25 cents; Mrs. Virginia E. Southall, Cartersville, 25 cents; Lenneth Southall, Cartersville, 10 cents; Mrs. Wm. Mallory, Cartersville, 50 cents; total,	103 65
KANS.—Mrs. Sophia M. Funderburg, \$5; J. H. Miller, Sawyer, \$2.15; I. B. Overholser, Caldwell, \$1; C. Harader, Arkansas City, \$10; a sister, PA.—First Philadelphia cong., \$10.55; a sister, Somerset, \$1; Mrs. W. K. Cunningham, Birdville, \$1; James Creek cong., \$3.72; total,	18 15
OHIO.—Class No. 3, Green Spring S. S., \$10; a sister, Gratts, \$2; Sarah C., Dayton, \$1; Ullula Bear, Lower Twin cong., \$1; John H. Zeigler, Centre, \$1; total,	16 67
ILL.—Camp Creek cong., \$3.15; Henry Gerdes, Coleta, \$5; Ollie I. Swartz, Elida, 20 cents; Sterling cong., \$2; Rock Creek S. S., \$4.20; total,	15 00
NH.—Sarah Smith, Rushville, \$4; Class No. 1, Octavia S. S., \$6.25; total,	14 75
CANADA.—Abraham Eyer, Hamiota, Montclair, 50 cents; Levi Warner, New Dundee, Ontario, \$2.75; total,	10 35

IND.—Rilla Puterbaugh, Elkhart, \$1; Wm. Hill, Silver Lake, 25 cents; Maria Howell, Greentown, \$1; total,	2 25
IOWA.—Mrs. Margaret Sutter, Laurens,	1 00
ARK.—Emma Wyland, Carlisle,	1 00
MD.—A mother and two sons,	74
W. VA.—W. E. Bailey, Beaver Run cong.,	50
N. DAK.—Bertha Bergland, Kenmare,	50
Total,	\$15,092 36

INDIA MISSION.

Previously reported,	\$508 82
IND.—Geo. Holler, Huntington,	1 00
OHIO.—Isabelle Alstadt, Lindsey,	50
ILL.—Sarah Slater, Lamolite,	50
Total,	\$510 82

Camp Creek cong. transferred to India Famine,	3 35
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Total for year beginning April, 1899, \$507 47

CORRECTIONS.

In report of World-wide Missions, Feb. 19 to 24, Sioux Falls should have been Sioux Rapids.

GEN. MISSIONARY AND TRACT COM.

Alone with God...

By J. H. GARRISON. A manual of devotions. Being a series of meditations and forms of prayer for private devotions, family worship and special occasions. 244 pages; cloth, 75 cents; morocco, \$1.25.



One of the most useful, most needed, and best adapted books of the year, and therefore it is not strange that it is proving one of the most popular. In work of this kind its distinguished, gifted, pious and beloved author is at his best. This book will be helpful to every minister, church official and Sunday-school superintendent, as well as every private member of the church.

BRETHREN PUBLISHING HOUSE,
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ANNOUNCEMENTS.

DISTRICT MEETINGS.

- March 21, District of Middle Pennsylvania, at Warriors-mark.
- March 22, District of California and Arizona, at Lordsburg, Cal.
- April 10, 11, District of Southern Kansas, in the Verdigris church.
- April 11, at 8 A. M. District of Southern Indiana, at the Greentown church, Howard Co., Ind.
- April 11, District of Southern Pennsylvania, at Shipensburg.
- April 11, District of Southern Indiana, in Greentown church, Howard Co.
- April 13, District of Northwestern Kansas and Northern Colorado, in St. Vrain church.
- April 20, District of Northwestern Ohio, in Swan Creek church, near Delta.
- May 2, District of Northern Illinois and Wisconsin, in the Naperville church, Ill.
- May 7, District of Eastern Pennsylvania, New Jersey and Eastern Shore of Maryland, in West Conestoga cong., Middle Creek house, Pa.
- May 5, Western District of Maryland, in Fairview cong., Garrett Co., Md.

LOVE FEASTS.

- March 16, Glendale, Arizona.
- April 13, 4 P. M., Pleasant Hill, Ill.
- April 28, 4 P. M., Kansas Center ch., near Lyons, Kans.
- May 5, 2 P. M., Salem, Reno County, Kans.
- May 5, 5 P. M., Logans church, Ohio.
- May 5, 4 P. M., Batavia, Ill.
- May 5, Pipe Creek, Md.
- May 8, 9, Spring Creek, Pa.
- May 12, Middle River, Va.
- May 12, 4 P. M., Clover Creek, Blair Co., Pa.
- May 12, 4 P. M., North Beatrice church, Nebr.
- May 12, 4 P. M., South English, Iowa.
- May 12, Wichita, Kans.
- May 12, 2 P. M., Bethel Nebr.
- May 12, 2 P. M., Palestine, Ohio.
- May 12, 4 P. M., James Creek, Huntingdon Co., Pa.
- May 12, 1:30 P. M., Pleasant View, Kans.
- May 12, 4 miles south of Moorfield, Nebr.
- May 12, 5 P. M., Upper Dublin church, Pa.
- May 12, 1:30 P. M., Marsh Creek, Gettysburg, Pa.
- May 15, 4 P. M., Wolf Creek church, Ohio.
- May 16, Prairie Creek, Ind.
- May 17, 2 P. M., White Church, Ind.
- May 17, 4 P. M., Woodbury, Pa.
- May 17, 4 P. M., Woodbury, Pa.
- May 18, 10, 2 P. M., Aughwick cong., Pa.
- May 19, Peabody Kans.
- May 19, 4 P. M., Flora, Ind.
- May 19, 4 P. M., Beckler Run, Ind.
- May 20, Eden Valley, Kans.
- May 25, Mississinewa, Ind.
- May 26, New Enterprise, Pa.
- May 26, 10 A. M., Eagle Creek, Ohio.
- May 26, 10 A. M., Okaw, Ill.
- May 30, 31, Yellow Creek, Ill.
- June 9, 5 P. M., Nettle Creek, Ind.
- June 9, 3 P. M., Kingsley, Iowa, east house.
- June 9, 10, Worthington, Minn.
- June 10, 4 P. M., Maple Spring, Quemahoning cong., Pa.
- June 12, 13, 1 P. M., Cherry Grove, Ill.
- June 13, 4 P. M., Wabash, Ind.
- June 14, 15, Indian Creek, Iowa.
- June 15, 11 A. M., Middle Creek, Iowa.
- June 16 and 17, Root River, Minn.
- June 16, Hartford City, Ind.
- June 16, 17, 1 P. M., Hickory Grove, Carroll Co., Ill.
- June 16, Plattsburg, Mo.
- June 16, Blue River, Ind.
- June 16, Accident, Md.

ANNUAL MEETING OF 1900.

The Annual Meeting of the Brethren will convene this year at North Manchester, Indiana—the home of the Annual Meeting of 1888. Several considerations governed the Locating Committee in the selection of the site. One was the natural advantages of the place in the way of water, grounds and accommodations; another consisted in its central situation and harmonious surroundings. The principal factor in the case was its easy accessibility and splendid railroad facilities.

North Manchester is situated on the main line of the Wabash Railroad, less than 200 miles west of Detroit. It is thus in direct and easy communication with the east, via the Niagara Falls line of this system; with the southeast via the Toledo line; with the northwest via the Chicago Detroit line, while from the west and southwest it is reached by fast trains via either Des Moines, Omaha, Kansas City or St. Louis. Greatly reduced rates will be made from all directions to the meeting. Extra and special train service will be operated to provide ample accommodations, and all trains will make the meeting grounds—which will be on the Wabash R. R., about a mile east of the city—a regular stopping place for the occasion.

A folder containing more detailed information, a map, time schedules and further particulars is now being prepared and will be issued shortly. A copy of it can be secured free, together with rates and any other information desired, from Wabash agents or upon request to

C. S. CRANE, G. P. & T. A.
St. Louis, Mo.

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SECOND.—Because they stand in defense of PRIMITIVE CHRISTIANITY in principle and practice.

THIRD.—Because in this day of floating opinion they stand FIRM AS A ROCK upon the inspiration of the BIBLE AS THE WORD OF GOD.

FOURTH.—Because they give such general information, clear and apt illustration of the lesson.

FIFTH.—Because the profits made, both in their manufacture and sale, go direct to WORLD-WIDE MISSIONS of the Brethren church.

SIXTH.—Because the prices are as low as is consistent with FIRST-CLASS Sunday school publications.

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The Gospel Messenger.

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 38.

ELGIN, ILL., March 24, 1900.

No. 12.

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EDITORIAL MISCELLANY.

THE largest single dividend ever known in the history of business in this country was paid last week to the stockholders in the Standard Oil Company, amounting to \$20,000,000. In the company there are about 3,000 stockholders, and fully eighty per cent of the dividend went to less than one dozen men, the largest amount going to any one person being a check for nearly \$5,000,000 drawn in favor of John D. Rockefeller. Six years ago a share was valued at \$167, and now a dividend of \$20 is paid on a share. This is certainly an enormous profit, and is not likely to be any less for some years at least. The stock at this time is valued at about \$400,000,000, or nearly one-half billion dollars. This is a vast amount of wealth to be controlled by one company, whose main purpose is to turn night into day wherever its oils may be used. Just how much religious light the company is shedding on the world we have no way of knowing, for that is a matter that cannot be computed with dollars and cents; but if the religious light of the company should equal the temporal light produced, what an amazing amount of spiritual darkness might be dispelled.

Dr. HOBBS, of Springfield, Ill., is to assist the *Christian Herald* in the shipping of several shiploads of corn to India, for the purpose of relieving the starving millions. In the United States 2,500 millions bushels of corn was harvested last year, and if one million can be secured for the starving it will be rushed across the ocean as fast as the ships can move. Just think of it: Ten million starving people, and a call for but one million bushels of corn to keep souls and bodies together. We are not informed with re-

gard to the arrangements for the collection and distribution of this corn, but by addressing Dr. Hobbs we presume the necessary information can be had. A few years ago the Doctor raised 90,000 bushels of corn, and took it in a ship to Calcutta, India. He is to accompany a shipload this year. The MESSENGER is not in a position to handle corn, but we are prepared to forward all the money placed in our hands. We were among the first in the field gathering funds, and have already sent over \$14,000 to our missionaries to be used in relieving the suffering. We handle all this money free, that is, we charge nothing for our services. Every dollar placed in our hands for that purpose goes direct to India.

EVERY now and then some one comes forward with a great story about the missionary zeal of the Moravians, and of the immense amount of money contributed annually by a small body of people. And so they are doing a large work, and making large sacrifices for the cause of Christ in foreign lands. But as a matter of truth, their personal, annual contributions are not what many suppose them to be. Their income last year was \$92,530, but \$25,000 of this amount was raised on the mission fields, where everything is counted; nearly \$60,000 was from legacies; \$62,000 was given by others than their own people, and the latter gave only \$20,590, a sum by no means large. It is also affirmed that they carry on a large distillery, or brewery, and in this way raise considerable money for missions. We trust that this part of the report is not correct; and if it is not we shall be only too glad to make the necessary correction.

THE death of Thomas K. Beecher, a few days ago, brother of Henry Ward Beecher, once more brings the Beecher family into view. This is one of the most remarkable families of the century. Lyman Beecher, an eminent minister, was the father of eleven children, seven sons and four daughters, all of whom became more or less distinguished. The most famous of his sons was Henry Ward Beecher. One of the daughters, Harriet Beecher Stowe, became widely known as the author of "Uncle Tom's Cabin," a book that probably did more in the way of securing the liberty of the blacks in this country than any other publication. All of the sons were ministers, and exerted a wide influence in the communities where they lived and labored. Some of them were connected with educational institutions, and in that way helped to mould the minds of the present generation. How much better it is for humanity when a large family of children thus turn out to be useful men and women in this busy world! They leave on the minds of the people impressions not soon to be removed, and if these impressions are for the good of the race they are certain to be transmitted to other generations.

It is said that Marshall O. Waggoner, the famous infidel, whose conversion to Christianity was announced some weeks ago, has just shown his sincerity by burning his magnificent library of works on atheism. One night last week he had his great library hauled to the basement of the United Brethren church in Toledo, Ohio, his home town, and there he personally consigned each and every book to the furnace, and with great satisfaction saw the infidel writings melt into ashes. All night long he stayed there, and not until the last of the several thousand volumes had been consumed did he leave the place. With supreme satisfaction and a belief that he was doing God's will, the aged lawyer watched thousands

of dollars worth of literature go up in smoke. There were single volumes there that were worth several hundred dollars and could be sold with ease to buyers of rare books, but Mr. Waggoner would not have sold one of them for a king's ransom. He believed that the sale of one of his books would be a crime against God; and taking that stand he stuck to it, with great zeal. Mr. Waggoner had been an infidel for forty-two years, and when he stood by the coffin of his dead wife, last November, the awful thought came to him that he would never see her face again. That led him to search the Scriptures for light, which resulted in the happy change of life.

ITALY is arranging for a grand military display near Florence next April. Here fifty thousand soldiers are to be collected, and spend fully thirty days in military maneuvers. Hundreds of horses are being purchased for the occasion. The artillery will use the new model guns, and the infantry the best firearms to be had. To carry out the program, as contemplated, will cost Italy an enormous sum of money, and in the end the country will be no better off. The primary object of such displays is to awe the people. In Rome the traveler sees more or less of this display on the streets nearly every day. Large bodies of troops march through the main streets, thus showing the people that the government has a strong military force, and is able at any time to cope with a rebellion. The maintaining of a large army in this manner is proving a very costly affair, and is making a very heavy burden for the people to bear, and this is giving rise to a great deal of intense feelings. The people are not to blame for their opposition to high taxes. They see that money is being wasted without any indications of improvement. But this is the result of learning war. How much better it would be if all the leading powers would disband their armies, and put in operation methods that would avoid war! May the time come when nations shall learn war no more.

IN Boston, Mass., lives Francis Truth, who is known as a "divine healer." He advertises his business very extensively, and conducts the "Francis Truth Institution of Divine Healing." He was arrested last week on the charge of using the mails for the purpose of defrauding the people. Mr. Truth was taken to jail, the bail having been fixed at \$5,000. He carries on an immense business through the mails and at the time he was arrested there were in his institute forty girls working as typewriters and folders. They were thrown into a panic by the occurrence, and some of them rushed bareheaded into the streets. Mr. Truth has been running his "Institution of Divine Healing" in Boston for several months, and claims to be able to cure every ailment through a divine gift. His callers have numbered several hundred daily, and his mail business is enormous. The post office inspector thinks that his mail receipts for several weeks have averaged \$30,000 a day. It is simply wonderful how the people of the United States are permitting themselves to be deceived and defrauded by these faith healers. Some of these healers are making great fortunes, and live like princes. No one ever accused Christ and the apostles of growing rich by "divine healing." They worked for the good of humanity, and not for their own pocketbooks. We have been a careful observer of this so-called "divine healing" movement in the United States, and so far as we can see the whole business is a money-making scheme. We may one of these days astonish our readers with some startling facts along this line.

ESSAYS

*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE COMMON PEOPLE HEARD HIM GLADLY.

SELECTED BY ETHEL LYNN BEERS.

"The common people heard Him gladly;"
O tender words of life divine
Where'er among thy blessed teachings
Runs there a sweeter, fairer line?
The Pharisee, with captious question,
Still doubted what He came to teach;
While watching priest and lordly Levite
Listened, to catch Him in His speech.

The ruler over great possessions,
Though sorrowful, came back no more,
And kingly Herod, conscience smitten
For what the bloody charger bore,
Trembled within his guarded chamber,
Lest that which bought a woman's smile
Had breathed again, and stood before him,
With watchword now on Patmos isle.

But common folk, in sin and sorrow
The fisherman, with broken net;
The hungry crowd, upon the mountain;
Meek Magdalen, with tresses wet;
Sweet children with their speech unfettered
And unrebuked about His knee;
The triple household, meek and lowly,
Whom Jesus loved at Bethany.

The sick, the blind, the lonely widow
All homeless ones, in this akin,
That he, too, had no waiting pillow,
No home where he might enter in,—
What wonder these, the common people
Should hear him gladly, as He told
The story sweet of homes in glory,
To them so new, to us so old!

He wore no trailing robe of splendor,
He asked no incense clouded rite,
His temple was the sky above Him;
His crown the starry ones of night!
Mingling with publicans and sinners
Hungry and weary by the way
He spoke at first among the lowly
The words whose echo lives to-day.

LAYING ON HANDS IN BAPTISM.

To Brethren D. E. Price, I. J. Rosenberger, W. R. Deeter, Daniel Hays and L. W. Teeter we sent the following request for information:

I am not satisfied as to why we lay hands on the applicant in the water. The only text I can refer to is Acts 8. Please give me all the light on this subject you can.—C. A. W.

Below will be found the answer given by each. We predict that their communications will be read with a good deal of interest.—Ed.

Laying on of Hands After Baptism

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 14-17.

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19: 1-6.

The passages of Scripture above quoted are all that relate to the laying on of hands after baptism; and in both instances the Holy Ghost was given in connection with, or immediately following, the laying on of hands. Probably those who do not lay on hands after baptism base their arguments in favor of their practice on Acts 2: 38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

But since we have no positive evidence that the Holy Ghost was given to any but those upon whom hands were laid, may we not safely conclude that all baptized believers had hands laid on them, though not always mentioned? Paul, in enumerating the principles of the doctrine of Christ has the laying on of hands immediately following the doctrine of baptisms, agreeing precisely with the practice, as recorded in the Acts of the Apostles: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. 6: 1, 2.

Here we have the inspired writer giving the principles of the doctrine of Christ, each in its proper order: (1) Repentance from dead works; (2) faith toward God; (3) the doctrine of baptisms; (4) laying on of hands; (5) resurrection of the dead; (6) eternal judgment. Hence, if we leave out the laying on of hands, we break a link in the Divine arrangement of the principles of the doctrine of Christ, as given by divine inspiration.

We believe we have plainly shown that laying on of hands should follow baptism, but the question may arise whether it should be done immediately, or while the applicant is in the water? We believe the practice of the Brethren church is in harmony with the Scriptures under ordinary circumstances; but since the Scriptures are not definite in regard to time, when the weather is extremely cold we think it might be, and sometimes is, postponed until the applicant and administrator have changed clothes, and are in a much better condition of mind, both to administer and to receive the blessings accompanying this important service.

D. E. PRICE.
Mt. Morris, Ill.

Facts Scriptural as to the Laying on of Hands.

To simplify our subject we will treat it under the following propositions:

1. The laying on of hands was to impart a blessing.

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him." Deut. 34: 9. "And he brought the bullock for the sin offering; and Aaron and his sons laid their hands upon the head of the bullock for the sin offering." Lev. 8: 14. Here was an assurance of freedom from guilt by this typical offering, with the divine service of the laying on of hands.

"And they brought young children to him, that he should touch them; and he took them up in his arms, put his hands upon them, and blessed them." Texts on this line are numerous, but we will let these quoted suffice as clear proof of proposition number one.

2. The laying on of hands in prayer after baptism was that service by which the Holy Ghost was bestowed upon the penitent.

In baptism the penitent employs a clear symbol of his first blessing, of cleansing, of his freedom from sin; so in the service of the laying on of hands he has an assurance of a second blessing, viz, the reception of the Holy Ghost. In Christ's own baptism there were two scenes: one his baptism, the other the descent of the Holy Spirit. Christ's wording of the doctrine of the new birth is, "born of water and of the Spirit;" which implies two operations, just as the language of the commission, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," implies three actions. In the conversion of the Samaritans, as found in Acts 8, we have clearly these two operations; the first is baptism by Philip, the second by "Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost. . . . Then laid they their hands on them, and they received the Holy Ghost." The same fact is clearly seen in the rebaptism of the "certain twelve disciples" in Acts 19. It is said, "When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them the Holy Ghost came on them." The foregoing is clear proof of my proposition that the Holy Ghost follows bap-

tism by the divinely-appointed service of the laying on of hands in prayer. This fact is further made plain in Heb. 6. The first principles of the doctrine of Christ are enumerated thus: "Repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead." As the laying on of hands in this text follows baptism, it is plain that this is the same laying on of hands found in my former texts; therefore it is plain that the service of laying on of hands following baptism is in force now.

3. The laying on of hands was employed in setting persons apart for a special work.

In Acts 6 there were seven men chosen for a special work: "Whom they set before the apostles, and when they had prayed they laid their hands on them." In Acts 13: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." The reader will doubtless admit that these texts clearly prove my propositions.

4. The laying on of hands was the divinely appointed means to recover the sick.

"They shall lay hands on the sick, and they shall recover," said Jesus in Mark 16: 18. That Jesus employed these means for the recovery of the sick, the following shows: "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." Luke 4: 40. See also Mark 6: 5 and Luke 13: 13. That the apostles employed the same legitimate means for divine healing the following is easy proof. While Paul was on that island shipwrecked, "it came to pass that the father of Publius lay sick of a fever, and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came out and were healed." Acts 28: 8, 9. See also Acts 5: 12 and 14: 3. The apostles, therefore, will doubtless recover the sick in the same way, and my fourth proposition is clearly proved.

As the day of miracles is past, this latter service of laying on of hands is not in force; hence not taught. That there are remarkable recoveries of the sick following their anointing with oil, their baptism and prayer, is all true. So have remarkable cases of the sick yielded to the efforts of hypnotism, mesmerism, magnetism, Christian science, Dr. Dowey and the waters of Lourdes, France. It is true that wonderful changes have been wrought through the power of suggestion by influencing the mind. But let us not call either of them divine; for the divine record does not so teach. "Purify your souls in obeying the truth," is fundamental. The apostles did two things to the sick: "They anointed many that were sick, and healed them." The healing was doubtless done by the divinely-appointed means, as we have shown.

I. J. ROSENBERGER.

Covington, Ohio.

Laying on of Hands.

In the early days of the church laying on of hands was of frequent occurrence. Hands were laid on the newly-baptized convert. Acts 8: 14, 15; 19: 5, 6; Heb. 6: 2. Hands were also laid on persons when they were set apart for important church work. Acts 6: 6; 13: 3; 1 Tim. 4: 14; 2 Tim. 1: 6. Hands were also laid on when persons were healed. Mark 16: 18.

In the case of the Samaritans, as recorded in Acts 8: 14, 15, we are not told why Philip did not lay his hands on those he baptized; perhaps he was not authorized to perform this function of the ministry. "But when the apostles at Jerusalem heard that Samaria had received the word of God, they sent Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Acts 8: 15-17. In this case it may and probably did, go some days before this rite was administered.

In the case of the twelve at Ephesus, the language would imply that imposition of hands took place immediately after baptism: "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them." Acts 19: 5, 6. In Heb. 6: 2 laying on of hands stands closely related to baptism, as in the foregoing instances. The result of the imposition of hands was the reception of the Holy Ghost. Surely no one would want to be in the church of Jesus Christ without having the Holy Spirit, and as by the administration of this rite the Holy Ghost was given, the rite cannot be administered too soon after that baptism.

Why any should become dissatisfied with our present practice, we can not understand. Surely it is not too soon and can not be too late. Circumstances might be such that it would be best to postpone this rite a short period. I once baptized a lady who was very low with consumption. The doctor, while a nonprofessor, said she might die in the water; but if she did I would not be to blame. For, said he, she can not live more than three days at most. Two aged elders told me under the circumstances not to lay hands on and pray over her in the water. This was an exceptional case, but extreme cases will not do to form a rule by. We fondly hope the church will continue her present practice, for we believe it to be in harmony with God's Word.

W. R. DEETER.

Milford, Ind.

Laying on of Hands in Baptism.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Heb. 6: 1, 2.

The principles of the doctrine of Christ, then, are *faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment.* Faith and *AUTHORITY*—cede baptism, and laying on of hands *HIM* *and* *Paul* laid his hands on about twelve after baptism, "and the Holy Ghost came on them; and they spake with tongues and prophesied." In Acts 8: 17 Peter and John "laid their hands on them" of Samaria, "and they received the Holy Ghost." This was the practice of the apostles.

We will now go to the baptism of our Savior: "And Jesus, when he was baptized, went up straightway out of the water" (Matt. 3: 16). This says nothing about prayer or the laying on of hands. Mark 1: 10 says nothing about prayer at the baptism of the Savior. But Luke, in 3: 21, 22, says, "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Here is prayer in immediate connection with baptism, and before the descent of the Spirit. Prayer is a part of baptism. It is incomplete without it.

The man that would take Matthew and Mark, and pay no attention to Luke or Acts of the Apostles, would be likely to omit prayer and the laying on of hands in performing the rite of baptism. All the Scripture bearing on the subject must be consulted. When we look at the baptism of our Savior, we see that baptism was followed by prayer, and both baptism and prayer preceded the descent of the Holy Spirit, and the voice from heaven. When we consult the Acts of the Apostles, we learn that they laid hands on those whom they baptized. The imposition of hands is performed in connection with a formal prayer, or blessing. Therefore the act of prayer with the laying on of hands makes the closing ceremony of Christian baptism complete. "Born of the water and of the Spirit," with prayer and imposition of hands for God's blessing and the gift of the Holy Spirit at the same time and place, give a unity to the rite of baptism. "For by one Spirit are we all baptized into one body."

DANIEL HAYS.

Broadway, Va.

Why Lay Hands on the Baptized, While in the Water?

IN the consideration of this question we first should know why hands should be laid on newly-baptized persons at all. If we can determine that we may discover what relation the laying on of hands has to water baptism, and by it ascertain the most proper time and place for its observance.

As to the real design of the laying of hands on newly-baptized persons, we have no direct New Testament statement. We have really no New Testament commandment for the practice, and only a few examples of and indirect allusions to it. But these seem sufficiently to authorize its observance upon newly-baptized persons now. Then, since the several examples of and allusions to the practice of the laying on of hands in the New Testament have all been given under unlike circumstances, the only possible way to consider all of them as authority for the practice, is to harmonize them according to that position which agrees with each of them, and with other relative doctrines and ordinances. To arrive at such a harmony we must admit as facts the following statements, namely:

1. That water-baptism is to all truly penitent persons the same in design and result. (1) All alike have their sins remitted. Acts 2: 38. (2) All alike are in the Father and the Father in them. Matt. 28: 19; John 17: 21. (3) All alike are in the Son, and the Son in them. Matt. 28: 19; John 15: 4; 17: 21. (4) All alike are in the Holy Ghost, and the Holy Ghost in them. Matt. 10: 20; 28: 19. (5) All alike are planted and adopted into the kingdom of God. Rom. 6: 5; 8: 15, 16.

2. That the laying on of hands after baptism is for one and the same purpose upon all the baptized.

3. That no two of all persons who have ever been or ever shall be baptized have exactly the same natural endowments, capacities, adaptabilities, traits of character, dispositions, powers, etc., and that with all this difference they are however by the same faith, repentance and baptism converted to the One Lord, and consecrated to his holy service, being as variously blessed with gifts of the Holy Ghost as they are different one from the other. Read carefully 1 Cor. 12: 14; Heb. 2: 4.

4. That the name, "Holy Ghost," or "Holy Spirit," means, sometimes, the Holy Ghost as a being (Matt. 28: 19; 1 Cor. 12: 13) and sometimes the "gifts of the Holy Ghost." Heb. 2: 4; Acts 4: 31; 8: 15-17; 19: 6.

5. That one is born of the Spirit or Holy Ghost, just as soon as he is born of water, by baptism. John 3: 5.

6. That as Christ was resurrected into complete life from his death and tomb, into his full spiritual life,—so is the one baptized in water resurrected from the death of sin and his water-grave,—baptism,—into his full new life in Christ. Rom. 6: 4.

Now, in view of the six foregoing statements, we are prompted to conclude that the real design of laying hands on newly-baptized persons is, that, with prayer, it is the *sign of completed consecration*. It is the dedication of the person baptized to the holy service of God,—the placing of a living sacrifice upon the New Testament altar (Rom. 12: 1, 2).

The meaning of the Greek words (*epithesis, epithemi*, etc.) used in the New Testament where the laying on of hands is spoken of mean, literally, "a setting to work at;" "to put on a top;" "to put a finishing stroke to;" "to give an epithet or name to."—*Liddell and Scott*. With this meaning the Old Testament agrees.

In the consecration of the high priests the laying on of hands was the last dedicatory act of the ceremonial offerings, before they were used (Ex. 29: 10, 15, 19). Likewise, in the consecration service of the Levites, the Israelites were required to put their hands upon the Levites before Aaron would offer them before the Lord (Num. 8: 10, 11). So were the Levites themselves required to lay their hands upon the heads of the sin and burnt sacrifices just before they were offered (Num. 8: 12).

THE TIME AND PLACE OF LAYING ON HANDS.

Paul lists "laying on of hands" next after baptism (Heb. 6: 2). We infer from this that hands should be

laid on persons just as soon as baptism in water is completed. At what point is it completed? Christ's baptism, for example, was completed while he was yet in the water. "When he was baptized he went up straightway out of the water" (Matt. 3: 16). This argues that it is right to lay hands on the baptized while yet in the water, as soon as the immersions are completed. But the cases of Peter and John laying hands upon the Samaritans (Acts 8: 15), and of Paul, upon those rebaptized (Acts 19: 6) are cited as proofs that the laying on of hands was a condition unto the primary reception of the Holy Ghost. It will be seen in the former case that Philip was unauthorized to lay on hands at baptism. Besides, those whom he baptized were half-Gentile. These reasons may account for the visit of Peter and John. Further, it seems that the Holy Ghost manifestation upon them was that of an extraordinary "gift" (Acts 8: 20). In the latter case it is clear that an extraordinary gift of the Holy Ghost was given, for "they spake with tongues and prophesied" (Acts 19: 6).

In conclusion one may say that the varied circumstances under which all the New Testament Holy Ghost manifestations, in connection with baptism, have appeared,—on two of them being alike,—are unfavorable to the position that the laying on of hands is a condition of his primary reception. We allude to them briefly, namely,

1. John the Baptist was born full of the Holy Ghost. Luke 1: 15.

2. The Holy Ghost descended upon Christ immediately after his baptism. Matt. 3: 16.

3. The Holy Ghost was given in some measure to the apostles who had been baptized by John the Baptist: (1) Immediately after Christ's resurrection (John 20: 22); (2) at Pentecost after Christ's ascension (Acts 2: 1-4); (3) again soon after (Acts 4: 31).

4. He was manifested upon the Samaritans some days after their baptism (Acts 8: 5, 16, 17).

5. He was with Philip and the Ethiopian in baptism and evidently was given to the Ethiopian by baptism (Acts 8: 20-26).

6. He appeared upon Cornelius and household before baptism (Acts 10: 44-48).

7. Upon those who were rebaptized he came after baptism and laying on of hands (Acts 19: 6).

Peter's statement of the condition of Holy Ghost reception is: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

L. W. TEETER.

Hagerstown, Ind.

THREE THOUGHTS FROM THE ALMANAC.

BY MARTIN G. BRUMBAGH.

I HAVE just read carefully over the entire list of our ministry in the *Almanac* of 1900, and find in it three suggestions that impress me as being significant.

1. If one may judge the location of the membership by the location of the ministry—and this is evidently warranted—our church is strong in the central belt of States. We have no ministry in New England, and aside from the Brooklyn mission, none in New York. In the Southern States east of the Mississippi,—the colonial South,—we have few ministers; seven in Alabama, as a result of one recent migration; three in Florida; two in Atlanta, Georgia; none in Mississippi; one in South Carolina; a few in the mountain valleys of the Carolinas and Tennessee. Now the South and New England were peopled by English settlers. The States in which our church is strongest were peopled by Germans, who in colonial times filled the valleys of the Piedmont plateau and at the close of the Revolutionary War began to cross the mountains into Tennessee, Kentucky, and Ohio. Later the great central west to the Rockies received a constant stream of German settlers. This teaches that one hundred years of growth has not materially removed our colonial limits.

Our church flourishes best among people of German descent. This in colonial days was necessarily the case. Services were held in the German lan-

guage, and hence no appreciable gain was made among peoples of other tongues. But to-day our ministry is largely English. There is a gradual but steady decline of percentage of services conducted in the original German of the founders of the church. Why then have we made no large gains among the other nationalities of America? Surely we will not say that the doctrine we teach is not universal. Since Pentecost all tongues are sacred to God's church.

Shall we say the fault is with the minister? What peculiar characteristics are traditionally inherent in our ministry that makes for large success only with the German people of America? Will any one say that the ministry is not typical of the membership? We have the most democratic ministry of any church in this republic. Our ministers are closer in life activity, in thought, and in sympathy to the membership than is the ministry of any of the other religious bodies. This is due not only to the way our ministers are chosen; but also to the fact that we have never raised the question of the relation of lay to official membership. We have steadily, and, perhaps, without realizing it, given the same consideration in all congregational activities to the lay member that we have given to our ministers. But we have at least one reason for the unique development of the church in German settlements. The order of ministration, the organization of our services, the subtle but powerful influence of a form of worship that has been sacredly perpetuated from the days of complete German services still appeals to the German temperament in a powerful way. This point needs careful study. It involves the whole organization of service in harmony with racial traits, and is a potent factor in the success of mission work in all new fields—that is, in all fields that comprise people not of German descent.

I do not mean for a moment to imply that the ordinances of the church must or in any way need to be changed. I simply point to the fact that the organized and accepted forms of worship, together with the manner of presenting God's truth, suggests the need of adjustment. Let us pray and ponder over this matter.

2. Etymologically the names of our ministers point clearly to German ancestry, a somewhat careful equating of these names warrants the statement that about three-fourths of our ministers are of pronounced German descent. This estimate is clearly within the bounds of fact. The inference is clearly corroborative of the conclusion arrived at in the preceding paragraph. Of course not all these German names denote speakers whose tongues betray the Fatherland. But some of them do. This is a nation of English-speaking people. They think, not in German idioms, but in English idioms. The distinction is quite important. To gain hearty and ready assent it is greatly in one's favor to have the forms of speech common to the people addressed. In Eastern Pennsylvania the services are in some places still conducted in the German, and this is wise. The German members understand the truth clearly when it comes to them in the language forms and illustrations of their home and traditional life. But when we move out from the region of German vernacular we must not forget that the same adjustment that makes the Gospel precious to the German when he hears it in his own tongue makes also the Gospel precious to other people when they hear it in their own tongues.

There seems to be ample ground here to plead for a more representative ministry. We cannot, of course, change our ancestral endowments. Those of us who are German will have to admit that we need a large element in our mission ministry skilled in the use of the language of the people ministered unto. It is best if this is born into one. If not so acquired, the next best thing is a careful and prolonged training, beginning in the early life, in the idioms and forms and literature of the people to whom as missionaries and ministers we direct our efforts. It would be a decided advantage in preaching the Gospel widely if our missionaries could have a careful linguistic training.

Of course one is not to infer that language train-

ing is the sole qualification for a successful minister. One is only to understand that, combined with all other vital elements, this is, in the present condition of our church, a decidedly significant factor for success. We are face to face with one of two conditions; either we must continue to look for our growth in the restricted area of German-American life, or we must candidly and carefully study the problem of the proper training of a ministry for world-wide missions.

3. The third conclusion borne in upon one's mind from a study of this list is the fact that the great majority of our ministers receive their mail at rural post offices—a *bona fide* evidence that the church is still a rural church. In its inception the membership was made up of men from many avenues of industry. When the exodus to America began in 1719 the Brethren were attracted to the fertile farms of Eastern Pennsylvania. One group remained in Germantown. Peter Becker was a weaver; Alexander Mack, the second, was a weaver; Christopher Sower was a printer and an apothecary. But the growing group lived on the farms. Our church has grown most pronouncedly among the farming element of America. It might be interesting to know what per cent of our membership is engaged in agricultural pursuits. This rural constituency has been the stronghold of the church. The farmer is earnest, courageous, conservative and devout. It has not been especially difficult to predict the attitude of the church on any new issue that may arise because of this steadily consistent element of life in its membership. The unity of the Spirit has been remarkable because of the unity of life activity among our people. No people in this broad land ought to exceed us in unanimity of action, and perhaps not one does. In many respects we are a remarkably harmonious and spirit-cemented people.

But one thing in all this will come to us with increasing force. The percentage of the whole population that lives in the country is constantly decreasing. The percentage of the whole population that lives in cities and towns is rapidly and constantly increasing. Here then is the law. The future growth of the church must be fostered in the cities rather than in the country. To be sure, we cannot under any circumstances, lessen our work in channels already created. But we must increase our activity in the cities of the land, or we shall surely find in the next hundred years a decided weakening of the church.

Thousands of the best young men and women from the rural homes of the Brotherhood are to-day living in the cities of the country. They go away from the home church. They find no church in the city. They either join with churches or remain through life separated from all churches. This is a most unfortunate condition. The young people cannot be kept from the city. How can they be saved in the city unless the church follows them and affords a religious home for them where they spend their lives? The question of city churches is only in its infancy. The to-morrow of the church will bear this question vastly more to heart than the church of to-day. The evidences of concern in this direction are quite marked now. But if one takes the list of the cities in the United States in the order of their population he will be surprised to find how many centers are as yet untouched. The fifteen leading cities of the United States are: New York, Chicago, Philadelphia, St. Louis, Boston, Baltimore, San Francisco, Cincinnati, Cleveland, Buffalo, New Orleans, Pittsburg, Washington, Detroit and Milwaukee. In 1890 these cities had 9,215,914 inhabitants. This is one-seventh of the total population. The average population of these cities was above 600,000. It is much larger now. Have you looked over our list of ministers to ascertain how many are now in any way related to this mass of human life? Count it over for yourself in the *Almanac* list. We have in these cities just fifteen ministers! In seven of the cities we have no minister. Of the fifteen above named, at least five are in the cities temporarily for purposes of university study. It is safe to assert that the church has only

ten men to care for its development with one-seventh of our entire population. The average constituency of possible effort is almost one million souls to each minister. Compare this with the relative density of ministerial forces in the strictly agricultural portion of the country and answer the question—is this right? A wise leader in the olden times was led of God to exclaim, "Of a truth I perceive that God is no respecter of persons." Can we say the same of our present organization? Does this lesson from the *Almanac* mean anything to the church? Is there here any clearly disclosed obligation? God's truth is for every soul. God's church must reach every group and offer a home for every soul. We cannot possess the earth in a year. But we can face facts, we can understand conditions, and by God's grace and guidance we can do much to plant his cross in these great centers of congested life. We can call to this rushing throng, "Behold the Lamb of God that taketh away the sins of the world!"

Philadelphia, Pa.

"THOSE WOMEN."—Philpp. 4: 3.

BY C. H. BALSBAUGH.

RESPONSE to many sisters in Christ who have written me of their labors and trials and joys in the work of the Lord.

Paul did not hesitate to rebuke women sternly when they "usurped authority over the man," and thus intruded into a forbidden province. And just as ready he was to encourage and praise women for helping and laboring in the Lord, and coöperating with the apostle in the proclamation of the Gospel. As subordinates, women of to-day have a grand opportunity of fulfilling the same mission, and becoming efficient soul-winners in manifold forms of service.

Is Luke 1: 28 for the Virgin Mary, not for all women in *world*. Are you not also among the highly favored, the blessed women? Yea, surely, ye are shrines of deity. In you also has the Holy Ghost repeated the miracle of Luke 1: 35. Christ is not our Savior until Eph. 3: 17 has been realized. I know that this blessed mystery has been experienced by those who sacrifice time and comfort and money and life to gather souls into the fellowship of Jesus. The longings and aspirations for holiness which you express in your letters would be impossible were not the Holy Ghost at work in you, developing the embryo Christ into sanctified womanhood. It fills my soul with joy to recognize the evidence that Paul's wonderful prayers are being fulfilled in you. Eph 1: 16 to 20; Col. 1: 9, 10, 11; 2 Thess. 1: 11, 12. "He that hath begun a good work in you will perform UNTIL THE DAY OF JESUS CHRIST." Philpp. 1: 6. Jesus has no greater joy than to save people, and that means to live his life over again in our daily experiences of trial and conflict and sorrow and joy. It is a great mystery, but very real, and very blessed, and sure to culminate in the crowning glory of eternal life. We are always satisfied yet always hungering. John 6: 33, 35, 48, 51, 53 to 58; Matt 5: 6. "It doth not yet appear what we shall be." 1 John 3: 2. But one thing we know—we are the children of God, and have learned to cry, "ABBA, FATHER." Rom. 8: 15. We may be only babes, but we are God's offspring, and he will own us as joint heirs of his only begotten Son. Rom. 8: 16, 17. Let us walk WORTHY OF GOD unto all pleasing. Col. 1: 9; 1 Thess. 2: 12. Ours is indeed a high calling. Philpp. 3: 14. How high, who can tell? Let us not forget that we are "a peculiar people," and God asks great things of us, and will enable us to do all he asks. 1 Pet. 2: 9; Philpp. 2: 13 and 4: 13.

You have no cause to be discouraged, although some of you have truly appalling environments. If "our life is hid WITH CHRIST IN GOD," we have an environment which all the missiles of hell cannot shatter. The "nothing" in John 15: 5 sinks us very low at the feet of Jesus; and the "much" in verse 8 lifts us very high into his love-throbbing bosom. See also 1 Pet. 5: 6. Look unto Jesus. Study Je

sus. Incarnate Jesus. Manifest Jesus. Let all the world take knowledge that you have been with Jesus, and that your whole life is under his gracious, beautifying dominion.

Christ accepts the solidarity of humanity, and he has but one Gospel for the whole world. Man is man everywhere. Christ is Christ from pole to pole, and from orient to occident. You in Colorado and you in California, Canada, Eastern Shore, India, Denmark, have the same problems to deal with, the same foe to encounter, the same blessed, all-sufficient Savior to present. No matter where we are placed, and how restricted and revolting our sphere, great is our mission, and great our responsibility. We are called to be the representatives of Jesus; and our life and influence are more than our creed or profession. "IN HIM WAS LIFE; and the LIFE WAS THE LIGHT of men." John 1:4. The supreme work of Jesus was not teaching and ritual; but he came to LIVE THE LIFE of GOD in the flesh, so that all the world may know how human life must be transformed into the Divine in order to secure eternal blessedness. Apart from this there is no salvation. No soul is to rest satisfied until its ruling consciousness is the undeniable fact of the indwelling Christ. Jesus was never bewildered by doubt as to his lineage. We never doubt our human pedigree. Is our divine generation less emphatic? This is the essence and power of our religion.

It is a glorious mission to call sinners to Jesus and bring them into living, loving, all-absorbing acquaintance with him. The new birth effects such a wonderful transformation that the world must notice it. We are "made partakers of the divine nature." We become God's. John 10:34, 35, 36. This is possible only in the same way that God became man. Luke 1:35. Jesus is "the firstborn among many brethren." Rom. 8:29. Christ and Christian must have one origin. Heb. 2:11. Such a genesis leads to faithful, self-sacrificing service. Any other motive in coming into the church will result in failure. The Gospel for all mankind is, "JESUS, THE AUTHOR AND FINISHER OF FAITH." "In HIM dwelleth ALL the FULLNESS of the GODHEAD bodily;" and "we are complete IN HIM." Heb. 12:2 and Col. 2:9, 10. Such a message is enough to set your souls on fire with zeal and confidence, and make every member of your body an instrument of righteousness unto God. Rom. 6:13. Let your thrilling theme be JESUS, and your emphatic endorser the HOLY GHOST, and your unending and mighty testimony YOUR HOLY LIFE.

Some of you are indeed in "labors more abundant." 2 Cor. 11:23. "The beloved Persis labored much in the Lord." Rom. 16:12. Rest assured "that your labor is not in vain in the Lord." 1 Cor. 15:58. God has called me to the humble, silent ministry of the pen, while he has given you a more arduous and public mission. Some of you labor where there is no church, and you are called to minister to the living and the dead. Souls are committed to your charge whose blood will be required at your hands. Full of his life, full of his love, full of his self-sacrifice, you will not fail to rescue poor, sin-fettered, hell-doomed souls into the blessed realization of eternal life. Love is the essence and bond of the Holy Trinity, and this is the great secret of Bethlehem and Calvary. What will not love do when immortal souls are at stake? When the love of God is shed abroad in our hearts by the Holy Ghost we become so Christ-like that we glory in the Cross if we can only draw souls into the redeeming, sanctifying embrace of Jesus.

What is "THE JOY" referred to in Heb. 12:2? That must be a wonderful vision that can thrill the soul with rapture while hanging on the cross, bleeding, suffering, dying under the awful burden of the world's sin! What was that amazing joy? Nothing less than saving sinners by suffering for them. This is Christ's great legacy to his followers. John 15:11. This *you* may do and I, and all his true disciples. If we are in "the fellowship of his sufferings," and in the "power of his resurrection," we find our supreme joy in self-sacrificing service to rescue the lost. Philpp. 3:10.

God bless you, and kindle your hearts with his

own love, and make you wise in winning souls. Prov. 11:30. God did not value the soul too highly when he ransomed it at such an enormous price. 1 Pet. 1:18, 19; John 3:16. God did his *utmost* for our redemption. Why should we falter in our efforts to save souls? *Work, WORK, WORK.* John 5:17; 1 Cor. 9:22.

Union Deposit, Pa.

SPIRITUAL REASONING.

BY L. D. IKENBERRY.

REASONING may be defined as the act or process of the mind by which, from propositions already known, new propositions or conclusions may be reached, and by Scriptural reasoning we mean the application of the principles of reasoning in establishing the Word of God. This process is frequently used in the Scriptures to demonstrate the immediate or ultimate results of obedience or disobedience. During the reign of Saul, when Samuel perceived the wayward and ungrateful disposition of the Israelites, he said to them, "Stand still that I may reason with you before the Lord." 1 Sam. 12:7. He then shows them that the judgments of the Lord are righteous, referring them especially to the fact that, on account of disobedience, their fathers were sold into the hands of their enemies and had great sorrows and afflictions thrust upon them. Having impressed this fact on their minds, he continues to reason with them by saying, "If ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers." In this warning Samuel made use of a very common logical process. He first reminds the people that the Lord had dealt with their fathers according to their deeds, and then leads them to the conclusion that, if they become disobedient, the hand of the Lord will surely be against them.

This same process may be effectively used to impress on the minds of the people the inevitable results of the growing evils of the present age. There is no truth more plainly set forth in the Scriptures, or more clearly demonstrated in all of God's dealings with his people, than the certain punishment for unpardoned sin. "I will punish the world for their evil, and the wicked for their iniquity." Isa. 13:11. This is the great "major premise" in warning the ungodly "to flee the wrath to come," and in admonishing the professed follower of Christ "to keep himself unspotted from the world." Paul reasoned from this same premise when he said, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?" Heb. 2:2, 3. So long as the Israelites obeyed all the commandments of the Lord they were permitted to live in happiness and prosperity, but when they drifted into wickedness and idolatry their transgression and disobedience received a just recompense of reward. So likewise under the new dispensation there will be no escape for those who neglect their salvation.

The church as a body should also profit by the sad experiences of the Israelites. So long as the principles and commandments of the Gospel are strictly carried out, we may expect the church to prosper and continue to hold her position as a great power for good; but, reasoning from the certainty of God's judgments, we may conclude that, if the church is allowed to drift into the currents of popular Christianity and take on the forms of worldliness, both the form and spirit of primitive Christianity will eventually be entirely lost. By investigating present conditions there may not be found sufficient reasons for special alarm, but enough may be seen to make it evident that, for the future welfare and prosperity of the church, every possible effort should be put forth to prevent the evils of the world from getting any stronger hold in the church. The age in which we live demands that we study carefully the characteristics of human nature with the view of adopting such methods of inculcating truth as may be most effective in impressing the in-

dividual members of the church with the great importance of holding on to the simplicity of the Gospel.

It is highly probable that many religious teachers of the present day are operating too much on the emotional natures of the people and do not often enough appeal to their faculties of reasoning. Of course the proper culture of the higher sensibilities must not be neglected, but to arouse the emotions by relating sensational narratives and fictitious stories is not the proper method of awakening the people to a sense of their duty. In our zeal for the growth and prosperity of the church, religious sensationalism should never be allowed to go beyond reason; not that we go to the other extreme and drift into pure rationalism, but, having fully accepted through faith the absolute truthfulness of the Scriptures, that we make use of the principles of reasoning in our investigations of the truth, and in the application of the principles of the Gospel to our lives, so that we may become thoroughly established in the faith and be able to comply with the injunction: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. 3:15.

The importance of turning away from the evils of the world and adhering strictly to the Word of God may often be most forcibly impressed by appealing to reason. When Isaiah saw the deplorable condition of Judah, he lamented their judgments, upbraided their vain oblations, and then exhorted them to repentance, saying, "Come now, let us reason together." Isa. 1:8. At Thessalonica, where there was a synagogue of the Jews, "Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures." Acts 17:2. Let the great plan of salvation be laid before the people, and let them be led to realize their sinful disposition; then invite them to compare their lives with the Sacred Record and you will set them to thinking and reasoning for themselves, and the result will be a healthful growth in grace and in the knowledge of our Lord.

Daleville, Va.

SOME METHODS OF A TEACHER.

BY N. R. BAKER.

THE good Sunday-school teacher does not stand still and attempt to have everything come his way; he goes out after his work. He pushes it. He is happy in his work and doesn't go before the class saying, "I suppose I can if I have to." He doesn't insist upon every unprepared visitor "teaching the class to-day." He doesn't scold those who are there because the absent ones did not come. He enters heartily into the general exercises of the school. He never fails to contribute and always encourages contributions, and yet does it without begging.

He attends teachers' meeting when at all possible. He goes there, not to learn the lesson, but to get and to give of the grand thoughts in each lesson. He knows that the partially hidden truths are as important as the plain ones and he searches for them. He uses the Bible and lesson helps in the preparation, the Bible only in the class. He influences his class to do the same. He does not depend on his general knowledge of the Bible, but studies each point carefully. He selects the points in the lesson that are most applicable to the needs of the class and enforces them; yet without making the applications too personal.

A LONDON workman made a temperance speech to his fellow laborers. He took a loaf of bread, and cutting off a thin slice said: "This is what you pay for city taxes." Cutting a thicker slice, he said: "This is what you pay for general taxes." Then cutting three-fourths of the loaf, he said: "This is what you give to the saloon-keeper." Cutting off then a thin slice, he said: "This is what you pay for cigars and tobacco." He had only a few crumbs left in his hand, and he said: "This is what you have to keep and support your family. No wonder they are in rags and distress."

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A BUSINESS PROPOSITION.

BY E. M. COBB.

"Buy the truth and sell it not."—Prov. 23:23.

I. INTRODUCTION.

1. Its merits and claims.

- (1) Cleansing power.
- (2) Preserving nature.
- (3) Elevating influence.

2. Its claims tested.

- (1) Infidels, skeptics, etc.
- (2) Hypocrites, etc.

NOTE.—Don't buy for speculation, but to keep.

II. THE INVESTMENT.

1. The capital stock.

- (1) Jesus' bank account. (His blood).

2. Installment plan.

- (1) Down payment.
 - (a) Baptismal vow.
- (2) Installments.
 - (a) Ordinances.
- (b) Visit sick, relieve poor.

NOTE.—Jesus will secure you for any amount.

III. THE DEVIL HOLDS MORTGAGE.—Rom. 7:20.

1. First mortgage—carnal desire.

2. Second mortgage—association.

3. Third mortgage—hypocrisy.

NOTE.—Mortgage must be lifted or mansion is gone.

IV. MORTGAGE CANCELLED.

1. Adamic sin paid by cross.

2. Personal sins by Jesus' blood.

NOTE.—All men need TRUTH. Jesus furnishes capital, guarantees satisfaction. Will you not buy?

Pymont, Ind.

THE MINISTER AND HIS WORK.

I. THE SECOND COMING OF CHRIST.

I SUPPOSE there is no subject upon which the Christian world is more closely united than upon the fact of Christ's second coming. It has indeed become, with many, an article of Christian faith. We urge no protest against the reception of the doctrine in that way, for with such testimony as given in John 14:3; Acts 1:11; Matt. 24:30; 1 Thess. 1:10 and 4:16; 2 Thess. 1:7-10 and Rev. 1:7 why should not we accept without any wavering or doubt? The doctrine itself is most pleasing and links us in faith most closely to our Lord. It is not my wish to discuss the above question as a fact or to set forth the divine intents and purposes of this great question, but for a few moments to look at its speculative side.

Ever since the announcement of this arrangement in the economy of grace men have set themselves, in defiance of the express declaration of the Master, to name the year and day of his coming. By an ingenious way of mathematical calculations it is from time to time announced that he will appear at a certain time, only to find, to the consternation of the calculator, that some mistake was made, when he proceeds to do his work over, with like results in the end. Upon this question history has been repeating itself for eighteen centuries, and is likely to do so until the announcement is made from heaven by the angel with a message from God himself. From the history of the past it seems only idle drivel to spend time in such speculation. There are features of great moment in the fact of the second coming, which would of themselves be thwarted by turning aside the divine arrangement, setting a day for his coming. It is enough for us to know and preach that he will come. It matters not as to the when, but it is of supreme importance as to whether we are ready to receive him and enter into glory. It is this fact which needs emphasis, *be ready every moment*, close the record all balanced at the dying of each day and open a new one every morning.

The application of my subject has a wider significance than as applied to this one theme. You are men going forward in solid phalanx against an un-

seen foe. It is your duty to stand on the positive side of every issue, on the safe side with Jesus Christ as your guide. You have no time to stop and deal with unprofitable and uncertain issues. You are to preach the divine message. It is enough for men to know that there is a resurrection,—it is not any matter to them as to the how or the when,—that the blood of Jesus Christ and Christian baptism are mysteriously linked with each other and with the salvation of sinners. They need not inquire how or why. It is a very poor earthly soldier who in the presence of a foe refuses to act until he has dismounted the cannon to see how it is made, or takes the shell to pieces and studies its construction before sending it on its awful errand of death. You are a soldier of the heavenly type. The weapons of your warfare are not carnal. The Sword of the Spirit is yours, with which to do execution against the ranks of the enemy. The simple message of divine truth has always been effective and it will not fail you.

Prepare yourself effectively to use that which God has entrusted into your hand. Study every means of grace. Make the truth plain and emphatic. The mysterious, which is at best only conjecture and likely to do you more harm than good, is best let severely alone. Let the man who has nothing else to do and who would not likely do it if he had, set himself to these tasks. You preach Jesus Christ and him crucified to fallen men.

II. SPECIFIC PRAYER.

The helpfulness of the ministry is felt in many ways, but in no way does it prove more effective than in invoking the divine blessing of heaven upon suffering humanity. This is an important field in the work of the minister and needs to be studied with much deliberation and care. I presume of all our work we give the least attention to prayer; not that we do not pray, not that we have no altars of prayer, but from the fact that we have no meditation preparatory to the holy service of prayer, praise and thanksgiving. It occurs to me that if we have anything to ask the best way is to come directly, in child-like simplicity, pleading for divine help and guidance. The poor publican knew what he wanted and asked for it. The paralytic was no less explicit in claiming the attention of the Master. We might well copy after these models and profit much thereby.

Then, to be most helpful, the minister should hold up the members of his flock, in the varied toils and occupations in which they are engaged, seeking for them the guidance of the Holy Spirit, and the presence of Jesus wherever they chance to be. To be thus borne heavenward and kindly committed to the mercies of a loving Father opens a new life to the soul struggling for divine ascendancy, who has been hitherto neglected. Put yourself in contact in some brief way with all your people, from the oldest to the youngest, that they may be made sharers in this most important service. The grace of coming directly to the needs of your people is acquired only by constant study and trained skill. A dear old widowed mother in Israel once said to me at the close of a very spiritual service, "Remember the widows when you pray." I am thinking about that message yet, and thanking God for it. It means much more to me to-day than widows. It means every struggling soul, seeking the joys of a better life, who needs to be borne heavenward on wings of prayer.

A. H. P.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Beatitudes.—Matt. 4:25 to 5:10.

Lesson for April 1, 1900.

GOLDEN TEXT.—Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

This lesson is called the Beatitudes because it speaks of the things that make men and women happy. And what is peculiar about it is that the things here named to give happiness are things that the world dreads and fears because of the undesir-

able conditions and misery which they bring. It is, perhaps, more familiarly known as the Sermon on the Mount, delivered at the time being for the special benefit of his disciples. Just how they received it or how much comfort they took from it, we don't know. But it must have been quite a revelation to them, and was no doubt a disappointment to them, being so different from the Jewish expectations of what their coming king would be. The things here named were the very opposites of what they looked for to bring blessedness.

The lesson opens with these words, "From that time Jesus began to preach and say, Repent: for the kingdom of heaven is at hand," which means from the time that John was imprisoned. See Mark 1:14, 15. And as he began to preach he also began to call his disciples, that they might from the beginning be learners of the great doctrines which he was about to introduce to the world, and also that they might learn the character of the lives which it was to produce.

As he passed along the seaside he saw Peter and Andrew fishing. And he called to them and said: Young men, I have come to call you to my ministry. Stop this fishing business, go to school, study theology, and thus prepare yourselves for the work unto which I have called you. No, you say, not so. Not exactly, but not so very differently after all. He says, "Follow me, and I will make you fishers of men," which means more than many of us may think. He was the Great Teacher—the greatest teacher that the world ever had. He taught the best theology that the world ever heard. And these men were called to be students. His college was not built of wood, brick, mortar and stone. The mountains, vales and seas around him were its foundation and the heavens the roof thereof, and the world was invited to be the students—the "called" to be his special witnesses. Wherever he rested his weary feet, in the morning, at noon or in the evening, on the hillside, by the seashore or in the ship, there he taught and worked out the great doctrines he came to teach. *That was his mission.* And it was the most effective possible kind of teaching—by precept and example. And he accepted the common every-day things around him to enforce the great lessons which he taught.

He goes on a little farther and he finds two others, who were with their father mending nets, "and he called them." And so he continued calling, until his number of witnesses was complete. Then he opened his school and began work. Some of us remember the beginning of our school days, and how strange and new some of the teaching seemed to us. So it must have seemed to these men as the Christ began his wonderful teaching, so different from the teaching of the scribes and Pharisees!

He went about all Galilee, teaching in the synagogues and preaching the Gospel of the kingdom, and healing all manner of diseases; so that these men began to feel that they were going to have an easy time of it. But they have, as yet, only seen the alphabet of the new course. And as an advance lesson he gives them the teaching on the Mount. Who were to be the blessed—the happy?

Let us see who and what kind of people they were to be,—the poor in spirit, they that mourn, the meek, they which hunger and thirst, the merciful, the pure in heart, the peace-makers, the persecuted, and the reviled. What a wonderful list this is to make men blessed? We all want to be among the blessed, but, at first thought, we don't want it to come in this way. And yet so our Teacher says it will come. And perhaps, after all, it is the better way. It comes as a result of work done, things experienced. And in the way that all real blessings come to us, or a reward for some kind of service rendered. It is by first being poor that we can appreciate being rich. We must be low, to be exalted; hungry, to be fed; thirsty, to drink; and reviled to know the joy of being left in peace.

So it is and will be in our experiences. We must feel the burden and lift the cross, that we may be unburdened and wear the crown.

H. B. B.

HOME * AND * FAMILY

GOSSIP TOWN.

HAVE you ever heard of Gossip Town,
On the shore of Falsehood Bay,
Where old Dame Rumor, with rustling gown,
Is going the livelong day?
It isn't far to Gossip Town
For people who want to go:
The Idleness train will take you down
In just an hour or so.

The Thoughtless Road is a popular route,
And most folks start that way;
But it's steep down grade; and if you don't look out,
You will land in Falsehood Bay.
You glide through the valley of Vicious Talk,
And into the Tunnel of Hate;
Then crossing the Add-To-Bridge, you walk
Right into the city gate.

The principal street is called They-Say,
And I've Heard is the public well,
And the breezes that blow from Falsehood Bay,
Are laden with Don't-You-Tell.

In the midst of the town is Tell-Tale Park;
You're never quite safe while there,
For its owner is Madame Suspicious Remark,
Who lives on the street Don't Care.

Just back of the Park is Slanderers' Row;
'Twas there that Good-Name died,
Pierced by a shaft from jealousy's bow,
In the hand of Envious Pride.

From Gossip Town Peace long since fled,
But Trouble and Grief and Woe,
And Sorrow and Care, you'll meet, instead,
If ever you chance to go.

—Brumbaugh's Standard Reader.

DRIVING NAILS.

BY W. O. BECKNER.

I KNOW two men who have two boys. A is a carpenter. His boy likes to go to the shop and play. He often drives a nail for papa while papa holds the hammer. He does it neatly and quickly. He has a motto: "Be neat and orderly." And E. Cramm quite neat and orderly. His mamma often speaks to visitors of her handy hen-coops as the work of her happy boy. His countenance is bold and free, and you never hear him speak an unkind word to any one. He has quite forgotten the first time that papa gave him a nail and a hammer, and told him to drive the nail in the ground where it is hard and pull it out, just as many times as he could.

B is a farmer. His boy was playing with the hoe once and heard this from the orchard: "Don't dig in that patch; now get out of there." Pretty soon he heard again: "Get away from there, Sammy; what's the matter with you? Go up along the hedge and cut sunflowers, if you are so anxious to work." Of course Sammy didn't go. "Here, my boy; what's wrong with you to-day? How many times must I tell you to quit your meanness?" came from the same angry lips in a few minutes. "If I catch you at that again, I'll whip you good," he continued; and Sammy trotted off to tease his sister in her playhouse. When visitors come, he must be scolded for bad manners at the table. Sometimes he must be sent away to wash his hands and face. His mother complains about "that boy" making so much trouble. "He's worse than the pigs to turn things upside down," is a frequent remark.

QUESTIONS.

Did you ever see any one like either of these boys? Did you ever see any one like either of their fathers? Did you ever hear of something like this in the church? Did you ever know a preacher who preached: "Follow me (to work)?" Did you ever know of one who preached, "Don't do that way"? Did you ever know a boy who "didn't want to do something"? Did you ever know a newly-baptized person who "didn't want to do something"? Give the boy a nail to drive and he will learn something. Give the boy a plant to cultivate with his hoe and he will do something. Give the new convert a trait of character to nurture and develop, and God shall have the praise.

Inman, Kans.

SISTERS' SEWING SOCIETY OF THE JOHNS-TOWN CHURCH.

BY S. S. BLOUGH.

THE sisters of Walnut Grove, in this congregation, organized a sewing society Jan. 24, 1895. While they have been working faithfully and continuously for five years, this is the first report that has been published. The good that has been accomplished cannot be measured in time, but eternity will reveal the full results.

At the time of organization a small sum was paid by each member as a beginning fund. Work was immediately begun, and since then the record is one of duty well performed. The work has grown until the society owns a well-furnished room free of debt. The needy have been helped, and money paid into various funds, in all amounting to about one hundred and fifty dollars. The work chiefly consists in making bonnets, quilting and sewing in homes.

One of the rules of the society is to have prayer at each meeting. The work has been done very harmoniously ever since the organization. A few sisters have not given the aid which was expected, yet a spirit of love and forbearance has been shown them.

We trust they may be able to do even more in the future than in the past. May our sisters continue to feel that they have a work to do.

Johnstown, Pa.

THE MODEL HOME.

BY MARTHA B. LAHMAN.

THE ideal home is one where love reigns; it is not one of gorgeous show. In the first place the husband and wife must be united, each one seeking the other's interest, confiding in the other fully. The wife, or mother, as the case may be, is queen of the home, and she should realize the importance of her responsible position, and implore divine aid to make that home the brightest spot on earth for every occupant of it.

She must strive to be economical, always living within her husband's income. The model home is orderly and clean, though ever so humble. Above all, let the wife and mother be contented and cheerful, systematic and patient, neat in dress, firm in principle. The children will receive inspiration from such a heart, and the father will come home to receive a hearty welcome, and have no thought of spending his evenings away from home. Oh! there are so many homeless homes; all because the ones forming those homes have not put forth the proper effort.

There is no higher purpose in life than character building, and this is best accomplished right in the home. We are building for eternity; and as some one has said, "The home should be an annex to heaven." It should be a place of peace, culture and refinement, and its inmates truly hospitable and entertaining.

"There's many a spot we call a home,
Where naught but chaos is:
There's many a life with many a care,
Because the home has not been bliss

"There's many a dreary place
Where people only stay,
The man goes home to eat and sleep,
The wife toils merely for her pay."

Wives, are you fond of dress and the theater? If so your home suffers. Husbands, do you love that club or lodge? If you do, your heart is there, and your home suffers to some extent. Remember, where our thoughts are, our interests are, and the sweetest club and the best paying lodge, are right around your own fireside. Encourage your wives with your presence, and occasionally tell them you love them, and note the effect.

Just a word about the furnishings of this home. If your means will not allow you to have both parlor and library, sacrifice the parlor, and have the library. It should not be a stiff place for the father

alone, but a reading room for the whole family. This library, to be sure, should consist of carefully selected literature, suited to the tastes of all.

The house should be well ventilated, and well lighted.

We have seen homes that could scarcely be called shadows of the true home; not alone because the people constituting them had not the means to furnish them comfortably, but because some of the elements were lacking that go to make up the proper home.

The home with all its surroundings should be bright and cheery, instead of bleak and cold. The Sunday school has long been considered the nursery of the church. But there is a power that far outstrips that of the Sunday school, or any other institution. It is the influence of the home. It is the first institution direct from God; for no sooner had he created man than he gave him a home to superintend. You are all familiar with the failure of the first home. It now remains for the members of Christ's family to make it a success. Life is short at best, and if we shall succeed in this particular, when death comes it will be a happy transition from our Eden below to our paradise above.

Franklin Grove, Ill.

THE BETTER WAY.

BY LULA GOSHORN.

THE cup we fain would drink is snatched from our eager lips and another bitter as wormwood is pressed in its place. How great is the disappointment. How gladly we would cast it from us, but, no; what the Father wills shall we despise? Shall we kneel submissive and kiss the chastening rod or stand in rebellious attitude and spurn that which is intended for our good?

Now is our weak vision dim, and many beams obscure the view, but in the vast unknown future the way will be made plain, mysterious things will be explained and we will be all the better for having experienced the bitter trials which are now so grievous to bear. "Whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth." Then "in patience possess ye your souls." That is the better way.

Only a few steps farther to tread the weary way, then, oh, the joy and gladness that break in endless day! Oh, calmly trust and wait and see that God himself takes care of thee. Cast thy burden upon the Lord and he shall sustain thee. He will not forsake thee; thou art his.

Ladoga, Ind.

THE IRON EGG.

In the museum at Berlin is an iron egg, of which the following beautiful story is told: Many years ago a Prince became affianced to a lovely Princess, to whom he promised to send a magnificent gift as a testimonial of his affection. In due time the messenger arrived bringing the promised gift, which proved to be an iron egg. The Princess was so angry to think that the Prince should send her so valueless a present that she threw it upon the floor when the iron egg opened, disclosing a silver lining. Surprised at such a discovery, she took the egg in her hand, and while examining closely discovered a secret spring, which she touched and the silver lining opened, disclosing a golden yolk. Examining it carefully, she found another spring which, when opened, disclosed within the golden yolk a ruby crown. Subjecting that to an examination, she touched a spring, and forth came the diamond ring with which he affianced her to himself.—Zion's Watchman.

THE wicked do not live out half their days. We are told that sixty thousand men or more die every year from the results of the use of strong drink. Four-fifths of all the bodies brought to the morgue in New York City are brought there because of intemperance. We well know how many are caused from strong drink.

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THE Brethren are preparing to build a church in Greenville, Ohio.

THIS week we have arranged the feast announcements into States.

THE Brethren at Elgin, Cal., expect to build a new meetinghouse the coming summer.

THE District Meeting of Western Maryland will be held in the Fairview church May 5.

BRO. I. B. TROUT came over from Lanark last Monday, and spent a few hours in the office.

Do not fail to read the five articles in this issue concerning the laying on of hands in baptism.

THE late series of meetings at Elkhart, Ind., resulted in ten persons applying for membership.

BRO. H. C. LONGANECKER, of Sidney, Ohio, has changed his address to Minot, Ward Co., N. Dak.

So great is the famine in India that ten million people are likely to perish if aid cannot reach them soon.

ALL those who write Bro. H. E. Neher, North Manchester, Ind., in regard to lodging at the Annual Meeting, should enclose a stamp.

BRO. J. H. BEER recently closed a series of meetings at Smithfield, Pa., with eight accessions to the church by confession and baptism.

BRO. H. H. JOHNSON, of Rugby, N. Dak., would be pleased to correspond with Brethren who think of emigrating to that part of the Northwest.

THE District Meeting for Southern Pennsylvania is announced for April 11, at Shippensburg. The elders will meet at 2 P. M. the day before.

A SISTER writes, "Until you get to heaven you never can know the good your paper does." This ought to be some encouragement to those who write for the MESSENGER.

THE outlook at Denver, Colo., seems to be quite encouraging. The present place of worship has proven to be too small, and an effort will be made to enlarge the building.

SOME of the members in Holt Co., Nebr., will please make themselves known to Sister Minnie Womach, who resides near Armelia, Holt Co., and should be addressed at that place.

THE Brethren at Rome, Ohio, decided that they ought to have a new meetinghouse, to take the place of the old one. It took them but a few minutes to raise the money for the purpose.

SOUTHWESTERN Kansas, Oklahoma and Colorado will convene in District Meeting in the Monitor church, Kans., April 10 and 11. The elders will meet on Monday, April 9, at 2 P. M.

The poem on page 167 in last issue is original, and should have been credited to sister Lula Goshorn. It was not selected by her. The mistake was made in this office, and we now gladly make this correction.

THE man who loves the Lord as he should will not complain every time a little money is wanted to carry forward the Master's work.

BRO. I. H. CRIST has been placed in charge of the mission in Kansas City, and will soon move to that place, and give all his time and attention to the work.

BRO. A. S. CULP, of Campbellsville, Ky., writes us that his moving to Nebraska is a mistake, but that after April 1 he should be addressed at Headlee, White Co., Ind.

BRO. R. F. McCUNE, of Dallas Center, Iowa, called on us last Monday, and we had a very pleasant visit together, talking over old times, and the present needs and conditions of the church. He was with the Brethren at Mt. Morris over Sunday.

THE membership at Hollywood, Ala., is gradually increasing, by members settling there from other States. Bro. E. J. Neher writes us that he has a good opening for a young brother, who desires to go south, and is not afraid of hard work.

BRO. J. D. GRUBER, of Astoria, Ill., stopped with us a few hours last Saturday. He is a member of the Mission Board of Southern Illinois, and seems much interested in the work. But like most other Districts there is a lack of ministers for the mission points.

BRO. M. G. BRUMBAUGH, author of the "History of the Brethren," favors our readers with a very suggestive article this week. The lesson he derives from a careful study of the Ministerial List in the *Brethren's Almanac* is deserving of more than a passing notice.

THE Denver (Colo.) *Republican*, of Monday, March 5, gives a condensed report of eighty sermons preached in that city the day before. The publishers are to be commended for their enterprise along this line. Why not the dailies publish extracts from the Sunday sermons! Such extracts may do good.

WHILE it may be natural enough for people to reach wrong conclusions, still it is not Scriptural. Every person wants to study the written Word, and reach no conclusion not in keeping with what the Word teaches. The man who makes the Bible the rule of his faith and practice, and will study it as he should, is not likely to be so far out of the way in his conclusions.

BISHOP MAILLET, of St. Cloud, Paris, has a queer idea about sin. He declares in a pastoral letter that all members of his flock, who ride on a bicycle must have a written permission, otherwise they commit a mortal sin. It is just such decisions as this, upon the part of Bishops and others, that makes religion seem ridiculous to not a few. Why not cling to the written Word. That ought to be sufficient.

THE notice, week before last, concerning the purpose of the Lodging Committee to favor missionaries, was not given just as the committee intended. It is the intention of the committee to lodge all the missionary sisters in one building, as near as possible, so they can be close together during the Annual Meeting, and have the privilege of conferring with one another. This arrangement will not apply to brethren, nor does it mean that the sisters are to be lodged free. The missionary sisters who wish to secure lodging in the manner here designated will write Bro. H. E. Neher, North Manchester, Ind., inclosing a stamp.

SHORT sermons are nearly always in order, but they should not be made so very brief as to have little or nothing in them. From thirty-five to fifty minutes is a very good length for a well-prepared discourse, but when a man, in order to please the people, has to cut his remarks down to about twenty minutes, it should be evident to him that he is preaching to a lot of mental dyspeptics, who need some very vigorous Gospel remedies, and if he understands his business he will not be slow to tell them how much sound doctrine it takes to satisfy a people who hunger and thirst for the Word of God.

WHILE we ought to commend the large dailies for publishing extracts from the best sermons preached in the cities, still it is to be regretted that at least some of the sermons do not contain sound doctrine. The fashionable world seems to have little desire for the Gospel that is strictly pure.

LAST Sunday morning, while on his way to meeting in Chicago, Bro. D. L. Miller stepped on the side of one of the circular iron plates, covering a coal hole in the sidewalk, which gave way, letting him fall, and wedging his limb in between the iron and the stone. He happened to fall in such a way as to partly save himself, otherwise he would have had a broken limb. After preaching in Chicago he had arranged to come to Elgin, to assist in some important work, but on account of the injuries received in the fall he was compelled to return home. His brother, W. R. Miller, was with him at the time of the accident.

DISTRICT MEETINGS will soon be here, a number of queries relating to personal conduct will be presented, and why not settle each question by the written Word? If there should be no part of the Bible having any bearing on the subject in hand, how would it be not to settle the question at all? If the Bible says nothing about it, and it has remained unsettled until the present time, why the necessity of settling it at all at this late date? When the Word speaks, we should act promptly, but where the Word is absolutely silent, what is in the way of the church being equally silent? All of us might do a good deal of careful thinking along this line.

In 1897 the District Meeting of Northern Illinois and Wisconsin decided:

"The elder, or elders, in charge of churches shall report the condition of their churches to the elders assembled at the District Meeting in annual session; and it shall be the duty of the elders of the State District assembled to hear reports and give any advice, or render any assistance they, in their judgment deem necessary, according to Art. 13, 1877, *Minutes of Annual Meeting*, page 62."

In 1898, as well as in 1897, the churches were not as full as desired, and we now call attention to this matter that the elders in our own District, as well as in other Districts, may come to their District Meetings prepared to give any report or counsel required of them.

WHERE ARE THEY?

WHERE are the men? This is the question that is concerning not a few at this time. The attendance at prayer meetings is made up principally of women. The women engaged in Sunday-school work far outnumber the men. Fully two-thirds of the members in most congregations are women. Far more women than men are converted. With these facts before us we may well inquire about the men. We believe we can tell where they are. A certain class may be found in the secret societies. There they spend their time, money and energies. They are so much taken up with their secret orders that they have no disposition to attend church. In fact they have lost all of their interest in the Christian religion. They seem to be willing enough for their wives and daughters to unite with the church, but as for themselves, they are satisfied with the lodge. It takes no prophet to see that the secret societies are robbing the churches of the men, and if the work continues as it is now going on, the male representation in the churches is going to be much smaller than it is at the present time.

Another class of men will be found in the saloons. By them these places are frequented of evenings and Sundays. There they spend their hard earnings, and waste their spare moments. Associating, as they do, with the worse class in society, they soon learn to have little regard for the religion of Jesus Christ. Their wives and daughters may be regular church-goers, but as for themselves they prefer to while away their time in the saloons. Just how

many men while away their time in the saloons and other places of vice, we have no way of knowing, but the number must run up into millions. Probably it would not be far out of the way to say that six million men lounge around these resorts of sin. Add to this number the six million men who belong to the secret orders in the United States, and we can form some idea as to where the men are. True, some of them attend church, but the number is comparatively small.

To make the matter worse, hundreds of preachers have attached themselves to these secret orders. They are the means of leading not a few of their own brethren into the secret societies. In short, the preachers are largely to blame for the condition here referred to, so far as it relates to the absence of the men from the churches. Ministers who belong to the lodges will not preach against them, while those who do not belong dare not, for fear of losing their position. The lodge is getting the pre-eminence over the popular churches, and it will not be long until churches will be regarded only as a pleasant place for women and children who wish to attend the few brief services held on Sunday, and occasionally during the week. He who will look at this matter intelligently cannot fail to understand what has become of the men.

AN HISTORIC RELIC.

One day last week our Business Manager came into the editorial room with a cane in one hand and a letter in the other. Having secured the undivided attention of your Office Editor he proceeded to read from the letter:

ELDER JOSEPH AMICK, LORRAINE, ILL., March 12, 1900.

Elgin, Ill.

My Dear Brother in Christ:—

This day I send to you by express a small box containing a cane and a letter, respectively. Your own chosen way, in my judgment, and E. Crumpacker, teachers designated on its face.

H. W. STRICKLER.

Then, holding up the cane he read the following:

Made and presented, by Eld. H. W. Strickler, to the Office Editor of the GOSPEL MESSENGER, and his successor in office forever.

This cedar tree was planted by Uncle John Wolfe of Liberty, Adams Co., Ill., on his mother's grave, Feb., 1850.

He is the oldest son of Eld. George Wolfe, who was born in Lancaster County, Pa., in 1780. In 1800 he located in Logan County, Ky., and married Ann Hunsaker in 1803.

And located in Illinois in 1808. He was the first Dunkard preacher to locate and preach in the State of Illinois.

John Wolfe is acknowledged to be the oldest native born (man) now living in the State.

The head of this cane is (from) a juniper tree planted by Eld. H. W. Strickler, of Lorraine, Ill., March, 1856.

We thank Bro. Strickler for this interesting historical relic. It has a resting place in our office, and when the proper time comes we shall take pleasure in handing it over to our successor. It is not often that an editor, on retiring, is duly authorized and instructed to "can" his successor.

THE CAMERA AND THE BIBLE.

WHATEVER may be said concerning the right or wrong of photographing, one thing is evident, and that is the camera is proving a wonderful help to the Bible student. The camera tells no falsehoods. Its mission is to present the truth, and the truth only. The traveler who visits the Bible lands can carry with him a good instrument and secure views of all he sees. All he has to do is to adjust his instrument, press the button, and the work is done. As he travels he can take views of the various places visited, and on his return show them to his friends. One picture will reveal more concerning a given place, inside of two minutes, than it is possible to explain by word in the greater part of an hour, and then do it far more satisfactorily.

If the skeptic does not believe this, that and the other thing about the place mentioned in the Bi-

ble, all one needs to do is to show him a photograph. That settles it. No man living is vain enough to dispute with a camera. The moment the camera presents its testimony controversy comes to an end. If a man has any doubt about the quantity of water in the river Jordan, just call up the camera, and let it testify. He is compelled to believe what it says. Should any one question the statement concerning Mount Zion being plowed as a field, all you need to do is to show him a good photograph. He knows better than to dispute the word of the kodak. One might spend an hour telling about the main gate in the wall of Jerusalem being done away with, so that the traveler may pass out and in any hour. Some people might believe what is said and others would not. But just show them a late photograph of Jaffa gate, and all doubts will be removed.

What does all of this amount to? Palestine is rapidly changing, and in time the old landmarks mentioned in the Bible will be changed, or removed. But before this is done everything will be fixed by the camera, and photographs will be used as evidence long after the changes referred to take place. Thousands of photographs have already been made, and ten thousand more will be taken inside of the next few years. They will be handed down to future generations in support of Bible statements.

Besides, these pictures help the Bible student to get correct ideas regarding the appearance of the different places in the land of the Sacred Story. Today one can read concerning the baptism of Jesus, and then look at a photograph, showing where the rite was performed. By the use of good photographs one can become so familiar with Jerusalem and its surroundings, that were he accidentally dropped down in or near the city he would recognize the place, and could find most of the points of interest without a guide. True, the camera is being abused, but it is not the abuse that we are considering, or favoring, but the proper use of the instrument. It has done wonders for the Bible student, and is destined to prove helpful along this line for generations, if not centuries, to come.

THE GENERAL MISSIONARY AND TRACT COMMITTEE.

The Funds Intrusted to its Care.—The Donations Made by States.—Amounts Given to State Districts.

At this point is given some information not asked for by our brother, but which may be of interest to our readers, *i. e.*, the amount of money received by the Committee and the pledges given to the various funds named in the preceding article.

Endowments.—The Committee has in care a cash endowment of \$101,401.15. This sum is loaned on real estate and the accruing interest is annually used in the mission work of the church. The balance of the endowment is in the shape of pledges given by members who agree to pay a stipulated rate of interest annually for a certain number of years, or during their lifetime. At the expiration of the time the notes so given are to be paid. Will these notes all be paid? The answer is no! Some who give pledges with the full purpose of redeeming them meet with reverses and are unable to do as they would like to. Others, and I am glad to say the number is very small, neglect to redeem their vow to pay annually a certain sum to the work of the Lord. When reverses come and it is shown that the amount can not be paid the notes are cancelled and returned to those who gave them. This, however, is done only upon the assurance that the Committee is justified in pursuing such a course.

Life Interests.—The total amount of money and real estate in the hands of the Committee upon which annuities are paid is \$125,220.00. The average rate of the annuities is a fraction less than four per cent. When an annuitant is called away the

annuity ceases and the property belongs to the Committee without action.

The Gish Fund.—Under this fund the Committee has an estate valued at \$50,000. About \$40,000 of this amount has been paid in and is loaned, being amply secured. The income, now about \$2,400 per year, is being used to send books to our ministers free, or at a nominal price, and to aid aged and infirm ministers and missionaries, who are unable to care for themselves.

The following list gives total amount of bequests, endowments, life interests and Gish Fund held by the committee. The amounts are given as donated by States. The list also includes the entire Publishing House Fund. Amount, \$83,706.99.

Illinois,	\$165,705 00	Missouri,	1,805 00
California,	54,954 33	Nebraska,	790 00
Ohio,	50,730 66	West Virginia,	600 00
Indiana,	44,057 00	Arizona,	200 00
Iowa,	37,165 00	Florida,	100 00
Pennsylvania,	30,361 00	Kentucky,	100 00
Virginia,	13,350 00	Alabama,	50 00
Maryland,	6,468 00	Oklahoma,	45 00
Kansas,	3,125 00	Tennessee,	30 00
Michigan,	2,140 00		

Free-will Offerings.—Herewith are given the donations received by the Committee from the date of its organization in 1884 up to the present time. These were all cash donations. In order that a comparison may be made and the sources of the donations studied carefully, the amounts are given as donated by States and countries. Under the latter head will be found the donations from Canada, Denmark, and Sweden. Also the amounts donated by the Committee to State Districts, to assist in mission work and in building meetinghouses, are given. This does not include the amount expended under the direction of the General Committee, but it does include all that has been donated in response to calls made upon the Committee by the State Districts.

Cash Donations by States.

Illinois,	\$28,978 35	Denmark, Sweden,	251 64
Pennsylvania,	21,591 00	Alabama,	249 00
Ohio,	20,834 44	Washington,	243 52
Indiana,	14,940 73	District Columbia,	224 00
Iowa,	11,151 17	Oklahoma,	215 14
Virginia,	7,605 61	Oregon,	161 06
Kansas,	7,132 42	Texas,	146 03
Maryland,	6,303 05	Idaho,	145 86
Missouri,	2,553 30	Wisconsin,	137 98
Nebraska,	2,255 82	Canada,	128 85
California,	2,133 43	North Carolina,	121 13
West Virginia,	1,339 56	New Jersey,	116 50
Minnesota,	1,156 71	Alabama,	85 99
Michigan,	656 11	Kentucky,	72 88
North Dakota,	648 50	Arizona,	45 07
Tennessee,	461 06	Montana,	31 00
New York,	433 52	Utah,	18 00
Oregon,	339 21	Wyoming,	16 00
Louisiana,	337 39	Georgia,	11 46
Florida,	331 33	Indian Territory,	6 45
Colorado,	322 35	Nevada,	2 00
South Dakota,	284 24	Mississippi,	2 00

Assistance Given to State Districts for Mission Work and for Building Meetinghouses.

Kansas,	\$11,079 95	Oklahoma,	1,000 00
Missouri,	5,955 00	Tennessee,	1,230 00
Texas,	5,746 88	Michigan,	950 00
Iowa,	4,937 50	Colorado,	850 00
Oregon and Idaho,	3,469 00	Arkansas,	606 00
Indiana,	3,000 00	West Virginia,	725 00
Pennsylvania,	2,993 70	Louisiana,	350 00
Illinois,	2,415 42	Arizona,	200 00
Maryland,	2,355 77	North Carolina,	125 00
Nebraska,	2,080 99	Minnesota,	100 00
California,	1,810 00	Ohio,	100 00
Virginia,	1,475 00	Canada,	64 00
North Dakota,	1,050 00	Florida,	63 00
Wisconsin,	1,050 00		

The receipts and donations here given present an interesting study to those who care to look into them. It is not our purpose to make comparisons or draw conclusions. We started out to give facts relative to this important work of the church, but one point seems worthy of a place here. As a rule the States giving the largest amount in pledges for the endowment also give the largest cash donations. The giving of pledges seems to have also increased the giving of freewill offerings in cash. D. L. M.

THE CHURCH AND HER MISSION.

THE first thing we want to keep in mind when talking and writing about the church is, that she has a mission to carry out. The second is, to know specifically what that mission is. And the more fully this is known the better it can be filled. The third is, by whom and how this mission can be best carried out.

Another important thing for us to do is properly to discriminate between the church and her organizations. We use the plural because there are many organizations, but only one church. The church consists in members of Christ's body whether one, two, ten thousand or millions. It is not limited by numbers, but by the Christ-life, or those who live after his life and do his commandments. We are baptized into Christ and not into church organizations, though they may be used as mediums for the application of the outward means through which we come.

The mission of the church of Christ is to save sinners. For this purpose Christ came into the world. And he perpetuates his life in the world through his followers. And as long as there are followers of Christ in the world so long will his church be here. These followers may be in one body, contiguous to each other, or they may be in different bodies unknown to each other. They may be organized or disorganized. Yet they constitute the church in the world because they are the Christ-life representatives, and therefore the custodians of his mission.

A church organization is a body of Christian believers banded together for each other's mutual good and for the carrying on in the world of the Christ mission, using such means as wisdom, discretion and experience may suggest, the truth itself being the only standard of right. The means are necessarily the outgrowth of fallible minds, and therefore cannot be accepted or used as law. They may change, do change, and have changed, and therefore cannot be made a basis for judgment. For direction and advice they are useful and should be respected as far as they can be made auxiliaries in perpetuating and filling the great mission of Christ—to save and redeem the world from the power of sin.

If, however, any of the means accepted and adopted should prove hurtful to the furtherance of the Gospel and the saving of souls, they should be abandoned at once, and such other means adopted as will best subserve the purpose for which organizations are made and exist; ever remembering that it is not the organization that we are pledged to maintain and hold intact, but the church of Christ.

When we are once able to see and understand the difference between the organization and the thing for which the organization is made, we will then be in a position to see which is the greater, and also the one to which we should be especially loyal. We have plenty of people everywhere who are true and loyal to church organizations, but few indeed who are true and loyal to the church of Christ. All organizations have their regulations and rules of order, and on the keeping of these they hang their salvation. This they feel is their whole duty, and in doing this they are satisfied. As a result we have "my" church, "your" church, "his" church, "their" church, on to the end of the chapter. Though all these are called churches, they are no such thing. They are organizations gotten up for the purpose of carrying out the purposes and mission of the church of Christ. And all these organizations are representatives of this church just so far as they are laboring towards the end to be accomplished—the salvation of the world.

The thought to be kept prominently before us is to make the smaller subservient to the greater; and

as the church is greater than the organizations made to carry out the church's mission, they must, as the occasions demand, be modified, changed and improved so as to best accomplish the great work to be done. The form is one thing; the *modus operandi* is quite another thing. It is not the determination of the aggressive and successful farmer to doggedly cling to the old methods and old machinery simply that they may be perpetuated, but he gladly avails himself of all such methods and improved machinery as will best perpetuate the fertility of the soil and perform the labor in the least given time and with the least expense. So it should be with church organizations. To them the mission of the church is entrusted.

Adopt the best methods—use the best to save the world for Christ. To do less than this is to be unfaithful stewards and unprofitable servants of the Lord.

H. B. B.

WHAT CENTURY?

Every man's time in life begins at *zero*. When he has lived twenty-four hours, we write "one day old," and when four weeks have passed we say "one month," or "one year" at the end of twelve months. We always write the number of years that are passed, and the month and day of the year in which we live. So now we live in 1901, because 1900 years are passed, since Dec. 31, at 12 P. M. Since the above date we have been living in the first year of the twentieth century. So it will be seen that our next Annual Meeting will be in the first year of the twentieth century. It is not mathematical to say that a man must live 100 years to be 100 years old.—J. B. L.

Our kind brother will pardon us for reminding him and others of the fact that the coming Annual Meeting will be the last Conference in the nineteenth century, and that the next one will be the first for the twentieth century. The Christian era did not begin with a *zero*, as some have been led to believe. The first year consisted of the first twelve months of time in that era, and the first century was made up of the first one hundred years. In this era there was a first as well as a second year, and the former ended just where the latter commenced. Had our present method of dating letters existed, we presume a date for the first year would have been written thus, "March 6, 1." In the second year, "March 6, 2." In the second century, "March 6, 160." In the nineteenth century, "March 6, 1896," and now that we are in the last year of this century the last day of the century will be set down thus: "Dec. 31, 1900." The next day it will appear this way, "Jan. 1, 1901." This "1" means the first year of the next century. One (1) thus in a date has always denoted the beginning of another century.

This very perplexing question may be settled by the Bible. Let the first nineteen chapters stand for so many centuries. On the supposition that there are one hundred verses in each chapter, and this is a proper supposition, by referring to the last verse of any given chapter we can determine when a century ends. The nineteenth chapter would end with verse one hundred,—just as the nineteenth century must close with the present year. Furthermore, the first verse of the first chapter would represent the first year of the Christian era, and no space would be found for the supposed zero day, month or year. Reasoning thus—and the reasoning is correct—it will be seen that we must wait another year before preparing to attend the first Annual Conference of the twentieth century.

QUERISTS' DEPARTMENT.

Did Jesus ever pray in public?—C. C.

In John 17 we have a record of a prayer that was uttered in the presence of his disciples. At the grave of Lazarus he prayed in the presence of a number of people. John (12: 27, 28) mentions another short prayer made in the presence of the people. Jesus probably prayed often in public, though little mention is made of it in the New Testament.

In what part of Jerusalem is the true Golgotha, where Jesus was crucified?—J. V. C. C.

The location of Golgotha is a matter of some controversy. Tradition locates the place where the church of the Holy Sepulchre stands at this time, within the walls of the city. Most late travelers seem to favor the knoll just north of the Damascus gate. This is without the walls, and near by is a garden, and in this garden are tombs. One of them may have belonged to Joseph of Arimathea. While in the city we examined this place with a good deal of care, and have reached the conclusion that on this knoll Jesus was crucified, and then laid in the tomb, in the garden just at the foot of the hill. The tomb pointed out as Joseph's tomb is cut in the side of a huge rock or bluff about twenty feet high. This bluff, which contains other tombs, is a part of Golgotha, or a knoll that somewhat resembles a skull. At the present time the knoll is a Mohammedan burying ground.

We have been told that there are three kingdoms: 1. Kingdom of Satan, of which Satan is king, and rules the kingdom. 2. Kingdom of Christ, of which kingdom Jesus is the king. 3. Moral kingdom, partly ruled by Christ. If there is a third kingdom, and Jesus rules a part of it, who rules the other part?—D. L.

The better way is not to confuse the minds of the people by teaching that there is a great "no man's land," or kingdom, between the kingdom of Christ and the kingdom of Satan. There is danger of them regarding it as middle ground and wanting to occupy it instead of going to either of the extremes. A third kingdom would suggest a third king, for Jesus would not consent to unite with Satan in the joint rulership of a kingdom belonging to neither God nor the devil. There are but two kingdoms; of one Jesus is king and over the other Satan presides. The whole tenor of the Scriptures bear out this idea. All the people who are in the kingdom; of Christ are moral. The great domain of Christ, and are therefore in the latter kingdom. There is no necessity of trying to invent another kingdom for the moral man, who cannot get the consent of his mind to enter the visible kingdom of Christ. Remaining identified with the other kingdom is his great misfortune. But he may rest assured that there is no third kingdom for the special benefit of the moral classes who will not openly confess Christ.

1 Timothy 1:16 reads, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on him to life everlasting." Is Paul's life the "pattern," or what do we accept as a "pattern"?—Wm. E. White.

The "pattern" is treatment Paul received of Jesus. Paul woefully persecuted the church of God and yet Jesus had mercy on him, and forgave him all, and made of him a valiant soldier of the cross. The pattern is made known through Paul. That is, Paul reflected it.

When a committee is sent by the Annual Meeting to settle difficulties between brethren, is it proper for members of the committee to lodge or take meals with one of the parties in the trouble?—A. S.

To cut off occasion for evil surmising wisdom would dictate that they should lodge with disinterested parties. And yet there are places where this would hardly be practicable. One time Eld. D. P. Saylor was sent as a member of a committee to settle grave difficulties in a church. He chanced to stop with one of the implicated parties in the trouble, who undertook to give him a few pointers. Bro. Saylor, in his very positive manner, gave the brother to understand that he did not want to hear one word about the trouble until it was presented to the committee in council. If all members of committees could exercise as much wisdom there would be little or no occasion for the suggestion given above. It is to be regretted that the condition of Christian society is such as to make any suggestions of this kind necessary. We would that the members of the same household of faith could have more confidence in each other.

J. H. M.

General Missionary ...AND... ...Tract Department.

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Address all business to General Missionary
and Tract Committee, Elgin, Illinois.

GOD'S FINANCIAL SYSTEM.

- ONE-TENTH of ripened grain.
- One-tenth of tree and vine.
- One-tenth of all the yield
- From ten-tenths' rain and shine.
- One-tenth of living herds.
- That browse on hill and plain;
- One-tenth of bleating flocks
- From ten-tenths' shine and rain.
- One-tenth of all increase
- From counting room and mart;
- One-tenth that science yields,
- One-tenth of every art.
- One-tenth of loom and press,
- One-tenth of mill and mine;
- One-tenth of every craft
- Wrought out by gifts of thine.
- One-tenth! and dost thou, Lord,
- But ask this meager loan,
- When all the earth is thine,
- And all we have thine own?

—Oakland Visitor.

SELF-SUPPORTING MISSION CHURCHES.

When the subject of how a mission church can be made self-supporting is mentioned, the idea is not to relieve the home congregations from giving and sharing of their bounty for the work of the Lord. The good of the mission itself is the point in question. The home church can never reach the point where she need not share with others. Give as God hath given is always obligatory upon her.

The one great problem on the mission field is self-support and self-propagation, and how to reach it. It is possible there are missions entirely self-supporting, and they have been made so by our Sunday-schools, of mission boards and our, and Scholls, respectively. "Sister her babe for," and E. Crumpler, teachers.

she begins to train it to walk, and in a short time the child walks alone. To carry the child always would be a positive injury to its growth and strength.

And so in missions. Each new point needs the fostering care of an outside support in the beginning, but this should be gradually withdrawn until the mission congregation becomes self-sustaining. Then it will be but a short time until such self-sustaining congregations become propagating, and the church thus multiplies and spreads the Truth over the earth.

There are mission points which, judged from age, numerical strength and wealth, should be self-supporting ere this, but seem to be as dependent as ever. It is no fault of the missions, but of the method of caring for them. Had the Board said, "This year we will assist you to the extent of \$500; next year we expect to reduce \$50, and the following \$50, until you become self-supporting," the mission would have held its own as well, and been stronger for exercising itself. Probably a greater prosperity would have followed it had such a course been pursued and to-day, instead of being dependent, it would be practically self-supporting, and the funds used at this place could by the Board be used in opening up another of the many points awaiting occupation.

It is absurd to start a mission and make it self-supporting from the beginning; it is equally absurd to carry it in full support five or ten years, and then all at once cut off the support. The only rational method is to train the mission churches into the idea of self-support, and without knowing or feeling it many of them will care for themselves and help others. As to the amount of assistance rendered a certain mission, and the rate of decrease, the congregation itself is not good authority because its judgment is biased by a self-interest. Let the Board carefully look into the needs and ability of each mission church and on the basis of this unprejudiced information determine the assistance to be given year by year, until the place is made self-supporting.

The question is paramount because of the welfare of the mission churches, and it is hoped that the committee appointed to report a plan, to reach as nearly as possible to making mis-

sion churches self-supporting, will be before the meeting of the General Board with well matured and practical plans.

A CHINESE MISSION.

BY J. S. ANDES.

WANTED! earnest, faithful, Christian workers, to carry the glad tidings of great joy of our Lord and Savior Jesus Christ and his blessed Gospel to our fellow-men in China; for as the Gospel of the kingdom has been preached unto us, and we do therein rejoice, let us also carry it to them, that they may rejoice with us.

The Holy Ghost forbade Paul's going into Asia, and he turned his footsteps our way, as did many of the early brethren; for the Gospel stream flowing from Jerusalem flowed westward to Rome, throughout Europe, and finally to the land of freedom wherein we can worship God in peace. Brethren and sisters in the Lord, let our hearts be turned toward the poor Chinamen, who have so long lived in darkness, of whom few have yet received the blessings of the Gospel of peace; of whom few have yet drunk of the Water of Life, which flows so freely for all people; but who, contrariwise, have bowed and are bowing down to idols, worshipping them, not knowing the True and Living God.

China is a large harvest field, but the laborers are few. Pray the Lord of the harvest to send forth laborers into the harvest field. And if you can not go yourself, in the Lord's name, please lend your assistance in the form of prayers, in using your influence among your associates, and in giving to the Lord of your substance, for the support of the missionaries for the work. What is needed for the work in China is faithful workers to go among them, and faithful givers here to support them.

Brethren, let us be united in the Lord's name, to establish a mission on Chinese soil. And let us get to work now, while it is called to-day. Let us all work unitedly and see what we can do in the power of the Lord. God grant that we have both workers and money to carry on the work in China by the beginning of the twentieth century.

Dear brethren and sisters in the Lord, let us consider the blessings the Lord has bestowed upon us in this free land of ours, where the blessed Gospel Light shines, where plague and famine have been withheld by God's strong arm, where the miseries of war for a long time have not devastated; and in consideration thereof let us deny ourselves, and lay apart from our store of blessings a part for the Lord's work in China, for in due time the Lord will call for it.

Birdsboro, Pa.

OUR MISSIONARY READING CIRCLE.

OUR Missionary Reading Circle is growing steadily and the outlook for its future is very encouraging.

We now have three courses of reading, and members of the Circle choose either of them, or all of them, as they prefer. The Missionary course relates exclusively to missionary work in all its phases. We have the testimony of many of our brethren and sisters who have been inspired by these books to do more for missions than they ever dreamed of doing before. Parents who desire to place good books in the hands of their children should examine the Religious Course. The books are very attractive and helpful, and should be in every library. The advanced course is designed for those who may have completed the other courses of study, and wish to continue their reading, although some prefer taking this course first.

This week the names of thirty new members are published in *The Pilot*. Every church in the Brotherhood should have a Circle, and we are working towards that end. We would have little to do if you but realized what a benefit these books would prove to your entire church. They encourage the ministers, the Sunday-school teachers are helped and inspired to greater faithfulness, and the children become interested,—one more link to bind them more closely to the church.

We number over twelve hundred members. It is one of the requirements that each member report his progress in reading. The month of March is the time to select for this, and we earnestly urge you to write now and tell us what you are doing. Always address, Our Missionary Reading Circle, Covington, Ohio.

Now that the Government is taking the census of the United States and some may be interested in knowing the numerical strength of the church by States ten years ago, a table published in 1892 is again published:

CENSUS OF 1891.

STATES.	Number of Congregations.	Number of Ministers.	Value of Church Property.	Members.
Pennsylvania,	79	229	\$144,508	13,600
Ohio,	90	120	185,370	10,161
Illinois,	77	120	153,805	8,438
Virginia,	37	88	74,420	6,808
Indiana,	51	60	95,800	3,701
Kansas,	63	34	53,445	3,616
Maryland,	16	45	65,150	2,946
Iowa,	45	38	49,565	2,746
West Virginia,	38	28	17,315	2,434
Missouri,	31	25	23,825	1,845
Tennessee,	16	10	10,100	1,249
Nebraska,	27	9	14,895	994
Michigan,	11	11	11,425	560
North Carolina,	9	5	2,500	400
Oregon,	2	2	4,400	250
California,	3	2	2,200	211
New Jersey,	3	3	5,000	191
Wisconsin,	3	3	1,000	170
Minnesota,	2	2	1,500	127
Colorado,	1	1	1,200	110
South Dakota,	1	1	1,000	102
Texas,	4	1	300	95
Arkansas,	4	1	300	78
Indian Territory,	1	1	600	41
Idaho,	1	1	1,000	40
Montana,	1	1	1,000	10
Louisiana,	1	1	1,000	10
Kentucky,	1	1	1,000	10
Denmark and Sweden,	5	4	5,900	140
Isolated members, estim.				550
Total,	621	858	\$1,124,413	61,393

In India, in the district of Sind, every child born of heathen parents is immediately after birth placed upon a solid stone bed. Its head rests a little lower than its body, and in order that it may not slide off headwise a little ledge is arranged as a headpiece. During the day every two or three hours some of the father-in-law's family with the strong palm of the hand presses the soft little mobile head against this hard stone, until it becomes quite flat at the back, the forehead protrudes, and above each ear large protuberances appear, almost resembling horns. This practice goes on all through the early months of the infant's life, until the head remains in this distorted shape. All this for beauty's sake!—Within the Purdah.

For a long time religion has been a kind of monopoly in the Philippines. The friars and convent people were holding sway. A brighter day has dawned for that land. Already Protestant churches have been established and a petition asking that the friars and archbishop of the islands be expelled is being circulated and will then be presented to the president of the United States. This petition states that the influence of these friars is a menace to prosperity, their example is demoralizing and the islands can well afford to be rid of them. Would it not be a blessed work did the Brethren also take part in taking the light of Christ into these long darkened islands of the Pacific?

A noble-hearted Christian merchant one morning received news of a failure involving him in a loss of no less than a hundred thousand pounds. A minister called to ask a subscription for an important object. But, hearing of the merchant's loss, he apologized and prepared to go. The pious merchant took him kindly by the hand, and said, "The wealth I have is not mine, but the Lord's. Perhaps he is going to put it into other hands, so I must make a good use of what remains to me." He then doubled the subscription he had intended to give.

The acquiring of a foreign tongue is very trying and often brings incongruous experiences for the one learning it. A certain missionary in India when she began teaching a class in the native tongue, told them that Joseph's brethren put him in a "mouse hole" instead of a "pit," the two words being alike but pronounced with a different accent. On another occasion the same teacher said to her class that she was going to talk to them from the "old pot" instead of the "Old Testament," as was meant.

On Sunday, Jan. 21, when \$20,000 (Mexican) was given to build the new church in Pachuca, Mexico, "three Mexican Indians, barefooted and clad in white cotton shirts and pantaloons, gave 25¢ apiece! They were poor charcoal burners."

In China there is one Protestant minister to every 1,000,000 natives. No wonder a paper in behalf of these unfortunates has been published under the title *China's Millions*. No wonder that prayer and sacrifices are being made by some for this great mission field. Think of it! In all there but one hundred or less ministers in these United States, what darkness, sin and ignorance would be here. What a blessing the Light would then be, and so it is wherever it is carried in China.

A sister sends in a donation for mission work and appends the following to her statement where the money shall be used: "Please do not publish my name, because Matt. 6: 1 reads, 'Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.'"

Bro. Andes' "A Chinese Mission" may seem a little premature in the minds of some, and yet he shows his faith in what he has written for and is now praying for, by a liberal contribution to that fund. There are others whose hearts turn to China, and shall not this little heaven permeate the whole lump soon?

The American S. S. Union, which celebrated its seventy-fifth anniversary in Philadelphia in May, 1899, is the oldest and largest missionary society in America. In seventy-five years it has organized 100,000 Sunday schools. Its field is the whole United States. — *Woman's Home Missions.*

One of the great objections which the Chinese raise when our missionaries urge them to accept Christianity is that Christians are taught to be unfilial. Another is, that as Christians never place food on the graves of their dead, but leave them to starve, they are selfish.

In the last quarter century the Methodist church has expended \$1,500,000 on mission work in Mexico. Fifty-one missionaries were employed, and the results show 125 congregations, 4,604 members, 2,876 scholars in Sabbath schools, and 4,056 in day schools.

Each missionary on the foreign field is trying to take care of 100,000 souls. While he cannot reach them all, they are nevertheless there to be reached. Brother at home, is there no responsibility here for you?

Genuine humility, either in a man's own mind or that of another, is a depth too great to be fathomed by the line of reason.

Our Prayer Meeting.

A STUDY OF PAUL'S EPISTLES TO TIMOTHY AND TITUS.

For Week Ending April 7.

- I. PAUL'S VIEW OF THE WORD.
 1. The Word of God. 1 Tim. 4: 5.
 2. The Word of our Lord Jesus Christ. 1 Tim. 6: 3.
 3. Sound words. 2 Tim. 1: 13.
 4. Wholesome words. 1 Tim. 6: 3.
 5. Words of faith. 1 Tim. 4: 6.
 6. The word of truth. 2 Tim. 2: 15.
- II. SOME FACTS ABOUT THE TESTED BELIEVER.
 1. He has a sound mind. 2 Tim. 1: 7.
 2. He professes a sound doctrine. 2 Tim. 4: 3; 1 Tim. 4: 12.
 3. He is sound in faith, in charity, in patience. Titus 2: 2.
 4. He uses sound speech. Titus 2: 8.
 5. He uses sound words. 2 Tim. 1: 13.
- III. SOME OF THE "GOOD THINGS."
 1. Good minister, good doctrine. 1 Tim. 4: 6.
 2. Good behavior. 1 Tim. 3: 2.
 3. Good report. 1 Tim. 3: 7.
 4. Good degree. 1 Tim. 3: 13.
 5. Good profession. 1 Tim. 6: 12.
 6. Good confession. 1 Tim. 6: 13.
 7. Good conscience. 1 Tim. 1: 5.
 8. Good foundation. 1 Tim. 6: 10.
 9. Good works. 1 Tim. 6: 18.
 10. Good soldier. 2 Tim. 2: 3.
 11. Good warfare. 1 Tim. 1: 18.
 12. Good fight of faith. 2 Tim. 4: 7.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Carlisle.—Our quarterly council was held in Carlisle, March 3. On account of failing health Eld. Henry Brubaker tendered his resignation, which was accepted, and Eld. J. H. Neher chosen. At present Bro. Neher is holding meetings northwest of Loanoke.—*H. I. Buckley, March 13.*

CALIFORNIA.

Dos Palos.—We are in fair working order, considering our manner of meeting from house to house. We have Sunday school every Sunday. We expect to build a churchhouse here this summer and fall. Though our number is small we are anxious to labor for the Master.—*A. Julius, Elgin, Cal., March 8.*

Lordsburg.—Our quarterly council was held last Tuesday evening, with Eld. Wm. J. Thomas presiding. Bro. J. H. Cline was advanced to the second degree of the ministry. Arrangements were made for District and Ministerial Meetings. Eld. J. W. Metzger was chosen to represent us at Annual Meeting. Our Sunday school was reorganized with the writer as superintendent and Bro. E. T. Keiser, assistant. The best of feeling prevailed.—*J. Overholser, March 10.*

COLORADO.

Denver.—Our meetings closed Sunday night. Bro. Sharp preached eighteen sermons. Two united with the church, and the members were much encouraged. Last Saturday was our quarterly council. Considerable business was disposed of, all in the fear of the Lord. Bro. Keltner and Bro. Long were elected delegates to District Meeting. We decided to hold a Communion this spring.—*B. F. Miller, Villa Park, March 8.*

ILLINOIS.

Martin Creek.—Our home minister, J. W. Harshbarger, preached for us yesterday at 11 A. M. and 7:30 P. M. to a fair-sized, attentive audience. We had good meetings. The weather and roads have been rather inclement for several weeks. For the past few days the weather has been fine. Our regular meetings are on the second and fourth Sundays of each month. Our Sunday school commences April 1.—*J. J. Scroggin, Fairfield, Ill., March 12.*

Pine Creek.—March 15, the Brethren of the Pine Creek church held their quarterly council. A very large amount of business was pleasantly disposed of. The report of the visit brought out some questions to be answered, which shows that the laity are deeply interested in the welfare of the church. One query was sent to District Meeting. The writer is sent as delegate to Annual Meeting, and brethren Fred Maysillis and W. H. Lampin to District Meeting. Bro. D. L. Miller was with us at the council.—*John Jacobson, Polo, Ill., March 17.*

Sugar Creek.—Our council of March 3, which was well represented by our members and also some from adjoining congregations, passed off pleasantly. Our elder, J. H. Brubaker, was present. Two letters were granted and three received. Many more are to be expected in the near future. We decided to have two Sunday schools each Sunday during the summer at each of our places of worship, one to be held in the forenoon and the other in the afternoon. Superintendents were elected for the same. Bro. B. F. Filburn was elected delegate for Annual Meeting. Delegates for the Sunday-school Meeting, Bro. Charles Gibson and the writer.—*Fannie B. Masterson, Auburn, Ill., March 10.*

St. Joseph.—March 10 I left home to labor over Sunday with the scattered members, four miles south of St. Joseph in the Swearingen schoolhouse, where Bro. J. H. Moore formerly preached. How vividly the days of yore came to my mind when Bro. Moore and I were schoolboys together! Words cannot describe the feelings that came over me, while talking to Bro. Harmon about the time when brethren J. H. Moore and John Metzger labored here twenty-five years ago. The meeting was well attended, with great interest, though the roads were bad. Our aim is to visit them twice a month this summer and try to increase the interest. We desire to win some precious souls to Christ and build up the cause.—*T. A. Robinson, Mansfield, Ill., March 12.*

Wadams Grove.—We held our council March 10, and disposed of all business satisfactorily. Our elder, Bro. J. G. Royer, was with us. Bro. W. K. Moore was elected delegate to Annual Meeting and Bro. Joseph Kreps and the writer to District Meeting. Our Sunday schools, which continue through the year, were reorganized with a full corps of officers. We decided to have a series of meetings at the Chelsea church, to begin June 10, and continue until after our feast, June 21 and 22.—*Albert Myers, March 12.*

Woodland.—We met in council March 10, with a good attendance. Our elder, Bro. M. Flory, was with us. Everything passed off pleasantly. Several were received by letter and several letters were granted. Bro. Charles Roddis was forwarded to the second degree of the ministry. Bro. M. Flory is our delegate to Annual Meeting. Collection for India sufferers, \$8. Bro. Flory remained with us over Sunday and preached three good sermons.—*Lydia Walter, Sumnum, Ill., March 14.*

INDIANA.

Anderson.—Our council elected brethren Frank E. Hay and Henry Sink to serve as delegates to Annual and District Meetings respectively. A very encouraging letter from Bro. John M. Snyder, President of the Missionary Reading Circle, was read before the local circle. His kind words were highly

appreciated. Several who have moved here from other congregations are sending for their letters, preparatory to becoming permanent members here.—*J. S. Alldredge, 1612 Cincinnati Ave., March 0.*

Beaver Dam.—This church met in council to-day. Eld. Leander Pottenger presided. Bro. Adam Tully is to represent us at Annual Meeting, and sisters Sarah Ball and Alice Tully are to represent our Sunday school at the next Sunday-school Meeting of Middle Indiana. The writer was elected superintendent for the coming season, with Bro. Norman Hoppes as assistant. The home mission cause of Middle Indiana was also remembered by a donation of \$12.30. Yesterday afternoon a few of us met at the home of Eld. Samuel Burket to witness and assist in the anointing of his much afflicted wife. They desire the prayers of all God's children.—*John L. Kline, Sevasopol, Ind., March 10.*

Bethel.—We met in council March 10. The church was well represented. Everything passed off pleasantly. As there are other congregations in Indiana by the name of Bethel we changed the name of our church to Bethel Center. We are located one and one-half miles west of Hartford City. An election for a minister resulted in the choice of Bro. Eugene Marshall. Bro. John Groves was ordained to the eldership. Bro. Levi Winklebleck (our elder) will represent our church at Annual Meeting and Bro. John Groves at District Meeting. Our love feast will be May 11, at 2 P. M. We have an evergreen Sunday school in a prosperous condition.—*Ida L. Smith, Hartford City, Ind., March 14.*

Cedar Lake.—Feb. 17 brother Melvin Rensberger, of North Manchester, commenced a series of meetings in the "Union" church, near Garrett, and continued until March 6. One was baptized and we have one applicant. These meetings were fairly well attended, considering the weather. Our young brother did quite well. I think his meetings will result in good. Bro. Rensberger came again last Sunday (March 11) and helped to reorganize our Sunday school. Bro. Joseph Hogover was chosen superintendent and Bro. Egbert Haynes, assistant. We use the Brethren's literature. The church is in union.—*J. H. Elson, Fairfield Center, Ind., March 15.*

Clear Creek.—The work here is moving along nicely. We met in council March 3. Much business passed off very pleasantly. Delegate to Annual Meeting, Bro. B. F. Emeley. We decided to have our series of meetings in November. Our Communion meeting will be Sept. 29, at 10 A. M.—*Effie B. Shock, Huntington, Ind., March 11.*

Elkhart.—For the last five weeks the members of the Elkhart City church have been busy. Feb. 3 sister Marguerite Bixler came to us and began a two weeks' singing class, which was well attended, over one hundred being enrolled. Sunday evening, Feb. 18, I began a series of meetings which continued till last night. Ten accepted Christ. Seven have been baptized—three await baptism. Eight of these were young people. With this increase in members and the decided increase in attendance, we are made to feel encouraged. For more than a week of our meetings, Sister Lizzie Howe, of Chicago, was with us and did some effective work.—*P. B. Fitzwater, March 14.*

Greentown.—We met in council March 4. A great deal of business came before the meeting but was disposed of pleasantly. Our elder, Bro. Daniel Bock, was chosen as delegate to Annual Meeting and Bro. Abraham Caylor to District Meeting.—*Henry Lorenz, Pleuna, Ind., March 12.*

Howard.—We met in council March 10. Three letters of membership were granted. One query goes to District Meeting. Bro. Wm. H. Burns will represent us at District Meeting and Bro. Peter Houk at Annual Meeting. Our Sunday school was organized with Bro. Wm. M. Eikenberry as superintendent.—*U. S. Brubaker, Ridgeway, Ind., March 10.*

Mississinewa.—We met in council last Saturday. Brethren A. C. Young and J. W. Miller were chosen delegates to District Meeting. We sent a query to District Meeting, asking that body to consider the advisability of holding a District Sunday-school Meeting. The writer was re-appointed church correspondent for the coming year. We will hold our spring love feast May 25. Two of our worthy Sunday-school sisters appropriated their last year's Sunday egg money to the mission fund, which amounted to \$13.44. We decided to purchase seventy-five copies of "Gospel Songs and Hymns No. 1," to be used as church property. We have just closed a two weeks' interesting vocal singing school, taught by Sister Amy Ellis. We used the Brethren's New Song Book, of which seventy-five copies were disposed of to private individuals during the singing. This will make one hundred and fifty books in the congregation, besides several that were owned by members before the singing began.—*John F. Shoemaker, Skideler, Ind., March 6.*

Nappanee.—March 15 we had our quarterly council. The attendance was good. Ministers present from other congregations were brethren Daniel and Henry Wysong. Business passed off pleasantly. We received one by letter, and nine letters were granted. Bro. David Metzler represents this church at Annual Meeting. Bro. Metzler was also installed into the second degree of the ministry.—*B. J. Miller, March 16.*

North Fork.—This church met March 10 in regular council, for the last time in the old house. Business was pleasantly disposed of. Our elder, L. T. Holsinger, was chosen as delegate for Annual Meeting, Bro. E. M. Cobb, as delegate to District Meeting. Three queries are sent to District Meeting. We have an evergreen Sunday school, which will be held in the schoolhouse. Our meetings will also be held there until

the new house is completed. On the evening of March 11 Bro. E. M. Cobb delivered a very interesting closing sermon in our old churchhouse from Heb. 10:9. The old house, erected in 1852, will be taken down March 12.—*Ellen Blickenstaff, Pyrrmont, Ind., March 12.*

Salmonie.—We met in quarterly council March 3. A large amount of business was adjusted.—*O. C. Ellis, River, Ind., March 5.*

Spring Creek.—Our council was held March 8. Church officers elected are: Clerk, Robert Ross; Treasurer, John Ross; Sunday-school superintendent, Daniel Snell; assistant, sister Mila Newcomer. We are having an evergreen Sunday school. Our average attendance for 1899 was eighty-four.—*Daniel Snell, Sidney, Ind., March 13.*

Union.—We met yesterday afternoon in quarterly council. The church was well represented. A great amount of business was transacted in a short time, making the meeting very interesting. Brethren Appleman and Henricks made some very pointed remarks upon the present needs of the church. The treasurer's report showed a good surplus. Our love feast is appointed for Oct. 12. Our delegate to Annual Meeting is Bro. S. T. Henricks. We granted six church letters, one of which was to Bro. Eli Gable, a minister in the second degree, who has moved away. This leaves the work in care of two younger ministering brethren. We have worked more than ten years without the care of an elder, but trust that our wants may soon be supplied. An aged sister was recently anointed. In a short time she passed over the river. Our Sunday school will be reorganized the last Sunday of March.—*Laura Appelmann, Plymouth, Ind., March 11.*

Union Center.—We met in council March 10. Three letters were granted. Brethren J. R. Miller and D. H. Anglemeyer were chosen delegates to Annual Meeting. Bro. Irvin Yoder was chosen correspondent for the coming year. Our Sunday schools, at the Centre and Whitehead houses, continue with good interest, with brethren David Stouder and D. J. Whitehead as superintendents. Bible classes at both places still continue.—*Lovina Neff, New Paris, Ind., March 12.*

Yellow River.—We met in council to-day. A large amount of business was pleasantly disposed of. Our elder, J. H. Sellers, was chosen to represent us at Annual Meeting. Elder Daniel Wysong was selected to assist our elder in his work. The church also consented to having a choice for one minister and two deacons in the near future.—*Rosa Shively, Inwood, Ind., March 10.*

IOWA.

Coon River.—We met in regular council March 10 and disposed of considerable business in a spirit of harmony. Land was purchased to erect a new churchhouse. The new house in Bagley, hearing, page 62. The great tract for by the Bagley mission. Special inducements will be given to a capable man, willing to work with heart, head and hands. Address C. K. Burkholder, Bagley, Iowa. Bro. J. D. Haughtlin was chosen delegate to Annual Meeting with J. W. Diehl as alternate. Our love feast will be June 9 and 10, at 1 P. M. Brethren from Annual Meeting are invited to stop with us.—*J. D. Haughtlin, Panora, Iowa, March 12.*

Dry Creek.—We met in quarterly council Feb. 27. Eld. F. M. Wheeler has charge of this congregation at present. Quite an amount of work came before the meeting, and a good spirit prevailed. Bro. M. W. Emmert, of Cedar Rapids, was chosen delegate to Annual Meeting. We decided to hold a series of meetings commencing May 13, to continue over our love feast, May 26 and 27, at 10 A. M.—*J. B. Miller, Toddsville, Iowa, March 15.*

Frederic.—March 10 we met in council. On account of bad roads only a small number were out, but considerable business was disposed of. Our love feast will be April 14, at 3 P. M. Our Sunday school was reorganized with the writer as superintendent and Bro. Henry Butler, assistant. Two letters of membership were granted.—*A. V. Follis, March 12.*

Lenox.—We are going to organize a Brethren Sunday school next Sunday. It will be something new at this place. We will use the Brethren's literature. We now have a preacher living here.—Bro. David Sink, of Mt. Etna, Iowa. There will be no preaching here March 11. Then every two weeks from that day, at eleven A. M.—*W. G. Caskey, March 11.*

KANSAS.

Atchison.—I am still slowly improving. On account of the chinbone being badly affected, I shall have to prolong my stay here for several weeks, as it takes longer for the medicine to penetrate the bone and eradicate the disease, than it does in the flesh. It will take longer to insure a permanent cure than at first anticipated, but we are confident of a cure.—*John J. Hoover, Box 234, March 10.*

Belleville.—This church met in quarterly council March 2. Bro. Albion C. Daggett was elected delegate to District Meeting. It was decided to have our spring love feast May 12. One member was received by letter and two members were granted letters. On Sunday, March 3, Sister Bertha Ryan was with us and gave us two interesting talks about India. Two weeks ago Sister Hattie Neitzley came among us, and on Sunday, Feb. 18, she also gave us an interesting talk about the Kearney mission. Those talks create a greater desire to do more for the good cause. Let us, as a band of workers, have more zeal, and try to work up a better interest in our sewing societies, for here is a good opportunity to do work for the Master.—*Louisa J. Williams, March 5.*

Monitor.—We met in council March 10. Eld. Dickey presided. Eld. G. E. Studebaker was with us. Considerable business came before the meeting. The deacon brethren found the church in peace and harmony. One query was sent to the District Meeting. Brethren M. J. Mishler and J. J. Yoder were chosen as delegates to District Meeting. Bro. J. W. Mishler was appointed MESSENGER agent. Bro. Studebaker preached a good missionary sermon to us on Sunday morning.—*Dora Ardinger, Inman, Kans., March 12.*

Newton.—We met in council March 3. Our elder, Bro. A. M. Dickey, presided and gave us good admonition. Bro. U. S. Royer and the writer were elected delegates to District Meeting. The time set for our love feast is May 5.—*G. E. Wales, March 9.*

Russell.—We met in council at the residence of Eld. John Hollinger, March 10. Eld. Jacob Harnish and Wm. Himes were with us. A Christ-like spirit prevailed. A collection was taken up in behalf of Bro. John J. Hoover. Bro. G. W. Crissman was elected delegate to District Meeting and the writer advanced to the second degree of the ministry.—*E. S. Fox, Gorham, Kans., March 12.*

Wichita.—Just ten years ago we came to Wichita to take charge of the work here. Previous to that time there had been but few meetings. We commenced the work here under very unfavorable conditions. We had opposition to contend with, no place of our own in which to hold meetings, but the members in and about Wichita were equal to the emergency, and by their zeal and energy the work was started and kept on foot up to the present time. We now have a good meeting house of our own, and a well-organized Sunday school is kept going the year round. Regular preaching is also kept up. We have a large field, with abundant opportunity to work it. We are trying to do the best we can, so far as preaching and making a living is concerned. It keeps us pretty busy to make both ends meet in either, but we are trying to keep at work.—*William Johnson, March 5.*

MARYLAND.

Westminster.—At our council held at Meadow Branch church, last Saturday, Bro. D. M. Shorb, one of our home ministers, who will leave us March 26 for North Dakota, was advanced to the second degree of the ministry. We wish him well. Brethren C. D. Bousack and W. A. Roop, were elected delegates to our District Meeting to be held in Washington, D. C. Our spring love feast was set for May 12, at 1:30 P. M. Brethren E. C. Brown, J. T. Royer, and Royer Bish were chosen as our Sunday-school superintendents for this place, Westminster, and Scholis, respectively. Brethren W. M. Wine, S. A. Hefner, and E. Crumpacker, teachers in the Brethren Sunday-school, are leaving for Dayton, Ohio, on Monday.—*W. E. Roop, March 12.*

MICHIGAN.

Sugar Ridge.—This afternoon we met in council. Two were received by letter and one letter was granted. Our love feast will be May 12, at 6 P. M. Bro. D. F. Warner was chosen Sunday-school superintendent. The writer is delegate to Annual Meeting.—*J. M. Lair, March 10.*

MINNESOTA.

Morrill.—Our elder, Bro. O. J. Beaver, came to us Feb. 3, and commenced preaching next day. Bro. W. H. Eikenberry came Feb. 6 from Worthington. We met in council Feb. 13. All business passed off in a Christian spirit. We organized our Sunday school with the writer as superintendent and Bro. J. J. Troyer as assistant. Our series of meetings was well attended, and the church much built up. Our love feast will be June 16 and 17, at 2 P. M.—*Isaac Petty, Ramey, Minn., March 12.*

MISSOURI.

Bethany.—Yesterday we held our council. On account of bad roads not a very large number was present. Two letters were granted. Our Sunday school was reorganized by electing Sister Maggie Clemens, superintendent, and Bro. James Brown, assistant.—*Mattie Lam, March 12.*

Fairview.—March 10 the members met in council. All business passed off pleasantly. We decided to hold an election meeting in May. Our Sunday school was reorganized with Bro. James Keith, superintendent, and Bro. Charles Towe, assistant. In the evening we had preaching services. Sunday morning, after Sunday school, the brethren gave us some good talks on Sunday-school work. At 11 Bro. John Hylton gave us an excellent sermon.—*Nannie Harman, Prior, Mo., March 12.*

Plattsburg.—Last Saturday the District Mission Board met at the college to make arrangements for future work. On that day the winter session of the college closed. The relation between teachers and students was of the most pleasant kind. A better class of students than those assembled here this year would be hard to find in any of our schools. The religious work of the college is especially enjoyable. The Mission Sunday school in the college chapel is still growing. Last Sunday the attendance was over one hundred. This week the sisters' aid society met at the college, and from what we could see the spirit and earnestness manifested was highly commendable.—*S. Z. Sharp, March 16.*

NEBRASKA.

Statistical Report.—I have been keeping a record of the age of persons mentioned in the obituary department of the MESSENGER for a few years. In 1893 one hundred and seventy-seven were upwards of seventy years of age; one hundred and fourteen upwards of eighty; fifteen upwards of ninety. In 1899, two hundred and nine were upwards of seventy; one hundred and forty upwards of eighty; twenty-six upwards of nine-

ty, two upwards of ninety nine; one, one hundred and three years of age.—*Lydia Dell, Beatrice, Nebr., March 1.*

Silver Lake.—We met in council at this place, March 3. Prospects seem to be good for a more earnest devotion to the Master's cause. Eld. J. Kindig presided. It was decided to hold our love feast May 12 at 4 P. M.—*Mary Ann Grabill, Roseland, Nebr., March 12.*

OHIO.

Arlington.—The meetings, conducted here by Bro. Jesse Stutsman, closed Feb. 27, with four accessions. The meetings at West Milton by D. M. Garver, closed March 3.—*Ezra Flory, Center, Ohio, March 9.*

Bear Creek.—We held our quarterly council March 7. Delegates to District and Annual Meeting were elected, also two Sunday-school superintendents. A solicitor was appointed to solicit means for the building of a church in Greenville, Ohio. Our Sunday school was continued during the winter. This was the first time we tried it, and we found it to be a success.—*Josiah Eby, Dayton, Ohio, March 13.*

County Line.—We met in council March 3, with good attendance. All business passed off pleasantly. We elected Bro. Jacob Grant as Sunday-school superintendent and Bro. Jacob Cotter, assistant. Bro. Eli Miller was chosen delegate to District Meeting. Our Sunday school will commence April 1.—*Sadie Guthrie, Herring, Ohio, March 11.*

Fourmile.—We held our quarterly council March 3, and disposed of all the business in a satisfactory manner. We elected Bro. Fred Viney as our delegate to Annual Meeting. Bro. Jacob Rife is our delegate to District Meeting. We appointed a Communion meeting for Oct. 26, at 10 A. M.—*S. M. Sheets, College Corner, Ohio, March 10.*

Hickory Grove.—The members of this church convened in council March 3. This meeting was preparatory to our love feast. Business of a local character was prayerfully considered and amicably adjusted. Bro. D. S. Filbrun is our delegate to Annual Meeting. Delegates to District Meeting are brethren Jacob Coppock and Samuel Studebaker. Bro. J. Gump was re-elected as Sunday-school superintendent. Bro. I. J. Rosenberger came here Feb. 15 and began a series of meetings. He continued until March 4, preaching, in all, twenty-five convincing sermons. Two were received by baptism.—*Vinnie A. Filbrun, Brandt, Ohio, March 13.*

Newton.—At the close of our Bible school in December we organized to continue our studies, choosing two of our sisters as teachers. We meet once a week and find these meetings very pleasant and profitable. Our sisters acquit themselves nobly as leaders in the good work. March 1 we met in quarterly council, elected delegates to District and Annual Meetings; also decided to hold a series of meetings in May. Bro. H. C. Early, of Virginia, is to do the preaching.—*D. D. Wine, Covington, Ohio, March 14.*

Painter Creek.—Last evening we arrived home from a very pleasant winter spent in the land of flowers, fruit, and sunshine.—Southern California. In visiting at quite a number of different places, we find the members in general very zealous, earnest and devoted. My address is now, Painter Creek, Ohio.—*Levi Minnich, March 9.*

Pleasant Valley.—We met in council to-day. The business that came before the meeting was disposed of in a most excellent spirit. We elected two delegates to District Meeting,—brethren Henry Minnich and Joel Zumbrum. Our delegate to Annual Meeting is Bro. Harvey Mote. Our Sunday school is prospering. Our love feast will occur Oct. 4, at 2 P. M.—*C. E. Mikesell, Cosmos, Ohio, March 11.*

Rome.—We met in council March 10. We decided to rebuild the old Rome church on the place where it now stands. The estimated cost is \$300, which was made up in a few minutes. A committee, which had been soliciting funds for the purpose of erecting a monument for Bro. J. P. Ebersole and wife was continued. The monument will be erected in the near future. Our love feast will be May 19. We will also reorganize our Sunday school March 18.—*E. R. Cramer, Alvada, Ohio, March 13.*

West Milton.—Bro. D. M. Garver, of Farmersville, Ohio, came to us when the Brethren house of this town was dedicated. Bro. Garver labored faithfully until the evening of March 4, preaching twenty-three interesting and impressive sermons to large and very attentive congregations. The song service, led by Bro. Showalter, of this place, was excellent. March 11 we organized our first Sunday school, with good attendance.—*Adam Pfeifer, March 11.*

PENNSYLVANIA.

Chiques.—Our quarterly council was held March 12, at the Chiques house. The church by a large majority agreed to change from the double to the single mode of feet-washing. Steps were then taken to divide the congregation. Love feasts were appointed, one at Chiques, May 14 and 15, at Green Tree, June 13 and 14; both to commence at 1 P. M., the first day.—*S. R. Zug, Mastersonville, Pa., March 13.*

Ephrata.—Bro. J. Kurtz Miller came to us March 4 to hold a series of meetings. He is a good speaker. So far seven decided to follow Christ. Meetings are still in progress. On Sunday we had an interesting children's meeting.—*J. R. Royer, March 14.*

Olen Hope.—In the summer of 1896 steps were taken to establish the doctrine of the Brethren in Rosebud. A few members located there the winter before and through their labors a few more were encouraged to take up the new life. We now have one deacon and one minister in the first degree. This

place is under the supervision of the Mission Board of Western Pennsylvania. Ministerial aid is given us at times from other places, and we ask ministering brethren to come when they can and help the good work at this place. The Brethren are thinking of building a church some time in the future. The writer preaches for them every other Sunday, using the Evangelical house.—*S. A. Beeghly, Coalport, Pa., March 12.*

Harriburg.—We held a love feast, Feb. 25. This was the first Communion at the place that the Brethren now occupy. It is a large lot, well located, with a chapel on it, built about thirty years ago. This property was bought for \$3,000. It will be a heavy load for them to carry, but they are cheerfully pressing onward. March 5 they held a council. All things passed off pleasantly. Two deacons, brethren J. C. Eshelman and A. H. Maugan were elected. Their officers now are: H. A. Spanogle, pastor; A. L. B. Martin, J. C. Eshelman, and A. H. Maugan, deacons. They are zealous, and, with other members there, are making sacrifices such as many, who think themselves to be far in advance, do not realize. Some of the churches are coming nobly to their aid financially, in order to help build up the work in the capital of the State.—*S. R. Zug, Mastersonville, Pa., March 13.*

Lost Creek.—We met in council at the Freespring house March 10. A Christian-like spirit prevailed. Two letters were granted. Brethren S. S. Beaver and John Hart were chosen delegates to District Meeting. It was decided not to send a delegate to Annual Meeting. Bro. S. S. Beaver, one of our home ministers, is engaged in a series of meetings at this place. Our love feast will be held at the Goodwill house May 24 and 25.—*J. B. Frey, East Salem, Pa., March 12.*

Notice.—Announcement has been made that the District Meeting of Southern Pennsylvania will be held at Shippensburg April 11. The elders' meeting of this District will convene on Tuesday, April 10, at 2 P. M., the day before the District Meeting.—*E. D. Book.*

Smithfield.—Bro. J. H. Beer commenced a series of meetings Feb. 26. He preached twenty-two sermons. All were much benefited. Eight souls were buried with Christ in baptism.—*Lizzie Wineland, Martinsburg, Pa., March 12.*

VIRGINIA.

Boons Chapel.—Our short series of meetings closed last night, March 13. Eld. D. A. Neff did the preaching. Good interest prevailed throughout the meeting. One brother and his wife were restored to the fold. Others were deeply impressed.—*J. T. Cummings, Naffs, Va., March 17.*

Elk Run.—We met in council March 10. The annual visit showed the church to be in union. Three members were received by letter, and one letter was granted. Eld. Jacob Zimmerman is to represent the church on Standing Committee at District Meeting. Delegate for Annual Meeting, D. C. Zigler, Delegates for District Meeting, S. L. Huffman and S. D. Cline. Sunday-school superintendent, S. L. Huffman; assistant, W. H. Zigler. J. H. Cline was re-elected to the Home Mission Board. Amount of contributions received for mission work in the different fields: General Mission, \$23.50; District Mission, \$13.69; Home Mission, \$9.08.—*D. H. Smith, Hilo, Va., March 10.*

WISCONSIN.

Chippewa Valley.—Bro. C. P. Rowland preached some excellent discourses during our three weeks series of meetings. One was added by baptism. We also held our council while Bro. Rowland was here. Our Communion will be June 16. We also reorganized our Sunday school, to begin the second quarter. We have a Bible reading every Sunday evening, and prayer meeting each Thursday evening.—*Carrie M. Baker, East Pepin, Wis., March 14.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Local or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From Kansas.

ANNOUNCEMENTS of District Meeting of Southwestern Kansas, Oklahoma and Colorado, to be held at the Monitor church, Kans., April 10 and 11, as follows:

RAILROAD ARRANGEMENTS.

The following C., R. I. trains will be met at Groveland, Kans. On Monday, the East-bound train, 10:30 A. M., and the West-bound, 6:23 P. M. On Tuesday, the West-bound train, 6:00 A. M. and the 10:30 A. M. East-bound train.

All the "Santa Fe" trains will be met at Conway, Kans., Monday and Tuesday. They arrive at noon from the West and at 5:46 from the East.

Any desiring to be met at any other time at the places mentioned will please address Bro. M. Stutzman, Conway, Kans.

PROGRAM.

- (1) Elders' Meeting at the home of Bro. J. J. Yoder, one and one-fourth mile East of church, at 2 P. M., Monday.
- (2) Mission Board Meeting at the church, Monday evening.
- (3) Ministerial Meeting, Tuesday.
- (4) Sermon, Tuesday evening, by Bro. E. Frantz. Subject, "The Study of the Bible."
- (5) District Meeting, Wednesday.

DORA ARDINGER.

Monitor, Kans.

Ministerial Meeting for the First District of Virginia.

THIS meeting is to be held with the Mt. Joy congregation, Rockbridge, County, Va., April 12.

Wednesday, April 11.

7:30 P. M., Sermon by Elder C. D. Hylton. Subject: The Christian Ministry.

Thursday, April 12.

9:30 A. M., Devotional Services and Organization.

1. Is Large Congregational Territory Conducive to the Best Interests and Growth of the Church, or Should the Territory be Small?—Henry Ikenberry, W. T. Pursley, Jonas Graybill.
2. (1) Do the Scriptures teach that the Church Should Have an Efficient Ministry? (2) If so what Duty must she Perform to Enable her Ministry to become more Efficient? (3) And how Can her Ministry be Prepared for more Efficient Work?—T. C. Denton, A. B. Duncan, Jeremiah Barnhart.

Afternoon Session.

3. May not the Disinclination to Christian Giving, so Apparent in many Congregations, be the Effect of our Failure to Preach the Whole Truth?—G. W. Hutchison, D. N. Eller, R. T. Akers.

4. What Constitutes the Perfect Man According to Matt. 5:48?—J. W. Ikenberry, W. H. Naff, Geo. Bowman.
7:30 P. M., Sermon by Elder Jonas Graybill. Subject: Missionary.

Organization for District Meeting at 3:30 P. M., the 12th; meeting to be held the day following.

One hour will be devoted to each subject; fifteen minutes to assigned speakers; and five minutes to all others.

The Norfolk & Western Railway Co. will sell tickets from Christianburg, Wirtz, Boon's Mill, Bedford City, Roanoke, Cloverdale and Troutville to Buchanan and return for 1½ fare for the round trip. Tickets on sale April 11th and good to return April 16th.

Arrangements are made for meeting those going over the N. & W. at Buchanan, the 11th. The train arrives at Buchanan at 2:43 P. M.

Those coming by the C. & O. Ry. will be met at Buchanan at 10:46 A. M., the 11th. All parties going by railroad who expect conveyance to place of meeting, give notice on or before April 1st to James A. Byers, Maple, Va.

Committee: P. S. Miller, J. A. Dove, Austin Hylton, D. C. Naff, S. M. Ikenberry.

To the Brethren Sunday Schools of the State District of Michigan.

WE hope to be able to hold a Sunday-school Meeting for the State District of Michigan in the latter part of this year. It is desired that each Sunday school of the State District conduct a Sunday-school Meeting once each quarter, employing home talent, and especially to interest members of the schools, to lead the discussion of topics. Each topic is to be followed by general discussions, similar to the manner of conducting Brethren's ministerial meetings.

The object of these meetings is to induce better and more aggressive work in our Sunday schools, to encourage and develop talent, to awaken a deeper interest in this very important department of church work.

For subjects and general plan of programs that may be suggestive to you, please note the programs of State District Sunday-school Meetings, from time to time published in the MESSENGER.

The New Haven school will give the following program the last Sunday of this quarter:

1. "House-to-house Visitation."
2. "The Sunday School a Nursery to the Church."
3. "Can we, as a Church, Dispense with the Sunday School?"
4. "What Inducements can be Held out that Lessons may be Better Prepared?"

Also the following questions:

- "How Should the Lesson be read?"
- "What should Constitute Opening Exercises? The Closing Exercises? Prayer in the Sunday school? Singing in the Sunday school?"

Let us all have a mind to work in this line as we have never done before. We earnestly recommend that as many new schools be organized as can possibly be superintended by the Brethren, endeavoring to use Brethren's supplies in all schools. Let all be earnestly engaged. We solicit your correspondence on matters pertaining to Sunday-school work. Let us all work together for the advancement of the Sunday-school cause, that it may be a great power for good.

J. W. CHAMBERS,
State Sunday-school Secretary.

Brice, Mich., March 12.

Do We Believe It?

PAUL, in 1 Cor. 11:5, tells us: "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven." Dear sisters, do we believe this passage of Scripture? Why, then, do we not wear the covering the church has decided we should wear at all religious gatherings? Why do we wear our caps at our own meetings and lay them aside when we attend the meetings of other denominations?

My sisters, these things ought not to be; we are not consistent. If we believe we ought to practice as we believe, we should feel it our duty to wear our caps to all religious meet-

ings, in chapel service in our schools, in family worship, at the table, and in our private devotions. The world will criticize us more if we try to imitate them, than if we consistently follow the teachings of our Savior, as we believe them. If we be criticised, was not our Master mocked and scourged? If he bore all this for us, can we not bear the scorn of the world, if need be?

If the bonnet is sufficient for a covering, why do we have the cap? If we have the cap, let us wear it to all religious gatherings and lay aside our bonnets. Sisters, do we believe this text?

Fruitdale, Ala.

From Booth, Kans.

THE Old Folks' Home at this place is moving along nicely and quietly, and from all accounts is giving good satisfaction. The members who have taken up their abode in the Home number fourteen, and all seem to be happy.

Bro. A. W. Finck, who has been in charge of the Home the last year, and whose work was commendable and well done, returns to his farm again March 1. Bro. Thomas Winney, of Lawrence, Kans., will resume the work again. Bro. Winney having had charge of the Home for three years, he has had some experience.

There was about \$500 spent on the house last fall in the way of enlarging the building. Three more sleeping rooms were added, besides, what we might call a sleeping hall, eighteen by thirty-six, which will hold eight beds, and which is needing about seventy-two yards of carpet. It would be commendable if some of the good sisters would furnish the carpet needed. It would be very thankfully received. The house is heated by the hot water system, which makes it very pleasant in cold weather.

The church at this place is moving along nicely. The council passed off pleasantly. This surely is commendable and shows that there is but one spirit,—the spirit of love. We have a lively Sunday school under the supervision of William Cline.

Bro. G. E. Studebaker, the evangelist of the Northwestern District of Kansas, was with us Feb. 20 and 21 and gave us a few missionary talks, which were very impressive. A collection was taken for the work, which amounted to a little over \$22. He is visiting the churches throughout the District. The Mission Board of this District is doing all it can to push the work, but what they need most is money. If we would deny self as we should, we would have plenty of money for every good cause.

I once read of an aged man who was riding on horseback, when he met an aged woman who had not so many of this world's good things as he. He handed her a quarter of a dollar and rode on. He had gone only a short distance when he began to speak to himself thus, "Now, should I not have done better if I had kept my money and bought myself something?" Wheeling his horse around he rode back to the old lady and said, "Give me that money." She handed it to him. Placing it in his purse, he at the same time handed her a \$5 bill, and added, "There, self, now I guess you'll wish you had kept still." This is more like giving the one-tenth.

A. F. MILLER.

The Mission Board of Southern Iowa.

THE Mission Board of the Southern District of Iowa met and considered the business which came before them. Among other things done, about 3,500 tracts were ordered for distribution. This we consider an excellent way of sowing the good seed.

As our District has decided to start a city mission, we have selected Bro. E. C. Wolfe to take charge of this work in Ottumwa.

Any one in this District wishing us to send him tracts for distribution, or wanting preaching done, will please send in his calls early.

J. D. COFFMAN, Secretary.

Field Notes.

Our meetings at Vashti, Franklin County, Va., closed Feb. 27. In all we held twelve meetings. I never experienced a more unfavorable time to hold meetings on account of rain, snow, cold and mud. The meetings were held in a little log house with a fireplace in one end and no stove. Yet the Lord blessed the effort and five applied for membership.

Our next appointment was in Henry County, Va., fifty miles from the former place. I was conveyed on my way twenty miles in a farm wagon, drawn by four horses; it was cold and the ground frozen and rough, and as we went bumping along, I began thinking how much more pleasant it would be to be at home with my family, like other of the dear brethren. Then I thought again that I never heard of my Master being honored so highly as I was, to ride in a wagon drawn by four horses. After all we should not complain.

I arrived at Bassett's, the station nearest Mt. Herman, the Brethren's meetinghouse, March 1, just after dark. I was now a stranger in a strange country, and no one met me at the station. Next morning I inquired the way to Bro. John Dillion's, cut me a staff and shouldered my valise. A walk of five miles across the hills got me to the place of destination unexpected.

I began services that evening with five hearers. Next day, at eleven A. M., we had seven, and at seven P. M., thirty-three came out. This was increasing rapidly and I took courage. The Lord gave us pleasant weather and our congregation con-

tinued to increase and quite soon manifestations of interest were seen. The church seemed to become awakened to her privileges and duties, and we were all hopeful, but just now a telegram came, saying, "Come home at once." I held one more meeting before I could get a train. At this meeting three applied for membership and others seemed almost persuaded.

I arrived at home March 8, to find my wife prostrated with rheumatism, and not able to turn herself in bed. Two of our children were also in bed with *la grippe*. My evangelistic work must now end for a while, very much to my regret.

These mid-winter trips among the isolated and poor members are attended with a great many ill conveniences. An evangelist needs more than an ordinary constitution to bear all he may meet with.

I was from home forty-eight days, preached fifty-two times and had twenty-three applicants for membership.

C. D. HYLTON.

Daleville, Va.

From Northwestern Ohio.

WE recently spent a few days in Marion, Ohio, a city of about 15,000 population in the Northwestern District of Ohio. We found no one who knew of the doctrine of the Bible, as practiced by the Brethren. Many were interested and sought further light. We distributed quite a number of tracts which may be as seed sown upon the waters. We call the attention of our District Mission Board to this point as worth looking after. We think an encouraging work might be done there. Many influential people, with whom we talked, regretted the departure of the modern church from apostolic simplicity and practice. "The secret societies have taken the power from the churches," they say.

We understood that there was a member or two living in the city, but we were unable to find them. "Doweyism" is having a trial there and some are being carried away by this pernicious doctrine. This is surely one of the signs of the "end of the age." Brethren, the door is open. Will you enter it?

In the Northwestern District of Ohio are a number of cities ranging in population from 5,000 to 100,000 and not an organized missionary effort in one of them! In at least two of these cities work had been started and encouraging prospects ahead, but the work was allowed to go down to a great extent. Somebody is to be responsible for this lack of interest and we say this responsibility rests upon every individual member of the Brethren church in this District. We cannot shift it. Let us then be up and doing and "redeem the time."

The first quarterly council of the year at the Logan church was held March 3. There was a fair attendance present. Delegates to Annual and District Conference were chosen and our evergreen Sunday school was organized for the next six months. Our spring love feast was appointed for May 5, at five P. M. Steps were taken to arrange for our series of meetings next fall. The outlook at our different preaching points is very encouraging.

JOHN R. SNYDER.

Bellefontaine, Ohio, 803 N. Main Street, March 10.

Sisters' Work at Kingsely, Iowa.

WE met in quarterly council March 3, and decided to hold our love feast June 9, at three P. M. Our Sunday-school officers were elected for the summer and "Sisters' Aid Society" officers were elected by the church. The sisters at this place have been meeting occasionally, doing work and preparing clothes for the poor, previous to this. A call came from a family in St. Cloud, Minn., who were in great need of help. A box of provisions, some over \$8 in money, and eighty-six articles of clothing were sent them. Had it not been for the sisters' work previous to this call, they could not have responded to the call so soon, or been prepared to give them the assistance that was given. We hope more churches will organize sisters' aid societies, and the Lord will surely bless the work, if done in his name, though the gift be but small. Bro. O. J. Beaver, from Fredericksburg, Iowa, came among us Feb. 21, and was with us until March 8, holding meetings. We feel that he put forth strong efforts to do much good. Although we have not seen any results from his work, yet we hope good seed has been sown and fruit will be seen in the near future.

Pierson, Iowa, March 9.

PHOEBE FOFT.

Wayside Notes.

TO-DAY I leave this busy city, and the little band of faithful and earnest workers in the Lord's cause. I have been permitted to visit the members and good friends in nearly all the congregations in this part of the Lord's great field. I had a very pleasant visit with the Egan church in the San Jacinto Valley. Then I proceeded to the Colton Mission. I spent one week at each of these places, closing the meetings at each place with a very enjoyable love feast, followed by the regular services on the next day.

After spending the winter among the Lord's workers in this genial climate, I am happy to say they are doing quite well. They are aiming to maintain the principles of the church in this every way, and I am quite hopeful for the Lord's cause in this goodly land. All unite in joy and gratitude for the very fine rain yesterday. I aim to be at Manvel, Texas, by March 24.

A. HUTCHISON.

MATRIMONIAL

"What therefore God hath joined together let not man put asunder."

McMURRAY-FREDOLPH.—At the home of the bride's parents, Feb. 28, 1906, by the undersigned, Mr. Frank McMurry and Miss Ella Fredolph, both of Damascus, Clackamas Co., Oregon.
JACOB BARR.

SHERFEY-SHERFEY.—At the home of the bride's parents, Feb. 28, 1906, by the undersigned, Mr. Glenwood, Iowa, to Sister Nora Sherfe, daughter of Bro. C. C. Sherfe, of near Avoca, Nebr.
JESSE Y. HECKLER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BAILEY.—In the bounds of the Donnels Creek church, Ohio, Feb. 21, 1906, Sarah R. Bailey, aged 51 years, 4 months and 21 days. She was the mother of nine children, two of whom preceded her. She leaves a husband and seven children. She was a member of the Brethren church for a number of years, willing to help all in time of need. Services by the writer.
A. COY.

CABLE.—At New Paris, Bedford Co., Pa., Feb. 24, 1906, Edna Blanche, daughter of Monroe and Mrs. Cable, aged 5 years, 3 months and 18 days. Also, March 3, 1906, Louise Viola, daughter of same parents, aged 1 year, 8 months and 29 days.
JOHN B. MILLER.

CRIFE.—In the Upper Deer Creek congregation Ind., March 5, 1906, of consumption, Sister Mary E. Crife (*nee* Yost), aged 59 years, 7 months and 5 days. Five children survive her. She joined the Brethren church in early life. Services by Eld. P. Houk from John 14: 2.
JACOB CRIFE.

CAYLOR.—In the Stony Creek congregation, Hamilton Co., Ind., Jan. 31, 1906, Bro. Michael Caylor, aged 86 years. Bro. Caylor was born near Dayton, Ohio, where he spent most of his boyhood days. In 1851 he moved to Hamilton County and devoted his time to farming.

Annah Wolford, who died in 1870. Nine children were born to this union, but of this family of children only one survives. He was married to Mrs. Mary Shuck in 1871, who preceded him in 1890. Bro. Caylor was a member of the Brethren church for about 60 years, and served in the office of deacon for a number of years, going on his duties until within the last few years. He was a sincere Christian. Services at the Brethren church by Eld. D. F. Richards. Text, Col. 3: 3.
MOSES SMELTZER.

COOK.—In the Union City church, at her daughter's, Agnes Wiley, near New Madison, Ohio, Feb. 10, 1906, of pneumonia, Sister Sabina Cook, aged 76 years, 1 month and 11 days. She was married May 10, 1842, to Samuel O. Broadwick. This union was blessed with six children, two of whom preceded her. Mr. Broadwick died Jan. 3, 1856. July 9, 1858, she married Bro. Amos Cook. Two sons were born to them. She united with the Brethren church in 1878. Feb. 3, 1891, Bro. Amos Cook died. She died in the full hope of eternal life. Services by the Brethren. Interment at Hillgrove cemetery.
DORA W. NOFFSINGER.

COATE.—In the Ash Grove congregation, Ohio, March 8, 1906, Sister Pearl M. Coate, daughter of Sister Josephine Coate, aged 18 years and 10 days. She united with the Brethren church at the age of thirteen, and lived a consistent Christian life. She leaves a mother and three brothers. Her father preceded her. Services by Eld. Isaac Frantz from Gen. 48: 21.
F. P. CORDIER.

CLEVENGER.—In the Montgomery congregation, Pa., March 2, 1906, Quay Clevenger, aged 10 months and 14 days. Services by J. W. Fyock from 2 Kings 4: 26.
N. A. FYOCK.

CUNNINGHAM.—At Flora, Ind., Feb. 18, 1906, Sister Susannah Cunningham, aged 74 years, 11 months and 12 days. She was born in Preble County, Ohio, March 6, 1825. In 1841 she was married to Eli Hoff. To this union seven children were born, four of whom survive. After the death of her first husband she was married to Wm. Gaumer, who died soon after. In 1875 she was married to Bro. Wm. Cunningham, who passed to his reward a

year ago. She united with the Brethren church at the age of nineteen and remained faithful. Services by Eld. Solomon Blickenstaff. Text, Ps. 116: 15.
J. G. STINEBAUGH.

EVANS.—At Adair, Iowa, March 4, 1906, Sister Amanda A., wife of W. R. Evans, aged 83 years, 10 months and 11 days. Her husband preceded her eight months. She was born in Columbia County, Pa. Of five children three survive them. Brother and Sister Evans were members of the Brethren church many years. Services by the writer in the M. E. church in Adair, assisted by the pastor of that church.
H. R. TAYLOR.

FEATHERLINGS.—In the Nettle Creek church, Ind., Feb. 28, 1906, Bro. John Featherling, aged 66 years and 6 days. He was united in marriage with Rachel Coleman Nov. 18, 1875, and united with the Brethren church, in 1880. He was a consistent and active member of the church until his physical and mental disabilities prevented him from enjoying those privileges. He was a sufferer for several years, but bore his afflictions with Christian fortitude. He leaves a wife, a stepson, two brothers and one sister. Services at the Chicago church by the writer, assisted by G. Bruner from Job 14: 14.
ABRAHAM BOWMAN.

HAY.—In the Wolf Creek church, Ohio, Feb. 9, 1906, Bro. Cassius Clyde Hay, aged 22 years and 21 days. He was a son of Bro. Michael and Sister Catherine Hay. His life is one worthy of imitation. Services at Eversole church by Eld. Daniel M. Garver and the writer. Text, James 4: 14.
S. HORNING.

HOOVER.—In the Wooster church, Ohio, Feb. 24, 1906, Maria Hoover, aged 65 years, 11 months and 8 days. Deceased was a member of the Brethren church for about thirty years and a sister of Eld. Cyrus Hoover. She has been an invalid for some years, but always bore her afflictions with patience. Services by D. M. Irwin, A. I. Heestand and Eli Holmes. Interment in Paradise cemetery.
MARIA RUNKLE.

HOLEM.—At her home near Twin Lake, Ind., March 8, 1906, Sister Rebecca Holem, aged 75 years, 1 month and 27 days. Services at Twin Lake church by brethren J. F. Appleman and S. F. Henricks.
LAURA APPELMAN.

LECHINGTON.—Near Lena, Ill., Feb. 27, 1906, friend Jacob Lechington, aged 89 years, 7 months and 6 days. Deceased was born in Juniata County, Pa., July 21, 1810. His companion, an aged sister, and ten children survive him. Services by the writer from John 11: 28.
W. K. MOORE.

LEIGHMAN.—At New Paris, Bedford Co., Pa., Feb. 26, 1906, Elma Theresa, only child of Uriah and Mrs. Leighman, aged 3 years and 8 months.
JOHN B. MILLER.

LYTER.—In Dayton, Ohio, Feb. 20, 1906, of pneumonia, Henry Franklin Lyter, aged 34 years, 4 months and 26 days. Interment in Branch County, Mich., near Colon, where his parents, Brother George and Sister Rachel Lyter, reside. He was married to Clara Younce, Feb. 7, 1898. He leaves an affectionate wife, a kind father and mother, and loving sister. Services from John 14: 1-3, by Bro. N. H. Shutt. Deceased belonged to the English Prairie church, La Grange Co., Ind.
JOHN LONG.

LASHNIT.—In the Fraternity congregation, N. C., Feb. 25, 1906, Olive Lashnit, aged 19 years and several days. Last Christmas she made the "good choice" and was baptized soon afterward. She lived a member of the Brethren church six weeks.
C. R. FAW.

MOHR.—In the Woodbury church, Pa., Feb. 27, 1906, Sister Ina Cora Mohr, wife of friend Ferdinand Mohr, aged 25 years, 9 months and 2 days. She leaves a husband and child 6 weeks old. Services by Elders J. B. Miller and J. L. Holsinger, assisted by Mr. Aurant, of the Lutheran church, from John 5: 28, 29.
J. C. STAYER.

MARTIN.—In the Walnut Valley congregation, Barton Co., Kans., March 9, 1906, of pneumonia, Bro. Howard, son of D. B. and Nancy Martin, aged 20 years, 6 months and 23 days. He united with the church in his fifteenth year and lived faithful until death. He was sick only twelve days. The afternoon before he died he was anointed. Services by Bro. Henry Brubaker. Text, Phil. 21: 23.
F. B. WEIMERT.

MOHLER.—Near Hartsville, Stark Co., Ohio, Feb. 15, 1906, of bronchial pneumonia, little Carlton, son of Weston H., and Orpha B. Mohler, aged 9 months. Services by Eld. Lyndower, of the Old Order Brethren, from Matt. 18: 2-4.
MARY MOHLER.

MOORE.—In the Manor congregation, Md., Feb. 28, 1906, Sister Julia Moore, aged 48 years. She was a faithful member of the Brethren church. Services by the undersigned from Job 14: 10.
D. VICTOR LONG.

MILLER.—In the Maple Grove congregation, Md., Jan. 28, 1906, Leota, daughter of Bro. Mahlon and Sister Anne Miller. Interment in the Maple Grove cemetery.
MARY KING.

MALIN.—At her home near McAlisterville, Pa., Feb. 2, 1906, of heart disease, Mary B. Malin. She was born in Chester County, Pa., Dec. 25, 1825. She lived a devoted Christian life. She leaves seven children.
BERTHA SHELLENBERGER.

MISHLER.—In the Union Centre church, Ind., March 9, 1906, Pearl, daughter of Bro. Daniel and Sister Nannie Mishler, aged 6 months and 3 days. Services by brethren J. Metzler and D. H. Anglemyer, from Matt. 18: 1-3.
LOVINA NEFF.

NEAL.—In Sidney, Ind., in the bounds of the El River church, Feb. 2, 1906, Cora Neal, daughter of Elmer and Sister Neal, aged 8 years, 6 months and 3 days. She was burned to death. Her clothes caught fire at the stove. The mother having stepped out for a few minutes, upon returning found her child lying on the floor unconscious. Her clothes were all burned off her body. She revived and lived a few hours. Services by the writer.
DANIEL SNELL.

NEARHOOF.—At his home in the Warriorsmark congregation, Pa., Feb. 23, 1906, of heart trouble and dropsy, John Nearhoof, aged 72 years. The deceased lived in Warriorsmark Valley all his life. He was honored and respected by the entire community. His father, mother, brothers and sisters all preceded him. About three weeks before his death he was baptized. During his last illness he suffered very much, but was very patient and submissive through it all. Services by Bro. Walter S. Long, from Job 16: 22, assisted by our home minister, Bro. S. S. Gray.
NANCY CHRONISTER.

RHODES.—In the bounds of the Rockingham church, Mo., Feb. 13, 1906, Harry Eugene, son of Jacob S. and Sister Rosa Rhodes, aged 6 months and 11 days. Services in the Wakenda church, by Eld. S. B. Shirkey.
MAGGIE NEWHAM.

RIDENOUR.—In the Upper Deer Creek congregation, Ind., Feb. 23, 1906, Bro. William Ridenour, aged 80 years, 1 month and 10 days. Bro. Ridenour was born in Washington County, Md. He came to Indiana in an early day. He was a faithful member of the Brethren church for a number of years. Services from 1 Sam. 15: 32 by Jacob Crife, assisted by W. S. Toney.
JACOB CRIFE.

REASLAND.—In the bounds of the Bethel church, Nebr., March 9, 1906, Mary Anna Reasland, only daughter of friend A. and Mrs. Reasland, aged 2 months and 20 days. Services at the Bethel church by Bro. D. B. Heiny to a large congregation. E. S. ROTHROCK.

ROSBUROUGH.—In Loudonville, Ohio, Feb. 19, 1906, Howard Cladeau, son of Frank and Sister Ella Rosborough, of Perrysville, Ohio, aged 8 years, 5 months and 11 days. Services by the writer. ARTHUR J. WORKMAN.

ROYER.—In the Waddams Grove church, Ill., March 3, 1906, Sister Mary Ann Royer (*nee* Bogenreit), aged 72 years, 7 months and 10 days. Deceased was born in Union County, Pa., Aug. 15, 1827. She was united in marriage to Augustus Royer, Oct. 2, 1850. This union was blessed with five children. She leaves a husband and four children. Services by Bro. Jacob Delp, assisted by the writer, from 1 Thess. 4: 13-16.
W. K. MOORE.

RHODES.—In the Rockingham congregation, Mo., Harry Eugene Rhodes, aged 6 months and 14 days. He was a son of Bro. G. S. and Sister Rosa Rhodes. Services by the writer at the Waconda meetinghouse.
S. B. SHIRKEY.

SNOWBERGER.—At New Paris, Bedford Co., Pa., Jan. 25, 1906, Dewey Lee and Rewey Mauree, twin children of Jesse and Maggie Snowberger, aged 1 year and 24 days.
JOHN B. MILLER.

SHAW.—At their home in East Des Moines, Iowa, Feb. 25, 1906, Jessie Ellen Shaw, daughter of Stephen and Ida Shaw, aged 5 years, 5 months and 20 days. Services at the house by the writer. Text, 2 Sam. 12: 23.
S. B. MILLER.

STOUFFER.—At Hagerstown, Md., Feb. 2, 1906, Bro. Cornelius Stouffer, aged 60 years. He was a member of the church about twenty-six years. He leaves a wife and family of children. Interment in Manor cemetery. Services by Eld. J. A. Bricker.
BERTHA ROWLAND.

STUDIVILLE.—At Gypsum, Kans., March 2, 1906, Bro. Oscar W. Studiville, aged 50 years, 5 months and 29 days. Services by Eld. C. H. Brown and the writer.
GEO. MANON.

SANDERSON.—At the home of her son-in-law, Cass County, Ind., Feb. 8, 1906, Catherine Sanderson (*nee* Kirkpatrick), aged 68 years, 11 months and 1 day. She was born near New Paris, Ohio, March 7, 1831. She united in marriage to Arthur Sanderson Oct. 2, 1853. To this union were born six children. The father and 5 children remain. Services at the Pleasant Valley Universalist church by the writer.
W. S. TONEY.

WADE.—At Gypsum, Kans., Feb. 27, 1906, Donna, infant daughter of friend Albert and Edith Wade, aged 1 year and 9 days. Services by Bro. C. H. Brown and the writer.
GEORGE MANON.

WALTMAN.—In the bounds of the Stroud church, near Stroud, Okla. T., Feb. 28, 1906, infant daughter of Thomas J. and Lottie Waltman, aged 7 months and 25 days. Services by Bro. J. C. Neher.
J. K. WALTMAN.

WICHAEL.—At Goodland, Kans., March 3, 1906, Sister Mary E. Wichael, aged 59 years, 5 months and 29 days. She leaves an aged companion and several children. Services at their home by the writer from Job 14: 14. Interment in Brethren cemetery.
B. M. PETERSON.

WEAVER.—In the bounds of the Union Centre church, Ind., March 9, 1906, David Weaver, aged 57 years, 4 months and 17 days. He was born in Holmes Co. He leaves a wife, three sons and four daughters. Services by Eld. J. Metzler from Matt. 24: 44, assisted by P. J. Kaufman. Interment in Union Centre cemetery.
LOVINA NEFF.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 10th Sts. Preaching, 10 A. M.; S. S., 9 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 10 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—Baltimore Mission, Montgomery St. Boys and girls' Bible school, 6 P. M.; Sunday, Locust Point, 8 P. M.; Monday, 10 A. M.; W. Camden St. DECATUR, ILL.—Gephart Hall, 1103, 105 N. Water St. S. S., 10 A. M.; preaching, 1 P. M.; S. S., 3 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 14th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. and 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Preston and Calhoun St. Services, Sunday, 9:30 A. M., 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take westbound Larimer Cable, off at Irving.

DES MOINES, IOWA.—100 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M., 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

LANCASTER, PA.—Charlotte St. and Lemon St. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

FAIRBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Hazlet Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue, S. E. Preaching, 11 A. M., 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7:45 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M. at Old Schoolhouse on Madison St. 2 1/2 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—191 3d Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday; Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10:30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 6th St. S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—230 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; Preaching, 7 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

Financial Reports.

Mission Receipts from March 12-17.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis, to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$13,586 48
ILL.—Ida M. Price, Franklin Grove, \$3; E. W. Price, Franklin Grove, \$2.50; Ben. Bowman, Cerrigordo, \$5; J. S. Showalter, Sycamore, \$2; Sterling cong., \$3.84; Ash Ridge cong., \$1.53; Lanark S. S., \$61.06; J. M. Shively, Cerrigordo, \$10, total,	88 93
OHIO.—Logan cong., \$24; S. B. Christian, Gar-land, \$1.20; a sister, Wauseon, \$1; total,	26 20
W. VA.—Wm. George (deceased), Laurel Dale, \$21.25; J. C. Franz and wife, \$3.75; total,	25 00
IOWA.—Kingsley cong., \$16.12; W. B. Strickler, Cincinnati, 50 cents; Sarah Miller, Fredericksburg, \$3.05; marriage notice, L. M. Kob, 50 cents; total,	20 17
PA.—Marriage notice, Jas. P. L. Lehman, 50 cents; A. M. Hicks, Garrett, 35 cents; Garrett S. S., \$1.80; Walnut Grove S. S., \$8.35; total,	11 00
KANS.—I. H. Crist, Gardner, \$2.50; McPherson cong., \$3.20; total,	5 70
IND.—Burgettville S. S., \$3.12; D. F. Landis, Flora, \$1.50; total,	4 62
MD.—J. C. McKinnay and wife, Morgans,	2 00
NEBR.—South Beatrice S. S.,	1 58
COLO.—Marriage notice, L. E. Keltner,	50
OKLA.—Marriage notice, N. F. Brubaker,	25
VA.—C. N. Ft. Hoover,	\$13,772 93
ILL.—Batavia S. S., transferred to Switzerland mission,	4 25
Total for year beginning April, 1899,	\$13,768 68

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$3,955 40
PA.—Amanda Roddy, Johnstown, \$1; Kate R. Price, Pottsville, \$20; Upper Codorus cong., \$54; total,	75 00
OHIO.—A sister, West Dayton cong., \$1; a sister, \$2; Geo. Zimmerman, Covington, \$1; Elmer Brubaker, Covington, \$1; Sarah Olinger, \$1; John Kuns, Covington, \$1; S. Hoover, 50 cents; J. F. Saell, Covington, \$1; Jacob Hoover, Covington, \$2; Mattie Shroyer, Covington, 50 cents; Henry Studebaker, Covington, \$2; C. E. Beeghly, Covington, \$1; Tina Stoker, Covington, \$1; Maggie Messigman, Tippecanoe City, \$1.35; total,	16 10
ILL.—Nancy Divilbiss, Lundy,	5 00
IND.—Emma Amick, Idaville, \$1.50; P. A. Reeder, Avon, \$1; total,	2 50
Total for year beginning April, 1899,	\$4,054 00

INDIA ORPHANAGE.

Previously reported,	\$1,283 52
IND.—A sister, Logansport,	24 00
PA.—Mary, Anna and Eva Martin, Blue Ball,	4 00
Total for year beginning April, 1899,	\$1,351 52

SWITZERLAND MISSION.

Previously reported,	\$11 00
ILL.—Batavia S. S., transferred from India Fam- ily,	4 25
Total for year,	\$15 25

SWITZERLAND MEETINGHOUSE.

Previously reported,	1 00
IND.—"M. L." West Lebanon,	2 00
ILL.—Mary M. Gibson, Virdeau,	1 00
OHIO.—Ezra Flory, Centre,	50
Total for year beginning April, 1899,	\$4 50

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This famine is upon the unfortunate of that benighted land, two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

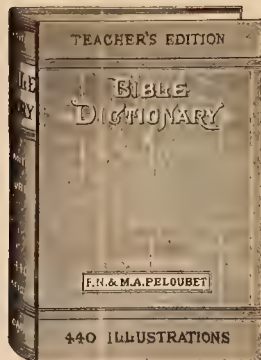
Previously reported,	\$15,092 36
PA.—Amanda Roddy, Johnstown, \$1; Mary, Anna and Eva Martin, Blue Ball, \$5; T. O. Cloyd, Orbisonia, \$1; N. J. Hoffman, Getstown, \$2; Jac. Holsopple, Getstown, \$1; Unknown, Mt. Pleasant Mills, \$1; a brother and sister, Oakville, \$2.75; Upper Codorus cong., \$13.75; total,	27 50
ILL.—Chicago S. S., \$6.86; Woodland cong., \$8; Henry McKinnis and wife, Diverson, \$2; Clara and Della Blocher, Diverson, \$4; Walter Profit, Diverson, \$1; total,	23 86
OHIO.—A sister, Wauseon, \$1; Emma B. Flory, Centre, \$2.50; Canton cong., \$19.30; total,	22 80
W. VA.—Silas Pugh, Easton, \$5; Harriet Reed, Easton, \$2; O. W. Reed, Easton, \$1; M. W. Reed and wife, Easton, \$2; J. C. Franz and wife, Laurel Dale, \$5; total,	15 00
IND.—"M. L." West Lebanon, \$5; Lizzie Smalley, North Liberty, 50 cents; Susan Knott, Swazey, \$1; Florence Bosler, Avon, \$1; J. C. McKinnis and wife, Morgans, \$1; A. J. Bowers, Kirkpatrick, \$2; total,	14 50
LA.—A brother,	6 00
VA.—"C. M." Ft. Hoover, 38 cents; unknown, Fort Republic, \$5.50; total,	2 88
MICH.—Mary Hoover, Sunfield,	2 00
IDAHO.—Mrs. C. A. Bates, Southwick,	1 58
COLO.—W. H. Shirk, La Junta,	1 00
MD.—R. C. McKinnis, Morgan,	1 00
IOWA.—Mrs. Carl Harkness, Sutherland,	25
Total,	\$15,210 73

INDIA MISSION.

Previously reported,	\$507 47
MD.—Harriet J. Broadwater, Lonaconing,	50
Total for year beginning April, 1899,	\$507 97
GRN. MISSIONARY AND TRACT COM.	

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ANNOUNCEMENTS.

DISTRICT MEETINGS.

April 10, 11, District of Southern Kansas, in the Verdigris church.

April 10, 11, District of Northwestern Kansas, Oklahoma and Colorado, in Monitor church, Kansas.

April 11, at 8 A. M., District of Southern Indiana, at the Greentown church, Howard Co., Ind.

April 11, District of Southern Pennsylvania, at Shippenburg.

April 13, District of Northwestern Kansas and Northern Colorado, in St. Vrain church, near Longmont.

April 20, District of Northwestern Ohio, in Swan Creek church, near Delta.

May 2, District of Northern Illinois and Wisconsin, in the Naperville church, Ill.

May 3, District of Eastern Pennsylvania, New Jersey and Eastern Shore of Maryland, in West Conestoga ch., Middle Creek house, Pa.

May 5, 9, 30 A. M., Western District of Maryland, in Fairview cong., Garrett Co., Md.

LOVE FEASTS.

Illinois—
May 5, 4 P. M., Batavia.
May 12, 5 P. M., Pine Creek.
May 29, 10 A. M., Okaw.

May 30, 31, Yellow Creek.
June 9, 10, 4 P. M., Franklin Grove.
June 12, 13, 1 P. M., Cherry Grove.
June 16, 17, 1 P. M., Hickory Grove, Carroll Co.
June 21, 22, 1 P. M., Waddam's Grove.

Indiana—

May 16, Prairie Creek.
May 17, 2 P. M., White church.
May 17, 4 P. M., Salomonie church, Huntington.
May 19, 4 P. M., Bachelors Run.
May 25, Mississinewa.
June 9, 4 P. M., Summit church.
June 9, 5 P. M., Nettie Creek.
June 13, 4 P. M., Wabash.
June 14, 10 A. M., Cedar Lake church.
June 16, Hartford City.
June 16, Blue River.

Iowa—

April 14, 3 P. M., Frederic.
May 12, 4 P. M., South English.
May 12, 13, 2 P. M., Iowa River church.
May 26, 27, 10 A. M., Dry Creek cong.
June 9, 3 P. M., Kingsley, east house.
June 9, 10, 1 P. M., Coon River, near Panora.
June 14, 15, Indian Creek.
June 15, 11 A. M., Middle Creek.

Kansas—

April 28, 4 P. M., Kansas Center ch., near Lyons.
May 5, 2 P. M., Salem, Reno County.

May 5, Newton.
May 12, Wichita.
May 12, 1: 30 P. M., Pleasant View.
May 19, Peabody.
May 19, Eden Valley.

Maryland—

May 5, Pipe Creek.
May 12, 1: 30 P. M., Westminster.
June 16, Accident.

Michigan—

May 12, 6 P. M., Sugar Ridge.

Minnesota—

June 9, 10, Worthington.
June 16 and 17, Root River.

Missouri—

June 16, Plattsburg.

Nebraska—

May 12, 4 P. M., North Beatrice church.
May 12, 2 P. M., Bethel.
May 12, 4 miles south of Moorefield.
May 12, 4 P. M., Silver Lake.

Ohio—

May 5, 5 P. M., Logan church.
May 12, 2 P. M., Palestine.
May 15, 4 P. M., Wolf Creek church.
May 19, Rome.
May 22, 10 A. M., Eagle Creek.

Pennsylvania—

May 8, 9, Spring Creek.
May 12, 4 P. M., Clover Creek, Blair Co.
May 12, 4 P. M., James Creek, Huntingdon Co.
May 12, 5 P. M., Upper Dublin church.
May 12, 1: 30 P. M., Marsh Creek, Gettysburg.
May 14, 15, 1 P. M., Chiques.
May 17, 4 P. M., Woodbury.
May 18, 10, 2 P. M., Aughwick cong.
May 25, 25, Goodwill house, Lost Creek cong.
May 26, New Enterprise.
June 9, at 4 P. M., Carson Valley.
June 10, 4 P. M., Maple Spring, Quemahoning cong.
June 13, 14, 1 P. M., Green Tree, Chiques church.

Virginia—

May 12, Middle River.

Wisconsin—

June 16, Chippewa Valley.

The Helping Hand Society.

The following is the treasurer's report of the Helping Hand Society of the German Baptist Brethren church, of Washington, D. C., for the months of November and December, 1899, and January and February, 1900.

RECEIPTS.

Balance on hand Nov. 1, 1899,	\$17 64
Bridgewater Missionary Circle, Va.,	4 00
Sewing Circle of Sam's Creek church, Md.,	2 00
Sister Hunt, Washington, D. C.,	25
Emma C. Reider, Avon, Ind.,	2 50
Unknown,	1 00
Alice C. Blough, Manassas, Va.,	3 10

Total receipts for the four months, \$28 49
Total expenditures for the four months, 15 08
Balance on hand March 1, 1900, \$13 41

M. C. FLOHR, Treas.

377 Ninth St., S. E., Washington, D. C.

Right at the Meeting Grounds...



This is where the Wabash will land you on the occasion of the Annual Meeting at North Manchester. The grounds are located directly on the Wabash Railroad; the place will be made a station during the meeting, and all Wabash trains are going to stop there both to receive and discharge passengers. Via any other route you will arrive a mile away—must transfer in some sort of conveyance or walk,—and maybe all available vehicles will be pretty well crowded.

The Wabash is going to make as low rates as any other road for the Annual Meeting. From most places you can purchase round-trip tickets for the usual fare one way only. Send your name and address for folder, containing map, time schedule, and other details; how and where to communicate with Wabash Passenger Agents who want to confer with you regarding your trip, and special through cars for parties. Folder is free and can be secured, together with rates and any other information desired, upon application.

Tell us where you live, and how many there will be in your party and we will inform you what your tickets will cost, what trains to take, and if circumstances justify, arrange special coaches for your accommodations.

Address: C. S. Crane, General Passenger and Ticket Agent, Wabash R. R., St. Louis, Mo.

The Gospel Messenger.

Nov. 1881
Vol. 38
No. 13

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 38.

ELGIN, ILL., March 31, 1900.

No. 13.

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EDITORIAL MISCELLANY.

LAST week, on this page, mention was made of what was going the rounds of the press concerning the missionary contributions raised by the Moravians. Among other things it was stated that they carry on a large distillery, or brewery, and in this way raise considerable money for missions. We also said that if this report was not correct, and we hoped it was not, we would be only too glad to make the necessary correction. We are now informed that this part of the report is absolutely false, and that it was started solely for the purpose of injuring the influence of the Moravians in their commendable and far-reaching work, and we now most cheerfully make the correction, and regret that the matter through various journals has been so widely circulated. Some years ago, Bro. Miller, our senior editor, had occasion to investigate the report somewhat fully, and found the facts as stated above.

A MAN from New Mexico produced quite a sensation at the stockyards in Chicago, a few days ago. He came in on the horse train with a car load of "bronchos" bound for the East. He used gold coins for buttons. The buttons on his greatcoat were made of \$20 gold pieces, those on his vest of \$5 pieces, while his coat had \$10 coins glistening in the buttonholes and at the back. From a chain attached to a pin in his necktie hung a \$3 gold piece, of which only a few have ever been coined. Thus adorned with gold he got off of the Chicago, Burlington and Quincy caboose, and gave orders about the feeding of his stock. He then walked over to the hotel, near by, and sauntered through the horse pavilion while the people looked on in blank amazement. In due time he returned to his caboose and continued his journey. Before leaving, however, he said that he liked to wear gold in that way, that it was his own, and that he thought it was his privilege to do as he pleased about it. Well, what is the dif-

ference between a man wearing buttons made of genuine gold coins, and a woman wearing a gold breastpin, gold necklace, bracelets and rings, and a number of other ornaments besides? One is no more necessary or reasonable than the other. The only reason the man seems ridiculous with \$250 worth of gold for buttons is because we are not used to seeing gold coin used in that manner. To the really devout Christian the woman whose adorning is that of gold, etc., seems equally out of place, and from a Scriptural standpoint is deserving of equal censure.

ABOUT 1,400 miles to the west of South Africa, and 1,800 miles to the east of Brazil, in the Atlantic Ocean, is St. Helena, an island that is ten and one-fourth miles from east to west and a little over eight miles wide. It is of volcanic origin, and at one point reaches an elevation of 2,823 feet. It contains a number of deep gorges, extending from inland to the sea. Some of these are one thousand feet deep, and in places widen out into fine valleys nearly a mile broad. It is said to be one of the most salubrious spots on the face of the earth, and that the few English people residing there are noted for their longevity. It was on this lone island that Napoleon Bonaparte was kept a prisoner until he closed his eyes in death in 1821. The historic little spot now belongs to Great Britain, and it is here that the English are keeping some of the leaders captured in the South African war. Among the noted prisoners now on the island is General Cronje, who was forced to surrender a few weeks ago. Probably in no other place could prisoners of war be made more comfortable. While war is cruel, and unchristian, the care the British are giving to their prisoners is commendable. In this respect modern warfare is quite an improvement over the methods pursued centuries ago; but that does not prove that war is right. To say the very least of fighting, it is cruel, inhuman and wholesale murder.

In the judgment of Elisee Reclus, the famous French geographer, the outlook for England and France is not very encouraging. In a recent lecture, and in the course of his remarks, he predicted the downfall of the British empire. He asserted that India's 300,000,000 natives hate the British. He startled his audience by informing them that Russia is already preparing overland and sea routes which will make it an easy matter to bar Great Britain's access to India. Russia, the lecturer assured his audience, is destined to supplant Great Britain in Asia. He told his hearers that France is in no position to resist Great Britain's might. The French, he said, are destined to be crushed by the British. France will lose every colony she possesses whenever the two countries go to war. M. Reclus thinks war between the French and British is imminent. It sometimes looks as though the struggle cannot long be delayed. Each nation is thoroughly equipped for war, and it will require but a little spark to kindle a fire that will involve nearly all of the eastern continent.

LAST Christmas Day, in New York City, a millionaire was driving down Fifth Avenue in his sleigh, when his high-spirited horse ran away. The sleigh was overturned and the rich man and his coachman rolled in the snow together. As they struggled to their feet and turned to follow the runaway horse, they saw the sleigh strike a poor peddler and knock him into a heap, both runners passing over his body. The millionaire uttered a cry of dismay when he saw the ragged peddler fall in the street, and leaving his

valuable trotter to vanish in the distance, he cast himself on his knees by the injured man, and lifted his blood-stained head tenderly in his arms. He got help as soon as possible, and himself assisted in carrying the poor fellow into a fashionable hotel near by, and sent for the doctor. Later he got him a comfortable room in a hospital and ordered that every possible attention should be given him. When the peddler was seen by the reporter at the hospital and told that the man whose horse had run over him was a millionaire, he replied: "A millionaire, is he? Well, all I can say is that he's the whitest man I ever seen in me life, an' I'll never say another word agin millionaires." If all the rich people would thus treat the poor the gap between the rich and poor would soon be filled up with love and good works. What better thing can a man do with his riches than relieve the sufferings of the poor?

JOAQUIN MILLER is writing for *Frank Leslie's Popular Monthly* a series of articles concerning things to be seen and experienced in the Klondyke. He has a chapter on bones, and from what he says one is made to wonder what has become of the millions of animals that once roamed over that part of North America. He finds immense drifts of bones, covered with several feet of earth, that are yet in an excellent state of preservation. Some of them are so fresh, when dug from the ground, that the dogs take pleasure in gnawing them. Some of the miners run across great piles of animal bones when working their claims. At one point a stream cuts through a drift of bones, and thousands of these bones may be seen protruding from the high, moss-covered banks on either side. It seems that Alaska was at one time a great grazing field for vast herds of animals that somewhat resembled the buffalo. Just what happened to the country no one seems to know, but at present Klondyke is a region of almost perpetual winter, where only the most hardy animals can exist, and where the bones of the extinct animals rest in heaps, covered by the accumulation of ages.

It is reported that several small steamers are to be placed on the Dead Sea for the purpose of carrying on traffic between the different points. This remarkable body of water is located about fifteen miles east of Jerusalem; is about forty-five miles in length, from ten to seven miles in width, and at one point has a depth of thirteen hundred feet. Its surface is thirteen hundred feet below sea level. Through the river Jordan and other streams, it receives about six million gallons of water each twenty-four hours. It is by far the saltiest body of water known upon the face of the globe. The whole region near this sea is in a state of complete desolation. There was a time, in the distant past, when a number of thriving cities were situated on its shores. Among them were Sodom and Gomorrah. A number of sails were also to be seen on its surface and an immense business seems to have been carried on between the different points; and now the object is to revive some of this traffic. It is thought that by the use of a few steamers a great deal of business may be carried on between the different sections bordering on the sea. What can be done remains to be seen, though to us the outlook for business did not seem very encouraging when we visited that part of Palestine eighteen months ago. The climate, soil and other natural conditions, in the plains and valleys approaching the sea, seem to indicate great possibilities, but there is no enterprise among the people. They appear to know nothing about building up a country.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE FIRST SNOWSTORM.

BY WILLIAM HUPP.

As I sat and looked through the window,
Watching the fast fading light,
I beheld over head in the heavens
A wonderful, beautiful sight.
The first snow of winter was falling,
And the sky overhead was a mass
Of feathery, crystallized snowflakes
To cover the perishing grass.
The earth was soon shrouded in whiteness,
And the leafless trees were aglow
With a sparkling mantle of brightness,
Of the beautiful, silvery snow.
The first storm of winter was coming,
With all its fury and might,
Concealing all traces of autumn
And leaving a glittering white.
O bark! Hear the sleigh bells ringing
As the steeds dash by o'er the snow,
Boys and maidens are merrily laughing
As they quickly pass to and fro,
The past and the future unheeded
In their rush for pleasure and fun
Till the fast melting snow has vanished
'Neath the rays of the bright, warming sun.
This life is a beautiful snowstorm,
Filled with pleasure, sunshine and love,
For those who will sail on its voyage
Led by the Father above.
Doubt and fear vanish before them
Who trust in and fear the Lord;
For they know that the Father in heaven
Will redeem his sanctified word.
Then let us so sail on life's ocean
With God at the helm as our guide
Who will pilot us safe to that haven
Just across on the heavenly side.
At the beautiful port we'll cast anchor
Where angels pass to and fro;
And all who are cleansed will be welcomed,
For they shall be whiter than snow.

Lansing, Kans.

A BACKSLIDING CHRISTIANITY.

BY I. BENNETT TROUT.

"The Lord said unto me (Jeremiah) in the days of Josiah the king, Hast thou seen that which backsliding Israel has done? she is gone up upon every high mountain and under every green tree, and there hath she played the harlot. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it."—Jer. 3: 6, 7.

In treating the above subject there is, likely, no better way to make it plain than to use the backsliding of Israel (the Ten Tribes that rebelled after Solomon's death) as an illustration of the backslidings to be found in the present-day Christianity. That there is a condition of backsliding to be found in the modern Christianity, no one can successfully deny in the face of an open New Testament.

After the death of Solomon (1 Kings 11: 43), the kingdom was divided by ten tribes revolting under the leadership of Jeroboam (1 Kings 12: 16), while two tribes remained under the rule of Rehoboam, the son of Solomon (1 Kings 12: 21). The first step taken by Jeroboam to prevent his people from reuniting with the kingdom of Judah was the making of two golden calves and the setting of them up as gods to be worshiped, telling the people that "it is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of Egypt" (1 Kings 12: 28). His real reason, however, was, that "if this people go up to do sacrifice in the house of the Lord at Jerusalem (Solomon's Temple), then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah" (1 Kings 12: 27). We see then, how, under pretense of having things *convenient*, Jeroboam succeeded in getting the people away from the true and original form of worship according to the law of God, at Jerusalem, and led them to worship the two calves, one of which he set up in Bethel and the other in Dan (1 Kings 12: 29). "And this thing became a sin" (1 Kings 12: 30).

The next step was the appointing of priests from "the lowest of the people" to serve at these altars, instead of from the tribe of Levi which was the priestly tribe (1 Kings 12: 31). These two steps very naturally led to the *third departure* which finally came, and was the cause of the downfall of the ten tribes and the final destruction of their kingdom. We find this departure clearly stated as follows: "And (they) walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made" (2 Kings 17: 8), "And they left all the commandments of the Lord their God" (2 Kings 17: 16.)

Thus we may sum up the backsliding of Israel: (1) the old form of worship was too much trouble, let us make it more *convenient*; (2) the appointment of *unconsecrated leaders*; (3) a *general departure* from the commandments of God. THE RESULT: *Complete destruction, and divorce* from God. God said to Jeremiah, "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce" (Jer. 3: 8). This was the sin of Israel, and such was her doom, —divorced from God as an adulterous wife is put away.

Let us turn our eyes for awhile to modern Christianity for the purpose of finding out whether there is a similar condition of things, "For whatsoever things were written aforetime were written for our learning" (Rom. 15: 4), and, "all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10: 11.)

1. There is to be seen all about us the sign of making things *convenient*. In fact, things have been made so much so that those desiring church fellowship need only "hand in" their names and the whole thing is settled. No change of life is demanded. It may be advised, but it is not required. It would not be *convenient*. It is argued that religion to be practicable must adapt itself to the age; in other words, the church must change to suit the world, instead of standing firm on the Rock and changing the world to suit the church. Surely this is *convenient* to carnality, but it does not please God.

2. There is surely the appointing of unconsecrated leaders,—men placed into the ministry of the Word that are not devoted to God and a whole and pure Gospel,—men that seek the ministry as a profession and not as a service,—men that love to please the people as did king Saul (1 Sam. 15: 24) rather than to please God, "for they love the praise of men more than the praise of God" (John 12: 42). Whenever a minister becomes a professional man rather than a servant of God in the Word, he will preach to please the people lest he lose his position. One of the most promising young ministers in a certain fashionable church in one of our large cities concluded, about five years ago, that he would preach to suit the Lord by delivering a sermon against the fashions and the wearing of gold and jewelry. RESULT: He lost his position in that church. They desired a priest from the lowest class of people rather than a son of Levi that would preach a whole gospel.

3. Israel forsook the commandments of the Lord their God, and turned to their own laws. Where is the man that is too blind to see that, to a large extent, modern Christianity is doing the same thing? Let us investigate this matter with open Testament in hand, and see if there has been or still is "a backsliding Christianity."

(1) Jesus and his apostles were very explicit in their teaching about baptism as a saving ordinance. They required it of all their converts. They required it for the remission of sins (Acts 2: 38). Jesus said, "He that believeth and is baptized shall be saved" (Mark 16: 16). Men now say, "You are saved upon belief only, and you need not be baptized unless you feel like it." *Backsliding, surely*. I have in my possession a newspaper clipping which quotes a minister in a recent sermon as saying that he has been preaching for twenty-eight years, and he has never considered baptism of sufficient im-

portance that he should preach one hour upon it, and he gives his *opinion* that the manner of the application of the water is immaterial, but that, if any method is to be strictly adhered to, and all others rejected, the form of sprinkling should be the one chosen. Strange indeed! when we consider that trine immersion was the universal practice of the Apostolic church, and that *all other forms* originated later than 200 A. D., and some of them much later.

(2) The Apostolic church observed feet-washing as a religious rite, but it, too, has been abandoned by most churches.

(3) The Apostolic church observed the Lord's Supper (*Agape*—love feast), but it, too, had to go about the middle of the fourth century by a decree of the Fourth Council of Laodicea.

(4) The Apostolic church observed the salutation of the kiss, and it is mentioned no less than five times in the New Testament (and this side of Pentecost, too), but this too had to give way to a spirit of backsliding.

(5) We might go on enumerating command after command, as plain dressing, anointing, prayer veil, nonresistance, nonswearing, anti-secrecy, etc., etc., all of which has been abandoned by "a backsliding Christianity," not because Jesus did not observe them and command them to be taught, for he said, "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world, Amen" (Matt. 28: 20); but they have been discarded because it is human nature to depart from God.

RESULT: We have seen that when the time of Israel's judgment came, God divorced her and turned her over to her enemies, the Assyrians, to punish her (2 Kings 17: 6). What will be the result of "a backsliding Christianity," when her day comes to be tested by the Great Judge, the Ancient of Days, as he sits upon his throne? Let us hear Jesus upon the question: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12: 48). "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints" (2 Thess. 1: 7-10). Here, in the words of Jesus, too plain to be misunderstood, is a divorce announced,—a divorce very similar to the divorce of Israel. On the other hand Jesus says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14).

CONCLUSION: Obedience to the commands of the Gospel secures eternal life; disobedience ends in everlasting punishment.

OBJECTION: "But," says some one, "why do you talk so much about externals? I believe more in heart religion." ANSWER: I believe in heart religion. And, further, I believe in the kind that produces external results in harmony with the commands and ordinances of the New Testament, rather than in harmony with worldliness and backsliding Israel. "By their fruits ye shall know them" (Matt. 7: 20), says Jesus. Fruits are external, and are the result of the internal heart condition. Right externals are an indication of a right internal; wrong externals are the *sure* evidence of a wrong internal, just as the symptoms of a disease reveal the disease.

A QUESTION: Shall the Brethren church follow in this popular backsliding current? Or shall we stand firm upon the Gospel, as taught and practiced by Jesus and his apostles, and re-affirmed by the faithful little band at Schwarzenau, Germany, in the year 1708? ANSWER: Stand firm upon the Rock Christ Jesus. Stand upon a whole Gospel, whether it be popular or unpopular. We may not gather into the church such large numbers as will those churches that are catering to the sins and follies of the age, but, remember we are gathering a people that shall be able to face an open Bible in the day

of judgment and not be ashamed, and this means very much. For "herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." (1 John 4: 17).

If we do this we shall never be divorced from the Bridegroom, but shall at last enjoy the marriage ceremony and the nuptial feast. (Rev. 19: 9). Brethren ministers, let there be an awakening along the lines of doctrinal preaching, and in a way that will maintain the form and emphasize the spiritual import. Form without the spirit is but hypocrisy; the spirit without form is an impossibility,—a blank deception,—a falsehood.

Laurel, Ill.

TRUE AND FALSE THEOLOGY.

BY W. I. T. HOOVER.

RELIGION is a fact. Theology is the theory or explanation of that fact. Theology is a science, though it is incomplete and inexact because of the nature of the subject treated. Christian theology is the scientific presentation of the doctrines and fundamental principles of the Christian religion. The objections to Christianity are largely concerned with popular misunderstandings of revealed truth, and not so much with the facts and principles of Christianity itself.

There is much false theology constantly being disseminated to-day, but it is not so much from an evil motive as it is from an imperfect knowledge of the facts revealed in the Bible, and the erroneous methods pursued in their investigations. The facts which compose the foundation of theology are quite different from those of other sciences; but this does not argue their improbability or their contradiction. The principal sciences deal with facts that appeal to the senses, while theology deals with facts, truths and principles. The former is analytic and inductive, employing the microscope and scalpel, or the telescope; while the latter is reflective, synthetic.

The principal sciences often seem to contradict each other, as for instance, geology may demand more time for geologic formation than astronomy will grant, yet no one would be so rash as to reject either branch of learning and to dub them unscientific. Apparent discrepancies in either argues no fixed and impassable gulf, unless the whole range of possible knowledge has been exhausted. Care needs to be taken that we do not read our notions and prejudices into the volume of Revelation, but that our notions be gotten from this Revelation. In other words, let not the fundamental teachings of the revealed religion be cast into the mold of our carnal speculation, but let the Divine teachings mold the reflective thought. Too many have gotten their notions of the creation, origin of evil and nature of the Satanic majesty more from Milton's "Paradise Lost" than from the Bible itself.

Science and theology move in different spheres and instead of being antagonistic they should be supplementary, for the subject matter of both is the creation of one and the same being.

The method of science is the inductive, that of analysis, classification and generalization. But it was not so centuries ago. The method or process then was that of *reasoning* upon any point at issue. Hence schools were thus formed on theories having for their strength the *dictum* of some strong thinker. The proof for the theories taught was the appeal to authority, that is, the theory stood or fell as the man was held in the estimation of the people.

Of course the science of theology was as unscientifically treated as were the other sciences. It was the ruling method to hit upon some theory and then appeal to the Sacred Writings to prove it. All relations of truth and its application to life were deduced from the set theory. Unfortunately theology has not kept pace with the other sciences in methods of investigation and general thought processes. If the facts would not fit the theory, or fall in with the deductions, so much the worse for them. Objections were met with an appeal to authority (the arbitrary opinion of some prominent man) or were

entirely ignored. This position is to a considerable extent in vogue to-day. The very fact of there being many divergent theories, or schools of theology, is conclusive evidence that much of the current theological conclusions are erroneous or false.

The acceptance of the Scriptures as being of divine revelation is not proof that the theories or explanations of them are correct. There ought to be less difference of opinion on theological questions than on other scientific conclusions, but such seems not to be the case.

It is painfully true that much of our present popular infidelity is kept alive by, and actually thrives upon, the current popular notions of theology which are irrational. Some think Christianity is being severely tried, but in reality it is only the accidents of applied religion and not the truth itself that is attacked. The defenders of theological disputations should be careful as to their methods, general thought processes, and the soundness of their conclusions before they are given to the reading or listening public. Scientific accuracy has been woefully neglected because of undue haste in collecting all the evidence and properly arranging it, as well as attempting to settle questions that are beyond finite comprehension.

Too many prejudiced conclusions of custom and the traditions of our fathers are taught and insisted upon as essential to the maintenance of true Christianity, that is, the necessary fruits of true vital piety, or the products of the Spirit-filled life. These are so ingeniously interwoven with revealed truth and taught from childhood that it is exceedingly difficult to get those so taught to see which is truth and which is merely an erroneous notion of the truth. Hence the too liberal minded person, or the one prone to doubt all save the sincerity of the adherent, finds plenty of material for a thrust at the truth itself—Christianity. And so there is an endless round of learned conjecture, idle trifling and sophistical speculation.

Because theology is a science it has a right to be placed on the same basis as all other sciences and to be tested the same as others. Its evidences should be carefully and logically and scientifically arranged and handled.

Theology has not been placed on the same basis with the other sciences. It seems rather to have been classed, by too many, in the category of myth and fable and superstition. But it deserves a far more important place in the field of human investigation. It deals with the greatest problems of life and the profoundest mysteries of thought. When the theologian will employ strictly scientific methods in the selection of proper material for his disquisition and logically arrange it, then, and not until then, can he hope to be classed among scientific thinkers and his work merit the same respect as in other lines. Yet the fact remains, despite all the vain and erroneous theorizing, that truth itself cannot be overthrown. Though it does not stand out clear and distinct, yet it lives, because the false or counterfeit is always proof of the true or genuine.

Lordsbury, Cal.

LABOR THE ONLY ROAD TO SUCCESS.

BY EMORY CRUMPACKER.

We stand with limited powers and see men with great, great power, men who are accomplishing wonderful things, men who seem to know not failure, and we wonder why they have been so gifted, and we forget that we were once their equal, and hard labor has raised them and fitted them for greater and higher works.

We see a man who stands before an assembly and speaks with eloquence and power, and we admire him. We envy his power to do good, and often say, If I could speak like that man, I would be willing to work; but we forget that he has toiled many a night when we were sleeping. He has sacrificed pleasure while we were spending the hours in amusement.

We look at men like Moody, Fulton, Webster, Edison and others as great men, and so they are; but what made them great? It was years of hard

work, it was study, it was close application. Men like these appear to be inspired. There arises before them nothing too great for them to solve or master; they have inspired themselves by perspiring. At this age of the world inspiration is perspiration. We may say these men had bright, quick minds, but we must remember that a tool may be ever so sharp, yet it will not cut unless there is power behind it. The man who works with a sharp scythe is inclined to get behind. He expects to catch up later, and night creeps upon him while he is waiting, and he never catches up. It is the slow-plodding mediocre that reaches the prize and wears the laurel wreath of fame.

It matters not how bright a mind a man has, he must work, or he will never be successful. Take Burke, that great genius. It is said of him that he was the best informed man of his time. Did this great statesman lounge carelessly into all this reputation? Did he rely solely upon his genius to bring him into parliament, to continue that long and brilliant career, which is part of English history? Never for a moment did he trust to his genius. See him at the top of his high fame elaborating every speech, every sentence he wrote, with the most studious care.

It is true we can not make a success at anything without labor. My brethren, if we want to prosper the church we must work. If we go to church only once a week, and then go to sleep because we are nearly worn out from work during the week, the church will not prosper, just as certainly as our business would not prosper if we spent only one hour each week attending to it. We must be interested in the church. We must be anxious for her to prosper. And I tell you that when our strong band gets anxious, souls will be saved, and when it goes to work and prays God's help there will be thousands that will turn to God. While engaged in the Lord's work, I have seen people sleeping peacefully at church, and then after church have eaten dinner at the same place that those persons did; and while there a conversation would arise on a subject that they were interested in. Their eyes would brighten, their expression would change, their tongue would start, and they would lead the conversation. Why this great change? It is because of a lack of interest in the first case.

The Lord's work is a noble work and we want it to prosper, and one way to prosper it is to prosper the church. If we want to have an orchard, we must first have a nursery and prepare the trees for the orchard. If we want men for responsible places, we must educate them for those places, and if we want church workers we must prepare them in Sunday school. The Sunday school is a nursery for workers in the vineyard of the Lord.

Let us, remember the subject, "Labor the only road to success," and the question for each of us is, If we do not work for Christ, will we be rewarded?

"Labor is life!—'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, or dark rust assaileth."

SUNDAY MUSINGS.

BY S. B. MILLER.

As I sit this Sunday afternoon, contemplating the labors of the evening hour, how the mind goes! The labors of the morning in Sunday school and pulpit are over, and while others enjoy the society of loved ones, or the rest needed for body and mind, the preacher's mind is not so free.

The Sundays of life! How different from the Tuesdays or Saturdays in which there is no sympathy of relation from week to week and year to year! But most men in retrospecting on the Sundays of life are aware of a decided character which invests them. Would that all parents were so wise and judicious as to have the will and the way to make Sunday the day on which their children shall always look back as the happiest days! And I believe it can be done and is being done by many, and may God direct others to do likewise.

How the Sundays of childhood and youth crowd

upon us! And the Sundays of later life, restful, thoughtful, cheerful days of elevation above the little cares and worries of week days! Let them ever be sacred to us! How much quieter and sweeter all nature looked on this day of rest! The sunshiny evenings, so calm and bright, that we could not wish for anything better or happier in this world. They are, indeed, gone, and some who spent them with us are here no longer, but their memory remains to recall the pleasure of the Sundays past and gone.

To the preacher, Sunday is especially interesting and important. His work is solemn and fills him with anxiety. The profit and comfort of the congregation are dependent upon the clearness of head and devotion of heart of the preacher. With what a different feeling we now go to a strange church, merely as a worshiper and join in the service in peaceful quiet, a delightful rest and relief! If we hear a poor sermon (which we rarely do) we may be aware of a desire or wish to add a word of comfort or warning, or if we vainly fancy we could give a better discourse, in all probability we are laboring under a fond delusion.

To those who never preach at all, the service is an incident of the week, though perhaps an important one,—a half hour's occupation to listen with patience and interest,—but how different to the preacher! To him the discourse is the culmination of his best thoughts for the entire week. It has cost hours of mental application, of perplexity as to thought and arrangement, with a fear of being unable to meet his appointment in prepared state of mind. After all the anxiety, nervous strain, mental application and labor of preaching, the hearer very likely thinks the sermon not very good, and the preacher feels it far more than the listeners.

Of all past things, how thoroughly past are the sermons and exhortations of Sundays long ago! How few of the sermons of youth or middle life can be recalled! Perhaps we remember the place, the time, the preacher, the audience, the music, the audible stillness pervading the whole assembly, but how little of what the preacher said!

How few can tell much of even an unusually good sermon! They appreciate it, are enthused by it, are prepared for further duties of life, are changed in thought and sentiment, and yet cannot tell just what it was that was so good. It is all for the best; perhaps it is so. We can no more expect to remember all we hear than to remember all we eat, the variety, time, manner of preparation, etc. We visit the places of interest (spiritually) because of the sacred associations of devoted labors of some noble fellow-preacher; we visit the church, but his burning words have left no echo. We read his sermons in print, but they give no idea of what they were, when delivered by him. The printed page cannot portray the manner which made single words and bits of sentences tingle through the hearers'. How the thoughts and exhortations of even the ablest pass into oblivion!

As we glance over our little record book of labors for the Master and recall the different subjects and occasions used,—recalling the work of preparation, the anxiety in delivering, the warmth of heart awakened in those who listened, recall the people walking away by the various paths leading from the church door, we may think that all that remains of our effort is our memorandum giving date and subject.

But a voice of hope comes in the silent hour telling us that it is not so. While the exhortations live not in the memory, we believe they live in the lives of the people of that quiet congregation. As the sun goes down the decline, and our day wanes toward its close, when the day, "not clear, nor dark," neither unvarying sunshine nor unvarying gloom, is past with its great trials and host of little cares which, like insects, fret and annoy, when our earthly sun is set, then "it shall come to pass, that at evening time it shall be light," and we will enter upon a new day, whose sun shall never go down, and whose brightness shall not be lessened by the intrusion of darkness,—an unending Sunday, in the fullness of joy.

JESUS CAME TO SAVE.

BY G. W. LENTZ.

For God sent not his Son into the world to condemn the world, but that the world through him might be saved.—John 3: 17.

To be condemned of God is one of the most serious conditions in which man can be placed. Recognizing the fact that man deserved this condemnation for his willful rebellion against God's will, the assurance that God sent his Son that the world might be saved and not condemned comes to us with more than ordinary force, and should inspire in us a great degree of godly fear and reverence. It certainly shows the mercy, love and forbearance of God to usward, as well as his special concern for man, that he may enjoy the highest degree of happiness that can be realized by any one.

A striking illustration of Jesus coming, not to condemn the world, is held before us in Luke 9: 51-56, where we are told of Jesus going up to Jerusalem at the time he should be received up, how that he sent messengers before him, who entered into a village of the Samaritans to make ready for him. But when Jesus came they received him not because his face was as though he would go to Jerusalem, which, when his disciples, James and John, saw it, filled them with indignation. They felt it was an insult to their Master, and enquired if they should command fire to come down from heaven and consume them as Elias did. They certainly felt the offense was more grave than that recorded in 2 Kings 1, and no doubt it was. If fire should come down from heaven at two different times, consuming each time a captain of fifty with his fifty, because the king of Samaria sent to inquire of Beelzebub, the god of Ekron, whether he should be cured of his disease, justice would require at least no less when poor mortal man would refuse to minister to the temporal needs of the Savior of the world. But Jesus, instead of meeting out stern justice to these offending Samaritans, turned and rebuked his disciples saying, "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them." This was a pretty severe lesson for these disciples, but just as necessary as it was severe. No, indeed, "I came not to destroy." If they will not receive us we will simply go to another village. They will lose the blessing. Perhaps they may yet repent.

I notice another beauty referred to here is that God presents himself to man in the most pleasing way possible. There is so much said about the judgment that we are inclined to form incorrect ideas. "For God sent not his Son to condemn the world." He presented himself in quite a different way. He wants us to feel that "the Father judgeth no man, but hath committed all judgment to the Son." John 5: 22. Behold how grand, how wondrous! It means that he appears to us not to condemn even those who deserve condemnation, but to save them; not to punish people, but to save them. He places judgment out of his hands and into his Son's hands. Jesus says, Matt. 28: 19, "All power is given unto me in heaven and in earth." "Jesus knowing that the Father had given all things into his hands," John 13: 3, said, "And if any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12: 47.

With all the power in heaven and in earth given into his hands he wants all to feel that he came not for the purpose of wreaking vengeance on man, but to stand by him as a firm friend, as a help to man in every time of need. Again, "Ye judge after the flesh; I judge no man." John 8: 15. How beautiful the language comes in here, "They that are whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance." Matt. 9: 12, 13. When a physician is called, he does not try to make it as unpleasant for the sufferer as he can, however much he may have violated the laws of health, but at once sets himself to work to adminis-

ter such remedies as are needful, and will bring health and happiness to him.

With all the teaching of Jesus, the people somehow were still impressed with the thought that he would stand in the way of their favor with God, that his work was a disadvantage to them and that he was not seeking their highest good. They apparently had great confidence in the law of Moses, and it was hard to get them to feel that he was now teaching them the better, perfect law. He tells them to search the Scriptures, for they testify of him. John 5: 39. To set aside all their fears he says, "Do not think I will accuse you unto the Father; there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses ye would have believed me, for he wrote of me." John 5: 45, 46. This seems like a pretty hard accusation, that they did not believe Moses. They were very jealous of the law but had a wrong idea of some features of it. Now Jesus says that Moses will accuse them unto the Father. I am not here for that purpose, but I am here to plead your cause for you. Don't think that I am going to work against you, but in your interests. All I ask of you is to love and serve me.

To impress the thought of saving and not condemning, a little further we refer to John 8: 1-11. Here we have account of one that was overtaken in a very grievous sin, and being brought before the Savior by the Jews they say to him, "Moses in the law commanded that such should be stoned, but what sayest thou?" Jesus stooped and wrote on the ground as though he heard them not. But when they continued asking him, he raised himself and said, "He that is without sin among you, let him first cast a stone at her." Being convicted of their own conscience they went out one by one, and Jesus was left alone with the woman standing in the midst. "Jesus said, Woman, where are these thine accusers? hath no man condemned thee? She said, No man, Lord. Jesus said, Neither do I condemn thee. Go and sin no more." Verily he came, not to condemn, but to save. If there ever was a case that deserved condemnation this case certainly did. Jesus even went so far as to give any one of them, if without sin, the privilege of stoning. But after all Jesus was the only one without sin, yet he said he would not condemn her. He did not come for that purpose. But mark his loving admonition, "Sin no more." If Jesus, perfect, pure, holy as he was would not condemn, where, in all the realms of the universe, is there a man that could, and justly, claim relation to him? "Let this mind be in you that was also in Christ Jesus." Phil. 2: 5. As Jesus would not condemn people, certainly it is dangerous for us to do so.

But then, is man to go free? No punishment for his wrongs? We are told the Lord will assign us to the place we belong. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Matt. 25: 41. Indeed, every one must be judged. Neither Father, Son, nor Holy Spirit will do this, but it will be done nevertheless. We cannot escape it. Hear the Savior: "He that rejecteth me and receiveth not my words hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John 12: 48. We should indeed rejoice that when we meet our Judge in the last day it will not be something with which we are not familiar, but that which we have and can read every day, "even the words of truth."

We should be glad we can judge ourselves, "for if we judge ourselves we shall not be judged." The Word, and the Word only, must be our standard; indeed it is our judge. O how reverently we should handle it. "For the word of God is quick and powerful, and sharper than any twoedged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." If we judge ourselves now with this "quick and powerful" Word it will give us great joy to meet it in the last day; for all the love, mercy and power of God will

be in it to save and give us a place at the Father's right hand. 'It will be indeed precious to us then, for it will justify us before God. But the awful condition of those who will awake unprepared to meet that Word, instead of giving them joy and comfort will cause them to call "for the rocks and mountains to fall on them and hide them from the face of him that sitteth upon the throne."

Adrian, Mo.

REDEEMING THE TIME.

BY A. HUTCHISON.

WE have here the idea presented that there is something valuable that may be lost by neglect, but which as yet is in the power of the individual to save, by a proper effort at once, so as to regain the wasted time. Eph. 5: 14-16 says: "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." We certainly know that we cannot receive the necessary light from Christ as long as we close our eyes against the light. We have a case very clearly set up in the Songs of Solomon, 5: 2, "I sleep, but my heart waketh: it is the voice of my beloved that knocketh." O how often the sinners hear the knocking at the door of their hearts. They know that it is their beloved Savior that is knocking, but they are not willing to be awakened. And they say in the language of Prov. 6: 10, "Yet a little sleep, a little slumber, a little folding of the hands to sleep."

But this is not the way to redeem the time. Sleepy workers are not the kind of workers the Lord wants in his vineyard. And not only that, but we notice that time is an important item in the case,—for it says, "Redeeming the time." This is fully brought out in the following words: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccles. 9: 10: Here we are clearly reminded that this great work must be done while we are living here, in this house of clay. And in addition to this, we have the wise man saying to us, "If the clouds be full of rain, they empty themselves upon the earth." This we all know to be true,—then is not the remainder of the verse equally true? It says, "And if the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be." Eccles. 11: 3. Then the importance of giving this matter our best attention now must be clear to all.

But those of us who are now in the church must not think that we can redeem the time by putting on plain clothes and filling a seat at church on Sundays. No; we, too, need to awake and go to work. Jesus says to his followers, "Ye are the light of the world." Matt. 5: 14. And you know the apostle says, "Arise from the dead, and Christ shall give thee light." Then, as Jesus has gone to the Father, he is no more in the world as the light of the world, only through the church. Now, how can we, as his representatives, be a light to the world unless we walk as he walked? He says, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. How important it is that we perform our part well, so as to be agents in the power of the Holy Spirit to save, not only ourselves, but another, or others as well. 1 Tim. 4: 16 says, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Then, since it is possible for us to help others to get into the saved state, we surely will not ask for greater inducement to work, that we may redeem the time, which we spent in sleeping. Dan. 12: 3 says, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." And as to who the wise are, we are clearly informed by the Savior. He says, "Whosoever

heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7: 24. This man acted wisely, and therefore is called a wise man. He lost no time, and hence he has no time to redeem. Let each of us take the apostle's exhortation to our own case, and walk wisely. The conclusion of the case is found in Eccles. 12: 13 which says, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

TEMPLE BUILDING.

BY REBECCA L. RINEHART.

GOD invites each person, everywhere, to build a temple for the indwelling of the Holy Spirit. Each child is building for eternity. King Solomon's temple was built without sound of toils; our building also progresses silently, each moment of time adding thought to thought, deed to deed, fact to fact.

We are building for good or evil as surely as we live. Paul says, "Let every man take heed how he buildeth." Children are young men and women; hence builders too; then let every child take care how he or she buildeth. Our noble Exemplar was a builder. We are told he went to his carpenter shop every work day morning for eighteen years. On the cross he had on one side of him an enemy and unbeliever, on the other side a friend and believer. Thus it is with us—builders of to-day. Our mighty Friend and Helper is ever on our right hand, while our archenemy is on the left.

All who will may build a temple for the Holy Ghost. If we but accept his plan he will give us the best of material with which to build. Good thoughts drive away evil thoughts. Did you think what interesting things thoughts are? They are all our own, but are influenced by the company we keep, the books we read; everything around us silently leaves its impress upon our thoughts. We cannot build a temple acceptable to God without good thoughts; they furnish our plan of action and inspire our labor; then let us pray God to help us cherish only the best thoughts. The words of the mouth indicate the guests of the brain. "Out of the abundance of the heart the mouth speaketh." Think good thoughts, and good words and deeds will follow. "As a man thinketh in his heart, so is he." Evil thoughts and associations pollute our spiritual atmosphere. Good thoughts cast out mean thoughts, mean desires, and sinful pleasures. As thoughts go before deeds, the work of each day is an index of our spiritual condition.

Some persons are happy, bright and cheerful in the performance of their small, every-day duties; they are building their temple with windows toward heaven, letting in the Sun of Righteousness, whose heavenly beams dispel all darkness. Others pursue their vocations in a disagreeable manner, misconstruing the purposes and aims of those with whom they come in contact; doubting the goodness and kindness of God; not seeing or appreciating their innumerable blessings; they curtain God's windows with doubt and sit in darkness rather than light.

By their unbelief and despondency the light is made dark in their tabernacle. Job 18: 6. Our building must be ventilated. Open the windows that the purifying breezes of heaven may drive out the vitiated atmosphere of our natural inclinations, and with it the germs of spiritual disease. Pure within, there will be no idle or ill-spent hours, no neglected opportunities, no loss of character, no ruin of soul.

Time is God's gift which we may use for our own good in his service. Time is more than money. It is education, it is character, it is life. It is our duty to use it in building that temple for eternity. Let us not dream it away in idleness, else we will find ourselves in Satan's power. We are not building aright if we do not the right thing just when we ought. It takes many cuts and strokes of the chisel and hammer of Christian duty to hew our sinful natures to the line and plummet. Let us resolve

that what we ought to do we can do, and by the help of God we will do.

We want a doorway in this temple with a strong lock to keep out the enemy, but ever open to our loving Savior. Guard the portal well. We have within this temple a cabinet of heavenly treasures; use but the key of faith and obedience, and, lo! its riches are opened unto us. This key will also give access to the "little chamber," where are found the robes of righteousness and the lovely garments of mercy, kindness, humility and peace. If we would adorn ourselves in this heavenly raiment we must throw away the filthy rags of disobedience, covetousness, anger, malice, blasphemy, and filthy speaking—these are the livery of Satan and his angels.

We want this temple to be aglow with the fire of love upon the altar of our hearts, constantly burning, constantly sending forth the holy fragrance of acceptable service. That our temple be approved of the Master we must have Christ from foundation to cap stone. The base is laid in humility, sorrow and sacrifice; the structure rises moment by moment in watchfulness and prayer; and, lo! on some glad day the pinnacle towers aloft in honor, beauty and glory, and ascending the housetop we may speak with God, for God is love and love is God. Oh! let us bow the knee, lift the heart and swing our whole being into line with his holy will; then will this temple be even more glorious than Solomon's of old.

Aged Christians grown old in his service, your tenement of clay is tottering to its fall. The windows through which you have so long gazed upon these earthly scenes are dimmed by time and tears. A few more days and the spirit must leave its shattered habitation—loving ties can no longer bind it to earth. "But thanks be to God who giveth us the victory through our Lord Jesus Christ," the temple you have been building through the vanished years shall abide forever, the "home of the soul." All fair and beautiful it shall stand within the walls of the New Jerusalem, that city which hath "no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof." Rev. 21: 23. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there." Rev. 22: 3, 4, 5.

Frederick, Md.

EDUCATION.

"EDUCATION," said Farmer Williams, "is a good thing, but it is not always good." He said: "I once knew a young lady who was nearly drowned by education." "How do you make that out?" "It is a fact; she fell into our pond, and she knew too much to shout 'help' but she called out 'assistance,' and one of our men who heard her let her stay five minutes in the water while he wondered if he should take her out at once or run home and look in the dictionary to see what she meant!" I am afraid that a great deal of our labor about the soul has too much modern verbiage, instead of the simplicity of faith. "Help, Lord, I want my husband saved." "I want my son saved; that is what I want." No difficulty to him. One syllable, "save." That is easy to say. "Save him, save him," that is what they said, if they said anything, about the palsied man. It was the simplest form of speech at all. "Save him," and the Lord looks down to the poor fellow lying there, as you have seen a paralytic lie, with arms and legs curled up in perfect helplessness.

A GENTLEMAN gave to each of two friends a sack of grain until he should call for it. One planted the grain given him, and pointed with pardonable pride to the field of waving grain when the gentleman returned to claim his own; the other stowed his away, and could show only a rotten sack of wasted grain. When God comes to claim his own, will you show him an increase of that intrusted to your keeping, or will you show it to him wasted and unused?

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

WE earnestly solicit contributions for this department of the Gospel Messenger, in way of well-prepared sermon outlines, and short, crisp, practical help for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PETERBAUGH, Box 776, Elkhart, Ind.

CHRIST'S PICTURE OF A CHRISTIAN.

BY S. N. McCANN.

Such as in an honest and good heart having heard the word hold it fast and bring forth fruit with patience.—Luke 8: 15.

- I. Material out of which they come.
 1. Honest hearts. Rom. 12: 17; 2 Cor. 8: 21; 13: 7.
 - (1) The heart naturally sinful.
 - (2) It must be renewed.
2. Good hearts. Luke 6: 45.
 - (1) A heart may be honest but not good.
 - (2) It must be renewed.
- II. What they do.
 1. Hold fast the Word. Dent. 33: 9; Psa. 25: 10; 119: 2, 56, 69, 100; 1 Cor. 11: 2.
 - (1) God is jealous of his Word.
 - (2) The Word keeps us in the path of life.
 2. Brings forth fruit with patience. Col. 1: 11; Titus 2: 3; Heb. 10: 5, 6; Rev. 2: 2, 19; 3: 10.
 - (1) Patient with the crying.
 - (2) Patiently waiting the promises.

THE MINISTER AND HIS WORK.

I. A LONGING DESIRE TO BE USEFUL.

It is evident that man's aspirations are largely the key insuring success in his calling. The work in which we engage and a holy love for it are so closely allied that it is difficult to separate them, leaving any guarantee of effective results. It has long been a recognized fact that to reach the highest point of usefulness in our calling and become efficient workers, we ought to love not only the calling itself, but every legitimate part of it. We should have aspirations, holy, longing desires to rise with our life's work, reaching spheres of usefulness.

I am in receipt of a most beautiful missive, in which a faithful servant of Jesus, twenty years a minister, says, "I have a longing, ever-increasing desire to be a preacher, just a preacher in the sense of the Divine Word." I will add further, from the tone of the epistle, a preacher who will handle with consummate skill the truth of the Blessed Book, teaching effectively the verities of eternal life as they are in Jesus Christ. Such a desire is legitimate and ought to bring every faculty of the soul into active co-operation to reach that specific end. Much study and preparation, sacrifice and anguish, meditation and toil, wrestling with God in prayer and crucifying of self, will be the experiences through which that ideal is to be reached. Without the desire, the goal will never be reached. The apostle says, "Covet earnestly the best gifts." With this desire every faculty of the soul ought to respond in harmony with the aspiration, and bend forward to reach the goal. No way will be found too rough, no obstacle too great, no task too hard, no mountain too high for the soul earnestly seeking specific ends in a legitimate way.

You are here reminded again that "God helps the man who helps himself." Divine help is within your reach at all times. The Preacher's Department undertakes to help you to love your calling and attach you to it more devoutly, then to exalt it by faithful service and unrelenting toil, all in the name of Jesus. Any longing desire with this end in view is lawful and spurs you into greater activity. If you are inefficient in thought, speech, knowledge, amplification, etc., set yourself earnestly to the task for improvement, leaving no leaf unturned that offers you help. Understand, make plain and preach the verities of eternal life with all the earnestness and power committed to your soul.

II. UPLIFTING ASSOCIATIONS.

I am greatly impressed with the lack of realization and the great neglect to embrace God-sent blessings along the line of my subject. There are men in the church who are eminent in culture and spirituality, possessing a high grade of "lifting power," ever ready to impart strength and help to those with whom they come in contact. Association with such men cannot prove other than a great blessing to all who seek and obtain companionship with them. It is this courting of heavenly companionship with

men whose all is consecrated to the holy service of the Master, and whose experiences stand out, both in word and life, as monuments of the all-efficiency of redeeming grace, men who have stood in view of heaven and have lived in the higher elements of spirituality, in the presence of Jesus Christ every day, and in whom the spirit in his fulness dwells,—it is to such men that I wish to direct you for association and companionship. You have come in contact with men whose very presence has seemed to you as an inspiration, leaving impresses upon your life that have made more glorious the charms of devout service, and made you feel as if life meant more to you; and, like the woman of Samaria, you eagerly sought a copious draught from the heavenly fountain.

Many, very many, owe tribute to such men as Kline, Saylor, Quinter, Umstead and a host of others, no less renowned, living and dead, whose influences will never die and never cease to have hallowed effects upon human hearts. The preacher who fails to put himself into association and companionship with holy men is losing much that is intended to enrich and ennoble and prepare for that perfect companionship of Jesus Christ, when we shall be like him and see him as he is. You may not be able to sit down with holy, consecrated men, as Mary sat at the feet of Jesus, but you can reach them and they you by epistle, and thus spirits may blend and lead the way into the Holiest of All.

III. PREACHING THAT TELLS.

"Men must have preaching that tells; a voice magnetic; an appeal that thrills the soul. Once upon a time in this old country a man was respected simply on the ground that he was a clergyman of some sort. . . . That time has forever gone, and now men have to stand or fall according to their power to influence the mental and moral life of their hearers. It is not necessary that hearers should remember even one sentence that the preacher has spoken. There is something infinitely more important than sentences, than words or phrases, however beautifully sculptured; that something is impression—a peculiar influence which has told upon the heart and given the life new light and hope. People will still go to hear such preachers and such preaching. A foolish question used to be asked, 'How much of the sermon can you remember?' An absurdly foolish question. The impression must be made upon the heart; upon the miseries, the tragedies and the tears of this preliminary life."—Joseph Parker in *Homiletic Review*.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Precepts and Promises.—Matt. 7: 1-14.

Lesson for April 8, 1900.

GOLDEN TEXT.—Whosoever ye would that men should do to you, do ye even so to them.—Matt. 7: 12.

In this lesson we have given us several things that we are not to do, followed by things we are to do. And the first is that we are not to judge; the very thing that we all seem to have a disposition to do. We make our own little selves the standard of right, and all who do not come up to this standard we pass judgment upon. We say by our actions and our words that they are wrong, which means that we are right. And the only way for others to get right is to do and think as we do.

"Judge not" was very significant in the oriental life, especially in the time of Christ. The Jews, scribes, Pharisees and doctors, were all sitting in judgment and condemning everything that was not after their way. This was because they were self-righteous and egotistical. They held the standard of right within themselves. And though they were the representatives of the law, their interpretations of it were so construed as to justify their lives and actions. And as the Christ was addressing this people, the command struck them with peculiar force, as they had, time and again, passed judgment against him. And though they were made to cringe under these direct home thrusts, they resented the

charge and became only the more severe in their passing of judgment.

This seems to be a very strong element in human nature, and therefore is not confined to the Jews. All self-righteous persons have always been guilty of this charge. And the sad thought about it is that they are largely found in the church. The severest and most arbitrary, unreasonable judges with their followers have been Christian zealots—men found in the churches parading self and condemning everybody who does not think and do as they do. This is not hard to determine. All that is necessary is to look and feel. They assume the prerogatives of God and make themselves judges, where they should stand with their hands on their mouths as the culprits on whom judgment should be passed.

But why should we not judge? Christ gives the reason in very plain words. "That ye be not judged." The very fact that we make ourselves judges brings us into judgment. And not only so, but the same kind of judgment which we have passed against others shall be meted out against us when righteous judgment is made.

And he reasons out the subject in this way: Why see a mote, a very small thing, in thy brother's eye, when a beam, a large thing, defect or sin, is in thine own eye? It is a most unreasonable thing for any one to think or try to do. Of course this language is figurative, and means, why should we judge, correct and condemn those who have only moles or small failures or sins in their lives, while we have beams, larger sins, in our own lives? It is a wonderful thrust at those who are always ready and picking at the flaws and shortcomings, as they think, of others. For this they have eagle-eyes and go to church more for the purpose of seeing faults in others than getting good for themselves. We have heard such persons say that they got no good out of the sermon because the preacher had something about him that they did not like, or a brother or sister was there who was objectionably attired. Instead of giving heed to the sermon and feeding the soul with spiritual food, the time, mind and heart were taken up with passing judgment on some one who was oblivious to the eagle eye, in drinking in the truths of the Gospel. "Judge not, that ye be not judged."

The second thing we are not to do is, "Give not that which is holy unto the dogs." One among the undesirable and detested animals was and is the oriental dog. We mean the common village, masterless dogs, whose only plea for living is to perpetuate fleas, and fight over and devour the rejected bones of animals and the offal of the eating shops. The humble follower of Christ has a mission in this world, as had the Master, to do good, alleviate suffering, speak kind words, and try to save souls. But all this is precious energy, not to be wasted in feeding worthless, doggish men who resent, snap and snarl at every approach or effort to feed, help or do them good. Christ came to feed the hungry and needy, give sight to the blind and heal the sick. But until they can, in some way, feel these conditions, it is a waste of precious energy to try to do them good.

"Pearls before swine" means nearly the same thing. They cannot appreciate pearls, because they are not suitable for their ravenous stomachs. Neither are the pearls of the kingdom appreciated by swinish men and women. Their stomachs must first be changed before it is safe to try to feed them heavenly manna. Wisdom, prudence, discretion and the Master say, Don't waste. Feed only the really hungry.

Following these things we are not to do we have a few that we are to do. We are to ask, that we may receive; seek, that we may find. He not only tells us that on these conditions we shall receive and find, but reasons on the goodness of God by asking, if a son should ask of the father bread, would he give him a stone? Or would he give him a scorpion for a fish? Certainly not, we all say. And if not, would not our heavenly Father do still better? Most assuredly he would and will.

The last we only name: "Enter ye in at the strait gate." To get into the kingdom is worth a careful consideration. Study carefully, be sure you are right, go forward and you will not be disappointed.

H. B. B.

HOME * AND * FAMILY

COME BACK, MY BOY.

SELECTED BY BARBARA GEETING.

CAN a boy forget his mother's prayer
When he has wandered God knows where?
It's down the path of death and shame,
But mother's prayers are heard the same.

CHORUS.

"Come back, my boy, come back I say,
And walk now in thy mother's way.
Come back, my boy, come back, I say,
And walk now in thy mother's way."

Can a boy forget his mother's face
Whose heart was kind and filled with grace?
Her loving voice it echoes sweet,
She waits, she longs her boy to meet.

Can a boy forget his mother's door
From whence he wandered years before?
With tears and sighs she said, "Good-bye,
Meet me, my boy, beyond the sky."

Can a boy forget that she is dead,
Though many years have passed and fled—
Those tears, those prayers, that sweet good bye?
She waits to welcome thee on high.

THE HOME-BODY.

BY LULA GOSHORN.

A GREAT deal has been written about the minister's wife, but we do not say much about the home-body, that poor little insignificant being who has apparently no talents and no "sphere" other than that of trying to make both ends meet and hoping against hope that by making one dollar do the work of two she might come out a little ahead at the end of the year. A certain bond of sympathy unites all woman-kind; our experiences are strikingly similar and "one touch of nature makes the whole world kin." You are not forgotten, you are not destitute of talent; as truly as you are a woman you have a sphere. Perhaps your lot is cast with a shiftless companion; then it is hard, but if he is dissolute, that is worse. Perhaps many pairs of little stockings show holes at the heel and toe and the yawning rents in frocks and jackets claim every spare moment of time. Ah, even that is better than an empty heart and a little mound, out yonder in the icy rain. A home-body has so many, many things to see after, so many little things to do that never seem to show what one has done.

Recently a man remarked that woman has an easy time, her duties are not work at all, excepting washing. We asked him how it happened that he thought washing was work, and he answered, "Oh, I have helped wash, and I know it's hard work." If he would do a little more of woman's work we think he would change his mind considerably. The daily repetition of endless rounds of duties tries the nerves of the best of us sometimes, and God pity and lighten the ceaseless grind of toil that shortens poverty-stricken lives and causes them almost to forget that there are loftier things than kitchen ceilings, and broader things than four walls. True, our cooking can be simplified, but in the average family of six or eight there are as many different tastes and appetites, and cooking in its simplest form is no small task.

In pictures of the ideal home we find the father reading while he rests, the children at study or play, but the woman, the home-body, the mother, is always busy at the work basket. Ah, her work is never done. If we might we would change the ideal a trifle. We would banish that mending basket from around the evening lamp and let the mother read too. Let the lighting of the lamp be a signal of mother's work done. Let her have at least an hour in the evening of her very own, to play with the children, read, sing, have a quiet little talk with husband—anything but work. Her family owes it to her, and the average woman's health demands it. But there are those who find it impossible to lead such a life, and God never yet has forsaken such a one. There are blessings peculiar to every lot, and if labor, hard and never ceasing, be our portion, let us be thankful that health is ours; if health is lack-

ing, love may brighten; if love is denied, peace may come; if peace is not to be, we have virtue, long-suffering and patience; but if *all else* fails, we still have one great ever-present blessing that overshadows us like a glorious silver-lined cloud. The love of God and the gift of his Son, through whom, if we will, we may secure all things, and rising on wings of faith and trust be borne above and beyond the low perplexing cares of life in the immeasurable fullness of his rest and love. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

Ladoga, Ind.

A TALK WITH STEPCHILDREN.

BY NANCY D. UNDERHILL.

DEAR ones to whom God has seen fit to give a new parent—a living father or mother in the place of a loved one that's gone—I wonder how many there are of you who will read this message. The whole world pities you, and you are not slow in finding it out. After you have learned the fact, your stepparent learns it too. We have known stepchildren to assert that papa or mamma "married, just to have us to work for and wait upon them," and they really believed it. The children were innocent, but mistaken. No sane person would assume such a terrible responsibility for the sake of receiving a little help from those dear children, whom they love enough to try to be mother or father to. If they did not love the children they would not be willing to take upon themselves the awful care of bringing up some other person's children.

It may not appear that they love them, but they do. They may not say so, but the heart of that foster parent yearns, with an unutterable longing, for a little daughterly affection or boyish love from the child they are trying so hard to bring up in the way he should go.

Are they "cross," crabbed, hard to please? Let me tell you a little secret about that unnatural parent. His (or her) heart is weighed down with such a burden of care for those dear little ones whose natural parent lies cold in death that he can not help seeming morose. Then they have some sorrows, some trials, some pain that you can never know, nor even guess, until you fill a similar position. There is a hard road to travel. Neighbors think it no harm to scatter a few thorns by the way, not realizing that a tender heart may be pierced thereby; and sometimes the older children let a few briers fall too. But the roses,—oh, how stingy we all are with them! Mother and father work hard to send their children to school, that they may obtain an education. Poor young stepmother, with a baby or two in her arms, and a family of older ones to do the work for,—and she is not much but a child herself. Sadly does she need the help of a good strong girl, and all the comfort an appreciative family could give; but she won't keep the children out of school; she'll manage *some way*; and she does. No one but God knows how tired her body and how weary her heart.

Then, when the children come home from school, and find the baby cross from neglect, do they call it "ugly names?" And when their weary mother is obliged to ask them to do a little unfinished work, do they go at it cheerfully, with a song on their lips that will be sweeter than roses to the overburdened heart, or do they slam things around, and exhibit a sullen scowl, perhaps intimating that the work was indolently left on purpose for them.

The parents wish to know how their children are getting along at school. They think of the happy days when they, too, were happy, care-free school-boys and girls. If their children would talk to them about their school life, take them into their full confidence, and let them share all their little plans and hopes and pleasures, what a comfort that would be! Mother would grow cheerful, and father would be the best papa in the world. But how many say to themselves, "She isn't my mother; I'm not going to tell her anything!" So they shut their mouths like a steel trap, when the roses are trying

to blossom, and crush all the tender buds; and poor tired mother finds only the thorns.

Children, let me tell you that one day that step-mother may sit upon the right hand of Jesus, and he may say, "As ye did it unto one of the least of these." (The parents may think of this too.) I know they are full of faults. They are only *human*, like everyone else. The reason they seem worse than others is because their burdens are so much greater. But you can help them to be the very best of parents, if you only will. They *wish* to be. If you would only love them a little,—unlovely as they seem—and let them know that you love them. If you would only help them to bear those heavy burdens, plant roses and not thorns for them, how good they would be to you. They have hearts just the same as other folks, and can feel just as keenly. They can appreciate love just as deeply as any one else on earth. If we want folks to be lovely, we must love them.

Now a few words to the parents of stepchildren. The writer knows how sore a heart can be, and how it can silently ache. I'll tell you wherein many of us fail, in the undertaking for which we have sacrificed our lives. We assume too great a responsibility. We are not able to bear it. We feel that those immortal souls rest wholly upon our human efforts. Should any harm come to them, we feel that we would be responsible. We think of the dead parent, and feel ourselves wholly inadequate; which we are. The sooner we will admit this truth, the better. If we do the best we can, we can never make perfect men or women of those children; we can not even make them good men and women. But God can. We can do nothing. We have too great a responsibility to even try to bear it one moment alone. The only way we can do is to "cast all our care upon him who careth for us," and then remember that they are his children, not ours. (I feel so about my own offspring.) To get along at all, we must "pray without ceasing," and leave all the results of our effort and care to the FATHER of those children (God). Then we can do what he requires, and he will do that which we cannot. Trust ALL in Him.

Canon City, Colo.

HE WORKS FOR A LIVING.

A YOUNG man began visiting a young woman, and appeared to be well pleased with her company. One evening he called when it was quite late, which led the young lady to inquire where he had been.

"I had to work to-night."

"What! Do you work for a living?" she inquired in astonishment.

"Certainly," replied the young man. "I am a mechanic."

"I dislike the name of mechanic," and she turned up her pretty nose.

That was the last time the young man visited the young woman. He is now a wealthy man, and has one of the best women in the country for his wife. The lady who disliked "the name of mechanic" is now the wife of a miserable sot, a regular vagrant about grogshops, and the soft, verdant and miserable girl is obliged to take in washing to support herself and children.

Do you dislike the name of mechanic, you whose brothers are nothing but well-dressed loafers? We pity any girl who has so little brains, who is so green and soft as to think less of a young man because he is a mechanic—as the Son of God himself was. Those girls who despise young men who work for a living are likely to be menials to some of them themselves when adversity has humbled their pride and experience has given common sense.—Unidentified.

JENKIN LLOYD JONES recently said: "Where wealth is not a responsibility it is an unmitigated curse, a curse to him who makes it, for it is made at the sacrifice of the finer feelings, to the neglect of the tender emotions; it is made by the crucifixion of one's ideals; it is made in such a way that all the powers which would make wealth desirable are killed in the acquiring, and it is a curse to him that receives it."

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THE District Meeting for Southern Ohio is to be held in Upper Stillwater church May 1.

THE District Meeting for Middle Maryland will be held in the Vanclevessville church, W. Va., April 19.

BRO. HOWARD MILLER was with us last Sunday, and preached a very interesting and instructive sermon.

WHAT was said in No. 10 about organizing a "singing class" in the Big Creek church, Okla., should read "Bible class."

BRO. J. KURTZ MILLER writes that March 20 he closed a good meeting at Ephrata, Pa., with several applicants for membership.

MAY 9 is the time appointed for the District Meeting for Western Pennsylvania, to be held in the Markleysburg congregation.

A LATE series of meetings in the Bethel house, Markleysburg congregation, Pa., resulted in five making the good confession.

BRO. WM. A. ANTHONY, of Clay Hill, Pa., has removed to Shady Grove, same State, where he should hereafter be addressed.

BRO. ANDREW HUTCHISON is now preaching at Manvel, Tex. He expects to reach his home at McPherson by the middle of April.

BRO. ANDREW HUTCHISON is booked for a series of meetings in the Upper Twin church, Ohio, at the Wheatville house, commencing April 28.

WE have a report from an evangelist who does not stop preaching even on account of sickness in his own family. While waiting on the sick he holds a series of meetings at home, preaching each evening.

THE Brethren in Switzerland have organized the two churches there into a District, to be known as the "First District of Switzerland." It is to be hoped that many more congregations may be added to this new District.

BRO. GRANVILLE NEVINGER writes us that he has reached Pueblo, Colo., and had arranged for his first meeting last Sunday. He finds about one dozen members in the city and enters upon his labors feeling that he has an important work before him.

IN the West there is a Sunday school where a man walks ten miles, and a boy five, to be present and engage in the exercises. What do some of our very timid Christians, who are afraid of a little rain and mud, think of that kind of zeal? Who would not like to attend such a school?

THE time will soon be here for consulting about ordaining elders, and while elders ought to be ordained in every church, still the utmost care must be taken so as to secure only faithful and competent men to take charge of the churches. It is not necessary that every minister should be set apart for the eldership, and still those who are worthy should not have their ordination put off until they become too old to be of any special use to the church.

It would be better if the announcements for District Meetings should first be sent in by the writing clerks of the Districts. And if they do not attend to it, let some one remind them of their duty.

NEXT week our readers will be favored with a most excellent symposium on anointing and healing. The writers are brethren Wm. Howe, C. C. Ellis, I. B. Trout and A. W. Vaniman. Each writer has put considerable work on his article, and what he has to say on the subject will be read with both interest and profit.

WHO ever heard of the weather, in the time of the apostles, keeping any one away from meeting? While we are so earnestly preaching the "go ye" and the "all things," let us not forget the zeal that does not stop for rain, snow, mud, heat or cold. We need to have more of this go-to meeting zeal in both our preaching and practice.

BRO. H. B. MOHLER is now at the Medical College Hospital, Philadelphia, Pa. He has been an invalid for three years, and has suffered much. Not long since he submitted to some operations, and his condition is now thought to be hopeful. We suggest that his friends write him frequently, and do what they can to encourage him. He also earnestly craves the prayers of his brethren and sisters.

THE present plan of presenting and discussing questions of general interest in our Sunday school and ministerial meetings, is going to produce quite an awakening in the minds of all inquiring members and others. One question will lead to another, and in time some of the most vital questions will have been considered. This will lead to investigation, and in the end only the truth, or correct principles will stand. Those who love the truth need not fear, for, however severe may be the test applied to each and every question, the truth will come out ahead.

WE are in receipt of a letter from a very afflicted brother who pours out his heart in thankfulness for the kindness shown him by his brethren of like precious faith. He has no means of his own, and knows how to appreciate a few dollars. We urge our readers to look up the poor and distressed and help them. We are in this world to do good, and when we see the poor and afflicted suffering; it becomes our bounden Christian duty to lend a helping hand. God will abundantly bless all those who feed the hungry, clothe the naked and administer to the sick and others in distress.

IN the course of a year we receive scores of letters asking advice concerning certain church troubles. Some of these letters we answer and others we do not. We suggest that our readers do not ask us to give advice concerning perplexing church troubles. If advice is needed consult some of the home officials, or some adjoining elders. We are willing to give such information as we possess regarding the principles by which we should be governed in reaching correct conclusions, but we will not knowingly give an opinion on a case where only one side is submitted, and where trouble exists.

It is now being quite generally understood that the "ministerial dead line," about which so much has been said and written, is only the sensible question of efficiency. We are living in an age when there is a great demand for efficient men and women in every department of life, and this demand has invaded the pulpit as well as other places. It is a question, however, as old as the New Testament. Timothy was told to commit the word to men able to teach others, and Titus was instructed to ordain such as were "apt to teach." Young Timothy had to study in order to make of himself an efficient workman. What was true in the time of the apostles, regarding preachers and elders, ought to be true now. Every workman of value must study, and so long as he keeps up his study, and does good work, just that long will his services be in demand. But the day he lays his habits of study aside, he reaches the dead line, however young, and must make way for a more energetic worker.

THE East Maple Grove, Olathe and Wade congregations, Kansas, held a joint Sunday-school Meeting, March 18, in the East Maple Grove church. A regular program was arranged, and several speakers assigned topics. The meeting passed off very pleasantly, and a number of good things were said. These gatherings occur quarterly and the next meeting is to be held in the Olathe church the coming June. The committee on program are: Brethren C. C. Root, P. H. Hertzog and Henry Lauver. Much good is likely to result from the members of these different congregations associating in this manner.

A NUMBER of ministers write us, thanking God for the good the Gish Fund is doing. They seem to greatly appreciate the books already sent out. We take pleasure in informing the ministers that the good work has only begun. The committee having the business in charge have sent out some excellent publications, but they have a number of others in contemplation. Two books are now in the hands of the printers; two others have been decided upon, and two more are under advisement. Thus the good work will go on year after year. Assuredly ought our ministers to praise God for the Gish Fund.

NOR long since, in a Presbyterian church, in Pennsylvania, the minister noticed that the men in the rear were bending their heads first to one side and then the other, in order to see what was going on at his desk. He saw the difficulty they were having with the feminine plumage in front. He reminded the ladies of the difficulties the men were experiencing, and requested them to remove their hats. They obeyed promptly, and off came every hat. That was good, but how much better it would be if these women would attire themselves in a modest way, as Paul has directed. We are glad that our sisters need not be told to remove a fashionable head dress. Let us not depart from the old way.

WHY not each large congregation decide to do a little special missionary work where it will be appreciated? We suggest the following: Select a minister of good ability, send him to a small, isolated congregation, and have him hold a series of meetings lasting two weeks or ten days. The expense should be borne by the congregation sending the preacher. If something of this kind were done, a number of the isolated members could have the pleasure of listening to our able preachers. We believe in giving good gifts one to another, and what better thing could a strong church do than to give a weak body of members the Bread of Life dealt out by a minister who wields the Sword of the Spirit with marked skill! In the time of the apostles, people doubtless traveled many miles to hear Paul, Peter and John preach. Well we have our Pauls, Peters and Johns, and though far inferior to the apostles in ability, still they would be heard with intense interest at any isolated point. Here is a chance for every congregation to do a good work that will not be forgotten for years.

THE CALL TO PRAYER.

THIS is the last week of March, and in religious circles is known as the week of special prayer for the Methodist church. The appeal for prayer is thus set forth by the bishops:

"To-day our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members. Year before last our advance was checked. Last year our advance column has been forced back a little. The lost ground is paved with the dead. We are surrounded by powerful enemies. The attack is on every side. It is high time for every Methodist to take himself or herself to prayer, to call mightily on God for help, that each one may know for himself that he is accepted of God, that in this testing time each one may hear the Lord say, 'Be of good cheer: thy sins are forgiven thee.'"

From the days of the Wesleys until year before last, this zealous and aggressive body of people never knew what it was to have its onward movement checked. In numbers they increased until the Methodist Episcopal church became known as the

largest Protestant body in the United States. But last year there was an actual decrease in membership, and to the leaders the situation has become alarming. An attempt will be made to revive the old zeal that made the church a power in the world years ago.

But zeal alone will not restore the lost. Nor will a feeling of acceptance with God give the divine favor and strength so much needed. The Methodist church, like most other churches, has grown too worldly. Wealth and pride have done their work, and may yet prove the downfall of some of the large religious bodies, as well as of the smaller ones. There is too much of a disposition upon the part of Christians to follow after the ways of the world, instead of following after Christ and the apostles. In most places the world is getting into the churches, and is doing more in the way of contaminating and weakening the churches, than the churches are doing for the conversion of the world. In power, in the interest of apostolic Christianity, the churches are losing ground. There is too much world and too little real vital piety in the churches of to-day. They are not going to succeed as they should until they get the world out of them. The most fashionable people to be found in the land belong to the churches. They look just like the world; many of them act like the world, and this works against the self-denying religion of Christ rather than for it.

And while other religious bodies are going worldward, our people need not think that we are free from error along this line. It is time for us to pray God to come to our aid. We, too, need more zeal, more consecration, more loyalty and a greater separation from the world. Were we what we should be in the sight of God, as well as in the sight of man, multitudes of sinners would accept the faith. ^{we need to let our light shine more and more, that} others may see our good works, and thereby be induced to accept Christ.

WHAT WOULD JESUS DO?

"What would Jesus do?" is the all-absorbing question in the Christian world to-day. Not what Jesus said, not what he did, not what he told us to do, but what would he do were he with us now? is the question. Sermons are preached, newspapers printed, books published by the million, and the burden of all is, "What would Jesus do?" Stead qualifies the question in his book, "If Christ Came to Chicago," and then proceeds to paint a picture of open sin, deep depravity and burning shame as black as the lower regions where devils dwell. Sheldon, with a higher aim, "In His Steps," tells the world, or attempts to tell, how Jesus would edit a newspaper, write novels, manage a railway, conduct manufactories and all kinds of legitimate business, were he in the United States to-day; and the sale of his books is numbered not by hundreds and thousands, but by the hundred thousand and million. And now, to cap the climax, we have a large daily paper issued for one week according to Sheldon's idea as to how Jesus would edit a daily newspaper.

Good may come out of these things, but there is a sensationalism about the whole affair that is to be deprecated. The world is on tiptoe, as were the Athenians, "either to tell or to hear some new thing." Sensationalism carries the day, for the time has come "when they will not endure sound doctrine."

It is an assumption to say what God would do under changed conditions. It also savors very highly of presumption for a man, with a finite mind and human limitations, to attempt to set an example as to how the Infinite Mind would edit a daily paper, or manage a railway. It is the opinion of very many good men and women that if Jesus were with

us now, teaching the great truths of his Gospel, he would not occupy the editorial chair of a daily paper or the office of a railway manager.

When he was here he did nothing for self, but all for the glory of God. He is not with us now, and is not coming again to teach us the way of life. He has left his Gospel with us, in which he says some things that seem to be forgotten. These sayings of our Lord are commended to those who are so much concerned about what he would do were he with us now. Not what Jesus would do were he here now, but what he said and did, and told us to do, should be our chief concern:

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him."

"He that loveth me not keepeth not my sayings."

"For I have given you an example, that ye should do as I have done to you."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Instead of trying to tell and to show what Jesus would do, let Sheldon and all preachers who profess to love the Lord Jesus Christ, tell to the world what he said, and did, and commanded, when he was in the world. Let them teach what he taught, say what he said, do what he did; let them bring their people to obey from the heart that form of doctrine to which they have been delivered; let them impress upon the minds of their church members that with singleness of heart they should walk humbly before God, that they should so love Christ as to be willing to obey whatsoever he has commanded them. When all these preachers do all these things and get their people to do them all, then the question, "What would Jesus do?" will be solved. The millennium will have dawned, and righteousness will cover the earth as the waters cover the mighty deep.

D. L. M.

THE GENERAL MISSIONARY AND TRACT COMMITTEE.

The Traveling Secretaries.—Their Duties and by Whom Appointed.—The Remuneration.

7. Who are the traveling secretaries, who appoints them, and what is their remuneration for service rendered?

The traveling secretaries are appointed by the General Committee in accordance with the following recommendation of Annual Meeting, Art. 26, 1891. See "Revised Minutes," p. 112: "We recommend that the General Missionary Committee be authorized to employ one or more general traveling secretaries, whose duty it shall be to preach missionary sermons, solicit bequests, endowments and donations; and to perform such other duties as may be assigned him by the General Committee." They receive compensation at the rate of fifty dollars per month for time actually spent in the work. At the present time there are three traveling secretaries. Elder Daniel Vaniman, Elder I. D. Parker and Elder H. C. Early. Brother Parker is the only one in active duty. Brother Vaniman does not travel in the winter and Brother Early has not as yet entered upon his duties.

8. What instructions are given the traveling secretaries?

Their instructions are in part set forth in the decision of Annual Meeting authorizing their appointment, and are also embodied in the methods adopted by the solicitors themselves. Says one of them:

"It has always been my policy, as traveling secretary, fully to explain the endowment and how the money is invested and how the income is used. Then I neither coax nor urge them to give, as scores of brethren and sisters whom I have solicited will testify if asked, but simply arrange with them as each directs." Another solicitor has adopted the

plan, when practicable, of making a statement when he has finished soliciting a congregation, that if any are dissatisfied with what they have done, or want back what they have donated, it is at their disposal. This statement is made at a regular meeting. It is the mind of the Committee that in soliciting for missionary funds the duty of giving be carefully laid before all who have means to give, that their attention be called to the various funds of the church, that these be fully explained to them, and then if they feel to give willingly and cheerfully it will be thankfully received and carry God's blessing with it. But coaxing or over-pressing should not be resorted to. It is, however, the duty of the solicitor earnestly to exhort all to give "not grudgingly, or of necessity; for God loveth a cheerful giver."

9. What territory do the traveling secretaries occupy?

The object is to have the secretaries visit all parts of our Brotherhood and solicit money for the missionary work of the church in harmony with the decision of Annual Meeting in authorizing their appointment. In this way all the members of the church may have their attention called to the importance of the work of spreading the Gospel, and may be brought to do their duty in giving to the Lord and secure the great blessing that always comes with giving, "for it is more blessed to give than to receive."

10. What is the result of their labors, and does their work give satisfaction?

Judging from results, it may be said their labors have been most successful. The large increase of funds for mission work is due to the labors of the secretaries. The preaching of missionary sermons by them and others has resulted in making sentiment favorable to the mission work of the church. It has been found that where the solicitors have labored and been the most successful in securing endowments and life-interests, there the cash donations for mission work have been very much the largest. A careful study of the figures given last week will show to how large an extent this is the case.

Those who have given are for the most part satisfied with what they have done, and seem glad to have had the opportunity to give some of their means to the church for spreading the Gospel. Some dissatisfaction has been expressed, and such expression has received due attention. The intention is to investigate every case of this kind. Some years ago a solicitor, who is not now a member of the church, did some unsatisfactory work for the Tract Committee. In every case where dissatisfaction resulted, the matter was amicably settled with the donors. In many instances their obligations were returned. If one gives willingly and cheerfully no dissatisfaction results. If one gives and then becomes unable to pay, or changes his mind and tires of his obligation, the matter is settled in harmony with Gospel principles as practiced by the church.

Our traveling secretaries have labored faithfully, and have accomplished a good work for the church. Eternity alone will unfold the wide-reaching influence of their labors for good. That mistakes have occurred and that they will occur again is not to be a matter of surprise. The man who makes but one mistake in this world is the man who does nothing.

D. L. M.

*NOTE.—The queries here answered were sent to the writer in good faith by a brother who does not see as I do in regard to the methods adopted by Annual Meeting and carried out by the Committee in raising and caring for the mission funds. He is, however, of the opinion,—and in this we are in full accord,—that all possible information should be given concerning the work of the Committee. It has not been the purpose to discuss those questions concerning the work of the Committee that are to come before our next Annual Meeting. The object has been to give the facts and then each one can intelligently draw his own conclusions. From letters received it is believed that these articles are being read with interest and that the information contained is what is wanted.

DAY BY DAY.

"AND such is the sum and substance of life; not a long time at once—not long when summed up for any one of us. And yet, of such lives centuries and millenniums are made. As the flowing in and the ebbing of the tides, so our days come in and go out. And the going out of each one of these determines what the whole will be. There is too much of the prospective in our living—not enough of the now. God never intended that we should live by jumps and spurts; but our measurements should be made by steady forward strides towards the things that are next before us.

We remember well back when yet a boy, before the days of Dunker old folks' homes, when the aged members who were not self-supporting, went from home to home, week by week and month by month. We had an aged brother in our home who failed to make life a success, yet he was always ready to give advice to others. He proffered his advice to oldest brother in reference to selecting a wife. His advice was to study well, not be over critical, and make the selection soon, near home, and one about whom he knew as much as possible. He then enforced his advice by giving an illustration. In those days scrubbing house floors once and twice a week was the rule, and for this purpose scrub brooms were made of hickory saplings cut from the forests. A young man wished to make one of these brooms, and his father told him that he might go into his woods, pass through only once, and take the best one he could find. The young man was glad for the offer, and started out for his broomstick. On his search he found a number of very good ones, but thought there might be still better ones on ahead, and so he passed one after another until he finally came to the end of the woods—and to his disappointment he now found that those at the end were not as good as many that he had passed by, but his only chance now was to select from what was left, though inferior to the many that he had rejected in his search for the best.

The illustration, though a homely one, is perhaps plain enough to be seen and used, not only in seeking a life partner, but in accepting and doing the good thing that is nearest to us in our daily, day-by-day, life. We are inclined to the far-sight rather than the near-sight,—using the telescope rather than the microscope, always looking ahead and overlooking the things nearest to us, stumbling over the possible things in our efforts to grasp the impossible, leaving undone the things of to-day that we may do, on to-morrow, next week or next year.

We seem to forget that our record is being made up of what we do day by day. We feel that we ought to be religious, but fail to do religion. Six days of the week we devote largely to the world, and avoid religious things because, say we, we should not mix worldly things with our religion. And to avoid the mixing we lay aside our religion and put on the whole armor of the world, that we may fight in its battles untrammelled, even to our garments. We have one kind for our world work and another for our religion work, so we may be known to whom we are rendering service by how we are dressed, forgetting that the best time for doing religion is during the work days, when most in touch with the every-day life of the people that we are to help. The Lord's Day is not so much the time for doing as for preparation, recuperating, feeding and getting the needed strength. It is the time for laying in store to expend in the time for labor.

Even about the matter of storage we have wrong notions. When the Lord's Day comes around we feel it our duty to go to church and religious services, but don't have clearly in our minds and hearts why we go. Too often we get the notion that the duty is in the going, rather than what we get when

there. The mere going to church is not doing much for us. True, it affords us the possibility of receiving the object of churchgoing. But unless we get what our object in going should be, we are not profited at all. We would starve spiritually on such churchgoing, just the same as we should starve physically if we would daily go to well-filled tables and fail to eat the things placed thereon. It is performing no duty on our part to go to our daily meals, sit down and look and smell. The duty consists in feeding our physical bodies that we may be able to perform the life duties that are incumbent upon us.

We get wrong notions about keeping the commandments. It is right that we should keep the commandments; but the advantage does not come from the mere physical observance. We are commanded to do certain things that we may develop in spiritual vigor and strength. This vigor and strength is needful that we may do the work of the Master in our daily life as he did—live and do as he did.

The Lord doesn't command without a wise purpose. We are not baptized to wash our bodies—do not wash feet to cleanse—eat the Lord's Supper to feed, or partake of the Eucharist for the physical good that could come from a bit of bread or a sip of wine. All these commands, and all others given, are given that we may have spiritual life and strength to do the Master's work day by day, and save the world for Christ. Let us all daily look more into our lives as we live and see for what we are living.

H. B. B.

WHAT IS SACRIFICE?

A SENTENCE in an article read some days ago made me ask myself the above question; and since then it has often come to my mind. The idea which the writer sought to impress was that by doing without some things (here a number were mentioned, no one of which is really necessary) we could do more for the cause of Christ. And no doubt to do without these unnecessary things would enable us to do some of the things which ought to be done, but which are now left undone. But if we call giving up or doing without such things a sacrifice we are making a serious mistake. To do without what one does not need can hardly be considered making a sacrifice.

The more closely one looks into his own heart, the less likely he is to think that he has made any sacrifice worth speaking of. Take, for instance, the matter of giving for charity or for mission work. What per cent of the members of the Brethren church can say that they have done without something which they really needed in order to help others or spread the Gospel? Have you? I have not. We think of any number of things which we should like to have, and sometimes we do without some of them; but we rarely if ever give up the things we need.

We shall be speaking only a very sober truth if we say that we do not know by experience the meaning of the word sacrifice. How many have "forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands" for Jesus' sake? How many have been with Paul "in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness"?

One reason why most of us know so little about sacrifice is because we use the wrong standard in measuring. It is done among ourselves; and this is "not wise." Compared with some other brother, no doubt you are a pretty good and generous man;

and so am I. Perhaps we give a larger part of our income than any one else does. It may be that we visit the sick frequently and help those who are in need. Looking at ourselves from our own standpoint and comparing ourselves with others who are just as weak and imperfect as ourselves, we come to the conclusion that we are doing nearly our whole duty. Sometimes brethren are tempted to say, and even do say, that another brother has more than they do, and yet he gives less. And the longer they look at these who fail to do their duty, the more proud and self-righteous they become.

They are not wise; they have been looking in the wrong direction. It would be better, wiser, to compare themselves with those who have done something, left something, *sacrificed* something in order that the good tidings of great joy might be brought to earth and made known to all the children of men. There is One who left heaven and all it contains, who voluntarily forewent the things which are as a rule most highly prized in this life, who went about doing good, who had not where to lay his head, and who finally gave his life that you and I might have a way to escape from the curse of the fall. Look at him, compare yourself with him, and nevermore boast because of what you have done.

And then look to some who were men even as we are, but who were called upon to undergo much privation and suffering. They "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; . . . they wandered in deserts, and in mountains, and in dens and caves of the earth." These knew the meaning of the word sacrifice. In all probability we shall never be called upon to learn its meaning as they were. This fact ought to make each and every one of us more willing to give of the things which we have. We have not yet learned what it means to give our bodies "a living sacrifice," but it is high time we were learning.

G. M.

"OUGHT TO BE ONE."

SOME wonderfully strange things find their way into the papers. The following we clip from the Huntington (Ind.) *Herald* of a recent date:

It is alleged that there is some talk of the two wings of the Dunker church uniting again. The two branches are known as the "Old Order" and the "Conservatives," and the main difference between them is the manner of dress, the latter being more liberal and fashionable. It is expected some concessions will be made by each branch, and they will soon be one again. The Annual Meeting of the Conservatives this year will be held at North Manchester, while the Old Order will meet at Camden.

Dress did not figure in the separation, nor do the two bodies differ materially regarding the Christian attire. It is about other things that they differ. And while there is no movement on foot to bring them together, still they ought to stand united. In fact they ought never to have been separated. True, they differ some, but not enough to justify the existence of two bodies so nearly alike. It is to be regretted that the Old Order Brethren ever withdrew, and we would rejoice to see the day when they could see their way clear to return, so there might be one fold and one shepherd.

WHEN a member leaves the church of the Brethren and joins another church, must the church of which he was a member prefer charges against him, so that if he wants to return to the church he will have to meet these charges?—J. A. B.

When a member of the Brethren church unites with another religious body it is only necessary to withdraw fellowship in the usual way. Then make an entry on the church record of the action of the church, and inform the brother of the transaction. Should he ever want to return to the fold again the members should be glad to receive him, with such confession as love and consistency might dictate.

General Missionary ...AND... ...Tract Department.

COMMITTEE.
D. L. MILLER, Illinois S. F. SANGER, Virginia
L. W. TESTER, Indiana A. B. BARNHART, Md
JOHN ZUCK, Iowa

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

The next meeting of the General Missionary and Tract Committee will be in Elgin, Ill., on May 26, beginning at 8 A. M. All business intended for this meeting should be in the office of the Committee by May 10. The Committee does not expect to meet at Annual Meeting this year.

WEALTHY CONGREGATIONS AND MISSIONS.

It is difficult for some congregations having an abundance of wealth within themselves, and surrounded with congregations of a like nature, to realize their privilege as well as their peril. No matter how great the congregation, how strongly entrenched in the doctrines of the church, if she ceases to be active in helping others to Christ, she is doomed to disorganization sooner or later. Were there not other avenues of work, wreck and ruin would surely be their lot.

Here comes the great privilege and blessing of organization in mission work. Such large congregations, not coming in direct contact with the needs of the frontier, do not have the opportunity or facility to carry on frontier work. The Mission Board, be it the District or the General Board, makes good this connection between the congregation and the frontier, receives the funds necessary to the life and growth of the large congregation, and distributes them intelligently on the frontier.

Taking this view of the relation, how dependent are the frontier or mission congregations upon the "inside" or wealthy congregations! And how important a place in church extension, in world-wide evangelization, do the wealthier congregations of the Brotherhood sustain to the cause. Let these wealthy congregations flag in interest, or refuse to give as God has given to them, and at once the cause suffers on the frontier. Much depends upon the skillful and successful work of the missionary and these mission churches, but far more depends upon the congregations whose membership can be counted by the hundred, and their wealth by the thousands.

The mission congregations are in direct contact with the need, and know the importance of the work. It is the rarest thing that they are not doing all within their power. In fact the noblest examples of sacrifice come from these places. But they are too weak to carry on the work as it should be done. By the co-operation of the stronger congregations the work can and will move forward. The mission churches will do their part in this great work. The question presses itself home to the strong "inside" congregations, Shall church extension in any way lag, or will every member use his efforts to do his part in having the church press forward on the frontier in the United States, and in other lands?

THAT SECOND COMMANDMENT.

BY NANCY D. UNDERHILL.

"And the second is like unto it, Thou shalt love thy neighbor as thyself."—Matt. 22:39.

We are told that this is like, or similar to, the first and great commandment, which is to love God supremely. We are told that all the law of God is hinged upon just these two commandments. Again, we are told that *love* is the fulfilling of the law. So we see that all of God's law is briefly outlined in these few words—love to God and love to man. The egotistic lawyer knew this, but he hoped for a little "loophole" of escape from the obligation of obedience, so he asked, "Who is my neighbor?" Lawyers are noted for their cunning in that respect, but

they are not the only people who try to evade truth and righteousness by means of some small technicality in the wording of a law. The neighbor whom Jesus used for an illustration was a stranger, and apparently a foreigner, in need. Thus we see that our neighbors are all of God's children, and not merely those whom we admire and who live next door. They are even strangers, foreigners and heathen. So we see *whom* we ought to love.

Now, *how much* should we love them? As we once considered this subject through these columns in its application to strangers and other neighbors of our own land, let us now look at it in its relation to our more distant neighbors. "Thy neighbor as thyself." How much is that? To illustrate: Johnny has a very large apple; little Charles comes along and says, "Oh, please give me some." "No, you can't have any. I want it all myself." Is that loving one's neighbor as one's self? Oh, no! mamma does not want Johnny to be a selfish boy (though that is just the way a great many church members do in regard to their foreign neighbors in famine-stricken countries and heathen lands), so she prevails upon Johnny to share his apple with his little playmate. Accordingly, being urged to do so, and reasoned with, and fearing consequent punishment if he does not, he reluctantly holds out the apple, tightly clutched in both hands, for Charley to take a small bite. That is the way the majority of church members treat their unfortunate neighbors in the famine-stricken districts, and other places where want abounds. It seems that their Bibles must be somewhat different from the one Jesus was accustomed to.

But here comes little Mary with a stick of candy. She has a *Christian Bible*, and reads it. So when poor, humble Katie comes near, looking longingly at the gaily-striped sweet, little Mary at once tries to break it in the middle; but it breaks a little beyond, so she generously hands over the larger piece to her little neighbor. She meant to give half, because she loved her neighbor as herself; but as it was impossible to divide equally, she kept the smaller portion for herself—"in honor preferring one another." If there were a majority of Christians who kept the second commandment, there would not have to be hundreds of starving orphans and other perishing human souls turned away from Christian homes (orphanages and relief stations) daily.

Brother in Christ, has the Lord blessed you bountifully, so that you feel you can now afford to build that new house of eight or nine rooms and furnish it comfortably and take life a little easy the rest of your days? Those poor homeless orphans have no roof to shelter them. Why not build a house *half as large*, and give the amount saved to help some of God's poor? Of course you could not shine in the society of this world in so unpretentious a building, but then in so doing you would manifest that love which Jesus requires his disciples to have, and perhaps might shine a little more in the society of angels. Then who knows how soon we will leave this earthly home. And a mansion awaits the true follower of Jesus when we get home.

But Jesus did more than that. "He became poor, that we might be made rich." He demanded more than half of the rich man who desired to become his disciple. Mark 10: 21. And some of our ministers are just literally begging Christians (?) to give one-tenth. God is no beggar. He says, "If I were hungry, I would not tell thee." Psa. 50: 12. He does not stoop to *implore* us to give of our abundance a few crumbs, but by and by our Lord will come, and then there will be a reckoning with his stewards, both faithful and unfaithful, and each will receive his just reward. If we have used all the Lord's means to lay up for ourselves treasures upon the earth, they will suddenly be swept away and we will have nothing. There is no mansion in heaven for the selfish, grasping servant who spent the Lord's talents in building for himself a fine house here on earth. The early Christians sold *all* they had and placed the means thus obtained into the common treasury of the church, and distribution was made to all as they had need: thus equality was the rule. Equality is *God's* rule. We may hold the means he has entrusted unto us, in our own care; but it *belongs* to HIM, and if we are faithful we will not withhold it from our needy brother or sister or neighbor, while we have plenty and they suffer want. A mother puts two children in one bed. She expects them to share it equally. God has put his children here in his earthly garden-bed. Shall

the stronger usurp all? "Thou shalt love thy neighbor AS THYSELF."—Canon City, Colo.

A BRAVE CHINESE BOY.

DR. GRIFFITH JOHN, the eminent English missionary who has labored long in China, sends to a mission band of children in England the following story from Hankow:

"It is the story of a brave boy—a Chinese boy, of course. A little boy who had been to a Christian school had made up his mind that he would worship idols no more. Some of his relations were very angry because of this and were determined to force him to worship them. They beat him, but it was of no use; he only became more determined in his mind that he would never worship them again. One day they took him to a temple and tried to force him to go on his knees and knock his head to the idol, but he stoutly refused.

"At last they threatened to throw him into the river which was flowing near by. 'Throw me,' said he, 'if you like; but I will never worship wood and stone again. Jesus is the true Savior, and I will worship him only.' They took hold of him and pitched him into the water. One of his relatives, however, rushed after him and picked him up again. When out of the water the first thing he said was, 'You have not succeeded. While in the water I never prayed to the idols; I only prayed to Jesus.' A brave little boy that! May you all be as brave—brave for God; brave for Jesus; brave for righteousness; brave for the missionary cause; brave for the salvation of the world. Such bravery will make you a great power for good."

MOHAMMEDAN DEGRADATION OF WOMAN.

WHEN we think of the part played by women in the Christian religious world; when we remember how women have come to the front in every progressive movement; when we think of their place in art, in literature, and in society; when we note how in Christian nations women are honored and protected—then we begin to realize that some immense power must have entered the society where women were once secluded, degraded, and oppressed. Exactly the opposite of all this is witnessed in the whole Mohammedan world. This alone accounts for the decadent history of the faith which Mohammed planted. A religion which perpetuates the degradation of woman is doomed, and it is dying. This is one reason for the condition of Turkey and of Persia. Society in these lands is paralyzed by the absence of any sentiment in favor of the elevation of the female part of the community. The Koran, which contains so many noble inculcations, yet fatally brands woman with the stamp of complete inferiority. In doing this it sinks morality, purity, and society itself under a deadly weight. Some curious Englishmen and a few eccentric Americans some time ago tried to make themselves famous by importing Mohammedanism into England and the United States. The attempt at a new sensation was a complete failure. The world has no place for a new faith of that sort.—*The Christian Commonwealth, London.*

Samuel Gault, of Avilla, Missouri, secretary of the District Mission Board of Southern Missouri, expects to move to Bowbells, North Dakota in the spring. Those wishing to correspond with the Mission Board of Southern Missouri should address S. Wine, Jasper, Mo., who is *treasurer*.

The population of Mexico is estimated at about 11,000,000. Of this number 4,000,000 are of pure Indian blood, 5,000,000 of mixed blood, and the remaining 2,000,000 are of Spanish and Caucasian descent.

An appropriation of \$2,000 was made for missionary work in the Philippines at a recent meeting of the Methodist Missionary Committee.

Last year the American Bible Society sent 14,000 copies of the Bible to the Zulus in South Africa in their own language.

The grandson of the first woman in Zululand to become a Christian was recently ordained a missionary.

Have you had a kindness shown?

Pass it on.
'Twas not given for you alone—
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears—
Pass it on.

If your missionary zeal is running low, ponder on these facts: There are but 10,000 missionaries for the 1,000,000,000 heathen in the world.

In India there is but one Christian teacher to every 275,000 of the population. Great is the harvest field, and so ripe for the sickle.

From the Field.

Gainesville, Ark. — Experiences for the month were many and varied, many hindrances were encountered. Not since I have been in the field have I met so many obstacles in one month. The result has been little work and much discouragement. At the same time there were some very encouraging indications connected with the work. The Lord has been good to us all and we bless his holy name for abounding grace and mercy. Our family have been afflicted with measles, but all are up and doing well.—B. E. Kester, Feb. 28.

Germantown, Pa.—It may be of some interest to know something of our financial work the past six years, with all of our poverty.

Missionary contributions for 1895	\$22.30
Missionary contributions for 1896	10.63
Missionary contributions for 1897	14.46
Missionary contributions for 1898	43.35
Missionary contributions for 1899	11.02
Several series of meetings	34.00
Lansdale meetinghouse	10.35
Baltimore meetinghouse	3.00

Of course this has nothing to do with current expenses of Sunday school and church, and expenses paid to ministers attending council meetings and love feast. Our Missionary Society has sent boxes of clothing to Chicago, Washington, Baltimore, Brooklyn and Philadelphia. I have raised more than \$10,000 for the improvement of the church property. But enough. We have been trying to do what little we could.—G. N. Falkenstein, March 1.

Palestine, Ark.—While our work was hindered somewhat this month, on account of rain and bad roads, still we have many things to be thankful for. The work is moving along encouragingly. Two made the good choice, one at Austin and one at St. Francis. May we not have the prayers of all God's people, that the good work may go on? Sometimes we think that there are too many special prayers made, for some special mission point and others overlooked; and as God is no respecter of persons, may not our united prayer go up in behalf of all missions and we not lose sight of the fact that some new fields are easier and more successfully worked than fields that have been hacked at, couled, and spoiled, if they are in the home land.—J. H. Neher, March 1.

Our Prayer Meeting.

THE BELIEVER'S INVESTMENT IN THE BANK OF HEAVEN.

For Week Ending April 14.

1. OPEN a savings account according to Matt. 6: 20, 21.
2. Make use of the check book mentioned in 2 Peter 1: 4; 2 Cor. 1: 20.
3. Remember the essential conditions of the acceptance of all checks on the bank. Philpp. 4: 6; Matt. 21: 22.
4. Never forget that there are always heavy balances to your credit. See Philpp. 4: 10; Psa. 84: 11; Eph. 3: 20; Rom. 8: 32.
5. How others may become rich also. Matt. 6: 33; Rom. 10: 12; John 14: 13, 14.

NOTE.—Our bank account *above* is the true record of our *final* wealth. God expects his children to be faithful stewards of *earthly* blessings and thereby secure treasures that will *never* fail. The "Bank of Heaven" gives ample returns for even the *smallest* investment. "Prove me now herewith," says the Great President. Are we willing to take him at his word?

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin. Bro. I. D. Parker preached two encouraging sermons, one on missionary work. A collection of \$2.00 was taken. Our quarterly council was March 17. Decided to hold our love feast May 12. Bro. J. H. Neber was with us March 18. Four were baptized. Bro. Millard delivered a lecture on Secret Societies, which was a success.—*W. E. Whitcher, March 20*

St. Francis.—March 4 one was baptized. Bro. I. D. Parker was here a few days, looking after some business for the Mission Board. March 11 he gave us an interesting talk at the close of our Sunday school, and preached for us at 11 A. M. and 7:30 P. M. — *D. L. Burns, Palestine, Ark., March 18.*

ARIZONA.

Glendale.—Our meetings here have been very pleasant. I aim to reach Marvel, Texas, by March 24, and hope to be home by the middle of April. Am still preaching daily. My last discourse for Arizona is to be in Phoenix, March 20.—*A. Hutchison, March 15.*

CALIFORNIA.

Lordsburg.—One was restored to church fellowship to-day which caused great rejoicing.—*J. Overholzer, March 18.*

COLORADO.

Royal George.—The Union Sunday school at Currant, Colo., which meets in a tent upon the first day of each week, is a blessed privilege. One dear soul, an elderly man, walks ten miles to meet with us. One boy walks five miles, returning the same afternoon, and two little boys, sometimes accompanied by a sister, come every Sunday three miles on foot.—*Nancy D. Underhill, Canon City, Colo., March 18.*

IDAHO.

Payette.—As one of our elders could not be present March 19, we put off the time of our organization meeting one week later. Eld. Caleb Fogle presided at the meeting. Nine letters were read. Two elders and one deacon are among our number. Bro. Harader was chosen to take charge of the church. Bro. Edwin is treasurer and the writer, secretary and corresponding secretary. The church will be known as "Payette Valley." Bro. Clarence Pratt was also with us. He with others, expects to move here in the near future.—*Judson Beckwith, March 19.*

ILLINOIS.

Milledgeville.—We met in council to-day. One query was sent to District Meeting. Bro. Joseph Fike was chosen as delegate to Annual Meeting, and brethren M. W. Saylor and W. M. Fike delegates to District Meeting. Love feast, June 23 and 24, at 5 P. M. Elders D. Rowland and D. E. Brubaker were with us.—*Vinna Dierdorff, March 24.*

Notice.—The churches of the Southern District of Illinois are hereby requested to select, not later than their second quarterly council of this year, two or more of their most active Sunday-school workers, and forward names of same to the secretary of Sunday school program committee. Elders having oversight of churches will please respond.—*John W. Lear, Sec., March 22*

Sterling.—We are in the midst of a series of meetings. Thus far four have made application for membership, and will be baptized to-day. I am conducting the meetings.—*P. R. Keltner, March 24.*

Virden.—Our three weeks series of meetings, held in Girard, closed on Sunday March 18. One soul, a husband, was made willing to put on Christ. The first two weeks Eld. M. Flora conducted the services, but having other duties, could not continue. Eld. D. B. Gibson gave us twelve more sermons. All the meetings were well attended, considering the inclemency of the weather.—*Mary A. Brubaker, March 20.*

West Branch.—We met in council March 21. Elders D. E. Price, E. Forney, John Heckman, and others, were present. Bro. M. S. Newcomer is delegate to Annual Meeting; brethren D. Garber and J. Cashman, delegates to District Meeting. Love feast, June 16 and 17. We arranged for another Sunday school in our District.—*D. A. Rowland, Polo, Ill., March 22.*

INDIANA.

Camp Creek.—Feb. 21, Bro. Edward Ruff commenced a series of meetings here, and continued until March 11. Two were baptized. Council was held March 7. Communion meeting, June 15.—*W. E. Skively, March 24.*

English Prairie.—We met for council March 17. Elders Lemuel Ulery and Rothenberger met with us. Bro. N. H. Shutt was advanced to the eldership. Bro. Samuel Burger was elected as minister.—*John Long, Brighton, Ind., March 20.*

Ladoga.—At our last council Bro. S. D. Stoner was elected delegate to District Meeting; Eld. H. H. Keim, delegate to Annual Meeting. Love feast, May 31. Sunday school at Mt. Pleasant reorganized with Bro. Chas. Caylor as superintendent.—*Lula Goshorn, March 19.*

Notice.—All that are coming to District Meeting of Southern Indiana by railroad, will stop at Greentown. Arrangements will be made to take care of all that will come. Trains at Greentown from the West are due at 9:52 A. M. and 5:12 P. M.; from the East at 6:44 A. M. and 2:18 P. M. Those coming on the L. E. & W. and on the Panhandle R. R. will come to Kokomo and change cars for Greentown. Come the day before.—*Daniel Bock, Kokomo, Ind., March 21.*

Notice.—We desire to correspond with ministers, in reference to locating some one at Williamsport, Ind. This is a mission point with about thirty-two members. We think it a fair opening for a brother of proper qualifications to build up the cause. We have a good brick church house at the above place.—*Samuel Mohler, Sec., Cambria, Ind., March 21.*

Somerset.—At our council Eld. S. S. Ulery presided. Six letters were granted. Eld. J. D. Rife is delegate to Annual Meeting. March 18, at Sunday school, a man 74 years of age, and quite feeble, requested to be baptized. At the water a young man also requested to be baptized.—*Obed C. Rife, March 17.*

Turkey Creek.—We met in council March 17. Three were received by letter. Bro. L. Masterson is delegate to District Meeting. Here, in Kay County, is a large territory with only two ministers. We have regular services at five places, with calls that cannot be filled.—*M. E. Anglemeyer, Ponca City, Okla., Box 233, March 19.*

Union City.—We met in council March 17, at the Brick house. Home ministers were all present. Visiting brethren, Jonas Horning, George Stump and Henry Baker. Twelve letters were granted. The church appointed Bro. Abe Weimer as solicitor for a meetinghouse in Greenville, Ohio. A Sunday school will be reorganized at No. 8 schoolhouse. Brethren James Onkst and George Ulery are the superintendents. Brethren Ezra Noffsinger and Ira Blocher were elected as our home superintendents. Bro. W. K. Simmons is delegate to Annual Meeting. Delegates to District Meeting, brethren Samuel Blocher and Ezra Noffsinger. Communion Meeting, June 14, at 4 P. M., at the Hill Grove house. Our Sunday school was reorganized March 25.—*Dora W. Noffsinger, March 26.*

IOWA.

Cedar.—We held our council March 17. We granted four letters. We have had an interesting Sunday school during the winter. Our love feast will be held at Pleasant View, six and one-half miles southwest of Clarence, June 9 and 10. We invite members to arrange to stop with us on their way home from Annual Meeting. The writer is delegate to Annual Meeting.—*J. Zuck, Clarence, Iowa, March 20.*

Deep River.—We met in council yesterday. The writer was elected Sunday-school superintendent, and wife, assistant. We hope to have a live Sunday school.—*G. W. Hopwood, March 19.*

Dallas Centre.—We met in council March 10. Sunday school was reorganized. Decided to build a church in the northern part of the congregation. Bro. Geo. H. Shamberger is delegate to Annual Meeting. Two weeks ago one was baptized. Good interest at regular meetings and Sunday school.—*Geo. B. Royer, March 10.*

Garrison.—We met in council March 17. Love feast, June 9 and 10. Three letters were granted. Bro. Harvey Gnagy was chosen superintendent of our Sunday school. Bro. J. H. Fike, of Cando, N. Dak., came here March 3, and preached four sermons for us.—*Sadie Lehman, March 18.*

Libertyville.—We assembled in council with a good representation of members. Brethren W. C. Manning and S. E. McCartney were installed into the deacon's office. The Sunday school was reorganized by electing the writer, superintendent and Fannie Newland, assistant. Love feast, Sept. 7, with a series of meetings in connection.—*W. N. Glatfelter, March 24.*

Lenox.—Bro. David F. Zink moved here March 1 and now preaches for us each alternate Sunday. Bro. John M. Follis, preached for us three evenings of this week. We organized a Brethren's Sunday school March 11, with Bro. Mankin Wray as superintendent. We have ordered the Brethren's supplies. Prospects are good for a successful school.—*Mamie Zink, March 20.*

Pleasant Prairie.—We closed a two weeks' series of meetings March 15, conducted by Bro. C. P. Rowland. Much good seed was sown.—*Elmer E. Rilea, Ireton, Iowa, March 20.*

South Keokuk.—We met in council March 18. One received by letter. Eld. John Gable is delegate to Annual Meeting. Love feast, May 19, at 3 P. M.—*Grace Brown, Ollie, Iowa, March 19.*

KANSAS.

Abilene.—We held our quarterly council at Navarre March 10. We had a large amount of business to transact. We decided to build a new churchhouse at Holland, Kans.—*C. A. Shank, Donegal, Kans., March 21.*

Cottonwood.—We met in council March 17, with Eld. G. W. Weddle presiding. We decided to hold a series of meetings this spring, the preaching to be done by the home ministers. We received two members by letter, and also decided that the ministers should make more new appointments and push out into the field.—*E. B. Sargent, Dunlap, Kans., March 12.*

Chanute.—In MESSENGER No. 11, a report of a meeting at Chanute, Mo., should have read Chanute, Kansas, reported by Lucinda Bollinger, Centreview, Mo.—*Lucinda Bollinger, Chanute, Kans., March 20.*

District Meeting Notice.—The District Meeting for the District of Southwestern Kansas, Southern Colorado and Oklahoma will convene in the Monitor church, Wednesday, April 11, at 8 A. M. The Ministerial Meeting will open at 9 A. M., on the day before District Meeting. The elders will meet on Monday, April 9, at 2 P. M.—*C. E. Arnold, Writing Clerk, March 21.*

Walnut Valley.—We met in council March 17. Love feast, May 12, at 2 P. M.—*F. E. Weinert, Heiser, Kans., March 24.*

MINNESOTA.

Morrill.—Bro. O. J. Beaver came to us Feb. 3, and began a series of meetings next day. Bro. W. H. Eikenberry came March 7 to assist Bro. Beaver. They delivered thirteen well-prepared sermons. Good impressions were made. March 13 we met at Bro. W. Marsh's in council. Our Communion will be June 16. We organized a Sunday school with Bro. I. Petty as superintendent and Bro. J. J. Troyer, assistant.—*Elizabeth Troyer, March 21.*

MISSOURI.

Fairview.—We began meetings at this place March 9, but on account of bad roads closed on Sunday night. Two were baptized. We commenced meetings again yesterday and expect to continue for some time. Bro. J. B. Shank, one of our home ministers, is doing the preaching.—*Sadie Shank, Cherry Box, Mo., March 19.*

Greenwood.—At our council, March 3, brethren W. D. Harris and I. L. Harris were advanced to the second degree of the ministry. An effort was made to more systematically arrange our ministerial work, that all may be more useful.—*J. J. Trozel, Mountain Grove, Mo., March 12.*

Klader.—Our council was held March 17. We had a pleasant meeting. July 4, at ten A. M., we will have a children's meeting, followed by preaching. A local Sunday-school meeting is to be held in the forenoon, preparatory to a general District Sunday-school meeting next fall.—*Thad. B. Sell, March 18.*

NEBRASKA.

Junia.—The sisters of the Junia church met March 15, to organize a sewing circle, electing Sister Bell Lemon as president. We met during the year twenty-three times; quilted seven quilts; sewed twenty-four pounds of carpet-rags; sent away two boxes of clothing; pieced blocks for five quilts. Collections were \$22.52. Money paid out to help the needy, \$32.16, leaving in the treasury, 36 cents. Average attendance, 8.—*Ella Dage, March 24.*

Pleasant View.—We met in council March 17. Our elder, Bro. Jarboe, was with us. He preached three good sermons.—*L. M. Ellrod, Republican City, Nebr., March 20.*

Stockham.—Bro. S. M. Forney, of Kearney, Nebr., was with us March 18, and preached morning and evening. He continued the meetings till Thursday evening. A love feast will be held in the near future. We have no resident minister here. Our elder, Bro. J. B. Moore, lives at Octavia, Nebr. We have preaching every four weeks.—*Emma Swearingen, March 23.*

Wood River.—We convened in council March 17. Our elder, Bro. S. M. Forney, presided. We decided to convene in council every six weeks, at 2 P. M.; the session not to exceed two hours. The work is prospering and the outlook very encouraging.—*Lottie P. Snavely, Kearney, Nebr., March 21.*

OHIO.

Casstown.—March 11 there was one accession to this church by baptism.—*D. W. Weddle, March 18.*

Eagle Creek.—We met in quarterly council March 17. We elected Sister Florence Spacht, Sunday school superintendent and Bro. W. O. Bosserman, assistant. Bro. D. D. Thomas delegate to Annual Meeting. Bro. J. R. Spacht, delegate to District Meeting.—*H. S. Bowers, Williamstown, Ohio, March 20.*

Jonathan Creek.—We met in quarterly council March 10. Ministers present were brethren W. Arnold and Q. Leckrone. Bro. Arnold presided. Bro. Quincy Leckrone was elected delegate to Annual Meeting. A committee of three brethren was appointed to secure the services of a brother to hold a series of meetings.—*Alpheus W. Dupler, Zionsville, Ohio, March 19.*

Ludlow.—Our council, preparatory to District Meeting, held at Pitsburg, March 17, was well attended. Our elders, Tobias Kreider, and Jesse Stutsman were elected delegates to both District Meeting and Annual Meeting. Four letters of membership were given and three received. Brethren Harvey Stauffer and Silas Delk were elected Sunday-school superintendents at Pitsburg. Owen Eikenberry is one of the superintendents at Painter Creek. At a council at Red River, March 10, Daniel Eikenberry was elected Sunday-school superintendent, with H. C. Groff, assistant, at that place. March 18 our Painter Creek Sunday school raised \$9.40 for the new church building in Switzerland. Brethren Oliver Stauffer, A. C. Young and Henry Baker preached several sermons in our District recently.—*Levi Minnich, Painter Creek, Ohio, March 19.*

North Poplar Ridge.—We held our council March 10. Eld. Wilkins was with us. Love feast, June 9, at 10 A. M. Bro. Wilkins is delegate to District Meeting and Annual Meeting.—*Sarah M. Hornish, March 15.*

Price's Creek.—Bro. Jones Horning came to us March 10 and remained over Sunday, preaching on Sunday and Sunday night. His object was to appoint a solicitor for the Greenville churchhouse. The response is encouraging.—*Jos. Longanacker, March 20.*

Sugar Creek.—We met in council March 17. Delegate for Annual Meeting, Eld. Samuel Driver; for District Meeting, brethren Geo. Eavey and David Byerly. Sunday school officers were chosen. Love feast, June 16, at 4 P. M.—*C. D. Miller, Elida, Ohio, March 18.*

OKLAHOMA TERRITORY.

Big Creek.—Our council, March 17, was well attended. Six letters were granted. Love feast, May 19.—*Maria Edgcomb, Plumb, Payne Co., Okla. T., March 19.*

Prairie Lake.—Our elder, G. E. Studebaker, met with us March 15 and 16, and preached two sermons. Our council of March 27 was well attended. Elders Studebaker and Wyatt officiated. One member was received by letter. Our elder, G. E. Studebaker, requested us to choose another elder, as he is unable to look after this part of the work. Eld. R. Wyatt was chosen. Bro. Miller was chosen deacon, but his wife not being present, the installation was deferred. Bro. Wyatt preached for us on Saturday evening, Sunday morning and Sunday evening. At our regular council Bro. Wyatt was chosen delegate to District Meeting and J. M. Ford, alternate. One member was received by letter.—*Anna Ford, Kinta, Okla. T., March 21.*

PENNSYLVANIA.

Dunning's Creek.—We held our council March 17. Delegates were elected for District Meeting.—*M. S. Miller, Point, Pa., March 18.*

Ephrata.—Last night, our series of meetings, conducted by Bro. J. Kurtz Miller, closed with a Bible class service. Seven made the good choice. We had good attendance and the best of order.—*J. R. Royer, March 21.*

Mastersonville.—March 18, Sunday school was organized at Chiques church. Bro. J. C. Zug was elected superintendent; Clayton Hollinger, assistant. The Sunday school will begin April 1.—*Fannie E. Zug, March 20.*

Markleysburg.—I began a series of meetings at the Bethel church in the above-named congregation, March 6, and continued until the 19th. We had a full house, and most interesting meeting. Five young souls (all sisters) made the good choice.—*M. J. Weller, March 20.*

York.—Since my last report we have held a special council, finally to consider the building of a new house of worship in this city. It was unanimously agreed to begin the work of building immediately after our spring love feast. An interesting series of meetings was recently conducted by Bro. Levi Mohler, of Dillsburg.—*A. S. Hershey, March 10.*

TEXAS.

Manvel.—We held our council March 17. Love feast will be held at the time of our Ministerial and District Meeting. Sunday-school Meeting on Wednesday prior to Ministerial Meeting. We decided to have a Sunday school library. Bro. A. Hutchison is expected to commence a series of meetings March 24.—*Cora Moore, March 19.*

VIRGINIA.

Daleville.—I am now confined at home waiting on a sick companion, but am glad to say she is improving. While at home I have been conducting a series of meetings in the college chapel. One has applied for membership.—*C. D. Shiffler, March 20.*

Pleasant Valley.—We met in council, preparatory to District Meeting. In the midst of our meeting a funeral procession broke in on us and we had to dismiss. After the funeral we elected Benjamin Miller to the ministry.—*Samuel A. Driver, Weyers Cave, Va., March 17.*

Red Oak Grove.—We met in council March 10. Eld. W. H. Naft presided. Delegates to District Meeting, Bro. Isaac Blackwell and the writer. On Sunday forenoon Bro. J. F. Keith preached for us.—*Asa Bowman, Epperly, March 14.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Lead or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

Railroad Arrangements to Annual Meeting.

EVERY effort is being made to secure a one-fare round trip rate to Annual Meeting from Kansas City and beyond. The railroad officials have the subject under advisement now, and the result will be made known as soon as possible. Distance from Kansas City to North Manchester, 536 miles. Time, 13½ hours, via the Wabash R. R. S. Z. SHARP.

Railroad Arrangements for District Meeting of Southern Indiana.

FOR the District Meeting, to be held at Greentown, Howard County, the Central Passenger Association has granted a rate of one and one-third fare for the round trip, from that portion of the State of Indiana, south of and including the Counties of Warren, Tippecanoe, Carroll, Howard, Grant and Jay. Tickets to be sold April 9 and 10, and to bear return limit, leaving Greentown, not later than April 13. D. F. HOOVER.
Sulphur Springs, Ind., March 20.

From Northeastern Ohio.

By request of the Mission Board of Northeastern Ohio I began meetings at Friendsville, Ohio, on the evening of March 6. I held fifteen meetings. The meetings at first were poorly attended. The attendance, however, improved as the meetings progressed, and the attention and order were excellent. Favorable impressions were made. Some were made to feel the necessity of yielding entire obedience to the Word. A popular church, located in the little village, with quite a member-

ship, of course affects the work of the Brethren considerably. The way to heaven is made easy. No sacrifice need be made, and such, of course, suits the carnal mind. I heard that the people enjoy attending the Brethren's meetings but they do not like to have the subjects of "Baptism," "Feet-washing," or "Non-conformity" discussed. We did not try to satisfy their tastes, but rather tried to take heed to the doctrine. I am satisfied that lasting impressions were made, while we discussed the subjects mentioned. I am impressed that less sensational and more doctrinal preaching is necessary. The Master told his disciples to teach the nations. Men are what they are taught to be. People think sprinkling is baptism because they were taught so. With continued efforts I feel that a good work can be done at Friendsville. Let there be more efforts to plant or teach the doctrine where, as yet, churches are not organized. REUBEN SHROYER.
Canton, Ohio, March 20.

From Copenhagen, Denmark.

ELD. MARTIN JOHANSEN, of Thy, and Bro. N. P. Sondergard, of Ramona, Kansas, came to us Feb. 24. Bro. Johansen gave us four very interesting and edifying sermons. After the close of the meetings we went to Sweden and had a short but interesting visit among the brethren and sisters there.

Our Sunday school is progressing nicely. The children are glad to attend our school. Some of the children are anxious to come to our prayer meeting also.

A little girl, fourteen years of age, has come to stay with us. She was left homeless, as her mother died on Christmas night, and her father left home four years ago. She is well satisfied to stay with us. K. H. JORGENSEN.

Estlands gode a Sol.

From the Northwest Baltimore Mission.

WE rejoice at the approach of summer, for it means much less suffering among the "slum" people. The work of the mission moves on quietly under the Master's guiding hand. The meetings are interesting, though rather small in attendance.

The Sisters of Pipe Creek, and Sams Creek, Md., remembered us with donations of much needed clothing for our Sunday-school children. A number of the children cannot attend during the severe weather, because of a lack of shoes and proper clothing.

Our great need is a churchhouse and a located minister. Still we work as best we can, and wait, trusting all into the hands of the omnipotent God. H. DORA FLORY.
777 Cumberland Street, Baltimore, Md., March 20.

From Los Angeles, Cal.

THE church at this place held a Bible meeting each evening during the week, ending Feb. 19. Much interest was shown in the work and many good lessons were brought out, which, we have reason to believe, will be applied. Among the subjects under consideration were the following:

"What are the Distinguishing Characteristics of the Church of Jesus Christ?" "What are Its Relations to the World?" "Can the Church of Jesus Christ Use or Encourage the Use of Carnal Weapons and yet Maintain the Peace Principles as Taught in the New Testament?"

The questions given above are a few of the many that were discussed, and in their discussion nothing but the Bible was used. We would like to give the entire list, as we think such questions are well worth attention.

Brother Hutchison was with us for one week, beginning Feb. 26, and gave us eight sermons. All who are acquainted with Bro. Hutchison know how richly we were fed. The members here have certainly been much encouraged during the last month. Our quarterly council will be held March 17. Our evergreen Sunday school is increasing in numbers as well as in interest. L. C. HOSFELDT.

March 7.

From the Denver Church, Colo.

OUR series of meetings closed March 4. Bro. Sharp preached eighteen excellent sermons. We feel that much good has been done. During these meetings two dear sisters were made willing to accept Christ, and were baptized. Others are near the kingdom.

On Saturday, March 3, we held our quarterly council. All business was disposed of in the spirit of love. It affords us pleasure to announce that this little church, in the city of Denver, is beginning to see brighter days. We have often felt the need of a larger house of worship, and were again reminded of the fact during our last series of meetings. At times all that came were not able to get in. The church, therefore, at this meeting took the first steps toward putting on an addition to our present structure, and brethren Henry Hutton, G. W. Long and the writer were appointed to draw plans, receive subscriptions, and report at the next meeting.

It is the earnest desire of all the committee that we may be able to proceed with our work in the near future, but to do this we must depend much on outside help. Already several dear brethren have expressed a desire to give willingly and liberally. May the Lord soon speed the day when the saints here may have a neat, plain place of worship. L. E. KETNER.

Villa Park, Colo., March 12.

From Piedmont, Va.

By Piedmont, Va., we mean the third grand natural division of the State. It is a long, narrow tract, averaging but twenty-five miles in width, and running in a southwesterly direction from the Potomac River to the North Carolina boundary. It is picturesquely diversified by valleys of varied forms, and extended plains. The soil is of a chocolate color, naturally productive, and adapted to the cultivation of all cereals and fruits. The Piedmont Valley is the home of the Albemarle pippin, the only apple that enters English ports without duty. This valley has good access to northern markets by the Great Southern R. R., making it a desirable place to live.

In the very heart of this valley is located the Midland congregation, right on the Great Southern R. R. We have a good, peaceable congregation, although not very large. Any one desiring to secure a good home in a good locality, should investigate the merits of the Piedmont Valley of Virginia. In the immediate vicinity of Midland there is a small colony of Amish Mennonites, who desire to move away and settle among their own people in different parts of the country. As they wish to sell out, it would be a nice location for the Brethren, as it is close to the Brethren church. JOHN M. KLINE.
Midland, Va.

Christ Preaching from the Boat.

HE was a wonderful personage, and the greatest of preachers. A picture is before me where he is standing in a boat which is in the water, and he is preaching to the people on the banks. What impressed me in the picture most was the good attention the people gave him. They looked right into his face and seemed eager to catch every word.

Jesus taught wherever he went. In his mouth were words of wisdom and he dispensed them freely for the good of the people. He did not always convince the people of their error, as ministers who preach are not able to do now, but there were many who received the Word and followed him. He was not confined to crowds of people but talked to few or many, and once preached an eloquent sermon to a poor lost woman and with good results, for she was the means of saving others.

I want to impress upon the minds of all the habit of being good listeners. When a minister preaches or a teacher is teaching, look into their eyes, and catch every word. In this way you will not only help yourselves but you will help the teacher teach and the minister preach.

WEALTHY A. BURKHOLDER.

Newburg, Pa.

Important Notice to the Churches of the Southern District of Indiana.

IN order that our District may be able to make a full report to the Sunday-school Committee, appointed by Annual Meeting, we would ask that a careful report of every Sunday school in the District make answer to the appended questions by number and send same to District Meeting by the delegates, where they may be handed to the undersigned secretary. Those not sending representatives to District Meeting will please report by mail to HOWARD H. KEIM, Sec.

Ladoga, Ind., March 23.

1. Name the congregations in your State District, and give the number of Sunday schools in each.
2. How many churchhouses in your State District?
3. How many preaching points in your State District?
4. How many Sunday schools continue during the year?
5. Give the total enrollment of scholars.
6. Give the total number of teachers in the District.
7. How many brethren? How many sisters?
8. What are the usual officers in the schools?
9. How are these officers chosen?
10. How many brethren? How many sisters?
11. How many schools have teachers' meetings?
12. What quarterlies, papers, and song books are used?
13. Who pays for these supplies?
14. How many of the schools take collections?
15. In what way?
16. What is done with the money?
17. Give the total amount of collections for the year.
18. How many Sunday-school scholars have united with the church during the year?
19. What are the hindrances to the work in your State District?
20. What are the greatest needs of the work?
21. Is there a healthy Sunday-school sentiment in the District?
22. Are there promising openings where Sunday schools ought to be organized?
23. Do you have District or local Sunday-school meetings?
24. What is the District secretary doing to inspire the work?
25. In what way can our committee help you?
26. Have you any suggestions concerning the Sunday-school work in general in the Brotherhood? Give them.
27. How can the Sunday-school meetings of the Brotherhood be improved?
28. Give the names and addresses of the leading Sunday-school workers in your District.
29. What do you find, or what have you to say concerning our Sunday-school literature?
30. What topics can you propose for discussion at the general Sunday-school meeting at the Annual Conference?
31. Let us have your very best thoughts on the Sunday-school work.

NOTE.—Be sure to number your answers to correspond with the number of the question answered.

Program for Missionary Meeting Northeastern District of Ohio.

This meeting is to be held in the Swan Creek church, Fulton County, April 19, at 1 P. M.:




1. Report of Secretary of Mission Board with reports of work done and discussion.
 2. How can we Obtain the best Results from our District Mission Work?
 - (a) In the Rural Districts.—C. L. Wilkins.
 - (b) In the City Work.—S. A. Walker.
 3. Why is our District Unable to Do more Effective Work in our Home Fields?—Geo. W. Sellers.
 4. The World-Wide Field, its Need and Extent.—G. A. Snider.
- DISCUSSION. (This is to be a Missionary Reading Circle Session).

Evening Session.

1. What Characters Give to us a Missionary Spirit?
 - (a) In the Old Testament.—D. D. Thomas.
 - (b) In the New Testament.—L. H. Dickey.
2. The Influence of the Missionary Spirit upon the Life of the Church and the Blessing of the Cheerful Giver.—Perry McKimney.

Let every one whose name appears on this program come prepared to fulfill the obligation placed upon him. Let us have a glorious, spirit-filled meeting that will arouse our District to more energetic efforts along the line of home mission work.

District Meeting the day following.

JOHN R. SNYDER,  } Committee.
B. F. SNYDER,  }
SOLOMON RODABAUGH,  }

From Overhill, W. Va.

I WILL here give a report that has been unavoidably delayed. Dec. 23, last, I visited the Zion church in Barbour County, and held a series of meetings with great interest. The meeting, as it progressed, increased in attendance and interest all the time. The brethren here have always had great opposition, but that seems to have given away, and many became interested. Two were baptized and one is to be baptized later on. From there, in company with Bro. J. K. Holsburg, I went to the Nicklow church, where Bro. Obed Hamsted, of Preston County, West Virginia, was holding a meeting, and remained several days. January 26 I went to the Thornton church, in Taylor, W. Va., returning home on the 29th. Feb. 2 I took the measles. I was a little afraid that my age would be against me, but I could not have fared any better. The smallpox broke out in Buckhannon, the last of January, and was suffered to spread until there were a good many cases in town. It has now spread into the country in several places. All the adjoining Counties around us have quarantined against us, and all the trains, except one freight daily, have been taken off our railroad. Business is at a standstill. Our country is shut in without any communication with the outside world, except by mail and telephone.

DAVID J. MILLER.

March 10.

Self-Denial.

CAN we be Christians without it? To be a Christian is to be a follower of Christ. Then let us look at him for an example. It was a voluntary act of self-denial when he left his home in heaven, with all its splendor, and came down to earth and took upon himself humanity, and endured the temptations, toil, poverty, pain, shame and death on the cross. Oh, what love! Do we realize that he did all this for us? Yes, he brought salvation for all on conditions, but if we will not comply with the conditions, all that he has done will not save us.

Then let us hear what he says: "If any man come after me let him deny himself, take up his cross and follow me." Then the first lesson in the Christian life is self-denial. Although we can never attain perfection as our dear Master, we can still improve over the past. Each self-denial or sacrifice we make will make us stronger, and able to make greater ones.

The more we deny ourselves and crucify the flesh with the affections and lusts, for the dear Master's cause, the happier we will be. Let us ask ourselves

if we love Jesus. "Oh yes," our heart will say, but the heart is deceitful. We must examine our hearts by the Word and see if the heart is right, for if the heart is wrong, all will be wrong. Jesus said, "If ye love me, keep my commandments." Then, if we find a command in the Gospel that we are not willing to obey, or are ashamed to have the world see us observe, we do not love him.

Paul in 2 Cor. 6: 17 says, "Come out from among them and be ye separate saith the Lord, and touch not the unclean thing and I will receive you." Why is it that it is so hard for some of us to give up the sinful pleasures and fashions of the world? It is because our hearts are filled with the love of the world instead of the love of God. Let us beware, Satan would rather have us in the church than out of it, if we will use our influence in getting the members of the church to follow in the path worldward. Remember we are responsible for our influences. If our heart is filled with the love of Jesus, we will not want to go where we can not take Him with us. We had much better spend the time in visiting the sick or reading the Bible. If we love the Lord as we should, we will not want to spend His money to furnish our houses with unnecessary images and hangings, when so much is needed yet to send the Gospel to all nations. Neither will we spend it to attire our bodies costly and fashionably, when there are so many poor and needy in the world, for Jesus said, "Inasmuch as ye have done it unto one of the least, ye have done it unto me." Let us remember that all we have belongs to the Lord and is entrusted to our care while we live, and we must account to Him for the way we use it. Then let us take up the cross, deny ourselves and follow Him, for that is the only way we can be truly happy.

KATIE BUCKINGHAM.

Laplace, Ill.

Kansas City Mission.

THE Mission Board of Northeastern Kansas met March 14 at the home of Bro. S. M. Miller in Overbrook, Kans. There were several calls for help. The locating a minister in Kansas City seemed to be the most important thing before the Board at this meeting. Eld. I. H. Crist will take charge of the Kansas City mission, and will move there a little later. At the present he will spend most of his time in the City, visiting, distributing tracts, and in pastoral work. During the last quarter Eld. Crist made nine trips to the City, held thirty-four meetings and one council, and made twenty-three pastoral visits. All this at an expense of \$12.75.

Our District evangelist's work has been much hindered by the bad weather. He has held sixty-eight services during the last quarter. Dear brethren and sisters of our District, we need your help in this great work. It takes money to meet the expenses, and if your solicitor does not call on you, see him and give him your contribution. All funds should be sent to Geo. A. Fishburn; Overbrook, Kans. My address, after April 10, will be Ozawkie, Kans.

J. W. MOSIER, Secretary.

Meriden, Kans., March 17.

Following in Jesus' Footsteps.

IN No. 4, Vol. 38, of the GOSPEL MESSENGER, I read an article entitled, "Which Side Are You On?" Then the thought came to me, if each one of us would see just how closely we can follow in Jesus' footsteps, there would be no need of asking that question.

People would all know where we belong. I remember, when I was quite a young girl, a minister of a certain denomination was holding a series of meetings in the home schoolhouse and one evening he said that all who were on the Lord's side should rise to their feet. A number stood up but mother did not.

After services the minister's wife said to her, "Are you not on the Lord's side?"

Mother said, "Don't my neighbors know?"

If we want to be Christians, we certainly ought to live so that people can tell where we belong, not only by our dress but by our daily walk in life as

well. If we love Jesus and promise to forsake the sinful pleasures of the world, are we *showing* our love for Him? Are we following in His footsteps when we dress in the latest fashions and go to places of worldly amusement? May we do just as we please and yet keep our name in the church? We are too much inclined to please ourselves.

We read in Rom. 15: 3, "For even Christ pleased not himself." That is one of the steps we ought to follow more closely. But Satan steps in and says, "Don't give up; just stay where you are and you will win after awhile. If others can do so, you can, too."

Let us be careful that we do not follow some one else's footsteps instead of the footsteps of Jesus.

In Luke 6: 39, we read, "Can the blind lead the blind? shall they not both fall into the ditch?" As we go through life, we are apt to think of Jesus as being far away but that is not the case. He is so close that He knows even our thoughts. Let us think of Him as being with us all the time and when we are tempted to do something that is questionable, let us ask ourselves this question, "Would Jesus do this if He were in my place?"

MINNIE E. KLINE.

Smithburg, Md., Feb. 18.

Our Light.

RECENTLY I read, "If we cannot be a lighthouse, we can be a tallow-candle." This quotation is from the late D. L. Moody. How very significant the words!

Not all of us can preach like Paul, neither can we all become great writers or field missionaries, giving all our time and talent to the spreading of the Gospel.

But because we cannot be lighthouses, shall we refuse to be a tallow-candle? Because we cannot occupy a high position shall we refuse a lowly one? Because we have not received *ten* talents, shall we bury our *one* in the earth? By no means. Let *each* of us do the work that lies nearest, however small and lowly it may be.

If each one of us would shed a light even to the power of a tallow-candle, we would focus into one great, grand and glorious light, that would pierce even the darkness of heathendom. MAMIE SINK.

Mt. Etna, Iowa.

Annual Meeting Again.

WE are now reminded by our ever precious MESSENGER, that our Annual Meeting will soon be upon us again. I am wondering if we are ready to do our part, so as to make it the best Annual Meeting that we have ever held? We can trust the Lord, that his part will be performed to the utmost. If we all go to that meeting, expecting to meet Jesus there, and that he is to be moderator of the meeting, I believe we would each one be very careful of our words and general deportment as well. He will control the meeting, if each one of us will allow him to govern us. If we will hold our cups in the right position, he will fill them to the brim.

The meeting will be just what we make it. The Father will always do his part through Christ Jesus, and by the power of the Holy Spirit. If we go there with our hearts full of holy desires and heavenly aspirations, desiring nothing but the glory of God, and the promotion of his cause, we will experience a Pentecost indeed. A. HUTCHISON.

WHEN you find yourself obliged to live with any person, man or woman, you should lose no time in taking careful soundings and marking the chart. No good can come of it unless you know the coast line pretty well. As a picturesque object in the southern sea, with fronds of palm, and volcanic mountains that gleam purple and gold in the glory of sunset or the clearing of the rain, this individual may be surveyed with a wide berth and enjoyed. But to live together is another matter. It involves coasting around, riding at anchor, occasionally landing. An unseen shoal may be as fatal as a threatening jut of pointed rock.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

ELLEDGE-EMERY.—At the home of the bride's parents, in Denver, Colo., March 11, 1900, by the writer, Bro. Charles V. Elledge of Platteville, Colo., and sister Belle Emery of Denver, Colo. L. E. KELTNER.

WEAVER-ZECH.—By the undersigned at York, Pa., March 11, 1900, Mr. Charles C. Weaver and Miss Nettie J. Zech, both of York, Pa. JAMES P. LEHMAN.

SEASE-ROBINSON.—By the undersigned, at the groom's parents, March 12, 1900, Mr. Charlie Sease and Miss Grace Robinson, both of Wildwood, Okla. N. F. BRUBAKER.

JOHNSTON-CASTER.—At the home of the bride's mother, sister Katie Caster, near Leon, Iowa, March 13, 1900, by the writer, Bro. J. E. Johnston, of Lineville, and sister Mattie E. Caster, of Leon, Iowa. L. N. KOB.

LANDIS-JEWETT.—By the undersigned, at the home of the bride, near Handley, Okla., March 11, 1900, Bro. Geo. W. Landis, of Acton, Okla., and sister Mary M. Jewett, of Handley, Okla. JACOB BETTS.

PUTERBAUGH-MYERS.—By the undersigned, at the home of the bride, Eld. Franklin Myers, near Lanark, Ill., March 8, 1900, Mr. Geo. Puterbaugh and Miss Minnie Myers, both of Carroll Co., Ill. W. H. EISENBISSE.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

AURAND.—In the Greene church, Butler Co., Iowa, March 15, 1900, Sister Eliza Aurand, nee Overdorf, aged 86 years, 10 months and 5 days. Born in Union County, Pa., May 10, 1813. Was a faithful Christian. Services by the writer, assisted by Eld. J. F. Eikenberry. HARVEY EIKENBERRY.

BIGELOW.—At Andrews, Ind., March 13, 1900, Turner Albert, son of Bro. and Sister J. L. and Flora Bigelow, aged 1 year, 9 months and 16 days. Services from 2 Sam. 13: 19, by Eld. Noah Fisher. A. B. MILLER.

BRADEN.—In the Upper Dublin church, Pa., March 9, 1900, of pneumonia, Sister Caroline Braden, daughter of Samuel and Mary Wentz. She united with the church in early life. Services by Eld. G. N. Falkenstein, assisted by the writer. B. F. KITTINGER.

BEEMAN.—In the Nettle Creek church, Hagerstown, Ind., Feb. 28, 1900, Sister Abigail Beeman (nee Smith) aged 80 years, 3 months and 9 days. Born in Henry County, Ind., Nov. 19, 1819. In 1851 was married to Needham Beeman. Union blessed by two sons and two daughters. Husband died in 1861. United with church in 1840. Was a devoted member. Services by Eld. L. W. Teeter from Rev. 14: 13. IDA E. TEETER.

BALES.—In the Nettle Creek church, Hagerstown, Ind., March 12, 1900, Bro. Boater Bales, son of Aaron and Susannah Bales, aged 61 years, 6 months and 27 days. Born Aug. 15, 1838, near Messick, Ind. In 1865 was married to Saphronia Cory, who died fourteen months later. Nov. 6, 1873, was married to Mary E. Wise, who survives him. February, 1887, united with the Brethren church and continued faithful. Services at the Brick church by Eld. Geo. L. Studebaker, assisted by Eld. Abraham Bowman and Daniel Bowman from Rev. 14: 13. IDA E. TEETER.

BARNHART.—In the Appanoose church, near Centropolis Kans., March 11, 1900, of measles, Sister America Susan, wife of Joseph Barnhart, and daughter of Alfred and Sarah Fishburn, deceased, aged 46 years, 9 months and 2 days. She was a consistent member of the Brethren church for about twenty years. Leaves a husband and seven children. Interment in Pleasant Hill cemetery. JAMES T. KINZIE.

EDWARDS.—In the West Johnston church, Pa., Feb. 27, 1900, Bro. Thomas Edwards, aged 28 years, 4 months and 17 days. Services by Bro. Albert Berkley. N. W. BERKLEY.

GARRISON.—Near Glade Spring, Fayette Co., Tenn., March 15, 1900, Ellis, son of Bro.

Abraham and sister Bertha Garrison, aged 6 years and 11 months. Services by the writer. J. A. MURRAY.

GARVER.—In the Salem congregation, near Burr Oak, Ind., Feb. 14, 1900, John S. Garver aged 87 years, 9 months and 29 days. He was blind for about seven years. He was the father of thirteen children, eleven of whom are still living. He was a member of the Brethren church forty years, and lived faithful. Services by Bro. John Appleman. Interment in the Burr Oak cemetery. SARAH G. CRILL.

HARSHBARGER.—In the Santa Fe church, Ind., March 12, 1900, Bro. Elias Harshbarger, aged 41 years and 9 months. He married Mary Sproul Aug. 13, 1882. Five children were born to them. His wife died Dec. 8, 1894. He married Minerva Zook, Sept. 12, 1896. Of two children, the oldest preceded him. Shortly after his second marriage he united with the Brethren, and remained faithful. Services by Eld. J. D. Rife, in the Mennonite church. OBED C. RIFE.

HOWARD.—In the West Johnston congregation, Pa., March 4, 1900, Sister Abbie Howard, aged 22 years, 3 months and 20 days. Services by Bro. Albert Berkley, assisted by Eld. Emanuel Blough and Bro. S. P. Zimmerman. N. W. BERKLEY.

JUDY.—In the Berlin congregation, Pa., March 10, 1900, Sister Eva Judy, aged 78 years, 4 months and 27 days. She was an exemplary member of the Brethren church for about sixty years. Her husband preceded her about fifteen years. Leaves seven sons and two daughters. Services by Joel Gnagney and the writer. R. T. POLLARD.

MILLER.—In the Beaver Creek congregation, Va., March 6, 1900, of Bright's disease, Bro. Dan'l Miller, aged 74 years, 1 month and 10 days. Wife preceded him five years ago. Of nine children all are living but one. He served faithfully in the office of deacon. Services by brethren H. G. Miller and A. S. Thomas from Ps. 91. M. B. MILLER.

MOHR.—In the bounds of the Woodbury church, Pa., Feb. 27, 1900, of Bright's disease, Sister Ina Mohr (nee Pote) wife of Ferdinand Mohr, aged 25 years, 9 months and 5 days. She united with the church at an early age, and lived a consistent life. She leaves an infant child, husband, father, mother, three sisters and three brothers. Services by Eld. J. B. Miller and Eld. L. Holsinger. Interment in the Holsinger cemetery. BARBARA S. HOLSINGER.

NORMAN.—In the Franklin County church, Iowa, March 12, 1900, Bro. David R. Norman, aged 66 years, 7 months and 3 days. Services by the writer, from 1 Pet. 1: 25, assisted by Bro. W. H. Pyle. J. F. EIKENBERRY.

PEEBLER.—In Pueblo, Colo., Jan. 24, 1900, Bro. Frank G. Peebler, aged 22 years, 8 months and 8 days. He was a son of Bro. W. W. and sister C. W. Peebler, of Meriden, Kans. He was fireman on Santa Fe system. Trying to board engine, he missed his footing and fell under trucks. He leaves father, mother, one brother and three sisters. Services by Eld. J. A. Root and A. Puderbaugh. J. W. MOSIER.

RINEHART.—In the bounds of the Nettle Creek church, Hagerstown, Ind., Feb. 20, 1900, Emma Alice (Wissler) Rinehart, aged 27 years, 3 months and 27 days. She was the daughter of friend Abraham B. and Levina A. Wissler. Born Oct. 23, 1872, united in marriage to Adam Rinehart, Nov. 3, 1895. Had a daughter and two sons. Services at the Brick church by Eld. Abraham Bowman, assisted by Eld. L. W. Teeter, from 1 Peter 1: 24. IDA E. TEETER.

ROOT.—In the Wooster church, Ohio, March 1, 1900, sister Sarah Root, aged 74 years, 4 months and 8 days. Leaves four children. Interment at Paradise church. Services by brethren Eli-Holmes and S. Longanecker. MARIA RUNKLE.

ROAT.—In the Upper Dublin church, Pa., March 4, 1900, of pneumonia, Mrs. Amanda Root, daughter of Samuel and Mary Wentz. Services by Eld. Falkenstein, assisted by the writer. B. F. KITTINGER.

SWITZER.—In the Midland church, Va., March 12, 1900, Sidney, youngest child of Bro. B. F. and Mrs. S. S. Switzer, aged 6 months and 13 days. Services by Bro. M. G. Early. W. S. CUBBAGE.

SMITH.—In the Upper Dublin church, Pa., March 11, 1900, at the home of her niece, Sister Catherine Smith, aged 79 years 9 months and 10 days. She lived a consistent Christian. Mother of three children, all dead. Services by Eld. J. Z. Gotwals from 1 Cor. 5: 1. B. F. KITTINGER.

SNOWBERGER.—In the bounds of the Pigeon River church, at the home of his son, Peter Snowberger, near Ashley, Ind., David Suowberger aged 80 years and 7 months. He was married to Eroline Haugbly Feb. 21, 1845. Of seven sons and one daughter, five sons survive. Services by the writer. J. H. ELSON.

STEERMAN.—In the Valley River church, Barbours Co., W. Va., March 11, 1900, Bro. Lewis Steerman, aged nearly 48 years. He leaves one son and two daughters. He was a faithful deacon. DAVID J. MILLER.

SHIDELER.—In the Salamonie church, Ind., March 15, 1900, friend Amos Shideler, aged 74 years and 13 days. Born in Montgomery County, Ohio, March 2, 1826. Married Elizabeth Heaston, Jan. 29, 1852. Wife, two sons, one brother and one sister survive. Services by Eld. Henry Wike. A. H. SNOWBERGER.

SNYDER.—At Andrews, Ind., March 13, 1900, of brain fever, Ulysses G. Snyder, aged 32 years and 20 days. Was married to Emma M. Kinder, March, 1898. One daughter died in infancy. Wife preceded him July, 1899. Leaves father, mother, two brothers and three sisters. Services by Eld. Noah Fisher. A. B. MILLER.

STUCKER.—In the Poplar Bluff church, Mo., March 2, 1900, Sister Jemima (Swihart) Stucker, aged 53 years, 11 months and 18 days. She united with the church at an early age. Married to Thomas Stucker Aug. 29, 1867. Of nine children all survive. Services by the writer. IRA P. EBY.

SAYLOR.—Near Milledgeville, Ill., March 9, 1900, Roy Alfred Saylor, aged 19 years, 2 months and 26 days. He was an invalid from birth, but patiently endured. Services by the writer from Matt. 11: 28. J. E. MILLER.

VANIMAN.—In the Bear Creek church, Ohio, March 9, 1900, Jacob J. Vaniman, aged 71 years, 5 months and 2 days. He leaves a wife, three sons and one daughter. Services by J. W. Beeghly, assisted by the Brethren, from Job 14: 1. JOSIAH EBY.

WISLER.—In the Slate Creek church, Kans., Jan. 17, 1900, of cancer of the spleen, Bro. Cornelius H. Wisler, aged 51 years, 7 months and 16 days. He was born in Mahoning County, Ohio, June 1, 1848. December, 1871, he was married to Miss Lizzie Penrose. One daughter survives him. His wife died July 24, 1877. April 3, 1881, he was married to Louisa Miller, who, with two daughters, survives. In March, 1887, they moved from Elkhart County, Ind., to Harper County, Kans. He united with the Brethren church and remained faithful. Services by T. M. Erb. Text, 2 Cor. 5: 8. Wm. EBERSOLE.

WAYMAN.—In the South Waterloo congregation, Iowa, Feb. 28, 1900, Bro. Andrew Wayman, aged 75 years, 6 months and 17 days. Born in Otsego, Schoharie Co., N. Y. Moved to Iowa in 1868; member of the church upwards of twenty years. Services by the writer, assisted by Bro. W. H. Lichty. A. P. BLOUGH.

YIENGST.—At her home in Kingman County, Kans., March 14, 1900, Sister Mary Yiengst, born in Rebersberg, Pa. Married Jeremiah Yiengst about 1860. Of four children two remain. Her death was caused by paralysis. Services by the writer, from 2 Tim. 4: 7. J. J. BOWSER.

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Church Directory.

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YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Thursday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 14th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—181 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Locust Point, 8 P. M.; Monday, Ad. 12 W. Camden St. DECATUR, ILL.—Gephart Hall, 1105 N. Water St. S. S., 10 A. M.; Preaching, 11 A. M.; S. S., 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 14th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Freshman and Calhoun St. Services, Sunday, 9:10 A. M., 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Cable, off at Irving.

DES MOINES, IOWA.—1606 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Heintzel Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue, S. E. Preaching, 11 A. M., 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M., at Old Schoolhouse on Madison St., 246 blocks west of Carroll in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Crutten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Georgetown. Services, 10:30 A. M., 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening, Prayer Meeting, Friday.

BROOKLYN, N. Y.—1913 34 Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday; Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; Preaching, 10:30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 6th St. S. S., 10 A. M.; Preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—210 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Deslorme Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; Preaching, 7 P. M.; Prayer Meeting, Wednesday, 8 P. M.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

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Financial Reports.

Mission Receipts from March 19-24.

WORLD-WIDE MISSIONS.

(Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.)

Previously reported,	\$13,768 68
ILL.—Marriage notice, W. H. Eisenble, 50 cents; A. S. Harshbarger and wife, Girard, \$10; total,	10 50
CAL.—J. S. Kuns, Covina, \$5; Sarah Kuns, Covina, \$5; total,	10 00
VA.—H. D. Quarles, Libbia, \$1; the Lord's tenth, Mauretown, \$8; total,	9 00
KANS.—S. M. Brown, Wichita, \$2.50; waste paper from post office, J. H. and E. J. Bosserman, Clinton, \$1; Belleville cong., \$5.35; total,	8 85
IND.—Windfall cong., \$5; Hartford City S. S., \$1.58; total,	6 58
OTTO.—Diana Moyer, Primrose, \$1; Logan cong., \$1.50; S. Bock, Dayton, \$1; Eva Ullery, Covington, \$1; total,	4 50
IOWA.—Panther Creek cong., \$1; T. L. Hummel, Sheldon, \$2; total,	3 00
TENN.—Knob Creek cong.,	2 00
WASH.—A sister, Rockford,	1 40
PA.—Marriage notice, D. S. Brallier,	50
OKLA.—Marriage notice, Jacob Betts,	50
N. DAK.—L. P. Dunning, Williston,	35
Total for year beginning April, 1899,	\$13,895 46

ASIA MINOR MISSION.

Previously reported,	\$138 26
IOWA.—Panther Creek cong.,	1 00
Total for year beginning April, 1899,	\$139 26

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$4,054 00
D. C.—W. B. Moses and sons, Washington, \$10; Godwin and Phelps, Washington, \$3; The L. R. Saad Co., Washington, \$3.68; National Mortar Co., Washington, \$1.20; Thos. R. Riley, Washington, \$8.88; Walter Flory, Washington, \$5; from sale of Sister Miller's book, Washington, \$7.88; total,	14 80
MD.—Sam'l Keeler, Huxett, \$5; Ezra M. Bish, Westminster, \$1; total,	10 00
W. VA.—A brother and sister, Gatewood,	5 00
OHIO.—Rachel Harstine, Somerdale, 25 cents; a sister, New Philadelphia, \$1; Edward Loomis, New Philadelphia, \$1; total,	2 25
TENN.—Bettie Browning, Wagner, 25 cents; Knob Creek cong., \$1; total,	1 25
Total for year beginning April, 1899,	\$4,126 39

INDIA ORPHANAGE.

Previously reported,	\$1,251 52
KANS.—Navarre cong.,	5 00
Total for year beginning April, 1899,	\$1,256 52

CHINA'S MILLIONS.

Previously reported,	\$30 00
VA.—The Lord's Tenth, Mauretown,	1 00
Total for year,	\$31 00

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$4 50
PA.—Wm. Beery, Huntingdon, \$2.50; John and Hannah Zook, Curryville, \$3; total,	5 50
VA.—The Lord's Tenth, Mauretown,	1 00
Total for year,	\$11 00

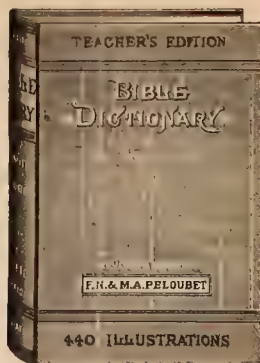
INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a greater famine is upon the unfortunates of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$15,210 73
IND.—Solomon's Creek cong., \$5; one who is unworthy, Warsaw, \$3; Levi Zumbum, Wolf Lake, \$3; total,	60 00
UNKNOWN,	20 00
OHIO.—Pleasant Hill S. S., \$12; a sister, New Philadelphia, \$4.75; a sister, Plain, \$1; Mrs. Eva Smith, Lode, \$1; total,	18 75
NASH.—P. try Becker and wife, Filley, \$5; Red Cloud congregation and friends, \$12.75; total,	17 75
IOWA.—Panther Creek cong., \$1; a friend, Greenfield, \$4; a brother and family, Clarence, \$5; Boon River S. S., \$2.50; O. W. Chamberlain, Yale, \$5; total,	17 50
PA.—Wm. Beery, Huntingdon, \$2.50; a friend, Waynesboro, \$10; a sister, East Petersburg, \$1; a sister, Philadelphia, \$1; a sister, Tazewell, \$2; total,	16 50
VA.—John W. Spigle, Mauretown, \$5; T. K. Koonz, North River, \$1; Mr. and Mrs. Walter W. Harloe, Gore, \$2; "C. F. F." Scottford, \$2; the Lord's tenth, Mauretown, \$4; total,	14 00
ILL.—F. G. McNutt and wife, Shannon, \$2; R. A. Forney, Hudson, \$5; Geo. and Mary Fisher, Pearl City, \$5; Nellie Gish, Chatsworth, \$1.50; total,	13 50
MD.—Woodberry cong. and S. S.,	12 00
KANS.—S. C. Gilbert, Emporia, \$1; H. K. Tice and wife, Sabetha, \$5; Sarah Marker, Ozawie, \$1.05; total,	7 05
ALA.—Jacob Hollipeter, Fruitdale,	6 50
W. VA.—A. H. Miller, Gatewood, 50 cents; Vergie McCoy, Gatewood, 15 cents; a brother and sister, Gatewood, \$5; total,	5 65
CAL.—Mrs. D. A. Norcross, Glendora,	5 00
MO.—Lulu Clarence, Montrose, \$2.50; Ella Mamie Fahnestock, Montrose, \$2.50; total,	5 00

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ANNOUNCEMENTS.

LOVE FEASTS.

Arkansas—

April 13, 4 P. M., Pleasant Hill, May 12, Austin.

Illinois—

May 5, 4 P. M., Batavia.

May 12, 5 P. M., Pine Creek.

May 26, 4 P. M., Arnold's Grove.

May 29, 12 A. M., Okaw.

May 30, 3 P. M., Yellow Creek.

June 9, 10, 4 P. M., Franklin Grove.

June 12, 13, 1 P. M., Cherry Grove.

June 16, 17, 1 P. M., Hickory Grove, Carroll Co.

June 16, 17, 10:30 A. M., West Branch church.

June 21, 22, 1 P. M., Waddam's Grove.

June 23, 24, 5 P. M., Milledgeville.

Indiana—

May 16, Prairie Creek.

May 17, 2 P. M., White church.

May 17, 4 P. M., Salmonole church, Huntington.

May 19, 4 P. M., Bachelors Run.

May 25, Mississinewa.

May 31, Ladoga.

June 9, 4 P. M., Summit church.

June 9, 5 P. M., Nettie Creek.

June 13, 4 P. M., Wabash.
June 14, 10 A. M., Cedar Lake church.
June 14, 4 P. M., Hillgrove house, Union City.
June 15, Camp Creek.
June 16, Hartford City.
June 16, Blue River.
Sept. 29, 10 A. M., Clear Creek.
Oct. 4, White church.
Oct. 6, 10 A. M., Nettie Creek.
Oct. 12, Union.
Oct. 26, Four Mile.

Iowa—

April 13, 3 P. M., Frederic.
May 12, 4 P. M., South English.
May 12, 13, 2 P. M., Iowa River church.
May 19, 3 P. M., South Keokuk.
May 26, 27, 10 A. M., Dry Creek cong.
June 9, 2 P. M., 6½ mile southwest of Clarence.
June 9, 10, 10 A. M., Garrison.
June 9, 3 P. M., Kingsley, east house.
June 9, 10, 1 P. M., Coon River, near Panora.
June 12, 13, Dallas Center.
June 14, 15, Indian Creek.
June 15, 11 A. M., Middle Creek.
Sept. 7, Libertyville.
Sept. 8, 9, Des Moines.
Sept. 15, 11 A. M., Deep River.

Kansas—

April 28, 4 P. M., Kansas Center ch., near Lyons.
May 5, 2 P. M., Salem, Reno County.
May 5, 2 P. M., Newton.
May 12, Wichita.
May 12, 1:30 P. M., Pleasant View.
May 12, 2 P. M., Walnut Valley.
May 12, 4 P. M., Washington Creek church.
May 12, 13, 2 P. M., Abilene church, Navarre ch house.
May 19, 2 P. M., Chapman Creek church.
May 19, Peabody.
May 19, Eden Valley.

Maryland—

May 5, Pipe Creek.
May 12, 1:30 P. M., Pleasant Hill, near Monrovia.
May 12, 1:30 P. M., Westminster.
June 16, Accident.

Michigan—

May 12, 6 P. M., Sugar Ridge.

Minnesota—

June 9, 10, Worthington.
June 16, 2 P. M., Morrill.
June 16 and 17, Root River.

Missouri—

June 16, Plattsburg.

Nebraska—

May 5, 4 P. M., South Beatrice.
May 5, 5 P. M., Mission house, Kearney.
May 12, 2 P. M., North Beatrice church.
May 12, 2 P. M., Bethel.
May 12, 4 miles south of Moorefield.
May 12, 4 P. M., Silver Lake.

Ohio—

May 5, 5 P. M., Logan church.
May 12, 2 P. M., Palestine.
May 15, 4 P. M., Wolf Creek church.
May 19, Rome.
May 22, 10 A. M., Eagle Creek.
May 29, 5 P. M., Donnels Creek.
June 9, 10 A. M., North Poplar Ridge church.
June 16, 4 P. M., Sugar Creek church.
June 16, 4 P. M., near Lima.
Oct. 4, 2 P. M., Pleasant Valley.

Oklahoma Territory—

May 19, Big Creek.
Sept. 8, Prairie Lake, Union church.

Pennsylvania—

May 8, 9, Spring Creek.
May 12, 4 P. M., Clover Creek, Blair Co.
May 12, 4 P. M., James Creek, Huntington Co.
May 12, 5 P. M., Upper Dublin church.
May 12, 1:30 P. M., Marsh Creek, Gettysburg.
May 12, 10 A. M., Antietam church.
May 13, 4 P. M., Roaring Spring.
May 14, 15, 1 P. M., Chiques.
May 17, 4 P. M., Woodbury.
May 18, 19, 2 P. M., Aughwick cong.
May 24, 25, Goodwill house, Lost Creek cong.
May 26, New Enterprise.
June 9, at 4 P. M., Carson Valley.
June 9, 10, 10 A. M., Hade church, Frank Co.
June 10, 4 P. M., Maple Spring, Quemsahoning cong.
June 13, 14, 1 P. M., Green Tree, Chiques church.

Virginia—

May 12, Middle River.

Wisconsin—

June 16, Chippewa Valley.

DISTRICT MEETINGS.

April 10, 11, District of Southern Kansas, in the Verdigris church.
April 11, District of Southwestern Kansas, Oklahoma and Colorado, in Monitor church, Kansas.
April 11, at 8 A. M., District of Southern Indiana, at the Greentown church, Howard Co., Ind.
April 11, District of Southern Pennsylvania, at Shipensburg.
April 13, District of Northwestern Kansas and Northern Colorado, in St. Vrain church, near Longmont.
April 19, 8 A. M., Middle District of Maryland, at Vanclavesville church, Berkeley Co., West Virginia.
April 20, District of Northwestern Ohio, in Swan Creek church, near Delta.
May 1, District Meeting for Southern Ohio, at Upper Stillwater church.
May 2, District of Northern Illinois and Wisconsin, in the Naperville church, Ill.
May 3, District of Eastern Pennsylvania, New Jersey and Eastern Shore of Maryland, in West Conestoga ch., Middle Creek church, Pa.
May 5, 9:30 A. M., Western District of Maryland, in Fairview cong., Garrett Co., Md.
May 9, District of Western Pennsylvania, in Markleysburg congregation.

...THE...

7 CHURCHES OF ASIA,

By ELI D. L. MILLER.

303
PAGES

Full of interest to Bible students and others seeking general Biblical information. Price, cloth binding, postpaid, 60 cents.

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The Gospel Messenger.

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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EDITORIAL MISCELLANY.

In the State Prison at Sing Sing, New York, a paper is published, known as *The Star of Hope*. It is published in the interests of the prisoners, and as each prisoner takes a copy and reads it, it is certain of a good circulation. All the articles, including the editorials, are written by prisoners. The typesetting is also done by the inmates, and in fact everything inside of the printing office is performed by men who are serving a term in the penitentiary. Inside of the prison walls this remarkable journal has a circulation of nearly 5,000 copies, and is perhaps more carefully read than any other journal published in the United States. It contains a great deal of news of what is going on in the prison and also news concerning the outside world; and also has a number of well written articles on various topics of interest, including religion, politics, science, etc. The paper is said to be accomplishing a great deal of good for the prisoners, as it gives them something good and interesting to read and think about, and will be a means of making life more pleasant for them while they are confined within the prison walls.

The rector of the Christ church, so called, at Poughkeepsie, New York, has been compelled to resign for very absurd reasons. It is asserted that the resignation was forced by the wealthy members, because of the fact that the preacher spent so much of his time visiting the sick and destitute. It was feared that during these visits he might get disease germs of one kind or another into his clothes, and that he might thus communicate diseases to other persons on whom he chanced to call. At any rate, the resignation has created so much discord in the congregation that a number of the prominent members have given up their pews and will worship

elsewhere. The preacher has found another pulpit, and will continue his labors of love among the poor as well as among the well-to-do classes. It is altogether probable that the report is somewhat exaggerated, but it is well known that, belonging to the wealthy churches, there is a class who think themselves much too good to worship with the poor, and under no circumstances can they be induced to associate with them. This caste feeling has not yet found its way into the Brethren church, but that is no reason why we need not watch, for there is a possibility of our being led into the same sin. There may be some danger from disease germs, but there is a still greater danger from the germs of sin. Where one preacher carries disease germs into a family, a dozen of the more fashionable kind introduce the germs of sin. This they do by their proud looks and worldly ways.

For quite awhile trouble seemed to be brewing between Russia, Turkey and Germany concerning railroad concessions in Asia Minor. The Germans had obtained permission to build a line through the very heart of Turkey, thus reaching some of the most productive sections in the Empire. This was not pleasing to Russia, who has long had an eye on the northern part of Asia Minor. It is reported that she protested most vigorously, and demanded of Turkey favors that could hardly be granted. With Germany back of him, it was thought that the Sultan of Turkey might possibly prove obstinate, and this might lead to serious difficulties. It is now said that the three powers have adjusted their differences. Russia is accorded special favor in that part of Asia Minor bordering on the Black Sea. Practically, this places nearly all of the northern part of Asia Minor at the mercy of Russia, and if England does not interfere it will be only a question of time when she will have full possession of that part of Asia. Germany retains her concession in southern Asia Minor and the rest of Turkey. This looks very much like dividing up the Empire of Turkey between Russia and Germany, the latter getting all of the Bible lands in Asia. If this be correct, then it would appear that Germany may secure Palestine, just what has been predicted for the last eighteen months. Who knows but that the Rothschilds figure in this matter, for they hold a very heavy mortgage on the Holy Land!

TWENTY-FIVE years ago *The Engineer*, of London, the recognized authority on all matters pertaining to steamship navigation, made the prediction that the crossing of the Atlantic Ocean, by a steamship, at a speed of 25 miles an hour, was one of the things impossible of accomplishment. At that time the Atlantic had never been crossed by a screw steamer at as high a speed as 15 miles an hour; the *Cunarder Scotia*, the last of the big sidewheelers, never doing better than an average of 14¾ knots. Therefore the prophecy of *The Engineer* was not at all a wild one. But to-day there are steamers that have reached the speed of 25 miles an hour, and others are in course of construction which are expected to surpass it. The fastest liner of to-day has done more than an average of 25 miles. Her enormous engines and powerful propellers, mighty powers of propulsion, have forced her through the roughest waters of the Atlantic at an average speed of 21 knots, which is a fraction over 26 miles in the hour. The distance of the Southampton-New York route is 3,060 miles, which she covers, on the average, in 5 days and 17 hours, considerably over 25 miles an hour for the entire trip; her mighty engines—that throbbing, thumping heart down below—

revolve about 80 times per minute, or about 672,000 revolutions to cross the Atlantic. So says Fritz Morris in *Frank Leslie's Popular Monthly* for April.

DR. D. K. PEARSONS, of Chicago, has planned to give away his great fortune in a manner that will enable him to see some of the good results himself. He is worth about four million dollars, and has already disposed of more than half of the amount. He is placing his money with educational institutions on the annuity plan, and during his lifetime he is to receive two per cent annuity. This will give him \$80,000 a year; enough to permit him to live well, and enable him to give liberally for other good works. When he dies the annuity stops, but the money goes on doing good, as he intended. The doctor is now about eighty years old, and according to the course of nature cannot live many years. But he is so arranging his business that there can be no litigation over his property. Not a few of our people, who have no direct heirs, are also turning their money over to some good cause on the annuity plan. While they live they get a small per cent on which to live, and then when they are laid to rest their money goes on doing good. There are many places among us where money may accomplish good in this way. We name the Old People's Homes, the Colleges, the various missionary causes, etc. The Gish Fund is on this plan. By it our ministers have many good books furnished to them for the postage, and the good work will thus go on for generations.

THE churches in Denmark and Sweden have a very discouraging feature to contend with in their work. Every young man has either to serve in the army a number of years or go to jail. This is the law, and there is no way of evading it. Some of our young brethren have been compelled to serve a term in jail on account of their conscience, while others have escaped to America. As soon as a young man enters the church, he realizes that he must either serve a term in jail or else make his way to some other country where he will not be pressed into military services. Were it not for this obstacle our membership among the Scandinavians would increase very rapidly, and in a short time we might have flourishing churches all over Denmark and Sweden. It is strange that these European governments do not see how they are standing in their own light when they adopt measures that are yearly decreasing their population. Every young man, who can raise the money, and can get away, finds it to his interest to come to America, where he will be permitted to live and go about his business unmolested. We rejoice that there is such a country in the world, but we regret that all other nations cannot offer like inducements to their people.

TRUE, Nicodemus came to Jesus by night to talk about the things pertaining to the kingdom. That was all right. The ruler of the Jews had a right to come to the Master when it suited his convenience. Jesus did not censure him for coming when he did, but taught him a most excellent lesson, and this probably led to his acceptance of the faith. People can still come to Jesus at night, and thousands of them do. The only trouble is that not enough of them come. The Redeemer is just as ready to receive those who come to him at night as those who come in the day time. The jailer and his house came to Christ in the night and were baptized the same hour. We do not criticize them, and why should we find fault with Nicodemus?

ESSAYS

'Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.'

THE KING'S HIGHWAY.

BY J. S. MOHLER.

A HIGHWAY is built for the child of the King,
Reaching down to the pit, and the mire of sin,
Leading upward to God, to heaven, and home,
Whither all may escape from the sinner's sad doom.

Our sons and our daughters are going astray,
Go quickly and call to the King's highway,
For the Gate is yet open to hasten the flight
Of all who enter and walk in the light.

For the rich, and the poor, and the high, and the low
The Gate is the same, if to glory they'd go;
And so narrow that naught of the world can pass in,
Save a penitent soul that is dead unto sin.

And the way is so free from all danger and harm,
That no lion or ravenous beast can alarm,
For the angels of God by night and by day
Are encamping around them that travel that way.

Such pleasant companions are journeying there
That the burdens of others they cheerfully bear,
And helping each other they travel along,
With watching and prayer, with cheer and with song.

Each step of the way we are rising some higher,
And our trials and sorrows bring heaven still nigher,
Till we sweep through the gates of the city of gold
And the glory of God and the Lamb shall behold.

Morrill, Kans.

SYMPOSIUM—THE ANOINTING.

James 5: 13, 14, 15.

WE have in these verses some good news for needy ones who have ears to hear and who will not think it a thing incredible "that God should raise the dead" (Acts 26: 8). It will be helpful first to inquire as to who the sick are, as opposed to those that are afflicted. There is a difference. The afflicted one is to pray and he will become merry. The sick one is to call for the elders, etc., and he will recover.

Who are the afflicted? See an answer in James 5: 10. The afflictions of the prophets as well as the apostles were evidently persecutions that came to them because they spake "in the name of the Lord." We do not read of their being sick. The afflicted are exhorted to pray. This Paul and Silas did (Acts 16: 25). The Bible meaning of the word "afflicted" is once more made plain in James 1: 27. The widow and the orphan have lost a loved one. They are afflicted. Affliction, then, is distress of mind while sickness is distress of body. Or, referring to man's triune nature—for in the image of God created he him (Gen. 1: 27)—we may say that when man's spirit is affected he is said to be a sinner. When his mind is affected he is said to be afflicted. When his body is affected, he is said to be sick. Let us be thankful that we have a "triune God" whose will and therefore whose pleasure it is to supply our every need "according to his riches in glory by Christ Jesus" (Philpp. 4: 19).

We feel that this distinction should be emphasized, for we believe that some who are sick have never asked for the anointing because they have been taught that they were not sick but only afflicted. Furthermore, after making this distinction we wish to note that many who are sick are also afflicted at the same time. Such a one was Job who was marvelously afflicted both before and during his sickness. During all these afflictions Job was patient. When he did not understand God he trusted in God, and when he had confessed that he had sinned (7: 20) and had repented (42: 6) and had prayed for his friends (42: 10) God made him every whit whole.

Note that the exhortation to the afflicted precedes the directions to the sick. Such a one who is twice oppressed should first pray and have the afflictions removed, and by the grace of God be merry and be in the spirit to sing. Many who have thus taken God at his word have rejoiced to find the sickness pass away with the affliction. In them was fulfilled the Scripture, "A merry heart doeth good like a medicine" (Prov. 17: 22).

On Pentecost sinners were directed how to be saved from sin (Acts 2: 38). James now directs Christians how to be saved from affliction and from sickness. He writes to those that are "scattered abroad" (1: 1) and tells them that though they may be far from the elders, yet to call them when one among them is sick. They were not to do as Asa did (2 Chron. 16: 12).

We have seen Christians who were sick and who thought it was God's will until they were taught in the ways of the Lord more perfectly (Acts 18: 26). When they saw that Jesus went about doing God's will (John 6: 38), healing the sick everywhere (Matt. 4: 23, 24), and that those he healed, like Job (2: 7), were oppressed of the devil (Acts 10: 38), they called for faithful elders and were anointed and healed.

As it is not God's will or pleasure that sinners should continue in misery because of their sins, and as God would not have men to be miserable when persecutions come, so, too, God would not have his children distressed in body. Surely the Word of God makes it very plain that the triune God—the Father, Son and Holy Ghost—is both able and willing to save triune man—spirit, soul and body (1 Thess. 5: 23) from Satan—man's triune arch-enemy—the world, the flesh and the devil. If there are those who do not know that healing is provided for in the atonement, let them study well Matt. 8: 16, 17 and the prophecy by Isaiah to which it relates.

The purpose in the anointing? It is not harder to determine than the purpose in baptism. As baptism is an ordinance for those who would be saved from sin, so the anointing is an ordinance for those who would be saved from sickness. Acts 2: 38 is no more plain than is James 5: 14, 15, nor is the latter Scripture more mysterious than the former, except as a variety of teaching on the latter has bewildered the minds of men.

The anointing for old people and others who desire to die? This cannot be found in God's Word any more than can baptism be found to be for innocent children. In either case it is a case of adding to God's Word and the purpose of the ordinances is quite discarded. On the contrary, the anointing is for those, young or old, who desire to be rid of their sickness.

The anointing for the remission of sins? Let us not get baptism and the anointing confused. If one who has been baptized later feels the burden of sin, let him be encouraged by 1 John 2: 1 and exhorted by 1 John 1: 9, and all will be well. He will not need an administration of the ordinance which embodies the doctrine of "extreme unction."

James speaks of the forgiveness of sins? Let us be thankful, but let no one think that the anointing is for the forgiveness of sins apart from the saving of the sick from his sickness, any more than baptism is for the gift of the Holy Ghost apart from the remission of sins. "If he have committed sins" signifies that there may be those anointed who do not stand as sinners before God. We believe that the promise is, "And the prayer of faith shall save the sick (of course from his sickness, as in Luke 18: 42) and the Lord shall raise him up"—to health. And then James adds, probably for the comfort and benefit of those whose sins had caused their sickness, "If he have committed sins, they shall be forgiven him."

In the Catholic Bible James 5: 14 reads, "Is any sick among you, let him call for the priests of the church," etc. This is their Scripture for their doctrine of "extreme unction." Their practice would make James 5: 15 to read, "And the prayer of faith shall insure the forgiveness of his sins and if it is God's will he will be restored to health." What a perversion of God's Word and of his precious promises!

It may be helpful to some to apply to this Scripture some well-known rules of interpretation:

1. It is agreed that as a rule the obvious meaning of any Scripture is the true meaning. Give this Scripture for the first time to the average fifteen-year-old child of the public schools, and he will conclude that if God is true to his promise the sick

will be restored to health when anointed. The language is simple and the thought is clear.

2. When it does seem difficult to get the meaning from any Scripture, it is agreed that we should compare Scripture with Scripture, and never allow an interpretation of a passage where the thought is vague to contradict the teaching of a passage where the thought is clear. Let us then compare James 5: 14, 15 with Mark 6: 13, where we are told that the apostles anointed with oil many that were sick and healed them. See also Mark 16: 18.

3. It will be helpful, indeed needful, often to take into consideration the state of mind of the author, also the time in which the writing was done. Let it be remembered that this writing was done in an age when miracles were common, and not only so but the author was James, an apostle, a worker of miracles, one who had anointed and healed many that were sick (Mark 6: 13).

Why are not all healed when anointed? We might ask why not all are saved who are baptized. In either case something is wrong on the human side, for God's will remains unchanged (Mal. 3: 6). Some are not healed because of a lack of faith. The sick one may have been wrongly taught or perchance not taught at all. Faith cometh by hearing (Rom. 10: 17). Others may not be healed because the prayer of faith is not offered by the elders. Unbelief hindered the apostles (Matt. 17: 20) and we presume it hinders many to-day. Others may not be healed because they have faults which they are not inclined to confess (James 5: 16), while still others do not have a deep-seated desire to give their life and all to God, but rather to consume their strength upon their lusts. These ask amiss (James 4: 3).

Other reasons could be given why healing may not come, but they must all be classed together—with instances of man's failure. God never fails. He is faithful who has promised (Heb. 11: 11). He has said, "I am the Lord that healeth thee" (Ex. 15: 26). He sent his Son to do his will, and Jesus never made one sick, but on the contrary he healed all that applied to him.

Let us thank God daily for the riches of his grace, for the goodness of his will and for his abundant mercy which he longs to manifest to every one oppressed in any way. WM. HOWE.

1030 W. Airy St., Norristown, Pa.

The Anointing and Healing.

THERE is no subject which appeals to all classes more readily than that of a cure for disease. It interests the rich and poor, the civilized and savage. Therefore the subject of this article has ever been of interest to Bible readers. In considering the same we note

The Persons Addressed.—Is any sick among you? It does not say how sick such persons shall be. It does not intimate that such persons have reached that stage where they have almost or altogether given up hope of recovery. The word translated sick—*asthenes*—is often translated weak, indicating that it includes all grades of sickness. From what immediately follows it is evident that the person addressed has the control of his faculties, so that he can call for the proper persons. Persons should while in health be taught properly along this line, so that they may act accordingly in case of sickness.

Are any sick among you? referring to the disciples or the Christians. What shall the sick person do? Call for the elders of the church. There is here a work for the sick one. This is God's general plan in his dealings with man,—where it is possible there is a part for man to perform. The word translated elder is *Presbuteros*, which sometimes means an officer and at other times an elderly person. It is evident that the persons referred to were such of whom more than one could be found in the church or congregation, and under present conditions could not be confined to ordained elders or bishops.

When the elders called come to the sick person their instructions are to pray over him and anoint

him with oil in the name of the Lord. Anointing with oil was a very ancient and common custom among the Jewish people. In some cases the whole body was anointed as a medicinal measure, which was often of great value, as it is to-day when so used. Another manner of anointing was by the pouring of oil upon the head, as when Moses anointed Aaron as high priest. In the same manner Samuel anointed Saul king of Israel. As there are no instructions as to the manner in which the anointing is to be performed, that must be left to the judgment of those performing the work, but custom has adopted a very appropriate manner of doing this.

While the anointing is important, there are two other elements, which are of equal importance: prayer and faith. The elders are commanded to pray over him. Our faith may be much strengthened by a clause in verse 16: "The effectual fervent prayer of a righteous man availeth much." If the persons who perform this blessed work are righteous and pray in faith they can hope for benefit from their prayers. The prayer of faith shall save the sick. Here is shown the absolute necessity for an overcoming faith on the part of the elders referred to. No doubt much of our work in life is hindered by a lack of faith. In what should this faith consist? First, in cheerfully accepting this ordinance as of God; second, that great blessings accrue through a faithful performance of the ordinance, third, that God will do all that he promises to do.

This leads to a consideration of the promises accompanying this work. They are three in number:

1. The sick shall be saved.
2. Shall be raised up.
3. His sins shall be forgiven.

These are all blessed promises and such as the Christian should lay hold of. What does the first promise embrace? One person says it means saved from sickness; another thinks it means saved eternally. There are good grounds for both views. The original word *Soso* is used where it refers to persons being healed, as in Matt. 9: 21, 22; Mark 6: 56; Luke 8: 36. Out of something over one hundred texts where this word is used, about fourteen unmistakably refer to the healing of bodily infirmities. In a few cases it is used in the sense of being saved from death, as in Matt. 8: 25; Mark 3: 4. The remainder of the texts refer to salvation in the generally accepted sense, as Matt. 10: 22; Mark 16: 16; Acts 2: 21; Rom. 10: 13. In view of these facts the writer is not willing to say that this text means either one, and that alone. Sometimes persons take a position on one side or the other and are then ready to say that those who think differently do so through a lack of faith or through ignorance. The use of the word rather indicates a twofold meaning. There is no question but that the Lord intends the anointing as a means of restoring health, but he may not always see it best that the sick person be restored; therefore we have the blessed consolation that God uses it as a means of eternal salvation as he uses baptism and faith.

The second promise, like the first, is construed differently by different persons. The Greek word *egiro* is used about one hundred and thirty times in the New Testament. In over half of these texts it is used where raising or rising from the dead is referred to. In a few cases it is used in connection with the healing of bodily infirmity. In the remainder of the texts it is used in the ordinary sense of raise or rise. The foregoing remarks on the first promise apply here with equal force.

The third promise is another of great interest to every Christian. God has promised the forgiveness of sins here just as much as he has after baptism and it is an evidence of faith in God when we comply with this injunction and trust him to fulfill his part of the work. The burning question with many in the study of this subject is with regard to the healing. It is so easy for any one to take an extreme view especially if his experience has been favorable in the matter of being healed. It is very evident that the anointing is for the healing of the body, else it would not be stated as it is; but should

it be accepted as the only means? God does not do for us what we can do for ourselves. Neither does he promise to heal every person who is anointed. Had the church been taught this doctrine that the anointing and prayer would reach every case, why should the disciples have been so troubled at hearing of the sickness of Epaphroditus as recorded in Philpp. 2: 26, 27? Why did Paul leave Trophimus at Miletum sick? 2 Tim. 4: 20.

The citing of cases where persons were healed after anointing does not prove it to be the only means which the Christian can consistently use. Christian Science, Dowicism, Weltmerism and other isms can show similar cases as the results of their work. Should there be any doubts in our minds as to the recovery of the sick one? Some say no, and think it a lack of faith. This is not necessarily the case. The greatest faith is really displayed when we do our part of the work with that implicit trust in a Father's care that, like Jesus, we can say, "Not my will, but thine be done." Paul prayed three times that his thorn in the flesh might be removed, but the Lord gave him to understand that he would not remove it but give him grace to bear it. What Christian is there who can say all his requests of God have been answered as he asked them or expected them? How many times have we asked for things which we desired, but, afterwards saw God's goodness in withholding them from us?

Because some who are anointed are not healed is no reason why we should lose faith in the ordinance, nor is it a reason why we should judge others and charge it to ignorance or lack of faith. I have remarked that God does not do for us what we can and should do for ourselves. If a limb is broken it is tempting God to expect a good result without our taking the precaution to have the fracture properly reduced and held in place by the necessary splints. Should one seriously cut his foot he would not think of asking the Lord to heal that foot instantly, nor would he think of leaving it undressed and not give it the proper attention until it could heal by the laws which God himself has established. When our friends are sick we would not think of leaving them without the proper nursing, bathing, food, etc., which every physician recognizes is often worth more than his medicine, and quite frequently his most important work is giving directions in these particulars. Christ himself recognized the work of the physician as recorded in Matt. 9: 12: "They that are whole need not a physician, but they that are sick." Although he was using the language in the sense of a parable he recognized the physician's work and nowhere do we find him saying anything to the contrary.

In this matter let every one be persuaded in his own mind as to his own case. Each rational person has a right to say whether or not human means shall be employed in his case, or whether he will have the anointing alone used; but when persons undertake to decide the matter for others, whether of their own family or not, it becomes a different proposition. Within the last few years there have been a number of cases occurred where Christian Scientists, on account of their belief, have refused to call medical aid in cases of sickness of their children, and the children died. Such parents assumed an awful responsibility which caused much harsh criticism. This is mentioned to show to what extremes persons can allow themselves to be led on such subjects.

Now to recapitulate:

1. The anointing is for Christians.
2. It should not be left as a last resort when all other means are exhausted.
3. Because the anointing is used does not imply that we use no other means.
4. The elders referred to need not necessarily be ordained elders or bishops, but such should be called if convenient.
5. Three promises attend the performance of the ordinance: (a) The sick shall be saved, either from this sickness or eternally. (b) The sick shall be raised up, either from the sick bed or resurrected from death. (c) The sins shall be forgiven.
6. Prayer of faith must accompany the anointing,

but the proper faith always follows Jesus' example and says, "Thy will be done, O Lord."

7. Let every one be persuaded in his own mind whether he will employ a physician or depend upon the anointing alone.

8. Last but not least, let us have charity for those who think differently from ourselves.

A. W. VANIMAN.

Saginaw, Tex.

James 5: 14, 15 Considered.

An important part of our church history has never been written. It would surely be an interesting and delightful work for some one to compile and publish the remarkable instances of God's healing in our church, through the two hundred years of its history— healings which have followed, not the anointing, but the *prayer of faith* which accompanies it. This volume of our church's unwritten history would furnish to future generations all the commentary we should ever need on this portion of the Word.

"Faith cometh by hearing," and when all the people have heard these things there will be born such faith in God's eternal Word as all too few have yet attained.

We believe this principle to be sound: that the presumption is in favor of a *literal* interpretation of Scripture wherever possible. Besides, we all know that this principle is fundamental in the teaching or the tenets of the Brethren church. We have heard of a brother who had a debate with some one on the subject of feet-washing. The brother opened the discussion by reading the first part of the thirteenth chapter of John. He made no comment, but sat down. His opponent then made his speech. The brother in turn arose and read again the Word as before. The other replied to it. A third time the brother arose, read the Word, and without comment, as before, sat down. The other speaker, *tired of debating with the Word of God*, gave up the discussion. It has seemed to us that if we would take the same method of bringing before those who doubt, in the church or out, the literal truth of James 5: 13-20, it would be more effective than anything we could produce by the way of argument. The truth, as it stands, seems very plain. The thirteenth chapter is not plainer. What, then, is necessary in writing on this subject, save to affirm that in this, as in all things, we believe the Word of God, and if necessary are willing to "let God be true, but every man a liar." Rom. 3: 4.

As clearly as it is possible for us to understand the word of James 5: 14, 15, it is that "if any among you be sick, let him call for the elders of the church." Then let the elders do two things—"pray over him, and anoint him with oil in the name of the Lord." But note, they are to *pray*, and not merely call words; and, as if fearing that the elders would not pray with that confident expectation which they have a right to have when God is to be entreated on his promises, the Spirit says, "The prayer of faith shall save the sick, and the Lord shall raise him up." The sick man wants to be saved from sickness surely, for he is supposed to be a Christian and is already saved from his sins—not by the "prayer of faith," but by "the blood of Christ, which cleanses us from all sin" (1 John 1: 7). He wants to be raised up from his sick-bed surely; not from his grave; for he will be raised from the grave whether the elders pray or not—whether he wants to be or not, and whether he is a Christian or not. Rev. 20: 12.

But the Lord, who never does less than he promises, often does for his faithful and obedient children more than he promises; and so, unto him who is obedient he adds yet another promise in this, that "if he have committed sins they shall be forgiven him." Notice the "if," showing clearly that the primary object of the anointing is not the spiritual, but the physical blessing, since many, who, being sick, ask the elders to anoint them, may not be conscious of any sin for which to ask forgiveness. Nor must we forget the close connection of the next verse which immediately begins, "Confess your faults one to another"—not to a priest, but to

the one whom you've wronged. We believe that God will never forgive any one who keeps sin hidden in his heart. When one comes to God asking for the great blessing of health, it is a fitting time to make all wrongs right; indeed, God but justly demands it of us.

"Would not such an interpretation put the church oftentimes in an embarrassing position, if the healing does not follow?" says one. We answer that the lack of such interpretation has put the church for long years in an embarrassing position. It has ever been a favorite question with the skeptic, "If the Word is true, where are the signs which were to follow them that believed." And can we blame the honest doubter who is afraid to trust on the "other side" the God whom we fear to trust on this side? We say, "Believe and be baptized, and you shall be saved." (Mark 16: 16.) "How am I to know that Scripture is true just as it stands if the very next verse (Mark 16: 17) is not true as it stands?" And only when the church "believes it all" can she answer his question and silence his carping. As for us, how can we object when others say that feet-washing was to teach humility and not to be literally observed, and then say that Christ's own words (Mark 16: 17) as well as those of James are not to be taken literally? It is true that not everybody anointed gets well. But is it not also true that not all the elders pray the prayer of faith? Not all sick ones are properly instructed before the anointing; nor are all willing to get right before God. Better doubt man than God, brethren, even if it means to doubt ourselves.

"But," says another, "we'd never die." No, not of sickness—neither did Moses, nor Enoch, nor Elijah, nor Peter, nor Paul, nor Stephen, nor Christ. "But these last were killed." True: and if we were more faithful to the truth perhaps we'd have a shorter ministry and a sooner vision of glory; not after years of sickness, but after a true life of *marrying*, which means true witnessing. We shrink from that, it may be; but let us be sure, brethren, that only he who is willing, if need be, for such "baptism of fire" will ever be found ready for the "chariot of fire," or for the sleep on the pillow smoothed out by the "angels of God." At least there is no necessity that one die of sickness; God gives his servant *sleep* (1 Thess. 4: 14) when his work is done. Meanwhile, he longs to give that servant a body of health and a spirit of holiness. "There is a difference between the apple that falls in the autumn because it is ripe, and the one that falls in June with a worm in it."

Respecting these conclusions, let us note:

1. They accord with the whole spirit of the Bible—Old and New. "I am the Lord that healeth thee" (Ex. 15: 26), says Jehovah. "The spirit of the Lord is upon me, . . . he hath sent me to heal the broken hearted, to preach recovery of sight to the blind, to set at liberty them that are bruised" (Luke 4: 18), said Jesus Christ, who is "the same yesterday, to-day and forever." (Heb. 13: 8.)

2. They accord with the fullness of the atonement made by him who "himself took our infirmities, and bare our sicknesses" (Matt. 8: 17). If we need not bear our sins because he bore them, why not our "sicknesses" as well?

3. They accord with the testimony of those that have been healed in all ages—from the morning of the apostolic days down to this "eleventh hour." He who cares to can verify this for himself.

4. They accord with our church teaching respecting the Scriptures, and with the as yet untold story of God's marvelous healings within our church. There are brethren with us yet who owe it to those who do not know, to "speak what they do know and testify what they have seen" respecting these things.

5. They accord with a consistent interpretation of the Scriptures. For if the first promise of James 5: 14, 15 be not true, who can guarantee the second promise and say that his sins will really be forgiven, if the Word doesn't mean that the sick one will be restored? What right have we to limit the one and not the other?

6. Finally, they accord with the command "not to add to or take from." We have taken God just at his word, not even adding such innocent words

as, "If it be thy will." For do not even these words cast a doubt over the "prayer of faith" which must believe that God's will is what God says, namely, "The Lord shall raise him up?"

May we conclude with the words of the late Dr. Gordon, in his "Ministry of Healing": "If by God's blessing and furtherance these words should bring a ray of hope to any who are sick, let not those who are 'whole,' and 'need not a physician,' unreasonably grudge their suffering and afflicted brethren this boon of comfort."

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23. C. C. ELLIS.

Philadelphia, Pa.

The Anointing Considered.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—Jas. 5: 14, 15.

Introductory.—The above subject is one upon which Christian people hold very different views. Some claim that the object of the anointing is strictly physical, others hold that it is purely spiritual, while still others hold that it is both physical and spiritual. There is still another class of people that have long since discarded the service.

The Scripture cited above we give as sufficient ground upon which to base the service of anointing as one to be perpetuated. (1) Because it is given by one of the apostles, who was empowered to give commands. See Acts 1: 1, 2. (2) The apostles were to teach the disciples to observe all things that were commanded them by Jesus. Matt. 28: 20. (3) James, who wrote this epistle, was one of the number that practiced the anointing. See Mark 6: 7, 13. (4) James writes the instructions concerning anointing just as his other instructions. There is nothing extraordinary about it.

Who Shall be Anointed?—James says who. "Is any sick among you?" Any disciple whose body is in a diseased condition is instructed to call for the anointing service. It would be very improper, from the reading of this language, to anoint any one not of the number of the believers, for in chapter 1: 2 James is addressing the brethren, and this he continues throughout the entire epistle.

The Proper Persons to do the Anointing.—The elders of the church are the ones designated by James as the proper ones to do this sacred work. "Let him call for the elders of the church." The word, *presbuteros*, in the Greek, means those that preside over the church. They do not differ from the bishops or overseers, as the two terms are used interchangeably and indiscriminately. This may not essentially exclude ministers or even deacons from administering the service, but evidently the bishops are the ones designated by James.

The Effectual Means in the Anointing.—In every Christian service there is always one or more effectual elements or means. The anointing is no exception. (1) We have faith on the part of the sick. This is evidenced by the call made to the elders. (2) The faith of the elders associated with prayer for the sick. Into the spirit of this prayer the sick also enters. (3) The oil applied to the sick is a means, and is closely associated with the prayer. A better reading is, "Let them pray over him, having anointed him," etc. (4) It may be that a confession on the part of the sick should be a means, for James says, "Confess your faults," etc., verse 16.

The Results of the Anointing.—The apostle makes three statements with reference to the result of the anointing service.—(1) The prayer of faith shall save the sick; (2) the Lord shall raise him up; (3) if he have committed sins, they shall be forgiven him. From these we gather the following: (1) The sick one shall be restored to health. (2) If he have sinned, the sins shall be pardoned. There are two elements connected with the restoring to health, *vis*, the human, which is the *prayer of faith*, and the divine, which is the *power of the Lord* called into action by the prayer of faith. The pardon of the sins is a divine act conditioned upon the proper anoint-

ing service. The Greek word, *sosai*, translated *shall save*, is a form of *sodso*, and means to make well, heal, restore to health. A form of the same verb is used in Matt. 9: 22, when Jesus said to the woman, "Thy faith hath cured thee." The Greek word, *egeiroi* translated *shall raise up*, is a form of *egeiro*, and when used of one that is sick, which is the case in the text, it means that he shall recover from his sickness. With reference to the pardon of the sins of the sick, James says, "If he have committed sins," implying that his sickness may be the result of his sins or it may not be. While it is likely true that if there was no sin in the world there would be no sickness, yet it is equally true that a person may be sick, and such sickness not be the result of their sin, *e. g.*, Job's sickness was not the result of his sins, the sickness and death of Lazarus (John 11: 2-4) was not the result of his sin, "but for the glory of God, that the Son of God might be glorified thereby." The same is true of the blind man. See John 9: 3. It is both radical and unreasonable as well as unscriptural to say that every sick person has caused his sickness by sinning.

It may be, however, that the will of the Lord will not always be to grant a return to health. While we are bound to conform to law, yet God is not bound by any law. He is free to act as he wills best. The prayers of God's children must always be subject to the divine will. But, says one, "Is God not bound to fulfill his promise?" We answer, Yes. But it must always be borne in mind, that, where human wisdom is called in question, God's promises are flexible and variable; as, for instance, human wisdom may suggest best that the sick recover, while it may be far better otherwise. It must also be borne in mind, that, where the divine wisdom only is called in question, God's promises are not variable, but fixed, *e. g.*, baptism for the pardon of sins does not call in question in any way human judgment, but it is God's decree, therefore it must be followed by the results. We like the teaching of the Brethren church in the past years on this subject of anointing, *vis*, Anoint the sick with oil according to the Word and trust the results to the Lord in faithful, earnest prayer.

Shall the Doctor's Services be Continued?—We are in favor of continuing the services of a good physician until health is restored or until good judgment dictates otherwise. We believe this upon the same principle that we believe in laboring for daily bread, though we pray, "Give us this day our daily bread." In other words, every intelligent man labors to the end for which he prays. Jesus taught that they that be sick need a physician. Luke was a beloved physician. See Matt. 9: 12; Col. 4: 14. There is not one word said in the Bible against good physicians. They are God-given servants.

The Anointing must not be Confused with Modern Faith-healing.—Because James teaches the anointing is no license for the modern craze called Faith-cure. There is no real relation between the two. It must be said with sorrow that some of our Brethren have taken to this faith-cure craze, basing their wild notions on James 5: 14, 15. "Faith-cure, technically so called, as now held by many Protestants, is a pitiable superstition, dangerous in its final effects."

"It may be asked, What harm can result from allowing persons to believe in 'faith-healing'?" Very great indeed. Its tendency is to produce an effeminate type of character which shrinks from pain and concentrates attention upon self and its sensations. It sets up false grounds for determining whether a person is or is not in the favor of God. It opens the door to every superstition, such as attaching importance to dreams; signs; opening the Bible at random, expecting the Lord to so influence their thoughts and minds that they can gather his will from the first passage they see, etc. Practically it gives support to other delusions which claim a supernatural element. It seriously diminishes the influence of Christianity by subjecting it to a test which it cannot endure. It diverts attention from the moral and spiritual transformation which Christianity professes to work, a transformation which, wherever made, manifests its divinity, so that none

who behold it need any other proof that it is of God. It destroys the ascendancy of reason, and thus, like similar delusions, it is self-perpetuating; and its natural, and in some minds irresistible tendency is to mental derangement.

"Little hope exists of freeing those already entangled, but it is highly important to prevent others from falling into so plausible and luxurious a snare, and to show that Christianity is not to be held responsible for aberrations of the imagination which belong exclusively to no race, clime, age, party, or creed."

Lanark, Ill.

SPIRIT AND METHOD.

BY CARMAN C. JOHNSON.

It might seem to him who claims to be led of the Spirit in all his religious exercises that this caption joins as co-ordinates two terms which cannot possibly be other than antagonistic. So often is it true when one chooses to speak of a more methodical way of accomplishing some Sunday-school or church work, that he is immediately reminded by some soulful person who has seen the results of prayerful effort, that the Spirit must lead the preacher or teacher, the Spirit must organize the Sunday school, the Spirit must bring the students to school promptly, and that the Spirit must act as superintendent. With this solemn reminder the good brother sits down, the audience is stilled, and discussion ceases.

I have noticed this so often that I have been prompted to say a few words here about the matter, not exactly in defense, but somewhat by way of obtaining a better understanding of it. I feel confident that if we understood one another better, sometimes, our discussions of these important problems of Sunday-school and church economy would not arouse the spirit of partisanship and antagonistic debate over the content or emptiness of words. No one can prepare a Sunday-school lesson, arrange his sermon in topical order, premeditate the possible proceedings of a prayer meeting, attend a teachers' meeting, or take part in a Sunday-school meeting and at the same time consistently feel that Method is antagonistic to Spirit. If it is presumptive on our part to plan a vigorous campaign for the salvation of souls or to methodize the work of the Sunday school, it is presumptive for us to get one thought in readiness for a sermon or to arrange our Sunday-school lessons in systematic order before the service or the class hour.

Now if it seem that "Spirit and Method" suggests a co-ordination, an equality of these terms, I beg again to object, this time in the interest of Spirit. Just as surely as flesh is perishable while spirit is eternal, just as surely as humanity is weak while the divine Father is strong and all-powerful, so surely is Method weaker than Spirit, and therefore subordinate. No one can be in place as a member of a meeting to discuss plans and projects of Sunday-school and church advancement and be ignorant or forgetful of the supremacy of Spirit over Method; and it is assumed that every one in such meeting is fully convinced before he begins his discussion that his plans, suggestions, and purposes are all valueless unless they are such as can be used by the Spirit; in fact, such as the Spirit himself helps to frame.

Now let us balance this matter and see if we are right. While Method is not antagonistic to Spirit, for it is not co-ordinate with Spirit, but subordinate, be it known and recognized by all who would see the advancement of the kingdom through the instrumentality of human agency, that Method is important and emphatic even in its subordination, just as we as human beings are important and emphatically necessary to the accomplishment of God's purposes even in one constant subordination. Method and humanity, such as we are, are on a par then, sustaining the same relationship to Spirit. Method is the thing that we can grasp and study and follow until the Spirit shall raise us above the necessity of human instrumentality with which to operate upon humanity. It is for us to

know the Method of the Spirit's working, even if that Method seems inappreciable at first, and all our Method should ring well with the Spirit of him whose success as a worker is unquestioned; but let there be Method.

Huntingdon, Pa.

ALL FOR JESUS.

BY C. H. BALSBAUGH.

To Brother F. B. Myers, Mount Pleasant, Pa.:

Next to the living, verbal revelation of God, is the written record. The sacred canon is complete; but inspiration is not ended. To write such a letter as yours, recently received, without the Holy Ghost, is as impossible as to exercise the functions of life without respiration. It is an evangel of love from the heart of Jesus.

Your stamps are God's answer to prayer. I needed them, I asked for them, and they were given by the All-proprietary as truly as he supplied the needs of Elijah by the brook Cherith. But much more does my heart bound with joy and gratitude for the Christian affection and sympathy of which your donation is the expression. I never ask a stamp of anyone. Conscience will not permit me to breathe of my wants to any being in the universe but to him who owns all and dispenses liberally where it is asked and used for his glory. Let no readers think of sending me a penny for my pen ministry without a positive, unmistakable consciousness that they are prompted by the Holy Spirit.

God is love, and when he takes possession of a human soul we can confidently look for Christ-constrained sacrifices for the good of humanity. This is the great palpable need of the church, the actual conscious overpowering incarnation of Jesus Christ. Many are too content with doctrine, ritual, decorum. These are concomitants of Christianity, but they by no means fill out the programme of our loyalty to God, and our mission to a lost world. Our ransom emptied the bank of heaven; and the claims of the cross will reach to the center of our hearts and to the bottom of our purses. The first question of love is not, how much can I give without a strain on my resources? but, how much does God need to accomplish his purpose through us? That Jesus looks with holy sorrow on the indifference and self-pleasing of many who claim to be his followers, I have not a particle of doubt. When the "SO" of John 3: 16 finds its way into our hearts in its full meaning and force, then the "GO" of Matt. 28: 19 will energize our whole being and consecrate all our resources to the glorious enterprise of redemption. The persuasion of Rom. 8: 38 is the necessary sequence of verse 32.

We have many noble, heroic, Christ-pulsing souls in our Fraternity, whose zeal for God is a spectacle to heaven and earth and hell. But, alas, we have too many who reverse the divine order of 2 Cor. 4: 18. If we would all feel for lost souls as Jesus feels, every heart would bleed with pity, and every hand and purse would open as freely as the heart of God responded to the wants of a lost world. We have never yet fully comprehended the thrilling, awful, amazing reality of Heb. 12: 2. "ENDURED THE CROSS, DESPISING THE SHAME." Why? "FOR THE JOY SET BEFORE HIM." What was that joy? All eternity will be needed with its ever-unfolding apocalypse of glory to answer this question. We have glimpses of it in the book of Revelation,—7: 9-12; 19: 1-9, and the whole of the twenty-first chapter. Wonderful, wonderful was the vision of the dying God-man! For such a consummation it was a divine luxury to endure the agony and shame of the cross! And this joy he gives as his legacy to the church. John 15: 11. If we would realize this glorious participation, there would be such a revolution throughout our Brotherhood that the devotion and sacrifice and unity and issues of Pentecost would be repeated. It cannot be otherwise. The continuity of Christ in his body working through every member with the same love that actuated him while on earth, when hanging on the cross, when giving his final commission for the whole world and every

creature—if this omnipotent, self-sacrificing love would burn as an unquenchable flame in the heart of every brother and sister, would not heaven and earth witness the fervor, sacrifice and triumph of the primitive church? What a stupendous descent is recorded in Philpp. 2: 6, 7, 8. It is beyond comprehension. Not less wonderful is the exaltation in verses 9, 10, 11. If we want to share the latter we must not shrink from the necessary antecedent. Cross and crown are inseparable.

Mission work is not all abroad. There is abounding opportunity all around us for the sacrifice of self to the glory of God in serving our fellow-beings. Home is a wonderful mission field. The Sunday school is one of Christ's favorite means of soul-saving. My correspondence reaches over the length and breadth of the Brotherhood, and these interests are often under consideration. And I unhesitatingly assert that I have not yet found a church in a prosperous condition which neglected Christian family nurture, and ignored the Sabbath school. Christ enthroned in the home and controlling the social interests of children and youth, prepares the way for world-wide sympathy and effort for the rescue of souls. The first three words in the Bible contain the divine philosophy of the genesis and development and perfection of all life, individual and social. If we study profoundly and apply faithfully this cardinal truth, the millennium will soon be here, and Isa. 11: 9 will be gloriously fulfilled.

Jesus had but one thought, but it was the eternal, omnipotent, unwavering, self-offering thought of God—TO SAVE SOULS, 1 Tim. 1: 15. This was "The eternal purpose of God in Christ Jesus our Lord" Eph. 3: 10, 11. Oh, what a heaven-and-earth astounding appeal in 2 Cor. 8: 9. And this was made by Paul to elicit the liberality of his Corinthian brethren. Is it not meant for us? Yea verily, for every member in the church militant. Will we heed it? Will we love each other and the perishing world, as Christ loves us? Will not many who read these words give themselves to the service of God and the needs of humanity as did Paul? "WHOSE I AM, AND WHOM I SERVE." Acts 27: 23. Absolute proprietorship, and unreserved consecration. This is the religion of Jesus Christ. This is the high calling of every regenerate soul. This is for the twentieth century as imperatively as for the first. Nothing less than this will satisfy the claims of the cross, and cleanse our hands from the blood of souls. How many will respond? Our whole biography is to be embodied in the two monosyllables,—*"AS THOUGH,"* in 2 Cor. 5: 20. As Christ lived, so may we live. Paul did and he had no privileges that are not accorded to us. Gal. 2: 20; 1 Cor. 11: 1. The same Holy Spirit that made and used the Christ is the Author and Disposer of our regenerate life. *Let us "WALK WORTHY OF THE LORD UNTO ALL PLEASING."* Col. 1: 10.

Union Deposit, Pa.

THERE is in every life a development that comes only to one's self to achieve. No one can do the work for you; you cannot glean it from books; it must be gained by actual contact with the duties of life. This self-culture becomes a part of the general culture of life. Actions are no longer left to the sway of matter, or to the blind impulse of instinct. Actions are controlled by reason and conscience. To further this process, of the control of actions, by reason and conscience, is the part that each one plays in the training of himself. The elements of life when under control are powerful. They are found by each one like him who "trod the wine-press alone." There must come this unfolding and mastery, before the true use of our powers becomes a possibility. Swift said, "It is an uncontrolled truth, that no man ever made an ill figure who understood his own talents, nor a good one who mistook them." Strength of mind and character takes precedence of strength of body. Hercules and Samson are but helpless infants in the presence of the man who has mastered himself, and knows his own strength and others' weakness. A man must master himself. It is a great conquest.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

NOTE.—We earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTRBAUGH, Box 776, Elkhart, Ind.

CHRIST MAGNIFIED IN MY BODY.—Philpp. 1: 20.

BY A. I. MOW.

- I. WHERE Christ is Spiritually.
 1. In the heart. Eph. 3: 17.
 2. In him who loves and obeys. John 14: 3; 18: 28; Rom. 3: 20.
 3. In the temple—the body. 1 Cor. 3: 16; Eph. 2: 20-22.
- II. The Consummate Unity.
 1. "We will come unto him." John 14: 23.
 2. "I in them, and thou in me, that they may be made perfect in one." John 17: 21-23.
 3. Most Glorious Building. Eph. 2: 20-22; 1 Cor. 3: 10-15, 17.
- III. Indwelling Made Practical.
 1. Baptism. Gal. 3: 27; Rom. 13: 14.
 2. Growth. Eph. 4: 13, 15, 16, 22-24.
 3. Love. John 13: 34, 35
 - (1) We should love first. Rom. 5: 8; John 3: 23; 4: 10, 11.
 - (2) We should love sincerely. Rom. 12: 9; 1 Peter 1: 22. Neighbors. Matt. 22: 39. Enemies. Matt. 5: 44.
 - (3) We should love constantly. John 13: 1, 10, 11; Heb. 13: 1, 16, 20, 21.

APPLICATIONS.

NOTE.—"It is expedient for you that I go away."

1. He being in corporeal personality, people would seek and follow his person to the exclusion of (1) their personal affairs, and (2) doing for others what each person should do. They would thwart the purpose of God.

2. "I will come to you"—come, "a quickening spirit," "the Lord from heaven,"—"and we will come unto him, and will make our abode with him." (1) He lives in our hearts, our lives, our vile bodies, to change them like unto his glorious body. (2) Each person can supply his daily needs at home and manifest the Christ and Christ-life to those about him.

3. His glorious disappearance.—Luke 24: 51—and his mysterious dwelling becomes matter of practical knowledge to those who believe and obey.

4. The mysteriousness of prayer (and many other sacraments) vanishes with his whole occupation of our being. "He that bath the Son bath life; and he that hath not the Son of God hath not life." "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."

We, like Paul, will do well to enlarge Christ in our bodies.

(NOTE.—This outline will appear at its best after much thoughtful study. It marks the way to developments which to neglect, means and forecasts inevitable ruin. We need more spirituality than we possess.—ED.)

THE MINISTER AND HIS WORK.

I. THE STEADFAST GAZE.

MY subject affords a fruitful source for meditation, much greater than appears at first sight. We see tangible, temporal things through the natural medium of sight, but with the mind or soul we behold things eternal, and the more constantly steadfast our gaze, the richer the fruitage that comes to the soul. The apostles stood upon Mt. Olivet and gazed steadfastly up into heaven (Acts 1: 10, 11) to catch the last glimpse of their departing Lord. As they peered into the deep blue sky an angel came and announced the thrilling message, a twice-told tale, that "he will so come in like manner as ye have seen him go into heaven." They were rewarded, by steadfastly and lovingly gazing into the heavens after their beloved, by a message of cheer to their aching hearts. They never ceased saying, "He will come again." One of the most beautiful pictures and most beautiful faces in the Bible was the face of Stephen as he sat in the council, *looked upon steadfastly*, by all who were present, seen as it had been the face of an angel. The glory, beauty and blessedness of the closing life of a Christian can be seen only by gazing into his face, made beautiful and radiant by the rare virtues and graces of a life consecrated wholly to divine service. The beauties of a life like that of Stephen are seen by earnest meditation upon the things which are the sum and substance of the character and life itself.

May not our theme be viewed in a wider range than that set forth by the examples cited above?

In its application, from which we receive the greatest blessing, is that *steadfast gaze* (spiritually) to Jesus Christ, who has become the author and finisher of our faith, and into his blessed truth which exhibits that life in its fullness to those who will be his. If you will see the beautiful enfoldment of the truth, you must reflect, study, meditate and pray for the light coming from above. As one new phase of your subject opens to your mind, make it yours, and continue looking until the truth stands out fully and beautifully related to the entire system of grace. By keeping steadfastly the pure, holy and good before us, our lives take of the same nature and become holy and pure. I need not say now that this *steadfast gaze* is the key that determines the drift of our lives and opens the door to the one upward to heaven and to another downward to ruin and night. It is the attachment to things that are good that fits us for a home in heaven. "Thou shalt worship the Lord thy God and him only shalt thou serve," is a factor of no mean importance to be developed in the Christian life by constant, continual service. It is this *steadfast gaze* at the good and to God that binds our hearts to him. It is the *gaze* backward that Jesus emphasizes, "No man having put his hand to the plow and looking back is fit for the kingdom of God." Lot's wife took the fatal look and stood as a monument of God's judgment against disobedience. It is this slackening of one's pace heavenward and taking hold of the world, entering its associations, that takes one from the Sunday school, from the church service and hedges him about with fetters of sin, until spirituality is lost and Satan has wrought his fatal work.

"Be ye therefore steadfast, unmovable, always abounding in the work of the Lord." "Looking unto Jesus the author and finisher of your faith."

A. H. P.

THE common iron ore may become the polished steel. The first element of training is that the minister shall find himself. A lovable personality is a power. A Jesuit teacher said, "When pupils love the master they love his teaching." If you can gain the love of the people, then there will be "great and effectual doors open" to your ministry. If you cannot gain the personal affection of your people, the door of lasting and effective work is closed. A man can study to make his personality lovable. An inspection of his own offensive peculiarities is necessary as an examination of his faith.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Easter Lesson.—Mark 5: 22-24, 35-43.

Lesson for April 15, 1900.

GOLDEN TEXT.—He is risen, as he said.—Matt. 28: 6.

As we look at this very interesting lesson we notice first the manner in which the Christ adapts himself and his teaching to human comprehension. The scheme of redemption was not to comprehend all at once, but by a gradual ascent from the small and the simple to the greater and more abstruse. This was the great scheme of salvation and redemption. The approach to all the wonderful and great things is gradual—only a step at a time. And in this way we are enabled to comprehend many things that otherwise would continue to be blanks. This gradual leading up to the great things in this physical world, has enabled us to comprehend the greater spiritual things, among which the resurrection from the dead is the greatest.

This was one of the doctrines that Christ labored to make prominent in all his teaching. It was the basic doctrine of the new revelation. It was not only the most prominent doctrine which he taught, but it was also the most difficult to the human understanding—and the most important to be understood. Without this understanding the plan of salvation must fall, as a complete salvation must reach beyond death. Therefore, to have this great truth comprehended by the masses there must be a gradual leading up to it. And this is done by first doing

the smaller and the more simple things first, and step by step leading up to the greater. If we, knowing nothing about the forces and uses of electricity, were to go into a telegraph office and were told that through the clicking machines which we see, a message was coming from London or Paris we would say: No; we don't believe it. Or, if we were to go to a telephone office and place the phone to our ear and hear some one distinctly speaking a hundred or a thousand miles away, we would say: No; we don't believe it. But as step by step we are led into the process, we say: How wonderful, and yet how simple!

So it is about the resurrection; it is too great a subject to be comprehended on the whole and at once. The Christ leads to it by unfolding the things that are more simple. First, in a quiet way, while attending the marriage at Cana, he turns water into wine. Following this he heals the sick of their diseases, feeds the multitude to satisfaction on a few loaves of bread, and fishes, walks over and calms the sea, casts out devils, opens the eyes of the blind, causes a man to see who was born blind,—still greater—brings to life the widow's son, and raises from the dead the daughter of Jairus, the subject of to-day's lesson.

All these things were gradual steps upward from the smaller to the greater, that he might prepare the minds of the people for the declaration of the still greater truth of his own death, burial and resurrection, the raising of Lazarus being the intermediate step—only less in the personage that was raised.

In the story of this ruler we have a very interesting narrative. He was a zealous Jew, yet he had not closed his mind and heart to the wonderful things that Jesus had been doing. He was open to conviction, and the sad circumstances in his home put into action a faith that might otherwise have remained untested. The daughter that lived so close to his heart was sick unto death, and did he not hear that the great Healer was near? Why not go and call him? Did he believe? Certainly he did. He had a living faith that acts. He goes, and he is in earnest more, he is humble enough to show that he believes, "He fell at his feet and besought him greatly." "I pray thee, come and lay thy hands on her, that she may be healed, and she shall live." A great many more people might be healed if they could believe *before* the act is done. Too many want to see the healing done before they are ready to believe. But such faith won't remove mountains, neither will it heal the sick. Jesus goes, but is stopped on his way to heal a poor woman who also had faith. He misses a small opportunity that he may have a larger one. During the delay the daughter dies, and all is now over—no, not yet. "The damsel is not dead, but sleepeth." So the ruler still believes and the daughter's life is restored. "And straightway the damsel arose and walked."

Following this we have a real resurrection—that of Lazarus who had been dead four days. He is raised from the dead through the power of Christ—the most wonderful of all the miracles he did. He now tells of his own death, burial and resurrection. Will they believe it? It ought not now to seem so great a thing. If this man, through the power of his Father, could raise the dead, can not the same power raise him?

In the twenty-eighth chapter of Matthew we have the death of Christ fully given. And in the beginning of the twenty-ninth we have an account of the glorious resurrection. About this there can be no mistake and should be no doubt. He is risen from the dead and became the first fruit of a continued new life. As the angel said unto the women who were seeking after and caring about the dead body of their Friend and Lord, so it is said to us, "Fear ye not, . . . for he is risen as he said." Death has lost its sting and the grave its victory. We know that our Redeemer liveth. And as he has risen and liveth, so we shall come forth from the tomb and live with him, even as he has said, "Where I am, there ye shall also be." If we are his while we live, we shall also be his in the resurrection.

H. B. B.

HOME * AND * FAMILY

IN OUR HEART OF HEARTS.

BY LULA GOSHORN.

AWAY down deep in our heart of hearts,
What thoughts lie hidden there?
Is it joy or woe, or who can know,
Perchance it is purity rare.

Often, perhaps, it is sin and crime
Of the deepest and darkest dye;
Ah, who can tell by the heart-beat's knell
Or the flash of a passing eye?

The broad fair brow and the smoothest tongue
May the depths of hell conceal,
While a rougher mold and exterior bold
A mine of wealth reveal.

Be careful, then, ye sons of men,
Of the thoughts that ye give birth;
Your deeds will tell, and truly well,
Of the hearts that urge them forth.

'Tis not for long ye deceive the throng,
And God ye never can shun,
For the broken spell quite soon will tell
Of the deeds that thou hast done.

For good or ill as thy heart hath been
Will your eternity be;
As thou dost mete to your fellow-men
So God will mete to thee.

Ladoga, Ind.

A CHARMING WOMAN.

BY MAGGIE M. GOOD.

CHARM in woman does not consist of beauty, prettiness or even moderate good looks. The charming woman is the woman who is sympathetic alike to rich and poor, young and old. When with others she invariably puts herself in the background and is more interested in listening to the recital of their sorrows and joys than in discoursing about herself. She is a good listener; and this is, perhaps, the most important point of all, because there are so many people who are ready to talk, and so few who are willing to listen.

She is always sympathetic with those in trouble. What an influence the woman with a voice "soft, gentle and low" has over those around her, and how careful should she be to use this power aright, for power it is, both for good and evil! The charm of a woman's sweet voice will remain to her long after her beauty has been stolen by the hand of Time; it will return to the memory of those who are far away from its sound and its influence, as does the echo to some tuneful old song, and will, even when stilled by the touch of death, linger "long after it is heard no more" in the hearts of those who knew and loved its every tone.

Headlee, Ind.

WORDS.

BY A. H. CRUMPACKER.

THROUGH the medium of words spoken and written many and varied influences come into the human mind. The conversation of the members of the home circle is a phase of influence that well deserves attention. If the parents are "an example in word, in conversation," they will likely be amply rewarded for this by seeing their children follow their good example; but if the parents are not a good example the children's minds will likely be tainted with this same evil. Words are an index of the heart. As Christians how does our light shine in this regard? Christ says: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36.

One of the most important ways by which we may impart the Word of God to others is by our conversation in the home around the fireside. Could not the time that is often spent in talking upon worldly matters be much better employed in conversing upon the things that pertain to our soul's welfare? As the two disciples on their way to Emmaus "talked together and reasoned concerning Jesus of Nazareth" Jesus himself drew near, and if we will earnestly talk about him he will draw

nigh unto us and comfort us with his sacred and hallowed presence.

Among the fondest recollections of our childhood days are the visits of the Brethren in our home and their earnest, godly conversation. In the home the child receives thoughts through words that often train it for a useful life and a glorious immortality or for a useless life and everlasting misery. The child's mind seems to receive and retain impressions better than that of older persons, for the possible reason that when it hears it believes without doubting. If listened to attentively, the words of another, especially one in whom we place much confidence, have a wonderful effect upon us, whether we be young or old. Hence the necessity of carefully guarding this influence which is coming to us almost hourly. In our every-day life we can do much good by speaking suitable words to the different classes of persons with whom we come in contact.

It also being true that thoughts both pure and impure enter our minds through the medium of written words, the only safe literature to read is that that presents thoughts which are true and pure—thoughts which will elevate the mind and purify the heart. May our reading matter be of this character.

Rinehart, Mo.

THE MOTHERLESS CHILD.

THE traveler is now and then the silent witness of heart-breaking scenes. Such a scene was recently witnessed on one of the trunk lines. When the train from the west came to a full stop in the station at Albany, a man boarded an east-bound train on the Boston and Albany road, going to some point in New England. He was about thirty years of age, and, as he elbowed his way through the crowd which had filed into the aisle of the car, he carried a child in his arms. Around his hat was tied a piece of soiled, worn crape, indicating that the mother of the child was dead.

This man was rough in exterior, yet his face was an honest one. He handled the baby awkwardly, yet there was a tenderness in his sad look that showed the purity of a father's love. The little fellow lay asleep on his coarsely clad knee; a stray sunbeam glanced across his face. They were both tired, the father and the child, for both had come from the far West; there was in his look a mixture of sadness and care, as if his pent-up feelings had been so crowded back in the inner cells of his heart that even tears could have been no relief to the hidden anguish that was making his life a misery.

The poor child cried; it might be it missed its mother, perhaps it was sick, and so it cried. The tears rolled down the baby's cheek; the father wiped away the drops as they fell and then tried to feed it. He was so awkward with the bottle—his had been a life of toil and hardship—and knew not how to give his darling nourishment.

As he made effort after effort to stifle the cries and check the tears of his motherless babe, how he must have missed her who in his life was a solace and comfort. An unbidden tear started to his eye, but he brushed it quickly away. All who saw him pitied him. At length a woman, richly appareled with an infant resting on the lap of her nurse beside her—who had been watching the man—said in a gentle tone, "Give me the child." The poor man looked at her with a look of gratitude, for there was a mother's tenderness in her voice. With humble resignation, as though it were pain to part with him even for a moment, he gave her his boy. The woman took it; its soiled clothes rested on her costly silk, its tiny head reclined upon the soft bosom of the lady while she fed, from the nursing-bottle of her own child, this little famished, motherless baby, and then, its wants supplied, the little one lay in calm and untroubled sleep on the gentle bosom of the lady.

The father's heart swelled with gratitude. He said, as a tear swelled in his eye, and his voice was thick with emotion, "Thank you, I'll take him now."

Then the woman's nature spoke forth as she gently answered, "Not yet; you will wake him," and for

mile after mile that noble-hearted woman held that poor man's child, and it was not until her own babe required nourishment that she gently rose and placed the stranger boy with his father.

The unuttered expression of the writer as doubtless that of others was, "God bless these wayside angels in human form." Such acts must go down upon the pages of the Lamb's book of life in golden letters to shine forever.—*Zion's Watchman*.

HOW TO TEACH LYING.

SELECTED BY ELIZA CAKERICE.

If you want your child to learn how to be false, tell it all the lies you can yourself. When it is cross you can say, "A big bear will come and carry you away," or, "I will throw you out of the window." Perhaps the child is playing with a book, and you say, "If you do not put that book away, I will whip you." But you forget what you said, and the child goes on, but it will remember mother told a lie. Again, your little boy is sick and you want him to take medicine, and you say, "Take it, dear, it tastes good." The child takes it and it tastes bad. Will that child ever again believe its mother? You know how hard it is for you to believe anyone who has once told you a downright falsehood. O mothers, how blind you are! In a few days you will punish that child for telling a lie and forget all about the time when you taught it to lie by your own example.

Some mothers say to their children, "I will beat you," or, "I will whip you," etc., which many times they never do. Mothers often promise to give children something nice, and forget all about it. This is a good way to teach them to tell lies. Threats are half the time lies. It would be a wiser way not to threaten to punish at all, but when your child needs correction, give it. If you wanted to tell the truth, you would be very careful not to promise what you did not give.

Some day you see a neighbor coming, and you say: "I wish she would stay at home. I am too busy; I have not time to see her," etc. Then when she comes in you are very glad to see her, and say kind words, and your child has his ears open, and in his little heart he says, "Mother is telling a lie." You say to the missionary, or some friend, who calls to invite you to the prayer meeting, missionary society, or Sunday school, "Yes, I am coming, I will be there." And then you go on with your work and make no arrangements to come. You only said you would come to get rid of the missionary. But it's a lie all the same, and a good way to teach your child not to keep his promises. How many times have I heard a mother say, "You can't have any more pie or cake," but the child cries for it, and you give it. I know a mother who said she had the worst children in town, said it over and over, and then when a neighbor said her boy was the worst boy in town she got angry and said it was not true. Now, this mother did not believe that her children were the worst children, but she told them so, which was a lie.

GOOD EFFECTS OF SINGING.

FROM the medical standpoint singing is a most important exercise, on account of its influence on the emotions, on the respiratory movements and on the development of the lungs. Nothing better shows the beneficial effect of singing in developing the chest and warding off lung diseases than the great pulmonary development and freedom from pulmonary disease among professional singers. Their general health, moreover, is exceptionally good and this is probably in a large measure attributable to the mere exercise of their calling. Such therapeutic importance do I attach to singing (says a great doctor) that I recommend it whenever opportunity affords. It is especially useful in defective chest development and in chronic heart disease. It is scarcely necessary to say that the singer should be so clad as to allow absolute freedom of the chest movements; there should be no constriction of the neck or waist, the collar should be low and ample and the stays, if worn, ample and loose.

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BRO. J. V. FELTHOUSE, of Markle, Ind., changes his address to Elkhart, same State.

BRO. P. S. MYERS is to represent Southern California and Arizona on the Standing Committee at the coming Annual Conference.

In this issue a brother, who is not a preacher, tells what he thinks about long sermons. He probably voices the sentiment of the laity.

BRO. DAVID HOLLINGER continued his series of meetings at Cando, North Dakota, two weeks. Nine persons put on Christ in baptism. Other applicants remain to be baptized.

THE Ministerial Meeting of California and Arizona, held at Lordsburg, Cal., March 21, is said to have passed off very pleasantly. An excellent program was arranged for the occasion, and many good and timely things were said. On another page of this issue will be found a report of the meeting.

SOME people refuse to unite with the church on account of some trouble that happens to affect them. Their better way is to adjust the trouble and come to Christ at once. Putting a work of this kind off simply means a big trouble at the judgment bar of God, a trouble that is not going to be easily settled.

OUR people cannot afford to do away with the time-honored hospitality for which they have been so much noted. So far as able every member of the church ought to be given to hospitality, and be willing to entertain friends, neighbors, saints and even strangers. People of the same neighborhood should visit each other. Members of the same body ought to call on each other frequently. And so far as circumstances make it necessary they should seek to lodge such visitors as happen in their neighborhood and congregation. The tendency of ordinary humanity is to grow selfish, and not think about the good and comforts of others. It is the unselfish man and woman that is given to hospitality.

It is not necessary to criticize the zeal of the Mormon elders who travel over the country making converts. Now, it is not the zeal of these elders that is wrong, but the doctrine they teach and practice. If they preached the same Gospel that Christ and his apostles preached no fault could be found with them. But this they fail to do. They preach another Gospel, the Gospel handed down to them by Joseph Smith. Their false doctrine places them on the wrong road, and their zeal is leading them along that road at a fearful rate. Our people have no business with the Mormon doctrine save to condemn it most thoroughly, but they ought to have a zeal of equal force. We have the correct doctrine, and it ought to be made known to the ends of the earth, and if we had the zeal we should possess, scores if not hundreds of our ministers would be in the field making converts. The Mormons have a zeal worthy of a far better cause. We have the cause, and now let us have the zeal. This means preachers, laity, Sunday-school workers and everybody else. The doctrine is all right. The trouble is the zeal is lacking.

THOSE who are interested in the anointing question will find this issue of special value.

In the interests of the mission work in North Missouri Bro. L. H. Eby, of Mound City, is visiting a number of the churches. He writes us that he still has eleven more churches to visit, in order to complete the task assigned him by the District Meeting.

THE late District Meeting of California and Arizona is reported to have been a most encouraging gathering. The very best of feeling prevailed, and love characterized all the proceedings and deliberations. The outlook for Southern California is said to be decidedly hopeful.

It is a most pleasant experience to visit earnest members whose hearts seem larger than the house in which they live. In such a family one seems more than welcomed. He is entertained and cared for as though it were a pleasure. He sees not the first indication of selfishness. This unchristian quality has been banished, and only hospitality remains. Such a home is pleasing to the Lord, as it certainly should be to all his people.

BRO. N. P. J. SONDERGARD, of Ramona, Kans., writes us from Denmark, saying that he has been spending some months very pleasantly with the members both in Sweden and Denmark. That part of Europe is his native land, and while he loves the people who reside there, he has learned that America is a far better place to live, and will return to his home the early part of this month. He is probably on the ocean at this time. We wish him a pleasant and safe voyage.

A YOUNG minister, on locating in a congregation where considerable trouble had existed, decided to learn as little as possible of the unpleasant part, and not become in any way involved in the difficulties that had been disturbing the peace of the church. He planned to take no sides regarding the past, but to labor earnestly in the interest of love and good works, and in that way help the members to reach a higher plane, and forget the perplexities that had been annoying them. The young preacher acted wisely. We recommend his example to others.

How many of our readers have ever made the second coming of Christ a study? Probably all of them have read what the New Testament says concerning the event, but have never thought to give the subject any special attention. Turn to Matt. 25: 30. From there follow the references, reading each one with care. An hour or two can be spent very profitably in this way. Then ask your preacher to give a discourse on the subject. Should he master what is said about it, he ought to be able to say something that will greatly interest his congregation.

SOME of the papers are publishing sensational articles about the emigration of five thousand members of the Brethren church to North Dakota this spring, and about there being fifty thousand already in the State. In such communications there is little truth and not a few misleading statements. We are not objecting to members emigrating to new countries. That is their business and not ours, but we do regret to have those false reports spread over the country. In the first place, no five thousand members are emigrating to North Dakota or any place else, this spring. All told there might possibly be a few hundred, probably not more than three hundred. Nor are there fifty thousand members in that State. The number will likely not exceed one thousand. We do not state these things for the purpose of underrating the good work the Brethren are doing in North Dakota, but for the purpose of correcting some of the false reports that have found their way into the public press. We want to see those who emigrate to new localities succeed, and wish to do all we can to help them along in their church life, but we are sure that it will not be for their good to permit false reports of this kind to be circulated without any effort upon our part to correct them.

FIVE were recently added to the church at Brooklyn, N. Y., making twelve during the last year. The outlook for this mission seems to be gratifying.

In the New Testament much is said concerning the different missions opened up by the apostles, but nothing has been recorded concerning the ordinary hindrances, such as muddy roads, bad weather and heavy rains. Nothing is said concerning heat or cold, or regarding the lack of interest. Preachers in those days seemed to have paid no attention to things of that sort. It appears that they never stopped a meeting because the roads were too muddy for the people to attend the services. It never got too cold or too hot for their work. Possibly we need some of the old apostolic ways about this part of our duties. When the Lord's Day comes we should be found at the place of worship if we are at all able to attend. We should no more think of staying home from church than we would of missing one of our regular meals. The man in the field or shop does not refuse to go to his dinner just because the weather happens to be unfavorable. Were the people of this country to neglect the care of their bodies as much as most of them disregard the needs of their souls, the population of the United States would soon be decreasing at an alarming rate. Thousands are starving their souls just on account of a little disagreeable weather, and that may be the reason for the great falling off in the membership in some localities.

THE INGLENOOK.

THE *Inglebrook* is the new youth's paper, taking the place of the *Pilot*, and doubtless every MESSENGER reader has by this time had the opportunity of judging its value as an educator. It should be in every household and the class and character of the publication is such as to make it a marvel of cheapness and excellence.

Aside from the general merit of the paper, the articles forthcoming on special farm topics will make it of absorbing interest to the older members of the family. There will be a series of articles showing the manipulation of farm products by companies, such as condensed milk, butterine, milkine, etc., which will be news to most people. Then the practical workings of the higher level of agricultural pursuits, such as the hybridization of plants and animals, will be told in a manner understood by everybody. The *Inglebrook* should be read by every member of the Fraternity, and the price is so low, for the purpose of introduction, that it is within the reach of all.

PREACHERS FOR NEW FIELDS.

In 1888 a young minister was induced to locate in a western town, where he found a small congregation, numbering but sixty communicants. They had no church building but held services in a dingy little hall over a grocery store. A field like this would have proved discouraging to most men, but this young preacher was not discouraged in the least. He went to work with a zeal, and soon inspired the little band of worshippers. This inspiration spread, and the little hall for a short time became a place of rare religious attraction. Finally the congregation moved into a large and conveniently arranged church.

This is the kind of ministers to place in charge of new fields. Preachers for such work ought to be men not easily discouraged; men who put life and zeal into others. Such ministers will build up congregations in any locality. They enter the field for that purpose, and never think of failure. They can preach in a dingy little room with as much fervor as in a large church edifice. They can preach twice each Lord's Day, attend the Sunday school, and also be present at the prayer meetings. Then, if need be, they can work some with their own hands.

It pays to look around for this class of preachers, and put them in charge of new fields. As a rule, they are the only class of preachers who can build up large congregations from small beginnings, and make them self-supporting. There is something about their work that seems to inspire the people. Others may be discouraged, but they never are. They never complain about small congregations, the lack of interest; the lack of a place of worship, or anything of that sort. If the congregation is small they set about to increase it. If the members are cold, they warm them up. If they do not have a suitable house of worship, they work until they can save money enough to build one. If they cannot command the means to erect a large building, they will be content with a smaller one.

A flourishing congregation may endure a complaining and faint-hearted preacher, but such a man must never be placed in charge of a mission point. We urge our Mission Boards to look up the valiant and strong-hearted preachers, who are available, and put them to work building up the waste places. This is the way it was done in the apostolic times, and we can do no better than follow the example of the inspired teachers.

ON MOUNT GERIZIM.

JACOB'S well is on a plain, and at the foot of Mt. Gerizim, on the northeast side. To the north of the well is the tomb of Joseph. It is here that the body of Joseph was buried, after the children of Israel entered the Promised Land. A public road, much frequented by travelers, passes just to the west of the well.

At the present time the well is in an enclosure formed by a high stone wall. To see the well one must pass through a gate into the enclosure. The well is now about seventy-five feet deep, and is walled with masonry. There can be no question but that this is the well that was dug by our father Jacob. From it he drank, and also his flocks. It was on this well that Jesus sat, and conversed with the woman of Samaria. It so happens that the well is in that part of Palestine known as Samaria.

To the southwest of the well rises Mt. Gerizim, which is over 2,800 feet high. On the top of this mountain once stood the famous Samaritan temple, and it was here that the Samaritans assembled to worship. To them this temple was the same as was the temple at Jerusalem to the Jews. In time the fine temple was destroyed, and to-day only a few ruins are to be found. The whole mountain top is in a complete state of desolation. Not a human being lives there.

Still Mt. Gerizim is noted for what can be found at no other place on the globe. In the beautiful valley to the north is the city of Nablous, formerly called Sychar. It has a population of about 20,000 people. Of this number about 200 are Samaritans. Once each year these Samaritans celebrate the Mosaic passover on the top of Mt. Gerizim. About one week before the time for the passover they go to the top of the mountain, and there camp. When the fourteenth day of the month Nisan arrives, sometime in April, they prepare to kill and eat the paschal lamb. For this purpose they assemble at the same place year after year. Here is a large marble block about three feet high. On this the priest takes his stand near sundown, looking westward toward the Mediterranean Sea, for the sea can be plainly seen from this point. He keeps his eye on the sun, and the moment the orb disappears he gives the word. The lambs held in readiness are then killed, dressed, and placed in the heated pit to roast. When roasted, they are taken out and eaten. What is left is consumed in the fire prepared for that purpose. The service usually closes about eleven o'clock, and is sometimes witnessed by as many as three thousand persons.

The passover is kept by these Samaritans according to the law of Moses, and here is the only place in the world where it is so celebrated. It is a little remarkable that on the top of this rugged and desolate mountain the law of Moses regarding the passover should be carried out to the letter. But so it is, and will so continue to be celebrated until the little band of Samaritans becomes extinct. They formerly had small communities at Cairo and Damascus. The number is steadily diminishing, and at the present time consists of only about fifty families. They look for the coming of the Messiah at the end of the 6,000 years from the creation of the world. In their possession they have a very old and valuable manuscript of the Old Testament. This they guard with great care, and very few travelers have ever been permitted to see it.

FAMINE IN INDIA.

LAST fall, when our missionaries saw that a great famine was impending in India, and that much suffering must result, it was decided by the Committee having the matter in charge to make a call upon our brethren and sisters and friends to help save the starving children. The Indian Government was establishing relief works for men and women, thus supplying their immediate needs, but the children were not being cared for.

The response to the call was most liberal and far exceeded the expectations of our brethren in India. Already more than \$15,000 has been sent in and each week adds to the sum. Never before in the history of the church has such a generous response been made to a call for help. It shows that the church is liberal when help is needed. This giving to save starving children is sure to bring upon the church a great blessing from him who said: "It is more blessed to give than to receive."

Our workers in India are gathering up the starving little ones and they will provide for as many orphans and homeless children as the means in hand will justify them in taking. They have established three stations, one at Bulsar, one at Novsari and one at Anklesvar. When the first draft for money reached them they decided they could gather up a hundred children and they now have about that number at Bulsar. Then, as the funds increased, it was decided to provide for two hundred and then for three hundred and now it seems that even more than these may be provided for. In addition to providing for the children they are also assisting the needy of all ages.

For the children houses must be built, food and clothing provided and they must be educated and cared for until they are old enough to help themselves. This the brethren in India are wisely arranging to do, and those who gave so liberally and are still giving may rest assured that the money will be carefully and judiciously used.

An effort is being made to send a million bushels of corn to India, at this time, to feed the starving. We commend the good work but believe it would be better were the corn sold and the money sent instead. The natives are not familiar with the use of corn and do not understand how to prepare it for eating. Better sell the corn and use the money to buy rice and dahl for them, the food they are used to.

Our brethren and friends, who desire to add to the fund to save the starving children in India, should send their free-will offerings to the General Missionary Committee at Elgin, Ill. If you have corn to give, sell the corn and send the money. Every penny sent in will go directly to the starving in India. No salaries for officials, no traveling expenses for agents, no charge for distribution, even the drafts for India are given free.

Our plea is for the starving orphans and homeless children.

D. L. M.

THE GENERAL MISSIONARY AND TRACT COMMITTEE.

Has there been any Litigation over Money Contributed to the Church? If so, how was it Disposed of?

THIS question must be answered in the affirmative. The covetousness of some has induced them to make attempts to set aside the wishes of the dead and to divert their money from the object for which they wished it to be used. Several cases of this kind may be referred to.

A brother and sister having no children made the Missionary Committee residuary legatees under their will. After their death the next of kin entered suit to set the will aside. The Committee, represented by one of its members met the parties and the case was compromised and settled. In this, as in all similar cases, the lawyers get the largest share. This is stated as a general rule to which there are some exceptions. Thus the money that the brother and sister had set apart, and purposed in their hearts to go for the preaching of the Gospel was misused and their dying wish disregarded. It is because such things are done that many who have means to give to the church prefer to give it during their lifetime. They do not want their money diverted from the aid of spreading the Gospel, and be turned over to relatives who have plenty, and to lawyers who have no right to it. It is to be understood that those contesting wills are not members of the church. As a rule contests are made upon the advice of, and often upon the persistent urging of lawyers, who agree to carry the contest through the courts for half of what they can make out of it.

In some cases attempts have been made to have endowment notes set aside. A sister gave an endowment for \$1,000.00. She died without children. Several members of the family, not members of the church, objected to paying the note. In the end those not members of the church, although wealthy, took what their sister wanted to go for the spread of the Gospel. Those who were members of the church said, Let the money go where our sister desired it to go and the Committee received their share of the note.

These two cases will suffice to show how the Committee has been disposing of cases of this kind. It has been always the policy of the Committee to suffer loss rather than do wrong. And yet the church has always held that it is right for us, as did Paul, to appeal unto Caesar under lawful conditions.

There never has been any litigation on the endowment funds after being placed in the hands of the Committee. There has been no default in interest on the endowment money loaned, neither has there been any default in payment of principal. If such cases should occur they will be met according to the principles of the Gospel, as understood and practiced by the church. The Committee would under no circumstances violate a principle of the Gospel in the management of these funds. It is assumed that the counsel of the church will be a safe guide in all these matters.

It may be said that the brethren of the Missionary Committee are faithful and loyal to the principles of the church, and none of them would think of advocating a departure from her principles in the management of the work intrusted to them. Of course changed conditions bring to the front new problems and these must be met and disposed of in accordance with Gospel principles. When the church had no Missionary Committee or missionary fund, she had none of the problems growing out of these conditions to meet. We must meet them now. Let us meet them in the spirit of brotherly love, giving our best efforts, to do the best in our power, in every lawful way, to obey the words of our Lord Jesus Christ. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

D. L. M.

THE LEANER.

WE have always had a world of leaners, because there never was a time when men and women were really strong enough to stand alone. And perhaps it is well for us that we are sensible of this feeling and are thus made to look outside of ourselves for needed help. But in our leanings we should be sure that the thing against which we lean is strong enough to bear us up or keep us from falling.

Our first parents leaned upon each other, and they both fell. And so it has been ever since. Men lean upon their women and women lean upon their men. And the one that falls blames the other one for it. And in this way we can have an apology for all of our missteps and wrongdoings.

We have a large number of persons in this world who lean on others for a living. They belong to the class called the "hangers-on." They are the leeches of society—sponges that have wonderful absorbing powers, but are unproductive,—always receiving but never giving,—consumers, but not producers, and as a result they fill no mission in the world towards making it better.

Then we have the intellectual leaners. They know nothing of themselves, do not think, have no judgment and make no decisions. In other words, they have no mind of their own. They are a kind of blanks that represent only the impress of others. They don't lean on their own understanding, because they have nothing against which to lean. Did you ever meet and associate with such people? Society is full of them, and it would most gladly "bounce" them if it could. But they are too many and persistent to be shifted. They are here to stay, and we must hold them up because they are our brethren, and they depend on the relationship for a living.

Then, again, we have what are called church leaners. It is said of them, that they lean towards this or that church. If asked whether they are Christians, the answer is, "No, I don't belong, but I lean towards the Baptist, Dunker or Methodist church," as he or she may feel inclined,—generally the one that has said the best things about them or given them the most financial support. Their religious convictions are shaded largely by how well their bodies are clothed or their stomachs fed. Belonging to this class there is quite a considerable number. And if it is necessary in order to be made comfortable, they will lean hard enough to fall inside, as to the form—make enough sacrifice to place themselves in a saving relation to the church's charities, or in a condition where their leaning will be the more effective. They seem to feel that there is safety even in leaning against a good thing. And there is, at least, some reason for such a feeling, as we all know that it is better to lean in a right direction than towards the wrong.

This feeling is also made quite prominent in the lives and actions of those who are in the church. As to the right and wrong they lean largely on the opinions and judgments of others. They make flesh their arm upon which they lean. They do things because others do them, and know no higher standard than the opinion of others. They feel that whatever the church of their choice sanctions must be right and safe, just as if a church could make wrong right or right wrong. To the church has never been delegated such power. Right is right only according to the Lord's standard and no church can change that right. And so with the wrong. Wrong is wrong because it is out of harmony with God's will, and no church in conference, by vote or in any other way, can make that wrong right. If I feel in my own soul that to do certain things is wrong, I am not justified in doing those things, because the church to which I belong says they are right. A thing is right only because the Lord says so.

Annual Meeting is a prop on which some of our people lean, just as if she could make wrong things right and right things wrong. Annual Meeting has never assumed such a prerogative. No church except the Roman Catholic has done so. And none outside of her borders believes that she has any such power. Anything that any church can do, outside of the revealed Word, can be only advisory, because it is necessarily of human and fallible origin, and therefore may be wrong. The Brethren church has never assumed infallibility, and therefore there are subjects on which no positive decisions have been made. There is a difference of opinion on such subjects as divorce, the laying on of hands, when and who shall do the anointing, etc. On these and other subjects sides are taken by our best brethren, and to make a positive decision in reference to them would be doing violence to the consciences of those who entertain other views. All these things show that it is not safe for us to lean on the arm of flesh. We are not to lean on our own understanding, not on our arm of flesh, but on the Lord Jesus Christ. On him we can lean with divine assurance. He is the strong staff and the sure rock. H. B. B.

THE MONEY CRAZE.

A WRITER in a recent issue of the *Christian Leader* says some things in a very plain way regarding the money craze that is proving the ruination of so many churches. Our people will do well to ponder these things seriously. Money is a useful servant, but a terrible master. Let us see that it does not ruin the Brethren church:

Money is a great power, and money properly used is a great blessing; but to set a congregation of Christians to the keynote of money is a grave mistake. The church that is duped into the fallacy that money is their greatest need is almost certain to be led into the employment of unlawful means to obtain it. As it is in the individual, so it is in the congregation. An individual who permits himself to overestimate the value of money will feel, as none other, the need of gathering it, and is liable not to look very closely into the lawfulness of any means of securing it that may be suggested. As one lie necessitates another, and evil begets evil, so one departure from the simplicity which is in Christ demands another to support it; and as evils increase, burdens are entailed, burdens that never would have had an existence if we had remained true and loyal to the old paths.

Not to speak of the eternal consequences, departures from the right way of the Lord always entail present pains and penalties, and we, in our rejection of the yoke that is easy and the burden that is light, bind upon ourselves heavy and grievous burdens, which our fathers would not, and we are unable to bear.

Preaching is made a profession. The "pastor" becomes a necessity. Money must be had, for this expensive luxury must be supported. The congregation has not the means; but means must be had. Without the "pastor" they can not live, and without money he can not be secured. Money will accomplish the end, and nothing else will. Money, therefore, they must have, and, in their extremity, the tramping saints invade the kingdom of darkness to gather in the shekels, that they may live, and not die. The inconsistency, the shame, the sin of God's children begging at the doors of the children of darkness, or appealing to their pride and passions in order to extract from their purses money for the furtherance of the cause of Christ, seems never to have entered their minds. Their semi-idolatrous worship demands money, and money they must have. Inconsistency, shame, sin, all is lost sight of in the wild rush for money. So far has this money craze gone that men and women, urged on by the preachers, are constantly resorting not only to means of obtaining money the most unworthy, but such as, if employed in any other manner than that of religion, would put the participants behind the jailbars of our country.

No wonder that the withering blight that always attends infidelity and unfaithfulness is upon so many of the churches of this land.

THE NEW CERTIFICATES.

ONE of our correspondents has this to say concerning the new certificates of membership:

I am local church clerk, and have sent out a few of the new certificates of membership, and as yet have never had the detachable slip returned. I also have received a few of the new certificates, and in each case returned the slip within a few days. I thought it might be well for you to urge the local clerks through the MESSENGER to comply with the decision of the Annual Meeting in this particular. If properly carried out, I believe the new plan to be a good one.

The duty of the clerk, to which our brother refers, is given on the slip attached to each certificate, and it is strange that the instructions are not more fully carried out. It might be well for the elders to call the attention of the clerks to this matter.

LOOKS LIKE DECEPTION.

BRO. CORNELIUS KESLER, who resides in Bond County, Ill., says:

"I am now past sixty years old. I was elected deacon before I was in the church one year. I have made the Bible my life study. I would not like to say that I cannot be puzzled in the New Testament. But it is hard for me to convince myself that a preacher, who will tell those of his congregation to stand that have read the second chapter of Jude, is influenced by the same spirit which guided Jude when he wrote the epistle. The epistle starts out by saying: 'Jude, the servant of Jesus Christ, and brother to James, to them that sanctified by God the Father, and preserved in Christ, and called.' It carries with it deception."

QUERISTS' DEPARTMENT.

If an expelled member asks for a committee to investigate the former work of the church, in his case, has the official body the right to refuse a committee independent of the church?—J. E. S.

GENERALLY speaking they have not. Such requests should be presented to the church. It is always safe for the officials to keep the church in front.

Is it possible for a man to have any business transaction, whatever, with his fellowman, without charity, and be a Christian?—Jas. M. Mohler.

The query is a little indefinite. But generally speaking, it is not possible for a man to be a Christian, without an element of charity, and this must manifest itself in his business transactions as well as elsewhere. In these days when everybody—church members and all—are grasping after wealth, for their own personal gratification charity is simply crowded to the background. Paul says: "Let all things be done with charity." 1 Cor. 16: 14. This means business as well as anything else. Any minister who will spend a few evenings with the Bible and his Concordance on this word "charity," will find plenty of material for a sermon on the subject.

In Gal. 1: 15 Paul says of himself: "But when it pleased God, who separated me from my mother's womb, and called me by his grace." Does this mean that Paul was selected for the apostleship at his birth?—F. G.

At his birth Saul was set apart, by the Lord, for his special work, but he was not called to that work until on his way to Damascus, when he heard the voice of Jesus. From his birth he was a chosen vessel to bear the Gospel to the Gentiles, and entered upon his mission after his conversion in Damascus.

In what sense are the Father and Jesus one, as indicated in John 17?—A. L.

They are one in character, nature and purpose, as well as in work. So completely did Jesus represent the Father that he one time said, "He that hath seen me hath seen the Father." They are two persons of the great Trinity, and so thoroughly are they united in every way that they may well be called one. In one sense, however, they are two, and then in the sense referred to above they are one. There is not a line of thought or work on which they are not perfectly united. Individually they are two, but in unity of purpose, etc., they are one.

What is meant by 1 Tim. 5: 22, when we read: "Lay hands suddenly on no man?"—H. S.

It means that we should not be unduly hasty, about ordaining young and inexperienced men to the eldership. J. H. M.

EVERY Bible student should have a good reference Teacher's Bible, a Concordance, a Bible Dictionary and a dictionary of the English language. If the money can be spared, add a good Encyclopedia of history. With the aid of such a library any young man ought to acquire a good deal of information.

General Missionary

...AND...

...Tract Department.

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THE UNWRITTEN IN MISSIONS.

"Go bury thy sorrow,
The world has its share;
Go bury it deeply,
Go hide it with care."

In no vocation in life are the words above pressed closer home to the individual than in the life of a missionary. God's messenger, carrying "good news," has no room for gloomy thoughts or hours of despondency. It is not in keeping with his message, and the world filled with sorrow and care turns to him for help and cheer.

This condition of things, however, does not keep the missionary from having his sad hours, his discouraging days, and his forebodings that overshadow his life with a black cloud. It simply keeps him from revealing them to any one else, and he suffers alone. And herein comes the unwritten in missions,—in fact, in every life. Who has not sat down, written to some real or supposed friend, unburdened the heart of the doubts and fears, the sadness and gloom within, and after it was all "poured out on paper" destroyed the whole and the story of the struggle remains unwritten and unknown? No doubt it is as well that it never was known, but that does not keep the person from suffering quietly and all alone.

In mission work, where a whole Brotherhood, District or congregation is watching the efforts and results of a certain individual, and he tries and tries to bring good results, knowing the desire of those who sent him, the unwritten often becomes an intense strain. He seeks to keep expenses down, but everything costs, there being no corncrib or wheat pile, or over-laden milk house from the excess of the farm, to help make living cost little or nothing. He yearns to have those around him "almost persuaded," to accept Christ, first for their own good, and second to cheer and encourage the church at home. But they do not come. There are those who have gladdened earth and heaven by their open profession, but they have fallen back, and that gives a double heartache because of its influence.

Once a missionary, from home and loved ones, disappointed in several things, sat down and unburdened his heart to the writer and then mailed his letter. He soon followed it with another, trying to recall what had been said. They were not words of unkindness, but words of discouragement,—a portion of "the unwritten of a missionary's life,"—and it was a most touching appeal. His struggle is over in this world, but he left with the never-fading impression that "the unwritten" shows more the real worth of a man than that which is written. How well it would be could brother to brother unload his real feelings, his real longings, and not fear misinterpretation and reflection! But the world says, "No, go bury thy sorrow, we have our share. We welcome you if you are ready to give us sunshine to drive the dark from our lives."

Let it remain so. There is a refuge in God for all burden-bearers, and though the world know it not, the Father welcomes all to come to him. Christ bore burdens; when almost overwhelmed with his task, he unloaded not to his disciples, but in the fastnesses of the rocks he wrote the letter and sent it to God, and he was refreshed. Then, dear worker, dear burden-bearer, whoever and wherever you are, if the world will not help you bear your burdens or wait to hear your sad story,

"Go tell it to Jesus,
He knoweth thy grief;
Go tell it to Jesus,
He'll send thee relief."

A DEATHBED IN NORTH AFRICA.

(Message for you.)

"DYING! and she knows not Jesus!"—
Lying on her bed of pain;
Only one among the thousands
To whom death cannot be gained!
Gaze upon her as she lies there—
'Tis a woman with a soul,
Which, you say, must live forever,
While the endless ages roll.
She has passed some forty summers,
Intellect and mind were clear
To have grasped the blessed story
Of the truth to you so dear;
And she might have been forgiven;
'Twas for her as much as you
That the Savior paid the ransom,
For the "many"—not the few!
But to her the glad news came not:
You had heard it long ago,
And you passed them on to others,
But to others who did know.
And shall others live in darkness?
Must it still of them be true—
"Dying and they know not Jesus!"
Stay—the answer is for you.

THE DEVELOPMENT OF THE KINGDOM.

BY D. L. MOHLER.

In the beginning God created the heavens, and the earth with all its teeming life. Then he created man and breathed into his nostrils the breath of life, and man became a living soul, fit to worship God in the purity of holiness, and endowed with the spirit of life and volition. There was the beginning of God's kingdom on earth.

God has always had a visible kingdom in the world, composed of such individuals or peoples, as sought to do all the known will of God. At first it was composed of only two individuals. When Adam sinned and the earth was cursed because of it, it seemed for a while as though Satan had vanquished the kingdom. But there was the promise given that from the woman should come the seed that should bruise the serpent's head; and soon there sprang forth a royal lineage through whom should come the Savior. These individuals were true to the commandments of God amidst a wicked and perverse generation; and God had regard unto them.

When man had sinned and fallen, God so ordained that through man should come redemption. Those to whom his will was revealed were to develop the work of the kingdom until their dispensation was ready to be ushered into one of greater light and knowledge. The development, or unfolding of the kingdom has ever been and still is an evolution. As fast as God's will, or law, has been revealed, and has been enforced by those to whom it was committed, the world has been prepared for a further and grander revelation. Not that the world has, necessarily, grown more righteous, or come nearer to God; but that the world has been taught the witness of the law of God, as it had then been revealed.

When the world, through the patriarchs, had witnessed the supremacy of God over the individual, God brought in a new dispensation, broader than the preceding, and a more complete revelation of his power. The second dispensation of the kingdom began when God chose faithful Abraham, that from his loins should come forth a nation that should be peculiarly the people of the Lord. It was distinctly marked later by the giving of the Law. The merging of the individual dispensation in the national was gradual from Abraham to Moses.

The Law was carnal; mankind could not yet receive the spiritual. But it was the shadow of good things to come, and was the figure of salvation. When the temple worship was fully organized the time had come for the presentation of the dispensation of the Law to all the world, and we find that the nation grew until it was recognized as a world power. As the nation proved faithful to God, it prospered; but when it forgot God it was led into captivity. And when the supremacy of God over the nation had been fully demonstrated to the world, through the captivity and redemption of the Jews, the time was ripe for a greater and more glorious dispensation.

The third, or the dispensation of universal favor, began with the prophetic age, and was distinctly marked by the coming of Jesus Christ into the world, to bring salvation to a lost and ruined race. He destroyed the power of sin, but sin is not yet banished.

Each dispensation has had its beginning in the preceding one, from which it was distin-

guished by some notable event, viz, the giving of the Law, and the coming of Christ. The millennial dispensation will have its beginning in this and will be distinctly ushered in by the second coming of Christ. Each dispensation has had its work to do in preparing for the next, and so has ours. When the world, through the church, has learned that Jesus Christ is the Son of God, and that he brought from heaven a saving gospel, then the supremacy of God over sin, Satan, and every other creature will have been established, and this dispensation will surely culminate in one much more glorious.

Brethren, arouse yourselves and consider. What are we doing to hasten that glorious dispensation? What do we mean when we pray: "Thy kingdom come," "And this gospel of the kingdom must first be preached in all the world, as a witness to all nations"? Matt. 24: 14. If we are the church of God, and I believe we are, there is a great responsibility resting upon us. It is to teach the pure word of God to the ends of the world. And yet some profess not to believe in foreign missions. Oh, Brethren, arise! Let us not grow weary and fall by the wayside!

Are we using our talents? It will not do for us to say, "We are doing as well as our fathers did," and leave it at that; for we begin where they leave off. Our children will begin where we leave off, and so each generation will have advanced one step; and step by step the salvation of Jesus will have compassed the earth. Brother, this means you and me. The work will go on independent of us. Oh, yes; but we will lose the reward if we do not have part in the work.

But how shall I help? What talent has the Lord given you? Has he given you talent of property? Use it in sending the Gospel. Has he given you the talent of writing? Then send the silent ministry of salvation to the isolated. Has he given you the talent of preaching? Then "pray aloud, and spare not," until the glad tidings of salvation have been carried to all the dying sons of men. Has he given you the talent of teaching? Then go to the lost and ruined souls and tell them that Jesus is come to seek and to save that which was lost. With whatsoever talent the Lord has endowed you, go forth and work in the Lord's vineyard, and then when this dispensation of the kingdom shall dawn into the one most glorious, you shall be made to sit down with Abraham, Isaac, and Jacob, and all the Lord's faithful since the foundation of the world.

Leeton, Mo.

FROM BULSAR, INDIA.

BY WILBUR STOVER.

We have measles in the orphanage. Eight are convalescent, six are down now, two died to-day. Emmert is just getting them. The two who died to-day—one was Kashi, whom Bertha remembers well; the other was our littlest, a forsaken babe with us only a month.

Over 300,000 cattle have already died in Gujerat, and nearly every train takes car loads of hides to Bombay. The trains the other way take grass and grain—rice.

Last Sunday I preached on 2 Thess. 3: 16, "If any would not work neither should he eat." At noon, a big new boy with broken back did not appear for dinner. They found him sitting behind the house alone. He said, "Papa preached that if we didn't work we mustn't eat. I can't work, so I guess I ought to stop eating." "But you carry water and sweep and learn your lesson, don't you?" they said to him. And then they told him if he did all he could that was enough.

Later that same boy was present as I was punishing two boys for fighting. He said "Papa, whip me too, for I did so and so yesterday. I didn't do it."

A big boy came up to Burie (a Christian woman) and asked her if she'd like a cup of tea. She said yes. He said, "Do you have faith that you'll get it?" She said yes. He said, "Where's your cup? Papa preaches that we'll receive according to the measure of our faith."

She thought he was in fun, but not willing to be defeated she slipped away and got a cup. And at the same time he slipped away and got her the tea. This was our biggest boy. And we had callers that evening and had tea. He waited on the table, and a cup of tea was left.

An incident worth telling. Some time ago, in Bengal, a gentleman gave up government service and became a missionary. He and another missionary were out preaching among

the villages when the news came to them that a tiger was in the neighborhood doing great damage. The natives urged the missionaries to come and shoot him. The ex-government officer, Johnson, liked hunting. Borensen, had no gun, and said he could not shoot if he had one, but added, "I can pray, and I'll go along." The two men were separated. The tiger came and got the best of Johnson. It bounced on to him, got him down, bit his arm and the gun. Borensen was in sight and began to pray. The tiger stayed, it went aside and lay down, looking toward Johnson. Borensen and the native men went up and carried the injured man away—the tiger lying near and watching. They carried him home and amputated his arm, and only slight scratches of the tiger's claws were visible on the man's shoulders. I have the story from the lips of Mr. Atkins, of Bombay, who was present and helped to amputate the arm. Surely this is strong evidence on God's answering prayer.

Feb. 22.

BROOKLYN MISSION.

BY J. EDSON ULERY.

ONCE more we can rejoice that after a month's wrestle with *la grippe* we may be found, at our Master's work, and above all that five more precious souls have enlisted with our heaven-bound band. This makes twelve that have made the "good choice," within the past year. Our number now is twenty-one active, devoted workers, comprising various nationalities,—English, German, Danish, Norwegian and Italian. However there are thirteen more members, to our knowledge, in Greater New York—but they are very remote from the mission—whose attendance and interests we would be glad to have united with our force. We rejoice at the future prospects for an active, loyal church in this great city.

One thing we so much need is a house of worship. It is a fact that the term mission (as there are so many in the city and the place of worship is a store) stands as a barrier to many and keeps them from giving us their attendance. Besides, the rent is high, adding to our expense thirty dollars per month. We hope the time may not be far distant where the Brooklyn members may enjoy a house of worship too. This would mean much to our growth and influence. Three years have passed since the work was opened in this place.

The past quarter our Sunday-school averaged 80 in attendance, with a collection of \$36.93. The largest attendance was 100; the least, 46.

We would be pleased, if at any time any of the brethren, coming to the city on business, would call on us. We feel encouraged, when any of our brethren call on us, we being so far isolated.

1793 Third Ave., Brooklyn, N. Y.

Bro. A. M. T. Miller, ever awake to help the work of Christ along, reports himself at Port Arthur, Texas, distributing tracts at his own expense and tell those who will hear, the story of the cross. He seems to realize though far from home, he is near to Christ and his work wherever he may be.

Our Prayer Meeting.

THE UPLIFTING POWER OF OUR WORDS.—Matt. 12: 37.

For Week Ending April 21.

I. WHAT OUR WORDS SHOULD BE.

1. Pure. Mal. 2: 6; 1 Pet. 3: 10.
2. Truthful. Prov. 12: 19.
3. Loving. Eph. 4: 15.
4. Strengthening. Prov. 10: 21.
5. Joyful. Ps. 119: 171.
6. Acceptable. Ps. 139: 14.
7. Gracious. Eccl. 10: 12.
8. Pleasant. Prov. 15: 26.

II. SOME ESSENTIALS.

1. Our words should come from the heart. Prov. 14: 23; Isa. 29: 13; Ezek. 33: 31; Matt. 15: 8; 12: 34.
2. The need of restraint. Ps. 17: 3; 39: 1.

III. RESULTS OF CONSECRATION.

1. Power in the tongue for good. Prov. 16: 21; 20: 15; Ps. 8: 2.
2. How is it made a power? Isa. 6: 6, 7; Acts 2: 1-4; Jer. 1: 9.
3. Words a part of the fruit God expects. Isa. 57: 19; Hosea 14: 2; Ps. 119: 108; Heb. 13: 15; Rom. 15: 6.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

Aultman.—The Verde church met in council March 17. Most of the members were present. Church decided to send Bro. Charles E. Gillett to District Meeting as delegate.—*Nettie Wallingford, March 25.*

CALIFORNIA.

Colton.—To-day the Colton church met in their regular quarterly council. Bro. J. W. Metzgar, our elder, informed the church that the District Mission Board did not feel themselves financially able to support a resident minister, during the coming year, as they have done in the past; but they are willing to pay the traveling expenses of some minister in the District, to go to Colton twice a month, and hold both morning and evening services,—thus making four sermons each month. The Mission Board left the choice of two ministers with the church at this place, and they voted for J. H. Cline, of Lordsburg, and for the undersigned.—*W. M. Platt, March 24.*

ILLINOIS.

Auburn.—I wish to have two corrections made, in the Sugar Creek correspondence note, in MESSENGER No. 12, page 188. It should read "As many more are to be expected in the near future," instead of "many more." Also should read "Two names were chosen for the Sunday-school Meeting," instead of "delegates," for they are not to be delegates at all. The names were simply chosen by the church to be sent to the Sunday-school Committee, to be added to a number of other names, and then from the entire number of names the Committee is to make choice of those they think the best qualified to appear as speakers at the Sunday-school Meeting.—*Fannie B. Masterson, March 26.*

Oakley.—This church met in quarterly council to-day. We granted several letters of membership, one of which was to Bro. A. L. Bingaman, a minister in the second degree; also three were received by letter. Bro. Daniel Mohler is to represent us at Annual Meeting; alternate, Bro. D. J. Blickenstaff. Our Sunday school is under the care of Bro. D. D. Blickenstaff.—*Mattie E. Blickenstaff, March 29.*

Romine.—We met in regular council March 24. One was received by letter. J. H. Baker was chosen as our elder. Bro. S. S. Fouts was chosen to represent this church at Annual Meeting; D. Ulery, alternate. We decided to have Sunday school to begin April 1, with Bro. S. S. Fouts, superintendent and Wm. Lytle, assistant. We appointed our love feast for Oct. 13, and also a series of meetings to begin Oct. 6.—*Mary Caylor, Salem, Ill., March 26.*

Sterling.—The Sterling church closed a very successful ten days' series of meetings March 27. The meetings were conducted by the home ministry. Four were added by baptism. The interest was excellent and attendance was very much above our expectation. All feel that much has been gained by the church's effort. The influence of our work here is deepening and broadening in many hearts. Proper care is sure to bring a bountiful harvest. Our regular services are largely attended. Sunday school is having a healthy, rugged growth. The church held its quarterly council March 31. Decided to hold our love feast May 19 and 20 at 3 P. M. Bro. J. A. Brubaker was elected delegate to Annual Meeting and I. F. Hoak and J. E. Harman delegates to District Meeting. Two were received by letter. Fifty dollars was raised for District expenses, and eighteen dollars and twenty-two cents for local needs. A fund was started with a view of providing more room for our church services, and Sunday-school work, as its need is very much felt. No queries are sent to District Meeting.—*P. R. Keltner, April 2.*

INDIANA.

Anderson.—Bro. Jacob Swoveland favored us with a very acceptable discourse last Sunday evening. There will be preaching services at Forest Chapel schoolhouse, six miles southwest of this place, on Sunday, April 8, at 2:30 o'clock. Our song service is well attended. Good interest is maintained in the Sunday school and another prosperous quarter is anticipated with Bro. William Hoover as superintendent. Our literature is well liked, being admirably adapted to the needs of all grades in the work.—*J. S. Aldredge, 1012 Cincinnati Ave., March 24.*

Buck Creek.—We met in council March 24, with Elders Lewis Kinsey and Abraham Bowman, of the Nettie Creek church, present. An unusual amount of business came before the meeting. We elected our delegates to District and Annual Meeting. Bro. Bowman preached for us Saturday night and Bro. Kinsey, who will be eighty-two years old April 9, preached for us Sunday. Our Sunday school was reorganized March 11, with a full corps of officers.—*I. B. Wike, Mooreland, Ind., March 26.*

Commack.—March 24 the Killbuck church met in quarterly council. Bro. J. E. Branson was chosen delegate for both Annual and District Meeting. Our Communion meeting was appointed for May 12, beginning at 11 o'clock.—*Katie M. Millsbaugh, March 26.*

Elkhart.—We met in quarterly council March 27, with Eld. H. W. Kriehbaum presiding. Eld. A. H. Puterbaugh was present and rendered valued assistance. The writer was elected delegate to Annual Meeting, with Bro. A. C. Kinney alternate. An election was held for deacons, resulting in the installation of brethren Joseph H. Grosh and D. Albert Harter

into that office. We now have four deacons, and with the help in the ministry of Bro. Eli Heistand, who just recently moved into the city, we feel to press more vigorously on in the Lord's work.—*P. B. Fitzwater, March 29.*

Elkhart Valley.—Our church met in council. We appointed our love feast for May 24, at 5 P. M.—*Edna Puterbaugh, Elkhart, Ind., March 31.*

Goshen.—I was at the Burgetts Creek church, Ind., one week to hold a meeting. This was my first visit there. Burgetts Creek church is a part of the Monticello church. This church at present is without a resident minister. They number about sixty members. This is the old home of J. G. Royer and Joseph Amick. This church needs a minister very much, and some one should be located there. A church without a resident minister will not prosper well. Some Districts have more than they need, and others none. This is a mistake.—*J. H. Miller, March 26.*

Kewanna.—The Kewanna church met in regular council March 24. A delegate to Annual Meeting and Sunday-school superintendent were elected. The few members have been much encouraged by a number of members moving into our congregation. Our elder, Bro. Jacob Hollinger, preached two very acceptable sermons while with us.—*S. A. Blessing, March 28.*

Lakeside.—Our church is moving along nicely. We have no "rushing meetings," but few meetings pass without one or more deciding to put on Christ. This month there were two, a husband and wife. This being a mission point we have meeting only once each month.—*Wm. E. White, March 24.*

Middle Fork.—We held our quarterly council to-day. One was received by letter and one letter granted. We appointed our Communion for Sept. 20, at 2 P. M. Eld. David Dilling will begin a series of meetings in Edna Mills about Oct. 15. Bro. Geo. L. Studebaker will hold a meeting at New Hope in the fall if his services can be secured. Aaron C. Metzger and Wm. H. Replogle were elected delegates to District Meeting. The writer was elected delegate to Annual Meeting. We reorganized both our Sunday schools last Sunday. Bro. A. C. Metzger is superintendent at Edna Mills, and Bro. Samuel Kemper at New Hope.—*John E. Metzger, Edna Mills, Ind., March 29.*

Muncie.—Since my last report one has been received by letter. March 29 the church convened in quarterly council. Our love feast will be May 18, at 6 P. M. Will continue services over the following Lord's Day. Bro. H. C. Brown was chosen delegate to District Meeting, and the writer to Annual Meeting. One paper was sent to District Meeting.—*Geo. L. Studebaker, March 29.*

Notice.—Elder Aaron Moss, of Landisville, Grant Co., Ind., has charge of the Huntington City church, Huntington Co., Ind. He expects to move his family to the last named place in about ten days. His address will be changed from Landess, Ind., to Huntington, Ind.—*Isaac Brumbaugh, Jr., Huntington, Ind., March 24.*

Pine Creek.—Our quarterly council was held March 24 at the West house. Three letters were received and five were granted. We organized our Sunday school March 18 at the East house. Bro. David Steel was chosen superintendent. He is assisted by Bro. Will am Long.—*Mervil S. Morris, Teegarden, Ind., March 25.*

Steubenville.—The Brethren of the Pigeon River church, Steuben Co., Ind., will hold their love feast at the barn of Bro. I. N. Snowberger, three miles west of Flint, Steuben Co., Ind. on Saturday June 16, at 2 P. M.—*Adam C. Wolfe, March 28.*

Stony Creek.—We held our church council March 24. Bro. Geo. L. Studebaker was with us. He preached four soul-inspiring sermons. We decided to hold a Communion meeting at the Noblesville house on the tenth of June. We would be glad if some of the Brethren could stop with us on the way home from Annual Meeting.—*Merton Holsinger, Clarksville, Ind., March 30.*

Upper Fall Creek.—To-day we had meeting at the old church. Bro. D. F. Hoover did the preaching. Yesterday we held our quarterly council. One dear soul who had wandered from the fold returned again. Two delegates were elected: Bro. D. F. Hoover for the Annual Meeting and Bro. A. C. Snowberger for the District Meeting, which will be held at Greentown, Howard Co., Ind. One query will be sent. We will dispense with our spring Communion, as we expect to repair the church and will have to begin the work early, so as to finish in time for our fall Communion, which will be held early. We call for the District Meeting next year. Our elder, Bro. Hoover, has been quite sick, but is getting better again, for which we are thankful.—*Florida J. E. Green, Middleton, Ind., March 25.*

Union Center.—March 25 was our regular meeting day at the Union Center church. Bro. Jesse Anglemeyer preached for us. We met at 7 o'clock to reorganize our Bible school, choosing Bro. Jesse Anglemeyer and myself as teachers and Jonas Frederick as chorister. The work at this place is moving along nicely.—*Irvin Yoder, Nappanee, Ind., March 26.*

Wabash.—At our regular services to-day, Eld. J. D. Rife and wife were with us, also others from the Somerset church. Eld. Rife gave us a practical and impressive sermon on the transfiguration. The song service both at church and Sunday school was soul reviving. Our Sunday school has been reorganized with a good attendance and good interest and our superintendents are doing all they can, through the influence of the Sunday school to win souls for Christ and the church.—*K. A. Hursh, April 1.*

IOWA.

Boon River.—Our first quarterly council convened March 17, with our elder, O. J. Beaver, present. One more brother and sister moved in with us since our last writing. A love feast was appointed for Oct. 6 and 7. The church also decided to hold a series of meetings sometime this spring. We are yet without a local minister, and therefore invite the attention of our ministers who are seeking new fields of labor. Our elder remained with us over Sunday and gave us three meetings. Sunday after Sunday school his talks were especially to the children from Eph. 6: 1.—*Daniel Aschenbrenner, Stilson, Iowa, March 25.*

Fredericksburg.—We met in regular quarterly council March 24. Our Sunday school was organized for the summer with Bro. Hugh Adams as superintendent.—*Bessie Gillam, March 26.*

Prairie City.—This church met in council March 24, with our elder, S. M. Goughnour, presiding. Four were received by letter—a deacon, H. M. Reed and wife, a minister, I. W. Brubaker and wife. Two letters of membership were granted. March 25 we reorganized our Sunday school for one year by electing Bro. H. M. Reed superintendent and Bro. I. W. Brubaker assistant. The writer was chosen corresponding secretary for the ensuing year.—*Rebecca Brubaker, March 26.*

KANSAS.

East McPherson.—This church convened in council March 19, Eld. E. Frantz, presiding. It was decided to hold a love feast May 12 at 4 P. M. J. C. Peterson and J. C. Ulery were elected delegates to District Meeting. Five were received by letter and two dismissed by letter.—*Francis Ulery, McPherson, Kans., March 24.*

Ft. Scott.—Our council convened March 23. Our elder, A. L. Boyd, presided. Eld. E. M. Wolf was also present.—*Mary E. Tisdale, March 24.*

North Solomon.—March 24 the members of this church met in regular council. We organized a prayer meeting to be held on Saturday evening of each week.—*Rose V. Naylor, Portis, Kans., March 28.*

Paint Creek.—March 24 we held our quarterly council. Our elder, E. M. Wolf, of McCune, Kans., was with us. The church decided to repair our place of worship; also to enlarge the work of the ministers. Two new outposts were established and one old one continued. The Sunday school was reorganized. With the two actions, we now have two Sunday schools and three appointments each Sunday. The church decided to hold a series of meetings in the grove, near Redfield, again this year. The writer is to represent us at District Meeting. Six were received by letter, one minister and two deacons, thus strengthening our official body. The church, with its good shepherd, is in good working order.—*F. H. Crumacker, Redfield, Kans., March 26.*

Pleasant View.—The trustees of the Old Folks and Orphans' Home, near Booth, Kans., at their meeting, March, 1900, decided that because of a lack of funds they are compelled to defer building or preparing to receive orphans. But the feeling is warm for beginning this work, and Bro. Thomas Winey, while soliciting for the Home at Booth, Kans., found a good sentiment in favor of the same. Hence this notice. We hope it will stir up a stronger effort for the above good work.—*D. M. Negley, Booth, Kans., March 30.*

Special Notice.—We, the undersigned, desire to inform the Brethren, by authority of an investigating committee of elders and council of the members of Iola Dunker mission, that all the members except those directly in charge of the hospital have withdrawn their support and influence from it; also the present name, "Dunker Hospital," shall no longer be applied to it.—*Committee: J. M. Franklin, Nettie A. Kellar, W. H. Miller, Iola, Kans., March 26.*

MARYLAND.

Welsh Run.—March 24 spring council meeting was held. J. H. Miller was elected deacon and installed on March 25. There was preaching at Clay Lick church; good attendance and one was received by baptism.—*Elab Zuck, Clear Spring, Md., March 29.*

MISSOURI.

Mineral Creek.—We met in regular council March 24. Two letters were granted; three were received by letter. Decided to have a sermon preached next Sunday on India sufferers, to encourage giving. Our young members seem much interested.—*Lydia Lents, Leeton, Mo., March 26.*

MICHIGAN.

Black River.—Our quarterly council convened March 24. We decided to organize a Sunday school with Bro. Gus Thomas, superintendent, and Bro. Enos Fisher, assistant. Bro. John M. Lair is conducting a series of meetings for us, but bad roads interfere greatly with attendance.—*Isaac Flora, South Haven, Mich., March 26.*

NORTH CAROLINA.

Clifton.—Since our last report one more precious soul united with the Flat Rock congregation by baptism.—*D. P. Welch, March 26.*

NORTH DAKOTA.

Cando.—Bro. Hollinger, of North Manchester, Ind., closed a two weeks' series of meetings at the Enterprise house, Sunday evening. Nine were baptized, and there are seven to be baptized soon. All but a few were Sunday-school scholars. Our Sunday school is evergreen and has a good attendance through the winter.—*George C. Long, Zion, Towner Co., N. Dak., March 28.*

Carrington.—In company with Bro. Daniel Sheets on March 23, I went to the above-named point, about twenty-five miles southwest of Carrington. Here we had four preaching services, one council meeting, and two applicants for baptism. Bro. William McCann officiated to satisfaction of all present. At above-named council the Brethren selected a site for churchhouse and burying ground.—*Fred Culp, March 29.*

NEBRASKA.

Sappy Creek.—We met in council to-day. Our elder was present. Bro. John Garber, from near Norton, Kans., came to hold two weeks' meetings for us. Seven letters were granted.—*J. M. Osborn, Edison, Nebr., March 24.*

South Beatrice.—Our quarterly council was held March 17. Our elder, Owen Peters, presided. Our love feast is appointed for May 5. Ten letters were granted and one received. Bro. James Gish was elected delegate to Annual Meeting; Bro. Isaac Dell, alternate. We have preaching every Sunday and Sunday school in the country; also preaching and Sunday school in the Holmesville church.—*Lydia Dell, Rockford, Nebr., March 27.*

OHIO.

Black Swamp.—We met in quarterly council March 24. Our elder, C. L. Wilkins, was with us. We elected Bro. Thomas Crago as our delegate to Annual Meeting. Delegates to District Meeting are brethren William E. Garner and Harry Smith. The writer was re-appointed church correspondent for the coming year. We will hold our spring love feast June 16, at 10 A. M. We have an evergreen Sunday school in a prosperous condition.—*Catharine Garner, Moline, Ohio, March 27.*

Donnel's Creek.—We met in quarterly council March 24. Bro. Jacob Coppock, of Hickory Grove, was present and assisted in the work. Eld. D. Leatherman was elected delegate to Annual Meeting. Eld. D. Leatherman and Bro. Jacob Sandy are delegates to District Meeting. Twenty letters were granted to members moving to North Dakota. We will miss their presence in the regular church services. Sunday school was reorganized March 25, with Bro. David Dredge as superintendent. Our spring love feast will be held in the New Carlisle house, May 26, at 5 P. M.—*Emma Wine, North Hampton, Ohio, March 26.*

Lower Miami.—This church emerges from the winter in a fairly prosperous condition. Our membership numbers some more than it did this time last spring. We recently lost our two oldest members by the restless hand of death. As the pioneers of the church here and there are silently called from the ranks, may younger generations rally to the standard and keep it floating on the walls of Zion. Eld. L. A. Bookwalter, of Trotwood, Ohio, recently preached an interesting discourse at one of our Sunday-evening meetings. The annual reorganization of our evergreen Sunday school will occur next Sunday.—*J. O. Garst, Dayton, Ohio, March 29.*

Notice.—The elders of Northwestern Ohio will meet on Thursday morning, April 19, at or near the place of holding District Meeting.—*S. A. Walker, Bloomville, Ohio, March 27.*

Notice.—The District Meeting for the Southern District of Ohio will be held in the Upper Stillwater church, one and one-half miles north of Bradford, Ohio, on the first day of May 1900. Elders' Meeting the day before at one o'clock. Those coming by rail will be met as follows: On the C. H. and D. road at Bloomers, Ohio, Monday, April 30, morning and evening; on the Pan Handle, all trains on Monday and the morning trains on Tuesday at Bradford, Ohio.—*John M. Stover, March 31.*

Pleasant Hill.—Bro. J. L. Guthrie commenced a series of meetings in the Pleasant Hill church Feb. 24 and continued until March 21. He labored earnestly and the members were much encouraged. March 10 we met for council meeting. Bro. Miller was chosen delegate to District Meeting; Bro. C. W. Keith, to Annual Meeting. We elected Bro. Eli Hollinger Sunday-school superintendent; Bro. C. W. Keith, assistant. March 21 two members were received by letter.—*Ella Keith, Maplewood, Shelby Co., Ohio, March 25.*

Rome.—We reorganized our Sunday school March 18 at the Oakgrove house. Bro. Melton Thomas was elected superintendent and the writer assistant. Our Sunday school consists of five classes, all of which chose teachers March 25.—*E. R. Cramer, Alvada, Ohio, March 27.*

PENNSYLVANIA.

Mingo.—Our church convened in council March 3. The time for our love feast was fixed for May 5 at the Mingo house, at which time we will hold an election for a minister and two deacons. Jesse Zigler was elected as delegate to Annual Meeting and brethren Jacob Grater and Robert Jones to District Meeting. Bro. B. F. Masterson was with us and on the next day commenced a series of meetings at the Mingo house, which continued over two weeks. Bro. Masterson held forth the Word with great zeal and power. One young man confessed Christ and awaits baptism.—*Jesse Zigler, Royersford, Pa., March 26.*

Rockton.—We met in council March 17. Our love feast will be in June. Our delegate to District Meeting is Bro. J. H. Beer; E. W. Holloper, alternate, and our Sunday-school delegate is the same. We re-elected our Sunday-school officers for six months. We are now enjoying several talks by Bro. Richard Dassdorf, of Huntingdon, Pa. Bro. Walter Brubaker is home again from school.—*Libbie Holloper, March 26.*

Spring Grove.—March 24 we met in council at the Spring Grove house, Eld. I. W. Taylor presiding. Two were baptized since my last report; two received by letter; one re-

claimed. Eight were granted letters of membership. We have two series of meetings this fall, one at the Kemper house and one at Spring Grove house, also a love feast at Spring Grove June 9, at 2 P. M. The missionary report shows a total of \$67.28 for the last year, divided as follows: \$34.30, India sufferers; \$20.66, home missions; \$10.34, foreign missions. Delegate to Annual Meeting, I. W. Taylor; District Meeting, S. W. Taylor and A. W. Martin.—*S. W. Taylor, March 26.*

TEXAS.

Saginaw.—At our council meeting last night it was decided to hold a love feast as soon as the meetinghouse now in course of erection is completed, which will be about April 28. At a previous council it was decided to have the missionary solicitor ask each member to say how much he or she would give per quarter for a year for mission work. The result is that we now collect about three times as much as before and with better satisfaction.—*A. W. Vaniman, March 28.*

VIRGINIA.

Barren Ridge.—March 11 our church met in council at the Jarman Gap house. The Sunday school was organized with Bro. Thomas Wolf as superintendent. Decided to dedicate the Jarman Gap church the second Sunday in May, at 11 A. M.—*Wm. H. Coffman, March 28.*

Linville Creek.—Our first council for 1900 was held March 17. Eld. Daniel Hays conducted the meeting. The business was disposed of satisfactorily. Sixteen letters were granted. Delegates to District Meeting, D. H. and M. Zigler. The sufferers were remembered. Bro. G. B. Holsinger is giving us a series of singing lessons.—*Michael Zigler, Broadway, Va., March 30.*

Mill Creek.—We met in council March 24. Both elders were present. The establishing of a mission field in Harrisburg, Va., is under contemplation. Organized Sunday school March 25, with Bro. D. B. Wampler superintendent and brethren J. P. Diehl and Charles Bontz, assistants. We use Brethren's literature.—*Samuel Pence, Scottsford, Va., March 26.*

Staunton.—We met in council Feb. 10, with Bro. Levi Wenger, our elder, presiding. Elder Jos. Cline, of the Middle River church, was also present. Brethren Kennedy and Diehl are delegates to District Meeting and Annual Meeting. Bro. Steffy was appointed to solicit church funds. March 4 Bro. S. A. Senger commenced a series of meetings and may continue another week. At our council Bro. Steffy was elected correspondent, and also instructed to get a minister to locate here. We have preaching each Sunday, different brethren taking one Sunday in the month.—*Frank Diehl, March 11.*

Troutville.—Last Saturday was our regular church meeting at the Valley church, Botetourt Co., Va. We received five letters of membership and granted two; elected as delegates to Annual Meeting, T. C. Denton and D. V. Eller; also to District Meeting, J. J. Johns and the writer. Two papers go to District Meeting. Our spring Communion will be April 28. Bro. C. D. Hylton commenced meetings at the Valley church and continued two weeks. Owing to sickness, changeable weather, etc., there were not as large congregations as we expected but the preaching was most excellent. We think the First District of Virginia was fortunate in securing Bro. Hylton as their evangelist. Three expressed a willingness to follow Christ; all from the school at Daleville.—*S. L. Shaver, March 26.*

WISCONSIN.

Ash Ridge.—Last Friday Eld. John Heckman, of Polo, and Eld. C. M. Suter, of Franklin Grove, Ill., came to our place. Bro. George Turner was anointed. He is very low with cancer. Saturday morning we met in council. Two deacons, brethren George Keys and Bert Fruits, were elected. While we were few in number we had a pleasant meeting.—*Albie Ekberry, March 27.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Lead or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

"A Little Child Shall Lead Them."—Isa. 11: 6.

SOME years ago I heard a brother, a minister, give a lesson he had obtained from his child, not more than three years old. He said:

"The breakfast one morning was made ready, and the mother and grandmother could not at the time come to the table. So my little daughter and I sat down; and, as our number was so much smaller than usual, I thought I would not give thanks for the blessings given us. I began eating without our usual service of thanksgiving; yet I felt the need of it all the while; and in mind I tried to remember and to thank the Lord for the gifts we all had."

But the little one had not been accustomed to that style of service, and she called his attention to it, and that, too, with a sharp reproof, when she said: "Why, papa, you forgot to say, 'Oh, Lord,' " thus leading the father to see his duty as he had never seen and felt it before.

He said it was a rebuke to him, and coming, as it did, from his little child, he resolved from that time forth to give his thanks to God for the blessings given them.

Another instance: Some months ago the writer was left alone at evening, with one little son, not six years old, and at bedtime I said to him: "We are here alone this evening, and mother and all are away, so we can not all have our service as we do for common." When I stopped, the little one looked up and said with all the earnestness of a judge: "We might as well thank the Lord, as at any time!"

I felt his words were all true, and a rebuke to me, for the little soul was indeed ahead of mine in God's service, and gave no heed to the size of our company, when God's name was to be called upon; so we both knelt down, and held our service that evening, with feelings that we had never felt before.

Another instance: Within the last month a little child not yet four years old came into my room one morning and spoke as to her wish, but not hearing her thought, my wife spoke up and said to me: "Bessie has come in this morning, and wishes that you talk to her about heaven!" Oh, what a thought! and coming from a little child! The thought was a blessed one, and I felt the little child was leading all of us, and that, too, directly toward heaven. So I began and told her all I then could of heaven, of its people, and of its service; but when I had stopped to get some new thought as to that world above us, and for which we all pray that it may come on the earth, the little one looked into my face, and said with all the earnestness of a teacher: "They do not have any 'tramps' in heaven!"

I indeed felt that I was the smallest one of the two, and that the little soul was a long way ahead of mine, for I had never brought the thought of 'tramps' and heaven so closely together before; and I said: "Oh, no, no tramps in heaven!" And I can not but weep and thank God for this thought I received from the little child, even as to heaven itself; for it does my soul good to think of it.

And as I recalled the thought and the lessons thus given me, I felt reminded time and again of the word given long ago by the Spirit of God, as to the day to come, when a little child should lead those who seek to serve God; so I turned to my "Concordance" to learn what had been spoken and written and I found it even stronger and plainer than I had expected.

Let all turn to Isaiah 11: 6 and read and learn for themselves all the promise made; and see, too, that all these children's meetings and Sabbath schools now being held in all the States—where lessons from God's Book are being given every week to the little ones, and where all, both old and young, join in song and in prayer before God are literally to fulfill the promise made by God's servant more than 2,500 years in the past, and that the little ones, as we call them, are now doing more to lead the masses in God's service than we really are aware of. But God be thanked for it, and may his blessing go with it all the while and in every place. LONDON WEST.

From Altamont, Labette Co., Kans.

We met in council March 24 and transacted the business of the church in peace and harmony. Bro. Sidney Hodgden, our elder, was with us and gave us three interesting sermons. The church wished a change of elders and Bro. Hodgden resigned. Bro. W. B. Sell, of Fredonia, was elected as our elder.

Our church is in very good working order. If any of our Brethren are passing through the vicinity of Altamont, we would be glad to have them call on the Brethren at this place. We have a fine Sunday-school, a good attendance and good order. Our school is three and one-half miles southeast of Altamont. We have preaching the second and fourth Sundays of each month, at 11 A. M. and 7:30 P. M., at Rosedale schoolhouse and the first and third Sunday at Rayburn schoolhouse at night. J. P. WARD.

District Meeting of Southern California and Arizona.

THE District Meeting of Southern California and Arizona was held at this place March 22. The good spirit which had reigned the day before at the Ministerial Meeting still prevailed, and continued throughout the entire meeting, and all expressed themselves as having never before attended a more enjoyable and successful meeting.

Southern California seems to be alive to the work. She is pushing her missionaries into the various parts of the State as well as in Arizona.

The Channing Street mission of Los Angeles, under the supervision of Bro. S. W. Funk, is one of the most promising in the State. Still the harvest is great and the laborers are few.

The Work in Arizona.—Although the sacrifices of Bro. Gillett have been great, still his efforts have been crowned with success and many souls have been won for Christ. Over one hundred dollars was raised at the meeting and presented to Bro. Gillett. The experiences of our missionaries should, and indeed do, call forth our sympathy and benevolence.

Bro. S. G. Lehmer was elected as general missionary of the District and will have charge of the points in the northern part of the State the coming year.

Two papers were sent to the Annual Meeting. One calling for the Annual Meeting as soon as possible, was passed. Arrangements were made to hold a Sunday-school Meeting this summer in connection with the yearly Bible school and Missionary Meeting.

Bro. P. S. Myers will represent this District on the Standing Committee.

The work here, although in its infancy, is progressing. The hopes of the future are bright and the prospects encouraging.

E. T. KEISER, Writing Clerk.

Lordsburg, Cal., March 25.

Notes from Chicago.

If John the Revelator were here to-day, I believe he would have just cause to use the same words to the church now, as he had to the Laodiceans: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot."

The Christian world almost seems asleep to its privileges and opportunities in Christ Jesus. In this land of Christian liberty, where the Bible is so common, how negligent we all are to its teachings! We do not realize this so much, though, until some foreigner puts us to shame by his great zeal for the new religion he has just embraced. An Italian had been converted a short time, and in conversation with an American asked, "Is it true that in your blessed land these Scriptures are open to all?" When told, that the poorest may have a Bible, he replied with much earnestness, "What a power must be wielded there for the truth! How strong an army must hold the ground against all opposers, and go forward to conquer in the great battle on earth!" The American was silent; he realized just then how utterly indifferent he had been to the cause of Christ; he, who had had so many opportunities!

We find this indifference to God's Word so prevalent here in the city. People are content to take the minister's word for everything, and the result is, they are sometimes led astray.

There has been some little stir, among some of our German families recently, because they have been told that "confirmation" and all that goes with it, is not commanded in the Bible.

This seems hard for them to believe, even though they themselves cannot find it in the Book; because they have always been taught that way. A few of them have been made willing to renounce it, but the bulk of them say: "All my people have been confirmed, I have been confirmed, and I will have my child confirmed too, for surely it must be right."

This is one of our discouraging points. We have their child till it reaches the age of twelve years, and then, in spite of its own protestations, it must be confirmed and taken to its own church. There must be some way of reaching these parents, and that is what we are trying to do.

We ask the earnest, united prayers of the church, that God may give great wisdom and power to the workers here, so that we may go out boldly and win these men and women for Jesus and the true Gospel!

We are not discouraged but only state these facts, so that we may have the greater interest in your prayers! Discouragement has not its source in God, so we want none of it.

660 S. Ashland Ave., Chicago, Ill.

CORA CRIPPE.

A Review.

GOSPEL MESSENGER No. 12 (March 24) is a gem. The first page is a microcosm. Success, the crown of judiciously using means to the end in the various avenues of life,—in finance, charity, in the family circle, in the tyranny of military rule and even in deluding the credulous. Who can estimate the power of influence, even when our life work is done by the conversion of an infidel, led to the "Word of God" by his dead wife.

The essays give us in doctrine, "Laying on of Hands;" in meditation, "Three Thoughts;" in individual work, "Those Women" and "Where are the Men?" In results "The Camera and the Bible," and "The General Missionary and Tract Committee," are each "Multum in parvo."

Again, for the minister we have, "Spiritual Reasoning;" for the family, "The Model Home," and for all "The Church and her Mission." These come loaded with practical suggestions. The "Notes from our Correspondents" bring members of different localities in closer touch and sympathy.

The obituaries come with sad tidings that we would often get in no other way. The warning voice comes to us, "Be ye also ready." Soon it will be there recorded of us, "They have gone." Ever since I left the "parental roof," in 1855 (when the *Gospel Visitor* was only four years old) I have been a constant subscriber of the "Brethren's paper" and now, in the evening of life, it grows dear to me.

J. D. HAUGHTLIN.

Panora, Iowa, March 24.

From Tulpehocken, Pa.

WE were this winter blessed in having several series of meetings held by Brethren Reuben Grabill, Benjamin Hottel and Henry Zug. As a result thirteen were baptized, and we have some applications including one for restoration. March 19 we met in yearly council, at which a great deal of work was disposed of.

Three Sunday schools were reorganized, at Royers', Heidelberg and Midway, respectively, with brethren Wm. Oberholtzer, J. L. Royer and Joseph L. Wilhelm as superintendents and brethren Jacob Dillman, E. H. Kurtz and Ammon Brubaker, assistants. The school is to open April 1.

The Brethren's literature is used throughout our schools. All schools heretofore closed for the winter, but we think one at least will become an evergreen.

Last spring Sister Mary F. Zug (now Mrs. Jay G. Francis) asked permission to start a mission school in their own private house. Provision has now been made to have it in the "Union House of Prayer," with brethren Peter Smith and Michael Zug at its head. Taken into larger quarters, we bespeak for it grand success.

Eld. John Herr will represent us at the Annual Meeting. Our love feast will be held at the Midway meeting-house May 22 and 23, to meet at 9:30 A. M.

H. F. KING.

Reistville, Pa., March 26.

Report of Ministerial Meeting of California and Arizona.

THE above meeting convened in Lordsburg College Chapel, Lordsburg, Cal., at 9:30 A. M. Wednesday, March 21, 1900. It was organized by electing Eld. D. A. Norcross, Moderator; W. M. Platt, Reading Clerk, and W. I. T. Hoover, Writing Clerk.

The forenoon, afternoon and evening sessions were opened by singing and prayer. The meeting was conducted in the most fraternal and Christian spirit, and, of course, it will result in much good.

A few of the main points presented on each topic are given for the benefit of a larger audience, though the attendance at the meeting was large.

True Method of Biblical Interpretation.

The Bible needs to be interpreted, because it is largely a book of principles, rather than of positive and negative commands. Study words and sentences from an etymological and grammatical standpoint. Approach the Bible in the spirit of reverence and ask wisdom from God to direct. Use as a basic text the broadest one, that is, the one that contains the most truth or requires the broadest obedience. Let the Bible interpret itself.

Who is Responsible for Poor Sermons?

The preacher is responsible because he must prepare for preaching by study; he must adapt the sermon to the congregation; he must live in harmony with what he preaches; he must preach the Gospel—use much Scripture. The laity are responsible because they should pray for the minister; they should not discourage him; they should help him financially.

The Best Way to Maintain Spiritual Life in Young Members.

"Feed my lambs" with the Word of God. Parental teaching and example. Put them to work in the Lord's cause. Lead them from the "first principles" into the life of "perfection."

Who is Responsible for Idle Members?

There are no idle Christians, only idle members. There is no provision made in the Christian system for idlers, nor has the Brotherhood either room or use for idlers. Idleness is a result of the lack of appreciation of the value of salvation. The love of the world and the things of this life are a potent cause for becoming indifferent to Christian duties.

The Minister: His Inner Life,—Heart, Mind, His Outer Life,—Appearance, Work in the Home, the Pulpit, the World.

The heart is the seat of the inner or spiritual life, the place where the Spirit kindles the flame that produces the power to live godly. To the heart comes the assurance of Divine favor and acceptance with God. The heart hungers and thirsts after righteousness. The mind is the intellectual power to grasp the truth and present it in the most effective manner. We are to perceive clearly so we can preach clearly. We are expected to think God's thoughts because created in his image. Culture the mind by study of the Word of God. The outer life is the result of the inner. Be not careless in personal appearance but neat and tidy, mirror the Gospel in your personal appearance. Cheerfulness is essential to effective work. Erect and maintain a family altar. Do not enter the pulpit without the consciousness of having a message from the Lord for the people. Appeal to the heart, mind and conscience of the people. Preach the Word, select suitable hymns, offer appropriate prayers, stop when done. Live before the world the truth preached.

The Minister Teaching the Word—Why; How; Result on Him; His People.

Teach the Word because of its magnitude. "It is the power of God unto salvation." It will remove the hindrances of the people to find and gain salvation. It is the truth and "cannot pass away." The result will make all more spiritual and finally bring salvation to both teacher and the taught.

The Importance of Unity of the Ministers in Their Work.

Unity is essential to effective work. "United we stand, divided we fall." We can and ought to unite on the principles of the Gospel. We are now more united than the ministry of any other Christian denomination. A united ministry means a united church, a united Brotherhood and united in heaven.

W. I. T. HOOVER, Writing Clerk.

Lordsburg, Cal.

Feed My Lambs.—John 21:15.

If a shepherd were to hire a man to take care of his flocks, would he not likewise give charge to take care of and feed the lambs, for with the lambs is the future of the flock? This charge of the Savior to Peter I feel is not everywhere attended to as it ought to be.

The lambs, we conclude, are the young and inexperienced members in the church. The Savior says, "Feed my lambs." They are his. Now what an opportunity to do something for Jesus. In large churches where there is an appointed shepherd and plenty of assistants we conclude the lambs are cared for and properly fed. But it is a sad fact that the Savior's lambs are not all thus sheltered and cared for. There are many out at isolated places, where there is no one properly qualified to care for and feed them.

It is for such that I desire to plead with our ministers and others, that greater efforts be put forth to reach these needy

ones. We have had some good and faithful shepherds that have done much along this line of work. We think of a Gish, a Hope and others that sacrificed home comforts and wore out their lives in feeding the lambs that Christ bought with his precious blood. But they are not all receiving the care and nourishment they need. The means wherewith to travel are frequently a question to those who would go. Do we believe that the Savior commanded his disciples "to go," and has promised, saying, "And, lo, I am with you always, even unto the end of the world," and yet there is no way to do so?

Now I will present a plan or two to reach those isolated lambs. Let some of our evangelists who have spent years in traveling and preaching among the large and wealthy churches go out among the isolated members and feed the starving lambs where their services are really needed, and I am confident they will never regret it, for their reward will be great.

Another plan: Let such members as have an abundance of this world's goods and to spare, select a minister in whom they have confidence, and supply him with the necessary means to make a trip out among the isolated members who are not supplied with regular preaching, or likely no preaching at all. If you don't know of any such places, write to me. I can give you plenty. Let him spend a month or two, or more, in such places, feeding the lambs of Jesus, and when he returns invite him to your house and have him tell you his experience in feeding the hungry lambs on the frontier; and if you don't feel that your money was well invested and placed in your credit in the bank of God, then you need not renew the experiment.

JESSE Y. HECKLER.

Elmwood, Nebr.

Are Long Sermons Edifying?

I CAN not now recall one instance where I ever heard one of our able preachers deliver a sermon that he occupied more than from thirty to forty-five minutes. On the other hand we have heard those, less able, consume from one to one and a fourth hours. They did well at the start and had they stopped at the end of thirty minutes their discourse would have been good, but by that time they were out of material and clung to it, to get in an hour or more, and in the last thirty minutes they tore down what they had built up.

I love to hear preaching from a text but when a preacher undertakes to preach from twelve or twenty verses or a whole chapter, as some do, they are just as certain to make a failure as they are to undertake it. We never heard a good sermon from that kind of a text.

Long sermons are never edifying. They are as small in the sight of God as long prayers. We often hear people pray and it seems they must repeat everything they can think of. We are made to think they pray for things they never expect to want. Recently a very able brother,—a minister,—told me, "A long prayer never comes from the heart."

One of our able ministers was preaching on the subject of prayer, in Florida, and he said, "A public prayer should never be longer than from three to five minutes." We would to God that all praying people could realize this great fact that long sermons and long prayers are not edifying.

J. I. MILLER.

Roaño, La.

The Bremen, Ind., Aid Society.

ONE year has passed since we organized our first Aid Society. We feel our efforts have been a success and a blessing. In all we had eighteen meetings with an average attendance of seven. Our work consisted of a variety, piecing quilts and comforts, quilting and knotting the same, making aprons, and sewing carpet rags, donating our work where it was needed, and our time where it was useful. We sent a box of goods to Washington, and gave some articles of clothing to the poor in our communities.

We always read from God's Word. To praise the Lord in hymns and prayer is never omitted. Thus, while our hands are employed to aid others, our minds are fed on heavenly food. Being of the same faith, and working for the same cause, we get inspiration, encouragement and strength.

Let us all remember that life is the time to work, that when we come to give an account for our stewardship here, we need not hear the words, "When I was sick ye ministered not unto me, when I was naked ye clothed me not, when I was in prison ye visited me not and when I was hungry and thirsty ye gave me not to eat or drink."

ELZINA LAUDEMAN.

March 22.

From Guthrie Mission.

SINCE my last report the work here is moving on very well. Our congregations are not as large as we would like but when we remember that other churches, that have been laboring in this city for several years, do not have any larger attendance than we do, it encourages us to press on.

Our Sunday school was organized March 4, with Bro. P. S. Hartman as superintendent. With a good corps of officers and teachers, and earnest effort by all interested, we believe a successful Sunday school can be had here.

Feb. 10 and 11 we were made glad by the presence and encouragement of Eld. L. H. Eby, of Mound City, Mo., who gave us two very instructive discourses. March 5, Bro. S. J. Miller, of McPherson, Kans., preached an interesting discourse for us in the evening. We would be glad if ministers, traveling through our city, would make it a point to attend our services which are held every Sunday at 11 A. M. and 7:30 P. M. Services are held in "County Courthouse," in the office of Probate Judge.

JAS. A. STOUDEUR.

1423 Grant and Pine Streets, Guthrie, Okla. T.

OUR BOOK TABLE.

Cram's Magazine for March is full of interest, and treats of questions right up to date. As a rule the articles are both instructive and interesting, and enable the busy man to keep up with the important movements of the world without the loss of a great deal of time. Not in a long while have we found an historical article so interesting as the one on the history of Greece, when Athens was in its glory. To every person who has traveled in that country, articles of this character have a peculiar fascination. The journal is published in Chicago.

"Pen Pictures of Mormonism," by M. L. Oswalt, American Baptist Publication Society, Philadelphia, Publishers, is the title of the best little work on Mormonism we have seen in a long while. The author at one time was a member of that body, having been led into the deception, and knows just what he writes about. The price of the work is not given, but it will pay to write and secure terms in case a few copies are needed for localities where the Mormon elders are making disturbance.

Frank Leslie's Popular Monthly (New York) for April starts out with a good paper, entitled, "The Papal Elections," in which the history of electing the Popes is given in a very clear manner. The rules governing the selection of Popes, as well as the manner of disposing of them when dead, is narrated in a very interesting manner. The closing paper gives the history of the railroad to the Yukon, in Alaska, recently completed. This paper is unusually well illustrated, and gives a most graphic account of the almost reckless undertaking. It shows what can be accomplished by a man of an iron will.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BOWMAN.—In the Roann church, Ind., March 19, 1900, Sister Hannah, wife of Bro. Isaac Bowman, aged 69 years, 4 months, and 6 days. Deceased was born in Franklin County, Va., in 1830. Married Isaac Bowman in 1849. Of eight children three preceded her. In 1852, they settled on a farm near Roann. In 1853, she united with the church and lived a Christian life. A husband and five sons survive. Interment in new cemetery north of town. Services by Eld. Albert Wright from Psa. 17: 15. **JOSEPH JOHN.**

BOWERS.—At New Stark, Ohio, March 1, 1900, Marie, wife of Bro. A. M. Bowers, aged 68 years, 6 months and 12 days. Deceased was born in Shepherdstown, Pa., Aug. 17, 1831. Her maiden name was Swalley. She was a member of the Progressive Brethren. On the following Sunday her remains were laid away in the Eagle Creek cemetery. Services by the writer, assisted by Bro. J. R. Spacht. Text, Job 14: 14. **D. D. THOMAS.**

BARNHART.—In the Appanoose church, near Centropolis, Kans., March 13, 1900, of measles, Francis Louisa Barnhart, daughter of Joseph and America Susan Barnhart, aged 21 years, 1 month and 5 days. Her mother preceded her only two days. Interment in the Pleasant Hill cemetery. **JAMES T. KINZIE.**

BOVEY.—In the Broadfording congregation, Md., March 11, 1900, Sister Sarah Catharine Bovey, aged 57 years, 7 months and 21 days. About thirty-one years ago she married Jacob Bovey, who, with three daughters and an aged mother remains. She and husband united with the Brethren church about thirty years ago. They lived a Christian life. Interment at the Shank meetinghouse. Services by Harvey Martin, assisted by the writer, from Rev. 14: 13. **S. M. FOLTZ.**

BENNER.—In the bounds of the Lost Creek congregation, Juniata County, Pa., March 14, 1900, of asthma and dropsy, Bro. William Benner, aged 66 years, 6 months and 10 days. He suffered for about one year, but bore it patiently. Services by Eld. Elias Landis and the writer from Isa. 3: 10. **C. G. WINEY.**

FOX.—At Goshen, Ind., March 10, 1900, Sister Mary Fox, aged 72 years, 8 months and 13 days. Her husband preceded her about eleven years. Services from 1 Peter 1: 3, 4 by Geo. T. Swihart and the writer. **LEVI HOKK.**

FLORA.—At his home in Manvel, Texas, Feb. 28, 1900, Bro. W. R. Flora, aged 40 years, 1 month and 5 days. Bro. Flora was born in Franklin County, Va., in 1860. In 1883 he married Fanny Peters. They had seven children. Moved to Manvel in 1892, and the same year united with the Brethren. In 1893 was elected deacon, and lived faithful. Services by Eld. J. A. Miller. **CORA MOORE.**

FLORY.—In the Woodland church, Mich., March 18, 1900, Bro. Frederick Flory, aged 65 years, 8 months and 1 day. In early life he moved to Hampshire County, W. Va. In 1858 he was married to Susan Borden. Of ten children three died in infancy. In 1877 he united with the Brethren church. In 1890 he, with his family emigrated to Michigan. He led a consistent life. He leaves a widow and seven sons. Services by Bro. Isaiah Rairigh from Rev. 14: 13. **JOHN M. SMITH.**

GOCKLEY.—In the bounds of the Springville church, Pa., March 13, 1900, Sister Katie, widow of Menno Gockley (nee Keller), aged 24 years, 5 months and 29 days. She leaves parents, brothers and one sister. Services at Mobler's meetinghouse by brethren Wenger and Schlosser from Rev. 14: 13. Interment in adjoining cemetery. **AARON R. GIBBEL.**

HOFFMAN.—In the Naperville church, Ill., March 22, 1900, Bro. Edward Hoffman, aged 65 years, 11 months and 27 days. He was a consistent member of the church. He was a sufferer for several years. He leaves a wife, three sons and one daughter. Services at the house by Bro. Sollenberger, assisted by the writer from Rev. 22: 12. Interment in the Naperville cemetery. **H. M. BARKDOLL.**

KEENER.—In the Maple Grove church, Ohio, March 24, 1900, Bro. John P. Keener, aged 47 years, 11 months and 18 days. He was born April 2, 1832. He was a faithful member of the Brethren. Wife and six children survive. Interment in the Maple Grove cemetery. Services by Bro. David Snyder. **ELLA BEEHLY.**

KEMERER.—In Martinsburg Pa., Feb. 11, 1900, Bro. Daniel Kemerer, aged 59 years, 7 months and 28 days. Services from Heb. 2: 1-3 by Elders J. H. Beer and T. B. Maddocks. **J. G. MOCK.**

LEHMAN.—In the Abilene church, Kans., March 18, 1900, Esther Olive, infant daughter of friend Henry and Sister Anna Lehman, aged 4 months and 8 days. Services by C. A. Shank and the writer. **GEO. MANON.**

MARSH.—In the Morrill congregation, Minn., Feb. 18, 1900, Ernest Marsh, little son of Bro. William and Sister Lauretta Marsh, aged 7 months and 3 days. Services by Bro. John Mowan. Interment in Morrill cemetery. **AMANDA SNELL.**

MYERS.—Near the Broadfording church, Washington County, Md., March 20, 1900, Anna Kate Myers, daughter of Bro. Wm. Myers, aged 2 years, 5 months and 27 days. Services by Harvey Martin, assisted by the writer from Rev. 14: 13. **S. M. FOLTZ.**

RODIBAUGH.—In the Solomon's Creek congregation, Elkhart County, Ind., March 11, 1900, Sister Rebecca Rodibaugh, aged 71 years and 7 days. She was the oldest daughter of the late Susan Baringer. Her father died about thirty-five years ago. She was married to David Rodibaugh Jan. 1, 1856, who preceded her less than two years ago. Of nine children, six are still living. She joined the Brethren church about twenty years ago. Services by the writer. **J. H. WARSTLER.**

RINEHART.—In the Salem church, Ohio, March 20, 1900, Bro. Daniel Rinehart, aged 87 years, 2 months and 25 days. In 1839 he was married to Esther Brumbaugh. He leaves a wife, four sons and two daughters. He was a faithful member of the Brethren church for forty-eight years. Services by the home ministry from 2 Tim 4: 6-8. **JOHN H. BRUMBAUGH.**

RUSSEL.—In the Blue River church, Whitley County, Ind., March 11, 1900, Mary Russel, wife of G. W. Russel, aged 61 years, 7 months and 17 days. She leaves a husband and family. Services by the writer from Job 14: 14. **C. K. ZUMBRUM.**

SMITH.—In the bounds of the Dunning's Creek congregation, Pa., Dec. 10, 1899, Sister Maggie D. Smith, wife of Bro. George M. Smith, of Spring Hope, Pa., aged 42 years, 7 months and 19 days. Sister Maggie bore her

long suffering with Christian fortitude. She leaves parents, husband and six children. Funeral services by I. B. Miller, assisted by Levi Rodgers. **M. S. MILLER.**

SHUFF.—In the Ludlow congregation, near Painter Creek, Ohio, March 15, 1900, Chloe Reverie, infant daughter of Ersam E. and Nan Shuff, aged 9 months and 14 days. Services by Eld. Tobias Kreider. Interment in the Newcomer cemetery. **LEVI MINNICH.**

SPANGLER.—In the Hylton congregation, Va., March 8, 1900, Bro. Geo. W. Spangler, aged 59 years, 3 months and 22 days. He was a consistent member of the Brethren church. Leaves a wife and three children. Services at the house by Eld. O. Barnhart. **S. P. HYLTON.**

STOUT.—In the Spring Creek church, Ind., March 14, 1900, Bro. William Stout, aged 80 years, 4 months and 18 days. Married to Jane Reed in 1845. Of three sons and two daughters all but one son preceded him. He united with the church in 1868. Services by the writer from 1 Thess. 4: 16. **DANIEL SNELL.**

THOMAS.—In the Lordsburg church, Cal., March 13, 1900, Bro. James Thomas, aged 85 years, 5 months and 7 days. Bro. Thomas was born in York County, Pa. Was married in 1834 to Mary Vanorsdol. Of four sons and three daughters, three sons and two daughters are living. Bro. Thomas moved to Franklin Grove, Ill., in 1850, where his wife died. In 1882 he married Rebecca Lampain, who survives him. In 1895 he moved to California and spent his remaining years in Lordsburg. He was a devoted member of the Brethren church since 1840; served as deacon since about 1857. Services at the house and in college chapel, Bro. W. I. T. Hoover officiating, assisted by Bro. Thos. Keiser. Text, Luke 20: 24. **J. OVERHOLZER.**

WILLS.—Near Greenville, Ohio, March 4, 1900, Lucy Amanda, daughter of friend Charles D. and Martha C. Wills, aged 11 months and 22 days. She leaves a father, mother, three sisters and one brother. Services at house by Tobias Kreider. Interment in the Greenville cemetery. **LEVI MINNICH.**

WOLFORD.—In the bounds of the Price's Creek church, Ohio, March 6, 1900, Bro. Henry Wolford, aged 93 years and 8 days. Deceased was born in York County, Pa., Feb. 26, 1807; was married to Mary M. Petry July 26, 1842. Had one son and two daughters. Came to Ohio in April, 1864. Wife and three children survive. Services by the Brethren. **JOS. LONGANECKER.**

YAGLEY.—In the Maple Grove church, Kans., March 23, 1900, Vinton, son of Joseph and Adda Yagley, aged 10 years, 5 months and 21 days. Services by Bro. William Dessenberg. **ELLA BEEHLY.**

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MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channeling Street, between 9th and 14th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, 10 A. M.; 8 P. M.; Monday, 12 W. Camden St. DECATUR, ILL.—Gephart Hall, 1103, 1105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Preston and Calhoun Sts. Services, Sunday, 9:30 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Cable, off at Irving.

DES MOINES, IOWA.—1606 E. Lion St. S. S., 10 A. M.; Preaching, 10 A. M.; 8 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. Hummel St. and Nicholson Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue, S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M. at Old Schoolhouse on Madison St., 2½ blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:15 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenview. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN, N. Y.—593 4th Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday; Singing, Wednesday; Prayer Meeting, Friday.

ALBUQUERQUE, N. M.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10:30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St.; S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—235 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer Meeting, Wednesday Eve.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

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Financial Reports.

Mission Receipts from March 26-31.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis, to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$13,825 46
PA.—S. D. Humphrey, McKeesport, \$1.50;	
Gabriel King, Richland Station, \$1; Mingo	
cong., \$1.75; Coventry cong., \$26.48; Chiques	
cong., \$1.32; Mountville cong., \$11.60; Geo. E.	
Reitz, Frieden, \$1.50; total,	104 40
OHIO.—Joseph Bowler, Louisville, \$1.94; E.	
Loomis, New Philadelphia, 25 cents; Mohican	
cong., \$12.64; Wolf Creek cong., \$8.85; total,	23 68
KANS.—Brazilton cong., \$1.30; marriage no-	
lice, John Sherry, 50 cents; Ft. Scott cong., \$7.50;	
total,	9 30
IND.—Richard Cunningham, New London,	5 00
MD.—Amy Koop, Westminster, 60 cents; John	
D. Koop, Westminster, \$3; W. M. Swan, Glen-	
coe, \$1; total,	4 60
ILL.—Wm. Yarger, Orangeville,	1 00
W. VA.—Jacintha Hansford, Brookside,	1 05
IOWA—Mary F. Stover, Cushing,	1 00
MINN.—Mrs. Sarah Eby, Duluth,	50
Total for year beginning April, 1899,	\$13,979 73

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$4,126 39
PA.—Mr. and Mrs. L. A. Peck, Savage, \$5;	
Mrs. J. M. Puck, Savage, \$1; Coventry cong., \$25;	
total,	31 00
LA.—J. S. Metzger, Iowa,	5 00
KANS.—A brother, Overbrook,	2 00
ILL.—Wm. Yarger, Orangeville,	1 00
OKLA.—Unknown,	1 00
Total for year beginning April, 1899,	\$4,166 39

INDIA ORPHANAGE.

Previously reported,	\$1,250 52
IND.—Pymont S. S.,	4 55
IOWA.—Franklin County S. S.,	2 66
Total for year beginning April, 1899,	\$1,263 73

CHINA'S MILLIONS.

Previously reported,	\$31 00
IOWA.—Mary F. Stover, Cushing,	1 00
Total for year,	\$32 00

COLORED MISSION.

Previously reported,	\$20 50
IND.—Richard Cunningham, New London,	10 00
Total for year,	\$30 50

SWITZERLAND MISSION.

Previously reported,	\$15 25
IOWA.—Mary F. Stover, Cushing,	1 00
Total for year,	\$16 25

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$11 00
OHIO.—Palmer Creek S. S.,	9 44
IND.—North Manchester College S. S.,	5 24
Total for year,	\$25 68

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$15,435 68
PA.—Barbara Leiter, Upton, 25 cents; H. K. Miller, Huntsdale, \$10; Geo. Hege, Williamson, \$2; Mrs. Mary F. Swink and family, Hillsboro, \$5; Quenahoning cong., \$51.68; Ed. Miller, Ho-versville, \$1; total,	69 03
KANS.—Henry Kimmel and wife, McLeouth, \$7; Bonnie Ridgeway, McLeouth, 75 cents; Lewis Kimmel, McLeouth, 50 cents; Ray Kimmel, McLeouth, 50 cents; Anna Kimmel, McLeouth, 50 cents; Joseph Edwards, McLeouth, 25 cents; Net-tie Kimmel, McLeouth, 25 cents; Lettie Kimmel, McLeouth, 25 cents; H. L. Mauchley, Dayton, \$1; Rock Creek S. S., \$16.42; Mary Black, Overbrook, \$2; J. F. and Debbie Hantz, Abie, \$10; H. C. Markie, Lyons, \$2; Susan Cochran, White-water, 50 cents; a brother, Overbrook, \$3; total,	44 84
IOWA.—Greene cong. S. S., \$3.43; Mary F. Stover, Cushing, \$1; T. H. Higgs, Maxwell, \$1; a sister, Toddville, \$5; Margaret Glofferty, Lib-ertyville, \$5; a sister, Fentress, \$5; E. C. Gough-nour and wife, Maxwell, \$1; total,	21 43
OHIO.—Jesse Snyder, Covington, \$1.50; Rush Creek congregation and friends, \$3.15; a sister, Mohican cong., \$2; Lydia Fox, Minniburg, \$2; two sisters, Gambler, \$2; total,	14 15
ALA.—E. J. Neher and family, Hollywood, \$10; Jacob Butterbaugh, Hollywood, \$1; total,	11 00
LA.—J. S. Metzger, Iowa,	5 00
ILL.—A. D. Stutzman, Girard, \$4; Wm. Yar-ger, Orangeville, \$5; total,	9 00
IND.—Richard Cunningham, New London, \$4; Bethel S. S., \$1.50; Wm. John, Huntington, \$1.50; total,	8 00
OKLA.—Two sisters, Independence, \$1.70; un-known, \$2; total,	3 70
MO.—"Clarity," Fairplay,	2 00
MO.—A member, Warrensburg cong.,	1 00
VA.—Four members of Elk Run cong.,	1 00
NEBR.—Sister Barndt, Red Cloud,	26
Total,	\$15,631 09

INDIA MISSION.

Previously reported,	\$514 02
IOWA.—Mary F. Stover, Cushing,	1 00

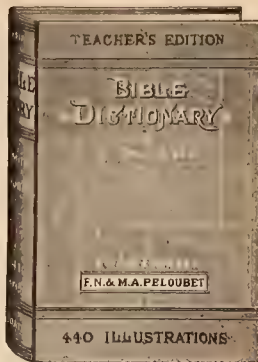
Total for year beginning April, 1899, \$515 02

In GOV. H. MESSERS, No. 12, in reporting amounts the Washington Meetinghouse, solicited by J. J. Rosenberg in the Hickory Grove congregation, Henry Studebaker, \$2, should have been Henry Studebaker, \$1 and Sammie Studebaker, \$1.

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ANNOUNCEMENTS.

LOVE FEASTS.

Arkansas—	May 24, 2 P. M., Elkhart Valley.
	May 25, Mississinewa.
	May 31, Ladoga.
	June 9, 4 P. M., Summit church.
	June 9, 5 P. M., Nettle Creek.
	June 9, 3 P. M., Springfield.
	June 14, 4 P. M., Wabash.
	June 14, 10 A. M., Cedar Lake church.
	June 14, 4 P. M., Hillgrove house, Union City.
	June 15, Camp Creek.
	June 16, Hartford City.
	June 16, Blue River.
	June 16, 2 P. M., Pigeon River.
	Sept. 29, 10 A. M., Clear Creek.
	Sept. 29, 2 P. M., Middle Fork.
	Oct. 4, White church.
	Oct. 6, 10 A. M., Nettle Creek.
	Oct. 12, Union.
	Oct. 26, Four Mile.
Iowa—	April 14, 3 P. M., Frederic.
	May 12, 4 P. M., South English.
	May 12, 13, 2 P. M., Iowa River church.
	May 19, 3 P. M., South Keokuk.
	May 19, 20, Springfield church, Fredericksburg.
	May 26, 27, 10 A. M., Dry Creek.
	June 9, 2 P. M., 6½ mile southwest of Clarence.
	June 9, 10, 10 A. M., Garrison.
	June 9, 3 P. M., Kingsley, east house.
	June 9, 10, 1 P. M., Coon River, near Panora.
Indiana—	May 12, 11 A. M., Killbuck.
	May 16, Prairie Creek.
	May 17, 2 P. M., White church.
	May 17, 4 P. M., Sallomoe church, Huntington.
	May 18, 6 P. M., Muncie.
	May 19, 4 P. M., Bachelors Run.

June 12, 13, Dallas Center.
June 14, 15, Indian Creek.
June 15, 11 A. M., Middle Creek.
June 16, South Waterloo.
Sept. 7, Libertyville.
Sept. 8, 9, Des Moines.
Sept. 15, 11 A. M., Deep River.
Oct. 6, 7, Boon River, Stilson.

Kansas—

April 28, 4 P. M., Kansas Center ch., near Lyons.
May 5, 2 P. M., Salem, Reno County.
May 5, 2 P. M., Newton.
May 12, Wichita.
May 12, 1:30 P. M., Pleasant View.
May 12, 2 P. M., Walnut Valley.
May 12, 4 P. M., Washington Creek church.
May 12, 13, 2 P. M., Abilene church, Navarre ch house.
May 12, 4 P. M., Belleville.
May 12, 4 P. M., Scott Valley.
May 12, 4 P. M., East McPherson.
May 19, 2 P. M., Chapman Creek church.
May 19, Peabody.
May 19, Eden Valley.

Maryland—

May 5, Pipe Creek.
May 12, 1:30 P. M., Pleasant Hill, near Monrovia.
May 12, 1:30 P. M., Westminster.
June 16, Accident.

Michigan—

May 12, 6 P. M., Sugar Ridge.
June 23, 3 miles east of Ithaca, at Jesse Sherrick's.

Minnesota—

June 9, 10, Worthington.
June 16, 2 P. M., Morrill.
June 16 and 17, Root River.

Missouri—

June 16, Plattsburg.

Nebraska—

May 5, 4 P. M., South Beatrice.
May 5, 5 P. M., Mission house, Kearney.
May 12, 4 P. M., North Beatrice church.
May 12, 4 P. M., Bethel.
May 12, 4 miles south of Moorefield.
May 12, 4 P. M., Silver Lake.
May 19, Sappy Creek.

Ohio—

April 13, 2 P. M., Covington.
May 5, 5 P. M., Logan church.
May 12, 2 P. M., Palestine.
May 12, 2 P. M., Lorain.
May 15, 4 P. M., Wolf Creek church.
May 19, Rome.
May 19, 20, Richland.
May 22, 10 A. M., Eagle Creek.
May 26, 5 P. M., Donalds Creek, New Carlisle house.
May 29, 5 P. M., Donalds Creek.
June 9, 10 A. M., North Poplar Ridge church.
June 16, 4 P. M., Sugar Creek church.
June 16, 4 P. M., near Lima.
June 16, 10 A. M., Black Swamp.
June 16, 10 A. M., 1½ miles north of Bloomville.
June 16, 2 P. M., Silver Creek, Hickory Grove house.
Oct. 4, 2 P. M., Pleasant Valley.

Oklahoma Territory—

May 19, Big Creek.
Sept. 8, Prairie Lake, Union church.

Pennsylvania—

May 3, 7:30 P. M., Philadelphia.
May 5, Royersford, Mingo house.
May 5, 9, Spring Creek.
May 12, 4 P. M., Clover Creek, Blair Co.
May 12, 4 P. M., James Creek, Huntingdon Co.
May 12, 5 P. M., Upper Dublin church.
May 12, 1:30 P. M., Marsh Creek, Gettysburg.
May 12, 10 A. M., Antietam church.
May 12, 4 P. M., Pine Glen.
May 13, 4 P. M., Roaring Spring.
May 14, 15, 1 P. M., Chiques.
May 15, 16, 2 P. M., Welsh Run.
May 16, 17, 9:30 A. M., Mountville, Petersburg house.
May 17, 4 P. M., Woodbury.
May 18, 19, 2 P. M., Augwick cong.
May 24, 25, Goodwill house, Lost Creek cong.
May 26, New Enterprise.
May 31, June 1, 2 P. M., Buffalo Valley.
June 9, 4 P. M., Carson Valley.
June 9, 2 P. M., Spring Grove.
June 9, 10, 10 A. M., Hade church, Frank Co.
June 9, Fairview.
June 9, 10, 9:30 A. M., Up. Canowago, Mummert house.
June 10, 4 P. M., Maple Spring, Quenahoning cong.
June 12, 3 P. M., Spring Run.
June 13, 14, 1 P. M., Green Tree, Chiques church.

Virginia—

April 12, 2:30 P. M., Fairview, 4 ml. S. of New Market.
April 28, Valley church, Troutville.
May 12, Middle River.

Wisconsin—

June 16, Chippewa Valley.
June 23, Maple Grove.

DISTRICT MEETINGS.

April 10, 11, District of Southern Kansas, in the Verdigris church.
April 17, District of Northwestern Kansas, Oklahoma and Colorado, in Monitor church, Kans.
April 11, at 8 A. M., District of Southern Indiana, at the Greenwood church, Howard Co., Ind.
April 11, District of Southern Pennsylvania, at Shippenburg.
April 13, District of Northwestern Kansas and Northern Colorado in St. Vrain church, near Longmont.
April 19, 8 A. M., Middle District of Maryland, at Vancleville church, Berkeley Co., West Virginia.
April 20, District of Northwestern Ohio, in Swan Creek church, near Delta.
May 1, District Meeting for Southern Ohio, at Upper Stillwater church.
May 2, District of Northern Illinois and Wisconsin, in the Naperville church, Ill.
May 2, District of Eastern Pennsylvania, New Jersey and Eastern Shore of Maryland, in West Conestoga ch., Middle Creek house, Pa.
May 5, 9:30 A. M., Western District of Maryland, in Fairview cong., Garrett Co., Md.
May 9, District of Western Pennsylvania, in Markleysburg congregation.

The Gospel Messenger.

"SET FOR THE 381
15 QUARTER 207. OF THE GOSPEL"—Phil. 1: 17.

VOL. 38.

ELGIN, ILL., April 14, 1900.

No. 15.

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EDITORIAL MISCELLANY.

By the use of the top wire of the wire fences in the country a unique telephone line has been arranged between the cities of Anderson, Pendleton and Ingalls, Ind. The line is not an experiment, for it is in daily use and seems to be giving excellent satisfaction. By the use of tall poles wires are carried across the roads and thus connections are made complete. The line has been such a practical success that the farmers of the neighborhood are organizing companies with a view of placing themselves in communication with each other, and also in communication with the cities. It now looks as though every farmer may soon have a telephone in his house at a very little expense. And since the wire fences belong to these farmers, they can organize and arrange for the use of them for their own benefit, on terms requiring very little outlay. The farmer, if he feels so disposed, can carry with him a little portable transmitter and receiver, when he goes to the farther end of the farm to plow, set it on a fence post, make connection with the top wire of the fence, and converse with his wife, or any of his neighbors at pleasure. With the free mail delivery and telephone accommodations in the rural districts, the farmer will soon have it as convenient as the people who reside in cities.

In most towns and cities doctors, like preachers, are becoming rather numerous for the population. Russia, however, has undertaken to solve the problem by decreeing that the medical institutions shall not graduate more than one thousand students a year. In thirty years this would give the Empire 30,000 physicians, provided none of them should die during the time. This means about one doctor to every 4,000 population, rather a good thing for the doctors, should the pay be good. In this country, where each person is at liberty to engage in

whatever profession for which he sees proper to fit himself, there is no likelihood of any such restrictions; hence the sharp competition between doctors will go on. In places the doctors seem to have a still sharper competition outside of their own ranks. They must compete with the powwows, the Faith and Magnetic Healers, the Christian Scientists and the Mormons. To this list must be added another, calling themselves the Divine Healers. In some localities they are performing nearly as many cures as the doctors, and some of them are getting rich in the operation. We know of one man who could hardly pay his living expenses a few years ago—so it is reported—and now he is said to be worth a million dollars. So far as we know all these classes of healers denounce each other. The Divine Healers anathematize the Magnetic Healers, and the latter have no use for any of the others, especially the powwows. And so they go on wasting breath on each other. But do they actually heal anybody? Certainly they do—that is, they help them to get well. It is simply the power of mind over matter, or the power of one mind over another. Some people are made to believe that the restoration to health by these processes is miraculous, but it is not.

Not long since two animals of international reputation died. We cannot say of them that they "fell asleep," for they died as they were in the last of them. One was a monkey, and the other was a dog. It was probably the best informed monkey that ever lived. Every possible effort was made to develop the animal and teach it the ways and habits of man. It sat at the table and ate somewhat like a boy, wore some clothing and slept in a bed. But it was an animal still. The other was a shepherd dog named Bozzie, that died in Chicago. Bozzie could count, and designated numbers by means of barks. When asked to do so she would count the number of persons in a room, and seldom made a mistake. If asked how many wore glasses she would reply correctly. If asked to name a man's age she would correctly bark the facts. It was a mystery how she could determine the age of a man, but there was no question but that she could do it. When Bozzie died her owner buried her near the back door. School children brought flowers and gently placed them on the grave, and it is said that scores shed tears because the kind and intelligent dog was no more. It may not be necessary to have such an ado over the grave of an animal, but many a good person has wept at the death of a kind horse, a loving bird or a faithful dog. And it is well that we love the dumb brutes that confide in us, and serve us faithfully. It is good for the human heart to have these tender feelings. It makes the heart better, and in the end makes a better man and a better woman. Let us not forget that the merciful man is kind to his beast.

In many ways Japan is rapidly coming to the front, and in the course of another generation may be classed with the most advanced nations. Starting with a few professors about thirty years ago, the Japanese now have an educational system, managed by themselves, which will compare quite favorably with the system in the United States. They have a university with an enrollment of over two thousand students, while in their common schools the pupils number over four million. There are probably one million pupils in the private schools. More than one hundred thousand teachers are employed, and not a few of the text-books resemble those used in the best schools in our coun-

try. Thousands of their lawyers, doctors, mechanics, machinists and business men have received more or less training at the hands of skillful teachers from America and Europe. The Japanese labor and skill is likely to affect other nations quite materially, for on account of cheap labor many articles of general use can be made by them for less than they can be manufactured elsewhere. They are becoming experts in the manufacture of wall paper of tasty designs, pencils, pencil sharpeners and many other small articles which can be placed on the market in America for half of what they have been costing here. These millions of industrious people are going to make themselves felt in the commercial world. If they can be developed along Christian lines, as they have been developed along other lines, they may yet prove a power in the world for good.

NEVADA, Mo., seems to be the Mecca for Magnetic Healers, as there are now not less than thirty Magnetic institutions in the place, some of them being quite large. Hundreds of invalids visit these institutions each week. Some of them are cured of their diseases and others are not. Just what per cent are permanently relieved we are not prepared to say. It is not our intention to discuss in the least the merits or demerits of the Magnetic system of helping the sick. It is only one of the many ways of treating disease, made prominent of late years, and must stand or fall on its own merits. Of one thing we are quite certain; there is nothing about it that is miraculous. This is admitted by Dr. Stanhope, one of the leading healers at Nevada. He says: "That there is a subtle, undefinable something that passes from my hands to yours when I treat you, can no longer be doubted by those who have investigated the matter. I have often had my patients tell me that holding my hands was just like taking hold of a small battery." His paper also says that "all cures are performed by strictly scientific methods." Whether our people employ magnetic doctors or some other kind, we wish to caution them against being carried away from their religious moorings by some new and exciting method of healing diseases. Some years ago hundreds of people had their faith shaken in their church, by the hygienic system of curing the sick. Before that the powwow business disturbed not a few. Now we have a half dozen methods that operate on the mind and the nerves. Some of the advocates of these methods are so persistent in their claims as to make the power of healing the body the practical basis of religious organizations, and thus hundreds of people are being misled, as they will find to their sorrow later on. We are not saying which class is doing this, but we do mean to put our people on their guard. Suppose a man can lay his hands on a sick person and restore him to health, that is no proof that he is a Christian, or even an ordinarily good man. Infidels can do the same, and are doing it right along, in nearly all parts of the world. We have nothing to say as to how the afflicted shall be treated. Generally speaking that is their business and not ours. There are honest and capable men connected with all the schools, whose business it is to treat the sick. It is not against these that we warn our people, but against that class of designing healers who are trying to induce our members to leave the Brethren church, and help swell their already large bank account. We pray that none of these things may be the means of misleading them, or causing any of our ministers to neglect the flock over which the Holy Ghost has made them overseers.

ESSAYS

*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

EASTER LILIES.

O WHERE are the tall white lilies
That grew by the garden wall?
We wanted them for Easter,
And there is not one at all!

Down in the bare, brown garden
Their roots lie hidden deep,
And the life is pulsing through them,
Although they seem to sleep.

And the gardner's eye can see them—
Those germs that hidden lie—
Shine in the stately beauty
That shall clothe them by and by.

Even so in our hearts are growing
The lilies the Lord loves best,
The faith and the trust and the patience
He planteth in the breast.

Not yet is their full sweet blossom,
But he sees their coming prime,
As they will smile to meet him
In earth's glad Easter time!

The love that striveth toward him
Through earthly gloom and chill,
The humble, sweet obedience
Through darkness following still—

These are the Easter lilies,
Precious and fair and sweet,
We may bring to the risen Savior,
And lay at his blessed feet.

—Wide Awake.

PROPER SUBJECT FOR BAPTISM.

BY D. E. PRICE.

And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 15, 16.

THERE is about as much diversity of opinion in regard to the proper subject for baptism as there is on the mode or design. But our opinions do not settle the question on Bible subjects, when we have a positive *thus saith the Lord* for our faith and practice. Our text says, "He that believeth and is baptized shall be saved." Hence faith is a necessary prerequisite to baptism. But the question may arise, What must we believe? If we turn to Mark 1: 14, 15 we will find the following: "Now when John was put into prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel." Here we find that the Gospel of the kingdom of God was preached, and sinners are commanded to *repent and believe* the Gospel. Hence we find that the *Gospel* must be believed in order for one to be a proper subject for baptism.

Furthermore Jesus also says, *Repent*. This shows us plainly that we cannot be saved by faith alone, or by faith and baptism, for the *Gospel* which we must believe teaches *repentance* as well. In Luke 24: 46, 47 we read: "Thus it is written, and thus it behooved Christ to suffer, and rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." We might as well conclude that we could be saved by repentance alone, as faith alone, or, if you please, by baptism alone. But they are all included in the Gospel of Jesus Christ; hence all equally necessary.

When the Jews were convicted of sin, under the powerful preaching of Peter on the day of Pentecost, and were constrained to say, "Men and brethren, what shall we do? then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 37, 38. In this instance they were only commanded to *repent* and be baptized, for Peter was fully convinced already that they believed, hence there was no necessity to teach them faith.

After the disciples were scattered abroad on account of the persecution at Jerusalem, "Philip went

down to the city of Samaria, and preached Christ unto them." Acts 8: 5. "And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8: 12. Here we find nothing said about repentance to those Samaritans, for the simple reason that Philip, no doubt, saw that they gave evidence of repentance as well as of faith.

From the foregoing Scriptures we draw the positive conclusion that a thorough repentance, which implies an entire reformation of life and character, and a living faith in the Lord Jesus Christ and his *Gospel*, are the necessary prerequisites for Christian baptism; and that no one has the promise of salvation from sin without them, though he may be baptized.

We, as a church, are sometimes blamed for placing too much confidence in baptism, and probably justly, too, because brethren are not careful enough in preaching on the subject, which gives occasion, especially for those who are seeking occasion, to speak reproachfully of our practice. Sometimes brethren make this statement, without any qualification, that baptism is for the remission of sins. It is no more for the remission of sins than repentance or faith, but is the last act to bring us under the promise. I had a conversation some years ago with a man on this subject, and I made this remark, A man might be baptized every day of his life and receive no benefit, if baptism was not preceded by repentance and faith in the Lord Jesus Christ. He said, "Do you believe that?" I answered, "Certainly I do." He replied, "Does your church believe that?" I said, "Certainly it does." He answered, "Why, I always thought that you Dunkers believed if you only could get a man into the water he is all right." I think he was perfectly honest in what he said. The above is sometimes the result of careless preaching.

However, those who accuse the brethren for putting too much confidence in baptism, confide more in it than we do. They baptize little babes that can neither repent nor believe, without any Scriptural authority whatever for the practice. It is true, they try to draw some inference from the account of the baptism of households, as recorded in the Scriptures, but they have never shown that there were babes, or little children, in those households. There are many households without little children. I once saw a whole household of children baptized, but they were all young men and women.

Let us analyze the Scripture at the head of this article a little more closely: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Now please apply this language to little children who are incapable of believing, and what have we? We have this, They do not believe, because they cannot, hence they shall be *damned*. Therefore, in view of the *absurdity* of the above position, we are perfectly safe in believing that little children, before they can exercise faith in the Lord Jesus Christ, are not subjects for Christian baptism, but are in a saved state until they are capable of believing and accepting the Gospel.

Mt. Morris, Ill.

STEPHEN, THE FIRST CHRISTIAN MARTYR.

BY JENNIE C. BAKER.

"And they chose Stephen, a man full of faith and of the Holy Ghost."

THESE words, which are recorded in the Acts of the Apostles, sixth chapter and fifth verse, are the first words which we find concerning that man whose whole recorded life does not fill two entire chapters, but whose influence is far-reaching, going to and extending through all eternity.

Tradition tells us that Stephen was young and beautiful, of Jewish-Grecian parents and highly learned, not only according to the narrower, more bigoted views of the Jews, but also in the broader, more liberal Grecian schools. That he was no mean disputant is fully evidenced by his martyrdom. The days when Christians were indiscriminately slaugh-

tered had not yet come. Had he been but a bungler in advocating the new religion which he had espoused, the Jewish leaders would have passed him by in scornful silence; he would have been considered unworthy their attention; another would have been the first martyr.

His childhood days, his boyhood days—what were they like? Silence has settled like a pall over that early life; but from a careful study of the revealed later life we are fain to believe that he was guided by the restraining hand of a God-fearing father, and cared for by a loving, forgiving mother. The recorded life begins only when he becomes the perfect man, "full of faith and of the Holy Ghost," and 'tis here our study must begin.

Was Stephen a minister according to our understanding, or only a deacon? Both sides of this question have been very ably discussed through the columns of the MESSENGER. The two words, minister and deacon, seem to have been used interchangeably in the days of the apostles; but as to whether Stephen was minister or deacon concerns us little in a study of his life; for character is the same whether the individual be one of the laity or a church official. Many days, and possibly some months even, may have intervened between the choosing of Stephen as one of the seven, and the transpiring of events mentioned in verse six. If so, might he not have served in both offices, first as deacon, then as minister? We find omissions similar to this possible one in other lives. For instance, in Paul's life, where we might be led to believe, did we not make a study of it, that he at once after his conversion began preaching Christ and him crucified. No one's life among those early workers is fully recorded, and such was not God's design in planning the Book that is to be our daily guide.

We hear nothing of Stephen, the believer, the disciple, the convert, until he becomes the perfect man "full of faith and the Holy Ghost." We have no cause to doubt the truthfulness of the tradition that Stephen was young and beautiful. In *we note* the perfect physical man; in his depth of learning we discern the perfect mind; but both physical and mental were nothing but dead powers (for were there not many more equally perfect mentally and physically in those days?) until the mind was illumined by the eye of faith and the whole being transfused by the influx of the Holy Spirit, and then Stephen from a common man became one of a higher type, and he was set aside as a "vessel fit for his Master's use."

The first duty laid upon Stephen after his selection was the settling of certain differences that had arisen in the early church (for there were differences even in those early days) between the Grecian and Hebraic elements. This trouble seems to have been speedily and satisfactorily adjusted, showing Stephen's ability as an arbiter. Doubtless he had heeded the injunction given to the disciples by the Master, "Be ye therefore wise as serpents and harmless as doves." It was shortly before this time that the high priest and the Sadducees had conspired at the death of Peter and the other of the apostles; but no blood had been shed since that eventful day when they, the Jews, had slain "the Lamb of God that taketh away the sins of the world," which act caused them to be a despised people unto this day, even to themselves. There is no doubt that many of the better class of Jews regretted the crucifixion almost immediately; and although not believing in Christ as the Messiah, yet believed him to have been innocent, and deeply deplored his death. This feeling was one of reaction and would give place again later to a vindictive feeling of hatred, similar to that which possessed them at the time of the crucifixion, and which was so characteristic of the Jews when their religious views were attacked. Gamaliel, a leader among the Jews at this time, advised leniency. Now was an opportune time for preaching the new Gospel, and the disciples were not slow to avail themselves of it; and in consequence of this preaching, "the number of disciples multiplied greatly in Jerusalem." That Stephen was instrumental in bringing many of these to Christ is manifest by the words, "And Stephen,

full of faith and power, did great wonders and miracles among the people."

If you procure a picture of the ground floor of the temple you will find that round about the temple were small rooms. These were thirty, as builded by Solomon, but Josephus does not tell us how many there were in the temple, as rebuilt by Herod. These rooms were used as gathering places for the Jews in which to read or hear the laws and to discuss them. In Stephen's time, the Jews were widely scattered over the whole civilized world, and spake many different languages. But Jerusalem was their Mecca, and the temple their gathering place; for a Jew was a Jew, in those days as in these, no matter where born or in what language he conversed. It was but natural, however, that the Jews from certain countries, speaking the same language, should congregate in the same room, cloister or synagogue. Here in one of their rooms were found Libertines, Cyrenians, Alexandrians, Cilicians and Asiatic Grecian Jews, ostensibly all speaking the Greek language, "disputing with Stephen," who we are led to believe had been also a Grecian Jew. "They were not able to resist the wisdom and the spirit by which he spake," and their vanities were wounded. Because of this they hated him, and hired men to bear false witness against him, and caused a mob to assail him and bring him by force before the council.

The Sanhedrin seemed to look at first with favor upon him; they were used to the tumultuous character of the people who now stood before them accusing Stephen, and knew that they as often accused the innocent as the guilty. Moreover, looking steadfastly upon the face of the prisoner, they saw no baseness, no brutality, no sensuality, no vulgarity, no ignorance stamped there; but instead they saw purity, immortality, perfection, love, wisdom, "as it had been the face of an angel." He was given the liberty to speak in his own defense. He delivered a most memorable sermon, in great earnestness of spirit, and with much eloquence. Had he omitted the latter part in which he accused this very body of the death of Christ, whom he, in the early part of his sermon, proved by Moses and the prophets to be the Just One, all might have been well in this world for Stephen; but with him it was "None of self and all of Thee." That he, this young boy, should accuse them, so august a body, was unbearable, his doom was sealed.

They, his enemies, thought they were administering torture; but he, Stephen, saw the gates of heaven opened and so his death, after all, was a grandly triumphant one. Their curse was Stephen's blessing, yet not less would be their sin; yet with heaven's gate wide open before him, Christ with outstretched arms ready to receive, and angels ready to bear him thither, his spirit lingers, forgetful of self, long enough to pray, "Lord, lay not this sin to their charge." "And when he had said this, he fell asleep."

Everett, Pa.

LET US ALONE.

BY W. R. DEETER.

And there was a man in their synagogue with an unclean spirit and he cried out, saying, Let us alone, etc.—Mark 1: 23, 24.

In speaking of this same man Luke says he had the spirit of an unclean devil. Luke 4: 33. This man was in the synagogue, where God's people assembled. It was good for him that he was there, for Jesus cast the evil spirit out of him and he was a better man. It is no uncommon thing for the evil one to meet with God's people.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Job 1: 6. Men with evil spirits still meet with God's people in their public assemblies, and it is well they do, for such men are often prevailed upon to change their lives and turn to be better men, like the one above.

This man wanted to be "let alone." This is no uncommon thing for men guilty of sin, to ask to be

"let alone." The two men that were possessed of evil spirits coming out of the tomb said, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" Matt. 8: 29. The same story of "let us alone." Evil men still want to be let alone. When God's ministers insist on a careful observance of all the ordinances of God's house and specify them and tell the result of a nonobservance of them, the latitudinarian asks to be "let alone," and wonders why the minister can not talk about something else. If the minister dwells on the sin of covetousness, the covetous man wonders why he talks so much about that sin; he wants to be "let alone." The drunkard doesn't want the minister to say much about intemperance, he too wants to be "let alone."

The man, who belongs to several secret societies, and spends three or four evenings each week in the lodge, instead of with his family, and spends all his spare money to pay lodge dues, wants to be "let alone." The lady who adorns herself with gold, pearls and costly array and who has her hat heavily plumed wants to be "let alone." And so it is *ad infinitum*, each one willing that the sins of others be reproved and laid bare; but the peculiar sin of which he is guilty must not be condemned; he must be "let alone."

Well, the time will come, if we refuse correction, that we will be let alone. The Lord said of Ephraim, "He is joined to his idols; let him alone." He had been warned of his sins, but would not turn from them, and finally the Lord said, "Let him alone." Oh, sad condition of the person who is let alone by the Lord,—given over to hardness of heart and reprobacy of spirit. In this there is a great difference between God's children and the children of the evil one. The former want to be made conscious of their sins, that they may correct them, while the latter want to be "let alone." Better, a thousand times, have our sins go before judgment, that we may condemn them, than to let them follow us to judgment and condemn us.

Milford, Ind.

FEET-WASHING IN HIGH PLACES.

The following, from a late issue of the *Rescue and Mission Worker* shows how the rite of feet-washing, an ~~ancient~~ the exalted, may be perverted. Their purpose does not seem to be to glorify God, but to get the applause of a certain class.—Ed.

This year, as usual, Emperor Francis Joseph, of Austria, will be the central figure in a strange religious ceremony which will take place on Maundy Thursday, in the Royal Burg, at Vienna. As on many previous Maundy Thursdays, he will wash the feet of twelve old men in the presence of a large assemblage, including representatives of the highest and lowest classes in Austria and Hungary.

On the evening before his death Christ washed the feet of his disciples in order that through this symbolic example they might learn humility, and a similar ceremony was for a long time practiced by members of the Roman Catholic, Greek and other churches. The Popes have always approved of the custom, and among the rulers who have observed it most faithfully have been the Kings of Bavaria and the Emperors of Austria. Now in all Europe there is no more faithful son of the church than Emperor Francis Joseph, and it is no wonder, therefore, that he should adhere to this world-old custom.

In olden days the wives of the rulers took part in the ceremony. Emperors and kings washed the feet of men, and empresses and queens washed the feet of old women. For several years, however, Francis Joseph has acted alone. And striking indeed is this ceremony in which he takes the leading part. Twelve poor old men are selected for the honor, and early on Maundy Thursday they are brought forth from their homes in court carriages by court officials, and are taken to the palace, where they are appropriately clothed in Pilgrim's robes.

Meanwhile in the great reception room of the palace are assembled the members of the court, the diplomatic corps, and many distinguished State, military and naval officers, as well as representa-

tives of the Vienna burghers and working classes. The "apostles," as the twelve old men are styled, are seated in a row on a raised platform, and court attendants then remove their shoes and stockings. A fitting religious service is being performed meanwhile, and as it is drawing to a close the emperor approaches the "apostles" and does for them what Jesus did for his disciples nineteen hundred years ago in Galilee. The performance, which is all done within a quarter of an hour, produces a deep impression on the beholders, owing to its simplicity and symbolic significance.

So far as the "apostles," however, are concerned, the most satisfactory part of the performance does not begin until after the Emperor has retired. They are then taken in court carriages to their poor abodes, where, with their relatives and friends, they entertain themselves with a supply of excellent food which has been furnished by the Emperor. A well filled purse is also given to each of them as a sort of compensation for the excitement and labor attendant on the foot-washing, which is, in the case of a majority of these poor old men, the last notable event in their lives.

HID IN A NAPKIN.—Luke 19: 20.

BY N. J. BRUBAKER.

LUKE here gives us a parable of the pounds. They were given one each to a number of servants. When the master returned he was gratified to hear the report of the first and second servants. But the third one came, saying, "Lord, behold, here is thy pound, which I have kept laid up in a napkin." Quite likely he felt that he was making a good report of his stewardship. He said, "Behold, here is thy pound." As soon as you gave it to me I wrapped it up in a napkin so it would not tarnish. Then lest some one might steal it I stowed it away in a safe place in my house. I held it as a sacred trust to me. But the Master was displeased at this report, and took the pound from him and gave it to the servant who would put it in commercial use and activity.

What was the trouble? With his own mouth the servant answers: "I was afraid." "Thou reapest where thou hast not sown." He knew that the Lord expected some increase, and was afraid that he would not be successful in his investment. Therefore he tried to hold his own without running any risk whatever, forgetting that in this way he could never allow the master to take his own with usury.

I sometimes think that this state of stewardship is too much among us to-day. When our Master went away, he left servants to take care of his work. In the hands of these servants he left the church, whose members are the pounds for investment. Each member has the kindly stamp which makes it current money in Christ's dominion. They are wholly consecrated by having passed through the mint of Christ. They are rid of all alloy, the pure gold of self-denial and complete consecration. They are Christ's and will pass for full value in all the world. When in circulation they are sure to bring an increase of wealth to the investor, but when wrapped up in napkins they not only gain nothing, but may be lost; yes, will be taken as in the parable given.

What are some of the napkins of the church? There is a napkin of idle ministers, another of the idle laity, another of idle tongues,—though much in use, or abuse, I should say,—another of church quarrels and dissensions, another of vain superfluities in house or personal attire, another of self-indulgence, another of negligence, another of lethargic indifference, and the enormous expenditures for Annual Meetings might at the first rap be admitted into this assembly of napkins. In all these napkins, so carefully tied at the four corners and hid away in the bottom of the bureau drawer, there is the condemnation spoken to the servant, "Take from him, and give to the servant who uses."

But this paper shall deal only with the napkin of an idle laity. The idea has been prevalent among

nearly all churches that the laity are exempt from aggressive spiritual labors. They are to provide the temporal things while the ministry will take care of the spiritual things. This seems to be the ideal state of affairs, though it is not in any measure realized. But while there is, to be sure, a division of labor here, it is not to the extent that the laity are to be excused from aggressive work. They must feed the hungry, visit the sick, comfort those who mourn and encourage the faint-hearted. They should tell the story of the cross both in word and deed whenever and wherever opportunity permits. More than this, they should make opportunity for such missions. To the laity as well as to the clergy Christ will come "taking up what he did not lay down." But instead of austerity toward us it is grace, for this is the law of our life. If he only takes up what he laid down, then there is no usury.—we do nothing for him. But nothing for him is a denial of him, and also death to us; for it is our meat to do the will of God. To be Christians we must be as Christ was and do as he did among men; of course not in the fullness as he did, but in his spirit.

What else could be our mission, our meat, but to seek souls and culture them for heaven? And the best way to train souls for heaven is by making them trainers of other souls. We are saved in order to be saviors. We are under obligations to be pure and righteous, not only for our own sakes, but in order also that others may live pure and righteous lives. We are reaped by Christ in order to be sown for him. Though self-preservation is said to be the first law of life, all living nature seems one emphatic demonstration of the truth that life's highest purpose is to propagate and multiply itself. A life that will not do this denies its own nature and becomes extinct, and a life that will do this must give itself, must lose itself to save itself multiplied. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." See how much of her life a mother pours out in toil and anxiety and care for her children. But her life spent for these children is not lost, but renewed in them, continued and multiplied. Herein lies the efficacy of sacrifice for others.

This napkin of an idle laity may be seen in many churches. Too often the local congregation is considered as an end in itself and only endeavors to supply its own needs. If it needs a minister it will elect one; if two, two, and if five, five. But if not needing one at home it would wrap in the napkin of idleness or secular employment more pounds than it really uses, while perhaps at the same time another congregation, in default of the pound it would like to invest for a minister in its great and urgent need, is called upon to unwrap a "shilling." Of course the "shilling" will increase until it becomes a pound by and by in its true proportion, but if there is but one profitable investment to be made would it not be a good financial policy to make that investment the largest possible? And by a sort of parenthesis right here, is it not true that in face of all our endeavors to hold intact our principles of a Brotherhood united, we in this particular manifest a congregationalism that does not best subserve the interests of the entire Brotherhood? The exhortation, "Prepare yourselves to take our places," is frequently given. This in the face of it rather implies that the field is now full and only by their passing away others may become useful. What a short view of the church's mission is this? What a barren, hopeless inducement would this be to the thoughtful? Only by another's fall may he rise to Christian usefulness.

This view of the church may be compared to a farmer who has only one field and one plow and one team, but four boys. These boys are his for life. He teaches the oldest boy how to plow and puts him to work. He urges the other boys to learn to plow too, but allows them to believe that they will never be expected to plow as long as the oldest boy is able to do it. Is it likely that the other three boys will take much interest in plowing? Would they not rather say, "Well, if there is nothing else

but plowing to be done we will rest most of our lives."

Think of a machine shop that makes no machinery except that used in the shop itself, or of a nursery that never has plants to be transplanted into orchards. Yet the church that only aims to fill its own local demand is not far different from either of these. Or what would be thought of a military system that teaches the entire army all the tactics of war, but does not expect the privates to actually engage in fighting? Herein lies the weakness of many churches. The laity are permitted to be idle from aggressive, positive work, or at the most, if they contribute their quota for the current expenses of the church they are exempt from anything, further.

Under such a system talents are not only hid in napkins, but buried in the earth. That is, energies that ought to be spent for Christ are spent in secular pursuits, and sometimes even in self-aggrandizement. Instead of consecration and self-denial and yearning and dying for souls, we are permitted in our idleness to develop selfish propensities until the elder has so much to do to restrain the insiders that he has little time for winning the outsiders. As a consequence the army that should be out subduing the nations is shut up in the garrison consuming rations.

But attention should be called to the bank and the exchangers. They are positive investments and are sure to bring their gain. They are the live church, the Sunday school, the prayer meeting, the Missionary Reading Circles, mission funds, orphanages, hospitals, sewing societies and all that go to lead others to true Christian happiness. And the talents to deposit in this bank are nothing short of your own body, an unblemished, living sacrifice. Whether this be direct or indirect is to its ultimate, it must be personal as concerns you. All who have health can aid in some of the spheres mentioned above, with their own person, and those gifted in the accumulation of money can give money, in addition to their own personal presence.

The church has been defined as a body of organized believers. It is not only a body of organized believers, but, if the true church, it is a body of organized workers. For every disciple of the Savior is indeed and in spirit a savior. And, instead of stopping with the question, as many do, "Are you sure that you are saved?" better ask, "Are you sure that in all your motives and endeavors you are the means of saving others?" For were it possible to lose your crown in saving another soul, it would be Christ-like in spirit to do it.

Not the crown over there, but the souls about us here should be our incentives to work. Not the final rest, but the final victory in wrestling against Satan and in rescuing sinners. We can not save talents by hiding them in the earth, but Christ will save and multiply them a thousandfold if we invest them freely to purchase dying souls. The paradox of Christ is most fitting right here: "Whosoever will lose his life for my sake shall save it." If lost for his sake it will be hid in him; and as he will be saved our lives in him will be saved. And if Christ could not save himself from death on the cross and at the same time save us, how can we hope to save ourselves from suffering and death even, and at the same time also save others from sin? But to live this truthful paradox is to realize the blissful fact that self-denial is at last but a sublime self-indulgence.

Givard, III.

A DESCENT INTO THE MAELSTROM.

BY A. W. REESE.

In Two Parts.—Part One.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—Col. 2:8.

THE northwest coast of Norway is rugged, bleak, sterile, rock-bound, tempest-tossed—a desolate spot! Indeed, the whole country, occupying the Scandinavian Peninsula is singularly rough and unattractive. Lying within the Arctic circle, and be-

yond the sixtieth degree of North latitude, the climate is rigorous and severe.

At the extreme north, seventy degrees, and within the Arctic Ocean, a lonely region of perpetual snow and ice, the North Cape lifts its majestic and sublime front of storm-washed rocks. Away to the west, lying in a wintry and desolate midocean, in its solitary, snow-crowned silence, lies Iceland.

Near the northwest coast of Norway are situated the Lofoden Islands. Among these islands, a short distance from the mainland, is found the vast and frightful whirlpool called the *Maelstrom*. It is one of the grandest spectacles ever seen by the eye of man! It is one of the most remarkable phenomena of nature, and might, indeed, be classed among "The seven wonders of the world." During the prevalence of a storm this gigantic whirlpool is very dangerous, even to the largest ships, which, when drawn into its terrific embrace, it destroys by beating and pounding them to pieces on the rocks.

The *Maelstrom* has its origin in the frightful northwest gales, blowing fiercely against the tides. In calm weather, however, the mighty whirlpool is comparatively quiescent, and may be crossed in safety, even by small vessels. At other times it is the terror of all seafaring men. Storms arise, in those extreme Northern regions, suddenly, and with inconceivable swiftness; so that the approaches to the *Maelstrom* are never without peril, on account of the treacherous weather.

A stately ship, passing the extreme verge of this monster of destruction, may be sailing in smooth seas, utterly unconscious of danger. Above the sky is serene and blue; beneath, the smooth, swift keel moves with steadiness and ease. All on board is peace. The ship glides on as if she were moving on the tranquil surface of "a sea of glass." There is no indication of danger! But look! Yonder on the far horizon's bar, a cloud, a tiny speck in the dim distance—"no larger than a man's hand!" But, small and insignificant though it seems, it is the harbinger of an approaching storm!

Anon, the little cloud broadens and expands, a sharp breeze springs up, the ocean begins to swell and heave, and gives forth a warning moan! The seaman's experienced eye takes in the scene. All is bustle and stir. Sails are furled and reefed, the hatches battened down. Soon monstrous waves crash over the ship. Every timber in her hull feels the blow. She responds with a bound and a lurch. And now, with amazing and incredible swiftness, the sky is obscured by inky clouds, the wind rises to the fierceness of a gale. It billows and roars through the bare rigging of the ship, with a terrifying sound. Broad sheets of vivid lightning and peals of rattling thunder add to the sublime terrors of the scene! Seas mountain high wash over the decks. And now the vessel, unconsciously, but surely and swiftly, approaches the fatal circle of the whirlpool. She is on its outer rim! Imperceptibly, at first, but irresistibly, she is drawn by the tremendous force and suction power of this vast funnel of waters, into its deadly embrace. She moves with a long and steadily increasing circular speed. The helmsman perceives the frightful peril of the case. He jams her wheel convulsively "hard aport"—but in vain! The vessel refuses to obey her helm! She is helpless as a log in the terrible embrace of wind and wave. She is within the fateful grasp of the great monster—she is beyond all human aid. She is doomed!

This frightful picture of a material disaster has its gloomy counterpart in the moral arena of the present day. The great *maelstrom* on the northwest coast of Norway has destroyed many lives, but in the moral and spiritual world there are many as dangerous to the soul as the great Norwegian whirlpool is to the body. Their name, in fact, is "Legion," and to avoid shipwreck and destruction, through their baneful influence, requires the greatest caution, a profound knowledge of their location and nature, and a steadfast reliance on the Word of God. Strange to say, not a few of these delusions take upon themselves the name of religion. The short limits of the present essay will not admit of an inquiry into the claims of all these false systems; hence we will confine our remarks to an examina-

tion of but *one*. It has inscribed over its temple doors the imposing name of "Science," and offers incense upon its unhallowed altars, in the sacred name of *Christ*.

At notorious points of *peril*, on the seacoast, towering edifices have been reared, from whose summits, in times of storm and darkness, warning lights flash abroad over the tempestuous waves, as danger signals to approaching ships! So should the church of the living God lift up her warning voice against this great delusion of the age; which even though it come "in the garb of an angel of light," is all the more dangerous to the soul.

Does not the very infatuation of these people plainly indicate the approach of that perilous time of which our Savior warned his disciples when he declared there should "arise false Christs and false prophets, and shall show great signs and wonders; inasmuch that if it were possible, they shall deceive the very elect." Matt. 24: 24. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." *Ibid.* 23. Let the dear children of God ponder these sayings, and hearken not to the tempter's voice.

Scranton, Pa.

"SALUTE NO MAN BY THE WAY."

BY I. BENNETT TROUT.

THE above caption is the language of Jesus to the seventy laborers sent into the Lord's harvest field. It is found in Luke 10: 4, and it had a very significant meaning to those to whom it was spoken, for the Jewish salutations were very elaborate and formal, and required much time.

If the seventy should stop to salute men "by the way," much of their precious time would be lost, and much of their work left undone. Jesus had not long to remain in this world when he commissioned the seventy, therefore it was highly important that ~~they~~ ^{they} ~~severe~~ ^{severe} on their journey, for they were to make their tour and report to Jesus while he was yet here. They were to go direct to the cities and villages and homes with the message announcing the kingdom of God. No time was to be wasted in the unnecessary Jewish formalities, in useless wayside talk.

There is a lesson in all this for the Lord's workers of to-day. We should not waste time in unnecessary formalities. There is too much "loafing" done by Christian workers(?). Too much time is spent standing on the streets seeing, being seen, parading, and even in gossiping. There is still a good deal of the old Athenian blood coursing in some people's veins,—the disposition that loves to spend time "to tell, or hear some new thing" (Acts 17: 21). And after the "new thing" is both heard and told, no person is any better off, not even as well off as before. All this time were so much better spent in visiting the sick, or helping the needy, or in reading the Word of God, or in prayer, or in meditation, or in the many other good and useful ways.

It is sad to contemplate how much time is worse than lost by the Lord's people in parading the streets of evenings, and especially on Saturday afternoons. Then they complain on Sunday morning that they have not had time to study the Sunday-school lesson; when the fact is, they have wasted enough time during the week to have prepared, fairly well, the lessons of an entire month. I sometimes wonder if these false excuses are what are sometimes called "white lies." The trouble with white lies is that, upon exposure to the light they change their color to black, or, at least, they darken quite perceptibly.

I do not desire to be understood as opposing sociability, or as forbidding the streets to people; but I do want to be understood as opposing a useless expenditure of the *Lord's time*, which he has allowed us for his service and not for gratification. I am *opposed to gossip* labeled "*sociability*." There is no sociability about it of the genuine kind. If it were not for selfish gratification the whole thing would disappear as the mist of a morning.

What I want is for each of us to go about the Lord's work in haste; be at the prayer meeting; be

at the Sunday school; be at the regular services; be at all these, having made preparation for them. Do not say we have not the time. We have all the time there *is*, and when other *superior* duties do not prevent, it is our business to do all these things. This is what the Lord required nineteen hundred years ago; he requires it still. To him we must give our account. Are we ready to give it without blushing?

Think about all this, my dear brother, and ask yourself the question, "Am I wasting precious time?" And if you are, will you not, for Jesus' sake and for the good you can do, *quit* it?

Lanark, Ill.

A BIT OF HISTORY.

BY JAMES M. NEFF.

ELD. THOMAS D. LYON, of Hudson, Ill., now in his seventy-ninth year, is thoroughly established in all the doctrines of the New Testament, as understood and practiced by our Brethren, and has long since been regarded as one of the pillars of the church; but there was a time when he had some doubts. When a young man, about twenty-four years of age, already then a member of the church, he was somewhat troubled with the thought that most of the churches of Christendom had abandoned the practice of trine immersion, and that it thus seemed that the learning of the Christian world was arrayed against this form of baptism. One day, while meditating upon this question, he spoke to his grandfather, Bro. William Stingley, who was then in his eighty-fifth year and resided in Hardy County, Virginia, the place of Bro. Lyon's nativity and early life. When the aged grand-sire observed what appeared to be the shadow of a doubt in the young man's mind on this question, he said, "I am convinced for my part," and then related the following remarkable incident:

He said that a few years after his marriage he and his wife Charity became interested in religion and decided to identify themselves with some church. The Methodists were the only church in their immediate locality. They had a German neighbor, Christian Hilkey by name, who was the only member of the Brethren church in that locality. In a conversation with Bro. Hilkey one day, upon the subject of his greatest concern, he learned of a congregation of Brethren about twenty miles away, known as the Beaver Run congregation in Hampshire County, which was presided over by Elder Samuel Arnold. The German brother told Mr. Stingley of a love feast that was soon to be held at Beaver Run and urged him to attend, expressing the belief that he would like the church when once acquainted with its practices. Mr. Stingley took his neighbor's advice and at the appointed time with his wife drove twenty miles to attend the love feast service of this strange people. While there they asked many questions and received very satisfactory answers upon all points except that of baptism. And this man and his wife returned to their home, their minds troubled with doubts as to what was the Gospel mode of baptism. They talked with each other, read, studied and meditated, and then agreed to engage in earnest, continued prayer, that God would lead them to the truth, remembering Christ has said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

One day, as he was plowing on a steep hillside on the eastern slope of Walker's Ridge, coming to a small, level spot in the field, he stopped to rest his horse, and sitting down upon the beam of his plow, buried his face in his hands and engaged in earnest prayer for guidance. Suddenly he heard the whistle of dove's wings, and, looking up, saw a white dove approaching from the direction of New Creek Mountain, a high peak that rises majestically from the opposite side of the valley. The dove flew straight toward him, and without any signs of fear alighted upon one of the handles of his plow. He could have easily reached it with his hand, but so surprised was he at the strange visitor that he sat gazing at it for some moments. At first he was alarmed, thinking it

might be an omen of some evil that was to befall him. Then came to his mind with a suddenness as if it had been spoken by an unseen voice, the thought, "What have I been praying for?" And then he looked at the dove again, which seemed as beautiful, white and pure as if just from heaven. It returned his gaze a moment, and then, as if with the design of answering his prayer, as to the proper form of baptism, it made three low bows and at once took its flight toward the top of the mountain whence it came, and disappeared in the distance. A white dove was probably never seen in that region before or since.

With his mind full of strange emotions, this man at once unhitched his horse, went to the house and related to his wife what had occurred. And when she told him that she had been engaged in earnest prayer at the same time and for the same purpose, all doubts vanished from his mind. They were both satisfied that this was God's answer to their prayer, and they at once demanded baptism by the threefold forward action and became members of the Brethren church.

After the aged brother had finished the narration of this incident to his grandson, he said with emphasis, "And now I want you to remember that." He said that no amount of man's wisdom, no array of logic, could shake his conviction as to the mode of baptism, for God had told him how it should be done.*

It is said that this dear old brother continued in his riper years, to be an earnest, prayerful student of the Bible, and, though not a public speaker, was an able expounder of the Word, and a most interesting conversationalist. His presence was a benediction and his conversations as messages from heaven.

Fruitdale, Ala.

*While the action upon the part of the dove in this instance happened to fit the meaning of the baptismal formula, still it is not safe to teach that this true part—parting reliable information to those seeking Bible light. The Word—the seed of the kingdom—had already been deposited in a good and honest heart, the Holy Spirit was doubtless working with the heart, as he works with other hearts, when the incident occurred, and the result was the acceptance of the truth. While such occurrences may and should be treasured up in the heart, still it is to the Word and the Spirit that the real influence in conversion must be attributed.—E.D.

WHY I GO TO CHURCH ON RAINY SUNDAYS.

BY CHAS. O. GUMP.

I ATTEND church on rainy Sundays because—

1. God has blessed the Lord's Day and hallowed it, making no exception for hot or cold or stormy days.
 2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.
 3. If his hands fail through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.
 4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.
 5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.
 6. On any important business rainy weather does not keep me at home, and church attendance is in God's sight very important.
 7. Among the crowds of pleasure-seekers I see that no weather keeps the delicate female from the ball, the party, or concert.
 8. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.
 9. Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to do that.
 10. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.
- Ari. Ind.*

Ari, Ind.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

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RECIPROCAL HONOR.—1 Sam. 2: 30.

BY D. C. CAMPBELL.

- I. HONOR to God by men.
 1. By acknowledgment and acceptance of his government.
 2. By consecrated devotion to him.
 3. By trusting and obeying his Word.
 4. By bringing souls to him.
- II. God honors men by
 1. Adopting into his family.
 2. Support in trial.
 3. Comfort in life.
 4. Victory in death.
 5. Eternal life and glory.
- III. Climax.
 1. Acceptance. 1 Cor. 3: 21-23.
 2. Recognition. Acts 6: 15; 7: 55.
 3. Heaven. John 14: 3.

THE MINISTER AND HIS WORK.

I. THE CHILDREN.

I AM persuaded that altogether too little attention is given to the children in our general services. It seems, if we are to hold them for the church, there should be some well-arranged plan, by which the little ones are to come in for a share of the services and receive instruction suited to their age and development. Too often the entire message from the pulpit is given to the adult mind, both to the neglect and discouragement of the children. They are ere long to be the church, its ministers, deacons and the laity entire. Soon the *majority will fall from* manly shoulders to rest upon some one else. Are we preparing the child heart and life for the important work so soon to be theirs? Do we have a message for them by which they are held in the services and induced to look upon the Christian life and work with joyful favor? It is highly important that you simplify your messages and come down to their range, give them food upon which they can live and grow. Then the harvest will be abundant and the fruitage joyful.

A. H. P.

II. THE NEGLECTED BOOK.

THE first and greatest object that should most materially engage the attention of mankind is the pursuit of that knowledge which tends to promote their welfare while on this transitory stage of life, and their eternal happiness in the life which is to come. No measures whatever, can be taken to effect this, but the most earnest endeavors to make themselves perfectly acquainted with, and strictly to follow the example of our Blessed Redeemer, the Great Captain of our salvation, the preserver of our souls from death to life everlasting, the grand pattern of sanctity, humanity, meekness and charity, the King of Glory, the way, the truth and the life.

In order to follow the life of that Great One, it becomes necessary that we resort to the only knowledge of the Son of God. It is true that many volumes have been written, life after life has been spent in endeavoring to enlarge and simplify the biography of Jesus, as recorded in Holy Writ. But the more it is elaborated, the farther off the Spirit is when we read it. The more we insert, of our own, between the lines the more inspiration is lost. The more picturesque we paint, the more artificial the panorama becomes. This grand Book is divine and cannot be amended by human hands. Hence, all attempts at the biography of Christ, or shall I say all attempts at a description of the plan of the redemption of man, other than found in God's Word, are a secondary matter and have their source there, and when they depart from it, soon lose their identity.

Conclusively then, we say that all men, everywhere should be Bible students. We need not men-

tion how it has preëminently stood above all literature, been accepted by the majority in all ages, been ineffectually and tauntingly assailed by satanic foes; how it has been the stepping stone to many a government, but suffice it to say that it is the Golden Candlestick that stands to-day in the Holy Place (the church) and giveth light to all that are in the house. It, too, is that law in the ark, in the Most Holy Place (heaven) and is the Great Volume that will meet you and me when we, as a royal priesthood, pass through the veil of death, when we make our exit from the church militant and our entrance into the church triumphant.

Then why, O, why is it, that sane men and sound-minded women so much neglect that sacred Book? Let the pen of the poet play upon the stage of Literature, entrust the events of the past with the historian; permit the intoxicated populace to devour the current isms, feats, freaks and factions; let the politician descend into his miserable, contaminating brain-destroying element, but O, let the Christian rise higher; let him look upward; let him embrace the volume that gives life to all the world.

Why do Christians descend from their holy habitation to embrace these inferior worldly attractions and neglect the instrument that is so helpful in building an eternal home? The volume that is requisite before a house can become a home, which must be consulted before a religion can become Christianity. Yet, it is sadly neglected. The millions neglect it through ignorance; the worldly neglect it through false teaching; many church goers neglect it because of lack of teaching and because they are dependent in a sense upon the minister. The minister neglects it because instead of searching for his discourses he reclines in ease or prefers the surfeiting of worldly men.

But in our own blessed Fraternity the ministry sadly neglect the Book through other tendencies; in many cases their time is partly or wholly taken up with labor for support of the family. Some neglect it because they are afraid of getting some one else's opinion. But we thank his holy name, the time has fully come when the church from center to circumference, sounds the warning, "Search the Scriptures."

Our Sunday-school work, Ministerial Meetings, and Local Bible Institutes are finger boards that point to the fact that we as a church are endeavoring to avoid this great neglect in which we have been indulging so lavishly.

May God haste the day when every professor will set apart a certain portion of time for the study of the great neglected Book.

E. M. COBB.

Plymouth, Ind.

TEMPER is the result of training. If you are easily disturbed, and do not possess a good temper, there are innumerable defeats awaiting you. In an angry moment words are spoken, deeds committed, that are irreparable. The poisoned shaft of sarcasm has no place in a minister's life. It will pierce the owner of it more often than otherwise. The temper of Jesus was perfect. A great element of power in his life was the tenderness of Jesus, springing out of his admirable temper. How admirable is the character of Christ, his tenderness toward human infirmity, his condescension toward the young, the ignorant, and the sinful, his unwearied patience, his holiness of life, his expansive inexhaustible charity! The foundation was his perfect control of temper.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Centurion's Servant Healed.—Luke 7: 1-10.

Lesson for April 22, 1900.

GOLDEN TEXT.—Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psa. 103: 13.

AFTER the lesson of last week we follow the Christ from the Mount Sermon to Capernaum, on the shore of Galilee. And as he enters the place he is met by the friends of the subject of the lesson.

And he is the person at whom we wish to look. His home was in Capernaum, a city of considerable size and affluence at the time. Here was stationed an army of soldiers, over whom was placed this centurion, or leader of the hundred men under his charge. And though not a Jew, yet he seems to have been a man of excellent character and a believer in the power of the new Teacher. The Jews who were sent to confer with Jesus on behalf of this man commended him for two things, "He loveth our nation" and "hath built us a synagogue." And no doubt he possessed other notable traits of character, because he was introduced to the Master as being worthy of any favors which he might bestow.

The request was, that he would heal his servant whom he loved and who was dangerously ill. And perhaps all other means had failed and this was his only hope. He was in distress, and a time of need. What his notions of the Christ were, we don't know. Being a Gentile, he may have thought that he had no claims on Jesus, as the popular idea was that he came to save the Jews. Therefore the only way that he could reach him would be through them. Therefore he sends the elders of the Jews as interceders for him. And here we see the value of a good reputation. His life had been such as to command the respect and confidence of the Jews. As a nation of people, it is said that he loved them. And to show that he did this they said that he had built for them a synagogue. This was significant not only of his esteem for the people, but also for their religion. And no doubt this act on his part ingratiated him more into the favor of the Jews than any other thing that he could have done, as a people's religion should be their most precious object of love and esteem. He was wise, discreet and considerate. And because of this his plea was well recommended by friends who were supposed to have strong influence with the Christ.

From this we may learn that it is always wise on our part to make and keep as many friends as possible; especially such as are good and trustworthy, and those who may be needed to befriend us in times of need. And as we do not know what our needs may be and who can help us most, we should try, by right doing, to make friends of everybody. But we are inclined to believe that this man's best recommendation was his own goodness of life and purpose. He was a considerate man. While he had position and authority, he saw in Christ one who was greater than himself. In the comparison he felt that he was not worthy of entertaining so great a guest. It would be an indignity on the part of the Master even to enter his house. This shows that he was humble at heart, and it was a humility that was made evident in action. "I am not worthy that thou shouldst enter under my roof."

He was a man of more than ordinary faith. "Neither thought I myself worthy to come unto thee, but say in a word, and my servant shall be healed." Others had enough faith to be healed by a touch or an application of means, but here we have a man that has a faith that the healing can be done without a contact, a touch or a sight—simply have the Master say so, and my servant shall be healed. He then explains or gives his reasons, showing the true attitude of the man. This was indeed a strong faith, even beyond the expectation of Jesus, and he is made to say: "I say unto you, I have not found so great faith, no, not in Israel." "And they that were sent, returned to the house and found the servant whole that had been sick." This was a faith that brought the desired effect. Such faith will always command the attention of Jesus and gain the desired request.

The healing of this servant was not because his master loved the Jewish nation or because he built a synagogue for them, but because he was a good man and because he had a saving faith in Jesus, both in his power and in his love. The loving of the Jews and building a synagogue for them, only shows that he was a good man and that it gave him pleasure to do right and commendable things. These are the evidences of faith—the fruit of believing, as faith without works is dead. Lord, increase our faith.

H. B. B.

HOME * AND * FAMILY

INTERTWINE.

SELECTED BY HATTIE DELL.

Will you go and pluck a flower,
With its petals soft and fair,
Breathing from its sunny bower
Fragrance on the summer air?
Then, ah then, return to me
Asking what is purity.
Will you clasp a little child
Closely to a loving breast,
Looking in the eyes so mild
See such innocence confessed?
Then, ah wilt thou answer me,
Is there aught like purity?

TEACHING THE CHILDREN.

BY WEALTHY A. BURKHOLDER.

THAT the work of the Sunday school is an important one and will tell for the good of the church if rightly conducted about all are ready to admit, but are we doing our best and utilizing all the forces at our command to bring about this grand result? The Sunday school is recognized as the nursery of the church, where children and young people are trained, instructed, and indoctrinated for the church. And since this is true great care should be exercised that the tender minds get all the teaching that is required and included in bringing them "up in the nurture and admonition of the Lord."

True, such is the duty of the parents, but often many of the little children who attend Sunday-school do not have Christian parents, and all the religious instruction they get must be given in the school. A teacher has a wonderful influence over a child for good or evil. This I know to be true from my own experience. In my very early childhood I thought the woman who taught the class of little girls of which I was a member was all that was noble and good, and whatever she taught I was sure was right, because she was the teacher. The truth was I loved my teacher and had confidence in her and I loved her church too, and thought her church must be my church when I would get a little older, but before my plans were quite carried out my parents moved into a neighborhood where the Brethren lived, for which I have always felt profoundly grateful.

Love is the propelling power in Sunday-school work. Get the love of a child and you can teach it as you can not those who do not love the teacher. That child will not only become an interested learner, but it will want to follow very closely the example the teacher gives. Then is the time; while the mind is easily impressed we should teach only such lessons as will be a benefit later, and instill correct ideas that may be followed with safety, "for as the twig is bent, the tree is inclined."

The Catholics say, "Give us the child the first seven years of its life, and it will be a Catholic." They aim so thoroughly to instill their doctrine into the plastic mind that it cannot be erased. And if the children who attend the Sunday schools of the Brethren are to be trained for the Brethren church they must be taught in the Sunday school, as well as at home, to love the church; that its practices and ordinances are based on Bible directions, and that we have Gospel authority for what we observe. There is too much compromise, and we lack courage to teach and live the truth. We must also teach them that it was the custom of Jesus to attend the synagogue service and if we want to follow his example we must attend church regularly when health permits. Special attention should be given to having the children stay for preaching services, and they should occupy the front seats or sit with their parents, and not back at the door. Some crumbs should be dropped especially for them.

That there has been a wonderful awakening on the subject of giving in the Brotherhood no one will deny. The beauty of it, too, is that the children have caught the inspiration and with great pleasure we read in the *Disciple* of how earnestly they are working to earn money for the Lord's cause. This

has been partly the result of teachers giving an impetus to the work by giving them small sums with which to start. As this is the last year in the century parents and teachers should make an extra effort in this direction. I like the thought of having them deny themselves of something that they may give. Self-denial is a lesson every child should learn, and one of the lessons that should be indelibly impressed upon the youthful mind. But when we ask the children to deny themselves let us not forget to do the same. When we tell them the Gospel requires us to dispense with unnecessary adorning, and that the money that mother spends to buy flowers for their hats, trimming for their dresses, or the little plain ring on the fingers could be better used in the Lord's work, by feeding the hungry in India or elsewhere, or carrying the Gospel to the lost, they will want to see the teachers set the example. Children are great imitators. There is teaching for the Christian mothers on this line, and until they work in harmony with the minister and Sunday-school teacher, much less will be accomplished. Co-operation is needed, and as the home preceded the Sunday school, there it should be commenced. We want to care for the children, for in a few years to them will be entrusted the work of Church and State, and as there are so many allurements, temptations and pitfalls along the way from childhood to manhood and womanhood, we need to put forth our best efforts to keep them in safe paths. In this work it is not so much education and experience that is essential as this love for souls and consecration of heart and life. Get to work now.

May we not hope that a greater interest will be manifested throughout the Brotherhood in Sunday-school work? Satan's agents are busy everywhere dragging down to ruin their victims. Every brother and sister who is able to get to the public assembly should be enrolled in the Sunday school and be ready and willing to help. It is a sad thought that men and women who have raised families cannot teach a Sunday-school class. Such should be better prepared, for Christian parents should be familiar with the Bible stories children like to hear. Gather the little jewels around you, your heart aflame with a desire to lead them to Christ, and you will be made better by obeying the command, "Feed my lambs."

Newburg, Pa.

THOUGHTS ALONG THE KING'S HIGHWAY.

BY MARY POLK ELLENBERGER.

ONE afternoon not long since my little boy, three and one-half years old, left his play and coming over to where I sat, sewing in hand, knelt down by my side and leaning his weary little head against my knee said, "I'm tired mamma; help me to say my prayer."

I put aside my work, and resting my hand upon his bowed head prompted him as he faltered over the little prayer, he was wont to say at bedtime. And when he had done, he crept into my arms and nestled down lovingly, saying, "Let's 'bylow' now. Jesus will take care of me." And in a few seconds he was sleeping the sweet, restful sleep of childhood. And as I laid him tenderly upon the bed, I remembered how our Master had said, "Except ye become as little children, ye shall not enter into the kingdom of heaven."

And I understood, as I never had before, what the faith of a little child would mean for us who are older, when overwhelmed by the cares and perplexities of life, weary in body and mind, if we would but say, "Father, I'm tired; help me to say my prayer." And then pray with the perfect loving trust and faith of a little child, remembering that he who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," is listening with eager, tender solicitude.

And even though our weary hands and overwrought minds must labor on, he promises us soul peace. Our burdens will lighter grow in the glow

and joy of the all-pervading love that has power to lift us up and over the petty trials and great sorrows of life. That we may one and all be able so to pray, and gain that "rest unto our souls," is my humble prayer.

When sitting in church, with what a feeling of gladness do we cast our eyes over the congregation and rest them upon the rows of bright young faces filling the front seats of Christ's sanctuary. How our hearts swell with pride and thanksgiving, and we say to ourselves, "Our church is budding for future usefulness. Lo, the branches are laden, the fragrance permeates the whole body, making it purer, better." And we look on through the years to come, and in fancy see the ripe fruition of the golden blossom time. And as the heads blossoming for the grave go down one by one, we rejoice that there are strong young hearts and willing hands to take up the work of the loved ones gone.

But in sharp contrast, how sad we feel when the young, ardent faces show signs of mistrust and bewilderment, when they drop back one by one, until there are three or four empty seats, tokens of chilled hearts, staring the minister in the face. Mute emblems; yet they speak to our hearts with clamorous tongues. They point, as it were, the finger of scorn at us, and demand to know what frost has blighted the blossom time here. Upon whom depends the future of this church? Whence comes the fruit when the buds are blasted? And with a throb of anguish we remember!

In ghastly array the ghosts of the past stalk before our mental vision, and remorse, with merciless hand, clutches our hearts. And with yearning unspeakable we long to see the dear faces glow and shine in their old accustomed places, as they did when the new-born love of the Father first warmed their young hearts and lit up their faces with its genial power, ere the blighting breath of strife among those, whose duty it is to nourish them, had touched them.

Jesus, throughout his eventful earthly life, evinced a particular love for the young. All through his precious Word we find evidence of his tender love and sympathy for the young people. He was young, and knew the temptations and allurements which beset the path of youth, and yearned over them with a love gentle, solicitous and boundless. That same great, unselfish love will burn on through ceaseless ages undimmed; it will never fail. It has power to regild the chalice of the blighted blossom, and to send the rich warm blood surging through root, branch and blossom, bringing all at last to perfect fruition.

Let us take care, then, how we offend one of these little ones in whom he set so much store. Young hearts in the church give it new life and sweetness; let us nurture them in the admonition of the Lord. Let his storehouse be well filled with the sweet clover of June.

"Sweet the fragrance I'll e'er remember,
Wafted over the sunny dune,
Ah, the aftermath of September
Is not the sweet clover of June."

Turney, Mo.

THE bravery displayed by the inhabitants of Leyden in their defense of the city against the Spaniards was so conspicuous that, as a reward, the prince of Orange offered them either of these favors—exemption from certain taxes or a university. To their lasting credit they chose the latter; and thus founded one of the most distinguished schools of learning in Europe. Those Dutchmen were willing to forego personal benefit for the advantage of their children and children's children. "Wisdom is better than rubies, and all the things that may be desired are not to be compared to it."—*The Quiver*.

WE cannot make the world quiet about us; its noise cannot be hushed; we must always hear its clatter and strife. We cannot find anywhere in the world a quiet place to live in, where we shall be undisturbed ourselves. We cannot make people around us so loving and gentle that we shall never have anything unkindly, to offend us.

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At Ephrata, Pa., seven recently put on Christ in baptism.

NEAR the close of March five were added to the church at Los Angeles, Cal.

BRO. GEO. ELLER, of Alfred, Kans., changes his address to Moline, Elk Co., same State.

BRO. HENRY NEFF, of North Manchester, Ind., changes his address to Whitley, same state.

BRO. P. A. MOORE and wife, of Inglewood, Cal., expect to spend some months in Illinois the coming summer.

In this issue—page 235—Bro. S. N. McCann has something to say concerning the famine and the sufferers in India.

BRO. EDWARD RUFF, of Bourbon, Ind., has located at Twin Lakes, same State, where he should hereafter be addressed.

THE District Meeting for the Second District of Virginia will be held in the COOK'S Creek congregation, at Bridgewater, April 26 and 27.

LAST Sunday morning one was received into the church here by confession and baptism, being the first person baptized since the organization of the Elgin congregation.

Two have united with the church in that part of India where Bro. D. L. Forney and his wife are now at work. See Bro. Forney's communication on page 235 in this issue.

BRO. I. J. ROSENBERGER writes us that the attendance at the series of meetings in Washington City, D. C., is good. The love feast, recently held in the new house, is very highly spoken of.

BRO. S. S. BLOUGH, of Johnstown, Pa., is now located at Pittsburg, same State, where he is, in charge of the city mission. We trust that he will find the work entrusted to him both pleasant and encouraging.

BRO. J. G. ROYER writes us that the school at Mt. Morris is moving along very pleasantly, with a good attendance and a very encouraging outlook. He says they hope to close the school in time to attend the Annual Meeting.

BRO. P. H. BEERY, of Citronelle, Ala., expects to spend the summer in the North, and will be pleased to arrange with several congregations to hold series of meetings. Until further notice he should be addressed at Covington, Ohio.

HUNDREDS of our readers will regret to hear of the departure of Bro. David Brower, of Oregon, who fell asleep, and passed over the river March 29. He settled on the Pacific Coast many years ago, and labored long and earnestly in the interest of the Gospel on the Coast.

AFTER a sojourn of over three months, preaching in Wisconsin and Northwestern Iowa, Bro. C. P. Rowland has returned to his home at Lanark, Ill. Had we a thousand men like Bro. Rowland and Bro. Geo. E. Studebaker there would be something done at the isolated points all over the Brotherhood.

A WRITER suggests that those who have thought proper to refuse lodging to the Mormon elders, traveling over the country, need not fear that they have neglected to entertain angels unawares, for the angels of God are not engaged in that kind of business.

THE next meeting of the General Missionary and Tract Committee will be in Elgin, Ill., on May 26, beginning at 8 A. M. All business intended for this meeting should be in the office of the Committee by May 10. The Committee does not expect to hold any business session at the Annual Meeting this year.

AN active young minister writes us that he has twelve regular appointments each month, and it keeps him on the move to fill all of them. Most ministers may think this is work enough for one preacher. Well, it is, if done right, but the apostles probably never thought of preaching less than from twelve to twenty sermons a month.

In this issue will be found 38 obituaries, occupying nearly one whole page. Each one is brief, but they tell nearly two score of sad stories, and represent more than twice that number of bleeding hearts. No one can read this department of the MESSENGER without feelings of sympathy for those who have been bereft of their loved ones.

WHEN D. L. MOODY was laid to rest it is said that there was no hearse, no funeral music, no tolling bell, no crape, nor any veils to hide the faces suffused in tears. Everything was done with all possible simplicity. Why not the brethren practice more simplicity when they commit the lifeless forms of friends and relatives to the mother earth?

CONCERNING railroad arrangements for those wishing to attend the District Meeting of Northern Illinois and Wisconsin, to be held at Naperville, Ill., May 27, Bro. J. G. Royer says:

"Those going over the C. B. and O. to the District Meeting at Naperville, should take receipts for fare paid in going, and if a sufficient number bring receipts they will receive return tickets for one-third fare. All outside the ministry should bring receipts."

SISTER BEAHM writes us saying that Bro. I. N. H. Beahm is still very feeble and confined to his bed most of the time. He can leave his room only when wheeled away in a chair, and yet he is slowly improving. He craves an interest in the prayers of the faithful, and may be addressed at Walter's Park, Pa. His wife, Mary Bucher Beahm, should be addressed at Mechanic Grove, same State.

BRO. W. J. SWIGART, of Huntingdon, Pa., writes us concerning the serious illness of Bro. H. B. Brumbaugh. He has not been well for some time. Last Saturday he was taken to Philadelphia to the hospital, and last Sunday an operation was performed, which proved successful, in the way of removing the diseased parts, but his condition was such that there are very serious apprehensions of the results. The hospital people say there is hope of his recovery, but pronounce it a very serious case.

AMONG the interesting contents of this week's *Inglennook* is an article about the Clay Eaters of the South, a description of the Wonderland in the National Park, and the story of a condensed food in general use. There is also a very interesting account of ostrich farming in the United States, while one of the best telegraphers in the country tells how the business is learned. There is a trout fishing account in the paper, and it is full of good reading from end to end. Every MESSENGER reader should have the *Inglennook* on his list of papers. It is a church enterprise, and is only fifty cents to the end of the year. Sample copies will be furnished on request. Address, Brethren Publishing House, Elgin, Ill.

THE ANNUAL CONFERENCE.

THE following we clip from the North Manchester (Ind.) Journal for March 29:

THE Dunker meeting locating committee held another meeting here this week to further the preparations for the

meeting. We understand they have arranged with our home bakers to furnish all the bread, buns, etc., for the meeting. This is quite a large contract and will require no little labor to furnish the necessary stuff. The Journal is pleased to know that the committee is looking after every detail of the meeting with the utmost carefulness and not a single item necessary for the successful conduct of this large gathering will escape their attention. Another thing worthy of note is that they are endeavoring to secure everything needed of home people and we feel more than sure that this will be fully appreciated. The gentlemen composing the committee are both wise and experienced men and if the Brethren are not excellently provided for here the fault may be laid at some other door than the committee. We will just add that the prospects as now reported to us are for the largest gathering in the history of the church and it takes exceptionally good management to prepare for the meeting.

APOSTOLIC METHOD.

It seems that the people at Mt. Morris are considerably stirred up about the mode of baptism. Some of the pastors of the different churches have preached on the subject, and now our preachers propose to enlighten the public regarding the primitive mode. Well, they can do it, for they have the doctrine that has long stood the test. It is not a very difficult matter for them to prove that John Wesley not only practiced trine immersion, but really looked upon it as the apostolic method. Luther probably said nothing about it being the primitive form of immersion, but it can be shown that on one occasion he recommended its use. It also seems to be quite well understood, among historians at least, that the threefold immersion was at one time practiced by all the Christian denominations holding any just claims to antiquity. And when it comes to numbers, those using trine immersion, even at the present time, outnumber those practicing single immersion, probably more than ten to one. To this might yet be added the fact that Matt. 28:19 teaches the threefold immersion as clearly as do the Scriptures that the Father, Son and Holy Ghost constitute the Godhead. Let the controversy go on. Truth has nothing to lose in an investigation of this kind. The best thing, however, that these preachers and churches can do is to agree to accept and practice only the apostolic method, and thus put an end to all controversy. And to learn how naturally this may be done send three cents to the MESSENGER office for a 42-page pamphlet, entitled, "One Baptism."

OUR ANNUAL MEETING.

THE time for holding our next Annual Meeting is rapidly approaching. In a few weeks after this is read we shall have met in the pleasant grove at North Manchester, shall have again greeted each other in the name of the Master, shall have considered questions for the good of the church, shall have enjoyed the great spiritual blessings that come to us in these great annual reunions, and shall have returned to our homes and taken up again the work of our several lives.

Our Annual Meeting is more than a conference, more than a church council, it is a reunion of those of like precious faith. Take away from the meeting the social enjoyment and the spiritual blessings, and it would indeed be but a delegated body met for the purpose of transacting business. The social feature of the meeting does more to unify our people and bind them together in the bonds of love and peace, in the unity of the Spirit, than does the business part of the Conference. As it is the meeting marks an epoch in the lives of many of our brethren and sisters. Those who do not attend lose a means of grace and spiritual blessings that are helpful to all who receive them.

For some years past a good deal of time has been taken up with church work of great importance. The Missionary and Sunday-school work has been given the attention which their importance demands.

Neither has the business of the Conference been neglected. There has been a growing disposition not to act hastily on any important question that may come before the council. Because of this many questions are placed in the hands of competent committees and deferred a year to give ample time to study the questions and report upon them. This is commendable. Not how many queries are passed, but that all decisions be fully in accord with the Word of God, is the measure of the success of the Conference.

It has been noticed that when the meeting is drawing to a close some of the delegates become impatient to get away. This should not be the case. The delegates sent by the churches are the voting power of the Conference. As a rule their expenses are paid by the churches, and no delegate should leave the meeting until it has been closed. This rule should be imperative, and the only exception made should be in case of sickness or death.

In the discussion of questions ample time should be given, so that all who wish to speak may be heard.

The calls for the question, which usually indicate a readiness on the part of the delegates to vote, should not be used to cut off discussion arbitrarily. I have known the most persistent calls to be made to pass a question, and after further discussion a different decision was made.

Time spent should not be a factor in urging haste so that the meeting should be closed by a certain date. The important object is to consider all questions fully in the fear of God, so that the very best possible disposition be made of them. What matters it if we do spend a day or two more in council? We have spent thousands of dollars in railway fares to come to the meeting. There should be no rush, no hurry, but a calm deliberation of every question presented. The unity of the church is at stake. We must not rush through with our work.

Some of our brethren are not ready debaters. They have not learned to speak closely to a question. They have in mind an argument they wish to present, and they should have opportunity. Calling them to order often embarrasses them, and they go away feeling that they have not had a fair chance to present to the Conference what they had to say. This may create a feeling that the ready talkers are running the meeting and are having things their own way. Every brother should have ample time to present his views fully and freely, without interruption, upon all questions opened for discussion. Of course it will be understood that the talk must be on the question under consideration. If it takes more time, better spend ample time than to have any one go away feeling that he has not had opportunity to speak.

It has not been the rule of the church to set apart certain days for fasting and prayer, but each one of us may set apart such a day and ask God to bless the work of our next Annual Meeting. D. L. M.

DON'T WORRY.

In Kansas, it is said, they have a "Don't Worry Club," the members of which pledge themselves not to worry. Whether there be such a club or not, it would be a good thing if we were to rid ourselves of worry.

Don't worry is only another form of the words of the Divine Teacher: "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

Stop and think. Why should we worry? It is useless. It doesn't pay. There is no joy or comfort in it. It won't help us the better to perform the duties of the morrow. It won't add a mite to the sum total of human happiness. "Sleeplessness, nervousness, insanity and a long list of bodily diseases are the result of worry."

"I have just worried and worried until I am sick," said a professing, but not a trusting Christian. And it was said as if the worrying were a good excuse for being sick; but such worry partakes of the nature of wrongdoing.

Would it not be a good thing for us all to pledge ourselves by the help of God to rid ourselves as soon as possible of the useless, and worse than useless, habit of worrying? In the early morning let each of us pray: "Oh, God, help me this day to trust thee fully and unreservedly in all things. Keep me from worrying and having anxious care for the morrow. Help me to be cheerful and happy and helpful to others."

Beginning the day thus, say, I will not worry. God takes care of his own. He has placed me in this world and in his own good time will take me out of it again. I cannot get away honestly until he calls me hence. If misfortune overtakes me, worrying will not help me overcome it, but it will unfit me to meet it with Christian courage.

I will not worry. It unfits me for happy, congenial companionship and keeps me from being helpful to those who have a right to look to me for good cheer and comfort, thus interfering with my Christian duties.

I will not worry. It takes from me so many precious, happy, God-given moments which he intends I shall enjoy, and thus it robs me of a happy life. It not only makes me unhappy, but renders others unhappy who have a right to look to me in hours of sorrow and distress for cheer and comfort.

I will not worry. It shows a lack of trust, it makes every discomfort worse, and every ill the harder to bear, and above all it robs me of the sweet joy that complete trust in God always brings with it. No! by God's help I will not worry.

D. L. M.

EASTER.

THE world over Easter is celebrated as the day commemorating the resurrection of the Lord after the crucifixion. But it does not appear that the early Christians paid any attention to it. The facts are that no holiday, or holy day, is at all referred to by any of the Bible writers, or in the preserved utterances of the Christian fathers. All these are of later introduction, and they vary greatly in different parts of the world, among different peoples. Even Christmas is not observed at the same time the world over.

Although the day is a purely human invention, a fiction of later days, yet it is well that a time should be set apart for the special observance of an event so important as the resurrection. A little study will show that on the resurrection hinges the whole structure of the Christian religion. Had Christ not risen, all that would have survived the passage of time would have been a sentence, or a paragraph in some of the older writers, saying that an impostor, named Jesus, had promised to rise from the dead, and had disappointed his followers. But he did rise, and what is more, appeared to men, and thus assured them of his fulfilled prophecy.

It is well that it is remembered, in all its significance and spiritual meaning. It affects every human being, and it is everything to each one of us. The Lord has indeed risen, but its real import is to the Christian in whom the spirit of the Master has risen from the dead ashes of the old life. The gray dawn that witnessed the empty tomb of Joseph of Arimathea, and the wondering women, was the most important epoch in the world's history. It was the renaissance, the new birth, of the Lord in the world. It is being, as it has been, re-enacted in human hearts everywhere. To some this resurrection of Christ in the heart comes in the white of winter, to others in the white of the spring's lilies, but to

all the new-born it has come. It would be well to consider it as a day commemorative of not only the resurrection of the Lord and Master, but the birth of himself in us when we left the waterside to walk in newness of life. All Christians have their Easter day of life, and let none forget it. It is the forgetting that loses us all. The early Christians needed none of these things to have them remember the Lord. In early times he was more of a personal reality to his followers than he now is, but none the more of an actuality than he is to-day. Time has not robbed the infinite grace and peace that he left as his blessing to the world. And it will never leave us as long as the lilies bloom white in the springtide of the years, and while we remember his teaching and his example in our lives. Christ has indeed risen. As he rose so shall we, if we forget not.

CHURCH FEDERATION.

THERE was, perhaps, no time in the history of the world when the thought of federation has had such a prominent place in the minds of the people as at the present. This is especially true of the business world, as everywhere, in all the different branches of our industries, efforts have been or are now being made to league together for mutual protection or gain. The very air seems to be filled with this spirit, so that we breathe it in and make it part of our life thought. Whether for good or ill we shall not now discuss. It may be used for either, depending upon the spirit and object of those who federate. If for humanitarian purposes, it is to be commended. If for selfish purposes, actuated by greed and a desire to get gain at the expense or disadvantage of others, it should be discouraged. And while this spirit has obtained largely in the thought of the business world it has also taken hold of the religious thought of the world. And the feasibility of such a movement is being discussed.

The seemingly divided condition of Christianity is generally looked upon as a great hindrance, if not a decided calamity; and notwithstanding it is so regarded the spirit of division is still at work and new societies and sects are being formed. And the sad thought about the whole thing is, that nobody is to blame; at least, no one is willing to accept the blame. The plea is either that of persecution or the breaking away from a thing that is not good enough to that which is better. And yet every church and religious sect is founded on the Bible. All have exactly the same claims, but differ on interpretations. People look through different glasses and judge from different standpoints. And because of this the Christian church has had her divisions and subdivisions until the whole, if a whole there be, is represented by a thousand parts.

Is this right? Is it for good? Some say, yes; some say, no. On the whole, we don't know. Some say that religion is a world-wide scheme, is many-sided, and that no one man or set of men is large enough and wide enough to see and do it as a whole, and therefore to make a complete whole it must be viewed and done from many and different standpoints; for the unity of the Christian church consists in its aggregation. The many parts, while they differ yet harmonize in filling their place in completing the whole, the same as the many pieces and parts put together, complete a great building. If this is so, then we should all see to it that the part to which we belong should be made as good as possible, so that when the gathering in of the stones is made, to complete the building, we may not be rejected.

The federation of churches is not a new project—only an increased revival of the subject, with perhaps a deeper meaning attached to it. For years and years the subject of "Church Union" has been discussed in our religious periodicals. And a gen-

eral agreement has obtained that it should be encouraged and carried into effect as far as possible. And it has further been agreed upon that the Bible should be the foundation upon which this union or federation should be brought about. And here is where the block in the way appears. In the multitude of church organizations which we now have, all claiming to be founded on the Bible, it would seem egotistical for any one of them to stand up and say, "We have it all, come to us and do as we do, and we can have a Christian federation." And yet this is exactly what we would all be pleased to say. Churches generally are inclined to feel that they have a monopoly of Christian truth and that all others should do as they do, and would be quite willing to have a federation—and I suppose we would say the same thing. But it would, after all, be a big thing to say—more than existing facts and circumstances would warrant. To save the world for Christ with our present knowledge and mode of thought and work would be too large a contract for us, or for any other individual religious organization.

Looking at federation in the light we can now see it, the thought comes to us, Is the thing feasible? Is it worthy of our consideration? To the first I say, While it may not be so in an absolute or complete sense, yet much might be done in the direction of federation that would be greatly to the good of the cause and help exceedingly in saving the world for Christ. Part of the announcement made of the coming Christ was, "Peace on earth, and good will to men." If we share this much of the Christ spirit we go a long way towards Christian federation. Yes, it is a subject worthy of the consideration of the religious world. And there is plenty of room for a Christian federation. "We see the impropriety of the many sects and divisions which we now have, and often speak of it."

I remember a very good brother, not long ago, who wondered why certain churches did not unite, there being so little difference in their doctrine and belief, giving as an example, the Lutherans, Reformed, Methodists, United Brethren, etc. Well, yes, there doesn't seem to be much difference, and we say they ought to federate. In our town we have two organizations of the colored people—the Episcopal Methodists and the Protestant Methodists. Neither party is able to support a ministry, and the minister of the white M. E. church said to them, Why not unite and save the employing of two ministers? But the reply was, "No, sah; we can't do that." Why not? "Because, sah, we be Methodist Episcopal, and these other fellahs are Methodist Protestants. No, sah, no uniten with us." They were not ready to federate, more, as far as they knew, because of name than anything else. And, in fact, a great many other churches don't have much better reasons to give for remaining as separate organizations.

The same is true of the great Baptist families. Why not federate? And the same may be said of our own families. Why not federate? We could attain to a greater unity by being together than living and working apart. Division never did and never will unify. It is simply dividing into clans or small bodies. And the more of this kind of unity we try to make the less real unity the church will have, because there is practically no end of causes for division. It may give peace and good will to the few, but the Christ federation is broader and deeper. It is great enough to take in the whole world.

The thought of church federation must begin at home and widen out as it grows. Like the small stone cut out of the mountain, it must enlarge as it rolls. Our object in presenting this subject is to start a few lines of careful thinking. We need some looking back and weighing what we have done, to

calculate what we may expect, by pursuing the same course in the future.

H. B. B.

A FREE MINISTRY.

It is unfortunate for any man, no matter what his occupation, to be so situated that he must choose between his duty and his profit, for in all too many instances duty is sacrificed. To be sure, those who choose to follow duty are stronger for having made the choice. What is true of ordinary men in this is also true of the minister, perhaps even more true of him than of others. His calling is the highest in the world; but that does not keep him from being put in a position where he must choose to sacrifice his principles or his living. And this is not for a moment now and then, but is often for the whole time that he fills the pulpit in the congregation to which he has been assigned. Worthy of great praise is the man who under such circumstances does not lose his integrity.

The man who is placed in such a position that he can tempt men to do what he wants them to do instead of what they ought to do is equally unfortunate, for few men are so constituted that they will refuse to use power which is in their hands. We despise such a course of action, if the power is used to get men to do wrong, but it may be that we are not stronger in this than other men; and it is quite probable that under the same conditions we should nearly always do as others have done.

A case reported in a newspaper a few days ago will make the point clear. In one of our cities the pastor of the wealthiest church suddenly resigned. Something that he had said had displeased his most wealthy parishioner. The church could not be well kept up without the contributions of this man of money; therefore, through the influence of this man, the pastor was forced to tender his resignation. In the dozen years preceding, three other ministers had left the same church, and to every one of them this man of wealth was opposed. The minister who wishes to occupy the pulpit in that church must preach to suit the one man, not as his conscience or the Word of God tells him to preach.

This is but one instance out of many. Where the minister preaches for a salary, and the bulk of the salary comes from one, two or three of the congregation, he must suit these or his salary stops. As most ministers are dependent upon their salary for support, the choice is a cruel one. But every day those set apart to minister in holy things are forced to face this problem. And no one should be surprised that so many of them forsake the path of uprightness in order to follow the one in which their immediate interest seems to lie. It is not always money that causes the deviation, but in most cases, either directly or indirectly, it is money that decides the question. Under such circumstances no man can do his best work. If there is one man in the world who should be more free than another it is the minister. He brings to us a message which is more important than any of the things of this world. It must come freely, uninfluenced by the thought that some one or more may not like it. The message must be delivered as God wants it, not as some man may wish it, for the man of God speaks the words of God.

Freedom from this restraint is one of the things for which the ministers of the Brethren church have reason to be thankful. The laymember, too, may be thankful for the same thing, for it assures him an honest exposition of the Word of God. And that is what is needed to convert the world and lead it heavenward. The man who stands before a congregation to proclaim the truth must be a free man, free from any fear as to what any one or all of his parishioners may do. He is but God's mouthpiece, and he dare speak nothing but those things which

are in accord with the will of the Lord. Preaching of any other kind is not pleasing to God, neither is it profitable to men.

It is a sad day for any religious body when the ministers no longer dare to speak as the Holy Ghost prompts them, but must choose their words and phrases to suit the influential ones who are to listen to them. But we believe that if preachers were more bold to speak the truth, there would be fewer attempts to make them keep it silent. More of the spirit of Paul is necessary, that which is not moved by any of these things. Let us pray that we may ever have in our pulpits those who are not ashamed of any part of the Gospel of Christ and who will never fear to proclaim it; in other words, that they may always remain free and unhindered in their ministration of the Word. Only so shall we ever have a church which holds fast the name of Christ and does not deny the faith.

G. M.

QUESTIONS' DEPARTMENT.

How do we harmonize John 3: 22, 26, where it is affirmed that Jesus baptized, with John 4: 2, where it is affirmed that "Jesus himself baptized not, but his disciples?"—F. E. G.

There is no way of harmonizing the two passages except on the common-sense principle that what one does through an agent he does himself. What the first passages declare is that under the teaching and direction of Jesus people were being baptized in Judea, and in greater numbers than under the ministry of John. What the second passage declares is that this baptizing was not done by the hands of Jesus, but by his disciples, under his teaching and direction. We often so speak now, and there is no misunderstanding. We manufacture contradictions in the Bible by pressing a too hard and literalistic interpretation upon the words of Scripture.—*Baptist*.

What about ministers who violate the decision of the Annual Meeting by solemnizing marriages, where one of the parties to the marriage is divorced, and has a living companion?—P. J.

Art. 25, 1873, reads thus: "Is it right for the Brethren to solemnize marriages, in cases where parties are divorced, and second parties yet living? Ans.—No." It is the duty of all of our ministers to duly respect this decision. Where it is not done, they should be called to account before the church, the same as for any other offense of like character.

Should an elder permit a minister, in the second degree, to continue preaching for two or three years without conforming to the order of the church?—A. B.

Before a minister is installed, or advanced to the second degree, he promises, in the presence of the church, to conform to the order of the church. If he declines to do as he solemnly promised, the elder in charge should see that he is reminded of this promise. Should he still neglect his duty, refusing to give heed to a few admonitions, then his case may be referred to the church. Ministers who promise to accept and carry out the regulations of the Brotherhood, regarding their appearance and conduct, should not refuse to be as good as their word. This is a matter of Christian honesty.

A Brother.—We suggest that you refer your question to the District Mission Board. They should be able to say whose duty it is to pay the expense of a minister who is called to fill a mission appointment.

Clergymen's Permits.—The rules regulating the granting of these permits are strict and should not be violated. A minister who has misrepresented a matter in order to procure a permit, should be instructed to make it right without delay, or his name may be entered upon the "Black List" in the office of the Passenger Association. Any local station agent ought to be able to explain the nature of any particular rule or requirement. For further information call on one of them, or write the Chairman of one of the Associations.

J. H. M.

General Missionary

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois | S. F. SANGER, Virginia
L. W. TESTER, Indiana | A. B. BARNHART, - Md
JOHN ZUCK, - Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

The next meeting of the General Missionary and Tract Committee will be in Elgin, Ill., on May 26, beginning at 8 A. M. All business intended for this meeting should be in the office of the Committee by May 10. The Committee does not expect to meet at Annual Meeting this year.

COLONIZATION AS MISSIONARY WORK.

Two methods of spreading the Word of God are being used to day. In the one, one or two representatives go out and preach and are supported by those who send them. They gain converts to the cause, a congregation is organized and God's name is glorified.

Another method is seen in colonization, more or less active in these days. In this the prime object may be largely to better one's financial condition, and lay the foundation to help on the good work of the Lord in other places. A number of God's faithful thus enter a new country, open up new homes, and break new farms, that the products may give them sustenance and help carry on the work of the Lord. It does not go long until a church is organized, mission stations are established and from this center in a very few years strong churches are making themselves felt.

This kind of missionary effort, though not so direct, has been very successful. One need go back but a few years in the history of mission recdip to find no such States represented as Oregon, Idaho, Washington, North Dakota, South Dakota, Alabama, Texas; and now some of these States have regularly-organized Districts and are doing mission work of themselves. Because of this rapid and permanent growth it sometimes is a question whether this is not one of the most successful methods of planting the Gospel. It certainly has its advantages. When a band of members move into a new place they at once have the material for organization and strength. Their settlement has the force of permanency, and commands attention. The mutual assistance and cooperation enables them to prosecute the work of the Lord rapidly and effectually. They are self-supporting right from the start. The home congregations or Brotherhood may help them build a churchhouse, but they take up the work of preaching, for they have a minister in their number. If they have no minister their number is large enough for an organization to be effected and one elected.

The best evidence that this kind of mission work is successful comes from the various frontier localities in the United States, that have strong congregations in them now. And why not carry this further? Why would it not be a good plan to organize a colony to plant the Gospel in still other parts of the United States now unoccupied? The soil in many places is fertile and kind to the tiller, and there is much room to do this kind of mission work. Then there are new fields like Cuba, Porto Rico and other islands. Shall these be without the Gospel when effort to reach them would require so little sacrifice, as is seen in the colonization work already noted?

FROM ANKLESVAR, INDIA.

BY S. N. MCCANN.

You will be anxious to know what we are doing over here with your liberal donations. We have decided to use the money in caring for starving children, especially orphans. I have a letter from Devan Sabib of the Rajpilla State, saying, "I have a thousand destitute children, some of whom are orphans, others

forsaken by their parents." After asking some questions he wanted to know how many we would care. His capital is only thirty-five miles from here and his territory runs up close to ours. The little state has a population of 170,000; 120,000 of which are Bhils. There is much destitution there. If we would use your money promiscuously we could soon spend it all on the suffering. If we would use it only on children and then dispose of the children when the rains come, we could help thousands of them. But to spend the money in immediate relief and then have thousands of children left on our hands to starve or draw on the church until they are grown would not be prudent. We have decided to take no more children than we can see through on your liberal donation.

Of course the Orphanage at Bulsari will be as before, the additional children there and at Novsari and here will be kept and cared for on famine money.

We are taking children slowly, as there is much better chance to care and train a few at a time. Bulsari has about one hundred, Novsari and here about twenty each, we hope soon to take many more. Our buildings are only temporary, and it means much work to get ready to care for children here when rains come.

March 9.

NOTES FROM INDIA.

BY D. L. FORNEY.

FIRST BAPTISM IN NOVSARI.

THE first converts to Christianity at Novsari were baptized March 6. We first met the man Prebudas in the bazaar about six months ago and had some conversation with him on the subject of Christianity, but at that time he was rather critical and not so ready to accept the truths of the Gospel. We, however, invited him to come to our house to have some further talk with him. A few months later he and his wife both came, and he was then more ready to be taught in the ways of the Lord. We read and talked on the Scriptures for more than an hour, and he departed happy with his visit. Then they began attending our Sunday evening social meeting and enjoyed the services.

The native workers with their wives also visited them and associated together for some time. He read and studied the Scriptures much and, his wife being unable to read, he instructed her also.

He had been employed as a sepoy or native police, and yet was very ready to give up this service for the service of Christ. Several weeks before he was baptized he had been transferred to an inland town eight or ten miles distant, but he did not lose his love for the truth and by his faithfulness another man, a Brahmin, in the same town, is also seriously considering the thought of becoming a Christian.

Brother Stover was with us on the day above mentioned and officiated in the ordinance of baptism. Our brother and sister are happy in their new relation and we trust they may be the means of winning other souls for Christ. This being the first time baptism was administered at Novsari, gave an opportunity for Parsees, Hindus, and Mussulmans all to attend. Representatives of all the above classes came to see. Now that the work is begun we believe that in the Lord's own time others also will come. Brother Prebudas (which literally means servant of the Lord) made a diligent search for true religion before embracing Christianity. And when convinced of its being the true way of salvation, we believe he with his wife accepted it with their whole hearts. Being from one of the highest castes he may be the means of leading others of his associates to accept Christ as the only true Savior. For this we pray. They have decided to live in Novsari for the present and help in the Lord's work here.

Yesterday, March 8, was the fifth anniversary of the arrival of the missionaries in Bulsari. The day was celebrated by Brother and Sister Stover moving into the new bungalow. They have been looking forward to this the past year very anxiously and will certainly appreciate the new quarters. What with sickness, the noise and bustle of building and the care of ninety orphans they will be glad to be free of at least part of it when carpenters and masons take their leave.

Emmert has just passed through an attack

of measles and is now getting strong again. Some of the orphans who were attacked have died. Among the number was little Nannie whom Sister Ryan found begging on a railway station during the famine of two years ago and of whom many have no doubt heard.

At Novsari, we have now seventeen orphans, while at Anklesvar Bro. McCann's have about the same number. We expect more in a few days, and ere the famine is over we could secure more than a thousand famine children did the funds warrant our doing so. One boy of the first number received died within a week after coming to us, regardless of the care bestowed. Many are so reduced when they come that it is impossible to recover. Hundreds and thousands are dying in their villages or while wandering in search of food.

The hearts of the missionaries are indeed made to rejoice at the wonderful response made to the call for help for starving India. We hope to be able to gather in not less than three hundred famine and orphan children, feed, clothe and teach them, believing that many of them will be able in a few years to carry the news of salvation to their fellow-men. We hope this generous contribution of \$15,000 may be the means, by the blessing of God, of saving hundreds not only from present starvation, but from the death far more to be dreaded than temporal death.

While we try to aid all who are worthy, the government aims to furnish work to all who are in need of help that are able to work. Government officers have also asked us as missionaries not to give help gratis in the way that is sometimes done. Those who had been coming to us here in Novsari, sometimes two hundred per day, we directed to the work as soon as it was opened by the government.

It is therefore to the helpless children and orphans, who will need help for a number of years, that we shall direct our greatest efforts. This means added labor and responsibility for each worker here, but I am sure no true missionary ever came to India with the expectation of having an easy time. In God's vineyard everywhere it means *work, work, work*. Rest will come a little farther on along the way.

In conclusion we pray the blessings of God upon every donor who has sacrificed to the extent of even a single penny for the saving of India's starving children.

Novsari, March 9.

HOW SHALL WE GIVE?

1. *As an Act of Worship* (1 Cor. 16: 2).—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."
2. *Regularly*.—"The first day of the week" comes every week.
3. *Individually*.—"Every one."
4. *Proportionately*.—"As God hath prospered."
5. *Liberally* (2 Cor. 9: 6).—"He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully."
6. *Cheerfully* (2 Cor. 9: 7).—"Not grudgingly or of necessity; for God loveth a cheerful giver."
7. *Unostentatiously* (Rom 12: 8).—"He that giveth, let him do it with simplicity."
8. *Intelligently* (1 Peter 3: 15).—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."
9. *On Principle* (Rom. 14: 5).—"Let every man be fully persuaded in his own mind."

From the Field.

From Palestine, Ark.

WHILE we have had some hindrances in our work this month on account of bad weather, still we have many things to be thankful for. Five united with the church at the different points in my field; one at St. Frances and four at Austin. The meetings at Loneke were well attended with the best of interest. We preached seven sermons at this place, but closed on account of bad weather. The Lord willing, we shall return again in May. The field truly is large and the laborers few. Could not some of our able Brethren in the North and East come over and help us? We need men that can adapt themselves to all surrounding circumstances, such as self-denial and sacrifice.

J. H. NEHER.

March 31.

Chicago Mission.

DURING the year there were 103 sermons, 52 Sunday-school sessions, 52 prayer meetings. Average attendance at church for the year, 49; Sunday-school average, 116, and prayer meeting, 16. Received by letter, 16; dismissed by letter, 16; death, 1; disowned, 9. Sunday school shows a healthy condition. Present during the year, 6,032; weekly average, 116. Sunday school raised \$119.31. Sent to Washington meetinghouse, \$7.42; to Baltimore meetinghouse, \$19.77; to India famine, \$16.28; to State Sunday-school Treasurer, \$2.00; total, \$45.47. Balance went for Sunday-school supplies.

In 1897 our average was 71; in 1898, 102; and this year, 116. The church and Sunday school together raised during the year, \$315.17. The church sent to the District mission fund \$20.00 and to the General Board \$25.00. Balance went for incidentals. No accessions by baptism during the year. However, there are now three candidates for baptism and they will be received in the near future. We trust the coming year will be a truly prosperous one in reaping for the Master.

The work of the missionary sisters in calls, with my own, about 1,200; Bible reading in homes, 123; children's meetings, 52; mothers' meetings, 50; articles of clothing received, 872; bedding, 17; quarts of fruit, 80; pounds of fruit, 70. These goods go immediately into the homes of the sick and poor, thus doing as the Master commanded—"feeding the starving," "clothing the naked and visiting the sick."

W. R. MILLER.

March 31.

THREE AGENCIES.

Tim Potter takes the clay with his hand,

Dear heart, he still
He moulds the shapeless mass, and fashions it
With wondrous skill—
Into a vessel perfect, clean, and meet,
To do His will.

The Husbandman draws near unto the vine,
With knife in hand,
To cut, and prune, and purge the bearing branch.
Oh, understand,
That when the fruitful fruit, abiding fruit, will come
To meet demand!

The Shepherd leads His flock where'er He will;
We follow on—
Up hill, down dale, thro' valley, dark and drear,
Till life is done,
Then in the heavenly fold, safe sheltered in,
The kingdom won.

Oh, Potter at the wheel, still fashion me
With skill Divine!
Oh, Husbandman, prune, tend, and dress,
And purge Thy Vine!
Oh, Shepherd, guide me where thou deemest best,
For I am Thine!

Sometimes each vessel by the Potter made,
He will display
His luscious fruit the Husbandman will show
In that great day.
The Shepherd, counting up His Sheep, will find
Not one astray.

—Selected.

An English missionary was recently heard to remark: "If there was more abiding in Christ, there would be less abiding in Britain." The same may be said of America.

The London "Times" not long since said, "England with 500 years of license is the worst liquor-cursed nation in the world."

Newton said, "They who give away nothing till they die, never give at all."

Pundita Ramabai says, "When women are reached India will be saved."

Our Prayer Meeting.

SOME THINGS THAT SIN WILL DO IF UNRESTRAINED.

For Week Ending April 28.

1. Sin cuts us off from the fountain of blessing. Isa. 59: 2, first clause; Jer. 2: 12, 13; 17: 13; Micah 3: 4; Jer. 8: 18.
2. Sin changes our taste for, and our relish of, good things. Rom. 1: 21; Eph. 4: 18, 19; Jer. 4: 22.
3. Sin renders us unfit to receive blessings. Rom. 1: 24, 25; Matt. 23: 37, 38.
4. Sin causes us to abuse even the good we receive. Jer. 7: 10, 11; Rom. 1: 23.
5. Sin brings spiritual death. Ezek. 33: 10; Rom. 5: 12.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

St. Francis.—We met in quarterly council March 29. Our elder, J. H. Neher, presided. We decided to hold our love feast June 16. Sister Kitty Neher was installed as an helpmate to Bro. W. D. Neher in his ministerial work.—*D. L. Burns, Palestine, Ark., March 30.*

Turnmore.—The Turnmore congregation met in quarterly council March 31. One more united with the church by baptism. There are but few members here. We are looking for a big ingathering to the church here this summer. Bro. Gephart preached one sermon while with us.—*Walter Daniel, Curtis, Ark., April 3.*

CALIFORNIA.

Los Angeles.—This is from the Channing Street Mission. Five were baptized on the evening of March 26—three sisters and two brethren. Others seem near the kingdom. The interest is growing and the prospects very good. To the late District Meeting we made a financial report, showing that for the year ending March 22 we had received \$63.20, expended \$45.19 and have balance on hand, \$18.01. Money sent to us to carry on the work here will be gladly received, and appropriated to the best possible use.—*S. W. Funk, 1100 E. Pico St., Los Angeles, March 27.*

Los Angeles.—The attendance at the Channing Street Mission was as follows: Sunday school, average, 57; attendance at preaching from 30 to 60.—*S. W. Funk, 1100 E. Pico St., March 30.*

ILLINOIS.

Notice.—The Mission Board of the District of Northern Illinois and Wisconsin will meet May 1, at 1 P. M., at the home of Rufus Netley, near the Naperville, Illinois, meeting-house. All business intended to come before the Board ought to be in the hands of the secretary by April 28, 1900.—*C. H. Hawbecker, Secretary, Franklin Grove, Ill., April 4.*

Panther Creek.—We met in council to-day. Our Communion will be May 26. We expect Bro. P. A. Moore and wife to be with us. Bro. J. W. Switzer was chosen delegate to Annual Meeting; Elder C. S. Holsinger, alternate. One brother was received by letter.—*M. Alice Nofsinger, Roanoke, Ill., March 31.*

Pittsburg.—Our Communion in the Hurricane Creek church is June 2, commencing at 10 o'clock, Saturday, with preaching. Those going to Annual Meeting from the West we give a special invitation to stop with us. They can stop at Smithboro and notify Bro. C. Kessler, Smithboro, Ill., or Bro. D. M. Rench, Pleasant Mound, Ill., and they will meet the Brethren with a conveyance.—*Wm. H. Keiring, April 8.*

Polo.—I see in the news from West Branch Bro. David Rowland gives all the facts except one. Probably on account of modesty he did not state that he was elected and installed into the office of minister. March 24, Brethren Geo. Keys and Albert Fruit were elected deacons at Ashridge, Wis.—*John Heckman, April 2.*

Salem.—Our quarterly council was presided over by our Elder, J. H. Baker. Two were received by letter. Bro. J. H. Baker is our delegate to Annual Conference, and the writer, alternate. We will organize Sunday school April 8, with Bro. Baker, superintendent and Bro. David Hershberger, assistant. We have good congregations and attention.—*Jacob Hershberger, April 5.*

INDIANA.

Burr Oak.—As we reorganize the Sunday school every quarter it is time to do so the last Sunday of March. We did so by selecting Bro. Frank Bottorff, superintendent, Bro. Ira Mock, assistant superintendent, Mrs. Julia Joseph, secretary, and Bro. Ira Mock, chorister. With this corps of able officers we hope to have a more interesting Sunday school than ever before. Our average for the last quarter was forty two. Our number here has been increased by receiving two by letter since report of last quarterly council.—*Sarah G. Crill, April 3.*

Eel River.—Our council convened last Saturday. The report of the annual visit was very favorable. In our last report to the GOSPEL MESSENGER we said our love feast would be before harvest. But for some reason at our last meeting it was thought best to postpone it till after harvest. So it will be after harvest. Eld. Daniel Snell was at our council and assisted in the work. A few members were received by letter and four were dismissed by letter.—*C. C. Arnold, North Manchester, Ind., April 2.*

Fort Wayne Mission.—We were favored with a visit from Bro. Davenport, a member of the Northern Indiana Mission Board, March 25. He talked to the children. Our quarterly council was held March 31. One letter was received. We also chose Bro. A. M. Ebey as our delegate to Annual Meeting; Bro. F. Colclusser, alternate. It was also decided to put forth a more earnest effort toward the building of our new house. The average attendance of our Sunday school for the quarter was seventy-one, an increase of twenty over last quarter's report. Last Sunday our attendance reached ninety, the highest number since the organization here. Other services are also better attended. Bro. D. Hodgden, of Huntington, preached for us April 1. We also held a special prayer meeting for an aged sister that day.—*Clara E. Stauffer, 133 Buchanan St., April 3.*

Nappanee.—Since my last report, one was baptized, two were received by letter and three letters were granted.—*B. J. Miller, April 8.*

Samson Hill.—March 30 Bro. J. S. Secrist, of Eugene, came to us and remained over Sunday, April 1, which closed his work for this year. He gave us four interesting talks. Saturday we met in quarterly council. Bro. Secrist presided. Brethren J. F. Hensler and H. A. Stephens were elected church trustees. We had but little business. All passed off pleasantly. We are to have a two weeks' Bible term in August, to be conducted by Bro. J. S. Secrist. Our Sunday school was organized March 18 by electing Bro. R. A. Redman superintendent.—*Anna Hensler, Shoals, Ind., April 6.*

Solomon Creek.—March 31 we met in special council. Brethren Eli Rouse and W. B. Neff were with us and gave us valuable assistance. Five were received by letter and four letters were granted. Our love feast was appointed for June 9. Brethren J. H. Warstler and James Neff were elected delegates to Annual Meeting.—*Amsey E. Clem, Milford, Ind., April 7.*

Union Church.—The average attendance of our Sunday school during the winter term was 87. We have now fully reorganized for the summer, with Bro. S. F. Henricks and Sister Estella Morlock as our superintendents. We have adopted the use of the international lessons. Hereafter our Sunday school will be reorganized yearly. The penny collection gathered during the winter will be used for the purpose of increasing the Sunday-school library.—*Laura Appelman, Plymouth, Ind., April 5.*

IOWA.

Greene.—We met in regular council April 5. Our love feast will be June 23, with a series of meetings in connection, conducted by Bro. J. G. Royer. Bro. J. F. Eikenberry was chosen delegate to Annual Meeting. One was received by letter. Bro. J. E. Burkholder has moved among us, giving us three ministers.—*Eva Kingery, April 7.*

Sheldon.—The brethren met in council to-day. The deacons reported love and union. We expect Bro. C. P. Rowland, of Lanark, Ill., to commence a series of meetings May 12. Our Communion is May 26, commencing at 3 P. M. The brethren at Primghar (a part of the Sheldon congregation) are taking steps toward procuring a house of worship in town. Bro. J. W. Kitson, of Indiana, spent the winter there. He has returned to his home, but we hope he will locate there in the near future, as the point is greatly in need of a resident minister. The writer was elected delegate to Annual Meeting.—*J. E. Rolston, March 31.*

KANSAS.

Atchison.—Jan. 15 I came to the G. W. Allaman Hospital. On the morning of the 16th the doctor examined me and said, "One chance in your favor to one hundred against you getting a cure." I told him we would leave the ninety and nine and go for the one. So he commenced treating my cancer. Now I am as hearty as I ever was; feel just as strong. The affected bone was removed yesterday, except, perhaps, some particles that may yet have to be removed, and I feel safe in saying that by the 15th of this month I can safely leave the hospital, no cancer having shown up for about three weeks. So, after April 15, my address will be Carleton, Nebr., until further notice.—*John J. Hoover, Box 224, April 5.*

Burr Oak.—Our council meeting prior to District Meeting, was held March 31. The church decided to represent by letter. One paper goes to the District Meeting.—*Emma J. Modlin, April 3.*

Cheyenne County.—We met in quarterly council March 31. Our elder, John F. Cline, was called to the bedside of his father in Virginia and could not be present. Bro. Geo. M. Lauver presided. Two letters were granted and three were received by letter, including one minister and one deacon. Decided by unanimous vote to have a love feast May 26. Our little band is working in love and union, and though somewhat scattered we are trying to hold up the banner of Christ, and by this banner we hope to conquer.—*C. H. Sifer, Bird City, Kans., April 2.*

Kansas City.—Our quarterly council met March 31. Bro. I. H. Crist presided. We are very glad to know that the seed which has been sown here is springing up and bringing forth good fruit. We decided to have a love feast May 5, evening services commencing at 7 P. M.—*A. C. Root, 17 South Ninth St., April 6.*

Maple Grove.—Last evening (April 1) closed our series of meetings, which began March 13. It was conducted by Bro. C. H. Brown, of Navarre, Kans. Although none felt quite ready to put on Christ, yet we trust it will not be long until the good seed sown will be ready for the harvest. Our regular quarterly council was held March 31. Three letters were granted; Bro. G. W. Bishop was elected delegate to District Meeting; Bro. J. R. Garber, alternate. It was decided to hold a love feast May 26, services to begin at 10 A. M.—*Laura M. Shuey, Rockwell City, Kans., April 2.*

Pleasant View.—We met in quarterly council March 31. Two members were received by letter. Brethren Levi Herizler and Geo. Keedy were elected delegates to District Meeting. Sunday, prior to council, Bro. Dawson united with the church and his wife was reclaimed.—*Lena Keedy, Booth, Kans., April 5.*

Ramona.—We met in quarterly council March 31. Bro. Witmore, of McPherson, was present. Love feast will be May 12. One letter was granted.—*Emma Long, April 1.*

Slate Creek.—Bro. Geo. Studebaker came to us Friday, March 30, and remained with us till Sunday afternoon. He preached three missionary sermons and gave a very interesting talk at the children's meeting in the afternoon. \$2.95 was distributed among the children to invest for missionary purposes. Our Sunday school is prospering. Bro. J. M. Troxel acting as superintendent. Bro. Jacob Funk will represent us at District Meeting.—*Anna Newland, Conway Springs, Kans., April 1.*

MARYLAND.

Hagerstown.—The Downsville Sunday school was reorganized March 25, with Elder J. A. Bricker, superintendent, brethren McClellan, Long and M. A. Shank, assistants. Attendance good. The Manor congregation will hold their Communion meeting Saturday, May 12 and 13, at 1:30 P. M.—*Bertha Rowland, April 3.*

Hagerstown.—Our quarterly council was held Monday evening at 7:30 P. M. We decided to hold our love feast Thursday evening, May 17.—*Franklin M. Thomas, April 3.*

Pipe Creek.—We have reorganized our Sunday school and are starting on our sixteenth year's work at the Pipe Creek church. Brethren J. E. Senseney, Wm. P. Englar and John Smith were chosen as superintendents. Bro. J. Ellis was with us in our young people's meeting April 1 and gave us a grand lesson.—*Rachel A. Pfouts, Linwood, Md., April 2.*

MISSOURI.

Jerico.—The Cedar County church held her quarterly council March 31. The following day (Sunday) we had a missionary sermon by Elder Samuel Weimer. Having no church-house we hold our meetings in schoolhouses; four regular appointments each month.—*Otis Weiner, April 5.*

Mound Church.—March 31 we held a very pleasant council meeting. Collection for home mission work, \$5.60. Officers were elected for the Sunday school for the year. Yesterday afternoon a few of the members met at the home of an aged sister who can not attend meeting, and had a season of worship.—*Mollie Lentz, Adrian, Mo., April 2.*

Poplar Bluff.—The Poplar Bluff church met in council at our home March 28. We decided to hold a love feast May 12 in the open air near Bro. Metcalf's. Bro. B. E. Kesler came the following night to assist in anointing a young brother who is afflicted. While here he held two meetings for us. The members here are few in number and somewhat scattered, but they are very zealous. Bro. Ira P. Eby holds meetings at three different points near the Bluff.—*Minta A. Eby, March 31.*

Walnut Creek.—We met in regular quarterly council March 31. One dear sister was restored to fellowship. A collection was taken for the further benefit of the Baltimore meeting-house. Some preparations were made for our series of meetings next fall. We hope to have Bro. D. L. Miller with us, a short time, at least. Sunday school was organized with the writer as superintendent.—*Cora L. Wampler, Knobnoster, Mo., April 3.*

NEW YORK.

Brooklyn.—March 30 our elder, Geo. S. Rairigh, of Denton, Md., came into our midst, remaining until the 19th, conducting a series of meetings. He does not fear to preach the whole Word of God, and wields the Sword of the Spirit faithfully and earnestly. Although sickness prevented the attendance we expected, the interest manifested was good, and the seed sown resulted in the baptism of five as an immediate result, with reason to believe that seed fell in other well prepared soil. Our quarterly council was held the evening of the 17th, and Sunday evening, the 18th, we enjoyed our first love feast since our organization into a church. Twenty-two surrounded the tables. Eld. A. L. Grater, of Royersford, Pa., was with us.—*Lewis B. Flohr, 1303 Third Ave., March 31.*

NEBRASKA.

Arcadia.—The members of the Muddy Valley church met in council March 31. Elder S. M. Forney presided. Bro. D. H. Forney and wife, and Helen Forney, were received by letter. Bro. D. H. Forney will take charge of the work and feed this flock. The home and State missions were remembered by a collection of \$6.85. Bro. S. M. Forney preached three sermons. Our Sunday school is increasing in interest.—*D. M. Ross, April 4.*

Hay Springs.—If we do live far from the church now, we hold ourselves just as close to them as ever and think often of them. Bro. Musselman and his wife and another sister live eleven miles from us, and two more sisters live about twenty-two miles from here; so that is our little band that is left here without a minister to preach for us. The MESSENGER is our preacher, and, oh, how glad we are to receive it. We like our new home, and receive what we wished and prayed for, and that is good health; so we thank the Lord and give him all the praise. If there be any of the brethren ministers passing this way we would be glad if they would stop off with us and give us a part of the Lord's Word.—*A. J. Hunsaker, April 6.*

Junlata.—We met in council April 5; Elder C. B. Smith presided. Bro. J. J. Tawzer was chosen to the office of deacon and duly installed. Elder Fitz, of Red Cloud, was with us and Bro. Nelson, of Silverlake. Bro. Fitz gave us a good sermon in the evening. Bro. A. J. Nickey's to act as our delegate to our coming Annual Meeting. Two letters were granted. We have one applicant for baptism and we think others are counting the cost.—*Bertie L. Smith, April 3.*

Stratton.—Bro. G. H. Sharp, our blind preacher, of Atwood, Kans., has been out west to Denver, Longmont and Ft. Collins, doing some good work. He delivered thirty-nine sermons

at those points. At this point, Stratton, he preached seven powerful sermons. He wielded the sword with power. Forty-six sermons in all.—C. A. Wray, April 3.

OHIO.

Dayton.—Isaac Frantz preached for us on Sunday evening, April 1. One received by letter on same day. Bro. D. S. Filburn will hold a series of meetings for us this fall.—*Elmer Wombold, 17 Farley St., April 5.*

Lick Creek.—We met in quarterly council March 31. We chose delegates to District Meeting and Annual Meeting. Brethren Daniel Koch and J. W. Krabill are to represent us at District Meeting and Bro. G. W. Sellers at Annual Meeting. We appointed a love feast for May 12, at 10 A. M. Our Sunday school was reorganized March 25, Bro. J. W. Krabill, superintendent; Bro. Alf. Moore, assistant.—*M. J. Bosserman, April 7.*

Portage.—We met in quarterly council March 31. We elected Sister Laura Cook, Sunday-school superintendent, and J. P. Krabill and A. B. Whitmore, delegates to District Meeting, and J. C. Whitmore to Annual Meeting. Love feast, May 26, at 10 A. M.—*J. B. Kysar, Cloverdale, Ohio, April 2.*

Seneca.—We met in council March 24. Eld. S. A. Walker presided. One letter was granted. Bro. S. A. Walker is our delegate to District Meeting. We decided to hold our Communion June 16 and 17. All are cordially invited. Contributions to church and mission work were made.—*Mabel Beelman, Chicago, Ohio, March 26.*

OKLAHOMA TERRITORY.

Dover.—Bro. Samuel Edgecomb came and preached for us fifteen times. Two made the good confession and others were almost persuaded to put on Christ. The preaching had a good effect. May the Lord bless his labors.—*E. P. L. Dow, Dover, April 2.*

Mount Hope.—This church feels to rejoice that they have a new churchhouse almost completed. We hold services in the new building. Size of building is 28 x 40 feet, 14 feet ceiling. We just held our quarterly council. The District Mission Board also held their Mission Meeting same day, March 31. It was decided to have a Communion meeting May 12. Some were received by letter at our council. This church has had an evergreen Sunday school ever since its organization. The prospects seem good for a growth in the spiritual work. May the Lord bless the work at large.—*E. L. Brubaker, Acton, Okla., April 5.*

OREGON.

Salem.—We met in council March 31. We decided to hold a Communion meeting June 16, at Bethel church, six miles east of Salem. We need ministerial help since Bro. M. M. Esheleman has gone East. Bro. Bashor and wife contemplate a visit in southern Oregon during June. Bro. Michael Wogomon was anointed Saturday evening. We have received five letters of members moving in and granted three to members going away.—*Nora White, Macleay, Oregon, April 1.*

PENNSYLVANIA.

Ephrata.—March 31 we held our regular council meeting, our elder, I. W. Taylor, conducting it. Seven candidates were baptized, those that came out at our last series of meetings. It was decided to have a love feast May 12, at 4 P. M. Missionary solicitors reported \$26.00. For Annual Meeting Bro. E. B. Lefever was chosen; for District Meeting, Bro. David Kihlnefer and the writer. Choice for trustee of our churchhouse fell on Bro. Miles Keller. We change our Sunday school during the summer from 2 P. M. to 9 A. M.—*J. R. Royer, April 2.*

Notice.—The German Hymn Book Committee has just received from the Brethren Publishing House another edition of German and English Hymn Books which they offer at sixty cents per copy or \$6.50 per dozen. They can be had by writing to either S. R. Zug, Mastersville, Pa., or J. H. Longanecker, Palmyra, Pa.

Shade Creek.—We met in quarterly council April 3. Eight letters were granted. Four were received by letter and two were restored. Brethren Hiram Lehman and J. F. Ream were elected delegates to District Meeting, and Hiram Lehman was also elected as delegate to Annual Meeting. We decided to hold a choice for two ministers in the near future. Our love feast will be June 24.—*W. H. Fry, Scalp Level, Pa., April 3.*

WASHINGTON.

North Yakima.—March 18 Eld. Geo. Wise and wife, of Olathe, Kans., arrived here and March 22 Bro. Floyd D. Brower, of Nevada, Mo., arrived, increasing our number to eight temporarily located here, and we hope all will decide to locate permanently and help the good work along. Interest is good at our three appointments.—*J. U. G. Stiversen, April 5.*

WEST VIRGINIA.

Chestnut Grove.—The church met in regular council March 31. Bro. A. J. Duncan was elected as delegate to District Meeting, and Bro. J. M. Crouse to Annual Meeting. The Sunday school was organized the day following; also vacancies were filled in the Pleasant View school, which has been running with good average attendance since its organization three years ago. Bro. Matthew Snuffer, of Raleigh County, gave us an edifying sermon also.—*Minnie B. Rhodes, Gatewood, W. Va., April 2.*

Gorman.—Bro. W. F. Nine preached at Lone Star, Sunday morning. We also organized a Sunday school with Bro. W. F. Nine, superintendent, and Sister Rebecca Moreland, assistant superintendent. Our people are very attentive and there are fine prospects of much good being done here. May God bless the work.—*Garfield Nine, April 2.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Lead or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

Railroad Arrangements.

FOR our District Meeting the L. M. & M. S. R. R. will stop trains at Battorf going east and west. They have agreed to stop three trains going east and three going west, on April 19, 20 and 21, for the convenience of our Brethren attending the District Meeting of Northwestern Ohio.

Della, Ohio, April 9.

D. BERKELEY.

From South Waterloo Church, Iowa.

MARCH 23 we closed our ten days' Bible Normal, conducted by our home brethren. The school was placed at this season of the year to accommodate the children who at other periods of the year would be in school.

Those from abroad who attended were brethren Jacob and John Wirt and Arthur Lewis, from the Winona church, Minnesota, O. J. Beaver, Nora Springs, Harvey Eikenberry, Greene, and brother and sister Albright, from Grundy County.

Our quarterly council was held March 27 with a good attendance. The commendable feature of the meeting was the presence of so many young brethren and sisters, thus showing their loyalty to the church.

Brethren W. O. Tannreuther and A. P. Blough were elected as delegates to Annual Meeting, with W. H. Lichty and S. M. Miller as alternates.

The time appointed for our spring love feast is June 16.

We expect Bro. I. C. Snively, from Kearney, Nebr., to hold a series of meetings for us in the city churchhouse, beginning June 9.

Bro. Jacob Zimmerman, from Somerset County, Pa., has located among us.

ELIZA B. MILLER.

1102 South St., Waterloo, Iowa, March 29.

Railroad Arrangements.

THE railroad arrangements over the B. and O., for the Annual Meeting are one fare for the round trip from points west of Baltimore, Md., Washington, D. C., and from Lancaster, Reading and Sunbury, Pa. Tickets of form No. 3 to be sold, and good going May 29 and June 3; returning to July 1, inclusive. Fare from Hagerstown, \$16.50. Our company from Union Bridge will start Friday, June 1, at 10 A. M., leave Hagerstown at 12, and reach North Manchester, Saturday morning at 7.

E. W. STONER.

Union Bridge, Md., April 2.

Reduced Railroad Rates.

THE Baltimore and Ohio R. R. Company granted reduced rates on the card order plan for the District Meeting of Western Pennsylvania to be held at Markleysburg May 9. The card orders have been sent by the writer to the elders of the different local districts for distribution. Should there be any who did not receive the card orders desiring to attend the meeting they can have them sent by informing the writer.

SILAS HOOVER.

Bills, Pa.

From Bridgewater College.

ON March 14 the spring term of twelve weeks was entered upon with an encouraging number of students in attendance. This number has been steadily increased, until now the facilities of the school with respect to dormitories, etc., are taxed to their full capacity.

The increase of interest in Bible study this session has been very marked. This is no doubt due to the fact that a full Bible course is now offered, with classes running all the year. The Old Testament classes are still following the wanderings of the Israelites in their journey to and possession of the Promised Land; the New Testament classes, having completed the study of Paul's life and epistles, are now engaged upon the biographies and writings of John, Peter and Jude.

An appreciative impetus has recently been given to the missionary spirit in our midst by the organization of a society among the students and teachers for the study and discussion of questions pertaining to missionary enterprise. The society holds weekly meetings, on Sunday night, from 8:45 to 9:45. The writer of this article has been appointed by the society to solicit personal communications from missionaries who are in the field; and any such person will confer a favor by addressing a letter to the society, in care of the undersigned; relating such facts of personal experience as may be of interest and profit, or making such suggestions as may aid those looking into the mission field.

It is purposed by the students, who are church members, to organize in the near future a class for the study of the distinc-

tive features of the Brethren church. This, it seems to us, speaks well for their interest in the church of their choice. Increased intelligence should beget increase of devotion and zeal.

On Friday evening, March 16, Bro. Joseph A. Long, of York, Pa., began a series of meetings in the College Chapel, which was continued until Thursday evening, March 29. The Word of God was preached with zeal and power, and the brethren and sisters feel much strengthened. In addition to this, our hearts were made glad by the choice of three precious souls, who decided to follow Jesus as heirs of his promises. May the Lord bless their good profession with the fullness of his grace and power.

J. W. WAYLAND,

Bridgewater, Va., April 6.

From South Ottumwa Mission, Iowa.

ACCORDING to arrangements, we came here the first of March to work for the Lord and for the ingathering of souls. We find truly the harvest is great, but the reapers few. We have mission Sunday school every Sunday at 2:30 P. M., and preaching every Sunday evening at 7:30 P. M., in our own house with good attendance. We started our Sunday school with seven little girls, and April 1, our second Sunday, we had fourteen boys and girls, and have the promise of more to come. Our Sunday evening meetings are on the increase. Our house was crowded last Sunday evening. We will have to look for a larger room if they keep increasing in number.

Last month we made 103 visits and distributed 312 tracts from house to house. We aim to put in each afternoon in visiting and distributing tracts to get acquainted with the people and to get them, both children and grown people, to attend our services. We find so many poor people that cannot attend the fashionable churches of the city. They have become almost despondent in religious matters and will answer when we ask them to come and bring their children: "I don't know; we have not got clothes fit to go to church." But after I talk to them and reason with them they finally agree to come or send their children, and the most of them have done as agreed.

Brethren and sisters in Christ, let us be very careful in our Christian life to let our light shine for God and righteousness, that we may draw all men unto the knowledge and truth as it is in Christ Jesus.

Brethren, pray for us here at this place, that we may have many souls for our labors here, and many souls redeemed from sin and unrighteousness. This is our daily prayer.

C. E. WOLF.

310 South Moore St., April 5.

From Germantown, Pa.

WHILE I was away preaching, Eld. J. Z. Gotwals preached at Germantown, Sunday, March 11, morning and evening. Years ago he helped to supply, when Germantown had no minister, and for some time he came regularly. For twenty years there was no resident minister, and the work depended entirely upon the brethren of adjoining congregations. I have always been very thankful to these ministers who assisted the members at Germantown in keeping the fires burning upon the altar. The Lord bless them all for this faithful service, and may they yet rejoice in the establishment of the work they helped to sustain.

Bro. B. F. Masterson preached two evenings, after closing his series of meetings at Mingo. He spent a few days amid these interesting scenes, where he had not been for thirty years. While he was with us, we had much interesting conversation about the work of the church East and West, and as he represents Southern California as his field of work, I was impressed again how the work spread from Germantown on the Atlantic coast, three thousand miles across the continent, to the very shores of the Pacific. By the grace of God a great work has been done by those gone before, and may we be so faithful in our day that the Lord will continue to recognize and bless and prosper the work.

Our series of meetings will begin April 15. An unusual interest is manifested as the time approaches. We expect the Lord to bless us in these meetings. Bro. Samuel H. Hertzler, of Elizabethtown, Pa., will be with us and preach during these meetings.

G. N. FALKENSTEIN.

6611 Germantown Ave., Philadelphia, Pa.

Northwest Oregon Mission.

WE commenced a series of meetings March 1 and continued until March 29. We preached mostly doctrinal sermons, in order to get the glorious teaching of Christ planted in this new field. Interest and attendance were excellent throughout the meetings for a new field. Some seem to be near the kingdom. We feel very hopeful of the future.

Bro. M. F. Wood and family, of Washington, late of Virginia, came to our goodly land March 21. May God bless them and those that come before them, as a light to lead many souls to Christ.

Some dear brethren and sisters are sending us MESSENGERS and tracts. Keep on. God will bless you for it. We will see that all is distributed among the people. Brethren, there are whole countries of good country here, and not a Brethren minister in them. Perishing souls, perishing souls! What did the Master say? Come, brother, work while it is day.

GEO. C. CARL.

Newburg, Oregon, April 3.

To Those Dear, Transplanted, Homesick Souls.

WE'VE been transplanted ourself, and we know how the heart can yearn for the blessings left behind. When we first came to Canon City, and found no church of our choice, we resolved to attend Sunday school with another denomination. Being poor, we purchased a little home away out in the suburbs; so we had to walk a long way to Sunday school and meeting. But we attended faithfully a year and a half, and no one in that church ever spoke to us outside of the class, where the regular Sunday-school lesson questions were asked. We felt it to be because we were poor, for we did not dress so well as most of the others; but we know now that nearly all the others were poor too. Few of them even owned their little homes as we did. We felt much discouraged. In all that time only two young ladies called on the writer (then a girl of sixteen), and they were from infidel families, and oh, how hungry we were for Christian society. Maybe they were too. Who knows? Maybe that was why they called. But we did not think of that then, we were only thinking of our own longing want.

But after a long, hard struggle, we got settled, and became a happy teacher in a Sunday school, besides being a much loved teacher (though ever so unworthy) in a week-day school. We had plenty of society then. How we wish we had then improved better our opportunities for good. But the time came when we must be transplanted again. This time it was to a lone country ranch, with no neighbors of any sort near enough to associate with. And there was not a Christian soul in our own home to whom the writer could tell her longings and hopes and sorrows and disappointments. No one who could feel a bit of sympathy for the lonely situation of the young wife, trying so hard to lead a precious companion and his dear little children into the fold of God. Years went by in that lonely place (and we're here yet, though that was seventeen years ago), and no one but God knew how we longed for human companionship. Oh, how gladly would we have gone to visit any one who might have been a neighbor to us. No matter about the race, color or position, much less the creed. How gladly would we have met with any Christian people for worship, if we only could. That was when we began to try to make a little peephole through our wall of obscurity, and get a glimpse of the Christian world. We had to make it with the point of a pen, and, like the poor prisoner, trying to make a way of escape, we must do it secretly, watching for our opportunity, a little now and a little some other time. But when the opening was through, a dear Dunker sister in Tennessee caught sight of it and wrote to me, and that correspondence was the means of getting my name into the Brethren church.

So, dear lonely ones, I guess you need not feel entirely forsaken, for there are thousands of transplanted souls all around us, just hungering, longing, wishing for some word or smile of recognition. Those Methodist people in Canon City were not so cold and selfish as I imagined. They were strangers too. Perhaps they waited for me to make some advancement toward acquaintance, but I was too reserved. I was as much to blame as they. In Oklahoma, and in all the West, there are more strangers than anything else. You are longing for a friendly acquaintance, a neighborly neighbor. So are your neighbors. Your nearest church of the Brethren is fifteen or twenty miles distant. Ours is over a hundred. You do not have services of your own sort for months at a time. Neither do we. I'll tell you what we do, though. If ever we have an opportunity to attend Christian services any place, we go. We let the people know that we love Jesus too. After meeting we don't rush out and away like a hunted criminal, trying to escape unobserved, but we wait awhile. Soon some one comes and shakes hands. They do not say much, but if we would just look down into their hearts we would see these thoughts boiling up and trying to find expression: "I believe you are a child of God, and I wish to be-

come better acquainted with you." The result, is we seldom attend services any place where we are the least bit known, without being almost compelled to take a class in Sunday school, and we are sometimes expected to talk to the people. Not because of any worthiness on our part, but because we have learned to let the light of Christ's love shine, and there are thousands of precious souls groping blindly for the light, who like moths are ready to flock toward the first glimmer.

We have a neighboring family now, and though they are not of the same denomination, we meet together every week to study God's Word. Recently there was a very reserved, quiet, elderly gentleman near us. He was near us about three years; but we did not become acquainted. At last my heart smote me so for not doing so that I resolved to make an opportunity to become acquainted with our lonely neighbor, for I knew without being told that he was lonely. So some dear brethren came from a long way off, and held some meetings near us. We sent a special invitation to our neighbor to attend. Then we took special pains to speak to him. One evening he gladdened our heart by saying, in his slow, careful manner, "I am glad of this opportunity to become better acquainted with you."

We decided against all obstacles to organize a Sunday school. We called upon our reserved neighbor, and personally requested his presence; sent him a quarterly, and welcomed him when he came. After the meeting—forgetting that he had said the same words before, our new friend kindly assured us that he was glad of this opportunity to become better acquainted. Then, when he told us how he had longed for religious privileges, having been a minister's son and always used to them until he came West; how he sometimes felt that he could not live without them, how lonely he was sometimes, and how much he now enjoyed the little meetings, do you not suppose we felt amply repaid for our efforts to become acquainted?

In a new country all are transplanted souls. They are all strangers. But they are all precious to our Savior, all capable of loneliness, all subject to sorrow. The way to do is just to push one's living rootlets down into the soil of our new surroundings, and take hold and grow, and help others to grow. Do not wait for them to make the first advances. They may be waiting for you. Jesus left heaven and came to earth, but he did not wait for us to call on him first. He came to us. When he was at the well he talked with the woman there; he did not wait for an introduction, nor hesitate because of class prejudice. When Philip felt a call to become acquainted with the Ethiopian in the chariot, he did not wait for letters of introduction: he ran, and joined the man who sat therein, and began the conversation. He won a brother. We are too slow to recognize our opportunities. Let us be more like Jesus, and more like Philip. Go to them. Let them see that Christ is with us, and there will be no cause for loneliness.

NANCY D. UNDERHILL.

From Pennsylvania.

CLOSED a two weeks' meeting in the Mingo church, Montgomery County, Pa., March 18, with a full house; a few expressed their willingness to serve the Lord. Elder A. L. Grater has charge of this church. After calling on a number with whom I became acquainted in the year 1864-5, when attending school at the Freeland Academy, I left for Germantown, where I had the pleasure of meeting Bro. G. N. Falkenstein and family. He has charge of the church at that place. I preached twice. He is quite an historian, which makes it interesting to those who visit this historic place. Nothing impressed me more than the stroll we took to a place on the Wissahickon Creek (now in the limits of the Fairmount Park), where on Dec. 25, 1723, seventeen members of the Brethren church and six others who desired baptism, resorted, and the six were baptized by Eld. Peter Becker. These twenty-three in number then went to Bro. Gunner's house, which stood but a few hundred yards away, and celebrated the death of our Savior the same evening. What

makes this instance so interesting is because these were the first baptized and this was also the first Communion held by the Brethren in America.

I spent Sunday, the 23rd, with the members in Philadelphia. In company with Brother and Sister Cline and Sister Geiger I attended the "Sunday Breakfast Association," where breakfast was served to about eight hundred men—castaways of all classes—some who were once lawyers, doctors, ministers, but lost their grip. How pitiful! but how sad to think that many lost their grip on Christ.

Program: A song, short talk, a song, "Praise God from whom," etc.; breakfast served in their seats; it consisted of two large sandwiches, cup filled three times with coffee. Breakfast over, a song, prayer, Scripture read, a sermon, song, "When the roll is called up yonder," dismissed at 10 o'clock. There is a good audience every Sunday, none are allowed to leave before 10 o'clock. It is said that not a few regain their footing by the means of this institution. It is kept up by charitable contributions.

I attended Sunday school at the mission; preached to an appreciative audience in the evening. Bro. J. C. Cline has charge of it, and is pushing the work. The average attendance in Sunday school is 252. In the afternoon I also attended the Sunday school at the First Brethren church. There are about six hundred children attending the Brethren Sunday schools within the city limits. The Brethren's literature is used in all of the churches.

This proved a most enjoyable and interesting visit to me. At my headquarters in Elizabethtown, Pa., all is well.

B. F. MASTERSON.

From Des Moines, Iowa.

SINCE Jan. 9 I have made 145 calls, attended 42 preaching services, preached 23 sermons, delivered nine other talks, attended eight Sunday schools, four prayer meetings and seven children's meetings. Wife made 178 calls, attended 32 preaching services, seven prayer meetings, eight Sunday schools and ten children's meetings. We received into our home 118 persons, gave 211 meals and 91 lodgings.

In the evening of March 25 we had a missionary meeting at our mission, gave a little outline of the conversion of brethren Wilbur Stover and S. N. McCann, read several articles in the MESSENGER from our India missionaries. Result, \$11.55 raised for India sufferers.

Thursday evening following, at the close of prayer meeting, members present were consulted regarding repairing our mission house. All present voted in favor of it. Next they were consulted as to how much they were in favor of it. Result, \$85 was pledged by those present. Our two young brethren, Olin Shaw and J. A. Smith, and the writer were appointed as a committee. Sister Naomi Shaw, solicitor. There is plenty of room in our capital city for more brethren and sisters. Come on.

H. R. TAYLOR.

1837 East Grand Ave., April 1.

From Naperville Church, Ill.

OUR council, preparatory to District Meeting, was held March 31, Bro. D. E. Price presiding. Quite a good deal of important business was transacted and all we hope was adjusted to the satisfaction of the members present. Our Sunday school will be organized April 1.

We wish here to state that the Brethren are willing to take care of all that may come to the District Meeting. All that come on the C. B. and Q., will be met at Naperville with conveyances to take them to the place of meeting. Should there be no team upon your arrival, just wait in the depot till the teams get back from the church. Do not stay away fearing that you will not be taken care of.

None should come to Naperville later than 6:54 A. M., on Wednesday morning, as there will not be any teams there later than that unless we are notified by the parties that are coming. All notices should be sent to the writer.

HARVEY M. BARKDOLL.

Warrenville, Ill., Box 55.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

EDWARDS-SHULTZ.—At the home of the bride, by the undersigned, March 25, 1900, Bro. Frank G. Edwards and Sister Della M. Shultz, both of Coffey County, Kans.

JOHN SHERFV.

CAMPBELL-SPIDLE.—In Altoona, Pa., March 9, 1900, by the writer, William R. Campbell and Adah G. Spidle, both of Blair County, Pa.

D. S. BRALLIER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ADAMS.—In the bounds of the Salomone church, Ind., March 23, 1900, Henry Isaac, son of Bro. John W. and Sister Sannah Adams, aged 17 years, 7 months and 15 days. He leaves a father, mother, two brothers; three sisters, and a host of relatives and friends. Services at Lancaster house by Eld. H. B. Wike.

O. C. ELLIS.

BERRY.—In Hampton, Pa., March 22, 1900, Mary A. Berry, aged 60 years, 8 months and 9 days. Services by Bro. D. H. Baker.

ANDREW BOWSER.

BROWN.—In the Carrington church, N. Dak., March 13, 1900, Jesse Clyde, infant son of friend Charles W., and Sister Mary Brown, aged 17 days. Services at their residence.

D. H. NICCUM.

BROUCHER.—In the Middle Creek congregation, Pa., March 26, 1900, Sister Mary Broucher, aged 83 years, 11 months and 19 days. She was the mother of ten children, five of whom survive her. Her husband preceded her. She was a member of the church for about fifty-five years and led a consistent life. Services in the Lutheran church at Kingwood by the writer and H. A. Stahl, from John 11: 25.

SILAS HOOVER.

BOLLINGER.—In the Sugar Creek congregation, Ranker, Ind., March 7, 1900, Robert Leo Bollinger, son of Isaac M., and Dora E. Bollinger, aged 2 months and 14 days. Services by Eld. David Krider and Ozias Metz.

JOHN APPEL.

BEYDLER.—In the Woodstock church, Va., March 25, 1900, Sister Barbara E. Beydler, aged 71 years, 2 months and 2 days. Services by the writer, assisted by Bro. J. Ryman.

S. A. SHAVER.

BROUSE.—At Lebanon, Pa., Feb. 20, 1900, Charles, son of friend Charles and Lizzie Brouse, aged 2 years, 4 months and 19 days. Services and interment at the Brethren church at Conewago by Bro. Samuel Z. Witmer, assisted by Martin Shearer, of the "Zion Children."

MARY W. HOFFER.

BEYDLER.—In the Woodstock congregation, near Maurertown, Va., March 27, 1900, of pneumonia, Sister Barbara Beydler, aged 71 years, 2 months and 2 days. She was sick only three days, and buried in the Valley Pike cemetery. Her daughter, Mrs. Alice Hamman, with whom she lived, died twenty-six hours later. Only one daughter survives. Services by brethren S. H. Shaver and J. M. Ryman from 2 Cor. 5: 1.

M. H. COPP.

CHAMBERS.—In the Midland church, Va., March 25, 1900, Sister Anna Chambers, aged 47 years, 8 months and 15 days. She was the faithful wife of Bro. Andrew Chambers (a minister in the Brethren church) and the mother of five children. She was an earnest member of the Brethren church for over twenty years. Services by J. S. Holsinger, assisted by S. H. Flory from Rev. 14: 13.

G. W. CHAMBERS.

CONNOR.—In the bounds of the Mingo church, Pa., March 21, 1900, Sister Hannah J., wife of Eld. Jacob Connor, aged 61 years, 7 months and 17 days. Interment at East Coventry Mennonite church. Services by brethren J. T. Meyers, A. L. Grater and J. P. Hetrick.

JESSE ZIGLER.

DIVER.—In the Linville Creek church, Va., Oct. 17, 1899, Sister Catherine Diver (nee Wampler), wife of Bro. David Diver, aged 78 years and 2 months. Sister Diver was afflicted for some years with rheumatism.

MICHAEL ZIGLER.

DELL.—In the Baugo church, Elkhart Co., Ind., Sister Mary Dell, aged 79 years, 4 months

and 6 days. She was born in Montgomery County, Ohio, Nov. 20, 1820. She was married to Jacob Dell. To them were born nine children of whom six survive. She was a faithful member of the Brethren church for fifty-seven years. Services by brethren John Metzler and H. M. Schwalm from Rev. 14: 13.

CHRISTIAN METZLER.

DEARDORIFF.—Near Bragtown, Pa., Feb. 23, 1900, infant daughter of William Deardoriff. Services at the Mummert meetinghouse by C. L. and D. H. Baker.

ANDREW BOWSER.

GARBER.—In the Middle River congregation, Va., March 24, 1900, Sister Annie Garber, aged 88 years, 8 months and 13 days. Sister Garber was a member of the Brethren church for a number of years. Three children survive. Four children preceded her. Services by Eld. J. M. Cline. Text, 2 Tim. 4: 6.

J. F. MILLER.

GLUNT.—At Whitewater, Ind., March 24, 1900, Sister Mary Ellen Glunt (nee Fokkerth), aged 51 years and 10 days. Deceased was united in marriage to William Glunt, Nov. 21, 1875. She was the mother of six children. A daughter preceded her. A husband, five sons, one sister and two brothers survive. She united with the Brethren church in 1878. Interment near Philipsburg, Ohio. Services by the writer, assisted by brethren John H. Brumbaugh and B. F. Honeyman. B. F. SHARP.

GRIMES.—In Frederick County, Va., Dec. 25, 1899, Bro. Grimes, aged 77 years, 1 month and 20 days. Services at the Methodist church in Brucetown by the writer, assisted by Bro. G. Cline. Interment in the Methodist cemetery.

S. A. SHAVER.

GEHPFER.—At Hummelstown, Pa., March 21, 1900, John Gephfer, aged 67 years and 13 days. Services and interment at the Brethren church at Conewago, conducted by Eld. J. H. Longanecker and H. B. Hollinger, assisted by Joseph Keiffer, of the "Zion Children."

MARY W. HOFFER.

GOOD.—In the Johnstown congregation, Pa., March 16, 1900, Bro. John Good, aged 68 years, 11 months and 26 days. Services by Eld. David Hilderbrand. Interment in the Headrick cemetery.

LIZZIE WERTZ.

HARNSEBERGER.—In the Mount Vernon congregation, Va., March 23, 1900, Sister Rebecca Harnseberger, aged 77 years, 1 month and 6 days. Six children survive her. Her husband preceded her nearly five years. She was a consistent member of the Brethren church. Services by Bro. H. C. Early from Ps. 90: 10, assisted by Mr. Finley, of the Presbyterian church.

SALLIE GROVE.

HILARY.—In the Worthington church, Minn., Feb. 18, 1900, of heart failure, Elizabeth Hilary (nee Mark), aged 81 years. She was born in Maryland and united in marriage with Howard Hilary, who preceded her. She was a faithful member of the Brethren church. She was the mother of nine children, but leaves only one. Services in the Worthington church by Eld. W. H. Eikenberry. Services also at place of interment, near Marshalltown, Iowa, by Eld. Frank Wheeler.

D. H. KELLER.

HART.—In the Allison congregation, Ill., March 23, 1900, of pneumonia, Sister Mary Jane Hart (nee Fry), aged 45 years, 5 months and 13 days. Deceased leaves a husband, two daughters and an aged father. She was a consistent member of the church for nearly thirty years. Services by Eld. J. C. Stoner.

GERTIE STONER.

HAMMAN.—In the Woodstock church, near Maurertown, Va., March 28, 1900, Mrs. Alice Hamman, aged 34 years, 5 months and 2 days. She leaves a sorrowing husband and five children. Interment in Sand Ridge cemetery. Services by Mr. Pense.

M. H. COPP.

HORNER.—In the Johnstown congregation, Pa., March 25, 1900, Sister Hannah Horner, aged 77 years, 9 months and 18 days. Services by Bro. S. B. Slough, assisted by Eld. David Hilderbrand. Interment in Grand View cemetery.

LIZZIE WERTZ.

HOMES.—In the Baugo church, Ind., March 20, 1900, Bro. Daniel Homes, aged 73 years, 11 months and 11 days. Bro. Homes was born in Wayne County, Ohio, April 9, 1826, and married Sarah House, Aug. 15, 1848. They moved to Indiana in 1854. He was a faithful member of the Brethren church for about thirty-five years. He leaves a wife and

four sons. One son, and one daughter preceded him. Services by brethren John Metzler and H. M. Schwalm.

CHRISTIAN METZLER.

JOHNSON.—In the Georges Creek church, near Masontown, Pa., March 23, 1900, of heart failure, Sister Sarah Johnson, wife of friend Francis Johnson, aged 54 years, 4 months and 18 days. She was a member of the Brethren church for fourteen years. Her maiden name was Moser. Her first husband was Joseph Galley. Two daughters by this union are living. Stepfather and eight stepchildren survive. Services by the writer, assisted by Mr. J. Durr, of the Mennonite church, from Acts 9: 40.

ALPHEUS DEWOLT.

KEEN.—In the Lower Miami church, Ohio, March 19, 1900, Sister Catherine Keen, aged 85 years, 4 months and 7 days. She was born in Maryland, Nov. 12, 1814, emigrating to Ohio in early childhood. Deceased was a sister of Eld. Geo. Holler, the oldest elder now in Southern Ohio. She was married on May 15, 1834, to Jacob Keen, now the oldest deacon in Southern Ohio (85 years of age). Of five daughters and one son three daughters remain. Services by Eld. D. M. Garver and Bro. E. Shank from John 11: 25.

J. O. GARST.

KING.—At his home in Oak Hill, Ill., Feb. 12, 1900, of paralytic stroke, friend Louis M. King, husband of Sister Emily King. He leaves a wife, ten children, four brothers and four sisters. Services by Eld. Solomon Bucklew, assisted by Mr. Mercer, of the M. E. church, from Matt. 25: 44.

E. KING.

NORRIS.—In the Springfield church, Ind., March 30, 1900, Joseph Norris, aged 61 years, 2 months and 24 days. Services by the writer at the Pleasant Hill Christian church, from Deut. 33: 27.

ADAM EBEL.

RIFFEY.—In the Kansas City church, Kans., March 26, 1900, Henry Riffe, aged 81 years, 8 months and 21 days. He leaves an aged widow. Services in the Christian Union church from John 11: 23.

I. H. CRIST.

RAYMAN.—In the Brothers' Valley congregation, Pa., March 22, 1900, Sister Elizabeth J. Rayman (nee Pugh), aged 61 years, 3 months and 25 days. Sister Rayman was a faithful member of the church for about forty years. Her husband preceded her a little more than a year ago. She leaves five children. Services in the Pike church by Eld. D. H. Walker. Interment in the Pike cemetery.

CLARA RIEMAN SHAFFER.

SPITZER.—In the Linville Creek congregation, Va., March 15, 1900, Sister Anna, wife of Bro. David F. Spitzer and daughter of Geo. W. Moyers, aged 48 years, 9 months and 9 days.

MICHAEL ZIGLER.

SWAUB.—In Burr Oak, Kans., March 24, 1900, of pneumonia, Clarence Ora, son of Brother Wm. and Sister Sevilla Swaub, aged 1 year, 3 months and 7 days. Services by Bro. A. C. Daggett.

EMMA J. MODLIN.

SIZER.—In the Botetourt church, Va., Jan. 7, 1900, Mary E. Sizer, aged 74 years and 20 days. She was a consistent member of the Brethren church for many years. She leaves a husband and five children.

S. L. SHAVER.

SNIDER.—In the bounds of the Botetourt church, Va., March 8, 1900, Bro. Henry Snider. He suffered for years with rheumatism, but bore his afflictions with Christian patience. Services by Eld. Jonas Graybill and W. Y. Cline.

S. L. SHAVER.

STUDEBAKER.—In the Ohio State Epileptic Hospital, at Gallipolis, Ohio, Bro. Joseph Studebaker, aged 65 years, 5 months and 26 days. He married Delilah A. Switzer, Aug. 15, 1854. Of five daughters two preceded him. Three daughters survive. Bro. Studebaker united with the Brethren church about thirty-four years ago, being faithful until the end. Services by the home ministers.

D. S. FILBRUN.

TRIMMER.—Near East Berlin, Pa., March 18, 1900, Sister Lydia, wife of Bro. Israel Trimmer, aged 60 years, 8 months and 24 days. Services at Lower Bermudian church by Bro. D. H. Baker.

ANDREW BOWSER.

WISE.—In the Baugo church, Elkhart Co., Ind., Oct. 10, 1899, Sister Catherine Wise (nee Bauer), aged 41 years, 1 month and 4 days. She leaves a sorrowing husband, two sons, five daughters and an aged mother. Services by Eld. A. H. Paterbaugh and Henry Weldy.

CHRISTIAN METZLER.

WERST.—In the Ozawkie congregation, Kans., March 27, 1900, George W. Werst, aged 81 years, 4 months and 24 days. He was born in Northumberland County, Pa., Nov. 3, 1818. He was united in marriage in 1841 to Elizabeth Puderbaugh. Of fourteen children nine preceded him. In 1861 his wife died. Jan. 10, 1864, he married Mary McFarlin. Of eight children born to them three passed away. He leaves a widow and ten children. Bro. George was a faithful member of the Brethren church for about forty-six years. Services by the writer from John 14: 2.

H. L. BRAMMEL.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 14th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—181 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Locust Point, 8 P. M.; Monday, Ad. 11 W. C. Union St.

DECATUR, ILL.—Gephart Hall, 1103, 1105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Fremont and Calhoun St. Services, Sunday, 9:30 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.

DES MOINES, IOWA.—1606 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Wednesday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Hechlen Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue. S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M. at Old Schoolhouse on Madison St., 246 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Cratan Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—109 2d Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday; Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10 A. M.; 7 P. M.; Bible study, 3 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St. S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—236 S. Hancock St. East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—10 Delorimier Ave., near St. Catherine. Services, 3 P. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer Meeting, Wednesday 8 P. M.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

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It answers many questions which arise concerning the work of the General Missionary Board. It can be had for the asking.

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BRETHREN PUBLISHING HOUSE,
22 and 24 S. State St. ELGIN, ILL.

Financial Reports.

Mission Receipts from April 2-7.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

ILL.—D. M. Miller, Milledgeville, \$5; Oakley cong., \$8.05; Mt. Morris S. S., \$10.30; J. C. Stoner, Hutsonville, \$2.50; A. L. Moats, Dixon, \$4.22; total, \$ 67 26	
LA.—Roanoke congregation, 18 00	
IOWA.—Andrew Wayman, Waterloo, 16 00	
PA.—Harry A. Holsopple and wife, Cramer, \$1; marriage notice, P. U. Miller, 50 cents; Mary Hershberger, Foreman, \$3; three missionary collections, Foreman, \$1.02; total, 8 12	
OHIO.—J. J. Healy, Ashland, 75 cents; Lower Twin cong., \$6.40; total, 7 15	
VA.—E. T. Hudson, Eggleston, 50 cents; Roanoke congregation, \$5.53; total, 6 03	
KANS.—Monitor congregation, 5 25	
IND.—Elizabeth Ebie, Plymouth, 5 00	
MO.—Nevada congregation, 3 35	
TEXAS.—Saginaw congregation, 2 80	
TENN.—Mountain Valley congregation, 2 00	
ARK.—Austin congregation, 2 00	
NEBR.—North Beatrice congregation, 1 13	
Total for year beginning April, 1900, \$143 89	

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

ILL.—Sisters' Sewing Society, Lanark, \$ 7 00	
OHIO.—A Sister, Montgomery Co., 1 00	
IOWA.—S. L. Berger, Keota, 1 00	
PA.—Mary Hershberger, Foreman, 1 00	
Total for year beginning April, 1900, \$10 00	

INDIA ORPHANAGE.

PA.—Young People's Meeting, Tyrone, \$5 00	
OHIO.—A sister, Montgomery Co., \$1; Lower Twin cong., 50 cents; total, 1 50	
NEBR.—North Beatrice congregation, 91	
Total for year beginning April, 1900, \$7 41	

CHINA'S MILLIONS.

PA.—"The Lord's Tent," Birdsboro, \$10 00	
VA.—A brother, Meyerhoffer's Store, 1 00	
Total for year, \$11 00	

SWITZERLAND MEETINGHOUSE.

PA.—Three sisters, Lansdale, \$3 00	
OHIO.—A sister, Montgomery Co., 1 00	
Total for year, \$4 00	

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a great famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A great work was there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

IOWA.—Des Moines Mission, \$11.45; S. M. Burger, Keota, \$1.50; Lulu M. Burger, Keota, 50 cents; S. L. Burger, Keota, \$4; Panther Creek cong. and friends, \$36.10; W. D. Lichty, Iowa City, \$1; Thos. Lichty, Iowa City, \$1; Cedar Rapids Mission S. S., \$8.78; Grundy Center cong., \$83.20; total, \$147 53	
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VA.—Lanville Creek cong., \$62.60; J. W. Harnsberger and wife, Waynesboro, \$5.50; a brother, Meyerhoffer's Store, \$1; Lizette M. Culp, Sanger, 50 cents; Samuel Petty, Good's Mills, 50 cents; A. R. Hollen, Bridgewater, \$5; Mary Shickel, Bridgewater, 35 cents; D. F. Long, Bridgewater, \$2; total, 74 45	
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ILL.—Unknown, Lanark, \$5; A. T. Metz and wife, Batavia, \$5; a brother, Coleta, \$5; a friend, Elgin, \$2; W. E. Snavely, Hudson, \$10; Geo. Bowser and wife, Astoria, \$2; Mr. Byers, Sterling, 50 cents; from brethren, Mt. Vernon, \$2; D. Foutz and wife, Laplace, \$2; J. H. Moore and wife, Elgin, \$2; total, 55 50	
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PA.—A sister, Lansdale, \$1; Mrs. Mary A. Levering, Philadelphia, \$10; Harry A. Holsopple and wife, Cramer, \$1; Emma Carstensen, Dunlop, \$5; Lewistown cong., \$5; a brother, Harleyville, \$5; Elizabeth Hope and Annie E. Culp, Vincent, \$6; Sugar Grove cong., \$10; a brother and sister, Seaton, \$1; Benshoof Hill S. S., \$7.76; a sister, Indiana, \$5; total, 47 06	
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KANS.—McPherson cong. and S. S., \$18.18; Dunlap S. S., \$1.77; H. A. Thomas, Culver, \$1; total, 20 95	
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IND.—Frank Reed, Nappanee, \$5; a sister, Tippecanoe, 15 cents; J. M. Cripe and wife, Kosau, \$2; Lemona and wife, Wawa, \$1; Solomon Creek cong., \$9.69; Jos. Lemak, Lafayette, \$2; total, 19 84	
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TENN.—Solicited by Jacob Wile, Oak Grove, 10 00	
ALA.—Fruitdale S. S. and congregation, 15 72	

OHIO.—A sister, Montgomery Co., \$2; a brother and sister, Louisville, \$10; two sisters of West Nimshtillen congregation, \$3; total, 15 00	
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WASH.—Ira E. Hopkins, Dayton, \$5; E. E. Sensenbrough and wife, Shohomish, \$3.50; total, 8 50	
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MICH.—Saginaw cong., 4 75	
MO.—Downsville S. S., 4 00	

NEBR.—A. Zook, Verden, \$2; a sister, Rockford, \$1; I. E. Blickenstaff, Blue Springs, \$1; total, 4 00	
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W. VA.—Members and friends, Lost City, 3 55	
MINN.—Christian Wit, Lewistown, \$1.06; Louisa Heath, Wabasha, 50 cents; total, 1 56	
Total, \$438 41	

INDIA MISSION.

OHIO.—Lower Twin congregation, \$ 5 00	
KANS.—Monitor congregation, 4 00	
NEBR.—North Beatrice, 3 75	
CAL.—Channing St. Mission, Los Angeles, 1 00	

Total for year beginning April, 1900, \$13 75

GEN. MISSIONARY AND TRACT COM.

Report of Brooklyn Mission.

RECEIPTS FOR MARCH.

Balance on hand,	\$ 43 52
Received of Mission board	100 00
Brooklyn Sunday School,	17 18
Day school,	5 76
Missionary and Temperance Society, Woodbury church, Pa., per Geo. H. Miller,	4 00
Total,	\$170 46

EXPENDITURES.

Living,	\$ 21 56
Rent,	46 00
Medicine,	8 10
Clothing,	1 64
Fuel,	7 55
Washing and janitor,	2 00
Baptism (place),	2 75
S. S. Expenses,	2 30
Mrs. Goff, living expense,	11 00
Bro. Rarigh,	11 86
Freight,	1 51
Incidentals,	5 58
Total expenditures,	\$122 82
Balance on hand,	47 64

J. EDSON ULBRAY.

1303 Third A., Brooklyn, N. Y.

Report of Chicago Mission.

RECEIPTS FOR MARCH.

Balance,	\$15 04
Edna Pelker's S. S. Class, Mt. Morris, Ill.,	1 75
Mrs. Chas. Goudy, Bear Lake, Mich.,	10
Donation,	20
Agnes Hall, Solomon, Kans.,	1 00
Mrs. Samuel Brantner, Maryland, Ill.,	15
Pittsburg S. S., Ohio, per Lucinda Stauffer, Pittsburg, Ohio,	5 25
Mission board,	30 00
Industrial school,	10 62
Total,	\$64 11

EXPENDITURES.

Living and street car fares,	\$31 69
Rents,	10 00
Light and fuel,	4 45
Industrial work,	1 20
A loan,	2 00
Incidental,	2 99
Total,	\$52 33
Balance on hand,	11 78

SUSIE FORNEY.

660 S. Ashland Ave., Chicago, Ill.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

April 19, 8 A. M., Middle District of Maryland, at Vancleville church, Berkeley Co., West Virginia.	
April 20, District of Northwestern Ohio, in Swan Creek church, near Delta.	
May 1, District Meeting for Southern Ohio, at Upper Stillwater church.	
May 2, District of Northern Illinois and Wisconsin, in the Naperville church, Ill.	
May 3, District of Eastern Pennsylvania, New Jersey and Eastern Shore of Maryland, in West Conestoga ch., Middle Creek house, Pa.	
May 5, 30 A. M., Western District of Maryland, in Fairview cong., Garrett Co., Md.	
May 9, District of Western Pennsylvania, in Markleysburg congregation.	

LOVE FEASTS.

Arkansas—	
May 12, Austin.	
May 16, St. Francis.	
Illinois—	
May 5, 4 P. M., Batavia.	
May 12, 5 P. M., Pine Creek.	
May 19, 30, 3 P. M., Sterling.	
May 26, 2 P. M., Arnold's Grove.	
May 26, Panther Creek.	
May 29, 10 A. M., Okaw.	
May 30, 31, Yellow Creek.	
June 2, 10 A. M., Pittsburg.	
June 9, 10, 2 P. M., Naperville.	
June 9, 10, 4 P. M., Franklin Grove.	
June 12, 13, 1 P. M., Cherry Grove.	
June 16, 17, 1 P. M., Hickory Grove, Carroll Co.	
June 16, 17, 10:30 A. M., West Branch church.	
June 21, 22, 1 P. M., Waddam's Grove.	
June 23, 24, 5 P. M., Milledgeville.	
Oct. 13, Rome.	
Indiana—	
May 12, 11 A. M., Killbuck.	
May 12, Portage.	
May 16, Prairie Creek.	
May 17, 2 P. M., White church.	
May 17, 4 P. M., Salmonie church, Huntington.	
May 18, 6 P. M., Muncie.	
May 19, 4 P. M., Bachelors Run.	
May 24, 5 P. M., Elkhart Valley.	
May 31, Ladoga.	
June 9, 4 P. M., Summit church.	
June 9, 5 P. M., Nettle Creek.	
June 9, 3 P. M., Springfield.	
June 9, Solomon Creek.	
June 13, 4 P. M., Wabash.	
June 14, 10 A. M., Cedar Lake church.	
June 14, 4 P. M., Hillgrove house, Union City.	
June 15, Camp Creek.	
June 16, Hartford City.	
June 16, Blue River.	
June 16, 2 P. M., Pigeon River.	
Sept. 29, 10 A. M., Clear Creek.	
Sept. 29, 2 P. M., Middle Fork.	
Oct. 4, White church.	
Oct. 6, 10 A. M., Nettle Creek.	
Oct. 12, Union.	
Oct. 26, Four Mile.	

Iowa—	
May 12, 4 P. M., South English.	
May 12, 13, 2 P. M., Iowa River church.	
May 19, 3 P. M., South Keokuk.	
May 19, 20, Spring Creek church, Frederickburg.	
May 26, 27, 10 A. M., Dry Creek cong.	
May 26, 3 P. M., Sheldon.	
June 9, 2 P. M., 6½ mile southwest of Clarence.	
June 9, 10, 10 A. M., Garrison.	
June 9, 3 P. M., Kingsley, east house.	
June 9, 10, 1 P. M., Coon River, near Panora.	
June 12, 13, Dallas Center.	
June 13, 14, 5 P. M., Panther Creek.	
June 14, 15, 10 A. M., Indian Creek.	
June 15, 11 A. M., Middle Creek.	
June 16, South Waterloo.	
June 23, 10, 30 A. M., Greene.	
Sept. 7, Libertyville.	
Sept. 8, 9, Des Moines.	
Sept. 15, 11 A. M., Deep River.	
Oct. 6, 7, Boon River, Stillson.	

Kansas—	
April 28, 4 P. M., Kansas Center ch., near Lyons.	
May 5, 2 P. M., Salem, Reno County.	
May 5, 2 P. M., Newton.	
May 5, 7 P. M., Kansas City.	
May 12, Ramona.	
May 12, Wichita.	
May 12, 13, 2 P. M., Pleasant View.	
May 12, 4 P. M., Walnut Valley.	
May 12, 4 P. M., Washington Creek church.	
May 12, 13, 2 P. M., Abilene church, Navarre ch. house.	
May 12, 4 P. M., Belleville.	
May 12, 4 P. M., Scott Valley.	
May 12, 4 P. M., East McPherson.	
May 19, 2 P. M., Chapman Creek church.	
May 19, 10 A. M., Burr Oak.	
May 19, Peabody.	
May 19, Eden Valley.	
May 26, 4 P. M., Cheyenne Co. ch. at A. L. Kilmer's.	
May 26, 10 A. M., Maple Grove.	

Maryland—	
May 5, Fige Creek.	
May 12, 13, 30 P. M., Pleasant Hill, near Monrovia.	
May 12, 13, 1:30 P. M., Manor.	
May 12, 1:30 P. M., Westminster.	
June 16, Accident.	
May 17, Hagerstown.	

Michigan—	
May 12, 6 P. M., Sugar Ridge.	
June 23, 3 miles east of Ithaca, at Jesse Sherrick's.	

Minnesota—	
June 9, Worthington.	
June 16, 2 P. M., Morrill.	
June 16 and 17, Root River.	

Missouri—	
May 12, Poplar Bluff.	
June 16, Plattsburg.	

Nebraska—	
May 5, 4 P. M., South Beatrice.	
May 5, 5 P. M., Mission house, Kearney.	
May 12, 4 P. M., North Beatrice church.	
May 12, 2 P. M., Bethel.	
May 12, 4 miles south of Moorehead.	
May 26, 10 A. M., Silver Lake.	
May 19, Sappy Creek.	
May 19, Grand Prairie.	

Ohio—	
May 5, 5 P. M., Logan church.	
May 12, 2 P. M., Palestine.	
May 12, 2 P. M., Loramie.	
May 12, 10 A. M., Lick Creek.	
May 15, 4 P. M., Wolf Creek church.	
May 19, Rome.	
May 19, 20, Richland.	
May 26, 10 A. M., Eagle Creek.	
May 26, 5 P. M., Donnels Creek, New Carlisle house.	
May 26, 10 A. M., Portage.	
June 9, 10 A. M., North Poplar Ridge church.	
June 16, 4 P. M., Sugar Creek church.	
June 16, 4 P. M., near Lima.	
June 16, 10 A. M., Black Swamp.	
June 16, 10 A. M., 1½ miles north of Bloomville.	
June 16, 2 P. M., Silver Creek, Hickory Grove house.	
Oct. 4, 2 P. M., Pleasant Valley.	

Oklahoma Territory—	
May 12, Mt. Hope.	
May 19, Big Creek.	
Sept. 8, Prairie Lake, Union church.	

Oregon—	
June 16, 6 mi. east of Salem.	

Pennsylvania—	
May 3, 7:30 P. M., Philadelphia.	
May 5, Rogersford, Mingo house.	
May 8, Spring Creek.	
May 10, 11, 10 A. M., Black Rock.	
May 12, 4 P. M., Clover Creek, Blair Co.	
May 12, 4 P. M., James Creek, Huntingdon Co.	
May 12, 5 P. M., Upper Dublin church.	
May 12, 1:30 P. M., Marsh Creek, Gettysburg.	
May 12, 10 A. M., Ephrata.	
May 12, 4 P. M., Antietam church.	
May 12, 4 P. M., Pine Glen.	
May 13, 3:30 P. M., Johnstown ch., at Walnut Grove.	
May 13, 4 P. M., Roaring Spring.	
May 14, 15, 1 P. M., Chiques.	
May 15, 16, 2 P. M., Welsh Run.	
May 16, 17, 9:30 A. M., Mountville, Petersburg house.	
May 17, 4 P. M., Woodbury.	
May 18, 19, 2 P. M., Aughwick cong.	
May 24, 25, Goodwill house, Lost Creek cong.	
May 26, 27, 2 P. M., Perry ch., Farmer's Grove house.	
May 26, New Enterprise.	
May 31, June 1, 2 P. M., Buffalo Valley.	
June 9, at 4 P. M., Carson Valley.	
June 9, 2 P. M., Spring Grove.	
June 9, 10, 10 A. M., Hade church, Frank Co.	
June 9, Fairview.	
June 9, 10, 2 P. M., Warriorsmark.	
June 9, 10, 9:30 A. M., Up. Canowago, Mummert house.	
June 10, 4 P. M., Maple Spring, Quemahoning cong.	
June 12, 3 P. M., Spring Run.	
June 13, 14, 1 P. M., Green Tree, Chiques church.	
June 24, 4 P. M., Shade Creek.	

Virginia—	
April 28, Valley church, Troutville.	

May 12, Middle River.	
May 12, Timberville.	
May 19, 3 P. M., Mt. Vernon.	

Wisconsin—

June 16, Chippewa Valley.	
June 23, Maple Grove.	
June 30, Barron.	

The Way to Reach Annual Meeting From Kansas...

MEMBERS from Kansas can take trains at their cities which arrive in Kansas City in the evening. Connect in the Kansas City Union Depot with Wabash No. 8. Remember the train No. 8. Leave at 6:15 P. M. and arrive AT THE MEETING GROUNDS at 7:30 the following morning. This train has reclining chair cars for which no extra charge is made, and palace coaches through from Kansas City to North Manchester, without change, and is by far the fastest train *via* any route.

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"NORMAL LESSON HELPS."

By C. E. ARNOLD.

This little work is meeting with much favor. Just a splendid help to study the Sunday school lesson during 1900. Note the Contents:

The Progressive Map.	
The Map Drill.	
General View.	
The Gospels and their Writers.	
Diagram on the Four Views.	
The Period of Preparation.	
Journey Map of the Period of Preparation.	
Diagram of Christ's Ministry.	
The Length and Divisions of Christ's Ministry.	
The Judean Ministry.	
Journey Map of the Judean Ministry.	
The Galilean Ministry.	
Journey Map of the Galilean Ministry.	
The Perea Ministry.	
Journey Map of the Perea Ministry.	
The Passion Week.	
Diagram on the Passion Week.	
The Forty Days' Resurrection Period.	
The Geography of Palestine.	
Outline Map of Palestine.	
Outline Harmony of the Four Gospels.	
Specific Hints and Hints on the International Sunday School Lessons, January, 1900, to June, 1901.	

The Gospel Messenger.

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 38.

ELGIN, ILL., April 21, 1900.

No. 16.

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EDITORIAL MISCELLANY.

No reliable news has been received concerning Aguinaldo, the Philippine leader, for some time. He is presumed to be in hiding somewhere in the eastern part of Asia, and may possibly be secreted on one of the islands of the Pacific. His absence indicates that the main opposition to the United States Government is at an end, and that what remains of the rebellion has assumed the form of mere guerrilla warfare. There seems to be no large body of native troops in any of the islands, and in due time the regular movements of commerce will be resumed at the different seaports. The peace-loving people of this country will rejoice to learn that the war may end soon, and that peace may once more prevail in these delightful regions. The war ought never to have commenced, and of course should be brought to a speedy end. Thousands of honest men have perished on both sides, and probably when the conflict is terminated nothing will have been gained that might not have been arranged for in harmony with the principles of peace.

THE World's Fair at Paris is now open, and for the next six months everything in that fashionable and wicked city will have the holiday appearance. Among the thousands of things placed on exhibition will be a statue from the United States, representing the American girl. The statue weighs 712 pounds, was cast in the bronze foundries of Henry Bonnard, New York City, is entirely covered with gold, and by some is called the Golden Girl. The figure stands six feet high and portrays Miss Adams as the typical American girl. The pose is simple and erect, with hands close to the side. The plain evening dress is devoid of trimming, save for a little lace at the throat. The hair is arranged loosely, after

the fashion that has recently been in vogue and which is characteristic of Miss Adams. The idea originated with the American Gold Statue company. A number of representative artists were selected by them, and they in turn decided upon Miss Adams as the model. It is said that not a few ladies bid for the honor, some even offering as much as \$28,000 for the privilege of having their forms portrayed in gold for the admiring gaze of Paris and the world. Though the statue is not solid, it is estimated that \$187,000 of metal is in it. Miss Bessie Potter, the sculptress, required twenty-five sittings for the model, and the work has occupied all her time since early last summer. The style of dress selected by the artists for this model is significant. With the exception of a little lace at the throat, it is absolutely plain, quite in contrast with the fashions of the day. Everybody is disposed to give these artists credit for selecting plain attire for their model, and they are equally disposed to give our sisters credit for dressing plainly as becometh women professing godliness. Among the more sensible, plainness is always in order.

MR. ANTHONY HAUBERICH, until recently one of the three pastors of St. Anthony's Roman Catholic church, at Butler, N. J., has renounced his Catholic faith and made known the fact that it is his intention to enter the Protestant ministry. He is a young man of twenty-seven years, was born in Hesse-Nassau, Germany, and talks quite freely concerning his reasons for changing his church relations. He says: "The motives which impelled me to leave the Roman Catholic church are many; but they may be briefly summarized in this, that I no longer believe in the Roman Catholic church as the sole authority in the church of Christ, that I believe salvation is to be found outside of the Church of Rome, and I have no faith in Leo XIII as the infallible teacher, nor can I reconcile myself to the belief that the priest can act as mediator between God and men. The priest cannot absolve one of sin. God alone can forgive sin. It is blasphemous for any man to assume an office which is the prerogative of the Son of God alone." He has written a number of letters to the leading bishops, setting forth his reasons as stated above. Like many others, he is seeking for more light, and finds that he must go outside of the pales of the Catholic church to get it.

CONCERNING the healing art, three classes of letters, circulars and books come on our desk this week. A letter from a Christian Scientist says: "After trying drugs, medicine, magnetic healing, mesmerism, etc., without success, Christian Science healers of great experience step in and permanently cure." Books and pamphlets from several magnetic healers assert that they are curing diseases that could be cured nowhere else, and that there is nothing equal to the magnetic system. Here comes a paper from a "divine healer" condemning doctors, drugs, Magnetic Healers, Christian Scientists and everything else. And so on to the end of the string. Now a real earnest soul writes us to know what to do when such flattering inducements are held out. People are confused and do not know what to do. We will venture a little advice. Consult your home physician, and obey the laws of health. Be contented, cheerful and trust God for the rest. If people will do this, in nine cases out of ten they will save their money and live longer. These healers who are curing(?) all the diseases to which the human flesh is heir, are making a good deal more noise about what they

claim to do than Christ and the apostles ever dreamed of making. They did not boast, but they performed wonders that have never since been equaled. We would like to see a little less noise and a good deal more charity.

ARRANGEMENTS are being perfected for more extensive excavations in Ur of the Chaldeans, the home of Abraham. The work will be under the direction of Dr. E. J. Banks, United States Consul at Bagdad, near the ruins of ancient Babylon. Ur lies half way between these ruins and the Persian Gulf, and about six miles south of a bend in the River Euphrates. In the time of Abraham, Ur was a great city, and it was here that Abraham and Sarah, his wife, were born. The great temple Gishshir-gal, the home of Sin, or the moon god, is the best preserved of any of the specimens of Babylonian architecture which still stand. The British consul, Mr. Taylor, made some excavations a half century ago, resulting in the discovery of the inscriptions of the King Nalondus which speak of the crown prince, the Belshazzar of the Bible. The most modern town in Babylon is Nasaria, and it is only half a mile away from the ruins, and the inhabitants are beginning to dig bricks from them, destroying the tablets and defacing the inscriptions. The present appearance of Ur is that of three stories of an ancient temple rising seventy feet above the plain; surrounding the temple is a group of mounds half a mile in diameter. The estimated amount required for the complete excavation of Ur in two years is \$50,000.

FROM the *Scientific American* we glean some interesting facts regarding the water supply at Pompeii. This was a Roman city on the bay of Naples, and situated near the foot of Mt. Vesuvius. By the volcano it was completely buried A. D. 79. It had a very good water system, and of late years the greater part of the city has been laid bare. Remains of the great aqueduct near Avellino, a dozen miles east of Nola, have been discovered, and this aqueduct followed the base of Vesuvius and furnished water to Naples, Puteoli, Baiae and Misenum, but the source from which Pompeii received its water supply has not been discovered. The construction of the older baths showed that a free use of water was contemplated. There were many fountains along the streets, most of them at the corners. They were filled by pipes connected with the water system of that city, and these fountains bear witness to long use by depressions which have been worn in the stone by the hands of those who leaned forward to drink. Water towers were found at the sides of streets, they were small pillars of masonry which were raised to the height of 20 feet. There was a small reservoir of water on the top, presumably of metal. In all the houses of any size and importance there were flowing jets. Thus, in the famous house of the Vettii which was discovered a few years ago, there are no less than sixteen jets, and water was not stinted in any of the three baths which have been discovered. The water-pipes were made of sheet lead folded together, the transverse section somewhat resembling that of a pear. Their size was regulated by the pressure and the water was turned on and off by stop-cocks which were much like those in use today. As one walks the excavated streets of this old city he can here and there see the lead pipes through which the water passed nearly if not more than 1900 years ago. Several of the public fountains may also be seen. The traveler is surprised to find these things among ruins so ancient.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

ODD'S DECISION.

BY MAE FISHBURN CLARKE.

SOME of the days shine so bright,
Mid wintry snow and rain,—
That roses circle all the hours,
Behind the frosty pane.
The reading of a "merry book,"
The needle's graceful art,
Or harmless gossip, always make
A summer in the heart.

All golden days and merry hours,
Remembered they should be,
For God so sends an after grief
That we may clearly see
The faint destruction he hath shown,
O'er our life's chequered ways.
For sorrow and for joy alike
Our lips shall murmur praise.

Roanoke, Ill.

THE DESCENT INTO THE MAELSTROM.

BY A. W. REESE.

In Two Parts.—Part Two.

"What concord hath Christ with Belial?"

INASMUCH as these delusions are cunningly devised and their false doctrines defended by sophistries so smooth and plausible, and inasmuch as it is the boast of this sect that "the rank and file" of the organization is made up largely of the *elite* of society, the educated and the cultured, the wealthy and refined, in short of the most influential portion of the people, in just the degree that these claims are true, lies the secret of their power and of their danger to the soul. This great, moral maelstrom has been christened by its author and inventor, "Rev." Mrs. Mary G. Baker Eddy, "Christian Science."

It is, by far, the most dangerous delusion of the age! This is so chiefly from the fact that it has drawn to its support a host of intelligent and influential people. It is, moreover, a *new* "religion" and has, therefore, all the charm and all the potency of novelty, "The new broom sweeps clean!"

The ranks of this organization are swelled by deserters from all the popular religious societies of the day,—Presbyterians, Methodists, Baptists, New-lights, and, I am sorry to say, here and there a few *Dunkers* have cast in their lot with Christian Science. This tidal wave of newborn popularity is pointed to with great satisfaction by the adherents of the new gospel of Mr. Eddy, as overwhelming proof of its truth. But we know that mere numbers can not be the proof of the truth of any creed or of the soundness of any doctrine. Its inventor, Mrs. Mary G. Baker Eddy, professes to throw new light on the Scriptures, by means of a special "revelation." This is, notoriously, the claim of all "religious" impostors; for example, Joseph Smith, Brigham Young, Mohammed, et al. The "Koran," and the "Book of Mormon," might well occupy a shelf alongside Mr. Eddy's "Science and Health, with a Key to the Scriptures."

As a merely literary production the last named volume is much inferior to either of the others. The fact is the celebrated "Key" is a mass of meaningless absurdities! It is a jungle of unintelligible verbiage—*vox, et proterea, nihil!* There is not a plain, tangible, common-sense proposition in the entire volume! And yet, strange to say, I am informed that over half a million copies of this absurd book have already been sold at \$3.00 a volume and people (like Oliver Twist) still "ask for more!" This would seem to indicate that its author has "feathered her nest" pretty well, at any rate, by the production of her alleged "revelation." Let the dear people of God be warned in time, against the wiles and pretensions of an imposture like this! Let the watchmen, on the towers of Zion, lift up their voices, in no "uncertain sound," in lighty protest against this new *anti-christ!* It is idle to array in its behalf so far as the supernatural "healing" of the sick is concerned, the

testimony and support of the "learned and influential" people who have been drawn into the vortex of its organization. These people may be—doubtless, are—deeply and solemnly in earnest, so far as their convictions are concerned, and are, perhaps, entirely honest in their statements, but they are the victims of delusion.

We take no stock in the claims of supernatural healing! We contend that the age of miracles is past, that it ceased with the apostles! and, moreover, that the object of their introduction into the world having been fully accomplished, the necessity for their continuance no longer existed. The impartial observer of facts can not fail to notice that the defenders of Christian(?) Science(?) utterly fail to furnish any reliable, clinical proof of their "healing" powers! There is nothing but a mass of assertion! We are not insensible to the fact, that many imaginary diseases have been removed by all sorts of fantastic methods, such as the administration of bread pills, chalk powders, colored water, etc. These "wonderful cures" have been performed in the remote past; in fact, "from a time whereof the memory of man runneth not to the contrary." It is more than probable that the "healers" of this sect—including Mrs. Eddy—may have done the same thing by their peculiar methods. It "needs no ghost come from the grave to tell us" there is anything supernatural about that! But we utterly deny the premise of supernatural "healing" in this age of the world. We defy anybody, "latter-day saint," modern sinner or Christian Scientist, to produce even one solitary case of genuine, organic disease, that has ever been influenced, in any degree whatever, by the methods they profess to employ.

All these stereotyped phrases about "God being all in all," and his exercising the same powers to heal the sick now (through Mrs. Eddy and her followers) that were used of olden time, is all mere "clap-trap." It is used to tickle the ears of "the groundlings." It is their chief stock in trade! Nobody disputes God's power. It is the same now as it always has been, and ever will be! He can cure the sick, but we deny, *in toto*, that he conferred any such power on Mrs. Eddy, or Joe Smith—the essay on "Science and Health," and "the Book of Mormon," to the contrary, notwithstanding. There are a lot of pet phrases sprinkled through the wonderful "Key," that, like Edgar A. Poe's immortal "Raven," seem to be "its only stock and store." Divested of these well-worn phrases, the book would be something like the play of Hamlet, with the illustrious Dane omitted from the program.

The person who sets up a claim to cure actual diseases by the laying on of hands, by mental influences; by present or "absent" treatment (whatever that may be), or any other process of that ilk, is not to be regarded as a Christian, but as an impostor, whether the name of that party be Nokes, or Stokes, or Thompson, or Brown, or Eddy. Moreover, if said party claims God as a partner in said transaction, then "said party of the first part" is not only an impostor, but is also a blasphemer.

It might be profitable to recall the fate of such characters, and their delusions, in the past history of the world. We might go back to the days of "Elymas, the sorcerer," Acts 8: 18-24 inclusive. We might study, also, the case of "certain of the vagabond Jews, exorcists, and the seven sons of one Sceva, a Jew, and chief of the priests," who engaged in this sort of disreputable work, Acts 19: 13, 14, 15. If in the end, Mrs. Eddy's "Key," Joe Smith's "Book of Mormon," and Mohammed's "Koran," should suffer the same fate as the celebrated "books," mentioned in the nineteenth verse of the nineteenth chapter of the Acts of the Apostles, the world would be that much better off, morally and spiritually, I am sure.

We read in the Acts of the Apostles, chapter 8, that when Peter and John were sent down to Samaria, to preach the Gospel, they came across a gentleman by the name of "Simon, the sorcerer," who was engaged in this sort of swindling business—the pretended healing of the sick, and who seemed about as successful in "bewitching" the people, and in securing a crowd of disciples, as some of his modern imitators

have done. Simon, it seems, also "put on the garb of religion in order to serve the devil" more successfully, but we see, too, that, in spite of all his cunning and skill, he came to grief at last.

It needs no prophetic ken to predict the ultimate fate of "Christian Science." When its novelty shall have worn off, and when some other new *ignis fatuus* shall rise and dance, with its glittering spell, before the eyes of the people, then the present "fad" will "pale its ineffectual fires," and "Ichabod" will be written above the temple doors of "Christian Science."

Seranton, Pa.

FUTURE REWARDS.—WILL SOME OF THE SAINTS STAND HIGHER THAN OTHERS IN THE KINGDOM?

BY AARON H. KLEPINGER.

THIS is a subject which, in one sense, it would seem to be well to leave alone with God; but in the way the writer desires to treat it, it cannot be otherwise than good for us all, as it will lead the mind along an unselfish line of thinking.

Paul says, Rom. 8: 5, 6, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." "For to be carnally minded is death; but to be spiritually minded is life and peace." He says further, 1 Cor. 15: 50, "Flesh and blood cannot inherit the kingdom of God,"—kingdom triumphant.

While we do not expect the kingdom on the earth to become so spiritual as to be entirely free from carnal manifestations, we do expect this in the church triumphant.

Consider the earthly home where love, peace and good will (characteristic of the heavenly home) reign supreme. The younger son cannot possibly rise so high above his senior brothers in intellectual or spiritual efficiency, or even honors of men, as to incur his brothers' jealousy; but, from the greatest to the least, all feel it an honor to belong to that family. Are not some persons in the church standing out prominent, as brighter lights in the world than others? "Are all apostles?" "are all prophets?" "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12: 26. "But covet earnestly the best gifts: and yet shew I unto you a more excellent way." Verse 31. 1 Cor. 13: 4, "Charity suffereth long, and is kind; charity envieth not." Verse 8, "Charity never faileth." If in the earthly home some persons rank higher than others, and no jealousy or envy is present, will not our heavenly home be equally free from kindred evils?

It may be argued by some that there will then be "big I's and little you's" in the kingdom. Can this be other than a product of the carnal mind, and has it not been clearly shown that the carnal mind and its Satanic functions will have no room in that heavenly home? "And when he had agreed with the laborers for a penny a day, he sent them into his vineyard." Matt. 20: 2. And when the Lord of the vineyard later in the day found others standing idle, he said, verse 4, "Go ye also into the vineyard, and whatsoever is right I will give you." When therefore settlement was made, verse 9, "they received every man a penny." The penny here referred to can only represent the "everlasting life" spoken of in Matt. 19: 29, and does not qualify it. We learn from Peter's question to Jesus, verse 27, "Then answered Peter and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore?" That Jesus makes a distinction between the twelve apostles, who, as he says, verse 28, "followed me in the regeneration," and others, verse 29, that have "forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake."

It will be noticed that the twelve apostles only will, verse 28, "sit upon twelve thrones, judging the twelve tribes of Israel."

If "flesh and blood," and "corruption" in general, as we have it in the church, were permitted to enter into the heavenly kingdom, some would be ready to say "big I and little you," because, while

all are permitted to enjoy eternal life, not all are permitted to judge the twelve tribes of Israel.

The function of the carnal mind is to make jealous, to hate, to pull others down that we may get up. And while the church triumphant will be a kingdom free from corruption, the thing we need to expect in this kingdom is that those of our brethren in the church on earth who were the brightest lights, who had worn out their lives in the Master's service, who had forsaken all that they might win souls for Christ, will be the brightest lights then, and will then hold their eminent individual stations among the saints. If we deny this, we may as well deny the resurrection.

We read, 1 Cor. 15: 41, 42, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12: 3. Will not all scholars agree that the language of these Scriptures makes a difference in the degrees of "glory" and the shining here spoken of, as applied to the saints?

Again, if we deny that there will be stations or degrees of eminence among the saints in glory, we had as well deny the individual recognition of friends and relatives. We had as well deny the recognition of Moses, Abraham, John the Baptist, Paul, and even Jesus Christ. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." Gal. 6: 7. "Whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant." Matt. 20: 26, 27. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." 1 Cor. 15: 22, 23.

True greatness consists in humble service, and losing oneself in the desire to please others. When we shall have thus spent a life of service for our heavenly Master, we possess the key that will unlock the portals of heaven and give us a passport into the kingdom of God. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

Nead, Ind.

HISTORICAL SKETCH.

BY DANIEL HAYS.

My great-great-grandmother was Elizabeth Bussard. She married a Mr. Overholtzer in Germany. After marriage they united with the church in Germany. Persecution drove them from place to place till finally they turned their faces toward the peaceful shores of America. On their long and perilous voyage of months' duration, Overholtzer and their only child died and were buried in the sea. Amid all the sorrows and bereavement of the voyage she met with a serious accident,—she was dipping up a kettle of water and fell overboard. They caught her with "grabhooks," and brought her up with the kettle of water. Upon the arrival of the ship in America the young widow was sold by the ship captain as a slave for three years to pay the expenses of her passage, and was sent into the fields to cultivate corn and tobacco. For her diligence and industry her master set her free at the expiration of one year. According to one account her master was Col. George Welton, who lived in the South Branch Valley, Hardy Co., Va. This was in 1740-5, and she was the first member to settle in Virginia.

After liberation from servitude, she married John Stingley, a Swede by birth, but he was not a member of the church. Their union was blessed with seven children, four sons and three daughters—Jacob, John George, William, Mary, Katy, and Polly. William was the youngest, and was born in 1764. After this John Stingley died, leaving her a widow the second time in life, to raise her family in a mountainous country. At the age of seven William, the youngest child, was bound out to Col. Job Welton in 1771, with whom he remained till he was twenty-one. This fixes the place of the widow's residence near Morefield, Hardy Co., Va. (now W. Va.). We have

no further account of her life, further than that two of her brothers came over some time after and preached at her oldest son's house. This is evidence that she held a vital connection with the church during her life-time, and that she labored to bring up her children in the same faith.

In this sketch we have space only to trace a single line of descendants of Elizabeth Bussard. William Stingley, her youngest child, after reaching the age of twenty-one, went to Kentucky, remaining there only a few months on account of Indian hostilities. After his return to Virginia he was married to Charity Roby in 1791. He lived here eight years, then moved to the Sciota Valley, Ohio, where he lived one year, then returned to Virginia.

In 1805 he and his wife became concerned about religion. He had not forgotten the example and admonition of his mother. So he and his wife set out in search of some of the Brethren. After going nearly twenty-five miles they found some Brethren at Beaver Run, Hampshire Co., Va., but they were all Dutch, and they could not understand them. So they sent for Bro. Schofield, who had to come a distance of sixty miles, and they were baptized at Beaver Run in the full assurance of the faith of the Gospel.

William Stingley lived on the head waters of Patterson Creek in the county where he was born. Here he raised an interesting family of six children. Elizabeth married Solomon Michael. He was a magistrate, but a friend of the Brethren. His wife was a devoted sister. Polly was married to William K. Marquis Sept. 8, 1816, by Eld. Samuel Arnold. They moved from Virginia to Ross County, Ohio, in 1818, settling on Paint Creek; then to Union County, in 1826, and in March, 1830, to Darke County, Ohio, near where Union City now stands. She united with the church in 1829. Her husband was a minister in the Brethren church for a number of years. He died Nov. 9, 1857. Polly died March 29, 1891, aged 96 years, 6 months and 10 days. Bro. W. K. Simmons is a grandson of hers. John Stingley, like his grandfather, never united with the church. Lovisa married Michael Lyon, who became elder of the Greenland congregation. Lovisa was my grandmother, Polly, her oldest child, being my mother, and her oldest son being Eld. T. D. Lyon, of Hudson, Illinois. He writes: "I wish I could add something to the Historical Sketch of our ancestry. However, I think this might be narrated of my mother Lovisa. She possessed a most remarkable memory. She could read pages of books (out of print) from memory to gratify her children. If she had belonged to the higher circles of society, her name would have been written upon the pinnacle of fame for her supernatural gifts."

Of the two remaining children it may be said that Rachel married Nicolas Michael, and that Lydia, the youngest, married Thomas Lyon and remained in the vine-clad hills of West Virginia. These five granddaughters of Elizabeth Stingley (*nee* Bussard) were earnest, zealous sisters in the church, and exerted a marked influence in the community where they lived. The helping hand, the cheering word, the sympathizing tear, were given free as the mountain streams that flowed by the place of their nativity.

When the Annual Meeting was held at Miller's Crossing, near Dayton, Ohio, I was sent on Sunday morning to fill an appointment in the U. B. church, just a little way from the city limits. I had not far to go, and walked to the place of meeting. On entering the building, Sunday school still being in session, I took a seat among a number in class near the door. The minister in charge, noticing my presence, came at once and introduced himself, and invited me up to the stand. He then asked me where I was from, and when he learned that I was from Virginia, he remarked that his mother-in-law was in the congregation and that her people were from Virginia. After services he introduced me to his mother-in-law (Sister Mary Pickett) who was on a visit to her daughter, the minister's wife. In a few minutes' conversation with her I ascertained that she was a daughter of Elder Kidd and Polly Marquis, after whom my own parents were named. As may be

supposed, I was not slow to accept an invitation to the minister's house near by, where that afternoon and the next day, with W. K. Simmons, and W. K. Marquis, of Indiana, who joined our number, we reviewed the early scenes of our family history. From them I learned that my great-aunt, Polly Marquis, was then living with her son James near Union City, Ind. I had the pleasure of visiting Aunt Polly later on, and it was from her that I gathered some of the facts as given in this sketch, which she had preserved with great care and fidelity.

Never was I impressed so fully with the importance of the annual gatherings of our people as a means of family reunions, and of enlarging the circle of our acquaintance. I was also impressed with the importance of church membership in warp and woof of our history. By uniting with the church Elizabeth Bussard became a link in the events of our early church history; and it stands as an evidence that the Brethren who settled near Germantown have not all the facts concerning the exodus of our members from Germany, nor of their settlement in America. The persecution in Germany, like "the great persecution against the church which was at Jerusalem" (Acts 8: 1), resulted in scattering the members "abroad," and "they that were scattered abroad went everywhere preaching the word."

Broadway, Va.

WOMAN'S WORK.

BY N. H. SHUTT.

Let your women keep silence in the churches.—1 Cor. 14: 16.

THIS may seem one of the perplexing quotations that people may take advantage of by taking this passage of Scripture alone. It is wise to know the causes and wherefores for which such quotations were written. By taking their subject alone, without comparing other Scriptures with it or knowing why Paul wrote so to the Corinthian church, we may conclude that women have no right to talk in the church. It is evident that they have a right to talk in the church when we compare other Scriptures with this; and there is no contradiction in the Word of truth. Paul, in the same letter to the Corinthian church, 11: 5, wrote thus: "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." From this we learn that a woman has a right to pray and prophesy (talk) in the church, if she have on the prayer covering. Otherwise she would dishonor her head.

Again, the prophet Joel said "that in the latter days, I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy" (Acts 2: 17), "last days" meaning the new dispensation. Then the daughters or Christian women would have a right to talk in church. Why, then, did Paul say, "Let your women keep silence in the churches?" For the same reason that he told the preacher at Corinth to keep silence in the church. 1 Cor. 14: 28. He told the preacher there to keep silent in the church because he was out of his place and in confusion. 1 Cor. 14: 33. So he did to the women because they were not in the proper order for worship.

Paul, in writing to Timothy at Ephesus wrote about the same as he did to the Corinthians: "Let the woman learn in silence with all subjection, but I suffer not a woman to teach." 1 Tim. 2: 11, 12. Paul first refers to the men at Ephesus in neglecting their prayers at stated times, and their true devotion in prayer, 1 Tim. 2: 8; then he refers to the women in the following language: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." The women were to adorn themselves in modest apparel which is becoming women professing godliness. Instead of that they were wearing braided hair, gold, pearls and costly array. This is the reason Paul said they should keep silence in the church, for they were not in the church order and were wearing that which Paul forbade them to wear.

The woman was made for the man, and not the man for the woman. She was made as a helpmeet, and if the man has a work in the church, which he has, and a faithful work too, the woman, the helpmeet, who is to help the man, has evidently a right to assist in church services.

Brighton, Ind.

ANNUAL MEETING NOTES.

BY FRANK FISHER.

THE Annual Meeting will be one of the largest in the history of the church, judging from the general interest taken. Many inquiries are being made, many are securing lodging, and seeking comfortable quarters for lodging during the meeting. The meeting being centrally located will give a good opportunity for the East and West to meet and enjoy a social feast as well as a soul-cheering meeting.

Very favorable railroad arrangements are being completed with all the Associations, and we have from the Big Four and the Wabash railroad agents the assurance of the very best service, and also special cars where the number will justify it.

TICKETS.

Tickets will be on sale at all the ticket offices on both the Big Four and the Wabash railroads from May 29 to June 4, good to return to July 1. There will be excursion tickets on sale daily to points within a radius of one hundred miles of North Manchester, which will give a great opportunity for visiting friends some distance from the meeting.

Be sure to have your agent ticket you over the Big Four or the Wabash at the nearest point, even if it should increase the distance you would have to travel. You will get just the same rates and aid the mission cause in the rebate. Do not allow yourself to be persuaded to take any other line than the Big Four or the Wabash.

RAILROAD ARRANGEMENTS.

The committee has spared no pains to make all proper arrangements for the most comfortable railroad service and also at a rate that we think will give satisfaction to all who may come to the meeting. The different Associations have accorded great favors to the committee. The Big Four and the Wabash systems are doing their very best to please our people and bring all to the meeting in a satisfactory manner.

From the East the members can be accommodated by the special train service on the Philadelphia and Reading railroad by Allentown and Niagara Falls, over the Wabash, direct to the meeting grounds, with a stopover at Niagara Falls. We hope this great opportunity will be improved by all who can. This run will be less than twenty-four hours, and will land you on the grounds.

TOLEDO TO NORTH MANCHESTER.

There will be arrangements for a special train daily from Toledo on Saturday, Sunday and Monday by Huntington and Wabash to North Manchester.

CHICAGO TO NORTH MANCHESTER.

The Wabash Railroad Company will run special trains from Chicago to North Manchester. Trains leave Chicago at 12 and arrive on the grounds at 9:15 P. M. same day. There will be no transferring of baggage or change of any kind; parties can remain in same car until they reach the grounds. We hope all the members from the Northwest will take advantage of the special train service on the Wabash, and thus help the financial part of the meeting.

KANSAS CITY TO NORTH MANCHESTER.

The Wabash makes excellent time from the West. Train leaves Kansas City at 6:15 P. M. and arrives on the meeting ground the next morning at 7:36. Surely better time could not be asked. Those from the West can reach the Wabash system at Kansas City, Omaha, Des Moines, Iowa, Moberly, Mo., St. Louis, Mo., Jacksonville, Ill., Springfield, Ill.,

Decatur, Ill., Altamont, Ill., Effingham, Ill., Streator, Ill., and Chicago, Ill. Those from the East can reach it at Detroit, Mich., Buffalo, N. Y., and Toledo, Ohio.

THE BIG FOUR SYSTEM

Has excellent inlets to the meeting and will stop all special trains at the grounds. Those coming from the West may reach the Big Four system at Chicago, Ill., Seneca, Ill., Peoria, Ill., and St. Louis, Mo. Those from the South can reach it at Cairo, Ill., and Louisville, Ky. Those from the East can reach it at Cincinnati, Springfield, Columbus, Toledo, Sandusky and Cleveland, Ohio; and from the North at Benton Harbor. We name these points to assist you in getting on these systems as soon as you can, for the comfort it will afford you and also the financial gain it gives the meeting.

We inform all that the C. and E. do not land passengers closer than two miles of the grounds. The Pennsylvania system has no connection with North Manchester. Do not take either of these lines and expect to land on the grounds.

MANCHESTER'S EXPERIENCE.

Manchester has cared for two Annual Meetings, which has given her a valuable experience in preparing for the very best interests of the meeting and the comfort of those who may attend. The Manchester and surrounding churches are not sparing time, pains or money to get everything ready for the meeting.

You will be well pleased with the pleasant surroundings at Manchester. The great number of members living in Manchester will give you a feeling of contentment and tend much to your enjoyment while at the meeting. The school associations are not to be forgotten. The interest our fathers and mothers are taking in their children should prompt them to attend the Annual Meeting and see the college and favorable accommodation Manchester can offer to the youths of the church for an education amidst a spiritual atmosphere that cannot be overvalued. You cannot afford to miss this meeting. Come and bring your families and do not forget to encourage your good neighbors. Manchester people will welcome you and prove you welcome by the care they will give you.

Send in your application for lodging soon, for the handiest places are always taken first. For lodging address A. G. Lautzenhiser, or H. E. Neer, both of North Manchester.

OLD FOLKS' AND ORPHANS' HOME.

This part of the work of the church will have recognition in the coming Annual Meeting. The Committee feel this line of church work needs encouragement, and are willing to give time for some good talks and suggestions on the Old Folks' and Orphans' Home work.

We desire a representative from each Home in the Brotherhood. Do not fail to send in the name of your Home and the District and State, in which it is located; also the name of the one that will represent your Home. Send in the name and address of your representative at once to the secretary of the committee. Act at once and let us show the merits of our work.

MUTES AT ANNUAL MEETING.

The committee is making arrangements to have the mute members enjoy the meeting by arranging special seats for them at a convenient place in the tabernacle, and also to have an interpreter to interpret to them, so that they may enjoy the meeting as well as those who can hear. We ask all the local congregations where there are mute members living to notify them of this feature of the meeting and encourage them to attend. We hope this feature of the meeting will prove a great blessing and a satisfaction to our mute brethren and sisters.

EXPLANATION BY THE COMMITTEE.

There are many who are writing for time at Annual Meeting to introduce some most worthy lines of church work, which the committee is pained to have to refuse on account of time.

We feel it would be a good thing to allow all a

hearing, but those engaged in the lines of work that have been recognized from year to year would not feel to give up their time, and do not even want to divide their time; hence we will have to ask the friends of the various lines of church work that, if we will not be able to grant a hearing, to not think hard of the committee, for it is doing the best it can under the circumstances.

Mexico, Ind.

THE MINISTER AND HIS BIBLE.

BY P. B. FITZWATER.

THIS subject is of the greatest importance, because it is fraught with eternal results. The Christian minister occupies the loftiest position to which any human being is called. The minister is a teacher of God's Word. In order to teach he must have such a knowledge of the Word as will fit him for his work.

In the first place he should have such a mechanical knowledge of his Bible as to enable him to turn readily to any book therein. He should be acquainted with the subject matter of every book, so as to know the relation each book sustains to every other book. Furthermore, he should have a thorough and comprehensive knowledge of the great doctrines of the Bible. Nothing more renders his efforts fruitless than confusion and inconsistency in his statements of doctrine. "His object is to replace obscure and erroneous conceptions among his hearers by those which are correct and vivid. He cannot do this without knowing the facts with regard to God in their relations—in short, as parts of a system. With this truth he is put in trust. To mutilate, or misrepresent it is not only sin against the Revealer of it,—it may prove the ruin of men's souls." The only safeguard against this is the diligent study of the fundamental doctrines of the Bible, especially the central theme of theology—the person and work of Jesus Christ.

One of the great reasons why the work of the church is retarded is that her ministers are not thoroughly enough indoctrinated to be proof against the subtleties of false teachers. Her safety and progress are dependent upon her "holding the pattern of sound words" (2 Tim. 1: 13), which is the "pillar and ground of the truth" (1 Tim. 3: 15). It is the only defense against heresy. In this day, in the midst of the rapid growth and multiplication of organizations outside of the church, such as, "Faith Cure," "Mind Cure," "Dowieism," "Magnetic Healing," etc., it behooves the minister to be loyal to the Word, to know nothing but Jesus Christ and him crucified. We have ministers who have lost much of their power by being side-tracked with some modern healing fad, etc. The minister is responsible for his flock, and when he neglects his Bible, to spend his time and energy with the things mentioned, instead of being of use to the church, he becomes a dead letter.

The only way to get this knowledge, which is so essential, is to be obedient to the Scripture injunction, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is strongly implied here that the Word of Truth has divisions. It is the minister's business to know them. In 1 Cor. 10: 32, we read of three classes: the Jew, Gentile, and church of God. All Scripture clusters around them. More than one-half of the Old Testament relates to God's earthly people—the Jews. After the call of Abraham, the Gentiles are only mentioned as they come in touch with the Jews. The church is only found in mystery in the Old Testament. According to Eph. 3: 5-10 it was not made a revelation till after the Jews had crucified their king. This being true, the minister should not apply promises made to the Jews to the church, and vice versa, e. g., in Deut. 28: 7 we read, "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways." This many times is made to apply to the onward march of the church, when the Gospel will have made such gradual and upward progress, till we reach an era of

peace and good will among men, as to do away with wars, etc. The facts of the case according to the image which Daniel saw and the teaching of the Old and New Testaments are that "men shall wax worse and worse," until wickedness culminates in the antichrist, when Christ in judgment shall destroy him in his wrath. This is pictured in the "stone hewn out of the mountain without hands" striking the Gentile image and grinding it to powder first—then filling the earth.

Dr. Scofield well says: "It may safely be said that the Judaizing of the church has done more to hinder her progress, pervert her mission, and destroy her spirituality, than all other causes combined. Instead of pursuing her appointed path of separation, persecution, world-hatred, poverty, and nonresistance, she has used Jewish Scripture to justify her in lowering her purpose to the civilization of the world, the acquisition of wealth, the use of an imposing ritual, the erection of magnificent churches, the invocation of God's blessing upon the conflicts of armies, and the division of an equal brotherhood into 'clergy' and 'laity.'"

Again, the minister should be capable of distinguishing things which differ. Many teach that there will be a "general" judgment, where all people—saints and sinners, dead and living, Jews and Gentiles—shall be gathered together to be judged, when the Bible speaks of some four or five judgments, differing in respect of time, place, and persons.

Another mischievous habit some preachers have, resulting from the lack of a comprehensive knowledge of the Bible, is to have some fanciful, pet theory, or notion, and try to sustain it by Scripture, when to do it they must distort the Word by disconnecting it, or lifting it from its contextual limitations, oftentimes giving puerile or even silly explanations and applications, *e. g.*, recently I heard one of our ministers denouncing the ladies' fashion of wearing big sleeves to their dresses. He quoted Ezekiel 13: 18 as a Bible proof that it was wrong. The Scripture referred to in the Revised Version reads as follows: "Woe unto the women that sew pillows upon all elbows." This Scripture refers to the custom which the false prophetess had of making cushions to lean upon, indicating their perfect tranquility in foretelling events so as to inspire confidence in the ones being duped.

The workman who would show himself approved unto God must show himself skilled in the use of his tools. A carpenter may have the finest set of tools, but if he is ignorant of the art of using them, he is a failure, as a mechanic. So with the minister; he may be well qualified, supplied, but he needs the Holy Spirit's teaching. One must know the particular message suited to the individual. Oftentimes the thunders of Sinai are needed, and then again the gentle tones of the Master's voice are needed to bring solace to the wounded heart. He should speak terror to whom terror belongs, and comfort to whom comfort is due.

Since the apostolic injunction is to "study" we inquire, What shall we study? The same Scripture answers, The "word of truth." But in many modern training schools where ministers are being fitted for their work, the divine directions are considered inadequate. Hence the study of the *Word* is supplemented by science, socialism, etc. The following from the lips of Jenkin Lloyd Jones, pastor of All Souls' church, Chicago, graphically sets forth the modern view of this matter: "The word 'sociology'—aye, 'socialism'—is burdened with a religious message to-day. Society presents itself as an object of study. The body politic has to be renovated and redeemed, and in order to do this we must add to the ethics of *Jesus* the philosophy of Jefferson, the wisdom of Franklin, the sagacity and courage of Lincoln. We must stand on the tiptoe of expectation recognizing the dawn of the new day and waiting the thrill of a new inspiration that comes from the latest of the sciences—sociology. There may be a world of significance in the fact that from the plains of Kansas comes a call to bring religion down from the skies to the earth,—a call to inter-

pret it in terms of *HELPFULNESS* rather than in terms of *dogma* and *doctrine*."

Brethren, if to preach the Gospel of Christ is "dogma" I am willing to be called a dogmatist, for it is the "power of God unto salvation." If preaching that which saves men is not *helpfulness*, if giving into their hands a power which will raise them out of the depths of sin is not *helpfulness*, then I know not what the word means. I have no sympathy with the advocates of the twentieth century Christianity, which fluctuates to suit the ever-changing condition of society, for "Jesus Christ is the same yesterday, to-day, and forever." The minister is commissioned to "*preach the Word*," and not *socialism*. Christ was not a reformer in the modern sense of the term. In regard to their claims some are fond of putting to us the question, "What would Jesus do?" We can answer only by telling what he did do when here. The essential difference between Christ's way and the socialistic way is tersely stated thus: Christ sought to change the environments by making better the man, and the socialistic way is to make better the man by changing the environment. "All history and experience alike testify that only the method of Jesus can secure salvation either to man or to the world."

In the words of Dr. Burnham, of Colgate University, I say that "the method of the minister's work is to strive to open men's souls to God and to bring God to dwell in the souls of men. He must seek to transform the community about him and the world beyond him by causing God's transforming power to work in the soul of each man. He will not seek to change, directly or indirectly, forms of government, laws or legislature, social conditions, or the customs and methods of life. The method of his work ought to be that of the Lord and his apostles. They lived under the rule of an oppressive and corrupt government, but they made no endeavor to reform it. Their nation paid taxes according to a system of taxation that presupposed deception and robbery, but they had no word of condemnation for it. There were many social institutions and customs in their time that were inhuman or immoral; but they urged no war, and led no crusade against any of them. They sought only to bring the individual soul to repentance and faith, and to make that soul the abode of God—the possessor of a life that had the indwelling God for its source and power. Thus they expected to reform society, and to transform the world; thus they hoped to bring salvation to man. With salvation as his aim he will do the same work and no other."

In the last place he must have confidence in his Bible, must believe that it is the infallible Word of God, must believe that it is verbally inspired, that it is complete in itself—needs not to be supplemented with anything human. The good soldier has confidence that his sword will stand the most crucial test,—that in the deadliest conflict it will not fail him. So let us have ministers who believe their Bibles, and have acquired such skill in the use of them that they may be able to meet and vanquish the enemy.

Elkhart, Ind.

A MINISTER'S EXPERIENCE.

ONE year ago Geo. L. McNutt, a Presbyterian minister of good education, fine ability and fifteen years' experience in city pulpit, decided to leave the pulpit, for the time, go down among the common working people, be one of them, work by their side and thus learn their condition and study their needs. He laid aside his ministerial garb, put on the clothes usually worn by the day-laborer, and with his family located in the part of the city where the laboring classes had their homes. He then applied for work, the same as any common laborer would, took hold of the first thing that was offered, worked hard, suffered much, and in that way managed to support his family. All this time no one in that community knew anything concerning the standing of the man and his cultured family, for they all came down on a level with the poor laboring class. At the request of the editor of the *Northwestern Christian Ad-*

vocate Mr. McNutt gives some of his experience. The article makes some very interesting reading, and from it we have the following:

It is a strange sensation for one accustomed to the confidences of children and the courtesies of men and women of culture to be cursed and blackguarded by a drunken boss. It is a shock to never hear the name of Christ save in profanity. To find the little children past-masters in profanity and vulgarity is worst of all. Our fourteen-year old boy has been learning a trade in a factory. I do not complain of the unnatural hours that call him up at two o'clock in the morning. We can adjust his living to that. But the infernal moral environment of such a factory, how can we—parents, teachers, society—tolerate that? A boy can be virtuous, if he will, anywhere. A factory boy can never again be innocent. Our boy looks ahead to college days. Apparently our family is very poor, and we are. It wasn't exactly true when our baby said, with dramatic injured innocence: "I hain't had nuzzun to eat fo' days." We would be of no value socially and financially to any institution. I do not complain. I merely cite the fact that in ten months, as one family of the "other half," no one has mentioned Christ or the church to my wife or myself. No Christian families have fellowshiped with us. The priest and the Levite pass by on the other side. We hear the church bells ring on Sunday and in the middle of the week. We see the pastors among their flocks, but we are merely nobodies from nowhere. Whither bound, no one seems to care.

My boy and I are beset with opportunities and importunities to drink. Chilled to the bone when digging in the streets, the warm saloon stands near with the lathstring always out. No one knows, till he is cold and hungry, how alluring are the words: "Nice hot lunch, all day, free." In Chicago, the other day I counted twenty-one articles of clean, wholesome food on the free-lunch counter of a Milwaukee Avenue saloon. The saloons, with music, games, pictures, chairs and places of convenience and necessity, are open all the time; the churches are closed most of the time. And still people wonder why workingmen drink.

There is just one piano in the factory addition to a city of 10,000 where we live. Not being able to play, whenever there is company my wife is sent for. How it is my wife can play a piano so well is a mystery to the community. "For sure," she must have seen better days. Why shouldn't a workingman's wife play a piano? Is music a monopoly of caste? On a recent Sunday afternoon there was a social gathering at the house with the piano. My wife was sent for and I was invited, too. It was a rare picture—a fruitful sociological grouping that we found. The house was filled to overflowing with men, women and children. On the porch was a keg of beer; inside a pitcher of wine. My wife was at the piano all the afternoon, with a glass of beer for her to take whenever she could get a chance. I hasten to say that she didn't take it.

The men and the boys, ten years old and over, work in the factories usually eleven hours a day one week and eleven hours a night the next week. Add an hour for the day or the midnight dinner, an hour to come and go, eight hours for sleep—how much time is left for home-love, neighborhood fellowship and civic duties? Sunday is their one free day—a merciful godsend. Ought I to denounce their getting together as neighbors on Sunday, as in itself a Sabbath desecration? They are too tired, mentally too stupefied, to listen to a sermon. To open a library would be love's labor lost, and then some people would want it closed on Sunday. The redemption of such an overworked, beer-soaked community seemed a hopeless task along the usual lines of church activity. Finally certain possible social forces began to be dimly seen.

THE every-day religion of doing good and loving one's neighbor is simply achieving spirituality of life. And it is spiritualization, not religion merely, that the world needs. It is the result of which any religion may be one of the processes of aid.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS FOR THE MINISTER.

*We earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to ELD. A. H. PUTERBACH, Box 776, Elkhart, Ind.

THE PROPER ESTIMATE OF THE BODY.— 1 Cor. 6: 12-20.

BY P. H. FITZWATER.

I. Introductory.—A Christian is responsible for his bodily health. To neglect to care for one's health is sin. Hence the Christian will exercise care even in the Lord's work, not to misuse the body. Many earnest workers have become so fanatical as to suppose that the Lord would miraculously sustain their bodies, just so they were in the Lord's work. To be a worker for the Lord presupposes common sense and good judgment.

II. Reasons why One should have a High Estimate of the Body:

1. Because it is the property of the Lord. Verse 13.
NOTE.—I have no more right to misuse my body than I have to take my neighbor's horse and misuse him.
2. Because it is to be resurrected. Verse 14.
3. Because it is a member of Christ. Verse 15.
NOTE.—To misuse my body shows a low estimate of Christ.
4. Because it is the temple of the Holy Ghost. Verse 19.
NOTE.—To wreck and defile the body is to insult the Holy Ghost. Hence a Christian who uses tobacco has a low estimate of the Holy Ghost. To defile the body subjects one to destruction. 1 Cor. 3: 17.
5. Because it is redeemed. Verse 20. Not with corruptible things but with the blood of Christ. 1 Pet. 1: 18, 19.
6. Because it is intended to glorify God. Verse 20.
NOTE.—Certainly he who takes that which was intended to glorify God and misuses it must be held accountable. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10: 31.

Elkhart, Ind.

THE MINISTER AND HIS WORK.

I. SUGGESTIVE HINTS.

In writing for the MESSENGER, especially this department, I am anxious to have every one appear at his best in thought, arrangement, expression and choice of words. Our space is limited, and short, well written, boiled down articles are much desired. You will find some difficulty in reaching this much desired end, but by observance of a few rules the most happy results will be attained. Write where your mind is most active, making a rough draft of your article. Then at convenient opportunities rewrite on rough paper, sentence by sentence, giving your best thought in the clearest possible light. These sentences now may be incorporated into the body of your article intended for the press. After all is arranged, go over it again with great care and make such improvement as may suggest itself to you. After you have done your best, copy again in a plain hand for the press. You will doubtless say "red tape," but just such "red tape" will bring manifold blessings to yourself and those who read your productions.

One of the best writers recently said, when finishing an article for a magazine, "I have rewritten this article the twelfth time." Expressing yourself in a favorable way on paper is no mean accomplishment, and is acquired only by much painstaking toil. It is a matter of education on a line of correct thinking, out of which no one gets more good than yourself. "It is more blessed to give than to receive." You often wonder why your articles are not accepted. Go back and ask yourself how much work you expended upon your essay, and likely you can answer your own wondering. If magazine articles written by master hands demand so much brain power, what strength should be shown when writing to implant into the soul the seeds of eternal life, to fit men for the association of saints, angels, Jesus and God himself? I would not discourage you, but help you, that you may do more efficient work. The GOSPEL MESSENGER is a religious educational journal, and every inch of its space should bear a message freighted with the richest treasures of human thought that God will enable us to put in words. Let us resolve, brethren, to do our best, no matter what the cost in consecrated toil. A. H. P.

II. SERMONS THAT ARE PRACTICAL.

That a little more of the practical in many of our ministers' sermons would be an improvement no one will deny; but we think with a certain bishop: "To preach practical sermons, as they are called; that is, sermons upon virtues and vices, without inculcating the great Scripture truths of redemption, repentance, grace, etc., which alone can enable us to forsake sin and follow after righteousness, what is it but to put together the wheels and set the hands of a watch, forgetting the spring which is to make them all go?"

No discourses can ever be lastingly effective that are not founded upon the fundamental doctrines of the Bible. Honesty, truthfulness, cleanliness, are Christian attributes which we should ever emphasize the value of possessing; yet let us not forget that they are the naturally resultant crop from the planting of pure seed—the Word of God.

Honesty may be a man's motto solely because he thinks it his best policy; truth be only the ladder which he uses to climb to a reasonable height of respectability before other men; cleanliness from whiskey and tobacco defilement he may desire for nothing more than the good opinion of some one else.

But let him be regenerated, then he doeth righteousness *because* he is born of God. All these beautiful virtues come natural to him in his new native element,—but he must be born of God, and that involves all the doctrines of the Gospel of Christ.

JOSEPH J. ELLIS.

WORKING AT CHRISTIANITY.

A LITTLE girl was once asked in a Sunday school about her father, who never went to any place of worship: "Is your father a Christian?"

"Yes," she said, "father's a Christian; but he has not worked at it much lately." Well, there is a good deal of that about many. They have not worked much at it lately. They are very much like certain tradesmen who hang up a board announcing that they are of a certain trade; but at the same time there is a little notice hung up on the door to say that they have gone out of town for a fortnight.—*Spurgeon.*

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Jesus and John the Baptist.—Luke 7: 18-28.

Lesson for April 20, 1900.

GOLDEN TEXT.—He hath done all things well.—Mark 7: 37.

At this time there were two representative religious forces in the world. The one had passed the zenith of its prominence and power, and was on the decline. The other was in the early state of its fruitage. And as each representative of these forces had his ardent followers, it would not be at all strange if there had been just a little friction between them. The followers of the one saw their leader gradually sinking into the shadows of the other. And as the relations between the two were not fully understood, it was, no doubt, a question in the minds of some which of the two they should follow. Or, with some, just when to leave the one and attach to the other.

While John's mission and preaching was to prepare men to receive the Greater when he came, yet he was great of himself, and had the elements of character that would naturally cause men to cleave to him as a leader. And because of this he had many devoted followers. Just what they, as followers, expected of him we do not know. But he was a leader and a prophet, and this would give him followers. These were slow to leave him, and as he is now cast into prison, a crisis has been reached. There must be a change—and what shall it be? As they find him in prison they still cling to him, perhaps for advice or to receive orders. They had

been with Jesus and had seen some of the works which he did. These things they reported to John. And after hearing it, for his own comfort and for the purpose of convincing his own followers that Jesus is the Christ, he delegates two to go to him with this message: "Art thou he that should come? or look we for another?"

If this was for his own confirmation, it was a sad one. After all that he did he was now taken by violent hands and cast into prison! Why all this? Is not the one whom he came to introduce aware of his present condition? Is he not now preaching with power, and doing many wonderful things, reaching his beneficent dower to the very poorest—healing them of their diseases and even raising the dead? Have I not been friendly and true to him? Why, then, should he not come to my relief and deliver me from this prison? After all, have I been deceived? Is he indeed the Christ? Go and ask him pointedly this question, "Art thou the Christ? or look we for another?"

It may be, however, that John had no such thoughts in his mind. The experience he had with him and the knowledge he had of him were too abundant for him to doubt as to his being the Christ; but here were his followers whose hopes and devotions he wished transferred from himself to the Lamb of God. They have wrong notions about him. And before they will be willing to accept the Christ as their new leader they must have more evidence to be convinced. And that they may get this additional evidence these two men are sent, that they may see for themselves, be convinced, and on their report convince others.

Under his prison conditions he more than ever felt what he had said before, "I must decrease, he must increase." The time of his decrease had fully come, his mission was ended, and he was anxious that his disciples should know and understand this.

The two messengers are sent and we will now see what they did. They faithfully delivered the message. "When the men were come to him they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?"

The question was clear and pointed. And as to what it meant there could be no mistake. And he could as readily have answered it. But knowing the wish of his devoted servant, John, and the purpose for which these men were sent, he answers their question by actions rather than by words: "And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight." This was his answer for them in an object lesson—a truth enforced by a practical illustration. And his example, on this occasion, is especially worthy of our consideration and imitation. He answered many questions and did much of his teaching in this way. Example is always stronger than precept. In the introduction of the ordinance of feet-washing he enforced the precept by doing to them as they were to do to one another. And so in all the other institutions of his house. Do we see the lesson for us? We should let the world and those around and about us know that we are Christians by what we do—the life that we live—rather than by what we say and how we look. Christ did not say to these men, See how I look; but, See what I do. "Go and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the dead are raised, to the poor the gospel is preached." There could be no question left in the minds of these men as to who he was. They had seen with their own eyes that he was indeed the Christ. And they returned both convinced and satisfied.

In the world, and, we may add, in the church, today the question is not, Was he the one that should come, but is the professing Christian church his disciples? If some one was sent to us to determine and report, how would we answer? Could we best give the answer by our doing and living, or by profession? The latter would be the easier but the other would be the better.

H. B. B.

HOME AND FAMILY

THE ADVENT OF SPRING.

BESIDE the cottage windows
I hear the robins sing
With clear and cheery voices,
Sweet harbingers of spring.

The sun is brightly shining,
The sky is soft and blue;
All nature is declaring
God's promises are true.

The drifted snow has melted,
The wind is soft and deep;
The warmth is penetrating
To where the flowers sleep.

Soon foliage and blossoms
Will brighten wood and field,
The time of Death be over,
The time of Life revealed.

Oh, may the tender springtime
Awake in every heart,
And lead it gently onward
To act a nobler part.

—Noble Little, in *Christian Leader*.

EVIL SPEAKING.

BY LENA B. FLESHMAN.

THIS is a sin which should be very much guarded against by all who profess to be the children of God. The world is full of evil speaking, hatred, envy and ill-will, and the children of God should be very careful that they do not partake of these evils. How often do we hear the name of some one defamed, and if we would trace the report to the beginning it has no foundation. Be not hasty to credit evil reports. There may be an evil design to break down some one's character. There are persons who are always on the lookout for something to talk about. We can always find something more profitable to talk about than speaking evil of our neighbors. We should not believe all the evil we hear, neither should we repeat the gossip we hear, even if it does interest the crowd.

Instead of speaking evil of our neighbors we should be interested in their welfare. We should help the poor and needy all we can, and give a pleasant smile and cheering word to those around us. When we see a dear soul engaging in that which we know he ought not to do, in place of publishing it to the world we should go to that one, in the spirit of love, and try to induce him to do better, and give his life to the service of Christ. We should never try to drag any one down, but when he has fallen, lift him up and help him on the road to a better life. When our blessed Master was here upon earth he went about doing good, and if we would be like him we must seek to do good to those around us.

My dear sisters in Christ, I trust none of us have the habit of speaking evil about our friends and neighbors; but if we should have it, let us now and for all time abandon this evil. Let us seek to brighten the pathway of those around us by speaking kind words to them, which may be the means of lifting some poor soul out of darkness into light. The kind word, the helping hand and the cheerful voice are all yetle powerful agencies in blessing and benefiting our fellow-beings. Let us never be the cause of any one's downfall by speaking evil of him. If we cannot say much in any one's praise, let us keep silent.

"We none of us know one another
And oft into error we fall;
Then let us speak well of each other
Or speak not at all."

Lindsay, W. Va.

A PLEA FOR THE LITTLE FLY.

BY ALICE LONG.

THE bright, sunny days are coming upon us, and with what joy we do hail them! Soon the cold, frosty weather of early spring will be replaced by the soft, balmy atmosphere of brighter, warmer

days. How we love to breathe the fresh, pure air! We are strengthened and invigorated for the coming spring work. How thankful we are that we can be ready for it. That dreadful house-cleaning time which we have thought of during the winter, when dust and webs were predominant, now is welcomed, and we are impatient for broom and brush that we may make everything "spic and span" again.

After the ordeal is over and we are once more "settled," then what? That troublesome little fly is at hand! But we can soon arrange that. So off to the store we go and purchase a few squares of "stick fast" fly paper, distribute them around, and soon we see with pleasure(?) the poor, writhing things caught. Before long the paper is consigned to the flames, flies and all, some dead, some alive. For shame! Which one of us would sit down and calmly tear legs and wings from a fly to be unmolested by it? Not one. How many mothers would not talk to their little boys about cruelty if they did but see one have a toad, cat, dog or any other helpless thing tied by one leg struggling to get away? But where is the difference? Would we not rather have a thing killed outright if need be, than make it suffer? I have turned away with sickening disgust from the sight of straining flies on that torture trap, reminding one of the horrors of the Inquisition.

I do not like to be bothered with flies and make every effort to keep them out by using screens and cleanliness. Screens cost money, 'tis true, but by sacrificing that roast of beef or pork (or something of far less importance) a few times, we can buy them, or a light frame and a few yards of netting will cost less and with care will last a long time. Maybe by sacrificing a little in this way we will learn to do the same for something that needs our attention more, and probably when we have learned to sacrifice for ourselves it may not be so hard to do it for others.

I believe that scores of people use this paper to get rid of flies without thinking of the pain to them, and this is why I write this little article, that we may think. I do not say it is a sin, but it causes unnecessary pain, which surely our finer feelings would shrink from doing did we but realize it. I know that with all the care, screens included, some bold little intruders will get inside, but a small piece of netting thrown over baby in the cradle or some one on the couch will insure a slumber untroubled by the little fly, and thus save the unsightly pieces lying around from which even some little folks have tried to extricate the poor fly but only succeeded in dismembering the body. Let us encourage sympathy for helpless things and not contempt by such sights.

Tyrone, Pa.

A DRAMA OF LIFE.

BY CHAS. M. YEAROUT.

IN SIX SCENES.

SCENE 1.—A fair young lady just blooming into womanhood; pure, lovely, and as free from care as the sweet song birds in nature's groves, as they warble their sweet notes from their leafy habitations. Her innocent heart knows no pain or sadness.

SCENE 2.—She is led to the hymeneal altar, where she intrusts her all into the hands of a young man by becoming his lovely bride. He professes to love her, and promises to be true and faithful to, and cherish and honor her all through life.

SCENE 3.—A faithful, toiling wife, working early and late to support herself and little ones. A swearing, abusive husband, who cares not for the heavy burdens and heartaches laid upon his faithful wife.

SCENE 4.—A lonely home, overshadowed with gloom, and deep anxiety. A little boy says, "Mamma, I am going to die." He corrects his wicked father for swearing and using unbecoming language, and warns him of the dangers attending a life of sin. He asks his parents to meet him in heaven. A deadly silence pervades the shabby room; all is now hushed, save the sobs and moans of a tender

mother. The little one is no more; the little body is icy cold, mother's darling has gone with the angels to a deathless clime of eternal happiness. Its little voice is still heard by the tender mother, "Meet me there."

SCENE 5.—A series of meetings is in progress; the mother and father attend them for awhile. The mother's heart yearns for the Master's service. She makes application for membership, publicly expressing her desire to walk with the people of God, while penitent tears roll down her cheeks. She is made welcome among the children of God by hearty handshakes, and "God bless you." She wants to be received into a full membership by baptism not later than the following Sunday; but that was her last time at meeting,—the following Sunday came, but her seat was vacant at church.

SCENE 6.—This loving, faithful wife is bathed in tears, her unfeeling husband opposes her joining the church or obeying Christ. He curses and abuses her, threatens to leave her or kill himself if she joins the church. He goes on and writhes like one possessed of many devils. He heeds not the bitter tears and piteous appeals of his too indulgent, broken-hearted, weeping wife. She yields! Jesus Christ with all his promises is put aside for this, not a husband, but an unfeeling, ungrateful man, who closes the way to heaven against his faithful wife.

Let the curtain drop and hide this sad picture.

What will the scenes in eternity reveal?

Warrensburg, Mo.

LIVING IN RESPECT TO OTHERS.

BY HATTIE E. STAUM.

SOME one has said, "A word is never lost, but goes on forever, having an influence for either good or evil." If this is true of a word, what an influence a whole life has! God did not put us into this world just to live for ourselves. Whether we intend it or not, our living here must affect the lives of others. It lies with ourselves whether that influence shall be for good or evil. We cannot swear, or steal, or break any of God's commandments, and then say we harm only ourselves. Others will follow our example, and do the same thing.

It is just so with our good actions. If we act kindly to others, they will not only act kindly to us, but will try to be like us in treating others kindly. Just think what a happy world it would be if we all acted on this principle. Let us all try it and see how it works. Have a cheerful Christianity. More good has often been done by a happy smile, than by costly gifts of money, or the advice of a score of books. Be sunshine to somebody. You will have cares and perplexities, and crushing sorrows, perhaps. There is always One higher than all others, to whom you can go, and he never tires of listening. Let your part of life be to lighten burdens, to give sympathy, a pleasant word of commendation, if possible, to be sunny in face and in soul.

Hagerstown, Ind.

CHEERFULNESS.

BY IDA V. SLIMMER.

THERE is nothing in the world so helpful as cheerfulness. Did you ever stop to consider how much a cheerful spirit is worth in the battle of life? Great difficulties seem to melt away before the one who carries about a cheerful spirit. What a wonderful power for good there is in a happy, cheerful face! The face that shines must have something behind it to make it shine, and there is no real sunshine of the soul unless the love of Jesus Christ reigns within. That love will bring a sweet, steady light upon the face, like the joy and peace of a summer day.

Linwood, Md.

A boy was passing a public house, and seeing a drunken man lying in the gutter in front of it, he opened the door and said: "Mister your sign's fell down." The publican chased him half around the square.

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THE Brethren in Virginia will dedicate their new meetinghouse near Crimora Station, April 29.

OUR Brethren are not holding as many revival meetings this season as were held last spring. Why is this?

BRO. JAY G. FRANCIS, formerly of Oaks, Pa., should now be addressed at 533 Robison St., Reading, same State.

BRO. D. M. GARVER is to commence a series of meetings in the East Dayton church, Ohio, on the evening of May 5.

BRO. GEO. E. WISE, late of Kansas, is now located at North Yakima, Washington, where he may hereafter be addressed.

At the late District Meeting of Southeastern Kansas, etc., Bro. E. M. Wolfe was elected a member of the Standing Committee.

BRO. I. D. PARKER called on us last Saturday, and on Sunday morning went to Batavia, where he assisted the Brethren in their services.

THE Brethren at Goshen, Ind., have just closed a series of meetings in their new house. Seventeen applied for baptism and six desire to be restored to fellowship.

WHEN new members move into your congregation become acquainted with them as soon as possible, and greet them in a way that will make them feel that they are welcomed.

THIS week we publish a report from the District Mission Board of Oklahoma and Indian Territory. Our members would be pleased to hear something from the other Boards also.

A LETTER from Bro. Enoch Eby, of Booth, Kans., gives us to understand that he is well and very busy. He is preparing to move to Mound City, Mo., after the middle of May.

BRO. JOHN H. GOODMAN, one of our aged ministers in Bond County, this State, is at rest. He died last week. Some years ago he became blind, and had to close his active labors in the ministry.

HUNDREDS of members are moving from one congregation to another this spring. Let none of them fail to carry with them their church letters, and hand them in at the earliest date possible.

COMMENCING April 8 Bro. C. C. Ellis is delivering a series of sermons at Norristown, Pa., on the Second Coming of Christ. He preaches at 10:30 each Sunday morning, and the closing discourse will be May 20.

IN a communication to the Beatrice, Nebr., Express Bro. A. M. T. Miller, who sometimes writes for our columns, says that he thinks he has found the Eureka, meaning Eureka, Ark. He says the place contains 3,500 up-to-date people, no saloons and no debts. He also adds that nearly all of the people are out of debt. That is good, but how many Brethren have we there? We ought to have a church in that city.

BRO. I. J. ROSENBERGER still continues his meetings in Washington City, and six have put on Christ in baptism.

WE have learned nothing concerning Bro. H. B. Brumbaugh for a few days, but the last report indicated that his condition was improving.

ON page 244 will be found some very interesting information concerning the coming Annual Meeting. Do not fail to read it and then preserve this paper. You may want to refer to the article a time or two before starting to the Conference.

AFTER an absence of sixteen years Bro. J. E. Blough, late of Geistown, Pa., has returned to Stanton Mills, same State, where he will now make his home. It is here that he spent his childhood, and he seems delighted with the old and familiar surroundings.

WE desire a very early report of each District Meeting. Let the reports contain as much information as possible, concerning the work done, put up in a brief and terse manner. Do not fail to say who is sent to represent the District on the Standing Committee. Our readers are anxious for news of that kind.

BRO. PETER FORNEY writes us from Glendale, Arizona. He seems to be enjoying his home in the land of sunshine. The day before he wrote a heavy rain fell, and the next morning the mountain tops, capped with the beautiful snow for the first time during the winter, glistened as the sun shone upon them.

MARY O. WHITCOMB has been living at Watonga, Okla., for some years, and during that time has heard one sermon on baptism and one on the second coming of Christ. Most of the sermons preached were short talks, with very little spirit or truth in them. She is anxious for some of the Brethren ministers to come there and preach the sound gospel.

WE still have on hand a few copies of the "Christian Lesson Commentary" for 1900. The work is bound in cloth, contains nearly 400 pages, and will be sent for \$1.00. This is the book we have been sending our ministers for the postage. Any minister who has not yet received a copy, is entitled to one for the postage, 12 cents. Those wanting the work should order soon.

ONE of our ministers, in a recent communication, says he hopes that the Brethren connected with the Publishing House will not indicate their political preferences in the MESSENGER during the approaching political campaign. Of this our brother and all others may rest assured. The MESSENGER is set for the defense of the Gospel, and does not propose to meddle with politics in the least. Whatever we may have to say on first page regarding certain public movements will be nonpartisan. Privately, some of those connected with the office may have political preferences, but such questions are not discussed, and therefore play no part in our work. It will be sufficient for us to see that the cause of Jesus Christ is fully represented in our pages.

A SUNDAY-SCHOOL worker wishes to know what should be done with the Sunday-school collections. The schools vary in the use made of their collections. Some, out of their fund, pay for their supplies and appropriate what remains to some good cause. Some appropriate all of their collections to the mission cause, and raise the money otherwise to pay for their supplies. A few schools take up a special collection for some good work the first Sunday of each month. We are not disposed to say which is the better way, but suggest that collections be taken up each Lord's Day and that a wise use be made of the amount collected. This collection helps to educate the rising generation in giving, and not a few ought to be taught not to limit themselves to pennies. Let the well-to-do learn to give nickels, dimes, quarters and even half dollars.

THE current week's *Inglennook*, the new paper, is full of good things that no reader of the MESSENGER should miss. There is a first page article descriptive of the watch factory here in Elgin, telling how they turn out two thousand first-class watches each day. There are several stories that will provoke an audible smile from old and young. The Wonderland, an account of the National Park, is well told in the paper, while there are articles on Irrigation, the Pony Mail, and the Mocking Bird, while a professional florist tells the readers how they can start in a profitable business on their own account. It is full of good things from end to end, and should be in every household where the MESSENGER is taken. For the purpose of introduction the price to the end of this year has been placed at only fifty cents. The reader should be sure that he sees *The Inglennook*.

FROM a lady residing at Roanoke, Va., we have a very pleasant letter, in which she speaks very kindly of the members entertained by her in her home during the Conference last spring. By some of them she has been favored with the MESSENGER, and reads it with the greatest of interest. She even watches the obituary department, and writes touchingly concerning the death of two members who were her guests. She speaks very highly of the Conference, and especially of the members who made their home with her. This prompts us to say that those who attend the Annual Meeting from year to year, and lodge with the people who are kind enough to open their houses to them, have an opportunity of making some most excellent and lasting impressions. It is encouraging to have such a good report concerning members, as is contained in this letter. Then, how kind it was in these members to see that the lady has the privilege of reading the MESSENGER! It causes her to think only the more of them, and to study their doctrine with greater interest. It is to be hoped that those who may attend the coming Conference will be able to make a like impression on those with whom they lodge.

THE TEMPERANCE QUESTION.

Is it right for brethren who have been heeding the advice of Annual Meeting, in regard to going to political elections, to vote in favor of local option, when that question is submitted to a vote of the people?—A. B. W.

WHILE the Conference has seen proper not to make voting a test of loyalty, still her advice against it stands on the Minutes. Some of the Brethren accept this advice while others do not. Some of them vote at political elections; many vote when the temperance cause is at stake, while others will not go to the polls under any circumstances. With the advice standing as it does, each brother is left to exercise his own judgment, with the understanding, however, that voting or not voting is not to affect his standing in the church. We have no right to decide for others in this matter, but so far as the MESSENGER force is concerned, those connected with the paper have invariably thrown their influence against the saloon element in the most substantial manner. While we advise and even urge our brethren to keep out of the corrupt political whirlpool, we want it distinctly understood that the MESSENGER is wholly on the side of temperance, and no man shall ever run a saloon, make drunkards and ruin families in a community where we live if our moral force and vote can prevent it. We believe in making it just as hard as possible for men to do wrong. If we had our way about it, there would not be a saloon in the United States or any of her possessions. We would also banish liquor from the White House, and have the President set a better example for the young men of the land. We claim to be loyal to God, loyal to the church and loyal to the best interests of common humanity. This may not be a direct answer to the question presented, but it shows just where we stand on the temperance question.

HELPING THE POOR.

For the needy in this country we can probably do no better thing than to give them work, pay them for it and in this way help them make their own living. An honest man, who is able to work, prefers to earn what he enjoys, and we believe it is better for him, as it is better for society, that he should subsist by the sweat of his brow. We believe it is a sad mistake to support the able-bodied poor in idleness. It breeds diseases of mind and body, along with the feeling of discontent. If they can be supplied with work and wages the problem of caring for the poor will be solved. We also, think that rich men sometimes make very serious mistakes by attempting to do all or a part of their own work, in order to save or make money which they do not need, and thus cause the poor man to suffer.

If men will be rich, and we presume they have a right to, provided they obtain their wealth honestly, why should they not use their wealth in a way that will prove helpful to the needy as well as to themselves! This they can do if they only will. Why should the man, who has plenty of this world's goods, and some to spare, saw his cord of wood to save a dollar, when just across the street is a poor man who needs every cent he can get to support his family and would gladly saw the wood for the dollar? The rich man can save that much. That is the way he got his wealth. But why save it when he will never need it and somebody is suffering for it? True, he can give the family a sack of flour, or something of that sort, but he should know that food earned by honest toil is better for health and good morals than that which comes without an effort.

Let those who can afford give the poor and needy work at fair wages and in that way they will do more for the good of humanity than by piling up their thousands and leaving it in a lump to some charitable work. Of course charitable works need money, and should have it, but not at the expense of the hungry and naked. Help the needy first. Help them while you live, and then when you die they will stand around and bedew your grave with tears. Blessed is the man who helps the poor and needy to help themselves.

CALL TO THE MINISTRY.

I have talked with some well-informed young brethren, who say that if they should be elected to the ministry, they would not agree to serve unless the church would promise to support them. They think they should get back the money their education cost them. What are we to do about a matter of this kind?—J. M. H.

The better way is not to elect that class of men to the ministry. When Paul, Elijah, Elisha and Samuel were called to the Lord's work, they did not stand back and demand a support before agreeing to enter upon their work. If they had, their experience might have been far more painful than that realized by Jonah. No one in the Brotherhood is more in favor of supporting worthy ministers than the writer, and yet we could never give our consent to install a man whose preaching must be regulated wholly by the dollars and cents received. We have too many of this kind of men in the world now. They pretend to be called to the ministry by the Lord, and yet as soon as their pay stops, they stop preaching. With them it is "no pay, no preach." This class of men is proving a decided hindrance in the cause of Christianity, and while we should seek to render our ministers all necessary assistance we need be careful that we do not fall into the same error.

Every brother, with the necessary ability, who is called to the ministry, should accept. If he is too poor to give much of his time to preaching the Word, let him do what he can. After a while, the

church may need all of his time and energies, and then proper arrangements can be made for his support. The free ministry among us is an admirable system if not abused. Then, on the other hand, the supported ministry is good, but there is danger of abusing it; in fact, it has been abused in more instances than one. As far as possible, let us retain our system, and render assistance to ministers as may be needed. But let no man among us, who is called to the important work of preaching the Gospel, undertake to play Jonah.

BAPTISM AND REGENERATION.

A BROTHER called our attention to the following which appeared in Dr. Dowie's paper, *The Leaves of Healing*, Feb. 17 of this year:

The falsehood of the Roman, Greek, English, and other churches, which wickedly deceive the people by declaring that the sprinkling of a little water on a baby's face regenerates its spirit, is a diabolical lie. But it is no greater a fallacy than that of the Dunker or Campbellite churches—otherwise known as the German Baptist Brethren and Disciples of Christ—who deceive the people and destroy them in multitudes, by falsely alleging that a Single or a Triune Immersion can regenerate that person.

The Disciples can speak for themselves, but as for the Brethren, the Doctor ought to know that they do not, and never did, teach that "trine immersion can regenerate [a] person." Were the Brethren to teach this doctrine it might be proper to accuse them of misleading and destroying the people with their fallacy. In fact we do not hold that baptism regenerates, nor that there is any special merit, or purchasing value in the rite. To every believer, who will confess Christ with his mouth, we say, "Repent and be baptized . . . for the remission of sin." We even tell such ones to "arise and be baptized and wash away thy sins, calling on the name of the Lord." On every necessary occasion we tell the people: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Regarding the purpose of baptism, we even go further and relate how the eight were preserved by the ark, and then add: "The like figure whereunto even baptism doth also now save us." We explain how it is not for the outward cleansing, but is "the answer of a good conscience toward God."

In this there is no regeneration of a person by baptism. Baptism is called the "washing of regeneration," showing that the process of regeneration has a washing or baptism connected with it. The washing is not the regeneration, but is connected with it, and cannot be separated from it without doing violence to the doctrine set forth in the New Testament.

We most earnestly teach the absolute necessity of faith and repentance preceding baptism, and that, along with faith and repentance, baptism, in the New Testament, is named as one of the conditions of pardon. The pardoning act, however, takes place in heaven for the "new-born" creature, who has "been baptized into Christ." On condition that he would "repent and be baptized," he has the promise of the "remission of sins," as well as the "gift of the Holy Ghost." So the Scriptures read, and so do we teach, holding that the merit is in the blood of Jesus shed, for the sins of the world. It is held that there is no merit in the mere act of faith, or repentance, and also in the mere act of baptism. The merit belongs to Christ, and by him is applied whenever the conditions, upon the part of the sinner, are complied with.

A good illustration of this may be found in the healing of Naaman of the leprosy. The promise was that he should wash himself in the Jordan seven times, and he should be cleansed of his leprosy. He did as he was commanded, and was a cured man. No one would contend that the virtue was in the water, but in God himself, who alone had the power to remove the disease. Just so in Christian

baptism. Having the needed antecedents the sinner is told to "be baptized for the remission of sin"—or if he "is baptized he shall be saved." It is, of course, understood that the act of baptism does not remove the sins; that is done by the divine power.

Now this is the doctrine held by the Brethren regarding the purpose and place of baptism in the scheme of human redemption, and there is no necessity of saying that we teach "trine immersion can regenerate." The regenerating power is in God, not in man. The merit is in Christ not in the water. It is the blood of Christ that cleanseth us from all sin, and not the mere washing of regeneration. The Brethren are a people who do not like to be misrepresented. In a matter as plain as this there is really no excuse for misrepresentation.

THE RAPID INCREASE OF SECRET BENEFICIARY SOCIETIES.

SEVERAL years ago an article appeared in these columns favoring a Church Beneficiary Association. The article in question received considerable attention at the time, and it was thought by some of our brethren that it would be well to have the matter carefully investigated with a view of making an effort to bring the question to the Annual Meeting. Beyond a brief discussion of the matter, however, nothing was done.

The remarkable increase, within the last few years, of secret beneficiary societies has again called this question to mind. In the January number of the *American Monthly Review of Reviews* Mr. Albert C. Sterns has an article on fraternal insurance, the reading of which shows how rapidly secret organizations of this kind have increased and are increasing in the United States. Few are aware of the enormous proportions which this increase of secret societies has assumed. The growth has gone on until now there are more than 200 "mutual beneficiary insurance organizations conducted on what is called the 'lodge system,' surrounded by the attractions found in the mysticism, real or imaginary, which hedges about a secret society."

So rapid has been this increase that since 1890 more than 70 secret societies have been organized, all with the beneficiary idea made prominent. This, coupled with the secretism, constitutes the strongest features of these organizations. "They form the steel wire within the rope of brotherhood which tends to hold them together in spite of disappointments and drawbacks."

The increase and financial importance of these societies will be apparent by the following statement of transactions of some of them in the last few years. The "Ancient Order of United Workmen," of America, has a membership of about 400,000. The "Modern Woodmen of America" have a membership of about 300,000 and in 1898 their insurance certificates showed an increase of \$120,000,000 over the year of 1897. A woman's society known as the "Lady Maccabees of the World" shows an increase for 1898 over 1897 of \$7,000,000.

Dec. 31, 1898, these secret mutual benefit associations had a total membership of 2,600,000, and with their rapid rate of increase doubtless number over \$3,000,000 to-day. They have the enormous amount of \$3,400,000,000 worth of benefit certificates in force.

As a church, we take a very firm stand against all forms of secret societies, and this very rightly too. The problem brought to our notice in what is here given should demand careful consideration, and the best things of our Fraternity. Are we doing all we can to meet this demand for fraternal help among our own membership? Is it not our duty to investigate more carefully the ground of Brethren's beneficiary insurance and see if it be contrary to the teachings of Christ to have such insurance in the church, for the church, and by the church? D. L. M.

THE ANNUAL MEETING OF 1853.

A FEW days ago we took down a bound volume of the *Gospel Visitor* for 1851-52-53, and we became at once interested in an article written by our dear old brother, Henry Kurtz, under the head of "Our Late Yearly Meeting and *The Gospel Visitor*." As a matter of interest to our readers I give several extracts from the article taken from the *Visitor* for 1853. After giving some observations on our Yearly Meetings and drawing a comparison between them and the conferences and conventions held by other religious bodies, Bro. Kurtz says:

"Moreover, we had the pleasure of greeting not only many of our beloved brethren and sisters from the East and from the West, from the North and from the South, whom we had known and loved before, but also many, with whom we had the happiness of forming a first personal acquaintance, and all at once felt mutually attached to each other with cords of love, which is to be perfected in heaven. This is one of the great privileges and mysteries, which the world can neither comprehend nor exercise, but which is very plain to the children of God, inasmuch as they, and they only, can enjoy it; we mean—*true brotherly love*.

"We would here observe that this yearly meeting was well attended, and the churches were pretty generally represented from all parts of our great country, where the Brethren have settled. At least eight States were fully represented, and what is more and better still, a spirit of love, harmony and union seemed to pervade the whole meeting in a manner and degree not often equalled, and perhaps never surpassed these many years.

"The weather for several days past had been rather unpleasant and rainy; but before the meeting commenced, the sky cleared up, and during the four days the meeting lasted, heaven appeared to be smiling on and over it. The two first days were occupied with public worship. To accommodate the immense crowd, there was preaching in the different places simultaneously for five hours each day, and from what we were able to hear, we may safely say that a pure, unadulterated Gospel was preached to every one that had come to the ground with an ear to hear.

"The two last days were consumed with the regular business of the meeting, considering and answering questions, of which the printed minutes will give a brief account. As, in over the railroad from Wheeling towards Baltimore, the wilderness presented to the eye, all along from the Ohio River to Cumberland, reminded us of the church in the wilderness,—so did the many tunnels under the mountains, which threw us from full daylight all at once into darkness that might be felt, bring to our mind the dark moments and minutes which we had sometimes to pass through at our yearly meetings."

The writer then speaks of two dark clouds which "passed over the horizon of the last yearly meeting." One was the death of a sister where he was being kindly entertained. The other shows the burdens of the writer's heart:

"The other cloud hung for a while threatening over the *Gospel Visitor* and its humble editor. In fact he has been under a cloud this long time. For more than fifteen years he has been clerk of Yearly Meeting, and many of his dear brethren know him only from occasionally seeing him acting in that capacity, being overwhelmed with business and constantly in and out of meeting, harassed, urged and pressed on every side. Thus circumstanced, thus embarrassed, not being able to speak when he ought to speak, nor to be silent, when silence would be best, he stands before many of his brethren in an unfavorable light, in a cloud. But thanks be to God, the cloud has been lifted up, the Yearly Meeting has again declared that it is none of its business to interfere with the private affairs of members, and the *Gospel Visitor* may continue his course, if not rejoicing, at least unmolested, yet with fear and trembling."

From all of which we may learn that our Brethren of fifty years ago had their difficulties to meet and their problems to solve. They did their best and we will do well if we do our best.

D. L. M.

WINTER SUNDAY SCHOOLS.

BRO. LEVI MINNICH, of Painter Creek, Ohio, recently received the following from one of the Sunday-school superintendents in that State:

"We have just finished another quarter in our Sunday school, and when I tell you that we are greatly encouraged I am putting it mildly indeed. As you may know, this is our first attempt to continue our Sunday school through the winter. The report to day of the quarter showed that our average attendance for the quarter was 138. Amount of money in the treasury \$11.18, all the expenses for the year being paid. Is not this encouraging? The question, 'Can we have a Sunday school during the winter?' is answered and silenced forever, I hope, at this place."

This is certainly a good showing for the first winter, but no better than might be made by a score or more of others, should they be induced not to close as soon as winter set in. But the time is here for the schools all over the Brotherhood to organize, and we trust that each one will enter upon the work with the full purpose of continuing throughout the year. If the leaders of Sunday schools only knew how pleasant it is to study the Word of God during the winter months, and how much good might be done by continuing the schools, not one of them would vote for going into winter quarters.

WHY IS IT?

SEVERAL months ago—during the summer months—I noticed that there were more sisters than brethren in our prayer meetings. The difference was so striking week after week that I felt constrained to count them one evening after services. There were three or four sisters to one brother. One Sunday afternoon here in Elgin we attended services in a church down town. On our bench there were three ladies and as many gentlemen; on the bench in front of us there were five ladies and one gentleman; on the bench in front of that one there were six ladies; and on the next bench five ladies and one gentleman. The number of men was so small that when opportunity was afforded—when changes were being made—I could not refrain from learning just how small it was.

The same evening we went to another church. There seemed to be at least three ladies to one gentleman. A week or so later we attended still another church, being present at a meeting of the young members. There seemed to be at least six ladies to one gentleman present.

The above facts and others that might be given would lead one to conclude that all denominations are in about the same condition as regards church attendance. And this further fact is forced upon us, the men are leaving the religion to the women. The person who can tell why will help to solve one of the greatest problems of the age, one over whose solution conscientious ministers are deeply concerned. The word conscientious is used advisedly, for the minister who encourages his members to attend during the week lodge meetings from which Christ is shut out, has mainly himself to blame if his members choose to attend meetings not of a religious character on Sunday.

But the lodge does not explain it all, unless we say that those who do not belong to lodges are influenced by those who do. Take our own brethren. Neither they nor their ministers belong to any lodge, and yet they let the sisters do most of the going to church. Why? I cannot tell, nor is it likely that any one can. It is very doubtful whether those who remain away from divine services can in the great majority of cases give any good reason for so doing. The exhortation not to neglect the assembling of ourselves together applies to both sexes. In this matter there is neither male nor female; the one sex needs the service as much as the other.

Have men come to think that they do not need religion, that they are above it? This seems probable, for a man who feels that he needs a thing will go where he knows it can be obtained. God is supposed to be present at the services which are held in his house. He has a blessing there for those who worship him in spirit and in truth. If I can go there and get the blessing, and yet refuse to do so, is it not saying that I do not feel the need of it? I never yet heard any one say he could get a blessing by loafing on the street or in a store, or anywhere else, while divine services were being held.

There is no doubt at all that the women need this blessing which is to be had only where the saints are assembled together. There is just as little doubt

that the men need this same blessing. Perhaps women are more dependent, feel more the need of supernatural aid to enable them to live as they should. Their actions show that they do. And happy are they that they do. Those who think they can stand in their own strength are in danger of falling. The weak who rely on the Lord are strong. It is as Paul said, "When I am weak, then am I strong." It is in weakness that strength is made perfect.

We cannot know why men of other denominations remain away from church, though we may have our opinion as to why they do. But we can, and should, know what keeps our brethren from meeting at the time and place appointed for worship. When we cannot be present our desire to be there becomes greater. When we can be present, but willfully remain away, our love and zeal grow less, until they are all gone. And then we are "wretched, and miserable, and poor, and blind, and naked," though we know it not. Brethren, let us not neglect the meetings of the sanctuary, for by so doing we deprive ourselves of that which is essential to spiritual health and growth.

G. M.

QUEERISTS' DEPARTMENT.

Is not asking a blessing at the table prayer, and if so, why not kneel then as well as on other occasions when offering prayer?—E. C.

THERE are different postures in prayer. Jesus knelt when he offered prayer in the garden. In imitation of this, and other instances, we kneel during private devotion as well as in prayer at public worship. In Luke 11:25 Jesus says: "And when ye stand praying, forgive," etc. Standing during prayer at love feasts, while anointing, when ordaining elders by the laying on of hands, and in baptism is in keeping with this injunction. David one time sat and offered a beautiful prayer. *Sec' Chron. 17:16-27*. With equal propriety may the Christian give thanks at the table while seated. The kneeling posture is the more appropriate for public worship, and should not be neglected by our people.

If a person has been baptized, and did not at the time feel the gift of the Holy Ghost come upon him, will he ever feel it afterwards? What should be done with such a person?—E. C.

It is not necessary that a truly converted person should feel the Holy Ghost coming upon him, any more than he should feel the Father and the Son entering his heart. Some people have this feeling most perceptibly, while others do not. Much, probably, depends upon the preparation of the mind, the nature of the convert and, possibly, the environments. The gift of the Holy Ghost is promised all those who believe, repent and put on Christ in obedience, and if they comply with the conditions, and take God at his word, they will know whether or not they have received the Spirit. This knowledge does not necessarily come by feeling but by the fruit. Paul says, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." *Gal. 5:22, 23*. Those who manifest this fruit in their lives should know that they have the Spirit, and are governed by him. The absence of the fruit of the Spirit indicates an absence of the Spirit himself.

Is it according to the spirit of the Gospel for members of the Brethren church to attend public exhibitions at the close of schools, where there are false faces, blackened faces, violins, and all manner of worldly amusements?—V. M. J.

There may be nothing specially out of the way about attending the closing exercises of a school, provided the exercises are prudently conducted, but members should absent themselves from gatherings where there are things wholly unbecoming to cultured people. False and blackened faces indicate rather a low order of civilization, and our people need not be slow about letting the public know that they do not propose to encourage any such conduct.

J. H. M.

General Missionary

...AND...

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois S. F. SANGER, Virginia
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Address all business to General Missionary and Tract Committee, Elgin, Illinois.

HER MAGNIFICENT HERITAGE.

It would seem to one, with the long history of promise and the encouragement that the Bible gives to every believer in the Lord Jesus Christ that the "knowledge of the Lord shall cover the great deep," that doubt about world-wide evangelization would be removed, and the onward cry of "on to victory" would be heard on every hand. Going back in the early history of God's dealing with his people you find him saying to them, "Lift up now thine eyes, and look northward and southward, and eastward, and westward; for all the land which thou seest, to thee I will give it, and to thy seed forever. . . . Arise, walk through . . . the length of it; for I will give it unto thee." About five hundred years later this promise was repeated to Joshua in most strong and encouraging words, "Arise, go over this Jordan . . . unto the land which I do give . . . to Israel; every place that the sole of your foot shall tread upon, that have I given you. . . . I will not fail thee, nor forsake thee. Be strong and of a good courage, . . . for the Lord thy God is with thee whithersoever thou goest." Then, when Christ led his disciples upon that mount of ascension, he declared unto them, "Go ye into all the world, . . . and I am with you even unto the end of it."

When the Lord was here doing the "mighty works" which he wrought, he said to his disciples, "Greater works than these shall ye do." This was prophetic and must be so yet. For the church even to-day has not shown that interest, that sacrifice and devotion that would call forth the "greater works" referred to. She may have at times in the enthusiasm of a few days indicated the possibilities of God working through her to greater works than the Master did, but the climax of it has not been reached, for the earth has not been compassed and righteousness has not been established.

Could she be made to feel that her army is destined to victory if she will fight the battles of the Lord, could she but open her heart to a measure of the greatness and grandeur of the earth being the heritage of God's people, oh, could she taste of the unspeakable joys that would be in heaven and earth did she but press forward in this great work, she would never be slow or weary or discouraged or in doubt. What a heritage for the Lord and what a blessed time for the church, when "all the kingdoms of this world shall become the kingdom of Christ." And what a psalm of long thanksgiving will be sung in heaven and earth when a redeemed universe has regained its right orbit and moves around the Sun of Righteousness in unison with the eternal Father of all.

Then, awake, O church that sleepest! Arise from the lethargy of doubt, discouragement, or the contamination of unbelief in God. His promises are not broader than they are sure, and the loving Father stands ready to press forward in this great work of securing this "magnificent heritage" for his people.

THE MESSAGE OF SALVATION.

BY D. L. MOHLER.

THE Gospel is from the foundation of the world. Jesus Christ in the flesh was the bodily presence of the Gospel. He brought the Gospel from heaven. When God created man, he created him with all the powers and privileges necessary for a happy existence. He gave man the choice of remaining in this happy condition by obedience, and of thus fulfilling the purpose of his creation in withstanding temptation; or of transgressing the commandment

of God and then fulfilling the glory of the Creator by being redeemed by the precious blood of Jesus.

Man transgressed and fell. In the transgression of Adam all the race of man passed under sin. *Mankind died.* Life in God could be restored only by some power stronger than that which caused his fall. Not an individual of all the seed of Adam could accomplish this restoration. Mankind in Adam had willingly transgressed. *Satan solicited man's destruction: man yielded.*

When none other could be found who could destroy sin and overcome death, Jesus, "the Lamb slain from the foundation of the world," offered to make atonement for the sin, and make it possible for man to return to God. He did this by submitting to the utmost torture sin could inflict; by dying on the rugged cross; by bursting the seal of the tomb, and coming forth a victor over sin, death and hell; by ascending to the right hand of the Father, to prepare a place for his children. Mankind, in Christ, may be restored to all it lost in Adam. Man must willingly submit to the means of reconciliation. *Christ solicits man's salvation: man must yield or die forever.*

God does not do for man that which man can do for himself. He has already done for man all that man could not do that was essential to salvation. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3:16, 17.

When Christ ascended to the Father, he had done for man all that man could not do for himself. He then committed the work of salvation into the hands of faithful men, whom he had previously trained for this important work. They did their work well, and when the time of their departure came they left to succeeding generations the work of continuing the message they sealed with a martyr's death. God intends that man shall continue the work and carry salvation to the ends of the earth. "Go ye, therefore, and teach all nations." Matt. 28:19. All the earth must hear this Gospel before Christ will come to dwell visibly among his people in the millennial glory. "And this Gospel of the kingdom must first be preached in all the world, for a witness to all nations; and then shall the end come." Matt. 24:14.

"But ah!" says one, "I believe that the above Scriptures were fulfilled on the day of Pentecost, and so all this present stir about mission work is out of place." Perhaps the Gospel was preached to all nationalities and to all the world; but the Word says: "must first be preached in all the world, as a witness to all nations."

"Oh well," says another, "I guess the Gospel has been preached in pretty much all the world, by all the missionary societies." Yes, but Matt. 28:20 says: "Teaching them to observe all things whatsoever I have commanded you." Has this part of the work been done? Alas! no. Too often those who carry the Gospel, contradict it by teaching only a part of it. Here lies a great field for the true church of God to occupy. *Are we that church?*

"But," says still another, "what is the use for one of us to go where others have thus neglected the whole duty?" None, if we go in our own strength. But Matt. 28:20 also says: "Lo, I am with you always, even unto the end of the world."

Brethren, sisters, here lies a great responsibility at our doors. We will sum it up like this: Man, by voluntary transgression, fell; Jesus, by voluntary sacrifice, made the atonement; man, by voluntary acceptance, must return to the Savior; he cannot return until he hears the Gospel; it has been committed unto men to preach the Gospel; they cannot preach it until they are sent; they cannot be sent without means;—you have the means; God gave it to you; he expects you to use it to his glory. *WILE YOU DO IT?*

Lesson, Mo.

WHAT SHALL THE ANSWER BE?

BY E. J. NEHER.

In looking over the topics of No. 12 of the GOSPEL MESSENGER, the above sentence was impressed on my mind. Ten millions of India's people starving! Millions of souls vibrating between life and death, without one ray of hope of a home in the mansions of the blest!

If we could but see their emaciated forms, and hear their piteous cries it would touch the hardest heart with sympathy and compassion.

We say, "Too bad," we are so sorry for them. What kind of sympathy are we extending? James speaks of two kinds. One is, "Be ye warmed and filled;" the other, "Give those things which are needful to the body." From our free America comes the statement that through ambition and greed a monopoly declares a dividend which secures to a single individual the vast sum of \$5,000,000, which would feed India's starving many days.

Again we observe that a European nation is preparing for a magnificent military display of its 50,000 soldiers, which will probably cost that government more than \$1,000,000. How much more commendable it would be if that sum would be appropriated to feeding the famishing of India! This would be Christ-like, while the former is cultivating a principle in direct opposition to the teaching of the Christ.

Even our Christian America, as it is termed, has had the experience of an immense expansion as a result of the Spanish-American war, from the shackles of which she is not yet loosed. But this is perhaps not the worst feature. How many of our American sons whose lives were full of hope and promise have been blighted by the licensed canteen. Oh, how many have gone down to premature and dishonored graves, leaving mothers with sorrowing hearts!

May we not say that these are some of the results of America's great crimes—*greed and intemperance.*

What a blessed thing it would be if we could more fully assimilate the truth that it is more blessed to give than to receive! How many of us have denied ourselves of a single desire or pleasure that we might have more to give to feed the bodies and souls of the benighted and starving of India? May the good Lord impress us *now* with the thought,

"When that awful day we see,
Oh, what shall the answer be?"

Hollywood, Ala.

FROM WASHINGTON, D. C.

BY CARRIE WESTERGREN.

SOME of our members wonder whether we still have use for more donations.

Three years ago our Helping Hand Society organized, and since that time opportunities have never ceased, nor even lessened, but have increased, and are opening up a larger field of responsibility on our part as workers.

Through the help of our contributors we have been able to let our light shine in helping the poor, when in the hour of despair financially. Often does this soften the heart of the receiver, and in a measure prepares the soul for the abode of Christ. If any have thus found mercy at the throne of grace through your gifts, is it not fruit resulting from that good seed sown, called "faith and works?" That which increases confidence in Christianity is the gifts following sympathizing words.

To be kind to the poor meets the approval of Christ. When he was proclaiming the glad tidings of salvation, he always considered the poor. He showed them kindness and mercy, setting his followers an example. He came to preach the Gospel to the poor. Luke 4:18.

Our Helping Hand Society seems to be a society full of opportunities, but is not always equipped to meet the demands. Who will continue to aid us in this important work? Who will not take advantage of these opportunities, and lend a helping hand to encourage the oppressed and struggling ones? May God bless you!

401 Eleventh St., S. E., Washington, D. C.

CEDAR RAPIDS MISSION,

BY M. W. EMMERT.

On Sunday, March 18, we told our Sunday-school children about the little children who were starving in India. The story of how a little girl was left by her parents to die, because the parents could not secure food for her, touched them and during the following week some solicited their parents for money, and some earned money by piling wood. The result was that on the Sunday following, when a collection was held, \$8.78 was collected for the suffering children of India.

We lately preached two sermons bearing on the physical and spiritual condition in India. The subject of one of our sermons was "Famines," the other, "Heathen Missions." We have also just closed a series of twelve sermons on the Doctrine of the Brethren. These were delivered each Sunday evening during the months of January, February and March.

We collected from among our little band of twenty-one members, during the month of February, \$10, which we used for much needed church repairs. By the aid of the Dry Creek church we are also about to pay the last payment on the debt incurred several years ago by paying in front of our churchhouse.

The children are now busily engaged in learning songs to sing and pieces to speak on Easter day. By giving them good, appropriate songs and pieces to learn and speak, we hope to impress forcibly upon their minds the very important fact of Christ's resurrection.

WASHINGTON MEETINGHOUSE.

THE Building Committee makes the following report on the cost of the meetinghouse in Washington, D. C., exclusive of the lot:

Committee expenses,	\$ 211.36
Labor,	3,277.92
Material,	6,147.70
Total,	\$9,636.98

Of this amount a portion has not been received and it is hoped the faithful ones who have so nobly stood by this good project, will continue their efforts until every cent is paid.

Knowledge is Power.—If Christianity is to have force in the world it must be intelligent. This is the age of general information. The members of the church must be informed along the line of their work equal to the patrons of any other calling. The great trouble with the church to-day is the lack of information. First, as to the needs of the world. Second, as to the opportunities and responsibilities of the church.—Rev. R. V. Hunter.

A little girl in Japan, whose father was a missionary, was a great favorite in the houses of the natives. She had learned to talk Japanese, and one day she said to a Japanese family in the language they so well understood, "I will preach you a little sermon. It has three parts. First, There is only one God. Second, You must not tell a lie. Third, You ought to hear my father preach."

A home where the Bible is never touched except to be dusted, where no prayer is ever voiced, where no mention is ever made of him whose words have changed the course of empires—such a home is deserving of pity. It is nerveless and powerless for good.—D. O. Mears, D. D.

Our Prayer Meeting.

WHAT PAUL FOUND TO BE GRATEFUL FOR.

For Week Ending May 5.

1. For Jesus Christ. 2 Cor. 9:15.
2. For being deemed worthy of the ministry. 1 Tim. 1:12, 13.
3. For gifts which qualified him for service. 1 Cor. 14:18, 19.
4. For guidance in work, so that no ground for complaint could be made against him, nor his name used for party purposes. 1 Cor. 1:14, 15, 17.
5. For success which attended his preaching. 1 Thess. 2:13.
6. For liberty secured by many of his hearers. Rom. 6:17, 18.
7. For grace imparted to them. 1 Cor. 1:4.
8. For faith manifested by their works. Rom. 1:8.
9. For steadfast walk and growing faith. 2 Thess. 1:3, 4.
10. For brotherly love. Philpp. 4:5.
11. For fellowship of the saints. Philpp. 1:3-5.
12. For sympathy extended him. Acts 28:15.
13. For faithful and well-trained helpers. 2 Cor. 8:16; 2 Tim. 1:3-5.
14. For deliverance from dominion of sin. Rom. 7:24, 25.
15. For continued success in his labors. 2 Cor. 2:14.
16. For ultimate victory. 1 Cor. 15:55, 57.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

Olendale.—Bro. A. Hutchison came to us March 9 and preached for us until March 20. March 21 he preached in Phoenix. March 15 we met in council preparatory to the love feast. Brother Isaac Forney was ordained to the eldership. We also elected a deacon. On the following day was our love feast. About thirty communed. Three have been added to us by baptism since Jan. 1.—*H. E. Gerdes, April 7.*

ILLINOIS.

Blue Ridge.—To-day was our regular council. Our elder, Bro. Heitz, of the Milmine church, was with us. All were disposed to manifest a Christian spirit in doing business for the Lord. This church has had some dark days in disunion, but surely a brighter day is dawning. Bro. John Barnhart was chosen to act as delegate to Annual Meeting. Bro. Swaits and Bro. Rufus Robinson have the care of the Sunday school. The writer was chosen as correspondent for the MESSENGER. We like our new home and hope our sojourn among the Mansfield members and people will be both pleasant and profitable.—*T. A. Robinson, Mansfield, Ill., April 7.*

Elgin.—This church held a very pleasant and profitable members' meeting the evening of April 12. Four were received by letter, one a minister. Bro. J. H. Moore was elected delegate to Annual Meeting and brethren L. A. Plate and S. M. Eshelman were elected delegates to District Meeting.—*Grant Mahan, April 16.*

Franklin Grove.—Husband and I are just back from a pleasant drive to Twin Grove, a distance of twenty miles. There are a few members living there without a church or preacher; so the brethren from this congregation preach once a month in the Evangelical church there. Husband preached three sermons (one a funeral) to a good audience. May the dear members living there let the Christ live shine out in their lives so that soon there will be an awakening in that part of God's vineyard.—*Martha Click Senger, April 9.*

Pleasant Hill.—April 7 we met in council preparatory for Communion, to be held April 13. Bro. I. J. Herschberger was elected delegate to Annual Meeting. Three members were received by letter; one young sister by baptism.—*Mary A. Brubaker, Virden, Ill., April 8.*

INDIANA.

Anderson.—There was a fine attendance at services at the Forest Chapel schoolhouse last Sunday. Services will be held regularly every second and fourth Sunday in the month at three o'clock P. M. until further notice. Sunday school at this place continues in a prosperous condition. One was received into this congregation by letter last Sunday a week. Other letters have been granted some of the members from other places, to be placed in here as permanent members.—*J. S. Alldredge, 1012 Cincinnati Ave., April 13.*

Goshen.—March 9 Eld. J. F. Spitzer, of Summitville, Ind., began a series of meetings in our new house in this city. The meetings continued uninterrupted and with exceptionally good interest until April 8. The immediate results of the meetings were seventeen applicants for baptism and six for reinstatement. This was the first series of meetings held in the new house and the attendance was such that upon several occasions the house would not hold all that came. The interest in the Sunday school continues good, with an average attendance of about 150.—*D. R. Yoder, April 9.*

Huntington.—We held a special called council meeting March 8 for the purpose of selecting a minister. Bro. Aaron Moss was selected. He felt that it was making a great sacrifice to come to the city, but seeing our need he came. He moved April 4. The church feels very much revived.—*Cora I. Leicht, April 7.*

Pine Creek.—This congregation met in council at the West house March 24. As there will be another council before Annual Meeting, no delegate was chosen at this time.—*C. F. Ruppel, Walkerton, Ind., April 13.*

Portage.—We met in council March 24. Our Communion was appointed for May 12. Our Sunday school was reorganized, with Bro. William Stroup as superintendent and Sister Holdeman assistant.—*Nora Wenger Whitmer, South Bend, Ind., April 9.*

Pleasant Hill.—Our church met in council April 7. Our Communion was appointed for May 12, commencing at 3 P. M. Our Sunday school was also organized. Bro. Jesse Gump is our superintendent; Bro. Luther McBride assistant.—*Chas. A. Gump, Ari, Ind., April 9.*

Union Center.—We met in council April 12. Three were received by letter and eight letters of membership were granted.—*Iraim Yoder, Napanee, Ind., April 14.*

Upper Fall Creek.—To-day we had a called meeting to see about the repairing of our church and also the Beech Grove house, which is partly owned by the Brethren of the Buck Creek church. We agreed to pay half for the repairing of it, and will begin work as early as we can on ours. We have five brethren on the building committee and will have three solicitors. We trust it will not be long until we will have our work completed.—*Florida J. E. Green, Middletown, Ind., April 7.*

Walnutlevy.—Brother Rife, of Wabash County, Ind., came to us on Saturday evening, April 7, and staid with us till Sunday evening. He preached three sermons. We organized Sunday school with Bro. Henry Warner superintendent and

Bro. David Neher assistant.—*Malinda S. Studebaker, Reiffsburg, Ind., April 9.*

IOWA.

Brooklyn.—April 1 we reorganized our Sunday school with a sister as superintendent and Bro. John Werner, assistant. April 3 an afflicted sister in Marengo called for our elders and was anointed in the name of the Lord. Since last writing two letters of membership were granted.—*Irene S. Miller, April 4.*

Grundy County.—We recently met in quarterly council, Bro. Samuel Bowser presiding. Delegate to Annual Conference is Bro. Silas Gilbert. We expect Bro. Enoch Eby to be with us to conduct a series of meetings in connection with our feast, which will be held some time in June. A collection was held for the sufferers of famine-stricken India, which amounted to \$106.03.—*Alda E. Albright, Eldora, Iowa, April 8.*

Mt. Etna.—The Mt. Etna church met in council April 7. We decided to have our spring love feast May 12. This church having a few members living near Lenox, Iowa, we decided to organize a church there. It will be attended to in the near future.—*Nellie Bailey, April 10.*

South River.—We held our quarterly council March 31. We decided to hold our love feast June 8.—*Elizabeth Watt, Truro, Iowa, April 7.*

South English.—Since our last report one has entered the fold by baptism and two received by letter. Our regular Sunday school collection to-day for missions resulted in nearly \$9.—*S. F. Brower, April 8.*

KANSAS.

Cheyenne County.—Recently one more soul was willing to follow Christ. The sister is not yet fourteen years old. We believe that good impressions were made upon those who witnessed the sacred rite. There are but few members and meager church privileges in this country, but God has work for his own wherever they are. Our love feast was appointed for May 26.—*Sarah Hawk Lauer, St. Francis, Kans., April 10.*

Independence.—We met in council March 24. Bro. Stephen Thompson, from Fredonia (our elder), was with us. One letter was received and five were granted. The writer was chosen as solicitor for funds for District Meeting and also correspondent of MESSENGER for this place. As we have no minister residing with us at present, we decided to have Bro. Thompson with us the fourth Sunday of each month, morning and evening. We decided to represent our church at District Meeting by letter. We would be glad to have some minister locate here. We have a small membership, but a good sized church-house. For further information write to us.—*Rhoda Williams, April 4.*

Parsons.—The work here is moving along smoothly. Bro. S. E. Cornelius represented us at the District Meeting. Bro. Samuel Miller, of McPherson College, came into our midst and delivered two able sermons, which were much appreciated by all. We decided to have Bro. W. H. Leaman, of Madison, Kans., to hold a series of meetings for us next fall. Our Sunday school was reorganized with Bro. J. D. Clear as superintendent. We have an evergreen Sunday school in a prosperous condition.—*Mabel Murray, 2522 Stephens Ave., April 10.*

Washington.—April 7 we assembled in quarterly council. Three new fields have been opened, and in obedience to the teaching of the dear Master, our ministers have heeded the call.—*Rebecca Gausby, April 10.*

MARYLAND.

Meadow Branch.—The Sunday school reorganized with the following officers: Bro. E. C. Brown superintendent, and assistant Bro. Harris Heagy. The school promises a very successful year. It has purchased 100 copies of "Gospel Songs and Hymns No. 1." The church sent a number of papers to the District Meeting of Eastern Maryland, held in Washington, D. C., April 17.—*W. E. Roop, Westminster, Md., April 17.*

MINNESOTA.

Root River.—Our quarterly council was held March 31. One was received by letter and one letter was granted. Bro. Daniel Thatcher was chosen delegate to Annual Meeting.—*Cora M. Ogg, Greenleaf, Minn., April 9.*

MICHIGAN.

Chippewa Creek.—We met in council April 7. Our elder, D. Chambers, was with us and gave us good admonition. We decided to hold our love feast Sept. 29. Two have been received by letter.—*Charles T. Smith, Mecosta, Mich., April 13.*

MISSOURI.

Phelps City.—We located here March 1. March 6 I was taken very ill with what the doctor called catarrh of the stomach. I have been confined to the house ever since, but am gradually improving. We are now somewhat isolated from the Brethren, being about thirty-five miles from the church where we hold our membership. Three or four members live a few miles northwest of us, making about eight members in all, in this part of the country. I want to distribute tracts and start a Sunday school where a Sunday school died two or three years ago. We expect preaching once a month and we crave an interest in the prayers of the faithful, that while we are isolated from the Brethren we may be the means of doing some good by leading some sinners to the light of the Gospel.—*S. P. Weaver, March 20.*

Prairie View.—We met in council March 31. One letter was granted. We decided to have our series of meetings in August. We have an interesting Sunday school.—*Alice L. Lehman, Fortuna, Mo., April 9.*

Prior.—Bro. C. D. Hylton gave us a short call on his way from Plattsburg, Mo. He preached on Wednesday evening at the Mint Springs schoolhouse, on Thursday evening at the home of Sister Bettie Harris who has been very low with *la grippe*. Friday evening, Saturday at 11 A. M. and again at 8 P. M. he preached at Fairview. Sunday after Sunday school Bro. Hylton gave a good talk on Sunday-school work. At 11 A. M. he gave us another sermon. We had not seen our brother for thirteen years, and the parting came too soon. Sunday evening he took the train for his home in Virginia.—*Nannie Harman, April 11.*

NEBRASKA.

Octavia.—The Octavia church met in regular council April 7. Four letters of membership were received, and we rejoiced that one (Bro. O. W. Leavell) was a minister, and that he had located in an arm of the church which is twenty-five miles from this place, where a minister is greatly needed. The church made a request for the State Sunday-school Meeting, which is to be held in this district July 4. It was decided to open another mission point seven miles northeast of this place; also to hold our love feast May 19.—*John O. Streeter, April 12.*

South Loup.—We met in quarterly council. Our elder, S. M. Forney, was present. Three have been added to the church by letter. Our love feast will be held at Jesse L. Daugherty's, seven miles northeast of Miller. One week's meetings before feast.—*Susie F. McLellan, Litchfield, Nebr., April 14.*

Weeping Water.—We met in quarterly council March 31. Eld. Uriah Shick presided. Eld. J. Y. Heckler was chosen delegate to Annual Meeting. May 26 is the time appointed for our love feast.—*Myrtle Ryan, Alvo, Nebr., April 11.*

NORTH DAKOTA.

Carrington.—We met in council April 7. Eld. D. H. Niccum presiding. Two letters were received and twenty letters were granted. A good many of our members are moving northwest of here about 160 miles. Eld. D. H. Niccum represents this church at Annual Meeting and Elders Fred Culp and D. H. Niccum at District Meeting. The writer was selected as superintendent of our Sunday school and Bro. John Knight assistant. We have appointed a Communion for July 14, at 4 P. M.—*John Bushong, April 7.*

Red River Valley.—The brethren and sisters met in quarterly council April 7. Eld. George Swihart and George Strycker were chosen as delegates to District Meeting, which will be held the last Thursday in June. We organized our Sunday school, beginning with the second quarter, with Bro. David Wolf superintendent and Bro. Wm. Strycker assistant. We use the Brethren's literature. Sunday school is each Sunday at 10 A. M., preaching every two weeks at 11 A. M., and every two weeks at 7 A. M. It was decided to have our love feast June 15, commencing at 4 P. M. Our prayer meeting has closed for the present. Four have been received by letter since our last report.—*Nettie Strycker, April 9.*

Rocklake.—We held our quarterly council April 7 at the Crocus schoolhouse. Bro. Andrew Neher, elder in charge, was present. Eight members were received by letter. Our territory being too large, thereby placing some of the members too far away to attend councils and regular church services, a request was made that we divide the territory into two congregations. It was decided by a very large majority to divide the territory. Eld. Neher requested to be relieved of the charge of the church, and Eld. J. S. Thomas was placed in charge. All members living on the west side of the line of division will be organized into a new congregation at Bro. John Eller's April 21, at 10 A. M.—*E. N. Huffman, Cando, N. Dak., April 9.*

Wagar.—We met to-day at Bro. Samuel Duncan's for Sunday school, with the officers of last fall. We will organize in a few weeks, when the members that are coming in get settled. Ten members were present. When the members get located that are settling here we will have about thirty members, including two elders and three deacons. We hope to have an organization after District Meeting.—*Hannah Dunning, April 8.*

OHIO.

Black River.—The members of this congregation have decided to build an addition to their churchhouse this coming summer. Money has been subscribed and a building committee appointed. Sunday, April 1, we reorganized our Sunday school. Brother C. M. Woods and A. B. Horst were re-elected our superintendents; Sister Lizzie Kilmer was re-elected secretary and treasurer, and H. Kilmer, chorister. The teachers' meetings and Bible class have continued all winter weekly. Bro. R. R. Shroyer preached nearly two weeks in the evenings, at the hall in Friendsville; closed March 18.—*Mary Hoover, Chatham, Ohio, April 6.*

Center.—To-day the Salem congregation met in council preparatory to District Meeting. Eight were granted letters. Two handed in letters and one was reclaimed. Five queries were sent to District Meeting, three of which are intended for Annual Meeting. Bro. S. Snell and Jno. H. Brumbaugh are our delegates to District Meeting and Annual Meeting. Bro. G. W. Buntain and the writer were chosen Sunday-school superintendents.—*Ezra Flory, April 12.*

Covington.—The church, after the regular church visit had been made, convened in special council. The report of the visit, was, in the main, encouraging. Other matters of business were attended to. Delegates chosen were: To Annual Meeting, Bro. I. J. Rosenberger; to District Meeting, brethren A. S. Neher and Noah Miller. Our Communion was held April 13. Brethren L. W. Teeter, L. A. Bookwalter, Moses Holling-

er and other visiting members were with us. Bro. Bookwater led in the services.—*Geo. Mohler, Boyd, Ohio, April 14.*

Lafayette.—The members of the Lafayette church met in council April 7. The writer presided. One paper is sent to District Meeting. The writer was chosen delegate to both District and Annual Meetings.—*G. A. Snider, Harrod, Ohio, April 10.*

Maumee.—We met in quarterly council April 7. Our elder, Jacob Kintner, presided. Jacob Kintner was elected delegate to District Meeting, and also to Annual Meeting. We have an evergreen Sunday school. We reorganized our Sunday school April 1. Jerome Kintner was elected superintendent and John Sponseller assistant.—*David Shong, Sherwood, Ohio, April 12.*

Maple Grove.—We met in council April 7. Bro. L. H. Dickey was with us. We elected Bro. D. Lytle delegate to Annual Meeting, and Bro. D. Lytle and Bro. G. R. Dishong to District Meeting. We expect to hold our series of meetings the last of August, with Sister Miller to assist in singing. We elected as superintendent Bro. G. R. Dishong; assistant, the writer. One letter was granted. The writer was reappointed correspondent for the coming year.—*Sarah J. Price, Deshler, Ohio, April 9.*

Ziontown.—Our Sunday school at this place was reorganized April 8. Bro. Chas. F. Helsner was re-elected superintendent, with H. K. Klingler as assistant. Our Sunday school is in a fairly good condition.—*Alpheus W. Dupler, April 8.*

OKLAHOMA TERRITORY.

Cushing.—We had a very enjoyable time at the Stroud church council. A young brother was called to serve the church as deacon. We have organized a very interesting Sunday school at Cushing. We commenced meetings at a new place the 5th inst. Will hold meeting again on Sunday, and then once a month until we see what the interest will be.—*A. W. Austin, April 12.*

Salt Plain.—The members met in quarterly council March 29. Our elder, G. E. Studebaker, was with us. We decided to hold a love feast May 12 at Bro. C. L. Rine's place, fifteen miles west of Pond Creek. There will be a two weeks' meeting, to begin a week before the feast.—*Jennie Diller, Moran, Okla., April 4.*

Stroud.—We met in council April 7, with Eld. Austin presiding. Two letters were received and four granted. One deacon was chosen, the lot falling on J. E. Neher. He and wife were installed.—*J. C. Neher, April 10.*

OREGON.

Powell's Valley.—Brethren organized Sunday school in their new churchhouse near Damascus April 8, with Geo. P. Parth superintendent and I. C. Parth assistant. We decided to use the Brethren's literature in our school.—*Nancy Bahr, Damascus, Oregon, April 9.*

PENNSYLVANIA.

Ferndale.—Our regular quarterly council convened on March 29. Bro. J. F. Dietz was elected delegate to Annual Meeting; F. L. Myers and the writer to District Meeting. Our series of meetings at Roxbury will begin on May 12 and continue two or three weeks. Bro. Jasper Barnhouse will do the preaching. We are looking forward to a good meeting.—*N. W. Berkley, Johnstown, Pa., April 10.*

Lewistown.—We held our quarterly council March 31. We appointed our love feast for May 22, at 4 P. M., to be preceded by a series of meetings, commencing May 13. Elder Archy Vandyke is to be with us and do the preaching. The writer was elected delegate to Annual Meeting.—*S. J. Swigart, April 10.*

Manor.—April 7 we met in council in the Manor churchhouse. We appointed our love feast for that place on May 6; preaching at 10:30 and lovefeast at 4 P. M. A call was made for ministerial help and arrangements were made for a series of meetings during the year at each house of regular appointments. Our delegate for District Meeting is J. W. Fyock.—*Lizzie Swarts, April 9.*

Markleysburg.—Two more recently united with the church as the result of the meeting held in Bethel church, previously reported, making in all seven accessions by baptism.—*M. J. Weller, April 11.*

Philadelphia.—The work at the First Brethren church of this city is moving along nicely. Bro. T. T. Myers preaches usually each Sunday morning and myself each Sunday evening. At present I am preaching a series of sermons on the second coming of Christ. The Brethren at Norristown requested that I deliver these there, so each Sunday morning I am preaching there. May the Lord bless the work.—*C. C. Ellis, 2250 N. Carlisle St., April 13.*

Quemahoning.—The Sunday-school officers elected for this year are, superintendent, J. W. Rummel, assistant superintendent, N. H. Blough. Our attendance averages about thirty-five. We use the Brethren's literature. On Sunday Bro. J. W. Blough, of Hooversville, preached for us here. Our local district (Quemahoning) Sunday-school meeting will be held in the house here the latter part of May.—*H. L. Shank, Holsophle, Pa., April 13.*

Reading.—Bro. J. M. Mohler closed a series of meetings at this place. He preached twenty-four sermons. Two precious souls were baptized. We were all encouraged to renew our efforts.—*D. M. Stauffer, April 9.*

Springville.—We met in council at Mohler house April 7. A number of letters were granted and some received. Two delegates were elected to District Meeting—Brethren Henry Royer and Bitter Johns. Our love feast will be held May 15 and 16.—*Aaron R. Gibbel, Ephrata, Pa., April 12.*

Upper Canowago.—We met in council at the Hampton meetinghouse April 7. Our delegates for District Meeting are brethren J. A. Harlacher and C. L. Baker. It was decided to hold quarterly council in the future. Bro. J. B. Brumbaugh, of Huntingdon, Pa., was with us over Sunday and gave us two practical sermons at the Mummert meetinghouse.—*Andrew Bowser, East Berlin, Pa., April 10.*

Upper Cumberland.—We met in council April 7 at the Huntsdale house. Three letters were granted and four were received by letter. Brethren N. B. Cockley and William Kough were elected delegates to District Meeting and Eld. Jacob Hollinger to Annual Meeting.—*J. E. Hollinger, Moore-dale, Pa., April 11.*

TEXAS.

Manvel.—We have just closed a very interesting series of meetings, conducted by Bro. A. Hutchison, who has been with us the past two weeks, and delivered eighteen well-prepared sermons. The interest and attendance showed that our brother's efforts were appreciated. Two, husband and wife, expressed a willingness to walk with us. The brother was reclaimed; the sister was baptized in the presence of many witnesses. May the Lord help them to prove faithful. Others were much impressed.—*Cora Moore, April 10.*

VIRGINIA.

A Trip South.—I left home March 16, for Asbury, N. C., a distance of thirty miles. I held one meeting where we have two isolated members, then went to Westfield and held one meeting. Then I went to Shelton, but the smallpox and other sickness hindered the meetings. From there I went to St. Paul, Va., and held seven meetings and one church council. Some expressed themselves ready to join, but because of some trouble it was deferred until it is settled. I made several visits and had many invitations to come back. I returned home March 26, after traveling about one hundred miles.—*A. J. Weddle, Santos, Va., March 20.*

Cheat River.—We held our semi-annual council April 7. E. T. Fike was the only minister with us. We have arranged to have a series of meetings beginning Oct. 6 and lasting till the District Meeting, which is to be held at this place Oct. 19 and 20. We have decided to elect two delegates to District Meeting this year. We are going to have Sunday school and singing school this summer. It was not decided when we will have our love feast, on account of sickness. We would be glad if any of the ministers going to or from the Ministerial Meeting in May could give out an appointment at this place.—*W. L. Teets, Terra Alta, W. Va., April 9.*

Crimora Station.—Our new churchhouse near Crimora, known as Forest Chapel, is nearly completed and will be dedicated the fifth Sunday of April. Bro. W. B. Yount, of Bridge-water, Va., is expected to preach the dedicatory sermon.—*S. F. Scroggins, April 9.*

Greenmount.—Our visit church meeting was held at Greenmount church April 7. The visiting brethren brought in a very favorable report. Elders H. G. Miller, from Bridgewater, J. M. Kagey, from Dayton, and D. H. Zigler from Maryland, each took an active part. Our delegates to Annual Meeting are Brethren S. L. and S. M. Bowman; to District Meeting are S. L. Bowman and J. W. Wampler.—*Jacob A. Garber, April 9.*

Manassas.—Our quarterly council convened March 31. Eld. J. S. Holsinger and Bro. D. Weimer were present. Bro. B. F. A. Meyers was elected delegate to Annual Meeting and brethren J. T. Baker and E. E. Blough delegates to District Meeting. Our Sunday school was reorganized with E. E. Blough and S. C. Harley superintendents. Our love feast will be held May 5, at 3 P. M. Our solicitor for home mission funds reported \$8.15 collected. We decided to hold our series of meetings in August. Five were received by letter and one letter was granted. All business passed off pleasantly.—*E. E. Blough, April 10.*

Mill Creek.—Our council, preparatory to District Meeting, was held April 11. Delegates to Annual Meeting are brethren S. A. Sanger and Joseph Pence; for District Meeting, brethren D. B. Wampler and William Wright. Bro. D. B. Wampler was elected to the ministry and brethren J. P. Diehl and Samuel Cline to the deacon's office. The Sisters' Aid Society made their annual report. Amount collected in cash, \$44.27; in goods, \$45.09. Communion, April 21.—*Samuel Pence, Scott's Ford, Va., April 12.*

Sangerville.—Our council was held April 12. A fairly good report was given from the annual visit. Elders Jacob Thomas L. A. Wenger and H. G. Miller were present and gave us some good talks. Brethren M. G. Sanger and J. M. Bowman were elected delegates to Annual Meeting; J. M. Bowman and E. G. Garber to District Meeting. Our Sunday schools have been reorganized recently. Bro. S. G. Cline, of Mt. Clinton, Va., has conducted several classes in vocal music in our congregation recently. One has been received by baptism since our last report.—*Jennie Cool, April 14.*

Valley Bethel.—We had children's meeting to-day, which was very well attended, by both young and old. We also organized our Sunday school by electing Bro. J. M. Carpenter superintendent, Bro. Gardner, assistant, Bro. C. B. Gibbs, first teacher, the writer, second teacher, and Sister R. A. Buzzard,

as third teacher, Bro. Adam Miller, secretary, and Jno. Buzzard, treasurer.—*Vena S. Buzzard, Bolser, Va., April 1.*

WASHINGTON.

North Yakima.—I am now located at North Yakima, Wash., at which place my correspondents will please address me. I find some earnest workers here, who, I think, are doing a good work. Bro. Stiversson and wife are the right persons in the right place, and should be kept in the mission field. The interest at all the different mission points seems to be increasing. The Lord be praised.—*Geo. E. Wise, April 9.*

Sunnyside.—April 7 we held our quarterly council previous to our love feast, which will be held April 28. Eight were received by letter and two by baptism several days before. We have now about forty members. We appointed our delegate for Annual Meeting.—*Maude Miller, April 9.*

WISCONSIN.

Barron.—We met in quarterly council March 31, with our elder, C. P. Rowland, present. Love feast, June 30. Our Sunday school was reorganized with sister Sigler as superintendent and Sister Barton, assistant. Bro. C. P. Rowland preached four sermons.—*V. P. Wassam, April 3.*

← CORRESPONDENCE →

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Laud or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From Clarkson, Okla.

The Mission Board of Oklahoma and Indian Territory met in the new church in the Mount Hope congregation. There was considerable business before the Board and all was transacted in a prayerful way. The evangelists are doing a good work throughout the District. Still there are many calls for the Word of God, and our means being so short we cannot do as much as we would like to do.

The next meeting of the Board will be held in the Big Creek church on the last Saturday in June.

J. H. Cox, Sec. of Board.

Railroad Arrangements for District Meeting of Eastern Pennsylvania, New Jersey and Eastern Shore of Maryland.

For the District Meeting to be held at Middle Creek, West Conestoga church, Pa., May 2 and 3, the Philadelphia & Reading Railway granted a two-thirds fare, on card orders sent to elders and those wishing them. Should extra orders be desired they can be had by applying to the corresponding secretary.

Elders coming via Reading will take train No. 1 on Reading & Columbia division at 7:10 A. M. for Millway. Those coming via Lancaster leave Lancaster at 7:40 A. M., so they will be on time for elders' meeting, beginning at 10 o'clock A. M., May 2.

Delegates and others can take train No. 5, leaving Reading at 12:20 P. M., arriving at Millway at 1:13; also leave Lancaster at 12:35 P. M. and Lebanon at 12:30 P. M. for those coming via Manheim, where these trains connect, arriving at Millway at 1:33 P. M.

Carriages will meet the above named trains to convey those coming to the place of meeting. Tickets will be good to return till May 7. Meeting will organize May 2, at 2:00 P. M.

CYRUS R. GIBBEL, Cor. Secretary.

Brunnerville, Pa.

Death of Eld. John H. Goodman.

JOHN H. GOODMAN, father of Mrs. Frank Wheeler and Mrs. M. Watson, of this city, died at his home in Woburn at three o'clock Tuesday morning, April 10, aged eighty-four years, one month and twenty days. The funeral was held at 11 o'clock yesterday morning at the house and the remains were interred at Zion. The funeral sermon, however, will not be preached till Tuesday.

Bro. Goodman was born in Berks County, Pennsylvania, February 23, 1816. He was married to Sophia Rupert December 4, 1837. Eight children were the result of this union, seven of whom survive. His wife died August 29, 1868. Mr. Goodman moved to Illinois in 1867, and has resided here ever since.

January 6, 1869, he married Eliza J. Tompson. To them were born three children, all of whom survive. Mrs. Goodman and ten children survive.

The deceased united with the German Baptist church at the age of twenty-five, and seven years later was chosen to the ministry, in which capacity he served until disqualified by the loss of his sight and old age.

I have been acquainted with Bro. Goodman since his residence in Bond County, have been present when he anointed the sick, even after he lost his eyesight. When he addressed a congregation he reminded the writer of a well-trained mechanic who was about to erect a building, and had the timbers lying all about him, of all lengths and sizes. He could tell at a glance what he wanted.

CORNELIUS KESSLER,

April 5.

Sunday-school Meeting of the Middle District of Indiana.

THIS meeting is to be held May 4, in the Sugar Creek congregation, Whitley County, Ind., five miles southeast of South Whitley.

PROGRAM.

1. "The Origin of the Sunday School. (1) By whom, Where and When Instituted? (2) Its Progress and Development in the Brethren Church."—M. M. Sherrick, Leander Pottinger.
2. "What are the Duties of the Sunday-school Teacher?"—Otho Winger, Frank Landess.
3. "What is the Proper and also the Improper Use of Sunday-school Helps?"—A. G. Crosswhite, S. S. Ulery.
4. "How can Parents best Inculcate a Sunday-school Spirit in their Children?"—Mary Dickey, Katherine Hollinger.
5. "Why do we hold Teachers' Meetings and how Conduct them to Obtain the best Results?"—A. R. Bridge, Sallie France.
6. "Sunday-school Offerings."—Aaron Moss, Hattie Wright.

All trains will be met at South Whitley, May 3, Time of trains, 9: 35 A. M., 6: 16 P. M., on the Wabash R. R. J. M. BOLLINGER.

"Now and Then."—1 Cor. 13: 12.

To Brother John S. Andes, of Birdsboro, Pa., Dearly Beloved in the Household of Faith:—

Your letter is here, replete with mysteries and profundities. The high calling and low responding of the church is the parable and paradox of the centuries. But nothing takes God by surprise. Omniscience is always ready for the greatest defaults and knows how to harmonize with his eternal purpose the most minute and the most stupendous events, whether individual, ecclesiastical or national. We can neither fathom the nature, nor the purpose, nor the consummation of Deity. There is only one life in the universe that is self-sustaining. God is without genius, and needs no extraneous power to uphold him. We live and move and have our being in him. Creation, apostasy, redemption, eternal life, the second death,—these are problems which God alone can solve. It is already done, but not comprehended.

God incarnate is the key that unlocks and settles everything. That is the study, the wonder, and the ever-unfolding apocalypse of eternity. Man is the image of God. And when God condescends to become a man himself we may rest assured that the mystery of creation, sin, redemption, destiny will sometime be fully disclosed. "Now we walk by faith and not by sight." "Now we see through a glass darkly; but then face to face. Now we know in part; but then shall we know even as we are known." 1 Cor. 13: 12 and 2 Cor. 5: 7. Death must intervene before that glorious consummation. Every remnant of the fall must be eliminated from our nature before we can "see him as he is, and be like him." 1 Cor. 15: 53, 54, 55; Philip. 3: 20, 21; 1 John 3: 2. Sin and corruption and death are inseparable. Gen. 2: 16, 17; Rom. 6: 23; Heb. 9: 27. "Where sin abounds, GRACE abounds MUCH MORE." In the unregenerate sin reigns. In the God-born "grace reigns THROUGH RIGHTEOUSNESS UNTO ETERNAL LIFE BY JESUS CHRIST OUR LORD." Rom. 5: 20, 21.

This hope, this assurance, this joyful anticipation, makes us "strong in the Lord, and in the power of his might." Eph. 6: 10. This makes us "more than conquerors through him that loved us." Rom. 8: 37. This "fills us with all the fulness of God," so that "the gates of hell shall not prevail against us." Eph. 3: 19 and Matt. 16: 18. Can anything be more reasonable than to "press toward the mark for the prize of the high calling of God in Christ Jesus?" What can be more rational and noble than to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord? Yea, gladly suffer the loss of all things, and "count them but dung, that we may win Christ." Philpp. 3: 8, 14. When the last evening comes we can serenely and triumphantly meet him with the peace of 1 Cor. 15: 55, 57. We know, yes, we know, therefore we are CONFIDENT. 2 Cor. 5: 1-5.

This "glorious Gospel of the blessed God" we are authoritatively and solemnly charged to proclaim to the whole world. Without it there is no

salvation. Acts 4: 12. Why are we so self-indulgent, so delinquent, so apathetic, while millions are perishing, and the blood of Jesus so persistently and piteously pleads for their deliverance from sin and its awful endless doom? Is this what the Savior meant when he made the church his representative and viceroys to the whole world? Matt. 28: 19, 20; Mark 16: 15, 16; Acts 1: 8. Your plea for China in MESSENGER No. 12 is opportune and Brother Brumbaugh's editorial, "The Church and her Mission," is the very voice of Jesus calling with fresh emphasis for the fulfillment of his imperative but sadly neglected commission. The love of Christ is intense, undiminished, catholic. Our love is to be as ardent, self-sacrificing, comprehensive as his. John 13: 34, 35; 2 Cor. 5: 14-20. With tremendous, searching power the question of Isa. 6: 8 comes to the church from the heart of the triune God. Who will respond? C. H. BALSBAUGH.

Union Deposit, Pa.

Death of Elder David Brower.

DAVID BROWER, an elder in the German Baptist Brethren (Dunker) church, died at his home near Talent, Oregon, March 29, 1900, after a short illness, aged 79 years, 1 month and 18 days. The deceased was born in Virginia, but moved west to Ohio in 1842, where he married Mary Cupp, with whom he had three children, all now deceased. He afterwards was united in marriage with Salome Yoder, and by her had seven children, five of whom are now living: Mrs. Priscilla Morgan, of Marion County; J. D. Brower, of Salem; Barbara Baltimore, of Albany, Oregon; Levi Brower, of Gates, and Dr. D. M. Brower, of Ashland, Oregon.

Elder Brower moved to Iowa in 1856, and in 1871 came to the Pacific Coast, settling in Oregon, near Salem, where he resided until the fall of 1889; then he moved south to Roseburg, Douglas County, and from thence to this part of the State in 1892. Afterwards he married Mrs. Susannah Root (nee Noffsinger) who survives him.

Elder Brower belonged to the Brethren church for over fifty-five years and was a prominent preacher for the Brethren in many States of the Union through a period of fifty years, and had a wide acquaintance throughout the Pacific Coast.

The funeral services were held at the churchhouse at Talent and were largely attended. They were conducted by S. M. Eby, assisted by Elder G. W. Hoxie and Elder L. P. Moomaw. Interment in the Brethren graveyard near the church.

Z. P. WEBSTER.

Visitors to Our Mission.

PAUL in 2 Cor. 3: 2 says: "Ye are our epistles written in our hearts, known and read of all men."

Visitors (members) frequently come to our missions, and the latter part of the above Scripture, from actual experience, is literally verified.

It is certainly encouraging and refreshing to God's children at an isolated point, where their number is few, to receive and entertain for a season, those of like precious faith from other parts of the Lord's vineyard, and we are almost invariably met by those who as yet know little of the general Brotherhood, with the questions: Who are they? Where are they from? and finally, What are they?

The answers to the first two questions are not hard to obtain, and that to the third is usually quite manifest. But here is just where embarrassment is likely to occur. After earnest and laborious efforts to teach and to have practiced non-conformity and separation from the world (and being asked times innumerable why we teach and practice as we do) it is not only humiliating, but actually detrimental to the cause to be compelled to say, "That is brother or sister so and so," when the fact is you never would have recognized them as being "a separate people" without being told so.

To say, "He is one of our preachers," of a man who comes in with beard trimmed in fashion, a great high collar, and otherwise dressed out of order throughout, is but proof of the fact that there are

some who are not making full proof of their ministry. 2 Tim. 4: 5.

A word to the wise sufficeth; therefore let him who contemplates a visit to a new field ask himself these questions: Am I in order? Am I a consistent example of Christ's children? Might I prove a stumbling-block to those yet babes in Christ? Will I be the cause of their spiritual uplifting?

Christ said: "I came down from heaven, not to do mine own will, but the will of him that sent me." John 5: 38. Let us do the will which we each have covenanted to do.

If it is right for Annual Meeting to say to the ministry and recommend to the brethren of the laity to wear plain clothing (the sisters are required to do so), then it is wrong not to do so, for "whatsoever is not of faith is sin." Rom. 14: 23. "Finally, brethren, think on these things." Philpp. 4: 8.

LEWIS B. FLOHR.

A Leaf from the Year '99.

SINCE Annual Meeting of 1899, at Roanoke, Va., Linville Creek church, Rockingham Co., Va., has been favored with a number of encouraging, helpful visits by brethren from five different States. First came Bro. Hutchison who loves to spend and to be spent in the Lord's service, who, right in the midst of a busy harvest, held his audience with increasing interest to the last.

Then came Bro. Vaniman in his business-like way, ready to suggest ways and means for the betterment of things generally, who with earnest voice and manner looks forward and points significantly to "the better time coming."

In the autumn time came Bro. Fitzwater, just when needed, at the love feast occasion in the Old Creek church. Not far away he had been raised, then educated principally through his own exertions, then taught, all within a radius of a score of miles. Energy and perseverance, properly based and properly directed, became a power for good when consecrated to the service of God. The way to rise is to start at the base, then up step by step, still within and on the base—humility.

Bro. J. S. Flory, from far away California, gave us a call, and preached for us one sermon, sometime during the winter. Bro. Flory had been giving considerable attention to man's physical nature and its ailments, recommending certain of nature's remedies in case of sickness; but lately he has given more attention to the directing power of mind over matter—that as a man thinketh so is he. As is natural, a man's sermon is a product of his own interior self, especially on the human side, with the Word of Truth, God's grace, and the inspiration of the Holy Spirit on the divine side. Accordingly we were addressed from Phil. 4: 8,—"Think on these things."

Later on Bro. Jesse C. Ziegler came with a message from the "Rose of Sharon and the Lily of the Valley." There is no period in a man's life that he becomes old spiritually. With heart and mind aglow with the first impressions of youth, these beautiful objects in nature become a source of increasing pleasure, when we read the wondrous Song of Solomon, or the more wonderful words of the Savior of men.

Last of all we enjoyed a song service of nearly two weeks by Bro. G. B. Holsinger. There are many eminent singers in Virginia, and some of them have worked their way up step by step to the point where they now stand. Among this number Bro. Holsinger counts one. Don't get jealous, fellow-singing teachers, because one of your number succeeds now and then. The music field is large and it is growing. What if there were a thousand accomplished teachers of sacred song in the field, there would yet be room for more. But it is not all poetry. There is a prose side. Sacrifices must be made, and with an energy that rejoices in the midst of opposition and discouragement, bear steadily on and up, with the same interest among the few as among the many, and success will crown your path with life's well-earned reward at the end of the way.

Broadway, Va.

DANIEL HAYS.

OUR BOOK TABLE.

THE February issue of the *Colportage Library*, published by the Bible Institute, Chicago, contains the first part of "The Shorter Life of D. L. Moody," consisting of 124 pages. It is a most interesting publication, and may be read with profit.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

BRANT-COVER.—At the residence of, and by the undersigned, March 25, 1900, Mr. Joseph A. Brant and Sister Belle E. Cover, both of Somerset County, Pa.

P. U. MILLER.

PARTCH-SUYMERLER.—In Oregon City, Oregon, at the house of C. P. Ketchum, March 20, 1900, by the undersigned, Bro. Geo. P. Partch, of Clackamas County, Oregon, to Sister Isabel C. Suymerler, recently from Mound City, Mo.

JACOB BAHR.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ANGLEMYRE.—In Clear Creek church, Ind., April 1, 1900, George Anglemire, aged 88 years. He was a consistent member of the church. He leaves 2 sons and 1 daughter. Services by the writer. DORSEY HODGEN.

ARMSTRONG.—At Flora, Ind., March 27, 1900, of consumption, Lida Jane Armstrong. She was born in 1857, was married to George Hunt in 1875. Three of eleven children passed on before. A few months ago she was taken into the Brethren church by baptism and remained faithful until death. Services by Elder Solomon Blickenstaff in the Bachelor's Run congregation, Ind. Text, Heb. 4: 9.

J. G. STINEBAUGH.

BAUGHEY.—At his home in Nora Springs, Iowa, April 2, 1900, Bro. David Baughey, aged 69 years, 11 months and 27 days. He united with the church in 1872 and lived faithful. Services by O. J. Beaver, from Isa. 38: 2, assisted by S. A. Honberger.

NELLIE G. BEAVER.

BLACK.—In the Powell's Valley congregation, Oregon, at her home near Mt. Taber, March 22, 1900, of paralysis, Sister Deborah Black, aged 71 years, 7 months and 2 days. Her husband, Bro. David Black, died May 8, 1896. She leaves one son and one daughter. Services at her home. Interment in the Multnomah cemetery.

NANCY BAHR.

BOTTORFF.—In the Union congregation, near Plymouth, Ind., March 12, 1900, Sister Tillie Bottorff, daughter of Bro. David Bottorff and wife, aged 20 years and 9 days. She united with the church two years ago and lived a consistent Christian life. Services by brethren J. F. Appelmann and S. F. Henricks.

LAURA APPELMAN.

CARNAHAM.—In the bounds of the Blanchard church, Paulding Co., Ohio, March 28, 1900, of *la grippe*, Sister Lucinda Carnaham, aged 69 years, 3 months and 11 days. She was born in Beaver County, Pa., Dec. 11, 1830. Married James Carnaham March 22, 1849. Of twelve children, four preceded her. The husband, four sons and four daughters remain. She bore her afflictions with Christian fortitude. Interment in the Prairie Run cemetery. Services by the writer from Heb. 13: 14.

DANIEL PROWANT.

CHAPMAN.—Near Sulphur Springs, Ind., March 14, 1900, Caroline Chapman, daughter of Creed and Lucinda Chapman, aged 37 years, 10 months and 22 days. Deceased was born April 20, 1862. She leaves three brothers and many relatives.

FLORIDA J. E. GREEN.

CLARK.—In Scott Valley congregation, Kans., Jan. 2, 1900, Viola May, daughter of Bro. Leonard and Sister Clara Clark, aged 6 years, 10 months, and 3 days. Interment in Bethel cemetery. Services by Bro. W. H. Miller in the Old Order church house.

C. A. MILLER.

COY.—In the Bethel church, Kosciusko Co., Ind., April 1, 1900, Bro. Henry Coy, aged 87 years, 3 months and 4 days. He was united in marriage to Mary Ann Grisamer Aug. 16, 1845. Of ten children one preceded him.

Bro. Coy united with the Brethren church Sept. 24, 1853. Services at Syracuse by brethren Wm. Bussard and Henry Worstler from Acts 13: 26

CHAUNCEY I. WEYDRIGHT.

COOVER.—At Marengo, Iowa, April 5, 1900, Sister Stauffer Coover, wife of George Coover, aged 73 years. She leaves a husband, four sons and two daughters. She came to Iowa in 1862, and located near Blairstown, Iowa. Interment in the Blairstown cemetery. Services by the writer.

J. S. SNYDER.

EILER.—In the Beaver Dam congregation, Kosciusko Co., Ind., March 13, 1900, of congestion of the brain, Della Ovella, wife of friend Samuel S. Eiler, aged 32 years, 8 months and 3 days. She leaves husband, two daughters, two brothers, one sister, father and mother.

JOHN L. KLINE.

EILER.—In the Beaver Dam church, Ind., March 23, 1900, of typhoid fever, Cora Belle, daughter of Samuel S. Eiler, aged 13 years, 11 months and 14 days. Services by J. Rittenhouse, of the U. B. church.

JOHN L. KLINE.

FRIEDLY.—In the Back Creek church, Greencastle, Pa., March 20, 1900, of heart disease, H. Roy Friedly, aged 17 years, 10 months and 16 days. He was the youngest son of Bro. Christian and Sister Friedly. He was a dutiful son and a moral young man. Services by Eld. Daniel Miller and the writer at the house. Interment in the Cedar Hill cemetery, Greencastle, Pa.

WM. C. KOONTZ.

HARNSBERGER.—In the Mt. Vernon congregation, Va., March 23, 1900, of pneumonia, Sister Rebecca Harnsberger, widow of the late George Harnsberger. She leaves six children. Services at the house by Bro. H. C. Early. Interment at Middle River church, Va.

S. I. FLORY.

HARLEY.—In the Coventry church, Pa., of pulmonary trouble, Mary E. Harley, aged 76 years, 11 months, and 24 days. She was a model wife, mother, and sister in Christ. Services by Bro. J. P. Hetrick. She leaves two sons and many relatives.

W. W. KULP.

HEMINGER.—Near Ober, Ind., March 17, 1900, Sarah Heminger, aged 75 years, 2 months and 23 days. She was born in Pennsylvania, Dec. 24, 1824; her maiden name was Cox. She was married to Samuel W. Cherry March 25, 1849. To this union were born five children. Two are still living. In June, 1864, she was married to John J. Heminger. To this union were born two children, both of whom are living. Interment in the Burr Oak cemetery.

SUSAN G. CRILL.

HINER.—Near Hilo, Va., March 28, 1900, Sallie C., wife of friend Jefferson Hiner, and daughter of Bro. B. A. and Sister Bettie Kira-coff, aged 35 years and 25 days. She leaves a companion, three children, father and mother, four brothers and one sister. Interment at Union church. Services by the Presbyterian minister.

D. H. SMITH.

HOBBLET.—In Darke Co., Ohio, March 31, 1900, Rosella, daughter of Frank and Ida Hoblet, aged 15 years, 3 months and 23 days. She was a cripple since her infancy, and lost her father by death when quite young. Services by Eld. Tobias Kreider and Bro. D. B. Miller. Interment in the Ludlow cemetery.

LEVI MINNICH.

HOFFERD.—In the Middle Fork church, Ind., April 1, 1900, Bro. Samuel Hofferd, aged 83 years, 9 months and 18 days. Bro. Hofferd was born in Fairfield Co., Ohio, and married Mahala Stoneburner in 1840. Three sons survive. He was a member of the Brethren church for fifty-six years and a deacon for forty-five years. Services by Eld. Solomon Blickenstaff, assisted by Bro. J. L. Hazlett from Job 5: 26.

JOHN E. METZGER.

LANDIS.—In Salem, Ohio, March 26, 1900, David Landis, aged 84 years and 7 days. He was a native of Lancaster County, Pa. He married Rachel Wellbaum, who died Jan. 15, 1899. Of ten children four preceded them. Services at the Happy Corner church, from Acts 17: 28-31 by Eld. John Smith and the writer.

JESSIE K. BRUMBAUGH.

MODDY.—Near Sulphur Springs, Ind., April 2, 1900, Eliza Keaton Moddy, wife of George Moddy, aged 60 years and 11 days. She was born in Monroe Co., Va., March 22, 1840. At the age of 14, she, with her parents, came to Henry Co., Ind. She leaves a hus-

band, an aged mother, two brothers, two sisters and ten children.

FLORIDA J. E. GREEN.

OFLICHTER.—In the Mt. Vernon congregation, Va., April 1, 1900, of pneumonia, Bro. Harrison Oflichter, aged 83 years, 2 months and 10 days. Services by Eld. J. R. Kendig.

S. I. FLORY.

PATE.—At the home of her daughter, in Elkhart, Ind., March 20, 1900, Sister Sallie Pate, aged 74 years and 26 days. For fifty-four years she was a devoted member of the Brethren church. Her husband died three years ago. Services at the home of her daughter, in Elkhart, conducted by the writer. Interment at White Pigeon, Mich.

P. B. FITZWATER.

RANDALL.—In the Greene church, Iowa, April 2, 1900, Sister Ann C. Randall (*nee* Garver) wife of Fobe Randall, aged 72 years. Of twelve children eight are yet living. Services by the writer in the Christian church in Marble Rock, Iowa.

J. F. EIKENBERRY.

ROHERBACK.—Near Sulphur Springs, Ind., March 15, 1900, Vaughn Mencil Roberback, little son of Elmer and Emma Roberback, aged two years, 8 months and 4 days.

FLORIDA J. E. GREEN.

RUG.—In the Pleasant Valley church, N. Dak., April 1, 1900, Sister Lydia Ann (Simmons) Rug, aged 34 years, 5 months and 19 days. She was married to Edward A. Rug Oct. 20, 1887. Six children were born to them. She leaves an aged father, stepmother, three brothers and one sister. Three daughters, two sons, and husband survive. Services by the writer.

JOHN MCCLANE.

SAUL.—In the Cedar County church, Mo., March 22, 1900, friend William H. Saul, aged 45 years last June. He leaves a family. Services by Eld. Samuel Weimer.

OTIS WEIMER.

SMITH.—In the Pleasant Valley congregation, Ohio, April 2, 1900, Alvina Smith (*nee* Brooks), aged 22 years, 1 month and 17 days. She united with the Brethren church about eight years ago. She leaves a father, mother, five sisters and two brothers. Services at the Brick House in the Union City congregation by brethren B. F. Sharp and W. K. Simmons from Mark 14: 8. Interment in the cemetery near by.

CHAS. E. MIKESSELL.

SMITH.—In the Pleasant Valley church, N. Dak., April 3, 1900, Sister Minnie (Brumton) Smith, aged 33 years, 3 months and 29 days. She was married to J. C. Smith Aug. 1, 1886, and lived a consistent life. Services by Bro. Isaac Deardorff from 1 Thess. 4: 18.

JOHN MCCLANE.

SPONSELLER.—In the bounds of the Maumee church, Ohio, Orla J. Sponseiler, aged 8 months and 23 days. Services by the writer from 2 Sam. 12: 20.

J. W. KILHAN.

SWISHER.—Near Dale, Iowa, in the bounds of the Coon River congregation, April 3, 1900, Bro. John Swisher, aged 71 years, 11 months and 25 days. He was born in Ripley County, Ind., and married to Levina Flory Aug. 14, 1857, in Howard County, Ind. They united with the Brethren church in 1863. Death separated them in 1865, leaving him with three children. He united in marriage with Sister Martha Hunsinger, March 3, 1868. He came to Guthrie County, Iowa, in 1866. Services and interment at the Brethren's house near Panora. Services by brethren Diehl and Deardorff.

J. D. HAUGHTLIN.

THOMPSON.—In the White Horn church, Tenn., March 1, 1900, Sister Drusilla Thompson (*nee* Smith), aged 22 years. She leaves a husband and three small children. She was married to Thomas Thompson six years ago. Soon after she joined the church of the Brethren and remained faithful.

P. M. CORRELL.

TIGNOR.—In the Pleasant Valley church, N. Dak., April 1, 1900, Johnny, infant son of Bro. and Sister R. A. Tignor, aged five weeks. Services by the writer.

JOHN MCCLANE.

WARNER.—In the North Liberty church, Ind., March 29, 1900, of Bright's disease, Jacob B. Warner, aged 67 years. He was a faithful member of the church and served for several years as a deacon. Services by Daniel Whitmer and Isaac Early. Interment in Sumption Prairie cemetery.

SAMUEL BOROUGH.

YODER.—In the South Beatrice church, Nebr., March 30, 1900, Sister Sarah Yoder, wife of Bro. Stephen Yoder, aged 54 years, 8 months and 18 days. She was loved by all who knew her. Services by Bro. Aaron Sollenberger in the Holmesville church.

LYDIA DELL.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Bevidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 14th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—181 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Leont Point, 8 P. M.; Monday, 8 A. M.; Cadden St. DECATUR, ILL.—Georgetown Hill, 1602, 105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 14th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 8:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Fremont and Calhoun Sts. Services, Sunday, 9:10 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M.; Take west-bound Larimer Cable, off at Irving.

DES MOINES, IOWA.—1606 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Hachinien Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue. S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M.; Old Schoolhouse on Madison St., 246 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 8:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—193 4th Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday; Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10:30 A. M.; 7 P. M.; Bible study, Tuesday; Prayer Meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 6th St. S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—236 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine. Services, S. S., 10 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer Meeting, Wednesday Ev'g.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

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Financial Reports.

Mission Receipts from April 9-14.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis, to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$143 89
OHIO.—Sam'l F. Miller, Johnsville, \$1.25; Lick Creek cong., \$4; Lick Creek S. S., \$3; a brother and sister, Middlebranch, \$20; Cyrus Hoover, Wellersville, \$100; a brother, Bellefontaine, \$50; Union City cong., \$3.50; total,	182 75
PA.—Lewistown cong., \$2.75; Spring Grove cong., \$10.34; Ephrata cong., \$8.50; Hatfield cong., \$12; total,	33 57
IND.—Tippecanoe cong., \$6, marriage notice, R. A. Snowberger, 50 cents; G. L. Shoemaker and wife, Nappanee, \$7.50; total,	14 00
WIS.—Barron cong., \$4.75; Irvin Creek cong., \$5; total,	9 75
KANS.—Newton cong., \$2.25; W. W. Peabier, Meriden, \$6.80; total,	9 14
VA.—A family, Beaver Creek,	5 00
IOWA.—Jos. Newcomer, Newburg,	1 43
ARIZ.—Marriage notice, Peter Forney,	50
W. VA.—Mrs. S. A. Thompson, Gormanla,	50
OREGON.—Marriage notice, Jacob Bahr,	50
CAL.—Egan cong.,	50
N. DAK.—Wm. Deardorff, Cando,	25
Total for year beginning April, 1900,	\$401 78

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$10 00
OHIO.—A brother, Bellefontaine,	10 00
VA.—A family, Beaver Creek,	5 00
IOWA.—Jos. Newcomer, Newburg,	1 43
KANS.—Emma Fisher, Overbrook,	1 20
W. VA.—Unknown, Gatewood,	1 00
Total for year beginning April, 1900,	\$28 63

INDIA ORPHANAGE.

Previously reported,	\$7 41
PA.—Coventry S. S., \$12; Sisters' Missionary Sewing Circle, Waynesboro, \$24; three children, Johnstown, \$1, total,	37 00
OHIO.—A brother, Bellefontaine,	10 00
W. VA.—Pleasant View S. S.,	8 00
ILL.—A class of boys and girls, Badera, \$6.55; Dave L. Denny, \$4; total,	7 55
IOWA.—Jos. Newcomer, Newburg,	1 43
Total for year beginning April, 1900,	\$71 39

CHINA'S MILLIONS.

Previously reported,	\$21 00
IOWA.—Jos. Newcomer, Newburg,	1 43
MO.—A sister, Burkettsville,	1 00
Total for year beginning April, 1900,	\$23 43

SWITZERLAND MISSION.

IOWA.—Jos. Newcomer, Newburg,	1 43
Total for year beginning April, 1900,	\$1 43

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$4 00
ILL.—Grant Mahan, Elgin, \$5; D. L. Miller, Mt. Morris, \$50; total,	55 00
CAL.—Sarah Kunt's S. S. class, Covina,	5 52
W. VA.—A brother and sister, Gatewood,	5 00
VA.—Two sisters, Waynesboro,	3 00
IOWA.—Jos. Newcomer, Newburg,	1 43
MO.—A sister, Burkettsville,	1 00
Total for year beginning April, 1900,	\$74 93

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a greater famine is upon the unfortunate of that bledged land. Two years ago Brethren and friends responded liberally to help relieve the great want. A great want is there today. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded to the missionaries of the Brethren church in India.]

Previously reported,	\$438 41
IOWA.—Ivester S. S., \$45; Sally Lichty, Waterloo, \$1; Jesse Culter, Pierston, \$5; Orlando Ogden, Unionville, \$1.40; K. Leonard, Aurelia, \$3; Mrs. A. J. Shrader, Greenfield, \$1; Walter Shrader, Greenfield, \$1; Jos. Newcomer, Newburg, \$10; Juvenile class of Monroe S. S., \$12.85; total,	61 25
OHIO.—A sister, Lima, \$2; Covington cong., \$18; Oak Grove S. S., \$5; Upper Stillwater S. S., \$13.16; Wm. H. Tidd, Jamestown, \$1; total,	39 16
MO.—Mineral Creek cong. and friends, \$12; Horch cong. and friends, \$4.10; total,	36 10
ILL.—Franklin Grove S. S., \$11.21; S. Hershey, Shannock, \$2.75; Mrs. Becker, Coleta, \$5; Henry E. Gerdes and wife, Coleta, \$10; total,	28 96
VA.—J. T. Zigler, Mayland, \$5.50; Troutville S. S., \$18.25; total,	23 75
MO.—Antietam cong., \$14.35; sister, Burkettsville, \$5; F. Jennie Engel, Middlebury, \$1.14; sister, Hagerstown, \$5; sister, Burkettsville, \$1; total,	21 35
CAL.—Los Angeles S. S., \$10; Brethren Conference, \$10; H. R. Holsinger, Lathrop, \$1; total,	21 00
COLO.—R. J. and Francis Patterson, Sterling, \$5; Wm. Patterson, Sterling, \$10; Charley Patterson, Sterling, \$1; Jos. W. Ison, Sterling, \$1; total,	17 00
MICH.—Woodland S. S., \$7; Little Traverse cong. and friends, \$5.50; total,	12 95
KANS.—Emma Fishburn, Overbrook, \$2; L. A. Markee, Ozarkia, \$1.05; Newton cong., \$4.25; J. K. Shatter, McPherson, \$2.50; total,	9 80
W. VA.—Tearcoat cong., \$8.57; Pleasant Valley cong., \$1.15; total,	9 72
IND.—Dau'l Rothenberger, Syracuse, \$1; Josiah Garver and wife, Syracuse, \$1; I. S. Grady, Syracuse, \$1.50; Tippecanoe S. S., \$3.80; a brother, Muncie, 50 cents; total,	7 80
PA.—Elizabeth Brumbaugh, Ertirken 50 cents;	

Union Chapel S. S., Markleysburg, \$1.78; unknown, Purchase Line, \$1; Sister Taylor, Arndtsville, \$1; two Brethren, Gettysburg, 50 cents; Coventry Christian Endeavor, Mountville, \$2.25; total,	7 03
NEBR.—Jonathan Sanders, Cook, \$5; a brother and sister, Sumner, \$2; total,	7 00
FLA.—Mrs. Leady and mother, Keuka, \$5; a sister, 10 cents; a sister and brother, 50 cents; total,	5 60
N. DAK.—W. F. Hollenberg, Grand Harbor,	5 00
OKLA.—John A. and Emily Shaw, Wicketta,	3 50
TENN.—Georgina and Lulu Klepper, Clift,	50
Total for year beginning April, 1900,	\$755 88

INDIA MISSION.

Previously reported,	\$13 75
PA.—Dry Valley S. S., \$2.76; Lewistown cong., \$4.73; total,	7 49
OHIO.—A brother, Bellefontaine,	5 00
ILL.—Will Zuck's S. S. class, Lanark,	1 88
IOWA.—Jos. Newcomer, Newburg,	1 42
CAL.—Egan cong.,	50
Total for year beginning April, 1900,	30 04

GEN. MISSIONARY AND TRACT COM.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

May 1, District Meeting for Southern Ohio, at Upper Stillwater church.	
May 2, District of Northern Illinois and Wisconsin, in the Naperville church, Ill.	
May 3, District of Eastern Pennsylvania, New Jersey and Eastern Shore of Maryland, in West Conestoga ch., Middle Creek house, Pa.	
May 5, 9, 30 A. M., Western District of Maryland, in Fairview cong., Garrett Co., Md.	
May 9, District of Western Pennsylvania, in Markleysburg congregation.	

LOVE FEASTS.

Arkansas—	
May 12, Austin.	
June 16, St. Francis.	
California—	
May 12, 3 P. M., Tropico churchhouse.	
Illinois—	
May 5, 4 P. M., Batavia.	
May 12, 5 P. M., Pine Creek.	
May 13, Lanark church.	
May 19, 30, 3 P. M., Sterling.	
May 26, 4 P. M., Arnold's Grove.	
May 26, Panther Creek.	
May 29, 10 A. M., Okaw.	
May 30, 31, Yellow Creek.	
June 2, 10 A. M., Pittsburg.	
June 9, 10, 2 P. M., Naperville.	
June 9, 10, 4 P. M., Franklin Grove.	
June 12, 12, 1 P. M., Cherry Grove.	
June 16, 17, 1 P. M., Hickory Grove, Carroll Co.	
June 16, 17, 10:30 A. M., West Branch church.	
June 21, 22, 1 P. M., Waddam's Grove.	
June 23, 24, 5 P. M., Milledgeville.	
Oct. 13, Rome.	
Indiana—	
May 12, 11 A. M., Killbuck.	
May 12, 3 P. M., Pleasant Hill church.	
May 12, Portage.	
May 16, 4 P. M., Prairie Creek.	
May 17, 4 P. M., White church.	
May 17, 4 P. M., Sallamie church, Huntington.	
May 18, 6 P. M., Muncie.	
May 19, 4 P. M., Bachelors Run.	
May 24, 5 P. M., Elkhart Valley.	
May 25, Mississinewa.	
May 31, Ladoga.	
June 9, 4 P. M., Summit church.	
June 9, 5 P. M., Nettle Creek.	
June 9, 3 P. M., Springfield.	
June 9, Solomon Creek.	
June 13, 4 P. M., Wabash.	
June 13, 5 P. M., Spring Creek ch., Kosciusko Co.	
June 14, 10 A. M., Cedar Lake church.	
June 14, 4 P. M., Hillgrove house, Union City.	
June 15, Camp Creek.	
June 16, Hartford City.	
June 16, Blue River.	
June 16, 2 P. M., Pigeon River.	
Sept. 29, 10 A. M., Clear Creek.	
Sept. 29, 2 P. M., Middle Fork.	
Oct. 4, 2 P. M., White church.	
Oct. 6, 10 A. M., Nettle Creek.	
Oct. 12, Union.	
Oct. 26, Four Mile.	
Iowa—	
May 12, 4 P. M., Mt. Etna.	
May 12, 4 P. M., South English.	
May 12, 13, 2 P. M., Iowa River church.	
May 19, 3 P. M., South Keokuk.	
May 19, 20, Spring Creek church, Fredericksburg.	
May 26, 27, 10 A. M., Dry Creek cong.	
May 26, 3 P. M., Sheldon.	
June 9, 2 P. M., 6½ mile southwest of Clarence.	
June 9, 10, 10 A. M., Garrison.	
June 9, 3 P. M., Kingsley, east house.	
June 9, 10, 2 P. M., Coon River, near Panora.	
June 12, 13, Dallas Center.	
June 13, 14, 5 P. M., Panther Creek.	
June 14, 15, 10 A. M., Indian Creek.	
June 15, 11 A. M., Middle Creek.	
June 16, South Waterloo.	
June 23, 30, 30 A. M., Greene.	
Sept. 7, Libertyville.	
Sept. 8, Des Moines.	
Sept. 15, 11 A. M., Deep River.	
Oct. 7, Boon River, Stilson.	
Kansas—	
April 28, 5 P. M., Kansas Center ch., near Lyons.	
May 5, 2 P. M., Salem, Reno County.	
May 5, 2 P. M., Newton.	
May 5, 7 P. M., Kansas City.	
May 5, 4 P. M., Ramona.	
May 12, Wichita.	
May 12, 13, Prairie View ch., Scott Co.	
May 12, 1, 30 P. M., Pleasant View.	
May 12, 2 P. M., Walnut Valley.	
May 12, 4 P. M., Washington Creek church.	
May 12, 13, 2 P. M., Abilene church, Navarre house.	
May 12, 4 P. M., Belleville.	
May 12, 4 P. M., Scott Valley.	
May 12, 4 P. M., East McPherson.	
May 19, 10, 10 A. M., Chapman Creek church.	
May 19, 10, 10 A. M., Burr Oak.	
May 19, Peabody.	
May 19, Eden Valley.	
May 19, 20, 10 A. M., North Morrill church.	
May 26, 10 P. M., Cheyenne Co. ch. at A. L. Kilmer's.	
May 26, 10 A. M., Maple Grove.	
Maryland—	
May 5, Pipe Creek.	
May 12, 1, 30 P. M., Pleasant Hill, near Monrovia.	
May 12, 13, 1, 30 P. M., Manor.	
May 12, 1, 30 P. M., Westminster.	
June 16, Accident.	
May 17, Hagerstown.	
Michigan—	
May 12, 6 P. M., Sugar Ridge.	
June 23, 3 miles east of Ithaca, at Jesse Sherrick's.	
Sept. 29, Chippewa Creek church, near Rodney.	
Minnesota—	
June 9, 10, Worthington.	
June 16, 2 P. M., Morrill.	
June 16 and 17, Root River.	
Missouri—	
May 12, Poplar Bluff.	
May 12, Rockingham church, Ray County.	
May 19, 2 P. M., North Bethel, Holt County.	
June 16, Plattsburg.	
Nebraska—	
May 5, 4 P. M., South Beatrice.	
May 5, 5 P. M., Mission house, Kearney.	
May 12, 4 P. M., North Beatrice church.	
May 12, 2 P. M., Bethel.	
May 12, 4 miles south of Moorefield.	
May 12, 4 P. M., Silver Lake.	
May 19, Octavia.	
May 19, Sappy Creek.	
May 19, Grand Prairie.	
May 26, Weeping Water church.	
August 11, South Loup ch., 7 mi. northeast of Miller.	
North Dakota—	
June 15, 4 P. M., Red River Valley church.	
July 14, 4 P. M., Carrington church.	
Ohio—	
May 5, 5 P. M., Logan church.	
May 12, 2 P. M., Palestine.	
May 12, 10 A. M., Loraine.	
May 12, 10 A. M., Lick Creek.	
May 15, 4 P. M., Wolf Creek church.	
May 15, Rome.	
May 19, 30, Richland.	
May 19, 2 P. M., Oakland church, Darke Co.	
May 26, 10 A. M., Eagle Creek.	
May 26, 5 P. M., Donnels Creek, New Carlisle house.	
May 26, 10 A. M., Portage.	
June 9, 4 P. M., Sugar Ridge church.	
June 9, 10 A. M., North Poplar Ridge church.	
June 16, 4 P. M., Sugar Creek church.	
June 16, 4 P. M., near Lima.	
June 16, 10 A. M., Black Swamp.	
June 16, 10 A. M., 1½ mile north of Bloomville.	
June 16, 2 P. M., Silver Creek, Hickory Grove house.	
Oct. 4, 2 P. M., Pleasant Valley.	
Oklahoma Territory—	
May 12, Mt. Hope.	
May 12, Salt Plain church.	
May 19, Big Creek.	
Sept. 8, Prairie Lake, Union church.	
Oregon—	
June 16, 6 mi. east of Salem.	
Pennsylvania—	
May 3, 7, 30 P. M., Philadelphia.	
May 5, Royersford, Mingo house.	
May 6, 4 P. M., York.	
May 6, 4 P. M., Manor church.	
May 8, 9, Spring Creek.	
May 10, 11, 10 A. M., Black Rock.	
May 12, 4 P. M., Clover Creek, Blair Co.	
May 12, 4 P. M., James Creek, Huntingdon Co.	
May 12, 5 P. M., Upper Dublin church.	
May 12, 31, 30 P. M., Marsh Creek, Gettysburg.	
May 12, 10 A. M., Ephrata.	
May 12, 10 A. M., Antietam ch.	
May 12, 4 P. M., Pine Glen.	
May 13, 3, 30 P. M., Johnstown ch., at Walnut Grove.	
May 13, 4 P. M., Roaring Spring.	
May 14, 15, 1 P. M., Chiques.	
May 15, 16, 9 A. M., Springville cong., Mohler house.	
May 15, 16, 2 P. M., Welsh Run.	
May 16, 17, 9, 30 A. M., Upper Cumberland.	
May 16, 17, 9, 30 A. M., Mountville, Petersburg house.	
May 17, 4 P. M., Woodbury.	
May 18, 19, 2 P. M., Angewick cong.	
May 22, 4 P. M., Lewistown.	
May 24, 25, Goodwill house, Lost Creek cong.	
May 26, 27, 2 P. M., Perry ch., Farmer's Grove house.	
May 26, New Enterprise.	
May 27, 3 P. M., West Johnstown ch., at Roxbury.	
May 31, June 1, 2 P. M., Buffalo Valley.	
June 9, 2 P. M., Carson Valley.	
June 9, 10, 10 A. M., Hade church, Franklin Co.	
June 9, Fairview.	
June 9, 10, 2 P. M., Warriorsmark.	
June 9, 10, 9, 30 A. M., Canowago, Mammert house.	
June 9, 4 P. M., Summit Mills ch., Summit cong.	
June 10, 4 P. M., Maple Spring, Quemahonting cong.	
June 12, 3 P. M., Spring Run.	
June 1, 2, 10 A. M., Ridge cong., Foglesanger house.	
June 13, 14, 1 P. M., Green Tree, Chiques church.	
June 14, 10 P. M., Shade Creek.	
Oct. 7, 4 P. M., Summit Mills house, Summit cong.	
Tennessee—	
April 28, French Broad church.	
Virginia—	
April 28, Valley church, Troutville.	
May 5, 3 P. M., Manassas.	
May 12, Middle River.	
May 12, Timberville.	

May 19, 3 P. M., Mt. Vernon.

Washington—

April 28, Sunnyside.

Wisconsin—

June 16, Chippewa Valley.

June 23, Maple Grove.

June 30, Barron.

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MEMBERS from Kansas can take trains at their cities which arrive in Kansas City in the evening. Connect in the Kansas City Union Depot with Wabash No. 8. Remember the train No. 8. Leave at 6:15 P. M. and arrive AT THE MEETING GROUNDS at 7:36 the following morning. This train has reclining chair cars for which no extra charge is made, and palace coaches through from Kansas City to North Manchester, without change, and is by far the fastest train via any route.

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Tell us where you live and how many there will be in your party, and we will inform you what your tickets will cost, what trains to take, and if circumstances justify, arrange special coaches for your accommodations.

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Journey Map of the Judean Ministry.	
The Galilean Ministry.	
Journey Map of the Galilean Ministry.	
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Journey Map of the Perean Ministry.	
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Diagram on the Passion Week.	
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VOL. 38.

ELGIN, ILL., April 28, 1900.

No. 17.

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EDITORIAL MISCELLANY.

ANDREW J. STONE has just returned from the Arctic regions, where he was sent by the American Academy of Natural History and made many valuable and interesting discoveries during his journey. He also found mistakes in the present maps of the region. The most important of his discoveries was that of three hitherto unknown tribes of Indians, living in the far North, where no white man had ever penetrated before. The members of the newly-found tribes are described as being the most advanced physically and intellectually of any of the natives of Alaska and the adjacent country. During the winter of 1898-'99, Mr. Stone traveled more than 3,000 miles on sledges drawn by dogs, and visited no less than twenty-eight different tribes, speaking as many different dialects. In the short arctic summer Mr. Stone reports that the valleys fairly bloom with flowers. Close to the arctic circle he saw finer red currants growing out of door than ever he saw in the United States. We await with interest a fuller account of his discoveries.

AMERICANS are becoming more and more interested in the preservation of the wonderful natural objects. Yellowstone Park is national, and an effort has been made to save the big trees of California by having them included in a national park; and now an effort is being made to save the petrified forest of Arizona. This forest is one of the greatest natural curiosities on the American continent, and if properly cared for it will almost rival in interest the wonders of the Yellowstone, the Yosemite and the Mount Rainier Reservations. The petrified park lies a short distance from the Grand Canyon of the Colorado in Apache County. The trees probably grew beside some inland sea. After falling the cell structure of the wood in the tree was entirely replaced by silica. One of the most remarkable fea-

tures of the park is a natural bridge forty-five feet in width which spans the canyon; nearly fifty feet of the tree lies on one side so it is visible for nearly one hundred feet. The wood is very handsome when polished. The present generation should take care to preserve the remarkable natural objects so that future generations may enjoy them. They are God's monuments in the material world, just as his law is in the spiritual world.

THE sandglass is still used to measure varying periods of time. The size depends on the purpose for which the glass is intended. The hour glass is used in the sickroom, affording a sure and silent indication of the progress of time. There are half-hour glasses, fifteen-minute glasses, ten-minute glasses, five and three-minute glasses. Great care is taken in making them. The sand is carefully prepared by thorough cleaning, including boiling. It is then baked dry and then ground into the requisite fineness and uniformity, as sharp sand would be likely to become wedged in the opening between the two sections of the glass. The sand is then introduced into the glass through an opening left for that purpose in the end of one bulb, the opening then being sealed. The right quantity in each sandglass is gauged by actually timing the flow from one part of the glass to the other. Our life is but a larger sandglass. Steadily, uninterruptedly the moments glide into the eternity of the past. And when the glass is empty, *ine s' d'ne*. No hand can invert the glass and let it begin over again. Happy is he who is at peace when the last grain has slipped away.

"THE BOXERS," a society of thieves and assassins in China, have been destroying missionary property at different times for several months. Shantung has been their headquarters, and in that province they have done their evil work. As a result of their crimes several of the great powers, including our own government, have filed protests with the Chinese government and demanded that the society be broken up. "The Boxers" destroy property of different missionary societies, but they seem to be most bitter toward the Catholic priests and their converts. This is due to the fact that Mgr. Anzer, the Catholic Bishop of Shantung and the Apostolic Delegate to the Celestial Kingdom, is their most powerful enemy. He has lived twenty years in China and is said to have great influence with the Dowager Empress. He has been away from China some time, and it is thought that these outbreaks are due to his absence. The missionaries have done much to open up China and keep it open. Many of them have sacrificed their lives in so doing. But already the results are seen. In the opening up of every heathen country the saying that "the blood of the martyrs is the seed of the church" is verified. And in God's good time there will be churches established in all the heathen provinces and all the islands of the sea. The missionary to some countries takes his life in his hand; but he places it in God's hand and is ready for whatever may come.

THE JAPANESE have recently set an example which other nations might follow with profit. Three members of the nobility were reduced to the rank of commoners by order of the Emperor. One of them was reduced because of dissolute habits and the others because they were insolvent. There are not a few so-called noblemen who disgrace the name and title they bear. And when a man does that he should be called to account. The law of entail, which makes it impossible to break up property, is to blame for the condition. If that were repealed

and the estates broken up many of the evils connected with the nobility, and perhaps the nobility itself, would come to an end. Undeserving men go through life and die holding titles of which they are not worthy. Some even hold the highest title in the world, that of Christian, and yet perhaps are entirely unworthy of it. And the Christian has a great heritage awaiting him. But before he can take possession of it he must prove his right. Though undeserving persons often receive large fortunes in this world, simply because of their name, we may be sure that no such thing will occur in the final day. The name will not be enough to give one the inheritance. This heavenly inheritance is not entailed. The undeserving one, no matter what his name, is barred; the deserving one, though his name be unknown among men, enters into full and free possession.

THE evil surroundings of many of the children in Chicago has led several charitable women of the South Side to inaugurate a movement to help the poor children emancipate themselves from the influences of bad companions and idleness. They have founded what they call a Home Library. Some time ago they purchased twenty books by the best authors of juvenile literature. A family was given charge of them. The children of the neighborhood were invited in. One of the women entertained them by reading, playing with them, and teaching them to deport themselves properly. At the end of an hour each child was given permission to take a book home for a week, when it could be returned and another one secured. The plan has been very successful; and it is to be extended all over the South Side. In this way many a child will be lifted out of his evil surroundings and enabled to grow into a useful citizen. Work of this kind needs encouragement, for the future welfare of Church and State is in their hands.

A GREAT deal of distress has been caused in the families of workingmen by the closing of mills. The controlling person thought he saw an opportunity to make some money in stocks by closing for a time. He did not seem to think of or care for the effect his action would have on those who depend on the wages of the husband and father for food and clothing. He had a monopoly and he proposed to use it for his own advantage. There is no law to hinder him. It is unfortunate that any man should have such power; it is still more unfortunate that any man should be so heartless as to use it against his fellows. But though men may monopolize the wealth of this world and deprive the poor of some of the necessities of life, there is a blessed consolation in the fact that the true riches, the heavenly, are free to all. No one can monopolize them. The man who controls most of the wealth of this world often has little or no treasure stored in heaven. He has neglected the imperishable riches in order to secure those which rust and decay, and which thieves steal. The man of God will not follow in his steps. He desires not his wealth. He seeks those things which are above.

SOME time ago the Turkish Government agreed to pay a hundred thousand dollars indemnity for property destroyed which belonged to missionaries from the United States. Now there is an unwillingness to pay. But it is quite likely the United States will make the demand in such a way that the money will be paid. Those who destroy missionary property are injuring their best friends. After a time they will realize this, and the destruction will cease.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE LORD'S PRAYER.

SELECTED BY RETTA YANT.

The following beautiful composition from an unknown source, was found in Charleston, S. C., during the war. It is printed on heavy satin, and is quite a literary curiosity.

Thou to the mercy seat our souls dost gather,
To do our duty unto thee . . . Our Father
To whom all praise, all honor should be given,
For thou art the great God . . . who art in heaven.
Thou, by thy wisdom, rulest the world's whole frame
Forever, therefore . . . hallowed be thy name;
Let nevermore delay divide us from,
But thy good pleasure and . . . thy will be done,
And let our promptness to obey, be even
The very same . . . in earth as 'tis in heaven,
Then for our souls, O Lord, we also pray,
Thou wouldst be pleased to . . . give us this day
The food of life wherewith our souls are fed,
Sufficient raiment and . . . our daily bread;
With every needful thing do thou relieve us,
And of thy mercy, pity . . . and forgive us
All our misdeeds, for Him whom thou didst please
To make an offering, for . . . our trespasses.
And forasmuch, O Lord, as we believe
That thou wilt pardon us . . . as we forgive,
Let that love teach, wherewith thou dost acquit us,
To pardon all . . . those who trespass against us;
And though, sometimes, thou findest we have forgot
This love for thee, yet help . . . and lead us not,
Through soul or body's want, to desperation,
Or let earth's gain drive us . . . into temptation.
Let not the soul of any true believer
Fall in the time of trial . . . but deliver,
Yea, save them from the malice of the devil,
And both in life and death, keep . . . us from evil
Thus pray we, Lord, for that of thee, from whom
This may be had . . . for thine is the kingdom,
This world is of thy work, its wondrous story,
To thee belongs . . . the power and glory,
And all thy wondrous works have ended never,
But will remain forever, and . . . forever.
Thus we poor creatures would confess again,
And thus would say eternally . . . Amen.

Maxwell, Iowa.

THE PROBLEM OF EDUCATION IN THE GERMAN BAPTIST BRETHREN CHURCH.

BY P. H. BEERY.

In Nine Parts.—Part One.

To say that everything has its beginning is but to state an axiom apparent from every experience of life. In everything subject to the laws of growth or progress there is a movement from this more or less crude and embryonic inception toward a maturity of form and function. The life of every nation, every institution and every individual has its own peculiar movement. In some from a specific and well defined beginning, the movement is a consciously directed, orderly evolution to an end that the unthinking and superstitious regard as attainable only by divine favor and power. In others the movement is from a crude beginning through a longer or a shorter course of evolutions and de-evolutions determined without direction save that of blind instinct, or circumstance, toward some vague, unrealizable goal. In any case, such movement, be it progression or regression, constant or spasmodic, it involves difficulties to be overcome, problems to be solved. The consideration of one such problem of our church is the subject matter of this treatise.

Since the institution we are to consider is the church, we assume thereby that the religious idea is the central idea in that institution. We assume also that the educational idea is essentially and vitally related in some way to the religious idea, and shall only attempt to discover the content of this educational idea, and to indicate the normal method of its realization in our church life.

But it may be asked here whether this is a real problem for the church; whether the nature of our

education has not already been unfolded to us and the method of its realization likewise indicated. There are theories and theories, from the fancifully ideal to the crudely real. We find ourselves possessed of a variety of convictions on every phase of the subject. The history of the church reveals the fact that we have several times squarely faced about on the main issues of the subject. The founders of the church were scholars. Among the early workers there was a very large amount of profound scholarship in theology, philosophy, language, literature, history, science, arts and industry; and a heroic effort was made by these pioneers to keep well to the front in these matters. Then came a century of struggle for bread and for home building, and a consequent neglect of education. In the meantime schools of all grades from the cabin kindergarten to the university had been established in many communities, wielding a powerful influence upon the community to change its mode of thought and life from that of a necessarily crude frontierism to modes better adapted to the more enlarged state of community needs, particularly those of the urban and suburban districts. Our people pushing out over western Pennsylvania, and into the valleys of the Ohio and the Mississippi, as late as 1840, were still largely pioneer, and almost exclusively confined to country districts. Under these conditions they had little need for universities, and gradually drifted into an opposition of them. The scholasticism and the barren intellectual gymnastics of the schools in these times furnished such a ground of opposition that even as late as 1870 any and every form of higher education was forbidden by the highest council of the church. But our evolution from rural frontier people to members of communities highly transformed in industrial, social, religious, and educational complexity; the evolution of schools to forms and methods more practical and normal; the coming of a new generation; and the lapse of a quarter of a century of time,—these have worked wonders! Now, not only does the highest council of the church tolerate education and schools, but encourages, and so pushes the work that many are alarmed lest we should lose our balance and fall into grievous mistakes and evils. And in fact there is very great probability of disaster in any movement to which an inexperienced and sensitive community has suddenly awakened. Then, again, on one hand there is a not insignificant number who stoutly assert that the schools are filling the church with heretical theories and practices. On the other hand it is insisted that changes necessitated by a fuller understanding of our relations to modern life are not heresy, but the highest type of loyalty.

Further, it is said by some that we must look to the schools for the remoulding and revivifying of the church, while others see in them the greatest source of certain evil, yet to come, holding that the church must assert its control over the school. The minutes of our Annual Conference, too, show that we have great anxiety, and a variety of theories about the ownership of schools; the number and location of such schools; their attitude to the Bible, to the church with its peculiar customs and government; who shall teach, and what shall be the subject matter taught in them. These abundantly indicate that we have an educational problem, and that we have much to do yet before we can claim to have seriously undertaken the solution of the problem.

Citronelle, Ala.

READING A PASTIME.

BY J. H. MILLER.

A MAN'S reading, as a rule, is a fair index to his character. By reading one gets a knowledge of the world and its history. By reading the Bible one gets a knowledge of the heavenly world and its inhabitants. When I visit a home, after a friendly talk, the next thing I look for is some reading matter. It is said, "A man is generally known by the company he keeps." So can we know a man's character by the literature lying on the table.

To read books that present false pictures of human life may be dangerous. Some people are more given to reading than others. Novel reading is calculated to turn one from Bible reading. A woman who is given to novel reading unfits herself to be a wife, a mother, a sister, or daughter. A man who indulges in novel reading has a wandering mind, easily excited, given too much to sad and hurtful dreams. Good books are in demand and should be encouraged in the home circle. Why drink from the pools of false literature when we can so freely enjoy the crystal springs of true knowledge, such as the Bible affords? Of all the books ever written, none seem to contain so much information as the Bible. By reading only one chapter a day for a year you will find realities there more wonderful than any pictures of fiction drawn by the master-hand of the most skilled novel writer of the age.

In reading the Bible some may try to read so many chapters a week, and not be able to give much of what they read. It is true we are living in a fast age. We do everything in a hurry. There are fast cars to ride in, fast horses, fast preachers, fast lecturers, etc. We should be able to digest what we read. I remember, when a boy on the old homestead, I would carry my ten-cent testament in my pocket, and when the plow team needed rest I would read one chapter and then let the team move along. This gave me ample time to digest what I had read. Thus I continued in my daily reading until I was twenty-one years old. By so doing I read the Testament through seven times, which gave me a pretty good knowledge of the Word of God. No one can fully know how much knowledge can be obtained by reading the Bible in early life. As a rule, what is placed in the mind in early life will remain there.

In reading we need an instructor. Philip asked the eunuch, "Understandest thou what thou readest?" Acts 8: 30. "How can I, except some man should guide me?" In the Sunday school we have an instructor. In the Bible school we need an instructor. The same may be said in the singing school. A child, beginning to read, becomes delighted with a newspaper, but a Sunday-school paper would be better. The GOSPEL MESSENGER in the family would be a great help to the young mind. I see in some of our Brethren's homes the GOSPEL MESSENGER is not found, but a book of the late war of the Philippines, or some other reading matter. Why not have the Brethren's literature? "Straws show which way the wind blows." Let us read more of God's blessed book, the Bible.

Goshen, Ind.

JEZEBEL.

BY ELIZABETH D. ROSENBERGER.

"For she is a king's daughter."

ABOUT nine centuries B. C., Ahab ruled the northern kingdom of Israel, which constant war had transformed into a military state. He at once formed an alliance with Tyre, which was very desirable from a political point of view. In the old Semitic world, a marriage between the two reigning families sealed such an alliance, so Jezebel, the daughter of Ethbaal, king of the Zidonians, became the wife of Ahab. She was the first Canaanitish woman to share the throne of Israel. One of the first principles of a Semitic alliance was the toleration of the worship of the strange gods of the allied people; so it occasioned no surprise in Israel when a magnificent temple was dedicated to the worship of Baal. It was but a short time until Jezebel, in her unholy zeal, attempted to stamp out the worship of the true God. The service of Baal appealed to the lower nature of the people, it was seductive, sensual, and debasing. Entrenched behind the very throne itself, it gradually undermined the religious character of Israel. The true prophets of Jehovah were forced to hide in caves or flee to the mountains, while the priests of Baal, proud and arrogant, were living in luxury and wielding absolute despotic power.

Ahab, weak and vacillating, had acquired the ori-

ental desire to rule and govern absolutely. He coveted the vineyard of Naboth, but could not purchase it, because Naboth said, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." Then Ahab went into his house, heavy and displeased, and he laid him down upon his bed, and turned away his face, and would eat no bread. Thus he sullenly brooded over his disappointment. Then Jezebel rose equal to the occasion and proved herself to be one of the most unscrupulous and energetic queens of history. She said to Ahab, "Let thine heart be merry; I will give thee the vineyard of Naboth, the Jezreelite." It required but little time to carry out her behests; the priests and courtiers implicitly obeyed her instructions. She received the message, "Naboth is stoned, and is dead," then turned to Ahab and bid him rise and take possession of the vineyard. A king's daughter, but fallen so low! She is worse than Ahab, she exhibits a hardness of nature and a determined cruelty which are terribly revolting.

Jezebel, the Lady Macbeth of the Scriptures, is a type of the degradation accompanying a life of luxury, pride, self-will, and Baal-worship. Lady Macbeth is regarded as a greater criminal than her husband. Macbeth said,

"I dare do all that may become a man,"

but the Mistress of Inverness, with sinews of steel and unflinching nerve, persuades him to commit the murder, and when he is overwhelmed with remorse and fear at the bloody deed, she is as stolid as stone, so far as a feeling of compunction for her part of the crime is concerned. It may be that long afterward her remorse was the greater, for with a heart-rending sigh she said,

"What is done cannot be undone."

A Jezebel, or a Herodias, always inspires us with horror. Ahab had some good qualities, but she appealed only to his evil nature, until "Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."

A woman's right to occupy a high spiritual place remains unquestioned. The ancient Greeks had their ideals of human beauty, faith, and love, as we see by the story of Andromache, the housewifely, calm and faithful Penelope, who patiently kept her watch beside the sea. For a woman to look unmoved upon suffering and sorrow is passing strange; it is her special ministry to comfort the afflicted and sympathize with those in trouble. Jezebel proved false to her husband's best interests; she failed to rule wisely as a queen in the courts of home, and so her crown was taken from her. Ruskin says this is the true nature of home—it is the place of peace, the "shelter not only from all injury, but from all terror, doubt and division." The Saxon word wife means weaver. So women either weave the fabric of their husband's fortunes, or else they unravel it, thread by thread.

Religion, pure and undefiled, must be lived and taught by women. Every mother has this sacred trust committed to her, that she kneel with her children and teach them to pray, that under her ministry the teachings of Jesus, the stories of the Bible, acquire a deeper significance, an added sacredness. If the mother turns to the Bible for daily help, wisdom, and comfort, then the children can never forget their mother, her Bible, or her God.

Had Jezebel influenced Ahab to walk in "the old paths," his reign might have been a glorious one. The salt will have lost its savor and the light be hidden under a bushel only when women forsake Christ. So long as they, like the mother of Jesus, remain at the cross, or like Mary on the resurrection morn, seek him in the garden, so long shall his church and kingdom increase upon earth.

Covington, Ohio.

THE CHURCH AND THE BIBLE.

BY A. HUTCHISON.

INASMUCH as it is claimed that the church rules more rigidly than the Bible, I now propose to test the case.

1. The church requires her members to deal justly with all men. Micah 6: 8 says, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Gal. 6: 10 says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Luke 6: 31 says, "And as ye would that men should do to you, do ye also to them likewise." Here we see the church and the Word of God are a unit.

2. The church calls upon her members to see each other face to face in case of personal offence. See Matt. 18: 15-17. Here it is seen again, that the church and Christ's words agree.

3. The church forbids her members the privilege of using the carnal sword. Jesus says, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John 18: 36. This very clearly shows that his servants did not use the carnal sword. 2 Cor. 10: 11 says, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," etc. Heb. 12: 14 says, "Follow peace with all men, and holiness, without which no man shall see the Lord." Other Scriptures might be cited, but these will show the church to be on the side of the Bible.

4. The church requires her members not to sue each other at law. 1 Cor. 6: 1-8 says, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world?" etc. Also Rom. 12: 19, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay saith the Lord." Here we see the harmony between the church and the Bible.

5. The church forbids her members the liberty of taking an oath. In Matt. 5: 33-37 Jesus says, "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne," etc. And James 5: 12 says, "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea," etc.

6. The church forbids her members the privilege of holding fellowship with secret societies. Jesus, our leader, says, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." John 18: 20. Paul says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness," etc. 2 Cor. 6: 14-17. We see here that Jesus said nothing in secret. And Paul says Christians should not be yoked with unbelievers, etc. See Luke 8: 17 and Eccl. 12: 14.

7. The church forbids her members to follow the fashions of this world in adorning their bodies. Rom. 12: 1, 2 says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God," etc. "And be not conformed to this world: but be ye transformed by the renewing of your mind." And 1 Peter 1: 14 says, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." Neither of these Scriptures tells us in what the nonconformity consists, so we will call on Peter and Paul to explain themselves. 1 Peter 3: 3, 4 says, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Here Peter tells us that our bodies are to be adorned with modest apparel, and the life with correct living. And now we will hear Paul. 1 Tim. 2: 10 says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women

professing godliness) with good works." We can see here that these two witnesses agree to the fullest. Next we will call on John. 1 John 2: 15-17 says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." And James says, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Then it is clear that the church is not any more strict than the Bible.

8. The church discourages attending fairs, shows, banquets, etc. 1 Cor. 10: 31 says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And Peter says, "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." 1 Peter 4: 3, 4. What we may not do to the glory of God, we had better abstain from. God wants us to be like him, and therefore Jesus says, "Marvel not that I said unto thee, Ye must be born again." John 3: 7. It is an established fact that the church in her ruling is not any more rigid than the Bible. Let us all live the Bible life.

THE SUNDAY-SCHOOL MEETING.

BY CARMAN C. JOHNSON.

A FEW years ago—in God's own good time, let us trust—our Annual Conference not only granted the privilege but urged the importance of Sunday-school Meetings. Since that time many sections of the Brotherhood have been called upon to witness the inauguration of this movement in their respective Districts; and although we rejoice in the progress made, we regret that the spirit has not yet aroused people universally. There are Districts still, from which the news of an awakening has not yet arrived; and it comes to be a question, if they will permit us to enquire, how they hope to attain that unity of spirit, that harmony of co-operation, that fraternity of interest, and that world-wide vision which should characterize those who profess to be the conservators of truth and the saving salt of the earth.

Of all people whose mission is salvation through Christian teaching it would seem that we Brethren should be first to recognize the value in a consistent policy of unified effort, seeing that one fundamental of fundamentals is uniformity of spirit. Furthermore, knowing as we do that no union of sentiment can be accomplished when we permit ancestral prejudices, national traits, mountain barriers, river floods, ocean depths, or congregational lines to keep us in seclusion, isolation, and consequent misunderstanding and ignorance of one another, why should the newness of the Sunday-school Meeting movement brand the movement with suspicion. Were it not better to place some faith in the sincerity of those who advocate the meetings than to mistrust their motives and thus hinder the advancement of a cause which means so much to the church?

If anyone is conscious that he is standing in the way of the establishment of a Sunday-school Meeting within his District, or if there be such a yearly meeting already established and one reader is not in sympathy therewith, may it please the Holy Spirit, upon whom we all depend for enlightenment, to show such a one with a clearness proportionate to the measure of that one's influence the real worth of the Sunday-school Meeting! And if there be a soul within the confines of a District in which these meetings are not held who feels the need of such an organization, will he not take it upon himself to interest others about him to such an extent that, when the confidence of the elders has been gained, the meeting may be secured? If it is right that we

should be a unit in the uniformity and consistency of our principles, if it is helpful for us to see one another face to face and to talk over these principles, if these meetings are certain to produce a more intelligent understanding of ourselves, our faith and our methods, then let the meeting which should have been called long ago be called soon. Come together, discuss problems, exchange suggestions, get acquainted, broaden the sympathies, and adjourn better able to carry forward the religious education of our youth to more glorious attainments.

Huntingdon, Pa.

TO THE YOUNG BRETHREN AND SISTERS OF AMERICA.

BY D. L. FORNEY.

In Two Parts.—Part One.

THE number to whom this letter is specially addressed is indeed very large. And could you all meet in one large assembly there is, I believe, no Annual Meeting tabernacle that has ever been erected that would hold all. While such a meeting would be most highly enjoyable and profitable too, it can never be realized in this world. Scattered as you are from the Atlantic to the Pacific and from the Great Lakes to the Gulf under diverse, and some even under adverse circumstances, we cannot hope all to meet until the Father gathers all his children home to heaven's great reunion.

1. *Your Work.*—Now your work is here in earth's great harvest field, and I am glad that there is work for each one to do. Were there no work many would very soon become discouraged, for even a little child is never happier than when it feels it is helping father or mother. And since it was our Lord's design that each one should have work, I trust that each one of you has found some useful employment since entering his vineyard. See Mark 13: 34. "To every man his work."

Possibly your elder or the church in which you live has not assigned you any special work as teaching in or superintending a Sunday school, as that can be the work of comparatively few; but you can each have a place in the Sunday school as a student in the class, and many earnest students are needed. A large number of interested students will make an interesting school, and without them the superintendent and teachers must largely fail. An army with many officers and but few efficient men in the ranks would make a poor showing for battle.

2. *Busy People Wanted.*—The men who have made the greatest success of life are the men who are always busy. You remember it was David who was busy with his father's flocks rather than his older brothers, perhaps less engaged, who was called to be king of Israel. Idleness is one of the greatest of curses, and the person, young or old, whose time hangs heavily on his hands is not the one who is looked up to as an example in society or in the church.

3. *Where to Work.*—The young people's meeting and the prayer meeting need the help of each one, and your regular attendance may mean more than you can now realize. As you go to and from the meeting you are preaching a sermon to your neighbors on Christian faithfulness. "Because thou hast been faithful in a very little," etc. Luke 19: 17. Remember, too, that you can do some of your very best work for every public meeting in your own homes. As you follow the plow, sweep the kitchen or wash the dishes you may be storing up gems of thought for the coming meeting. Even if not needed then, they may be used as stepping-stones to your future life.

4. *Meditation.*—In the busy rush of every-day life, either in the school, on the farm or in the shop, we too often neglect the quiet hour of meditation and reflection. It is good sometimes to look within, sometimes take our bearings, lest we lose our course and be swallowed up in unsafe, untried seas.

5. *As Missionaries.*—Many of you are planning in regard to your future work in life. Most of you, in fact all, I hope, expect to be missionaries. But are you beginning to be a missionary now? Do you do

all you can to bring your associates to Christ? Do you *live* the Christ life before them? Are you willing to sacrifice some of your own pleasures that others may be benefited? The way you have given of your pennies, yes, your dollars, to save the starving of India shows that you think of the good of others. And what you have done to save their bodies is only an index of what you are willing to do for their souls. Let this thought, "Even Christ pleased not himself," often touch your hearts, and you will often be helped to make proper decisions in regard to your pleasures, your dress and your actual course in life.

You have, I believe, high and holy aspirations in life, and while you may not fully realize your ideals you may even surpass them. Whether your lot be the ministry or in the missionary field in India or China, or whether you be a worker near your own home, enter heartily into your work, and great will be your reward. Ask great things of God and expect great things from him. The Lord may use you in ways you know not of if you will allow him to lead you as he desires. If you feel that the Lord has a work for you in the foreign field, now is the time to lay the foundation for it. And one of the best preparations you can make is in a pure and holy life, a good Christian character. But you have hindrances you feel you cannot overcome and some of these I must notice in another letter.

Nousari, India.

PICTURES AND THEIR BACKGROUND.

BY ANNIE L. GARBER.

NOT long since a remark was made like this: "I have heard the story of the prodigal related oftener than any other one story of the Bible." Yes, we hear it repeated over and over. We listen to the father who with a broken heart and sad countenance describes the departure of his youngest and favorite son from the parental home, to go he knew not where; then with a bright and cheerful look relates his humble and penitent return and his own willingness to forgive and again cherish him as a son.

We listen to the elder brother who with proud looks and a boastful air tells how his brother demanded of his father the portion that belonged to him and went away, he cared not where, and as he said to himself, "All that is left is mine. I have no one to worry me. I am now my father's favorite."

Again we listen to him. His voice this time comes from the background. With a disappointed and grieved look he tells of his brother's return and with quivering lips describes the reception that his father gave the ragged boy, rehearses all his misdeeds, too proud and envious to call him brother, but speaks of him as "thy son."

What a dark background. What a most beautiful picture could here have been presented had the elder brother given as hearty a reception as the father gave.

Dear brethren and sisters, we as a church present just such a picture to the world. We have the prodigal. Those who wander away from the fold spend their time in luxury and sin, and when they see their miserable condition come with penitence seeking for admittance into the kingdom. Then we have the father, those good brethren and sisters whose yearning hearts reach out after and are always ready to forgive and welcome them back as members into the family of God. Alas! alas! we have the background too,—the elder brother, those who stand back and look on with distrust at the return and reception of the penitent wanderers. Then, too, we are so inclined to sum up and rehearse all former misconduct, speak of them as being a hindrance to the church, and even fail to treat them as members of the church. What a picture is this to present to the world with such a background! Think of the one that could be presented were all the members as the prodigal's father when these poor lost ones come home.

The mission cause presents its picture. A call comes from over the sea, "Come over and help us." Earnest workers step to the front saying,

"Here am I; send me." They are willing to forsake home and friends and to leave this land of plenty to enter the land of famine and heathendom that they may carry the blessed news of salvation to the sin-stricken souls. And where are we found in this great picture? Alas! alas! in the background feasting, surrounded with more than the necessities of life, and yet we have so little to spare. But the call comes so loud and clear. True, we cast our mites but they are so small considering what we have left. Yes, feasting, and the poor in India starving!

The Sunday school is a part of the church, yet it holds up its own picture. It is winter. The wind blows and snowflakes are flying, but within the walls of the old sanctuary the Sunday school assembles. Bright-faced boys and girls form the classes. Teachers absent: one, two, three. Where can they be? you ask. Look in the background; see the bright fire: around it are gathered the teachers with their neighbors, chatting over the events of the past. Teachers chatting, classes at Sunday school waiting and disappointed!

The weather becomes milder; teachers attend more regularly. Weather still milder, thermometer, 98 degrees. Sunday school assembles, teachers absent, one, two, three, four, five. Weather a little too mild. Where can they be this time? you wonder. The weather isn't cold now. Again we invite your attention to the background. In the shade, reading, dozing, sleeping,—one, two, three, four, five teachers in the shade reading, dozing, sleeping, and dreaming. Intelligent classes at Sunday school waiting, looking, hoping, and wondering. Weather grows cooler, teachers all come out; but where are the pupils who came amid the cold and snow, which only made them draw their wraps more closely around them, the boys and girls who came out when the sun was pouring down his hottest rays, causing the chubby hands to go up and wipe the perspiration from the brow?

Once more view the background! *See, infants*—classes around the old shed playing hide and seek; juvenile classes over in the meadow playing tag; advanced classes scattered here and there and every where. Children playing, playing, teachers waiting, waiting. Superintendents agree to turn the Sunday school into a teachers' meeting.

"Awake, thou that sleepest." Gird up thyself anew; put on the armor. Push into the great work of the Lord. Push the mission cause, push the Sunday school, push all along the road of life; push to get into heaven, lest the gate should close and we be left in the background.

Sangerville, Va.

THE CHURCH, GOD'S BUILDING.

BY JEREMIAH THOMAS.

Ye are God's building.—1 Cor. 3: 9.

In Scripture the church is often compared to a building, house, or temple, because of a seeming similarity of its general features to those of a building. Matt. 21: 42; Eph. 2: 21; Heb. 3: 6; 1 Pet. 2: 5. In building a house we generally lay a good, solid foundation first, on which to erect the building. In Matt. 7: 24 Christ calls him a "wise man" who builds his house upon a rock. It is of more than ordinary importance to have the proper foundation on which to build.

We know there is a difference of opinion as to the Scriptural foundation of the church. In Matt. 16: 18 Christ says, "Thou art Peter, and upon this rock I will build my church." We understand "this rock" to be Peter's confession in verse 16. Paul speaks of the church being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2: 20. Could we ask the apostles and prophets what their foundation was, they would both refer to Christ as the foundation. The prophets looked to Christ as the one to come, while the apostles looked to Christ as already come; both having the same foundation. If we build upon Christ we build "upon the foundation of the apostles and prophets," because Christ was their foundation.

Christ is sometimes spoken of as being only "the chief corner stone," and not the foundation. What is the use of a corner stone in a building? It is to join the sides of the building and form a union with the foundation. Was not Christ all of that? He joined the two separate and distinct sides,—the Jews and Gentiles,—and "hath made both one, and hath broken down the middle wall of partition" between them. Eph. 2: 14.

We believe Christ to be not only the "corner stone," but the entire foundation. The prophet Isaiah says, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Isa. 28: 16. Paul further says, "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11. We think this is sufficient to show that Christ is the foundation on which the church is built. This foundation was laid over eighteen centuries ago, and the building was at once begun. No one can question the firmness and durability of this foundation.

In constructing a building there are quite a number of pieces needed, and not all of the same kind. So in the church, "We have many members in one body, and all members have not the same office." Rom. 12: 4. It is very important that the proper work be wrought upon each piece before it is placed in the building. No good architect would take a stone from the quarry and place it in the building without having the pick or hammer and chisel applied, nor take a piece of timber from the forest and place it in the building without first having wrought the proper work upon each piece, so that it may answer the purpose for which it is placed in the building. So when we find material in the quarry or forest of sin, we, as "wise master builders," are not justifiable in bringing this material into the church until the proper work has first been wrought upon each piece. This work is faith and repentance. May there not be danger of bringing material into the church by baptism while the prerequisites, faith and repentance, are neglected?

The architect that desires to build a house goes into the forest to select material for the many different pieces needed. He finds plenty of stately trees which would make splendid material, but they are of no use to the building while standing there.

The first thing necessary is to cut down the stately trees,—bring them low to the ground,—so that the proper work can be wrought upon them. Without bringing them prostrate upon the earth, nothing can be done with them. After the material is thus brought low the workmen can put the proper work upon each piece, cutting away the unnecessary part and placing mortises and tenons upon the respective pieces. When this is done the pieces are ready to be framed into the building, there to answer the purpose for which the architect intends them.

Now where shall we go to get material for the church? We must go "into all the world." We go out into the forest of sin and find plenty of material which we could utilize if we could only get at it properly. Too many are unconcerned, having no thought or desire for a nobler life, or at least are indifferent as to their future happiness. The first thing necessary is to get them convicted of sin. This will bring them low, into the valley of humiliation, and will cause them to listen to instruction, which will bring about the necessary work, faith and repentance, and make them proper material for the church. Through baptism we are all "fitly framed together" into "an holy temple in the Lord." Eph. 2: 21.

Some pieces in a building are larger than others, and answer different purposes, but every piece in a building ought to be of use. So in the church we are not all elders, or ministers, or deacons, but we are all "one body in Christ." Rom. 12: 5. Every member in the church ought to be of use. Let no one think or feel that he is of no use to the body because he has no responsible office in the church, for there is a certain responsible work which every one is able to perform, and each one ought to feel the individual responsibility to do something that is useful. Think of the hidden brace leaning up to a larger and more prominent

piece of timber, strengthening it and taking part of the weight itself. If we can not be one of the larger timbers, can we not be a brace, leaning up against a brother or sister who has greater responsibilities than we, and thus take part of their burden from them? We can do this in many ways. Were it not for the braces that surround them, many of our dear brethren and sisters would be crushed beneath the great weight and responsibility that is thrust upon them.

This spiritual superstructure is still in progress, but not complete yet. We need more material properly prepared and placed in the building,—the church. May we all labor faithfully in the several capacities which we occupy.

"If you can not sing like angels,
If you can not preach like Paul,
You can tell the love of Jesus,
You can say he died for all."

Clifton Mills, W. Va.

PRIDE.

BY F. B. CASSELL.

AND now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive.

Most people say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. A plain exterior may cover up a proud heart, but, depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud. He replied: "When you see a fox's tail peeping out of the hole you may be sure the fox is within." Jewelry, and costly and fashionable clothing may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart.

But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride, and its consequences? The large majority of that class of men died and were handsomely buried some time ago. Now, the pulpits have nearly all shut down on that style of preaching. The fact is, we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but, dear me, they would not do now. They wore plain clothes, worshiped in plain churches, and sang old-fashioned hymns. They talked and acted like some old pilgrims that were looking for a better country; and, when they left the world, they stuck to it to the very last that they were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them went just where they said they were going.

But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. Yes, indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why, in some of our modern churches the majority of the choir are not even members of the church; they do sing so sweetly; perfectly delightful! The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard; but the sound is glorious. Sometimes one sings all alone for a little while, then two, and pretty soon the whole choir will chime in, until the whole house is filled with the most transporting sound. Now if this is not singing with the spirit and understanding also, then what is? That's the question.

I know it is a little risky to speak out against pride at this day, for the church is full of it. It is no use to deny it; and hundreds who occupy the pulpit, whose duty it is to point out these evils plainly, are like dumb dogs; they don't even bark at

it. They just let it go; and go it does, with a vengeance. And in proportion as pride gains in a church, spiritual power dies out. They will not, can not dwell together, for they are eternal opposites. It is a sin and shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, when so many people are yet unsaved, and great numbers have not so much as heard the Gospel of Christ.

There are many evils in the land, and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the craving of the depraved heart. An old Scotch preacher is reported to have once said in a sermon at Aberdeen: "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil."

Now I cannot say that we get our fashions by that route, but I am tolerably certain that they originate at the same headquarters. The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one spirit, into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God, with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in heaven or on earth as a proud Christian; there never was, nor ever can be. Pride is of the devil—it originated with him; and he is managing it most successfully in destroying souls.

But who is to blame for this state of things in the church? First, and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living; then for popularity. Esau sold his birthright for a dinner of greens. This was a costly morsel for him. But now men sell out "cheap for cash or produce." Churches that were once powerful for good are now well-nigh lost in forms and fashions. We may wink and whine, and shut our eyes, and cry "old fashion," "past the times," "out of date," and all that, but the fact is before us—pride, fashion and extravagance are eating the very life out of many of the heretofore best congregations in the land.

The world is running crazy. The rich lead the way because they can, and the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. Pride "thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of paradise and Lucifer out of heaven." And it will shut many more out of heaven who are now prominent in the churches.

Neither death nor the grave will change the moral character of any one. The same spirit that ruled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their tastes at all. In life they care but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all and in all, and the other with Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

"Ma," said a little girl, "if I die and go to heaven, should I wear my *moire antique dress*?"

"No, my love, we can scarcely suppose we shall wear the attire of this world in the next," said the mother.

"Then tell me, ma, how the angels would know I belonged to the best set in society?"

In the views of this little girl we have illustrated the spirit of many a would-be Christian of this day. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

Providence Square, Pa.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

NOTE. We earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTERBAUGH, Box 776, Elkhart, Ind.

THE PRODIGAL.—Luke 15: 11-32.

BY ADAM EBY.

I. INTRODUCTION.

1. The three sister parables. How alike? How different? This the climax.

II. HOME AND FAMILY.

1. A Jewish home.
2. The father.
3. The children.

III. THE PRODIGAL.—DIFFERENT PICTURES.

1. Restlessness.
2. Insubordination. (Rebellion.)
3. Leaving home.
4. Revelry. (Riot, debauchery.)
5. Wreck. (Ruined, lost!)
6. Thinking. (Sees his condition.)
7. Repents and resolves.
8. Going home.
9. Arrival.
10. Confession and restoration.
11. Rejoicing and feasting.
12. The cloud. The other boy.

IV. CONCLUSION. For us. Are we ever like the prodigal? Like his brother?

THE MINISTER AND HIS WORK.

I. MATERIAL FOR SERMONS.

In the preparation of your messages you will find place for all the material of an enlightening nature you may be able to command. People thirst for knowledge of a substantial, interesting character and will not be satisfied with anything less than a devout, earnest, consecrated effort upon your part, guaranteeing the supply they need. You will find use for a large reserve fund from which to draw, and indeed if you have not arranged for this reserve material and laid in a goodly supply you will be more or less handicapped for want of facts and needed data with which to embellish and enrich your sermons. If you have a retentive memory and make careful observation of facts in your reading, you cannot fail for want of information to impart. This growth comes steadily in proportion to the sacrifice and amount of energy expended.

You may become discouraged; you need not, for myriads of consecrated men have passed the same way and made all for which life is worth living, most glorious. Abide your time and be faithful in all you can do, "Strive and toil and climb." You will reach the goal. Remember that the one great Book, the superior of all others, is the Bible. Equip yourself with its messages of sin and pardon, the pivotal problems in which all men are interested, hearing of which men never weary. Thrust in your well-sharpened sickle, with these problems as the burden of your message, and you will touch men's hearts and move them to action.

Another great factor of interest to men is a broad, deep-seated sympathy. The deeper this bond of sympathy, the closer are your people tied to you. You ought of necessity to know much of the active life of all your charge. You cannot afford to turn a deaf ear to the cares, trials, anxieties, disappointments and toils of those who come to you for help. They come for succor, they must have some one to whom they can open their hearts and who will share with them their burdens. Their cares are more than they can bear alone, and from your position as a minister the trust is, in perfect confidence, imposed upon you. Thus you reach the inner life of your people and share with them in all their toils. Then, too, death enters the home and hearts are breaking for words of comfort and cheer. In the dark hour of sadness and death you are to them an angel of light, bringing comfort, being a real burden-bearer to them in hours of deep distress. This sympathy comes not by simple intuition alone, but is acquired by great effort and oftentimes is a matter of purely educational character, covering many years. As you study the lives and activities of those around you, and especially the distressed, your sympathy broadens and deepens into an indefinable interest in behalf of humanity around you.

II. REPLIES TO QUERIES.

Many queries arise in the mind of the minister with reference to his work. Hitherto they have been coming to me for private answers. Will it not be well to arrange these questions for publication with their answers through the Preachers' Department of the MESSENGER? I solicit material along this line, and by your help we hope to make our work more helpful and effective. We solicit outlines and suggestions from every part of the Brotherhood, and wish to see all, old and young, represented in our columns.

A. H. P.

THE PREACHER AND HIS BOOKS.

THE editor of the *Christian Evangelist* gives some most excellent advice to preachers who have money to spend for books. He says:

A few days ago this question was asked of the editor: "If a young preacher has \$100 to invest in books, what would you advise him to buy?" We would advise him to buy a certificate of deposit in some good bank, from which he can draw out about three dollars a month, with which to buy books. Assuming, merely as a working hypothesis, that there really exists somewhere a young preacher blessed with one hundred dollars in ready money for the purchase of books, we can give him no better advice than to avoid spending his money all at once for anybody's list of fifty or a hundred best books. A minister must have books, but there is no one book which the minister must have, except the one which the fortunate young preacher is supposed to have secured before he became a preacher. There are a few books which may be considered as the best in their respective departments, but there are few cases—we had almost said there is no case—in which one book is the best in its class for all readers, or even for all ministerial readers. The book which is best for a man of trained mind and broad, general culture, may be hopelessly unintelligible to one of inferior training, and the best book for a beginner will probably not be of much value to the scholar. Accordingly, if you buy a hundred dollars' worth of books which fit you now, the reading of the first half dozen will cause you to outgrow the rest—at least it ought to. So let this opulent young preacher buy a book or two and put the rest of his hundred dollars in the bank. Let him master that book or two, and by the time he has finished he will probably have a suggestion for the next book he is to buy. Let him make sure that he grows as fast as his library grows, and his library will contain the best books for him.

DR. HILLIS says the modern minister, "to keep in touch with his people," "must read a half dozen of the great reviews and at least one hundred books a year—he must write as many columns as an editor, and must know as many families as a physician." This is good rhetoric but—nothing more. Hobbs used to say, "If I read as many books as some people I would be as big a fool as they." Let it be remembered that the longest way round is often the nearest way home. Jesus Christ knows men better than the books and magazines, and he is more "in touch" with them than modern authors. If ministers want to get close to humanity the quickest, shortest and surest way is to come into intimate and personal fellowship with Christ. And then there is one Book which has been waiting two thousand years for some one to master and unfold all of its wealth. That book *finds* men, will lead the man who is saturated with its truths to *find* men, and it is the only power that can regenerate, mould and save men for time and eternity. *Back* to Christ in his love, his methods and his self-forgetting, self-sacrificing, and self-effacing spirit; *forward* to Pentecost with its tongues of fire and its message of power; *farther forward* to the apostles with the complete revelation of truth respecting Jew, Gentile and church of God. Love, power and truth will lead to victory.—*Watchword and Truth*.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Jesus Warning and Inviting.—Matt. 11:20-30.

Lesson for May 6, 1900.

GOLDEN TEXT.—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

In this lesson the death knell of three proud cities is sounded. Chorazin was located a few miles north of the northwestern part of the Sea of Galilee.

Capernaum was on the northern shore, and a few miles west of where the river Jordan enters the sea. Bethsaida was probably a short distance east of the river, and also near the shore of the lake. Capernaum was the largest and most wealthy of the many cities that dotted the shore, and is presumed to have contained about 30,000 inhabitants. It was delightfully located, and commanded, in a measure, the commerce of the sea. Bethsaida was situated on a charming and fertile plain, and must have enjoyed a wonderful degree of prosperity. Chorazin occupied a delightful dale, far above the sea, commanding a view of the lake, the cities and villages that adorned the beach, unsurpassed in any other part of Galilee.

At this time the Sea of Galilee must have been one of the most delightful places in the world. About fifteen cities and villages adorned the shore. Beautiful gardens and orchards and charming homes could be seen on every hand. The hills and plains were covered with semitropical plants and trees. Thousands of boats were doubtless seen on the little sea, carrying on a large business. It was a land of almost perpetual summer, where fruits ripened ten months in the year, and where vegetables grew the year round. This was the most densely populated part of Palestine, and here the people could enjoy life as at no other place in the Holy Land.

Looking at the country as it appeared when Jesus traveled from city to city, preaching the Gospel and healing the sick, no one would have thought that such a favored region would ever reach a state of complete desolation. But so it has. The proud city of Capernaum is no more. Not a solitary building of the old city remains. The ground where once stood costly mansions is literally covered with the stones that at one time formed a part of the city. A few years ago some monks removed the stone from a few acres, enclosed the small space with a high stone wall, erected inside a one-story stone building, where they can now live in solitude. This is all that can now be seen where thirty thousand people once lived and enjoyed the best of life. A few ruins mark the place where the city of Chorazin stood and proudly looked down upon the charming lake. Bethsaida has not left even a stone to mark her grave. Such is the fate of the proud cities that would not receive the teachings of the greatest teacher the world has ever known.

The judgment was terrible, and proves that Jesus was a prophet, as well as he was a teacher and a miracle worker. Had these cities, along with the others in that part of the Holy Land, gladly received the Word, that whole region might yet be enjoying a wonderful degree of prosperity. The charming lake, soil and delightful climate are still there. The waters abound in fish, and from the hillsides gush forth some of the finest springs in the East. But what little Christianity was ever there has taken its departure. Only one city—Tiberias—is found on the shore, and very few people live in that part of the country. Not a farm is to be seen, and only now and then a little garden spot. The hills are bleak and bare, and everything has the appearance of desolation in the most complete sense. Surely have the threatening words been fulfilled: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell."

In the Jordan Valley there are two noted bodies of water—the Dead Sea, and the Sea of Galilee. On the shore of the former stood Sodom and on the shore of the other stood proud Capernaum. It is a little remarkable that both of these cities were destroyed because of the sins of the people. Yet if Sodom could have been favored as was Capernaum the people would have accepted the truth, and the city might not have perished. May the judgment meted out to the cities of Galilee prove as a warning to Christian America. We have only to behold the desolation of the doomed cities to understand the terrible consequence of disobedience.

"EASY times are not good for soldiers, nor too much luxury for Christians. The best place to study one's Bible is not in an easy chair."

HOME * AND * FAMILY

GRANDMA'S ANGEL.

MAMMA said: "Little one, go and see
If grandma's ready to come to tea."
I knew I mustn't disturb her, so
I stepped as gentle along, tiptoe,
And stood a moment to take a peep—
And there was grandmother fast asleep!

I knew it was time for her to wake;
I thought I'd give her a little shake,
Or tap at her door or softly call;
But I hadn't the heart for that at all—
She looked so sweet and so quiet there,
Lying back in her old arm-chair,
With her dear white hair and a little smile,
That means she is loving you all the while.

I didn't make a speck of noise;
I knew she was dreaming of little boys
And girls who lived with her long ago,
And then went to heaven—she told me so.

I went up close and didn't speak
One word, but I gave her on her cheek
The softest bit of a little kiss,
Just in a whisper, and then said this:
"Grandmother, dear, it's time for tea."

She opened her eyes and looked at me
And said: "Why, Pet, I have just now dreamed
Of a little angel who came and seemed
To kiss me lovingly on my face."
I never told her 'twas only me;
I took her hand and we went to tea.

—St. Nicholas.

SCATTERING SUNSHINE.

BY IDA C. SHUMAKER.

"In a world where sorrow ever will be known,
Where are found the needy and the sad alone,
How much joy and comfort we can all bestow
If we scatter sunshine everywhere we go."

WHEN but a child, our idea was to go out into the woods, basket in hand, and gather sunshine just as we did the flowers, and scatter bits of it here and there.

To-day we raise the question, How can we scatter sunshine? First, get full of sunshine yourself by studying God's Word to know and do his will, and "let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3: 16, 17. Then the scattering of it will be quite an easy task. You will do it unconsciously, oftentimes.

The world needs more sunny people whose very presence casts sunshine round about them. As the sunlight from heaven cheers and brightens our homes when allowed to come in, so our lives will be made brighter and we will always be ready to speak words of comfort and good cheer to the downcast if we let the sunshine come into our souls. Read Psa. 16: 6-11; Prov. 15: 13; 17: 22.

Did you say, "I have too many reverses in this life; I can't be bright and cheerful?" Yes, you can. Listen! "I can do all things through Christ which strengtheneth me." Philpp. 4: 13. "Without me ye can do nothing." John 15: 5. God always mingles blessings with chastisements and sends some rays of light into the saddest hearts. "The darkest hour is just before day." True, there are many things in life that make us sad; yet there are many more to make us glad,

"Look for goodness, look for gladness
You will find them if you do."

We are too apt to look on the dark side of life. It has its bright side too. Have you sorrows? Are you weary and heavy laden? Accept the invitation of the Man of Sorrows—"Come to me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28. Have you been wounded to such an extent that you feel heart-broken? Go to him who "healeth the broken in heart and bindeth up their wounds." Psa. 147: 3.

Have you ever noticed how much sunshine a genuine smile carries with it? Look at the smiling face of an infant, listen to its childish prattle and

note the effect upon yourself. Or enter a primary classroom filled with happy, bright-eyed children; watch their faces light up with a smile as a ray of sunshine streams in their room, and hear their merry voices chiming out, "Good-morning, sunshine, we're very glad to see you." The effect is charming. A thrill of joy will permeate your entire being and a smile will unconsciously find its way to your face.

As you pass along, you may meet a burdened soul, struggling with despondency, whose face bears the image of the Giant Despair. Now what's to be done? Will you wear a face equally as long and croak out your greeting? No; his life is cloudy enough. Throw a little sunshine at him. When you greet him let your tone be as bright and as musical as possible, and *don't forget to smile.* 'Tis "not so much what we say, as the manner in which we say it."

Farther on you may chance to meet a forlorn little wanderer, with ragged clothing, dirty face, hair uncombed, whose bright eyes, though dimmed with tears, look pleadingly at you, telling you how big its troubles are. Don't pass it by unnoticed; speak kindly to it; dry its tears; soothe the little aching heart, and you will have dropped a sunbeam which not only brightened its life but yours also.

What glorious meetings we have when we enter the sanctuary with our souls filled with sunshine. When the speaker arises to address his audience he will not look into those long faces which hypocrites delight to wear, who are victims of self-pity, and who somewhat resemble an iceberg in that the atmosphere around them is frigid and they cause one to feel chilly every time we come in contact with them. But he will look into faces beaming with love, joy and gladness, glowing with warmth and vigor, giving an inspiration which is soon caught by the speaker and used to advantage, faces showing an intense interest in the salvation of souls, and from whose hearts are ascending earnest prayers in behalf of the humble servant of God who is laboring to feed us with the Bread of Life. No stranger will go away from that meeting unnoticed. We will go away feeling that it was good to be there, and with a longing desire to go again. We are made to say; "Oh what a glorious meeting we had! The sermon was so instructive and so edifying. It helped me so much." Did it? Then drop a little sunshine at the minister's door. Tell him so. Prov. 15: 23. It will encourage him and you will hear a better sermon next time.

Too many of God's faithful servants do not receive the encouragement from us as they should. Why not let them know we appreciate their labors? Is it because we are afraid of spoiling them that we wait until the Grim Reaper has snatched them from our midst, and then say all the nice things about them? ("Roses for the living.") Don't stop there, but scatter a little more sunshine in his home in the shape of money, produce, good books, etc., and you will be casting "bread upon the waters" which will be found "after many days." Eccl. 11: 1.

Carry plenty of sunshine with you when you enter the sick room and scatter it freely. You may be shocked at the pale face and wasted form of the patient, but don't let your feelings give vent to words of despondency and fear. Do not tell the patient about some one dying with the same disease, and then close by telling all the unpleasant things you know. Let your face be radiant and your voice soft and cheery. Carry messages of love and sympathy. If the patient is fond of flowers (those silent preachers), take some with you, but kind words and loving deeds are better.

Not a day passes but that an opportunity presents itself to throw a little sunshine on some dark path. Let us seize every opportunity and

"Scatter sunshine all along the way,
Cheer and bless and brighten
Every passing day."

Myersdale, Pa.

BLESSED be the hand that prepares a pleasure for a child, for there is no saying when and where it may bloom forth.

THE SECRET OF IT.

"WHERE does the clerk of the weather store
The days that are sunny and fair?"
"In your soul is a room with a shining door,
And all of those days are there."
"Where does the clerk of the weather keep
The days that are dreary and blue?"
"In a second room in your soul they sleep,
And you have the keys of the two."
"And why are my days so often, I pray,
Filled full of clouds and of gloom?"
"Because you forget at the break of day,
And open the dreary room."

—Amos R. Wells, in St. Nicholas.

TWO WAYS OF DOING IT.

I DROVE with my husband to our nearest town, not long since, and leaving me at the principal store in the place, he went to attend to some business farther on. After making some purchases I sat down to await his return. Most of the farmers within six or eight miles deal at this store, and to-day there were many coming and going. My attention was attracted to the dry-goods counter, where a pleasant-faced little woman was looking at some black dress goods. Her husband was standing near. "Now Sam," said she, "this stuff is 40 cents a yard, and this," holding up another piece, "is 60 cents; it's better than the other, but I guess the 40 cent goods will do me." The man came and examined both pieces in a very interested way, and said, "I think, Sallie, you'd better take this at 60 cents; you don't often get a new dress, and you ought to have a good one." The little woman was still more pleasant looking as she told the clerk to cut off the dress.

"Sallie," said the husband, "I'm going to buy you one of those red table-cloths."

"Sam," said she in an undertone, "they're beautiful, but can you afford it?" He smiled and had one wrapped up. As they went out, I said to myself, "True enough—a good husband makes a good wife,—two such happy-looking people, and love and kindness the cause of it!"

My meditations were cut short by the entrance of another couple—a gruff-looking old fellow, and a pale, care-worn woman.

"Now, hurry up, Mary," said he. "I've no time to be foolin'."

Then Mary said she would like to look at some cloth. She selected a piece that suited her, but when the man heard the price he objected.

"Get something cheaper," said he.

"But," said the wife timidly, "this is for Tom's Sunday pants."

"I don't care," said he, "I won't pay so much."

So she was obliged to take an indifferent piece at a lower price. After purchasing a few groceries, the husband said:

"Come on; I suppose you've got all you want?"

"Yes," said she, looking wistfully around, "but I did want some apron gingham."

"Never mind that now," was the answer, "I'm in a hurry," and out they went.

Ah! thought I, here is a poor woman made unhappy by a brute of a man who never allows her the pleasure of going shopping with a little money of her own. She works hard, without any reward, not even kind words. Ah! this must be the kind of farmers' wives who become insane. Then I wished I were a good fairy who might put money in her pocket to buy all those things so dear to a house-keeper's heart.

The arrival of my husband aroused me from my reveries, and when, during my ride home, I related my experience, he laughingly said: "Just like a woman to see and hear so much." "And," said I, "I feel like beating that horrid man, and I suppose that's like a woman too."—Another Wife.

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly.

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BRO. N. B. CHRISTNER should be addressed at Jonesboro, Tenn., instead of Piney Flats.

THOSE wishing tents at the Annual Meeting should write the Lodging Committee soon.

BRO. N. F. BRUBAKER has his address changed from Concord, Okla., to Meno, same Territory.

THE District Meeting of the Eastern District of Maryland was held at Washington, D. C., April 17.

BRO. S. A. WALKER will represent Northwestern Ohio on Standing Committee at our coming Annual Meeting.

BRO. WM. C. KOONTZ will represent the Southern District of Pennsylvania on Standing Committee this year.

THE meetings at Washington, D. C., conducted by Bro. I. J. Rosenberger, closed April 17 with seven baptized and one applicant.

BRO. ANDREW HUTCHISON expects to spend the summer preaching in Indiana. See his notice in the Kansas department this week.

BRO. SAMUEL H. HERTZLER is preaching for the Brethren at Germantown, Pa. The meetings began April 15 and will continue till April 29.

MIDDLE Pennsylvania sends two papers to the Annual Conference. Bro. H. B. Brumbaugh is to represent the District on the Standing Committee.

BRETHREN P. S. Miller and W. H. Naff are to represent the First District of Virginia on the Standing Committee. Two papers go to the Annual Meeting.

ONE of our readers suggests that we should by all means have a mission in Cincinnati, Ohio. This will do for the Brethren in that State to think about.

LATE reports indicate that Bro. H. B. Brumbaugh is getting along quite satisfactorily, and if nothing unusual occurs the doctors feel quite sure that he will recover.

BRO. A. W. VANIMAN writes us that the church at Saginaw, Texas, is nearing completion, and will be dedicated the last Lord's Day in this month. A feast will be held the evening before.

At the recent District Meeting of Southwestern Kansas, Southern Colorado, etc., Bro. A. F. Miller was selected to serve on the Standing Committee. No papers were sent to the Conference.

THE Annual Meeting Lodging Committee at North Manchester, Ind., wish it announced that each person attending the Conference will be charged twenty-five cents a night for lodging. This is to be the uniform price.

BRO. I. J. ROSENBERGER has been quite successful in his meetings this year. He has been the means of bringing over one hundred converts into the church since last fall. He is to represent the Covington (Ohio) church at the Annual Meeting this year.

THE Brethren of Northern Illinois and Wisconsin will convene in District Meeting at Naperville next Wednesday. We trust to have a good attendance.

THIS week we inserted, on page 271, the matter that we print on the back of the "Brethren's Envelope," not noticing that the address is incorrect until the page in question was printed. We regret the mistake occurred.

VERY encouraging reports come from the First District of Virginia. Peace and harmony prevail among the Brethren, and there is a growing disposition to push the mission work. They are reaching out farther and farther, and in time may build up a number of new churches.

BRO. LEMUEL HILLERY writes us from Corinne, Utah, where he is at the present time preaching the Gospel. He thinks there is a wonderful opening in that part of the West for the Brethren, and is willing to give the necessary information to those who write him.

WEEK before last, on first page, we stated that there were thirty magnetic healing institutions in Nevada, Mo. Bro. I. W. Leatherman, of that city, writes: "As a matter of fact the number of these institutions has decreased in this town until there are perhaps only twelve or fifteen, and only six of these are doing considerable business."

A BIBLE Institute has been arranged for at Water Park, on Lake Wawasee, Ind., by Bro. E. M. Cobb, of Pyrmont, Ind. The institute will open August 1 and continue until August 12. A number of speakers have been engaged, and the gathering will doubtless be an exceedingly interesting one. For further particulars write Bro. Cobb.

WRITING from Nez Perce, Idaho, Bro. Stephen Johnson says that March was so pleasant that the farmers could be in their fields plowing twenty-four days, and then had four good Sundays in which to attend church. If the people will attend church every Lord's Day, they may rest assured that the Lord will give them plenty of good weather for their work.

THE papers state that a few days ago the Prince of Wales arrived at Altona, Prussia, en route for England from Copenhagen. A few minutes later Emperor William of Germany unexpectedly arrived. The meeting was a surprise, and they kissed each other like a couple of schoolgirls, and then supped together at the station. Well, why not the princes of earth kiss! It is better to kiss than to go to war. And as long as we hear of these heads of Europe kissing we need not be alarmed about war between their nations.

"A SQUARE Talk About the Inspiration of the Bible," by H. L. Hastings, has just been brought out by the Gish Fund, and will be sent free to the ministers of the Brethren church, on receipt of the postage, five cents. Those whose names are not in the *Brethren's Almanac* should give reference. The book contains about 125 pages, is neatly printed and bound in cloth. For the ordinary Bible student it is one of the best works we have ever read on the inspiration of the Holy Scriptures. Price of the book to those not ministers is fifty cents.

THE secret of spiritual health in any congregation is proper feeding and religious exercise. There are scores of places where the real needs of the congregation are not studied. The appointments are filled by ministers who preach on whatever may happen to come handy. They never think of handing out that part of the Bread of Life for which the people at that time may be hungering. Then, the members are not given any exercise. They are not encouraged to attend and take part in the prayer meetings. No inducement is held out for them to engage in Sunday-school work. They are never called on to pray in the public services, never instructed to visit the sick, and look after the unfortunate. Surely a congregation cannot prosper where so much is neglected.

By request of the Annual Meeting Lodging Committee, North Manchester, Ind., we publish the following:

The Lodging Committee find it necessary to rent tents for Annual Meeting and all persons who wish to rent a "good tent 10 x 10 and straw" on a nice high place on meeting ground for three dollars (\$3.00) during entire meeting, can have one by applying to the secretary (H. E. Neer) before May 10, so the Committee may know how many to order.

FROM the North Manchester (Ind.) *Journal* of April 12 we clip the following:

Preparations for the Big Dunkard Meeting will soon be in full swing. Work was begun on the tabernacle this week and next week the other buildings will be started and the work on the grounds kept going until ready for the meeting. The tabernacle is to be 100 x 120, the dining hall 60 x 120 feet and the lunch room 18 x 150 feet. All of these and several other smaller buildings will take an immense amount of work and lumber. Five car loads of lumber have been bought, making 100,000 feet or over. The work of the erection of these buildings is being superintended by Lee Snell, and after this week a large gang of men will be at work on the grounds every day.

JUDGING from the number "received by letter," as reported by our correspondents, we conclude that many of our members are changing location this spring. The number will probably reach a full half thousand. To the congregations from which these members have moved this means a loss that will be felt in some communities more than in others. Then, to other congregations, it means a gain, and for aught we know, the gain may greatly overbalance the loss. We at least hope it will be that way. It is further hoped that those emigrating to new localities may find such places pleasant and the surroundings agreeable. Every Christian on entering a new field, ought, in some way, to become an energetic worker for Christ. This he can do by taking hold of everything that will tend to advance the cause of Christ. Then no better way of representing Christ will be found than to live out his precepts and examples in our every-day life, and in this way we can let our light so shine that it will be the means of leading others to Christ.

THIS week's issue of *The Inglenook* is full of good things from end to end. There is an article on Cuba by one who has been there. The story of How the Plains Indians do their Courting is well told. The way the Indians hunted buffalo is the subject of an excellent article. Half a dozen of our older Brethren tell the young folks what they would do if they were young again, and had it all to do over again. These instructive articles should be in the hands of every young person in the church, and they will be continued from issue to issue for some time. Under the heading of Callings for Life Work a Traveling Passenger Agent gives the details of his business. How Horses are Trained is a well written communication. A most interesting and instructive article is for the information of everybody in How Our Church is Distributed. All about diamonds, and the story of the largest pet in the world are but a part of this issue. Have you seen the *Inglenook* yet? For fifty cents it will be sent you for the rest of this year. Write for it to-day and get all the numbers.

NEGLECTING THE FLOCK.

PAUL instructed the elders of Ephesus to take heed unto themselves, and to all the flock over which the Holy Ghost had made them overseers. We fear that there are those who are neglecting this very important duty. They not only neglect their own spiritual culture, but they fail to feed and care for the flock. They will permit other things to occupy their time and attention, and thus "the church of God, which he hath purchased with his own blood," is left to suffer. This is not pleasing to the Lord. He never intended that the men made overseers of the flock "by the Holy Ghost" should be about some other business when the hour for services at the regular place of worship comes.

Every man of God should be about his Father's business, and if the flock is depending upon him it is his business to look after this flock with the ut-

most care. He has no right to shirk the work entrusted to him by the Holy Ghost. If he does not feel sufficiently interested in the welfare of the flock to give the needed attention to the Lord's work, let him resign, and thus make way for the Holy Ghost to set another shepherd over the sheep of the Lord's pasture. This may be a plain way of putting it, but it is no plainer than the Master himself would talk were he here.

A man may neglect his own business, to some extent, but the shepherd of the flock must not neglect the Lord's sheep. If he does he stands in danger of the final judgment. Jesus did not neglect his Father's business. His apostles gave all necessary heed to both themselves and the flocks over which the Holy Ghost appointed them, and surely the under shepherds of to-day should follow the example of their Lord and Master, as well as follow the example of the apostles so far as they followed Christ. We have been constrained to say this much by information that comes to our desk regarding the condition of some of the churches in localities where the flock of God is suffering from the want of proper attention.

WHO WILL BE SAVED?

DURING a series of meetings, some years ago, one of our ministers was asked, in public, if he thought nobody but Dunkers would be saved. His answer cut both ways, for he said: "No, and not half of them if some of them do not behave themselves any better." The answer was about as appropriate as the question, and yet there is something in the question as well as in the answer. Upon the part of not a few there is a disposition to make it appear that only such and such will be saved. That is not the better way to think and talk. It is our business to sow the seed of the kingdom, and induce people to repent of their sins, unite with the body of Christ and live faithful until death; but we are not authorized to act the part of the angels and separate from the wheat what we presume to be tares. We are to withdraw from those who walk disorderly and fellowship only with the believers, but we need not set ourselves up as judges of all the churches in Christendom. Let us study the truth, obey it, and leave the other churches for God to judge. He will judge them as surely as he will judge us, and unless we take heed to our ways we may be found deficient in some very essential features. We like to see a man loyal to all the privileges set forth in the Gospel, but he should not be too free about setting himself up as the living epistles by which all others should judge their lives. It will be found far better to hold up the man Christ Jesus as the pattern for all saints, proving each point by the written Word, and let the people judge as to whether we are really in the true light, and others not. There is an old adage about sweeping before our own door, and this adage, by way of application, may fit our attitude most admirably. The woman who sweeps before her own door is certain of having one clean yard, and others may be induced to follow her example. Let us not neglect the Dunker church.

OBSTINACY.

WHEN there are so many people in the world, what is the use of every one trying to have his own way about everything that comes up for consideration! Other people are made just as we are, and they would like to have something to their notion too. Not everybody can have his way. Some one must surrender his preference, and why not each one try to yield at least a little? That is, prefer one another in matters about which good people should differ, without doing injustice to the truth.

There are some people who seem to think that nothing is done right unless done just their way.

Everybody must yield to them or there will be trouble, or nothing done. A condition of this kind is very unfortunate for a family, church or business. It is consistent for men of integrity to stand firm for principles, but probably nine-tenths of the things about which members differ in a council meeting, or even in the family, do not involve principles at all. Matters come up that must be decided, for people cannot well walk together unless they be agreed, and we have our notions how things ought to be done. Well, those on the other side have their notions too, and, decide matters as you may, the world and the church go on the same. Then why be obstinate?

Many a prosperous church has been rent in twain by a few obstinate people who did not have grace and charity enough in them to season their conduct. They got it into their heads more than in their hearts that a thing must be done just so, and because it was not done that way the cause of Christ had to suffer. A presiding elder in the Methodist church happened in a congregation where the church had been torn all to pieces by a member of this kind. After listening to both sides, and to Bro. B— too, who had made the trouble, he said that it would be a blessed thing for that church if Bro. B— was in heaven. This greatly insulted Bro. B—, but the more prudent members saw the point, and Bro. B—, so far as his influence was concerned, was relegated to a back seat, and harmony once more prevailed. The moral of this will be found in its application to those who think that neither the church nor the world can get along without them. The best thing that can happen the obstinate people is to either change worlds, take a back seat or be converted enough to have at least a little consideration for the preferences of others.

THE INGLENOOK.

FOR several years before the Annual Meeting authorized the starting of a young people's paper many letters were received setting forth the demand and necessity for a publication designed especially for the young. It was said that a paper that would furnish the best class of literature, presented in a way to meet the wants of our boys and girls, would be gladly welcomed into the homes of our members. The Committee was anxious to meet the demand, and trusting that it would be sufficient to pay for the cost of publication the paper was started, and *The Inglenook*, or Chimney Corner, is the result. A copy of the new publication has gone into every home where the MESSENGER is received, thus giving all our readers an opportunity to examine it.

Believing that *The Inglenook* is a good paper and that it will interest both old and young, we urge our brethren and sisters to take it into their homes and give it a trial. The introduction price has been placed so low that all can afford the cost of it to the end of the year. Hoping to introduce it into every family, the low price of fifty cents is made. This will insure you the weekly visits of *The Inglenook* until Jan. 1, 1901, at a cost of a trifle over one cent per copy.

The paper gives promise of being full of interest. It will be sure to attract the attention of your children, and they will be all the better for having it. It will take the place, in some cases, of papers that are of doubtful influence, and will lead the boys and girls to acquire a taste for reading matter of a higher type than is usually found in the story papers that abound over the land to-day. If I were "a boy again," I should want most of all the directing hand of one who knew the needs of a boy in the matter of what I should read. Give the boys and girls of your home good papers and books, and the trashy literature will not destroy the purity of their lives.

Send for *The Inglenook*, and do this at once. Send for yourself and get others to subscribe for it. This is the one opportunity to get a good paper for the young people at a nominal cost. Improve the opportunity now.

D. L. M.

BINGHAM ON THE LOVE FEAST.

No one who attended any of the debates held by our sainted brother, R. H. Miller, can forget the use he made of Bingham's "Antiquities of the Christian Church" in defense of the faith and practice of the Brethren. Despite the attempts of his opponents to lure him away from the musty volumes that showed so conclusively that our practice is in line with the primitive church, Bro. Miller clung to his point, with the result that those who opposed him were defeated. Bingham has made the Christian world his debtor for his scholarly and exhaustive work on the practices of the Primitive Church. The work is published in ten large volumes and from first to last is full of interest to the student.

After referring at some length to the use and abuse of the love feast in the Primitive Church, and referring to the charge brought against the Christians by some of the heathens on account of the feasts, the learned author says:

"However, though there were many who thus calumniated these Christian feasts by this variety of charges, yet there were some also who could discern the good effects of them, and the great influence they had, not only on their members, but the very heathen, who sometimes would cry out and say, 'See how these Christians love one another!' as Tertullian notes in speaking of their collations and charity. Nay, Julian himself, though the bitterest enemy the Christians ever had, could not keep from bearing testimony to the usefulness of this practice, which he looked upon with an envious eye, as that which he imagined chiefly to uphold the Christian religion, and undermine the religion of the Gentiles. For thus in one of his Letters to his Gentile priests, he provokes them to the exercise of charity by the example of the Christians, and their feasts of charity. 'There is more reason to be careful in this matter,' says he, 'because it is manifestly the neglect of this humanity in the priests which has given occasion to the impious Galileans (so he commonly styles the Christians) to strengthen their party by the practice of that humanity, which the others have neglected. For as kidnappers steal away children, whom they first allure with a cake, so these begin first to work upon honest-hearted Gentiles with their love feasts and entertainments and ministering of tables, as they call them, till at last they pervert them to atheism and impiety, against the Gods!' This is a full vindication of them from all those aspersions which former Heathens had cast upon them, and an ample testimony of their usefulness from the mouth of an adversary, who saw and envied the progress which Christianity made in the world by means of the feasts of charity, which he was minded to introduce into his own way of Heathen-worship, with many other such rites, in imitation of the Christian institution. Happy had it been for the Christian religion if Christians had never had occasion to object more against their own feasts of charity than Julian, their bitterest enemy, could find to object against them! They might then have gone on with innocence and glory, and have continued an useful and laudable rite unto this day." *Bingham's Antiquities*, Vol 5, pp. 492-493.

And now that the Brethren have re-established the practice of the Apostolic and Primitive Church many there are who oppose them. To such would apply the decision of the Great Church Council of Gangra, held about the close of the third century. Even then some despised the love feasts. The decision reads as follows: "If any one despises the feast of charity which the faithful make, who for the honour of the Lord call their brethren to them, and comes not to the invitation because he contemns them, let him be anathema."

D. L. M.

ADAPTATION.

THERE are few words in the English language that figure more largely in the success achieved in the world than the one we have placed at the head of this paper. It is the key that opens the door to the desirable things in life. People fail in reaching the objects of their wishes and purposes because they persist in keeping themselves out of harmony with the conditions of approach.

This world is largely made up of circumstances, conditions and forces that are strongly founded and fixed by laws which cannot be changed by our wishes, notions or purposes. And if we wish to enter within the limits of their domain we must adapt ourselves to them rather than waste our time and energies to change them. It is a truth that "every man is right in his own eyes." And whether this be really so, to get his confidence, and wield an influence over him, we must grant him his own opinion far enough and long enough to change it to ours if we feel that we have a better one to give. In other words, we must first adapt ourselves to others before we can hope to adapt them to us.

This is true in all of our touches with our fellow-beings. The man who would interest and instruct children must know how to adapt his teaching to child thought and child life. He must become one of them, meet and mingle with them in a way to get their confidence and command their attention. He must adapt his feeding to their needs and capacities for eating. The same is true of the minister. To make a success of his ministry he must adapt himself to his people by becoming, in a sense, as they are,—mingling among them, falling in with their manners and customs of home life, studying their characters, learning their needs, gaining their confidence and becoming one of them. By doing in this way, the best manner of approach is learned and the work of doing them good is more than half accomplished.

The successful business man understands the force of these principles and acts accordingly. So the agent and the politician. They study their men and the laws of adaptation as they make their approach. The farmers they meet in the field, talk about farm and farm things, and as far as possible try to be as they are until they command attention and gain confidence—and then push their purposes; and when the object is at all laudable they succeed. It is because they have tact enough to adapt themselves to circumstances and conditions as they find them. The same is true in reference to all the successful approaches in the business world.

It is said of some men that they make circumstances and conditions. This is true only so far as they first adapt themselves to the laws by which circumstances and conditions are brought about. They do it by first knowing how. To know, understand and do, are the chief elements of adaptation.

As this is true in the successes of the business and social life, it is equally true in religion. The religion of Jesus Christ does not consist in a set of arbitrary and ironclad rules and regulations that can be attained to and made practical only by the few, but is sufficiently pliable and adaptive to meet the conditions and circumstances of all people, from the poorest and unlearned to the most wealthy and refined. It is a religion of adaptation—from the one talent to the five—five pounds to ten pounds. He knew no man after the flesh. With him there was no clashing with the people because of their stations in life, languages, customs and habits. He came to save the souls of all. To do this he adapted himself to the world as he found it—a man among men.

And the same life of adaptation we have perpetuated in his servant Paul. Let us hear what he says, 1 Cor. 9: 20-22. We give it as paraphrased by Dr. Doddridge. "To the Jews I became as a Jew that I might gain over some more of the Jews to Chris-

tianity; to those I say who were, or apprehended themselves to be under the tedious ceremonies and disagreeable restraints of the Mosaic Law, I became as if I were still in conscience under the obligations of the law, though I knew it to have been abolished; . . . but this freedom I used and this moderation I manifested, not by any means for my own indulgence, but that I might gain those who are without the law and make my ministry more agreeable and useful to such as were educated among the Gentiles. I therefore became to the weak as if I had been as weak and scrupulous as they, in the various articles of food and dress which might come into question, that I might gain upon the weak; for the soul of the weakest appeared unto me to be infinitely valuable; and I have the warrant of my great Master to esteem it more precious than all the treasures of the world. In a word I became all things to all (men), accommodating myself to them so far as with a safe conscience I could, that by any or all means, if possible, I might save some."

This adaptiveness of Paul is certainly very evident and easily understood. His mission was to save souls, and to do this he was ready and willing to adapt himself to the people that he wished to save. If he were to go to Japan he would become as a Japanese. If to China, as a Chinese. If to India, as an Indian. If to the Orient, as an Oriental—not in their use of opium, idolatry and things that would be demoralizing, but in their lawful home customs. He would be one among them, sit on the floor, eat as they eat, dress as they dress and fall in, as far as possible, with their life customs. In this way they would feel that it was not his purpose to change their home customs, but to save their souls. And let this religion work itself out in their lives, which in the end would bring about such changes as legitimately grow out of the Christ life.

Paul would recognize and adapt himself to the differences between country villages, town and city living. He would do the same in reference to national and social habits and customs, that he might not stir up their prejudices, but win them for Christ. And so ought we to do to make our work a success. Yes, adaptation.

H. B. B.

DISTRICT SUNDAY-SCHOOL SECRETARIES.

MANY of our State Districts have persons appointed whose duty it is to gather Sunday-school statistics and encourage Sunday-school work. This is well as far as it goes, for the field has been cultivated but little. Still there are some things which ought to be done, for they would enable our secretaries to do more and better work in the place to which they have been assigned.

When one is chosen to this position he begins to think and plan in a way that he never has before. And he does not need to think very long or very hard until he becomes painfully aware of his limitations. The first limitation is that of time. The secretary is elected for but one year. (There may be exceptions; what is said here refers especially, though not entirely, to the District of Northern Illinois and Wisconsin.) It is quite probable that at the end of the year some one else will be put in. Now a man simply cannot plan to any advantage for one year. He cannot even get responses from all the congregations in that length of time. There is no inducement for him to plan, for he is quite certain that he will not have an opportunity to carry out his plans. His successor may have plans entirely different, if he has any at all.

This limitation ought to be removed, and it can be by lengthening the term of service from one year to three or five years. If the secretary has done good work he should be re-elected, unless there is some good reason for not doing so. No man should be asked to do a piece of work without

being given the time necessary to do it well. Of course some statistics can be gathered in a year, and they are valuable; but no system can be put in operation in so short a time.

Another thing in which the secretary is restricted is the opportunity to visit the various Sunday schools of the District. He cannot tell what the needs of the Sunday schools are unless he can get out and visit them, for there are sometimes as many different needs as Sunday schools. Our Sunday-school secretaries do their work for nothing; and that is all right, for it is a good work and a man can afford to do such for nothing. But he ought to be able to get out to visit the Sunday schools without being out of pocket. His railroad fare should be paid by the District. The work is well worth it. The church cannot afford to slight the work in order to be economical.

These two points it will be well for us to think of: The secretary should be elected for three or five years, so that he may lay plans and carry them out; he should be enabled to visit as many Sunday schools as possible. Unless these two limitations are removed it is hard to see how any one can do really effective work as a Sunday-school secretary. We have come to realize, at least to some extent, the importance of the work of Sunday school. We see the good coming from it in our strong congregations. But do we see how much good might come from it in places where there are but few members? Do we see that there is a grand opportunity for work in these out-of-the-way and neglected places? It seems not, for as yet we have not made an honest effort to establish schools in such places. One of the duties of the secretary should be to find as many such good openings as he can and start a school wherever possible. Thus will more be brought into the Sunday school and taught the way of the Lord.

The harvest is great, but the laborers among us are few. Will we not awaken to a sense of our responsibility and take a step or two in the right direction by giving our District secretaries all the help and encouragement possible?

G. M.

QUERISTS' DEPARTMENT.

What does Paul mean when he says, "Let your women keep silent in the churches?" Does this mean married women?—F. G.

It simply means that women should conduct themselves in a becoming and courteous manner in the church. It is one of these prudential injunctions that the conditions of society at that time made especially necessary, and includes the married as well as the unmarried. The injunction is just as necessary now in localities where Christian women do not know when to speak and when not to speak in the house of God.

Is there any Scripture to keep any one out of the church simply because he belongs to an organization that has no secrets, and is not oath bound?—D. M. R.

If the organization referred to is just like the church, there is no need of a church member belonging to it. The one church is enough. If it differs from the church, and is pitted against the church, as most organizations are, one way or the other, then a true Christian has no business encouraging such an organization. "Be not unequally yoked together with unbelievers," is a complete answer to the question. All organizations outside of the church are made up, more or less, of unbelievers, and a member of the true church ought not to be unequally yoked with any of them.

Why do our Brethren always close their prayers with the Lord's Prayer?—L. M. S.

The Master says, "When ye pray, say: 'Our Father which art in heaven,' etc. Luke 11: 2. The 'when,' by our Brethren, is understood to mean whenever regular prayer is offered. They think there is no better way of closing a prayer than with the Lord's Prayer.

J. H. M.

General Missionary

...AND...

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois | S. F. SANGER, Virginia
L. W. TRESTER, Indiana | A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

The next meeting of the General Missionary and Tract Committee will be in Elgin, Ill., on May 26, beginning at 8 A. M. All business intended for this meeting should be in the office of the Committee by May 10. The Committee does not expect to meet at Annual Meeting this year.

UNDER WHOSE SUPERVISION SHOULD CITY MISSIONS BE PLACED?

THE present plan of mission work provides that every point within an organized State District shall be under the supervision of the Mission Board of that District. At present there are only a few exceptions. Now and then comes a call from some city, and sometimes from the Mission Board in whose territory the city is located, asking the General Board to receive the mission under its direct care and management. The arguments of greater resources and larger experience are urged. Some who support these missions also claim that because of a lack of experience, or some kindred reason, there is wastefulness and mismanagement. The question grows as it is looked into; for the different views of doctrine and discipline loosely held by boards in some Districts, and not so by others, greatly affect the city mission, making a marked difference in the progress of each mission and the kind of progress made.

Grant, then, that the present plan is not a good one. What would be gained and lost if the General Conference should decide to place all city missions under the direct management of the General Board?

At first thought it would appear that, from a doctrinal or disciplinary standpoint, if all missions were under the same board, they would all be managed alike. But an action of the Committee at one time, touching on this point, would at once bar such a conclusion. On page 27 of Hand Book of the Committee is the following: "Missionaries located in organized congregations must hand their letters into said congregation, and in government and church relationship they hold the same relation to said congregation as any and all other members of said congregation." It is proper that as soon as possible a mission point be organized into a congregation, attached to the proper State District and work with the congregation and District. This, then, would not help the part referred to.

It may be true that the General Board has a larger experience and greater resources than most District Boards, but both of these are at the command of the District. Are funds needed? Call, and they will be given as long as there is money in the treasury. Are ministers needed? The General Board stands ready to lend whatever assistance is possible. So that even here the gain is not so great over the present plan.

Then, some serious disadvantages present themselves to a plan of placing city missions under the direct care of the General Board. First, it is against the genius of the government of the church. The principle of government is the congregation, then the District, then the Conference. The plan would give a monarchical form of government, vesting too much authority and responsibility in the General Board, and disregarding the District and congregational phase of church government.

While the General Board may have a larger experience, it could never be in as close touch with all missions in cities, as a District Board can be with the cities in its territory. Success largely depends upon personal contact and help. The District Boards could do this with

less expenditure of time and money than the General Board.

Considered thus far, it would appear that the present plan is broad and the best that can be adopted. Surely the plan should not carry the responsibility of the neglect of some of its workers. Let something be done to correct evils that may exist, but when there is a good plan in force, let every one try to work to it.

LET US THINK.

BY H. DORA FLORY.

WHY are we so blest? Why do we live in a land where Bibles are in almost every house, where we can worship God as our own sense of right dictates, and where we enjoy the greatest measure of freedom of any people upon earth? Is it by any virtue of ours that all these blessings are bestowed upon us? God could just as easily have had you and me born in heathen India, China, or Africa.

"To whom much is given, of him shall much be required." We rejoice in the fact that we are free Americans. And from what comes our liberty? My Chinese pupil solved that problem a few days ago. He said, "When people first came to America, they brought the Gospel with them. They have always had Jesus." Ah, let us beware! Unto us much has been given. What shall our answers be when we stand before his throne to render an account of our stewardship here? What if these millions to whom we have not even tried to send the Gospel should stand up before us there with their sorrowful, hopeless faces and say to us, "You knew of the great love of God. You knew of the salvation offered by Jesus Christ, and you would not tell us?"

I often wonder how our dear Master feels when he thinks of God's measureless love, of his own precious life given for men, and then sees that we are not willing to make even one little sacrifice that we might give of our means to send the message to others. To think that out of the 2,458 foreign missionaries in China to-day we cannot claim even one of them! Suppose they do not teach the Gospel just as we believe it? That doesn't lessen in the least the value of the sacrifice which they and thousands of their brethren at home have made, nor does it take away the shame of our neglect and indifference. Who shall say that the 80,682 Chinese converts to Christianity would not have been just as ready to accept the whole doctrine had we given them an opportunity? And still there is only one out of every 4,825 of the Chinese who has become Christian.

So densely is China peopled, that a missionary who worked there for years said, "I have never, since coming here, been out of sight of a living Chinaman, nor of the grave of a dead one." Over fourteen hundred people die in China every hour. Miss White, who has worked there for eight years, tells me that she is the only woman missionary in four counties, comprising nearly 2,000,000 people.

What must the Lord Jesus Christ, who gave his life for us and for them, think of us? There is no better care-taker or paymaster than God. Shall we be afraid to trust him with our lives and our money?

715 N. Payson St., Baltimore, Md.

THAT RAINY-DAY FUND.—WHERE DO YOU KEEP IT?

BY NANCY D. UNDERHILL.

WE often hear people speak of "laying by something for a rainy day." Those who are so foolish as to make no provision for the future, but spend everything as fast as they get it, are treated with contempt. Yet some consider the risk of losing their hard-earned dollars so great, and the likelihood of the rainy day never coming at all, that they prefer to enjoy their earnings as they go along; so they do not try to save anything for the future; but carelessly say, "Enjoy the present; let the future take care of itself." And to justify themselves, they cite Matt. 6:34 and other passages of Scripture. Dear, careless reader, that rainy day not only may, but *will surely come*. And those who have saved their means, though they have abundance, will not wish to divide with you. It therefore behooves us to lay by a portion of our means "for a rainy day." But it is important that we keep it in a place where it will be safe, and not get lost or stolen or destroyed.

In this country, as well as in Alaska and the gold fields of other lands, many people invest in mining stock, and lose their carefully saved means. In some places men invest in real estate, or factory stock, and likewise lose. To avoid such chances of loss, some bury their money in a secluded place in field or pasture. Such are always laughed at, as they deserve to be; for they not only fail to obtain any interest, or to enjoy the use of their money, but prevent any one else from doing so. They finally lose the principal. See Matt. 25:25, 29. Yet there are many thousands who bury their money in the earth.

We once visited a lady, who, upon returning home from the station, after a day's absence, took her purse from the kitchen stove. That was *her* hiding place. But what if some one, not knowing or thinking, had built a fire in that stove? A neighbor of ours used to keep her valuables in a large pine box near the kitchen door, about six feet from the stove; because, in case of fire, it would be so easy to get them out of the back door, and no thief would think of ransacking that monstrous, unpainted box. But suppose that kitchen took fire from the stove in the night, while the family slept in a distant part of the house, or while the family were absent? The box would be in flames before men could surround and remove it. We have heard of people hiding their money in their beds, or in an old stocking under the bed, because no thief would think of looking in such a place. Of course not! Thieves are usually intelligent people. They would not expect to find much money stored away in fire traps. But the flames would find it.

More intelligent people put their spare cash in the bank and draw some interest upon their loan. But even the banks sometimes become insolvent, and their money is lost or stolen. Then that poor escaping cashier is hunted down with guns and hounds, like some wild animal. Once caught, if fortunate enough to escape lynching at the hands of an angry, bloodthirsty mob, he is confined behind bars of iron and walls of stone, with threats of murder ringing in his ears. If only a place of perfect safety could be found! Some men prefer to deposit their spare cash in a snug place in the pigpen. Yes, truly! There are many who keep it in the pigpen. But I should not care to. What if that rainy day should come, and the bonds and bills get soaked, or trampled under the feet of the hogs, or blown away by the wind? Some women keep their spare means in a bureau drawer, or a secret cupboard, or a trunk. Some men carry their rainy-day fund in a secret pocket on their person. But all these are unsafe receptacles.

Yet there is a *SAFE* place to keep that money, where it will draw a goodly interest. A bank whose cashier is absolutely honest and whose judgment is infallible. This *absolutely safe* bank will receive deposits of any quantity, either large or small, and at any time. But the sooner they are placed there, the sooner they begin to draw interest; so it is best to deposit one's earnings as fast as they accumulate, and not wait until one has a large amount, thus running the risk of loss, besides losing the interest they might be drawing.

There is going to be a rainy day, *sure*, and it may come a great deal sooner than we think. Better be prepared. It's going to storm as it never has stormed since you or I can remember, or since any of our grandparents can remember. Such an awful storm as is coming! Surely we'll want a shelter for our heads then. And no old, leaky clapboard roof will answer the purpose either; we'll need a durable building, such as only the best of all carpenters can prepare, John 14:2, 3, for it's going to *rain fire and brimstone*. Psa. 11:6; Ezek. 38:22; Rev. 9:17, 18; 14:10; 19:20; 20:10; 21:8. When that "rainy day" comes, I want my treasures laid out of the reach of destruction. Don't you? If they're not in a safe place then, they'll be melted, and burned up. See Matt. 6:19-21 and 2 Pet. 3:10. Now see Prov. 19:17, "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will be paid him again."

The Lord is that sure, honest, trustworthy banker who never fails. That is the *safe* place to deposit our means which we are laying by for "a rainy day." It is the *only safe* place; and it is *absolutely safe*. Let us invest our "rainy-day" fund with Jesus. He will surely pay again. And let us not spend all in selfish indulgence, so that when the Bridegroom comes we will have no oil in our lamps; for

those who have provided beforehand for that time will not divide with us. And let us apply Matt. 6:34 to this present life as it was meant to be applied, and not to the future existence for which our dear Lord gave us the excellent precept found in verse 20 of the same chapter: "For where your treasure is, there will your heart be also."

Canon City, Colo.

"TRACT DISTRIBUTING."

BY A. M. T. MILLER.

AT Port Arthur, when I was ready to leave the docks and return to the city, a distance of three miles, there was a gravel train going back. I got permission from the foreman to climb on a flat car and ride. In doing so I sat down beside a workman and after getting acquainted I offered him a few tracts, which were very thankfully received.

After looking them over he said: "Well, I am more than glad to get these. For many years I lived quite close to the Dunker church in Philadelphia, Pa., but must confess I never attended church. But since I have got way off here on the Gulf Coast I am very sorry that I was so indifferent about going to church."

At any time he (Chas. E. Duglas) would be glad to meet our people who chance to get to Port Arthur.

At Pickering, Louisiana, a gentleman boarded the train and took a seat alongside of me. After the proper time came I tendered him some tracts. He said that nothing would please his wife more, for she loved to read religious literature.

At Kansas City, on going from the Wyandot depot to the Union Passenger station the street cars were jammed so full that I was obliged to stand on the platform. There were several negroes also standing, to whom I gave some tracts. One bright looking young man of about twenty thanked me very much. I gave him a small bundle to distribute among his associates, which pleased him very much.

Most of the people kindly accept our tracts if properly approached. A little tact is needed in distributing tracts, as well as in other lines of work and business enterprises. Do not make any statements about other people or churches that will bring about controversy. A good idea is to talk about your agreements, and bring out your differences in a way that will not bring about unkind feelings. Let everything be done for the glory of God.

Pickrell, Nebr.

A poor congregation was endeavoring to build a small chapel. One workman brought all his three months' earnings. "Can you spare so much?" he was asked. Tears of gratitude and love fell from his cheeks as he replied, "My Savior spared not himself, but freely gave his life for me; surely I can spare one quarter of a year's earnings to extend his kingdom on the earth."

A wealthy banker in Hangchow offered to give all the money needed for a good work. The people would not let him. "If you give all the money, you will have all the blessing," they said.

Our Prayer Meeting.

CROSSING THE JORDAN, AND SOME GOSPEL APPLICATIONS.

—Joshua 3.

For Week Ending May 12.

1. It was a *strange* way. Acts 17:18-20. The Israelites did not expect such an opening.
2. It was a *new* way. Heb. 10:20. Jordan was never crossed in that way before.
3. It was an *easy* way. Eph. 2:8, 9. No works were needed. No rafts to be constructed. No bridges to be erected.
4. It was a *short* way. John 6:47. No drifting down with the current. They went *straight* over. Verse 16.
5. It was a *safe* way. John 10:28. "All the people passed clean over." Verse 17.
6. It was a *divinely-appointed* way. John 3:16. Joshua did not devise it, nor Israel ask for it. Verse 7, 8.
7. It was the *only* way. Acts 4:12. If they had refused to accept it, they could not have crossed Jordan.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

Aultman.—Bro. Geo. F. Chamberlen, of California, came to Verde Valley, April 2, remaining one week. Part of the time it was raining, but he had good congregations. His sermons were well liked and many expressed a wish that he would remain here.—*Nettie Wallingford, April 14.*

ARKANSAS.

Homes Wanted.—Having been appointed custodian of Bro. Jerry Wilson's four little orphan children, I desire to correspond with some brethren or sisters who would like to adopt one or more such children into their families. Residents of States north of Arkansas preferred. Give references, your elder or minister if possible. Write me at once.—*B. E. Kessler, Gainesville, Ark., April 13.*

CALIFORNIA.

Verde.—We visited the Verde church of Arizona, and held seven meetings for them. The District supports this congregation to the extent of maintaining a minister that he may devote all his time to the work. Bro. C. E. Gillett holds the appointment of the District. He is well fitted for the work, being a "house-to-house" preacher as well as teaching publicly. We regard this as an excellent point for work. The kindness and hospitality of the people are very marked. Meetings closed with much interest. The Brethren here desire help. Sound in the faith has a far-reaching meaning upon the border.—*Geo. F. Chamberlen, Puente, Cal., April 14.*

ILLINOIS.

Cerro gordo.—Our church met in quarterly council April 14. Ten letters of membership were received and four letters granted. Bro. G. W. Cripe will be our delegate to Annual Conference. Bro. J. G. Royer was present at the council. He gave us three excellent sermons before his return home.—*Anna E. Bowman, April 16.*

Kaskaskia.—We met to-day and organized our Sunday school, electing Bro. Lewis Evans as superintendent and Bro. Andrew Childress assistant.—*D. T. Wagner, Beecher City, Ill., April 8.*

Pleasant Hill.—Our Communion was April 13. It was well attended by laity and ministers at home and by the adjoining congregations. Bro. M. J. McClure officiated. He also gave us four sermons that were much appreciated.—*Mary A. Brubaker, Virden, Ill., April 16.*

Pine Bluff.—Bro. Jacob Delp, from Pearl City, Ill., came to this place April 14 and held a few meetings. We hope Northern Illinois will not forsake us in our isolated country, and send us an able minister to locate and try to build up a church. The MESSENGER is a good comforter to lead us into the truth.—*Geo. Girl, April 17.*

INDIANA.

English Prairie.—We held a special council meeting April 14, for the purpose of electing two deacons and installing Bro. Yost Yoder in the second degree of the ministry. Three deacons were elected, namely, John Slisler, Henry Riechie and Chancy Berkey—both of the latter were installed, with their wives; Bro. Slisler and wife were not present. We also elected a delegate to Annual Conference and set the time for our Communion, May 26, at 2 P. M.—*John Long, Brighton, April 17.*

Hartford City.—Our love feast will be held May 11, commencing at 2 P. M., at Bethel Center churchhouse, one and one-half miles west of Hartford City, Ind.—*Ida L. Smith, April 17.*

Muncie.—Since my last report Bro. A. G. Crosswhite, of Flora, Ind., passing through the city, stopped with us and gave us a very acceptable sermon on "Duty." Two more have been added to our number by baptism. The time is drawing near for our Annual Meeting at North Manchester. May we begin now, if not already, to ask God to be with, and bless us at our coming Annual Meeting, that we may have a meeting long to be remembered.—*Geo. L. Studebaker, April 17.*

North Webster.—The Tippecanoe church reorganized her Sunday school on the first Sunday of April, with the following officers: superintendent, Bro. Josiah Garver; assistant, Bro. I. S. Grady. It is in good working order with the necessary amount of teachers.—*Daniel Rothenberger, April 17.*

Summit.—We have started in this spring with a Sunday-school enrollment of fifty-one scholars. Our churchhouse is three miles from town, and the members are much scattered. Some of us have six and seven miles to go. Sister Jane Allen is superintendent. Last Sunday we raised \$5 for the India sufferers. We have preaching every two weeks.—*Lizzie Hollis, Matthews, Ind., April 18.*

Wabash.—To-day we had an Easter sermon by Eld. N. W. Crumrine, assisted by our young minister, J. M. Frantz. Subject, "The Resurrection of Christ."—*Kittie A. Hursh, April 15.*

IOWA.

Dickens.—One was added to our number lately by letter. Our Sunday school and meetings are again doing their part to make us happy. On account of the ill health of the writer (the only minister here) they were closed a good share of the winter. We are to have a tent meeting here beginning May 15; and a love feast in connection. The meeting will close about May 30. Bro. O. J. Beaver, our District evangelist, is to conduct the meetings.—*A. H. Reeves, April 16.*

Fairview.—Our quarterly council was held April 7. We decided to hold a love feast May 26, at 3 P. M. One brother was restored to fellowship and a letter granted him. Since our last report our dear brother, O. W. Leavell, has gone from us and located at Rising City, Neb., taking with him three of our dear members. We hope they may be the means of building up the cause there. In all we have issued nine letters since Jan. 1.—*H. A. Whisler, Udell, Iowa, April 16.*

KANSAS.

Friend.—The love feast at Prairie View church, Scott Co., Kans., has been postponed indefinitely.—*Ida M. Hudson, April 17.*

Notice.—The Sunday school workers of the Northeastern District of Kansas, having topics to be placed on programme for discussion at Sunday-school meeting, to be held in Morrill, Kans., Sept. 29 and 30, will confer a favor by sending same to the secretary, H. L. Brammell, Ozawie, Kans., not later than July 1.—*R. A. Yoder, Lizzie Hawn, H. L. Brammell, Committee, Ozawie, Kans., April 15.*

North Morrill.—The average attendance of our Sunday school in town during the winter term was about forty. We have now reorganized for the summer, with Bro. Royal Eisenbise as our superintendent and a sister as our assistant. The District Meeting will be held in our church in October. Our love feast will be May 19 and 20.—*Minnie Meyers, April 17.*

McPherson.—I am now at the place we call home. Will leave for the East the 25th inst., if the Lord will. I will spend the summer in Indiana. Those who have spoken for my services, and others who wish me to visit them, will please be able to arrange at Annual Meeting about what time they will wish to have their meetings, etc. From the first of September on is all taken up. I begin in Ohio, April 28. Address me at Gratis, Preble County, Ohio.—*A. Hutchison, April 16.*

Verdigris.—The meeting of Southeastern District of Kansas, was an enjoyable one. The churches were well represented by delegates and visitors. Sister Mary Wine, of Iowa, was with us, and gave us an interesting missionary talk, after which a collection was taken, amounting to \$12, for the benefit of the Iowa mission. Bro. F. C. Crumpacker and Geo. W. Studebaker continued the meetings until Sunday. The church was strengthened. We have an evergreen Sunday school. We reorganized March 3, by re-electing W. D. Franks superintendent. We remember the missionary cause by our collection the first Sunday of each month.—*Lydia V. Miller, Madison, Kan., April 15.*

LOUISIANA.

Roanoke.—The Roanoke church met in quarterly council April 14. Bro. Milo Spalding is our delegate to Annual Meeting. We set the time for our love feast June 9.—*S. E. Lewis, April 16.*

MARYLAND.

Beaver Creek.—We met in regular council April 7, our elder, Bro. S. B. Shoop, conducting it. Bro. Caleb Long was elected delegate to Annual Meeting; brethren John Rowland, Caleb Long, Denton Sneekelberger, Benjamin Foltz and John Fahrney to District Meeting. Our Sunday school was reorganized April 1. Bro. Caleb Long and Benj. Foltz are superintendents. We decided to hold our love feast May 19 and 20, at 1:30 P. M.—*Kate S. Grossnickle, Mapleville, Md., April 16.*

Harney.—The members of Piney Creek church met in council April 14. Bro. George K. Sappington presiding. Brethren George F. Bowers and John Utz were elected delegates to District Meeting at Washington. We reorganized our Sunday school March 24, with Bro. George Bowers and Filmore Bowers as superintendents. At our council meeting six were received by letter. The members of this place have been much encouraged by a number of members moving into our congregation, among them a minister in the second degree. We also elected three trustees at our council.—*Clara B. Bowers, April 17.*

New Windsor.—The church of Sams Creek is moving along pleasantly. We met in quarterly council April 7. Bro. A. P. Snader and H. P. Nusbbaum were chosen delegates to District Meeting. It was also decided to reorganize the Sunday school and hold a series of meetings beginning April 29.—*Minerva Roof, April 17.*

MICHIGAN.

New Haven Sunday-school Meeting.—The meeting was a success. Many good thoughts were brought out by the speakers. Bro. G. E. Stone spoke of the qualifications and duties of superintendent. Sister Lizzie Chambers compared the Sunday school with a nursery of tender trees and vines. Sister Stone said the teacher is to teach, not to preach, not to lecture. M. M. Chambers said the teacher is responsible to a good degree for the interest of the class. Others took active part in the discussions. Our school was reorganized with a full corps of officers. M. M. Chambers was chosen superintendent, with P. Probst, assistant. One troubled soul was received by baptism near the midnight hour in the New Haven church April 18. She greatly rejoiced at the victory she finally gained over her mind.—*J. W. Chambers, Brice, Mich., April 19.*

MISSOURI.

Kidder.—Bro. L. H. Eby, of Mound City, Mo., arrived Saturday evening, April 14. He paid us a three days' visit, preaching an Easter sermon Sunday at 11 A. M., followed with a missionary sermon in the afternoon. He also preached missionary discourses Monday and Tuesday nights. On account of rain and muddy roads the congregations were small. A collection of \$3.73 was taken up to apply on mission work in the Northern District of Missouri.—*Thad. B. Sell, April 18.*

Poplar Bluff.—Our hearts were made to rejoice to have two dear sisters express their desire to unite with us in spite of most opposition. Some attended the baptism who had never seen one of our sisters, or baptism administered by true immersion. They as well as many others are studying the Word to see if the strange doctrine we preach can be Gospel.—*Minta A. Eby, April 20.*

NEBRASKA.

Lincoln.—Sunday, at 11 A. M., Bro. D. G. Couser, of Rokeby, Neb., preached a most edifying and instructive sermon. At 4 P. M. Bro. Couser baptized a lady 68 years old.—*D. K. Reasy, 1539 Twenty-first St., April 22.*

Lincoln.—We met at the writer's place to organize a Sunday school. A full corps of officers was elected. The place of Sunday school is at 27th and Holdredge St. Street cars pass the hall every twenty minutes north or south to either depot. This is the first Sunday school of the Brethren ever held in the city of Lincoln. We have an evergreen Sunday school.—*D. K. Reasy, April 14.*

NORTH DAKOTA.

Bowbells.—We met in regular quarterly council at the Bowbells schoolhouse April 14. Five members were received by letter. We are always glad to welcome any one who will help us in the work of the Master. Bro. J. A. Weaver was elected to represent us at District Meeting. Our Communion meeting will be held July 21. We have a very interesting Sunday school, which was organized April 1, with Bro. John S. Culp, superintendent.—*Ocia C. Lanham, April 16.*

Beston.—The Salem church met in a called council to-day to clear up some unfinished business carried over from our quarterly council of March 31. We organized our Sunday school for the summer, at our quarterly council, Bro. D. A. Hufford being re-elected superintendent. There is a good interest manifested in both Sunday school and preaching, which is held every Sabbath.—*J. L. Katherman, April 14.*

Cando.—The Brethren of the Cando congregation met in regular quarterly council, March 31, at the Enterprise house. Besides the ordinary business, the meeting selected Jesse Peters as delegate to Annual Meeting and three delegates to District Meeting, to be held at this place June 21. A committee was appointed to confer with the Brethren of Bowbells as to the establishing of a boundary line between Cando and Bowbells congregations.—*G. C. Long, Zion, N. Dak., April 16.*

Des Lacs Valley.—This church met in quarterly council April 7, Elder J. A. Weaver presiding. Bro. Gault, of Bowbells, formerly of Missouri, was also with us. The writer was chosen delegate to District Meeting. We have a Brethren's Sunday school in Kenmare, with Bro. J. H. Beagle as superintendent, and a union school in the country, with Bro. P. A. Miller as superintendent.—*A. W. Hawbaker, Kenmare, N. Dak., April 16.*

OHIO.

Fredericktown.—We have been having a very interesting Sunday school at Ankeytown, in the Owl Creek church. We have an evergreen school. We use the Brethren's literature. We also have an interesting Bible class.—*S. J. Workman, April 17.*

Louisville.—Bro. Noah Longanecker, of the East Nimishillen congregation, came to us and preached one sermon at the Mount Pleasant house April 15.—*George S. Grim, April 16.*

Lower Miami.—At the annual reorganization of our evergreen Sunday school nearly the same officers were selected who have conducted it for the past few years. Bro. C. C. Stebbins is superintendent, assisted by the writer. This church is to be represented at Annual Meeting by the writer and at District Meeting by Bro. Jacob F. Huffer and the writer.—*J. O. Garst, Dayton, Ohio, April 21.*

Prices Creek.—The members of the Prices Creek church met in council April 14. Bro. Jos. Landes met with us and assisted in the work. We are to be represented at both District Meeting and Annual Meeting by delegates. We renewed our call for the District Meeting in 1901. Our Communion will be Oct. 4, at 10 A. M. We reorganized our Sunday schools the first Sunday in April. There is an unusual interest taken in all three of our Sunday schools this spring.—*Jos. Longanecker, West Manchester, Ohio, April 16.*

Sand Ridge.—We met in council April 14. Our elder, Bro. C. L. Wilkins, was with us. As he has other churches to preside over, he requested to be released. We elected Bro. Samuel Driver as elder. He remained with us over Sunday and preached three practical sermons. Bro. C. Burns was elected delegate to District Meeting. The writer was chosen correspondent. We decided to hold a series of meetings beginning October 1.—*John Measel, Hamler, Ohio, April 14.*

Wauseon.—The District Meeting of Northwestern Ohio passed off pleasantly. Considerable business came before the meeting. Eld. S. A. Walker is delegate on Standing Committee. Missionary work received considerable attention.—*John R. Snyder, April 21.*

West Dayton.—We sent Bro. C. E. Culp to Annual Meeting, and Bro. W. H. Klepinger and C. E. Culp to District Meeting. Two letters were granted. Three were received by letter. Several committees were appointed.—*Elmer Wombold, 17 Farley St., Dayton, Ohio, April 19.*

PENNSYLVANIA.

Conestoga.—Our church met in council April 14, with Bro. I. W. Taylor as moderator. Bro. J. Pfautz will represent us at Annual Meeting, and Brethren S. Wenger and A. Royer at District Meeting. We send a paper to District Meeting, ask-

From Göttingen, Germany.

WHILE reading in the MESSENGER the articles from various friends, I thought perhaps a few lines from this distant land might not be altogether uninteresting. Although only four months have elapsed since we left the shores of our beloved America, it seems like almost a year; not because we are homesick, but because we have seen so much and found things so very different here.

We are farther north than the northern boundary of Minnesota, but have had a very mild winter, with only two weeks of cold weather, and very little snow.

Although having but 30,000 inhabitants, the city of Göttingen is about a thousand years old and a very interesting place—occupying the site of a large castle. It has preserved its old city wall, which is now shaded by large linden trees, and besides forming a beautiful walk it gives one a fine view of the valley and surrounding mountains. On many of the old houses are found plates containing the names of noted men who once attended the University here, as Goethe, Schiller, Longfellow, Motley, Franklin and others, and on the south wall is a large statue of Gauss and Weber, the two old professors, who, while working away in their laboratory one day, trying to set their clocks right, discovered the wonderful electric telegraph.

So, although far from home, there is much of interest, and then, too, there is a colony of over thirty Americans here, of which our baby boy, of eighteen months, is not the youngest member, as a doctor from Boston has a daughter but six months old. We never met each other before, but seem almost related because from the same country, and there is also one other member of our church here—a Bro. Yoder, from Indiana.

On the second Sunday we heard that there were to be English services here, and as I had heard almost no English since leaving America, I was very anxious to go. The services were held in the south end—almost a mile away—and it was pouring down rain, but that made no difference. There was a good attendance and we heard a sermon on the man Daniel—in whom "was an excellent spirit"—from Daniel 6. If we only could have more such earnest patriots instead of the superficial, haughty people we sometimes meet!

We often hear of pride in our own country, but I think we really know but little about it, except perhaps in the large cities. One need only to see the so-called "nobility" in this great land, the haughty officers who would not deign to speak to a laborer on whom they really depend for most of their comfort. The wealthy property owners who are so proud of their wealth and unkind to their tenants, and on the other hand those who are poor and on that account downtrodden; I say one need only see this, and then, too, the poorly paid labor, especially by the women,—as my husband said, "While the men and horses are preparing for war, the women and dogs are doing the work,"—to be convinced that the position of the common people is really deplorable. Oh, for the country where the poor boy may go to school with the rich, where the former has just as good opportunity of becoming ruler as the latter! How thankful we should feel for such a land to which we may return! And then, too, I think of our dear missionaries who cannot look forward to a pleasant home return in the summertime. We thought we had usually considerable patriotism on a Fourth of July or Thanksgiving Day, but it was nothing compared with that when again we can hear

"My country 'tis of thee,
Sweet land of liberty"

sung by rich and poor alike, in the "land of the free and the home of the brave." ELLA BUCK SCHLICHER.

Care of Dresdner Bank,
38 Behrenstrasse, Berlin, Germany.

Juniata College Notes.

THE spring term at Juniata College opened about two weeks ago. As the spring term is the largest here in the East, a large number of new students came in at the opening. Since the beginning of the term new students have been arriving almost daily. This is because of the change made in the Pennsylvania school law last year. The public schools close two weeks later this year than formerly, and as many teachers come in for the work of the spring term, they are consequently delayed from two to three weeks.

The present year has been one of the most successful in the history of Juniata College. All departments of the work reveal an earnest, wide-awake and aggressive spirit. The Normal English represents the largest department of the school. Each year this department sends forth a number of young women and young men, who, for the most part, enter the profession of teaching.

The college preparatory and the regular four years' college course are receiving special attention. Classes in the four years' college course are now fully sustained. At the next commencement exercises, the largest regular college class in the history of the school will be graduated, the members of the class receiving the degree A. B.

The departments of music, business, shorthand and typewriting are well and strongly supported.

A large amount of Bible work is being done in the Biblical department of the college. The following classes in Bible

study have been pursued during the year, *viz.*, two classes in New Testament Greek, advanced and beginners, Bible history, Bible geography, life of Christ, church history, exegesis, Biblical literature, Old and New Testament introduction. It will be seen that these studies cover a large field of Biblical research and knowledge.

The special Bible term which opened Jan. 29 and closed Feb. 23, was of unusual interest and success. The attendance was much larger than in former years. The large variety of work offered made attendance at the term practical to all who desired a better understanding of the Bible.

Many improvements are now being made on the campus and about the college grounds. Much effort and pains are being expended to make the student body both comfortable and happy.

During the past few days much anxiety has been in the minds of those connected with the work at Juniata, because of the physical condition of Elder H. B. Brumbaugh, president of the board of trustees. A few days ago it was discovered to be necessary that he should go to a hospital and undergo a critical surgical operation. Many have been the prayers, both public and private, which have been offered on College Hill for his recovery. Favorable reports have thus far been received of his condition, and it is hoped that ere long he may return and resume his labors in church and school. He had already arranged for a class in the study of church doctrine, with the view of giving especial emphasis to the doctrines as taught and practiced by the Brethren or Dunker church. We hope he may be able to give this course in the future. It is a timely subject, and we believe it will prove intensely practical.

April 14.

AMOS H. HAINES.

District Meeting Notice of Railroad Arrangements.

THE C. H. & D. R. R. has kindly granted us a rate of one fare for the round trip from Dayton, Delphos and intermediate stations to Bloomer, near which point District Meeting of Southern Ohio will be held May 1. Tickets will be good going April 30 and May 1; returning May 1 and 2.

Some one near each station please take up the matter at once and inform station agent of probable number to take train at that point. This will give them an idea of number of tickets to order and cars to provide.

Having rates from Delphos will give members in Northwestern Ohio an opportunity to be with us. Strike the C. H. & D. at your nearest point and half fare is assured to Bloomer and return.

Those living in southwestern part of Ohio in reach of Dayton & Western Traction line can take its cars to Dayton and there connect with Delphos Division of C. H. & D.

Trains leave Dayton at 7 A. M. and 5:35 P. M., reach Bloomer at 8:27 A. M. and 7:16 P. M. Leave Delphos 6 A. M. and 1:25 P. M., reach Bloomer 8:27 A. M. and 3:50 P. M.

For those who cannot come on April 30 arrangements have been made to meet train, May 1. These will be somewhat late for opening of meeting, which will be at 8 A. M.

The Upper Stillwater church is preparing for a good meeting and will gladly welcome and care for all who attend.

L. A. BOOKWALTER.

Taylorburg, Ohio, April 16.

[This was received just one day too late for last issue; hence this delay.—ED.]

Sisters' Sewing Society, New Carlisle, Ohio.

ON January 14, 1899, a few sisters of the New Carlisle church met at the home of one of the sisters and organized our Sisters' Aid Society, its object being not only to clothe the bodies of the poor, but that they might thus be brought to the Sunday school and other services of the Brethren church and there taught of our blessed Savior, and of his precious love and care for us; with the hope that some may thereby accept the robe of righteousness which the Father hath for the faithful; also that we may be made better by thus meeting and working together, for it binds us together in the strong bonds of Gospel love and affection. Dear sisters, let us meet together whenever it is possible to do so. Those who cannot meet at the appointed time and place can assist by donating money, clothing, goods, either new or old, and even patches for quilt. Some have assisted in that way here. Even words of encouragement sometimes do more than we think.

We are but few in number, and have met with discouragements, but realize that where but two or three meet in Jesus' name he is in the midst of them, and that to bless.

Sickness has also greatly hindered the work here, but by the help of the Lord we have, we believe, done some good. So let us not be discouraged, but enter into the work of another year with renewed courage, improving the talents the Lord has given us, trusting we may be able to do more the year that is before us.

FLORA CREDLENAUGH.

New Carlisle, Ohio.

From Chicago.

OUR Easter exercises were held at 7:30 Sunday evening. It was the largest audience ever assembled in the little church, and many were compelled to stand throughout the service, but attention and interest were good. The exercises consisted of songs, recitations, Scripture quotations and addresses by the pastor and superintendent.

The event which brought such joy to the first Easter day was the leading thought of the evening, and we believe the children understand more of Christ's resurrection than ever before. In preparing for the work the children were taught the meaning of what they were to give, so there would not be a mere rehearsal of words. We consider these special children's exercises an important part of the Sunday-school work.

There is a looking forward and preparing for the work at least a month before the time, which awakens interest both in the home and Sunday school and is manifested in the large attendance at the services.

Our purpose is to have another such meeting about the middle of the summer—the most difficult time to hold the attendance in a city school.

Sisters Elizabeth Saylor, from Waterloo, Iowa, and Mattie Hobf, from the Brethren Publishing House, Elgin, were with us for the services of the day.

660 S. Ashland Ave.

SUSIE FORNEY.

From the Woodberry Church, Baltimore, Md.

ON Sunday, April 8, at 10 A. M., we met for our semiannual council. Eld. Uriah Bixler, of Westminster, officiated and Bro. E. M. Bish acted as clerk. Our former elder, Bro. E. H. Stoner, of Union Bridge, was also with us. We were glad to have him in our midst once more, and we heartily appreciated his assistance and counsel. We had a very pleasant council, a good Christian spirit was manifested throughout the entire meeting.

Two letters of membership were received. An election was held for one deacon. It fell to the lot of the writer to fill this responsible position. I fear sometimes we lose sight of how much responsibility really rests upon this office.

The report from the finance committee on the repair of the house was read and approved.

On Sunday, April 29, at 1:30 P. M., we will meet in special council for the purpose of organizing the Baltimore work. At present we are a branch of the Meadow Branch congregation, of Westminster, Md., and have been under her care since the Brethren first commenced to hold meetings in Baltimore, which has been a good many years. Meadow Branch has always manifested a deep interest in the work in this city, and thinks the time has now arrived when we should be made a fully-organized church body.

Our young people's meeting at 7 o'clock in the evening was led by Bro. Frownfelter, of Hagerstown. At 7:45 Bro. E. W. Stoner preached an able and very interesting sermon on "Reconciliation."

Baltimore, Md., April 10.

J. S. LAB.

From Iola, Kans.

WE are just returning from our District Conference, which was held at Madison, Kans. There was a good representation of delegates, and business was disposed of rapidly. Bro. W. B. Sell was Moderator, E. M. Wolfe, Reading Clerk, and W. H. Seaman, Writing Clerk. Steps were taken to increase the funds of the Mission Board of the District by electing a traveling solicitor. Bro. Sell was given that responsibility. The time of holding our District Meetings was changed from spring to fall, the next meeting convening in the Scott Valley church, the Wednesday after full moon in October.

Brethren W. B. Sell and W. H. Leaman were chosen as evangelists for one year, or until next District Meeting.

A missionary meeting was held while the elders were in council and a collection was taken up for the Iola mission. Twelve dollars was raised and given to Sister Wine, who was retained by the Mission Board as a missionary for Iola. It was a very enthusiastic meeting and good speeches were made. Other donations were given for the work, and we now feel that we can do more and better work than ever before. We expect to attempt an organization here, in Iola, about April 26, if the Lord is willing.

Bro. E. M. Wolf is our delegate to Annual Meeting. May God's richest blessings be upon us all.

Box 182, Iola, Kans.

From Kentucky.

IT was my privilege to accompany Bro. A. S. Culp on his last missionary trip to Larue County, Ky., March 23, remaining until March 27. We visited all the members except one, held two meetings and one council meeting, and anointed one old sister with oil in the name of the Lord, which seemed to revive her.

The members residing in those parts seemed to regret that Bro. Culp was to leave them. They are now under the care of Southern Ohio, and we hope they will still be fed of that spiritual food.

Our trip was accomplished in a buggy, over hills and through mud sometimes very deep. We traveled in the round trip about ninety miles.

April 5 Bro. and Sister Culp left us for Headlee, Ind., where they will stop for some time.

The undersigned takes this opportunity to say that hereafter he may be addressed at Clarkson, Okla., where, with his family, he expects to make his future home.

Hatcher, Ky., April 17.

W. H. FAIRBURN.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

DELLINGER-SMITH.—At the Old Folks' Home of Southern Indiana, by A. C. Snowberger, March 24, 1900, Mr. Jake F. Dellinger to Sister Sarah E. Smith, both of Henry County, Ind.

RACHEL A. SNOWBERGER.

RENCH-FORNEY.—At my residence, Glendale, Arizona, March 17, 1900, by the undersigned, Bro. Elmer Rensch and Sister Mabel Forney, daughter of Eld. Isaac and Sister Lizzie Forney, all of Maricopa County, Arizona.

PETER FORNEY.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BARRICK.—In the Lanark church, Ill., April 13, 1900, Bro. Jacob Barrick, aged 91 years, 1 month and 9 days. Services by the writer.

I. BENNETT TROUT.

BEAR.—In the Lower Twin church, Ohio, April 2, 1900, Sister Elizabeth Bear (*nee* Mulendore), aged 79 years, 7 months and 7 days. She was married to Bro. David Bear Aug. 17, 1837. Six of their children preceded them. Four sons and three daughters remain. Services at the Twin Valley church by the Brethren from Ps. 127: 2.

D. M. GARVER.

BREEDEN.—In the Manassas congregation, Va., March 3, 1900, Elmer Joseph, infant son of Brother Albert and Sister Lydia Breeden, aged 1 month. Services by Elder A. Conner.

E. E. BLOUGH.

BRUNK.—In the Olathe church, Kans., March 30, 1900, John Brunk, aged 53 years, lacking a few days. Deceased was born in Virginia; came to Kansas twenty-two years ago. He united with the church in 1890. He leaves a widow and five children. Services by Bro. H. F. Crist.

P. H. HERTZOG.

BROWN.—In the Meyersdale congregation, March 28, 1900, of diphtheria Sister Lizzie Brown, wife of Bro. Wm. Brown, aged 24 years, 6 months and 10 days. She was a faithful member of the church. She leaves a husband and two children. Services by Bro. E. F. Clark, assisted by Bro. S. P. Maust from 2 Tim. 4: 7. Interment in the Union cemetery, Meyersdale, Pa.

W. G. LINT.

BRANT.—In the Covington church, Ohio, April 2, 1900, Bro. Adam Brant, aged 68 years, 1 month and 21 days. Bro. Brant had been a sufferer for some time. Services by Bro. Isaac Frantz.

GEORGE MOHLER.

CLARK.—In the Plum Creek congregation, Pa., March 5, 1900, Bro. Silas T. Clark, aged 31 years, 9 months and 24 days. Death resulted from an accident in a sawmill. He leaves a wife and five little daughters. Services by the writer.

CHAS. O. BEERY.

DAVIS.—At Harrod, Ohio, April 4, 1900, Mrs. Rosannah Davis, wife of William Davis, deceased. She was born at Nashville, Pa., April 9, 1832. She survived her husband nearly twenty-eight years. She was the mother of nine children, four of whom survive her. Deceased came to Allen County, Ohio, in 1863. She was a member of the church over fifty years and died with bright hopes of a home in heaven. Services in Lafayette church by Jacob Driver. Interment in the Hullbarger cemetery.

G. A. SNIDER.

FAULKNER.—At Ridgedale, W. Va., April 9, 1900, Sister Margaret Faulkner (*nee* Hamilton) aged 49 years, 7 months and 28 days. She united with the Brethren about thirty years ago. For over 22 years she was a helpless invalid. She leaves a husband, four children, her mother, five brothers and two sisters. Interment at Goshen church. Services by the Brethren later on.

VIRGIL C. FINNELL.

FRICK.—Near Salem, Ohio, April 8, 1900, John R. Frick. He leaves four brothers and three sisters. Services in the Christian church at Salem by Isaac Weighmire and the writer.

JOHN H. BRUMBAUGH.

FIRL.—In the Summit Mills church, Somerset Co., Pa., April 3, 1900, Sister Barbara Firil, aged 76 years, 5 months and 14 days. Her husband died years ago, in the war. Sister Firil was a consistent member of the Brethren church. For many years her sufferings were

great. Services by the writer and Mr. Knepper.

JOEL GNAGEV.

FUNK.—In the Greenmount congregation, Va., April 11, 1900, of pneumonia, Sister Catherine Funk, aged 77 years and 16 days. Services by Bro. B. B. Miller, assisted by the writer. Text, Phil. 1: 21.

J. W. WAMPLER.

GRAYBILL.—At Roaring Springs, Blair Co., Pa., April 10, 1900, of pneumonia, Sister Barbara Graybill, aged 81 years, 10 months and 28 days. Services by brethren J. A. Sell and Daniel Brallier. Interment in the Albright graveyard.

D. S. REPLOGLE.

HIVELY.—In the Quinter church, near Colby, Kansas, April 6, 1900, Sister Sarah Elizabeth, wife of Bro. W. J. Hively, aged 52 years and 4 months. Deceased was born in Hancock County, Ind., Dec. 6, 1847. She was married to Bro. Wm. Hively Sept. 14, 1865. Of twelve children three preceded her. She united with the Brethren church in 1872, and lived a devoted Christian life. Services by J. E. Brown, of the M. E. church, from 1 Sam. 20: 3.

MARY E. TOWSLEE.

HARTMAN.—At the home of her daughter, Mrs. Abm. Weisel, in Friend's Cove, Bedford Co., Pa., Mrs. Susanna Hartman, aged 72 years, 5 months and 20 days. Mrs. Hartman was a daughter of David and Mary Stover. Nov. 24, 1844, she was married to Andrew J. Hartman, who died at Beegleton, Pa., Jan. 3, 1900. Both are buried in the cemetery of the Cove Reformed church. Services by Calvin P. Wehr, of the Reformed church, from Rev. 14: 13. Mrs. Hartman united with the Brethren church near Greencastle, Pa., in 1864 and remained ever faithful.

ABRAM WEISEL.

HOLTER.—In Laporte congregation, Ind., Sept. 2, 1899, Sister Catherine Holter, aged 68 years, 3 months and 17 days. Her husband preceded her Dec. 8, 1884. She and her husband united with the church in 1863. She was ever a consistent member. Services by the writer, from Joshua 1: 14.

R. J. SHREVE.

HOOVER.—In the Covington church, Ohio, at the home of her son, in Shelby County, April 7, 1900, Sister Sarah Hoover, aged 78 years, 8 months and 5 days. She was a great sufferer at times from cancer of the stomach. Services by Bro. W. H. Boggs and others.

GEORGE MOHLER.

HUFFMAN.—At his home, near Melrose, Rockingham Co., Va., March 21, 1900, Peter Huffman, aged 24 years and 6 days. He was afflicted with rheumatism and not able to walk for seventeen years. Services from 2 Kings 20: 1 by the writer, assisted by Eld. J. C. Myers.

JACOB A. GARDER.

HELSEL.—In the bounds of the Roaring Spring church, Blair County, Pa., March 16, 1900, Sister Catharine Helsel, consort of Bro. Henry Helsel, deceased, aged 74 years, 10 months and 24 days. She was a member of the Brethren church for many years and was loved and respected by all who knew her. Services by elders, J. A. Sell and T. B. Madocks.

D. S. REPLOGLE.

JACOBS.—Within the bounds of the Manor congregation, Md., April 3, 1900, of asthma and heart failure, Bro. Elias Jacobs, aged 73 years and 10 days. He had been suffering for the last two years. The last month he was confined to his room. He was born and reared in York County, Pa. He married a Miss Auldman from the same County. He was a member of the Brethren church for a number of years. Services at Manor church by Eld. D. Victor Long. Interment in cemetery adjoining.

BERTHA ROWLAND.

KITTERMAN.—In the bounds of the Farrenburg church, Mo., March 13, 1900, of heart failure and dropsy, David Kitterman, aged 58 years and 25 days. He was the father of nine children. His wife preceded him about one year ago. Services at the graveyard by Eld. Moses Cruca.

TABITHA CRUEA.

LAUGHMAN.—Near Abbottstown, Pa., March 26, 1900, Sister Maria Laughman, wife of Bro. Henry Laughman, aged about 47 years. Services at the Mummert meetinghouse, by Eld. Peter Brown, and David H. Baker.

ANDREW BOWSER.

LUTZ.—At Mogadore, Ohio, April 7, 1900, Dorothy Helen Lutz, daughter of Bro. Ward and Sister Hannah Lutz, aged 9 years, 6 months and 21 days. Attempting to build fire in the stove with coal oil, the can exploded, causing

the death of the little girl in five hours. Services at the Springfield meetinghouse by Eld. David Young.

JACOB MOHLER.

LISTER.—In Union Mills, Md., April 10, 1900, Bro. John Lister, aged 74 years. He died after a few days' illness, of pneumonia. Services by Eld. C. D. Bonsack. Interment in the Meadow Branch cemetery.

W. E. ROOP.

MILLER.—In Westminster, Md., March 23, 1900, of whooping cough, Charles Uriah, only child of Uriah and Ella Miller, aged 1 year, 7 months and 4 days. Services by Mr. F. H. Miller and the writer. Interment in the Meadow Branch cemetery.

W. E. ROOP.

MILLER.—In the Nettle Creek church, Hagerstown, Ind., Feb. 14, 1900, Sister Dora Miller, aged 31 years, 3 months and 19 days. She was married to Charles Miller May 4, 1892. To this union were born two sons. She united with the Brethren church in the spring of 1886, and was a faithful member until death. She leaves a husband, two sons, father, mother, two brothers, and one sister. Services by Eld. L. W. Teeter, assisted by Eld. Abraham Bowman, from Luke 8: 52.

IDA E. TEETER.

MADLEM.—At Mogadore, Ohio, Feb. 23, 1900, of old age, Catherine Madlem, aged 82 years, 10 months and 15 days. Her maiden name was Hacker. She was born in Lancaster County, Pa., and moved to Ohio many years ago. She was married to George Madlem, who died in 1855. She remained a widow for 45 years. She leaves two sons and two daughters. Services at the Springfield meetinghouse, conducted by Eld. David Young.

JACOB MISHLER.

MILLER.—In the Middle Creek congregation, Pa., March 23, 1900, Sister Susanna Miller, aged 72 years, 3 months and 28 days. She and husband united with the Brethren church, nearly fifty years ago. Her husband, Bro. Jonathan L. Miller, preceded her about three years ago. She was a consistent member. Services at the Sipesville Brethren church, where interment was made. Services by the writer, assisted by Bro. John Darr.

ROBT. T. HULL.

MILLER.—In the bounds of the Nettle Creek church, Hagerstown Ind., Feb. 4, 1900, Ruth Marie, daughter of Friend Oren and Bertha Miller, aged 4 years, 7 months and 4 days. She was born June 30, 1895. Services by Eld. L. W. Teeter from 1 Thess. 4: 15.

IDA E. TEETER.

OGG.—In the Washington church, Nobles Co., Minn., infant son and daughter of Brother Eli and Sister Sarah Ogg.

LIZZIE HILARY.

PRISER.—In Lower Twin, Ohio, March 12, 1900, Sister Mary Olive, daughter of Lewis and Sarah Heck, aged 30 years, 11 months and 25 days. She was married to Harvey A. Priser Nov. 1, 1891. This union was blessed with one son and two daughters. Services by T. Brubecker and R. J. Horning.

W. S. GILBERT.

PARKER.—In the Pine Creek congregation, Ind., April 10, 1900, Bro. John M. Parker, aged 71 years, 11 months and 10 days. Deceased was born in Rochester, N. Y., April 22, 1828. He was united in marriage to Mary Conrad, June 1, 1851. Of eleven children four survive. His companion preceded him about four months. He was a member of the Brethren church about 40 years and lived faithful to the end. Services by Elds. Jacob Hilderbrand and A. M. Ruppel.

C. F. RUPEL.

ROOP.—Near the Meadow Branch church, Md., April 8, 1900, after a very brief illness, of pneumonia, Mary Irene Roop, infant daughter of W. E. and Annie C. B. Roop, aged 2 months and 27 days. Services by Eld. Uriah Bixler. Interment in the Meadow Branch cemetery.

W. E. ROOP.

SAVAGE.—In the Coventry church, Pa., March 12, 1900, Sister Amelia R. Savage, wife of Frank W. Savage, aged 37 years. Her husband and one son survive. Sister Savage was instantly killed by the fast express train near Parker Ford station. The church and community miss her kind and cheerful acts. Services by Bro. Ira C. Holsopple and L. K. Evans.

E. E. HARTLEY.

STUDEBAKER.—In the bounds of the North Fork church, Ind., April 6, 1900, Bro. Jacob Studebaker, aged 64 years, 1 month and 25 days. He was the husband of Sister Charlotte Studebaker, who preceded him about

three months ago. He died in the home of Bro. Isaac and Sister Katie Swartz. He leaves two brothers and two sisters. Interment in the Prymont cemetery. Services by Bro. E. M. Cobb from Rev. 21: 1, assisted by Elder L. T. Holsinger.

ELLEN BLICKENSTAFF.

SUMMERS.—In the Greenmount congregation, Va., April 11, 1900, of pneumonia, Charles Robert, little son of Brother and Sister S. K. Summers, aged 1 year, 4 months and 10 days. Services by Bro. D. H. Zigler, assisted by the writer. Text, John 14: 1.

J. W. WAMPLER.

STUDEBAKER.—In Orange, Mass., at the home of her daughter, Mrs. B. C. Bangs, March 28, 1900, Sister Nancy Studebaker, widow of Eld. John Studebaker. Services by Elders Isaac Frantz and D. D. Wine, at the home of her daughter, Mrs. D. M. McCullough, Troy, Ohio. Two sons and four daughters, two brothers and two sisters, survive. Sister Studebaker, with her husband united with the church about 1834. She desired greatly to be anointed during her last sickness, but, owing to her separation from the association of the church, no brethren being nearer than Philadelphia, Pa.,—this desire could not be gratified.

MARY N. QUINTER.

STUDEBAKER.—In the North Fork congregation, Ind., Jan. 11, 1900, Charlotte Studebaker, wife of Bro. Jacob Studebaker, aged 70 years. Services by Elders L. T. Holsinger and John Deal. She was a member for about thirty-one years.

D. L. CRIPE.

WEAVER.—At East Nimishillen, Ohio, April 7, 1900, of dropsy, Mary Elizabeth (*nee* Stoner), wife of Bro. Henry Weaver, aged 62 years, 11 months and 5 days. Deceased was the mother of nine children. Two went to their home in infancy. Sister Weaver joined the Brethren church in her young days. Services by Elder C. F. Kinsley and N. Longenecker from 2 Tim. 4: 7, 8.

D. F. ERBE.

VIGAR.—Near Sangerville, Va., April 8, 1900, of meningitis, Mr. Edward T. Vigar, aged 30 years, 6 months and 21 days. He married Sister Mary Cline about a year ago. Services in the M. E. church in Sangerville, of which he was a member, by Mr. Paul, from Psalms 55: 22.

JENNIE COOL.

WELBAUM.—In the Laporte congregation, Ind., April 8, 1900, Charley Irvin Welbaum, aged 22 years, 9 months and 4 days. He was the son of Bro. David Welbaum. He leaves a father, sister, stepmother and three half-brothers. Services by the writer, assisted by Bro. Chancy Repligle from James 4: 14.

R. J. SHREVE.

WILSON.—[Place not given.—Ed.] April 12, 1900, of tuberculosis, Bro. Jerry H. Wilson. He was a deacon and faithful member of the church. Sister Wilson died Feb. 12. Four little children are made orphans. Services by the writer, assisted by Dr. S. T. Swihart.

B. E. KESLER.

THE GOSPEL MESSENGER,

A Religious Weekly, at \$1.50 per Annum.

The GOSPEL MESSENGER, published in the interests of the Brethren, or Dunker Church, is an uncompromising advocate of primitive Christianity.

And most earnestly pleads for a return to the apostolic order of worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life.

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins; That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism.

That Feet-washing, as taught in John 13, is a divine command to be observed in the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ, that a Non-Confession to the world in daily walk; dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Address:

BRETHREN PUBLISHING HOUSE,
MT. MORRIS, OGLE CO., ILL.

Financial Reports.

Mission Receipts from April 16-21.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is for the true basis— to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$401 78
Mo.—Marriage notice, W. G. Schrock, 50 cents; Broad Run church, \$16.36; Meadow Branch S. S., \$13; total,	29 86
ILL.—Chicago cong., \$5.52; Sterling cong., \$3.65; a sister and brother, Pearl City, \$5; Maria Correll, Mt. Morris, \$1; Naperville cong., \$2.71; total,	17 88
VA.—Mission Board, No. 2, \$12.75; G. A. Moorman, Troutville, \$3; total,	15 75
PA.—Jacob's Creek cong., \$7; Mrs. Levi Stoner, Keokuk, 50 cents; sister, \$1; a brother and sister, Glen Campbell, \$5; Frank Lehman, Holosopple, 55 cents; J. B. Schrock, Garrett, \$1.31; total,	15 13
IND.—A sister, Gravelton, 50 cents; Joel Ohmart, North Manchester, 25 cents; marriage notice, E. Leckrone, 50 cents; Eve Immel, New Paris, \$10; David and Mary J. Snell, Sidney, \$2; total,	13 25
IOWA.—English River S. S., \$7.85; Des Moines Valley S. S., \$1.00; Emanuel Henry, Derby, \$3.50; total,	13 45
INDIA.—D. L. Forney, Novsari,	10 00
KANS.—Vardigris cong.,	6 00
D. C.—Lillie Cassel, Washington,	1 00
Total for year beginning April, 1900,	\$523 00

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$28 63
TENN.—J. B. Pence and family, Limestone,	1 45
OHIO.—Salmon congregation,	1 25
Total for year beginning April, 1900,	\$31 13

INDIA ORPHANAGE.

Previously reported,	\$71 39
IOWA.—Coon River S. S.,	6 25
NEBR.—Sisters' Mission Band, Adams,	5 00
PA.—Jos. F. Emmert, Waynesboro,	1 00
VA.—Mission Board, No. 2,	75
Total for year beginning April, 1900,	\$84 39

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$74 03
PA.—Jos. F. Emmert, Waynesboro, \$1; M. S. Gelfer, Philadelphia, \$100; brethren and sisters, Norris-town, \$3.25; total,	106 45
KANS.—Box 108, Minneapolis,	10 00
IOWA.—Keokuk cong. and friends,	50
Total for year, beginning April, 1900,	\$191 68

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This winter a greater famine is upon the unfortunate of that beleaguered land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$ 75 88
IOWA.—South Waterloo S. S., \$50.40; South Keokuk cong., \$7; H. H. Troup, Maxwell, \$1; Anna R. Troup, Maxwell, 50 cents; Waterloo City S. S., \$6.25; total,	101 45
PA.—A brother, Wooddale, \$1; a sister, Wooddale, \$1; Harmonyville cong. S. S., \$6.50; G. W. Kephart, Altoona, \$5; "Mrs. E." Phoenixville, \$1; Little Swatara cong., \$50.10; Unknown, Elderton, \$1; Jos. Emmert, Waynesboro, \$2; James Creek cong., \$16.20; total,	83 80
VA.—Martha Garber and family, Sangerville, \$5; Jacob G. Layman and wife, Troutville, \$5; total,	55 00

KANS.—D. A. Crist, Quilter, \$3.75; S. Mauchly, Dayton, \$1; a friend, \$10; D. F. Bowman, Quilter, \$3.50; Menden cong. and friends, \$10; Greenvally S. S., \$5; box 185, Overbrook, 99 cents; B. Powell, Overbrook, 25 cents; G. A. Fishburn, Overbrook, 25 cents; W. G. Powell, Overbrook, 25 cents; R. A. Fishburn, Overbrook, 1 cent; Mary Reed, Ottawa, \$2.25; O. C. Albina, Deoria, \$1; Soldier cong., S. S., \$10; a brother, Conway Springs, \$5; total,	52 50
NEBR.—Will and Ella Fry, Pawnee City, \$2; Clara E. Shubert, \$1; Silver Lake cong., \$29 32; total,	32 30
ILL.—Sterling cong., \$10; a brother, Shannon, \$1; Silver Creek S. S., \$6.90; Daniel Mohler, Cerro Gordo, \$5; a brother, Cerro Gordo, \$2; Mattie A. Lear, Hudson, \$6.40; total,	31 30

OHIO.—Eva Ellery, Covington, \$1; Mrs. Clara A. Holloway, Zanesville, \$3; Jacob Nolt and wife, Smithville, 50 cents; a grandmother, Gratis, \$1; a friend, Gratis, \$1; Mary E. Bender, Baltic, \$1; C. Maude Bender, Baltic, \$1; Sisters' Aid Society, Greenspring, \$10; Mrs. B. Watson, Greenspring, \$1; Geo. Shannon, Tiffin, \$1; Ralph Shannon, Tiffin, 50 cents; John Shannon, Tiffin, 50 cents; a brother, Greenspring, \$2; total,	24 50
MD.—Sarah Ploutz, McKaig, \$5; John Hefebower, Keep Fryst, \$5; Sarah E. Saylor, Double Pipe Creek, 50 cents; total,	10 50

N. C.—Brammett's Creek cong. and friends,	9 00
W. VA.—John C. Frantz, Laurel Dale,	5 00
IND.—A. Kral, Anderson, \$1; Oak Grove Union S. S., \$1.25; total,	2 25
MO.—R. M. Nelson, Warrensburg,	2 00
N. DAK.—Chas. H. Brown, Grand Harbor,	2 00
D. C.—Lillie Cassel, Washington,	1 00
TENN.—John Nead, Matina,	50
Total for year beginning April, 1900,	\$1,168 98

INDIA MISSION.

Previously reported,	\$30 04
ILL.—A friend and family, Shannon,	4 00

KANS.—Anna Hope Pederson, Herrington,	2 50
VA.—Mission Board No. 2,	75
N. DAK.—Bro. Eisenhour,	30
Total for year beginning April, 1900,	\$37 50

CORRECTION.—In GOSPEL MESSENGER No. 15, under the India Famine Fund, \$83.20 is reported as having been received from the Grundy Center congregation. It should read Grundy County congregation.

GEN. MISSIONARY AND TRACT COM.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

May 1, District Meeting for Southern Ohio, at Upper Stillwater church,	
May 2, District of Northern Illinois and Wisconsin to the Naperville church, Ill.	
May 3, District of Eastern Pennsylvania, New Jersey and Eastern Shore of Maryland, in West Conestoga ch., Middle Creek house, Pa.	
May 5, 30 A. M., Western District of Maryland, in Fairview cong., Garrett Co., Md.	
May 9, District of Western Pennsylvania, in Markleysburg congregation,	

LOVE FEASTS.

Arkansas—	
May 12, Austin,	
June 16, St. Francis,	
California—	
May 12, 3 P. M., Tropic churchhouse,	
Illinois—	
May 5, 4 P. M., Batavia,	
May 12, 5 P. M., Pine Creek,	
May 13, Lanark church,	
May 19, 20, 3 P. M., Sterling,	
May 26, 4 P. M., Arnold's Grove,	
May 26, Panther Creek,	
May 29, 10 A. M., Okaw,	
May 30, 31, Yellow Creek,	
June 10, 10 A. M., Pittsburg,	
June 10, 10, 2 P. M., Naperville,	
June 9, 10, 4 P. M., Franklin Grove,	
June 12, 13, 1 P. M., Cherry Grove,	
June 16, 17, 1 P. M., Hickory Grove, Carroll Co.,	
June 16, 17, 10:30 A. M., West Branch church,	
June 21, 22, 1 P. M., Wadman's Grove,	
June 23, 24, 5 P. M., Milledgeville,	
Oct. 13, Rome,	
Indiana—	
May 11, 2:30 P. M., Bethel Center, 1½ m. w. Hartford,	
May 12, 11 A. M., Killbuck,	
May 12, 3 P. M., Pleasant Hill church,	
May 12, Portage,	
May 16, 4 P. M., Prairie Creek,	
May 17, 4 P. M., White church,	
May 17, 4 P. M., Sallmonie church, Huntington,	
May 18, 6 P. M., Muncie,	
May 19, 10 P. M., Bachelors Run,	
May 24, 5 P. M., Elkhart Valley,	
May 25, Mississinewa,	
May 26, 2 P. M., English Prairie, Lagrange,	
May 31, Ladoga,	
June 9, 4 P. M., Summit church,	
June 9, 5 P. M., Nettle Creek,	
June 9, 5 P. M., Elkhart City,	
June 9, 3 P. M., Springfield,	
June 9, Solomon Cong.,	
June 13, 4 P. M., Wabash,	
June 13, 5 P. M., Spring Creek ch., Kosciusko Co.,	
June 14, 10 A. M., Cedar Lake church,	
June 14, 4 P. M., Hillgrove house, Union City,	
June 15, Camp Creek,	
June 16, Hartford City,	
June 16, Blue River,	
June 16, 2 P. M., Pigeon River,	
Sept. 29, 10 A. M., Clear Creek,	
Sept. 29, 2 P. M., Middle Fork,	
Oct. 4, 2 P. M., White church,	
Oct. 6, 10 A. M., Nettle Creek,	
Oct. 12, Union,	
Oct. 26, Four Mile,	
Iowa—	
May 12, 4 P. M., Mt. Etna,	
May 12, 4 P. M., South English,	
May 12, 13, 2 P. M., Iowa River church,	
May 19, 3 P. M., South Keokuk,	
May 19, 20, Spring Creek church, Fredericksburg,	
May 26, 3 P. M., Fairview,	
May 26, 27, 10 A. M., Dry Creek cong.,	
May 26, 3 P. M., Sheldon,	
June 9, 2 P. M., 6½ mile southwest of Clarence,	
June 9, 10, 10 A. M., Garrison,	
June 9, 3 P. M., Kingsley, east house,	
June 9, 10, 1 P. M., Coon River, near Panora,	
June 13, 14, Dallas Center,	
June 13, 14, 5 P. M., Panther Creek,	
June 14, 15, 10 A. M., Indian Creek,	
June 15, 11 A. M., Middle Creek,	
June 16, South Waterloo,	
June 23, 2 P. M., Grundy County,	
June 23, 10:30 A. M., Greene,	
Sept. 7, Libertyville,	
Sept. 8, Des Moines,	
Sept. 15, 11 A. M., Deep River,	
Oct. 6, 7, Boon River, Stillson,	

Kansas—	
April 28, 4 P. M., Kansas Center ch., near Lyons,	
May 5, 2 P. M., Salem, Reno county,	
May 5, 2 P. M., Newton,	
May 5, 7 P. M., Kansas City,	
May 5, 4 P. M., Ramona,	
May 12, Wichita,	
May 12, 1:30 P. M., Pleasant View,	
May 12, 2 P. M., Walnut Valley,	
May 12, 4 P. M., Washington Creek church,	
May 12, 13, 2 P. M., Abilene church, Navarre house,	
May 12, 4 P. M., Belleville,	
May 12, 4 P. M., Scott Valley,	
May 19, 2 P. M., Chapman Creek church,	
May 19, 10 A. M., Burr Oak,	

May 19, Peabody,	
May 19, Eden Valley,	
May 19, 10, 10 A. M., North Morrill church,	
May 26, 4 P. M., Cheyenne Co. ch. at A. L. Kilmer's,	
May 26, 10 A. M., Maple Grove,	

Louisiana—	
May 9, Roanoke,	

Maryland—	
May 5, Pipe Creek,	
May 12, 1:30 P. M., Pleasant Hill, near Monrovia,	
May 12, 13, 1:30 P. M., Manor,	
May 12, 1:30 P. M., Westminster,	
June 16, Accident,	
May 17, Hagerstown,	
May 19, 20, 1:30 P. M., Beaver Creek,	

Michigan—	
May 12, 6 P. M., Sugar Ridge,	
June 23, 3 miles east of Ithaca, at Jesse Sh. rick's,	
Sept. 29, Chippewa Creek church, near Rodney,	

Minnesota—	
June 9, Worthington,	
June 16, 2 P. M., Morrill,	
June 16 and 17, Root River,	

Missouri—	
May 12, Poplar Bluff,	
May 12, Rockingham church, Ray County,	
May 19, 2 P. M., North Bethel, Holt County,	
June 16, Plattsburg,	

Nebraska—	
May 5, 4 P. M., South Beatrice,	
May 5, 5 P. M., Mission house, Kearney,	
May 12, 4 P. M., North Beatrice church,	
May 12, 2 P. M., Bethel,	
May 12, 4 miles south of Moorefield,	
May 12, 4 P. M., Silver Lake,	
May 19, Octavia,	
May 19, Sappy Creek,	
May 19, Grand Prairie,	
May 26, Westinghouse church,	
June 9, 4 P. M., Falls City,	
August 11, South Loup ch., 7 mi. northeast of Miller,	

North Dakota—	
July 15, 4 P. M., Red River Valley church,	
July 14, 4 P. M., Carrington church,	
July 21, Bowbells,	

Ohio—	
May 5, 5 P. M., Logan church,	
May 12, 2 P. M., Palestine,	
May 12, 2 P. M., Lorain,	
May 12, 10 A. M., Lick Creek,	
May 15, 4 P. M., Wolf Creek church,	
May 19, Rome,	
May 19, 20, Richmond,	
May 19, 2 P. M., Oakland church, Darke Co.,	
May 26, 10 A. M., Eagle Creek,	
May 26, 5 P. M., Donnels Creek, New Carlisle house,	
May 26, 10 A. M., Portage,	
May 26, Swan Creek,	
June 9, 4 P. M., Sugar Ridge church,	
June 9, 10 A. M., North Poplar Ridge church,	
June 16, 4 P. M., Sugar Creek church,	
June 16, 4 P. M., near Lima,	
June 16, 10 A. M., Black Swamp,	
June 16, 10 A. M., 1½ miles north of Bloomville,	
June 16, 2 P. M., Silver Creek, Hickory Grove house,	
Oct. 4, 2 P. M., Pleasant Valley,	
Oct. 4, 10 A. M., Price's Creek,	

Oklahoma Territory—	
May 12, Mt. Hope,	
May 12, Salt Plain church,	
May 19, Big Creek,	
Sept. 8, Prairie Lake, Union church,	
Oregon—	
June 16, 6 mi. east of Salem,	

Pennsylvania—	
May 3, 7:30 P. M., Philadelphia,	
May 5, Roversford, Mingo house,	
May 6, 4 P. M., York,	
May 6, 4 P. M., Manor church,	
May 8, 9, Spring Creek,	
May 8, 4 P. M., Markleysburg,	
May 10, 11, 10 A. M., Black Rock,	
May 12, 4 P. M., Clover Creek, Blair Co.,	
May 12, 4 P. M., James Creek, Huntingdon Co.,	
May 12, 5 P. M., Upper Dublin church,	
May 12, 1:30 P. M., Marsh Creek, Gettysburg,	
May 12, 4 P. M., Ephrata,	
May 12, 10 A. M., Antietam church,	
May 12, 4 P. M., Pine Glen,	
May 13, 3:30 P. M., Johnstown ch., at Walnut Grove,	
May 13, Lancaster City,	
May 13, 4 P. M., Roaring Spring,	
May 14, 3 P. M., Brother's Valley, Grove house,	
May 14, 15, 1 P. M., Chiques,	
May 15, 16, 9 A. M., Springville cong., Mohler house,	
May 15, 16, 4 P. M., Welsh Run,	
May 16, 17, 9:30 A. M., Upper Cumberland,	
May 16, 17, 9:30 A. M., Mountville, Petersburg house,	
May 17, 4 P. M., Woodbury,	
May 18, 19, 2 P. M., Aughwick cong.,	
May 19, 20, Lower Cumberland,	
May 20, 6 P. M., Bellwood,	
May 20, 7 P. M., Altoona,	
May 21, 4 P. M., Lewistown,	
May 24, 4 P. M., Snake Spring,	
May 24, 25, Goodwill house, Lost Creek cong.,	
May 26, 27, 2 P. M., Perry ch., Farmer's Grove house,	
May 26, New Enterprize,	
May 27, Middle Creek,	
May 27, 3 P. M., West Johnstown ch., at Roxbury,	
May 29, 3 P. M., Spring Run,	
May 31, June 1, 2 P. M., Buffalo Valley,	
June 1, 2, 10 A. M., Ridge cong., Foglesanger house,	
June 6, 7, 10 A. M., Upton,	
June 9, at 4 P. M., Carson Valley,	
June 9, 2 P. M., Spring Grove,	

June 9, 10, 10 A. M., Made church, Franklin Co.,	
June 9, Fairview,	
June 9, 10, 2 P. M., Warriorsmark,	
June 9, 10, 9:30 A. M., Up. Canowago, Mummert house,	
June 9, 4 P. M., Summit Mills ch., Summit cong.,	
June 10, 4 P. M., Maple Spring, Quemahoning cong.,	
June 12, 13, 9:30 A. M., Conestoga, Bird-in-hand house,	
June 13, 14, 1 P. M., Green Tree, Chiques church,	
June 24, 4 P. M., Shade Creek,	
Oct. 6, Hyndman,	
Oct. 7, 4 P. M., Summit Mills house, Summit cong.,	

Virginia—	
May 5, Cook's Creek, Garber house,	
May 5, 3 P. M., Manassas,	
May 12, Middle River,	
May 12, Timberville,	
May 19, 3 P. M., Mt. Vernon,	

Wisconsin—	
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The Gospel Messenger.

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 38.

ELGIN, ILL., May 5, 1900.

No. 18.

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EDITORIAL MISCELLANY.

THE richest woman in Cuba is said to be worth about two million dollars. She lives in a beautiful place in a fashionable suburb of Havana, and has always been an earnest advocate of the cause of Cuba in opposition to Spain. Her name is Senora Rosa Abren; she is a widow thirty-four years of age. She owns thousands of acres of cultivated land on the island, and has a coffee plantation consisting of 20,000 acres. This is said to be the largest coffee farm in Cuba. In the center of her plantation stands a mill, costing \$150,000, and during the busy season more than five hundred men are employed in gathering and packing the coffee berries. During the late war no work was done on the plantation, but it is said that the kind lady paid all her hands their regular wages. She is a woman of rare energy and business tact, and believes in helping the laboring classes by giving them regular work at such wages as they can earn. Doubtless not a few of our readers are using the coffee produced on this well-kept plantation.

THE condition of famine-stricken India is simply appalling. It is stated that sixty million people are affected by the famine, and thirty million are in great want. Between five and six million of these people are receiving aid from the government. This means that many million people are suffering and dying for want of food. And of these a great many must perish, because they cannot get what is needed to keep soul and body together. The people have sold everything they can sell,—the doors from their houses, their furniture, their farming utensils, and some have even sold their children. A missionary from Allahabad says that he saw girls in one town bought by the Mohammedans for thirty cents apiece. The boys are not wanted. Some parents care for their children as long as they can and then abandon them. Some of these are picked up by those willing and able to care for them; but others, and their number is steadily increasing, are

left to starve. One writer says that he saw not far from Bombay whole companies of women who not long ago were in comfortable circumstances, but who now in nude condition gather around a stranger to beg for food and clothing. He makes this statement: "I saw distress in the famine of 1897, but nothing to be compared with that which is covering the land this year." Already considerable money has been given, but not enough to support those who are suffering. It will be some time before another crop can be raised. In the meantime much help must be given or an enormous number of persons will die of starvation. Nearly four million dollars has been sent from America; but still more must be sent, or much of what has been given will be in vain. The help for these poor people must come largely from England and America.

THERE was a much smaller quantity of spirituous liquors exported from the United States in the nine months ending April 1, 1900, than in the nine months ending April 1, 1899. The total exports for the former period were forty per cent less than in the latter, notwithstanding the fact that the Americans were in control of Cuba, Porto Rico and the Philippines during the period ending April 1, 1900, and the Spaniards during the other period. If the American soldiers are spreading saloons in the islands which have come under our control, it must be that they are supplied with liquor from other countries. However this may be all lovers of temperance would be glad to have the production and consumption of spirituous liquors decrease not only forty, but ninety-nine per cent. A small per cent of these liquors is used for scientific and medicinal purposes, and with this amount we do not wish to interfere. It sometimes seems that those who produce things that are injurious put forth greater effort to increase their use than do those who have something helpful. Those working for the right surely should not let themselves be outdone in zeal by those working for the wrong. Renewed efforts must be put forth to overcome the forces making for evil; and it is not a struggle for a day or a year, but for generations—until the end comes.

Is war cruel? How could it be anything else when we meet on the battlefield for the purpose of killing one another? Here is a sample of modern warfare as seen in South Africa. It relates to fourteen Boer women and their husbands during the fighting around Spion Kop. These men and their wives were intrenched in one position and held it with amazing bravery against a small force of British. For a long time the men fought incessantly and kept their wives busy reloading their rifles. Finally fifty British soldiers, with fixed bayonets, charged on the intrenchments. As they came closer, the Boer men crept over the earthworks, and while the women began shooting, tried with the butts of their rifles to hammer back the British. Before their wives' eyes every one of the fourteen Boers was killed—bayoneted or shot. The fourteen women so quickly widowed never thought of surrender, but fought most valiantly and coolly for half an hour. The British surrounded them; not one of the fourteen survived to mourn her husband. Two days later, when the British forces retired across the Tugela, twenty-eight corpses, fourteen men and fourteen women, were found within a radius of 100 feet. Now there is a big, long mound where rest the bodies of fourteen husbands and their wives, who were literally murdered. Who can call such work as this Christianity, or who, after reading such accounts, can ever endorse war?

THE death penalty was once very common, too common. In some States it has been done away with and in others it probably will be. It is generally considered from the effect it has on the commission of crime, and this is important. The fear of punishment does keep some persons from committing crime, and as criminals are as a rule afraid of the death penalty, some may be restrained who would not be by imprisonment. In this way society is protected. But there are some who believe that even from this standpoint capital punishment is a mistake, the brutalizing effect of executions being more than an offset for any deterring effects they may have. This point probably never will be settled in a manner satisfactory to all. But there is one point about which there can be no doubt, and it is the most important one. The Bible is positive in its declaration: "Thou shalt not kill." But this command has little influence over voters, for human wisdom is very often preferred before that which is from above. And that is why failure so often comes to men. A strict adherence to God's laws would soon convince even the most skeptical that his laws are calculated to bring about human happiness. Man will continue to legislate and will fail to accomplish his purpose as long as his laws are not in harmony with those of his Creator.

CONCERNING some recent finds in Egypt, the *Chicago Tribune* says: Egyptologists are rejoicing over several new discoveries just reported from Cairo. In addition to the finding of the mummy of King Monepolh, the Pharaoh of the exodus, Professor Leguani, while excavating at Karnak, came upon the city gate, the first yet found in Egypt. According to Professor Sayce, who reports the find, "the gateway is of great height, made of large blocks of squared limestone, and is double, having one gate within another. Two chariots could easily have passed through it abreast. It was erected by Amenhotep II. of the eighteenth dynasty." The find dates only two or three days back, and Egyptologists are greatly excited over its importance. An exploration party has been restoring the temple of Der El Bahari at Thebes, and one day, while Mr Carter, the inspector of antiquities for Upper Egypt, was riding up to the door of the house occupied by the excavators, he noticed that his horse's hoofs sank in a hole in the ground. Further investigation brought to light under the house the entrance to a large tomb of the eleventh dynasty, in a perfect state of preservation.

THE Dowager Empress of China has been given credit for a great deal of ability and judgment. But in her encouragement of "The Boxers" she is showing very poor judgment. The foreign governments will not allow their people to be attacked and the property of the missions and the Christian converts to be destroyed. If she is wise she will change her course of action and will encourage people who uphold law and order instead of those who commit outrages. By so doing she will accomplish much good for her people and country. It is time for China to awake from her sleep of ages and prepare to take her place among the nations of the world. She has the territory and the people. Japan has accomplished wonders in a generation. If China does as much in another generation she will be one of the most powerful nations in the world. But the policy of the Dowager Empress prevents the Christianizing of the Empire, and her advancement to the position she ought to hold among the nations of the earth.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

"UNAWARES."

THEY said, "The Master is coming to
Honor the town to-day,
And none can tell at what house or
Home the Master will choose to stay."
And I thought while my heart beat wildly,
What if He should come to mine?
How would I strive to entertain
And honor the Guest Divine!

And straight I turned to toiling
To make my home more neat;
I swept and polished and garnished
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door!
She had come to tell me her sorrows
And my comfort and aid to implore.
And I said, "I cannot listen,
Nor help you any to-day;
I have greater things to attend to,"
And the pleader went away.

But soon there came another,
A cripple, thin, pale and gray
And said, "Oh, let me stop and rest
Awhile in your home I pray!
I have traveled far since morning,
I am hungry, faint and weak,
My heart is full of misery,
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I cannot help you to day;
I look for a great and noble guest,"
And the cripple went away.
The day moved onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart
That the Master to me might come.

And I thought I would spring to meet him,
And serve Him with utmost care,
When a little child stood by me,
With a face so sweet and fair;
Sweet, but with marks of teardrops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said, "I am sorry for you;
You are sorely in need of care,
But I can not stop to give it,
You must hasten elsewhere."
And at the words a shadow
Swept over his blue-veined brow
"Some one will feed and clothe you, dear,
But I am too busy now."

At last the day was ended
And my toil was over and done;
My house was swept and garnished,
And I watched in the dusk alone;
Watched, but no footfall sounded;
No one paused at my gate,
No one entered my cottage door;
And I could only pray and wait.

I waited till night had deepened
And the Master had not come,
"He has entered some other door," I cried.
"And gladdened some other home."
My labor had been for nothing,
And I bowed my head and wept;
My heart was sore with longing,
Yet, spite of it all, I slept.

Then the Master stood before me,
And his face was grave and fair:
"Three times to-day I came to your door
And craved your pity and care.
Three times you sent me onward,
Unhelped and uncomfortable;
And the blessing you might have had was lost,
And your chance to serve has fled."

O Lord, dear Lord, forgive me!
How could I know it was thee!
My very soul was shamed and bowed
In the depth of humility.
And he said, "The sin is pardoned,
But the blessing is lost to thee,
For comforting not the least of Mine
Ye have failed to comfort me."

—Selected by Anna Follis.

TO THE YOUNG BRETHREN AND SISTERS OF AMERICA.

BY D. L. FORNEY.

In Two Parts.—Part Two.

AMONG the many young people in our Brotherhood the experience of one differs from that of another, and yet in some particulars also they are similar.

1. *Difficulties in Regard to Conversion.*—Some are hindered in their progress, because they feel there has been a vital lack in their conversion. The number may not be large, but it is much larger than many of us think. Having come to the church when quite young, they feel that they did not exercise proper faith or did not repent of their sins; hence have need to be baptized again. While there may be no occasion for such a feeling, it is as real as any other feeling, and cannot be driven away by a simple bidding. And having that same experience in early life myself, I have full sympathy with those who are troubled in a similar way. If the adversary of souls can entice the young Christian over the stile leading to the Doubting Castle of Giant Despair, he has accomplished one of his great designs. And when once on his grounds it is with difficulty that one gets free and finds his way back. He is always ready, too, with many suggestions such as, "It's no use;" "You are too young;" "You'll fail any way;" "You've committed the unpardonable sin," etc.; and with various devices does the adversary strive to do his ignoble work.

2. *The Remedy.*—Dear young Christian, do not despair. Lay hold upon the key of Hope which God has given into your bosom, and you may unlock the doors of Doubting Castle and walk out unhindered. You have very likely been laboring under misconceptions of the Divine plan. You have been striving to do something that will merit salvation. When once you are willing to rest in the finished work of Christ instead of in your own work, then, and not till then, can you have the assurance you desire. Depending upon your own work for salvation is like trying to lift your own body, always a failure. It is when we look up and take hold on Christ that doubts and darkness give way to faith and hope. A misconception of the conditions of salvation is, with many, the hindrance to desired progress. If you have troubles in this direction your case is not an isolated one; those now prominent as ministers and elders have had the very same experience. But rest assured that to accept baptism with a pure motive at the age of ten or twelve is more pleasing to God than when furrowed temples and silver hairs beckon us back to the path of duty. "Seek first the kingdom of God," says Jesus.

3. *Looking Within.*—Sometimes the thought of examining our motives or looking in upon ourselves becomes at last a morbid condition, and we fail to make any progress in the divine life. We should cease thinking and looking at ourselves so much and take as our motto instead, "Looking unto Jesus." Daily then will our lives be more like his, our hearts will beat in unison with his, and our service to Christ will be an ever-increasing joy, and our lives a blessing to every one.

4. *Surrender of the Will.*—There may be a failure on the part of some young Christians to fully surrender the will to God. His Word says, "Ye are not your own, ye are bought with a price." What price? The precious blood of Jesus. Then our hands, our feet, our tongues, our eyes, our ears, our thoughts are all to be used for the service of God; not for the service of sin. You have plans, but did you make them according to God's will or your own will? A certain person who had been seriously disappointed in some of her plans said she used to ask God to bless her in her plans, but now she had learned to ask God to plan for her.

5. *Neglecting Some Gospel Principles.*—Another hindrance to spiritual progress may be a failure to accept some principle of God's Word. Some, instead of striving to adorn the soul, spend much time in bodily adornment. The soul adorned with the graces of Gal. 5:22-24—love, joy, peace, longsuffer-

ing, gentleness, goodness, faith, meekness, temperance—will be so richly decked that the vanities of 1 Tim. 2:9—gold, pearls, costly array—will be despised in his sight. The standard of Christian character, as exemplified in the life and teachings of Christ, is so high that the nearer we approach the Divine ideal the more distasteful and unsatisfying are all worldly habits, pleasures and adornments. Where is the analogy between a thorn-crowned Christ and a world-loving Christian?

6. *The Future Church.*—To all of you let me say, a grand and noble work awaits you. Are you preparing for it? In a few years the ministers who now preach, the missionaries in the field, and all who are now active in the work of the church, will be gone. Are you willing and ready to take up the work whether as a doorkeeper in the Lord's house or as a herald on the mountain tops? Let your lives speak for God, and determine in your heart to carry out every Gospel principle, then, by the Lord's help, you will be as an olive plant in the house of our God, or as a polished corner stone in his temple.

Nousari, India.

THE PROBLEM OF EDUCATION IN THE GERMAN BAPTIST BRETHREN CHURCH.

BY P. H. BEERY.

In Nine Parts.—Part Two.

THE phases of this problem most vital, and therefore first to be determined, are such as the nature of education and its limitations; the character of schools and their functions; the number, the location, the ownership, and the control of such schools.

No one may justly be censured for withholding his support from the cause of education until he is shown that education is a good thing. Neither may he be reproached for his opposition to a particular educational movement until he is shown that the case in hand is worthy, and merits his support. It is all very nice to say that "Knowledge is power," but this does not even imply that power is essentially a good, regardless of its nature and the end of its operation. We may even say, "We must educate or we must perish," but this argues no more for this education or that education than it argues for something else. It is easy to conceive of one whose education has been so vicious and his living by it so barbarous that "it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." Before we can prescribe limitations to the duty of education we must determine the

NATURE OF THE INDIVIDUAL

to be educated, and the nature of the education proposed. If the nature of the individual centres implicitly in a good will and fixed right purposes, any kind of education whatever will increase the efficiency of his life for good. It is said that "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds," yet no one believes that he would have been any greater or any better without this learning. On the other hand, if the nature of the individual centers in a will essentially evil, and in a fixed viciousness of purpose, any kind of education whatever will but increase the diabolism possible in such a life. Milton's conception of Satan illustrates this point:

"What, though the field be lost?
All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield.
... Through experience of this great event
In arms not worse, in foresight much advanced,
We may with more successful hope resolve
To wage by force or guile eternal war,
Irreconcilable to our grand Foe.
... Hail, horrors! hail,
Infernal world! and thou profoundest hell,
Receive thy new possessor; one who brings
A mind not to be changed by time or place:
The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.
... Here we may reign secure, and, in my choice,
To reign is worth ambition, though in hell:
Better to reign in hell, than serve in heaven."

To such a nature and such an individual every increment of knowledge, whether of virtue or vice, becomes necessarily added power for evil, aye, may we not say that any education in such a case would be a crime? We conclude, then, that the establishing of proper motives and the fixing of right purposes is the bed-rock without which no system or form of education is capable of rational defense.

This done, we have but begun, and we have told but part of the truth. We have need to inquire next concerning the

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itself. It is possible that there may be adulterations and counterfeits in this very popular commodity. Perhaps much of what is labeled education is wholly unworthy such name; and that life without it is more justifiable than life with it, on the principle that it is better to use no sugar at all than to use a brand which is ninety per cent sand. As we turn to history and recount the barren theories of pedagogues, the foibles and follies of demagogues, the stupefying lotions of quacks, the pernicious distortions of monomaniacs, and the malicious diabolism of impostors,—all flaunted in the name of education; also note the monstrosities brought forth in our own times and duly christened in the same name,—we may possibly be pardoned for filing a temporary exception to the proposition that education is necessarily a good. It may be well even now to "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world." It is clear that we shall make progress slowly and at enormous cost, unless we distinguish between education proper and education so-called. Much of our difficulty is simply verbal. When we say that we are opposed to this education or that education, we are not to be understood as rejecting the principle of power and development implied in the term education. Again, when we say that we are in favor of education we are not to be understood as advocating or even tolerating everything so named. Perhaps if we can agree on some terminology which will enable us to speak more specifically of each of the many forms loosely called education, we may have little trouble in deciding whether education is to be approved or whether it is to be rejected.

The mediæval psychology and pedagogy regarded the mind somewhat as we regard a paper tablet, a blank, passive thing, to be imprinted from without; or it was conceived as a series of shelves made up of many pigeonholes into which the many different classes of things at hand were to be pushed. In neither case was there provision for the spontaneous development of the conscious *ego* from within towards a rational individuality. Education was a pouring-in or a rubbing-on process in imparting a jumbled mass of notions more or less irrelevant and worthless. The pupil in the hands of the master (?) became a sort of parrot, accurately reproducing from the various pigeonholes of memory the things stored there; a sort of crank-organ or phonograph on the parlor table, amusing and entertaining by the skill and accuracy with which the impressions received in school were reproduced whenever the crank was turned. If this be education, it certainly is to be rejected.

Citronelle, Ala.

THE RIGHT USE OF THE WILL.

BY J. L. BLICKENSTAFF.

QUITE a large majority of people do not seem to appreciate or make use of the power which they possess. In the mind of man there is a power which, if intelligently applied, will bring to him all things necessary for his existence and development. That power is the *will*. The will is not of the mind, but of the soul; however, the mind plays a very important part in the direction of the will. In all the universe there is absolutely no point of rest; so with the mind of man, it is forever engaged in that process called thinking, in building thought pictures, by virtue of which the will is called into action, and

it in turn brings these plans or mental images into being.

There is no truer law than this, *What we dwell upon we become*. Thus it is seen that the result of our lives depends upon the kind of thoughts that we entertain. Good thoughts bring forth good results, and *vice versa*. For it matters not whether the thoughts we hold in mind be true or false, the will *must* act. It is just as easy to prevent a lot of decayed apples from spoiling the good ones which might be placed on the same heap as to prevent a lot of false thoughts from reflecting themselves in our lives.

The mind cannot conceive the Power of God, neither can it conceive the power of *will*, the power of *faith, hope and love*. When once our understanding of this power within, the will, is attained, man sees that through its exercise he can bring into life all that is true and good, and shed abroad to others this happiness. In reality our entire happiness depends upon the amount of happiness we can give to others. "For even the Son of man came not to be ministered unto, but to minister." This is a world of action and reaction, and whatever is given is in turn given back. If men could but realize the full meaning of "Whatsoever a man soweth that shall he also reap," in dealing with their fellows, they would never seek to gain the advantage in a business transaction, for they would know that to do so would bring about retribution. A selfish man can never enjoy happiness. To be selfish is to lose all the good there is in life.

There is a germ of the divine existing in man, and it is the realization of this image of God in our souls that causes us to awaken to the fact that His image is in all souls. Man cannot know God and his power until he feels that knowledge and power in his own soul through a conscious exercise of the will; and when he comes to this stage of development it is no longer a question of the human will, but of the Divine Will reigning supreme in his life. When we are acting in harmony with the Will of God we can rightfully lay claim to the promise, "Ask whatsoever ye desire, and ye shall receive." It is evident that God intended man to be ideally good and happy; thus when we desire anything that will tend to make us better and happier, we are acting in perfect accord with the Divine Will, and our will, together with the action of the mind picturing the above-named conditions, draws upon the opulent supply of Infinite Love and brings our aims and desires to a realization. Our body is the temple of the Living God and the soul his dwelling place, says the apostle. In realization of this let us *will* to be whole, to establish harmony with the source of our being, and a true relationship with our fellow man.

North Manchester, Ind.

FOUNDATION OF THE CHURCH.

BY QUINCY LECKRONE.

THE foundation of the church of God is laid beneath every moral principle or religious precept. External forms, ordinances, laws, precepts or commands are not the foundation that gives to the church its imperishable existence. When Peter made his great confession it was the voice of God speaking through a soul made conscious that God is in every heart immutable. That is, by virtue of man's creation, God retains a place in him. This native-born presence of God in the soul may be dormant, and it needs only to be aroused by some accident or incident to make it sensible, awake, active. The untaught, or even the disbeliever, when awed by some unnatural occurrence or appalled by some manifestation of the power of an unseen being, at once finds himself consenting to the existence of a deity, and he often gives intelligent expression to his inward promptings.

God declared himself to Moses to be the I AM. He meant by this that he existed in everything. Though rocks and trees and inferior animals may not worship him, and he may not exist in them to that intent, yet in man he exists that he may be

recognized and worshiped, and he has given us faculties that we may do so.

This inborn affinity with God is the sub-foundation upon which rests the whole structure of the church. Jesus recognized this inborn condition when he said to Peter, "Flesh and blood hath not revealed it unto thee," Matt. 16:18; that is, their knowledge or the ability to make such a confession is God-given, not from any earthly source. Upon this sub-foundation the Master said he would build his church. He connected this statement with a declaration that nothing could prevail against it to destroy it. The church of God, his institution in the world, whereby he aids and saves men, is indestructible so long as mankind exists upon the earth. For in the heart there is this filial faith, this sub-foundation which nothing can remove.

Now to illustrate. When we wish to erect a building we first lay a foundation; but we notice that beneath that which we lay there is already a foundation laid by the Creator of the earth. Upon this we lay our foundation; we are now ready to erect our building. Jesus is this foundation laid for us. The sub-foundation upon which he is laid is this intuitive, inborn, filial faith in God.

The prophets spoke of Christ as a sure foundation. The apostles said, "Other foundation can no man lay." Thus he became known as the foundation of the apostles and prophets. Now since we have been given by nature the sub-foundation, and God has given us His Son as a foundation upon which we are to build, we have only to accept Christ and then to begin our work of erecting our house and fitting it for the indwelling of God. Jesus is our foundation, the chief cornerstone of the superstructure to be erected upon the sub-foundation which God has laid in every heart. When, then, we have accepted Christ, Paul says we must take heed how we build thereon. The selecting of material is left with us. The Word is given that we may have abundant resources, but if we reject this, though we have Christ laid in our hearts, and attempt to build upon him, all our work is in vain.

Many have the sub-foundation, many have Christ laid upon that foundation, who, when they come to choosing the material to put upon that foundation, ignore the Word of Inspiration and seek for those things that gratify the carnal eye and satisfy the human appetite. The true foundation of the church rests upon filial faith in the hearts of men toward God. Though this cannot perish, yet the superstructure may be of such material that will not stand the fiery trial. The superstructure which we erect should be such as to do honor to the foundation upon which it is laid.

Glenford, Ohio.

MURMURING.

BY NOAH LONGANECKER.

MAN is naturally a dissatisfied being; some more, some less, but *all* are inclined to complain of some wrong pretended to have been received from some one. To murmur against God and man is so common that God by Jude says, "Woe unto them!" "These are murmurers, complainers." If there was one sin in which the children of Israel excelled, it was the sin of murmuring. The sin of murmuring was so very fatal to the children of Israel, and yet how often did they repeat it! Now they murmur against God; now against Moses and Aaron. Now they murmur for bread, then for meat; now for water, then for honor. This one sin kept more from entering the promised Canaan than all other sins combined.

Of course faith is the cause of all true obedience; so likewise unbelief is the cause of all disobedience. In this sense unbelief was "the besetting sin" of the children of Israel. The plague, destroyer, fiery serpents, fire, leprosy, opening of the earth, etc., all were powerful examples to them, but all of no avail. When the majority of the spies brought up an evil report of the promised Canaan, "all the children of Israel murmured." St. Paul forbids all murmuring, and calls up these examples as a warning to us.

Judging from God's Word, these examples are not heeded as they should be. God is no respecter of persons. Will we fare better if we murmur on our journey to the heavenly Canaan? Not if Christ's teaching in Luke 12: 47, 48 is to be the rule. Verily, not if Paul in Heb. 2: 1-3 is true. Justice and mercy both demand that such should and must be the rule.

We should profit by the example of others. Paul so teaches in 1 Cor. 10: 1-11. Probably our teaching is at fault. We have often preached from the text, "Repent," but never from the text, "Neither murmur ye." Are we, then, to blame because there is so much murmuring, complaining, growling, grumbling and fault-finding among us? The shoe fits us remarkably well. Self appears to be at the foundation of all the murmurings. We try to make ourselves believe that whatsoever we think, say or do is right; but not so of others. We would love to believe that what they do is wrong. The fact is, nothing but self will please us. Christ puts this principle in the following form: "John came neither eating nor drinking, and they say, he hath a devil. The Son of man came eating and drinking and they say, behold a man gluttonous and a winebibber, a friend of publicans and sinners." We would conclude that if "neither eating nor drinking" was evil, then "eating and drinking" would be right. But not so, unless they themselves would do the eating and drinking.

Murmurers and complainers would do less harm if they would all be "keepers at home." But unfortunately, too many are visitors. What makes these characters so dangerous is they seldom tell the whole truth, and hence deceive. We draw this fact from Christ's language, as well as from observation. Christ did eat and drink, but he was no glutton or winebibber. We always denounced the custom of any member of a family complaining about their family troubles, especially away from home. It is not good deportment. It always makes trouble. But this is especially true in the family of God, the household of faith. Husbands and wives sometimes wonder why their partners do not unite with the church. Parents sometimes wonder why their children stand aloof from the church. Murmurings of those members in such families generally do the mischief. Whenever one of these murmurers wishes to have self gratified he goes to some adjoining elder with his one-sided statement for advice. And my observation has been that he nearly always receives the information he desires. How could it be otherwise, since only one side of the case is presented? It is not good common sense, it is not in unison with ADVICE OF ANNUAL MEETING, it is not the TEACHING OF THE BIBLE, to form an opinion and give advice upon the testimony of one side in any difficulty.

Permit the following decision from Annual Meeting, Art. 10, 1891: "We, the Olathe church, petition Annual Meeting through District Meeting to decide that elders or others, who go into churches to adjust difficulties, and will visit one of the implicated parties, and hear one side of the case before it comes properly before them, that so doing shall disqualify such elders or others to act on the pending case. Answer.—Petition granted by Annual Meeting." The principle underlying this decision is worthy of our consideration. The Lord requires of us all "to deal justly," and it is certainly not just to form an opinion upon hearing one side only.

Permit the following illustration: Some difficulties existed in a church containing two elders. One elder made a statement by letter of said difficulties to five elders in as many different States, and asked for advice. Four gave advice. Finally a committee was called in to settle said difficulties. After hearing both sides, said committee decided that said elder did wrong in writing to those elders, and that said elders did wrong in giving the advice they did. Not that their advice was wrong according to the statement made to them, but the statement was partial, and hence all was partial, and of course sinful. "Do all things without partiality." "Neither murmur ye." A number of illustrations might be added to show that it is not wise, expedient, or right, to advertise abroad troubles, wrongs, etc.

The order of the church is the Gospel rule for settling all such difficulties.

Hartsville, Ohio.

IS THE CHURCH LOSING POWER?

BY JOHN R. SNYDER.

—ACCORDING to reports issued by some of the leading denominations, especially the great Methodist body, it would appear that instead of making a gain in membership the past year there was an actual loss. Their board of bishops called for a season of fasting and prayer that they might humble themselves before God in sorrow and humiliation and intercede for a return of his spirit among their people, and that they might regain their lost spiritual power, to the loss of which they attribute this falling off in numerical power. And surely this power is the source of all spiritual growth. From some personal observations and investigations we think we can see at least a few causes for this spiritual decline. We will note a few of them briefly.

Worldliness of the Ministry. The office of the minister is the highest in the gift of the church; hence he who holds this position is regarded as a leader: his precept and example is a pattern for his congregation. "Like priest, like people," is an old adage of much truth. In a great many cases the ministry has degenerated into a mere catering to worldly society and popular ideas. There is a seeking to tickle the ear and ease the mind by fine phrases and "up-to-date" subjects. The "old, old story" is not popular to a large class, and they preach to suit them. Just a few days ago we read in one of the city dailies that a minister who is known by reputation all over the land as a great church worker had announced that "dancing might be a means of entertainment and that it should be encouraged in the church," and that the "dramatic talent of the church should be developed for the entertainment of the congregation." What sort of spiritual growth would we expect from such methods? What sort of food for the lambs of the fold! Jesus to Peter saith, "Feed my lambs; feed my sheep." Not with worldly amusements, but with the "sincere milk of the Word." We hear a great deal of late about "what would Jesus do?" We are inclined to think that about the first thing he would do would be to rid the church of the false and worldly teacher. Paul said, "Woe is unto me if I preach not the Gospel," and yet the popular preacher will preach anything but a full Gospel.

The Destroying Power of Secrecy. There is no one thing to-day that is menacing the power of the church so much as this giant octopus, the secret order. In our little city of about eight thousand inhabitants there are ten churches with a membership of about two thousand five hundred. There are twenty-three secret orders with about the same number of members as the churches, and about fifty-five per cent of the members of these orders are also members of some one of the churches. The lodges are well supported. The churches are not. Why? The reason is plain. "For where your heart is, there will your treasure be also." Luke 12: 34. The lodge is a Christless religion, sapping the very life of the church by weaning away the love of the individual member. The minister is, in many instances, a party to their blasphemous rites and ceremonies, and, as is often the case when he does not belong, he caters to their desires; his mouth is hushed and he dares not say anything against them for fear of offending those members of his church who do belong. We have never seen an active lodge member who was at the same time an active church worker and vice versa. It is an impossibility. One of the editors of the *Endeavor World*, in a recent answer to a query concerning secret orders, said he "did not think many true Christians were joining the lodge." And we thought the answer well put.

The Adoption of Questionable Methods for the Raising of Church Funds. There is but one plan for raising church funds authorized in the New Testament. It is found in 1 Cor. 16: 1-3. God asks for direct dues with no "fairs," "suppers," "bazaars," "socials,"

"old maids' carnivals," "poverty parties" or other Satan-devised plans of raising it. We owe it to God, and he expects it of us as a free-will offering. God has no blessing for him who does not give freely and from a heart of love. Aside from the question of finance involved, these entertainments are pernicious in their results. There is no Christ or Holy Spirit in them, and Christ would not allow his presence there, save it was with a "scourge of small cords" to drive them from his temple. Shame on the professed Christian who would resort to such ungodly amusements, thinking the "end" required the "means." We pray God that the Brethren church may be ever kept clear from such entangling alliances with the world.

Lack of Personal Piety and Spiritual Meekness and Humility among the Individual Members. The cry of the Methodist bishops is, "We have lost our spiritual power." Is it any wonder? What would the sainted Wesley say if he could return to earth again at this time and look over the great body of which he is the recognized founder? Methinks we would hear him say, "Give me a league, both offensive and defensive, against the evil power which I see in the midst of this earthly Zion." No line of demarcation between the church and the world! All that Methodism stood and fought for so valiantly in its early years has been absorbed by the powers of the world. All following the mandates of the wicked Dame of Paris! Not only the Methodist church but all the large sects are allowing this idol to usurp the true worship of God. The "butterflies of fashion" in the loft sing some "popular music" instead of encouraging each other with "psalms, hymns and spiritual songs," which so gladdened the hearts of our forefathers. The minister discourses upon the "topic of the day" to those in daintily cushioned pews. Yea, it will take fasting and prayer, and humbling in the dust before the Great I AM. "God is a spirit, and they who worship him must worship him in spirit and in truth."

Is the church losing power? Nay, verily. We are optimistic in our views of the present. The past is gone from us. The future is before us. For that time we are content to rest upon God's promise. While many of his professed servants are arm-in-arm with the God of lucre and vanity, there are many who have not bowed the knee to Baal. Christ said to Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16: 17. And again by the prophet Daniel, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people: but it shall break in pieces and consume all these kingdoms, and it shall stand forever and forever." Dan. 2: 44. We are one of those who implicitly believe the Bible to be the word of God. Therefore we are not frightened by the cry of the church losing its power. We may be grieved and discouraged at some of the individuals who compose the body militant, but at the church, never.

Then, brother, let us be up and doing. The call comes from every side. It is a mistaken idea that the people do not want a plain Gospel. Some do not, we admit, but there is a great mass of people who are hungering and thirsting for the simple story of the cross. Let us awake and gird on our armor, laying aside all "superfluity of naughtiness," and go forth "with meekness," taking the "engrafted word which is able to save your souls." Let us show to those critics, who are decrying Christian influence and activity, that the church of to-day is more powerful than ever.

803 N. Main St., Bellefontaine, Ohio.

CLEAN PREACHERS.

BY SAMUEL WEIMER.

HERE is something which I selected from the *Preacher's Helper*. It can harm no one, but may be of great use to many:

"To-day I was a passenger on the Vandalia Railroad. In front of me sat the conductor, a fine-looking gentleman, seemingly in his forties, but who in-

formed me that he was past fifty-eight years of age. Behind us sat a preacher whose conversation attracted the attention of the passengers. His appearance called forth a criticism on preachers from the conductor. Hoping that the friendly criticism will prove beneficial to the ministry in general, I will give it to our readers:

"Sir, I have been conductor over this run over twenty years, during which time I have made humanity a study and especially preachers; not that I do not admire that class, for I do; my father was a minister and educated me to fill that responsible position, but I always felt my unfitness hence I chose the profession of teaching until I entered the railroad service. I have had business with all classes, from the highest to the lowest, and I think I know a passenger as soon I fix my eyes upon him. Now, sir, I say it is a shame for ecclesiastical bodies to ordain and commission men to preach who would better represent the gambling fraternity or the bum element.

"I think, sir, that a man who preaches the Gospel of the Lord Jesus Christ should be a clean man, both in body and in spirit. I make no pretensions to being a Christian, and possibly never will; but I have a wife and daughter whom I love better than I love my own life. One day I said to them, 'I may not die a Christian, but one thing I will promise you, and that is that I will die a clean man.' I have held myself aloof from many men in my line of business simply because they do not care how they live, and I intend to keep that promise to my family to live and die a clean man. And, sir, I think that no one should be allowed to stand in the sacred desk who does not emulate the virtues of him whom he professes to represent unto the people. There is a minister (no, a man traveling on a permit) who has gone over my division every few days for many years, and when he leaves his seat, the floor is unfit for any decent person to occupy that seat again until the floor has been scrubbed. One day he came in and seated himself behind a lady, and began squirting his tobacco juice on the floor, and continued until it ran under the lady's feet in front of him. I passed by and seeing it paused and fixed my eyes upon the flowing amber until he remarked 'Well, what have you to say?' I answered, 'Well, sir, I cannot understand why God should make a two-legged hog, when a four-legged one is worth so much more.' I waited not for a reply, and only hoped that he would report me to headquarters for a breach of courtesy.

"Again I was passing from one car to another one day when a preacher (no, a man with a permit) passed me and asked me to go into the smoker and have a smoke with him. I politely declined. 'What!' said he, 'are you not allowed to smoke while on duty?' 'No, sir, nor when off duty either. It is against the rules of the company to smoke while on duty, and it is against the law of my conscience, in view of the family, to smoke while off duty. I am not a clean man because I have to be, but because it is best for me and my family.' I said to him, 'When I see a minister with his feet higher than his head, his hat pushed back and a cigar in his mouth, while the smoke curls about his head, he impresses me more like a gambler and tough than a representative of Jesus Christ.' I cannot understand how a man can preach to people to be clean and pure when he is himself unclean and impure. To do so is hypocrisy. I don't care to talk to any man from whose foul tobacco and whiskey breath I have to turn my head; neither do I care to talk to a man nor have one talk to me whose shirt front is smeared with tobacco juice. But here we are at Logansport. Excuse me, sir, but I think a minister above all men should be a clean man; good-by.'

"This needs no comment. I went from the train so deeply impressed with that conductor's speech that I felt that it might do some of our tobacco smoking and chewing preachers good to know what an educated railroad man thinks of those who indulge in any such uncleanness. Wherefore, brethren, seeing we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so

easily beset us, and run with patience the race that is set before us, looking unto Jesus for an example. Let us be pure in practice, that we may die clean men."—H. C. Patterson in *Patriot Phalanx*,
Jericco, Mo.

"A NEW AND LIVING WAY."—Heb. 10: 20.

BY C. H. BALSBAUGH.

To W. W. Folger, Oscola, Iowa. Dearly beloved Brother, and Coworker with God in the Redemption of Man:—

YOUR heaven-freighted letter is here. Omnipresent and omnipotent is the love of God. Far apart, personally unknown to each other, yet are we bound together by the very bond that unites Father, Son and Holy Ghost. We have one life; one love, one hope, one joy. Christ is our Center, our Goal, our All. He loves us, and we love him, and in him we love one another. 1 John 4: 19; John 13: 34, 35. "God is Love;" and where love is wanting there is no unity, no sympathy, no inspiration, no hope of eternal fellowship and bliss.

I am very glad to know that my silent ministry has been helpful to you. It is a great joy to me to unfold the unsearchable riches of Jesus to hungry souls. I have only caught a glimpse of his beauty, but it enriches my soul. "I am the Way," "the new and living way." Not only the way to God, but the way of God, and the way in God. Nothing can satisfy our immortal nature but personal acquaintance with Jesus. Paul's deepest desire was to "KNOW HIM." Philpp. 3: 10. "This is eternal life, to know the only TRUE GOD, and JESUS CHRIST whom he sent" as his representative and our pattern. John 17: 3. Short of this, the soul can find no abiding rest. Matt. 11: 28, 29. Those who have found this peace constitute the true brotherhood of saints. This is heaven on earth. We are "blessed with all spiritual blessings in heavenly places in CHRIST." Eph. 1: 3. Then we know what Philpp. 4: 7 means. Now we are in blessed enjoyment of 1 John 4: 7. Now we are able to fulfill the great commandment of Matt. 5: 44 and 1 Cor. 10: 31 and Philpp. 3: 14.

God does not leave us in the dark about our eternal interests. We know that the inheritance is ours, because "the Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8: 16, 17. Surely, we are "a peculiar people." What is our peculiarity? It is so wonderful that it astonishes heaven and earth and hell. We find it in 1 Pet. 2: 9: "Chosen;" "royal;" "holy" "showing forth the praises of him who hath called us out of darkness into his marvelous light." Is not this "the glory that excelleth?" 2 Cor. 3: 10. Yea, it is "a far more exceeding and eternal weight of glory." 2 Cor. 4: 17. Is it a wonder that Peter gives us the rapturous delineation of our present experience in such phraseology as 1 Pet. 1: 8? The open secret of God is this: I love you; I have redeemed you; all the fullness of my Godhead is yours to enjoy forever and ever. Jesus is "heir of all things." Heb. 1: 2. We are "joint-heirs with him." Rom. 8: 17.

You say you are only a small church numerically, but beautifully harmonious in feeling and action." Christ had an *ecclesia* of twelve, and "one was a devil." Yet they revolutionized the world. They are mighty to-day. So may we be. The panoply of 2 Cor. 10: 4 is as efficient as ever. If you really live the Christ-life, you will not fail winning souls into the Kingdom of God. Omnipotence slumbers in the swaddled Babe lying in the manger. "God manifest in the flesh" is the mightiest power that was ever exerted in any part of the universe. "The gates of hell cannot prevail against it." We are to be the members of his body. Through us his redemption of man is to be accomplished. Are we square with our high-calling, "as though God besought the world through us?" 2 Cor. 5: 20. Well may we blush and tremble. Christ had only one business on earth,—to reveal the holiness, love, grace, power, wisdom, peace, and glory of the Father. In a word, to "manifest God in the flesh." And our business is to reveal to the world all the fullness of the Godhead as it dwells in Christ. Col. 2: 9, 10. We must be living epistles of Jesus, known and read of all men. 2

Cor. 3: 2, 3. Christ was entirely under the moulding and dominion of the Holy Ghost. So must we be. "If any man have not the Spirit of Christ, he is none of his." Rom. 8: 9. Through him we are equipped for superhuman conflicts, and supernatural victories. Study carefully Rom. 8: 35-39 and Philpp. 4: 13. These are the people that Christ is "not ashamed to call brethren." Heb. 2: 11. Let us appreciate our dignity, our destiny, our opportunity, our obligations: The end is glorious, because the origin and course are divine. Jesus, the Godman, is Alpha and Omega!

Let us blend in experience what God has blended in provision, and engage with new zeal and confidence in the work of the Lord. "Whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1: 29. "What is the exceeding greatness of his power to usward who believe, ACCORDING TO THE WORKING OF HIS MIGHTY POWER, WHICH HE WROUGHT IN CHRIST, WHEN HE RAISED HIM FROM THE DEAD." Eph. 1: 19, 20. "Strong in the Lord, and in the power of his might." Eph. 6: 10. Is not this sufficient to vanquish hell, and win the world for Jesus? Verily, verily, Rev. 11: 15 will be achieved at no distant day. What are we doing to realize the great consummation? Pray. Watch. Work.

Union Deposit, Pa.

SPARSENESS OF OUR GRATITUDE TO GOD.

BY FLORA E. TEAGUE.

DOUBTLESS all Christians have found themselves deficient in ability to praise God even as much as they desire. It is comparatively an easy matter to petition God for help; but, oh, how barren of words we seem to be when we want to thank him or show him our gratitude!

The Lord's Prayer is largely made up of glorifying God. Ours are more largely made up of petitions. When we put forth an effort to praise him, it seems to be so often a vain repetition of words, barren and unfruitful. There is a reason for this. It is hard to draw out from any storehouse articles not within. If our hearts are hard, cold, and indifferent in love to God, it is hard work to draw out warmth and love. If our hearts are full to overflowing, words of praise and glory bubble up from our lips as if anxious to fill the universe with a knowledge of God and his love.

Our ordinary every-day blessings come to us so regularly that we fail fully to recognize God's love in thus remembering his negligent children; but let a few of them be stopped for a short time, and after sufficient punishment has been placed upon us, God chooses to reinstate us in his favor, ah! then we can praise him heartily.

Dear brethren and sisters, let us try to enumerate and more fully appreciate our daily blessings, so that we may be enabled to render true gratitude unto him who so richly deserves it.

Mt. Morris, Ill.

WHO IS ON THE LORD'S SIDE?

BY A. HUTCHISON.

WHEN we hear this question asked, as we often do, do we have a clear conception of its meaning? We sometimes sing it, and then we see a report of the good work as it is being done in a series of meetings saying so many came out on the Lord's side, and our hearts are filled with joy at the good news. But soon sorrow follows, because they are no longer on the Lord's side.

Well, who has the other side? The enemy is the one that has charge of the other side. So it is clear that if we are not on the Lord's side we are on the side of the enemy. Jesus says, "He that is not with me is against me." Matt. 12: 30. Now, are we to understand that all church members are on the Lord's side? It is a sad truth that such is not the case. If all professors were truly on the Lord's side in their life, there would be a wonderful tidal wave of sinners coming out on the Lord's side.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

NOTE.—We earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTERBAUGH, Box 776, Elkhart, Ind.

INVITATION.—Matt. 11: 28-30.

BY ISAIAH RAIRIGH.

I. To rest.

1. Given to the weary.
 - (a) Prodigal son.
 - (b) Enjoyment of rest.
2. Enjoyment of getting an invitation.
 - (a) Mothers' and fathers' invitation.
 - (b) Jesus' invitation.
3. Feeling our need of rest.
 - (a) Conscience.
 - (b) Rest Jesus gives.

II. To do something.

1. Take up yoke of Christ.
 - (a) Yoke—word of God or "love."
 - (b) Yoke given through love.
 - (c) Intention of giving yoke.
 - (1) To bind us together.
 - (2) To keep us down.
 - (d) Need of yoke of love.
 - (1) To work with one another.
 - (2) To work with Christ.
 - (e) Easy yoke.
2. Learn of Christ.
 - (a) Learn to love Jesus.
 - (b) Learn to heal wounds; forgive; be honest; obedient; lead others to Christ.
 - (c) Regret of not having learned.

THE MINISTER AND HIS WORK.

I. TO ALL WHO ARE INTERESTED.

ANOTHER Annual Conference will soon be here and its works go down on history's page to tell for us or against us, as the character of the work may be, owing to the spirit moving our hearts in disposing of questions placed within our hands. We most devoutly hope and pray that the closing year of the nineteenth century may eclipse all others for carefulness of work and the obvious manifestations of the Holy Spirit in all the work of this great meeting. The Standing Committee will occupy a most influential and conspicuous position in the disposition of the business of the Conference.

Great responsibilities attend its work. Many a devout prayer should be sent to God in behalf of that body, both individually and collectively, that God's will be done, that all selfishness be rooted out of the heart, that the Holy Spirit may rule supreme. Strong, devout, consecrated men make up this committee, and we are led to expect much, yea, hope for much at their hands. Districts aim to send men who are tried, men of energy, of mind, of capacity for great work, men who will work when entrusted with something to be done, who are no laggards at home, who can easily sacrifice sleep, comfort, self for Zion's sake. The wide-awake, energetic worker finds many places in life not nearly so exacting. There is a vast deal of hard labor, and if a man will do his duty he will never find the "soft snap" on the Standing Committee about which so many people are talking. Men get sick, but they stay by their work to the last minute. If at home they would be in bed. They seem born for the occasion and work like heroes in the conflict. Among the number you will find those having passed the "four score" limit, who will sit all day and far into the night, on a straight-backed chair, never complaining, having the good of Zion in view, and seem to be young again, that the work entrusted to them may be well done. If you would desire to look in upon a body of busy men, just take a peep into their room for a few moments, when their business is fairly on. You will soon mark the leaders and see the men who are bearing the burdens of their important work. I would not have you believe that every member of the committee is just as described above; to lead you to such conclusions would be doing injustice to well-known facts. It is not a pleasure to relate, and all would be glad were things different, but you always find some men who are willing for some one else to do the work. They assume no responsibility, take no active part, and can find time, no matter as to the pressure of business, to lean back against the wall

and indulge, to their entire satisfaction, in a very much out-of-place nap.

A District ought to keep strict account of her representative, study matters of interest and efficiency in his work, and if through neglect he fails to perform his duty faithfully, one term of service ought to be enough. Men may and ought to feel their weakness and rely much on divine aid, but this is not license for you to lapse into indifference with such sacred trust placed into your hands by people whom you represent. True, you must learn, yet you are not likely to be an efficient learner while asleep. All our God-given powers should be brought into action as needed, and nothing left undone that will contribute to our usefulness to God and the church. It is hoped that every member of the Standing Committee this year, will be wide awake and urged in the business for which they are brought together. May divine grace be upon each member of the committee, and may a full portion of the Holy Spirit be theirs in the performance of the arduous labors which are imposed upon them.

A. H. P.

II. GOOD MANNERS AT CHURCH.

"I hold that the thoroughly well-bred young person will be well behaved in church. He or she will sit still without fidgeting or fussing. He will not giggle, she will not giggle, neither will comment on the people who have come to church, neither will make secular engagements while service is going on. Above all things, no decently behaved person will read printed matter or tumble over leaflets or pull letters from his pockets or fumble through the hymn book while the Scriptures are being read. I have seen well dressed and intelligent people doing such things, and they were convicted of impoliteness and lack of training by their actions.

"Crowning impropriety of all, no one with any claim to good breeding will pull out a watch and consult it while a preacher is talking."—*Watchword*.

We copy this because it expresses our ideas on this subject fully. All young people would do well to read and remember it. Too many of them seem to indicate by their action that they consider the sermon a useless appendage of the church service.

Who of us have not seen the boy who with evident intent would tell the preacher by the languid look on his face that the sermon is making no impression on him—or the girl who shows it equally by casting her eyes around the church during the interim, when she is not meeting her neighbor's glance with a somewhat exaggerated smile, the meaning of which she could not explain herself. Nothing tells more of our breeding at home than our conduct in public. Let us have good manners at church as well as for "company." Young people more than older folks are remarked by their good conduct or otherwise,—it is to their own interest to refrain from all discourteous conduct in church service—when they will not desist parents and friends should interpose and teach them better manners for their own sakes.

JOSEPH J. ELLIS.

Baltimore, Md.

THE + SUNDAY + SCHOOL.

LESSON LIGHT-FLASHES.

Jesus at the Pharisee's House.—Luke 7: 36-50.

Lesson for May 13, 1900.

GOLDEN TEXT.—Thy faith hath saved thee.—Luke 7: 50.

THREE persons occupy the foreground to-day—Simon, the sinful woman, Jesus. We do not know who this Simon was or where he lived; but certainly he was not the Simon of Bethany at whose house Mary anointed Jesus' feet. He was a Pharisee, and he was self-righteous. It is likely that he belonged to the better class and was at least partially open to conviction. But his reception of Jesus shows that he was not ready to look upon him as the Messiah. Of the woman we know nothing, except that she "was a sinner," one who was weighed down by her guilt and who sought relief at the feet of the Master. Do you know Jesus? If so, blessed are you.

The entrance of a friend or acquaintance into the dining room, as this woman came in, would be an un-

usual occurrence. But in the East it is not considered strange. Persons go in, sit down and converse with the guests or with the master of the house during the meal. So in this case it was not the entrance of the woman that caused Simon to think, but the fact that Jesus, who was considered by some to be a prophet, should permit this sinful woman to touch him as she did. A prophet, a low sinner—the difference was very great. The difference was even greater than Simon supposed, for Jesus is greater than all the prophets.

What the woman had heard of Jesus that induced her to go to him as she did, it is impossible to say. But it is quite evident that what she had heard, and perhaps seen, led her to believe that he was good and holy, and that he could and would relieve her of the burden which was crushing her. We know not what her sin was, and it does not matter, for any sin that one commits makes him a sinner. Hers must have been some gross sin, however, for she was known as "a sinner." By the Spirit she was led to him who can forgive sins both great and small.

Simon was like other of the Pharisees; he needed teaching. Jesus' mission was to teach, and he never left a place without teaching some lesson needed by one or more of those present. So in this case. The master of the house, he who thought himself too good for sinners, was the one who needed instruction. It was given him, and was meant for us as well. Whether he heeded it we cannot tell. Whether we will heed it is for us to say. It is quite likely there are more like Simon than like the sinful woman; for more appear who think they are all right than who are ready to wash the feet of Jesus with tears of repentance.

It is common, too common, to stand off and point out other sinners, and even condemn them when they are taking the only right way to secure pardon. It is easy to say, He is a sinner, but hard to say, I, even I, am a sinner. We are well-to-do, pay our debts, give alms, contribute to the Lord's work, are guilty of no gross sins; surely we have reason to thank God that we are not like other men. It would seem so, from our standpoint. But God's is different. It was to the woman "who was a sinner," not to Simon the self-righteous, that he said: "Thy sins are forgiven." It was of the publican, not the Pharisee, that Jesus said, He went down to his house justified. It is unwise to forget that the Lord resists the proud, but gives grace to the humble.

The same story is repeated day after day. Jesus comes to the house, maybe is invited to come, but when he arrives is not treated as an honored guest. The time devoted to his entertainment is only what is left after other persons and things have been attended to. And sometimes even this is given grudgingly. It is a sure way to make his visit of little or no profit. And all because of the Pharisaic spirit which makes a man believe he has no need of help, which makes him say he sees and knows the right; and therefore his sin remains.

The small sin of the respectable person is not always forgiven before the gross sin of the despised sinner. The woman at whom they desired to cast stones was not condemned, but her accusers were. Mary Magdalene became a most devoted follower; and the woman of our lesson to-day was told to go in peace because her sins were forgiven. And many others who were despised by the Pharisees received forgiveness. But how few of the so-called respectable sinners! In what do we glory? Is it the cross of Christ, the fact that he has taken our sins upon himself and our names are written in heaven? If our names are written there, our rejoicing will be in the cross; if not, it will be in some of the things of this world.

One of the lessons to be impressed is that social position and respectability do not let one in or keep one out of heaven. It is the feeling of sorrow for sin, the desire to be rid of it all, to feel that the heart is pure and clean, that brings one to the feet of Jesus with tears of repentance and a determination to do better, to live purer and more holy. And it is to those, and those only, who have this feeling and desire that the Master says, "Thy sins are forgiven, go in peace."

HOME * AND * FAMILY

HOW MY BOY WENT DOWN.

It was not on the field of battle,
It was not with a ship at sea,
But a fate far worse than either
That stole him away from me.
'Twas the death in the tempting dream
That the reason and senses drown;
He drank the alluring poison,
And thus my boy went down.
Down from the heights of manhood
To the depths of disgrace and sin;
Down to a worthless being,
From the hope of what might have been.
For the brand of beast besotted
He bartered his manhood's crown;
Through the gate of a sinful pleasure
My poor, weak boy went down.
'Tis only the same old story
That mothers so often tell,
With accents of infinite sadness,
Like the tones of a funeral bell;
But I never thought once, when I heard it
I should learn its meaning myself;
I thought he'd be true to his mother,
I thought he'd be true to himself.
But, alas! for my hopes, all delusion!
Alas! for his youthful pride!
Alas! who are safe when danger
Is open on every side?
Oh, can nothing destroy this great evil?
No bar in its pathway be thrown,
To save from the terrible maelstrom
The thousands of boys going down?
—National Temperance Almanac.

GADABOUTS.

BY JENNIE C. BAKER.

Do you know what they are? Do you have any in your family, in your community, in your congregation? If you can truthfully answer "no" to these questions, you are especially blest in one respect, at least. I believe that it was Dr. Vincent, who said in one of his lectures that "there are old maids and old maids;" just so there are two classes of gadabouts. We may call them mischiefmakers and golden gossips, according to the work they do.

Human nature is the same in all ages and in all countries. Woman's nature, being a part of the aggregate, does not differ essentially in anything from the whole. Paul knew well the failings of women, whether from experience or inspiration we are unable to say—a love of finery, too great a fondness for gossip, and a liking to go from house to house to retail said gossip. For the good of the early church, as well as for the prosperity of the Christian church in all times, Paul advises through Titus that women be "discreet, chaste, keepers at home," etc. That this advice is quite as binding as any other advice given by Paul, there is no doubt. What kind of women did Paul have in mind when he wrote these words? Christian women, of course; for the whole of the chapter (Titus 2) in which these words are found is addressed to Christians.

What evil effects come to the family from the gadabout? First of all, necessary work is neglected oftentimes; not always, however, for sometimes the gadabout is considered a model housekeeper; in other words, everything about her house is scoured and scrubbed bright and white. But hereby hangs the secret; this woman is not of the worst class of gossips, but thinks she has no time for reading, so must (so she says) go out to get some news. There is another, however, who is constantly on the go; no matter how things are at home. The day is a beautiful one, your husband had an early breakfast and is off to his work, the children are well, and you plan to have your work done in the forenoon so as to have the afternoon for reading and writing. But alas!

"The best laid plans of men and mice,
Gang aft aglee."

In comes Mrs. Gadabout. You would like to rebuke her, but dare not. You know how others who were strong enough to do so have suffered. You are human enough to desire to be well spoken of;

so you groan inwardly, but smile outwardly, and the visit begins.

First of all you hear about Mrs. Gadabout's ailments. Did you not know that the same tale of woe was poured into the ears of every one whom she met, and that many of the symptoms she described had been taken wholesale from a patent medicine circular, you would feel more sympathetic; as it is you try to look what you do not feel, and say what you do not mean. Her family next is held up for your inspection; sometimes her husband and children are very good, but most often they are very hardhearted and she a very martyr. Out of sheer desperation to say something sympathetic, you tell something detractive of your own husband, which you greatly regret five minutes after. Then comes all the neighborhood gossip cut up, reserved, with extra garnishment. By and by, she remembers she must see Mrs. So-and-So yet before dinner and so she takes her leave. It is time for you to get dinner. Your work is all undone. No reading and writing can be done this afternoon, for you have too much work; but if you had nothing to do, you could neither read nor write, for your brain is whirling and you have a bad taste in your mouth. You vainly try to recall anything you might have said that could be carried as news and are somewhat relieved to remember only having said, "Yes, yes," and "No, no," to all remarks.

The community or neighborhood gossip is not yet quite so bad as the church gossip, and on him or her will surely fall great condemnation when the great day of reckoning shall come. Some trouble arises in the church. No one knows who is to blame exactly. It may be a very insignificant affair and one that could be quickly and easily settled, but immediately the church gossips take sides. Of course, he is on the right (?) side. He immediately makes it his business to see as many members as possible and give his or her version of the affair. If anyone should be brave enough to differ from him, that one is prejudiced. If the majority of the congregation differ from this busybody, the neighboring congregations are visited and the matter is only let rest when some other bit of church trouble comes up to occupy their attention. Surely the words of such may be compared to the bite of the serpent, and happy are we if so clad in the armor of truth as to be invulnerable.

But the class of gadabouts who may be called "golden gossips" are those who fulfill James' injunction "to visit the widows and fatherless in their affliction." "The day is dark and dreary," breakfast was late, your baby was restless all night, you are now trying to quiet the little one, and wash the dishes at the same time. In comes Mrs. Sunshine, the golden gossip, who lives next door. "I saw the light burning and wondered who was sick. Let me have the baby." The child is put to sleep, the dishes washed and things righted in a very short time, and while you both are working you hear about the last new book, some one's happiness, some noble deed done somewhere in this great world, and half life's burden seems lifted from your shoulders.

The golden gossip of the church comes in because she knows you cannot get out to church and Sunday school with your little children. She tells you what the text was for the morning sermon, what a large attendance was at Sunday school and how they all missed you. Everybody is trying to do his best, and you feel sure that the church is built on a firm and sure foundation after talking with her. Many of us must be "keepers at home," of necessity; some of us are such by choice, but if we are gadabouts let us be golden gossips, carrying sunshine with us wherever we go, and I am sure no condemnation will follow. Commendation, such as that given in Matt. 25: 36, shall be given unto you and with amazement you shall hear the plaudit, "Well done."

Everett, Pa.

THAT WHICH IS NOT BREAD.

The Herald of Truth, Elkhart, Ind., organ of the Mennonites, sums up some of the sins and extrava-

gance of Elkhart in this manner: "The amount of money spent in Elkhart for cigars during 1899 is estimated at about \$191,000. Add to this the amount spent for 'smoking' and 'chewing,' the total tobacco bill for Elkhart would easily be over \$250,000, or over a quarter million dollars. This amount would buy five million five cent loaves of bread, or it would, at the rate of about \$2.50 per running foot, pave with first-class paving brick about twenty miles of streets; or it would, at an average of \$12 a suit, for all ages, buy over twenty thousand suits of clothes; or at \$3.00 per pair, it would buy over eighty thousand pairs of shoes. The reader is at liberty to make other practical estimates, as for instance, at one dollar a piece, how many Bibles could be sent out a year; or at twenty-five dollars a year, how many starving people in India and elsewhere could be kept alive; or at \$250 a year, how many missionaries could be supported in foreign lands, etc., etc. So much for tobacco. How about Elkhart's drink bill? The city clerk informs me that 'there are about twenty-three saloons in town,' and that each 'saloon pays a license of \$251' for the privilege of selling liquid fire and devil's mill water. The amount paid by the saloons into the city treasury per year is nearly \$6,000. Supposing that each saloon sells, on an average, only ten dollars' worth of liquor per day, the total would amount to about \$71,390 per year, not including Sundays. The ten drug stores who sell liquor as 'medicine' to regular customers would add probably enough to make the total all the way between seventy-five and one hundred thousand dollars, or a total annual drink and tobacco bill of about a third of a million dollars. This looks like a fearfully large amount for a little city of about 18,000 inhabitants, but Elkhart is no worse in this respect than are other towns of its size. Still, the thought that a third of a million dollars is paid every year for that which is not bread and does no good whatever to a community, but the results of which entail heavy expenses upon a community and cause the major part of the misery and moral degeneracy prevalent everywhere, is enough to cause a person to take a firmer grip than ever upon the resolution that, by the grace of God, at least one man's influence and example shall stand unalterably against the use of worse than useless things."

"There is a little public house
Which everyone may close;
It is the little public house
That's just beneath your nose."

FALLING ASLEEP.

You have seen a little bairnie in the summer time gathering flowers in the sunny fields till perfectly tired. The little thing became very weary, sweetly weary; and you have seen the child—the fairy of the family—fall asleep with the flowers in her hand. You have let her lie, and as you bent over her, you have noticed the little grip get slackened on the flowers till they dropped, all save one, that by the force of gravitation lay on the little palm. That is a picture of Christian death. I want to fall asleep in the fields of time with a little flower in my hand. What shall I take? Shall I go to the gardens of my life and pluck from thence my good works? Are you going to fall asleep hugging your good works? Where is the man who is going to die with his hand full of his own attainments? Not I. There is just one flower that I hope to have with me when you come to see me, as I lie stiff and cold, if the Lord tarry, and it is a red rose that was plucked from Calvary. I hope you will find that in my hand, the rose of Sharon, the blood-red flower of the love of God. I have plucked it, I have it ready, and I shall fall sweetly asleep with that flower in my hand. That is Christian death. —Christian Scotsman.

It is a fine thing to have a glorious voice, but it should also be a consecrated voice. They are unfortunate who cannot vocally sing, but they are not denied the privilege of heart music. The song of the heart is the praise that pleases God the most.

The Gospel Messenger,

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MIDDLE Maryland is to be represented on the Standing Committee by Bro. W. S. Reichard.

Bro. JACOB ROHRER, a member of the District Mission Board, was with us a few hours last Tuesday.

OUR missionaries in India report a few more accessions to the church by confession and baptism.

BRO. JACOB DELP, of the Yellow Creek church, gave us a short call on his way to the District Meeting.

SOUTHERN Indiana sends Bro. L. W. Teeter as the member of the Standing Committee for that District.

THE love feast at Pleasant Hill, Md., has been postponed for the present. The date will be announced later.

BRO. ALBERT HOLLINGER goes to the Conference this year as the Standing Committee member for Eastern Maryland.

LAST Tuesday Bro. David Rowland, of the Shan-non church, Ill., gave us a short call. He was on his way to Naperville.

NORTHWESTERN KANSAS and Northern Colorado will be represented on the Standing Committee by Bro. Lewis E. Keltner.

THE *Baltimore Sun* (Md.) of April 20 contains a very favorable notice of the recent District Meeting held in Washington City.

A SMALL amount of correspondence has to lay over until next week. We shall make room for all of it just as soon as possible.

AT the earliest date possible the clerks of the different District Meetings will please send us the queries intended for the Annual Meeting.

BRETHREN D. L. Miller and J. G. Royer came over from the Mount last Monday, and spent a little while with us on their way to the District Meeting.

BRO. GEO. E. STUDEBAKER, late of McPherson, Kans., is now located at Rocky Ford, Colo. It is his purpose to devote the most of his time to missionary work at isolated points.

ON their way to the District Meeting, Bro. Edmund Forney and wife called on us last Monday and remained until Tuesday morning. They were with the Brethren at Batavia over Sunday.

ONE of our evangelists is so arranging his program that he can preach about once a day. He proposes to give the people an opportunity to hear the Gospel. This minister is to be commended for his zeal.

IT is not necessary for the members of the Standing Committee to carry with them to the Conference the original queries. Their minutes are official, and the queries as therein printed are sufficient for all practical purposes. As a rule, the queries as given on the program which we publish from year to year are used both in the open Conference and in the printed minutes later on.

WE close our work on this issue Monday evening so as to start to Naperville Tuesday morning, for the purpose of attending the elders' meeting that day, and the District Meeting the day following. In our next issue we hope to have something to say about these meetings.

Nor a few will be happily surprised to find on the next page an editorial from Bro. H. B. Brumbaugh. Hundreds will feel that their prayers in his behalf have been answered. We are glad to have him resume his work on the paper, and are certain that our readers will rejoice with us.

BRO. E. S. YOUNG moved to Elgin last week, and is now located on the corner of Washburn and South State Street. Having pleasantly located his family, he will probably give considerable attention to Bible schools and normals wherever his work may be desired. He preached for us last Sunday morning.

BRO. O. H. Yeremian, our Armenian brother, has arranged to spend a few months among the churches, giving his talks on Life in Asia Minor, The Armenian Massacres, The Asia Minor Mission, etc. The churches desiring his services should write him soon. Address him at 184 N. Buren St., Batavia, Ill.

BRO. A. C. NUMER, Redfield, Kans., seems to know a good thing when he sees it. He says: "You can print in the GOSPEL MESSENGER that there is one brother in Kansas who would rather do with two meals a day, in the winter, for one month, than to be without the MESSENGER. I want it as long as I can see to read."

THE Standing Committee will meet at North Manchester, Ind., at 8 A. M., Tuesday, June 5, for the purpose of organizing. Every member of the committee should be present at the opening, so as to be prepared to take part in the organization. We do not believe it to be the proper thing for members to come one or two days, or even a few hours late, if it can possibly be avoided. They are sent by their representative Districts, and when they are not present, their Districts are left unrepresented. The organization will take place in the Brethren meeting-house, in the city, not far from the Conference ground, and it is to be hoped that every member will be present promptly at 8, ready to answer to the roll call.

THE ANNUAL MEETING GROUNDS.

LAST week it was our privilege to visit North Manchester, Ind., and look over the Annual Meeting grounds. The place selected for the Conference is in a beautiful grove on the west side of the city. The grove consists of about thirty-five acres, the ground being high and dry and well drained.

Many of the trees composing the forest are quite large, and there are sufficient trees to furnish an abundance of shade on all parts of the ground. We do not remember ever to have seen a grove better suited for a meeting of this kind. In the enclosure, for the place is enclosed, may be found scores of delightful spots, where friends can while away many pleasant moments.

The Wabash road passes just in front of the grounds. Here will be erected a platform about 300 feet long. At this all the Wabash trains will stop and also the special trains over the Big Four. From this platform it is but a few hundred feet to the Tabernacle.

The Conference buildings are much nearer the entrance to the grove than those of the former Annual Meeting. These buildings are very conveniently located. In this respect we hardly see how they could be better. The frame-work was all completed, when we saw them, and it will require but a few days to complete the work. The roofs are to be made of shiplap, and covered with water-proof paper.

The size of the Tabernacle is 100 x 120 feet. The

ground on which it stands dips to the west. The stand for the Standing Committee will be at the west end, and is to be sufficiently elevated to enable everybody in the Tabernacle to see the Moderator at all times. The section for the delegates is admirably arranged.

To the southwest of the Tabernacle is the dining hall, 60 x 120 feet, and large enough to seat about one thousand people. A portion of it will be set apart for the Standing Committee and delegates, while the other part will be used as a restaurant. The kitchen is quite spacious, and will be in charge of a cook of wide experience.

Not far from the entrance is a well-arranged lunch stand, 18 x 90 feet, affording nearly 200 feet of counter space. It is surrounded by shade trees, and will doubtless prove a very desirable place to procure refreshments.

In addition to these buildings there will be found baggage and ticket rooms, as well as a post office. A bureau of information will also be established. A room has also been set apart for the committee on credentials.

THE MESSENGER will have very convenient quarters, not far from the Tabernacle, and there we shall be pleased to see hundreds of our readers. It is always a pleasure to us to greet them on the Conference grounds.

All of these buildings, as well as the grounds, are to be lighted up by electricity. The water furnished on the ground is from the finest artesian wells in the State. It will be conducted to the ground in pipes, and will doubtless prove most satisfactory to every person who loves good, pure water.

The Standing Committee will meet in the Brethren's meetinghouse, only a short distance from the Conference ground.

There will be ample hack arrangements for those who desire to ride to their lodging places, the fare being five cents to any part of the corporation. Since the city joins so closely on to the enclosure, most of the people will find it a pleasant task to walk to their temporary homes.

The Lodging Committee is giving special attention to the task of procuring lodging for those who may attend the meeting. The people of North Manchester are preparing to throw their houses wide open, and will do their utmost to shelter the thousands who are in attendance. A number of tents will also be placed on a high and dry section of the ground, and not a few people are preparing to enjoy tent life for one week.

The membership at North Manchester is large. They are an energetic and open-hearted people, and we feel certain that they will do their utmost to make the meeting a success in every way possible.

The Committee on Arrangements is providing for good food and good cooking, for twenty cents a meal, or six meals for one dollar. It seems that none are to be fed at the homes of the members, as the accommodations are such that all can take their meals on the ground without any great inconvenience.

Preaching services in the Tabernacle will commence on Thursday evening, and continue each evening during the Conference. On Friday and Saturday there will be day services. A number of services will be held on Sunday. Monday will be a special day for the Sunday schools, missions, and other meetings of interest, while the Conference proper opens on Tuesday morning. Through the kindness of Bro. S. S. Uley we were shown over the grounds, as well as over the city. He also accompanied us to the college, where we had the pleasure of meeting brethren Albough and Sherrick, President and Vice-President of the institution. We also met a number of others connected with the school work, and also had the pleasure of attending a chapel service. During the Conference week not

a few of our readers will probably find pleasant lodging in some of the commodious buildings on and near the campus.

We left North Manchester, feeling confident that the Locating Committee acted very wisely in locating the Conference at this place. The meeting will doubtless be very largely attended. It is looked forward to with far more than ordinary interest, and it is to be hoped that all who can do so will come to the meeting and enjoy the good things provided for them. We need not say anything about railroad arrangements, for our readers have been kept informed concerning the rates offered, and the routes most convenient.

THE PREACHER OR THE CHURCH.

Now and then a preacher comes to the conclusion that his call from the Lord to preach is higher and more important than his call from the church, and for that reason the church has no rights that he is in duty bound to respect. He is willing to receive all the compensation and honor the church can be induced to bestow upon him,—the more the better,—but he is not inclined to walk in the councils of the church. He lays claim to something higher and more recent than that claimed by the body of which he is a member.

He claims that as the Lord called him he must first obey the Lord. On the surface his claim may seem reasonable, but it will not bear the least investigation. He has the same Bible that is read by the members of the church, and most of them probably understand it as well as he does; but as his divine call is higher than that of the church, his interpretation of the Sacred Volume is also more reliable, and so he must be governed by his own opinions rather than by the wishes or judgment of the church.

Probably when the whole thing is sifted, it will be found that the man thinks he knows more than the whole Fraternity, and concludes that the church should be subject to him rather than that he should carry out the wishes of the body. He may be quite willing to dictate to the church, but he seems not inclined to listen to the councils of the church.

We admit that a preacher has as good a right to interpret the Scriptures as any one else. To God he must render an account for his understanding of the Word, as well as for his conduct in relation to that Word. But we cannot concede to him a right, superior to that delegated to the church as a body. If there is any difference, and surely there is, the preference, as a rule, must be in favor of the church. Then the mere fact that the man is called to the ministry by the members of the church ought to settle the question of authority. If the church has a right to call one of her number to the ministry, she also has a right to exercise a reasonable amount of authority over him, and to require that he labor in harmony with her principles. If he has ideas regarding the interpretation of the Scriptures that are at variance with the accepted rules of the body, it is his privilege to give full expression of his views in the council of his members and then abide their decision. In this respect he has as much liberty as any other member in the body. But for him to set up his judgment against the whole church, and proceed to impose his antagonistic views on the body, claiming special authority from heaven to so do, will be found, in nearly every instance, a usurpation of authority.

We do not mean to say that the church never errs, or that she never requires of her members things for which she has no Gospel authority, but we do mean to say that the church has rights that should be respected by her ministers as well as by her private members; and whatever reforms or changes a minister desires to make should be presented, discussed and decided upon in harmony with the principles and policy of the body.

THOUGHTS FROM THE SICK CHAMBER.

THROUGH the blessing of a kind Father I had been the subject of almost continued good health and knew not what real sickness meant, therefore did not know the experiences that come from being confined to the chamber of sickness.

These things, however, are subject to changes, and they have come to me. A few weeks ago I suddenly took ill and my physician thought the best thing to do was to at once go to a hospital and undergo a surgical operation. And as a result I am here at the German Hospital of Philadelphia. The operation, though critical, has been successfully performed, and by the blessing of God and the prayers of his people I am now able to sit up and again use the pen. I do not need to say that for all this goodness I feel grateful. I bless God that he careth for the swallows—and so, more for us.

During these weeks, the greater part of the time lying on my back almost without moving, I have had some experiences and time for careful thinking that I would not otherwise have had. Treading on the "borderland," not knowing which way the balance would turn, makes both life and death the more real to us and Scriptural truths come to us with new meanings—at least with fuller meaning than they do while we are in the enjoyment of physical health. The world seems to have, to the most of us, two sides—the outside and the inside. The outside is light, sunshine, smiles, good cheer, push and bustle. Inside we have clouds, darkness, sickness, pain, long and wearisome hours, and those things that we naturally shrink from. And were it not that there is a sun shining behind the clouds, rifts in the clouds and the assurance that it will be light in the evening, we would have dark pictures indeed to give from the inner chamber.

Even human sympathy and love have much to do in brightening these hours of seeming darkness and seclusion. In conversation with a fellow-patient on yesterday he remarked: "After all, there is much real goodness in this world of ours if we place ourselves in a position to see it—and there is a vein of goodness in all men if it can be developed." And it is true. There is no such thing as total depravity. Men and women are lost because we do not have enough of the Christ-life to save them.

There is a great deal of the Christ-spirit in the world unrecognized even by professing Christians. Charitable institutions especially for the care and benefit of the afflicted are evidences that even the rich, some of whom seem unscrupulous as to the well-being of their fellows, have some of the Christ-spirit in their souls, as evidenced by what they do with that which the Lord has entrusted to them.

Since being in this hospital I have been strangely impressed with this thought. This institution has been a God-send to hundreds and thousands of the suffering, and will continue to be in years to come. All that come within its doors have the very best possible medical treatment and with uniform kindness and care. Within its chambers are felt, by the many that could not be cared for, rays of the sunshine of love and sympathy, which greatly soften the couch and pillow of the suffering. Though I have a dear sweet home, where are willing hands and loving hearts, yet the ministrations needed in the sick chamber could not be so well administered as here, and in many like institutions. Yes, the world needs them; the church should recognize them because they are doing at least part of the Master's work.

Again, while here I have been made to appreciate the gladness and joy that may be brought into the sick chamber by carrying out the sweet injunction of the Christ, "Visit the sick." My own experience in this affliction has been wonderfully sweetened by the frequent visits of interested brethren, sisters and friends. To feel that you are not forgotten but

kindly remembered, in presents, in prayer, and by writing, comes as the oil of gladness, and you almost forget that you are sick. Although I suffered as people generally do under similar circumstances, yet because of the many kind greetings and white-winged messages so filled with comfort and cheer, my time here has seemed more like a time of rest and recreation than that of suffering. As these things have been so sweet and pleasant to me, I tell them that others may know their beneficent effects and extend them to others who may be placed in similar conditions.

In concluding these thoughts let me suggest that visits made to the sick chamber be not too long and your letters not too short. And, further, that sick people should be candid and not invite visitors to remain when they would rather have them go. The exercising of a little judgment in these things will always dictate the right thing to do, as there can be no rule laid down to meet the varied cases. Some get very lonely and greatly enjoy the company of friends, while others get more real good out of quiet and rest.

But another thought was wonderfully impressed in my own experience and my surroundings because there are hundreds of patients here and you come in contact, more or less, with many of them, and that is, no one can pass through affliction without having the love of God in the heart and the assurance of the ever presence of Christ. Yes—

"How sweet the name of Jesus sounds
In a believer's ear!"

—and feels in his soul. This is what makes these afflictions of ours sweet and full of glory. We need to commit ourselves into the Lord's hands. And then it is that he careth for us. And if he careth for us why should we worry or become impatient? We are sure that the best things will come to us in the end because he loves us. H. B. B.

German Hospital, Philadelphia, Pa., April 26.

THE INGLENOOK.

THE new paper of the Brotherhood, *The Inglenook*, is a publication that should find its way into every home in the church. Those who get it regularly know its character, and it may be explained to those who do not see it weekly, that it is an eight page paper, intended primarily for the young, but of equal interest to the older people. There are articles in it intended to interest all classes. Thus, in the last issue there was one on the distribution of the membership of the church that would enlighten anybody, not entirely familiar with the subject. In the current issue, of the same date as the MESSENGER, the *Inglenook* contains an article on how it feels to be in an earthquake, by one who has had the experience. A professional stenographer tells all how his profession is learned, and what there is to it. There is a communication telling the method to be taken when a boy wants to enter the national military school at West Point. There is a very interesting article on the old Spanish Missions in America, and it accounts for the old churches in California, and other places where the Catholic missionaries labored. For the boys there is a good story of hooking a whale. All will be interested in reading what some of our leading men and women say they would do if they had their lives to live over again, and there are many other interesting features. The mailing clerk informs us that there are no more back copies that can be sent out. Many ask for them, but they can not be supplied. The best thing is for every MESSENGER reader to be on the subscription list, and the price for the rest of this year is so low that all can afford it. For fifty cents the new weekly will be sent for the rest of the year to any address.

NEUTRALS.

SOME persons seem to be so constituted that it is almost impossible to tell where they stand. We meet them in the church and out of it, and at times they make us very uncomfortable. It is only occasionally that we are thrown in such close contact with them that we care where they stand on any question; but at such times we wish they were differently constituted. But they are not, and in most cases never will change. So they must be taken as they are. They must always be set down in the doubtful column until after a question is decided, for they do not like to be on the unpopular side.

Sometimes, no doubt, the man or woman hesitates to give expression to the opinion of the mind simply because of too much modesty. They lack confidence in their own judgment and do not like to assume the responsibility for their own actions or the actions of others. Modesty is good, provided one does not have too much of it. Respect for the opinions of others is all right too; but when it goes so far that they are to be made responsible for our actions and their own, it ceases to be right and becomes wrong.

A man cannot be a man without having opinions and convictions, and trying to live up to them. A man cannot be a man without his neighbors knowing where he stands on moral and religious questions. If his influence is not felt he is nothing, or worse than nothing. Recently there appeared in a paper published in a small town a statement to the effect that the editor would not express an opinion on the question which was then agitating the community, but would allow others to do so in his columns. The question was as to whether or not they should allow saloons to be opened. Perhaps he thought he was acting wisely, for on both sides there were men whose favor he wished to keep.

Such men are an injury to a community. Their sole aim is to be on the winning side, to keep friends and make money irrespective of any principle that may be sacrificed. It is not necessary to be hunting up occasions to tell others that we differ from them on one question or another. But when it comes time for us to speak out plainly, and we are expected so to speak, it is unmanly not to let those around us know our views and our reasons for them. Our words may hold some one back from a wrong step. Our silence may be taken to mean that we favor something which we despise, and so our influence brings about evil instead of good.

Once in awhile we meet such men in the church. Personally they say the matter under consideration is of no importance. And yet it sometimes happens that it is a question of principle, one of the principles on which our church rests. Their desire to stand neutral leads others to think that they do not consider the thing under consideration essential. And so instead of being a source of strength they are a source of weakness. It may be that they do not realize the effect their position has on others. But they ought to realize it and could realize it if they made an effort. They are like trumpeters who give an uncertain sound, or a sound which should not be given.

No one of us can afford to be neutral, no one can remain neutral. Are you out and out for Jesus and the teachings of his Word? If not, you are against them. There is no middle ground. When you think you are neutral your influence is against the doctrines and principles in which you have professed to believe. You are out of place yourself, for unless you believe in the principles of the church and are going to defend them with all your might, you have no business in the church. The body of Christ is a sort of Gideon's army. "Who-soever is fearful and afraid, let him return, and depart early." If the heart is not in the service in

which one is engaged, it is almost always useless, or worse, to have the body there. The cause has need of aggressive workers, of men who *know* in whom they have believed. Let us ask God, who giveth liberally and upbraideth not, for grace and strength to take a firm stand upon his Word. By so doing, and only by so doing, we shall save both ourselves and those who hear us. G. M.

BETWEEN THEE AND HIM ALONE.

PERHAPS no command of the Master is more often disregarded by his professed followers than this one of going to an offending brother and telling him his fault. We rightly insist on obeying the commands concerning the ordinances, but I wonder whether any one of us honestly tries to obey this one? And is not this one of the "weightier matters" of the law? We do not have an opportunity to confess publicly, but we do have daily occasion to confess to God and ask him for strength to obey this commandment.

Where there is hard feeling in a congregation it is very often due to an unwillingness to meet together and talk to one another in the spirit of love. Instead of discussing our differences and coming to an understanding we seek to give others, both in and out of the church, the impression that there are some very inconsistent persons among us. And I never yet knew a man who sought to make others believe that he was to blame. Oh, no! it is always the other fellow who is unwilling to live up to his profession. Nothing would suit us better than obeying from the heart all these commands. So we say. After awhile, when we come together before the judgment seat of Christ, we shall know whether we speak the truth when we seek to clear ourselves and place the blame, be it much or little, on our brother.

But why don't we go and talk to our brother? Various excuses are made. Yet when they are all sifted down there is just one thing which usually prevents a meeting and an understanding. That is lack of confidence in each other. If we believe firmly that our brother will do what is right, there will be no reason for not going to him and telling him in what he has offended us. We refuse to go, because we think he will try to show that he is in the right and will not acknowledge his fault. But even if we know he will do so that does not release us from our part of the obligation. If we refuse to go, God condemns us; if he refuses to hear, he must settle with God. Our business is to go.

There is no more prolific source of church troubles than neglect to obey the simple but necessary command: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." That is the rule; there are no exceptions. But we excuse ourselves by saying that it does no good, that our brother will continue to do as he has done. But that is not our business; he must settle that with the Lord. Even if he does neglect or refuse to do his duty, that does not excuse us from doing ours. Each one will have enough to do if he watches himself and sees that he lives up to his profession: he will have no time to judge his neighbor.

Some persons, to be sure, are more willing than others to acknowledge a mistake and make amends for it. But there is not a great deal of difference. If we really desire to be reconciled with our brother we shall find that he wants to be reconciled with us. And if at heart we are unwilling to be reconciled, we are quite likely to find our brother in the same condition. We can feel whether words come from the heart or from the lips. We don't like the latter, but the former will lead us in the desired path. It is with the individual pretty much as it is with the world; each gives back about what it receives. So when we go to seek reconciliation with

our brother it must not be with a heart filled with unkind feelings and suspicions. There never can be any true reconciliation until all such feelings are removed. Love and hate cannot occupy the heart at the same time. Like begets like. If we want our brother to love us, we must love him.

Not one of us who have arrived at the age of maturity but has seen the evils which come from disregarding this command of the Master. Not one of us, perhaps, but has for days and weeks and months carried an aching heart simply because for some reason we did not go to our brother and sister in the spirit of love. And after reconciliation we look at it all and see how unnecessary, how unchristian it was. At the time there were many good excuses, we thought, to justify us in our course; but now, when the spirit of hate has been replaced by the spirit of love, not one of them is found to be even reasonable.

Too often we prefer our way to the way of the Lord. We think our way is better than his. We would not be so presumptuous as to say so, but our actions say so in an unmistakable manner. But we are always wrong when we reject the Lord's plan, and if we persist in doing so are sure to come to grief. In nothing is this more true than in the settling of differences between ourselves and others of the household of faith. We profess to follow Jesus' way, but in too many instances we do nothing of the kind. And so we are miserable and make no progress in the divine life. We need to get back to the law of Christ, and obey it from the heart, and then peace and union will prevail among us and there will go out from us such an influence that many will be constrained to cast their lot with us. So shall we do good to men and give glory to God. G. M.

QUERISTS' DEPARTMENT.

How old was Christ when the wise men visited him, and from what country did they come?—G. H. Gifford.

HE could not have been less than forty days, nor over two years old. When forty days old he was presented at the temple, and it was not till after this that he was taken into Egypt. In order to make his death certain Herod ordered the slaying of the children at Bethlehem from two years old and under. Jesus may have been four or five months old when the wise men visited him. They probably lived in Persia, and including the necessary preparation for so long a journey, it would have required full five months, possibly more. We are safe in placing his age not far from five months.

What are we to understand by 1 John 2: 19? It reads thus: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."—F. B.

In the time of the apostle John there were anti-Christians as well as now. They taught false doctrines, and with this false doctrine went out from the church. There was no place in the church for them. It was not congenial, hence they withdrew, and set up a church of their own. No particular body seems to be referred to. The language will apply to any body of men, who by their erroneous teaching make themselves so undesirable, and the situation so unpleasant, that they are led to withdraw. People of this kind sometimes withdraw from the church solely for the purpose of having their own way.

Is it right for a member of the Brethren church to hold the office of township clerk?—D. L.

If elected without any special effort on his part, he can, with the consent of the church, serve, provided he need not compromise any Gospel principle. It is a fixed rule among the Brethren that Gospel principles must not be compromised.

J. H. M.

General Missionary

...Tract Department.

COMMITTEE.
D. L. MILLER, Illinois | S. F. SANGER, Virginia
L. W. TRETER, Indiana | A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

SELLING THE MESSENGER.

SINCE September, 1896, a number of GOSPEL MESSENGERS have been sent to Sister Cora Cripe, of the Children's Mission in Chicago, to sell as many of them each week as she could. She paid for the papers when she had a dollar's worth sold, and this last week she sent in the twentieth dollar. For most of the papers sold she gets three and four cents, though for not a few she gets five cents apiece. She has regular customers who depend upon her supplying them with the paper and are greatly disappointed when the papers miss for some reason or other. Some may wonder why these people prefer paying three and four cents each week to \$1.50 per year. It all lies in two things,—Sister Cora's way of doing the work, and the ease with which some of these people can spare three or four cents compared to \$1.50 at one time.

This incidental work of selling MESSENGERS does not seem large, and yet in time it has amounted to considerable. But the money part is small considering the good that has been accomplished. It is a general sentiment that the MESSENGER is one of the most effectual workers in the church, and the truths of its wholesome columns have helped many a struggling one in life. Just how many it has been either the direct or indirect means of leading to Christ no one will ever know in this world, but every one may feel sure that such a work as handing out the MESSENGER is a most noble and effectual one.

And what Sister Cripe is doing others can do, if they will. The Salvation Army with its well-filled ranks of consecrated and sacrificing workers go up and down the cities of our land selling their church organ, *The War Cry*, and thousands upon thousands are placed in the hands of readers that could never have been reached in any other way. A certain brother in a position to know what he was talking about said, "The MESSENGER would be welcomed and read by many who know nothing of it to-day, if there were only some means devised by which such people could be reached." It is true there is a great deal of reading matter distributed, and much of it free, but this only makes it the more imperative that the proper kind of reading matter be given out. And when once the MESSENGER is known there will be little difficulty to reach a reading and traveling public.

The thing that is needed in the beginning of such work is some determined effort to overcome the obstacles which confront such a work in the beginning, and then it will go. What is being done in Chicago can be done in other large cities where there are a few brethren and sisters living. A little time each week, and a little careful work, would enable any tactful person to succeed.

But some one says, "If the MESSENGER is such a good worker, why not give it away?" This would be all right if the effect on the receiver were the same. Every one is prone to hold too lightly things that have been given them, but when from some desire an investment of a few pennies is made, the person is inclined to read because it has a value in pennies for him. There have been persons who buy daily papers, but do not read them, simply to keep up appearances with those around them. The selling of the MESSENGER would have a decidedly different effect,—it is bought because the precious truths therein are helpful to the reader and he longs for more. Why, then, let not others in other cities undertake a similar work?

CHINESE MISSION.

BY J. S. ANDES.

WANTED, the help of earnest, faithful brethren and sisters to establish a mission in China, for the benefit of the heathen of China, in whose behalf this is written,—a people who as yet have but little knowledge of the kingdom of our blessed Lord and Savior Jesus Christ,—that the Word may again be made manifest in the flesh and dwell also among them, full of grace and truth, that they, by the Spirit, may behold his glory, as the glory of the only begotten of the Father, that out of his fulness they all may receive, grace for grace, and the God of peace sanctify them wholly, that their spirit and soul and body may be preserved whole, without blame at the coming of our Lord Jesus Christ.

Faithful is he who calls you, who also will do it. Brethren, let us not be ignorant of this, that by the help of the Lord we may have some fruit among the Chinese also. We may have been hindered hitherto, but by God's help we may remove the barrier; for we are debtor, as far as in us lies, to preach the Gospel to China as well as to other nations. Should we be faint to preach the Gospel to them? Is it not the power of God unto salvation to every one that believes?

Yes, we should be bold to carry the Gospel of the kingdom to them, for in it is revealed the righteousness from faith to faith. God's wrath is also revealed from heaven against all ungodliness and unrighteousness of men; for there is no respect of persons with God. The poor Chinaman must walk in darkness, not knowing whither he goes, for darkness envelops the land. Perchance he worships idols (the works of his own hands) for gods, not knowing the true and living God. But the Lord will be merciful to his iniquities, for as many as can be turned to the Lord, he will abundantly pardon.

Brethren, let us by all means do something in behalf of the Chinese, that they may taste that the Lord is gracious, that they may purify their souls in obeying the truth—being born again, not of perishable seed, but of imperishable, through the Word of God which lives and abides,—that they may become an elect race, "a kingly priesthood, a holy nation," a people for a possession, that they may show forth the excellencies of him who out of darkness into his marvelous light calls those who abide in darkness, but may become God's people and obtain mercy.

Birdsboro, Pa.

BIBLE LIGHT ON MONEY.

Whose is the wealth of the world? The Lord says, "Every beast of the forest is mine, and the cattle upon a thousand hills." Psa. 50: 10. Also, "The world is mine, and the fulness thereof." Psa. 50: 12.

Do not men sow, and reap, and gather into barns? God "giveth rain upon the earth, and sendeth waters upon the fields." Job 5: 10. "God giveth the increase." 1 Cor. 3: 7.

May we not say that men make money? "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." Deut. 8: 18.

May I then call nothing my own? As between man and man, yes. As between God and thyself, "What hast thou that thou didst not receive?" 1 Cor. 4: 7. "The Lord maketh rich." 1 Sam. 2: 7. At most, "We are laborers together with God." 1 Cor. 3: 9.

May I not do what I will with what God has given me? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

Is there any peril connected with money? Paul says to Timothy, "They that will be rich fall into a temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." 1 Tim. 6: 9, 10.

What characters in the Bible illustrate the injurious influence of money? Achan, Balaam, Gehazi, the rich young ruler, Judas, Ananias, Sapphira.

What parables of our Lord illustrate this? The rich fool. Luke 12. The rich man and Lazarus. Luke 16.

What warnings is given against the lust of riches? The law says, "Thou shalt not covet." Ex. 20: 17. Jesus said, "Beware of covetousness." Luke 12: 15. Paul calls covetousness

"idolatry." Col. 3: 5. David said, "If riches increase, set not your heart upon them." Psa. 62: 10. Paul said, "Trust not in uncertain riches." 1 Tim. 6: 17.

What Jewish king was elated with the pride of riches? Hezekiah. 2 Kings 20: 13.

What Babylonish king fell into the same snare? Nebuchadnezzar. Dan. 4: 28, 30.

What was God's sentence against him? "The kingdom is departed from thee, and they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. 4: 31, 32.

What is said of the iniquitous getting of money? "He that getteth riches, and not by right shall leave them in the midst of his days, and at his end shall be a fool." Jer. 17: 11. "The heads of Jerusalem thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps." Micah 3: 11, 12.

How does our Lord illustrate one abuse of money? By the parable of the talents where the one who received but one talent hid it. In the reckoning day he was called "a wicked and slothful servant." The command was given, "Take therefore the talent from him," and afterward, "Cast ye the unprofitable servant into outer darkness." Matt. 25: 18; 25: 26; 26: 28; 30.

Give an instance of the honorable use of money. In the purchase of the cave of Machpelah by Abraham as a burial place. Gen. 23: 9-16. How did God seek to check the selfish abuse of money? By the system of tithes and the frequent exhortation to beneficence. Lev. 27: 30; Deut. 12: 16; Mal. 3: 8; Prov. 28: 27.

Who is first named as giving tithes? Abraham, when he met Melchizedek. Gen. 14: 20.

What was Jacob's vow at Bethel? "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth to thee." Gen. 28: 20-22.

What did the law of Moses require of the Jews? "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: It is holy unto the Lord." Lev. 27: 30.

What is the withholding of tithes called? Malachi calls it robbery of God. Mal. 3: 8, 9.

The Mr. John Henry Barrows, D. D., says the world needs the Christian religion. I have given five of the best years of my life to the examination of this question, and I have had opportunities such as no other man ever had of seeing and knowing the best side of the ethnic religions. I count as my friends Parsees and Hindus, Buddhists and Confucians, Shintoists and Mohammedans. I know what they say about themselves. I have looked on their religion on the ideal side as well as the practical, and I know this: That the very best which is in them, the very best which these well-meaning men have shown to us, is a reflex from Christianity, and that what they lack—and the lack is very serious—is what the Christian Gospel alone can impart; and I know that beneath the shining example of the elect few in the non-Christian world there is a vast area of idolatry and pollution and superstition and unrest and cruelty, which can never be healed by the forces which are found in the non-Christian system.

The opening of doors to the heathen is not so much the thing to pray for now, since 700,000,000 have been made accessible in the last thirty years, but the opening of money purses is the thing to pray for, so that the missionaries now waiting to enter the open doors can go at once.

God be merciful unto us, and bless us; and cause his face to shine upon us. That Thy way may be known upon earth, Thy saving health among all nations. Let the people praise Thee, O God; let all the people praise Thee."

In Asia, at a gathering of natives near Madura, in Southern India, after listening to the preaching of a missionary, an intelligent man asked him where Christ and his followers were? "It is now," said he, "the fourth age of the world, and never till now have we heard of this religion. Where has it been all this time? Who are its followers and where do they live? If it was intended for us why have we not known it before?" On being told that Europe and America were professedly Christian, he exclaimed, "What! and not tell us, and have all our ancestors who have died without it gone to hell! What kind of a religion is that?"

In a recent sermon in behalf of the Society for the propagation of the Gospel, the Bishop of Dover said: "It is the will of Christ that Christianity shall be the ultimate religion of the world, and not only is it God's purpose, but it is also self-propagating. Therefore, coldness towards missions is nothing but coldness towards God. Christian missions are essentially a part of the church's life, and the day when any faith ceases to extend is the day of the beginning of its decay and death. We have to make disciples of all nations. There are no exceptions or conditions to be considered."

It is the impassioned men that have made history always, religious and secular both. They are torch to the heaped up combustibles; they are pulse to the general body that is listless and waiting. No man has moved the world like Jesus Christ, because no man besides him has embodied so wide, so profound, and so divine an enthusiasm. People are passionate in everything but their passion for men; and that is the one Christian passion; it is the one passion that makes a man Christian in heart, Christian in purpose, and Christian in his effects.—C. H. Parkhurst, D. D.

Christ gives life to men, and then says: "As the Father hath sent me, even so send I you." Every Christian is a missionary. He may have been nursed in the lap of Christendom, trained in a luxurious religious home, or he may have been born a pagan, and "suckled on a creed outworn." It matters not. If he has been born again, and feels the throb of the Christ-life, he is a missionary, sent by the living Christ to touch dead souls to the newness of life.—G. L. Mackay.

It is not simply to play with missions, or at missions, it is to turn the whole stupendous enterprise of bringing humanity into loyalty to God into a solemn mockery, to make no more sacrifices for the work than many of us are accustomed to do.—The Advance.

If the church should so lose sight of God's purpose concerning her as deliberately to determine not to carry the Gospel to the world, in one second God's judgments would sweep such a church from the earth.—Bishop Thoburn.

Our Prayer Meeting.

THE SECOND COMING OF THE SON OF MAN.

For Week Ending May 19.

1. In Person. John 14: 1-3; 1 Thess. 4: 16.
2. His Purpose. To receive us to himself. 1 Cor. 15: 51, 52; 1 Thess. 4: 15-17.
 - (1) Blessings of the first resurrection. Rev. 20: 5, 6; Philpp. 3: 11; Eph. 1: 13, 14; Rom. 8: 23.
 3. The Attitude of the Believer.
 - (1) Looking. Titus 2: 13; Heb. 9: 28; Philpp. 3: 20, 21.
 - (2) Waiting. 1 Thess. 1: 10; 2 Thess. 3: 5; 1 Cor. 1: 7, 8.
 - (3) Watching. Mark 13: 35; Luke 12: 37; 1 Thess. 5: 2, 6.
 - (4) Loving. 2 Tim. 4: 8; 1 Pet. 5: 4.
 5. Some Requirements.
 - (1) Purification. 1 John 3: 2, 3.
 - (2) Self-denial. Col. 3: 4, 5.
 - (3) Occupation. Luke 19: 11-13.
 - (4) Holiness. 2 Pet. 3: 11-14.
 5. When Shall these Things be? Mark 13: 32-37; 2 Pet. 3: 10; Rev. 16: 15; Matt. 24: 27, 37; Luke 17: 26, 29; 1 Thess. 5: 1-3; Matt. 24: 14; Rev. 22: 7, 12, 20.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

COLORADO.

Denver.—Our number has been recently increased by three members moving in; among them W. Keltner, brother of L. E. Keltner. We gladly welcome them among us. Last Sunday some of our Brethren stopped here on their way from the District Meeting at Longmont, but on account of the severe snow-storm we had no meeting. The church is in good working order.—*B. F. Miller, Villa Park, Denver, Colo., April 22.*

INDIANA.

Elkhart Valley.—Elder J. H. Moore, of Elgin, Ill., preached us a most excellent sermon Sunday, April 22. In the evening he gave one of his talks, "Walks about Jerusalem," which was listened to with intense interest.—*Edna Puterbaugh, Elkhart, Ind., April 23.*

Hartford City.—Our elder, Bro. Levi Winklebleck, began a week's meetings April 15. He preached in all ten sermons. We cannot see any immediate result, but know the good seed was sown. Brethren and sisters were encouraged in a more active work. We have prayer meeting each week, Sabbath school each Sabbath, preaching twice each Sabbath.—*Rosella Holcroft, April 23.*

Springfield.—Council meeting April 21, Elder Berkey presiding. Bro. Joseph Weaver was chosen delegate to Annual Meeting. We have an increasing Sunday school at the Weaver church. L. A. Ebey and Elizabeth Squires are superintendents. Council preparatory to Communion will be May 26. Our Communion will be June 9.—*A. Ebey, Wawaka, Ind., April 26.*

IOWA.

Farnhamville.—The Brethren of the Farnhamville church have decided to hold their love feast June 30.—*E. H. Ikenberry, April 26.*

Frederic.—April 7 we met in council meeting preparatory to our feast. One was received back into the fold. Our love feast was held April 14. Ministering brethren from a distance were Brethren John Gable, Martin Replogle, Dan Holder and C. E. Wolf. Bro. Gable officiated. We had a very enjoyable feast and received many words of instruction and encouragement from our brethren. An election was held. Bro. Henry Butler was chosen minister and Bro. Warder Miller, deacon. Bro. Butler is to be installed in the near future, as he could not be present at the time of the meeting.—*Anna V. Follis, April 24.*

Salem.—The members at this place met April 21 for the purpose of organizing into a working body. Eld. John P. Bailey, of the Mt. Etna congregation, was with us. On account of affliction Eld. M. Meyers could not be with us as expected. Hereafter we may be known as the Salem congregation. We now number seven members with one minister and one deacon. A committee was appointed to solicit funds for a churchhouse, a fine location having been donated by Bro. Mankin Wray as a free-will offering. Brother Wray was appointed treasurer for the congregation, and the writer clerk and corresponding secretary. Our first regular council will be held July 14, at which time we will choose a presiding elder.—*Mamie Sink, Lenox, Iowa, April 27.*

KANSAS.

Grenola.—Sister Emma J. Amos, of the Grenola church, being very sick with pneumonia, called for the elders of the church and was anointed. This service she enjoyed very much and seemed to realize the great blessing that follows obedience to God's Word. The services were very impressive and were conducted by Bro. Albert Sell, of Fredonia, assisted by Bro. Geo. Eller, the home minister.—*Geo. Eller, April 22.*

MARYLAND.

Double Pipe Creek.—Our quarterly council was held in Monocacy church, at Thurmont, April 14. All matters were concluded in a pleasant hour. Bro. Albert D. Hoover was chosen clerk of our council; Bro. Leonard Flohr and Albert D. Hoover, delegates to District Meeting. Love feast at Thurmont May 19 and 20.—*Samuel Weybright, April 22.*

MISSOURI.

Mineral Creek.—We met in regular council April 21. Two letters were granted; two were received by letter. Bro. D. L. Mohler was elected delegate to Annual Meeting.—*Lydia Lents, Lecom, Mo., April 23.*

Osceola.—We held our quarterly council April 14 at the residence of Bro. Peter Cripe.—*Joannah Cripe, April 16.*

Prior.—Bro. John W. B. Hylton came to our schoolhouse and preached a good sermon. We are having a very good union Sunday school at the Mint Spring schoolhouse.—*Nannie Harman, April 23.*

Whiting.—The East Prairie church met in council April 19. All business was adjusted in union. We held our love feast April 21. The church has decided to hold a love feast every three months. The next one will be June 30.—*John P. Groff, April 29.*

NEBRASKA.

Muddy Valley.—We decided to have our love feast Sept. 8, with two weeks' meeting in the tent eight miles northeast of Arcadia, Valley County. Bro. D. H. Forney delivered us a sermon last Sunday night. Our Sunday school is increasing.—*D. M. Ross, Arcadia, Nebr., April 24.*

NORTH DAKOTA.

Bisbee.—We reorganized our Sunday school to-day. The undersigned was chosen superintendent. This is one of the points where the brethren from the Enterprise church had preaching every four weeks last summer, but have not had any meeting yet this spring. We think we can arrange for meetings again. Our Sunday school is starting with a good interest. This point is ten miles southwest of Bisbee and fourteen miles northwest of the Enterprise church.—*H. M. Brubaker, April 22.*

OHIO.

Swan Creek.—On the last Saturday of March we met in council. Our Sunday school was reorganized with Bro. Jonathan Stutzman superintendent and Bro. Aaron Smith assistant. A choice was held for deacons, which resulted in the above brethren being called to the Master's work. The Missionary and District Meetings of Northwestern Ohio, held here April 19 and 20, passed off pleasantly. A fair delegation was present. We expect to hold our love feast May 26, commencing at 10 A. M.—*S. P. Berkebile, Delta, Ohio, April 21.*

OKLAHOMA TERRITORY.

Bethany.—We met in regular quarterly council April 7. One was received by letter. Our elder, Samuel Edgecomb, was with us, and stopped over one week and held a series of meetings. Many were deeply impressed.—*J. L. Teeter, Teriton, Okla., April 24.*

Oak Grove.—We met in council April 21. Our elder, Bro. Edgecomb, was with us and gave us three sermons; one was a missionary sermon.—*Calista Redmon, Davenport, Okla., April 26.*

PENNSYLVANIA.

Bible Normal.—In the Staufferstown schoolhouse, two miles east of Chambersburg, Pa., a Bible school will begin May 5 and continue until May 13. Eld. B. F. Masterson, of California, and J. Kurtz Miller will conduct the work. Tuition free. All welcome.—*J. Kurtz Miller.*

Brothers Valley.—Our congregation met in quarterly council at the Pike house on Easter Monday, April 16. The church was reorganized for the coming year. Brethren P. U. Miller and S. U. Shober were elected delegates to District Meeting, and elders W. G. Schrock and D. H. Walker to Annual Meeting. We decided to hold our love feast May 13. Elder Tobias Meyers visited amongst his relatives in this section and while here preached one sermon for us. He has now gone to Philadelphia to spend the summer with his sons.—*Emma Schrock Knepper, Brotherton, Pa., April 21.*

Georges Creek.—Bro. Jasper Barnhouse came to our place on the evening of April 9 and preached a very acceptable sermon. On April 10 the church convened in council to elect delegates to Annual Meeting, District Meeting and Sunday-school Meeting. Bro. John L. Johnson will represent the church at Annual Meeting. Bro. John C. Cover and Samuel C. Johnson will represent the church at District Meeting. Sister Addie Galley will represent the church at Sunday-school Meeting.—*Alpheus DeBolt, Masontown, Pa., April 24.*

Notice.—All delegates and others from the churches of Western Pennsylvania coming to the District Meeting at Markleysburg, May 9, should come as follows: Those coming from the north via Johnstown, Pa., should take morning train at Johnstown on Baltimore & Ohio railroad, change cars at Rockwood, west as far as Confluence, there change for Somersfield, where they will be met and conveyed to place of meeting. Those coming via Conneville, Pa., will change cars east to Confluence, where they change for Somersfield. Train leaves Confluence at 12:30 P. M., and is the last train for the day. Those from Hyndman and Meyersdale, come west to Confluence and change.—*Jasper Barnhouse, Markleysburg, Pa., April 24.*

West Conestoga.—Our council meeting was held April 16. We appointed a love feast for May 14 and 15, in the Middle Creek house. We change from double mode of feet-washing to single. We elected Bro. E. B. Brubaker delegate to Annual Meeting and Bro. D. Snader and the writer to District Meeting. We send one query.—*Jos. R. Royer, April 24.*

TEXAS.

Saginaw.—Bro. Joseph Glick closed a two weeks' meeting at Pleasant Valley, Clay County, Texas, last Saturday night, with good interest. He preached at Joy last night; will preach again to-night, and then go towards Saginaw to attend the feast Saturday.—*A. J. Wine, April 23.*

VIRGINIA.

Alleghany.—Three were baptized on last Lord's Day; all young in years.—*Raphael Baker, Bayard, West Va., April 18.*

Red Oak Grove.—The members of the above-named church met at a private house in order to receive and baptize an applicant who had previously requested it. He is afflicted with consumption. It was a very solemn scene. We trust it will result in good for others.—*Asa Bowman, Epperly, Floyd Co., Va., April 23.*

WEST VIRGINIA.

Brookside.—A series of meetings at the Brookside church, of a week's duration, closed Sunday night, April 22. Quite an interest was manifested both by members and outsiders. Visible results: Good impression upon the community, membership encouraged, two accessions by baptism. Home talent was used to do the preaching. "The meeting closed too soon" was the general verdict. The 27th inst., the Lord willing, I start to work in the mission field of the First District of West Virginia.—*Tobias S. Pike, April 24.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

Annual Meeting Arrangements.

PROGRAM.

The services for the Tabernacle, as arranged by the committee, are as follows:

Friday and Saturday, preaching service morning, noon and night.

Sunday morning, Sunday school and preaching in forenoon, and preaching in the afternoon and night.

Monday, Sunday school and Old Folks' and Orphans' Home service in the forenoon, Missionary and Educational service in the afternoon, and preaching at night.

Tuesday and Wednesday, conference, and preaching at night.

We earnestly entreat all who have given their consent to assist in any service at Annual Meeting to carefully and prayerfully prepare, that the cause may receive force and power, and that the inspiration received from their presentation of truth will be carried home to the local churches, and not stop until each individual member receives an increased zeal to work for the Master. As the pebble dropped in the middle of the pond starts a wave that widens and widens until it lashes every shore, so may the influence started in the Annual Meeting at North Manchester cause a power and zeal for the church and the salvation of souls that will reach every church in the Brotherhood. For this we ask all to work and pray.

WAITERS FOR ANNUAL MEETING.

It is the desire to favor the Middle District of Indiana by allowing the local churches to furnish the waiters for Annual Meeting. If there should not be a sufficient number of waiters sent from the local churches of Middle Indiana then waiters will be selected from the members who have made application from other State Districts.

We want all our waiters to be quiet, sober-minded, genteel and honest brethren and sisters who show by their general appearance a loyalty to the church in not conforming to the world in dress and the gaudy fashions of the world. While we want brethren and sisters suited to the work, we also want to hold up loyalty to the general order of the church. We beseech all churches sending waiters will insist on their fully conforming to the order of the church. Elders and ministers can do much to bring the waiters to a uniformity, which would truly be a light and influence we cannot afford to overlook.

Each waiter will be asked to bring along with him some articles of bedding: a pillow, a blanket and a comforter. All will be expected to be on the Annual Meeting grounds and report at the dining hall to organize at nine o'clock Friday morning, June 1. Supply waiters, table waiters, etc., and all the restaurant helpers, with the general roustabouts, should all be on the grounds on Thursday evening and not later than nine o'clock Friday morning for organization.

LODGING.

The committee, in view of the comfort of the waiters who will have the arduous labor of the meeting to perform, have secured dormitory comforts not far from the grounds. The sister waiters can all occupy one house and the brethren will all be together at another. The committee on lodging is making every effort to lodge all comfortably, and they think they will be able to do so in town.

There are many brethren living near North Manchester who will willingly and cheerfully accommodate those who desire to lodge in the country. We hope to be able to accommodate a number in the Mexico church, as we expect to have a special train service from Logansport through Mexico to North Manchester in the morning and return in the evening, which will enable persons who so desire to visit in the Mexico neighborhood and see the Old Folks' and Orphans' Home.

We hope to be able to accommodate all who may desire to see the Home for the old fathers and mothers in Israel, as well as the Home for the homeless little children. We will try to make you welcome. Come and see us.

THE FOLDER.

By writing to L. S. McClellan, Lincoln Trust Building, St. Louis, Mo., you can get one of the Wabash folders, which is a "daisy" and full of information, and will be a great help to you.

For a folder on the Big Four, address E. B. A. Kellum, Anderson, Ind., and he will send you one of their fine illustrated folders which you cannot handy do without.

Mexico, Ind.

FRANK FISHER.

From Washington, D. C.

We have been greatly assisted in creating sentiment and building up the cause in our city the past month by Elder I. J. Rosenberger, of Covington, Ohio, who came to us March 17 and continued his labors to April 17.

The first and most difficult task, especially in city work, is to create right sentiment. Surrounded as we are in Washington

with so many and varied doctrines, and sin in all its forms, it is exceedingly difficult to create sentiment in favor of the self-denying doctrines of the Gospel. We are very much encouraged, however, with the results of our four weeks' meeting. Much has been done in establishing Gospel truths, especially the many important Gospel principles not practiced or taught by other denominations.

Seven were received by baptism during this meeting, and one applicant to be baptized in the near future.

The sentiment created in favor of truth at this meeting cannot be measured. To us it was a very important event. Our brother's labors have extended our possibilities and increased our responsibilities. His pleasing disposition, and strict adherence to truth deeply impressed the people. He also greatly encouraged us in our endeavors to build up the cause on Gospel premises. The Brotherhood is greatly in need of more consecrated evangelists, men who are sound and have force, men who will not yield to the mighty rolling surge which will, if not turned aside, deluge our beloved Brotherhood. It is with sadness we contemplate the little regard manifested by not a few for some of the Gospel truths, and the sentiment in favor of discontinuing plainness of dress, the prayer covering, and other principles which imply so much and go so far in convincing the world that we are the children of God; and also the willingness on the part of some to compromise with the world and religious denominations on questions which give liberty to the flesh, that dangerous foe.

The time has come that great care should be taken in the selection of evangelists. They create sentiment, and sad will be the results, especially in the cities, if it be popular sentiment. May Paul's charge to Timothy, 2 Tim. 4: 1, be written in every minister's heart.

ALBERT HOLLINGER.

April 19.

From Denmark.

APRIL 12, at 2 P. M., we had a good public meeting in the "Brethren's Home" in Sindal. The hall was crowded with attentive hearers. One came out on the Lord's side, and made "the good confession," wanting to be baptized into Christ by true immersion and so join the church. Matt. 28: 19, 20.

In the evening we had a blessed love feast. Twenty-one members surrounded the Lord's table, where we remembered our dear Savior who suffered and died for us all. This blessed day will long be remembered. John 13: 1-17.

Brønderslev, April 16.

C. HANSEN.

Report of Missionary and District Meeting of Northwestern Ohio.

MISSIONARY MEETING.

THROUGH the blessings of a kind Providence we have been permitted to enjoy another season of refreshing from the Father. The Missionary Meeting convened at 1 P. M., April 19, with Elder C. L. Wilkins Moderator and John R. Snyder Clerk. The first part of the meeting was devoted to business connected with the mission work of the District. Reports from different fields showed that some earnest work had been done. The number of conversions for the year at the different mission points was larger than for many years. After the business was finished a program was carried out consisting of topics of interest to all lovers of missions and consecrated soul-effort. These subjects aroused much interest and the time was too limited. Some of the subjects discussed which brought forth the most spirited discussions were, "Why are We Unable to do more in our Home Fields?" "The World-wide Field; its Need and Extent," and "The Influence of the Missionary Spirit upon the Life of the Church and the Blessing of the Cheerful Giver." The topics were all ably handled and we are sure that they will arouse in all those who were present a greater love for the saving of souls. We believe it would be a good thing if every District would have one or more missionary meetings every year, giving especial attention to the work in its own District. Brethren G. A. Snider, David Byerly, and Isaac Miller were appointed a committee to prepare a program for the next Missionary Meeting.

DISTRICT MEETING.

The District Conference proper convened at 8: 30 A. M., April 20, and the following organization was effected: Eld. C. L. Wilkins, Moderator; G. A. Snyder, Reading Clerk; John R. Snyder, Writing Clerk; David Byerly, Assistant Writing Clerk. The roll called showed all churches represented by delegate except four. There being no deferred business, the meeting took up the report of the Mission Board. The report was accepted. The Mission Board and Missionary Meeting have the power to originate papers and queries and recommend them to the conference proper. Under this head four papers were sent to District Meeting, looking to the advancement of the work in the District, all of which received the favorable attention of the meeting. Under the head of general business a number of the churches presented papers looking to the advancement of the work of the church. It was a pleasure to note the absence of any queries or papers that often arise from personal affairs already settled by the Word. Every paper presented had for its purpose the extending of the mission work, Sunday school, or general work of the church. This shows a pleasant state of affairs. No papers were sent to Annual Meeting except a request for this Meeting in 1901. Steps were taken to erect and sustain an Old Folks' or Orphans' Home by the District. Eld. L. H. Dickey was appointed solicitor for this purpose. Eld. S. A. Walker was elected delegate on Standing Commit-

tee. David Byerly was chosen District Sunday School Secretary, J. B. Light and B. F. Snyder were elected members of Mission Board for three years. The report of the Sunday-school Secretary showed considerable progress in this line of work in the District.

Jacob F. Weaver was reelected District Treasurer for one year. The Mission Board was organized as follows: J. B. Light, Green Springs, Ohio, Chairman; Isaac Miller, West Cairo, Ohio, Secretary; Solomon Rodabaugh, New Stark, Ohio, Treasurer.

The next District and Missionary Meeting will be held in the Sugar Creek church, near Lima, Ohio, April 20 and 21, 1901. Thus closed one of the best meetings held in the District for many years.

JOHN R. SNYDER, Writing Clerk.

Bellefontaine, Ohio, April 25.

Does It Pay?

THAT is the question I asked myself when I started off with our beloved elder, Jeremiah Gump, on the pastoral visit. Our elder is past seventy years old; his locks are as white as snow. He has spent many years in the service of the Lord, and still loves to preach the Gospel of the Lord Jesus Christ.

This was a new work for me. It took two days to make the visit. The roads were very muddy, and it was slow going. We found most of them at home. We held family prayer with every family and it seemed to do them all good. We tried to give them encouragement on their journey through this life. Some of the brethren and sisters were not enjoying the best of health. One family had six children in bed with sore throat. The dear mother got the well-worn Bible for us to read. We love to see a well-worn Bible, for it shows that there is a love for God's Word.

Our special council was held April 7 to prepare for our spring Communion. We saw that our visit did good and that it paid us for all our trouble, for nearly our whole membership came to meeting. It did us much good to see so many out to council.

D. M. HART.

Ari, Ind.

Report of Ministerial Meeting of Northwestern Kansas and Northern Colorado.

THIS meeting was held in the St. Vrain congregation April 12. The churches of the District were fairly well represented. In the deliberations on all the topics the Spirit of Christ and brotherly love seemed to direct the minds of all that took part.

The organization was effected by electing A. C. Daggett, Moderator; L. E. Keltner, Reading Clerk; G. W. Bishop, Writing Clerk.

All topics were discussed, we believe, to the edification of all present. The following are some of the thoughts brought out in the discussion of the various topics:

FIRST TOPIC.—"A Consecrated Ministry and Membership."

(a) Importance of. Consecration—dedication—devotion. Setting apart for a purpose. Must be set apart or separate from the world. Must let the love of Jesus shine through them. (b) How secured. A consecrated ministry is a converted one. The ministry should first be consecrated in order to have a consecrated membership.

SECOND TOPIC.—"What are the Benefits Derived from the Pastoral Visit?"

By becoming acquainted with the home life of his members he acquires a better knowledge of their needs, is better prepared to feed the flock, giving them proper food that they may feed thereon and grow. Also the membership is encouraged, and the pastor and members are bound closer together by the bonds of true Gospel love and affection.

THIRD TOPIC.—"What Constitutes a Successful Sunday School?"

A successful church, and the co-operation of parents and teachers with the superintendent. Successful classes depend upon the teachers. As to attendance: With even successful teachers we need the co-operation of parents, by compelling the children's attendance. The attendance of parents is also essential. By training up the children so that they are prepared to fill the responsible positions in the church. Gathering children in the Sunday school has been the means of drawing parents. To say a Sunday school is a success depends on results. It must be accomplishing something, sowing the true Word of God,—pointing the children to Jesus, the Lamb of God.

FOURTH TOPIC.—"What is the Most Important Mission of the Sunday School?"

Teaching the Word of God aright to the rising generation, preparing them for future usefulness, the salvation of souls. By the Sunday school we reach some that could not be reached by any other means. We also gather in the neglected children of our cities. The most important mission is the preparing of our children for future life; also it gives opportunity to select and utilize our best talent.

FIFTH TOPIC.—"What are the Influences in Adorning Ourselves and our Children more in Harmony with Gospel Principles of Plainness?"

It is one of the most important features of the church declaring the power of God unto salvation, it proves Gospel principles. The influence is always for good. It has a good effect on the world. It establishes confidence. It makes us watchful for it attracts attention, and the world looks for a higher life; therefore we are kept from by and forbidden paths. No mother places her babe in danger of its natural life. Neither will she endanger its spiritual life by adorning it with the fash-

ions of the world and encouraging it in the lust of the eye or pride of life, if she is a true child of God.

SIXTH TOPIC.—"What is the Best Method of Impressing Individual Responsibility of Mission Work upon all Members?"

By teaching—teaching the duty and responsibility of obedience to the Word of God. (1) Our duty is to love our neighbor as ourselves; his salvation. This would make us have a missionary spirit. (2) Our responsibility: We are responsible for what use we make of what God has entrusted to us. Let us see that we use it to the glory of God and the salvation of souls. (3) Obedience: We are commanded to go into all the world and teach the Gospel. If we cannot go, we can help others to go.

After the discussion on the topics closed a committee was appointed to prepare a program for the next Ministerial Meeting.

The brethren and sisters of the St. Vrain church are to be commended for the brotherly love and kindness shown to all whose privilege it was to attend the meeting.

Thus ends one of the most pleasant Ministerial Meetings enjoyed in our District.

G. W. BISHOP.

April 24.

Report of District Meeting of Southern Indiana.

APRIL 11 the delegates from almost every church in Southern Indiana met at Greentown in District Conference. Devotional exercises were conducted by Eld. M. W. Crumrine, of Middle Indiana.

Committee on organization was Eld. Aaron Moss, Huntington, Ind., Eld. David Hollinger, North Manchester, Ind., Eld. Joseph Reiff, Converse, Ind., Eld. N. W. Crumrine, Wabash, Ind.

Votes of delegates resulted as follows: L. W. Teeter, Hagerstown, Ind., Moderator; D. F. Hoover, Sulphur Springs, Ind., Reader; E. M. Cobb, Pymont, Ind., Secretary.

Committee on credentials and petitions: D. C. Campbell, Darlington, Ind., D. F. Hoover, Sulphur Springs, Ind., J. W. Rarick, Royerton, Ind.

Committee on resolutions: A. C. Snowberger, Honey Creek, Ind., J. W. Rarick, Royerton, Ind., L. Winklebleck, Hartford City, Ind.

Delegate on Standing Committee, L. W. Teeter. Member Southern Mission Board, Samuel Mobler, Cambria, Ind. Trustee A. P. H. and O. A., John Brower, Beechymire, Ind. District Sunday-school Secretary, H. H. Keim, Ladoga, Ind. Railroad agent, J. B. Shively, Lafayette, Ind. Two papers were sent to Annual Meeting. Next District Meeting will be held April 3, 1901, in the Upper Fall Creek congregation.

E. M. COBB, Secretary.

From Rocky Ford, Colorado.

AFTER spending more than twelve years at McPherson, Kans., and more than nine years of this time in mission work for Southwest Kansas, Southern Colorado and Oklahoma, I now move to Rocky Ford, Colo., which will be my address hereafter. At this point I will be more suitably located for my work, as I will care for the extreme west part of Kansas and Southern Colorado, and our manner of doing work will vary a little from that of the past. The most of the time in the summer I will use a covered spring wagon, making a circuit of 450 miles every four weeks, and preaching an average of once each day. On account of the peculiar conditions of the people, in many places the minister will often sleep in the wagon, it being suitably prepared. In this way we propose pushing the work in that part of the field. Some minister wishing the practical part in mission work should come and join me.

In that part of Oklahoma belonging to our District Bro. Rufus Wyatt spends his entire time in the work, and still the extreme west part of our District is not provided for properly; but I hope the day will soon come when more can be done for them.

G. E. STUDEBAKER.

From Middle Maryland.

THE District Meeting of the Middle District of Maryland was held at Vancleaveville, W. Va., Thursday, April 19, beginning at 10 A. M.

There were no queries for Annual Meeting. Bro. W. S. Reichard, Hagerstown, Md., was elected as delegate on Standing Committee.

The Home Mission report for the year's work was fairly good. Bro. W. S. Reichard, whose time expired, was reelected for five years on Home Mission Board.

F. M. THOMAS.

Hagerstown, Md., April 26.

From Waterloo, Iowa.

REPORT of the Waterloo City Sisters' Mission Circle for the year ending April 1, 1900. Number of meetings, thirty-six; average of members present, twelve; new members enrolled, five; work, plain sewing, making of bonnets, aprons, and caps; knitting of comforters, piecing and quilting quilts. Amount of money received during the year, \$62.21. Amount paid out, \$61.41. We have appropriated the above amount to the following purposes, supporting an orphan in India, aiding toward the Washington meetinghouse, and clothing for the poor at home.

JANE BALDENECKER.

Sunday-school Meeting of Western Pennsylvania.

This meeting will be held at the Berkey church, Shade Creek congregation, Somerset County, June 22 and 23.

Friday Evening, June 22.

Opening exercises, Cloyt McDowell. Sermon, The Sunday School, Charles O. Beery. Closing exercises, R. T. Pollard.

Saturday Morning, 9 A. M.

Opening exercises, P. J. Blough; organization; business session; discussion of topics:

1. Organization of the Sunday School—By Whom and How Often?—Eld. J. N. Davis, S. S. Lint.
2. How May the Sunday School Be Made the Means of Increasing Bible Study in the Home?—J. F. Deitz, Jacob Fox.

Afternoon Session.

Essay, Sadie Gnagey. Discussion of topics:

1. How To Teach a Bible class.—Cornelius Harshberger, W. W. Cupp.
2. Singing as a Factor in Sunday-school Work. — Milton Blough, P. J. Blough.
3. Needs of the Sunday School and How to Supply Them.—W. G. Lint, Harry I. Weller.
4. How Can the Sunday School be made a Help in Maintaining the Principle of Plainness in the Church?—William H. Fry, Emma Carstensen.
5. Queries.

Evening Session.

Discussion of topics:

1. The Best Way of Observing Christmas so as to Teach Children the True Import of the Occasion.—Frank R. Widdowson, Frank B. Myers.
2. How to Hold Sunday-School Scholars until They Grow Up and Become Members of the Church.—Eld. Jasper Barnt-house, Jerry Bottorff.

Reports of delegates; miscellanies; closing exercises, Eld. Jacob Holsopple.

COMMITTEE.—L. J. Lehman, N. W. Berkley, S. J. Davis.

All persons coming to the Sunday-school Meeting must inform the committee of arrangements if they expect to be met at the railroad.

Those coming on the Baltimore & Ohio Railroad will be met at Foustwell June 22, by informing Peter Hoffman, Scalp Level, Pa.; those on the Pennsylvania Railroad, from the East, at Scalp Level, by informing Aaron Hoffman, Scalp Level, Pa.; from the West, at Johnstown, by informing L. J. Lehman, Geistown, Pa.

Committee of Arrangements, { PETER HOFFMAN,
AARON HOFFMAN,
L. J. LEHMAN. }

From Elkhart, Ind.

My first year's work in the Elkhart City church closed April 1. As we look back over the year we feel that the Lord has been with us. At the beginning of the year we had a membership of about seventy-two. Including those who have been baptized and those who have moved in, we now have a membership of ninety-six, showing a net gain over all losses of twenty-four. There are over one hundred members in the city, but several are here temporarily.

We have decided to have our love feast on Saturday, June 9, after Annual Meeting, at 5 P. M. This being the case, we heartily invite our brethren and sisters from the East and West to come and enjoy a love feast with us. We are only a little more than an hour's ride from North Manchester, without change of cars. Excursion rates can be had on the Big Four Railroad, so the expense of enjoying this feast with us will be only nominal.

Elkhart is one of the wide-awake business towns of northern Indiana, having a population of about 17,000. We are connected with South Bend, Mishawaka and Goshen by electric cars, only fourteen miles to South Bend, the home of the Studebaker wagons. There are about 2,500 members of the Brethren church in Elkhart County. Come to Elkhart from the Annual Meeting. We expect to have preaching, Thursday and Friday evenings before the feast.

P. B. FITZWATER.

April 20.

The Kearney Mission, Nebr.

THE work the past winter has been a burdensome one. The distribution of clothing we find to be very difficult sometimes. The stormy weather makes the greatest demand on our clothing department. That means that the truly needy can be found, and the amount of clothing can be determined better than than almost any other time.

To go into homes and sit down to read the Bible to families where the mother and especially the children are barefooted and perhaps half clothed will surely draw upon the sympathies of anyone that is interested in the welfare of souls. The attendance at all our services is smaller in the winter than in the summer, due largely to the lack of clothing. And when people are not wholly clothed it is difficult to get them to service after all the invitations and entreaties. But after a short Scripture reading and prayer, and some warm, encouraging words, and a hearty handshake, how the tears stand in the eyes of the over-burdened mother who seldom gets to church.

To all who have sent us boxes of neat, plain clothing during the winter months, especially, we would say, Be encouraged in your work. Though probably only a few in your church see the real need of your sewing circle, we say, Keep on mak-

ing garments as Dorcas did, and send them to the poor and disheartened, and God will abundantly bless you for it all. If the sisters in our Brotherhood, who are not interested in the sewing work of our sisters who meet together to make clothing, could visit any of our city missions, I believe I can safely say they would change their minds and go home and become workers in their field of usefulness.

The work here is very encouraging. Although there have not been as many accessions to the church as last year, this is no measurement of the progress of the work. Our greatest means of gaining souls is by visiting and immediately beginning on the subject of religion, pressing the question close, and soon there will be manifestations of conviction. How many are the brethren and sisters who will go to a place to visit where people are not members and sit and talk the hours away on some unimportant subject, and go home and say that they had no opportunity to speak to them on religion?

My dear brother and sister, when you go visiting among people who are not members be sure you realize what you are doing.

404 East Sixteenth St.

I. C. SNAVELY.

District Meeting for Northwestern Kansas and Northern Colorado.

THE District Meeting for Northwestern Kansas and Northern Colorado convened at the St. Vrain church April 12 and 13. Although the weather was very bad, there was a good delegation in attendance. The Ministerial Meeting was especially interesting.

Considerable business came before the meeting and all was disposed of in a business-like manner and for the advancement of the church.

Bro. J. B. Wertz was chosen Moderator; Bro. L. E. Keltner, Reading Clerk; Bro. G. W. Bishop, Writing Clerk.

Bro. L. E. Keltner is to represent this District on Standing Committee, Bro. A. C. Daggett, alternate. Bro. Chas. A. Ball was chosen to fill vacancy on "mission board as Treasurer; Bro. Geo. L. Ackley, District Treasurer; Bro. A. C. Daggett, District evangelist; Bro. G. H. Sharp, assistant evangelist.

Bro. J. B. Wertz was chosen by the St. Vrain church to be their elder; Bro. Joe Bashier, foreman in absence of the elder.

District Meeting for 1901 is to be held in the Maple Grove church, Kansas, May 3.

PETER FESLER.

Longmont, Colo.

District Meeting of Middle Maryland.

YESTERDAY we were privileged to attend the District Meeting of Middle Maryland. The different congregations were in general well represented. The spirit of the meeting was most commendable.

The report on Sunday schools showed there was an increasing interest in this line,—more schools than congregations and most all of them evergreen. Quite a number of converts from the schools were reported. A resolution passed to push the Sunday schools more vigorously and arrange for a Sunday-school Convention.

To a western onlooker there were some things noticeable not as we do "out west." One thing especially was that but few attend the meetings of this character except the delegates. Therefore the attendance was not large. The presentation of the business attended to at the elders' meeting and placing it on the minutes, was quite a new feature to us.

Eld. W. S. Reichard will represent the District on Standing Committee. No queries go to Annual Meeting.

Our sojourn among the churches in Middle Maryland was enjoyable, indeed, and we shall leave with the remembrance of much kindness received from our dear brethren and sisters and an inspiration like Paul, at one time, to "thank God and take courage." May God's gracious blessings ever be with them.

J. S. FLODY.

Hagerstown, Md., April 20.

I Cannot Preach.

"I CANNOT preach, but I can plow corn for my brother while he preaches," came from the lips of one of our earnest deacons who was willing and anxious to do what his hand could find to do (Eccl. 9: 10), to help to fulfill the great commission, "Go ye therefore," Matt. 28: 19.

Such zeal is to be commended, and we trust that more of our deacon brethren, "and the laity as well," may catch the spirit of helping our ministers, so that their home duties may be lessened and they may be encouraged to press out into the field and help to enlarge the borders of Zion, that they may have the opportunity to preach Christ where he is still unknown.

How much encouraged we ought to feel when our fellow-workers say, "Go; we will care for home and family during your absence." There has been a great deal said about the minister's wife performing the many duties of home during her husband's absence, and surely God will bless her for the same; but do not put too much on her; you may overburden her; she may not be constituted to stand the cold blasts of winter and the heat of summer. Let the brethren who are strong and willing to help, be encouraged to lend a helping hand to our ministers, and thereby be the means of doing much good in the Master's cause. There are far too many good ministers in the cornfield who should be in the mission field. And what are they to do? They must provide for their families. 1 Tim. 5: 8. Our brother has set the example; who will follow?

My brother, will you not work in the Master's vineyard?

Can you not find something to do? Surely the harvest is great, but the laborers are few. We hear calls coming from isolated members; they need help, and what can we do for them? Who is going to be held accountable for the many who do not hear the Gospel? Surely it will not be the minister, if he has all of the burden to bear alone.

Let us therefore firmly resolve that we will do all we can to forward the good tidings; if not in one way, we may in another, and surely our work will not come to naught.

C. H. SARGENT.

Dunlap, Kans.

The Macedonian Call.

REPEATEDLY we had endeavored to reach the call for help which came to us from the very heart of our great State, and at last we were able to do so. April 7 we arrived at Taylorsville, where we were met by friend Philip Muldoon and taken to his home, six miles in the country.

No Brethren have ever preached in this part. The Lutheran church was secured for us, and we had three good meetings, with the best of interest, and many good words of cheer for us in the Master's work. On Sunday, at three o'clock, we went to the water and administered baptism to sister Catherine Bolinger, aged seventy-two years. Sister Bolinger many years ago came from Pennsylvania. Her parents belonged to the Brethren church, but the greatest encouragement she has received, in her last days, came from reading the GOSPEL MESSENGER in connection with her Bible. Her brother has sent a letter to her for the last ten years. He is a member, but lives in Missouri. We found her strong in the faith, willing, ready and waiting for the Lord's work.

When she saw us she said, "I am so glad to see you; it has been so long since I saw a Dunker brother, and I was afraid I never would get to be baptized."

After baptism she thanked God that her prayers had at last been answered.

Do you know, my brother, my sister, that God has appointed all his children as messengers of peace, angels of light on errands of mercy, and how he is grieved with many of us for being so utterly indifferent to his work? Let this come to each one of us, What am I doing for Jesus and his starving lambs?

J. S. SECRIST.

Eugene, Ind., April 16.

From the Decatur Church, Burt Co., Nebr.

DECATUR is a rather pleasantly located village of several hundred inhabitants, situated on the west shore of the Missouri River, seventy-five or eighty miles north of Omaha. The membership is eight or ten at present, the larger portion having moved to Dakota or elsewhere.

Bro. Caleb Light commenced meetings there March 4, and the writer joined him March 11. The congregations were small at first, but soon increased in number and interest, until the Sunday evening following, the house was filled. There seemed to be such a need of teaching that we opened some Bible work to them each evening at seven o'clock and continued for an hour, giving some lessons in Bible Geography, leading up to the "Life and Journeys of Jesus," which latter work was continued by Sister Emily Moore, with much profit, to the close of the meetings.

In these Bible lessons she had an attendance of from twenty-five to forty eager learners, and we found but very few of them were attending any other Sunday school.

We commend this place as a promising field of labor for any ministering brother and wife who may be looking for some place to work where their labors will be appreciated.

The meetings continued with profound interest until March 27, when we were obliged to close.

Ministers desiring to enter a field of mission work are requested to address, with stamp, Eld. G. M. Forney, of Kearney, Nebr., or J. B. Moore, of Octavia, Nebr.

April 16.

J. B. MOORE.

Middle District of Missouri Mission Work.

OUR district evangelist, Bro. C. M. Yearout, is doing excellent work. Meetings have recently been held in Cass, Montgomery, and Camden counties, with two baptized in the first named place, and a demand for regular monthly meetings. The attendance and interest have been excellent. In fact there is every prospect of a rich harvest in our mission field, if we have means to carry on the work. That is what we lack, and we hope the churches of the District will promptly come to our aid.

JOHN E. MOHLER, Secretary.

April 21.

From Orange County, Virginia.

On Thursday, April 12, I started for Orange County, Virginia, and on Friday evening reached the place called Mine Run schoolhouse, where I found a small band of members. Accompanied by some of the members, we went on to another point called Sunnyside, where we had a meeting that evening. Returning, we arrived at Mine Run schoolhouse again, where we had meeting on the following Saturday evening and on Sunday morning. Sunday evening, accompanied by several from Mine Run, we went to another point in the neighborhood of Indian Town, where we again had meeting. Our meetings were well attended; a good interest was manifested. Singing was excellent, and we were greatly blessed with good weather. A wide field indeed is open.

G. W. CHAMBERS.

Midland, Va.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

BUTTERBAUGH-FUNK.—At his residence, by the undersigned, April 14, 1900, Mr. Noah W. Butterbaugh and Sister Orpha Funk, both of Kosciusko County, Ind.

ENANUEL LECKRONE.

CLOPPER-SMITH.—At the home of the bride, Snake Spring, Bedford Co., Pa., April 12, 1900, Bro. Willard L. Clopper and Miss Jennie Smith.

JOHN S. HERSHBERGER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ANDREW.—Near Sangerville, Va., April 17, 1900, of cancer, Mr. George K. Andrew, aged 51 years, 6 months and 15 days. He leaves a wife and five children. Services by Eld. G. W. Wine in the M. E. church in Sangerville.

JENNIE COOL.

BAXTER.—At the home of her parents, Bro. David and Sister Mary Ginder, Carville, Okla. T., April 1, 1900, Alice, wife of G. O. Baxter, aged 32 years and 26 days. She was bereaved of her first husband, W. L. Strobe, ten years ago. She leaves a husband, father and mother, five sisters and one brother. Services by Eld. Wm. Bosserman, from John 14.

SYBILLA STEWART.

CRIFE.—In the Rock Run church, Elkhart Co., Ind., April 12, 1900, Barbara, wife of Daniel S. Crife, aged 71 years, 6 months and 2 days. Her father, Christian Rarick, came to Elkhart County, Ind., in 1841. She was united in marriage to Daniel S. Crife Oct. 30, 1845. Five daughters and four sons were born to this union. She united with the church in 1847. Text, 2 Tim. 4: 6, 7. Services by the writer, assisted by J. E. Weaver.

I. L. BERKEY.

CONNER.—In Gratersford Mission, Pa., March 21, 1900, Sister Hannah J. E. Conner, aged 61 years, 7 months and 17 days. Her husband, Bro. Jacob L. Conner and three children survive. One daughter, sister Emma Wagner, died August, 1890. Sister Conner was a devoted worker for the Master since June, 1859. Services by Eld. J. P. Hetrick and Eld. A. L. Grater. Text, Acts 26: 8. E. E. HARTLEY.

DUBOISE.—In the Peabody congregation, Kans., April 16, 1900, Bro. Joseph Duboise, aged 77 years, 3 months and 17 days. Services by Bro. T. B. Young, assisted by Bro. J. A. Thomas, from 2 Cor. 5: 1. KATIE YOST.

EWING.—Near Conway, N. D., April 7, 1900, Jesse Ewing, son of Mr. Joseph and Sister Ewing, aged 21 years, 1 month and 10 days. Interment at Union, Ohio, where he formerly lived. Services in the Methodist church, from 1 Sam. 20: 3 by P. Furnace and the writer.

JESSE K. BRUMBAUGH.

GRABILL.—At Portland, Oregon, April 1, 1900, Isaac, son of Bro. Weidner and Sister Mary Grabill. He was born in Sterling, Ill., Jan. 10, 1868. In 1892 he united with the Brethren and lived faithful. He was united in marriage to Miss Cora Woods, at Los Angeles, Cal., Jan. 31, 1900. Interment in the Silverlake cemetery. Services by Eld. J. J. King from 2 Cor. 5: 1. B. M. McCUE.

GREIGER.—In the bounds of the North Poplar Ridge church, Ohio, March 12, 1900, Bro. August Greiger, aged about 75 years. Services by Bro. John Flory.

SARAH M. HORNISH.

GREEN.—Near New Windsor, Md., April 9, 1900, of heart failure, Sister Barbara Green, aged 68 years. Services by Bro. W. H. Franklin from Rev. 14: 13. Interment in the Sams Creek cemetery. MINERVA ROOP.

HARLEY.—In the Coventry church, Pa., March 28, 1900, Sister Mary E. Harley, widow of Bro. Rudolph Harley, deceased, aged 76 years, 11 months and 25 days. Two sons survive. Services by Eld. J. P. Hetrick and Bro. Ira C. Holsopple. Text, John 14: 1, 2.

E. E. HARTLEY.

KELSEY.—At Lima, Ind., in the bounds of the English Prairie church, Lagrange Co., Ind., March 31, 1900, of quick consumption, William Kelsey, aged 40 years, 3 months and 25 days. He leaves one son and a loving wife (sister in the church). Services by N. H. Shutt and the brethren, from John 1: 1, 2. JOHN LONG.

KAGY.—In the Bristolville church, Ohio, April 1, 1900, of disease incident to old age, Elizabeth Kagy, aged 80 years, 1 month and 25 days. Deceased was born on the farm where she died, and where she always made her home, Feb. 6, 1820. Her parents, Abraham and Catherine (Gochenour) Kagy moved from Shenandoah County, Va., in June, 1818. Services at the Brethren church by W. F. Wykoff. Text, Ps. 119: 19. Interment in the East Bristol cemetery. JOSEPH S. BARB.

KURTZ.—Near Mechanicsburg, Pa., April 14, 1900, Sister Catherine Kurtz, aged 76 years, 10 months and 27 days. Services by brethren Q. W. Taylor and J. Pfautz, from 2 Pet. 1: 4.

LIZZIE MYER.

LAUGHMAN.—At Dallas Center, Iowa, April 15, 1900, Earl H., son of Bro. Levi Laughman, aged 18 years and 23 days. Services by Bro. R. F. McCune and the writer.

GEO. A. SHAMBERGER.

LEAVELL.—At South Ottumwa, Iowa, April 15, 1900, Ora S., son of J. A. and M. E. Leavell, aged 18 years, 5 months and 8 days. Deceased was born in Unionville, Iowa, Nov. 7, 1881. He was conductor on the Electric Car line. While attempting to board a car, he fell, sustaining injuries that caused his death. He leaves father, mother, four sisters and three brothers. Interment in the Ottumwa cemetery. Services by Mr. J. Hastie, assisted by the writer from John 14: 1. C. E. WOLF.

MICHAEL.—In the Sangerville congregation, Va., April 17, 1900, Justus R., son of Bro. G. W. and sister Kate Michael, aged 6 months and 17 days. Services by Bro. M. G. Sanger, from 2 Sam. 12: 2, 3.

JENNIE COOL.

MOYER.—In the Washington church, Kans., March 27, 1900, Sister Elizabeth Moyer, wife of Bro. John Moyer, and daughter of Cyrus K. and Mollie B. Gauby, aged 22 years, 7 months and 8 days. She leaves a husband and two little children. Services by Bro. J. S. Mohler. JOHN M. GAUBY.

MYERS.—Near Bareville, Pa., April 3, 1900, Paul G. Myers, only son of Bro. John E., and Sister Mollie Myers, aged 7 years and 21 days. Services by H. Groff and J. Pfautz from Rom. 8: 28. LIZZIE MYER.

OBECHAIN.—In the Sugar Creek congregation, Ind., April 15, 1900, Bro. Charles Obchain, aged 29 years, 6 months and 22 days. Deceased was married Aug. 6, 1893, to Annie M. Mullendore. One son preceded him. Services by Henry Neff. I. M. BOLLINGER.

OSBORN.—At his home in the Soldier Creek church, Kans., March 11, 1900, of pneumonia, Bro. R. D. Osborn. He was born near Cleveland, Ohio, June 21, 1842. He was an honest, straightforward business man and an active member of the Brethren church. Services by Bro. William Davis. Interment at Olive Hill cemetery. W. C. STEPHENSON.

PRETZMAN.—In Ft. Scott, Kans., April 4, 1900, of catarrh of the stomach, Frank Pretzman, aged about fifty years. He was born in Washington County, Md., May 29, 1850. Four sisters and two brothers survive. Services by Mr. A. E. Martin, assisted by Bro. W. D. Tisdale, from Eccl. 12.

SALLIE M. PRETZMAN.

RAMSEY.—In Hatfield, Pa., April 19, 1900, of consumption, Bro. Noah S. Ramsey, son of Sister Lizzie and Samuel Ramsey, aged 26 years, 9 months and 29 days.

LIZZIE RAMSEY.

REEG.—In the Sugar Creek congregation, Ind., April 13, 1900, Adelia Nihart Reeg, aged 35 years, 2 months and 13 days. She leaves a husband and six small children. She was a faithful member of the church. Services by Bro. R. B. Bollinger, assisted by Bro. Henry Neff. I. M. BOLLINGER.

ROBINS.—In the Dallas Center church, Iowa, April 19, 1900, Sister Elizabeth Robins, nee Bennett, of dropsy. Sister Robins was born in Carroll County, Ill., and married to Bro. Henry Robins Aug. 22, 1866. She united with the church about ten years ago and lived a faithful Christian until her death. Services by Eld. Michael Sisler from the words, "If a man die, shall he live again." Deceased leaves a husband and three children.

IDA MYERS.

SNADER.—Near New Windsor, Md., April 4, 1900, of paralysis, Bro. Thomas Snader, aged 68 years, 6 months and 28 days. He leaves six

sons and four daughters. He was a faithful brother. Services by brethren W. M. Wine and W. H. Franklin from 1 Thess. 4: 13. Interment in the Pipe Creek cemetery.

MINERVA ROOP.

STAYER.—In the Yellow Creek congregation, Pa., March 30, 1900, of catarrhal fever, Roy, son of Eld. D. A. and Katey Stayer, aged 6 years, 2 months and 24 days. Services by the writer, assisted by Bro. J. K. Bowser.

J. S. RUSH.

SHIREMAN.—In Kosciusko County, Ind., Aug. 20, 1899, Sister Lydia Shireman, aged 80 years, 4 months and 4 days. She was born in Hardy County, Va., April 16, 1817. She was married to Abel Shireman in Virginia, June 13, 1836. To this union were born twelve children. She became a member of the church fifty-five years ago and lived a consistent Christian life. Services by Bro. Perry. CATHERINE LAM.

SMITH.—In the Verde church, Camp Verde, Arizona, April 16, 1900, Bro. Morris A. Smith, aged 73 years, 3 months and 7 days. He was born near Franklin, Ky., Jan. 9, 1827. Services by Bro. C. E. Gillett from Rev. 14: 13. He leaves a wife and nine children.

NETTIE WALLINGFORD.

WARNER.—In the Woodland church, Mich., Sister Sallie, nee Furlong, wife of Henry C. Warner, aged 35 years, 1 month and 10 days. She united with the Brethren church in her youth. March 10, 1887, she married Bro. Warner. She leaves a kind husband, mother, three sisters and six brothers. Services from Job 14: 14, by the home ministry.

JOHN M. SMITH.

WISE.—In the Nettle Creek church, Ind., April 10, 1900, of pneumonia, Bro. Lewis Wise, aged 40 years, 2 months and 27 days. Feb. 4, 1883, he was united in marriage to Sallie Ann Jackson. One child was born to them. His wife died Oct. 20, 1890. He was again united in marriage Dec. 27, 1891, to Lucinda Harter. To this union were born three children. In January, 1891, he united with the Brethren church, and was faithful until death. During his sickness he bore his suffering with patience and resignation. He leaves a kind companion and four daughters, a father, two brothers and three sisters. Services by Eld. George L. Studebaker, assisted by the writer, from John 11: 25. ABRAHAM BOWMAN.

WILLARD.—Near Syracuse, Ind., April 15, 1900, Bro. John William Willard, aged 82 years and 4 months. Services in the Brethren church in Syracuse from 1 Peter 1: 3-5 by the writer and Henry Warstler.

DANIEL ROTHENBERGER.

WOGOMAN.—In the Salem church, Marion County, Oregon, April 7, 1900, Michael Wogoman. Deceased was born in Brookville, Montgomery Co., Ohio, Dec. 31, 1830, aged 69 years, 3 months and 6 days. He was married to Catherine Brenner Dec. 31, 1854. To this union were born eleven children, eight of whom are still living. They came to Oregon from Oklahoma in the spring of 1899. Services by the Brethren from Rev. 14: 13. M. M. BASHOR.

THE GOSPEL MESSENGER.

A Religious Weekly, at \$1.50 per Annum.

THE GOSPEL MESSENGER, published in the interests of the Brethren, or Dunker, Church, is an uncompromising advocate of primitive Christianity.

And most earnestly pleads for a return to the apostolic order of worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life.

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing, as taught in John 13, is a divine command to be observed in the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That a life of conformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4-5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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Church Directory.

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YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 14th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Locust Point, 8 P. M.; Monday, Ad., 12 W. Camden St.

DECATUR, ILL.—Gephart Hall, 1103, 1105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side), S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Preston and Calhoun St. Services, Sunday, 9:30 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Cable, off at Irving.

DES MOINES, IOWA.—166 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Rushville Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue, S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10 A. M., at Old Schoolhouse on Madison St., 1/4 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—1391 13th Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday, Singing, Wednesday, Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10:30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St., S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—135 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer Meeting, Wednesday Ev'g.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

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Financial Reports.

Mission Receipts from April 23-28.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis, to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$593 90
PA.—Germanstown cong., \$5.75; West Conestoga cong., \$7; Ridgely cong., \$11.77; First Philadelphia cong., \$100; White Oak cong., \$19.50; York Sunday school, \$2.81; marriage notice, J. S. Herzhberger, \$2 cents; Mrs. N. A. Fyock, Hillsdale, \$3; T. O. Cloyd, Orblonia, \$1; total,	151 08
VA.—First District, \$33.45; Mission Board No. 2, \$5.16; total,	85 31
IOWA.—Barbora Albright, Eldora,	50 00
CAL.—Martha V. Kuhn, Glendora, \$5; S. B. Kuhn, Glendora, \$7; total,	12 00
OTTO.—Woster congregation Sunday school, \$5; marriage notice, Daniel Bauman, 50 cents; total,	5 50
MO.—Lydia A. Bollinger, Centerville,	5 00
IND.—Mary D. Stutsman, Goshen, \$1; R. W. Davenport, 20 cents; total,	1 20
Total for year,	\$833 99

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$31 13
VA.—Mission Board No. 2,	5 00
IND.—Sarah N. Moonaw, Stockport, \$2; Jos. Lenny, Lafayette, \$1; total,	3 00
PA.—J. H. Swigart, McVeytown, 50 cents; Nancy Hanawalt, McVeytown, \$2, total,	2 50
LA.—M. S. Bollinger, Bollinger,	1 00
D. C.—Sale of shrubbery from lot,	50
Total for year,	\$43 13

INDIA ORPHANAGE.

Previously reported,	\$84 39
PA.—First Philadelphia cong., \$40; Cain Christner, Indian Head, \$5; Ivy Hovet, Yellow Creek, \$1; total,	66 00
VA.—Botetourt Memorial Mission Circle and friends, Brugh's Mill,	20 14
ILL.—Pleasant Hill Sunday school,	3 58
Total for year,	\$174 11

CHINA'S MILLIONS.

Previously reported,	\$13 43
PA.—First Philadelphia congregation,	25 00
Total for year,	\$38 43

COLORED MISSION.

PA.—First Philadelphia congregation,	\$25 00
Total for year beginning April, 1900,	\$25 00

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$101 68
PA.—First Philadelphia congregation,	25 00
IOWA.—Barbara Albright, Eldora,	25 00
Total for year,	\$251 68

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not our good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$1,168 98
IND.—A sister, Wavaka, \$1; Lewis Huffman, Mt. Zion, \$1; Anna Huffman, Mt. Zion, \$1; White cong., \$25.40; Jos. Lenny, Lafayette, \$1; Richard Cunninghamham, New London, \$1; Sarah N. Moonaw, Stockport, \$3; total,	44 40
ILL.—B. Shirik, Watseka, \$18.50; Hundon cong., \$12.75; Swygert Baptist Sunday school, \$6; Nora Shwaller, Sycamore, \$1.50; Mrs. W. D. Vasyak, Canton, 50 cents; Miss Mary H. Rohrer, Canton, 50 cents; total,	39 75
MD.—Pope Creek cong.,	35 00
IOWA.—John Albright, Eldora, \$5; John Steward, Berkeley, \$4; Hannah Weller, Davenport, \$3; total,	31 00
OHIO.—Fort Jefferson Sunday school, \$14.57; Castown Sunday school and cong., \$5; box 15, Lima, \$10; total,	20 57
KANS.—Mrs. Emery Anderson, McPherson, \$2; Chorokee cong., \$3; Maggie Carter, Mitchell, \$5; Jas. Brandt, Douglas, \$5; J. E. Pederson, McPherson, \$2.25; F. S. Royer and wife, Wellsville, \$5; Green Valley Sunday school, \$6; Wm. H. Breck, National Home, \$1; total,	29 25
VA.—Greenmount cong., \$4.10; Jacob Mauard, Cana, \$1; Mission Board No. 2, \$5; total,	22 10
PA.—Unknown, \$1; Mt. Etna Sunday school, \$4.81; Verna B. Price, Koyersford, \$2; T. O. Cloyd Orblonia, \$2; Lydia Dubbs, Hinkletown, \$2; Betsy Reidenbach, Hinkletown, \$2; Emma and Leila Bonebaker, Waynesboro, \$2; R. M. Wakefield, Rockhill Furnace, 25 cents; total,	16 08
CAL.—A servant girl,	5 00
TEX.—Friends at Bella,	4 25
NEBR.—A sister, Rockford,	3 00
WIS.—Mrs. Nancy Roby, River Falls, \$1; Thoron Roby, River Falls, 15 cents; Roscoe Roby, River Falls, 10 cents; Flavel Roby, River Falls, 10 cents; total,	1 35
W. VA.—Tobias S. Fike, Brookside,	1 00
MINN.—J. A. Patterson, Batavia,	25
Total for year,	\$1,430 98

INDIA MISSION.

Previously reported,	\$37 59
PA.—Geiger Memorial Sunday school,	40 00
LA.—M. S. Bollinger, Bollinger,	3 00
VA.—Mission Board No. 2,	1 52
Total for year,	\$82 11

CORRECTIONS.

In the report of the World-Wide Mission, which appeared in No. 16 of the GOSPEL MESSENGER, under Kansas, W. W. Peebler is credited with \$6.86, which should have been credited to the Meriden Sunday school.

Also in report of India Famine Fund, which appeared in No. 17, under Ohio, Mrs. B. Watson, Greenspring, should read Mrs. Burd, Watson Station.

GEN. MISSIONARY AND TRACT COM.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

May 1, District Meeting for Southern Ohio, at Upper Stillwater church.
May 2, District of Northern Illinois and Wisconsin, in the Naperville church, Ill.
May 3, District of Eastern Pennsylvania, New Jersey and Eastern Shore of Maryland, in West Conestoga ch., Middle Creek house, Pa.
May 5, 9:30 A. M., Western District of Maryland, in Fairview cong., Garrett Co., Md.
May 9, District of Western Pennsylvania, in Markleysburg congregation.

LOVE FEASTS.

Arkansas—
May 12, Austin.
June 16, St. Francis.
California—
May 12, 2 P. M., Tropico churchhouse.
Illinois—
May 12, 5 P. M., Pine Creek.
May 13, Lanark church.
May 19, 20, 3 P. M., Sterling.
May 26, 4 P. M., Arnold's Grove.
May 26, Panther Creek.
May 26, 27, Silver Creek.
May 26, 10 A. M., Okaw.
May 30, 31, Yellow Creek.
June 2, 10 A. M., Pittsburg.
June 9, 10, 2 P. M., Naperville.
June 9, 10, 4 P. M., Franklin Grove.
June 12, 13, 1 P. M., Cherry Grove.
June 16, 17, 1 P. M., Hickory Grove, Carroll Co.
June 16, 17, 10:30 A. M., West Branch church.
June 21, 22, 1 P. M., Wadman's Grove.
June 23, 24, 5 P. M., Milledgeville.
Oct. 13, Rome.
Indiana—
May 12, 2:30 P. M., Bethel Center, 1½ mi. W. Hartford.
May 12, 11 A. M., Killbuck.
May 12, 3 P. M., Pleasant Hill church.
May 12, Fortage.
May 16, 4 P. M., Prairie Creek.
May 17, 2 P. M., White church.
May 17, 4 P. M., Sallmonie church, Huntington.
May 18, 6 P. M., Muncie.
May 19, 4 P. M., Bachelors Run.
May 24, 5 P. M., Elkhart Valley.
May 25, Mississinewa.
May 26, 2 P. M., English Prairie, Lagrange.
May 31, Ladoga.
June 9, 4 P. M., Summit church.
June 9, 5 P. M., Nettle Creek.
June 9, 5 P. M., Elkhart City.
June 9, 3 P. M., Springfield.
June 9, Solomon Creek.
June 13, 4 P. M., Wabash.
June 13, 5 P. M., Spring Creek ch., Kosciusko Co.
June 14, 10 A. M., Cedar Lake church.
June 14, 4 P. M., Hillgrove house, Union City.
June 15, Camp Creek.
June 16, Hartford City.
June 16, Blue River.
June 16, 2 P. M., Pigeon River.
June 21, 10 A. M., Cedar Creek.
Sept. 29, 10 A. M., Clear Creek.
Sept. 29, 2 P. M., Middle Fork.
Oct. 4, 2 P. M., White church.
Oct. 6, 10 A. M., Nettle Creek.
Oct. 6, 4 P. M., Osceola.
Oct. 12, Union.
Oct. 26, Four Mile.

Iowa—
May 12, 4 P. M., Mt. Etna.
May 12, 3 P. M., South English.
May 12, 13, 2 P. M., Iowa River church.
May 19, 3 P. M., South Keokuk.
May 19, 20, Spring Creek church, Fredericksburg.
May 26, 3 P. M., Fairview.
May 26, 3 P. M., Des Moines, 1606 East Lion St.
May 26, 27, 10 A. M., Dry Creek cong.
May 26, 3 P. M., Sheldon.
June 2, 2 P. M., 6½ mile southwest of Clarence.
June 9, 10, 10 A. M., Garrison.
June 9, 10, 2 P. M., Kingsley, east house.
June 9, 10, 1 P. M., Coon River, near Panora.
June 13, 14, Dallas center.
June 13, 14, 5 P. M., Panther Creek.
June 14, 15, 10 A. M., Indian Creek.
June 15, 11 A. M., Middle Creek.
June 16, South Waterloo.
June 23, 12 P. M., Grundy County.
June 23, 10:30 A. M., Greene.
June 30, Farnhamville.
Sept. 7, Libertyville.
Sept. 8, Des Moines.
Sept. 15, 11 A. M., Deep River.
Oct. 6, 7, Boon River, Stillson.
Oct. 13, 14, Rock Grove.

Kansas—
April 28, 4 P. M., Kansas Center ch., near Lyons.
May 5, 2 P. M., Salem, Reno county.
May 5, 2 P. M., Newton.
May 5, 7 P. M., Kansas City.
May 5, 4 P. M., Ramona.
May 12, Wichita.
May 12, 10:30 P. M., Pleasant View.
May 12, 2 P. M., Walnut Valley.
May 12, 4 P. M., Washington Creek church.
May 12, 13, 2 P. M., Abilene church, Navarre house.
May 12, 4 P. M., Belleville.
May 12, 4 P. M., Scott Valley.
May 12, 4 P. M., East McPherson.
May 19, 2 P. M., Chapman Creek church.
May 19, 10 A. M., Burr Oak.
May 19, Peabody.
May 19, Eden Valley.
May 19, 20, 10 A. M., North Morrill church.
May 26, 4 P. M., Cheyenne Co. ch. at A. L. Kilmer's.
May 26, 10 A. M., Maple Grove.
Louisiana—
June 9, Rosnoke.
Maryland—
May 12, 13, 1:30 P. M., Manor.
May 12, 1:30 P. M., Westminster.
June 16, Accident.
May 17, Hagerstown.
May 19, 20, 1:30 P. M., Beaver Creek.
May 19, 20, Double Pipe Creek.
Michigan—
May 12, 6 P. M., Sugar Ridge.
June 23, 3 miles east of Ithaca, at Jesse Shrick's.
Sept. 29, Chippewa Creek church, near Rodney.
Minnesota—
June 9, 10, Worthington.
June 16, 2 P. M., Morrill.
June 16 and 17, Root River.
Missouri—
May 12, Poplar Bluff.
May 12, Rockingham church, Ray County.
May 19, 2 P. M., North Bethel, Holt County.
June 16, Plattsburg.
June 30, East Prairie.
Nebraska—
May 12, 4 P. M., North Beatrice church.
May 12, 2 P. M., Bethel.
May 12, 4 miles south of Moorfield.
May 12, 4 P. M., Silver Lake.
May 19, Octavia.
May 19, Sappy Creek.
May 19, Grand Prairie.
May 26, Weeping Water church.
June 9, 4 P. M., Falls City.
June 9, 6 P. M., Beatrice.
August 11, South Loup ch., 7 mi. northeast of Miller.
North Dakota—
June 15, 4 P. M., Red River Valley church.
July 14, 4 P. M., Carrington church.
July 21, Bowbells.
Ohio—
May 12, 2 P. M., Palestine.
May 12, 2 P. M., Lorain.
May 12, 10 A. M., Lick Creek.
May 15, 4 P. M., Wolf Creek church.
May 19, Rome.
May 19, 20, Richland.
May 19, 2 P. M., Oakland church, Darke Co.
May 26, 10 A. M., Eagle Creek.
May 26, 10 A. M., Swan Creek.
May 26, 5 P. M., Donnels Creek, New Carlisle house.
May 26, 10 A. M., Portage.
May 26, Swan Creek.
June 9, 4 P. M., Sugar Ridge church.
June 9, 10 A. M., North Poplar Ridge church.
June 16, 4 P. M., Sugar Creek church.
June 16, 4 P. M., near Lima.
June 16, 10 A. M., Black Swamp.
June 16, 10 A. M., 1½ miles north of Bloomville.
June 16, 2 P. M., Silver Creek, Hickory Grove house.
Oct. 4, 2 P. M., Pleasant Valley.
Oct. 4, 10 A. M., Price's Creek.
Oklahoma Territory—
May 12, Mt. Hope.
May 12, Salt plain church.
May 19, Big Creek.
Sept. 8, Prairie Lake, Union church.
Oregon—
June 16, 6 mi. east of Salem.
Pennsylvania—
May 3, 7:30 P. M., Philadelphia.
May 5, Royersford, Mingo house.
May 6, 4 P. M., York.
May 6, 4 P. M., Manor church.
May 8, 9, Spring Creek.
May 8, 4 P. M., Markleysburg.
May 10, 11, 10 A. M., Black Rock.
May 10, 3 P. M., Clover Creek, Blair Co.
May 12, 4 P. M., James Creek, Huntingdon Co.
May 12, 5 P. M., Upper Dublin church.
May 12, 11:30 P. M., Welsh Ridge, Gettysburg.
May 12, 4 P. M., Ephrata.
May 12, 10 A. M., Antietam church.
May 12, 4 P. M., Pine Glen.
May 13, 3:30 P. M., Johnstown ch., at Walnut Grove.
May 13, Lancaster City.
May 13, 4 P. M., Roaring Spring.
May 13, 4 P. M., Brother's Valley, Grove house.
May 14, 15, 1 P. M., Chiques.
May 14, 15, West Conestoga.
May 15, 16, 9 A. M., Springfield cong., Mohler house.
May 15, 16, 2 P. M., Welsh Run.
May 16, 17, 9:30 A. M., Upper Cumberland.
May 16, 17, 9:30 A. M., Mountville, Petersburg house.
May 17, 4 P. M., Woodbury.
May 18, 19, 2 P. M., Augwick cong.
May 19, 20, Lower Cumberland.
May 19, 3 P. M., Reading.
May 20, 6 P. M., Bellwood.
May 20, 7 P. M., Altoona.
May 22, 4 P. M., Lewistown.
May 24, 4 P. M., Snake Spring.
May 24, 25, Goodwill house, Lost Creek cong.
May 26, 27, 4 P. M., Perry ch., Farmer's Grove house.
May 26, New Enterprise.
May 27, Middle Creek.
May 27, 3 P. M., West Johnstown ch., at Roxbury.
May 29, 3 P. M., Spring Run.
May 31, June 1, 2 P. M., Buffalo Valley.
June 1, 2, 10 A. M., Ridge cong., Foglesanger house.
June 3, 6:30 P. M., Tyrone.
June 6, 7, 10 A. M., Upton.
June 9, 10, 4 P. M., Carson Valley.
June 9, 2 P. M., Spring Grove.
June 9, 10, 10 A. M., Hyde church, Franklin Co.
June 9, Fairview.
June 9, 10, 2 P. M., Warriorsmark.
June 9, 10, 9:30 A. M., Up. Canowago, Mummert house.

June 9, 4 P. M., Summit Mills ch., Summit cong.
June 10, 4 P. M., Maple Spring, Quemahoning cong.
June 12, 13, 9:30 A. M., Conestoga, Bird-in-hand house.
June 13, 14, 1 P. M., Green Tree, Chiques church.
June 15, Rockton.
June 22, 4 P. M., Shade Creek.
Oct. 6, Hyndman.
Oct. 7, 4 P. M., Summit Mills house, Summit cong.

Virginia—
May 5, Cook's Creek, Garber house.
May 5, 3 P. M., Manassas.
May 12, Middle River.
May 12, Timberville.
May 12, 4 P. M., Nokesville, Valley house.
May 19, 3 P. M., Mt. Vernon.
Wisconsin—
June 16, Chippewa Valley.
June 23, Maple Grove.
June 30, Barron.

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EDITORIAL MISCELLANY.

LAST Saturday evening a number of the members from Elgin went down to Batavia to attend the feast. The services commenced at four o'clock, and the interest and spirit of the occasion were excellent. The meeting was not largely attended, but it was a most enjoyable one. At the services on Sunday morning there was one of the largest audiences yet seen since the dedication of the new house. At Batavia we find a little band of earnest believers, and in time we are likely to see a strong and influential congregation in that city. Around the city may be found some as fine country as there is in Northern Illinois, and it might be well for some of those seeking homes in a well-improved country, having good church privileges along with other conveniences, to investigate the advantages of Batavia. The city is 14 miles south of Elgin, and may be easily reached from all parts of Northern Illinois.

A TERRIBLE accident occurred in a mine near Scofield, Utah, last week. In a deep mine where about four hundred men were employed several kegs of giant powder exploded. There was likely some fire damp in the mine also, and the result was simply shocking. More than two hundred of the men were killed. It is regarded as the greatest mine disaster known in the country. It has not only been the means of many horrible deaths, but many families have been left without their support. No pen can describe the terrible scene. Hundreds of distressed women and children gather at the opening of the mine, weeping, and waiting for the lifeless and mangled remains of a loved husband, father or brother. Numerous accidents of the kind have taken place in Europe as well as in America. In 1894 an explosion in a mine in Wales caused the death of 286 persons. Near Newport, in 1878, 268

perished. The number of deaths in these mines will probably exceed the number in the Utah mine. The English mines, however, are said to be much deeper than those in this country, and accidents are more liable. Much precaution is taken to prevent accidents, but in spite of all efforts they will now and then occur. As a rule there is probably no more danger in these mines than in most places on the surface, but when it does come it is terrible. How important it is that we be always ready for death.

IN the northwestern part of South America is the United States of Columbia, a section of country about six hundred miles from east to west and nearly one thousand miles from north to south. It is a region of perpetual summer, where some of the low lands are covered with dense forests, and in these forests are found numerous wild animals, serpents and a vast number of birds. There are table-lands from 8,000 to 14,000 feet in height, and here living is said to be very pleasant. Nature has done much for this progressive republic, but just now there is a serious trouble on hand. An aged general, Gabriel Santos, who is seventy-two years old, and yet full of life, has raised an army and is moving onto the capital, Bogota, with a view of driving out the duly authorized president. His purpose is to assume control of the government, and there is no doubt but that he will succeed, as he has already taken the most important points and has a much stronger force than that under the command of the President. South America is given to a good deal of this kind of work, and so long as it is continued the country will be kept in an unsettled state.

IN the Methodist General Conference in Chicago last week there were some interesting scenes as well as some very interesting men. Some of these men have made themselves somewhat renowned by their very plain way of talking on certain occasions. These Methodist preachers often say just what they think, not caring whom it hits. Among the ministers in attendance is Presiding Elder Hardin, of the Rock River Conference. He has been preaching for fifty-one years and in unmeasured terms denounces the men who enter the ministry simply for the salary attached. At Evanston, Ill., is where the Methodist College is located, and here preachers are made to suit the times. In one of his celebrated addresses Elder Hardin referred to "the young goslings from Evanston, whose first squawk is *sal-a-ry, sal-a-ry*." In Georgia there is another of these outspoken preachers, named Bishop W. C. Chandler. We once had the pleasure of meeting him at Waycross. He insists upon the people of his district paying their debts, and now and then writes a ringing article on the subject: Not long ago he wrote, "We pray too loud and work too little." The printer seems to have missed the Bishop's idea a little, for when the matter appeared in print it read thus: "We pray too loud and work too little." The Bishop never took the trouble to correct the mistake, but was heard to say that he was more than half convinced that the compositor was right.

SOME very important discoveries among the ruins of ancient Babylon are reported. A year ago a German expedition, under the charge of Dr. Koldewey, began excavations in the immense ruins of Babylon, beginning with that portion called the Castle, or Kasr. Already important discoveries have been made. The first thin volume of their report is given to the description, with plates, of a remarkable

still, four feet high, with a fine figure, on the flat side, of the Hittite god of war, who may have been called Tishub. He is represented with one hand raised holding a battle-ax over his head, and the other holding a trident thunderbolt. He has on a short garment and high boots, and the figure is much like other representations of this god, and especially one found a few years ago by the Germans at Zingirli, not very far from Aintab, in Turkey. The other, rounded, side of the still is covered with a long Hittite inscription in a perfect state of preservation. This monument must have been carried, perhaps by Nebuchadnezzar, to Babylon as a trophy, although it must be older than the time of that king. Later reports from Dr. Koldewey announce the discovery of the mighty wall of Babylon, described by Herodotus, on the top of which were, he says, one-story houses with a space between wide enough for four chariots to be driven abreast. Dr. Koldewey finds this fully substantiated. The wall is 136½ feet wide, built of two retaining walls, one 23½ and the other 44 feet thick, built of burnt bricks laid in asphalt, and between them a filling of sand and gravel 69 feet thick. An entire temple has been found, built by Assurbanipul, the last great king of Assyria, and a long inscription in honor of that king and his brother, whom he placed in command at Babylon. It is now expected that the famous hanging gardens will be found, which were one of the seven wonders of the world. The mound of Kasr represents a new suburb of Babylon, and nothing older than the seventh century B. C. has been found there.

WHAT is known as the United States Christian party recently held a national convention in Rock Island, Illinois, and nominated for president a minister, S. C. Swallow, of Harrisburg, Pa. The following is a synopsis of a part of the platform adopted: It declares the time has come when the eternal principles of justice, mercy and love, as exemplified in the life and teachings of Jesus Christ, should be embodied in the constitution of the nation and applied in concrete form to every function of government; deprecates immoral laws, such as require desecration of the Christian Sabbath, authorize unscriptural marriage and divorce, license the manufacture and sale of intoxicating liquors as a beverage, holding the execution of such laws to be neither loyalty to country nor honoring to God. The platform condemns mob violence and outrages; declares against war, and demands arbitration of national and international disputes; declares for the immediate abolition of the manufacture and sale of intoxicating liquors as beverages; demands the enactment of laws prohibiting the sale of tobacco to minors; demands daily reading of the Bible in the public schools and institutions of learning controlled by the state; declares for government ownership of public utilities, and for election of president, vice-president and United States senators by direct vote of the people. So far as a policy is concerned, all of this is good, but why should a preacher leave his sacred desk and meddle with politics? The man who mixes up with the world in this way unfits himself for the duties of the ministry. It would be far better for Mr. Swallow to remain at his desk and assist in moulding a religious sentiment that will in the end influence the people who go to the polls. It is all true enough that better men are needed to administer the affairs of our nation, but that is no excuse for preachers forsaking what should be regarded as a holy calling. Every true minister should look upon his calling as higher than that of the President.

ESSAYS

*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

"SHE HATH DONE WHAT SHE COULD."

SELECTED BY METTIE ROHRER.

"She hath done what she could," the Master said,
And the weeping Mary felt
A thrill of deep, sweet gladness in her soul
As at his feet she knelt.

Her precious box lay empty at her side,
But its perfume filled the air;
Her heart's unspoken self-denying love
Had found expression there.

What though some looked on in censure cold,
And deemed her act unwise,
If only he accepted what she gave,
And blessed the sacrifice!

They could not read the motives of her heart,
But the Master understood;
He knew that she had given her best to him,
She had done what she could.

And we, his ransomed followers to-day,
Like Mary, long to prove
To him who justly claims us for his own,
The fullness of our love.

He knows when those whose sympathy we need,
Give only words of blame;
He waits to soothe and cheer our aching hearts,
For he has felt the same.

Yet oftentimes do our hearts grow sad, because
Our service seems so small,
So many barriers seem to hedge our way;
But the Master knows it all.

And when life's common duties press around
And claim each passing hour,
We think, "Oh, I would do so much for him
If it were in my power."

But is it not for him? Our common tasks
Rich privileges afford,
Through loving trust and cheerful self-denial,
To glorify our Lord.

So while we long for greater things to do,
We need to watch and pray
Lest we neglect the duties that lie close
Around us day by day.

But this sweet thought may comfort and sustain,
When burdened and oppressed:—
The Master only asks of us our own,
And not another's best.

Oh, that our hearts might lie, like Mary's box,
All empty at his feet,
With each God-given talent we possess
Poured forth in service sweet.

Then in the weakest of God's children here,
Rich fruitage would abound,
And the sweet perfume of loving words and deeds
Go forth to all around.

Thus following him, whose pure, unselfish life
Was spent in doing good,
We shall hear him say at last those glad, sweet words,
"They have done what they could."

Aphanosoe, Kans.

THE PROBLEM OF EDUCATION IN THE GERMAN BAPTIST BRETHREN CHURCH.

BY P. H. BEERY.

In Nine Parts.—Part Three.

ANOTHER class of educators, more modern than those mentioned above, correctly regards the mind a self-evolving, free personality; but errs in its method. No system can be indifferent to the matter presented and the method of its unfolding. The notion that students are essentially alike and that the class of facts and the method of culture adapted to one is therefore adapted to all, is far from correct. This view usually regards education merely as a system of mental gymnastics. A definite number of exercises and a fixed routine is required of all, regardless of the inherited proclivities, and indifferent to the subsequent pursuits of the individual student. Everything is determined entirely by the bent of its promoters.

Under such a system it would be strange, indeed, if a very large per cent of students did not display marked abnormalities of development. On the one hand, a student with intellectual proclivities be-

comes either stolidly indifferent or hypocritical and skeptical. On the other hand, a student of emotional proclivities becomes an enthusiast without reason. To form our estimate of education from these results is unjust. Education aims at the development of soul power as measured not by the accuracy with which a series of facts and exercises may be reproduced, but measured by the amount of power and skill available in the struggles of real life. We may also conceive it as a culture and as a growth. But a growth that is abnormal is repulsive, and a culture that is one-sided is ridiculous. If education is a growth, we demand that as such it be normal and symmetrical; that, as culture, it be proportioned and harmonious in all its phases. Only a growth into greater unity of greater thought, greater feeling and greater action, satisfies our idea of education. This implies the strengthening of every weakness in our nature, the finding and using of every power and resource, and the emphasizing of what is vital and valuable. To think more and better, to feel more and better, to do more and better each succeeding day, this is education; and as such we must certainly say it is good, and its possession the highest duty.

But the question, Shall we educate? is still answered in the negative by very many good people who fully believe in the power and worth of education as such. They regard it as needless, if not even a useless luxury, for the great mass of toiling women and common laborers. Upon this erroneous notion that the toilers need not educate, follows that pernicious notion so prevalent, that education is debased by manual toil. If it is true that education enforces and ennobles every purpose of life, the drudging, toiling masses above all others should have it. And the matter of influence still further serves to emphasize its need for all classes, and most especially for woman. It has been said that if you want to rear a good boy you must begin with his grandmother. A generation whose fathers and mothers have been slaves in ignorance is necessarily degraded and sometimes vicious. The only hope of racial amelioration and uplift is the education of the masses. In these days of practical living and freedom of individual effort, every ignorant man or woman in a community may become a menace and a danger. It is the ignorance of the masses that gives the political boss thrift and fame; every impostor, an enthusiastic following; every swindler and quack, an unfailing supply of victims. Substantial progress is possible only as this hotbed of discontent, superstition and degradation is broken up. Whether king or peasant, we ought to know human nature as manifested in ourselves and in others, and the relations logically and necessarily growing out of such facts. We ought to know the world of material facts and forces about us, their value and relation to one another and to us, for whom they have uses either helpful or baneful. We ought to know God's place in the world, his purposes and ways in it, and his anxieties and labors in it for us. We ought to know the good, the true, and the right, without which life is but animal existence. But in these times of sham and shoddy, to recognize the form and relative value of the genuine requires more than animal instinct. It is in this way that education acquires its greatest value. It makes its possessor a better parent, a better child, a better companion, a better neighbor, a better man, a better woman. No rank, station, or condition in life would justify us in binding up our eyes, stopping our ears, shutting ourselves away from the toil of life, to live as a beast upon the good things others produce. Yet willful ignorance is just this thing, however contemptible and criminal it may seem. We cannot escape the conviction that there is an education, the neglect of which is a sin, if not a crime.

Citronelle, Ala.

NOTES AND JOTTINGS.

BY I. J. ROSENBERGER.

We reached Washington, D. C., March 10, one week late because of home engagements. We had

an acquaintance meeting Saturday evening, and were glad to find the members and others ready and anxious for the meeting. A part of the time we had a service at 2 P. M., for the benefit of the aged and the unemployed, which gave increased opportunities for forming acquaintances. The attendance was encouraging, especially at the feast. I have frequently held a first feast at mission points and in fields; but I never witnessed such a sensation as there was in that crowded house that night. It was said that some wept at the sight of that primitive Bible scene. A number remained to have a talk after the service. There were seven baptized, a number of whom had never attended the Brethren's service before. A number of others, deeply wrought upon, had given their hands, but opposition at home, in their church or in their secret order, proved a hindrance.

Washington, in her society and her churches, is honeycombed with secrecy. Many of them are Christless in name, and all are Christless in principle, and many have their membership bound up with a life policy which often proves a serious hindrance to the Lord's work. We feel to commend Brother Hollinger and his faithful band for their kind but strict adherence to the plain Gospel principles of the church; and it is gratifying to know that the Lord is blessing their efforts. We met with frequent commendations of Brother Hollinger's work from the citizens of Washington. They have met, however, again and again, with the discouraging prophecy, that "a plain church cannot be built up in the city."

Brethren have told them that, even high officials in the church. "Are not such efforts prophesying evil of the Lord's work? If so, will that not be a most fearful charge to meet in the judgment? Let us suppose a case; that in Washington or any other city a plain primitive church could not be built up! Shall we compromise with error, with sin, and build up a worldly fashionable church? I hear a thousand voices from the Lord's faithful all over this broad land in thundering tones, saying, NO! NO! NO! "For the friendship of the world is enmity with God." To illustrate: A church that stood opposed to secrecy, made repeated efforts to build up a church in Harrisburg, Pa., but secrecy was in the way. Finally one of their ready evangelists said: "I will make an effort, but I shall not say one word about secret orders." He went and they soon built up a large congregation; but how sad the means employed! Shall we employ similar means in building up Brethren churches in cities? Nay, verily. While we are assured that our reward will be for our works, we are also warned that some works will be burned. I fear that quantity is too apt to govern our acts, while God is governed by quality alone.

I have before me a picture, a group, representing "The plain customs of the Methodists in John Wesley's time." They gave an entertainment, April 9, 10, 11, for the benefit of the pipe organ in the Trinity M. E. church in Washington. Admission fees, adults, thirty-five cents; children, twenty-five cents; reserved seats, fifty cents. So was the occasion advertised. It was said that the occasion was a very interesting one. We feel to commend the Methodists for their presentation not only of primitive Methodism, but for that phase of primitive Christianity as well. But I regret that when they saw so much real beauty in that phase of Bible doctrine, they did not at once resolve to reform and return to their old and time-honored custom of plainness. If it was so interesting for them during those three nights, it would have proved more so to readopt it for life. Truth is like gold, the longer it is worn the brighter it shines,—like the colors of the rainbow, fadeless. I lament our loss in the Methodists forsaking their plain principles. How much easier our church in that city would be to govern if the Methodists retained their original plainness. The same would be true of our churches all over this land. But alas! alas! "Her glory is departed." Our loss, as seen, has been great; but please pause, dear reader, and think for a moment how much greater has been the loss to the Methodists in their departure from the truth. Their "Discipline," page 81, reads thus:

"This is no time to give encouragement to superfluity of apparel. Therefore receive none into the church till they have left off superfluous ornaments. . . . Give no tickets to any that wear high heels, enormous bonnets, ruffles or rings." I object to the picture and the occasion, for the following reasons:

1. A number of the men in the group before me have mustaches and other things styled fashionable beards. These the Wesleyan brethren did not wear. The women in this group are without the prayer covering such as the Wesleyan sisters wore.

2. The occasion was doubtless one of mirth and sport; this would have met with John Wesley's prompt disapproval.

3. It was said to "be for the benefit of the pipe organ." I seriously doubt if the machine got any benefit of the occasion. My fancy is that their longings for mirth and sport, and their needs in their church treasury, got all the benefit, if there was any real benefit resulting from the occasion.

4. The occasion was set to make money. The very sin that Christ found in which he gave such a scathing reproof, "Make not my Father's house a house of merchandise." Any scheme set on foot in the church to make money is a sin. The church is a proper place to contribute our funds, when properly obtained.

5. My information is that John Wesley did not use a pipe organ in his worship; no instrument of any kind. They "made melody in their hearts," by singing as the apostles bid us. The poor Amos faithfully warned: "Woe to them that are at ease in Zion, . . . that chant to the sound of the viol, and invent to themselves instruments of music as David did." If there was such a fearful "woe" pronounced against the use of instruments of music in the prophet's time, how much greater will be the "woe" under the Gospel! Be it remembered that God permitted many things, among them instrumental music in worship, but he never authorized it; neither did it meet with his approval.

Covington, Ohio.

ENTERTAINING STRANGERS.

BY A. H. LONGANECKER.

ENTERTAINING strangers we believe, is one of the Christian's duties which may be often neglected, or, if not neglected, abused, for Paul, in his letter to the Hebrews, 13: 2, says, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

We do not believe that we should entertain them because it is popular, or for gossip's sake either, but we believe Paul wants us to be wise as serpents and harmless as doves. Our object should be to win souls to Christ, to entertain with love and in such a way and manner that they may see that we expect their company in our midst to be of such a nature that it is in reverence and in godly fear. Therefore it is a duty on our part to let our lights shine in our deportment, in our conversation, etc., and not be partial in the least, for James 2: 1-10 gives us some plain language along this line.

To meet the object in view we must have words of comfort, words of love, words of encouragement and point them to a crucified Redeemer. Would you win a soul to God? Tell him of his precious blood.

We should be very prompt in the sanctuary if there are a number of strangers in our midst, so we see to it that each gets a warm and hearty handshake and a special invitation to come again. We believe this makes more of an impression on some people than even the sermons seem to make at first. A small drop of ink makes thousands, perhaps millions, think. The same results may follow a warm handshake. Let us therefore not be forgetful to entertain strangers.

Reading, Pa.

THERE are qualities which govern men, such as sincerity, which have no more to do with influence than the most brilliant flights of fancy and the keenest wit.—Lord John Russell.

FEET-WASHING.

Not long since an article on foot-washing appeared in *The Christian Patriot*, a paper published in India. The article does not give out as much light on the subject as most believers in foot-washing would be pleased to see, but some very good points are made. We clip the following from the communication:

Mind you, foot-washing is *not* heart-washing. John 13: 10, "He that is washed needeth not save to wash his feet, but is clean every whit." He who is washed needs not to wash again save his feet, and he is every whit clean. The Lord wants to show a man that when he is cleansed, he is cleansed *once for all*, only excepting the feet-washing. *Heart-washing is not foot-washing; foot-washing is not heart-washing. Heart-washing is once for all; but foot-washing is repeated all the days of your life.* Many people mix up these truths.

In my country, whenever we come to a house, the first thing we do is to wash our feet. They don't wear shoes there, but sandals,—many of them. As soon as they come inside they call for water to wash their feet. But this is only a comparison, for Christ says: "You are bathed, your heart is clean." Don't mix up heart-cleansing with foot-washing. *Walking and foot-washing go together.* 1 John 1: 6, 7, "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Now, see! As you keep on walking, the blood keeps on cleansing. Walking Christians get the cleansing. That cleansing is in the present tense, *continual cleansing.* He keeps my feet clean. You don't get into the dust, the dust may get on you. So God keeps washing the feet, not the heart, the heart is clean.

This is not sinless perfection. Mind that. Some people may misunderstand and say, "That man is teaching the people sinless perfection." I never teach that. God doesn't teach that in the Bible, never, never! But do not go to the other extreme and say, "Sin is in me and cannot be removed," for if you say that you make him a liar, you disbelieve his Word. John 1: 29, "Behold the lamb of God who taketh away the sin of the world," and you also make him a very poor Savior. He cleanseth the heart clean out, and then you have feet-washing all the days of your life. If your walking stops, then the cleansing stops too, and that is backsliding; but if you keep walking, he will keep on cleansing your feet. So you see the out-and-out believer, or the Christian whose heart is cleansed and filled, needs this foot-washing all the days of his life. His place is only to walk in the light, and the blood of Jesus is continually keeping his feet clean. The cleansing that is mentioned in 1 John 1: 7 (above) is only for Christians, those who walk in the light. Walking and cleansing go together. Praise the Lord for the cleansing blood! *Question:* "How can a man sin, if sin is all cleansed out?"

You have to go to the foundation. What made Adam sin? What caused Eve to sin? Did God put any evil nature in Adam? Did God put any evil nature in Eve? What made them to sin? If you say there must be some evil in man's nature to sin, there, you are going to say that God put some evil nature in Adam and Eve? "In the image of God created he them." Gen 1: 27. If you say without an evil nature man cannot sin, how were they able to sin?

God clearly separates two things in the Bible, the *desire* and the *will*. I will give you chapter and verse. Gen. 3: 12, "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." "I did eat!" See! "I did eat!" "I did eat!" Gen. 3: 6, "And when the woman saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired,"—there the *desire* comes. She had a desire. If she exercised the desire on the *right* tree, it wasn't sin. Desire isn't sin. Exercising desire on the *wrong* tree is sin. If I desire breakfast, and go and eat my own

breakfast, it is not sin; but if I go and take your porridge, that is sin. If I desire to get an apple from my own garden it is not sin; but when I exercise my desire upon your apple-tree it is sin. *Desire in itself is not sin.* If Eve had exercised her desire on the *right* tree, the tree of life, she could have taken as much fruit as she liked and it would not have been sin; but she exercised that desire on the *wrong* tree. So you see this truth clear as a bell, if you are honest enough and are not trying to reconcile some unscriptural thing, which you may have been taught before.

You are a *free agent*, and you can sin if you wish it. It is *in the will*. When you *will* to do a thing, you alone are responsible for it. What does God tell us about the will? John 7: 17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." In the Revised Version it says, "If any man *willeth* to do his will." If you will to do his will, God will show you. If you *will* to do sin, you will fall. Your will is not a machine. You can turn in any direction, because you are not a machine. God has given you a *free will* to choose anything; so do not blame God; do not say there is something left within you that *must* sin. When you sin, you sin, and you are responsible for it. There is no excuse, no excuse for sin.

Now, dear friends, you see clearly that *heart-washing once for all* should be received by simple faith, and *foot-washing* will go on all the days of your life, as you walk in the light. So there is no sinless perfection. Your heart is cleansed from every stain and from all filth by the Cleanser, Jesus, and is kept pure by his indwelling presence. It is "clean every whit."

LOCATION OF ANNUAL MEETING.

BY S. Z. SHARP.

CONDITIONS have greatly changed both in regard to membership and location of our Brethren since our first Annual Meeting was held in a private house. Then Eastern Pennsylvania was the centre of our Brotherhood. As our people emigrated westward, this center moved in the same direction, until it finally reached the Ohio River. Then it was decided to hold the Annual Meeting alternately east and west of that river. Since this arrangement was made, emigration has continued westward, until another change seems necessary.

There is now as much reason for having three Annual Meeting Districts as there once was for two. Following a natural line of demarcation, the Mississippi River would best form that line between the middle and western divisions. This would leave the eastern division as it is now, consisting of twelve State Districts, the middle of nine and the western of all the States west of the Mississippi and embracing seventeen Districts. While the western division would contain a greater area and more Districts, it would not equal either of the other two in membership. At the same time it would have room for the continual increase of membership flowing into it.

Another important change in regard to the location of our Annual Meeting, which has exercised the minds of many brethren for years, is a permanent place in each division. Among the advantages of a permanent location may be named: (1) Better railroad facilities and terms; (2) better accommodations for those in attendance; (3) saving expenses and losses in erecting buildings each year; (4) avoiding perplexities in locating; (5) avoiding any risk of financial losses; (6) enabling all to attend each business and religious meeting, and doing away with waiters.

In connection with the last item mentioned, it is assumed that a permanent location in each division would be in some large city, where restaurants and waiters are already provided and good warm meals can be had within easy reach of the place of meeting for ten, fifteen or twenty cents each, and where lodging can be had also close at hand for twenty-five cents, or if desired, members can go from from five to ten miles away on electric cars for

five cents. This would avoid the unpleasantness of mud so often encountered, and the dissatisfaction in regard to boarding, as each member would choose what he wanted at the price to suit him, and the committee of arrangement would escape censure.

We have in mind an auditorium accommodating twenty-five thousand people, and so constructed that a pin dropped on the platform may be heard in any part of the building. Under the same roof of the auditorium are ample check rooms, committee rooms, offices, toilet rooms, wash rooms, telephones. All is well lighted and protected by police.

Railroad officials have assured us that this building could be obtained for our Brethren without cost to the District where it is located, thus avoiding all risk of a financial unpleasantness. The large number of churches in a large city and the large number of able Brethren to occupy their pulpits would make Annual Meeting what it ought to be, a great missionary meeting.

Plattsburg, Mo.

TIME.

BY J. H. MILLER.

To everything there is a season, and a time to every purpose under the heaven.—Ecc. 3: 1.

THE words of the preacher are timely, and speak of "a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted." We, as God's people, have a time to work for the Master.

1. God's people should be prompt to *time*, and work for the Master while it is day.

2. In our worship there is a *time* appointed when the services should begin. Promptness to time will facilitate the work and increase the interest of our worship.

3. There is a time to sing. This part of worship is very *essential*. Sing not only to tickle the ear, but to praise God. "Sing with the spirit and the understanding also."

4. Praying is one of the ways in which we praise God. Paul says, "I will pray with the spirit; and I will pray with the understanding also." When, where and how long shall we pray? When an opportunity presents itself then we should pray. David prayed three times a day. Ps. 55: 17. Daniel prayed three times a day. Dan. 6: 10. Where shall we pray? In our closet, around the family altar, in the Sunday-school, singing school, prayer meetings and our regular preaching services. How long shall we pray? Long enough to present some of our wants to the Lord, to pray for what we need, and thank him for what we have already received. This part of the service may be too lengthy if we are not careful. The Lord's Prayer can be repeated in one minute. Christ's prayer, in John 17, can be read in five minutes. This is the longest prayer in the New Testament. Not long since I was to a place where a brother, it is said, prayed fifteen minutes. Some of the aged members could hardly endure the kneeling posture so long. Why should we particularize all that we can think of at one prayer? There is a *time* to pray when prayer should be short and to the point. By so doing a much better effect will be left on the audience.

5. How long should our meetings continue? Long enough to feed the people. At one service the preacher should not overfeed the people, as they will not have a good appetite (spiritually) for the next meal. I would much sooner have a congregation complain of a short sermon than of one too long. There is a *time* when a minister should commence preaching, and a time to close.

6. What should a minister preach? "Preach the Word." 2 Tim. 4: 2. "Go ye into all the world and preach the Gospel to every creature." Mark 16: 15. Preaching apologies are not edifying. A minister has no *time* to preach *apologies*. The congregation is not looking for a message full of apologies. Such messages have no influence over a congregation. I have heard ministers say "they are like an empty vessel," not prepared to preach to-day. Such messages never fasten conviction on the heart. I knew

of one minister, years ago, who had an introduction to his sermon something like this: "Now, brethren, here I am to-day before you as I often am. I am like an empty vessel out on the ocean, sailing without anything in it." Such a minister is to be pitied, coming from the Lord empty-handed, telling his audience that he has no food for them. If I am hungry I do not wish to be invited to a table that has no food on it. A congregation must feel badly disappointed to listen to an *empty vessel*. Paul would have us to be ready at all times to "preach the word," to be "instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine." *Time* is too precious for apologies or words that "sound like brass or a tinkling cymbal."

7. A *time* to go to church. Members should "not forsake the assembling of themselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." As a rule when I see *all* the members active in *all* the services, and *all* go to church, then will there be a *time* of having a good meeting, praising God.

8. Revival meetings. There is a *time* when those meetings should be held. They are of great good to all churches. We love to have a revival in business, why not in religion? In order to have a good meeting it will be necessary to get *ready* for a meeting. I have seen churches call for a minister to hold a meeting, and they were not ready. Why not? They did not take *time*; they had too much work; the weather was not *exactly* to suit them, or they were not feeling as well as they should. I have heard those excuses offered. But at the same *time* they had *time*, and plenty of *time*, and were well enough to go to market; well enough to labor so late in the day that they could not get to church. I am made to wonder what a *time* the judgment day will bring forth. There will be no excuses or apologies to offer then. Oh, how we should be stirred! We should love the Lord with all our heart. Now is the *time* to love the Lord. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law; and that, knowing the time, that now it is high *time* to awake out of sleep, for now is our salvation nearer than when we believed."

9. The sinner's *time* to come to Christ is *now*. "Behold, now is the accepted *time*: behold, now is the day of salvation." A sinner's *time* is as soon as he *knows* to do good. Why not heed the call of your Master when he so tenderly invites you to come to his loving arms?

10. A wonderful *time* is awaiting the inhabitants of this world (especially those outside of Christ), when there shall be *time* no longer. The Revelator saw an angel standing on the sea and on the earth; he lifted his hand to heaven, saying, "Surely *time* shall close." Oh, sinner, will you flee to God as a city of refuge?

Goshen, Ind.

DIVINE LOVE.

BY MARY E. TISDALE.

LOVE is the leading thought throughout the Bible, leading us in higher places of the truth which it sets forth. The different writers present to us a perfect plan of revealing God's love for the whole human family in such a beautiful way, that the more we learn of his love concerning us, the more humble and devoted we should be. The Lord has ordained that the principle of love should prevail in all the heaven-born family relationship. We may not all be called upon to live together in congeniality; our manifold constitutional differences may stand in the way of this even when filled with love; but there ought to be a principle of love that reaches out toward every member of the body of Christ or family of God, and exercises in this manner of love toward all the saints under all circumstances of life. We will enter into the great work before us.

There is something in the bonds of love between husband and wife and children, father and mother that cannot be explained; it surpasseth knowledge. So it is our privilege to be united in Christ in a man-

ner that surpasseth knowledge, which means that we know and enjoy and have the presence of our Lord in a measure that cannot be explained. When we are born of God divine love is born in us as well. God intends this love shall enter into every relationship of our life, transforming natural love into divine. There is so much love that could be labeled love of the world, self, honor, or the mighty dollar and all perishable things of earth. It is like love in fair weather or love in a congenial atmosphere—"All of self and none of thee." The world shall pass away; so shall also the love of the world and all perishable things of earth, because all are corruptible.

Possessors of divine love grow in the grace of love in unpleasant experiences and circumstances. Fight the good fight through every stormy blast. Love the church Christ died to save. Love the order and principles of our beloved Brotherhood. Love to give with a willing heart and hand, thereby helping our dear missionaries who have left pleasant homes and all that is dear to them by the ties of nature, and have chosen that good part that cannot be taken away—"The love of Jesus," "love of the church," love to work for the saving of precious souls.

The Holy Spirit leads us into a very high standard of love in our practical life, which can only be lived if we know the love of our blessed Lord as the lesson teaches us, with all meekness, longsuffering, lowliness, forbearing one another in love. If we think of the longsuffering of God's love with us as sinners, and even as saints, we get an inspiration for the exercise of the same love for others. We should not lose sight of Romans 12. Let us refer to Christ's own life here upon earth, in which we find exemplified this manner of love toward all he came in contact with. We do not mean we should try to imitate him with our own love. That would be impossible. But if we have the Christ life in us we have also the same spirit by which he lived his life on the earth, and we can live and practice the life of love even as he did. Is not all thy nature love?

Oh, may the day not be far distant when every member can go up to our Annual Meeting with an offering for the Lord and a heart so full of divine love, enthused with the missionary spirit, that queries may be laid aside, and the work be devoted to the advancement of Christ's kingdom here on earth.

Jesus' high-priestly prayer in John 17, is a model of love and union that should prevail throughout our Brotherhood. Again, when Jesus was troubled in spirit far beyond the power of language to express, those gracious words fell from his lips: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 34, 35.

Fort Scott, Kans.

THE SUCCESSFUL PRIMARY SUNDAY SCHOOL TEACHER.

BY ZERUAH C. HILL.

"What is put into the first of life is put into the whole of life."

THE physical birth of a child marks an epoch in the existence of a human soul. Pure and untarnished it comes from God; placed, as it were, to serve a term of probation, in a body that is encumbered by a parental inheritance, hampered by the sin with which, under the fall, mankind is cursed. Through this period the soul is beset at every turn on every hand by evil, brought in contact continually with influences, which are calculated not only to divert but debase, and subjected to allurements of the most detestable character. The animal propensities of a carnal body run riot, and, if unrestrained doom the soul to a certain and eternal destruction. Compelled at all times to choose between the good and the evil, the soul during its abode in the body is tried as if in a crucible to ascertain if it be worthy to occupy a place at the right hand of him who gave it.

With these things in view the proverb, "What is put into the first of life is put into the whole of life,"

comes to the heart of the devoted primary teacher with paramount force. How shall the souls of these little ones be trained that they may faithfully resist the besetments of a carnal nature, shun the promising allurements of sin, and be pronounced *pure* when brought before him who sits as a refiner and purifier of silver?

Since the infant soul is in a sense a portion of Divinity, she who would successfully point out, direct and assist it in the path of righteousness must first be a bountiful partaker of the divine nature of the Master. The teacher who has received Christ into her own heart and has that happy power of letting this love and divine light shine forth in words and ways and looks, is endowed with one of the principal attributes of a successful teacher.

The presence, the thought, the smile of that person is a greater power for securing and controlling implicit co-operation of the childish heart than all the eloquence and attained skill in the art of teaching of the college graduate who has not the spirit of the Great Teacher, Jesus Christ, dwelling within. When children are continually brought in touch with such a teacher they are made to realize that there is more in life than mere show, and that they are a part of God's great plan. She has a monopolizing influence over their thoughts and actions. It has been said she creates the atmosphere, and sensitive little souls are open to it as flowers lift their heads to the passing breeze. Thus the teacher who exerts such influence over her pupils becomes a power to lead them into the fold of him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Another attribute of the successful primary teacher is the ability to condense and couch the deepest truths in the most simple language. This cannot be done without thorough preparation of the lesson. In every lesson there is a central truth, a leading idea which, if taken up, properly ventilated and thoroughly impressed will be of especial use in the every-day life of every child in the class. Paul's advice to Timothy was, "Study to show thyself approved unto God." If he who had known the Holy Scriptures from a child needed such admonition, surely the teacher who stands before our children in these days needs it more abundantly.

Many of the most complicated and profound lessons portrayed in the Scripture of Divine Truth can be illustrated and made simple and plain by drawing comparisons from the most common affairs of life. To do this she should be in a degree acquainted with the home life of the children, that she may know in what they are the most interested and what illustrations will most attract and come closest to the home interest of the child. In this she will not only teach the child a grand and important truth, but also make it feel that she has an interest in its home life as well as in its spiritual welfare, and thereby secure a greater degree of the child's confidence than would be possible if a course of more foreign nature were pursued.

While the Bible must, of course, be used as the basis for all teaching in the Bible schools yet other literature of a religious character may be introduced to very great advantage. In the case of the primary teacher a vast amount of work must be done in this way. Much of the Bible language is of such peculiar construction that it cannot be comprehended by the ordinary child. The consequence of close adhesion to the Bible text will in many cases be the development of a dislike for the Bible and finally a dislike for the Sunday school. When once this distaste is developed it is very hard to uproot it. This is a very deplorable state of affairs and the utmost skill must be used to guard against it. Much discretion must be used in selecting these sidelights. Bible stories, written in good, attractive language, will interest the young hearts, give them a perfect understanding of the Bible text and at the same time create in them a desire to lead godly lives. After efficient work has been done in this way the child can read the Bible intelligently, and as new beauties open to its wondering mind it becomes a devoted reader of the Holy Scriptures.

At all times and under all circumstances the primary teacher must keep in mind the pliability of the child mind and the natural tendency to imitate those on whom they bestow their affections. Every word and action of the teacher, not only before the class but in her every-day walks must be guarded with the greatest care and zeal. What a loved Sunday school teacher will do is thought to be just the thing to do by those under her care.

A good temper and a sunny disposition are also included in the requirements for a primary teacher. To insure this she must for the sake of her class, if for no other reason, keep herself in as good physical condition as possible by observing the laws of nature and by abstaining from all superfluities in manner of living.

With all these requirements and others, no teacher can be successful who does not carry everything to God in prayer. She who does not hold sweet communion with the Father and in the name of her Elder Brother implore divine light and guidance, has failed in the most important part. Therefore, to be successful there must be earnest thought, earnest work, earnest study and earnest prayer. Fear God and keep his commandments, and present your *bodies a living sacrifice*, holy and acceptable unto him.

CLUBBING PREACHERS AS MISSIONARIES.

BY JOHN E. MOHLER.

In directing mission work it is important to select a person who is adapted to the work to be done. A brother in one of our mission points requests the Board that when sending a minister there they "do not send one who clubs other churches." The request is made because clubbing is not the best way to reach the people at that place. The preacher who is given to clubbing other churches possibly has his place to fill somewhere, but it is likely he would be in better demand if he buried his club. In fact the clubber is out of place in the pulpit. There is no excellence or superior talent needed for such preaching, and yet there are preachers who seem to think they are doing something extraordinary by making their hearers squirm and wince from keen thrusts. The fact is, any one can do that. But to hold up Christ in the beauty and sincerity of our faith, so that people want to worship him in simplicity and in truth, from the very love of him—that is the kind of preaching that will win souls. Let the minister who wants to excel in that which is worth while study along that line, and as he develops he will become a workman that needeth not be ashamed. He will also be in demand, and there is not a mission point where there is first-class intelligence but that will prefer him to the man who uses a club.

Warrensburg, Mo.

CALLED BY NAME.

BY FANNY MORROW.

AFTER a child comes into a family, the next great event is giving it a name. Every member of the family is interested and has something to say on the subject. Finally the important matter is settled, and baby has a name of its own—not always baby now, but something more definite, and whether the name be pretty or not, the individuality of the little one is fully established thereby, and the name is recorded in the family Bible, there to remain. When a father speaks of his children collectively there is not the tenderness of expression there is when he calls one of them by its own name. When addressed by name there is a responsive chord vibrating between the heart of the father and the child, different and deeper than any other word could call forth.

In Isaiah 62, the prophet sees a glorious future for the church: "Thou shalt be called by a new name, which the mouth of the Lord shall name." "Thou shalt be called Hephzibah, and thy land Beulah." "The holy people, the redeemed of the Lord." This is collectively considered as a body of

people together. As we look farther along the tide of time we find still a nearer and dearer relationship in the household of faith. There is a pleasing interest in the thought that God, the Omnipotent Father, knows all his children personally and has a name for each one. We do not belong to a large uncounted family, else how could the Savior say, that "even the hairs of our head are all numbered," or how could he say that he is the Good Shepherd, and that he calls his sheep by name, and that he knows his sheep and is known by them? This declaration is very full of consolation to a true disciple. Those blessed ones who constitute the invisible church on earth always hear and heed the voice of the Good Shepherd; and as they go in and out and find pasture they climb a little higher every day in Christian attainment, even though angels only are the witnesses. God keeps the true record.

In Luke 10 we read that when Jesus' beloved disciples came with joy and told him of their success in good works—that even the devils were subject unto them in his name—he admonished them against self-exaltation in the following language: "I beheld Satan as lightning fall from heaven. . . . Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." This is a solemn warning indeed for all who want to exalt self and boast of their own good works. Paul speaks with assurance of certain ones whose names are "in the book of life." Philpp. 4:3. Wonderful book indeed, must be that great family record! All the possessions and pleasures of this earth can never cause such rejoicing in spirit as a clear Scriptural evidence that our names are written there; and we may cherish a good hope that we may be of that number who "overcome the world" and shall eat of the "hidden manna" and possess "the white stone" upon which is written the "new name." Surely earth's woes and waitings will all be forgotten in rapturous awe and pure delight the moment we hear the dear Father call us by the *new name* written in the Lamb's book of life. "Called by name"—what the name, the angel-like name, shall be, is one thing we shall learn hereafter.

Ottawa, Kans.

THE INGLENOOK.

THE *Inglebrook* of May 12 is a most interesting number. There is an article descriptive of the Women's Christian Temperance building in Chicago, together with a cut showing just what it looks like. A number of prominent brethren and sisters tell what they would do if they were young again, and had their lives to go over. There is an interesting article on "The Boer's Fly Trap," a vegetable curiosity, and in another communication the reasoning faculty of dogs is discussed. There are the usual editorials, the short sermon of the week, and "Type-writing as a Profession" is explained by one of the craft. The profits of war are shown up, and some interesting oriental marriage customs are described. On the last of the eight pages of the paper is an account of the breaking up and sale of the Ferris Wheel at Chicago. It is a complete little magazine in newspaper form, and it is gaining its way into hundreds of new-found homes. For fifty cents we will send the paper to the end of the year. We can't send back numbers, as they are all exhausted. But we can start you in the new. Agree that many people have asked for the back numbers, only to be informed that they were not to be had. To avoid this condition subscribe at once. The next week's paper will contain an account of a Magic Store, the only one of its kind in this country. It will be full of good things, and you will want to see it.

"PRAYER, to have any power with God, must come from the depths of the heart. The eloquent prayer may catch the admiration of the people; the loud, stormy prayer may awe the congregation; but only when the petition wells up from the depth of a soul truly honest and deeply in earnest, does it attract any attention in the court of heaven."

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

We earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTERBAUGH, Box 776, Elkhart, Ind.

CONTENTMENT.—Heb. 13: 5.

BY FRED VINEY.

- I. Introduction.
- II. Requisites for Physical Contentment.
 1. Food.
 2. Clothing.
 3. Shelter.
 4. Health.
- III. Requisites for Carnal Contentment.
 1. Wealth.
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- IV. Requisites for Spiritual Contentment.
 1. Faith.
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 4. Temperance.
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 6. Godliness.
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 8. Charity.
- V. Results of Spiritual Contentment.
 1. Promises of God.
 - (1) Never forsaken.
 - (2) Holy Spirit.
 - (3) Heaven.

SELECTION OF ELDERS.

I PRESUME there are few questions in the government of the church of greater magnitude than the selection of men who are to occupy the office of bishop in the Brethren church. Men who have such vast opportunity for good or evil as they themselves may determine upon, or as to the course they may pursue. The official position is so important that every step leading toward it is guarded by qualifications of a specific character, indicating a consecrated, holy life. These qualifications are not to be all inward, but must reach out and take hold of society with a blameless life. A man must be disrobed of every vestige of selfishness and have no wants not legitimately sustained by the Word of God. Then, too, he must be ready to be spent for others, watching for their souls as though he must give account in the day of judgment. No greater heritage has ever come down to men, linked with such a model of perfect manhood, stripped of self, consecrated to soul-training and soul-saving, and at the same time bearing such awful responsibilities.

"A man desiring the office of a bishop desireth a good work." There is no better work in the gift of the Christian church, and it is no less a problem of to-day than it has been of ages past, to find men who are equipped to carry forward the work to be entrusted in their hands, and fill the requirements laid down by the inspired penman. It may be thought to be wrong for a man to desire elevation to the bishopric; it most certainly is, if he is moved by unholy motives; but one fact stands immovable as the Word itself, it cannot be wrong to desire and to earnestly seek every qualification entering into the life and make-up of just such a man as Paul describes and recommends. Nor are these attainments the work of a day, a week or a year. They are the gradual assimilation of the highest virtues of the Christian life, energized by the induements of the Holy Spirit.

The general Brotherhood, local churches collectively, and individual churches come forward with demands for a strong, well-posted eldership both in the Word and the councils of the church. Much of our saddest trouble comes on account of inefficient leadership, oftentimes from men who want to do right but do not know how; a tangle ensues and the church is rent in twain. The sorest difficulties need not endanger the peace or prosperity of the church under careful management and devout leadership. I have seen churches carried through the most serious troubles with perfect composure, without an adverse ripple upon the waters, simply because head-

ed by a man who knew his business, and had the confidence of his people. In no place can a man appear to better advantage than when directing the work of his own church. Manipulations tending to obtain advantages for the elder or his relationship or any special friend only bring ill confidence and distrust by the church, and sooner or later recoil with adverse whisperings as to the honor of the leader. There are often traceable causes for men getting out of sympathy with their churches.

Annual Conference has done a notable and far-reaching work in placing recommendations for ordination in the hands of the elders of State Districts. It occasionally occurs that churches are slow to recognize these recommendations as legitimate, claiming the sole right of selection, independent of any advice. But as the teaching goes forward the wisdom of the plan will be unfolded more and more, until seen as a strong bulwark protecting the office upon which depends the future prosperity of the church. Strong men are needed, men who are faithful to all the interests of the church, men who will spare no pains in becoming useful, well informed in the government of the church, and thus lay a foundation for an effective and influential career. The time will come in the history of all of us, if spared, when we will outlive the activity we are able to throw into our work. In such event, arrangements should be made to have younger men trained in the intricate labors of church work, who will take the mantle and bear the church on through contests unto victory. I hope to retire when in the full strength of mental powers, so as to be able to aid with words of comfort and cheer the one who is to become the leader.

In conclusion I suggest a few burning truths, hoping they may find lodgment in your hearts. A man entering the sacred office of bishop ought to exalt his position by a life "most scrupulously exact and in perfect harmony with his high calling. You are the head of a large family of spiritual children, dependent upon you for food and drink and direction. You must be a father to them. You cannot afford to do one questionable thing, not a thing that will bring you into disrepute, or even be called into question as to legitimacy. In proportion as you retain the confidence of your people will your labors be successful among them.

A. H. P.

A REBUKE.

WHEN the great preacher, Spurgeon, was at the height of his fame, a well known lecture agent wrote him, making him the offer of a thousand dollars for a preaching tour, asking at the same time for a reply by cable.

What was the agent's surprise to receive a cable message consisting of only the words: "Acts VIII: 20." When the agent had finally procured a Bible, he opened it and read these lines: "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

Do good constantly, patiently and wisely, and you will never have cause to say that life was not worth living.—George W. Childs.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Parable of the Sower.—Matt. 13: 1-8, 18-23.

Lesson for May 20, 1900.

GOLDEN TEXT.—The seed is the word of God.—Luke 8: 11.

PLACE.—In a boat near the shore of the Sea of Galilee. Location of the parable: the surrounding hills of Galilee. He was preaching to the people, telling them about the new kingdom which he came to set up and establish. The first thing we notice in the lesson is the simple manner in which he presented the truths which he wished to convey to the minds and hearts of the people. The truths which he wished to convey were how the principles of this new kingdom came into the lives of the people.

The people were wonderfully pleased that the announcement was made and that its realization was near at hand. But what it really meant and how it was to come into individual lives they knew not. It was confusing to them, and we do not need to wonder at it, because it required a new birth that it might be seen.

And yet it was possible for the Great Teacher, in his simple way, to have these people to understand at least the process through which it came—not in the thunderings or in the lightning's flashes; not in the rush and roar, as in the heat of battle, but as a growth from a small seed. The seeds or germs of this new life were to be cast into the hearts of the people as seed is cast into the ground. To them the sowing of seed was a most familiar thing. Everybody had seen the sower, with his bag or basket, sowing seed in the field. Even the smallest children were familiar with the process. They had not only seen the sower sowing, but they were acquainted with the seeds they sowed, and knew that these seeds would fall into the ground, then germinate, put forth the small blades, then the stalk, the ear and the wheat. We have them to-day, exactly the same object lessons that they were in the days of Christ when he gave to them this parable.

A few years ago when coming down through Palestine from Damascus to Jerusalem we saw the sowing of this parable verified most wonderfully in all its parts. As we were passing up a hillside, a few miles north of the Sea of Galilee, we saw a man sowing his seed. A small plot of ground had been plowed—dug in this case—and with a basket filled with wheat, in his left hand and arm, he scattered the wheat with his right on the field already prepared for the seed. And, strange to say, there, within a few rods, were seen the good ground, the stony ground and the thorns or thistles, as well as the "wayside" over which we passed while he was sowing. We did not see the growth, the showers or the naughty birds; but these were things that would most certainly follow.

While many of our boys and girls may not be familiar with such sights in our own land, yet there are many among our eastern mountains and ridges that are and know what it means when it is said that "a sower went forth to sow."

The parable is a very beautiful one, and is self-explained to those who are familiar with the old process of sowing. The important question is not Do we understand it? But in the sowing, Which kind of soil do we represent? Is it the wayside, the thorns, the stony ground or the good ground? The seed we understand, and we have it from the fountain head, pure and clean. The sower, the teacher, week after week, from these lessons, has been sowing this seed among you, as the field. It has been falling on you—into your hearts. What is becoming of it? What kind of growth is there being from this sowing? In other words, are your hearts prepared to receive the good seed of the kingdom, the Word of Life, in such a way that it will grow and bring forth a good harvest?

Everything depends on the condition of your hearts when the seed is sown. If they are filled with bad thoughts, weeds and briars, the growth of the good seed will soon be choked and die; if shallow, and good only by jerks and spurts, the growth will soon die away; if so hard that the seed can find no entrance, the birds, the devil, will come and take it away. If you want a growth and a harvest that will be sweet to your soul and as lasting as time you must get your heart clean, pure and good. Then when the seed is sown it will sprout, not downward, but grow upward, and produce a good harvest.

Let this be a soul lesson for personal application. As he talked to these people from the boat on the Galilean shore, so he talks to you to-day. The same parable comes to you with a great force. "Behold a sower went forth to sow." He is still sowing—and now for you. The seed is falling on your ground. What kind of a soil will it find? What shall the harvest be? The Lord has graciously put the issue in your own hands. As you do, so shall it be.

H. B. B.

HOME * AND * FAMILY

THE DRINKING HOUSE OVER THE WAY.

SELECTED BY LAVINIA E. REED.

THE room was so cold, so cheerless and bare,
With its rickety table and one broken chair,
With its curtainless window with hardly a pane
To keep out the snow, the wind and the rain.

A cradle stood empty, pushed up to the wall,
And somehow that seemed the saddest of all.
In the rusty old stove the fire was dead,
There was snow on the floor at the foot of the bed.

And there all alone a pale woman was lying,
You need not look twice to see she was dying,
Dying of want, of hunger and cold.
Shall I tell you her story, the story she told?

"No, ma'am, I'm no better; my cough is so bad;
It's wearing me out, though, and that makes me glad,
For its wearisome living when one's all alone,
And heaven, they tell me, is just like a home.

"Yes, ma'am, I've a husband, he's somewhere about.
I hoped he'd come in 'fore the fire went out;
But I guess he has gone where he's likely to stay,
I mean, to the drinking house over the way.

"It was not always so, and I hope you won't think
Too hard of him, lady, it's only the drink.
I know he's kind-hearted, for, oh, how he cried
For our poor little baby the morning it died.

"You see he took sudden, and grew very bad,
And we had no doctor; my poor little lad,
For his father had gone, never meaning to stay,
I am sure, to the drinking house over the way.

"And when he came back 'twas far in the night,
And I was so tired and sick with the fright
Of staying so long with my baby alone
And it cutting my heart with its pitiful moan.

"He was cross with the drink, poor fellow I know
It was that, not his baby that bothered him so;
But he swore at the child, as panting it lay,
And went back to the drinking house over the way.

"I heard the gate slam, and my heart seemed to freeze
Like ice in my bosom, and there on my knees
By the side of the cradle all shivering I stayed,
I wanted my mother, I cried and I prayed.

"The clock, it struck two, ere my baby was still,
And my thoughts went back to my home on the hill
Where my happy girlhood had spent its short day,
Far, far from that drinking house over the way.

"Could I be that girl, I, the heart-broken wife
There watching alone while that dear little life
Was going so fast that I had to bend low
To hear if he breathed, 'twas so faint and so slow?

"Yes, it was easy, his dying; he just grew more white
And his eyes opened wider to look for the light.
As his father came in 'twas just break of day,
Came in from the drinking house over the way.

"Yes, ma'am, he was sober, at least mostly, I think.
He often stayed that way to wear off the drink.
And I know he was sorry for what he had done,
For he set a great store by our first little one.

"And straight did he come to the cradle-bed where
Our baby lay dead, so pretty and fair.
I wondered that I could have wished him to stay
When there was a drinking house over the way.

"He stood quiet a while, did not understand,
You see, till, till he touched the cold little hand.
Oh! then came the tears and he shook like a leaf
As he said 'twas the drinking that made all the grief.

"The neighbors were kind and the minister came,
And he talked of my seeing my baby again,
And of the bright angels—I wondered if they
Could see in that drinking house over the way.

"And I thought when my baby was put in the ground,
And the men with their spades were shaping the mound,
If somebody only would help me to save
My husband who stood by my side at the grave.

"If only it were not so handy the drink
The men that make laws, ma'am, sure didn't think
Of the hearts they would break, of the souls they would slay
When they licensed that drinking house over the way.

"And its tempting him here and its tempting him there,
Four places I've counted in this very square,
Where a man can get whiskey by night and by day,
Not to mention the drinking house over the way.

"I've been sick ever since and it cannot be long.
Be pitiful, lady, to him when I'm gone.
He wants to do right, but you never can think
How weak a man grows when he's fond of drink.

"There is a verse in the Bible the minister read,
No drunkard shall enter the kingdom, it said,
And he is my husband, and I love him so,
And where I am going I want him to go.

"Our baby and I will both want him there
Don't you think the dear Savior will answer your prayer?
And please, when I'm gone, ask some one to pray
For him at that drinking house over the way."

HAPPINESS.

BY J. A. SEESE.

HAPPINESS is man's birthright. God did not intend that man should lead a life of sorrow and misery. But how may we become happy, or what course must we pursue to secure happiness? Some have an idea that happiness consists in wealth. They think if they could only get rich, then they would be happy. But wealth does not bring happiness. We have too many examples of rich people being unhappy. In fact, those who look to riches alone to bring them happiness are never happy. I do not mean to say that poverty produces happiness, but that wealth, in itself, never has and never will make a man happy.

Others seek happiness through position. They imagine that, if they could hold some important position in the government, they would be happy. But this is all a mistake. Position is not the source of happiness. Alexander subdued the whole world, yet he wept because there were no more worlds to conquer. Another good example is our President. Mr. McKinley has more perplexities and less real enjoyment since he is at the head of our nation than he ever had in his quiet home in Canton. Public life, then, is not the source of happiness, and especially not if one tries in the least to do his duty.

Thus I might enumerate a score or more false ideals of happiness. But this is sufficient to show that happiness does not consist in material prosperity or personal aggrandizement. Happiness is rather a condition of the mind, and does not depend upon external surroundings, although circumstances may influence it to a greater or less extent. But a mind of happy disposition will be happy under any circumstances.

The method by which we may secure happiness has two phases. And first under this is reflective happiness; that is, happiness brought about by making others happy. Have you ever thought of this? It is simple and easy, yet very generally overlooked. This is on account of our selfishness. We are too selfish. We look too much to our own interest, thinking that if we can gratify our own selfish ends we shall be happy. This is a serious mistake. Happiness is secured by making others happy. In this respect the world is like a mirror,—bringing happiness to it, and it will reflect the same to you. Then, the more persons you make happy, the more reflection there will be upon you, and the more happiness you will have.

When you meet one of your friends or neighbors do not speak to him in a cold, stiff and indifferent manner as if you were afraid to be recognized as his friend. Let him know that he has a friend in you, and both will feel the better for it. "If you would have friends, show yourself friendly."

Then, in society, the person who looks to the welfare and happiness of those with whom he associates is the one whose company is sought, whose appearance in society is hailed with delight, and upon whom the blessings and good wishes of his associates are showered.

While we are not too kind and obliging to those whom we meet in society, it is very often the case that we treat them much better than we do the members of our own family. Now I would not for a moment have you treat your associates worse, but treat the members of your own family better. Treat them all as ladies and gentlemen, and they in return will treat you the same; and in this way you will help each other to attain to true manhood and true womanhood, and thus contribute to each other's happiness, which in the end results in your own happiness from the principle of reflection.

This second feature of this method is happiness by duty, that is, we are made happy by following our sense of duty. It is in this sphere that we reach the highest degree of happiness. When we

have followed our sense of duty, when we have done what we believe to be right, we have a feeling of satisfaction, our conscience is quiet, and our mind is at rest. And when the mind is in this condition we cannot help but be happy.

We may be surrounded by great accumulations of wealth, we may dress in the most fashionable manner, we may live in the most stately mansions, we may move in the highest ranks of society, and we may have the finest of intellectual attainments, but if we have not a peaceful conscience, that feeling arising from knowing that we have done our duty, happiness is not ours.

As has been stated happiness is a condition of the mind. This condition is brought about by a peaceful conscience. A peaceful conscience results from knowing that we have performed our duty. We owe our highest duty to God; hence our highest, our most perfect, and our most enduring happiness comes from a faithful performance of our duties to the Supreme Being, the reward of which is blessedness forever.

Brentsville, Va.

SHE FOUND HER MISSION.

BY ALICE VANIMAN.

MANY persons live in this world a whole lifetime, and as they say, never find what they were "cut out for," when perhaps only a slight turn would open up to them one of the grandest fields of labor imaginable.

Mrs. Andrews was a very kind lady, but she was not quite happy, because she said she had never yet found her mission. She had plenty of spare time in which she might work for some good cause, if only she could find out how to begin.

One day as she was walking leisurely along the street she was attracted by a shabbily dressed child coming towards her. "My," thought the lady, "that girl has a very sweet face for a beggar. I have half a mind to give her this wee violet just to see what she will say."

She knew the child was begging for alms, and as she had no money with her she said, "Here, dear, take this posy." The bony little hand clutched the tiny flower, then held it to her nose and exclaimed: "My! My, how can such a little thing be so sweet?" Then she took another long smell with the remark, "My, my, I just don't see where all that sweet smell comes from. Thank you, lady, I'll just take it home to poor Jessie; she never sees flowers, and this sweet little thing will make her so happy."

"And who is Jessie, little one?"

"O, she's my sister. She lies in bed all the time. She fell a long time ago and can never walk any more."

As Mrs. Andrews walked home that afternoon she pondered over her experience with the tiny violet. "Is it possible," she said to herself, "that this small flower could make some one happy? And here I am wishing for something to do. I have found my mission. I will raise flowers and make more than one little cripple happy."

Her husband thought she had arrived at about the proper conclusion in the matter, and helped her a great deal in tending and weeding the beautiful things which help to brighten so many lives. Year after year this kind lady raised flowers and carried them to homes where the sunlight seldom entered; and the bright, cheery faces, as they greeted and seemed to appreciate the precious gifts, made her very happy, and she never regretted having given the wee violet to a beggar girl.

Saginaw, Tex.

WE need patience in living with others. Patience implies suffering—keeping quiet and sweet when it is not easy to do so, enduring pain without repining or murmuring, accepting wrong and injustice without resentment. Impatience never can get along peacefully with other people; but patience moves amid the greatest complexity of tastes, dispositions and feelings undisturbed.

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THE Pleasant View church, Kans., has deferred her love feast for the present.

✓ AT the coming Conference Bro. S. R. Zug will represent Sweden on the Standing Committee.

BRO. I. J. ROSENBERGER is booked for a series of meetings in the Waddams Grove church, Ill., for sometime in June.

BRO. TOBIAS MYERS, who spent a number of years in Northern Illinois, is now with his son, Bro. T. T. Myers, Upland, Pa.

BRETHREN D. E. Price and C. P. Rowland are to represent Northern Illinois and Wisconsin on the Standing Committee.

BRO. J. S. FLORY is now at Dayton, Ohio. While visiting among the churches, he is making his way to the Annual Meeting.

THE next meeting of the General Missionary and Tract Committee will be in Elgin, Saturday, May 26, commencing at 8 A. M.

BRO. PETER J. EISENBISE, of Sabetha, Kans., attended the late District Meeting at Naperville, and conducted the closing services.

THE Brethren in the First District of West Virginia will hold their Ministerial Meeting May 25 and 26 in the Sandy Creek congregation.

BRO. J. J. TROXEL, formerly of Mountingrove, Mo., is now located at Grenola, Elk Co., Kans., where he should hereafter be addressed.

✓ BRO. JOHN HERR is to represent Eastern Pennsylvania on the Standing Committee at the coming Conference. The District sends several papers to the Annual Meeting.

A MEETING, recently held in Coketon, W. Va., by brethren Jonas Fike and J. A. Parish resulted in eleven applicants for membership. Six of them have already been baptized.

CONSIDERABLE business came before the District Meeting of Southern Ohio, and was disposed of very pleasantly. The District renews her call for the Annual Meeting. Bro. John C. Bright was chosen a member of the Standing Committee.

IN a part of our last issue it was stated that the Standing Committee would meet and organize Tuesday morning, June 5. The notice should have read Thursday morning, May 31. A number of papers were printed before the mistake was noticed and corrected.

UNDER date of May 1 Bro. Lemuel Hillery writes us that he was preparing to leave Corinne, Utah, for his home at Goshen, Ind. On the way he thought of stopping with the congregation in Iowa, where he was called to the ministry nearly 35 years ago. He was then 22 years old. A few days later he commenced preaching, and has been at the good work ever since. Bro. Hillery is very much concerned about the Brethren settling in Utah and building up churches. He thinks Corinne a very fine point, and believes there is an opening at that place worthy the attention of our people.

BRO. H. B. BRUMBAUGH has returned to his home at Huntingdon, Pa., and feels that his condition is gradually growing better. He writes us that the love feast at Huntingdon will be held Saturday, May 19, and a general invitation is extended to those who desire to be present at the feast.

ON page 48 of the *Almanac* for 1900 will be found R. E. Arnold's advertisement of cap goods. Bro. Arnold has removed from Mt. Morris, Ill., to Elgin, and all communications intended for him should now be addressed to Elgin. Those interested will make the needed correction in their almanac.

THE North Manchester *Journal* (Ind.) is arranging to publish an Annual Meeting Daily during the Conference week, at fifteen cents for the week. About six or seven issues will be published, and brethren A. W. Vaniman, of Texas, and A. G. Crosswhite, of Indiana, have been engaged to assist in the work.

NEXT week we shall publish what few Annual Meeting queries we have on hand. After that there will be but one more issue in which such queries can appear before the Conference. The District Meeting Clerks, who have not yet sent us the queries intended for the Annual Meeting, should do so without delay.

THE Mission Board of Northern Illinois and Wisconsin has secured the services of Bro. John P. Bowman, of Jonesboro, Tenn., for her mission field in Wisconsin, and has located him at Knapp, where he may hereafter be addressed. He attended the District Meeting at Naperville, and did some very acceptable preaching while there.

✓ THERE are not many ministers in this world, who at the age of ninety-five are able to occupy the pulpit and preach a sermon to the edification of the people. But that is what Bro. Samuel Murray, of Mexico, Ind., did in April, on his ninety-fifth birthday. We would like to hear of his preaching a sermon when one hundred years old.

ON page 301 in this issue Bro. Geo. B. Holsinger calls special attention to the singing at the coming Conference, and all the lovers of good music should not fail to note his suggestions. The singing is becoming a leading and a most enjoyable feature in our Annual Meeting, and is likely to command still more attention as the years go by.

BISHOP THOMAS BOWMAN, of the M. E. church, is now eighty-three years old, and is still doing excellent service as a preacher and bishop. He has not yet reached the so called "dead line" and is not likely to find it far this side of the grave. He believes in a preacher keeping up his studies, so as to have something fresh and helpful to tell his people. The efforts of such a man should prove inspiring to others.

BRO. JOHN J. HOOVER, who has been receiving treatment in Atchison, Kansas, for sometime, on account of a cancer, was permitted to return to his home at Carleton, Nebr., April 24. He writes that his health is much improved, and thinks that his cancer has been killed. His wife who has been blind for quite awhile, is now able to see a little. They wish to thank the many friends who so kindly remembered them in their distress and misfortune.

A BROTHER suggests that we publish a list of the delegates selected to represent the churches at the coming Conference. It would be difficult to arrange a list of this kind, and then when published it would not be strictly reliable, for the reason, that many of the congregations fail to report the names of their delegate, while not a few of the regular delegates will have their places taken by the alternates. However, those who carefully read the reports from the churches can see the names of a number of the delegates that have been chosen, and in that way they can become somewhat acquainted with those who are to help decide the important issues to be considered at the Conference.

WE are preparing to publish a Full Report of the coming Annual Meeting. This matter needs but little explanation. The character of these Reports, from year to year, is well known to our readers, and we think the publication for the present year will be as interesting as any of the former issues. It will contain a full account of all the work done, as well as a full report of all the speeches made, along with a report of the Sunday-school and Missionary meetings to be held on Monday. Some new and very important questions are to be considered at the Conference, and all of our people should know the reasons for the decisions made, and this can be ascertained only by reading the report or hearing the speeches. Price, 25 cents per copy, or \$2.50 per dozen. We are now ready to book orders for the work.

THE MISSIONARY COLLECTION AT ANNUAL MEETING.

ON Monday afternoon, before the convening of the Annual Meeting proper, there will be a missionary meeting, at the close of which a collection will be taken up. This year the collection will be for World-wide Missions, because the money placed to this fund can be used whenever needed anywhere in the world-wide field.

It will be remembered that last year the churches at home took up a collection and sent it with their delegates to be thrown into this general collection, and the amount raised surpassed the collection of any previous meeting in the history of the church. This year a similar expression is desired at the meeting, only it is hoped that the churches will contribute still more liberally than they did last year. This is 1900, the year many have thought much about, and will not those in the coming Conference make the collection on this occasion \$2,000.00 or more? A united effort on the part of the Brotherhood will do it. Money sent by the delegate from a church may be receipted by the Committee if the following instructions are carefully followed:

Place the money in a sealed envelope, either in bank draft, express order, or bills, and along with it give the name of the congregation, the State, the delegate by whom it is sent, and the name and address of the person to whom the receipt is to be mailed, and drop the same into the hat when it is passed. If the money is thrown into the hat with the general collection or in any way fixed that it cannot be identified, no receipt can be given.

In the case of members who cannot attend Annual Meeting, and yet wish to have a part in this collection, they can send their money direct to the Mission Rooms in Elgin, requesting that it be a part of the collection, and the Secretary will take the same with him to the Meeting and see that it is counted in the report.

Let the elders of the churches take note of this and call upon their respective congregations to give as the Lord has prospered them. Let the membership in a most prayerful mood, realizing in some measure the weight of souls, and their opportunity to help, give liberally, and a good work will be done and the Lord glorified.

OUR DISTRICT MEETING.

THE District Meeting of Northern Illinois and Wisconsin was held in the Naperville church May 2. Bro. D. L. Miller served as Moderator, Bro. John Heckman, Reading Clerk, and Brethren I. B. Trout and D. D. Culler, Writing Clerks. The churches were quite well represented. Nearly all the elders in the District were present, and took an active part in the work of the meeting.

Seventeen papers were presented and considered. Some of them elicited considerable discussion, but not an unkind word was said from the beginning

of the meeting to the close. One query goes to the Annual Conference. Several others were intended for Annual Meeting, but failed to receive the approval of the delegates.

The reports from our missionaries and those having charge of mission points were listened to with a good deal of interest. Upon the part of some of these points there is a growing disposition to make them self-supporting. This is as it should be, and everything possible should be done to encourage it. Wisconsin seems to be a very promising field, and is now receiving considerable attention, and in time we may have a number of good working congregations in that State.

During the year nearly \$1,400.00 was raised in the District for home mission work, and for the World-Wide fund almost \$1,900.00. In addition to this \$1,323.19 was contributed to the India Famine Fund. Considerable money was raised for other charitable purposes, bringing the sum up to over \$5,000.00 raised in our District for various purposes. Our people realize that it is more blessed to give than to receive. And though we have paid into these funds an average of \$2.50 per member, no one feels the worse off on account of his liberality.

For a time it was thought that the liberal response to the India Famine call would lessen the receipts in our District for the missionary cause. But such did not prove to be the case. The churches actually raised more money for missions than the year before. The meeting decided to raise \$1,500.00 for home mission work during the coming year.

The report submitted by the trustees of the Old People's and Orphans' Home, at Mount Morris, shows the institution to be in a good condition, and that the poor are being well cared for. This is an institution for which our people feel grateful, for here they can take far better care of the worthy poor than it would be possible to do in the home congregations.

Steps were taken with a view of encouraging, and possibly establishing a hospital in Chicago, where our own people, who must take treatment at such an institution, may be placed under the care of members. There seems to be a growing demand for an institution of this character. The meeting also decided to appoint Trustees to hold in trust that part of the Mount Morris College stock belonging to the church, or that may be donated to the church, or such other funds as may hereafter be donated for that purpose. These trustees are to be appointed by the next meeting.

Considerable other business was transacted, and a better spirit in a meeting of the kind we never before saw. The meeting closed at 4:30 P. M. The next meeting will be held with the Brethren at Cherry Grove.

This meeting was not as largely attended as some of the former gatherings of the kind, but we had together a most excellent body of working members. We were all very kindly cared for by the members of the Naperville church, and in fact they know how to give those who are so fortunate as to enjoy their hospitality a most hearty welcome.

A TRIP TO INDIANA.

We failed to get in the last issue what we had intended to say concerning our trip to Indiana. Accompanied by his wife, as far as South Bend, your Office Editor had the pleasure of spending one week with the Brethren in that State. Among others at South Bend we met Brethren S. F. Sanger and Geo. D. Zollers, with whom we spent several hours quite pleasantly, and would have liked to call on others, but time did not permit. Bro. Sanger, recently from Virginia, is now permanently located in the city, and is giving special

attention to a mission point just opened. The most of Bro. Zollers' work is in the country.

Saturday night, April 21, was spent with the Brethren in Elkhart, where we enjoyed a well attended service. The work in the city is in charge of Bro. P. B. Fitzwater. The next day, Sunday, we were taken to the Elkhart Valley house, where two services were held. It afforded us pleasure to have Bro. J. H. Miller with us in the morning service. He drove over from Goshen. The congregation is presided over by Bro. A. H. Puterbaugh, who has some earnest and promising helpers in the work.

For nearly a year Bro. Puterbaugh has been doing some very efficient work in the Preachers' Department of the MESSENGER. He has a delightful home in the country, where we spent two nights and one day with his pleasant and interesting family. It was here that the Gish Committee met, brethren L. T. Holsinger and Puterbaugh being members of that committee. The work of this committee is to select and arrange for the publication of the literature sent to the ministers by the Gish Fund. This is the second meeting held. The results of these meetings will be found in the announcements made of books from time to time. The value of the committee's work may be determined by the books furnished to our ministers. Six works have already been announced, another is in the hands of the binders, and others will be announced later.

To us it is a pleasure to mingle with the members in Indiana. They seem to be an earnest, intelligent, faithful and aggressive body of workers. They have as fine a country as can be found in the West, dotted over with cities and villages full of enterprise, and whatever may befall this country, it must be evident that Indiana will not be found behind in anything that will be for the good of common humanity. Concerning our call at North Manchester, while on this trip, we had something to say last week.

WILL THEY STAY PLAIN?

FASHION is a very difficult thing to write about these days, and satisfy even some who claim to be devout Christians. But candidly we do not care to please those who have little regard for the truth; we have something higher in view. Our purpose is to be on the right side of the question, and advocate only that which may be found in keeping with the teachings of Christ and the apostles.

We are asked to say something about the hats that a few sisters seem inclined to wear. It ought not to be necessary to write on this subject, but there seem to be those who happen not to see some things in the same light that they are viewed by the church, and for the benefit of this class we offer these thoughts.

A father who loves his children dearly, as all fathers should, writes us for advice. He says that two of his daughters belong to the church, but they are pleading with him for permission to wear plain hats when they go to town, and other places where the more fashionable people are met. The sisters promise to keep their hats plain, and not wear them when they attend church. He writes us for advice, and wishes something said that may prove helpful to his daughters as well as to others.

This gives us occasion to say something about hats, as well as about some other things belonging to attire. Regarding matters of this character parents should talk as pleasantly as possible with their children, and give them good reasons for everything required of them. Children should know that a disposition to follow the world may lead to serious consequences. It is suggested that there is nothing wrong about the plain hat. But suppose we permit the sisters to wear plain hats.

How long will they remain plain? Possibly six months, but not much longer. We happen to know some sisters who decided to wear the plain hats. They felt that they could not be contented without that particular headdress. For a time the hats remained plainer than half of the bonnets worn by our most exemplary sisters. But the hats would not stay plain. Feathers, ribbons and birds came in due time, and now the very women who thought that they could not be led astray by Madam Fashion, are about as fashionable as any of the worldly people. That is about the way the thing goes, and if we want our sisters to be led away from the simplicity of the Gospel, all we have to do is to throw the door wide open, and let them dress about as they please,—Gospel or no Gospel. In this way we would soon land about where the most fashionable churches of to-day may be found.

When properly made, our sisters have a very neat and becoming headdress. It would be exceedingly difficult to find something better. If our sisters ever do make a change, we fear that it will not be for the better. In the way of attire there is nothing that so favorably impresses the sober thinking people as a neatly-dressed Dunker or Quaker sister. In a contest for neatness, taste and fitness either of them would get nine votes to one cast for the fashionably attired woman. The plain and neat attire is becoming our sisters, and everybody seems to know it. It is one of these things about which people do not care to dispute. What our sisters want to do is to adhere strictly to their plain, neat and tasty attire. To this they need to add intelligence, piety and politeness, and then they will exert an influence for good that will be second to no set of preachers in the land. And since these things are true—and everybody seems to know that they are,—why should our sisters even think about a change? If we can succeed in getting all of our sisters to think along these lines we will have no more trouble about the hat question.

But there are ways in which the well-established sisters may greatly aid those who are inclined to be a little worldly. Too many of our so-called plain sisters purchase costly material, and make for themselves bonnets costing three times as much as a plain hat is quoted at. The sister who wants a plain hat cannot understand why her well-to-do sister, with her costly bonnet, passes without criticism, while her plain hat makes her trouble in the church. We suggest that our plain(?) sisters be a little more careful about selecting costly material for their bonnets, and in this way give the more fashionable ones less occasion for this kind of comparisons.

As a rule the young sisters dress a great deal plainer than the young brethren. We have hundreds of young brethren who in their attire do not have the appearance of brethren. This can hardly be said of the young sisters. Nearly every one of them could be easily picked out in any crowd where they might happen to be. Our young sisters are not slow to notice this difference. They think that more is required of them than of the brethren, and not a few of the older members agree with them. What some of our brethren want to do is to make a few changes along this line, and set for their sisters a better example. We believe that if this is done, it, too, will prove helpful in settling this hat question.

But while we are thinking about plainness we should not fail to bear in mind that the body, with a pure soul inside of it, is more than raiment. Whatever we do in other ways, we must not neglect the adorning of the soul. A plain attire on the outside of a defiled body is deception in the sight of God, and should be denounced by man. Let us have a truly consecrated heart inside of a plainly-attired body.

A TRIP TO THE OLD WORLD.

I AM often asked about the expense of a journey to the Old World, and especially to Palestine and Egypt. The inquiries come from some who look forward to a visit to the Orient, and from others who wish to add to their stock of information. A score of years ago a visit to the Holy Land was considered a long and dangerous journey, and those who braved the supposed dangers of long ocean voyages and of inland travel among hostile Arab tribes were regarded as having accomplished great things. Now a journey to Palestine is of such frequent occurrence that the going and coming are regarded as among the common affairs of everyday life.

Crossing the Atlantic ocean, these days of quick ocean voyages, has come to be regarded as of no more importance than a journey by rail half way across the United States. Indeed, the man who goes from the Eastern or Central States to Denver, climbs to the top of Pike's Peak and visits the canyons of Colorado and returns, will have taken greater risk of injury, spent more money with less comfort than if he had crossed the Atlantic and spent the same length of time in Europe.

The cost of a voyage across the Atlantic will depend upon the passenger himself. He may travel third class from New York to Southampton for \$28; second class, \$35 to \$45, and first class from \$60 upward, the difference in price depending upon the ship and the kind and location of the cabin. Fifteen years ago the third class, or steerage, was a dirty, ill-ventilated hole on the lower deck, into which the emigrants were crowded, more like cattle than human beings. Now all this is changed on the best ships. For \$28 each, a man and his wife may have a clean, comfortable stateroom to themselves, with good bunks furnished with wire mattresses and sufficient bedding. They eat at tables covered with clean cloths and are served by neatly attired waiters, with an abundance of good food. The dining room and staterooms are lighted with electricity, and are kept clean and wholesome. Four meals are served each day, and no one need go hungry when the following bill of fare is provided.

"Breakfast.—Corned Beef, Hash with Potatoes, Fresh Bread, Butter, Tea and Coffee with Milk.

"Dinner.—Noodle Soup, Boiled Beef, Turnips, Potatoes, Fresh Bread, Stewed Apples and Rice.

"Tea.—Cold Meat, Pickles, Fresh Bread, Butter, Tea, Marmalade or Jam.

"Supper (8 P. M.).—Cheese, Biscuits, Gruel.

"This fare is varied from day to day, but is never worse than this, and on Sunday there is an extra vegetable or two, and Plum Pudding with Sauce; Fresh Fruits."*

When one can travel for less than one cent a mile and have fairly good hotel accommodations thrown in, it would seem that nothing further could be asked in the way of cheapness.

The second cabin is of course much better than the third, and the first correspondingly better than the second. In the great ocean liners there are suites of rooms with private bath rooms and every luxury that money can purchase. These cost for a single passenger as high as \$650. Only those who have more money than they know what to do with, or those with less wealth and little sense, who ape the rich, travel in this way. Those who go across second, or even third class, will doubtless get as much out of a journey in the way of real enjoyment and, from an educational standpoint, as those who travel in the greatest luxury. Bayard Taylor, the great traveler, made his first trip across the Atlantic in the steerage, when the steerage was almost unendurable. The writer has traveled over a great portion of Northern Europe third class and did not find it uncomfortable.

Suppose you want to go to Palestine and are willing to endure some discomforts to make the trip. You secure steerage passage from New York to Na-

ples, and deck passage from Naples to Alexandria, thence third class rail to Cairo. You will see something of the Pyramids and of Lower Egypt, and then cross over the land of Goshen to Suez, where you secure deck passage to Joppa. The voyage is made in twelve hours. From Joppa you travel third class by rail to Jerusalem, where you may secure good board and lodging at seven dollars a week. You may go down into the valley of the Jordan, bathe in the Dead Sea, eat your dinner at Jericho, spend a day at Hebron, calling on the way at Bethlehem, and walk about the Holy City for a week or ten days, returning again to New York as you came, and your expenses be kept within \$150.00. If you travel second class all the way you will have to double this sum, and first class for the same tour will cost you not far from \$400.00.

To show what may be done in the way of travel, the following tour is given: It was made two years ago by a party of six persons at a cost of about \$600 each. The party sailed from New York to Southampton, visiting London, Paris, Bremen and Hamburg. Two weeks were spent in Denmark and Sweden, and then Berlin and Rome were taken in. Ten days were spent in the Imperial City, and next in order came a visit to Naples, Pompeii, Puteoli, Brindisi, Patras, Corinth and Athens. After a week in Greece, Smyrna was reached, and then came a sea voyage to Beyrout. This was followed by a camping tour from Damascus to Jerusalem. Two weeks were spent in the Holy City and all points of interest in Southern Palestine were visited. The tour then took the travelers by way of Joppa to Cairo, and several weeks were spent in the land of the Pharaohs. The homeward voyage was made from Alexandria *via* Naples to New York, the latter port being reached after an absence of four months. The travelers covered not far from 15,000 miles, and although they traveled for the most part second class, they enjoyed all the needed comforts and some of the luxuries of modern travel.

Deck passage is not to be taken by ladies. It means only passage on a covered deck, the traveler supplying himself with food and a couple of blankets for the voyage before embarking. Those who travel in this way must expect to rough it for the four to six days they are on the sea.

Those interested will do well to preserve this article, as it may save both them and myself considerable correspondence. D. L. M.

THE MORAVIAN MISSION WORK.

SOMETIME ago we said something not so very creditable concerning the mission funds raised by the Moravian church. In a later issue we corrected what seemed to be a mistake. The matter was referred to the mission agent at Bethlehem, Pa., and here is his reply, as received by one of his brethren, and sent to us for publication:

BETHLEHEM, PA., April 11, 1900.

It is extremely difficult to reply to such a newspaper article categorically, because of the international character of our mission work. For example: The cost of the Alaska Mission is borne entirely by the American Moravian church, North; the cost of the Labrador Mission is borne by the British Moravian church; the cost of our Australian Mission is borne in Australia; sundry other fields are likewise supported by specific sections of the church, and yet we all contribute to all the missions.

According to the statement issued by the Mission Board the total cost of all our missions for the last fiscal year was \$416,000.00. (But this does not include our Bohemian Mission nor our work among the Lepers.) But of these \$416,000, only \$142,532.63 passed through the hands of the Mission Treasurer in Herrnhut. If you exclude all income from non-Moravians and from legacies, and from funded capital, then it is true, that of these \$142,532.63, only \$20,355.95 came directly from the pockets of our people, but from this are excluded all the gifts for Alaska, Labrador, etc.

There passed through my hands as Mission Treasurer of the American Moravian church, North, exclusive of all income from funds, but including the gifts for Alaska, Bohemia and Lepers, \$12,405.32, which is at the rate of \$1.05 per communicant.

If the other provinces gave anything like in that proportion, then the total from all provinces for these causes would be something like \$60,000 instead of \$20,000, but this last is only a guess.

The statement, therefore, that our mission income last year was only \$92,530 is incorrect any way you figure it, but that our people gave out of their own pockets only \$20,000, can be figured out from Schammer's report. So you see, if any one undertakes to correct the article it will be necessary to go into a very long and intricate explanation.

Now as to the old brewery question. The Mission Board does not own any brewery or distillery anywhere, nor does it draw any income from any in any direct sense of the word. Brewers may contribute to mission collections as individuals, but that is something beyond our control.

The German Province still owns, I believe, the famous Neu-wied brewery, but we have nothing to do with that, and neither has the Mission Board.

I have now given you all the information I can give you, without making special researches on the subject.

Very fraternally yours,
PAUL DE SCHWEINITZ.

KILLING THE PASSOVER.

On page 217 is an article headed, "On Mount Gerizim." It contains an interesting bit of history, in which is described the ancient mode of killing and observing the passover according to the law of Moses at the proper day and time by the Samaritans at the present day. The priest stands waiting till the sun drops out of sight, then the word is given and the lambs that were made ready are killed and dressed and roasted according to the law of Moses. This was then the proper time for killing the passover. But why is it then, that so many writers and commentators say that Christ the Son of God expired on the cross at the very moment when the typical lambs were slain? This, it seems to me, is a mistake, for, according to the New Testament, Jesus was executed at 12 A. M., and expired at 3 P. M. I would like to have the true light.—*May Rohrer.*

On this point most commentators explain the Jewish custom rather than the letter of the law. The lamb was to be killed at the going down of the sun. But in Jerusalem, where so many lambs had to be killed by the priests for the people, it became customary to commence at three o'clock, so that each family could receive its lamb in time. The Jews had their way of interpreting the law so as to allow this. It was nine o'clock and not twelve when Jesus was nailed to the cross. He expired at three, just when the priests on the temple platform should have commenced slaying the lambs.

THE INTERNATIONAL SUNDAY SCHOOL LESSON COMMITTEE.

A CORRESPONDENT makes inquiry concerning the International Sunday-school Lesson Committee; how appointed, and of whom composed. The present committee was elected by the International Sunday-school Association, which met in Boston in 1896. Their names are here given just as found on the list of officers and members:

Lesson Committee for 1900 to 1905.

AMERICAN COMMITTEE.

Wesleyan Methodist, Rev. John Potts, D. D., Chairman, Toronto, Ont.
Congregational, Rev. A. E. Dunning, D. D., Secretary, Boston, Mass.
Baptist, B. F. Jacobs, Chicago, Ill., Atwood Building.
Cumberland Presbyterian, Prof. J. I. D. Hinds, Ph. D., Lebanon, Tenn.
Disciples, Rev. B. B. Tyler, D. D., Decatur, Ill.
South Baptist, Prof. J. R. Sampey, D. D., Louisville, Ky.
German Reformed, Rev. J. S. Stahr, D. D., Lancaster, Pa.
Presbyterian, Rev. A. F. Schaeffer, D. D., New York City, N.Y.
United Brethren, Bishop E. B. Kephart, D. D., Baltimore, Md.
Methodist Episcopal, John R. Pepper, Memphis, Tenn.
Lutheran, Rev. Mosheim Rhodes, D. D., St. Louis, Mo.
Methodist Episcopal, Rev. W. W. Warren, D. D., Denver, Col.
South Presbyterian, Prof. W. W. Moore, D. D., Hampden Sydney, Va.
Episcopal, Principal E. I. Rexford, A. B., Montreal, Quebec.

BRITISH COMMITTEE.

Rev. J. Monro Gibson, London, Eng.
W. H. Groser, London, Eng.
Rev. Frank W. Warne, Calcutta, India, Corresponding member.
Rev. C. H. Kelley, London, Eng.
Rev. S. G. Green, D. D., London, Eng.
Charles Waters, London, Eng., Secretary.
Edward Towers, London, Eng.
Archibald Jackson, 272 Little Collins St., Melbourne, Australia, Corresponding member.

This committee does nothing more than to select that part of the Scripture for each Sunday's lesson. The comments are made by the editors selected to prepare the different lesson helps. Each denomination or publishing house selects her own editors. The International Committee sends out no notes whatever.

*Spears in *Cornopolitan*.

General Missionary

...AND...
...Tract Department.

COMMITTEE.
D. L. MILLER, Illinois S. F. SANGER, Virginia
L. W. TESTER, Indiana A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

The next meeting of the General Missionary and Tract Committee will be in Elgin, Ill., on May 26, beginning at 8 A. M. All business intended for this meeting should be in the office of the Committee by May 10. The Committee does not expect to meet at Annual Meeting this year.

THE MISSIONARY HOUR AT
DISTRICT MEETING.

THERE are few, if any, District Meetings where a certain portion of the session is not set apart to hear reports of mission boards, and a brief outline of the progress of each mission by the worker. The interest taken in this part of the day's work is such, and its importance is so great, that it receives first attention. In some Districts the entire forenoon is set apart for this good work. If the reports are all made before the time is up, speeches on various mission themes are called for and enthusiasm is worked up to its highest pitch.

This phase of District Meetings is of very recent organization. Go back ten years and many Districts had no such reports. Go fifteen years, and a still greater number devoted no time to it. To note the place the work now holds simply indicates that the church has been rapidly developing in the missionary direction,—has grown in harmony with the instructions of the Lord.

Other District business has its place and importance. Queries are all right when needed; but to consider the mission work of the District, and to catch afire with a zeal to do still better work for the Master in the District, is the most important work of the whole meeting.

Then what a responsibility falls upon the delegates in representation! Their congregations are not present, but they are there for them. Their congregations do not hear these missionary reports and speeches, but their delegates do, and the congregations are waiting for them to come home with a report of what they have learned and give them some idea what is expected of the church.

The responsibility is a great one indeed. If these delegates go home and report to their congregation that \$100 or \$200 or \$300 is "our share of District mission funds to be raised the coming year," and then say, "I don't see the need of all this expense, for Brother A at mission did not have any accessions throughout the year, but has an easy time of it at the expense of the District; and Brother B at mission, while he had a number of accessions, his ways of working and reporting do not suit me," it is going to be a great task for that congregation to raise half of their apportionment. But if the delegate reports that a good meeting was had, that the fields are developing as rapidly as can be expected, that the workers are doing their best through the grace of God, that it would have done every member much good to hear the missionary reports and speeches, and that the home church can readily raise her apportionment and more, that money will come promptly and with comparative ease.

Then let the missionary hour at District Meeting be treasured by every member of the church who is permitted to be in attendance, and let the delegates realize in a measure the importance of the place and responsibility they have in representing the churches to the meeting and the meeting back to the churches.

"CHRISTIANITY is in its nature a missionary religion, converting, advancing, aggressive, encompassing the world."—F. Max Muller.

THE MISSION RECEIPTS FOR
1899 AND 1900.

To some there is interest as well as profit in the study of figures, and for this reason the following table of the mission receipts for 1899-1900 is given. In figuring out the rate per member in each State, the census of 1892 has been used, and while it is probably in some cases not as nearly correct as it should be, it affords matter for interesting thought and reflection.

	Total For State.	Per Member.
Pennsylvania.....	\$ 7,602.57.....	\$ 56-
Illinois.....	5,185.41.....	1 40+
Ohio.....	4,395.76.....	52+
Indiana.....	3,030.61.....	30+
Iowa.....	2,575.40.....	94-
Virginia.....	2,375.16.....	35-
Kansas.....	1,886.31.....	52+
Maryland.....	1,753.82.....	59+
Missouri.....	680.16.....	37-
Nebraska.....	557.01.....	56+
North Dakota.....	423.97.....	**
West Virginia.....	400.95.....	16+
California.....	363.24.....	1 72+
Washington, D. C.,.....	227.06.....	**
Minnesota.....	183.15.....	1 44+
Michigan.....	169.32.....	30+
Louisiana.....	122.52.....	**
Tennessee.....	116.71.....	99+
South Dakota.....	108.13.....	1 06+
Oregon.....	101.53.....	40+
Oklahoma.....	79.95.....	**
Colorado.....	68.51.....	**
Washington.....	54.63.....	
Arkansas.....	53.47.....	
Alabama.....	52.41.....	
Texas.....	44.88.....	
Wisconsin.....	37.82.....	
Florida.....	35.42.....	
North Carolina.....	28.48.....	
Denmark & Sweden.....	27.67.....	
Idaho.....	26.18.....	
Arizona.....	23.32.....	
New Jersey.....	11.45.....	
New York.....	11.37.....	
Wyoming.....	11.00.....	
Montana.....	10.50.....	
Georgia.....	7.71.....	
Kentucky.....	6.00.....	
Ontario.....	4.25.....	
Indian Territory.....	1.00.....	
Roanoke A. M. Coll., 1,609.90		
Roanoke A. M. proceeds.....	2,200.00	
Total.....	\$36,664.71	

For the States where the amount per member is not given there were not proper statistics ten years ago.

The total for the year is the largest in the history of the church. The growth is very desirable indeed, even if the increase is principally through the India Famine fund.

G. B. R.

THE LORD'S INTEREST, OR LEGAL
BONUS.

BY NANCY D. UNDERHILL.

THE word "bonus," according to Webster, is "a premium given for a loan," and the word "premium" means, "recompense," "bounty" or "interest." We use it in its commonly accepted sense. Among financiers, who are careful to avoid all possible loss, interest on loans is collected *in advance*. That is called "a bonus," because the borrower pays a certain amount for the privilege of borrowing. For instance, a man borrows one hundred dollars. The legal rate in some States is ten per cent. So the borrower pays in advance ten dollars for the use of the money. If this is legal, it is a legal bonus. Many persons object to this process, calling it unjust; but if the borrower is willing to pay the amount of interest in advance I do not see why he may not do so, especially if his landlord is very liberal toward him, so that he can afford to do so. Our Landlord is so liberal with us that we can afford to pay his legal interest in advance; and it seems to me much the best way; for when it is paid we do not have to worry any more about its payment, and can go ahead with our lawful business, with a clear conscience.

But our Lord does not require his interest in advance. He is willing to trust us. But some of us are so unworthy that we are not willing to trust ourselves. If the Lord gives me one dollar this week, I consider it best to place ten

cents into the church treasury "upon the first day of the week," and then I feel more free to use the balance as my conscience shall dictate, because the interest has been paid. Recently we needed fifty cents, and asked the Lord for it. He sent us one dollar. Now if we needed only half the amount received, could we not well afford to place ten per cent into the Lord's treasury, and not wait until we had spent it all, and then say, "I'm too poor to give anything; I haven't a cent to my name"? Sometime later we needed fifty cents again for Sunday-school supplies. We did not possess one cent; but we knew our duty, and trusting in the Lord we said, "I will give fifty cents." The week went by without any visible means of obtaining that amount lawfully, and we were still confident that our Lord would loan us the amount needed, with enough added to pay the legal interest. Upon the first day of the week in the morning, we received ten times the amount we had asked the Lord to bestow—and we had not said one word about it to the person who carried the purse.

Now, dear reader, do you not think it would have been rather ungrateful to use all that for self, and not pay any interest thereon? When on Monday morning we ordered the Sunday-school supplies and started out, the thought came to us, "Where is the Lord's bonus? If I go into the stores with this money, before I realize it, it will be all spent; and then I can not pay the Lord's legal interest." Back to the stamp window we went, and invested fifty cents. Had we kept it until it should become a larger amount, it would have been spent; but even little stamps are convenient articles to slip into the letter which you are writing to some poor, destitute family, or helpless shut-in. And they are God's poor, for whom he would have his stewards provide.

Let us read the parable of the talents, in Matt. 25: 14-29. Here we see that the Lord gave to his servants talents. Yet he expected to receive those talents again. Therefore they were only loaned to the men whom their Lord trusted. Notice the first and second servants. They loved their Lord so much that they brought back to him double the amount borrowed. And how did the Lord love them? So much that he not only continued, but increased their riches and power. Now notice the third servant. He was one of these hard-headed, worldly men who call themselves *honest*, and claim to be just as good as those who support the Gospel. They say, "I pay my honest debts and defraud no one; therefore I am as righteous as your church members; and if God is just, as you claim, I have just as good a pass to heaven as any one in the church who is always trying to do so much for the support of the Gospel." This man thought that he was a strictly honest man. He was afraid to invest the Lord's money lest he lose; he was afraid to put it into the hands of bankers or money lenders, for sometimes such men are not honest, and if the bank had become insolvent, he would have lost the Lord's money. The Lord could trust him; he was an *honest* man; but he could not trust any one else. He was like the people who are afraid to trust the church treasurer with money for foreign missions, lest the ship go down and the money be lost. He did what he considered the wisest thing to do: he went and buried the Lord's money in a secret place. *There it was safe.* When the Lord came again this honest man went and dug up his talent and brought it exultingly to his landlord, saying, "THERE thou hast that is thine." Did the Lord commend him? Did not he expect a little interest upon that money? Will not he require of us a legal amount of interest for the use of the means which he hath given us? Is it not just that he should?

A and B are neighbors. A is rich; B is poor. A has money to loan; B is about to lose his little home. He goes to A and says, "Loan me a thousand dollars, that I may secure my home." A says, "I will loan you any amount you need for ten years." Nothing is said about the interest, but both know what the legal rate is. B secures his home, and his crops are abundant. He lays by, year by year a certain amount, and at the end of ten years he has his well improved home clear of debt, and a thousand dollars laid by. Meanwhile A has been called away to a distant country. His interests have not prospered during his absence, and his poor widow and fatherless children have been reduced to the utmost poverty. How they have needed the little money that a legal rate of interest upon that loan would have brought them. But the debt is "outlawed" now. The debtor

never paid any interest, because he was not required to do so. And now he does not have to pay the principal, unless he choose; but B considers himself an *honest* man. When the agent comes meekly to his door to ask the payment of that old outlawed debt, he goes triumphantly to his hiding place, and brings forth *one thousand dollars*; no more, no less. Is he honest? Has he dealt justly by his landlord whose widow and children were starving? Would not it have been far better if he had each year placed in the bank the amount of interest due, and have let it drawn compound interest for those needy ones? But how much better to have paid it directly to them; every time it was due; to have paid the interest *in advance* of the principal!

So if our Lord has given us a talent shall we slothfully bury it, and call ourselves honest because we return the original amount without interest added? Would it not be better to pay into his treasury the legal rate of interest before we use any part of the loan? He is willing to give us enough means so that we can afford to do this. If he supplies both the principal and bonus (or interest) can we not afford to pay the latter in advance? And if we love our Lord with all our heart, mind, strength and soul, we will then double the amount received, for his glory. If he has given us one life, let us not be content to bring to him just one—our own soul—at his coming. Let us bring another. If he hath given us two lives (our own and that of child or companion), let us bring to him four. If we have received five, let us bring him ten. If he has blessed us with means, let us pay his tithe *first*, and then use our means in his service, *if we love him*.

Our Lord has "taken his journey into a far country." He has left his work and his means in the hands of his servants here. His widows and orphans need the means which are justly their due. The legal rate of interest prescribed for God's people is ten per cent. His chosen people of old were required to bring their first fruits into his storehouse. Are we now paying into the Lord's treasury the amount of interest due him, upon the loans received from his bountiful hand? Or are we hiding away our talents (our means), withholding all tithes, vainly expecting to repay the debt when our Lord comes again to judge the world? If so, will he not call us wicked and "unprofitable servants," and cast us out, as in the parable? Let us not withhold from the Lord who freely gives us all things. His children are *starving*. Pay that tithe TO-DAY.

Canon City, Colo.

The divine command to all believers is that we outgrow our babyhood, cease to be mere objects of care, and become caretakers; that we enter into that divine plan which takes in the whole church, the whole world, and the whole age. We must be satisfied with the hope that has its anchorage in Scripture promises, do our duty, and leave results with God. The stress of the command is on occupation, evangelization. A loyal servant or soldier obeys implicitly orders which are implicit. Our marching orders are, "Go preach."—A. T. Pierson.

Our Prayer Meeting.

GOD'S WONDERFUL LOVE.

For Week Ending May 26.

I. EVIDENCES.

1. The gift of his love—Christ. John 3: 16.
2. The choice of his love,—sinners. Rom. 5: 8.
3. The measure of his love. John 17: 26.
4. The chastening of his love. Heb. 12: 6.

II. WHAT WE SHOULD DO.

1. Remember his love. Ps. 103: 2.
2. Continue and abide in his love. John 15: 9, 10.
3. Let it constrain us to and in service. 2 Cor. 5: 14, 15.
4. Be rooted and grounded in his love. Eph. 3: 17.
5. Seek to know his love. Eph. 3: 19.
6. Abound in his love. Philipp. 1: 9.
7. Let love be perfected in us. 1 John 2: 5.
8. Keep ourselves in his love. Jude 21.
9. Love his appearing. 2 Tim. 4: 8.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Loleta.—We feel very lonely here, as we have not heard any of the Brethren preach for over five years. I have been asked to unite with the churches here; and when I was asked why I did not, I explained to them that when one had love for the Brethren church and had been baptized in it and had surrounded the Lord's table and washed the saints' feet he could not unite with a church where he could not have these privileges. We think of moving near some of the Brethren this fall, as we want to send our children to the Brethren Sunday school. The dear MESSENGER is our comfort, and it makes us long for home, to read of meetings and how the Lord has blessed the people in his services.—*Sadie Hays, April 30.*

IDAHO.

Moscow.—We held our council meeting April 28. Eld. Enoch Faw, of Cameron, Idaho, presided. Next day he preached a good sermon and returned home. We appointed our Communion for June 23. We have Sunday school and preaching every Sunday. One brother was restored to church fellowship this spring.—*Viola West, April 30.*

Nezperce.—We met in council April 21, Eld. Stephen Johnson presided. The business was disposed of in a Christian manner. We decided to hold our love feast June 9.—*J. F. Edmister, April 28.*

ILLINOIS.

Hudson.—On Thursday, May 3, we met for our regular council, Elders Solomon Bucklew and C. S. Holsinger presiding. We had a pleasant council, a Christian spirit was manifested during the meeting. We agreed to send no delegate to Annual Meeting this year. As much as we would enjoy attending the great annual gathering, we thought the money we would pay to the railroad companies would be more acceptable to God if appropriated to the famine sufferers in India. We are much encouraged to see on each Lord's Day such liberal offerings dropped into our pleading little box at the stand beside the Bible. Please do not think we are indifferent about the work of the church; for while we do thus, our prayers to God will be that a greater work than has ever been done for successful church work will be done by the conference for the year 1900.—*T. D. Lyon, May 4.*

Macoupin Creek.—This church met in council to-day. All business passed off pleasantly. Some solemnity was brought about by looking at the lamentable condition of members refusing to hear the church. Many good and Scriptural admonitions were given by brethren and sisters. Six were received by letter. Delegate to Annual Meeting, L. B. Watson. Contributions to treasury and mission work were liberal.—*M. Flory, Girard, Ill., May 5.*

INDIANA.

Antioch.—The church here is moving along smoothly. Our meetings are well attended. We have three preaching points in the district, but only one minister who is able to do any preaching. He usually preaches twice every Sunday, besides preaching a great many funerals and visiting the sick. We pray for more laborers in God's vineyard. Since last report there were three baptized and one restored. We reorganized our Sunday school April 1, with Bro. W. W. Gift as superintendent. The writer was elected correspondent.—*A. B. Miller, Andrews, Ind., April 28.*

Oscola.—The Brethren of this congregation met in quarterly council April 28. Our elder, H. W. Kreighbaum, was present. The congregation was small. We granted four letters of membership, losing our young minister and wife and his parents. Delegate elected to Conference, Bro. Peter Huffman. Our love feast was appointed for Oct. 6, at 4 P. M.—*J. W. Hoover, Elkhart, Ind., April 29.*

Pleasant Valley.—We had our quarterly council April 28. The report of our annual visit was made. Bro. Hoke, our elder, was present. Bro. I. L. Berkey and George Swihart were also with us. Bro. John Mishler was advanced to the second degree of the ministry at our meeting. One that was disowned a few years ago was again revived, wishing to live a Christian life. Delegate to Annual Meeting, Bro. John Mishler. Our Communion will be held June 16, commencing at five o'clock. The church is in good working order with a live Sunday school.—*L. E. Weaver, Middleburg, Ind., May 3.*

Sampson Hill.—Our Sunday school is progressing nicely, with Brothers Robert A. Redman superintendent, and Henry A. Stephen assistant. Bro. D. A. Norcross, of Glendora, Cal., is booked to preach for us Saturday night and Sunday, May 5 and 6. We have a good, substantial churchhouse here, though not quite finished. This congregation has been presided over by Bro. I. S. Secrist for the last two years.—*W. E. Harner, Shoals, Ind., May 1.*

IOWA.

Harlan.—We intend to build an addition to our churchhouse and making preparations for the District Ministerial and Sunday-school Meetings this fall. We hope some brother will come prepared to stay with us a few weeks and hold a series of meetings. If any one wants to change location we would be glad to have them come and settle here.—*Nancy J. Miller, May 2.*

Rock Grove.—The church met in regular council April 28. Bro. S. A. Honberger is to represent this church at Annual Meeting. Our love feast will be held Oct. 13 and 14.—*Nellie G. Beaver, Nora Springs, Iowa, April 28.*

KANSAS.

Scott Valley.—One dear soul was regenerated and received into fellowship in the Scott Valley church, Kans., April 29. Praise the Lord.—*J. Sherfy, April 30.*

MARYLAND.

Elk Lick.—I will leave this country for Germany on the steamer "Lahn." I expect to land at Bremen and visit my friends in Germany. It has been forty-four years since I was among friends in Germany and I expect a great change.—*Henry Yost, Grantsville, Md., May 3.*

Northwest Baltimore Mission.—Since last report the Home Mission Fund committee received \$19.37 for the Baltimore City church. Our fund is gradually increasing, and in God's own time we shall have the required sum for the much needed lot and house at this place.—*J. S. Geiser, 1607 Edmondson Ave., Baltimore, Md., May 3.*

MINNESOTA.

Worthington.—We have now purchased a piece of ground right across from the church for a burying ground, which makes it very convenient. Our Sisters' Mission Band is doing a good work, we think. We have donated some money to the Sunday school for the children to invest for missionary purposes. Our series of meetings will begin May 28, and will be conducted by Eld. W. H. Eikenberry. Eld. C. S. Hilary will, the Lord willing, conduct a series of meetings in the Root River church, this State, commencing the first Sunday in June. The appointment near Edgerton is still kept up every two weeks by our brethren. The little band of brethren and sisters there have organized a prayer meeting and will organize a Sunday school soon. They seem to be very zealous in the cause of the Master.—*Lizzie Hilary, April 30.*

MISSOURI.

Elko.—We have been isolated from the Brethren church and had not heard any preaching for nearly two years, until April 24, when my father came here on a visit. We asked him to preach to us. He preached for us six sermons, which have greatly built us up. But he now must take his leave for his home in Fruitdale, Ala. Several promised to come to the church when my father would return. When he comes again we hope to have a church here. There are myself and husband here, and one sister about ten miles away. Brethren, pray for us, that we may, through the aid of God, be of some use to our Master. Elko is about ten miles from Unionville, the county-seat of Putnam county, and this is our nearest railroad station.—*Mrs. Mandis Pherrigo, April 29.*

NEBRASKA.

Lincoln.—One more was added to the Lincoln church by baptism since last reported. We now have a little church in Lincoln.—*J. W. Gripe, April 29.*

Notice.—Members of Southern District of Iowa desiring to write to our Sunday-school Secretary, please write to Sister Annie V. Follis, Fredrick, Monroe Co., Iowa, she having been appointed as my successor by our late Moderator of District Meeting. We thank you all for the kind words and help extended to us while in the work and ask you to give the same to her.—*Myrtle Leavell, Rising City, Nebr., May 3.*

NORTH DAKOTA.

Cando.—We met at Bro. John Eller's home, west of Rocklake, for the purpose of organizing a new congregation. Elders Myers and Holder were present, Bro. Myers acting as Moderator. The organization was named "West Rocklake" and Eld. Joseph Holder was chosen elder in charge. Our territory numbers about seven townships. We have about seventy-five members. A churchhouse and cemetery site was unanimously located on Bro. L. J. Lenly's farm. Brethren Joseph Holder and George E. Deardorff were elected delegates to District Meeting.—*E. W. Huffard, April 25.*

OKLAHOMA TERRITORY.

Hoyle.—I am glad to say we are still gaining numerically. Four were added to our number yesterday by letter from Illinois, and financially we feel that the good Lord is wonderfully blessing Oklahoma. We never saw a finer prospect for a wheat crop, and also a fruit crop; plenty of nice rains.—*N. F. Brubaker, Meno, Okla., April 30.*

OHIO.

Notice.—At District Meeting near Bradford, Ohio, by mistake, some one took a navy blue overcoat and left a dark gray. If the person sees this notice please notify me.—*S. W. Blocher, Hill Grove, Ohio, May 5.*

West Nimishillen.—This church will hold a Communion meeting May 31, at 5 P. M. Brethren from the east on their way to Annual Meeting going through Canton or Akron, Ohio, then taking the C. T. & Valley R. R. to New Berlin, Ohio, will be within about two miles of the place of meeting. About one quarter of a mile from station is Bro. E. T. Wise's residence, from where conveyance will be furnished.—*Isaac Holl, Lake, Ohio, May 4.*

PENNSYLVANIA.

Correction.—Only one word, but a great one. In MESSENGER No. 16, page 254, in the article "Now and Then," in the twelfth line from beginning, for *Genius* read *Genesis*.—*C. H. Balsbaugh.*

Johnstown.—The Brethren of the Johnstown congregation met in council May 3, preparatory to the love feast, which will be held May 13. Bro. Samuel Pearce and Cornelius Harshberger, who were elected at the previous quarterly council, were installed into the ministry. Bro. David Hildebrand will represent the church at Annual Meeting.—*Lizzie Werts, May 4.*

Meyersdale.—We held our council meeting April 28. We appointed a love feast at Meyersdale June 16, at 3 P. M.; one at Greenville Sept. 8, 3 P. M.; one at Meyersdale Oct. 13, 3 P. M. E. F. Clark and the writer are delegates to District Meeting.—*Isaiah C. Johnson, April 30.*

Mechanic Grove.—Bro. Geo. Bucher represented us at District Meeting. April 1 we had a call to have preaching within a few yards of the banks of the Susquehanna River, at the home of a friend. Attendance and attention were good. The invitation was given us to come again. April 22 the brethren were heard preach in that section for the second time. If the Lord will, May 27 we will have services there again. We are pleased to say that our Bible meeting is going forward. We at this time have divided it into two parts, the Bible class and primary department. The primary class numbers seventeen. We are taking it step by step, with the hopes we some day will step into a Sunday school.—*Mary P. Phillipy, Little Britain, Pa., May 1.*

Norristown.—The sermons which Bro. C. C. Ellis is preaching each Sunday morning have so far been full of interest. The theme is the second coming of Christ. Four sermons have been preached, with three to follow. Much interest is being taken by a number of people who come to hear.—*Geo. B. Detwiler, 714 Kohn St., May 2.*

VIRGINIA.

Notice.—Having been reappointed District evangelist in the First District of Virginia, I would like to correspond with some loyal brother who can travel with me, conduct the song service and teach vocal music. The field-of labor will be chiefly among isolated and weak churches of our District. The financial remuneration must be a secondary consideration.—*C. D. Hyllon, Daleville, Va., May 2.*

Salem.—This congregation met for council at Peach Grove April 28 and decided to have a love feast May 12, at 4 P. M., and to begin a series of meetings May 6 and continue each evening.—*L. R. Delta, Stephens City, Va., May 5.*

WASHINGTON.

Stiverson.—We now have Sunday school and preaching by Bro. J. B. Simmons each Sabbath, which is enjoyed very much by the church and the world also. Lumber is being hauled for our new churchhouse.—*Olivia C. O'Neal, Fulda, Wash., April 30.*

WEST VIRGINIA.

Egion.—We just closed a singing school at Maple Spring church in the German Settlement congregation, with Mr. Dumire as teacher. Another one will begin in a few weeks at the same place.—*P. Landis Fike, May 3.*

Egion.—I left my home April 27 on a mission trip to Canaan and Red Creek, Tucker Co., W. Va. At Coketon, West Virginia, Bro. J. A. Parrick joined me. We held seven meetings, baptized six and left five more applicants to be baptized in June.—*Jonas Fike, May 3.*

Notice.—The Ministerial Meeting of the First District of West Virginia will be held in the Sandy Creek congregation, May 25 and 26, 1900. Those coming by rail will change cars main line of B. & O. at Confluence, Pa., for Somerset, Pa., where all will be met at noon on Thursday, May 24, by notifying the undersigned.—*Jeremiah Thomas, Clifton Mills, West Virginia, May 5.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Send News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

Program of Sunday-School Meeting of Northern Indiana.

This meeting is to be held Wednesday and Thursday, May 23 and 24, in the Union Center congregation, at the Whitehead church, one mile west and three-fourths of a mile south of New Paris, Indiana.

Wednesday Evening.

8:00—Sermon—"Open Your Eyes to Your Opportunities," J. C. Murray.

Thursday Morning.

8:30—Song and Devotional.—D. Whitmer.
8:55—Address of Welcome.—David Anglemeyer.
9:00—"Officers of the Sunday School; their Relation to the Sunday School, the Church, and to Each Other."—George Zolner, 20 minutes; Isaac Berkey, 15 minutes; General Discussion, 15 minutes.
9:50—Essay—"It Might Have Been."—Edna Puterbaugh.
10:00—"What should the Qualifications of the Superintendent and Teachers be?" (a) Method of Work; (b) Life and Appearance.—Jesse Anglemeyer, 20 minutes; A. H. Puterbaugh, 20 minutes; General Discussion, 10 minutes.
10:50—Poem—"Christ, the Great Teacher."—Agnes Neff.
11:00—Query Box Open for Queries.

Thursday Afternoon.

1:00—"The Relation of the Sunday-school Work to Missionary Work."—Clara Stouffer, 20 minutes; Addie Fitzwater, 20 minutes; General Discussion, 10 minutes.
1:50—Essay—"Our Influence."—Gladie Swartz.
2:00—"The Source of Our Strength."—H. Kreighbaum.

2:30—"Does a Wide-Awake Sunday-school Freeze up During Cold Weather?"—John Weaver, 15 minutes; Una Cripe, 15 minutes; General Discussion, 10 minutes.
3:10—Query Box Opened.

Thursday Evening.

8:30—Sermon—"The Doer of the Law is Justified and Not the Hearer."—D. Wyson. Interspersed with Singing.
OFFICERS: Moderator, William Hess; Clerk, F. O. Richcreek. Musical Directors: John H. Brown, Bertha Culler. Committee on Programme: C. S. Whitehead, H. Wyson, A. Clem.
C. S. WHITEHEAD.

From Eastern Pennsylvania.

THE District Meeting of Eastern Pennsylvania convened May 2 in the West Conestoga church. Quite an amount of work came before the meeting, which was pleasantly disposed of.

A change was made in the plan of conducting District mission work. The organization of the Mission Board is as follows: H. E. Light, Mountville, Pa., Chairman; I. W. Taylor, Voganville, Pa., Secretary, John Herr, Myerstown, Pa., Treasurer.

S. H. Hertzler, Elizabethtown, Pa., was appointed Sunday-school Secretary for the District, a matter heretofore neglected.

Several papers are sent to Annual Meeting. John Herr was elected on Standing Committee.

The District is comprised of thirty churches; some however are weak. Three were organized during the year. The mission work is moving fairly well, but stronger efforts should be made.
I. W. TAYLOR.

Voganville, Pa., May 4.

Northwest Oregon Mission.

MANY MESSENGERS have been sent to us from different parts of the Brotherhood in the last two months, and we have distributed them at our different points of preaching. May God bless the donors and readers of the MESSENGER with Christ's love in their hearts.

Wife and I expect to be at Annual Meeting to meet many of God's children, if the Lord so directs. To all who have been writing to us about this goodly land, I will say that we will give all the information we can to all wanting good homes and desiring to work for the Master in helping to build up churches for Christ on the coast.
GEO. C. CARL.

May 2.

Some Early History.

IN GOSPEL MESSENGER No. 40, 1899, Bro. M. M. Eshelman makes Bro. David Peebler, of Lebanon, Oregon, say that in 1840 or 1841 the first Brethren church was organized in Iowa by Elder Geo. Wolfe and Elder Roberts. The mistake is in this: Said church was organized by Elder Geo. Wolfe, Elder D. B. Sturgis and Elder Isham Gibson, I think in 1841.

The members composing this first church in Iowa were from Sangamon County, Illinois, near the present site of Auburn, ten or twelve miles north of where the Annual Meeting in 1874 was held, and the church at that time and for many years was under the care of Elder Isham Gibson. I remember well when the aforesaid brethren made that first visit to Iowa Territory. There were members in that first organization from Liberty, Illinois.

I visited that organization in 1879. Bro. David Peebler often visited at Elder Gibson's in Morgan County, Illinois, where he purchased land in 1829 and settled in April, 1836.
D. B. GIBSON.

Song Service at Annual Meeting.

ALTHOUGH we see mentioned numerous announcements with reference to making the coming Annual Meeting the greatest possible success, we see nothing said with reference to the song service which is generally such an enjoyable feature of the meeting. Every one recognizes the importance of singing in all our services, and all who attend Annual Meetings know of the inspiration received and the pleasure derived therefrom. It is not necessary to write of the importance of singing or of the object of it, but it is thought proper to urge that all who think of attending should as much as possible become acquainted with the music that may be used so that the song service will not be *practiced* but "heart singing," or "singing with the spirit and the understanding also."

"Gospel Songs and Hymns, No. 1" will be used this year again, and all should bring their books or come prepared to purchase, so that all who sing,—and who should not sing?—will be able to take a most active part. Let the singing be the best possible.

It is thought best to mention some songs for special occasions, but first of all let not the good old standard hymns and church tunes be neglected, for they are always appropriate. For the Sunday-school meetings some of the following may be used. Learn them. Nos. 1, 49, 57, 127, 110, 65, 84, etc.

For the Missionary Meeting some of the following will be used: Nos. 85, 98, 39, 78, 97, 119, and for the missionary collection No. 64 should be studied well and sung with a true spirit, allowing the words to take full possession of the heart.

There is a disposition with many who do not read music readily to learn a few pieces or to sing only those that are well

known, and thus neglect to learn many new pieces that they would enjoy quite as well as the old pieces. This is too often the case. It may be well, therefore, to mention other pieces that can and will be used in the many song services from time to time. Learn the pieces so well that you may be able to join heartily in the singing. The following are suggested: 6, 8, 10, 11, 14, 15, 16, 17, 18, 20, 27, 28, 29, 31, 32, 33, 36, 37, 40, 42, 43, 45, 47, 48, 51, 52, 54, 56, 60, 61, 62, 63, 65, 72, 76, 77, 82, 86, 87, 90, 91, 92, 94.

None of the old pieces with which people are generally acquainted are mentioned in the above list. Many were omitted that may be used; but go to work and learn the above, and if you do not have a book, order one so that you may get the good of the singing.

Next week another list will be mentioned.

G. B. HOLSINGER.

Decisions of Committee of Arrangements.

AS TO WAITERS.

THE committee decided to favor Middle Indiana, and if enough waiters could not be gotten from Middle Indiana, then those from other State Districts would be accepted.

The committee decided to have only members as waiters, if they can be secured.

Each waiter, we trust, will show the greatest respect for the beloved Zion by coming in an attire that will speak for loyalty and characterize the attire as a true, faithful adherent to the church.

The committee have decided not to allow tents on the grounds except in case of real necessity. The Committee on Lodging are making every effort to provide lodging in the city and the vicinity near around. We hope every one will be comfortably lodged and cared for.

We do not expect anyone to have stands or do any kind of traffic on the grounds, except that which is conducted by the committee, except the religious literature of the church, which will be in the hands of the MESSENGER office managers.

ACCOMMODATIONS ON THE GROUNDS.

There will be a baggage room on the grounds where your luggage can be placed and received again at your pleasure.

There will also be a ticket office on the grounds where any information about railroad trips and extension of tickets can be secured.

Do not forget that daily excursion rates will continue during the meeting within a radius of one hundred miles of North Manchester. Excursion tickets will also be on sale to any part of the East or West.

There will be plenty of good water in the grove, for a number of pumps are now in operation and more will be placed by the time of the meeting.

The restaurant accommodation will be made first class, and all goods put on sale must be good.

The dining hall will be one of modern comfort, and we hope to have the tables well equipped with some of the best and most wholesome diet. Meal tickets, twenty cents each or six for one dollar; children from three to eleven years old, ten cents each.

Quite a number of the citizens of North Manchester have concluded to take their meals at the dining hall. We hope no one will be deprived of enjoying the meeting by staying at home cooking for a houseful of friends.

PROGRAM FOR MONDAY.

The program provides for a Sunday-school Meeting and an Old Folks' and Orphans' Home service in the forenoon. In the afternoon there will be a Missionary Meeting, and also an Educational Meeting.

Preaching in the tabernacle and churches every evening during the meeting.

Remember, special arrangements are being made purposely for the mute members, by having them together and an interpreter interpret to them.

We want all the Old Folks' and Orphans' Homes in the Brotherhood represented on Monday; be ready to make a report.
FRANK FISHER, Sec. Com.

India Notes.

THE first baptism at Novsari took place March 6; the second baptism took place last Sunday, March 25, when a Muslim was baptized. The man's name is Abdol Rehman and he is fifty-one years old. He walked to Novsari from his own village thirty or forty miles distant, coming in search of work as a contractor. He had also for a number of years made pilgrimages and made inquiries of many so-called "holy men," seeking to find a means of filling the aching void within his breast, but found none.

He came to Novsari, not knowing that there were Christians living here, when he came, and while he had heard of Christianity on various occasions before, it was not long after coming to us that he applied for baptism. He had met one of our workers in the bazaar and was directed to our house; we talked with him; he read much both by day and night, and we soon found him a willing subject for baptism. So, after the usual questioning and instructing, we went to the river wharf where, as the sun was setting, baptism was administered, it being our first experience in the Gujarati language. May the life of our brother Abdol be the means of leading others to

the true Savior. The same day also Brother Stover reports two were baptized at Bulsar.

Now again some of the Parsee young men, whom we mentioned a few months ago, are coming to our house for Scripture reading. Nicodemus-like, they prefer to come without being observed by their co-religionists, for they say they will make fun of them should they know they are coming. Hence they usually come late in the evening, sit in one of the inner rooms to read and talk on Scripture, leaving after it becomes dark. Sometimes they are very receptive, but sometimes very critical. They ask many close questions which must be answered just as direct. Only the Holy Spirit can convince them of sin which we hope and pray he may do.

At present we have thirty-four famine or orphan children. Most of them are recovering from the effects of famine very well. One who has dysentery we have taken to the city hospital for treatment. Most of the others are able to be in school, which is in session most of the forenoon and awhile in the afternoon. Brother Dulabhai is their teacher. Then the boys with two mills grind their own flour, also bake their own bread, cook their rice and curry, vegetables, etc., wash dishes and cooking vessels, besides other light work.

Our Sunday morning meetings, which before were small, now number nearly fifty.
D. L. FORNEY.

Novsari, March 20.

Preparations for the Annual Meeting.

THE following from the North Manchester Journal of May 3 shows that the Brethren are pushing their preparations for the Conference, which opens on the morning of June 5:

"The preparations for the big Annual Meeting of the German Baptist church, which have been under headway for some time will from now on be pushed with vigor, and the next thirty days will be busy times with the Brethren hereabout. It is no idle task to purchase all the material and erect the mammoth buildings necessary; to buy all the vast amount of provisions required to feed the multitude; to secure the force of help required and all the thousand and one things necessary to prepare for the largest Annual Meeting ever held by the church.

"The next four weeks will find all the committees and those in charge with their hands full. Already the framework of the large tabernacle and other buildings on the grounds is up and presents an imposing appearance. The location is well chosen and the grove will be a pretty place by the time of the meeting. All this work is in competent hands and will be faithfully carried out in the smallest detail. Every arrangement for the reception of visitors and the conduct of the meeting will be perfect.

"One of the busiest men these days connected with this work is Hugh Neer, secretary of the Lodging Committee. He is daily receiving and answering innumerable applications for lodging from all parts of the United States. The task is quite burdensome, but we are sure it could not have been placed in better hands. Mr. Neer is conscientiously looking after this work in a way that cannot fail to be satisfactory to all visitors. From the many letters he is receiving so far in advance, it is evident that the attendance will be unprecedentedly large."

The Bishop's Chastisement.

SOME of the papers are extracting a good deal of sunshine from the M. E. Conference in Chicago. Some amusing as well as touching things are told regarding the experiences of Methodist bishops, and now and then one contains a good lesson. Here is one that will be appreciated, and shows that even Bishops now and then need a little chastisement. A western delegate said: "It was a conference in a Western State. One of the Presiding Elders was sick and unable to be present. The interests of his district were accordingly put into the care of another elder. When the elders came to arrange the distribution of the ministers for the coming term, each of the five elders who were present picked out the weakest and least desirable of the ministers in his district and assigned them to charges in the district of the elder who was absent. When the list was finally made out and submitted to Bishop Fowler, who was presiding, the poor man who was ill had all the weakest ministers in the State on his list. Bishop Fowler said nothing at the time, though aware that the absent elder was not being fairly treated. He evened matters up, however, when he came to announce the Presiding Elders for the succeeding term. The elder who had been appointed to look after the interests of the sick man had succeeded in getting a large share of the brightest ministers in the conference appointed to his district. Bishop Fowler simply took him away from the district and made him Presiding Elder for the district which had been fixed up for the sick man, while the absent elder was given charge of the star district which he had arranged for himself."

McPherson College Notes.

THERE are two important features of the school year now nearing its close which make it of special significance in the history of the institution. One of these is the clearing of the college property of all encumbrance and the cancellation of the entire indebtedness of the school.

The new charter provides that the college property "shall be held in trust by the trustees of this corporation for the German Baptist Brethren church;" that "none of the corporate property now owned or hereafter acquired shall ever be mortgaged or in any wise encumbered, and if so mortgaged or encumbered the title of the property so mortgaged or encumbered shall, by that act, vest in the German Baptist Brethren church, to be held as it may deem best;" and that it "shall never be sold or bartered or given away except it be so ordered by two-thirds of all the votes of this corporation present in person or by written proxy at a legal meeting and such order be sanctioned by the lawful vote of the General Conference of the German Baptist Brethren church."

The second important feature of the year's work is the reorganization and enlargement of the Bible Department. This has been made possible by the large-heartedness of some consecrated persons who realize that there is no true education without Bible education and that there is no greater need among us than the extension of Bible knowledge. Full Biblical courses with free tuition will now be offered, both in the English Bible and in the original languages. Altogether the year's work has been exceedingly harmonious and prosperous, for all of which we feel to praise our heavenly Father.

April 30.

EDWARD FRANTZ.

Western Cleanings.

SOME very unusual things happen even in this land of "unclouded day," as some are prone to call it. After landing here, March 14, we had some delightful weather, but later on we were treated to some regular Illinois rains, and the end is not yet; but we are assured that the like has not occurred before in the last quarter of a century. While the country is pretty well supplied with irrigation ditches and the people do not depend upon the "latter rain," yet I think the rainfall has been a blessing, even if poor, short-sighted man does complain.

To a person that was always used to the well-tilled prairies of central Illinois or the wooded hills and cultivated fields of southern Illinois, this country presents many surprises. I aimed to have my expectation gauged sufficiently large to meet all contingencies; but I must confess that the "half was never told." These broad plains, hedged about only by the ever-varying foothills and snowcapped mountains, present a peculiar appearance not soon to be forgotten.

These plains, in their wild state, are dotted here and there with the Mexican soap weed; so named because that class of people pound its roots and then use it for laundry purposes instead of the genuine article,—soap. The Mexicans, that is, one sect of them, use this weed as a "means to an end" of washing or cleansing their sin-stained souls that they may have polluted in the past year. This weed has a strong, heavy root by which it clings tenaciously to its dry looking holdings, and it sends forth a score or more of stout blades that usually grow to the height of eighteen to twenty inches and are burnished at the end with a sharp point that makes the plant avoided by man and beast, except the class above mentioned. Always on Good Friday, and for a few days before, the men and boys collect at an appointed place and, baring their bodies to the waist, use the soap weed to punish themselves for their past misdeeds by whipping themselves over the back and shoulders until their bodies are worn out by exhaustion and their dark backs are lacerated almost beyond endurance. I am told that some even die from exposure and this cruel torture. This self-inflicted punishment goes on unrelentingly for three days, unless their judges decide that their penance is sufficient to atone for their sins. This judge is some old woman of the tribe selected for that purpose.

The fair sex, if I may call them such, get their sins pardoned by crawling with their knees on the ever-prevailing small cactus plant, which I may describe in some future article.

GRANVILLE NEVINGER.

Pueblo, Colo., April 29.

The Christian Life.

I OFTEN wonder why it is so many people look sad and careworn. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." No doubt we all have many sorrows and disappointments in this life, but Jesus will help us bear them if we ask him, believing he will. The blessings we receive from God will outweigh our burdens every time. I fear we are not thankful enough to God for the countless blessings he is showering upon us each day of our lives. My dear brother and sister, how can we help being happy when we think of the beautiful city Jesus is preparing for his children! Oh, how I long to walk the golden streets of the New Jerusalem, pluck fruit from the tree of life, look into that beautiful river clear as crystal and sing hallelujah to King Jesus!

Brother, sister, are we going to be found worthy of that home? If our preachers would preach more about the beautiful things God has in store for the faithful and the people read more about them, it would not be so hard to give up the pleasures of the world. The reason there are so many unhappy people is because they live too far away from Jesus. The closer we get to him the happier we are. The more we read and learn his will the more we will love him. If we love him as we should we will keep his commandments. If we would spend more time alone with Jesus, and have our hearts filled with the Holy Spirit, we would not have so much trouble in our councils.

We look around us and see some of our young members falling back into the world. Oh, I plead with you, dear young brother and sister, not to give up Jesus for anything in this world. You will never find another friend like Jesus. He is so near and dear to the Christian's heart. There are so many temptations all around us, to draw us away, and if we do not watch and pray continually we will be overcome. The people of the world are watching us to see if we are better than they are. They know what we are by our actions, conversation, dress, etc. They know Christians should not act and look as the world does.

Not long ago I asked some one why he did not give his heart to God. The answer was, "I am just as good as some that are in the church." I thought, "How sad, yet how true!" Let each of us ask ourselves, Am I living and letting my light shine each day of my life, as a Christian should?

"Christian, let your light shine
All along your way,
You may guide a wanderer
To eternal day."

Christians will not let the cares of this life keep them from being happy. If we worry and fret, it shows we do not fully trust God. Oh, what peace the Savior gives us! We need not fear anything,—"perfect love casteth out fear." When we are afraid, let us stop and think, Why should I fear? "For thou art with me: thy rod and thy staff they comfort me." Could any earthly friend keep us from harm as Jesus can? If our hearts are full of love for God, we will find no room in them for fear. Let us cast all our cares aside, look around and see the beautiful things God has given us to enjoy. If we would study nature more, our minds would be lifted above the trifling things of the world.

I feel very near God when I walk among the flowers, with the little birds singing over my head. The happiest hours of my life are the ones I spend alone with God. How our hearts should go up to God in thankfulness for the little birds and flowers to cheer us onward and upward. As I walk in the shade of the trees, by the side of the little brook, I ask God to make my life as pure as the little flower, and as harmless as the little dove. We all spend too much time on the natural man, and neglect the spiritual. Sometimes we let the inner man go day after day without food, and spend all our time in preparing food and clothing for the body. David said, The Christian's "delight is in the law of the Lord, and in his law doth he meditate day and night." Is our delight in the law of the Lord? David knew where to find true happiness.

"How full of comfort are thy precious words
O blessed Christ divine,
How full of beauty, peace and love and cheer,
Are all the words of thine."

HATTIE DELL.

Rockford, Nebr.

Appear Not Empty.

They shall not appear before the Lord empty.—Deut. 16: 16.

In the above text provisions were made by God for the comfort and strength of his people. Three great annual feasts were appointed:

1. Feast of unleavened bread, or passover, Ex. 12; Deut. 16: 1-8, commemorating the Exodus.
2. Feast of week or Pentecost, Lev. 23: 15-21; Deut. 16: 9-12, commemorating the giving of the law.
3. Feast of tabernacles. Lev. 23: 33-44; Deut. 16: 13-15, commemorating tent life in the wilderness. At these feasts God commanded every male member of the Jewish church to appear before the Lord, but "they shall not appear before the Lord empty." The Lord abundantly blessed his people with earthly blessings, Deut. 6: 10, 11, until it became necessary to caution them against the evils of forgetfulness and self-exaltation. Deut. 6: 12-15; 8: 11-20; Hos. 13: 5, 6. Every member was called to assist in supplying the feast with good things, "according to the blessings of the Lord thy God which he hath given thee." The object of the feasts was to remind parents and children of the past mercies of God. Deut. 6: 20; Ex. 13: 14. The Lord provides abundantly, both temporal and spiritual blessings, for every Christian parent and child for their feastings, which are various, some of which we notice:

1. In the secret closet we may pray to commune with our Heavenly Father who promises to "reward us openly," but we dare not appear empty.
2. At the family altar, so much neglected by many in our Brotherhood unless the minister cares, yet so important to strengthen the family, when father and mother say to the children, "Come, let us feast together at the altar." And wherefore a feast? Because we came not empty.

3. At the public altar, each Lord's Day, when ministers and congregation rejoice, feasting together, and the secret of the good meeting is, neither went empty.

4. At the longed-for Communion service, how our hearts burned within us as the Scriptures, teaching of the great love of God, were presented to us. Was it not a feast to our souls? Dear aged father and mother, to you who are stepping into the grave, to you, dear lambs, first around the board, surely a rich feast to all amidst tears of joy, and wherefore? Because we appeared not before the Lord empty.

5. Our District Conferences serve as a feast to every energetic member whose heart yearns for the prosperity of the District. When District mission work, and when District Sunday school work and District ministerial work are all receiving due attention, we rejoice, for we went not to District Meeting empty.

6. Last, but not least, we note the feast of our great Annual Conference, the great school day of the church, where Christ and the Holy Spirit teach us the vital importance of the subjects considered, as to the prosperity of the church and our several relations to them. Some of the most important are (1) the world-wide mission, (2) church government, (3) church discipline, etc.

And as we are permitted to consider these several interests together in the fear of God, and pledge ourselves to support the same, therefore our appeal. Let every one appearing at our forthcoming Annual Conference of 1900, whether in body or only in spirit, be filled with earnest prayer and the Holy Ghost, that we may indeed have a Pentecostal outpouring on the church, and by the hands of your several delegates let every one appear with a fuller missionary contribution than ever before, willingly, and none appear before the great feast empty. This is our most earnest prayer.

L. H. EBY.

April 27.

OUR BOOK TABLE.

McClure's Magazine for May gives an intimate, vivid presentation of General Lawton as a man and a soldier; with special reference to his Philippine campaigns, in an article by his close associate in the Philippines, Professor Dean C. Worcester. The article is illustrated with a series of portraits of Lawton, showing him at different ages from seventeen to fifty-five, and with other pictures. An article by Professor Simon Newcomb tells all about the time and course of the total eclipse of the sun which is to occur on May 28, and also what astronomers have previously learned by such eclipses and what they hope to learn by this one. An article by Ray Stannard Baker relates the story of "The New Prosperity"—a prosperity that within two years brought farmers, merchants, manufacturers, and workmen of almost every kind such an accession of income as they had never experienced before, and greatly raised the country's rating in the financial calendar of the world. Dr. Watson ("Ian MacLaren"), writes of the relations of Jesus to the Samaritans and Pharisees, and of the social feud between these two classes. The paper is fully illustrated by C. K. Linson, four of the illustrations being in color.

The May number of *Self Culture Magazine* is, as usual, full of good things. The range and interest of its articles place it alongside the best examples of the American periodical press and show how ably and successfully it aspires to interest the thoughtful and cultured modern reader. The issue opens with an attractively illustrated article on "Our National Cemeteries," where sleep many of the notable dead of the era of the Civil War. The political articles comprise, besides the usual Washington Notes, and among the Editorials, a pointed comment on "Admiral Dewey's Political Aspirations" and a summary of recent happenings in the war in South Africa, an instructive paper on "The Clayton-Bulwer and Hay-Pauncefote Treaties," and a reminiscent article, by a member of the Confederate Congress, on "The Hampton Roads Conference." Of kindred interest is the contribution entitled "The Larger Patriotism." Other subjects of current moment are those that deal with "The Present Crisis in the Established Church of England," "The Literary Palate of the American People," etc.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

CLOYD—HOFF.—At the home of Brother and Sister Timmons, by Bro. James L. Helman, April 5, 1900, Mr. A. J. Cloyd and Sister Catharine Hoff, both of Darke County, Ohio.

DANIEL BAUSMAN.

EIKENBERRY—WOOD.—At the residence of the bride's parents by the undersigned, April 21, 1900, Bro. Morris Eikenberry and Sister Elsie Wood, both of Worthington, Nobles Co., Minn.

J. J. FILBRUN.

MCAIR—MILLER.—At the residence of Wm. H. Lander, near Hays Mills, Pa., by Eld. W. G. Shrock, April 15, 1900, Mr. F. Wilbert McAir, of Fayette County, Pa., and Miss Clara V. Miller, of Garrett County, Md.

W. G. SCHROCK.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BARNHART.—In Mansfield, Ill., March 29, 1900, Walton C. Barnhart, aged 47 years, 6 months and 27 days. His death was caused by a fall of eighteen feet in a grain elevator. He was married to Elizabeth Hannah Aug. 2, 1874. He united with the Brethren church in March, 1899. He was the eldest son of Eld. Job and Artemesia Barnhart. Services in the Brethren church by Eld. D. B. Gibson from Heb. 9: 27, 28.

JOHN BARNHART.

BEAVER.—In the Buffalo Valley church, Pa., April 23, 1900, Sister Rebecca Beaver (wife of Bro. Adam Beaver, deceased), aged 84 years and 3 months. Services by Bro. Greene Shively. Text, Rev. 21: 2. ADDA M. SHIVELY.

BRUMBAUGH.—In the Fairview church, Blair Co., Pa., Jan. 28, 1900, David Galen Brumbaugh, infant son of M. H. and Emma Brumbaugh, aged 5 years, 4 months and 11

days. Services by J. S. Snowberger from 2 Kings 4: 26.

J. B. SNOWBERGER.

COOK.—In the Mt. Zion church, Ohio, April 28, 1900, Bro. Adam Cook, aged 71 years. Deceased leaves a wife and five children. Services by the writer, assisted by Eld. Geo. Kollar.

EDWARD LOOMIS.

CRUMPACKER.—At Fort Scott, Kans., April 21, 1900, Bro. Jacob Crumpacker, aged 66 years, 5 months and 2 days. He is survived by his companion and eight sons. Bro. Crumpacker but recently moved with his family from Vernon County, Mo., to Bourbon County, Kans., in the bounds of the Paint Creek church. He was a member of the Brethren church for about thirty-nine years, and served the church as a deacon thirty-eight years. Services by Bro. C. S. Garber.

W. D. TISDALE.

DETWILER.—In the Fairview congregation, Blair Co., Pa., April 19, 1900, Sister Emma Detwiler, aged 51 years, 7 months and 2 days. She was a member of the Brethren church for a number of years. She leaves a husband and six children. Services by J. S. Snowberger from Rev. 14: 13.

J. B. SNOWBERGER.

DAGUE.—In Wayne County, Ohio, Barbara Dague, nee Walner, aged 83 years and 4 months. She was married to John Dague in 1842. She united with the Brethren church forty years ago and has ever since lived a devoted Christian life. She leaves six children. Services by the writer from 2 Cor. 5: 1.

H. S. JACOBS.

FRIEND.—In the Salem congregation, Burr Oak, Ind., April 14, 1900, James Henry Friend, son of Amos and Sister Caroline Friend, aged 46 years and 23 days. Deceased was drowned in Twin Lakes. He was married to Sister Elizabeth Burns Nov. 18, 1875. To this union were born one son and one daughter. He leaves father, mother, sister, two brothers, a devoted wife and one son. Services by Bro. Edwin Rough. Interment at the Burr Oak cemetery.

HANNAH I. CHAPLIN.

GRUBB.—In Cerrogrado, Ill., April 26, 1900, Samuel H. Grubb, aged 64 years, 7 months and 4 days. He was married Aug. 4, 1858, to Elizabeth Lawin. To them were born four sons and two daughters, who still survive him with their mother. He united with the Brethren church in 1880. Services by Bro. Geo. W. Cripe.

ANNA E. BOWMAN.

HOFFER.—At Middletown, Pa., April 17, 1900, Bro. Samuel Hoffer, aged 82 years, 8 months and 16 days. He was a member of the Brethren church for many years. He is survived by five sons and four daughters. Services and interment at the Brethren church at Conewago, conducted by Eld. J. H. Longenecker, assisted by George Sigler, pastor of the Church of God.

MARY W. HOFFER.

HART.—In the Antioch congregation at Monument, Ind., April 24, 1900, Sister Sarepta Ann Hart (nee Bantam), aged 75 years, 5 months and 6 days. She was born in Fayette County, Ind., Nov. 16, 1824. She was married to Benj. Hart, Jan. 24, 1851. Of five children one son and one daughter preceded her. Her husband also passed on before. She united with the Brethren church in May 1853, and lived a devoted Christian life. Services at Monument City by Eld. Noah Fisher from 2 Cor. 5: 1, 2.

A. B. MILLER.

HEPNER.—In the Covina church, Cal., April 8, 1900, William Henry Hepner, aged 52 years, 8 months and 17 days. He was born in Shenandoah County, Va., July 22, 1847. He was married to Mary M. Jones Jan. 29, 1885. To them were born three daughters and two sons. He leaves a wife, three daughters and one son. During his early life he lived in Colorado, coming to California in 1887, where he has since resided. He labored in the Lord's vineyard during the last seventeen years. Services by Eld. J. W. Trostle. F. L. HEPNER.

KEITH.—In the Union congregation, Va., April 1, 1900, of *la griffe*, Leonard Keith, aged 78 years. Bro. Keith was a member of the Brethren church for a number of years. Services by Brethren Owen Barnhart and Jacob Hylton.

AUSTIN HYLTON.

LONGENECKER.—In the bounds of the Georges Creek church, Greene County, Pa., March 31, 1900, of heart failure, Bro. Peter Longenecker, aged about 78 years. He is survived by seven children. His wife preceded him some years ago. Interment in the Maple-town cemetery. Services by the writer.

ALPHEUS DEBOLT.

LINT.—At Bourbon, Ind., April 20, 1900, Barbara (Wertz) Lint, aged 89 years, 9 months and 7 days. She was married to Jacob Lint April 16, 1837. Of six children three preceded her. She united with the Brethren church in 1844, and remained faithful. Services at Mt. Pleasant church by brethren Alex. Miller and the writer.

J. H. SELLERS.

MCMILLEN.—At her home in Sabetha, Kans., March 22, 1900, Sister Ella McMillen, (nee Conner). She was a consistent member of the Brethren church. She leaves a husband, four children and a widowed mother, two sisters and four brothers. Services by the Brethren.

J. S. MOHLER.

MILLER.—In the Meyersdale congregation, Pa., Katie Eliza Miller, aged 5 months and 27 days. She was a daughter of Brother and Sister Harvey Miller. Services by the writer.

ISAIAH C. JOHNSON.

MCCULLOUGH.—Near High Point, Iowa, April 20, 1900, Fannie Merle McCullough, daughter of Joseph and Sarah J. McCullough, aged 3 years, 11 months and 5 days. Services by the writer. Text, Luke 18: 16.

L. M. KOB.

ROWLAND.—In the Silver Creek church, Ill., April 4, 1900, Sister Sarah J. Rowland, aged 55 years, 7 months and 8 days. Deceased was the daughter of Bro. Daniel Zellars, of Mt. Morris. Her husband, J. S. Rowland, preceded her two years. Four sons and two daughters remain. Services by Eld. D. E. Brubaker, assisted by Eld. D. E. Price.

NELSON SHIRK.

SHOCK.—In the Bear Creek church, Ohio, April 7, 1900, John Shock, aged 81 years, 6 months and 4 days. He was born Oct. 3, 1818. March 7, 1844, he was married to Susanna Bachman. To this union were born three sons and four daughters. His wife died May 30, 1864. March 28, 1867, he was married to Lydia Young. They united with the Brethren church in 1871. This union was blessed with one child. Bro. Shock was blind for over three years. He was afflicted with dropsy; also had several strokes of paralysis. He bore his affliction patiently. He leaves an aged companion. Services by Eld. John Smith from 2 Tim. 4: 6-8.

JOSEPH EBY.

SHOOK.—In the Casstown congregation, Ohio, April 20, 1900, Isaac Shook. His death was sudden. He was born in Jefferson County, Va., March 26, 1822. He leaves a wife, four sons and two daughters.

D. W. WEDDLE.

SIMMONS.—In the Pleasant Valley congregation, N. Dak., April 23, 1900, Clara May, little daughter of W. A. and Sister Simmons, aged 11 months and 4 days. Services at the home by the writer.

JOHN MCCLANE.

SLOAN.—In the Mt. Joy church, Botetourt Co., Va., of heart disease, Bro. Caleb Sloan, aged about 70 years. Bro. Sloan possessed many of the Christian graces. He was twice married. His last wife survives him. He leaves seven children and numerous relatives. Interment on Garden Mountain.

A. F. PURSLEY.

WILLIS.—In the Union City church, Union City, Ind., April 22, 1900, Bro. Nolan S. Willis, aged 74 years, 9 months and 10 days. He was married to Sarah Weaver, Oct. 29, 1846. To this union ten children were born, four of whom preceded him. He moved to Darke County, near Hillgrove, Ohio, in 1825. During his last sickness he suffered intensely, yet he bore it patiently. He leaves a wife and six children. Services in the Hillgrove church by Bro. Isaac Frantz. Interment in Hillgrove cemetery.

DORA W. NOFFSINGER.

WEDDLE.—In the Union congregation, Va., April 5, 1900, of *la griffe* and pneumonia, Sister Julia Weddle, aged 45 years. Sister Weddle was a member of our church for twenty-four years. She leaves a husband and five children. Services by brethren Owen Barnhart and Jacob Hylton.

AUSTIN HYLTON.

WRATCHFORD.—In the bounds of the German Settlement congregation, near Hendricks, W. Va., Feb. 15, 1900, Bro. W. Wratchford, aged 44 years, 6 months and 27 days. Services from Rev. 14: 13 by the writer, assisted by Bro. John Parish.

JONAS FIKKE.

YARIAN.—At Bourbon, Ind., April 19, 1900, Bro. Adam Yarian, aged 63 years, 9 months and 17 days. Bro. Yarian emigrated from Ohio to this State about 1860. He was married to Lucetta M. Stoffer, March 1, 1863. To this

union were born nine children. These, together with his wife, five brothers and two sisters, survive. Bro. and Sister Yarian united with the church about 1872. Services by brethren Alex. Miller and the writer. J. H. SELLERS.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 5 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 14th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 9 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, 10:30 A. M.; Monday, 8 P. M.; Ad., 12 W. Camden St.

DECATUR, ILL.—Graham Hall, 1123, 1125 W. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Preston and Calhoun Sts. Services, Sunday, 9:30 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 10 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Cable, off at Irving.

DES MOINES, IOWA.—1606 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Hagelien Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue, S. E. Preaching, 10 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. at Old Schoolhouse on Madison St., 2 1/2 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—182 E. 12th St. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday; Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; Preaching, 10:30 A. M.; 7:30 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St. S. S., 10 A. M.; Preaching, 11 A. M.; 7:45 P. M.; Bible Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—235 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Desmarais Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; Preaching, 7 P. M.; Prayer Meeting, Wednesday Ev'g.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

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The author, Elder Robert Miller, was in his day the ablest defender of the faith. Doctrine of the Brethren Deceased contains the best arguments of his mature years and is invaluable to any one wishing to know the tenets of the faith.

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It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life.

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism.

That Feet-washing, as taught in John 13, is a divine command and to be observed in the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Non-Conformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4-5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, and the conquering theories and dogmas of modern Christendom, to point out ground that all must concede to be infallibly safe. Address:

BRETHREN PUBLISHING HOUSE,
ELGIN, ILLINOIS.

Financial Reports.

Mission Receipts from April 30 to May 5.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. It is the true basis—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$ 833.99
CAL.—Unknown, Covina, \$1; Mary M. Hepner, Covina, \$5; Fanny E. Light, Pasadena, \$30; John E. Bosserman, Glendora, \$30, total,	66.00
OHIO.—Wm. Domer, Baltic, \$5; Sugar Creek church, near Lima, \$40; a sister, Potsdam, \$5; total,	50.00
PA.—Conestoga cong., \$23.37; Conestoga "P" Bible Class S. S., \$1.75; A. C. Shumaker, Putneyville, \$1.50; J. C. Stayer, Woodbury, \$2, total,	27.62
KANS.—Marriage notice,	10.50
D. Vaniman, McPherson, \$10; total,	10.50
IOWA.—A brother and sister, Greene, \$30; H. E. and Amanda Sifer, Ives, \$1; total,	4.00
ILL.—Jennie S. Harley, Mt. Morris, \$120; J. W. Stutzman, Girard, \$1; Milledgeville cong., \$2; total,	4.20
W. VA.—Sarah A. Frantz, Dawson,	1.25
N. DAK.—H. H. Johnson, Rugby,	1.05
IND.—A sister, Nappanee,	1.00
OREGON.—Jos. Ferry, Riverton,	50
MINN.—Marriage notice J. J. Filburn,	50
Total for year beginning April, 1900,	\$1,001.51

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$43.13
W. VA.—Sarah A. Frantz, Dawson,	1.25
IOWA.—H. E. and Amanda Sifer, Ives,	1.00
Total for year beginning April, 1900,	\$45.38

INDIA ORPHANAGE.

Previously reported,	\$174.11
OHIO.—A sister, Potsdam, \$1; a sister, Lima, \$1.50; Black River S. S., \$5; total,	8.50
IOWA.—H. E. and Amanda Sifer, Ives,	1.00
Total for year beginning April, 1900,	\$183.61

SWITZERLAND MISSION.

Previously reported,	\$1.43
OHIO.—A sister, Potsdam,	1.00
IOWA.—H. E. and Amanda Sifer, Ives,60
Total for year beginning April, 1900,	\$3.03

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$241.68
PA.—East Codorus Sunday school,	10.51
OHIO.—A sister, Potsdam, \$1; a sister, Lima, \$1; total,	2.00
KANS.—Edna J. Heckman, Michigan Valley,	2.00
IOWA.—H. E. and Amanda Sifer, Ives,	1.00
Total for year,	\$257.19

GOSPEL MESSENGER POOR FUND.

[The funds here donated have been used to send the GOSPEL MESSENGER at the rate of \$1.00 to worthy poor members of the Brethren church. Such donations make many glad hearts, and it is hoped more will give to this worthy cause.]

Interest from endowment,	\$1.50
W. VA.—Minnie B. Rhodes, Gatewood,	1.00
PA.—Samuel Knaebel, Rummel,	1.00
Total for year beginning April, 1900,	\$4.33

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$1,430.98
PA.—Bethel church, James Creek cong., \$3.72; a brother and sister, Markleysburg, \$2; Coventry cong., \$36.60; Coventry S. S., \$2.47; Conestoga cong., \$11.40; Conestoga Valley S. S., \$2.20; Upper Conestoga cong., \$32; Mary A. Robert, Sterret's Gap, \$3; a sister, Philadelphia, \$1.30; a sister, Carlisle Springs, \$1; Parkersford cong., \$11.64; Maple Grove cong., \$20.50; Warren Christner, Stauffer, \$1; a worker in His name, Palmyra, \$5; total,	140.92
OHIO.—Geo. Leedy, Lima, \$1; Nellie Leedy, Lima, \$1; Willie Bassett, Lima, 50 cents; a sister, Potsdam, \$10; Levi Eberly and wife, Dalton, \$3; Jacob Nolt and wife, Canal Fulton, \$3; Portage cong., \$15; Silem cong., \$1.25; Elmer Saunders, Chatham, 50 cents; Glen Saunders, Chatham, 50 cents; Mrs. J. Saunders, Chatham, 50 cents; Mrs. A. E. Shroyer, Rex, \$1.50; "Sisters," Center, \$2.50; total,	92.26
KANS.—Sadie and Frank Polster, Morrill, \$1; Edna J. Heckman, Michigan Valley, \$1; Emma Hass and husband, Kossville, \$5; Topeka cong. S. S., \$20; White Rock cong., \$30; Osage cong. \$10.24; Peabody cong., \$6.40; Washington Creek cong., \$20; total,	69.44
MID.—Henry Funk, West Beaver Creek, \$18.50; two sisters, Manor cong., \$2; total,	20.50
ILL.—A. H. Rohrer and wife, Canton, \$5; Mrs. Lewis Hess, Shannon, \$1.50; a sister, Mt. Morris, \$2; a sister, Pine Creek, \$2; Arnold's Grove Sunday school, \$3.47; H. O. Dennis and wife, Littleton, \$5; a sister, Shannon, \$1; total,	19.97
IND.—Christian E. Frantz, North Manchester, \$6.50; Mrs. Elsie Hunsinger, Columbia City, 50 cents; Samuel Murray, Mexico, \$1; a sister, Nappanee, \$2; Summit cong., \$5; total,	15.00
NEBR.—Sisters' Sewing Circle, Bethel cong., \$5; Bethel S. S., \$1; Elder S. S., \$2.35; total,	14.35
MO.—Lena Beckner, Forkner's Hill,	5.00
IOWA.—Barbara Catherine Treat (deceased), Maillard,	5.00

COLOR.—Minnie and Josie Lohmiller, Pueblo,	4.00
MICH.—D. S. Weaver, Bay Mills,	2.00
W. VA.—Mrs. W. H. Duncan, Oak Hill, \$1; and Grace Leatherman, Old Fields, 50 cents; total,	1.50
WASH.—Belle Haughton, Sunnyside,	1.25
N. DAK.—H. H. Johnson, Rugby,	1.05
CAL.—A sister, Lordsburg,	1.00
Total for year,	\$1,834.22

INDIA MISSION.

Previously reported,	\$82.11
KANS.—Slate Creek S. S., \$2.85; North Morrill cong., \$11.95; total,	14.81
PA.—Parkersford congregation,	3.21
OHIO.—A sister, Potsdam, \$1; Black River cong., \$1; total,	2.00
IOWA.—H. E. and Amanda Sifer, Ives,	1.00
Total for year beginning April, 1900,	\$103.13

GEN. MISSIONARY AND TRACT COM.

Messenger Poor Fund, July 1, 1899, to March 31, 1900.

[Used to send the MESSENGER to brethren and sisters who are too poor to pay.]

ILL.—A brother, \$1; Sarah Sword, Lanark, 50 cents; Jeremiah Wilson, Lanark, \$1; Rock River church, \$4; Ira Butterbaugh, Lanark, \$1; total,	47.50
OHIO.—Wm. H. Tidd, Jamestown, \$1; a brother, \$7; Mrs. Clara Holowny, Zanesville, \$1.50; Geo. Holowny, Avill Hill, \$1.50; Lydia Freed, Montpelier, \$1; Barbara Fisher, Forker, 50 cents; Manly Roberts, White Cottage, 50 cents; F. M. Bowers, Forest, \$4.50; Mary B. Stitely, Dayton, \$1; Polly Freed, Hassan, 50 cents; C. and M. Hoover, Wellersville, \$2.50; total,	21.20
PA.—Elizabeth A. Dunn, Oaks, 50 cents; Mrs. J. H. Potter, New Port, 25 cents; Emma Reitz, Friedens, \$1; Emma Carstensen, Dunio, \$1.25; Alice A. Roddy, Johnstown, 50 cents; J. S. Harley, \$1.50; a brother, Remont, \$2; Daniel F. Lopley, Connelville, \$3.50; Mary A. Paul, Dillsburg, \$1; Emma Carstensen, Dunio, \$1; Leah Ulrich, Littitz, \$1; Mrs. John Koyie, Upton, 50 cents; total,	15.00
IOWA.—A brother and sister, Clarence, \$1; Mrs. Daniel Hoover, Washburn, \$1; Wm. Lehman, Pierson, \$3; Elizabeth Switzer, Iowa City, \$1; Elfa Archer, Lenox, \$3.50; total,	9.50
KANS.—Mrs. E. E. Kiddlesberger, Rydal, \$5; John W. Fishburn, Overbrook, \$1; Kingman church, \$2.02; total,	8.02
MO.—Mound church, Bates Co., \$4.36; a brother, Rockingham, \$1; a brother, Rich Hill, \$1; total,	6.36
IND.—Mrs. S. P. Thompson, Syracuse, \$1; Levi Sprung, Ligonier, \$1; Mattie Matthews, Sulphur Springs, 50 cents; Cyrus Lentz, Milford, 20 cents; Fanny Foglio, Lakeville, 50 cents; Eliza J. McGaughy, Ellicastle, \$1; Mary Ann Gates, Idaville, 50 cents; Sarah Myers, Nead, \$1; Hannah Eyer, Goshen, 50 cents; total,	6.20
CAL.—J. E. Bosserman, Glendora, \$5; Fannie E. Light, Pasadena, 50 cents; F. E. Light, Pasadena, 50 cents; total,	5.00
D. C.—Evan Ogile, Washington, 50 cents; D. S. Roller, \$2.50; total,	3.00
MO.—John M. Cook, Baltimore, 50 cents; D. S. V.A.—Sallie Sanger, Sangerville, \$1; Wm. Hiner, Doe Hill, \$1.25; total,	2.25
OREGON.—J. W. Otto, Bancroft,	1.00
TEXAS.—M. L. Trout, Hood,	1.00
NEBR.—Mrs. Allen Lowry, Malinda,25
STATE UNKNOWN.—Sarah Linebaugh, 50 cents; Belle Whitner, \$1; total,	1.50
Total,	\$133.09

Report of Canada Mission.

RECEIPTS FOR MARCH.

Balance,	\$11.78
Ellenbeth Saylor, Waterloo, Iowa,	50
Industrial school,	4.00
Mission Board,	30.00
Total,	\$45.04

EXPENDITURES.

Living and street car fares,	\$95.43
Rents,	10.00
Light and fuel,	1.65
Industrial work,	2.82
Incidental,	1.60
Total,	\$110.50
Balance on hand,	5.54

SUSIE FORNEY.

600 S. Ashland Ave., Chicago, Ill.

ANNOUNCEMENTS.

LOVE FEASTS.

Arkansas—	
June 16, St. Francis.	
Illinois—	
May 10, 20, 30, P. M., Sterling.	
May 26, 4 P. M., Arnold's Grove.	
May 26, Panther Creek.	
May 26, 27, Silver Creek.	
May 30, 10 A. M., Okaw.	
May 30, 31, Yellow Creek.	
June 4, 10 A. M., Pittsburg.	
June 9, 10, 2 P. M., Nappanee.	
June 9, 10, 4 P. M., Franklin Grove.	
June 9, 11 A. M. and 5 P. M., Hudson.	
June 12, 13, 1 P. M., Cherry Grove.	
June 16, 17, 1 P. M., Hickory Grove, Carroll Co.	
June 16, 17, 10:30 A. M., West Branch church.	
June 21, 22, 1 P. M., Wadman's Grove.	
June 23, 24, 5 P. M., Milledgeville.	
Oct. 13, Romine.	
Indiana—	
May 16, 4 A. M., Prairie Creek.	

May 17, 2 P. M., White church.	
May 17, 2 P. M., Sallomote church, Huntington.	
May 18, 6 P. M., Muncie.	
May 19, 4 P. M., Bachelors Run.	
May 24, 5 P. M., Elkhart Valley.	
May 25, Mississinewa.	
May 26, 2 P. M., English Prairie, Lagrange.	
May 31, Ladoga.	
June 4, 4 P. M., Summit church.	
June 5, 5 P. M., Nettle Creek.	
June 9, 5 P. M., Elkhart City.	
June 9, 3 P. M., Springfield.	
June 9, Solomon Creek.	
June 13, 4 P. M., Wabash.	
June 13, 5 P. M., Spring Creek ch., Kosciusko Co.	
June 14, 10 A. M., Cedar Lake church.	
June 14, 4 P. M., Hillgrove house, Union City.	
June 15, Camp Creek.	
June 16, Hartford City.	
June 16, 5 P. M., Pleasant Valley.	
June 16, Blue River.	
June 16, 10 A. M., Pigeon River.	
June 21, 10 A. M., Cedar Creek.	
Sept. 29, 10 A. M., Clear Creek.	
Sept. 29, 2 P. M., Middle Fork.	
Oct. 4, 2 P. M., White church.	
Oct. 6, 10 A. M., Nettle Creek.	
Oct. 6, 4 P. M., Osceola.	
Oct. 12, Union.	
Oct. 26, Four Mile.	
Iowa—	
May 19, 3 P. M., South Keokuk.	
May 19, 20, Spring Creek church, Fredericksburg.	
May 26, 3 P. M., Fairview.	
May 26, 3 P. M., Des Moines, 1506 East Lion St.	
May 27, 27, 10 A. M., Dry Creek cong.	
May 28, 3 P. M., Sheldon.	
June 2, 3 P. M., Maple Valley.	
June 8, South River.	
June 9, 2 P. M., 6½ mile southwest of Clarence.	
June 9, 10, 10 A. M., Garrison.	
June 9, 3 P. M., Kingsley, east house.	
June 9, 10, 1 P. M., Coon River, near Panora.	
June 13, 14, Dallas Center.	
June 13, 15, 5 P. M., Panzer Creek.	
June 14, 15, 10 A. M., Indian Creek.	
June 15, 11 A. M., Middle Creek.	
June 16, South Waterloo.	
June 23, 2 P. M., Grundy County.	
June 23, 10, 30 A. M., Greene.	
June 30, Farnhamville.	
Sept. 7, Libertyville.	
Sept. 8, 9, Des Moines.	
Sept. 15, 11 A. M., Deep River.	
Oct. 5, 7, Boon River, Stilson.	
Oct. 13, 14, Rock Grove.	

Idaho—	
June 9, Nesperce.	
June 23, Moscow.	
Kansas—	
May 19, 2 P. M., Chapman Creek church.	
May 19, 10 A. M., Burr Oak.	
May 19, Peabody.	
May 19, Eden Valley.	
May 19, 20, 10 A. M., North Morrill church.	
May 26, 4 P. M., Cheyenne Co. ch. at A. L. Kilmer's.	
May 26, 10 A. M., Maple Grove.	
Sept. 22, 23, 2 P. M., Sabetha.	
Louisiana—	
June 9, Rosnoke.	
Maryland—	
June 16, Accident.	
May 17, Hagerstown.	
May 19, 20, 11:30 P. M., Beaver Creek.	
May 19, 20, Double Pipe Creek.	
Michigan—	
May 26, 10 A. M., Thornapple church, east house.	
June 23, 3 miles east of Ithaca, at Jesse Sherrick's.	
Minnesota—	
June 9, 10, Worthington.	
June 16, 2 P. M., Morrill.	
June 16 and 17, Root River.	
Missouri—	
May 19, 2 P. M., North Bethel, Holt County.	
June 16, Plattburg.	
June 30, East Prairie.	
Nebraska—	
May 19, 19, Ravenna.	
May 19, Sappy Creek.	
May 19, Grand Prairie.	
May 26, Weeping Water church.	
June 9, 4 P. M., Falls City.	
June 9, 6 P. M., Beatrice.	
August 11, South Loup ch., 7 mi. northeast of Miller.	
North Dakota—	
June 15, 4 P. M., Red River Valley church.	
July 14, 4 P. M., Carrington church.	
July 21, Bowbells.	

Ohio—	
May 15, 4 P. M., Wolf Creek church.	
May 19, Rome.	
May 19, 20, Richmond.	
May 19, 2 P. M., Oakland church, Darke Co.	
May 26, 10 A. M., Eagle Creek.	
May 26, 10 A. M., Swan Creek.	
May 26, 5 P. M., Donnell Creek, New Carlisle house.	
May 26, 10 A. M., Portage.	
May 26, Swan Creek.	
May 31, 5 P. M., West Ninshillen.	
June 9, 4 P. M., Sugar Ridge church.	
June 9, 10 A. M., North Poplar Ridge church.	
June 16, 4 P. M., Sugar Creek church.	
June 16, 4 P. M., near Lima.	
June 16, 10 A. M., Black Swamp.	
June 16, 10 A. M., 1½ miles north of Bloomville.	
June 16, 2 P. M., Silver Creek, Hickory Grove house.	
Oct. 4, 2 P. M., Pleasant Valley.	
Oct. 4, 10 A. M., Price's Creek.	
Oklahoma Territory—	
May 19, Big Creek.	
Sept. 8, Prairie Lake, Union church.	
Oregon—	
June 16, 6 mi. east of Salem.	
Pennsylvania—	
May 14, 15, 9:30 P. M., Little Swatara cong.	

May 14, 15, 1 P. M., Chiques.	
May 14, 15, West Conestoga.	
May 15, 16, 9 A. M., Springfield cong., Mohler house.	
May 15, 16, 2 P. M., Welsh Run.	
May 16, 17, 9:30 A. M., Upper Cumberland.	
May 16, 17, 9:30 A. M., Mountville, Petersburg house.	
May 17, 4 P. M., Woodbury.	
May 18, 19, 2 P. M., Augswick cong.	
May 19, 20, Lower Cumberland.	
May 19, 3 P. M., Reading.	
May 20, 6 P. M., Belwood.	
May 20, 7 P. M., Altoona.	
May 20, 4 P. M., Everett, Bedford County.	
May 23, 4 P. M., Lewistown.	
May 24, 4 P. M., Snake Spring.	
May 24, 25, Goodwill house, Lost Creek cong.	
May 26, 27, 2 P. M., Perry ch., Farmer's Grove house.	
May 26, New Enterprise.	
May 27, Middle Creek.	
May 27, 3 P. M., West Johnstown ch., at Roxbury.	
May 31, June 1, 2 P. M., Buffalo Valley.	
June 1, 2, 10 A. M., Ridge cong., Foglesanger house.	
June 3, 6:30 P. M., Tyronne.	
June 6, 7, 10 A. M., Upton.	
June 9, at 4 P. M., Carson Valley.	
June 9, 2 P. M., Spring Grove.	
June 9, 10, 10 A. M., Wade church, Franklin Co.	
June 9, Fairview.	
June 9, 10, 2 P. M., Warriorsmark.	
June 9, 10, 9:30 A. M., Up, Canowaga, Mummert house.	
June 9, Glenhope.	
June 9, 4 P. M., Summit Mills ch., Summit cong.	
June 9, 4 P. M., Maple Spring, Quemahoning cong.	
June 10, 4 P. M., Yellow Creek.	
June 12, 13, 9:30 A. M., Conestoga, Bird-in-hand house.	
June 14, 4 P. M., Mt. Joy church.	
June 13, 14, 1 P. M., Green Tree, Chiques church.	
June 15, Rockton.	
June 16, 3 P. M., Meyersdale.	
June 24, 4 P. M., Shade Creek.	
Sept. 8, 3 P. M., Greenville.	
Oct. 6, Hyndman.	
Oct. 7, 4 P. M., Summit Mills house, Summit cong.	
Oct. 13, 3 P. M., Meyersdale.	
Virginia—	
May 19, 3 P. M., Mt. Vernon.	
Wisconsin—	
June 16, Chippewa Valley.	
June 23, Maple Grove.	
June 30, Barron.	

FREE! FREE! FREE!

HAND-BOOK

...OF THE...

General Missionary and Tract Committee.

It answers many questions which arise concerning the work of the General Missionary Board. It can be had for the asking.

GENERAL MISSIONARY AND TRACT COMMITTEE.
22 and 24 S. State St. ELGIN, ILL.

The Way to Reach Annual Meeting From Kansas...

MEMBERS from Kansas can take trains at their cities which arrive in Kansas City in the evening. Connect in the Kansas City Union Depot with Wabash No. 8. Remember the train No. 8. Leave at 6:15 P. M. and arrive AT THE MEETING GROUNDS at 7:35 the following morning. This train has reclining chair cars for which no extra charge is made, and palace coaches without change, and is by far the fastest train via any route.

The Wabash is going to make as low rates as any other road for the Annual Meeting. From most places you can purchase round-trip tickets for approximately the usual fare one way only. Send your name and address for folder containing map, time schedule, and other details; how and where to communicate with Wabash Passenger Agents who want to confer with you regarding your trip, and special through cars for parties. Folder is free and can be secured, together with rates and any other information desired, upon application.

Tell us where you live and how many there will be in your party, and we will

The Gospel Messenger.

"SET FOR THE" ^{188 Campbell St.} ^{188 Campbell St.} THE GOSPEL.—Phil. 1: 17.

VOL. 38.

ELGIN, ILL., May 19, 1900.

No. 20.

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EDITORIAL MISCELLANY.

MR. T. J. ALLEY is said to be the only member of the M. E. church residing in Palestine. One week ago the General Conference received from him a gavel made from bits of wood which he had gathered from the most historic spots in the Holy Land. The head of the gavel is of olive wood cut on the Mount of Olives. About the head are inserted four wedges of other woods, one of Balm of Gilead from Jericho; one of oleander from the place where Jacob wrestled with the angel; one of tarabinth from Shiloh; and one of grapevine from the Valley of Eshcol. The handle of the gavel is made of the head of a shepherd's crook, which Mr. Alley secured from a shepherd feeding his flocks on the plains about Bethlehem. In the handle is inlaid a bit of fig tree which shades the great springs of Pishgah on Mount Nebo. Each end of the head of the gavel is inlaid with pearls, representing the chief industry of the village of Bethlehem. The shells from which the pearl is obtained come from the Red Sea. With this Palestine souvenir the presiding officer is presumed to moderate the Conference. We suggest that the New Testament is also from Palestine, and by it Conferences may be moderated to most excellent advantage.

MOUNT VESUVIUS, near Naples, Italy, is again in eruption, and the disturbance is assuming alarming proportions. The main crater throws out volleys of burning stones, which are rolling down the sides of the mountain and endangering the surrounding towns. The rumbling can be heard for miles away. The base of the mountain is the most densely populated part of Italy. In fact it is nearly, if not quite, half surrounded by cities and villages. Houses may

be seen far up the slopes, and among them are the winter residences of wealthy people from different parts of Europe. Here people spend their lives constantly exposed to danger. That is the way their ancestors for generations lived. Now and then the volcano bellows loudly, and greatly frightens the inhabitants for miles around. Just now they are terror stricken, for the discharges from the burning mountain are unusually great. Many people have abandoned their homes and are sleeping in the streets. Frightened women kneel in the open places and pray for the eruption to cease. A few foolish travelers undertook to reach the summit and came near losing their lives. They were badly bruised by falling stones. LATER.—Since writing the above news comes to the effect that the cone has disappeared inside of the volcano, and that the eruption has entirely ceased. No one seems to know what it means. But here are places where one at times can very appropriately pray, "We are standing on slippery rocks while fiery billows roll beneath."

It is remarkable in how many ways the Bible may be used by men who have mastered, in a measure at least, its contents. Now and then it is employed in a manner not altogether creditable. Sometimes, in the hands of a wit, it is made to cut as keenly as a Damascus blade. As a rule preachers of wide experience are skilled in the use of the Word and know how to send an unexpected thrust home. Here is an instance of two widely known preachers using the Word in a manner probably not intended by the writers of the Sacred Volume: At the first session of the last quadrennial conference, at which Bishop Fowler presided, Dr. Buckley succeeded in catching the Bishop napping and forced him to reverse one of his own decisions. At the next opportunity Bishop Fowler returned the compliment by entangling Dr. Buckley in the tangled mazes of "the previous question." When the tangle was finally straightened out Dr. Buckley got up to renew the discussion. "Thank the Lord," he said, "we are at last delivered from the snare of the Fowler." But the Bishop, sitting in the chair, was quite equal to the situation. Before the sensation produced by Dr. Buckley's Bible quotation had subsided he had capped it with one equally apt, for he said, "But alas, we are not, it seems, delivered from the noisome pestilence." The Doctor is not the only man in the world who has at times been regarded as a kind of noisome pestilence in a conference. Moderators may sometimes think that way of certain speakers, but it is not often that they have as good an opportunity of saying it as did Bishop Fowler.

THERE is a ridiculous side to politics as well as to some other things. Just now the Presidential bee is disturbing not a few who are yearning for a four years' term in the White House. Even Mark Twain seems to be affected, either in earnest or for amusement, for he announces his intention to run for President, saying that his platform is broad enough to suit anybody, or everybody, for he is in favor of everything that anybody else wants, and is willing to do that which will please all of them. This is a broad platform, but not one particle broader than some of the popular churches have. The members of such a church may meet, sing and pray, hear the minister read a short text and then listen to a short sermon. But that is about all there is in religion for them. From church some of them go to the theater, others to the dancing floor and not a few of them to the billiard hall. They can play cards, join

oath-bound societies, with no Jesus Christ in them, and go on about as the world does. Possibly their course borders on the ridiculous side of religion. It is a phase of religion in which every man is a law unto himself, and the Bible is for the preacher to take texts out of. No man seems to be governed by the New Testament any farther than it relates to morality, and a few other things essential to civilization. A large majority of the commands are entirely ignored. The trouble is, the platform is too broad, as it is designed to take in anything and everything that anybody wants. Such a platform may do for the worldly-minded, but it will not stand the test of time.

PROF. G. VACHER DE LAPONGE, of the University of Montpellier, France, presents some very extravagant ideas concerning the future of America, along with the rest of the world. He says that the number of nations in the world is being reduced by conquest and annexation, and that by and by this tendency of great nations to absorb small ones will end in two only being left, and that these two will carry on a war of ruthless extermination. In about two centuries the whole world will be either American or Russian; everything else will have been swallowed up either by the Czar or the United States. In his opinion the ultimate victory will rest with us, but the conquest of the Czar would leave much more freedom to the individual. Probably not many of our well-informed readers will agree with the Professor. While America seems destined to play an important part in the future history of the world, we have not the least idea that she will ever own one-half of the world, and then attempt to conquer Russia in order to get control of the other half.

IN striking contrast to those who maintain that Northern races cannot live in tropical countries, Dr. Below, who has practiced medicine for years in Guatemala and Mexico, counsels Europeans who wish for a long life to settle in the tropics. The stories of longevity in those regions, contributed by him to the *Tägliche Rundschau*, go to show that the sun is the best of all doctors. "Northerners go toward the South," says *The Humanitarian*, summarizing Dr. Below's contributions to the German magazine, "for more light and more warmth—that is to say, for more sunshine. They will find what they want in the tropics, though with two serious drawbacks; one is malaria, the other is alcoholism. He contends, however, that 'the first of these evils is only dangerous for those who play with the second.' The man who wishes to live long in the tropics ought to be an abstainer from alcohol. The number of 'tropical nonagenarians' is, the doctor further points out, surprising, even after a few years have been deducted from some of the old men and women, who take a pride in exaggerating their age. Out of the 1,300,000 inhabitants of Guatemala, says he, more than a fifth have attained to the age of between forty and one hundred years. Those who age early are invariably great drinkers. Men and women who have passed their seventieth year are often remarkable for their mental and bodily vigor. He mentions an old gentleman of ninety-eight who has lately married a fifth time, and is rejoicing in the birth of a son." There was a period when this part of Central America was inhabited by a race considerably advanced in civilization. The numerous ruins of their very ancient cities show that they possessed skill, wealth and strength. At that time longevity among them must have been even greater than at the present. Portions of Guatemala might be made a veritable paradise.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THINGS THAT NEVER DIE.

SELECTED BY F. B. MYER.

THE pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulses to wordless prayer,
The streams of love and truth;
The longings after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need;
A kindly word in grief's dark hour,
That proves a friend indeed;
The plea of mercy softly breathed,
When justice threatens high,
The sorrow of a contrite heart—
These things shall never die.

The cruel and the bitter word
That wounded as it fell;
The chilling want of sympathy
We feel, but never tell;
The hard repulse that chills the heart
Whose hopes are bounding high,
In an unfading record kept—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, and just, and true;
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee,
These things shall never die.

—Charles Dickens.

THE PROBLEM OF EDUCATION IN THE GERMAN BAPTIST BRETHREN CHURCH.

BY P. H. BEERY.

In Nine Parts.—Part Four.

In determining and fixing the duty of education as a part and parcel of one's own life in all its individuality, it is necessary to inquire concerning its limitations. Are we to conclude that it is binding upon us until we shall have organized the entire universe into our own knowledge? We are at sea on this question until we decide how much education it is our duty to acquire. This can be determined only approximately, and then in each individual case for itself and by itself. While the limits admit of no arbitrary determination, yet they lie mainly within first, the capacity to acquire; second, the capacity to assimilate; third, the opportunity to acquire; fourth, the purpose and opportunity to use. Between the idiot type and the Newton type there is an infinite variety of possibilities. That we have gifts different, that each one's capacity in some measure is limited, needs no proof. The most casual observation discovers the fact that there is of necessity a fixed gulf between the average dude and the unrivaled Aristotle. A very large per cent of students never complete the common school course of study and very often the cause is simply the want of capacity. Duty here is certainly prescribed within the limits of capacity.

At this point, however, we must make another exception. The acquisitive or perceptive faculties may be sufficiently susceptible, so as to give a very wide range to the capacity for acquiring; but the assimilative, the reflective and constructive faculties may have far less potentiality, so that the limits of duty are fixed by the much narrower limit of assimilation. The habit of eating a quality and quantity of food that the body cannot assimilate, usually, sooner or later, results in dyspepsia. A youth with more money in his purse than he can use is doomed to certain profligacy. So the gorged student becomes bookish and splenetic, after a longer or shorter period of inflation and pomposity. Newton said, "I seem to have been but a child"; the gorged student by his stately strides, his cocked hat, his cold-blooded egotism says, "I am Sir Lord Oracle!" We call this a simple case of big-head, but in reality

it is a case of deficient assimilative mental power. It is learning carried to the point of mental dyspepsia and egotistic aberration. This certainly indicates pursuit far beyond the province of duty.

The third limitation of duty in the extent of any one's education lies in the absence or presence of opportunity to acquire. In times long since gone there may have been many cases of ignorance justifiable on the ground of no opportunity. And even to-day there might be such justification, if education meant the acquisition of certain impressions, from certain specific books, under the instruction of certain teachers, in certain specified institutions. But fortunately there are schools, even for higher education, in every community; there are correspondence courses, reading circles and clubs, libraries, public and private, filled with matter adapted to popular need, and easily accessible to all. There are books, magazines, papers, lectures, free schools and university extension courses without number. These, then, furnish such varieties that certainly no one can justify ignorance on the ground of a lack of opportunity to acquire an education. There is also in these the opportunity to acquire as much as any one desires.

Finally we turn to inquire what limit is imposed upon education by our purposes and opportunities in its use. Of course within the limits of capacity to acquire, capacity to assimilate, and opportunity to acquire, no effort is entirely wasted or lost, yet it is possible that the effort and sacrifice necessary to reach these limits are so great that we are not justified in making them. Our aims in life and our determined field of action may be such that certain lines and degrees of education will not only largely be useless, but even may wholly unfit us for the work. Occasionally we find such a happily gifted nature that it is easily susceptible of adaptation to any and every condition of life. However, as a rule, men do not have this power of adaptability, either given by nature or acquired by culture. Scarcely one man out of a thousand of those who have pursued their education through the university to the degree of Doctor Philosophy, is willing or even fitted to return to his old place at the forge, to the shop, to the plow. Of course we say such a one may be more useful elsewhere with his learning, and would be very foolish to engage in an occupation in which muscular skill, and not mental power, was the chief requisite. This is true and the principle involved proves one of two things: first, that it is my duty to change my occupation after education, or, second, that it is my duty to limit my education to the highest needs of my chosen field of work. But the first is to abandon the whole field of manual labor, as a sphere fit only for those of weak minds, those who have little or no capacity for learning. This proposition is so monstrous that we conclude that the only practical or valid rule of life is found in the second view: that each one's education must be adapted to his or her determined sphere of life. Well might we question the sanity of the small farmer who purchased a gang-plow and a twenty horsepower traction engine to cultivate his half-acre lot; or the sportsman who purchased a six-inch rapid-fire cannon to hunt squirrels. Crime would certainly be charged to the stockman who gave his sheep no food but rubies and pearls; or the father who warmed his children with gorgeous paintings of glowing hearths and golden sunsets. The curse of the world, whether in philosophy or practical life, has ever been the mad pursuit of so-called high things. "Ye men of Athens, are you not ashamed that you have no other thought than that of amassing wealth, honor, and dignities?" said the great Socrates. Five hundred years later the immortal Paul said, "For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble are called." So the hope of the future lies not in that pernicious conceit which finds the highest good in the critical revision of the experiences of past ages: nor in the determining of a rational cosmology, and the making of a God to fit such a system. But the hope of the future does lie in the regeneration and uplift of the masses with all their interests. The benefactors

of the future must turn the masses, live among them, labor for them and side by side with them. This means a reversing of the great stream of human energy and endeavor in many lines, and their adaptation to this new field, in which matter-of-fact conditions impel matter-of-fact people to a matter-of-fact view and course of life. Here, then, we find the highest duty in education to be its adaptation to the practical needs of modern life. While on one hand this may prescribe a limit to any one's education far short of his or her actual capacity, and may seem to discourage those who aspire to university training, and encourage those satisfied with a mere smattering; yet it is well to keep in mind the facts of life as they are. The room at the top is only for those of exceptional abilities. Every profession is cursed with men who are at best mere makeshifts,—a sort of freaks escaping from other departments of life, or fossils brought down from other times. Because certain capital letters are added to their names, or because an unusual amount of time has been spent in some intellectual gymnasium, they have been pushed by the force of circumstances or by the favoritism of friends into places for which they are not at all fitted. Many a first-class farmer or mechanic or country schoolteacher has been spoiled, by a course at college to make of him a wishy-washy-hay-seed professor (?). The times demand masters at the top, and he to whom nature has not given the possibility of mastery is morally bound to the duty of choosing some lower station commensurate with his ability, and in which mastery is not only possible but obtainable at a price justified by life's highest interests. This choice of a lower station by no means implies that here a smattering of learning will suffice. The majority of the rank and file of common people to-day are better educated than the schoolteachers were in the days of our fathers. Among these common people, too, a very large per cent of men have a breadth and fullness of knowledge which often puts to shame the rut-running college man. These men are the leaders and masters of every community. To reach them, to inspire them, to lead them is the problem of him who desires to be a leader even in his own immediate neighborhood. This requires a high order of mental culture with a maximum of the science and art of modern life as taken from its actual environment. This adapting of the highest education to make it most highly efficient in the details of every-day life would be no mean ambition for every college man of to-day. And within the next generation few can hope for more than a beggarly life of drudgery, as the tools of demagogues or the slaves of aristocrats, unless prepared to think and act for themselves, and hold their own places in the mad push and hustle of modern life.

Citronelle, Ala.

THE TWO MASTERS.

BY A. W. VANIMAN.

"Ye cannot serve God and mammon."—Matt. 6: 24.

To serve means to be a servant. He who serves God is his servant and obedient to his commands.

A person who is a servant to another is expected to give his undivided attention to the interests of his master. Therefore Jesus emphatically declares that no one can serve two masters. Then he concludes the subject in the language of our heading.

Here Christ recognizes mammon or riches as a master. Whenever riches become a master of a person he cannot serve God. Alcohol has its legitimate uses, and so long as thus used it is a servant; but when it becomes master and man the servant, quite a different state of affairs exists. So with tobacco. It has legitimate uses, but when a man acknowledges the habit as filthy and useless and that he is ashamed of it but cannot quit the use of it, he at once acknowledges that tobacco is not the servant but the master. Such is the case with riches. They have a rightful purpose, and so long as they are so used they are servant, but in many cases they become master, and Jesus says that the person who is the servant of riches cannot serve God. The man

who labors hard to hoard up wealth for which he has no need is a servant to it. The man who allows himself to take a dishonest advantage of a fellow-man has mammon for a master. There is no sin more forcibly denounced than covetousness. This is a case of mammon master, man servant—God left out of the heart.

Because a man accumulates wealth does not say that he is a servant to riches. Many persons have the faculty and opportunity for accumulating wealth, but they use it to serve the proper purposes. So long as those who have riches make them a servant to advance the cause of their master, God, they are not the master but the servant. The man who professes to be a servant of God, owns several farms and has money on interest, but is so close that he will give only a very few dollars in a year to forward the work of the Lord, should stop and ask himself whether he is not serving mammon instead of it being his servant.

He who gives the Lord a share in his business, a proportion of his income, is making money his servant. A state of slavery is always considered as an unhappy condition as compared with personal freedom. So the man who uses wealth as a servant instead of having it for a master is much the happier person.

Let every reader ask himself the question, Have I any habit or passion which is my master? Am I a servant of mammon? If so, remember what Christ says about serving two masters.

Saginaw, Texas.

THE GREEN TREE CHURCH.

BY JAY G. FRANCIS.

"Home, home, sweet, sweet home;
Be it ever so humble, there is no place like home."

Who has ever felt like blaming a boy for praising his mother? It is one of the things of which mankind does not easily tire.

The Green Tree church is our spiritual mother. Here we were born, at least so we humbly trust, into the family of God. Here in our spiritual babyhood we received the sincere milk of the Word; and here we began to eat spiritual meat. Here we taught in the Sunday school, here we were authorized to exhort, here we were placed into the ministry, and here advanced into the second degree of the sacred office. But now we have left our mother's fireside and have struck out into the world for ourselves. Some months ago we were appointed the first registrar of the Green Tree church; and the work done in this office is what leads us, under the direction of the Spirit of God, to write this article. We trust it will have the effect of making us all more careful of the past of the congregations to which we severally belong.

We had offered to gather up the history of our local church; and, so far as possible, records of all members from the beginning, if the congregation would keep up the work in the future. As a result a register $17\frac{1}{2} \times 12 \times 2\frac{1}{2}$ inches, of the best material and workmanship specially prepared for the purpose, was purchased—a magnificent volume, worthy of a church of Christ. There is room in it for about 4,000 names. The following points of information are given about every member: the name in full; date and place of birth; date, place and performer of baptism; marriage—to whom, when, where, by whom; date of death and place of burial; number of children; parents' names, mother's maiden name being given. There are two short lines at the end of each record for remarks. This order is not altogether logical, but is determined to some extent by convenience in lining. At the right end of the right hand page is space, doubly lined, for historical data. The date of baptism determines the order of the member's name in the register, the earliest members being at the beginning of the book. The object is to place historical events along with contemporary baptisms. Some of the facts which have been gathered in our labors may not be without general interest.

If you should look through the register you would find therein the names of 709 members. The oldest list of members which we could find was the one made out in 1862—the time when the Green Tree church began to keep minutes of her council meetings. Since that time very few, if any, have been taken into the church whose names have been lost; but before that time the number of members whose names we have not ascertained is likely from 50 to 100. We should likely be not far amiss in stating that about 800 persons have held membership in the Green Tree church. The number of members in 1862 was 211; the number received from 1862 to 1870 was 30; from 1870 to 1880, 73; from 1880 to 1890, 127; from 1890 to 1900, 152. These figures speak for themselves. The total number received since 1862 is 382, the net gain about 100, as the present membership is a little over 300. The pastorate of Bro. J. T. Meyers, which began in 1877, has been blessed in increase to a marked degree.

The Green Tree church is daughter to the Coventry church, which is daughter to the Germantown church, which is daughter to the Creyfeld church (Germany), which was daughter to the Schwarzenau church. Thus it will be seen that the Green Tree church is great-great-granddaughter to the mother church of our Fraternity, and granddaughter to the mother church of our Fraternity in America. The Green Tree church is genuine, there is no doubt about her pedigree.

In the beginning of the century Elder George Price, of Coventry, used to journey every eight weeks, across country, to the Brethren's Methachon meetinghouse—a distance east about twenty miles. The distance was too great to drive on Sunday morning before meeting, so the good brother would drive as far as to Daniel Brower's, a worthy Mennonite, who lived in the immediate neighborhood of where the Green Tree church now stands. The Brower homestead joined the Umstad homestead on the east. John H. Umstad, "in the good old days beyond recall," courted and won Daniel Brower's daughter Ann. Well, at Brower's Elder Price would stay over night, and on Sunday morning would drive the remaining six miles to his appointment. He would then return to Daniel's for dinner. In the summertime, when the weather was pleasant, he would, in the afternoon, preach Dunkard doctrine in open meadow by the historic Schuylkill. Thus the Green Tree church, like the Apostolic, began in the open air. Two of Daniel Brower's daughters were converted. This was as early as 1810. But it was not till the days of "Pappy Price," Elder George's son John, that the Green Tree church began in earnest.

The origin of the Green Tree church may be placed in the year 1830. In May of this year Isabella, wife of Abel Fitzwater and sister of John H. Umstad, was baptized. She is the mother of the Green Tree church, while her illustrious brother is the founder. Being a very devoted sister, she was instrumental in bringing (1831) her husband and her brother into the church. While living in her home (1832), James Quinter was converted.

About 1833 the Brethren united with others, and built, in Lumberville, now Port Providence, a two-story stone house, the lower story being used as a place of worship and the upper as a public school-room. In this house James Quinter taught school from 1834 to 1841; and, without doubt, here laid the foundation for his future school work in our Brotherhood. Before an organization was effected, "Pappy Price" and Sarah Major, *nee* Riter, the female preacher of the Brotherhood, proclaimed the Word. A church was organized about 1834. J. H. Umstad and Isaac Price were elected preachers, and Abel Fitzwater, Wm. Casselberry and Jos. Pennypacker, deacons. Later (1838) James Quinter was called to the ministry. The subsequent ministers called out of the Green Tree church were: Geo. D. Price, the sweet singer; David Rittenhouse, the enemy to outward display; Jacob Z. Gotwals, fearless, straightforward and upright, disdaining to hide a lie either in himself or in another; Emmanuel Heyser, our first missionary to the negro; and last of all the writer of these lines. And the Green Tree church

will continue to furnish the Brotherhood with preachers.

The Green Tree church has had illustrious sons. John H. Umstad, her founder and first bishop in evangelistic work, traveled through our Brotherhood from Dan to Beersheba. From the lips of aged brethren and sisters, in all parts, still echo his wise and pithy sayings. Hundreds came into the church through his preaching. He made the Green Tree church the ruling church of his vicinity. He laid the foundation of the Mingo church, helped to found the Upper Dublin church, and started the work in Norristown, Pa. He was a member of the committee which brought the Far West Brethren back into our Fraternity. For missionary purposes, in 1860, before the day of State Districts, he called, in the Green Tree meetinghouse, the first representative meeting of the churches east of the Susquehanna River; and thus set the bounds of the State District of Eastern Pennsylvania. But space forbids a full enumeration of his services.

James Quinter was the son of Green Tree. He is the father of our great educational system. Before he came to the front many a parent's brow was knotted in anguish over the question of the education of his aspiring boy. James Quinter gave the answer—Brethren's schools. The little school which he started in Vienna, Ohio, was the progenitress of all of our schools. She died in giving birth to her children, but she was the mother, nevertheless. No man surpassed James Quinter in developing our church journalism. None did more to elucidate and defend the Brethren's doctrine. Who surpassed him in committee work? He compiled the Brethren's "Hymnal." In scholarship and personal piety he stood at the head. The subsequent providence of God declares that the Green Tree church and its vicinity was the dearest spot to James Quinter on earth. He had no sons, but of his two sons-in-law, one was pastor at Green Tree and the other at the adjacent church of Parkerford. Who can doubt that for these places his most fervent prayers were uttered? With this deduction from the providence of God agree the words of his daughter and biographer: "The churches of Green Tree and Coventry (Parkerford is part of the old Coventry church), as they were associated with his early life, his first Christian experience and his first work in the ministry were always regarded with feelings of deep, prayerful interest and tender affection."—*Biography*, p. 34.

At 3:30 P. M., June 13, 1852, at Lumberville, in the Schuylkill River, one and a half miles southwest of the Green Tree meetinghouse, there was immersed, by Geo. D. Price, a man, who, for forty years has helped to shape the theological thought of our Brotherhood. We write of our esteemed brother, C. H. Balsbaugh.

Of many far-reaching services to our Brotherhood, the Green Tree church may boast. Through the Green Tree church, prayer meetings and protracted meetings came into our body. See editorial by Jas. Quinter in GOSPEL MESSENGER of Feb. 7, 1888, p. 80. As seen before, to Green Tree the church is indebted for our school system. In Sunday-school work she is behind some, her Sunday school starting in 1868. Her mother, however, the Coventry church, here is at the front, having opened her doors to Sunday schools in the forties. The first Sisters' Aid Society was organized at Green Tree, Oct. 3, 1881. Due to the Green Tree church is the organization of the "Brethren's Historical Association." Thus it is fair to claim for the Green Tree church the greatest solicitude of any congregation for the preservation of the sources of our church history.

In concern for young people's work the Green Tree church is second to none. Organized young people's work was started here in March, 1899, under the name of Christian Helpers, a name borrowed from the Royersford, Pa., church, and a name worthy of the consideration of our entire Brotherhood. The Green Tree church does not believe in having her young people enter the societies of other denominations, but thinks we should have a society of our own, and that our Publishing House

should furnish to all our young people their religious reading matter. Last year the Green Tree church sent a request to Annual Meeting to have *The Pilot* made the official organ of such a work, but the request did not pass our District Meeting. So far as we know the Green Tree church has taken the initiative toward a general organization of our young people's work. She made an effort which resulted in a meeting toward this end, last September, at Valley Forge, Pa. Last autumn she called at Green Tree a representative meeting of the young members of Schuylkill Valley, to consider the advisability of sending a petition to the Publishing House to have published in *The Pilot* helps for young people's meetings. The request was sent, and soon afterward the helps appeared. The Publishing House had respect to the cry of the Green Tree church, and if the Green Tree church does not now adopt Brethren's literature in all departments of her church work, she will commit the only act of ingratitude of her life.

The Green Tree church is an aggressive church. She loves our Brotherhood with a love second to none. In outward attire she is not as plain as she ought to be, but she will improve. At the time of the Progressive movement, she lost some respect for our Annual Conference; but she did not believe in separation, and so stood by the old flag. Thanks be to God, her respect for Annual Conference is now in the ascendant.

The Green Tree church stands for unity in the body of Christ. John 17: 20-23. She is at the head in efforts to unite the sadly divided groups of churches of Eastern Pennsylvania. Her efforts are of God and will be successful. She longs to see the three divisions of the Brotherhood reunited in the truth, into one body. Herein also she will see of the travail of her soul and be satisfied.

Christ came out from God, and so could speak to us with authority of God. We have come forth out of the Green Tree church; and so, in this limited sphere, without presumption, we can speak with authority of the Green Tree church. It will be a source of gratification to her to have her heart, without outside change in any particular, opened to the General Brotherhood; and it will do the General Brotherhood good to see what is within the heart of the Green Tree church. Such revelation will, at this time, be beneficial to their mutual relationship.

As intimated at the beginning, we have withdrawn our membership from the Green Tree church. We have taken up our abode in Reading, Pa. Request is herewith made that the brethren and sisters all over our beloved Brotherhood will pray to God through our Lord Jesus Christ, for Heaven's choicest blessings to rest upon our labors in Reading.

533 Robeson St., Reading, Pa.

MAGNETIC HEALING.—Number One.

BY J. S. FLORY.

To define the full meaning of the above term would require more space than I have at command in this article. The term "mental suggestion" more fully defines what is meant by magnetic healing. From time immemorial our mothers used mental suggestion to quiet restless children. Many persons lay claim to a special gift in stopping blood, and blowing away fire from a burn, laying on hands in curing erysipelas and such like, not realizing at all that they were practicing some of the elementary principles of magnetic treatment. The fact is, we all believe and practice this much-talked-of mode of healing and do not realize it. A sudden blow on the skin and how quickly the hand goes there. As a means of relief magnetic treatment or mental suggestion is practiced.

Of late years there has been formulated a true science that takes in the vastness of the wonderful working of the powers of the mind as they apply to the moral and physical man. Because of the great mass of superstitious ideas and religious fallacies that have, in a measure, obscured the real science,

magnetic healing has been looked upon with derision by not a few. Those who are acquainted with the real merits of magnetic healing are often appalled at the misinterpretations and what seems to be malicious denunciations of a thing so little understood by the fault-finders.

I am confident of one thing, this means of alleviating the sufferings of humanity has nothing to fear in the light of an impartial investigation. I have given it a most thorough research and from personal experience and practical observation I can be nothing else but an ardent admirer of this most gracious and merciful gift of God within our province to use to the betterment of ourselves and others. I have yet to find the first person in or out of church relationship that has expressed a word against it, to my knowledge, after becoming acquainted with its merits. He that would say it is simply the power of mind over mind, or a fanciful imagination, knows not what he is talking about. What is called magnetic healing is a process or means of bringing into working order one of the most powerful agencies known or conceived by the mind of man. In a word, the power that heals is *life force*. It is a positive force, as truly so as God is positive. When brought into use all negative conditions, such as diseases or disturbances in the human system, must yield and vanish, as truly so as light, a positive force, drives away the negative condition of darkness. Of course we mean in line with the law of possibilities. The agencies set in motion by the effort and concentration of will power result in an entire change of the condition of things in the human organism. A sudden shock to the mind may result in instant death. If an effect on the mind will kill, why should it be a strange thing that a continued effect favorable to health should result in a cure?

Magnetic healing is a systematic course of bringing about certain conditions that result in restoring a healthy condition of the nervous system and an equalization of the blood circulation, restoring vigor and tone to all the vital organs, dispelling inflammations and allaying fevers, all without the use of material medicines. The mass of evidence favorable to this means of healing is too extensive to overlook lightly. Some of the most eminent scientists of the day are strong advocates of its merits.

There are abundant proofs evidencing the fact that all curable cases, not needing surgery, yield to the powers of magnetic healing as readily as to any other means, if not more so, and many cases are on record where this new method has been successful where the old had failed.

Long since I have placed myself on record as discountenancing in strong terms the fallacies of "Christian Scientists," certain phases of "faith healers," "divine healers," etc., and all that has been written or said in opposition to their wrong methods by no means has anything to do with the right claims of magnetic healing, and such criticisms should not be confounded with magnetic healing in any way. The abuses of a good thing should not prejudice the mind against the thing itself. The Gospel has been most wonderfully abused, yet its merits stand undimmed. The monetary abuses of anything has nothing to do with the real merits of the thing. Because certain men make merchandise of the Gospel is no sound argument against it. Consistency demands that we look at all things from a standpoint of reason and merit. Magnetic healing must stand or fall on its own merits. It is no more a subject for religious endorsement or religious condemnation than drug medication is, or any other accepted mode of healing that applies to the masses on a domestic or social plane. Magnetic healing is a matter the people have taken hold of and it will be settled by them regardless of what ecclesiastical or civil bodies may dictate.

There is much adverse criticism in regard to what is called *Absent Treatment*. As in the case of magnetic treatment in general, this criticism is the outcome of not knowing what it means. The instructions sent to the absent in regard to self-treatment is where much of the virtue comes in. If good thoughts sent out to help the ab-

sent are of no consequence, then why ask to pray for absent ones? Absent treatment is as old as the Bible. In all phases of magnetic treatment I have found nothing in it contrary to the Bible, but much in line with it.

In learning the teachings of magnetic treatment and the underlying laws governing it we learn to live on a high plane. It is a rule emphasized in this mode of healing and living that an evil thought will do harm to one's self and harm to the one we think evil of; that to think good thoughts of another, though he be an enemy, will help us and help him also. We also learn that evil passions indulged in, such as envy, malice, hatred, avarice, lust, worry, etc., so disturb the physical body through the mental influences that ill health is the result, and only by having pure minds can we expect to be healthy spiritually and physically.

Much opposition is massed against magnetic healing because most practitioners have what is called hypnotism connected with it. Because of this prejudice I have nothing to do with hypnotism. Magnetic healing does not necessarily need to have any connection with it. Divest of this hypnotic "craze" the religious fallacies of the different "faith healers," and we have a real, rational and worthy means of healing in what is called magnetic healing, that no one need be ashamed of.

Every man and woman has a right to choose for themselves their preference in healing. Any abuse is *wrong*, but not everything *abused* is *wrong*. Let us all "prove all things and hold fast to the good."

Dayton, Ohio.

MAGNETIC HEALING.—Number Two.

BY HOWARD MILLER.

THIS is a subject that has been agitating the Brotherhood for some time, and it has caused considerable discussion and no little dissension in many parts of the church. Very few people understand it, and some who practice it know less than their patients. It has its earnest supporters and its vindictive opponents. There is really nothing at all new in the fundamentals of the art. It is as old as the earliest pages of human suffering when the cave man industriously rubbed the place where the bear bit him. It soothed and helped him, and that is all that he knew, or cared to know. It sometimes fails, in fact it very often fails. Remembering that the larger part of magnetic healing consists in massage, or rubbing of the parts, the claims of some of the professors, as the practitioners style themselves, are incredible and impossible. It has been stated that cancer and similarly dreadful progressive diseases are amenable to treatment by the new art, and beyond all question the claim is without the slightest foundation. True, there may be a patient whose disease may be called cancer, and then if he be cured or helped the profession gets the credit. But if it had been a real cancer, no massage would have cured it. Its claims are too great. It covers too much territory in its professions. There are some diseases that no rubbing will cure. They are even beyond the reach of the imagination. The patient may be made to say that he has been helped, he may even give a testimonial of a perfect cure, and then the mortal disease takes a better grip and he dies. It has happened over and over again. Every man is mortal, and no man has learned to master death.

On the other hand, there is an element of truth in the work. It has its remedial effect in certain classes of diseases. There is no doubt about that. An inflamed arm can be soothed and reduced in size and the pain practically disappear; but it will all come back again if the needle in the muscles be not extracted. It is often the case that the rheumatic is helped, and anyone with inflammation of a part that can be reached by rubbing or manipulation can be eased of pain. The cause of the cure is a purely mechanical one; it is not remedial in the sense of removing the cause. And if the cause be not removed, or wear itself out naturally and in the regular order of things, it will cause the same trouble

again, and after awhile the part will refuse to respond to the coaxing hand.

In connection with the magnetic business are associated often hypnotism and clairvoyance. These are words that the ordinary readers are afraid of. Hypnotism is simply suggestiveness. If you have ever made a child believe a thing that was not true you have hypnotized a human being. In medicine it simply consists in asserting that a thing is true, or that something is going to happen, and which, by the subject being a willing party, does actually happen. No person whatever can be hypnotized by anybody without complete agreement to have it done. Imagination working on imagination, mind on mind, and mind on matter is no new story. It is a fact, but it has its limitations. It also has its moral metes and bounds. That a man proposes to cure consumption when he has never seen the patient, who is a thousand miles from him, and does absolutely nothing but give him the so-called absent treatment, rises to but a little higher level than the incantation of the medicine man of the plains Indian.

Anybody can do anything that the professor can do, and the "course" can be bought for a dollar, and a sign can be made for oneself. That it does good is beyond a doubt. So does powwowing, and manipulation of the potlid over the burned hand by the old crone. To dignify it with the name of profession, and to take large sums of money for service not rendered is where the trouble comes in. Finally, it is a fad, a passing spasm, and will soon be relegated to the limbo of exploded follies.

THE CHRISTIAN'S LIFELOOD.

BY D. W. WEIDLER.

God is love. Christ loves us. The Holy Spirit helps us to love others as we love ourselves.

I have often wondered why Christians spend so much time in quarreling and wrangling over church doctrines; in composing rhetorically perfect, but spiritually deficient polemic essays, and in "searching the Scriptures" for the sole purpose of finding passages that seem to indorse their pet hobby, when Christ and all the holy apostles make their central theme *love*—pure, simple, undefiled love. The Bible is full of love, from Genesis to Revelation. Human love was born in the garden of Eden and is now re-echoed in every pure and noble heart in the world. Love is the foundation of the Mosaic Law. It is the very life of the perfect law of Jesus. The one great commandment is, "Love God," the other, "Love thy neighbor."

Christ was a perfect example of love. Although his divine power enabled him to create worlds, his no less divine love enabled him to leave his heavenly throne, come to earth, and die for our sins. Where else can we find such an example of unfeigned love and pure unselfishness as that of our great Teacher? As a child in his humble home in Nazareth he shows his love to his parents by his obedience. In after-life he goes about doing good everywhere—in the streets, by the wayside, in the synagogues. His great loving heart always goes out in sympathy toward the poor, sick and discouraged. He, too, is love.

The apostles betray the same noble feeling. John, the most beloved disciple, the most trusted apostle, the only human being to whom God could reveal the hidden mysteries of the apocalypse, God's messenger to the seven churches of Asia, had a big heart, full of love. Love so thoroughly permeated the life of St. John that he made it the theme of his finest discourses. It crops out on every page of his writings. He could not help but love and preach love. Tradition says that after he became so feeble that he could not walk, and scarcely speak, the people would carry him into the church and all he could say was, "Brethren, love one another."

We cannot understand love as we ought. It is simple, yet complex. It is human, yet divine. Love is the mainspring of faith and hope; it is at the root of all noble purposes and lofty aims in this life. It is the very lifeblood of a true Christian. If a

Christian has not love in his heart, it is a sure indication of spiritual death. Take away a man's blood and he will die. Take away a Christian's love and he will die just as surely; he will be dead to Christ and every good work.

Satan is trying to get our love away from us. He is sapping our lifeblood away drop by drop, slowly but surely. If he can only reduce our love he has his aim in a large measure accomplished. Satan does not often approach a devout follower of the Lamb with a glass of wine or an invitation to a dance; he is too wise for that. He doesn't try to get good members of the church to commit what the world would call a crime; that would be preposterous. He tries to steal away a Christian's love for Christ, a brother's love for his fellow men, children's love for their parents, a sister's love for her sisters. This is done in many ways. Let us watch for them.

One of us sees a dear brother make a little mistake, unguardedly commit some sin. It seems terribly to shock our sense of Christian propriety. Instead of kindly telling him of this error and praying to Jesus to help and strengthen him, we tell somebody else about it. We say, Why, there is Brother A, he is doing some very unbecoming things. He is wicked. The church ought to attend to his case as soon as possible. Before very long this story passes from person to person, until it is very much magnified. Very soon the poor erring brother becomes discouraged. He begins to think nobody loves him. He drifts farther and farther away from the care of the church, and eventually is lost, lost! The echoes of this mournful word strike our hearts with pains of anguish. He is lost, and the guilt of his sins has left stains at our doors. He is lost, and perhaps we could have saved him. Oh! if we could only love each other more! If we could only proclaim the good deeds that others do instead of their faults! If we could only look upon others' sins with the same liberal views that we do upon our own, and then correct our own faults with the critical eye that we do others'! If we could only realize that "love covereth a multitude of sins"! Then earth would be a beautiful home, an earlier heaven.

Let us remember that it will hardly do any good to circulate some one else's faults among the people, and it may do a great deal of harm. Let us remember that the best way to hasten the fulfillment of the words we say so often—"Thy kingdom come"—is to love our fellow men and love our God.

Ashland, Ohio.

A MISUSE OF THE LORD'S TALENTS.

BY EFFIE SNYDER.

THE Lord has endowed each of us with some talent to good. It is his will that the world should be better by our being in it. After we accept Christ and have put on his divine nature, it is then that we are in a proper condition to exercise in this talent to the greatest extent, but God has not given all the same talent. To different persons he has given different talents, and he will expect us to do all the good that we have the capacity to do.

The husbandman expects more fruit from that upon which he has bestowed the most labor and expense, and he will be grieved if he is disappointed. And upon the same principle God expects more of those to whom much is given. In the ceremonial law God required more of the rich than he did of the poor. Those who had great store of oxen and sheep to be offered in sacrifice would not have been accepted had they offered a pair of turtle doves or two young pigeons; yet they were accepted of the poorer class of people. So also under the Gospel, to whom much is given, of him will much be required. God looked for more from the one that had received five talents than he did from the one that had received but one talent; yet the person that had received but the one talent was not excused for not making the proper use of the talent given him. The same condemnation was pronounced upon him for making the improper use of his talent that would have been pronounced upon

the one with the five talents had he failed to improve them.

So it would be with us. We need not excuse ourselves and do nothing at all because we have not the talent for doing some great thing. By engaging in financial affairs we increase in finance; so spiritually, by engaging in spiritual things we increase in spirit. The reason that we are so dormant and not making the spiritual growth that we should is because we hide our talent and are not putting it to the proper use, and instead of growing it becomes of less value. There is a work for us all to do. All, from the least to the greatest, have a part to perform in carrying on this great work; and we should be up and doing it. The field is white already unto the harvest. Pray that the Lord may send forth more laborers.

I fear that some even talented ministers are not making wise use of their talents. There are too many of them among the well-organized churches, and now and then one has to let it be known that he is looking for a place. If he has the talent to proclaim, surely there is no excuse for any one to be idle while there are so many isolated ones that are hungering and thirsting for the Bread and Water of Life, and others that have never been taught the Word of the Lord perfectly.

The parable of the supper may serve as a good illustration,—where a certain man made a great supper and bade many and sent his servants at supper-time to those that were bidden to come, "for all things are now ready." But they all began to make excuses. What was the reply of the master when his servants showed him these things? Did he tell them to continue inviting them until they would come? No, he told them to go out into the streets and lanes of the city and bring in the poor and the maimed and the halt and the blind. But there was still room, so he commanded them to go out into the highways and hedges and compel them to come in, that his house might be filled. Let ministers compare their work with the lesson taught in this parable and see whether they are making the proper use of their talents.

Bellefontaine, Ohio.

CHRIST WRITING ON THE GROUND.

We have no account of Jesus doing any writing save when he wrote upon the ground. What he wrote has not been transmitted to us in the New Testament.

In the *Christliche Welt*, of Leipzig, No. 35, Professor Casper Rene Gregory has published a short but interesting contribution to the disputed section, John 7: 35 to 8: 11, the object being not a defense of or an attack on this famous pericope, but rather its interpretation on the basis of peculiar readings found by the author in three different manuscripts, one in Athens, another in Mt. Athos, and a third in Dessau, the additional matter adding great dramatic interest and clearness to the words. In the traditional form of the text Christ is described as stooping over and writing on the ground, which action and his deportment results in the accusers of the woman caught in adultery leaving him, and her apparently in shame.

But what it was in Christ's writing that effected this change in the program of the Pharisees is not indicated. According to the variants found by Gregory, Christ wrote in the sand some leading sins of the woman's accusers, and he interprets this to signify that as soon as these saw that the Lord knew of the great wrongs they had done, but which they had thought were secret, in the consciousness of their guilt they left him. These additional words certainly make clear what hitherto had been enigmatical in the text. Gregory has evidently a high opinion of this pericope, even if it is not a part or portion of the canonical Gospel. He thinks that possibly it is older than this Gospel itself, and he closes with these words: "*The scene here described evidently made an indelible impression on the souls present. In what manner and when and where this section found its way into the Gospel of St. John, we do not know. But who would be willing to miss it?*"

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

We earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PETERSON, Box 776, Elkhart, Ind.

PARABLES OF THE RENT GARMENT AND WINE
SKINS, OR NOTHING BUT CHRIST.—
Luke 5: 36-38.

BY S. N. McCANN.

- I. We cannot choose a part of the Christian system.
 1. To patch other systems.
 - (a) Schisms will result.
 - (b) All will be lost.
 2. To patch up the old man.
 - (a) Breakdowns will come.
 - (b) All faith will go.
- II. We cannot incorporate Christianity into other systems.
 1. Into old systems.
 - (a) It will break them up.
 - (b) All will be lost.
 2. Into the old man.
 - (a) Failure will follow.
 - (b) Nothing of value will be gained.

Ankelsvar, India.

THE CHAMBER OF SUFFERING.

In almost every church you will find some who are kept at home on account of sickness. Largely they are shut up to themselves and their close circle of relations with an occasional call from some one from without. These sick people have been faithful to the church, have worked in the Sunday school, have rarely missed a preaching service, but sickness has come upon them, and they are shut out from these God-sent advantages for spiritual development and growth. They feel keenly the conditions to which they are subjected and to add to their discomfort the deacons and ministers have failed in bringing the "olive leaf" of comfort; if not entirely, so far between, that were it bodily nourishment needed, the poor, helpless victim would have long ago passed the portals of death. With aching head and throbbing temples and quickened pulse they are able to cast a glance over the window sill in time to see Brother A driving rapidly by. The inward impulses of the soul bring a feverish, disappointed response from within. My heart is just breaking for a visit from him, I waited patiently his coming, and a visit, although short, would have given the comfort I need and have eased my aching heart. Then, too, Brother B, from an adjoining congregation, is to preach at the old church next Sunday. I am not much acquainted with him, but he is God's servant and just a few minutes even of his spiritual shadow falling into the dark background of my poor life would bring some sunshine. I will wait and hope; maybe he will come.

Sunday comes; many congregate; the songs are joyous; the preaching is as from heaven. Men's hearts are thrilled, but the poor "bird with a broken wing" is forgotten. The sun comes out in its brilliancy the next morning and Brother A says, "I ought to go over and visit Sister C. I will go just as soon as I can." By sunset it is too late; she is dead. I beg of you, my dear brother, when you visit other churches be solicitous as to the sick, visit the chamber of suffering, and your ministry will be more to you than ever before. There is no stage or condition in life, from the cradle to the grave, not legitimately your field. And your responsibilities are discharged in proportion to your activities in your field of toil. Your messages of comfort satisfy and ease many an aching heart and bring you in touch with that side of human life from which you shall be able to be more sympathetic, tender and helpful.

A. P.

THE HIGHER LIFE OF A MINISTER.

Anything that will bring us into closer touch and fuller fellowship with Jesus will be conducive of spiritual development and bring us nearer the heavenly ideal of true consecrated manhood. To enter the office of the Christian ministry, purity, holiness

and devout submission to the truth are essentially leading factors. The searching qualifications laid down by Paul are to be the tests upon the part of the church from which it is to move, and these qualifications are so suggestive of high spiritual attainments that the church loses its power, curtails its influence and becomes a party to an unconverted ministry whenever these essential features are not made tests for entrance into the sacred office. Then with vital Christianity instilled in the veins, by having earnestly endeavored to possess the qualifications of a minister, from the inherent worth of the qualifications themselves, a man is in position to turn all his power and work into the line of spiritual development until he reaches the mark set by Paul: "Whosoever ye do in word or deed, do all in the name of the Lord Jesus." Your life is essentially overshadowed and directed by the life of Jesus Christ. Anything that throws you out of perfect reciprocity with Christ affects your ministerial functions correspondingly.

It is important that you, my brother minister, stand as a true representative of divine grace. When you note the fact that the ebb and flow of your own spirituality marks almost perfectly that of your church, you at once become conscious of the great worth of a true man of God. In life, devotion, conversation, dealing, self-control, and all that enters into the make-up of true manhood, you cannot afford to be wanting, nor can the church afford to have you lacking. True life is a flight of stairs, a constant upward incline, with a widening horizon as you go. New beauties and new blessings come as you ascend, until, Stephen-like, you have reached the top and from this eminence go home.

A. H. P.

THE NEED OF QUIETNESS.

We read that "Isaac went out to meditate in the field at eventide." Where and when do the business men of our day meditate? They have no time for it. The precept, "Commune with your own heart and in your chamber, and be still," is never obeyed by them, and as a consequence their inner spiritual life is starved and they have little or no influence for good upon others. Let us try to resist this habit of being always in the din, always in a turmoil, and, however busy, take time to consider our ways, that we may be, if not wise, at least less foolish. The busiest workers have generally an hour in the middle of the day in which to eat and rest, a part of which they might spend in communion with a better world. And, when walking to his work through the most crowded streets, a man may acquire the habit of being as much alone with his thoughts as he would be in the Sahara desert.

Calm soul of all things! make it mine
To feel amid the city's jar,
That there abides a peace of thine
Man did not make and cannot mar.

—Great Thoughts.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Parables of the Kingdom.—Matt. 13: 24-33.

Lesson for May 27, 1900.

GOLDEN TEXT.—The field is the world.—Matt. 13: 38.

In the parable of the sower we had given to us how the principles of the kingdom of Christ come to individuals, and how they are secured, and the results. In this one we have set before us the character of the kingdom, and the dealings with its subjects are given in object lessons that were apt and easily understood at the time and place given. And had the people not been blinded with their false notions of their expected Messiah, the truths, as taught them by the Great Teacher, would have been readily understood. It always has been a hard thing for the blind to see, and so it is yet—and so it ever will be. In other words, many people will not see because they love darkness rather than light. The Lord always gives light to those who wish it—and he wants us to wish it.

"The kingdom of heaven is (here) likened unto a man which sowed good seed in his field." While this world, in a general way, is the field of God, in this parable it seems to have a special sense and refers to the church of Christ. In this field, by the true sowers, only good seed is sown. And were there no other sowers and no other seed the growing stalks and products would be good only. But as this is not so, we have in this kingdom wrong sowing and bad seed-tares.

The man that had the field, the field and the seed sown were all right. "But while men slept," those to whom he had committed the field, "his enemy came and sowed tares, or bastard seed, among the wheat, and went his way." As this was done while the men were sleeping, they could not be held responsible for this bad sowing, unless we assume that these men should not have slept—as some do. But we can hardly take this view of it, as from the beginning day and night, by order, followed each other, and as night was the time for sleeping, so these men were excusable for sleeping. It was the enemy did the wrong at the time that bad men generally do their work, because they love darkness as being the suitable time for doing wrong.

As long as we have sin in the world we will have these two conditions of things. And that we shall ever be able to avoid the occurrence, the parable doesn't teach nor do we think it was intended to do so. The lesson we want to learn is how to deal with them when sufficiently developed to see that they exist. These servants, who represent the true followers of Christ, were entirely innocent of the enemy's work until the blades of the seeds sown, good and bad, sprang up and brought forth fruit. "Then appeared the tares also." They no doubt were both disappointed and surprised. They had seen the good seed sown—perhaps did it under the direction of the Master. And now they see these tares or bastard wheat. "Sir, didst thou not sow good seed in thy field? From whence then hath it tares?" They did not know, neither were they expected to know. But their work was to deal with the conditions as they found them. And this is what we must learn.

The tares, through the enemy's sowing, had gotten into the field, the kingdom, the church, what should be done with them? These men say, Grub them up and cast them out. That was business, it was human to do so—but not divine. "But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let them both grow up together until the harvest." This is wisdom, because in our judgment we may err as to which is wheat and which is tares. And the relation in the growth is so close that in our ignorance we might readily root up the wheat with the tares. These servants had the willingness and the zeal, but not the wisdom. And therefore the master says, Don't undertake an operation so intricate. Let them alone until the time of harvest, and then I will see to it myself. No risk—no mistake can be made.

On this Dr. Clarke says: "Though every minister of God should separate from the church of Christ every incorrigible sinner, yet he should proceed no further—the man is not to be persecuted in his body or his goods because he is not sound in the faith. God tolerates them and so should we. If a man or woman commits the open sins named by Christ, we are safe in going as far as he directs, but in things about which there may be just grounds for difference of opinion, on these we should not pass judgment. We may be right and we may be wrong. Wait till the time when the Master will say: 'Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn.' And in that day there may be some wonderful surprises. What we may call wheat may prove to be tares, and those that we might feel like digging out as tares might prove to be wheat.

The best lesson we can learn is that we should not be hasty in exercising judgment, because we are not ourselves perfect. And not being perfect we are liable to err. "Judge not, that ye be not judged," because as we mete out judgment to others so it will be meted out to us.

H. B. B.

HOME * AND * FAMILY

WHO OF US KNOW?

Who of us know

The heartaches of the men we meet
Each day in passing on the busy street,
The woes and cares that press them,
Forebodings that distress them—

Who of us know?

Who of us think

Of how hot tears have chased the smiling cheek
Of some we meet who would not dare to speak
The pangs they feel, the burdens that they bear,
Each hour that passes through the solemn year—
Who of us think?

Who of us care

To try and think and know their pain and grief,
And help to bring to breaking hearts relief,
To help to bear the burdens of their care
By tender word and loving look and prayer—

Who of us care?

—S. C. Allen, in *Christian Commonwealth*.

BE PATIENT.

SELECTED BY PETER SMITH.

Be patient toward all men. The cold hammer fashions the hot iron. He who would govern others must first learn to govern himself. Passion is blind. Cool, deliberate and at the same time energetic action makes itself felt in every department of life. Be patient toward your brethren. Some men are slow to see into good things. They want to do right, but it takes them a good while to determine what is required of them. Not every member of the body of Christ is an eye. To get out of patience with these dull ones will not help either them or you. Give them time, and they will do their duty. We all have our infirmities. Let us bear with each other.

To be patient you must have patience. The stream cannot flow if the fountain is dry. The fruit will not grow without the tree. Resolutions alone against impatience will not answer. You must pray as well as resolve. Ask God not merely to help you in your outward conduct, but to give you the inward grace. Unless you get that you will fail as you have failed before. Be determined on victory in this.

HELP EACH OTHER.

SELECTED BY NANCY D. UNDERHILL.

If any little word of mine

May make a life the brighter,

If any little song of mine

May make a heart the lighter,

God help me speak the word,

And take my bit of singing,

And drop it in some little vale

To set the echoes ringing.

If any little love of mine

May make a life the sweeter,

If any little care of mine

May make a friend's the clearer,

If any lift of mine may ease

The burden of another,

God give me love and care and strength

To help my toiling brother.

DO WE LIVE AS WE SEEM?

BY LULA GOSHORN.

To those outside of our own homes we are so courteous, so kind and so soft-spoken that when we pass from their presence they remark upon our pleasant ways. Are we really what we seem to be? What kind of a verdict would the honest opinion of our home folks be?

Those who do the most for us, love us the best and befriend us when all others fail; those who should receive from us the utmost consideration, who deserve the kind words, the oft-spoken praise, more often have the surly looks, curt sentences and impatience reserved for them. *Charity should begin at home in more ways than one, and not only begin but grow and abide there.*

If we are ugly at home let us be so away, that the world may judge us rightly and we deceive no one. If we are pleasant at home, then with good grace and a clear conscience we may be pleasant away from home. Let us live as we seem, always. One life on earth is all we should try to live. One life is more than the most of us can live truly; then let it be an honest one, and at home and abroad be our own true selves, and we can at least command respect because the world will know that we are at all times just what we seem to be.

Ladoga, Ind.

MARTHA.

SELECTED BY E. H. CHASE.

I WOULD that I were like Mary,

With leisure to sit at your feet;

To list to the words of the Master,

Falling so tenderly sweet,

Giving the rest that I long for,

A place and a love complete.

But I am a server, like Martha,

And yet I can live at his feet,

And treasure the words of the Master,

Falling so tenderly sweet

That they glorify all the serving,

And make all my life so complete

That I wonder I envied my sister

Her leisure to sit at his feet.

—The American Kitchen Magazine.

WHY THEY DON'T GO.

BURDETTE hits many a nail on the head. How like human excuses are the following:

"So you are not going to church this morning, my son?"

"Ah, yes; I see. 'The music is not good,' that's a pity. That's what you go to church for, to hear the music we demand."

"And the pews are not comfortable." That's too bad—the Sabbath is the day of rest, and we go to church for repose. The less we do through the week the more rest we clamor for on the Sabbath."

"The church is so far away; it is too far to walk, and I detest riding in a street car, and they're always crowded on the Sabbath." This is, indeed, distressing. Sometimes when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there."

"And the sermon is so long always." All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whiskey, beer and tobacco, hang on a strap by your hands for two miles, and then pay fifty cents for the privilege of sitting on a rough plank in the hot sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into your ears, and come home to talk the rest of the family into a state of aural paralysis about the 'dandiest game you ever saw played on that ground.'"

"Ah, my boy! you see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. My son, if you didn't think you ought to go you wouldn't make any excuses for not going. No man apologizes for doing right."—*Religious Herald*.

THE INVISIBLE AUDIENCE.

We have heard of young ministers preaching to trees and stumps with a view of training themselves for a more appreciative hearing, but it is not often that a minister of wide experience can be enticed into preaching to nothing. Here is an instance:

"Riding down to Calcutta by train one day," said a missionary from India, "I had Bishop Thoburn as a seat mate. He told me that for the first time in

twenty years' service he had recently had an opportunity to preach to the respectable women of the Hindoos. A Hindoo baboo came to him one day and said that all the men of his family believed with the Bishop, but that the women still clung to their old beliefs. He wanted the Bishop to come to his house and preach to the women. The Bishop went.

"The baboo took me into a large room," said the Bishop, "across the center of which was stretched a sheet of sailcloth reaching to the floor.

"There," said the baboo, 'the women are behind that veil.'

"The Bishop, standing on one side of the curtain, preached to the hidden audience on the other side for half an hour. A week later he came back to the same house and was again invited by the baboo to talk to the women. Again he went into the big room, and, standing before the curtain, he pleaded with the women to accept the faith of the Gospel. Finally he decided that it might put him on a more intimate footing with his audience if he should ask a few questions.

"Ladies," he said, 'do you understand what I am trying to tell you?' There was no answer. He repeated the question. At last a shrill little voice made answer in the native tongue.

"There is nobody here," it said. The women, it appears, had vanished upstairs, leaving only one little girl to listen to the good Bishop's eloquence."

THE LAND OF REST.

THERE is a land where everlasting suns
Shed everlasting brightness; where the soul
Drinks from the living streams of love that roll
By God's high throne! Myriads of glorious ones
Bring their accepted offerings. Ah! how blest
To look from this dark prison to that shrine,
To inhale one breath of paradise divine,
And enter into that eternal rest
Which waits the sons of God!

—Selected.

AN APRON WORTH \$50,000.

THERE has recently come to light an apron—probably the most exquisite example of needlework extant—that busied the fingers of the hapless Mary, Queen of Scots, during her long imprisonment, and served to divert her mind from her impending doom at the block. The fallen sovereign—all hope gone—centered her interest upon it during the latter part of her long confinement, and created the masterpiece of needlework. Just before her execution she secreted her prized apron under the lining of one of her robes which kept her treasure safe until recently the garment was ripped apart. Its history has since been fully authenticated through letters written by the ill-starred Queen to a friendly ambassador at Paris who smuggled the materials out of which it was wrought into her dungeon. By strange chance the apron came into the possession of an American, who has refused \$50,000 for it, and has also declined \$5,000 for the privilege of unraveling a single stitch to learn its secret, which is a mystery to all the experts. Its owner has consented, however, to its reproduction in large size in the *June Ladies' Home Journal*.

A WOMAN of my acquaintance married a drunkard. She hoped she could reform him, but he has led her a fearful life. She was living on a false hope. The Bible speaks of a sure hope, and that is what each one of you may have and must have if you are to stand the test of time and eternity. Woe to a vessel in the time of storm if the anchor does not stand the test. And the storm is coming, too, to test us all. A man who traveled a great deal always carried a life preserver with him, so that in case of storm he would be safe. At last the storm came, and when he went to put on his life preserver he found that the mice had eaten holes in it, and it wasn't worth a snap of a finger. How can I tell if I have a sure hope? A boy was holding to a string with all his might, when some one asked him how he knew that there was a kite at the other end of the string. "Because it draws me up." So, if we have the sure hope, it will draw us upward.—D. L. Moody.

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UNTIL further notice, Bro. J. S. Flory should be addressed at Dayton, Ohio.

BRO. S. K. FIKE will represent Western Pennsylvania on the Standing Committee.

THE address of Bro. Enoch Eby is changed from Booth, Kans., to Mound City, Holt Co., Mo.

BRO. JOHN E. JOSEPH, of Bourbon, Ind., may now be addressed at Towner, North Dakota, Box 196.

BRO. L. R. PEIFER and wife, of Waterloo, Iowa, are with us this week. Bro. Peifer is foreman of the Auditing Committee.

Do not fail to read what we say concerning the life of Eld. John Kline. All of our readers should have a copy of the book.

BRO. J. G. ROYER was in the office a short time last week. He reports everything moving along pleasantly at the Mount.

BRO. LEVI MINNICH, Sunday-school Secretary for Southern Ohio, changes his address from Painter Creek, Ohio, to Greenville, same State.

THE Sunday-school Meeting for Northeastern Ohio will convene in the Wooster church, two miles southeast of Smithville, June 13 and 14.

ARE you going to the Annual Meeting prepared to make a liberal contribution to the World-wide mission fund? This is worthy of proper consideration.

LET everybody come to the Annual Conference prepared to enjoy the song services. The new song book is to be used, and Bro. Geo. B. Holsinger is to lead the singing.

SOME of the Annual Meeting queries happened to reach us too late to appear with those given on page 314, and will be found on page 317 with the correspondence.

WHO represent the following Districts on the Standing Committee: Second District of Virginia, Second District of West Virginia, Western Maryland, and Michigan?

BRO. D. B. EBY, of Sunnyside, Wash., on his way to the Annual Meeting, has arranged to stop off at Lena, Ill., and attend the feast in the Yellow Creek church, May 30 and 31.

BRO. ANDREW HUTCHISON has just closed an interesting series of meetings in the Whiteville house, Ohio. Ten persons have been received into the church by confession and baptism.

BRO. MARK D. EARLY, of South Bend, Ind., serves in the place of Bro. John C. Mellinger, on the Auditing Committee this year. He reached Elgin Monday morning, this being his first visit to our city.

BRO. M. G. BRUMBAUGH is a busy man. Not long since he was asked to take charge of the training department in the Wanamaker Sunday school. After two Sundays' trial he has been compelled to decline on account of having on hand all the work he can possibly do. He will probably deliver an address one evening during the Conference.

It is Bro. J. E. Rolston, of Iowa, and not Bro. I. J. Rosenberger, who is to hold a series of meetings in the Waddams Grove church, Ill., commencing June 10. The meetings will be held in the Chelsea house.

Do not fail to send in your order for the Full Report of the coming Annual Meeting. In addition to the speeches made in the conference, the publication will also contain what may be said in the Sunday-school and mission meetings. Price, 25 cents.

ON page 308 of this issue will be found two articles on Magnetic Healing, one for and the other against. As the question is to be presented to the coming Conference for consideration, it was deemed proper to give our readers some light on the subject.

WHEN writing obituaries, we do wish our contributors would give the place of death. When people read an obituary they want to know where the deceased lived at the time of his death. Scores of obituaries sent us do not appear in print on account of this defect.

ON his way home from North Dakota, Bro. Jerry Bottorff, of Odell, Pa., closed his eyes in death. He had gone north for his health, and it was hoped that he would return home with sufficient strength to resume his ministerial labors. He will be greatly missed by the members of his congregation.

LET every member of the Standing Committee bear in mind that on Thursday morning at 8 o'clock, May 31, the Standing Committee will meet in the Brethren's meeting-house in North Manchester, Ind., and organize. Without fail every member of the committee should be present at hour named.

BRO. A. L. CLAIR came over from Mt. Morris Tuesday morning, and with the other two members of the Auditing Committee, is now at work on our books. The Committee has no small task on hand, for it finds that the business here is steadily growing and requires additional work on their part each year.

SISTER BEAHM writes us that her husband, Bro. I. N. H. Beahm, is now at their home at Mechanic Grove, Pa. He is still quite weak, but is growing gradually stronger, though it will require considerable time for him to gain sufficient strength to enable him to do any kind of work. He is both grateful and hopeful. He may possibly have to return to the Sanitarium a while before fully regaining his health.

SOME of our Brethren write that they have great occasion for rejoicing because the saloons were voted down at the late elections. What parent does not rejoice when the men of his city come forward and declare that no liquor shall be sold in their town? And how many happy wives, fathers and mothers there would be in this beloved America if the saloons should be voted down from one end of the land to the other! When "Thy kingdom comes" there will be no saloons in this world.

WERE Jesus to appear among us as he did among the people in the Holy Land nearly nineteen hundred years ago, we do not believe that he would demand that all of the churches in America should be sold for cash and the money distributed among the poor as some have suggested, but we do believe that he would require some radical changes regarding the Christian houses of worship. He would give his people to understand that while he admired beauty, taste and convenience he had no use for extravagance, and that it was not right to waste his Father's money by rearing great structures merely to gratify the pride of the more worldly. He would want all these costly cathedrals exchanged for suitable places of worship, where the poor could be welcomed along with the rich. He would doubtless have churches noted for convenience, neatness and taste, but there would be no extravagance about them. Why cannot the people of this land learn to erect houses of worship after this idea, for we do not know what day Jesus may come?

ORDERS are coming in quite freely for Hastings' "Square Talk on the Inspiration of the Bible." It is a work that should be in the hands of every member of the church. Price, fifty cents, and to the ministers in the Brethren church, free on receipt of the postage, five cents. We trust that none of our ministers will fail to send for this excellent book, and then read it.

IN this office errors are made; they are made everywhere. If we make a mistake write to us good naturedly and kindly. Think about the mistakes you have made and are likely to make before you get through with life, and then you will have patience with our clerks when they err. We try to reduce errors to the minimum. Even then there are more than we wish there were. The Scriptural way is to tell your brother of his error between thee and him alone and this doesn't mean that you should tell it to everybody else except your brother. We always correct our mistakes and are glad to have our attention called to them.

BRO. I. B. TROUT spent a few hours with us last week. He was on his way to Chicago, where he was booked for an address before the National Christian Association. Bro. Trout handles secret societies without gloves, and it would be a good thing if he could be heard in all parts of the Brotherhood on this important question. Our people need some stirring up along this line, for while it is generally understood that we are opposed to secret, oath-bound orders, our ministers seldom give the public a well-prepared and sound sermon on the subject. We need to do more preaching against being unequally yoked together with unbelievers.

A BROTHER, who seems not to have attended any of our Annual Meetings, appears to be elated over the thought of meeting scores of those about whom he has for years been reading in the MESSENGER. He mentions some of our aged elders, evangelists, educators, members of the General Mission Board, those connected with the Publishing House and a host of others. To mingle with them, greet them, and enjoy their Christian associations will to him seem like being in a heavenly place in Christ Jesus. Well, we trust that our brother, along with hundreds of others, will get an amazing amount of good out of the Annual Meeting. Let everybody come for the purpose of doing good and enjoying the Conference.

AN isolated correspondent in the West writes concerning the church news in the MESSENGER. When the paper reaches her she looks for the State where she was born and raised, then glances down the list to see if there is anything from her old home church, where she was born into the family of God. If nothing is found for weeks her heart becomes sad, for she longs for just a little news from the old mother church. Those who send church news every few weeks will probably never know how much their short notes are appreciated by those who have a knowledge of the place. Let this prompt all of our correspondents to be a little more punctual about sending short and frequent reports from their churches.

BRO. CHRISTIAN HOPE, who is now in the other world, was one of the best men we ever traveled with. The man could not have been more unselfish. On the steamer he did not seek the best place at the table, nor did he persist in occupying the best seat on the deck. He seemed constantly concerned about the welfare of others, and lived for the good he might be to those around him. In the cars, around hotels or on the streets he was always polite and obliging. He one time said that America was his adopted home and he did like to see Americans act as though they had some manners. In all of our travels with him, both on land and on sea, we never saw him do one thing unbecoming a Christian gentleman. If all Christians while traveling, would conduct themselves as gentlemanly as did Bro. Hope, they would be more creditable epistles, known and read of all men.

BRO. O. H. YEREMIAN, our young brother from Smyrna, who has been in this country several years, will, at the request of the General Missionary and Tract Committee, spend the summer traveling among the churches in the eastern part of the Brotherhood. He will give talks on life and conditions in his home land, as well as preach some. Congregations who desire to have him visit them, should write to him before Annual Meeting, for at that time he will start on his tour. Address, O. H. Yeremian, 184 N. Van Buren St., Batavia, Ill.

As the Annual Meeting is approaching a brother suggests that something be said in the MESSENGER concerning railroad manners. It ought not to be necessary to give any special instructions to our readers on a matter of this kind. People who are Christians and have read the MESSENGER a number of years ought to know how to behave themselves while traveling. They all know that it is not good manners to rush into the coaches, and pick out the very best seats regardless of the rights of others. They know that it is not right to try to occupy more room on the seats than they need, while others are standing. They know that it is very impolite to talk very loud so as to be heard over half of the car, and especially does it show bad training to thus talk about church troubles. They know while it may be all right to eat a lunch on the train, it is not proper to leave the seat so littered with crumbs as to render it unfit to be occupied by others. They also know that it is the duty of Christians to let their light shine while traveling, as well as at home. All these things our readers know, and if they do not they will by the time they get through with this item.

LIFE OF ELD. JOHN KLINE.

In the cemetery, near Broadway, Va., rest the remains of Eld. John Kline, who was secretly murdered during the war. In some respects he was one of the most remarkable men with whom the Brethren church has ever been blessed. He left behind him a voluminous diary, which fell into the hands of Mr. Benjamin Funk, of Singers Glen, Va., a gifted writer, and a lifelong friend of Bro. Kline. From this material, and other information at command, Mr. Funk has arranged an exceedingly interesting and instructive biography of our lamented brother. The manuscript has been placed at the disposal of the Gish Fund Committee, and will be published in due time.

It will make a book of about 500 pages, the size of "Letters from Europe and Bible Lands." The work will contain an intensely interesting narrative of Bro. Kline's eventful life. It will simply astonish our people to learn what an amazing amount of work this earnest preacher did, and it will be gratifying to learn that it was done so well. We are told how he traveled horseback three thousand and even four thousand miles a year; how he preached during these trips nearly every day, how he visited churches as far west as Elkhart, Ind.; how he called upon this, that and the other family, hundreds, if not thousands, of whose descendants are now living and will read with profound gratitude what he has to say of their parents, and sometimes of their grandparents.

The book will also contain a number of his sermons, for it seems that he left behind him a record of hundreds of discourses. It will also contain a few sermons which he heard other leading brethren deliver. These sermons will show the kind of sermons our old brethren used to preach, and not a few of our best thinkers will be surprised at the rare skill displayed by them in the handling of the Sword of the Spirit.

The price of the book in cloth will be \$1.25, and for it we must have a sufficient amount of advance orders to make the undertaking safe, before placing the copy in the hands of our printers. We want every person desiring a copy of this excellent book

at the price named, to write us at once. Send no money until further notice, but send the order without delay. We trust our ministers will call the attention of the members to the work, and urge them to add their names to the list of advance orders. We expect to have the work ready for delivery in September. When sending in your order do not fail to make use of the order blank found on the last page of this issue.

PLAINNESS AND CONSISTENCY.

LAST week we had something to say concerning a certain phase of Christian attire. This week we have some additional suggestions to offer regarding another phase of the same subject, and then we will let the dress question rest for the present.

There is nothing more clearly taught in the New Testament than that Christian people should attire themselves with becoming modesty. To every thinking mind it must be evident that the believers in the time of Christ and the apostles wore only plain and becoming clothing. There is no evidence that they had any particular form aside from that worn by the common people. But they dressed plainly, and so far as their adorning was concerned, it was the hidden man of the heart. They seem to have had no inclination whatever to fall in with the vain and gaudy fashions of the world. Their garments were plain, and evidently not decked and trimmed up after the style of the more fashionable.

And from what we can learn concerning our ancient Brethren it would appear that they had the same idea regarding the Christian's attire. They wore such clothing as became people professing godliness, and in time had among themselves a uniform which they transmitted and recommended to those who came after them, believing that by perpetuating this order, so to speak, the plainness enjoined by the New Testament could be better maintained. By all of them endeavoring to pattern after the principles of plainness set forth in the Gospel, they became so near alike that the uniform, or order they recommended came of itself, without any special planning upon their part. There were those among them who did not fall into line regarding this order, but they were at least dressed plainly and thus fulfilled the Gospel requirement.

This order has come to us with a good deal of emphasis, but we are sorry to say that in not a few instances it is being both abused and put to shame. It is abused by some whose conduct does not accord with the principles which the order is intended to exemplify. It is put to shame by others who, while adhering to the form, trim and ornament their clothing in such a manner as to make them appear more gaudy than a great many worldly people, who make no pretensions to plainness whatever. Now, it is this phase of inconsistency in attire that this article is meant most emphatically to discourage. No one can do a much greater injustice to the real principle of Scriptural plainness than to take clothing, having a plain form and trim it with ribbons, laces and ruffles to such an extent that the plain form practically disappears. In the sight of God, as well as in the sight of pious people, this is a greater departure from Gospel plainness than to come right square out and dress like the world and be done with it. Our people do not want to be so inconsistent as to cover up their plain garments with gaudy and unnecessary trimmings. To do so is neither good taste nor Gospel. Every Christian man and woman should dress plainly, and while so doing they can also observe all necessary taste as well as neatness; but in the name of the New Testament doctrine of simplicity, we exhort all earnest and consistent people wholly to dispense with the trimmings and ornaments, meant for worldly display, and not bring the plain, neat and becoming order of the church into ill repute.

THE COMMUNION IN THE PRIMITIVE CHURCH. THE OBLATIONS, HOLY KISS, BREAKING BREAD, THE CUP.

In a recent number of the MESSENGER, some facts were given as to the practice of the Primitive church in holding love feasts, or the Lord's Supper. In this article it is proposed to give a sketch of the Communion, as it was observed by the church in the first centuries of its existence. The authorities used are the church fathers and Bingham's "Antiquities." The latter says:

"It was an ancient custom, derived from apostolic practice, for all communicants, that were of ability, to make their oblations of bread and wine, and sometimes other things, at the altar; out of which both the elements were taken, and a common feast was made."^{*}

From this it is certain that in the Primitive church all the members who were able to do so brought an offering to the church that there might be sufficient for the love feast and for the Communion after supper. To this custom Paul refers when he rebukes the excess of the Corinthians: "In eating, every one taketh before other his own supper, and one is hungry and another is drunken." 1 Cor. II: 21.

Tertullian, speaking of the weekly and monthly offering, says:

"Every one offers a small alms monthly, or when he will, and as he will, and as he can; for no one is compelled, but makes a voluntary collation. This is our bank of piety. For it is not expended in feasting and drinking and abusive excesses, but in feeding and burying the poor, in providing for orphans that are bereft of their parents, and aged people, and such as suffer shipwreck, or languish in mines, or in banishment, or in prison. Only one part of it spent upon a sober feast of charity, where the poor had a right to feed as well as the rich."[†]

The bread and wine for the Communion was taken from the offerings made for the Lord's Supper. The council of Carthage decreed that "nothing shall be offered in the sacraments of the body and blood of the Lord, but what the Lord himself commanded, that is bread and wine mingled with water. The bread and wine used at the love feasts was that in common use among the people, and this was also used in the Communion. The use of unleavened bread for Communion purposes was introduced about the eleventh century when the Roman Catholic church began the use of wafers."[‡]

The following order appears to have been observed in the administration of the Communion: First of all, prayer was offered by the bishops or ministers present, concluding with the Lord's Prayer. Then the salutation, or the holy kiss of peace was given, the brethren saluting each other and the sisters one another as is now practiced by the Brethren church. Of the salutation Justin Martyr says: "For when prayers are ended, we salute one another with a kiss."[§] St. Austin writes: "We say the Lord's Prayer; and after that *Peace be with you!* and then these Christians salute one another with a holy kiss, which is a sign of peace, if that be really in their hearts which they pretend with their lips."^{||} Cyril of Jerusalem, speaking of this practice of the church, notes that at the proper time, before receiving the bread, a deacon calls out, Salute one another with a holy kiss, which he says, was a symbol of reconciliation and forgiving all injuries whatsoever. Chrysostom refers to the holy kiss before breaking the bread and says how great a piece of hypocrisy it is to give this kiss as Judas did, without cordial love and sincere affection. A score of ancient authorities might be given on this point, but let this suffice.

^{*}Bingham's Antiq., vol. 5, pp. 434, 233.

[†]Tertullian, Apolo., chap. 39, p. 31.

[‡]Bingham's Antiq., book 15, chap. 2, sec. 5.

[§]Justin Martyr, Apolo., vol. 2, p. 97.

^{||}Austin Serm., p. 556.

After the salutation of the holy kiss came the prayer of thanksgiving and the blessing, or consecration of the bread and wine from a common to a commemorative use. It is to be noted that only bishops or ministers were allowed to bless or consecrate the emblems, but the deacons did assist in the distribution of them among the people. "When any layman presumed to administer it to themselves in church, they were corrected for it by ecclesiastical censures. And more especially women were debarred from this and all other offices in the public ministrations except what belonged to the inferior services of the deaconesses."^{*}

When the congregations were small a bishop or minister gave the emblems to the communicants, making no distinction whatever between the sexes. All were served alike. Afterwards when the membership increased the bishop called to his assistance a deacon who carried the cup at his side, and still later when large numbers were to be served, deacons were called to distribute both bread and wine to the communicants.

In distributing the elements, the members received the bread and cup into their hands. The Roman Catholic church changed this practice in the twelfth century, decreeing that thereafter the priest should place the bread in the mouth of the communicant. But in the primitive church the bread was broken and placed in the hands of all alike. It is further observable that in this case no distinction was made between men, women and children, but all who were capable of doing so received it into their hands. Only in the latter end of the sixth century we find a rule made about women, "that they should not receive it into their bare hand, but in a fair linen cloth." The author further states that by this cloth was meant the "women's veil which they were obliged to wear upon their heads by ancient canons, conformable to the rule of the apostle."[†]

The administrator, in giving the bread and wine, used a form of words the oldest of which was: "This is the body of Christ!" "This is the blood of Christ!" The communicant responded with a hearty Amen.

D. L. M.

^{*}Bingham's Antiq., book 4, chap. 4, sec. 14.

[†]Bingham's Antiq., book 15, chap. 5, sec. 7.

THOUGHTS FROM THE SICK CHAMBER.

NUMBER TWO.

To be sick is always an undesirable condition to be in and calls forth sympathy from all right thinking people. This is good and wonderfully helpful to the suffering ones. But it is not enough. The Christ did more. He helped and healed, and makes it one of the tests of our acceptance before God, that we visit the sick, which means to give the needed help. The good Samaritan is set forth as an example of Christian helpfulness. He administered to the wants of the man who fell among the thieves. And while we are not all beset on our ways by the thief and robber, none of us escape the sickness that calls us from our daily vocations and confines us to the sick chamber. And when once there we need the presence of those who can administer to our wants.

This is a truth that needs no proving. And this thought brings us to the subject of "Trained Nurses." Next, perhaps, to the intelligent physician we know of no greater godsend to suffering humanity than the ministrations of the trained nurse. And we learned this from our own experience. They move around the sick bed as angels of mercy. The soft tread, the gentle touch and attentive and smiling face appear to the sick one as the lull of the evening breeze when the sun seems to linger over the mountain tops before sinking to sleep. It is as the quiet of the evening, and soothingly says, Give my beloved sleep. They learn the tender touch and whispering tone of the mother as she hushes

her darling to sleep. The interested friend and sometimes loving parents mean it well in their ministrations, but they are awkward and unskilled in every movement, and often in their desire to give comfort and rest do the other thing. The great secret in giving ease and comfort in the sick room is knowledge and skill. This must be learned. And it is this that gives us our trained nurses.

In my late experience at the hospital there was an aged patient who could not get done talking about these nurses as they flitted about from room to room on their errands of mercy and helpfulness. He remarked one day: "If these nurses don't get a choice place in heaven there will be a poor chance for us." Perhaps he overestimates the virtue and acceptableness of the calling. And yet, when faithfully filled, we doubt whether it is possible to overvalue their position and helpfulness to suffering humanity. We must recognize that there is a great difference as to the callings of life, and those who choose such as are the more helpful to the world and tend to lighten their burdens are surely to be commended. And the young woman who chooses to make such her life work does wisely. To help to alleviate suffering is a noble work. For these helps in our hospitals, places of public helpfulness and sick chambers we have great reason to be thankful. And our silent prayer has been and is, God bless them in their ministrations of mercy.

A thing you want to leave out of the sick room is care and worry. Freedom from care and business of any and all kinds is needful for rest and speedy restoration. The relation between the mind and body is very close indeed. The quietness and peace of the one gives vigor and life to the other. Physicians, at best, can only assist nature in her functions, and these need a quiet and peaceful mind. The best way to have this is to live in peace with God and men while in health. But if this should be neglected, when sickness comes we can do no better than to cast ourselves into the care of a merciful God, acknowledging our sins, and fully trust in his grace. This alone can give the quiet and peace that is needed in time of sickness. And when we have this then can we begin to realize what Paul meant by "light afflictions." It is the hope that stands out before us that takes away from us the sting of the present.

In the room where we were was a young man who had a sudden reverse in his sickness and during the night was very ill. In his pain and misery he would call out: "O, this is terrible! this is dreadful! O, mother, come, do come!" All through the night he repeated over and over again these words, but never once called upon the Lord. In the morning I was told that he had been a Christian, but had fallen back into sin. Now sickness had come, and death was staring him in the face. Without Christ—without hope! Truly it was terrible and dreadful to be in such a condition. All these things not only deprived him of needed quiet and rest, but aggravated his physical condition and made him much worse than he would otherwise have been.

Conclusion.—First of all Christ and his righteousness; then all the other necessary things may be added.

H. B. B.

QUERIES FOR THE ANNUAL MEETING.

First District of Virginia.

(1) WHEREAS the dissatisfaction arising from the course some of our churches pursue in permitting sisters to wear hats, as referred to in Article 21, page 127, "Revised Minutes," still exists and,

Whereas many members cannot see why the rulings differ so much with churches under the same decisions, or why sisters in some churches are restricted more than in others; and,

Whereas some elders, ministers and churches cannot enforce the decisions of the church because of this rule, accord-

ing to the decisions of Annual Meeting against the wearing of hats without causing contention and disturbing the peace of their churches; and,

Whereas it must be apparent to all that it is not consistent with the Gospel or the principles of our church government to expel sisters in one congregation for wearing hats, and permit them to wear them in another congregation, and hold them, while so doing, in full fellowship; and,

Whereas the Annual Meeting has decided that elders and ministers who allow the sisters to wear hats are transgressors (See Arts. 16 and 21, pages 126 and 127, "Revised Minutes"), now, therefore, will this District Meeting ask the Annual Meeting:

First. Whether any elder or minister who is a transgressor according to the above decisions is eligible to or can serve as a delegate at the Annual Meeting?

Second. What course churches shall pursue with sisters who wear hats regardless of the decisions and advice of the Annual Meeting?

Third. Are some churches to enforce the decision and to expel sisters for wearing hats, while others are permitted to tolerate it?

Fourth. What will be the limited rule to bring all our churches to a united oneness concerning sisters wearing hats?

Ans.—Sent to Annual Meeting.

(2) We, the Roanoke congregation, seeing the necessity of the Brotherhood setting apart a brother to take the place of cook at the Annual Meeting, request that this District Meeting ask the Annual Meeting to appoint some brother to go to the Annual Meeting from year to year until qualified to manage the cooking and dining rooms at Annual Meeting, so he may be able to perform the work.

Ans.—Sent to Annual Meeting with recommendation from District Meeting, that two brethren, one in the East and one in the West, be appointed by Annual Meeting.

Southern Indiana.

(1) Will not District Meeting of the Southern District of Indiana ask Annual Meeting to reconsider Art. 7 of 1884, page 215 of "Classified Minutes" and change answer to read, "We petition the General Government" as requested in said query? Sent to Annual Meeting.

(2) Hartford City church hereby petitions District Meeting of the Southern District of Indiana to ask Annual Meeting of 1900 to appoint a committee to confer with the Central Passenger Association, asking them to grant clerical books to all ministers belonging to the German Baptist Brethren church, regardless of occupation. Sent to Annual Meeting.

Northwestern Kansas and Northern Colorado.

We, the members of the Dorrance church, Kansas, petition Annual Meeting, through District Meeting of Northwestern Kansas and Northern Colorado, to protest against incorporating said German Baptist Brethren Historical Association into our church body, as petitioned by the Green Tree church, Pennsylvania, through the Eastern District of Pennsylvania, to Annual Meeting held at Roanoke, Va., in 1899. Paul says: "Abstain from all appearance of evil." Read Art. 3, Membership Sec. 2, 3 and 4. We are to be all one in Christ. In the above-named Association there are three classes named, "and one without Christ." Be ye separate; be not unequally yoked together with unbelievers.

Petition granted, and sent to Annual Meeting.

Middle Pennsylvania.

(1) The Huntingdon church, through District Meeting, petitions Annual Meeting to appoint a committee of five to submit to each Annual Meeting a complete necrological report of ministers who have died during the year, giving place, date, age and position; and this report be published as part of the minutes of Annual Meeting. And further it is requested that the members forming the Standing Committee be asked to bring with them a correct report of the ministers who die in their respective Districts, as data from which the above committee can compile their report.

Paper passed and sent to General Conference.

(2) We, the Huntingdon church, petition Annual Meeting through District Meeting that all mission points in the large cities, such as Washington, Chicago and Baltimore, where the General Brotherhood is asked to help build houses of worship, and help support the work, be placed under the care of the General Mission Board instead of the nearest State District. Passed and sent to General Conference.

Southern Ohio.

Will not District of Southern Ohio renew her request for Annual Meeting for 1901, or as soon thereafter as possible? Yes, and sent to Annual Meeting.

Northern Illinois and Wisconsin.

(From Silver Creek church.) We petition Annual Meeting to repeal Art. 1, 1897, which reads as follows: We ask Annual Meeting through District Meeting to appoint a Financial Secretary whose term of office shall be three years, and whose duties shall be as follows: (1) To assist the Committee of Arrangements each year in locating and managing Annual Meeting in the best and most economical way. (2) Keep in a suitable book an accurate account of the principal articles required each year, where and how purchased, how disposed of, with plans of buildings and such other items as might be of value to others in the management of the meeting.

Ans.—Request granted, and Lewis J. Hooke, of Stockport, Indiana, appointed Financial Secretary. Sent to Annual Meeting.

General Missionary

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois S. F. SAWYER, Virginia
L. W. TESTER, Indiana A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

The next meeting of the General Missionary and Tract Committee will be in Elgin, Ill., on May 26, beginning at 8 A. M. All business intended for this meeting should be in the office of the Committee by May 10. The Committee does not expect to meet at Annual Meeting this year.

GROWTH IN GIVING.

In last issue of the MESSENGER was given a table of the mission receipts of the past year, and in another column on this page is given a comparative table on the same subject, both furnishing some very interesting facts for thought and encouragement.

Some years ago Annual Meeting recommended that each member of the church give at least one cent each week for General Missions. It would be very interesting were the numerical strength of the church in all the States at command, so that it might be seen how many of the States have reached or gone beyond the fifty-two cents per-year mark so recommended. The table shows that not all have. Even there are those States whose congregations are old and well established that have not reached the mark, and just why is left for them to answer.

Why some frontier States like Kansas and Nebraska could outstrip their sister States in the East, when these Western States have had to contend with failure of crops, storms and a lower market for all produce, would be hard to account for, were it not for the fact that the settlement of the churches in the West is yet so fresh in the minds of the members there, and the help received so much appreciated, that out of the fullness of the heart the purse strings are strained to the utmost to pass the good along, and thus their donations are larger. It is safe to say, at least, that greater wealth is not in the hands of the Western churches than in the Eastern. Greater wealth, not always, but too often is a hindrance to liberal giving. A certain brother was asked about the financial standing of his congregation, and he replied: "We are all too poor to do much for missions." He himself owned a stretch of land one mile long and half a mile wide,—some of the best land of the State. And why was he so poor? Simply because his heart was set upon buying the half mile lying beside him, and he was saving every cent to that purpose, and he was yet too poor to buy the land, and of course too poor to give any of his money to the church. In what strong contrast does this stand to the sister who washes for a living; she subscribes and gives annually \$5 to mission work, besides doing her full share to support the home congregation. It happens not to lie so much in the resources as in the disposition of heart, or the thing on which the heart is set.

But thank God for the growth of the past five years! From three to six times as much has been laid on the altar this year as there was five years ago. New interests in the mission fields, new interests treasured over there. Blessed thought! Blessed encouragement!

And a new year is upon the church. Already one month has gone by. Will the interests flag? Churches who did so nobly for the world-wide fund and then made an extra large donation for the famine fund in addition, will they this coming year do as well for mission work as the sum total, if there should be no famine call? It lies in the power of every congregation to do as well or even better, if in the heart there is that determination. Let the growth go on. Let the church do even better.

1894 and 1895 Versus 1899 and 1900.

THE past five years have shown some very encouraging marks of growth in the church, and none more marked than what are seen in the mission receipts based on the individual member. Here is a comparative table:

MISSION RECEIPTS PER MEMBER.

	1894 and 1895.	1899 and 1900.
Pennsylvania,	16 cents	56 cents
Illinois,	31 cents	\$1.40
Ohio,	17 cents	52 cents
Indiana,	14 cents	30 cents
Iowa,	27 cents	94 cents
Virginia,	9 cents	35 cents
Kansas,	12 cents	52 cents
Maryland,	15 cents	59 cents
Missouri,	6 cents	37 cents
Nebraska,	13 cents	56 cents
West Virginia, ...	4 cents	16 cents
California,	27 cents	\$1.72
Michigan,	5 cents	30 cents
Tennessee,	2½ cents	9 cents
Oregon,	14 cents	40 cents

The rate per member given for 1894-5 was never published because it was thought it was meat too strong at that time, and might be the means of retarding instead of helping the work forward. But to-day, looking at the table above, it will make no difference from what State the member hails, he can with a whole Brotherhood rejoice in the manifest growth of missions, and pray that the increase may be kept up steadily until the Lord's work is fully accomplished.—G. B. R.

THE MISSION WORK OF SOUTHEASTERN MISSOURI.

BY IRA P. EBY.

Praise God for the Spirit of truth
Praise him for the strength of youth
Praise God for the knowledge of love
Praise him for the peace from above.

APRIL showers bring May flowers, but thank the Lord the showers from above bring their blooms each month of the year as we see testified in the GOSPEL MESSENGER.

The whole armor of God is sure to divide asunder as we have had fully demonstrated this month by the sacrifice of two precious souls made willing to die to sin and live for Christ.

While presenting the order before one sister for baptism another stepped out and laid off her gold rings and declared herself willing and ready as a sacrifice for Christ, to have sin crucified and be buried with Christ by baptism into his death. They arose amidst tears of great joy. Others are almost ready. O how I like to see people counting the cost with a Godly sorrow. Our daughters attended a meeting here where a minister said: "Man has no right to baptize any one with water; Christ was standing by the river Jordan when a few drops of rain sprinkled him." Another of the same order, when present where a Sunday school was being organized and a brother wanted our literature, said: "I don't care, so there isn't any stopping in the water in it."

When some friends of one of the above sisters heard of her baptism, they felt very badly. They were Seven Day Advents, and this sister had told them to send for a minister to baptize her; but when the veil was removed she saw Christ and came to him.

Brethren, we have a task. Pray for us. Wife and I attended a love feast in Mississippi County, April 21. Sickness prevented some from being present, and since our return home the sad news came that one of our deacons there had passed away. Joy and sorrow are mingled.

FROM GERMANTOWN, PA.

BY G. N. FALKENSTEIN.

OUR meetings closed last evening, having continued two weeks. Bro. Samuel H. Hertzler, of Elizabethtown, Pa., preached. The meetings were well attended and there was good interest. These meetings proved a blessing to the members and light and instruction to all such as were willing to receive the same. There are two women, who have been seeking light for some time, now willing to receive the entire Gospel and are applicants for baptism.

Two were received by letter at our last business meeting.

April 30.

THE LIGHT OF THE WORLD.

"I am the light of the world."
"Ye are the light of the world."

THE restless millions wait
That light whose dawning maketh all things new;
Christ also waits, but men are slow and late,
Have we done what we could? Have I? Have you?

A cloud of witnesses above encompass us,
We love to think of all they see and know,
But what of this great multitude in peril,
Who sadly wait below?

O, let this thrilling vision daily move us
To earnest prayers and deeds before unknown,
That souls redeemed from many lands may join us,
When Christ brings home his own.

—Assembly Herald.

BIBLE ANSWERS TO MISSIONARY QUESTIONS.

What are missionaries?

"We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 20.

Are there enough missionaries?

"The harvest truly is plenteous, but the laborers are few." Matt. 9: 37.

What is our duty then?

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9: 38.

What is the state of the heathen world?

"The dark places of the earth are full of the habitations of cruelty." Psalm 74: 20.

What can take away its darkness?

"Then spake Jesus, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

Why do they not worship the true God?

"How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10: 14.

Do the heathen want the Gospel?

"A vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him saying, Come over into Macedonia, and help us." Acts 16: 9.

Have the Gospel messages always been gladly received by the heathen?

"Some fell on stony ground, . . . some fell among thorns, . . . and other fell on good ground." Mark 4: 5, 7, 8.

Does God care for the heathen?

"Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles." Isa. 40: 22.

Did Jesus come to save them?

"Other sheep I have, which are not of this fold: them also I must bring." John 10: 16.

Who are sent to bring them in?

"Ye shall be witnesses unto me unto the uttermost part of the earth." Acts 1: 8.

Who sends these witnesses?

"Then said Jesus to them, As my father hath sent me, even so send I you." John 20: 21.

What is the "great commission"?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

What does Jesus send them for?

"For a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 42: 6, 7.

Who were the first missionaries?

"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13: 2.

Can children be missionaries?

"The Syrians had brought captive out of the land of Israel a little maid; and she said to her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him." 2 Kings 5: 2, 3.

Is there any danger in a missionary life?

"Ye shall be hated of all men for my name's sake." Matt. 10: 22.

What have missionaries suffered?

"They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about . . . destitute, afflicted, tormented." Heb. 11: 37.

Why did Jesus permit this?

"The disciple is not above his master, nor the servant above his lord." Matt. 10: 24.

What help has Jesus promised?

"Lo, I am with you always, even unto the end of the world." Matt. 28: 20.

What have missionaries accomplished?

"The people that walked in darkness have

seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9: 2.

Has God promised them success?

"From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles." Mal. 1: 11. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. 14: 11.

What reward has Jesus promised?

"They that turn many to righteousness shall shine as the stars forever and ever." Dan. 12: 3.

When will missions end?

"The Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

What will then be the state of the world?

"The earth shall be filled with the knowledge of the glory of God, as the waters cover the sea." Hab. 2: 14.

He who plants missions, and he who

conserve that which others have planted, are among the immortal benefactors of mankind. He who in modern times announces the name of Christ to men who have never before heard the incomparable Word, ranks with the disciples and apostles who announced the name that is above every name. Livingstone is the spiritual father of Africa, and is in the list with Moses, who personally touched but a corner in that great land. The lawgiver went to Egypt to get God's people out of Africa, but Livingstone explored the Dark Continent so that those people might re-enter and occupy the almost unknown equatorial regions.—Chicago Advocate.

Never mind if your fiery enthusiasm awakens disgust and reproach in coldblooded and fastidious hearers. Preach the Word faithfully and repeat it again and again for emphasis. It is better for the pot to boil over than not to boil at all. "Earth's fanatics are often heaven's saints." Remember that the great fault of these last times is not fanaticism, but Laodicean lukewarmness.—E. P. Marvin.

You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feast upon Christ, but it is alone and for themselves. When Christ found you, he said, "Go, work in my vineyard." What were you hired for if it was not to spread salvation?—McCheyne.

I look forward to the day when we shall all realize—that very few of us have realized yet, because human society is still so to great an extent heathen—that every individual being, created in the image of God, is unspeakably dear to God, and must be loved and revered.—Rev. Hugh Price Hughes.

Our Prayer Meeting.

A LOVING MESSAGE.

For Week Ending June 2.

1. Come by faith to the blood of Christ, yea, to Christ himself, that your sins may be pardoned. Lev. 17: 11; Heb. 9: 14, 22; Eph. 1: 7.
2. Seek by prayer the help of the Holy Spirit. Luke 11: 13; Rom. 8: 26.
3. Try to recollect continually that God is always present, knowing every thought you think, every word you speak, and observing everything you do. Prov. 15: 3; Psa. 119: 2; Ezek. 11: 5; Heb. 4: 13.
4. Live upon Christ as the life-giving root of all true holiness. John 6: 15; Col. 2: 3.
5. Before you speak, ask these three questions: Is what I am going to say true? Is it useful? Is it kind? Psa. 120: 2; 141: 3; Prov. 15: 1; Eph. 4.
6. Pray for a calm and thoughtful state of mind, trusting always in the Lord, for you know not what a day may bring forth. Job 22: 12; Isa. 26: 3; Hag. 1: 5; Matt. 10: 20.
7. Remember, if religion has done nothing for our tempers, it has done little for our souls, therefore be kind, cheerful, meek and affectionate. Rom. 13: 10; James 1: 26; 1 Pet. 3: 8.
8. Work while it is called to-day, for the glory of God and the good of men. John 9: 4; 1 Cor. 10: 31; Gal. 6: 10.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

St. Francis.—On Sunday, April 28, after Sunday school, Bro. W. D. Neher delivered a very interesting discourse, principally to the young folks. His subject was "The Human Life from the Cradle to the Grave," given in four parts by illustration. First was the babe; second, the young man or woman just starting out in life; third, the middle-aged; fourth, death. At the close of the exercises a short talk was given to the children by Aunt Nannie Neher.—*D. L. Burns, Palestine, Ark., May 3.*

IDAHO.

Nampa.—We met April 29 in special council. Four letters of membership were read and one granted. Subscription for funds for erection of churchhouse was taken among the members, and \$260.00 was signed, besides \$23.00 paid in. We feel greatly encouraged to press forward in the Lord's work. Our quarterly council will be held May 26.—*C. V. Whallon, May 11.*

Rathdrum.—I am a mother who tries, by God's help, to start my little ones in the right way. I cannot tell you how I appreciate the MESSENGER, being isolated from our church and people. It has been over two years since I heard a sermon by the Brethren, but I will not give up, for I am not alone as long as God, the Bible and the MESSENGER are with me.—*Leonora Yates, April 18.*

ILLINOIS.

Warrenhurst.—We held our love feast May 5. About forty-five members communed. A number were with us from Elgin. Ministering brethren were J. H. Moore and H. M. Barkdoll. Brother Moore officiated. On Sunday we had the largest Sunday school that we have had since we organized our Sunday school at Batavia, eighty-eight being present. Collection was \$2.30.—*Carrie Barkdoll, May 9.*

Waddams Grove.—We, the brethren of the Waddams Grove church, would desire of brethren who wish to change locations and enjoy church privileges to correspond with either of the Brethren whose names appear under this notice.—*George Shick, Lena, Ill.; Joseph Eby, Lena, Ill.; W. K. Moore, Nora, Ill., Locating Committee.*

INDIANA.

Bethel.—Our quarterly council meeting was held in the hall in Milford, May 5. Three letters were granted and three received. Bro. W. B. Neff was chosen as delegate to Annual Meeting. The Sunday school was re-organized at Milford, with Bro. W. H. Noss as superintendent. A love feast was appointed for June 8, at 6 o'clock P. M., in the Salem church, six miles southeast of Milford.—*Chauncey I. Weybright, Milford, Ind., May 7.*

Goshen.—Our council convened May 5. All business passed off very pleasantly. Our love feast is appointed for June 15, to commence at 4 P. M. Bro. I. L. Berkey was chosen as delegate to Annual Meeting.—*R. W. Davenport, May 9.*

Lower Deer Creek.—The members of this church met in quarterly council. The business before the meeting was disposed of in a commendable spirit. One letter was granted. Bro. Benjamin Wray is our delegate to Annual Conference. Our love feast will be held Oct. 6, at 2 P. M.—*Aaron Snoeberger, Camden, Ind., May 8.*

Walnut Level.—This church met in quarterly council May 5. Bro. Jesse Stoneburner, our elder, was chosen as delegate to the Annual Meeting. Bro. B. F. Honeyman, from Center, Ohio, came to us on Friday evening, May 4, and stayed over Sunday. He preached four encouraging sermons. Brother and Sister Mumert, from Hartford City, Ind., were with us during our meeting. Their presence and help were much enjoyed.—*Mildred L. Studebaker, Reifsburg, Ind., May 8.*

Yellow River.—It was decided at our last council to hold a choice for a minister and two deacons. Saturday, May 5, the church met and elected Emanuel Shively minister and brethren Chas. H. Sellers and Wm. Seymour as deacons.—*J. H. Sellers, Bourbon, Ind., May 8.*

IOWA.

Brooklyn.—May 5 we convened in council meeting. Twenty dollars was raised for the mission work. Our love feast was appointed for Oct. 6, also a series of meetings to be held at that time. Bro. J. S. Snyder was appointed as our delegate to Annual Meeting. We use "Gospel Songs and Hymns No. 1" in all our services.—*S. C. Miller, May 7.*

Crooked Creek.—We met in regular quarterly council May 5. The church decided to hold our love feast on Sept. 1 and 2, commencing at eleven A. M. Our elder, C. M. Brower, is our delegate to Annual Meeting. We also organized our Sunday school April 1. Bro. John Bock is our superintendent.—*Sarah A. Burger, Keota, Iowa, May 9.*

Notice.—The love feast of the Spring Creek church, Chickasaw Co., Iowa, has been indefinitely postponed on account of scarlet fever in the neighborhood.—*Bessie Gillam, Fredericksburg, Iowa, May 14.*

Wayman Valley.—Our church met in council May 5. All business was pleasantly disposed of. We decided to hold a love feast Sept. 8.—*Katie Schmidt, Strawberry Point, Iowa, May 7.*

KANSAS.

Altamont.—At our council in March, Bro. W. B. Sell was chosen as our elder. The brother was with us on April 27 to 29 and accepted the eldership, and gave us some soul kindlers

which we trust will do much good. Our church is in good working order, but we need a minister like Brother Sell to arouse us to the work of the Lord. Our Sunday school is in fine working order. There are two ministers in this church; Brother Eikenberry in the second degree and Bro. J. P. Ward in the first degree.—*J. P. Ward, May 8.*

Grenola.—The church met in quarterly council, May 5, our elder, Stephen Tompson, of Fredonia, having charge of the meeting. The date of our love feast was set for Oct. 6. We are glad to report the Grenola church in fair order and at work, with Bro. Geo. Eller, our home minister, at the helm. We predict a bright future for the church. Brother Eller located with us in the spring, coming from Douglas County, Kans., here. It now gives us a home minister again; we having been without any regular appointment for some time, except when our elder, Brother Tompson, could be with us. We now have preaching every first and third Sunday of the month at 11 A. M. and 8 P. M. Sunday school every Sunday with good attendance and a lively interest.—*Chas. E. Schul, May 7.*

Ramona.—May 5 we held our love feast. Ministering brethren from a distance were Brother Manon, Jacob Witmore, Chas. Brown, Daniel Vaniman, and Brother Shatto. Brother Vaniman officiated and Brother Manon assisted him. We had a very enjoyable feast and received many words of instruction and encouragement from our brethren. Bro. John Meyers and Bro. Ora Butten were advanced to the full ministry and Bro. Jake Holderman advanced to the second degree of the ministry.—*Emma Long, May 8.*

MARYLAND.

Pine Creek.—April 21 we met in council. Three letters of membership were received and two given. Bro. S. D. Zigler was forwarded to the second degree of the ministry. Bro. E. W. Stoner was chosen delegate to Annual Meeting. May 5 we held our love feast at Pine Creek. A number of visiting brethren were with us, and gave us rich manna from God's Word. About five hundred members communed.—*Rachel A. Pfouts, Linwood, Md., May 9.*

MICHIGAN.

Galt.—Bro. Wm. McKimmy was with us April 29, and May 6, giving us four sermons. Brother McKimmy earnestly held up the truth, and we feel that much good was done. Our council will be May 26.—*Harvey Good, May 8.*

Sugar Ridge.—To-day at 1 P. M. we met preparatory to our feast, which will be next Saturday. The visit was reported. All was in love and union. We appointed our fall Communion for Oct. 6, commencing at 2 o'clock. Our Sunday school superintendent, D. W. Ames, was re-elected for the next quarter.—*J. M. Lair, Custer, Mich., May 5.*

Sugar Ridge.—Last evening at six o'clock was the time set for our Communion. The members were about all present. By the time examination services were over our house was full of eager listeners. Forty-one members surrounded the table of the Lord, some for the first time. We had no help in the ministry from abroad, but had a good feast. This morning at ten o'clock we met for Sunday school, after which two were received into the church that had been out for several years—a brother and his wife.—*J. M. Lair, May 13.*

MINNESOTA.

Lewiston.—The Winona church will hold a Communion meeting June 30, also some meetings in connection. Bro. Harvey Eikenberry is expected to be with us.—*Jacob Wirt, May 7.*

MISSOURI.

Information Wanted.—Can some one give me the address of Uriah Hollopeter? He lives, I think, in Brown County, Nebr.—*D. D. Wine, Box 32, Nevada, Mo., May 8.*

Nevada.—We met in regular council May 5, Eld. Wm. Harvey, our presiding elder, being present. Eld. Samuel Weimer, of Cedar County, was also present, and was selected to preside over the meeting. Six letters were granted; two were received by letter. Bro. Weimer preached for us on Sunday. Our Sunday school is still progressing nicely under the leadership of Bro. Isaac Wagoner and E. E. Brower.—*D. D. Wine, Box 32, Nevada, Mo., May 8.*

NEBRASKA.

Lincoln.—This church was made to rejoice to receive two young girls of the writer, Eva Reasy, ten years old, Bessie Reasy, thirteen years old; baptized Sunday afternoon by Bro. D. G. Couser, of Rokeby, Nebr. The Lord is blessing the city work without a minister to preach for us. Others are almost persuaded.—*D. K. Reasy, 1539 North 21st St., May 7.*

Wood River.—This church met in council April 29, but on account of the rainy weather a number were not permitted to attend; consequently some of the business was deferred until Monday. Our love feast was held May 5. Quite a number of visiting brethren and sisters were present. Sunday afternoon we had our Sunday-school meeting, which was unusually interesting. Monday and Tuesday evenings Sister Bertha Ryan gave us two interesting talks about India's people and customs, mission work, famine and plague. The tabernacle was crowded with attentive hearers. One was received by baptism. Sunday evening a little love feast was held at the home of a sister who was unable to attend on Saturday evening on account of sickness.—*Lottie P. Snively, Kearney, Nebr., May 10.*

NORTH DAKOTA.

Cando.—Two more added to the Cando church by baptism, April 29, and two May 6.—*E. H. Stauffer, May 6.*

Pleasant Valley.—The Brethren met in quarterly council May 5. The church thought it well to hold a choice for two

ministers, which resulted in the election of brethren Louis A. Gans and James E. Smith, both young brethren. Church decided to hold a love feast July 12, at 4 P. M.—*S. S. Blocher, York, N. Dak., May 7.*

OHIO.

Black River.—We met in council May 5. Chose Tobias Hoover delegate to Annual Meeting. Brethren A. B. Horn and C. M. Woods were chosen as delegates to our District Sunday-school Meeting. Our elder, Bro. Samuel Garver, on account of age and infirmity, requested to be relieved of the oversight of this congregation, but the members decided not to relieve him, but that Eld. Tobias Hoover should act as his assistant.—*Mary Hoover, Chatham, Ohio, May 8.*

Covington.—Our church convened in regular quarterly council May 10. Eld. L. W. Teeter was with us. Twelve or fifteen members have been added to the church by letter within the last three months, while some were granted letters and have gone from us. Sunday-school superintendent was re-elected. Our Sunday school is prospering.—*Geo. Mohler, Boyd, Ohio, May 11.*

Gratis.—Our meetings at Wheatville church are now in progress. Bro. A. Hutchison is preaching for us. Ten were baptized yesterday. Others are counting the cost.—*B. F. Petry, May 10.*

Logan.—Our love feast was held May 5. The attendance was not as large as on some similar occasions. Bro. Chas. Keith was the only visiting minister. Eld. Abednego Miller officiated. Sunday morning we had a most excellent sermon to a full house by Bro. B. F. Snyder, from Ps. 89:15, 16. Sunday evening we had an interesting young people's meeting, with the topic, "How Christians Grow." Mark 4:26-29. These, with a flourishing Sunday school each Lord's Day morning, give us three services each Sunday.—*John R. Snyder, Bellefontaine, Ohio, May 8.*

Middle District.—We met in regular quarterly council, April 21. Report of annual visit was made. Our Communion meeting was appointed for June 16, at 2 P. M. One sister that strayed away a few years ago was gladly received back into the fold last week, and was also anointed in the name of the Lord.—*A. J. Hendrickson, Fidelity, Ohio, May 7.*

Owl Creek.—Our church met in council May 6, with Bro. Henry Keller as Moderator. Quite an amount of business came before the meeting which we tried to dispose of in a Christian manner. Bro. Andrew Bechtel was elected trustee, and the writer correspondent. A collection was held, which resulted in \$4.27 being raised for home mission work.—*Tena Whisler, North Liberty, Ohio, May 7.*

Palestine.—We met in council May 8, preparatory to our Communion. Elders W. R. Simmons and Abram Drumbaugh were with us. By the report of the visit our church was found to be in peace and union. We anticipate a pleasant Communion. Our Sunday schools, which are three in number, are moving along nicely. Our school at Fort Jefferson recently donated as a freewill offering \$14.57 for the India sufferers.—*Daniel Bausman, May 9.*

OKLAHOMA TERRITORY.

Cushing.—Our council meeting preparatory to our love feast passed off harmoniously. Some reasons for regrets: one is, that one of our prayer meetings has been discontinued for the present. "All things work together for good to them that love God." Allow me to change this a little, and say: All that love the Lord work together for good.—*A. W. Austin, May 7.*

OREGON.

Talent.—Our love feast of May 5 was a pleasant one. Bro. George C. Carl officiated. Brethren G. W. Hoxie and S. M. Eby and Elder J. T. Moomaw were with us, and also Bro. C. E. Ninninger, of Ashland, on Sunday morning at 10 A. M. we had children's meeting. The brethren gave us some good spiritual food, which we believe will leave lasting impressions upon the souls present.—*Z. P. Webster, May 9.*

PENNSYLVANIA.

Stanton's Mill.—My father, Eld. E. J. Blough, of the Quemahoning church, has been suffering with a severe case of la grippe for over three weeks. He was anointed and seemed to get some better, but his heart was so irregular and weak that he sent for a physician and has been under his treatment ever since. He can walk about the house again and was out once. He is in his seventieth year. Mother was ailing with the same disease but is better again.—*J. E. Blough, May 9.*

Upper Canawago.—We met in special council May 5 at the Mummert meetinghouse. Elders Jacob Hollinger and C. L. Pfouts were with us as a committee sent from District Meeting to see as to the needs of ordaining an elder, as our elder, Peter Brown, feeling his strength failing him, wishes to have help. The lot fell on Bro. O. V. Long. The above-named elders duly ordained Brother Long as elder; also at the same time Bro. C. L. Baker was advanced to the second degree of the ministry. On Sunday, April 29, we held a collection for India sufferers, which amounted to \$32.00. On Sunday, May 6, another collection was held for same cause, which amounted to \$14.37. We received some members by letter recently.—*Andrew Bowser, East Berlin, Pa., May 7.*

UTAH.

Bear River Valley.—I am at present sojourning in the Bear River Valley, Utah. There are altogether eighteen members in this valley. They very much desire, a minister to locate among them to break to them the Words of Life. Elder Lemuel Hillery was recently visiting among them and doing

some preaching. It is to be hoped that Brethren will come and occupy at least a part of this health-giving and productive valley, and thus be the means of spreading the borders of Zion and living out the principles of the Gospel among the people here. The crop prospects are very promising in every way this season.—*D. M. Weybright, Bear River City, Utah, May 6.*

VIRGINIA.

Coulson.—April 20 I went to the Coulson church, in Carroll County, Va., to hold a few meetings. I held eight meetings and visited considerably among the members. This is now the home of my father, Eld. H. P. Hylton, whose age and avowed militancy against his activity. He is in his seventy-eighth year and weighs 308 pounds. I wonder if he is the largest minister we have in the Brotherhood?—*C. D. Hylton, Daleville, Va., May 6.*

Nokesville.—The church met in council yesterday, Bro. L. A. Wenger presiding. Three letters of membership were granted. The report of the annual visit was given. Bro. I. A. Miller was advanced to the second degree of the ministry. Our congregation being without an elder, the church selected Eld. Abram Connor from the adjoining congregation.—*G. W. Beahm, May 6.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Lead or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

Annual Meeting Queries.

THE following queries reached us too late to appear along with those found on page 314, so we make room for them here, in order to get them before our readers as early as possible.—*ED.*

EASTERN PENNSYLVANIA.

1. We, the West Connestoga church, Lancaster County, Pa., ask Annual Meeting, through District Meeting, to devise a better plan for the use of the money in the endowment and other funds than the present mortgage one, so that such money may be loaned or donated to build meetinghouses in cities and such other places as they are needed and the churches are not able to build themselves, the General Missionary Committee holding the title until otherwise arranged. Passed to Annual Meeting.

2. The Mingo church asks Annual Meeting through District Meeting, to recommend that the deacons and all our ministers be separated for the work whereunto they have been called or chosen, by the laying on of hands in accordance with Acts 6 and Acts 13: 2, 3. Passed to Annual Meeting.

3. The Eastern District of Pennsylvania asks for Annual Meeting for 1901, and presses its claims.

WESTERN PENNSYLVANIA.

1. We, the Maple Grove congregation, request Annual Meeting, through District Meeting of the Western District of Maryland, to devise some plan by which our poor ministers can be furnished with the GOSPEL MESSENGER free. Sent to Annual Meeting.

2. In view of the long-cherished principles of plainness, we, the brethren and sisters of the Oakland congregation, ask Annual Meeting, through District Meeting, to adopt one style of bonnet for our sisters, with less expense and in keeping with our profession, instead of five styles, with superfluity of naughtiness. Sent to Annual Meeting.

3. The Fairview congregation petitions Annual Meeting, through the District Meeting of Western Maryland, to make no change in the Hymn Book and Hymnal now in use by the Brethren.

Annual Meeting Announcements.

THE LOGANSPOUT SPECIAL.

We are glad to announce the arrangements completed for the Logansport Special, which will run daily, starting June 2, and continue during the meeting. This train will leave Logansport at 7:50 A. M., and will arrive at North Manchester about 9:20 A. M.; leave North Manchester at 6:30 P. M. Those who wish to enjoy the meeting in the western part of the State, that are in reach of the Elmer Division of the Panhandle, can make good connection at Logansport. The Panhandle will arrive at Logansport at 7:35 A. M., giving fifteen minutes to transfer. All who come from the west by the Panhandle will have to transfer to the north side of Logansport to the El River depot. Those coming by way of the Vandalia from the north, will make good connections for this train at Logansport. All who are on the Lake Erie from Plymouth, Argos, Tiosa and Rochester can make good connections at Denver.

CHICAGO AND ERIE RAILROAD CAUTION.

Remember that the Chicago & Erie from Chicago will not land you closer than two miles of the grounds, and there is no way of reaching the Annual Meeting grounds except by hack, and there is nothing of the kind in Bolivar. We are interested in your comfortable conveyance to the meeting, and we therefore discourage your coming on the Chicago & Erie, for we know your getting to the Annual Meeting grounds and back to Bolivar will not be pleasant or convenient.

MISSIONARY BOARD MEETING.

There will be a meeting of the several State District Mission Boards with the General Mission Board on Saturday, June 2, at 2 P. M. We hope every State District will represent and gain the inspiration the meeting will give.

The Committee on Arrangements are well pleased with the interest North Manchester is taking in getting all the conveniences for the meeting. We can assure our many brethren and sisters that they will find a hearty welcome at North Manchester.

FRANK FISHER,
Secretary of Committee.

Notes from Chicago.

It is now almost one year since I moved from 660 S. Ashland Ave., to the North Side to prepare for better service for the Master. The year has been one full of work and rich in blessings. During this time I have been in constant touch with the mission, attending the Sunday services, the mid-week prayer meeting and children's service, besides the mothers' meeting held every Thursday afternoon.

After Annual Meeting, if the Lord will, I will go East to spend the summer as he may direct. While many of us will enjoy the luxuries of the country, let us pray for the brethren and sisters who labor in the cities during the hot weather.

We are now approaching the hot season when the number in attendance at Sunday school usually drops considerably. The outdoor attractions are such that many of the "shut in" children cannot resist. In view of these hindrances, we find it profitable to have a midsummer children's day, for which preparations will soon be made.

My Sunday-school class was much impressed with the application of the lesson on "Jesus Warning and Inviting." One little girl inquired, "If we are bad, will God hear us when we pray?" While God will hear the penitent sinner, yet, "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66: 18. There are doubtless many unanswered prayers because of some known sin in the heart. Spiritual growth cannot go on when thus hindered. May we continue to pray the prayer, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me." But we dare not stop here. We must give up the sin at whatever cost. If this is hard to do, remember, "I can do all things through Christ which strengtheneth me." Phil. 4: 13.

To-day a good sister from one of the suburbs stepped into our class room with a large bouquet of beautiful flowers just in time for us to use it in applying the Sunday-school lesson. We were wanting that very object to illustrate the lesson, and believe God sent the flowers. Let us praise God for blessings in even the details of life.

To-day a sister with a heavy heart came for counsel and advice. A number of us heard her story, then took up God's Word and read some of his promises to his own. There are times in one's experience when the faithful, like Israel, need to stand still and see the salvation of God. May we not fail in times of trial to recall God's promises, take all to him in prayer, then wait trustfully. Too often we try to bear the burden ourselves and give way under the pressure. "He giveth power to the faint." "They that wait upon the Lord shall renew their strength." Isa. 40: 29-31.

LIZZIE HOWE.

660 S. Ashland Ave., Chicago.

Railroad Arrangements

FOR the Annual Meeting at North Manchester, Ind., one fare for the round trip. On Saturday, June 2, there will be a special train on the Big Four from Dayton and Springfield, Ohio, leaving Springfield at 6:15 A. M., Dayton at 7 A. M. These trains join at Arcanum, Ohio; stop at all stations in Ohio on the line, arriving at North Manchester at 1 P. M. There will also be a special train on Sunday, June 3, about the same time, but I would advise all that can go on Saturday and enjoy the services on Sunday, instead of traveling.

Remember the Big Four and Wabash are the only lines that give a per cent to the meeting for the spread of the Gospel.

HENRY FRANTZ.

Forge, Ohio.

From Sunnyside, Wash.

OUR feast at Sunnyside is among the things of the past. Twenty-one sisters and sixteen brethren communed. If the absent ones had been present the number would have been forty-two in all.

Since the feast one was received by baptism, with encouraging prospects for more. Brother and Sister Wise and Brother Siverson and family of North Yakima, were present with us, and rendered valuable aid spiritually. Brother Wise officiated.

A number at the table communed for the first time in the Brethren church. Some of the spectators said they never saw it on this fashion.

Eleven souls have been received by baptism in the valley in the last year. A meetinghouse in Sunnyside is needed, and the question is being agitated.

We are glad to report that our Brethren constitute an encouraging per cent of the growing population of Yakima Valley.

According to our present arrangements I will leave home for our Annual Meeting at North Manchester, Ind., May 26, and stop off at Lena, Ill., to enjoy the feast at Yellow Creek, May 30 and 31. My stay in the East will necessarily be short.

May 9.

D. B. EBY.

Our Church Paper.

ALONE in this beautiful little city of four thousand inhabitants, the only family, to our knowledge, who take the GOSPEL MESSENGER. Welcome visitor in our home; silently telling to us the highest and noblest thoughts of the best thinking people we have in the Brotherhood. We are made to call to mind, "No great loss without some small gain;" for though isolated from our own beloved people while here, we do not cease to worship, and as we attend divine services in other churches we learn to love our people more.

We once read in one of our back number MESSENGERS an article about taking care of our church papers. We have often thought it sacrilege to see them put to common use. But it is certainly far better to have each member of the family read them and treasure up the gems in heart and mind; and if the paper upon which they are printed returns to us grimy and black, almost beyond recognition, what matters it? We cannot gather the beautiful and inspiring sermons together which we are permitted to hear and lay them on a shelf, nor would we if we could. We retain only a thought here and there, and from them gather strength to go on in the good work.

Our prayer is that the GOSPEL MESSENGER may continue preaching and teaching, especially to those who are not permitted to meet with the brethren and sisters of like precious faith, till the roll is called for all on earth. We feel almost acquainted with those who speak to us week after week through its columns.

TILLIE STUMP.

Cuyahoga Falls, Ohio, May 2.

From Crimora Station, Va.

THE fifth Sunday of April was quite a busy day at Forest Chapel. At half past nine o'clock we were called together to pay the last tribute of respect to our old departed sister, Catherine Shaver. She was in her ninety-second year. Funeral services by J. M. Cline.

At 10:30 A. M. we had song service and at 11 Bro. J. W. Wayland, of Bridgewater, preached the dedicatory sermon to a crowded house with about half as many that could not get in.

At 2:30 P. M. a song service, and at 3 Brother Wayland again took the stand and gave us a good Sunday-school talk, and at the close partly reorganized the Sunday school, with J. Sam. Scroggins superintendent, and W. G. Wright assistant.

Our church was burned Nov. 12. The alarm of fire was given while we were engaged in prayer. In five months and seventeen days we had a good new house completed, for which we are truly thankful.

S. F. SCROGGHAM.

May 9.

From Saginaw, Texas.

OUR new meetinghouse has been completed, and all seem to appreciate it very much. Eld. Jos. Glick came to us April 28, preached the dedicatory sermon the following morning and continued meetings until May 9. A love feast was held on Sunday night after dedication.

During the meetings two precious souls decided to follow Jesus, much to the delight of many loved ones on earth, thereby complying with a request made by a dear father as he was about to leave this world.

The Brethren organized a Sunday school with A. W. Vaniman, superintendent; Asa Neher, assistant; Mollie Bowman, secretary and treasurer. May the Lord bless all efforts put forth for the spread of the Gospel of truth.

ALICE VANIMAN.

From Western Maryland.

THE District Meeting for the Western District of Maryland was held in the Fairview church, May 5. A good attendance was had; all the congregations were represented by delegates. Considerable business came before the meeting. Three queries, or rather requests, go to Annual Meeting.

Bro. S. K. Fike, of Grantsville, was elected as delegate on Standing Committee.

Next District Meeting will be held in George's Creek congregation, Alleghany County.

JAMES W. BEGRHLY.

Accident, Md., May 7.

Giving Opportunity.

LAST Sunday, May 6, we announced our intention to contribute something toward the India Famine Fund, and gave opportunity to our congregation to contribute also. Result, \$38.30 for that fund. How ready people are to relieve the suffering! Let all elders and ministers see that they have an opportunity. When the caste of India is reduced to depend on charities, surely it is our opportunity to prove to them the blessings of Christianity.

J. A. MILLER.

Manvel, Texas, May 9.

From Ten Mile Church, Pa.

OUR minister, Bro. Bottorff, was coming from North Dakota this week, but died on the way. Remains sent to Indiana, his former home. His sorrowing family left here for the same place this afternoon. We were all looking forward to his home-coming, and the meetings that we would have should he have been able to address us again. We are now made to wonder who will fill his place here. It is the desire of the members to continue his work here. We have two Sunday schools organized again.

MAGGIE BAIL.

South Strabane, Pa., May 8.

Sunday-school Meeting of the Northeastern District of Ohio.

This meeting is to be held in the Wooster church, Wooster, Ohio, two miles southeast of Smithville, June 13 and 14, 1900.

Evening Session—7:30.

Organization: Address of Welcome, Brother Moomaw, Wooster Sunday school; Response, Ida Royer, East Chippewa Sunday school.

1. Should the Teacher Love the Class for the Work's Sake, or Work the Class for the Love's Sake?—Ed. Loomis.
2. The Object of Children's Days and the Benefits to be Derived Therefrom.—Reuben Shroyer.

Forenoon Session.

1. How Should the Children be Instructed to Sing in Sunday-school?—Bro. Basinger, Mahoning Sunday school.
2. Preparation of Sunday-school Lesson. (1) By Teacher. (2) By Pupil.—H. Young, West Nimishillen Sunday school.
3. Practical Adaptability of Lesson to the Class.—S. J. Workman, Owl Creek Sunday school.
4. How can we Make our Sunday-school Work so Helpful to the Churches that it will be Recognized by all as a Necessity?—Quincy Leckrone, Jonathan Creek Sunday school.

Afternoon Session.

Time, 1:30. Query Box, 30 minutes.

1. Would it be Wise to Appoint a Sunday-school Organizer in the Northeastern District of Ohio?—John Kahler, Canton Sunday school.
2. Is the Influence of the Sunday School Felt in the District as it Should be? If not, Why not?—A. S. Workman, East Nimishillen Sunday school.
3. Our Responsibility in Sunday School in the Age in which we Live.—W. F. England, Ashland Sunday School.

Evening Session.

Miscellaneous Speeches of Five Minutes. Song Service, directed by Sister Jennie Shriver. The song books, "Psalms, Hymns and Spiritual Songs," and "Gospel Songs and Hymns" will be used. Time for regular speakers, ten minutes. Miscellaneous speeches, five minutes.

Committee, { HEZEKIAH M. HOFF,
S. M. FRIEND,
W. H. GERBER.

"By All Means."—1 Cor. 9: 22.

with Bro. W. H. Noss as superintendent. A love feast was appointed by Elder Lemuel Hillery, "Servant of Jesus Christ, and Sanctified by God the Father":—

THERE is nothing so wonderful, so glorious, so precious as LOVE. The reason is very clear: "GOD IS LOVE." Those who know this secret are so like God, and in such perfect sympathy with him, that they welcome the cross, and count their life dear only as a sacrifice to accomplish God's great purpose in Christ Jesus. The divine assessment of human nature is not extravagant. "We are bought with a price," and it emptied the treasury of the Almighty. To appreciate ourselves at God's valuation will make us eager to participate in the humiliation and poverty and sufferings of Christ, so that we may be partakers of the "far more exceeding and eternal weight of glory." 2 Cor. 4: 17 and 1 Pet. 4: 12, 13, 14.

Your letter, written at Corinne, Utah, thrilling and flaming with love and zeal, is just what we expect from those in whose hearts Christ has his home. A Christian without the mission spirit is a misnomer. Christ would have been an impossibility without Phil. 2: 7, 8. A Christian is equally impossible without verse 5. The "scarcely" and "dare" of Rom. 5: 7 will not reach. Verse eight alone meets the imperatives of human redemption. It is the actual dying of incarnate Deity, not for the "righteous," but for "sinners" that avails for our salvation. "It passeth knowledge," Eph. 3: 9. It is a mystery into which the angels desire to look. 1 Pet. 1: 12. Why should we be indifferent and supine while all heaven and hell are astir in relation to the destiny of man? It is pitiful, humiliating, dreadful that so many, who claim to be Christians, are so cold and dead in relation to the stupendous enterprise in which all the fullness of the Godhead is invested. The salvation of man is the supreme undertaking of the Triune Jehovah!

What you say about the wants and prospects in Utah is enough to send a thrill of yearning, and a readiness for service through the shining ranks of glory. Oh, are there not souls in our Brotherhood who will respond to the divine call for Utah? If only a tithe of the money spent for tobacco and other vanities will be consecrated to this service, and some Pentecostal ambassadors will plant the banner of Emanuel in Utah, souls will be gathered into the kingdom of heaven, and God eternally glorified. There can come no louder and more pathetic call from India, Japan, China or Africa than comes from the perishing souls of Utah. Christ confined his personal ministry to "the lost sheep of the house of Israel." Matt. 15: 24. But his church is to "go into all the world and preach the Gospel to every creature." Mark 16: 15. The Head must accomplish his world-wide redemption through the body. We must be hands and feet, eyes and ears, mouth and wisdom for Jesus. He is life and will and power; we are the media through whom his great love goes out to the ends of the earth to enlighten and draw, and win, and save the lost.

"Jesus was in the form of God and thought it not robbery to be equal with God; but made himself of no reputation." A world was doomed, a race was lost, eternal woe threatened the beings made in the image of God. Jesus must sacrifice his

Godhead, he made in the likeness of man, take on him the form of a servant, suffer the burden of the world's sin and the agony of the cross, so that sinners, rebels, enemies, might be saved. To us, his redeemed, blood-washed people, he looks for the consummation of this great and glorious work. What does our conscience say to all this? Have I not written the exact "truth as it is in Jesus?" Is our zeal, and effort, and sacrifice in correspondence with his claims and appeals and measureless, unquenchable love? Oh, brethren and sisters, let us love as Jesus loves, and consecrate body, soul and spirit and money to the advancement of his interests.

With your poor, pain-racked body you left your family, went to Utah, preached, labored, sacrificed, because "the love of Christ constrained you." And you had unmistakable indications that Jesus was with you, and made your ministry effective. May some Apollos, mighty in the Scriptures, water what you have sown; and may not a few follow, sowing fresh seed, and watering from the very river of life, and may "God give the increase" to the saving of many souls. "The harvest is great, the laborers few." Let us pray, pray, pray, in the very spirit of Jesus, for the help of Jesus, to win many souls for the eternal joy and glory of Jesus.

I cannot lay down my pen without referring to the stamps you enclosed. I cannot go to Utah, nor to any distant field of labor. This frail body cannot offer itself a "living sacrifice" in corporeal and local effort. But in my isolation and invalidism, I can silently plead for Jesus, and try to stir the hearts of his people to come into closer sympathy and imitation with their blessed, faithful, expectant Redeemer in working for the recovery of the lost. For this I need stamps and other essentials which far exceed my resources. It is wonderful how God reaches into the purses of his saints and fulfills Phil. 4: 19.

Oh, what joy unspeakable, what riches of glory to work for such a master. A hundredfold here, and life everlasting hereafter! Even "a cup of cold water shall in no wise lose its reward." Matt. 10: 42. God bless you and all his spiritual Israel, so that we may "walk worthy of God, who hath called us unto his kingdom and glory." 1 Thess. 2: 12.

May we all "CONSIDER HIM." Heb. 12: 3.

C. H. BALSBAUGH.

Union Deposit, Pa.

One Way to Become Acquainted.

ABOUT three years ago one afternoon, as I glanced out of the kitchen door, I beheld a man upon a wheel approaching the house *via* pasture—a way sometimes found by canvassers, who do not know the location of our house, until they have passed by. Being entirely unprepared for company and surprise, I did not know how to receive him, and, perhaps a stove polish peddler, I did not prepare my heart for the courteous reception which Christians ought always to bestow upon strangers.

Arrived at the kitchen door, my guest surprised me by asking if this were "Sister U—?" I replied that my name was U—, mentally wondering who the fashionably-clad gentleman was, that he should call me "Sister." Upon informing him that I had not the pleasure of knowing his name he replied, "I'm the man that set up the tent in F—" (a city twenty-four miles distant, but as there are many tents in Colorado during the summer months, I was no more enlightened than before. But noticing a faint resemblance to an old schoolmate—now a member of my brother's family—I replied, "Are you Lyman H—?" It so happened that my face was quite near that of my guest, as he smilingly replied: "Guess again." Very quickly and coldly as I stepped back did I reply, "I have never met you, and do not know you at all, sir."

I suppose my manner was cool enough to discourage any ordinary person. But he was not ordinary. Grasping a chair he seated himself beside the kitchen table, then produced some copies of his church papers. Instantly I recognized my guest; for I was acquainted with his church literature. And when I realized that, although I had never known him, yet he had supposed that I did; for he knew quite well by reputation, the person, to see whom he had ridden twenty-four miles up hill and through sand on his wheel that warm afternoon. Permit me to say that he did not return that evening, nor was that pleasant visit his last.

So, dear reader, we may sometimes offer a very effectual introduction by means of the literature we carry. If you are a stranger in a strange place, desiring to become acquainted, that you may be able to serve the heavenly Master, just take with you a copy of your favorite church paper. You may be as much surprised to find some who were long ago acquainted with the dear old familiar face of that paper, as they will be to meet a soul among the people whom they have not met or thought of for years. We must not be too easily repulsed as long as the lack of welcome is meant for our personal selves only. But when our religion is repulsed, then we may well remember Matt. 7: 6. But let us be very sure that it is the religion of Christ (and not merely a denominational doctrine) that is repulsive, before we permit ourselves to become judge of men's thoughts. In all things let Christ shine, that God may receive the glory. NANCY D. UNDERHILL.

Canon City, Colo.

Iola Mission, Iola, Kansas.

SATURDAY evening, May 5, I went to Chanute to assist Bro. W. B. Sell in a few meetings. Chanute is a thriving city of about six thousand, where the Brethren are trying to establish the church of Christ. There are only two members at present

in town, but several are living in the surrounding country. Our services were full of interest. Although there were not large crowds while I was there, yet much interest seemed to be manifested. We believe a great deal of good can be done there if the proper efforts are put forth and the work vigorously pushed. It is the same there as in other cities, a minister of ability and loyal to the Gospel principles ought to be located to take charge of the work. We can only hope and pray that it may come to pass in the near future. Any one who desires to locate in or near Chanute to assist in the great work, please address S. J. Kester, Box 402, Chanute, Kans.

Our work is more encouraging here in Iola than it has ever been. Our field is widening and people are becoming more and more interested. Bro. C. A. Miller, of Westphalia, preached for us Sunday at 4 P. M. to a good congregation of eager listeners.

We expect, the Lord willing, to erect a Gospel Tent here and commence a protracted effort July 7. Bro. W. B. Sell has consented to do the preaching for us. We feel confident that we will do some good and souls be won for Christ. The meetings will continue indefinitely. We would desire the attendance of our members in neighboring churches, that we may have a glorious feast of good things from heaven.

W. H. MILLER.

Box 182.

From the Kansas City Mission.

I HAVE now been in charge of the work two months. My work has been a pastoral visit to all the members, and making many personal visits to those not members. We have distributed tracts in over one hundred families. We have Sunday school at 10 A. M. at the church, with an average of forty. At 2:30 P. M. we have a mission Sunday school on the south side, with an attendance of about sixty.

During the two months I have attended twenty-one preaching services, two council meetings, one funeral and one love feast, twelve Sunday schools and seven young people's meetings. During this time two have been reclaimed and there is one applicant for baptism.

At our love feast, May 5, Bro. James Gilbert officiated, and on Sunday gave three timely sermons which were well received.

On Sunday evening, by the unanimous voice of the church, Bro. Arthur Brubaker was called to the ministry. Bro. Arthur had preached a number of years for the Christian (Campbellites) and about five years ago he united with the Progressive Brethren, and by them was ordained an elder. Sometime ago he made a full surrender in favor of the Brethren, and we trust he will do much good for the cause in this place.

We have many hindrances to the work here; among them, lack of a united attendance on the part of our members at our services, a clearer mark of distinction between the church and the world, and members, and especially ministers, when visiting city churches, should carry with them the appearance of nonconformity. City members justify themselves by examples of visitors.

I. H. CRIST.

600 Pacific Ave.

The First District of Virginia.

THE above District embraces a large territory, containing parts of West Virginia and North Carolina. There are thirty-five congregations in the District. Those in West Virginia are in the following counties: One at Charleston, one in Greenbrier, one in Fayette, one in Raleigh, one in Monroe and one in Mercer. North Carolina has one congregation in Forsythe County. The remaining congregations are in the following Counties of Virginia: three in Montgomery, two in Roanoke, one in Botetourt, one in Alleghany, one in Rockbridge, three in Bedford, one in Campbell, one in Pittsylvania, three in Franklin, one in Henry, one in Patrick, eight in Floyd and two in Carroll. The Valley church in Botetourt has the largest membership in the District, they numbering nearly four hundred.

The District at this writing has ninety-eight ministers, thirty-nine of whom are elders. Of this number twelve live in West Virginia, four of whom are elders. Eighty-four live in Virginia, thirty-three of whom are elders; and two live in North Carolina, both are elders.

This shows a large field, a number of workers and a wonderful responsibility hanging over our District. God expects us to work this territory.

C. D. HYLTON.
District Evangelist.

From Southern District of Ohio.

THE District Meeting for the Southern District of Ohio was held in the Upper Stillwater house, Tuesday, May 1.

The meeting was opened at 8 A. M., and organized as follows: Moderator, Eld. I. J. Rosenberger; Reading Clerk, D. L. Garver; Writing Clerk, J. C. Bright.

Thirty-two congregations were represented by delegates and four by letter.

On recommendation of the Mission Board it was decided to raise the necessary funds to build a churchhouse in Greenville, Ohio. It was also decided to hold the Ministerial Meeting and Sunday-school Meeting in conjunction. These will probably be held at the same place on Aug. 2 of the present year.

The District sends no papers to Annual Meeting this year. The meeting was a very pleasant one and was enjoyed by all.

JOHN M. STOVER.

OUR BOOK TABLE.

We have been favored with a view of the advance sheets of a series of articles on the Bible, and early Christian times, which will appear in the *Inglenook*. They are unique, and told in such a way that they read like a romance. The old story told in a new way. We advise all our readers to get the paper and read the rest of this series as they appear. Price of the paper to the end of the year, 50 cents. Address the Brethren Publishing House.

"A Talk with Church Members," by Daniel Kuffman, of the Mennonites, and published by J. S. Shoemaker, of Dakota, Ill. This is a neatly printed volume of 142 pages, bound in imitation cloth. Not in a long while have we seen a book so well adapted to the needs of church members. It is a book that might be kept on the stand for odd moments. It would be hard to find a better book for young members, and especially new converts. Price, only 35 cents, and the work may be ordered from the MESSENGER office.

"The Better Testament, or the two Testaments Compared," by Wm. G. Schell, Gospel Trumpet Publishing Co., Mountville, W. Va., publishers. A cloth-bound volume of 420 neatly printed pages, price, \$1.50. The work starts out with chapters on The Two Covenants, The Old Covenant, The New Covenant, The First Covenant Done Away, etc. Then there is a chapter on The Relation of the Two Testaments, another on The Better Testament, followed by other chapters of equal interest. The author holds to what is generally known as the sanctification doctrine, and also believes in divine healing. The book contains many good things, and will doubtless be read with interest. We can fill orders for the work.

The *Colportage Library* for February, 1900, reached our desk late, but it is none the less interesting, as it is taken up (124 pages) with a "Short Life of D. L. Moody." The work is published by the Bible Institute Colportage Association, Chicago.

The circulation of *The Ladies' Home Journal* has reached 900,000, and passed it by 5,000—905,000 copies being the aggregate circulation of the April issue. This is an increase of over 36,000 copies per month for the last four months—since January first of the present year—over the corresponding period in 1899. Even these figures do not tell the whole story of the growth of the *Journal's* popularity. But they stand for the extreme limit of the capacity of the presses upon which the magazine is printed, but which for the last year or more—even with the constant increase in their number, and running day and night—have been unable to keep the supply apace with the increasing demand. Every issue within that period has been exhausted in less than a fortnight after the date of publication, and the mechanical restrictions have made it impossible to meet subsequent calls for the magazine—several thousand each month.—*The Ladies' Home Journal*, Philadelphia, Pa.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

HARTZLE—BUTTERWORTH.—At the home of the bride's mother, Sister Nannie Butterworth, in Belleville, Kans., by Bro. Samuel Henry, on Easter Sunday, April 15, 1900, Mr. Lloyd C. Hartzle, of Byron, Oklahoma, to Miss Sarah E. Butterworth.

LOUISA J. WILLIAMS.

LICHTY—SNYDER.—At the residence of the bride's parents, McPherson, Kans., April 26, 1900, by the undersigned, Bro. Harvey M. Lichty, of Wellington, Kans., and Sister Carrie C. Snyder, of McPherson, Kans.

C. E. ARNOLD.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ASHWELL.—Near Pomona, Kans., in the bounds of the Appanose congregation, April 26, 1900, Nelson Ashwell, aged 57 years and 6 months. He was a great sufferer here. Before his death he requested that the writer preach his funeral from Matt. 24: 42.

C. T. HECKMAN.

AMOS.—In the Grenola church, Grenola, Kans., April 25, 1900, Emma Jane Amos, aged 25 years, 5 months and 5 days. Deceased was born in Illinois and removed with her parents, Bro. J. J. Troxel and wife, to Missouri. She was married to Bro. Robert Amos Feb. 7, 1891. Three children were born to this union. All of them survive. She leaves three children, a loving husband and many friends. Sister Amos joined the church when but twelve years of age, and remained faithful to the end. Services by Bro. Geo. Eller, from 1 Cor. 15 and John 11: 25.

CHAS. E. SCHUL.

ARMAGOST.—At Hooversville, Pa., May 2, 1900, Sarah Josephine, infant daughter of Mr. and Mrs. Jere Armagost, aged 1 year and 6 months. Services by the writer.

P. J. BLOUGH.

BAKER.—In the Ludlow church, near Pittsburgh, Ohio, April 11, 1900, Rosanna Baker, nee Dittler, aged 47 years, 6 months and 8 days. Deceased was born Oct. 3, 1852, and for many years was a model sister of the Brethren church. Services by Eld. Jesse Stutsman. Interment in the Abbottsville cemetery.

LEVI MINNICH.

BILLS.—In the city of South Bend, Ind., April 2, 1900, Bro. Bills, aged 88 years. His death occurred at Niles, Mich., but he was brought to this city for burial.

H. W. KRIEGHBAUM.

BOWSER.—In the North Star arm of the New Haven church, Mich., April 17, 1900, Sister Lydia Bowser, wife of Bro. David Bowser, aged 72 years and 6 months. Deceased was a member of the Brethren church for nearly fifty-one years. She leaves a husband and three children to mourn the loss of a kind wife and Christian mother. Services by Bro. Geo. Stone, assisted by the writer.

J. F. SHERRICK.

DEARDORFF.—In the bounds of the Nettle Creek church, Hagerstown, Ind., April 26, 1900, Daniel W. Deardorff, aged 39 years, 7 months and 5 days. He was the son of Bro. Peter and Sister Rose Ann Deardorff. He was born in Henry County, Ind., Sept. 21, 1860. On Dec. 24, 1885, he was married to Lizzie Teeter, daughter of Bro. Zachariah Teeter. To them was born one daughter. Services by W. T. Warbington, assisted by Eld. L. W. Teeter, from 1 Sam. 20: 18.

IDA E. TEETER.

DENMAN.—In the bounds of the Russell church, Kans., Jan. 29, 1900, of diphtheria, Harley, only child of D. Denman, aged 14 years and 11 days. He was sick only three days. Services at the house. Interment at Gorham.

JOHN HOLLINGER.

ELDER.—At Buffalo Mills, Bedford Co., Pa., March 30, 1900, Joseph Elder, aged 70 years, 5 months and 18 days. The deceased was of excellent character. His life would put to shame many professors of religion. He leaves a wife and two children.

EMMA A. REFLOGE.

ELDER.—At Buffalo Mills, Pa., April 20, 1900, Mrs. Anna (Younkin) Elder, widow of Joseph Elder, aged 59 years, 10 months and 11 days. She was a member of the Disciple church. Interment in the family cemetery.

E. A. REFLOGE.

FARTHING.—In the Rome congregation, Ohio, April 28, 1900, John Farming, aged 70 years, 6 months and 26 days. He was born Oct. 2, 1829. He was married to Mary A. Twining, Oct. 18, 1853. She preceded him about nine years. Services at the Lee church by Eld. L. H. Dickey. He was confined to his room for about seventeen months.

E. R. CRAMER.

FLANNAGAN.—At Red Creek, Tucker Co., W. Va., Feb. 22, 1900, Jahalen, son of Bro. Robert and Sister Milvina Flannagan, aged 19 years and 6 months. He was instantly killed by the falling of a tree. Services by the writer, assisted by Bro. J. A. Parish. Text, Matt. 24: 44.

JONAS FIKE.

HÖSTETLER.—In the Rock Run congregation, Elkhart Co., Ind., April 4, 1900, Bro. Daniel Hostetler, aged 85 years and 14 days. Deceased was born near Johnstown, Pa., March 21, 1815. He moved to Williams County, Ohio, with his parents, about 1830, for whom he cared until their death. He then went to Canada, where he lived until 1842, when he came to Elkhart County, Ind. He married Fannie Miller in 1845. To this union were born twelve children. He leaves ten children, one brother and one sister. Bro. Hostetler united with the

Brethren fifty-two years ago, and lived a devoted Christian life until death. Services at the Rock Run church.

N. B. HETTER.

HALL.—At his home, one and one-half miles north of Kendallville, Ind., April 29, 1900, Wm. J. Hall, aged 90 years, 7 months and 7 days. He was united in marriage to Miss Lucinda Hull, in 1830. In 1869 his wife died. Of eight children five are living. In 1883 he was united in marriage to Rebecca Crawford, who survives him. Services improved by Eld. Peter Long.

JOHN LONG.

HUNTER.—In Danville, Ohio, April 22, 1900, George Hunter, aged 79 years, 3 months and 17 days. He was married to Mary Ann Ball, Dec. 16, 1845. Seven children were born to them, four of whom, with his companion, preceded him. Services by the writer at his home.

C. J. WORKMAN.

HILDEBRAND.—In the city of South Bend, Ind., April 22, 1900, Lysle, son of friend Wm. Hildebrand, aged 8 years.

H. W. KRIEGHBAUM.

HART.—In the Ludlow congregation, Ohio, near Pittsburgh, March 27, 1900, Anna Hart, nee Baker, aged 66 years, 11 months and 17 days. Deceased was born April 10, 1833, and during the last twenty-two years has lived a devoted Christian life. She was the mother of two sons and three daughters, all of whom survive her. Services by Eld. Jesse Stutsman. Interment in the Mote cemetery.

LEVI MINNICH.

JOBES.—In the Ludlow church, Ohio, May 1, 1900, Myrtle Leona, oldest daughter of Cornelius and Kate Jobs, aged 17 years, 3 months and 1 day. She was born Jan. 30, 1883. During her short life she was always pleasant and a regular attendant at Sunday school. She leaves a kind father and mother and several brothers and sisters. Services at the Abbottsville church by Eld. Tobias Krelter and Bro. S. Z. Smith. Interment in the Abbottsville cemetery.

LEVI MINNICH.

KIMMELL.—In Salem congregation, Va., May 2, 1900, Bro. John N. Kimmell, aged 78 years. Bro. Kimmell and wife have been faithful members of the Brethren church. He leaves a wife and two sons. Services by Bro. Wm. M. Wine, assisted by J. Broadus. Text, 1 Thess. 4: 13.

L. R. DETTRA.

LEONARD.—In the Nettle Creek church, Hagerstown, Ind., April 25, 1900, Ivan, son of friend Eli and sister Elmyra Leonard, aged 7 years, 1 month and 10 days. He was born March 15, 1893. Services by Eld. L. W. Teeter, assisted by Eld. Abraham Bowman, from Mark 10: 14.

IDA E. TEETER.

MEEKER.—In the bounds of the Russell church, Kans., Feb. 23, 1900, James C. Meeker, son of Wm. Meeker, aged 5 years, 3 months and 25 days. Interment in the Gorham cemetery. Services at the house by the undersigned.

JOHN HOLLINGER.

MEEKER.—In the bounds of the Russell church, Kans., Feb. 14, 1900, of diphtheria, F. L. Meeker, child of Wm. Meeker, aged 3 years and 7 months. He was sick four days. Services at the house by the undersigned. Interment at Gorham.

JOHN HOLLINGER.

MANGES.—In the St. Joseph church, near Bremen, Ind., Sister Malinda Manges, aged 63 years, 2 months and 10 days.

H. W. KRIEGHBAUM.

NEWCOMER.—In the Ridge church, Shipensburg, Pa., March 22, 1900, Sister Sarah L. Newcomer, aged 81 years, 3 months and 12 days. She was born in Adams County, near Hunterstown. Her maiden name was Longacker. She was united in marriage to Eld. John Newcomer, May 15, 1860. He preceded her seven years. She was an exemplary Christian woman and loved by all who knew her. Services by Eld. Henry Etter, assisted by Bro. Abram Hollinger. Text, Rev. 7: 13, 14.

LIZZIE N. FOGLESONGER.

NORRIS.—In Waynesboro, Pa., April 16, 1900, Sister Catherine L., wife of Bro. T. T. Norris, aged about 69 years. The immediate cause of her death was *la grippe*, from which she suffered but a few days. She was born in Chester County, Pa., and a daughter of the late Eld. Isaac Price. For quite a number of years she was a member of the Brethren church, and rejoiced greatly in her Savior, always finding something for which to be glad and thankful. She is survived by a husband, five daughters and two sons. Services at her home by Eld.

Jacob Snider and Bro. C. R. Oellig. Interment at Green Tree cemetery, Montgomery Co., Pa.

SUDIE M. WINGERT.

OVERHOLTZER.—At Covina, Cal., April 14, 1900, Samuel A. Overholtzer, aged 63 years, 1 month and 11 days. Deceased was born in Lancaster County, Pa., March 3, 1837, and when a boy moved with his parents to Ohio, and later to Ogle County, Ill., where he was baptized in 1858. In the same year he was married to Maria E. Harnish, who died two years ago. Of their thirteen children eleven are still living. Nine of them are members. In 1864 he was elected to the deacon's office, and in the same year crossed the plains to California, and in 1886 located near Covina, in Southern California, where he has since resided. Services by the writer and P. A. Moore from Rev. 14: 13.

J. W. TROSTLE.

SHUCK.—Near New Lebanon, Ohio, May 2, 1900, Elizabeth Shuck, aged 86 years, 11 months and 7 days. The most delicate of a family of fourteen children, she survived them all. She waited on an invalid sister for twenty years, and for the last seven years could not walk. She was a faithful sister in the church for a lifetime. Services from Rev. 21 and John 14, by Bro. Samuel Horning and others.

JNO. CALVIN BRIGHT.

SLONE.—In the Mt. Joy congregation, Pa., April 6, 1900, of dropsy and heart trouble, Bro. Caleb Slone, aged 72 years. He had been sick for nearly two years. He united with the Brethren church about two years ago, and lived faithful.

JAS. A. BYER.

SPURGEON.—In the Panther Creek congregation, Iowa, April 24, 1900, Lyman A., son of Bro. J. B. and Sister Minnie Spurgeon, aged 2 months and 28 days. Services by Eld. Samuel Badger.

C. S. MCNUTT.

TROYER.—Near Kenmare, N. Dak., April 18, 1900, Mary Troyer, nee Mullet, aged 21 years, 5 months and 20 days. She was a member of the Amish Mennonite church. Services at their home by the writer.

A. W. HAWHAKER.

WINGERT.—In Mt. Morris, Ill., April 29, 1900, Sister Catharine, wife of Bro. D. N. Wingert, aged 78 years, 10 months and 4 days. Sister Wingert, nee Hershey, was born in Washington County, Md., in 1821. She was married to Bro. Henry Butterbaugh in 1844. To this union were born eight children, of whom only two are now living. The union with Bro. Wingert occurred in 1860. Sister Wingert united with the Brethren church in early life and continued faithful until death. Services in Mt. Morris. Interment at the Silver Creek cemetery.

NELSON SHIRK.

ZIGLER.—In the Big Swatara church, near Linglestown, Pa., April 21, 1900, Bro. Emanuel Zigler, aged 87 years, 6 months and 11 days. He leaves a wife. Services by brethren J. H. Witmer, Samuel Reed and the writer from John 17: 24. Interment at Hanoverdale.

A. J. SHOPE.

THE GOSPEL MESSENGER,

A Religious Weekly, at \$1.50 per Annum.

The GOSPEL MESSENGER, published in the interests of the Brethren, or Dunker, Church, is an uncompromising advocate of primitive Christianity.

And must earnestly plead for a return to the apostolic order of worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life.

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins.

That True Immersion or dipping the candidate three times face-forward is Christian Baptism.

That Feet-washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That a Non-Conformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 14: 6-5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Address:

BRETHREN PUBLISHING HOUSE,

ELGIN, ILLINOIS.

Financial Reports.

Mission Receipts from May 7 to 12.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands. This fund is on the true basis, to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$1,001 51
PA.—New Enterprise cong., \$35.10; Green Tree cong., \$6.65; J. S. Harley, East Salem, \$20; a brother and sister, Scalp Level, \$3; total,	61 75
IOWA.—Grundy County cong., \$8.45; W. E. West and wife, Ankeny, \$5; D. W. and Jennie B. Miller, Robins, 50 cents; Cedar County cong., \$2.50; H. B. Ditch, Toldville, \$1.50; J. B. Miller and wife, Toldville, \$25; sister, Robins, \$5; Fairview cong., \$2.65; L. M. Eby, Keokuk, \$5; total,	51 80
OKLA.—Big Creek cong.,	21 63
CAL.—Belinda Riley, Tropic,	10 00
TEXAS.—A brother, Manvel,	10 00
KANS.—Marriage notice, Louisa J. Williams, 50 cents; Lord's share of my pension check, J. H. Bosserman, Clinton, \$1.80; Ozarkville Sunday school, \$4; Fannie Brown, Ozarkville, \$1.60; total,	7 90
VA.—Martha E. Hartman, Dayton, \$1.50; J. W. Rickard, Mauretown, \$1; total,	5 50
MO.—Oak Grove cong.,	5 00
OHIO.—Daniels Creek cong.,	5 00
MD.—Charles and Ada Graybill, Westminster,	5 00
ILL.—Salem Sunday school, \$1.05; L. L. Kerns, Mt. Morris, 50 cents; total,	1 55
Total for year beginning April, 1900,	\$1,189 64

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$45 36
VA.—John Wampler, Dayton,	20 00
TEXAS.—A brother, Manvel,	10 00
CAL.—A sister, Pasadena,	1 00
OHIO.—Mrs. Ellen Feeder, New Bedford,	5 00
Total for year beginning April, 1900,	\$81 36

CHINA'S MILLIONS.

Previously reported,	\$38 43
VA.—J. W. Rickard, Mauretown,	2 00
Total for year beginning April, 1900,	\$40 43

COLORED MISSION.

Previously reported,	\$25 00
VA.—J. W. Rickard, Mauretown,	1 00
Total for year beginning April, 1900,	\$26 00

SWITZERLAND MISSION.

Previously reported,	\$3 03
PA.—Alexander Miller, Mt. Morris,	50
Total for year beginning April, 1900,	\$3 53

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$257 19
TEXAS.—A brother, Manvel,	20 00
CAL.—A sister, Pasadena,	5 00
Total for year beginning April, 1900,	\$282 19

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there today. Still not the good people of plentiful America give greater assistance than before! Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$1,824 22
PA.—Katie Miller, Upton, 50 cents; Hettie Eiler, Upton, \$1; a friend, Upton, 50 cents; Parkersford cong., \$1; sister, Williamsport, 40 cents; a sister, Graywood, 25 cents; Upper Conecago cong., \$15.25; Mrs. Elizabeth Baker, Oakville, \$5; a brother and sister, \$5; Upper Cumberland cong., \$3.50; a brother, Philadelphia, \$10; Artemas cong., \$5.16; Conecago cong., \$1.25; Green Tree cong., Y. P. C. Association, \$33.35; Geo. Nearhood and wife, Warriorsmark, \$2; Abram Nearhood, Warriorsmark, \$1.50; B. F. Nearhood, Warriorsmark, \$1; Miss Mollie Nearhood, Warriorsmark, 50 cents; J. S. Cox, Warriorsmark, 75 cents; W. E. Cox, Warriorsmark, \$1; Lloyd Beck, Warriorsmark, \$1.50; Eld. S. S. Gray, Warriorsmark, \$2; Rev. Kanton Moore, Warriorsmark, \$4; John Eyer, Warriorsmark, 75 cents; Nancy Madison, Warriorsmark, 50 cents; Miss Maggie Sharp, Warriorsmark, 50 cents; Miss Dorsey Chronister, Warriorsmark, 25 cents; Sisters' Sewing Circle, Meyersdale, \$5; a brother, Meyersdale, \$1; J. S. Harley, East Salem, \$10; J. H. Smith and wife, Swales, \$5; a brother and sister, Scalp Level, \$2; Bertha Solzenberger, Dickinson, \$5; a sister, Hazleton, Pittsburg, \$1; Anna M. Brunner, North Wales, \$2; total,	127 41

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(ORDER BLANK.)

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My name is

P. O.

Date,

State,

\$13.10; gold ring sold for old gold, West Dayton, 50 cents; Greenpring cong. and Sunday school, \$22.75; Upper Twin Creek cong., \$5.35; Mt. Zion Sunday school, \$5; a brother and sister, Degraff, \$30; Logan Sunday school, \$12.30; Eli Burger and wife, Baltic, \$2; Oak Grove Sunday school, \$10; Mrs. Celeste Myers, Melmore, \$1; Clinton Hessler, Zionsville, \$1; Mrs. Ella Fender, New Bedford, \$1; total,

VA.—Michael J. Good, Mt. Jackson, \$50; E. M. Reed, Alum Ridge, \$2; J. W. Rickard, Mauretown, \$3; Garber's church Sunday school, \$23.45; total,

IND.—Springfield cong. and friends, \$24; Fairview cong., \$7.50; Daniel Mahler and sons, Col-lamer, \$25; total,

KANS.—A sister, Sabetha, \$1; Fairview Union Sunday school, \$4; surplus accumulations of post office, J. H. and E. J. Bosserman, Clinton, 75 cents; unknown, Meriden, \$1; Howard Brown, Ozarkville, \$1.12; Rosa Brown, Ozarkville, \$1.05; Clara Brown, Ozarkville, 7 cents; Quinter Brown, Ozarkville, 4 cents; a sister, Ozarkville, 50 cents; a sister, St. Francis, \$1; M. Shafford, 75 cents; a brother and sister, Abilene, \$10; M. E. Fitzwater, Colbert, 25 cents; Sarah Marker, Ozarkville, \$1; Greenville Sunday school, \$6; Dorrance cong. and friends, \$26.25; Susie Nelson, Rosalia, 50 cents; N. P. Nelson, Rosalia, 50 cents; total,

TEXAS.—Manvel cong., \$38.30; H. A. Hoffer, Carlton, \$1; total,

MO.—Frederick City cong. and Sunday school, \$35.90; Charles and Ada Graybill, Westminster, \$5; total,

ILL.—Hudson cong. and friends, \$14; Marguerite Blier, Chicago, \$1; Henry Fitz and wife, Leesburg, \$5; total,

W. VA.—Beaver Run cong.,

IOWA.—David P. Smith and wife, Manson, \$2; Harold Burns Smith, Manson, 50 cents; Everett Eugene Smith, Manson, 50 cents; Stephen and Ida Hodgson, Mallard, \$2.75; Garrison Sunday school, 86 cents; W. E. West and wife, Ankeny, \$5; S. C. Miller and wife, Ankeny, \$5; total,

LA.—A brother and sister, Jennings, \$10; Rosa Easterly, \$1; total,

N. DAK.—Wm. J. McCann, Carrington, \$5; Chas. H. Brown, Grand Harbor, \$3.50; Sal-lie Myers, Cando, \$5; total,

NEBR.—Ella Harver, Ives, \$1.25; Bethel Sunday school, \$6.75; total,

MINN.—Lizzie Wirt, Lewistown,

WIS.—Maple Grove Sunday school,

WASH.—J. L. Christlieb, Grand Mound,

IDAHO.—Moscow cong.,

OKLA.—Mollie E. Stoops, Alva,

CAL.—A sister, Lordsburg,

MO.—Alizena Hynton, Olathe,

Total for year beginning April, 1900,

CORRECTION.

In the report of World Wide Mission, which appeared in No. 16 of the GOSPEL MESSENGER, under Pennsylvania, Mrs. N. A. Fyock, Hillsdale, Pa., is credited with \$3, which should be Montgomery congregation.

GEN. MISSIONARY AND TRACT COM.

ANNOUNCEMENTS.

LOVE FEASTS.

Arkansas—
June 16, St. Francis.

Illinois—
May 26, 4 P. M., Arnold's Grove.
May 26, 7 P. M., Silver Creek.
May 30, 10 A. M., Okaw.
May 30, 3 P. M., Yellow Creek.
June 2, 10 A. M., Pittsburg.
June 9, 10, 2 P. M., Naperville.
June 9, 10, 4 P. M., Franklin Grove.
June 9, 11 A. M. and 5 P. M., Hudson.
June 12, 13, 1 P. M., Cherry Grove.
June 16, 17, 10, 30 A. M., West Branch church.
June 22, 24, 5 P. M., Wadman's Grove.
June 22, 24, 5 P. M., Milledgeville.

Indiana—
May 16, 4 A. M., Prairie Creek.
May 24, 5 P. M., Elkhart Valley.
May 25, Mississauga.
May 26, 2 P. M., English Prairie, Lagrange.
May 31, Ladoga.

June 8, 6 P. M., Bethel church, Salem house.
June 9, 4 P. M., Summit church.
June 9, 5 P. M., Little Creek.
June 9, 5 P. M., Elkhart City.
June 9, 3 P. M., Springfield.
June 9, Solomon Creek.
June 13, 4 P. M., Wabash.
June 13, 5 P. M., Spring Creek ch., Kosciusko Co.
June 19, 10 A. M., Cedar Lake church.
June 14, 4 P. M., Hillgrove house, Union City.
June 15, Camp Creek.
June 15, 4 P. M., Rock Run.
June 16, Hartford City.
June 16, 5 P. M., Pleasant Valley.
June 16, Blue River.
June 16, 5 P. M., Pigeon River.
June 21, 10 A. M., Cedar Creek.
Oct. 6, 2 P. M., Lower Deer Creek.

Iowa—
May 26, 3 P. M., Fairview.
May 26, 3 P. M., Des Moines, 1666 East Lion St.
May 26, 10, 10 A. M., Dry Creek cong.
May 26, 3 P. M., Sheldon.
June 2, 3 P. M., Maple Valley.
June 8, South River.
June 9, 2 P. M., 6½ mile southwest of Clarence.
June 9, 10, 10 A. M., Garrison.
June 9, 3 P. M., Kingsley, east house.
June 9, 10, 1 P. M., Coon River, near Panora.
June 13, 14, Dallas Center.
June 13, 14, 5 P. M., Panther Creek.
June 14, 15, 10 A. M., Indian Creek.
June 15, 11 A. M., Middle Creek.
June 16, South Waterloo.
June 23, 2 P. M., Grundy County.
June 23, 10, 30 A. M., Greene.
June 30, Farnhamville.
Sept. 1, 2, 11 A. M., Crooked Creek.
Sept. 8, Wayman Valley.
Oct. 6, 11 A. M., Brooklyn.

Idaho—
June 9, Nerperce.
June 23, Moscow.
June 30, 6 P. M., Grailton church, at Southwick.

Kansas—
May 26, 4 P. M., Chappene Co. ch. at A. L. Kilmer's.
May 26, 10 A. M., Maple Grove.
Oct. 6, Grenola.

Louisiana—
June 9, Rosnoke.

Maryland—
June 9, 1:30 P. M., Pleasant Hill.

Michigan—
May 26, 10 A. M., Thornapple church, east house.
June 23, 3 miles east of Ithaca, at Jesse Sheriff's.
Oct. 6, 2 P. M., Sugar Ridge.
Oct. 6, Berrien.

Minnesota—
June 9, 10, Worthington.
June 16, 2 P. M., Morrill.
June 16 and 17, Root River.
June 30, Winona.

Missouri—
June 16, Plattsburg.
June 30, East Prairie.

Nebraska—
May 26, Weeping Water church.
June 9, 4 P. M., Falls City.
June 9, 6 P. M., Beatrice.
August 11, South Loup ch., 7 mi. northeast of Miller.

North Dakota—
June 15, 4 P. M., Red River Valley church.
July 12, 10 A. M., Pleasant Valley.
July 14, 4 P. M., Carrington church.
July 21, Bowbells.

Ohio—
May 26, 10 A. M., Eagle Creek.
May 26, 10 A. M., Swan Creek.
May 26, 5 P. M., Donnels Creek, New Carlisle house.
May 26, 10 A. M., Portage.
May 26, Swan Creek.
May 31, 5 P. M., West Nimshillen.
June 9, 4 P. M., Sugar Ridge church.
June 9, 10 A. M., North Poplar Ridge church.
June 16, 4 P. M., Sugar Creek church.
June 16, 2 P. M., Middle District.
June 16, 4 P. M., near Lima.
June 16, 10 A. M., Black Swamp.
June 16, 10 A. M., 1½ miles north of Bloomville.
June 16, 2 P. M., Silver Creek, Hickory Grove house.

Oregon—
June 16, 6 mi. east of Salem.

Pennsylvania—
May 26, 6 P. M., Bellwood.
May 26, 7 P. M., Altoona.
May 26, 4 P. M., Everett, Bedford County.
May 22, 4 P. M., Lewistown.
May 24, 4 P. M., Snake Spring.
May 24, 25, Goodwill house, Lost Creek cong.
May 26, 27, 2 P. M., Perry ch., Farmer's Grove house.
May 26, New Enterprise.
May 27, Middle Creek.
May 27, 3 P. M., West Johnston ch., at Roxbury.
May 29, 3 P. M., Spring Run.
May 31, June 1, 2 P. M., Buffalo Valley.
June 1, 2, 10 A. M., Ridge cong., Fogiesanger house.
June 3, 6:30 P. M., Tyrone.
June 6, 7, 10 A. M., Upton.
June 9, at 4 P. M., Carson Valley.
June 9, 2 P. M., Spring Grove.
June 9, 10, 10 A. M., Hade church, Franklin Co.
June 9, Fairview.
June 9, 10, 2 P. M., Warriorsmark.
June 9, 10, 30 A. M., Up Canowag, Mummert house.
June 9, Glenbope.
June 9, 4 P. M., Summit Mills ch., Summit cong.
June 10, 4 P. M., Maple Spring, Quemahoning cong.
June 10, 4 P. M., Yellow Creek.
June 12, 13, 30 A. M., Conestoga, Bird-in-hand house.
June 14, 1 P. M., Mt. Joy church.
June 14, 1 P. M., Green Tree, Chiques church.
June 15, Rockton.
June 16, 3 P. M., Meyersdale.
June 24, 4 P. M., Shade Creek.

...Annual Meeting...

German Baptists,

North Manchester, Ind.,

May 31 to June 8, 1900.

On account of the Annual Meeting of the German Baptists (Dunkards), round trip excursion tickets will be sold from all points on the

Big Four Route

AND DAYTON & UNION R. R.

To North Manchester, Ind., at the rate of

One Fare for the Round Trip

Except no Excursion Fare Less than 25 Cents.

SELLING DATES...

From points within 100 miles in the following territory: Ansonia, Ohio; Brightwood, Ind., and intermediate; Mohawk, Ind., Lynn, Ind., and intermediate; and Benton Harbor, Mich.; Carthage, Ind., and intermediate; tickets will be sold from May 31 to June 8th, inclusive; from all other stations tickets will be sold May 25th to June 4th, 1900, inclusive.

RETURN LIMIT...

Tickets will be good for return passage leaving North Manchester to and including June 10, 1900, and by depositing ticket with Joint Agent at that place on or before June 9th, and paying a fee of 50 Cents.

Return Limit May be Extended to

...July 5, 1900...

The "Big Four" is the direct line to North Manchester, and the attention of the Brethren is respectfully called to the following letter from the Committee on Arrangements:

North Manchester, Ind., Jan. 23, 1900.
BRETHREN—We the Committee of Arrangements for the Annual Meeting to be held at North Manchester, Ind., May 31 to June 8, 1900, hereby request the Brethren and friends in general who will attend our coming Annual Meeting, to use the "Big Four Route" whenever possible to do so, as we have secured many advantages that can not be recited herein, and which will be mutually beneficial to us all. [Signed, W. S. Toney, Foreman, Walton, Ind.; S. S. Ulrey, North Manchester, Ind.; Dorsey Hodgdon, Washington, Ind.; Daniel P. Shively, Nead, Ind.; Frank Fisher, Secretary, Mexico, Ind., Committee of Arrangements.]

Full information as to rates, routes, time of train, etc., can be obtained from any of the following agents of the C. C. & St. L. Ry. (Big Four Route): J. E. Reeves, Gen'l Supt. Agt., N. W. Cor. 4th and Vine, Cincinnati, O.; E. L. Patterson, Trav. Pass. Agt., 91 Water St., Cleveland, Ohio; J. L. Miller, Trav. Pass. Agt., 6 W. Third St., Dayton, Ohio; C. S. LaFollette, Trav. Pass. Agt., 216 S. Adams St., Peoria, Ill.; E. B. A. Kellum, Trav. Pass. Agt., Anderson, Ind.; S. M. Hico, Trav. Pass. Agt., Cairo, Ill.; Geo. C. Tolman, Trav. Pass. Agt., Sandusky, Ohio; Chas. Krotzenberger, Dist. Pass. Agt., 52 North High St., Columbus, Ohio; E. E. South, Gen'l Agt., Terre Haute, Indiana.

WARREN J. LYNCH.

General Pass. and Ticket Agt., Cincinnati, O.

W. R. DEPPE.

Asst. Gen'l Pass. and Ticket Agt., Cincinnati, O.

The Way to Reach
Annual Meeting
From Kansas...

MEMBERS from Kansas can take trains at their cities which arrive in Kansas City in the evening. Connect in the Kansas City Union Depot with Wabash No. 8. Remember the train No. 8. Leave at 6:15 P. M. and arrive AT THE MEETING GROUNDS at 7:36 the following morning. This train has reclining chair cars for which no extra charge is made, and palace coaches through from Kansas City to North Manchester, without change, and is by far the fastest train via any route.

The Wabash is going to make as low rates as any other road for the Annual Meeting. From most places you can purchase round-trip tickets for approximately the usual fare one way only. Send your name and address for folder containing map, time schedule, and other details; how and where to communicate with Wabash Passenger Agents who want to confer with you regarding your trip, and special through cars for parties. Folder is free and can be secured, together with rates and any other information desired, upon application.

Tell us where you live and how many there will be in your party, and we will inform you what your tickets will cost, what trains to take, and if circumstances justify, arrange special coaches for your accommodations.

Address: C. S. Crane, General Passenger and Ticket Agent, Wabash R. R., St. Louis, Mo.

The Gospel Messenger.

"SET FOR THE DEFENSE OF THE GOSPEL."—*Phil. 1: 17.*

VOL. 38.

ELGIN, ILL., May 26, 1900.

No. 21.

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EDITORIAL MISCELLANY.

MONDAY, May 28, there will be a total eclipse of the sun. On that day the General Missionary and Tract Committee will be in session in Elgin. A line drawn across the United States, from a point ten miles north of New Orleans to Cape Henry, on the Atlantic, will show the center of the path, the track for the total eclipse being about one hundred miles wide. Those living north or south of this path will see the sun only partly hid by the moon. For the Middle and Eastern States the eclipse will begin a short while before six in the morning, and end about noon. At no time will the sun be hid longer than one minute and forty seconds. At the time of the eclipse we will be in the dark of the moon, and for a few hours the moon will be between the earth and the sun, so as to cast a shadow on the earth. This shadow will begin on the Pacific Ocean, just west of Mexico, and enter the United States near New Orleans. It will thus move northeast, along the line mentioned above, and disappear in the Atlantic Ocean. By the use of smoked glass, should it be a clear day, the most of our readers can watch the eclipse from beginning to end. Hundreds of scientific men will be stationed along its path for the purpose of observing every movement.

This leads us to say something about eclipses, of which, generally speaking, there are two kinds, one of the sun and the other of the moon. An eclipse of the moon can occur only when the moon is full, and is caused by the earth getting between the sun and the moon, thus cutting off the light of the sun from the moon. The eclipse of the sun is caused by the moon reaching a point directly between the sun and the earth, thus causing a shadow to fall upon the earth. This can happen

only in the dark of the moon. Some have asserted that an eclipse of the sun caused the darkness that prevailed at the crucifixion of Christ. This could not have been, for the moon was full that day, and therefore an eclipse of the sun could not have taken place. Then, eclipses have been occurring ever since the sun, moon and earth were set in motion. In former ages the cause of such phenomena was not understood by the unenlightened. They supposed the sun was bewitched whenever it became darkened, and so they resorted to the beating of pans and making a great noise in order to get the witches to retire from the sun. As it is not possible for an eclipse to last longer than about three minutes, they innocently concluded that their noise did really frighten the witches away. Among the heathens there are millions who still hold to this false view. Among the enlightened the cause of eclipses is no more a question. The time of their occurrence can be so accurately determined by mathematical calculations that for years ahead we may know to the minute when an eclipse will begin at a given point.

It was in Crete that Paul left Titus (1: 5) that he might set in order the things that were wanting, and ordain elders in every city. Some recent discoveries have been made in the island. Mr. Evans and Mr. Hogarth have been excavating the city of Cnossus, noted as the residence of Minos. They have found a wonderful Mycenaean palace, of perhaps 1400 B. C., with brilliant frescoes and figures surpassing anything previously discovered, and, what is of more importance, tablets, like those found in Babylon, but covered with indigenous Cretan writing, such as Mr. Evans had previously found in Crete, and which settles the question of the Mycenaean writing. But whether they can be read is yet uncertain. These Cretan discoveries are really more important than those so far found in Babylon.

It is not generally known that the University of California has begun a work of exploration in Egypt parallel to that which the University of Pennsylvania is doing in Babylonia. It has, indeed, annexed an expedition which had been sent out from England, that conducted by Messrs. Grenfell and Hunt, and a large number of papyri of the first three centuries of our era have been found which must contain some treasures. Dr. Reisner, a graduate of Harvard, has also been searching for the cemetery of Coptos, which, it is to be feared, is lost beneath the slowly rising valley of the Nile. The University of Pennsylvania expedition, to which Professor Hilprecht has now gone, in association with Dr. Haynes, has lately discovered thousands of tablets in excellent condition, of the time of Abraham, from a temple library, and so likely to be of much importance. Concerning these tablets—found at Ur of Chaldaea—the early home of Abraham—we shall have something of importance for our readers in next issue. It would seem that Ur was a city of books, and here thousands of volumes may have existed even in the time of Abraham, and for aught we know he may have read many of them before starting on his long journey to the Promised Land.

A FEW years ago mention was made on this page of Mark Twain's misfortune in losing all his property. It was suggested that the American people raise a fund to help him pay his debts, and place him on his feet again. Mark refused to hear anything of the kind, and even his family did not want him to accept a gift of this sort from the public.

He said he could pay his own debts. He went to London, took up his pen again, got down to hard work, and it is now said that he has paid off all his indebtedness and has some money left over. The papers are applauding him for his pluck and honesty. He has done just what hundreds of other men can do and ought to do. There is power in the will of the man who is honest, industrious and persevering. Mark, in this respect, has set an example that should commend itself to some who claim to have a good deal more religion than he ever thought of having. In the Bible we are told about Job, the great man of the East. He lost all his property, as well as his health for a time. He went to work again; the Lord was with him, and in the end he was blessed with twice as much as he possessed before his misfortune. What Job did others can do. There is nothing like keeping up the energy.

THE Christian world is getting tired of the war in South Africa, and the end can come none too soon. Without stopping to consider which party is in the right, or which side will be most benefited by the struggle, there is a general desire for fighting to cease. Far too many noble men have already been killed, and generations will be required to bring about good feelings between the nations that have taken part in the unfortunate conflict. During the last few years very destructive methods for killing men on the battle field have been devised and put into execution in this war. The time was when the fire zone between two contending armies was only a few hundred feet, but now it is widened out to a mile or more. This zone can be swept by bullets and rendered a veritable death-trap. Where the lay of the ground is advantageous but few men can cross the zone and live. It has been demonstrated that one hundred well armed men, in trenches, are equal to seven hundred invaders, and should the destructive methods continue to improve it will not be long until a small entrenched force will be able to repel ten times its number. The more civilized people are getting sick of this terrible business of slaughtering men by the wholesale. They want to see the South African war stop, and they would like to see all wars cease. Let us not cease praying for peace on earth, good will to men.

DURING the M. E. Conference in Chicago Bishop Bowman, in one of his sermons, had this to say about theaters and dancing: "And then there is the habit of going to the theater. I remember the only time I was ever in a playhouse. It was when I had just entered the ministry. My wife and myself went to Boston, and happening to pick up the paper she noticed that a celebrated performer from London was going to play that night, 'Let us go,' she said. 'There will be no one there who will know us.' And we went. Hardly had we seated ourselves when she began to cry. 'We have no business here,' she said; and she was right. But we staid through the performance and then we went home and for half an hour in steadfast prayer asked for our forgiveness. And I have never been in a theater since, although that is almost half a century ago. I have never felt a desire to go and cannot see how any one else can feel such a desire. Nor is dancing of any benefit, either morally or physically. I remember when I was a boy I went to see some people dance once, and I was disgusted so at their actions that I have never cared to go since that time. Dancing is damaging to the young people. It hurts their hearts. Put the Bible and the prayer book in the place of these. Instead of going to the theater, go to the church, and you will have better moral and mental faculties."

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

JOYFUL ASPIRATIONS.

BY GEORGE D. ZOLLERS.

Oh precious spring! clad in thy vernal robes,
Come with thy air and sunlight mild and pure;
The woodland minstrels with their cheering songs
Our gloom dispel, our weary spirits lure.
Our pilgrim years like birds and seasons fly,
The charms of youth have passed on time's swift wing,
But though our natural force may wane, yet why
Should we not hail with joy the present spring?

Soon will the annual gathering of the saints,
The glad reunion in fraternal bonds,
Suppressing all life's burdens and complaints,
Our souls absorbed in sacred words and songs,
Oh, come from near and far again, loved ones,
On iron rails and swift revolving wheels;
Ye daughters of the Lord and chosen sons,
Come where our God his smiling face reveals.

Ye weary ones in life's declining years,
Be young yet in your tender youthful glow,
Come with your songs of praise and smiles and tears,
And in our favored State we'll reap and sow.

An earnest of the triumph and the joy,
Beyond life's stormy sea in land afar,
Where fiends and foes shall never more annoy,
For there are known no hostile raids of war.
Grand conquest, when the dead in Christ shall rise
On wings celestial soaring, they shall come
To meet their dear Redeemer in the skies,
And in immortal beauty rest at home.

South Bend, Ind.

THE PROBLEM OF EDUCATION IN THE GERMAN BAPTIST RETIREMENT CHURCH.

BY P. H. BEERY.

In Nine Parts.—Part Five.

OF course this adaptation of higher education to the needs of the masses, in all the endless variety and complexity of modern life, raises the question, What subjects of study ought to make up such a course? When we consider, on the one hand, the breadth and variety demanded, and, on the other hand, the specific mastery required, we may incline to the opinion that the only solution lies in putting everything into one course. And this would be true if we held to the old notion of *one course and the same course* for every student; not as preparing himself for some particular department of life, but rather only educating himself in a general way to be ready to do anything that turns up. But nowadays when those go begging who wait for things to turn up, and likewise the man-of-all-trades-and-master-of-none is soon removed as a failure, every one is driven to the necessity of a special preparation for his own particular work in some definite department of life. We are not to be understood here as advocating technical specialties for children or for undeveloped minds. Mental life as well as physical life begins in embryo and presupposes a vigorous and symmetrical growth to a maturity which corresponds to its environment. The first and primal consideration in education must be the symmetrical and normal development of the mind,—*mental power*. The second consideration, of scarcely less importance, is the adaptation and application of this power to the mastery of its environment,—*mental skill*. An education which ignores either of these must be condemned. But perhaps the greatest folly conceivable would be the arbitrary and exclusive study of only one subject by a boy beginning at six years old and vigorously pursuing it to the end. If he were not hopelessly insane before his youth were passed, he certainly would be so one-sided as to be thoroughly unreliable in any practical consideration of life. In fact nine-tenths of the hobbyists of life belong to this class. They have neglected or ignored the broadening of culture and the balancing of power, and have, on a narrow and unsettled foundation of childish crudeness and fickleness, pushed out on some one line to a one-sidedness fully deserving the most serious condemnation. Every system of education, then, must provide for the development of *mental power*, and also *mental skill*.

During the first twelve years of the child's school life there is almost universal agreement that the course of study and instruction shall aim primarily at the development of *mental power*; and that the subjects of study be selected and arranged with special reference to the development of such *skill* as is needed by the masses in forming and executing the plans and purposes of actual *every-day home-life*. This is the common ground of life. The family life of the race is comparatively simple and uniform, and a course of study that aims only to prepare for it is necessarily simple and uniform. But so soon as a community becomes conscious of interests outside of the family, life no longer is so simple. There arises the necessity of understanding the relation we sustain, and the duty we owe to another's brother and sister, to another's father and mother, to another's home, to the church, to the state, to humanity. In this realm the individual moves no longer in obedience to parents, but as a free and responsible being in his own peculiar personal individuality. And so far as this freedom and individuality tend to activities and pursuits differing from those provided for in the family life, so far education must recognize his or her aims, and prepare the way for their realization so far as they are worthy. This recognition of the student's individuality, and its encouragement in realizing manifold aims, accounts for the provision of various general courses of study, such as Classical, Scientific, Philosophical, etc., also accounts for the arrangement of the courses with a large variety of elective studies; this, too, accounts for the rise of universities. So popular and effective has this system proven that university extension work is carried on now in connection with all the most aggressive and up-to-date institutions. This movement recognizes the complexity of modern life, also the fact that this complexity has grown out of the individuality of men and women; and it attempts to place all higher education upon this basis. It protests against that system which ignores the individuality of manhood and womanhood so far as to require every student whether preparing for law, medicine, journalism, or the ministry, to drag through the same identical course of study, such as usually makes dead languages and formal mathematics the major line of study. This may have been tolerable in an age of the world when scholars lived in cloisters and exhausted their possibilities of usefulness in determining questions too foolish even to mention in a paper like this. But this intensely practical age scorns these rut-running methods and demands that from the scores of subjects interesting to the student a variety of courses be arranged providing the greatest possible range of electives consistent with breadth and symmetry of culture.

Of course the plea will be made that the expense of carrying out such a plan would ruin very many institutions of higher education. Suppose this were true; we know of no moral law that forbids the abandonment of an institution that dwarfs souls and trifles with life for profit. An institution that justifies incorrect methods and inadequate courses on the ground of expense is guilty of moral crime, and as such, has no right to exist. The remedy in such cases is the shortening of courses and the limiting of its scope to lower grade work, such as the patronage will support in doing well and leaving the higher grades and specialties to others who can and will do this work well. This system leaves the number and variety of subjects in the higher education of the student, then, to be determined in each case largely by the actual needs of the individual.

Citronelle, Ala.

WAS JESUS EVER ANGRY?

BY O. PERRY HOOVER.

This is not an idle question. Is there one of us who has not at some time become angry, and in saner moments asked this same question? We may clothe the prophets and apostles with whatever divinity we will, that cannot hide the fact that they became angry at times. "We are men of like passions with you," Acts; "Elias was a man subject to like passions as we," James. There is fine psychology in the thought

that Jesus was subject to passions at least akin to anger, but the thought may be repulsive to those who have always looked upon Jesus as a "meek and lowly lamb." This suggests the question, What is our ideal of Jesus? The word "lamb" carries with it the idea of weakness, helplessness. The robust child does not take a lamb for his hero; he takes a man great in power, who can overcome all obstacles by his massive personality. But unfortunately the child's ideal of Jesus is fixed, before it comes to know him in any real sense.

We never speak of our heroes as meek lambs. They are powerful; they make our blood tingle by their words and deeds; they cause us to want to be like them. A hero — how massive the thought! Children read eagerly the stories about heroes, but care little for stories about lambs. This is why Sunday-school literature is oftentimes so dull. Lambs arouse the feeling of pity and sympathy, but such feeling doesn't furnish a sufficient motive to sustain a vigorous Christian life.

There is comfort in the thought that Jesus was not so far removed from our humanity but that he felt the force of anger at times. Christ's humanity is a greater thought than his divinity. If we are to be like him we need a Savior with a humanity not different in kind from our own. No matter how great the degree of conversion, the "new creature" must think with the same brain as before and live under the environment of the human nature. There are many mystical terms used to define this "new creature," but none of them explain away the fact that he is extremely human at times, and so he wants a Savior who knows and feels this humanity. So then, the thought is not idle or irreverent that Jesus may have become angry.

We know little about the boyhood of Jesus, but we know the susceptibilities of the boy nature. Many legends cluster about his youth, yet even with their natural tendency to make him superior to all other boys they do not remove from him a nature akin to man's in emotion. Would a perfect boy sing, laugh, whistle, or become angry? Might we not, if we could have followed and studied him under moments of stress, have seen manifestations of strong emotion? Is there anything in the Record from which we may gain an answer to our question? The Bible is full, of course, of expressions about "anger" and "wrath of God," but they are little understood. Such passages as "He groaned in the Spirit," John 11: 33; "Jesus therefore groaning in himself . . .," John 11: 38, are apparently clear and innocent in meaning; but let us examine the word "groaned."

The original is a rare word and is used in but three other passages in the New Testament. It is translated "murmur against," Mark 14: 5 (Ger. *murmeln*), and "charge straitly," Matt. 9: 30; Mark 1: 43 (Ger. *bedrohen*, to menace or threaten because of provocation). The meaning here does not seem to be exceptional, but the original Greek word was applied, first, to horses when they blow or snort in anger, and then to persons who chafe under wrong or who administer severe rebuke as in the passage above. This latter meaning represents strong feeling and has in it the idea of anger. In the case of the blind man and the leper, Jesus was certainly angry at Satan for having caused such misery, as also in the case of "Jesus groaning in himself," hence it was a righteous anger.

The reader may examine for himself the idea suggested. The investigation is sure to make Jesus seem nearer to every-day life, and more in sympathy with our humanity. "He knoweth our frame" because he experienced "our frame." "Be ye angry" is right, but "sin not" is added, because Jesus was angry but sinned not. Where is the child of God who does not become angry at beholding the destruction of life caused by Satan? There are times when it is a mark of weakness not to become angry, but it must be without sin. Finally, whether we can say truthfully or not that Jesus ever became angry, he knows, at least, its force in the human heart because of his experience and can sympathize with the passionate child of God.

Huntingdon, Pa.

MIRACLES ARE PAST.—A QUERY ANSWERED.

To I. J. ROSENBERGER, COVINGTON, OHIO,
My Dear Brother—In your article "Facts Scriptural as to the Laying on of Hands," in G. M. No. 12, you say, "The day of miracles is past." Where is your proof in support of the statement?
 A READER OF THE MESSENGER.

ANSWER.

1. *Definition*.—A miracle is a supernatural event; a change wrought, or an effect produced independent of the laws of nature.

2. *The design of miracles was to evidence that the agency employed was divine, sent of God.* The different dispensations set up and ordered by God have all been contrary to the natural course of things. The spirit of the law of life as held forth in the Gospel is likewise contrary to nature. We are represented in the Gospel as being grafted into the spiritual kingdom "contrary to nature." Hence, "The natural man receiveth not the things of the Spirit of God: for they are foolishness to him." Therefore to get man to accept this strange message from the unseen world, miracles had to be wrought.

When God sent Moses to lead his Israel out of bondage he empowered him with miracles. When Christ came on his world-wide mission of saving our race, his coming was unnatural, his mission supernatural; hence to give his mission success miracles were a necessity. Therefore it was said, "When Jesus was in Jerusalem at the passover on the feast day, many believed in his name when they saw the miracles which he did." It was miracles that led Nicodemus to say: "We know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." Again, John sent two of his disciples to Christ, asking him whether he was the Christ or if they should look for another. As evidence of his own Messiahship, he recites his miracles thus: "Go your way, tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up." As Christ needed the power of miracles to establish his Messiahship, so likewise did the apostles need the same power to establish their apostleship; hence Christ gave them the power to work miracles also. I only need space here for the simple statement that the miracles wrought by the apostles had the same convincing power as those wrought by Christ himself. Christ's own words explain the design of his miracles thus: "I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me; that the Father hath sent me." "The works that I do in my Father's name, they bear witness of me." Miracles and tongues were for signs to them that believe not. See I Cor. 14: 22.

On this point Alexander Cruden has the following: "Our Savior confirmed the doctrine which he taught by a train of incontestable miracles. They were so great in their nature, so real and solid in their proof, so divine in the manner of performing them, so holy in their end, that there was the greatest assurance that none without the omnipotent hand of God could do them." The learned Dr. Kitto says: "The miracles recorded in the Scripture remain, with all the characteristics of supernatural events, showing the special presence and extraordinary agency of God."

As seen, there was an absolute necessity for miracles in the days of Christ and his apostles, and, as seen, they were successfully employed. There is no need of miracles to-day. We now have the law and doctrine of this new kingdom fully set up, its principles reduced to writing and the system well authenticated. We are now "thoroughly furnished unto all good work." Our mission now is to "go," and "preach the word," not work miracles.

3. *The time when the miraculous dispensation ceased.* "The power of working miracles, which belonged pre-eminently to Christ and his apostles, and, in inferior degrees, to many other Christians in the apostolic age, subsided gradually. After the great object of supernatural works was accomplished, in the establishment of the Christian religion with all its sacred truths, there appears to have been no fur-

ther occasion for miracles, and there is no satisfactory evidence that they actually occurred."—*Kitto's Encyclopedia*, Vol. 2, page 347. "The power of working miracles is supposed by some to have continued no longer than the days of the apostles. It seems pretty clear, however, that miracles universally ceased before Chrysostom's time."—*Buck's Theological Dictionary*, p. 289. "This power of working miracles continued in the church an hundred years after Christ's ascension, until Christianity had taken root in the hearts of men." Irenaeus, *lib. II. c. 58*, says that many believers, besides the apostles, had this power of working miracles; as new-set plants are watered at first till they have taken fast rooting; so, that the Christian faith might grow faster, God watered it with miracles at its first planting.—*Burkitt's Comment on Mark 16: 15, 16*.

Be it remembered that Satan has had a seeming power to work miracles. The magicians performed wonders in Egypt; but were outdone by Moses. Paul tells us that the man of sin shall come after "the working of Satan with all power and signs and lying wonders."

The signs that were to follow them that believe, were given in Mark 16: (1) "They shall cast out devils;" (2) "They shall speak with new tongues;" (3) "They shall take up serpents;" (4) "If they drink any deadly thing it shall not hurt them;" (5) "They shall lay hands on the sick and they shall recover." Here is a list of five miraculous results that were to follow apostolic conversions; and I venture the statement that they did follow. But who says that they follow to-day? As to tongues, Paul says, "They shall cease." And I hear of no claim to taking up serpents or drinking deadly things. The only claim I hear among the confusion of voices is to the latter, to healing the body. The logic to me looks faulty that will render the first four obsolete and leave the last in force. Laying on of hands was the divinely-appointed means for physical healing. See Mark 6: 5; Luke 4: 40, 41, 43; also Acts 5: 12; 14: 3; 28: 8. There is an effort now to substitute the anointing with oil for the laying on of hands, as a means of physical healing. If the Scriptures said so, then I would say so; and, my dear reader, would you not say so? Anoint simply means to consecrate. It is so used in both the Old and the New Testament.

The cleansings in the Scriptures are four: the blood of Christ, baptism, confession and anointing with oil. The first is heaven's gift to the world. The three latter the Christian enjoys upon the condition of employing the symbols in faith. There are instances in which baptism, prayer, the Communion service, etc., have so benefited the sick that they point back to these as the means of their recovery; yet their design in the Scriptures is nowhere stated to be for the recovery of the sick. By God's blessing, through the mind the body receives benefit. The same result has often followed the anointing service. The ordinances are all performed on or by the physical body, yet the soul gets the benefit. "Purify your souls in obeying the truth," is the password of the whole Christian system.

Yours in the bonds of Christian fellowship.

I. J. ROSENBERGER.

LIFE OF ELD. JOHN KLINE.

IN the cemetery, near Broadway, Va., rest the remains of Eld. John Kline, who was secretly murdered during the war. In some respects he was one of the most remarkable men with whom the Brethren church has ever been blessed. He left behind him a voluminous diary, which fell into the hands of Mr. Benjamin Funk, of Singers Glen, Va., a gifted writer, and a lifelong friend of Bro. Kline. From this material, and other information at command, Mr. Funk has arranged an exceedingly interesting and instructive biography of our lamented brother. The manuscript has been placed at the disposal of the Gish Fund Committee, and will be published in due time.

It will make a book of about 500 pages, the size

of "Letters from Europe and Bible Lands." The work will contain an intensely interesting narrative of Bro. Kline's eventful life. It will simply astonish our people to learn what an amazing amount of work this earnest preacher did, and it will be gratifying to learn that it was done so well. We are told how he traveled horseback three thousand and even four thousand miles a year; how he preached during these trips nearly every day, how he visited churches as far west as Elkhart, Ind.; how he called upon this, that and the other family, hundreds, if not thousands, of whose descendants are now living and will read with profound gratitude what he has to say of their parents, and sometimes of their grandparents.

The book will also contain a number of his sermons, for it seems that he left behind him a record of hundreds of discourses. It will also contain a few sermons which he heard other leading brethren deliver. These sermons will show the kind of sermons our old brethren used to preach, and not a few of our best thinkers will be surprised at the rare skill displayed by them in the handling of the Sword of the Spirit.

The price of the book in cloth will be \$1.25, and for it we must have a sufficient amount of advance orders to make the undertaking safe, before placing the copy in the hands of our printers. We want every person desiring a copy of this excellent book at the price named, to write us at once. Send no money until further notice, but send the order without delay. We trust our ministers will call the attention of the members to the work, and urge them to add their names to the list of advance orders. We expect to have the work ready for delivery in September. When sending in your order do not fail to make use of the order blank found on the last page of this issue.—ED.

THE INDIA FAMINE.

CONCERNING the famine in India we clip the following from the *Current Anecdotes*:

India is entering upon the greatest famine of the century. The Viceroy and Imperial Council, surveying the entire country, have made their official announcement concerning the famine which has now assumed national proportions. The afflicted areas comprise the Panjab, Western India, parts of Southern India and many of the Native States. Following upon two years of scarcity which have impoverished the country, the present year with its almost total failure of rain and the utter loss over large areas of two entire crops, leaves hungry millions in absolute and awful famine. Reviewing the situation, the Viceroy said: "It was evident in October if no rain were to fall in the winter months that we were to be confronted with a calamity as great, if not greater, than has ever befallen this country. These gloomy anticipations have been more than fulfilled. We are now face to face with famine of water and food and cattle which is unprecedented in character and intensity. We are trying to save from death many millions of human lives. But no government can undertake at such a time to prevent all suffering."

To quote the words of the Bombay government, "Destitution has reached, or will reach, a higher stratum of society than has ever before been affected since the country came under British rule." The Supreme Government adds, "The greatest aggregate famine area will be about 300,000 square miles (or five times that of England) with a population of 40 millions. There is a further population of 21 millions in which more or less general scarcity and distress prevail." In closing his able appeal the Viceroy said, "The crisis is one which demands the loyal co-operation of all who love India. To that co-operation, in the months of trial that lie before us, on behalf of the Government, I unhesitatingly appeal."

To realize what this means, picture the bulk of the population of the Eastern half of the United States in total famine, without food and without money to buy grain even if it were imported. Add to this

the population of the Western States in "general scarcity and distress." Imagine outside of every city a great relief camp with thousands breaking stone, covered with rags and bareheaded in the sun, —men, women and children silently fighting for life. A friend writes from one camp, "Poor, emaciated women, clothed only in thin rags, came and fell down at our feet and said, 'O, sir, we cannot live, we cannot keep from starving on two and one-half cents a day with grain so high priced, and breaking stone is such hard work!' (We would think so, too, if that poor figure sitting in the sun, weak and wasted by hunger and driven from home by famine, were your mother or mine.) A strong man gets four cents a day; the weaker men and the women two or three cents, a child one cent.

And now the government feels forced to reduce the price to two cents a day for a man and a cent and a half for a woman. Already there is a population equal to that of Ireland on the relief works, and they are increasing at the rate of several hundred thousands every week. In a word, the situation is just this: areas containing a population of sixty millions (or nearly the entire population of the United States) are affected by famine. The Government of India finds its revenues reduced by the very famine it is trying to relieve. England is overtaken by the war in South Africa. Large famine tracts lie in the districts which have been allotted to American missions and to them the starving must look for food.

CHRISTIAN SCIENCE.

BY ARCHIBALD McLELLAN.

To the Editor:—

THERE appeared in the GOSPEL MESSENGER of April 14 and 21 an article under the caption, "The Descent into the Maelstrom," which is intended to be an attack on Christian Science, but is, in fact, an attack upon the writer's misconception of Christian Science, the article clearly showing his unfamiliarity with the subject. He states that "it is the boast" of Christian Scientists "that the rank and file of the organization is made up largely of the *élite* of society, the wealthy," etc. Christian Scientists do not boast of anything of the kind, and as a matter of fact such a statement is not correct. One distinguishing feature of the churches of the denomination is that their membership is recruited from all classes of society, and all can, and do, meet therein upon the common level of the brotherhood of man.

The writer's assertion that Christian Science is "the most dangerous delusion of the age" because "it has drawn to its support a host of intelligent and influential people," is so illogical as to be ridiculous. Whoever heard of intelligent people supporting a delusion? The National Encyclopedia of American Biography says of Christian Science, "Many people of the thinking class are turning to this Science and adopting it, because in it they find a solid foundation, a sure abiding peace, the verification of the promises of Jesus, and a demonstrable Christianity" — surely a logical explanation of "the fact that it has drawn to its support a host of intelligent and influential people."

The statements that "the celebrated Key"—meaning "Science and Health, with Key to the Scriptures," by Mary Baker G. Eddy—"is a mass of meaningless absurdities," "a jumble of unintelligible verbiage—*vox, et præterea, nihil!*"—that "there is not a plain, tangible, common-sense proposition in the entire volume," would, if they were true, present sufficient reason for "a host of intelligent people" refusing to have anything to do with Christian Science rather than flocking to its support. I am sure that Mr. Reese is not sufficiently familiar with the book to criticise its merits, and in proof of this assertion I again quote from the same paragraph of his article: "It is idle to array in its behalf, so far as the *supernatural* healing of the sick is concerned, the testimony and support of the 'learned and influential' people who have been drawn into the vortex of its organization." Christian Science has nothing to do with, and does not claim "supernatural healing," but exactly the reverse as is proved from the following

quotation from its text-book, "Science and Health, with Key to the Scriptures": "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness, and so disappear as naturally and as necessarily as darkness gives place to light, and sin to reformation. Now, as then, they are not supernatural, but supremely natural. They are those 'mighty works,' which were the sign of Immanuel, or 'God with us,'" (Page 11 of Preface, lines 9 to 16.)

Mr. Reese's statement that "the defenders of Christian Science utterly fail to furnish any reliable, clinical proof of their healing powers" is another proof that he is so uninformed upon the subject as to render his conclusions valueless. Christian Scientists do not claim any power in or of themselves, but they do claim and demonstrate that the understanding that God is Life, and that He is not the author of sin, sickness and death, destroys all manner of disease and sin. For "reliable, clinical proof" of healing through Christian Science, I refer Mr. Reese to the following extract from a letter by Mr. Carol Norton, recently published in the New York *Sun*:

1. A case of locomotor ataxia, or progressive paralysis, attended with impaired vision and tonsillitis; had taken medicine for over three years, from one to ten doses a day, and had grown steadily worse; had had without successful results some of the best physicians in Chicago, Ill., and Buffalo, N. Y.; was entirely healed by Christian Science in a few weeks.

2. An instance of what had been pronounced an incurable cancer of the nose, pronounced such by a medical expert, treated by Christian Science and healed in three months, afterward examined by the same specialist, who admitted the complete cure, but affirmed his failure to master the *modus operandi* of the demonstration.

3. A little girl suffering from epileptic fits, having had the same from birth, at the time she began treatment was having forty spasms a day; entirely healed in less than six months.

4. A case of consumption of the lungs in the second stage of that disease, accompanied with great pain, lassitude and other attendant symptoms of that disorder; healed in less than seven months.

5. A case of typh. id fever in an advanced stage when Christian Science treatment began. Treatment was carried on through the absent method—a common method among metaphysical practitioners. The patient was in Paris and the practitioner was in New York. Cables recording the progress of the case were exchanged, and in five days complete restoration took place.

6. The case of a boy seven years old who had been drowned. After the body had gone down the third time and was fast floating out to sea with the ebb tide, drifting some seven feet beneath the surface of the bay, it was brought to the surface, and, without any attempt to restore artificial breathing or manipulate the body, complete restoration was effected through mental therapeutics. Life was made manifest in less than two minutes; the patient was out of danger in about fifteen minutes, and in thirty minutes was entirely restored through continuous treatment. The water left the stomach by natural vomiting some forty minutes after the first treatment was given.

7. A case of curvature of the spine and contraction of the cords of the feet, toes drawn under so that they could not be straightened, accompanied with intense suffering; in six weeks complete strength and health was established, the spine made straight and contraction of cords entirely destroyed.

8. A case of a lady about forty years of age who had since her fifth year been under medical treatment for organic valvular disease of the heart. A number of physicians had pronounced the case incurable. At the time she consented to try Christian Science she was confined to her room and taking sixty drops of digitals daily, with a liberal allowance of stimulants. In less than three months she was entirely cured and able to go anywhere and able to do any reasonable thing without any unnatural physical effect whatever. ***

And in addition to these cases Mr. Reese can obtain information as to other well authenticated cases of the healing of organic disease by applying to any member of First Church of Christ, Scientist, of Scranton, Pa., the city in which he resides.

If Mr. Reese desires to know what Christian Science is and what it is doing for humanity, and will lay aside all prejudice and preconceived opinion, and investigate the subject in an impartial manner—requiring the same proof that he would require for or against the truth of any other proposition—he will, I think, modify or entirely change his views, and express himself in gentler language when he refers to a people whose chief offense appears to be that they are obeying Jesus' commandment in Matthew 10:8, and that they believe his promise in John 14:12.

Chicago, Ill.

CHRISTIAN SCIENCE.

BY A. W. REESE.

Reply to Archibald McLellan.

WHEN I wrote the article entitled, "The Descent into the Maelstrom," it was with no purpose of being drawn into a public controversy with the adherents of Christian Science. The design I had in view was simply to warn my dear brethren against becoming, in any way, entangled with this popular delusion. In that article I designated Christian Science (so-called) as the most dangerous delusion of the age. I most emphatically repeat that statement! For what I wrote I have no apology to make. I "stand by my guns."

Mr. McLellan thinks (or says) that were I to "lay aside all prejudice and preconceived opinions, and investigate the claims of Christian Science impartially, I would, in all probability, become a convert to the doctrine." Well, curious things do sometimes happen in this world! "Politics," it is said, "sometimes makes strange bedfellows," and there is a time coming when (so we are informed) "the lion and the lamb shall lie down in peace together." But we do not look for this pacific arrangement in the *nigh* future! The writer's conversion to the doctrines of "Christian Science" will be about as distant as the millennium.

In speaking of Mrs. Eddy's famous "Science and Health, with a Key to the Scriptures," Mr. McLellan "proceeds to remark:" "I am sure Mr. Reese is not sufficiently familiar with the book to criticise its merits!" A friend in this city, whose office adjoined mine, did me the favor to loan me the celebrated "Key." I read this remarkable production carefully, from cover to cover. It is a wonderful specimen of the use of words devoid of any sensible interpretation. I am not sure, but think it was Talleyrand, who said, "The use of language is to conceal our ideas!" The Key is evidently a success on that line.

I have read the "Koran"—Mohammed's bible—I have also read the "Book of Mormon"—Joe Smith's bible, and, finally, I have read "Science and Health, with a Key to the Scriptures"—Mrs. Eddy's bible. I unhesitatingly declare that, as a literary performance, Mrs. Eddy's "Key" is vastly inferior to either of the others.

Mr. McLellan denies that Christian Scientists make any claim to the possession, or exercise, of *supernatural* power in healing the sick. In proof of this remarkable statement he proceeds to quote the "Key," page 11 of Preface, lines 9 to 16. (See Mr. McLellan's article). If this language of the "Key" (quoted by Mr. McLellan) does not claim "supernatural" powers in healing the sick, by Mrs. Eddy and her disciples, then I am incapable of comprehending the meaning of my own mother tongue.

Mr. McLellan finds fault with my *logic*. "Whoever heard of intelligent people supporting a delusion?" he asks. Where is the argument in this? The student of history knows that "intelligent" people, in all ages of the world, have been ardent believers in, and steadfast supporters of all sorts of delusions. "Intelligence" is no proof of the truth of any doctrine or creed. Is there a Christian Scientist, living or dead, who could write such a book as Tom Paine's "Age of Reason"? Not one! and yet Paine denied the truth of the Bible! Is there in the ranks of Mrs. Eddy's followers, to-day a single one who can compare, in lofty intellectual power, with the late Robert G. Ingersoll? I trow not! and yet this brilliant and scholarly man, this silver-tongued orator, rejected the Divine Word, called the Bible a fable, and the God of the Bible a myth. He classed all "religion" as *superstition*, and unworthy of intelligent belief. Are the followers of Mrs. Eddy any more "intelligent" than the disciples of Mohammed, of Confucius, or, for that matter, of the late Mormon prophet, Joe Smith?

Mr. McLellan concludes his article in rather a remarkable way, considering his denial of "supernatural" healing. He speaks of the Christian Scientists as "a people whose chief offense appears to be that they are obeying Jesus' commandment in

Matthew 10: 18, and that they believe his promise in John 14: 12.

Let us see what Matthew 10: 18 says on the subject: "Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give." These were the "supernatural" powers conferred on his disciples by our Savior. These were the divine gifts they had "freely received" and which they were "freely" to bestow. These are the commandments of Jesus that Mr. McLellan says Christian Scientists are *obeying now!* What is this but "supernatural" healing, pure, simple and undefiled?

Further, John 14: 12 declares: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works shall he do, because I go unto my Father." That the apostles did all these "mighty works" we most firmly and devoutly believe; but that Mrs. Eddy, or any of her followers, have the power to do these things we deny *in toto!* None of these miraculous works have ever been done on this globe since the apostolic times. We defy anyone to prove to the contrary.

It seems a marvelous thing, to my mind, that Christian Scientists, and other "Divine Healers"—quoting as their authority Matthew 10: 18—profess to cure the sick, and yet utterly ignore the other miraculous powers defined in the text! The man (or woman) who can "heal the sick" by "faith alone"—by the laying on of hands through any divine power conferred on him (or her) can also do the other "mighty works" set forth in Matthew 10: 18. Such a one can "raise the dead," he can "cleanse the lepers" (*curable* by God alone) and he can "cast out devils" also.

Why do not our Christian Science friends, and other "Divine healers" such as Dowie, Schlatter, Joe Smith, *et al.*, give us some example of their supernatural powers in that respect? Alas, my father! we "pipe unto them" in vain! They will not "dance to our music!" We reiterate—we emphasize—all that we have written in the "Maelstrom" article. We again warn our beloved brethren in the Lord Jesus, *not to approach* this frightful moral abyss—the yawning gulf of spiritual error and delusion. We utterly deny the claims of "Christian scientists," or anybody else, to cure actual diseases by the methods proposed. Will any of these "healers" agree to a test of their "supernatural" gifts in the case of a person suffering from compound comminuted fracture of the thigh bone, or, for that matter, any case of simple fracture? Will they undertake a case of bubonic plague, or tertiary syphilis? Nay, verily! "Vainly is the net spread in the sight of any bird!" He won't go in there! Imaginary diseases, as we have already stated, may, possibly, be cured by Christian Science methods, or, for that matter, by any other ingenious plan of working on the ignorance and credulity of the patient. However seductive the theory of Divine Healing may be, to a certain credulous type of mental make-up, its reduction to practice seems, of late, to have encountered some serious and disagreeable legal difficulties.

The coroner of this County (Lackawanna) is, at this very time, engaged in an official examination as to the cause of the death of a young married woman in this city, who died without medical attendance, she being a devout believer in "Divine Healing." The verdict of the jury (just rendered) is that her life might have been saved if she had had proper medical attention. The verdict concludes by holding certain parties (Divine Healers) responsible for her death. Mr. McLellan thinks that I should "express myself in gender language" towards Christian Science and its adherents. Possibly I ought to have done so! We should, at all times, be kind and courteous to our fellow-men. As a mere matter of policy it is sometimes better *not to call* things by their real name. Personally, I can truly say that I have no antipathy against Christian Scientists. What I have written is the result of conscientious convictions on the subject, and in what I considered, the line of duty. I have tried to speak only "the words of truth and soberness."

Error is not sacred, even when clad in the garb of

religion! In such case, indeed, it becomes all the more dangerous, and is clothed with greater power for evil. The children of God must ever be on their guard against every possible form of error, or delusion, however seductive, enticing or plausible they may appear. "For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect." Mark 13: 22. See, also, Matt. 14: 24; 2 Cor. 11: 14, 15. Scranton, Pa.

SHUN TEMPTATION.

BY LULA GOSHORN.

THERE'S nothing quite so heartrending as the wail of a lost soul, and the best remedy is to shun the sins that lead to slavery, for God pity us when we fall so low as to take the vow of allegiance and close the iron doors of an irrevocable destiny upon ourselves and too late suddenly realize in the fitful light of our sad awakening that the chains are rattling in cold defiance to our prayers, and the great bolts secure the doors forever against our earnest entreaties for mercy, notwithstanding the tender mercy and ready pardon so freely offered and so recklessly spurned in days gone by. Let us shun temptation, for we never know how strong we are until the test comes, and sometimes when we think we will be strongest we prove weakest of all.

All the joy, the sweetness we have ever known rises up before us in mocking sympathy when all is lost. All the bodily pain we ever suffered is as naught compared to anguish of soul. And here in the torturing gloom we spend our days longing for relief that never comes. The remorseless poverty of soul and body binds us down. We are slaves to the vices that have mastered us and now exact unswerving obedience from our poor emaciated bodies.

For the love of heaven let us be men and women true and noble as God intended us to be. Let our manhood and womanhood arise to newness of life and let us rule our own spirits well. Then will the *Æolian* harp of peace, joy and righteousness reverberate with sweetest music through our very souls, and life will be to us what God intended it should be, a garden spot wherein to develop all that is noble and pure and true within us, so that we may more fully enjoy the beauty and holiness of a better life to come. Let us at least make a sincere, honest effort and leave the results with God.

Ladoga, Ind.

THE WHOLE GOSPEL.

BY M. M. ESHELMAN.

FREQUENTLY writers animadvert upon having "the whole Gospel preached"—a consummation most devoutly to be wished; but better still, a condition wherein it may be truly said, *the whole Gospel practiced*. Almost anybody can preach some Gospel, a few may preach a whole Gospel, or all the Gospel, but what glory is there in this if the members refuse to *live* the whole Gospel? Personally one should hesitate about conclusions in preaching or in announcing that a whole Gospel is preached so long as Luke 6: 35 is violated without rebuke, and "railers" and "extortioners" are fostered instead of corrected,—so long as Col. 3: 12-14 is violated, and the violators uncorrected; so long as Gal. 6: 1 is openly broken.

Upon the latter I quote from one of the ablest writers of the MESSENGER. He says: "There would seem to be something radically defective in our system of church government, especially in cases of discipline, where one *contrary* member can defeat the purpose of the whole body in a restoration case. We see (Gal 6: 1) that the command in the case of one 'overtaken in a fault' is to the spiritual portion of the flock,—you that are spiritual restore such an one in the spirit of meekness,' etc. Now we know that in such a case there is no attention whatever paid to this Scriptural command as to the character of the individuals who are to do the work of restoration, but Thomas, Richard and Henry alike have their say-so in the matter, and, as a rule, those who have the least spirituality are those most active in

the work of defeating the plain Scriptural command to 'restore such an one.'"

The foregoing is put into such a wholesome, truthful sense, I forbear any extension. If any question is raised as to finding the "spiritual" portion of the body, I will try to answer.

Salem, Oregon.

YOUNG CONVERTS.

WE have heard it stated that twenty and thirty years ago young people in their teens seldom applied for membership in the Brethren church. Some even think that children coming to the church at the age of eleven and twelve is only a late thing. During the last few weeks we have heard from a number who united with the church when quite young, and below will be found what some of them have to say:

I am now fifty-six years old. I was baptized in my fourteenth year by Bro. James Quinter, in the Mahoning church, Ohio. I am firm with a bright hope, and ever shall be. Praise the Lord.—*Rachel Esterly, Lisbon, Ohio.*

In December, 1855, I was baptized by Bro. Jacob Garver at the age of nine years and about four months. My father, Elder Joseph Rittenhouse, was the first elder who lived in the Black River congregation, Medina Co., Ohio.—*Mary Hoover, Chatham, Ohio.*

I am now fifty-five years old, and was baptized in the fall of 1860, lacking a few months of sixteen years.—*P. M. Correll, Morelock, Tenn.*

I am forty-six years old, was baptized in May, 1869, when about fifteen, before we knew anything about series of meetings. I feel to live faithful until death.—*John E. Metager.*

It was in February, 1850, that I was baptized, being at the time between fourteen and fifteen years old. I have always tried to live up to the rules of the church and the Gospel.—*Sarah Rittenhouse, Easton, Md.*

I was fourteen years and one month old when I was baptized, and was forty-one years old last September.—*L. H. Eby, Mound City, Mo.*

I have never forgotten the day that I began to serve my Master, Sept. 4, 1874, at the age of fourteen years. I was baptized by Bro. Joseph M. Cline, of Augusta County, Va.—*Florida J. E. Green, Middletown, Ind.*

I am forty-eight years and seven months old, and joined the church at the age of thirteen, in 1864. My wife, Susan Pence Bowman, joined the church when fifteen years old. She is now forty-three.—*D. F. Bowman, Johnson City, Tenn.*

I united with the Brethren church April 3, 1863, at the age of fourteen years and six months, and was baptized by Eld. John Spanogle, deceased.—*Wealthy A. Burkholder, Newburg, Pa.*

I was baptized before I was fifteen, by Eld. James Quinter, in West Virginia.—*Harriet Toothman, Rinard, Ill.*

I, wife of Eld. Fred Culp, was baptized by Eld. Martin Miller, in Rockingham County, Va., Aug. 11, 1857, at the age of twelve years and eleven days.—*Caroline J. Culp, Carrington, N. Dak.*

I was baptized when fourteen years old. I am now past forty-three.—*Sadie Shank, Cherry Box, Mo.*

Next November it will be fifty-seven years since Bro. John Umstad baptized me, at the age of twelve. I heard that some of the old Brethren up in Lancaster County said that Bro. Umstad would soon be baptizing infants.—*J. U. Slingluff, Sidney, Nebr.*

I was baptized in January, 1865, by Eld. Henry P. Strickler. In August I would have been sixteen years old. I am now past fifty, and have never regretted that I commenced to serve my Master while young in years.—*W. H. Eisenbise, Mt. Carroll, Ill.*

Oct. 25, 1867, I was baptized at the age of fourteen years, and do not know of having made the church any trouble.—*Clara R. Miller, Davenport, Nebr.*

I am happy to say that I have now been in the church forty-two years, and when fourteen years old was baptized by Eld. Abram Erbaugh, in the Wolf Creek church, Montgomery Co., Ohio.—*Julia A. Gilhert, Jester, Iowa.*

I am happy to be with the number baptized young. I was baptized by Eld. Jacob Wine in 1872, when I was fourteen years old.—*Lucy E. Sherman, Quicksburg, Va.*

I was fourteen years old in November, and then was baptized the following May at West Branch, Ill. I am now forty-nine years old. Bro. Robert Badger baptized me.—*Salina Kimmel, Morrill, Kans.*

I was forty-five years old in March, but was baptized in 1870 when I was fourteen years and nearly eleven months of age, by Eld. Geo. Cripe.—*Lottie Hummel, Tunker, Pa.*

I was baptized at the age of twelve, in 1868, by Christian Weaver.—*Barbara Fryjogle, Relfry, Kans.*

I was baptized in 1876, before I was sixteen, by Eld. Samuel Murray.—*I. B. Wike, Moreland, Ind.*

Myself and wife were baptized in our sixteenth year; myself in 1870, and my wife in 1872.—*N. S. Dale, Noble, Ill.*

I am forty-five years old. I was baptized when I was thirteen years old.—*Elina Sisler Caherice, Conrad, Iowa.*

I was baptized by Eld. David Bosserman at Marsh Creek (near Gettysburg, Pa.) in October, 1851, about a month before I was sixteen years old (Nov. 17, 1851). My brother, A. H. Haughtelin, who died Dec. 13, 1869, in Reno County, Kans., was baptized at Friends Grove, ten miles north of Gettysburg, Pa., by Eld. Adam Brown in October, 1852, about two months after he was fifteen years old (Aug. 9, 1852).—*J. D. Haughtelin, Panora, Iowa.*

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

✦We earnestly solicit contributions for this department of the Gospel Messenger in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTERBAUGH, Box 776, Elkhart, Ind.

CHIPS FOR THE PREACHER.

I HAVE emphasized at different times certain traits of character so much in need in the life of a minister and now I am for a few weeks to point out specifically some things that everybody sees, who passes along with eyes wide open, but about which few speak. Sometimes, through fear or timidity, we are silent before those to whom we should speak and open to those before whom we should be silent. I court the company of each minister of the church in the perusal of these lines. Some of our way will be joyous as we pass through pleasant valleys and over hill and dale; then again we will find some corduroy over which we are to pass. It will likely be that unjustifiable corduroy which is not conducive to spiritual growth, although it breaks the monotony of things. With this little index to serve you as a partial guide we will make our journey pleasantly together.

Habit is a creature that grows upon us, and it is wonderful in its power and influence over us. Many things we do from force of habit. You go to bed at night and awaken in the morning at certain hours largely as a fixed rule governing your action, and it becomes so habitual that any departure disarranges that which nature seems to have fixed for you. You set apart a time for study, and after a few weeks your mind takes readily to the arrangement and turns naturally to its task when the hour comes, and is not at rest until its duty is performed. Then again necessity often forces us into duty until we gain a system of work which becomes habitual with us. It is wonderful, the ability of people to adapt themselves to conditions, and then out of these conditions are seen growing fixed habits either for good or evil. This is true of the use of tobacco, strong drink, evil associations, blasphemy, untruthfulness and kindred sins on the one hand, and on the other a strict abstinence from them. We shall see later how largely this factor deals with human life, and be not surprised if we are found justifying a wrong in our own lives wholly from the cause set forth above.

The minister recognizes in his call great responsibilities and an almost entire change in much of the environment of life. A new field of labor is open for him and he becomes intensely anxious that every stroke of his sword shall be effective. The desire is perfectly legitimate and for all such I have words of comfort and cheer. You stand, dear brother, at a very critical place. From the very point where your feet press "*terra firma*" you are to step out into a world of activities, which will be much greater to you as you continue to come in touch with its possibilities and responsibilities. To start with, whether you have plenty of money or but little, do not follow the craze of many others in purchasing a large number of books at a time, with the idea that such a course will make you scholarly or enhance your influence; it will do neither. Buy (except it be a set) no more books at one time than you can read and incorporate their truth fully into your life's work; then you may add another. You will need a Bible which must be read thoroughly as your first task. Select the best teacher's Bible you can get with large print and wide margin for notes and suggestions. Such a book ought to last you fifty years and pass as an "heirloom" into your family. There never was an occasion to justify a preacher in pounding his Bible to pieces or in any way treating the book with indignity that shows bad usage. You will become accustomed to using the one book and it will open at the spot you wish almost as if by magic; it will become your constant companion. You will never be able to tell just what your old Bible is to you until you have decided to lay it away and supplant it by another. The first five years of your ministry you may possibly not

need a single book outside of your Bible, a good Bible dictionary, a good commentary, a harmony of the Gospels and a Bible geography. These books form the starting basis of the best preacher's libraries in the land.

I have supposed you are in possession of a good English education. You should not look with impunity upon a Bible course in our schools.

I come to another line of thought. You ought not to entertain the idea that you cannot do anything else. There are hundreds of little civilities about which you can be busy and which will add many fold to your strength as a preacher; and it is here that the power of habit shows itself either for or against you. The poor wife needs help with the children. She comes with an infant in her arms, two others of tender years tugging at her dress, and with this burden of care she gathers such encouragement as she can from the sermon, while in front of her her husband sits on a comfortable chair with nothing to do. Do you wonder that she becomes discouraged and seems heart-broken? Common consent of well-thinking people concedes you the duty of caring for those helpless ones so far as your conditions will permit. If when the wife gets home she is wearied and somewhat out of sorts, you need not be astonished. If the preacher's boys are said to be the worst in the neighborhood and are found leaders in disturbances at church and reported incorrigible wherever they go, you need not wonder. The very time you ought to have been by the side of your faithful wife caring for and directing the future of your children, you loaded all this burden upon her, and between this and the endless routine of daily toil she sank beneath the load or was not able to bear the burdens resting upon her. You ask, Shall I take a child with me into the pulpit? No. You need not, ought not, but when not needed in the pulpit take your place beside your wife and aid in all the details in caring for the children. Is a child to be corrected? assume your share of this responsibility, and with a little firm direction its future will be all the better for it.

A. H. P.

THE great need of the Christian life to-day is the need of power. We need power to conquer the evil tendencies in our natures. We need power to overcome sinful habits and appetites and passions. We need power to develop the opposite qualities, to attain to that true manhood and womanhood which often seems so far above us. But what is far grander, far more important than any of these, we need power for service. We need power to reach men and to win them to God and righteousness.—*The Treasury*.

THE + SUNDAY + SCHOOL.

LESSON LIGHT-FLASHES.

The Twelve Sent Forth.—Matt. 9: 33 to 10: 8.

Lesson for June 3, 1900.

GOLDEN TEXT.—It is not ye that speak, but the Spirit of your Father which speaketh in you.—Matt. 10: 20.

THESE were stirring times on the shores and around the Sea of Galilee. Every day wonderful things were happening. The Master was in the midst of his active ministry and the eyes and ears of the surrounding world were open to see and hear the wonderful things that were being done. The question was continually in the minds of both Jew and Gentile, "Is not this the Christ?" The cause of all this was the mighty works that were being done in the sunshine of light and before their eyes. That wonderful works were being done none could deny. So they had either to admit that he was the Christ or give a reason why he was not. The Pharisees said that he did these things through the power of Beelzebub. But this was not a satisfactory solution of the problem to the people. All that he did was good—the very thing that the world needed and the people wanted. And goodness could

never be ascribed to the evil one. He saw that the hearts of the people were warming toward him, and that they not only were willing to be healed of their diseases, but their souls were reaching out after the higher life. As he sees this he is made to say: "The harvest truly is plenteous, but the laborers are few," and asks his disciples, those who were accepting him as the Christ, to pray "the Lord of the harvest that he will send forth laborers into his harvest."

During this time he had chosen and faithful men with him in training for the purpose of laboring in the field that was ripening for the harvest. These men had been with him since he first called them. By day and by night, on land and sea, they had been eyewitnesses to the works he had been doing to establish his power and authority in the hearts of the people and to show them what a Savior meant. As yet they had only been eyewitnesses, but the time had come that they were to do a little practical work. They were to put into practice some of the things they had learned.

He first tells them where not to go and where they should go. They were not to go into the way of the Gentiles; "and into any of the cities of the Samaritans enter ye not." These had already a taste of his power and love. "But go rather to the lost sheep of the house of Israel,"—the dullest in comprehension, the stoniest in heart, yet the people of his choice. Go to them first. There were some of these lost and ready to be found and gathered into the fold. Then he tells them what to say as they went forth preaching. Say: "The kingdom of heaven is at hand." Not a long sermon. There is a better way than saying. Talking always was an easy thing to do. And there were always plenty of men who were willing to go on talking missions. Practical demonstrations was the Master's way of doing. He accentuated his saying by doing. And so must his disciples do.

He gave the power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of diseases. They were well equipped, and he now sends them,—as I spake, so preach, as I did, so do. "Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give." They were not to originate or do new things, but to put into practice the things they had learned.

That they might realize the power and dignity of the mission on which they were sent, they were to make no preparations as to their physical wants, but lean wholly on him who sent them. Hence he says to them: "Provide neither gold nor silver, nor brass in your purses." This was to be a test mission, one that they could look back to for strength and encouragement. He afterwards reminded them of this going and asked them whether at the time they were thus sent they lacked anything. They did not. Their mission was a glorious success and they were made to feel that they could do all things when he was with them.

What is the lesson we are to learn from this sending? That the harvest field is still large, that the lost sheep of Israel have had their call and opportunity, and that the call is now extended to all the world. To fill this great field the laborers are exceeding few and our prayer should be for more laborers to be called. How can such prayers be answered? By following the example of the Master—doing. In this way many of our prayers can be and are answered. The call is to us as a church. We all have a part of the work to do. We are to sow, reap and gather in the sheaves. The lost sheep are out on the mountains bleating for help and rescue. We must either go or send. We cannot all go, but we can all help to send.

What will we do about it? Will the lesson come home to our own hearts and give us a desire for souls? Yea, we must have it if we have any of the Christ life in us. Because of the sending of others we have been found and returned to the fold and bishop of our souls. Do we prize this salvation? If so, let us carry out the golden rule. As we would have others do unto us, so let us do unto them. Let us pass the salvation along.

H. B. B.

HOME * AND * FAMILY

ONLY ONE WAY.

THERE is only one way to the crown, dearheart,
To the crown of endless life;
As our highest gain is secured through loss,
The way to the crown is the way of the cross;
And peace must be won through strife.

There's only one way to the Father's house,
To the many mansions there;
But the path lies not over beds of moss,
Ah, no: 'tis the rugged way of the cross
That leads to the land so fair.

There's only one way, and the path is marked
By the footprints of Him who died;
And to share His gain we must share His loss,
As we follow His steps who bore the cross
On which He was crucified.

There's only one way to the crown, dearheart;
One way to a royal throne;
For the gold we seek is unminged with dross,
And is found alone in the way of the cross,
The way of the cross alone!

—F. G. Burroughs.

HOW ARE WE RAISING OUR LITTLE ONES?

BY LEONORE YATES.

NOT long ago, while in conversation with a neighbor in regard to living a Christian, she said, "I know I ought to live a Christian, and would like to, but my husband and children are all wicked, and if I should try to live differently they would laugh and make fun of me." And as she spoke the tears came in her eyes. "Oh!" said she, "if I had only commenced to live right when my children were little, how easy it would be for me now."

How my heart ached for that mother. She had raised several children, mainly for the ballroom and saloon. Dear mothers, are we doing our duty with the little ones God has given into our care? We cannot begin too soon to teach them the right side of life, and we should ever keep in mind the influence our own example has over our children. How quickly they learn what mother says and does. Though we may be greatly hindered and many times discouraged by a sinful husband and father, let us not give up. The good Father above knows it all. He knows our frame; he remembers that we are dust.

We will find many opportunities to gather our little ones around us and tell them the sweet story of Jesus and his great love for them. Let us not be ashamed to kneel down with them and ask God's blessing on them, and his help to guide them aright. God help every mother to think of these things while it is time, for we have only a few years in which to start them in the right way. They are soon men and women ready to take our places; and if we do our duty while they are young and innocent they will grow up to love, or at least to have respect for, their mother's religion.

Rathdrum, Idaho.

GETTING ACCUSTOMED.

BY A. W. VANIMAN.

THE mocking bird is a great singer. He sometimes seems to sing all day and the greater part of the night. To sleep where one is singing not far from your bed is not an easy matter at first; but as it is continued night after night it no longer disturbs our rest, rather having a soothing effect. Similar results obtain in many other affairs of life. What at first is a hardship, later is taken as a matter of course and little thought about it. This is especially true in the moral world. Deeds which at one time trouble the conscience so that the person can scarcely rest day or night at last can be committed with no compunctions of conscience. Sinners who tremble under the preaching of the Gospel, but put off the matter of salvation from time to time, at last may awaken to the fact that preaching has not the power to stir them as it once did, and on they move toward the grave with no preparation for eternity.

A man remarked in our hearing a day or two ago that he had not been to church for three years. He was doing railroad work and further remarked that "a man gets so he doesn't care." It is so easy to fall into the habit of remaining away from divine service that it can soon be done with no troubling conscience. On the other hand, the same law works to the encouragement of the Christian. Temptations that at one time seemed unbearable by continued resisting at last have little or no effect upon us. Christian work which is undertaken with fear and trembling becomes easy. That which once was a cross is now a pleasure.

Then, again, many of our difficulties would disappear if the condition of our minds were different. We often hear persons say, "I can do a certain thing, if I make up my mind to it." That makes many things easy: simply making up our minds to the work. It helps us to become accustomed to many of the burdens of life that otherwise would be almost unbearable.

Saginaw, Texas.

ACCEPTING CHRIST.

JUST as I am, without one plea
But that thy blood was shed for me!
And that thou bidst me come to thee,
O Lamb of God, I come!

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve!
Because thy promise I believe,
O Lamb of God, I come!

Just as I am (thy love unknown
Hath broken every barrier down),
Now, to be thine, yea, thine alone,
O Lamb of God, I come!

—Charlotte Elliott.

PUBLIC WORSHIP.

"IF I forget thee, O Jerusalem, let my right hand forget her cunning." This is the heart's cry of the generations which are brought up to serve the King in his sacred courts. Good behavior in church is just as important as good behavior anywhere else. And part of it begins at the very beginning, in being in church a little while before the service commences. In our home in my childhood, at family worship, my father had a way, which I remember pleasantly in contrast with the hurrying methods of to-day, of starting everything with a margin, so that nobody could be late. He insisted that the young people of the house should always come to prayers if they were seated, and he himself, Bible in hand, would be seated five minutes before the appointed time, waiting for us all to come. I can see him now across the years, his gray hair brushed back from his serene face, his eyes lighted with a rare inner smile, his look expressing the greatest patience.

"I like to compose my mind," he would say, "before I enter the presence of the King."

I can hear him softly crooning his favorite hymn, if I lean back in my chair and listen—hear it as if the voice which sung these stanzas had not been for many long years singing with the Redeemer above:

"How happy are they
Who the Savior obey,
And have laid up their treasure above,
O what tongue can express
The sweet comfort and peace
Of a soul in his earliest love."

One of the unwritten laws always observed in this good man's home was that nobody should be tardy to church. That habit clings to me still. I am distressed and humiliated if ever by accident I am so late that I must walk down the aisle after the pastor has inaugurated the service. It seems to me as impolite to be late at church as to be late at any other function which has a fixed hour for starting.

Besides, it is really unnecessary. The habitually tardy person usually catches his train, if this is important in his day's engagements, and the train labeled, "Divine service, half past ten o'clock," can be as easily caught if one chooses to take pains in the matter.

I hold that the thoroughly well-bred person will be well behaved in church. He or she will sit still without fidgeting or fussing. He will not whisper, she will not giggle, neither will comment on the people who have come to church, neither will make secular engagements while service is going on. Above all things no decently behaved person will read printed calendars, or turn over leaflets, or pull letters from his pocket, or fumble through the hymn-book, while the commandments or Scripture lesson are being read. I have seen well-dressed and intelligent people doing such things, and they were convicted of impoliteness and lack of training by their actions.

Crowning impropriety of all, no one with a claim to good breeding will pull out a watch and consult it while the minister is preaching. I can think of no grosser violation of good taste and good manners. While the minister is preaching, whether his sermon be long or short, we who are there before him are in duty bound to give him courteous attention. This consists, first, in looking at him; second, in restraining our thoughts from wandering; third, in subduing the outward manifestation of any impatience.

During service dress should not occupy our thoughts. Overcoats and wraps should be resumed after the benediction, not during the doxology. If we have to array the children for the street, let us wait till the service is over.

I observe that many persons coming into church late drop their heads upon their pews for their private devotions with no reference to what is going on at the moment. This does not seem to me quite right. A better way is to unite in whatever part of the service is in progress, one's own little prayer being supposed to anticipate the entire worship, not to interject itself on the worship which is appointed. —Margaret E. Sangster.

THE BLESSINGS OF CHILDHOOD.

JOHN RUSKIN, in counting up the blessing of his childhood, reckoned these three for first good: Peace. He had been taught the meaning of peace in thought, act and word; had never heard father's or mother's voice raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter.

Next to this he estimated Obedience; he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, Faith; nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.

TENDERNESS.

TENDERNESS does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, considerateness, forbearance, patience, long-suffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficent life if you will practice this lesson of shedding around you the grace of human tenderness, in word and act and by the spirit of your life. —F. B. Meyer.

HOW TO MAKE LIFE HAPPY.

TAKE time; it is no use to fume or fret or do as the angry housekeeper who has got hold of the wrong key and pushes, shakes and rattles it about in the lock until both are broken and the door is still unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

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The permanent address of Bro. S. S. Blough is 8 Camp St., Pittsburgh, Pa.

The feast in the West Nimishillen church, Ohio, announced for May 31, has been postponed until fall.

The Western District of Pennsylvania will be represented on the Standing Committee by Bro. Jasper Barnhouse.

BRO. LEVI MOHLER, of Warrensburg, Mo., has removed to Ellison, Townser Co., N. Dak., where he should hereafter be addressed.

The Brethren of the North Fork church, Ind., are erecting a house of worship, and expect to have it completed by the coming November.

BRO. D. A. NORCROSS, of California, accompanied by his wife, is spending some time in Indiana and Ohio prior to the Annual Meeting. He is now at Smithville, Ohio.

At the request of the Lodging Committee we again state that of necessity there will be tents on the Annual Meeting ground to rent. All communications concerning these tents should be addressed to H. E. Neer, North Manchester, Ind.

FOR some time Sister L. H. Dickey, of Alvada, Ohio, has been suffering with a cancer, and is now at Dr. Shepherd's Sanitarium, Sandusky, Ohio, for treatment. It is her earnest desire to be remembered by our readers at the throne of grace.

ON account of very poor health Bro. A. H. Putterbaugh finds it difficult to prepare the matter for his department. A part of the time he is not able to leave his room, and unless his health greatly improves he may not be able to attend the Conference.

How many ministers can of a truth say that they have not shunned to declare the whole counsel of God? We fear that very few hands would go up, in an assembly of preachers, in response to such a question. This is a point on which preachers would do well to examine themselves.

WE need distinctive preaching, and plenty of it. Too many of us forget that our plea before the world is the whole Gospel, and that by the preaching of this Word the world is to be reformed. We should not stop short of the whole Gospel—that is, we should not shun to declare the whole counsel of God.

The Brethren at Lancaster, Pa., held a very interesting children's meeting May 13. The subjects considered were, "Birth of Jesus," "Death of Jesus," "Sinners" and "Cheerful Giving." We should not forget the lambs of the flock. It is the will of the Master that they should be fed upon the sincere milk of the Word.

BRO. G. J. FERCKEN writes us from Geneva, Switzerland, under date of May 7, stating that three recently united with the church by confession and baptism. They are from good families, and will add to the influence of the church where they reside. He seems very much encouraged over the work in that part of Europe.

THE *Weekly Rays of Light*, North Manchester, Ind., of May 17, has a good deal to say about the approaching Annual Meeting to be held in that city. It thinks that the arrangements for the Conference will be excellent in every respect. We learn that the paper will be issued daily during the meeting.

IN a few of the papers mailed last week it was stated that Bro. S. K. Fike would represent Western Pennsylvania instead of Western Maryland on the Standing Committee. In the same papers a few queries were credited to Western Pennsylvania instead of Western Maryland. The corrections were made shortly after the paper went to press.

WE have secured the service of the same reporter we had last year, and expect to give our people a report of the Annual Meeting that will be worth reading. Remember, that it will not only contain the speeches made in the open Conference, but it will also contain the addresses made in the Sunday-school and Missionary Meetings. Price, 25 cents, or \$2.50 per dozen.

WHILE we shall prepare another issue of the MESSENGER before starting to the Annual Meeting at North Manchester, Ind., still this is the last paper that a number of our readers will receive before they start. The MESSENGER will come out each week as heretofore and will contain a very complete report of what may be seen and heard on the Conference ground. We hope to be able to give our readers the most interesting account of the Conference that has yet been published.

IN the MESSENGER office we have not a few annoyances that could easily be avoided. Not long since a brother sent for publication a death notice, but failed to give his State. He now writes for an explanation, giving the reasons for the non-appearance of his notice, and fails to give his State again. Of course we cannot write him until we hear from him again, as it is not possible to write a man without having his address. Probably there is not a day goes by that we do not receive a letter minus the address of the writer. We do wish that every person who writes this office would not fail to give his name as well as his post office and State. It makes no difference how well we know you, or how long you have been taking the paper, let us have your full address every time you write.

IN this issue the obituaries—fifty in number—occupy one entire page, all the letters of the alphabet save seven being represented. These notices tell fifty sad stories, and fifty persons are having remarkable experiences in the abode of the spirits. Could we but lift the curtain, and take a look into the great beyond, what wonderful revelations we would have to make to the living! Some of them might believe what we would have to say, while others would not. Even though Jesus spent three days in the abode of the disembodied spirits, not one-half of the people are willing to believe his report. Unbelief is abroad in the land and nothing short of facing the realities of eternity will bring the masses to a proper realization of their responsibility to the God who made them. But blessed are the dead that die in the Lord.

ONE week ago we sent each of our subscribers a sample copy of *The Inglenook*, the young people's paper. By hundreds it was read with a relish, and not a few have remitted fifty cents and ordered the paper sent the remainder of the year. Another issue is now on our desk, and while the former was an excellent number, we consider this one much superior. The matter is both entertaining and instructive. The circulation of *The Inglenook* is rapidly increasing, and the journal should find its way into all the families where there are young people. We suggest that our agents make a special canvass for it. We know of one agent who spent two hours canvassing and secured twenty subscribers. This might be duplicated in hundreds of places. The price of the publication to the end of the year is fifty cents. Address this House.

THE General Missionary and Tract Committee is to be with us the last of the week, to remain until it is time to start to Annual Meeting.

THERE is not enough preaching about genuine repentance. On the day of Pentecost Peter said many things on that subject which did some most effective work. It went right home to the hearts of the multitude of sinners who listened to his most earnest plea for a reformation of life. If we would convert people we must point out their sins, urge them to forsake them, and live a life of true obedience. We need to preach about repentance until the millennium dawns.

PLEASURE EXCURSIONS.

IT is to be hoped that this year not one delegate will be found absent while the Conference is in session. We have known delegates to go off on excursions, and thus neglect the very business for which they were sent. Members who attend the Annual Meeting ought to make it a point to be present at as many sessions as possible. Especially is this true of the delegates and ministers. For officials, and even others, to leave the Conference and go off sight-seeing, or on a pleasure trip is not setting a proper light before the world. In Acts 15 we have a very interesting account of a conference held in Jerusalem. This meeting was very largely attended, and how long it lasted we are not told. But not a word is said about an excursion to the Jordan Valley, the Pools of Solomon, or any place else. The members staid at the meeting until it was over, and received a great spiritual blessing. Let our people follow this most excellent example, and give all necessary attention to the Lord's work. We should avoid all excursions calculated to interfere with the Conference in the least, and under no circumstances should we take part in a pleasure Sunday excursion. About matters of this kind we cannot be too careful. As a rule our people do not look like others, and to see three or four hundred of them out on a pleasure trip while we are having religious services on the Annual Meeting grounds does not look consistent, and is certainly not pleasing to the Lord. We are certain that if the Lord Jesus should appear in the clouds of heaven we would not want him to find us out in the world on some pleasure-excursion, when our own conscience would tell us that we ought to be with the Brethren on the Conference grounds.

OUR SICK.—THE NEW TESTAMENT TREATMENT.

ON another page of this issue will be found two articles on Christian Science, one in reply to what Bro. Reese wrote some time ago, and Bro. Reese's reply. In the beginning Bro. Reese had no thought of being drawn into any controversy regarding this matter. He wrote for the general information of our readers, his object being to warn them against certain erroneous tendencies. His rejoinder speaks for itself. And with what has been said on both sides, the matter may well be left to rest.

WE want merely to add, in this connection, that the instances of healing referred to, figure nothing when it comes to settle the question of truth. There are probably a score or more of religious bodies claiming that the sick may be restored without the use of medicine. In other respects these bodies differ very widely, and some of them go so far as to actually denounce one another, and now and then say very bad things about each other. Some of them are Christian believers, and others are not. Some are Mormons, others Catholics or Greeks, some Protestants, and some actually heathens; but probably not one of them carries out in their teachings and practice the form of doctrine set forth in the New Testament. So we again say.

that these alleged cures figure nothing in the matter of truth. In another communication to us Bro. Reese calls our attention to the cited cases in detail, showing just what we have stated above, a thing that is known to every well-read person in the country. Those desiring to see the method of healing, here referred to, completely shown up, will send twenty-five cents to this office for "Christian Science Dissected" by A. D. Sector, a paper bound pamphlet of sixty-two pages.

The better way is for our people to study the Bible, believe and obey it, and let these passing fads take care of themselves. They will by and by pass away, but the Word of God will endure forever. If there are any sick among us, let them call for the elders, and proceed as directed by James 5:14. We need not go to others for religious instruction regarding the treatment of the sick. From the New Testament we can secure the necessary light on that subject.

SOLVING THE PROBLEM.

SOME one wants the best known method for distributing the ministerial force in a congregation where there are several preachers. It is thought that there is no necessity whatever for a half dozen or more ministers to attend the same services Sunday after Sunday. To solve this problem, practically, is the easiest thing in the world, provided the right men get hold of it.

Every preacher who has traveled to any extent in the Brotherhood can recall families where every member seemed to know his place, and every one went about his work just as though he were trained on purpose for his particular duties. In the morning each boy or hired man goes on about his business, while the girls go here and there about the house, doing this, that and the other thing, everything moving almost like clock-work. Around the premises there seem to be no idlers, no confusion and no lack of interest. The house is kept in order, all the work on the farm is done in season and everything appears to be kept in prime condition.

The visitor naturally looks for the cause of all of this. He finds it in a husband and wife who know how to manage. They have made order a study, and have reduced everything around them to a system by first being systematic themselves. They are good organizers and know how to handle their children and hired help in such a way as to accomplish the desired results. They are not disposed to be harsh to those around them, but they have a way of getting things in line so that they move along without needless friction.

What solves the problem in such families will also solve the problem in congregations where there are several ministers. The man who is placed in charge of the church is the one to solve the problem, and find work for every minister under his care. He wants to study his forces as well as his field, and then reduce his work to a system. He needs to be a good organizer, one who knows how to find work for his forces and keep them at it. He need not be a good preacher, but he should know what good preaching is, and then be able to direct in placing his co-laborers where they can accomplish the most good.

A man of this kind does not need to be hampered with rules regarding the distribution of labor. Along that line he is a law unto himself. Being an organizer, he will know how to arrange his forces, and how to get the greatest possible amount of good results from their efforts. All this he can do, and should do, without seeming to lord it over God's heritage. In fact this is the only way of solving the problem concerning the proper distribution of ministerial labor. Get an elder who is a good organizer, who can properly use his forces, and the whole thing is settled. Instead of talking

about rules to regulate a matter of this sort, we want to talk about the kind of men who have the oversight of the churches. Probably a little more wise talking along this line would stimulate some of those who are not doing for the cause of the Master what they should do, and also be the means of bringing more efficient men to the front where their services are so greatly needed.

We may discuss this question for months, and adopt one plan after another, but nothing of importance will be gained until we get all of those in charge of congregations to put forth the needed effort along the right lines. And since this is a fact, we may as well get at it first as last. We have to come to it sooner or later. We must hold the elders responsible for their work, not only in keeping their churches in order, but also in finding work for the ministers placed in their charge. After years of study and observation we have reached the conclusion that this is the only solution of the problem, and so present it as stated above. We believe that it is possible to find work for every minister in the church, whether there be few or many, and we hold that the elder in charge is the one to swing his forces into working line, and keep the work moving. To do this he need not ask for special authority, or even plans. He needs only to exercise the same wisdom adopted by the farmer, or anybody else, who makes a judicious use of the forces at his command. When this is done the whole problem is solved.

THE STANDING COMMITTEE FOR 1900.

So far as heard from the different Districts will be thus represented on the Standing Committee at North Manchester, Ind. The Committee will meet and organize in the Brethren's meetinghouse in the city, on Thursday morning, at 8 o'clock, May 31.

1. Tennessee, North Carolina and Florida, . . . Jos. B. Bowman.
2. First District of Virginia, . . . P. S. Miller, W. H. Naff.
3. Second District of Virginia, . . . Daniel Hays.
4. First District of West Virginia, . . . Jeremiah Thomas.
5. Second District of West Virginia, . . . Jeremiah Thomas.
6. Eastern Maryland, . . . Albert Hollinger.
7. Middle Maryland, . . . W. S. Reichard.
8. Western Maryland, . . . S. K. Fike.
9. Eastern Pennsylvania, . . . John Herr.
10. Southern Pennsylvania, . . . Wm. C. Koontz.
11. Middle Pennsylvania, . . . H. B. Brumbaugh.
12. Western Pennsylvania, . . . Jasper Barnhouse.
13. Southern Ohio, . . . John C. Bright.
14. Northeastern Ohio, . . . Noah Longenecker.
15. Northwestern Ohio, . . . S. A. Walker.
16. Southern Indiana, . . . L. W. Teeter.
17. Middle Indiana, . . . J. H. Wright.
18. Northern Indiana, . . . J. C. Murray.
19. N. Illinois and Wisconsin, . . . D. E. Price, C. P. Rowland.
20. Southern Illinois, . . . John Arnold.
21. Southern Missouri, . . . Samuel Weimer.
22. Middle Missouri, . . . G. W. Lentz.
23. Northern Missouri, . . . S. B. Shirk.
24. First District of Arkansas and S. E. Missouri, . . . J. H. Neher.
25. Southern Iowa, . . . John P. Bailey.
26. Middle Iowa, . . . S. M. Goughnour.
27. N. Iowa, S. Minnesota and S. Dakota, . . . Harvey Eikenberry.
28. North Dakota and Northern Minnesota, . . . Joseph Myer.
29. Michigan,
30. Nebraska, A. D. Sollenberger.
31. Northeastern Kansas, . . . R. A. Yoder.
32. Southeastern Kansas, . . . E. M. Wolfe.
33. Northwestern Kansas and N. Colorado, . . . Lewis E. Keltner.
34. S. W. Kansas, S. Colorado and Oklahoma, . . . A. F. Miller.
35. Texas and Southwestern Louisiana, . . . J. F. Neber.
36. Oklahoma and Indian Territory, . . . J. Appleman.
37. California and Arizona, . . . P. S. Myers.
38. Oregon, Washington and Idaho, . . . Geo. C. Carl.
39. Denmark, . . . D. L. Miller.
40. Sweden, . . . S. R. Zug.
41. First District of Asia Minor,

THE LORD'S PRAYER.

THE question is asked, "Why do the Brethren use the Lord's Prayer so frequently?" The answer is, because the Lord said, "When ye pray say, Our Father which art in heaven," etc.

In the Primitive church the Lord's Prayer was considered a form of prayer given by Christ to be

used by his disciples, and its use was universal. No one presumed to omit the Lord's Prayer either from public or private devotions. How it was regarded by the Primitive church may be seen by the following quotations from the early church fathers:

Tertullian says: "Our Lord prescribed a new form of prayer for his new disciples of the New Testament." Cyprian says of the Lord's Prayer that "Christ, among many other wholesome admonitions and divine precepts, by which he provided for the salvation of his people, has given us also a form of prayer." St. Austin uses this strong language: "If any one say that this prayer is not necessary in this life of every saint of God, that knows and does the will of God, he is in manifest error, and pleases not that God whom he pretends to praise. For this prayer which we use was given as a rule to the apostles by the heavenly Lawgiver, who said to them, Pray thus."

Bingham, referring to the works of Chrysostom, says: "In two volumes of his works, the third and fifth, he repeats this almost twenty times, that the Lord's Prayer was a common form in use among them by the express command of Christ."

The Lord's Prayer was used in the Primitive church in all her public services, at all meetings for divine worship, at the Lord's Supper, in the administration of the Communion, at baptism and in all private devotions.

Those who were received as candidates for baptism were told that only after rising out of the water did they have the right to call God their Father. Before baptism none could rightly use this prayer. It was not the prayer of the unconverted, but the prayer of the disciple of Christ, who had repented of his sins and had been baptized into Christ. Thus it very early became the practice of the Primitive church that as soon as the newly baptized child of God came up out of the water he was required to say the Lord's Prayer.

The Lord's Prayer was also used by the Primitive Christians in their private devotions. Chrysostom says "that Christ, to induce us to unanimity and charity, enjoins us to make common prayer, and advises the whole church, as if it were but one person, to say, Our Father: and, Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: always using a word of the plural number, and commanding everyone, whether he pray alone, by himself, or in common with others, still to make prayer for his brethren."

The prayer thus so frequently used in the early days of the church was known not only as the Lord's Prayer, but also as *the prayer of the faithful, and the daily prayer*. In those days was not heard the objection now sometimes urged that by its frequent use it loses the spirit and becomes a mere form. Bingham says: "There was no objection against it in those days, that it was a form, or that it was not a spiritual prayer, because it was used in the very words in which Christ had delivered it; but on the contrary, it was recommended as the most spiritual and prevalent prayer that could be used because of the dignity of its author."

Cyprian also speaks of the prayer of the faithful in these words: "He that made us live taught us to pray, by the same kindness that he confers all other things upon us; that while we speak to the Father in the prayer and orison which the Son taught us, we should more easily be heard."

The Lord's Prayer will never lose its spirit and sink into a mere form so long as it is uttered with the true spirit of prayer and devotion. Those who object to its frequent use should remember it is the one prayer given to us by our Lord Jesus Christ, and that we are commanded to use it when we pray.

D. L. M.

UNCLE ISAAC AND DEMUS.

YEARS ago Uncle Isaac was the honored elder of the James Creek church and one among the best of men after his kind. He was not an educated man after book and school fashion, yet he could read the Bible understandingly in two languages—more than some of us with larger pretensions can do. His library consisted of Bible, Hymn Book, Nead's Theology and a copy of Walker's Abridged Dictionary, so that the only help he had in studying the Bible was good common sense and an occasional use of the dictionary to get the meaning of some of the unfamiliar Bible words and the more modern ones that were being introduced in the home-made theology of the neighborhood. He labored during the day and studied his sermons in evenings, mornings, and noonday vacations. He was well founded and fixed on the fundamental principles of the Gospel or plan of salvation, such as the origin and cause of sin, the necessity of being born again—repentance, faith and baptism; also the after teachings. His story was a very simple one, often told, yet in it were all the essential elements of safety. Though lacking in style and oratorical renderings, his earnestness, accentuated by right living, gave his sermons force and careful consideration, and souls that were hungering after the truth and the better life always found some meat and drink that was satisfying.

About the criticisms, high, low, old and new, he heard and knew nothing. In reading his Scripture lessons, instead of giving an exegetical exposition, he explained the passages, giving their meanings as he understood them. As to hermeneutics or Biblical interpretations, had they been named to him he would have shaken his head, as being innovations to the common and better way of reading and explaining the "good old story." During his ministry souls were convicted of the truth of his messages, repented, were baptized and added to the church. They accepted the simple teachings of the Bible and lived and died in the faith. But as days and years came and went changes followed, and Uncle Isaac and many of his flock passed over to the other side.

Demus was a grandchild of Uncle Isaac and early in life took advantage of the increased facilities of getting an education as received from books and schools, passing through the elementary grades to the higher; then college classical, finishing out with a course in theology. In this course he became familiar with all the newer methods of Scripture elucidations and could talk glibly about the "higher" and "lower criticisms" as to the authenticity and interpretation of the Bible. He was called to the ministry and after some filling in, followed in the field, — the one cleaned and cultivated by Uncle Isaac. He had in addition to a good and carefully selected library containing all desirable helps, plenty of time for study and research, so that his sermons were not only well systematized, but were considered fresh, up to date and well adapted to the occasions and hearers. To the younger portion of the congregation they were said to be gems of interest and fine specimens of oratorical display. But some of the older heads hung down and nodded while others showed signs of impatience and that their souls were not being fed as of yore. After the services they could be heard saying: "O, yes, it was a very fine talk, but I did not have the feeling that I used to have under Uncle Isaac's sermons." The unbidden tears did not roll down the faded and furrowed cheeks as they did under the preaching of years ago.

Demus would read his Scriptures the same as did Uncle Isaac, save that the accentuation was more carefully done, accompanied with more elocutionary force, but instead of explaining as he read, he

gave an exegetical exposition of the passages read. The meanings given were about the same, but the "exegetical exposition" part of it was what spoiled it in the estimation of these hearers. They were new words to them and taken as a sign or indication that they were getting something new and different from what they had been accustomed to. Had young Brother Demus been more thoughtful and discreet in the use of words and "explained" instead of "exegeted," all would have understood and have been edified.

Then, too, in the choice of texts Uncle Isaac took only such as were simple, easy of application, and had the more direct bearing on the salvation of the soul and feeding it for growth unto eternal life; showing that all men, and women too, are sinners and need salvation, that they, to be saved, must repent and be baptized for the remission of sins, that they may receive the Holy Ghost and be led into all truth. In other words, he gave more meat and not much dessert. His preparation of spiritual food was simple, healthful and easily digested.

Brother Demus gave greater variety and added considerable spice, and finished with some well-prepared dessert. Then, too, his selection of texts was at times peculiar, in that they did not have much relation to the subject; at least the relation was far fetched and could be seen, if seen at all, only by the more discerning and acute. He was full of zeal and anxious to fulfill the apostolic injunction of bringing out things "new and old." To do this he would frequently jump into the sea of "modern" research, dash and dive around through the criticisms, only to flounder and come out gasping for breath to say: "The same old story after all—Christ and him crucified. There is nothing better in the whole realm of preaching science than that we are all poor sinners and that Christ died to save us." After all, the preaching that is worth the name is much the same. Some do better preparing and spicing than others. It is the unnecessary experimenting in unexplored fields and the overpolishing that is giving weakness instead of the intended strength and power.

But what will we do with Demus to get him in harmony with Uncle Isaac's hearers? Patience, patience, too much edge and brilliancy. A little of the exhortation of Paul, "Study to show thyself approved." Wait till the edge of undue aspiration is worn off and a few cuttings against the hard realities of servant's work, and thoughtful moderation in all these things will follow, when the young will admire and be made wise unto salvation and the aged be edified and fed with the rich provisions from the Lord's ever-filled storehouse. What we all need more of is the telling and retelling of the old, old story of the blessed Christ coming into the world to save sinners.

F. B. B.

ANNUAL MEETING OF THE N. C. A.

MAY 10 it was my privilege to be present at the Annual Meeting of the National Christian Association held in Chicago. The main work of the Association is to oppose secret societies, as is no doubt known to many of our readers. By the publishing house of the Association many books and pamphlets are printed and sent out to enlighten those who are in danger of being led into the lodges. They have a great work to do, for the secret lodge is one among the greatest foes of Christianity.

The first thing that struck me when entering the room was the small number present at the meeting. One reason for this was doubtless that the meeting during the day could not be attended by some who would have liked to be there. Another thing worthy of note was that nearly all of the men in attendance were ministers. This shows that they feel the need of opposing the secret orders. Many of them

spoke and everyone of them said the lodge is sapping the life of the church. This testimony coming from ministers who every day come in contact with their members who belong to one or more of these secret societies is worthy of especial consideration.

In our church we know little or nothing about the troubles arising from secretism, for we do not have members and ministers who enter the lodge room and become the boon companion of all kinds of men. And we have great reason to thank God that it is so. But that is not enough to do. We believe that these oath-bound societies are evil and only evil. Then what shall we do? Sit down and do nothing to keep the unwary from being led into them, and lost to the church? God forbid. It is not enough to keep a certain evil out of the church. We must oppose it wherever it is met. We must go out of our way to show others that it is an evil to be avoided.

It is well that so many ministers of different denominations are awaking to a sense of their duty. Teaching on the subject should come from the pulpit. But even though they preach against this evil Sunday after Sunday there are many whom they will never reach, for there are many who say that the religion of their lodge is good enough for them. But it is sad that instead of standing out against the lodge so many ministers go into it and have fellowship with unbelievers.

As said, the number present at the meeting was not as large as one would have expected. Yet they are making themselves felt. And as time passes they will have greater influence, for more and more will come to see that they stand in opposition to that which is evil, that which injures men spiritually by keeping them from becoming members of the body of Christ. Earnest, consecrated men and women working for that which is in accordance with the will of God will accomplish wonders. We trust that this work may go on and prosper until every member of every denomination in our land will not only keep out of the lodge himself, but use all his powers to show others the evils of the secret society. We need to learn more about these things, so that we can teach intelligently. We must be able to give a reason for our faith in this as well as in other things. G. M.

QUERISTS' DEPARTMENT.

What is meant by double and single mode of feet-washing, as spoken of by the correspondent of Chiques, Pa., No. 12, page 189? Is there more than one mode practiced in the Brethren church?—Julia Owen.

Not twenty-five years ago the double and single mode of feet-washing was the burning question in our Annual Conference. In nearly all of the churches one washed and another wiped. This was called the "double mode." A few congregations practiced the "single mode," that is, each member washed and wiped the feet of another. While the Conference permitted the single mode, she would not endorse it. After years of discussion it was finally decided that congregations might change from the double to the single mode, provided they could do so "unanimously and without giving any trouble or offense in the church." This was in 1877. One after another the churches commenced changing from the double to the single mode, and at this date there are but few congregations in the Brotherhood that have not made the change. The congregation at Lanark was the first one to change in Northern Illinois.

Why is a cap called a covering when it is made of material so thin that we can see through it?—H. M. D.

The original word for "covered" in I Cor. 11: 5, 6 is veiled. Veils are made of thin material, hence the custom of our sisters using thin material for their prayer coverings. But there is a possibility of using a material so thin as to be almost invisible.

J. H. M.

General Missionary

...AND...

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois | S. P. SANGER, Virginia
L. W. TESTER, Indiana | A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

BELITTLING MISSIONARY CONTRIBUTIONS.

EFFORT rarely, if ever, exceeds ideals. Too often it falls far short of them. It is for this reason that ideals should always be high. Their tendency is to lift one. Yet they should never be so high as to discourage.

This influence of ideals affects missionary contributions in a way that possibly has not occurred to some. Nearly every school and congregation take up public collections. In referring to them they are often termed "penny collections." Let it first be said that there may be an expense connected with a school that a penny collection is ample to meet, and then the term is rightly used. But is it not a mistake to apply "penny collection" to all collections where the amount of good done depends upon the amount given?

There are those in every congregation whose ability to give can justly be measured by pennies, and this article is not to belittle their gifts in the least. The really poor are usually the freest to give when resources are taken into consideration.

On the other hand by far the larger part of every congregation is so well blessed in this world's goods that they should not think of placing pennies into the collection. The temptation to give the small amount is always present in the mind of the giver unless he has trained himself to larger gifts. Then, why speak of a penny collection, or take one for missionary work? The ideal is too small, and the announcement it casts directly into the face of the giver the temptation to give pennies only, when possibly dollars are what the Lord really expects of him.

True, such an announcement does not keep the liberal giver from giving freely, yet it places before him the temptation to lessen rather than increase his gift. And when it is remembered that the "earth is the Lord's and the fullness thereof," that the "silver and gold are mine, saith the Lord of hosts," let the higher ideal of silver and gold, of gifts that measure with the ability of the giver, ever be kept before the minds of those who give.

Let not the mission work of the church, freighted with such a grave responsibility and important message to the world, be belittled in the minds of her members by asking them to give pennies. Ever hold up the ideal of the great gift of God to man, the humane obligation of helping fallen mankind to a higher and better life, the blessing that comes from liberal giving, and the importance of a generous support to this great work, and the copper of the many collections will be transformed into silver and gold, and the work of the Lord will be dignified in the hearts of the church.

ILLUSTRATIONS USED BY OUR NATIVE CHRISTIANS.

BY WILBUR STOVER.

In the simple life of the people of India, figurative language is a very common form of speech, and as in the life of Christ and his apostles illustrations took a common place in teaching, so in the life of our native Christians here, illustrations of all kinds abound in every conversation. Those given below are some we have heard our native brethren use in public work.

A short time ago our deacon brother said to me, "Sahib, at the best of it we are all jungle trees any how. We are all babuls, and you cannot expect much from us." I replied at once, "Yes, jungly you are, to be sure, but you have been grafted with mango grafts, and I expect you to bear the luscious fruit of the mango now." He never forgot the thought,

Recently I heard this: "We Christians are as if going to Dhurampur (a native state eighteen miles from Bulsar). You all are going to Atak Pardi (a little town about two miles from Bulsar). We are all going along together now. It seems to you that we are all on the same road. *We are*, but you will stop off pretty soon, and we will keep on going. As long as you have no other point in view than Atak Pardi you will never get to Dhurampur. So it is spiritually. We are on the road to heaven; you believe many things that we do, but you do not believe enough. Your road stops before you get there."

Another: "If you go to Bombay, you need a ticket. You can't go without a ticket. You can't get a ticket without the money. So it is about going to heaven. Jesus is the ticket to heaven. You cannot go without this ticket. Our sahib here is the ticket agent, and we native helpers stand at the gate and punch the tickets. And the money you must pay is the Christian life. The fare to Bombay is one rupee and nine annas. Do you think you could go for one rupee and eight annas?"

Another: "In the beginning God made Adam and Eve, and he made the Garden of Eden to put them in. Then he gave them a command not to do certain things. But Eve disobeyed and then talked Adam into it too. A woman's tongue is a little long, you know. Well, God has given the woman three rulers and the man two. The man's two rulers are, first, God, and then the government. You must be obedient to the government. A woman's three rulers are, God, the government and her husband."

Others: "Who can tell how big a banyan tree will get when he looks at the seed? It is so very little, but the tree gets bigger than any other. That's like a poor man: who can tell how good or great he'll be when planted and growing in the kingdom of our Lord?"

"Who would think that a little wee white ant could do any harm? One doesn't do much, but one doesn't stay by itself very long; and a whole army of them can ruin more wood than the great banyan tree can produce. That means that one bad habit or one little devil can't hurt you a great deal, but if you let it stay, the first thing you know there'll be a whole army of them, and there'll be nothing left of you."

"Many people think if they start in on the narrow way and come out on the narrow way, it makes no difference how much they broaden it out in the middle. But that's all a mistake. The 'narrow way' means all the time narrow, if you think anybody is looking or not."

"Many people buy a one-cent pass to go on the station platform, and the train comes and goes; those who have tickets go to Bombay, but those who have only platform passes have to remain. That's how it is with those who keep come, come, coming to meeting, but never become Christians. We're glad you come to meeting, but why don't you get a ticket?"

"Suppose you set out for Dharampore, and go the wrong direction. You won't get there. After a long time going, you say, 'There isn't any such place as Dharampore,' or 'What mean sort of a place must Dharampore be,' and you curse the raja saheb. That's like going some other way and saying you're going to heaven. You say, O Ram, Ram; and wonder why God doesn't hear you. You worship your idols and wonder why God doesn't bless you, and presently you say, 'There is no such place as heaven,' and you blaspheme the living God. Stop! you are on the wrong road."

"A man goes to the bazaar for rice. He looks it all over from shop to shop, then selects some and brings it home; and without washing it or looking for any little stones in it, he cooks and begins to eat it. As he is eating he bites on a stone and it gives him toothache, and he shouts out, 'Oh, my; curse that Bania! How mean a man is he!' What would you think of such a man? Well, he is just like the one who becomes a Christian and goes back. He becomes such and selects his church, because he thinks it is the best. He thinks he's all right now, and doesn't try any more to be holy. Soon he bites on a pebble and gets toothache, and begins to say, 'What kind of a church! What kind of a preacher! What kind of a religion!' And down he goes. He was biting on sand and not rice. That was bad for him. Understand?"

"Mix a barrel of white sugar and a barrel of silver sand together, and your hair would be white before you could separate it. But ants would separate it. They would carry off every

grain of sugar and not a grain of sand. That means God is the sugar, you are the sand, and we Christians are the ants. We always keep pointing out good and evil, and urging everybody to be good and do good."

At this I interrupted and suggested that it would be better to say that God was the one to separate, and the people were as sand and sugar. But they decided it would be better to leave it the other way, to which I quickly consented.

"If you take a large can of milk and put a little poison in it, who would taste even a little of the milk? The poison might be all in one corner down at the bottom, but no difference. That's like a very good man with only one bad habit. You can't quite trust him. That's like a Hindoo who becomes a Christian, but still likes to be a little part Hindoo yet. You can't be a Christian and Hindoo too. You can't cling to the world and be separate from it."

"Suppose a man were to hang upsidedown all the time, and when we'd ask him why he did so, he would only say it was his custom, and it was the way his ancestors did. You'd say he was crazy, wouldn't you? Well, you are the ones. You worship idols, and keep caste, and have child-marriage. Why? Because your ancestors did. You don't believe in these things any more, yet you do them. Your religion is all upsidedown. We dark races had as well admit from the first that our ancestral religion is wrong. You worship stones, and God is a spirit. You think nothing of a necessary lie, and unnecessary ones are abundant. You acknowledge yourself a sinner, and yet hope to save yourself. Hadn't that man better loosen his feet from the rafters and stand upright on the ground?"

Bulsar, India.

MISSION WORK.

BY C. D. HYLTON.

MISSION work, I am glad to know, is no more a debatable question in our Brotherhood. Those who once honestly opposed it, have so far investigated the Word that opposition has ceased. The great obstacle now is indifference and lack of aggressiveness.

Perhaps we do not exercise sufficient charity toward the brethren who are working along special lines, and when they press their work we think they are extremists. One man's line may be church government. God may have specially fitted him for that work. Another man's work may be in the Sunday school, among the children, preparing the little souls for citizenship in the kingdom of God. Still others may be suited to some part of mission or evangelistic work. They feel to press this special line of work. While each of the above may be in perfect harmony with the other, they press only their special line of work, in which God has given them some ability. Surely this is right.

Among all the works of the church nothing is more important than missionary and evangelistic work. It brought the Son of God from heaven. John 3:16, 17. It is backed by God and all the power of heaven. Matt. 28:18, 19. Hence the work is legitimate, and we should not fear to advocate and push it.

For at least one hundred and twenty years the church has met annually to look after the government of its members, and for only a little more than a score of years has any division of that time been given to Sunday school and missionary work.

We may reasonably expect in the future a large proportion of the time at our Conferences to be devoted to the mission work of the church. We have made a wonderful progress in mission work when we consider that about \$500,000 has been appropriated to the work in so short a time. I am glad that nearly all our District Meetings are devoting a portion of their time to this noble work. The workers should report the condition and wants of their respective fields, and thus acquaint each District with the field. The workers can do it with more enthusiasm than the mission boards, because it is a part of their life, and they come in touch with the people. Every District Board should have public missionary meetings occasionally if they wish to enlist enthusiasm and hearty co-operation, and make a success of their great work.

A few years ago a young sister in Virginia, whose heart was filled with the mission spirit, started a work in her own congregation. The work at first went slow; finally the Lord called

that young, devoted sister "up higher." Then the people's hearts were touched; her mantle fell on the entire congregation, and to-day the Botetourt Memorial Circle meets monthly, and a flame of inspiration has spread, and many dollars have been sent out from this co-operative work to carry the "Bread of Life" to starving souls.

Why not have a Mission Circle in every church in the Brotherhood?

Charleston, W. Va.

AN APPEAL FOR INDIA.

Far beyond the deep blue ocean
Lies a fair and sunny land,
Where starvation sits as despot,
Ruling with an iron hand.

Famished men are dying, dying;
Women weep and ask for bread;
Helpless children crying, crying,
Pleading, begging to be fed.

Listen now, and we can hear them
As their cry sweeps o'er the sea
Calling on their gods to aid them
Lest they blindly bow the knee.

Can we calmly view their anguish,
Shall we hear their calls in vain,
If we let fair India languish,
O'er Christ's name 'twill cast a stain.

God has given us abundance,
Shall we not our plenty share,
When we call to our remembrance,
"One another's burdens bear?"

Send them bread and send the Gospel,
Let the two go hand in hand,
Bringing joy and hope and gladness
To that famine-stricken land.

—Mrs. L. J. Shoemaker, in *Christian Herald*.

Report of Brooklyn Mission.

RECEIPTS.

Balanced, April 1,	\$ 47.64
Received of Mission Board,	110.00
Brooklyn Sunday school,	13.97
Day school,	4.45
Industrial School,	1.00
Lewistown Sunday school, Pa., per C. H. Swigart,	2.00
Ridgely Sunday school, Md., per D. P. Holsinger,	8.18
Total,	\$176.34

EXPENDITURES.

Living,	\$ 16.50
Carfare,	16.91
Stationery,	5.00
Clothing,	2.00
Fuel,	2.00
Carpet,	12.36
Rent,	48.00
Collection and Donations,	2.35
Papers, etc.,80
S. S. Expenses,	5.40
Incidentals,95
Total expenditures,	\$134.03
Balance on hand,	42.31

J. EDSON ULEWY.

1303 Third Ave., Brooklyn, N. Y.

What we need, what the church needs, is the Spirit of Christ. If every man or woman believed with the whole heart that the spread of the Christian Gospel is a matter of life and death for all of us, not a voluntary preference, then the resources would be so great that we would be troubled to know how best to dispose of them; but we prefer to have a business arrangement, and strike the average, and fortify conscience with the thought that we are doing about as much as the next one.—*Bishop Gailor*.

Our Prayer Meeting.

STRONG IN THE LORD—HOW?

For Week Ending June 9.

- I. WE MUST HAVE AN ANNOUNCING FAITH, —WHY?
 1. Because little faith fails. Matt. 14: 31.
 2. Because great faith prevails. Mark 11: 22, 23; John 14: 12; Luke 18: 42.
 3. Because all things are possible to the strong in faith. Mark 9: 23; Dan. 3: 17, 18; 23.
- II. WE MUST REALIZE OUR ONENESS WITH CHRIST.
 1. Our dependence. Ps. 89: 8.
 2. Abiding in the vine. John 15: 4 5; Col. 2: 3, 9.
 3. "Growing up into Christ." Eph. 4: 15, 16.
- III. WE MUST SEEK STRENGTH BY PRAYER.
 1. Renewal of strength. Isa. 40: 31; Ps. 27: 14.
 2. Example of Christ. Heb. 5: 7; Luke 3: 21; 5: 16; 6: 12; 9: 18, 29; 11: 17, 22; 34, 39—46.
 3. His injunction. Matt. 7: 7; James 1: 5.
 4. God's promise. 1 Cor. 10: 13; 2 Thess. 3: 3.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin.—Eld. J. H. Neher began a series of meetings May 8, continued till the thirteenth. Four were baptized and two received by letter. We held our love feast May 12. Eld. J. H. Neher officiated, assisted by Bro. J. H. Lilly, of Lonoke. There were several visiting brethren present.—*W. E. Whitcher, May 15.*

COLORADO.

Colorado Springs.—There are thirteen members that I know of living here and we would be glad if any one passing through here would stop and preach for us. We can get a place to preach. We met together last Sunday and partly organized a Sunday school. We would be glad if the Mission Board would send us a minister, as souls are just as precious here as they are anywhere else, and there are numbers of people here that never heard of the Brethren, and this is a mission point surely, or ought to be. Any one coming can take the Spruce Street car at the Santa Fe depot on Main Street, and tell the conductor he wants to go to 518 West San Rafael Street. From the end of the car line it is just one block north and one block west to where we live.—*Jacob Michael, 518 West San Rafael St., Colorado Springs, Colo., May 17.*

ILLINOIS.

Kaskaskia.—The church met in quarterly council May 13. Everything passed off pleasantly. We were much encouraged by the counsel of Bro. Allen Taylor, who was with us at the meeting and preached an able sermon on Sunday. Our Sunday school is doing a good work and increasing in attendance.—*D. T. Wagner, Beecher City, Ill., May 14.*

INDIANA.

Bachelors Run.—We met in special council to-day, preparatory to our spring love feast and had one of the most pleasant meetings we have had for some time. At this meeting brethren Riley Flora and the writer were elected as delegates to Annual Meeting.—*J. G. Stinebaugh, Flora, Ind., May 15.*

Manchester College.—The singing birds and the blooming flowers and trees tell us that another school year has almost passed away. Our attendance has been good throughout the year, with an enrollment of one hundred and fifty-two for the spring term. "Our students are intelligent and industrious, The Annual Conference, which is near at hand, will no doubt bring back many of our former students to their Alma Mater. A summer term of eight weeks, beginning June 12, has been arranged. The work of this term will embrace nearly all the departments of the regular school.—*E. B. Hoff, North Manchester, Ind., May 16.*

Pleasant Hill.—Our love feast was held May 12. There were a number of ministers present, among whom were brethren Gump and Hollinger, of North Manchester. Bro. Hollinger officiated. Bro. Jeremiah Gump was elected as delegate to Annual Meeting. Bro. Jesse Gump was advanced to the second degree of the ministry. During the meeting there was a collection held for the India famine, which amounted to \$17.40.—*Chas. O. Gump, May 16.*

Shavla.—The members of the Ogan's Creek church met in quarterly council this afternoon with Bro. Wm. Barnhart present from adjoining church. Four members were received by letter; two were dismissed by letter. Sunday school was reorganized for six months, beginning July 1. Bro. D. W. Hostetter was chosen delegate to Annual Meeting. We decided to hold our love feast Aug. 23, beginning at 2 P. M. We will hold a series of meetings during the winter.—*Sallie E. Carl, May 12.*

IOWA.

Conrad.—Bro. Lemuel Hillery came among us May 10 and preached five sermons; also officiated at our Communion service. Sunday morning Sisters Nellie Nicholson, Mary Wheeler and others gave the children some very good talks and encouraged them to come to Sunday school. I think we ought to have more children's meetings.—*Elisa Slifer Cakerice, May 15.*

South English.—May 12 was our love feast, which passed off pleasantly. Weather and order were all that could be desired. G. W. Hopwood officiated. Brethren Gable and Sanger were also present and dealt out rich truths from God's Book. Another collection was taken for India sufferers. \$57 was raised.—*S. F. Brower, May 14.*

KANSAS.

Belleville.—Our love feast, May 12, was a very enjoyable meeting. Bro. J. W. Jarboe, of the White Rock congregation, and Bro. Eli Renner were the visiting ministers. Bro. Jarboe officiated. On Sunday morning, at 10 A. M., the children were entertained by some of the visiting brethren and sisters, after which Bro. M. M. Eshelman addressed the people. On the afternoon of the feast, Bro. James Vaughn and Bro. Isaiah Fike and their companions were installed into the office of deacon.—*Louisa J. Williams, May 14.*

Cottonwood.—We held our spring love feast May 5, and continued the meetings one week. Bro. R. N. Weddle did the preaching. He is not afraid to declare the whole counsel of God in his good, earnest way. We believe there was much good done. No accessions.—*E. B. Sargent, Dunlap, Kans., May 16.*

East McPherson.—Our love feast occurred May 12, which was a feast long to be remembered. On next day a children's

meeting, Sunday-school talks, followed by a Sunday-school sermon by Elder C. E. Arnold—all under Bro. Arnold's direction—were very enjoyable and helpful.—*Frances Utery, McPherson, Kans., May 16.*

Paint Creek.—Our Sunday schools are moving along nicely. The attendance at one averages nearly fifty; at the other nearly eighty-five. Our preaching services are well attended, both at the churchhouse and at mission points. Last Sunday night Bro. W. D. Tisdale, of the Ft. Scott church, preached for us at one of our mission places. The house was crowded to the utmost and many were compelled to go outside to get standing room. He talked on doctrine and much interest was shown not only by the ones that are apparently out in the world, but also by members of other denominations. We think a good opening is here and we intend to try to have a series of meetings at that place sometime during the summer. Ministers, stop and see us when passing through.—*F. H. Crumpacker, Redfield, Kansas, May 16.*

Salem.—This congregation met in regular council May 2. Our elder, M. Keller, was present. The deacon brethren made the annual visit, and reported all the members in peace and union with the church. May 5 we held our love feast. Ministering brethren from a distance were M. Brubaker, M. J. Mishler, and W. O. Beckener. Bro. Mishler officiated. We had a very enjoyable feast and received many encouraging words from the brethren. The crowd was so large they could not all be seated, but the best of attention was had.—*J. W. Norris, Nickerson, Kansas, May 15.*

Slate Creek.—Our quarterly council was held May 12. Two were received by letter and one was restored to fellowship. Eld. John Wise will represent us at Annual Meeting. It was decided to have a Bible Normal this fall, conducted by Bro. Edward Frantz.—*Jacob Funk, May 16.*

MARYLAND.

Meadow Branch.—The love feast on May 12 at this place was well attended and the meeting very pleasant. Many of the members as well as a representative of the ministry of the adjoining congregations had a welcome presence. Elder T. J. Kolb, of Monocacy, Md., and Elder Edward Miller, of Black Rock, York Co., Pa., led in the services. Our elder could not be present, owing to the affliction of his daughter, Ada, who was removed on the same day to a hospital in Baltimore City. The prayers of the faithful are asked in their behalf. The church here unitedly pray for speedy and permanent recovery.—*W. E. Roop, May 14.*

New Windsor.—The members of the Sams Creek congregation have just closed an interesting series of meetings conducted by Bro. David Zigler, of Maryland, Va. April 28 one sister was received into the church by baptism. Our Sunday school was organized at the Sams Creek church. Bro. Charles Roop was chosen for superintendent, with Preston Duvall and John Ecker assistants.—*Minerva Roop, May 12.*

Peach Blossom.—May 12 we held our love feast, which, though not so largely attended from other congregations as usual, yet was pleasant and enjoyable. Sunday previous to that, two youthful members were united by baptism. Our congregation consists largely of young members. May the Lord bless us as such, that we might at all times keep in memory the instructions of 1 Tim. 4: 12.—*W. E. Sanger, Cordova, Md., May 16.*

MISSOURI.

Carthage.—The Carthage church convened in regular quarterly council May 17. We decided to hold a series of meetings in October, date not yet fixed. The writer was chosen delegate to Annual Meeting. This congregation is moving along in all its branches, Sunday school and regular services, with about fourteen appointments each month, Sunday school at Carthage and one in the country each Sunday.—*N. Oren, May 18.*

Fairview.—We met in council May 12. Two were received by letter. It had been expected to hold an election meeting, but it was put off till July meeting. We also decided to have a series of meetings in August, and try to get Bro. Chas. M. Yearout to do the preaching. Next morning after Sunday school Bro. J. B. Hylton gave us an excellent sermon.—*Lizzie Dickerson, Olathe, Mo., May 19.*

Greenwood.—At a recent council this church gave four letters of recommendation. Among them was that of Brother and Sister Troxel. Bro. Troxel was our correspondent to the MESSENGER. We miss him very much, especially in our song service. The church decided to hold protracted meeting at the church, commencing the third Sunday in July.—*Edna Harris, May 16.*

Plattsburg.—On Sunday evening, May 5, we held our first Sunday-school meeting of this year. Elder G. W. Ellenberger was elected chairman and Sister Ada Sell, secretary; and they, together with Bro. E. Mohler, constitute the committee on programme. We expect to meet once a month to discuss general Sunday-school work and methods of improvement along that line. The Sisters' Aid Society held their monthly meeting at Elder D. D. Sell's during the past week. All present report a pleasant meeting.—*E. Mohler, May 15.*

NEBRASKA.

Bethel.—We had a very pleasant evening for our love feast last night. There were three baptized just before examination services. Sister Bertha Ryan is with us. She gave an interesting talk on India to-day. She will talk to us again to-night.—*H. A. Hoffert, Carleton, Nebr., May 13.*

Davenport.—We had our feast last Saturday. Three more little boys were ready to join the army of the Lord. About

125 communed. The home ministers conducted the service.—*C. J. Lichty, May 14.*

Highland.—Our love feast of May 12 passed off very pleasantly. Twenty-one were seated around the Lord's table. Eld. Fitz, of Red Cloud, and Eld. J. P. Nolziger, of Mascot, were with us.—*Maria Lapp, Moorfield, Nebr., May 16.*

NORTH DAKOTA.

Des Lacs Valley.—Special notice to members of Western North Dakota. All members living west of the 101st meridian and east of the Des Lacs Valley River are in the Des Lacs Valley church and we would be glad to hear from them. Our quarterly council will be July 7, at Kenmare. An invitation is extended to all the members to be present. Those who cannot come can send their letters. Address the writer.—*A. W. Hawbaker, Kenmare, N. Dak., May 14.*

Wagar.—Bro. A. B. Peters, of Cando, came to us May 5, remaining over Sunday and preaching three sermons which were much appreciated. Bro. J. E. Joseph, formerly of Indiana, has located among us and will preach for us every second and fourth Sunday in each month. Yesterday we reorganized our Sunday school by electing brethren Gensinger and Netzel as superintendents. Our services are being held at the home of Bro. Samuel Duncans. If any Brethren are passing this way we would be glad to have them stop with us.—*Hannah Dunning, May 14.*

OHIO.

Ashland.—One precious soul was received into fellowship by baptism in the Maple Grove church, Ashland Co., Ohio, Sunday, May 13.—*David Snyder, May 14.*

Eaton.—We have just closed a two weeks' meeting in the Upper Twin Creek church that will long be remembered by many. Ten were baptized, all people well calculated to do much for the church. Bro. Hutchison did the preaching. It was soul-strengthening. We never had such an amount of late spring work in May, but the increasing large attendance and interest showed that people were willing to divide time with God. The Lord be praised.—*H. M. Barwick, May 15.*

Gratis.—To-day I go to Shipshewana, Ind. Our meetings here in the Wheatfield house have been very pleasant. This was their first effort to hold a series of meetings in corn planting. But they seemed to feel, after a busy day in the field, that they were ready for a Bible lesson each evening. And the people of this community have shown themselves to be good listeners. All along the line our people are beginning to learn that they can hold a successful series of meetings regardless of the busy season. We, as a people, will do well to study the subject of giving God the first fruits, and soon we will realize that we have more left for our share than we will have if we keep it all.—*A. Hutchison, May 14.*

Lake.—The West Nimishillen church, Stark Co., Ohio, as announced, had intended to hold a love feast on May 31. For reasons that need not be named we have decided to defer the meeting to some time in the fall of the year.—*Isaac Holt, May 16.*

Ludlow.—At our quarterly council meeting, held at Pittsburg May 19, all business passed off pleasantly. Nine letters of membership were received and two given. Our missionary solicitors reported \$52.54 raised in their recent solicitation.—*Levi Minnich, Greenville, Ohio, May 19.*

Rome.—We met in council May 12, to make arrangements for our love feast. Bro. J. E. Deary presided. One was received into the church by baptism. We believe this was some of the fruits of the seed sown last winter at our series of meetings held by Bro. Lehmer. A letter was read from Bro. Lehmer which showed how greatly he was interested in the salvation of souls. We decided to take a collection the first Sunday of every month, for the India sufferers.—*E. R. Cramer, Alvada, Ohio, May 16.*

PENNSYLVANIA.

Ephrata.—Our love feast was held May 12. We had a very good feast. Over one hundred communed. Ministers present were Elder S. R. Zug and S. H. Hertzler, of the Chiques church; Eld. Israel Wenger and I. B. Keller, of the Springville church; Bro. Hershey Groff, of Conestoga church, and our home ministers, Taylor, Lefever and Kilhefner. Eld. S. R. Zug officiated.—*J. R. Royer, May 14.*

Lancaster City.—May 13 the children's meeting was held, consisting of seven talks by as many different persons, of five minutes each, and the same interspersed with singing. At 2 P. M. Bro. Jesse Zigler preached on the subject of Love. At 4:15 Bro. S. H. Hertzler preached on Self-examination, and at 6 P. M. Elder J. H. Longenecker officiated at the Communion. Several hundred were seated at the tables.—*T. F. Inler, May 18.*

Markleysburg.—Eld. W. A. Gaunt, of Elklick, Pa., came to us April 28 and preached till May 8. Our meetings were well attended, and Bro. Gaunt did not shun to declare the whole counsel of God. Saints were encouraged and sinners warned. One was baptized and one reclaimed. Our love feast of May 8 was well attended and we believe all were glad to be there. Our District Meeting was held here May 9 and was a pleasant and profitable meeting. No papers go to Annual Meeting.—*Jasper Barnhouse, May 15.*

Morellville.—Bro. W. S. Long, of Tyrone, held a series of meetings at Morellville lasting two weeks. Four were baptized and two reclaimed.—*Amos Campbell, May 14.*

Philadelphia.—The work at the Geiger Memorial church, 26th St. and Lehigh Ave., continues to show an increased growth as well as interest. The average attendance in Sunday school for the month of April was two hundred and sixty.

four. Bro. Tobias Myers (father of brethren T. T. and J. T.) preached last evening, May 13, to a good congregation. Children's Day service will be held May 27, at which time Bro. M. G. Brumbaugh will address our school. As warm weather comes on many are attracted to the parks and on excursions to the country on Sundays. This of course makes city work more of a drag in summer than in winter. We continue to praise the Lord for the marvelous way in which we have been blessed.—J. W. Cline, 20th St. and Lehigh Ave., May 14.

TENNESSEE.

Doves Mill.—We had the pleasure of attending our first council meeting with the brethren and sisters at the Pleasant View church, Doves Mill, Tenn., Cherokee district. A. J. Vines and E. K. McKeehan are the elders and have the oversight of this congregation, with three ministers in the second degree as helpers. Five were received by letter. Sunday morning before services, at 11 A. M., at the house, we had the pleasure of seeing two young men baptized with Christ into death. We hope they may prove shining lights to the cause here. After baptism from the waterside of old Chero Creek we hastened to the old church where the writer had the pleasure of addressing a fair congregation of earnest and anxious hearers. Regular preaching at this church every four weeks.—N. B. Christner, May 14.

VIRGINIA.

Flat Rock.—We held our quarterly council at Cedar Grove May 11. Our elders, M. J. Good and B. W. Neff, presided. All business was transacted in a Christian manner. A collection was held for the India sufferers, which amounted to ten dollars. Sister Lealia S. Neff was chosen to solicit for the India sufferers, and the writer as correspondent.—W. N. Cox, Quicksburg, Va., May 17.

Manassas.—We held our visit council April 14. An election for two deacons was held. The lot fell upon Brethren J. R. Jones and Jacob Holsinger. They were installed the following day. Our feast passed off very pleasantly May 5. Although not as large as usual on account of meetings elsewhere, it was a good feast. Bro. L. A. Wenger was with us and officiated, also gave us two good sermons the following Sunday.—E. E. Blough, May 16.

Red Oak Grove.—Our council meeting was May 12. Eld. W. H. Naff presided. The church decided to hold an election at next council, which will be in July, to call more laborers to the great work of the Master. We also organized a Sunday school. We decided to use the Brethren's literature. The writer was chosen superintendent; Bro. C. E. Williams, assistant.—Asa Bowman, Epperly, Va., May 14.

Valley Bethel.—We had a very interesting sermon Sunday by Brother Miller. Our Sunday school is progressing nicely. Our council meeting will be held June 2. We expect Bro. Jacob Thomas to be with us the first of next month.—Vena S. Bussard, Bolar, Va., May 9.

WEST VIRGINIA.

Fairview.—May 5 the District Meeting of Western Maryland convened at this place. We had preaching Friday and Saturday nights and on Sunday morning by visiting brethren. Meetings were well attended and good interest displayed. We met on Sunday, May 13, and organized our Sunday school with Bro. I. W. Abernathy as superintendent. Preaching services followed.—Henry M. Harvey, Wilson, W. Va., May 14.

Harman.—We are having two Sunday schools and use the Brethren's literature in both. May 12, our elder, Jonas Fike, came to us and preached in the evening, also on Sunday morning. On Sunday evening he, with a number of brethren and sisters, gathered at my father's house for a love feast, for the benefit of myself and mother, as we are both invalids. It was indeed a feast to the soul. Sixteen communion.—Cora Harman, May 15.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Lead or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From California to Ohio.

We left Glendora, Cal., April 17 for Smithville, Ohio, stopped ten days near Norwood, Mo., with relatives, and had a week's meeting. Bro. Dove was with us at four services. We divided the time. It made my heart glad to hear the dear old brother preach with such zeal and earnestness. It is such a pleasure to preach to people that are hungry and thirsting for the Word of Life.

Our next visit was Shoals, Ind., my old stamping ground; but the next day after our arrival, Sister Norcross was taken very sick and was under the doctor's care for a week, and as soon as she was able to travel we felt it good to come on at once to Smithville, Ohio, omitting our visits to Charlestown, Fairfield Center and Lima, Ind.

Our visit at Shoals, Ind., was almost a failure. The disappointment to us was great, but the promise that all things work together for good to those who love the Lord afforded the necessary comforts. However, I did make my way out to the Brethren's neat little church on Sunday and met with dear

members with whom I have spent many happy seasons in worship in days gone by.

We arrived here on May 12. Wife stood the trip as well as could be expected. She is now improving but very slowly.

We all have severe colds at present, but I felt that I must attend church on last Lord's Day, and I feel that I was well paid for the sacrifice that I made, for Bro. Aaron Heestand gave us an excellent talk on the "Perfect Law of Liberty." Remember us when you pray.

D. A. NORCROSS.

Smithville, Ohio.

Annual Meeting Song Service.

THE short article in GOSPEL MESSENGER No. 19 on "Song Service at Annual Meeting" having been most heartily commended, I feel encouraged to complete the promised list even at this late date. The following numbers, with others not mentioned, should be studied: 102, 103, 104, 106, 108, 109, 110, 111, 112, 118-120, 122, 123, 124, 128, 130, 131, 133, 134, 135, 136, 137, 139, 140, 142, 143, 144, 146, 151, 152, and the church hymns and tunes.

Look the list over and study those that are new, and be ready to sing them. In this way the object of this article will not be lost.

Hoping the good Lord will spare our lives and that we may soon meet to sing the beautiful songs of Zion, I remain fraternally,

GEORGE B. HOLSINGER.

Bridgewater, Va., May 19.

Railroad Arrangements.

BRETHREN in East Tennessee and North Carolina can buy a ticket from Johnson City to Louisville, Ky., and return for \$6.95, good to and including June 10; thence from Louisville to Annual Meeting and return for \$6.25. By depositing your ticket with joint agents of terminal lines and paying a fee of fifty cents you can secure an additional extension to June 25.

J. L. CLARK.

Johnson City, Tenn., May 10.

Teaching Young Disciples.

THE injunction given in the great commission, Matt. 28: 19, "Teaching them to observe all things whatsoever I have commanded you," perhaps embodies much more than many of us think. The ingathering to the fold is largely made up by the younger class of people, Sunday-school children early in the teens and younger. All beginners in the newborn life, changing from nature to grace, make a heaven-born change and excellent beginning to build up a noble character and grow to a high state of Christian attainment. But within themselves they are unable to attain to this excellent state; therefore the necessity of being taught, instructed, informed in all the Gospel peculiarities belonging to true Christian manhood separate and distinct from the world. The power and influence of the world in all its regalia bear heavy on the pious Christian, especially on the newborn in Christ. They need help to meet the power and influence of the world. These can be grandly met and overcome if the young are thoroughly drilled in the Gospel, and have on the whole armor of the Lord, and the victory will be theirs. Therefore they need to be taught all the Christian phases that make up the true life.

To meet success in teaching there should be a method of teaching adopted that they would more readily see the propriety of accepting and fall in line with the general principles of the Gospel. Would it not be advisable for the churches in general to take an active part, to have a set day occasionally to have all the newborn in Christ brought together for special instruction, that they may become more fully acquainted with the Gospel and learn how to avoid every appearance of evil? We are satisfied that if this method of teaching was adopted not so many would fall back into the world.

Jesus and the apostles taught the believers, acquainted them with all things that pertained unto holiness. The teaching is as necessary now as it was then. It has many a time come under our observation, in some churches, that young members were apparently left to their own responsibility as to their Christian conduct. With a critical eye they are often closely watched by some. Coming out of the world into the church brings them into a new home. Their relationship is changed. In the new home they take a general view of the situation of things, how they may find religious enjoyment. Seeing too much of the world in the church, being young and tender in Christian manhood and limited in the knowledge of truth, they are puzzled to know where to find that which they sought when they came to the church. Hence they are often taken captive again and led into forbidden paths by the power and influence of the world. Therefore the necessity of being taught in due time. What have you to say to the suggestion? JACOB S. MOHLER.

Covington, Ohio.

A Bible Term.

THE Bible term at Stoufferstown, Pa., closed May 15. It was a success in interest and attendance. Bro. J. Kurtz Miller taught the life of Christ, and Bro. B. F. Masterson's topic was doctrine, which he taught from charts of his own getting up, which seemed to give universal satisfaction.

This Bible work will continue each Sunday at 4 P. M. at my summer resort—Hawthorn Springs—only a short distance from the above-named place, one and one-fourth miles from

Chambersburg, Pa., where boarding can be had at \$5 per week, and where there is ample room in the grove adjacent to the springs for pitching tents free of charge, and thus have the benefit of Bible work, and if sufficient interest would be manifested it could be so arranged that the Bible could be taught each day.

Hawthorn Springs, Stonehenge, Pa., May 15.

From Mound Valley Church, Oklahoma.

WE met in council, April 29. Considerable business came before the meeting and all passed in love and harmony.

Preparations were made for the dedication of our new church, set for May 13. There was a large attendance and a good time. It was a day long to be remembered by some for the pleasant associations we had together. At 10 A. M. we had Sunday school, at 11 preaching from Heb. 10: 25.

After a lunch, there was song service at 2: 30, which was enjoyed by all. At 3: 30, preaching again; at 7: 30 P. M. the closing services.

All present were invited to reason together. In all of these services there was a hallowed reverence, and a deep interest, by outsiders. May we meet many times in our new building.

We have a very neat and plain house here. We are eighteen miles from a railroad, out on the frontier, but isn't God here as well as in the old established churches? An invitation to all brethren to come is given, and especially ministers.

W. B. GISH.

Thomas, Custer County, Okla., May 15.

The Mission of Suffering.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.—Rom. 8: 18.

It is not to reduce their value that the refiner casts precious metals into the crucible, but to purify them, and so we are cast into the furnace of affliction to separate us from the dross of earth, and that we may be fashioned into vessels "meet for the Master's use." While these trials are making us purer and more perfect, and preparing us for a greater recompense of reward in the coming kingdom, the sweetest sympathy of the Savior is manifested to us in the lowliest manner:

"When the fierce reuhing fires,
Search and cleanse you through and through,
Close beside you in the furnace,
Lo! the Son of God walks, too."

He doth not afflict willingly. He is never moved so tenderly as when we are suffering. He hears our infirmities. "He knoweth our frame, that we are dust." He takes us under his tender care.

There is a precious comfort in knowing that Christ is over us and that he is continually with us, able and willing to lead us through all our sufferings. It is by suffering that we are taught. The Psalmist says that he went astray before he was afflicted, but afterward he thought upon his way, and turned his feet to the testimony of the Lord. These trials which come upon us here are proofs or tests of our faith. It is only to those in whom patience is permitted to do its perfect work that suffering yields its perfect results. It fortifies the soul to endure meekly all the changes of life. Then why not rejoice in our sufferings?

Certainly if there is any attainment of faith, or patience, that will enable us to rejoice in them it is worth our while to seek their possession. It gives us hope, and Paul says that we are saved by hope. It is an anchor to the soul, both sure and steadfast. It speaks of brighter to-morrows, and in suffering it looks away to that fair home where there is no more suffering or death, and it cheerfully enables us to bear these temporary troubles in expectation of future everlasting happiness. We are often inclined to forget the divine mission of suffering, and rebel against the Lord's ways as unkind, and instead of securing sweet peace by submission we only make our troubles the more severe by murmuring. God knows better than we what is best for us, and all the suffering sent upon us is for our good, if we would only recognize it as such. MARY FLORY.

Waynesboro, Pa.

From North Manchester, Ind.

At our special council meeting, May 10, the church was well represented. One unusual feature of the meeting was the number of letters granted and received. Twenty-eight were received and forty-six granted.

We decided to hold our spring love feast Monday evening, May 14. Our Communion, which was especially intended for the home members, was a feast indeed. Love and good order prevailed throughout the meeting.

Our dear elder officiated, and it did seem to me that a perfect union existed between the shepherd and his flock.

L. G. WITTER.

May 20.

Why Seventy Years' Captivity.

OF course all agree that because of disobedience the Jews were taken into captivity. But why seventy years? We know that God commanded that Israel should let the land rest every seventh year, and if they disobeyed their land should lay desolate and enjoy her Sabbaths. Lev. 26: 34, 35. For about five hundred years the land failed to get her rest, so it took threescore and ten years to gain what she had lost. 2 Chron. 36: 21.

A. M. SHARP.

Cando, N. Dak.

"Honour to Whom Honour."

WHEN Paul says (Rom. 13: 7), "Render therefore to all their dues," he seems to have reference to relations between man and man; but Christ's language in Matt. 22: 21 shows that the same principle should be operative also in man's relations with his God. And my observations drive me to the conclusion that there are a vast number of instances where the Lord deserves credit that he does not receive.

I was forcibly reminded of this in reading the note that the Editor appended to my article that appeared in MESSENGER No. 15, current volume, page 229. Referring to the white dove which the Lord sent to answer father Stingley's prayer, our brother says: "While the action upon the part of the dove in this instance happened to fit the meaning of the baptismal formula, still it is not safe to teach that this is the Lord's fixed method of imparting reliable information to those seeking Bible light."

What we specially dislike about this comment is that it does not give the Lord credit for the thing he did in answer to prayer. "The action of the dove in this instance happened to fit the meaning of the baptismal formula." Two seeking souls went to God in devout prayer, agreeing as touching the thing they asked, and they happened to be led into the light they sought; something happened that amounted to an answer to their prayers. So we continue to think and speak and write. We pray; God sends the answer full and free; and after we have received the blessing we seek to explain it on any and every ground except that the Lord sent it in direct answer to our prayer. We have reasoned and philosophized upon this great mystery of cause and effect till we have finally reduced it to this simple proposition, namely, "I prayed the Lord for what I wanted, and I happened to get it."

It would surprise us now to read that as Peter prayed on the housetop in Joppa he happened to see a sheet let down full of four-footed beasts, etc., and to hear a voice from heaven; or that as Cornelius prayed an angel happened along and happened to think of the suggestion that he send to Joppa for Simon Peter; yet this sounds very much like many things we do hear.

A few devout hearts agree and unite in prayer for some desired blessing and the blessing comes, and then it is interesting (it would be interesting if it were not so sad and painful), to hear a number of "unbelieving Christians" together exchanging views as to "how it happened," or explaining to each other the "combination of circumstances" that brought it about. How easy and beautiful to simply say, "God gave it in answer to prayer." And how praiseworthy and comforting to be able to believe it.

Our brother further says: "It is not safe to teach that this is the Lord's fixed method of imparting reliable information." Why should such a remark have been made in connection with the article at all? "The Lord's fixed method"? There is not the slightest intimation in the article that this is the Lord's fixed method, or even that he has a fixed method. We have no disposition whatever to lay down a fixed rule and expect the Lord through the Spirit to work by it. We believe on the other hand that his resources are unlimited. There are ten thousand ways in which truth may be suggested and the soul drawn to God. A white dove may be sent in direct answer to prayer; it may be a dream, the prattle of a thoughtless child, the smile of a buttercup or the fragrance of a rose when the soul is tender, the words of a friend, the loss of property, the grandeur of the mountains, the singing of a hymn,—these and ten thousand other things God can use and does use to suggest the truth and bring the light to those who seek and ask.

JAMES M. NEFF.

Fruitdale, Ala.

NOTE.—When we appended the brief note referred to, we had no thought of it being questioned. We think the doctrine it was meant to emphasize will be found fully sustained by the New Testament. We now merely add that it is not wise to class the incidental occurrences relating to our experiences with the Bible occurrences, placed on record for our learning. The latter are a part of the written Word, and may not be questioned. In these days there is a growing tendency to place certain striking occurrences on a par with the written Word, and it is against this tendency that we mean to guard.—ED.

Esau.

By right of inheritance Esau had a birthright, of which he could be dispossessed only by his own consent. But through the desire for present enjoyment and the comfort of satisfying his hunger, he traded the after enjoyment of his birthright for the momentary pleasure of a mess of pottage, which no doubt he enjoyed while eating. Gen. 25: 29-34. But that was not a lasting pleasure. When his right for future enjoyment was gone with the trade he made, he wept with a bitter cry (Gen. 27: 34), but it was then too late. He had made choice of present pleasure, and all his weeping and pleading did not bring back the lasting enjoyment he might have had, had he kept what justly belonged to him.

Dear reader, did you ever ponder on Esau's mistake and compare his trade with what you are doing? Our Father has willed to each of us a birthright to a glorious home in the city of our God, where no sorrows ever come, but eternal enjoyment will be ours. No power can dispossess us of our right, except by our own consent. But how many of us, like Esau, want present pleasure, and trade our right to future good for a mess of pottage! We get hungry for worldly pleasure, and make choice of present enjoyment, and at what an awful sacrifice! after the momentary pleasure of the association of the saloon, ballroom, theater, gambling den or anywhere we may consent to be led. Prov. 1: 10. Even some who have made

a good confession, and promised to be true to the Master and the church, get hungry for the adornment of the world, and for present pleasure of wearing gold and immodest apparel. 1 Tim. 2: 10; 1 Pet. 3: 3. They trade their eternal enjoyment. How much more lamentable will our cry be when all the brief pleasures of sin are past, and eternity must be spent in the gulf of despair, where all of our weeping and praying will not bring back our right to the mansion we sacrificed for that which we cannot enjoy in the torment to which we come by reason of choice.

Let us hold to the birthright purchased by Christ, given us by our Father. If truly converted, we will enjoy ourselves while living here, and when our eyes will close on our labors below they will open to our treasures to be enjoyed through eternity.

I. H. CRIST,

Kansas City, Kans.

Address to our Church Meeting, May 12.

Be ye steadfast, etc.—1 Cor. 15: 58.

Dear Brethren and Sisters:—

THIS is the church of our choice. It was organized two hundred years ago. The apostolic pattern having faded away, a few consecrated men united together to bring it to light, and by searching the Scripture, comparing spiritual things with spiritual, formulated the principles and introduced the practice handed down to us, and it is remarkable how steadfastly the Annual Meeting has preserved these principles as we see in the minutes to-day, and we all are in harmony with it in belief and practice as far as the ordinances are concerned; but when we come to the question of conformity or nonconformity to the fashions of the world there is quite a deficiency, the many decisions of the Conference notwithstanding,—seventy-four on record,—and yet there is no part of the principles of the church more strongly sustained by the Scripture. See Romans 12: 1, 3, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of the Lord." And in the Testament you will find very many references of the same import, and not one that you ought to be or may be conformed to the fashions of the world.

It is truthfully said that the reproach of singularity is honorable, the want of it is suspicious and to be fashionable is to be unchristian. We need not be told what is fashionable; it is plainly seen. The Scripture says there are those who come to you in sheep's clothing, but inwardly they are ravening wolves, and it is true; but a sheep is never seen in wolf's clothing; no, never. And by their fruits ye shall know them. Now I will read to you the last decisions of Annual Meeting on this question. See "Revised Minutes," page 128.

This is not me, but our great Conference; and now a query is sent asking, "What shall we do?" Can we have a decision more clearly expressed than we have in these seventy-four now on record? Certainly not. Then the only thing is to say, "Be steadfast, unmovable, always abounding in the work of the Lord," or revoke past decisions and say, Do as you please, or depose the housekeepers for not doing their duty, and put others in their place that will. And as for myself I advise every family to have the "Minutes" in their home and conform to them, and if they are too radical to appeal for a reconsideration is our privilege.

B. F. MOONAW.

Bonsacks, Va.

A Brief Report of Mission Work in Middle Missouri.

UNDER the directions of the Mission Board of the Middle District of Missouri, we have held meetings at the following points: December 31, 1899, we commenced a meeting at the Berry schoolhouse, in the northeast corner of Henry County, near Windsor. Here we held a week's meetings with increasing interest. The next point was Latour, in the southwest corner of Johnson County. Here we held a two weeks' meeting with a fair attendance and considerable interest manifested. We next went to the Merritt schoolhouse, in Henry County, near Calbourn. Here, notwithstanding the unfavorable weather, we had a very interesting meeting, preaching in all about fifteen sermons. Our next point was Flynn's Chapel, in Cass County, about six miles southwest of Harrisonville. We labored here two weeks under very unfavorable conditions, the roads being almost impassable part of the time.

We next went to Montgomery County, north of the Missouri river, where we held a two weeks' meeting in the Horeb Union church. The meetings were well attended at this place. The Board is making an effort to locate a minister at this point.

From here we went to the extreme southern part of the District, in Camden County, and held a very interesting series of meetings in the Camden schoolhouse. An appointment was made for us near Dells Delight, in Benton County, but owing to an all-day's rain we did not reach the place in time to fill it.

Our next point was the Clear Creek church, in Saline County. We found eight members in this county who seemed much interested in the Master's cause. This church, like many others, was almost destroyed by the members moving away. We held eight meetings, and one church meeting in the Brethren's churchhouse. The members decided to hold a love feast September 30, with a week's meeting preceding. They very much desire to have a minister locate among them and take charge of the work. I believe a church could be built up here if proper efforts were put forth by an active minister.

A few members live at all the above points, and it did my soul good to talk to them, because they were hungry for the

Bread of Eternal Life and came to meeting rain or shine, dark or light. As an immediate result of the efforts put forth, eight precious souls were baptized into Christ, and another—a mother—made application and desired to be baptized, but was prohibited from carrying her desires into effect by her husband.

The outlook in the mission field of Middle Missouri is bright, and seems promising for the salvation of many souls, if the work is kept up; otherwise much that has been done will be lost.

We distributed about one hundred copies of the doctrinal issue of the GOSPEL MESSENGER. It would be very helpful, and much good would be accomplished, if more GOSPEL MESSENGERS could be used in the mission field.

CHAS. M. YEAROUT.

Warrensburg, Mo.

District Meeting of Western Pennsylvania.

DELEGATES from the various churches of Western Pennsylvania met with the members of the Markleysburg church on their love feast occasion, Tuesday evening, May 8. This was an opportunity that many of us never enjoyed before, and we were glad for the occasion.

On Wednesday the District Meeting was held at this place. Jasper Barnhouse and D. H. Walker were elected Moderators; P. J. Blough, Reading Clerk, and S. S. Blough and H. A. Stahl, Writing Clerks.

Not as many papers came before the meeting as on some former occasions, and these were quickly acted upon. There were no queries sent to Annual Meeting. Jasper Barnhouse is our delegate on Standing Committee.

The treasurer's report of the District Mission Board showed more money received than any previous year. Considerable interest was manifested in the Pittsburgh Mission, and an offering was received for the benefit of the work there. Our people are becoming more alive to the cause of missions, and we feel encouraged for the future. At the evening session, Bro. Samuel Sprankel, of Ohio, gave a very excellent talk to the brethren and sisters, which was much appreciated and we hope the churches will profit by it.

A very commendable spirit was manifested, for which we feel thankful.

The Markleysburg church is in charge of Bro. Barnhouse, and is showing evidence of marked improvement. We were kindly cared for, and the members deserve credit for their interest in the meeting.

Thus passed another enjoyable season in Western Pennsylvania. May God prosper the work. S. S. BLOUGH, Clerk.
8 Camp St., Pittsburg, Pa.

From Crocus, Towner County, N. Dak.

THE members of Rock Lake district met in quarterly council at the Crocus schoolhouse, April 7. Bro. Andrew Neher presided over the meeting. Considerable business came before the church and was disposed of.

The members on the west side of the district asked for a division of the church territory, which was granted. Rock Lake district is now about nine miles wide and twenty-five miles long.

The members of this church also met in special council May 5 at Bro. Brumaine's house. Bro. J. L. Thomas presided. A large amount of business was brought before the church, and was disposed of in a kind and Christian spirit.

We have decided to begin the erection of a new meeting-house this summer. We will build our house thirty-six by fifty feet, with a basement under the whole building.

Our love feast will be July 7, meeting will begin at 2 P. M. We have three ministers in our district now—brethren J. L. Thomas, J. Fike and Martin Bueghly,—two regular preaching places, and two active Sunday schools.

The meeting closed with a good spirit prevailing. The future for the Rock Lake church looks bright at present.

JOHN M. MARKLEY.

May 10.

Three In One.

SINCE the Annual Meeting encourages and the general Brotherhood favors Ministerial Meetings, Missionary Meetings and Sunday-school Meetings, it occurs to me that each State District, where it is at all practicable, should hold yearly these three meetings in combination.

How could we spend two days each year more profitably to our members than in co-operating in this way? The benefits to be derived are far reaching. We learn from each other the better methods of carrying on our line of work. We partake of the spirit of inspiration and become more aggressive in our work.

C. D. HYLTON.

Daleville, Va.

Reduced Railroad Rates for the Sunday-school Meeting of Western Pennsylvania.

THE B. & O. Railroad Company has granted reduced rates on the card order plan for the Sunday-school Meeting of the Western District of Pennsylvania, to be held in the Berkey church June 22 and 23. The card orders will be sent by the writer to one of the ministers in each local district for their Sunday-school superintendents for distribution. If more orders are wanted they can be had by informing the writer.

SILAS HOOVER.

Bills, Pa.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ARNOLD.—In the Solomon Creek church, Elkhart Co., Ind., April 24, 1900, friend Levi Arnold, aged 73 years, 7 months and 24 days. Deceased was born in Harrison County, Ohio, Aug. 30, 1826. He came to Elkhart County, Ind., with his parents in September, 1846. He was married to Susanna Neff in 1853. To this union were born three sons and two daughters. One daughter preceded him. He leaves a widow, three sons, one daughter, a brother and a sister. Services by brethren W. R. Deeter and Wm. Bussard. Interment in the Union cemetery at Paintertown. A. E. CLEM.

BOWMAN.—In the Pleasant Hill congregation, Ohio, May 3, 1900, Sister Della Bowman, daughter of Bro. Abram and Sister Lavina Bowman, aged 15 years, 5 months and 10 days. Our sister gave her heart to God over two years ago, and has since lived an exemplary Christian life. The parents and four sisters survive. Services by Eld. J. H. Brubaker, assisted by brethren I. J. Harshbarger and M. Flory. Text, Luke 8:52. VIDA BRUBAKER.

BOWMAN.—In the Lower Stillwater church, Ohio, March 28, 1900, Sister Adaline Bowman, daughter of Mr. and Mrs. Lewis Clink, aged 60 years and 28 days. She was united in marriage to Benjamin J. Bowman Nov. 6, 1862. Eight children were born to this union, of whom four survive. She united with the Brethren church in 1888. Services by Bro. John H. Brumbaugh, assisted by the home ministers of Lower Stillwater church. L. A. BOOKWALTER.

BUSSARD.—Near Frost, W. Va., April 23, 1900, Wm. A. Bussard, aged 30 years. He was a son of Bro. Wesley and Sarah Bussard, of Bolar, Va. One brother and sister preceded him. He leaves a wife, three small children, three brothers, one sister and parents. VENA S. BUSSARD.

CLEEK.—April 1, 1900, at his home, near Cleek's Mill, Bath County, Va., Mr. Jacob Cleek, aged about 73 years. The deceased had been in poor health for some time. He desired to be baptized, but was too feeble to have the rite performed. VENA S. BUSSARD.

CRAMER.—In the Yellow Creek church, Bedford Co., Pa., May 6, 1900, Bro. Peter Cramer, aged 87 years, and 2 months. Services by elders J. S. Rush and D. A. Stayer from Matt. 24: 44. KATIE STAYER.

CONWAY.—In the Upper Stillwater church, Bradford, Ohio, of whooping cough and pneumonia, Eddie Conway, only son of L. E. and Mary A. Conway, aged 3 years, 11 months and 16 days. Services by Eld. Isaac Frantz. JOHN M. STOVER.

CHRISTENSEN.—At his home in Hordum, Thy, Denmark, April 10, 1900, of consumption, Bro. Paul Chr. Christensen, aged 50 years, 11 months and 12 days. He was born April 28, 1849. He was married June 16, 1874. He was a member of the Brethren church for seventeen years, and served as deacon about ten years. Services by Eld. M. Johansen from John 11: 25, 26. C. HANSEN.

DETAMORE.—In the bounds of the Wood River church, Kearney, Nebr., May 12, 1900, Sister Amanda Detamore, nee Huffman, aged 64 years, 11 months and 20 days. June 17, 1858, she was married to Jacob Detamore. Last September she and her husband united with the Brethren church, and since that time lived consistently. Services by Bro. Ira C. Snavely from Prov. 31: 27-29. LOTTIE P. SNAVELY.

EBERLY.—At Durlach, Pa., April 30, 1900, Lydia Eberly, wife of friend John E. Eberly, aged 63 years, 10 months and 9 days. She was an applicant for baptism. Services by brethren Wenger and Hottenstein. AARON R. GIBBEL.

ESSEX.—In Rockford, Gage Co., Nebr., May 12, 1900, Mrs. Julia Essex, nee Bounds. She was born in Rancler County, N. Y., Aug. 4, 1830. She was married to Ambrose Whiting July 15, 1864. To this union were born five children. Her husband died May 20, 1883. Later on she married Mr. Frank Essex. One child was born to them. She was a member of the First Baptist church. She leaves a husband and six children. Services by the writer from 1 Cor. 15: 22 in the South Beatrice church. H. H. ROSS.

FARTHING.—In the Rome church, Hancock Co., Ohio, April 28, 1900, Bro. John C. Farthing, aged 70 years, 6 months and 26 days. He was married to Mary Twining in 1853. To this union were born thirteen children. His wife and three children preceded him. He was a faithful member of the church for more than twenty years. During his severe illness of about sixteen months, the brethren and sisters frequently convened at his home and held Bible meetings, which were greatly enjoyed by him. Services by Eld. L. H. Dickey from Philpp. 1: 21. MAGGIE A. DICKEY.

FINCH.—At Wager, N. D., May 6, 1900, of measles, Clara Bell, infant daughter of Douglas and Edith Finch, aged 13 months and 22 days. MINNIE DUNCAN.

GOCHENOUR.—In the Woodstock congregation, Va., April 27, 1900, Bro. Christian Gochenour, aged 81 years, 2 months and 8 days. He was buried in the family graveyard. Services by brethren Wm. Peters and H. R. Mowery from Rev. 14: 13. M. H. COPP.

HOLSINGER.—In Linville Creek church, Rockingham Co., Va., April 10, 1900, Bro. Alexander Holsinger, aged 83 years, 1 month and 21 days. His wife and five children survive. Services at the Creek house by brethren J. P. and D. H. Zigler. MICHAEL ZIGLER.

HENRY.—In the Turnmore church, Ark., Bro. James Henry, aged 25 years. Deceased was a consistent member of the Brethren church since October, 1897. In 1896 he was united in marriage to Ellen Daniel. One son and two daughters were born to them. Services by Bro. F. W. Gebbart. WALTER DANIEL.

ICEMAN.—In the Ashland church, Ohio, April 7, 1900, of pneumonia, John Iceman, aged 73 years. W. F. ENGLAND.

KEENEY.—In the Upper Canowago church, near East Berlin, Pa., April 9, 1900, Annie W. Keeney, daughter of Bro. Cornelius Keeney and wife, aged 8 months and 19 days. Services at the Mummert house by elders Peter Brown and O. V. Long. ANDREW BOWSER.

KIRACOFE.—Near Sangerville, Va., April 23, 1900, William Kiracofe, aged 80 years, 2 months and 9 days. Services by Mr. Paul. Interment in the Emanuel church cemetery. JENNIE COOL.

KREIGER.—In the Chippewa congregation, Wayne Co., Ohio, April 27, 1900, Albert Kreiger, aged 16 years and 27 days. He was a member of the Brethren church nearly two years. Services from 1 Sam. 22: 3, latter clause, by James Murray. SUE IRWIN.

LECKRONE.—At Zionsville, Ohio, May 8, 1900, Joseph Leckrone, aged 64 years, 8 months and 16 days. He leaves a wife, three sons, six brothers and one sister. The deceased was for many years a faithful member of the Brethren church. Services by the writer from Rev. 14: 13. QUINCY LECKRONE.

LANDIS.—In Richland County, Ohio, March 19, 1900, Sister Mary Landis, aged 77 years. Sister Landis was a faithful servant of God for about a half century. Services by the writer. W. F. ENGLAND.

LANDIS.—In Huntington City church, Huntington Co., Ind., May 2, 1900, Bro. A. G. Landis, aged 64 years, 1 month and 2 days. He leaves a wife and several children. Services by the writer, assisted by Bro. Aaron Moss. DORSEY HODGGEN.

MICHAEL.—In the limits of the Sangerville congregation, Va., May 8, 1900, John Michael, aged 69 years, 8 months and 23 days. He leaves a wife and four sons. Services by Eld. G. W. Wine from 1 Peter 1: 24. JENNIE COOL.

MCDONAL.—In Wabash County, Ind., May 2, 1900, Elizabeth McDonald, nee Brant, aged 71 years, 3 months and 12 days. She was born in Stony Creek, Somerset Co., Pa., June 21, 1829. While yet a child she moved to Tuscarawas County, Ohio. In 1842 she moved to Wabash County, Ind. She was married to Jacob Forney, May 31, 1846, who died May 21, 1870. In 1878 she was married to Darius McDonald, who died Oct. 8, 1896. She united with the Brethren church in the spring of 1871. Of six children, five are still living. Services by the home brethren. OBID. C. RIFE.

MCDULTY.—At his home, near Bolar, Va., April 18, 1900, Mr. David McDulty, aged 88 years. He was a member of the Methodist church for a number of years. VENA S. BUSSARD.

MCDONAL.—Near Oakland Mills, Pa., in the Lost Creek congregation, May 1, 1900, of dropsy, Bro. Thomas McNear, aged 64 years. Services by Bro. S. S. Beaver, assisted by the writer. C. G. WINEY.

MARTIN.—Near Maze, Pa., in the bounds of the Lost Creek congregation, Bro. David Martin, aged 60 years, 3 months and 2 days. Deceased was a consistent member of the church for many years. He had a paralytic stroke about a week before he died. Services by Eld. Elias Landis and the writer. C. G. WINEY.

MYERS.—At Creston, Iowa, May 1, 1900, M. Myers, aged 68 years, 3 months and 25 days. Deceased was born in Rockingham County, Va. He was married to Nancy J. Goare, who preceded him. Eleven children were born to them, all of whom are living. In 1884 he was married to Mehala C. Miller, who survives him. He united with the Brethren church in 1860, was elected minister in 1876, and ordained elder in 1878. He was an earnest, faithful worker till four years ago, when, on account of failing health, he was compelled to give up his ministerial labors. Services were held at the home in Creston by Bro. John Bailey from Rev. 14: 13. MEHALA C. MYERS.

McKINNEY.—In the German Settlement congregation, near White, Preston Co., W. Va., Bro. Marion McKinney, aged 60 years, 6 months and 19 days. He united with the church in his youth. His companion preceded him about a year ago. Two sons and six daughters survive him. Services by John S. Fike from Matt. 24: 44. ADOLPHUS R. FIKR.

MOHLER.—In the Spring Grove congregation, Pa., April 27, 1900, Bro. John G. Mohler, aged 79 years, 5 months and 26 days. His death was sudden. He was blind for more than two years. For many years he served the Lord. He lived a long time in Ephrata. Services by brethren Wenger and Royer from Job 16: 22. Interment at Mohler's cemetery. AARON R. GIBBEL.

NISWANDER.—In the English River church, Iowa, May 8, 1900, wife of Bro. Daniel Niswander, aged 57 years, 9 months and 8 days. She was a great sufferer for some time, but bore all with Christian fortitude. She united with the church in early life. Married Bro. Daniel Niswander Dec. 25, 1859. Four children survive. Text, 2 Cor. 5: 1-10. S. F. BROWER.

ORR.—At Jacksonstown, Ohio, May 13, 1900, Ermy Ruth Orr, daughter of William H. and Mrs. Orr, aged 11 months and 2 days. Services by the writer. Interment at Fairmount. QUINCY LECKRONE.

PATTON.—In the Pipe Creek church, Ind., May 7, 1900, Sister Amelia J., wife of Samuel S. Patton, aged 54 years, 11 months and 6 days. She leaves a husband, four sons and two daughters, one brother and two sisters. Services from Rev. 21: 22-26, conducted by Bro. Frank Fisher. W. B. DAILY.

ROLLER.—In the Linville Creek church, Rockingham Co., Va., April 21, 1900, Sister Lydia Roller, nee Niswander, wife of Bro. Samuel Roller, aged 81 years, 6 months and 1 day. Services at the Fairview house by brethren D. H. Zigler and J. S. Kline. MICHAEL ZIGLER.

RIDER.—At his home in Elizabethtown, Pa., April 28, 1900, Bro. Emmert Rider, aged 24 years, 4 months and 9 days. His sickness lasted but a few weeks. May 14, 1899, he united with the Chiques church by baptism and continued a zealous and devoted worker in church and Sunday school. A young widow, his parents and an only brother are left to mourn the loss of our dear departed brother. Services were held in the Brethren church. Eld. Samuel R. Zug and Samuel Hertzler and Mr. Roath, of the Lutheran church, officiated. JOS. H. ESHELMAN.

SNELL.—In the Yellow River church, Ind., May 7, 1900, Geo. F. Snell, aged 68 years, 2 months and 13 days. Deceased was a member of the Brethren church for years. He leaves a wife, one son and an adopted daughter. MAE SELLERS.

STAHL.—In Sugar Creek church, Holmes County, Ohio, March 4, 1900, Bro. Levi Stahl, aged 69 years, 5 months and 2 days. Deceased was born in Somerset County, Pa., Oct. 5, 1830. He was united in marriage to Mary Snider

Nov. 24, 1853. This union was blessed with fourteen children, four sons and ten daughters, all living but one. He united with the Brethren church in 1853 and lived a faithful Christian life until death. He leaves a devoted wife, three sons and ten daughters. Services by the writer, assisted by brethren M. H. Shutt and J. Hostetter in the Bunker Hill church from 2 Cor. 5: 1, 2. SAMUEL J. BURGER.

SMITH.—In the York congregation, Pa., April 30, 1900, Joshua Henry, infant son of friend Emanuel and Sister Lucy Smith, aged 2 months and 20 days. Services by Eld. Jos. A. Long. ABRAHAM S. HERSHEY.

SPITZER.—In the Linville Creek church, Rockingham Co., Va., April 14, 1900, Bro. William H. Spitzer, aged 67 years, 11 months and 12 days. Services at Bethel house, at Mayland. MICHAEL ZIGLER.

SHULL.—In the Sangerville congregation, Va., March 10, 1900, Emery, infant son of friend Daniel and sister Hettie Shull, aged 1 month and 17 days. Services by Eld. Jacob Thomas. JENNIE COOL.

WAMPLER.—In the Linville Creek church, Rockingham Co., Va., April 27, 1900, Sister Rebecca Wampler, aged 38 years, 4 months and 4 days. She leaves two sisters and four brothers. Services at the Creek house by brethren J. F. Driver and J. P. Zigler. MICHAEL ZIGLER.

WAGONER.—At St. Cloud, Minn., March 11, 1900, of consumption, Sister Melissa C., wife of Bro. Noah Wagoner, aged 36 years, 11 months and 11 days. She was a faithful member of the Brethren church. She leaves a husband, three sons and five daughters. Services by Mr. Blanchett of the "Church of God" from Rev. 14: 12, 13. Interment at St. Cloud City cemetery. LIZZIE A. WAGONER.

WENDLING.—In the Ashland church, Ohio, Feb. 26, 1900, Mary Katherine Wendling, aged 30 years, 8 months and 17 days. W. F. ENGLAND.

WHITEHEAD.—Within the bounds of Lower Stillwater church, Ohio, May 6, 1900, of consumption, Sister Clara Jane Whitehead, wife of Bro. Jesse Whitehead, aged 33 years, 4 months and 21 days. She was the daughter of Bro. David and Sister Barbara Royer. She was born Dec. 15, 1866. Nov. 28, 1886, she was married to Jesse Whitehead, who with seven motherless little ones survives. Services by the brethren from 1 Thess. 4: 18. L. A. BOOKWALTER.

WINE.—Near South English, Iowa, April 16, 1900, Minnie M., wife of J. F. Wine, daughter-in-law of Eld. G. S. Wine, of Kansas, aged 30 years, 1 month and 19 days. She had an amiable disposition. She leaves a husband and three daughters. Text, 1 Cor. 15: 56. S. F. BROWER.

ZIMMERMAN.—In the bounds of the Russell church, Kans., Feb. 18, 1900, of typhoid pneumonia, Christian Zimmerman, aged about 72 years. Interment at Russell cemetery. Services at the house by the undersigned. JOHN HOLLINGER.

ZOOK.—In the Antioch congregation, Ind., May 7, 1900, Sister Emeline Zook, nee Bailly, aged 74 years, 6 months and 22 days. When but a child she, with her parents, moved to Henry County, Ind. Dec. 28, 1845, she was united in marriage to Martin L. Zook, who died March 12, 1880. Of four sons and four daughters all survive but one. She united with the church forty-five years ago, and lived a devoted Christian life. Services at the home by Eld. Noah Fisher from Rev. 14: 12, 13. A. B. MILLER.

The Gospel Messenger.

"SET" THE DEFENSE OF THE GOSPEL.—Phil. 1: 17.

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EDITORIAL MISCELLANY.

The clouds of war seem to be gathering about Russia and Japan in a very threatening manner. The trouble is about Corea, a peninsula lying only a short distance to the west of Japan. A little to the west of Corea is Port Arthur, practically the eastern terminus of the great railroad that Russia is building across the northern part of Asia. Russia, it appears, has secured possession of the fine harbor of Masampo, in Southern Corea, and only a short distance from Japan. Using this harbor as a basis, Russia probably means to get possession of Corea, and by and by take in Japan too. The bold movement has somewhat excited the Japanese, and they are doing some earnest protesting. While Russia is not ready for the war, if it must come, still she is massing a large army in Eastern Siberia, so as to be a little prepared for a conflict should it be necessary. The great railroad is not yet completed, and her fleet in the East is not strong enough to cope with Japan. Japan is rushing its surplus population into Corea as settlers, and possibly soldiers. Matters are becoming considerably strained, and unless something should intervene we may in time look for another inhuman struggle. When will the nations learn to convert their forts into charitable institutions and their ships of war into busy mercantile vessels! Perhaps not till Jesus comes.

If the nations of earth will not listen to the Gospel concerning the evils of war they may have to listen to science. The late war in South Africa has developed many things concerning the appeal to arms. It has been shown that the invading force must have at least four to one in the defensive, and under certain circumstances it may have to be seven to one. This makes war very expensive to the attacking nation, to say nothing of the terrible loss of life. But something still more serious is now commanding the attention of the military experts and authorities. It is a submarine torpedo boat. It was invented by a man in Holland, has been thoroughly tested and pronounced a success. One of these vessels can be constructed for less than \$200,000, thus bringing it within the reach of any nation. This boat can lie in a harbor, and when a fleet of war

ships approaches, can dive, run for miles under the water, and blow up the war ships, one at a time by the use of torpedoes. Dewey says that if the Spaniards had had two of these boats, properly handled, at Manila, he never could have entered the bay at that place with his squadron. He says not one of his ships could have gotten into the bay. It is thought that a few of them will be able to defend any good harbor against any fleet afloat. If nothing else, it is to be hoped that they will render warships completely useless, and thus pave the way for doing away with war altogether.

It is remarkable, says the *Independent*, how much good work can be done by the Archeological Institute of America, at an expense of less than \$30,000 a year for publication and meetings at home and for three Schools of Archeology which it maintains abroad—one at Athens, one at Rome, and now another one just starting in Jerusalem. There is no finer influence that is being developed in this country for good scholarship than that which centers about this Institute of Archeology. The new school at Rome has had a year of successful work with American and Italian teachers. The School of Oriental Study in Palestine will open in October, and Prof. C. C. Torrey, lately called from Andover to Yale, will be in charge the coming year. One fellow has been appointed by competitive examination; and other students who wish to give the year to biblical study in Palestine should apply to Prof. J. Henry Thayer, of Cambridge, Mass. It will not be long until hundreds in this country will be as familiar with Jerusalem and its surroundings as they are with the cities in which they live. It is wonderful how a thorough knowledge of the Bible lands helps one in understanding the Book.

A WRITER in *Leslie's Weekly* has something interesting to say concerning Mrs. Kruger, the wife of the president of the Transvaal. "On occasions when Mrs. Kruger has guests she wears her best Sunday gown. She puts it on just before she announces, 'Dinner is served.' She does this at the last moment, because before that she had been adding pinches of salt to the stew and last dustings of pepper to the soup. Then one of her daughters remains in the kitchen, while the first lady of the Republic, just as the scorching African sun is going to rest, takes a minute or two to wash and don her holiday gown. When she appears in time for dinner her smiling face is rosy with its recent scrubbing. Over her best gown is a clean, large, white apron, and she looks as prim as need be. She is not in the least handsome, but she has wide-open black eyes, a frank and kindly face and a wonderfully fresh complexion for one of her years. Oom Paul's little household is astir every morning at 5 o'clock. It is a little household now, for out of the sixteen children which, between washing, cleaning and sewing, the model housewife has brought into the world, only seven are still living. These seven are already married and comfortably settled, in and around Pretoria, where their father and mother live. She has had in the field thirty-three grandsons, two of whom have been killed; four sons, six sons-in-law and numerous other relatives." Her home is said to be very plainly furnished, but is kept exceedingly neat. She does not have the pleasure of presiding over a "White House," as does the first lady of this country, for with her husband she resides in only a large cottage, surrounded by trees and flowers. There is nothing imposing about the house, but the homelike appearance very favorably impresses everybody who has the pleasure of visiting the Executive cottage.

THE post-office wagon is regarded as the coming convenience for the rural sections. When once in working order throughout the United States, as it is intended it shall be, within a comparatively short time, it will dispossess 40,000 postmasters. It will save the Government more than a million dollars a year. The wagon has been quietly tested and not found wanting. Just as soon as manufactured, they will be placed at work throughout the country, and the post offices discontinued as fast as possible. The States will be divided into circuits. The post-office wagon plying upon each will be quartered over night at a railroad town. It will wait here for the incoming early morning mail and promptly receive all matter for the circuit. It will then set out immediately to traverse its route, mapped out as nearly as possible in a circle covering a distance which will admit of a return to the starting point in time to catch the outbound evening mails. All along the route will be distributed letter boxes of a novel design, each bearing the name of its owner, who may fasten it outside the gate leading up his lane, or at the point where the road leading to his farm joins the route of the post office. He will have his individual key fitting his box, while the traveling postmaster will have a pass key fitting all boxes. Persons meeting the post office will be at liberty to hail it and post or receive mail. In other words, they will wait for the post office to come to them instead of going to the post office. The driver of the wagon, when approaching a residence for whose occupants the clerk has mail will blow a horn, and if some one comes out to meet the wagon the mail will be handed to him direct. The traveling post office will issue money orders and registered letters, pay and deliver the same, sell stamps, postal cards and envelopes, and, in fact, do a general postal business.

THE Mormons have a foolish errand on hand. Three teachers and twenty students of the Brigham Young Academy of Provo, Utah, have gone to explore Mexico, Central and South America, to search for the records and remains of the Nephites, who, according to the Book of Mormon, came from Jerusalem to America about 600 B. C. They will follow the supposed path of the Nephites, and look up the ruins of the Nephite capital, Zarahomla, and devote their principal study to the region of Southern Ecuador, where is the River Marona, an affluent of the Amazon, whose name is sufficient proof that it gets its name from the angel Moroni, who made revelations to Joseph Smith. They will probably stretch their imaginations enough to find about everything they are looking for. It is more than likely that the Book of Mormon—the Mormon bible—was written by one Solomon Spaulding, for pastime. He had previously read works on travels and researches in Mexico, Central and parts of South America, until he became quite familiar with the country and the ruins found in different sections. He made his book to fit the conditions. This work fell into the hands of Sidney Rigdon and then into the hands of Joe Smith, so the story goes, and as a result the book of Mormon appeared. So it need not seem strange that the searching party should find some of the places named in the book. The author put them there on purpose. But why do these zealous people not send out a party to find the golden plates from which they claim that Joe Smith translated the Book of Mormon? Let them find these plates, covered with strange writing, and the whole thing will be settled. The research in Mexico, Central and South America will result in nothing of value.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THOU KNOWEST.

SELECTED BY MARY FLORY.

MASTER, I am so glad thou knowest all
Outspoken joys and sorrow's hidden pain.
I am so glad my path is known to thee,
And that thou wilt my wayward steps restrain.
I place my hand in thine. Oh, hold it fast!
Nor heed my cry when'er I ask amiss.
Thou knowest what is best, my loving Lord.
From out my heart all willfulness dismiss.

Lord, when the thorns of earth pierce sharp and deep,
And I instead would choose the scented rose,
Let me recall thy tender, watchful love,
And that my inmost need thy wisdom knows.
Ah, who can tell how far our feet might stray?
We are so prone to wander from thy side,
If not hedged in by thine eternal arms,
And made within thy sheepfold to abide.

I am so glad thou knowest all, dear Lord!
My life but poorly proves what lips confess,
And well I know none but a Father could
So frail an offering with such mercy bless.
Thou knowest all! This is my cradle, Lord,—
The shadow of thy wings, 'neath which I sleep.
Not for my goodness, but thine own great love,
Thou wilt in peace thy child securely keep.

THE PROBLEM OF EDUCATION IN THE GERMAN BAPTIST BRETHREN CHURCH.

BY P. H. BEERY.

In Nine Parts.—Part Six.

We must inquire next concerning the propriety of having our own church schools. At first thought, after recalling what was said above under the head of opportunities for acquiring an education, we are inclined to question the propriety of more schools. But first let us look at these institutions as they appear to the great mass of practical and intelligent workers in the church body.

There is a manifest disposition to regard education as purely a marketable commodity, whose value and desirability are determined by the amount of money it will bring its possessor,—a sort of money-getting tool. Any subject, any course, anything is taught that can be paraded as a money-getter for the student. This view and purpose in education is selling the soul for trash.

But the capital objection urged against all these schools is that our children who attend them are almost invariably lost to the church. This has been true to such a great extent that many of our people have believed education and Christianity to be necessarily antagonistic and irreconcilable. This lamentable result is due to a number of causes, some of which have already been pointed out. But another cause so potent and insidious as to deserve special mention is that of books and teachers of questionable morals and of open hostility to the simple Gospel of Jesus Christ. This is especially true of State institutions where nonsectarian principles have gradually crystallized into irreligious and godless forms and practices. Materialistic evolution in science, a deterministic and agnostic philosophy, and an all-round sceptical spirit of destructive criticism are gradually doing through these schools what Voltaire and Thomas Paine could not do. Similar charges in mitigated terms are frequently heard against private schools and occasionally against various church schools, but the capital objection urged against the so-called religious schools is the spirit of display, extravagance, and caste fostered; also the subtle but insidious religious teachings that God is satisfied with whatever satisfies human reason and conscience. Our people holding that there must be a final appeal in religion to an authority higher than human reason and conscience, are forced to an abandonment of their church or to the rejection of these schools. We have wisely chosen to reject the schools and to replace them with our own,—schools in which the development of moral character is the central idea, and the religious welfare is the highest conception.

Another objection to these schools grows out of the fact that we are almost exclusively a people living in the rural districts; and if our children are to pursue any course of education higher than the country-school, they must leave home and home influence to secure it. This is true to a great extent even when applied to the high schools in neighboring villages, and has its full force in all cases where students are away from home both day and night during the school week. These schools make little or no pretense to look after the home-life of the student. Their interest as a rule is exhausted when tuition is paid, and the lesson well recited with proper dignity in the class room. This consumes three or four hours each day. The other twenty hours of the day are spent neither at home nor at school, away from the helpful influences and protection of both; exposed to the excesses always associated with the new-found and unrestrained freedom of youth. Add to this the unsophisticated frankness of those bred in rural communities, the glitter and the "razzle-dazzle" of city life, and the fact that vice and vice-mongers run rampant here, vying with each other in their mad effort to ensnare the unsuspecting from country homes whom they regard as the easy, the most profitable, victims. When these probabilities are added to the certainties of expense, inconvenience, and home and church neglect, it is easy to understand why people have said, "We need schools." Schools, not such as cram the head and impoverish the heart, and leave both barren and impotent; but school homes where every interest and function of the godly and highest home is protected, cherished, and fostered! This is the justification of our own church schools with their dormitories, and their seemingly rigid rules of restraint and culture.

Citronelle, Ala.

ANOIDTING THE SICK.

BY CHAS. M. VEBROUT.

Apostolic Practice—Results Following—Promises to the Sick who Follow the Apostle James' Instruction—Personal Observation—The Present Practice of the Church in Direct Line With that of the Apostles.

"Heal the sick."

CHRIST, in sending forth the twelve apostles, and also the seventy, "gave them power and authority over all devils, and to cure all diseases. And he sent them to preach the kingdom of God, and heal the sick." Luke 9: 2; 10: 9. The healing of the sick seems to be associated with every commission given by Christ. This command seems to have been practiced, first among the chosen people of God—the Jews—and then with the spread of Christianity it reached the Gentiles. (1) It was done in the name of the Lord, by his authority: for he commanded it. (2) They anointed the sick with oil. Mark 6: 13. (3) They laid hands on the sick. Mark 16: 18. (4) Prayer was offered to God in behalf of the sick. Acts 28: 8. (5) Results: the sick recovered, were healed.

Sickness is almost universally the result or penalty of a violated law. God never designed that his people should suffer or be miserable; but when we violate the laws of health designed by the divine Architect in nature, the penalty attached swiftly follows the transgression, and suffering and sickness is the result. God in his plan has made ample provision for the health and comfort of the body, as well as that of the soul.

The casting out of devils and the healing of the soul in these days are not miracles; but the result of a compliance with God's plan of salvation and purification. A devil cannot dwell in a soul purified by obedience to the Truth. 1 Pet. 1: 22.

To heal the sick with the means God has provided in his plan is no miracle, but simply using means to an end. The means are, faith, prayer, anointing with oil, and imposition of hands. The apostle James, in harmony with apostolic practice, says to the congregations of saints: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him

with oil in the name of the Lord." James 5: 14. It is not intimated that a person must be sick unto death or dying in order to receive and enjoy the blessings resulting from the anointing, and my humble convictions are that if we wait till dying before calling for the anointing we never receive the full blessing intended for the sick.

Sickness means to be "affected with disease of any kind; not in health." Hence sickness is the opposite of health. Healthy bodies are sound, while sick bodies are unsound. Sickness does not necessarily mean the destruction of any vital organ, that, however, often results in the later stages of malignant diseases preying upon them. The promises to the sick (not the dying) are: "And the prayer of faith shall save the sick (not the dying), and the Lord shall raise him (the sick) up; and if he have committed sins, they shall be forgiven him." James 5: 15. Some seem to get the idea that "raise him up" may refer to the resurrection from the dead; but it is very evident from a Gospel standpoint that the resurrection of the dead is not conditioned in any sense on the anointing. For both the righteous and the unrighteous will be raised from the dead, regardless of the anointing. See John 5: 28, 29; Dan. 12: 2.

The sick, like the sinner in regard to salvation, often put off God's means of recovery until all other remedies are exhausted, and the disease becomes deep seated, and the ravages of death have begun their deadly work. We now resort to the Lord's means, but alas! it is too late! God does not promise to save the dying or raise them up from a dying bed. Death is not sickness, but often the result of it. Why not go to the Lord first, and try the virtue of God's remedies? I am satisfied that if the faith of the sick person, and the faith of the officiating elders be in harmony with God's promises good will result in every case. But it seems to me that a true, confiding faith in God will put no "ifs" either before or after God's promises; for they are yea and amen. Our using an "if" where God has made a clear promise, as in the case of the anointing, implies a doubt upon our part, either as to the meaning of the language, or God's willingness to make his word good by doing as he has promised. In the anointing, as well as all other matters pertaining to our holy religion, we should have implicit faith and trust in God, and never doubt his ability and willingness to make every promise good, when we shall have done our part in harmony with his will.

My observation and experience have been, in every case except one, where I have assisted in the anointing, that the sick have been raised from their sick bed in harmony with the promise. The exception was an old brother who was dying when we arrived. I suppose he wanted to be anointed for his burial; at any rate he waited till death had struck him before calling for the anointing.

There was a young sister living in Neosho County, Kansas, who was confined to her bed in the last stages of quick consumption. She had a strong desire to attend a love feast that was to be held on Saturday in the Neosho church, of which she was a member. In harmony with her desires she was anointed on Friday afternoon, and came out to the church Saturday morning; and all of the services of the day were enjoyed by her. The first service was held about 10 A. M. and the last ended with the love feast about 8 P. M.

I have assisted in anointing persons with catarrhal fever, severe stomach trouble, and various other kinds of diseases, and in every case the promises of God were made good; the sick was raised up. Surely the same God rules among his people now that did in the days of the apostles, and his word is just as efficacious to-day as then. Unbelief failed then, and unbelief will fail now.

I have but little use for the so-called faith healers of modern times, who do not comply even with the first principles of the doctrine of Christ. In order that we may be heard of God we must live the Christian life as outlined in the Gospel. "Whatever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 22.

We should rejoice that we have access to the remedies of so good a physician as our Father in heaven. His remedies cured in apostolic times, and they will cure now if properly applied by proper administrators to proper persons.

Lord, increase our faith in thee and thy ways. Amen.

Warrensburg, Mo.

THE CHURCH VISIT.

BY I. W. TAYLOR.

YOUR glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our pass-over is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. 5: 6, 7, 8. This time-honored custom among the Brethren is truly worthy of more than a passing notice. We have been made to feel sorry that the great importance thereof is underestimated by many, and even some think it might as well be dispensed with. When we once lose sight of the importance of the annual or church visit and dispense with it we will be on a fair way to lose the purity and high standard of holiness aimed at and contended for by the Brethren church. We can see the results of such a course by looking into the popular churches of today. The church visit may be without a direct "thus saith the Lord," or an apostolical precedent, but it seemed good for the Holy Spirit so to direct our forefathers to adopt the house-to-house visit, in order to purge out the old leaven, that the church might be brought or kept in such a condition that the feast might be kept with "sincerity and truth," and that we may not eat and drink damnation to ourselves.

I notice that many years ago some brethren seemed to become more or less indifferent in regard to the manner of conducting the visit, and Annual Meeting in 1858 placed itself nobly on record in favor of the ancient manner of visiting from house to house. Some years later it became manifest that the best results were not obtained from the yearly visit, and Annual Meeting again, in 1867, took a noble course by adopting a form of questions to be used throughout the Brotherhood. Apparently there was still not perfect satisfaction, at least in some localities, therefore in 1868, in order to promote the profit and edification of the annual visit, Annual Meeting decided that when convenient a season of devotion and prayer be had with the family visited.

The tendency of the visit as well as other ceremonies in the church is to become too formal, and consequently the spiritual object connected therewith is lost. My earliest recollections of the church visit are about something like this: Sometime during the spring of the year two brethren (neither of them being an official) would appear after having a social chat about the crops and the weather and some particular thing that may have occurred in the neighborhood, etc. The time being short they must be going. They would then give liberty if we wished to bring anything before the council, and in fact almost anything could be disposed of. In case you did not have anything they would tell when the spring council would be and the work was done for another year. Unless you should be omitted; in that event it would be two years. As a natural result of the visit we received little or no benefit spiritually, simply because there was none to be had.

Some years later several other brethren (ministers) came on the visit, and what a difference; not in their personal appearance, but in the manner of the visit. Their conversation was so different. Oh, how we were refreshed and encouraged to go on in the good work. Wife (who has since gone to her reward and both the brethren) said, "I wish the visiting brethren would come once a month instead of once a year." And the brethren did not even stay for dinner. They had the true object of the visit at heart.

A few years later the form of questions adopted by Annual Meeting was introduced, and I well remember while engaged on the church visit, after having finished the visit, the sister asked me to write the questions on paper for her. She said they were so far-reaching she wanted to study them well. I am fully persuaded that if the church visit is properly and understandingly performed it will accomplish that which cannot possibly be accomplished in any other way. Anyone who does not grasp the depth of meaning in the prescribed questions, and who feels not the weight of the responsibility in answering them, may not be the proper person to perform the visit.

Every brother and sister should prayerfully study those questions before the day comes for the visit to be made. So if we have placed ourselves in the balances and find ourselves wanting, we may by the help of God make the needed amends, bring ourselves into the faith as we declared in our baptism, and be in peace and union with the church, being still willing to labor with the Brethren for an increase of holiness in ourselves and others. If we should do this, what astonishing results would follow. We could go to the council meeting rejoicing, and our stay there would not be nearly so long, and the painful necessity of disowning those of like precious faith would be avoided, and we might behold a "glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 27.

Wisdom is needed on the part of the visiting brethren, when difficulties are met, to know if they are of such a nature as to be brought before the church. Quite often, if the rule of Matthew 18 is carried out, matters will never need to come before the church. Sometimes brethren or sisters feel as though they were not doing their duty if they do not have something to present for the church council. When they do actually know of something they should not withhold the same from the brethren, but never present anything simply for the sake of having something to bring.

Again, visiting brethren sometimes actually solicit matter for the council, perhaps for the sake of having a long list to report. Where irregularities are known to exist, it is proper to investigate and bring about a reconciliation if possible; and, if the nature of the case is such as to demand it, to bring it before the church or the elder in charge.

Voganville, Pa.

LATEST RESEARCH IN BIBLE LANDS*.

Edited by Professor Dr. H. V. Hilprecht in the Sunday School Times.

THE close of the nineteenth century witnesses a feverish activity and a friendly international competition among the leading Babylonian explorers. As never before an intense interest has suddenly been manifested by all the educated classes of Europe and America in the ruins along the embankments of the Euphrates, the Shatt-el-Hai, and the Afjei swamps of Central Babylonia. No less than three nations have dispatched representative men to the East, with a view to exploring the sites of as many ancient cities, once powerful and flourishing as the political and religious centers of Northern, Central, and Southern Babylonia.

Operations Near Ur of the Chaldees.

The most southern ruin of the three just referred to, and the one so far occupied longest by a single expedition, is Tello, situated on the eastern bank of the Shatt-el-Hai, about thirty miles straight north from the ancient "Ur of the Chaldees" (Mughair). For more than twenty years it has been the scene of the French mission under M. de Sarzec, who has very recently started a new campaign, which is to last only during the two months of April and May, but doubtless will again result in important discoveries.

The complex ruins now called Tello represent a number of originally separate smaller towns, with their respective sanctuaries, the most prominent of

which was Sugir, or Sungir (generally misread as Gir-su). The exploration of these ruins is therefore interesting and important to the historian, but it becomes not less so to the Biblical scholar who studies the story of the high tower erected in "the land of Shinar" (Gen. 11: 2), or, as the Hebrew consonants require, Shin'ar or Shinghar. This peculiar designation of Babylonia (or part of it) as Shinar, or Shinghar, is nothing else but the Biblical echo and a last historical reflex of that early Babylonian kingdom of Sugir, or Sungir, better known from the title of the later Assyrian kings in its dialectical form of Sumer (arisen from Sungir, as *dimer*, "god," arose from *dingir*).

Americans at Nippur.

The second expedition, which with certain necessary interruptions, has been in the field since 1889, is the American Expedition of the University of Pennsylvania, sent out by a committee in Philadelphia, of which Mr. E. W. Clark has all these years been the active and enthusiastic chairman. Its past history and most remarkable results, which have changed our whole conception of the age and grandeur of early Babylonian life and civilization, are well known to our readers. The present expedition left the United States in the fall of 1898, and reached Nippur, the site of its exploration, February of the following year. Its staff consists of the present writer as scientific director, who, however, owing to his duties in connection with the organization of the new University Museum, could not leave for Babylonia until the fall of 1899; of Dr. J. H. Haynes, who took charge of the practical management in the field; and the two architects, Messrs. Geere and Fisher. Mrs. Haynes, who has been a constant guest of the expedition since this recent campaign started, and who in many ways has not only assisted her husband, but looked out for the general comfort of the little household, is the only foreign lady at Kal'at Amerikaniye, or "the American castle," as our formidable-looking mud residence is frequently called by the surrounding Arab tribes.

At the end of January I arrived in Babylonia. Owing to the extraordinary facilities and special favors with which the Imperial Ottoman Government in Constantinople had honored me, I made the trip from Bagdad to Hillah, as Sir Henry Layard once did, in one day. Two days later, after a brief visit to the German expedition at Babylon, and after crossing the Afjei swamps in a native boat of bitumen, frequently drenched to the skin by the pouring rains of the season, which made the sleeping-quarters in this *sefinah* anything but enviable, I arrived at Nuffar, heartily welcomed by my associates, and nothing the worse for my previous experience.

A Great Temple Library Discovered.

As early as eleven years ago, the present writer pointed out that the extensive group of hills to the southwest of the temple of Bel must be regarded as the probable site of the temple library of ancient Nippur. About twenty-five hundred tablets were rescued from the trenches in this hill during our first campaign. Later excavations increased the number of tablets taken from these mounds to about fifteen thousand. But it was only within the last six weeks that my old theory could be established beyond any reasonable doubt. During this brief period a series of rooms was exposed which furnished not less than over sixteen thousand cuneiform documents, forming part of the temple library during the latter half of the third millennium B. C. In long rows the tablets were lying on ledges of unbaked clay, serving as shelves for these imperishable Old Babylonian records.

The total number of tablets rescued from different parts of the ruins during the present campaign amounts even now to more than twenty-one thousand, and is rapidly increased by new finds every day. The contents of this extraordinary library are as varied as possible. Lists of Sumerian words and cuneiform signs, arranged according to different principles, and of fundamental value for our knowledge of the early non-Semitic language of the country, figure prominently in the new "find." As re-

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gards portable antiquities of every description, and their archaeological value, the American expedition stands readily first among the three expeditions at present engaged in the exploration of Ancient Babylonia and the restoration of its past history. On a number of other not less important results I shall report later.

Energetic Work of the Germans

The third expedition above referred to is the German expedition at Babylon, which began its methodical work in the spring of 1899, under the direction of the well known architect, Dr. Koldewey. The chief work of the expedition during the past year was the exploration of the great ruin heap called El-Kasr, under which are hidden the remains of the palace of Nebuchadnezzar, where Alexander the Great died after his famous campaign against India.

Among the few important antiquities so far obtained from this imposing mound of Ancient Babylon is a new Hittite inscription and a neo-Babylonian slab with an interesting cuneiform legend. Very recently, Dr. Koldewey, whose excellent topographical surveys form a conspicuous part of the results of the first year, has found the temple of the goddess Nin-Makh, so often mentioned in the building inscriptions of the neo-Babylonian rulers, and a little terra-cotta statue of the goddess. The systematic examination of the enormous mass of ruins covering ancient Babylon will require several decenniums of continued hard labor. To facilitate this great task, a bill has been submitted to the German Reichstag requesting a yearly government appropriation of over fifteen thousand dollars, while at the same time application has been made by the German Orient Committee to the Ottoman Government for another *firman* to carry on excavations at Warka, the biblical Erech, whose temple archive was badly pillaged by the invading Elamites at about 2280 B. C. The German party, which followed the example set by our expedition, continued its own work of exploration during the hot summer months of 1899, and Dr. Koldewey expects again to carry on his excavations without interruption during the approaching hot season in 1900.

Flinders Petrie at Abydos.

Professor Steindorff writes to the Editor as follows: "During the present year, Professor Flinders Petrie has made further excavations under the auspices of the Egypt Exploration Fund. He has gleaned a rich harvest at Abydos. A large quantity of potsherds, clay lids, and pieces of stone vessels of all kinds, have been found, many of them covered with inscriptions. From these we learn that the king known hitherto only by his Horus name, Eb-seb, is the same as Semempses in Manetho's list, and that another one, whose (untranscribable) prenomen only was known to us, is the king Miebais. Both belonged to the first dynasty, as given by Manetho, and reigned at the beginning of the historical period. Besides the royal sepulchers already known, another one was discovered, also a slab, on which was inscribed the name of the occupant, Mer-Neit. Among numerous other articles discovered should be mentioned an ivory tablet with engraved figures, since it is similar to the tablet found in the tomb of Menes, near Nagade.

"Besides those at Umm el-Ga'ab, Petrie began at other points in the great necropolis of Abydos. In the northern part of the village of Araba, a temple of Osiris was discovered, explorations were begun near the so-called mounds of Kom es-Sultan, and many antiquities were brought to light. Among them is a splendid limestone sarcophagus (dating from the time of Nektanebus I, of the thirtieth dynasty), with hieroglyphics and pictures of gods painted in blue. With this were found fragments of other sarcophagi of the same period, also the statue of a sitting man (dating from the new empire) great quantities of pottery, statuettes, columns, etc. As yet only a small portion of the work here laid out has been done, and Professor Petrie expects to continue his excavations at Abydos for at least three years longer."

Ruins of Nippur, Babylonia.

THE DIVINE MONITOR.

BY C. H. BALSBAUGH.

My Dear Young Sister:—

You come to me, not with the *motive* that brought the Queen of Sheba to Solomon, "to try me with hard questions," but you come, nevertheless, with the deepest, hardest questions that can energize the human mind. Made in the image of God, man is necessarily a mystery. And nothing in our higher constitution is more wonderful than *conscience*. This is the faculty concerning which you want light. In nothing are the words of the Psalmist more applicable than here: "IN THY LIGHT shall we see light" Ps. 36: 9. CHRIST is the "TRUE LIGHT, which lighteth every man that cometh into the world." John 1: 9. The very first creative edict is, "And God said, Let there be light." Gen. 1: 3. "God said." Where is the synonym of this forth-giving of Deity? "In the beginning was the WORD, and the Word was with God, and the WORD WAS GOD." "All things were made by HIM; that is, 'THE WORD.'" John 1: 1, 3. The MAKER put himself into the *made*. "The WORD was made *flesh*." John 1: 14.

Man had no trouble with his conscience before the introduction of sin. The intuitive, inquiring voice within and the answering Voice without were in perfect harmony. "Thy will be done on earth as it is in heaven," was the original and essential standard of life. God can give man nothing lower in character and aim than HIMSELF. Our high calling of God is in *Christ Jesus*. Philpp. 3: 14. And he is "GOD manifest in the flesh." 1 Tim. 3: 16. His incarnation was no fiction; he was a genuine Homoeist. His humanity was as real as yours, or mine. His prenatal evolution was from the formless to the organic, like that of the rudest, most ill-conditioned embryo. But never for a moment did he cease to be God. Had that failed for one instant from conception to the great vicarious death, the eternal purpose of God would have been frustrated. He realized the divine ideal of man. He came to redeem, atone, exalt, perfect. In him conscience was enthroned in its true royalty. He *lived* as he ought—lived the eternal life in human nature.

What is conscience? It is derived from two words signifying *double knowing*. What two things does conscience know that makes it so authoritative? The word *ought* has GOD in it. Nothing can be obligatory but what is approved and required by the Author of our being. Righteousness binds both God and conscience. This is the twofold knowledge that gives conscience its nature and office. What we believe to be right we are constrained to accept and do. It is not the office of conscience to originate truth, or have direct communion with the eternal source of Truth. It is one of the most retired, dependent and helpless of all the faculties. Truth reaches conscience *via* reason; and gains execution through the will. False teaching will necessarily attach the sense of right to what is wrong. This is the key that unlocks the religious history of the race. This is the fundamental fact that gives such awful solemnity to family training, the Sunday school, the ministry, and all forms of religious instruction. The conscience sees GOD in all obligations. The papist *must* shun the Bible, reverence the Pope, and worship the Virgin Mary. Hell fire would be kindled in his conscience if he would do otherwise. Through our environment we see God. This determines our faith, and dominates conscience. We cannot find *rest* unless we *do* what we *believe* to be *right*. "CHRIST is the WAY, the TRUTH, the LIFE." To know HIM is to know GOD, and "THIS is LIFE ETERNAL." John 17: 3.

The conscience is the vicegerent of God, and he alone can give it an infallible guide. God, Conscience, Word. This is the harmony and conservation of the universe. "Forever, O Lord, thy Word is settled in heaven." Ps. 119: 85. "Thy Word is a lamp unto my feet, and a light unto my path." Ps. 119: 105. "Thy Word have I hid in my heart, that I might not sin against thee." Ps. 119: 11. "The entrance of thy Word giveth light; it giveth understanding unto the simple." Ps. 119: 130. "Thy Word

is very pure: therefore thy servant loveth it." Ps. 119: 140. "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 35. "LEARN OF ME." Matt. 11: 29. Better security it is impossible for God to give. "I am the Way, the Truth, the Life: no man cometh unto the Father, but BY ME." John 14: 6. Here conscience not only finds rest, but rests safely. Here is a truth that should press with the weight of eternal issues on the heart of every father and mother, every teacher and every soul that has anything to do in moulding thought and faith and conviction, whether in the ministry, with the pen, or in our councils. "Call no man master on earth, or father; for one is your MASTER, even CHRIST." Matt. 23: 8, 9, 10. The apostle's claim in 2 Cor. 5: 20, admits of universal application, "In *Christ's* stead."

What we believe the conscience will enforce, as the absolute condition of the divine approval, and an eternal felicity. In 1 John 2: 27 we have the solution of the blessed mystery of peace with God. Every soul is a duplicate of the everlasting Father. The sense of right may be overwhelming, and the conscience clamorous for the recognition of its claims, while passion and will are in league against the inwrought consciousness of divine authority, and the reason unqualified to convey the truth as it is in Jesus. "Preach the Word," is the imperative mandate, as this alone can impart to the conscience the very thought and will of God. Now we are ready to realize and exhibit what Christianity is. We are not only in the church, but we are as truly incarnations of God as Emmanuel. The entire mission of Christ, both as a model and as a propitiation, is embodied in the word, "ought." Out of this monosyllable he got all the righteousness that he can give to our faith unto salvation. In this we stand before God in all the perfection of Jesus; this is our justification. In this we live as our poor, frail, imperfect nature will allow, this is our sanctification. Our conscience is perfectly satisfied in its identification with Jesus, both in his vicarious function and in subjective supremacy. We have the *double knowing* that brings perfect peace: we know ourselves, and we know God in the same consciousness. So did Christ, and so may we; this is salvation. The Mind in perpetual contact with the Word; the conscience ever bathed in divine illumination; the will in ready and joyful administration:—this is the redemption of Jesus Christ.

Union Deposit, Pa.

"CASTING ALL YOUR CARE UPON HIM."

BY HATTIE MAE NETZLEY.

THERE is nothing like care-taking among Christians. If there were more care-taking there would be more of that kind of praying which is true prayer, and more working and more good done all around. The Scripture text at the head of this article teaches thus. How can we Christians *cast* our cares and troubles till we first have them in hand to cast? I threw away a worthless pen a moment since because it had done its service and was only a worn-out source of trouble. This same is exactly true of our cares. There is no mistake about our having them. Our Father in heaven has sent them to us, every one, both little and great. The mistake is on our part when we do not take them up like men and Christians, and look them in the face to see what we will do with them. How could we be "casting all our care upon him" unless the "all" were to have some meaning to it in actual fact and experience.

We cry out too readily. It won't do, this softness will ruin us, it unfits us for the battle. How can the man be expected to "endure hardness as a good soldier of Jesus Christ" who continually complains and thinks it strange and shrinks back when the hard places meet him? Here is a minister, with a very difficult field and an indifferent, careless people. He is pulling by himself like a wheel horse: he is praying and longing and watching and hoping till at last he nearly breaks down under the burden and begins to say, "It's a shame; I can't bear

it, I can't bear it any longer!" And so it is a shame, so far as the indolent and indifferent people are concerned, but it is no shame as between the tried servant and his great Master, Jesus. It is all right, and quite right, there is no mistake. The Master has been letting him get it more and more as a burden upon his soul and body. Somebody always has to get things as a burden upon him before much is done in this world. The Master himself did; see him on the Mount of Olives looking at the city—Jerusalem—and weeping and moaning over it! See him under the Olives with the burden of the world itself pressing the anguish out in drops of blood! And the servant is not above his Master, nor the disciple above his Lord. Let it be enough that the servant be *as* his Master, and the disciple *as* his Lord. God means his servant to get the burden on him so heavy that he cannot bear it any longer. Then comes the time when he will cast it upon him. He had it to cast, for it was his own care, and meant to be. There is too little of such care-taking. The Lord works in the world by such means, and longs to work more if his followers, his servants, would only care more.

What is true of his working in the church is true also in the home. Here is a dear mother in Israel with a wayward son or daughter, or a husband it may be. Ah, what sorrow, grief and suffering and sleepless nights of anguish she has known over this awful care of hers! And thought turns over and over the cause of her grief in her mind till it seems like a fiery wheel in her brain that will drive her mad! She wonders, and begins to doubt whether there is not some mistake. But no, dear, troubled soul, there is no mistake. It is an awful burden, but it was meant for you. It was meant to bring you also to just the place where endurance could hold out no longer. You were the *one* whom the great Father chose for such a service. All that wifehood and motherhood have done for you were done in carrying out that plan. It was you alone *who could* do it, because none could love and yearn and care as you are doing. This work is as truly yours in your smaller sphere as the Master's world-anguish was in his larger sphere. It was meant that you might get this care for your own upon you, and then cast it upon him.

Then comes the swift sunlight from your cloud, and the sign of promise where only despair had been. "For he careth for you." Ah! the Master says again, "Who for the joys that were set before him ENDURED the cross," and we are told because of this endurance God has anointed him with the OIL OF GLADNESS above his fellows. The two go hand in hand, the anguish and joy. It must be worth all the pain and care for one really to prove that "he," the great, loving, almighty Friend, "careth for him."

But this "casting" of one's care is to be a definite, conscious, specific act. "He careth for you" only upon the condition. It is only upon such a condition that he can care for us. As, for illustration, my watch is out of order. I shake it and it runs for a time, but then stops. It misleads me and causes me a great deal of trouble. I look into it but see nothing that I can do. I take it to the watchmaker's and commit it to his care. I do this by a conscious, definite act. I know I have done it when I come away, for I leave it with him. The casting of our care upon him is just such a definite act of faith and trust. And then there is just one more parallel which our faith must follow. I go again at length with the expectation that my watch will be done and ready for me. I think about it while it is in the watchmaker's keeping, but always in anticipation and confidence. I believe the watchmaker will see to it. And so here is the assurance, "He careth for you." The original word used does not mean the same which bids us cast all our "care" upon him. It does not mean that he is simply troubled about us. It means that he will *take care* and *see* to our need. Just so it might be if you were going on a journey and were troubling over the checking of your trunk, when one should say, "Leave that to me. I will see to it." He sees to it when we give to him. But it is first to get the care that is meant for each of us and take it upon us like Christians.

Then it is to cast it, and cast it all upon him. And then it is to get back from him the thing that was a source of care to us—all set right and put in order by his gracious power and love.

It is worth trying, and he who tried it never found it to fail.

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"BE YE THEREFORE READY."—Luke 12.

BY NANCY D. UNDERHILL.

EVER since childhood we have heard the above words. We then thought it meant that we must repent, believe and be baptized, thus becoming a member of the family of God, so that when Jesus came, or when the hour of death should visit us, we would be found safely sheltered in the fold of God, among his people, our sins all forgiven, and we should thus be saved, and not lost. It is true that the above ideas are correct *as far as they go*. But since many of us took those first steps toward the heavenly mansions, many years ago, let us look about us and see if there is not *something more* that we can do to be getting ready for the Lord's coming—and the homeward journey.

Christ truly says, "Seek ye first the kingdom of God." So it is true that we should begin our preparations by having our robes washed white and pure in the cleansing blood of the Lamb. But we see that his instructions were largely addressed to those who were already members of his flock, having publicly confessed him in baptism. So "he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, *Thou fool! this night thy soul shall be required of thee: Then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.*" Now Jesus goes on plainly, telling his disciples just *what to do*, and what to *not do*, in order to be ready for the King's coming. Any one who cares enough for his advice and instruction to follow it, can learn just what *not to do* by reading his words in Luke 12: 22, 29, and just *what to do* by reading verses 31, 33, 35 and 36 of same chapter. This is just what he told the rich young man to do, promising him "treasure in heaven." But many of the church members, and even many ministers of to-day, are inclined to make that an *exceptional case*, so that it may not apply to others; but Jesus applied the same instruction to *all* his disciples; for he does not use partiality, and there is no respect of persons with God, for he is just.

This lesson is one that most people of to-day leave out of their preaching and teaching—not because they do not believe it, but because men's hearts have become so hardened that they are not willing to receive it, and because—alas!—some fear man more than they do God. See Luke 12: 5. But it is our duty to teach and preach the truth, whether men will receive it or not. If *we do our duty* we have done all that our Lord requires of us. We are not responsible for the results. It is a portion that most laymembers (and a few who are not of the laity) do not care to put in practice. Why? Jesus knows our selfish, doubting hearts, hence he not only butters our bread well, but spreads a great deal of honey on over the butter, to make the "bread of life" palatable and acceptable to us, so that we may receive it and live, and *not die*. He gives just a little pure, good advice, wholesome and true, for the everlasting good of our souls, and along with it all, carefully interspersed, as the most palatable sandwich, he places his precious promises and blessed assurances, which, if we will but accept as truth, will effectually banish every fear and care and worry and doubt from our minds.

Now notice the intervening passages; also some

of the introductory passages of sweetness, which he offers first as an inducement for us to accept the true Bread of Life (his words) which follows. These passages are more than they which constitute the *wholesome advice* meant for our good. See verses 6, 7, 8 (now a little wholesome warning), again—verses 11, 12; then his carefully portrayed illustration or parable to make the truth perfectly plain to our comprehension; then just a little good advice, sweetened with verse 24, then a few words of reasoning; then another spread of nice things in verses 27, 28; again, a plea for us to take his wholesome advice and *trust* in our loving Father; and again, another spread of blessed assurance, like a spread of shred cocoanut between the layers of our piece of cake. Verse 32: "*Fear not little flock; for it is your Father's good pleasure to give you the kingdom.*" Then comes the *true food* for our souls, that one little piece of wholesome bread, which our Lord is trying so hard to get his willful children to accept, verse 33. Oh how good it is! Yet how many of us naughty children push it away from us, and will not have it, although we are willing to accept all the honey, sugar and cocoanut. Thousands of so-called Christians claim the precious promises, but how few are willing to accept the obligations. Let me tell you, dear reader, that the honey goes along with the bread, and if we will not accept our Savior's loving counsel we may not claim the promises. They go together. Now read the loving words of verses 37, 38, "*Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall guard himself, and make them sit down to meat, and will come forth and serve them.*" Oh, what a vision of glory for "those servants." But what servants? Not those who reject the Savior's words in part, accepting only the sweet promises, and rudely rejecting the true Bread of Life which he so kindly offers.

"*Be ye therefore ready.*" The rich man whose land yielded bountiful crops was ready, was he not? Yes, he was ready to take his ease in this world, for he had "laid by for a rainy day," as the common saying is; but did that do him any good? How little good it can do to have an abundance of earthly wealth, when our time comes to die, and none of us know how soon that time will come. But come it must. There are *many to-day* laying up treasures for themselves upon the earth, while thousands of God's poorer children suffer cold and hunger. If we would "*be ready*" for our Lord's coming *we must* as faithful stewards, give of the means which he has entrusted to our care for their relief.

Now we come to verses 42-48. Please read them all. Read all the references as they are given, in the order mentioned. We all have Bibles. It is not much trouble to turn to one chapter (the twelfth chapter of Luke) and read as we go along, but it would occupy considerable space to print them all here. Now I am going to give you just one more passage in full, and if all these are not sufficient to convince us that our Lord will take care of those who put their trust in him, what is the use of adding the testimony of men? Can we not believe Christ? Can we not take him at his word? If so why do we not *obey* him? Why do we withhold from him the things which are his due? See Matt. 16: 29; Mark 10: 29, 30; Luke 18: 29, 30. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, *for my name's sake*, SHALL RECEIVE AN HUNDREDFOLD and shall inherit EVERLASTING LIFE." WHY NOT TRUST HIM?

Canon City, Colo.

It might be profitable for some people to read the Fables of Æsop, giving special attention to the fable of the Eagle and the Arrow. The eagle, wounded by an arrow, found that it was feathered with a pinion from itself. How many people in the church are furnishing the feathers for the arrows that wound the church. Every little flaw, everything that is done which does not meet with their approval, is immediately made an occasion for bitter criticism.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

We earnestly solicit contributions for this department of the Gospel Messenger, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTTBRUGH, Box 776, Elkhart, Ind.

STEPS IN A FALL.—Part One.—Luke 22: 31-60.

BY M. W. EMMERT.

INTRODUCTION.—An analysis of Peter's fall may be the analysis of ours.

- I. Preliminary Step.
 1. Satan's prayer for privilege of sifting disciples. Verse 31, R. V.
 - (a) It took place in the realm of spirits outside of knowledge and control of Peter. Compare Job 1: 12; Matt. 6: 13.
- II. First Step by Peter.
 1. Becomes self-confident. Verse 33.
 - (a) Always a sign of weakness.
 - (b) A hindrance in all Peter's future work.
 - (c) God permits Satan to take it out of him.
- III. Second Step by Peter.
 1. Neglect of prayer and watchfulness. Verse 45.
 - (a) Self-confidence leads to.
 - (b) Sorrowful mind and weary body causes neglect of his evening prayer.
- IV. Third Step by Peter.
 1. He follows afar off. Verse 54.
 - (a) First and second step leads to.
 - (b) He had to endure the hardships of a disciple but too far away to get the blessings.
- V. Fourth Step by Peter.
 1. He sat down with sinners. Verse 55.
 - (a) First, second and third step lead to.
 - (b) They were bad associates.
- VI. Fifth Step by Peter.
 1. He warmed himself at the sinners' fire. Verses 5, 6; Mark 14: 67.
 - (a) First, second, third and fourth steps lead to using Satan's material for bodily comfort.
- VII. Sixth Step by Peter.
 1. Denial of the Master. Verses 57, 58 and 60.
 - (a) All formal steps lead to the denial.
 - (b) The first denial leads to second, and second to third.

THE MINISTER AND HIS WORK.

THE MINISTER'S WIFE.

I AM not to attempt to disclose to you in this paper just the qualification the minister's wife needs, nor the kind of a woman she ought to be. That part of my subject will be an essay at some other time. Allow me to suggest that if she possesses the qualifications laid down by the apostle for holy women she will not be far out of the way.

I am to speak of that side of the wife's life arising out of conditions to which she is subjected in virtue of her husband's calling to the Christian ministry. Many things arise out of these conditions not experienced and not understood by others in less conspicuous and less public walks of life. She must suffer much isolation from her husband on account of his study hours and the very many calls taking him from the home. His absence only adds to her already heavy burden. She must assume the training of the children, the care of the things around the place, often the business management of the farm, and in fact all the details arising out of (too often) a half-ordered and half-directed business. While the preacher is in attendance upon sacred duties either burying the dead, administering comfort to the sick and dying, or preaching the Gospel, you will find his faithful companion directing affairs at home; making a living for the family and furnishing funds to support at least one preacher in the field. She assumes that one preacher must be sustained and sets herself to that task with undaunted energy. Many times she is about to give up and loosen her grasp, but somehow she cannot, and continues her struggles. Then, too, many dark, cheerless nights must be passed alone with her little, helpless children. No one sees her for days, although not far away lives a deacon and other members of the church. When asked by others how they come on the response is, "Oh! all right, I guess; they are used to being left alone." Of course it is entirely owing to "whose ox is gored" in this as in many other details of life.

Then, when failures and adversities come, along with the censure heaped upon the minister as to his poor management and lack of business tact, the wife, whose heart is already breaking, comes in for her full share and her burdens are increased possibly by her most "familiar friends." One says, "She is not quite the woman she ought to be;" another, "I consider her wasteful," and thus her life is paraded publicly while she is struggling with might and main for existence. How cruel the words that go as a dagger to the innocent heart! The children need training and the husband very unwisely submits this task to the mother. The older boys soon become incorrigible in many cases, so much so that when any depredations are committed at church or in the neighborhood people commonly remark, "Nine cases out of ten it was the preacher's boy." You, my dear brother, are making a mistake when you slacken your grip on the perfect control of your family and submit it to someone else. You make of no effect some of the qualifications that brought to you the gift of the Christian ministry, "having your own children in subjection." Any man's sons and daughters respect him more highly on account of rigid Christian discipline in the family. If you want your boy to speak lightly of you and your calling, and call you the "old man," and many similar uncalled-for, ungraceful things, give him the rein, turn him loose, and he will trample with unrestrained pleasure upon your aching heart. To the credit of some boys, they will do right and show forth a pious life when training is not taken into account. Very many will not unless subjected to careful discipline.

Again, do you remember being absent for a week or a month and on your coming home finding your wife discouraged, overburdened with care? Things have not gone smoothly, and instead of commending her efforts, you find much to criticize. She knows her failures and is longing to tell you, and at the same time to tell you what efforts she made that it might be different. Then comes with the excuse that which ought to touch any man's heart and bring a tear of sympathy to the eye, "I just could not do any better." A preacher's heart ought to be large enough to pass over any errors, intimating that she did well, possibly better than he could have done, giving assurance that he recognizes her ability in any critical test. Her concessions ought to be enough, and quickly met by such approval that all doubt and wondering would be removed as to the place she holds in your heart.

"THE mass of men may not be above the reach of corruption, but there have been many noble souls, whose devotion to Christ was so sure and steadfast, that nothing was able to separate them from his love. Think of the noble army of martyrs, whom no torture could force into disloyalty to their Lord, but who endured the most revolting cruelties, and met the most horrible deaths with unflinching courage. Neither has such devotion to the truth, as it is in Jesus, perished from the earth. In these days of religious toleration the children of God have other trials and temptations, as different to meet as those of the days of martyrdom."

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Death of John the Baptist.—Mark 16: 14-29.

Lesson for June 10, 1900.

GOLDEN TEXT.—Be not drunk with wine, wherein is excess, but be filled with the Spirit.—Eph. 5: 18.

IN this lesson we have one of the darkest stories connected with the history of the life of Christ. In it we have the results that naturally grow out of sinful living. We have an inconsiderate, ambitious and guilty stepfather, a scheming and wicked mother, and a daughter partaking of the characteristics of both.

It is such a picture as can be expected from such lives, influences and surroundings. A superlatively

good man is made the subject of their ire and sensuous lives. Herod knew enough about the Baptist to reverence and fear him. Yet he lived as an open witness to the sinful life which he was living. But he would rather have this than lay hands on a sinless and innocent man. This is no strange course for men to pursue. He was naturally too noble to do violence against the noble and the brave, and not noble enough to withstand the sinful machinations of a wicked woman.

Connected with him was a woman wicked in heart and life, without that nobleness of character which staggers at the commission of the most grievous of sins. She was offended at the Baptist because he had reproved her for her unlawful living with Herod, and vengeance was in her heart, only waiting for an opportunity to be avenged. Knowing the respect Herod had for the subject of her hatred, she did not risk asking for his death unless she could have strong grounds for it. And the occasion of the lesson gave her the opportunity desired. And she at once took advantage of the opportunity when it came.

It is interesting to study this lesson and see how one sin leads to another. First, he made a great supper to which his lords were invited. Here was feasting, drinking and revelry. In his drunkenness he thought of his stepdaughter as drunken fathers sometimes do to their shame. She was accomplished and had been taught to dance (another lesson in sin), and on this occasion it is said that he pleased Herod and them that sat with him. No doubt she was applauded and perhaps encored. This filled his foolish heart with pride, and with his brain befuddled with the effects of wine he made to her the rash promise that stained his soul with a sin of the darkest dye: "Ask of me whatsoever thou wilt, and I will give it thee," "unto half of my kingdom." Had this been a God-fearing daughter she would have had a great opportunity of doing good; but as it was it gave her great opportunity of doing wrong.

What did the daughter do? She went to her mother for advice. What a lesson for mothers! It ought to be safe for daughters to go to their mothers for advice. And mothers, because of this, ought to live such lives as would make it not only safe for their daughters to go to them, but also that the advice given should be right and safe. Whether or not the daughter knew anything about her mother's purposes, and what she would advise, we don't know; but we know that the opportunity was gladly seized and at once named.

Think of a daughter, a young and cultured girl, going to her father with such a shocking request: "I will that thou give me, by and by, in a charger, the head of John the Baptist." The thought is most revolting, so much so that the king "was exceedingly sorry," but not enough so to change the exceedingly sinful promise which he had made. The bands of sin when thus tempered are hard to break, especially when mixed in them are the deceitfully woven threads of a wicked woman's scheming. The bands of sin are made up of the strong threads of deceitfulness, lust and hate, and when once joined together are hard to break. To them there is an "at last" which stingeth like an adder.

The whole circumstance is a long and most deceptive chapter in sin, starting with an unlawful marriage, training of a daughter in sin, a feast of drinking and revelry, a dance, a rash promise, a wrong source for advice, the sinful advice given, and, worst of all, carried out by destroying the life of a good and innocent man. The chain of sin is a wonderful growth. Link after link is rapidly added until it becomes long enough to bind to death and ruin its subject. Herod and his family had not long to wait for the fruits of their evil sowing. All these things may have been sweet at first, but terribly bitter in the end. The death of a good man like the Baptist was a small thing, because it took him to his reward; but the crime that was committed in doing the act speedily brought swift destruction to the perpetrators. Avoid the beginnings of sin and you will be freed from its end.

H. B. B.

HOME * AND * FAMILY

LOOKING UNTO JESUS.

JESUS still lead on,
Till our rest be won,
And, although the way be cheerless,
We will follow, calm and fearless;
Guide us by Thy hand
To our Fatherland.

If the way be drear,
If the foe be near,
Let not faithless fears o'take us,
Let not love and hope forsake us,
For, through many a foe,
To our home we go.

When sweet earth and skies
Fade before our eyes,
When through death we look to heaven,
And our sins are all forgiven,
From Thy bright abode
Call us home to God.

—John Clifford.

THE LOST ART OF LEISURE.

Mrs. McVean-Adams in Purity Review.

IN going about the country, from home to home, there is nothing that strikes the mind and heart of "The Speaker" so persistently as the overworked state of the mothers. In Christian homes, white-ribbon homes, abodes of wealth, education, refinement, even of luxury, as well as in the dwellings of the poor, the struggle is alike apparent. The demands made upon the house-mother are so many, the pressure of hurry and worry so constant and so intense that she is denied all the grace of leisure. She has no time, no strength to enjoy her children, or to be to them that inspiration and comfort that she keenly or vaguely feels that she ought to be; no time, no strength to enter into her husband's affairs, and he goes on planning and working alone, till they drift apart; no time, no strength to become acquainted with herself, her own needs, her own spiritual development, her tendencies, her relations to others, or her attitude toward God.

Oh, that such a woman would, for once, pause long enough to "loaf, and invite her soul." Not that she would do it,—poor dear!—she would not know how. But she could look around her, get her bearings on the sea of life, take her spiritual latitude and longitude, note whether she was bearing down upon a line of sunken reefs, or drifting on breakers. She could lie, like a child, in the strong, soft hands of God, bathed, like a babe, in the ocean of infinite love. Get such a woman newly rested once, and she would be a new creature. But mere idleness will never rest such a woman, while countless duties (?) (most of them things that she ought not to do) are clamoring at the doors of her inner consciousness.

Where is the remedy? How can she be saved to herself, to her family, to the world, and to God? To a careful observer the only hope seems to be in changing the standards of values in the home. An elegant simplicity, with good taste, and the courage to be different from others, would surely give leisure. If home-seekers would elect to have less meat and more merry-making and mothering; less tucking and more truth; less ruffling and more rollicking; less fretting and more fruit; less salad and satin, and more solid comfort, then would the lost art of leisure return. In a plain parsonage, recently visited, this blessed change of standards of values was so apparent that the picture is partly given for the delight of other eyes, and the encouragement of other seekers.

The first impression which the rooms gave was a restful sense of clear space, with room to move freely. The house was not large or lofty, but was given this appearance of noble size and spacious height by the absence of those thousand and one small articles of furniture which do not furnish: meaningless pictures which litter a wall, ornaments which do not adorn, but which are usually crowded into our apartments, catching and harboring dust, to give it out again every sweeping day, injuring

our lungs, and consuming our leisure. There was no bareness; on the walls a few copies of the best pictures had plenty of space, and flowers bloomed everywhere. In the guest-room was a blending of extreme simplicity, with exquisite cleanliness, and, what is not common, a writing table with every requisite for that inevitable "letter home" (which is the guest's first thought) stood in a place of honor. It was in the clothing of the family, and the table service, that the unworldliness, or the otherworldliness, of that family was apparent.

At first the children seemed dressed like others, only more plainly. The absence of trimmings was more than made up in the floating of shining curls, the sparkle of bright eyes, the flitting of roguish dimples, the flush of health on little cheeks, and lips of cherry-red. On close observation it was seen that the girls wore gowns and underskirts of seersucker, in pretty colors, striped with white. The boys and the baby were dressed in handsome outing flannels. These goods need no ironing, save a little pressing into shape of bands and collars. As at most parsonages, the house-mother was her own "chef," and as she seemed absolutely at leisure, except for a brief absence, when I heard her directing the laying of the table by two merry little daughters, I had some curiosity as to the menu. At the dining tables, flowers abounded. The linen was a delight, snowy white, thick and glossy. A gift, as chance revealed, from a grateful and wealthy parishioner. No silver appeared save knives, forks and spoons of plain patterns. The china and glass, while not fragile, were graceful in shape, and easy to care for. The dinner, which seemed to have cooked itself, was as follows: A clear soup; an old-fashioned chicken-pie (the baking-dish wrapped in a napkin); baked potatoes, the mealy white bursting through the cracks made for the escape of steam; sweet potatoes, peeled and also baked to a rich, translucent gold; fragrant brown bread; and primrose butter in delicate cubes. The dessert was of fresh, ripe fruit, also sweet apples, which I could see had been steamed and then baked until each glowed transparent in the amber sweetness of its surrounding jelly. Whipped cream was served with these and with the fragrant coffee which was served the guest, the rest of the company drinking only milk, for, fortunately, the parsonage was blessed with a cow.

When we were alone, and a brother and sister were merrily waving snowy dish towels over the white oilcloth that covered the kitchen table, I ventured to say to the house-mother, "You are not hurried; I do not seem to be keeping you from any work, and yet you do everything for this large family. Please tell me your secret." She laughed,—she had a laugh that did one good, one of those laughs that so rarely last beyond girlhood. "If I have any secret it must be in choosing what to give up and go without. I try to hold fast the best things. We live simply, as you see, and the children love to help. I plan so as to make my work go as far as possible, and a part of each day I usually work hard. But I am not hurried or worried, while we are well; I think it would be wrong. And we have very little illness. You observe we eat no pickles or condiments, and I cook for several days at a time when I can. The ice chest (which the boys purify daily) and the gas stove, explain the dinner. The soup was left from dinner day before yesterday. The chicken was prepared ready for the pie yesterday, and gravy made. The boys lighted the oven and baked the potatoes, and, while the girls were laying the table, I stirred up the pie-crust, patted it into place with a spoon (for I like to save handling the bread-board and rolling-pin), put the pie in the oven, heated the soup in a porcelain kettle, warmed the gravy, dished the potatoes, and there we were. Our cooking is done for to-day, and there are no pots and kettles to wash. For supper we will have more baked apples, bread and milk." And that is all we had, a most delicious supper! "I feel," said the hostess, "that I am of more use to my family than rich food or fine clothing could be, and I am absolutely freed from the dictates of fashion, as to how

we shall be fed, or wherewithal we shall be clothed."

That blessed woman was a rest and an inspiration. She always *had time*. Her house, her dishes, her clothing were easily made clean. Was a neighbor's baby sick? She was a tower of strength to the frightened mother. Was her husband discouraged? She beguiled him into an animated discussion of a favorite theme which brought back his happy college days. And her boys and girls! To that happy flock she was playmate, companion, comforter, confidant, friend,—in short, she was "MOTHER!"

HARMLESS CARD-PLAYING.

BY CARRIE A. WESTERGEREN.

IN entering a home, not long ago, I noticed a package of cards lying on the table. Asking the mother what these cards meant, she answered, "I let my children enjoy themselves in playing cards right at home. I see no harm in this, because I keep them from going into the saloons and club-houses among the bad boys."

The unfortunate mother, however good she may be, forgets that those boys now in the saloons and clubhouses, undoubtedly were encouraged in their homes first, to engage in this harmless play, as some mothers call it. But as they grew older they sought their "game mates" away from home. How sad! But this mother did not profess Christianity.

Here is another home still sadder. Father and mother profess to be Christians, but their children are not, and to keep them away from bad company their father buys his boys a checkerboard that they may play their "games" at home, so father and mother can watch their conduct. Ah, the good father and mother forget that they shall not always be able to watch their children's conduct. The time will come soon for the departure, and what will be the result of that seed so early sown in these tender hearts? Rest assured that it is sowing the devil's seed, and whatsoever we sow that we also shall reap. We who profess Christ, shall we not set a better example than to plant this evil in our dear ones, given to us to train and nourish for heaven? If these things are tolerated in church members' homes, how then can we warn sinners to flee from the wrath of God? Saloons, clubhouses and gambling places are full of boys who became experts in "card-playing" from an early training at their homes.

Mothers, guard your sons against this evil, by early teaching them to touch not, nor handle these unclean things. Have not some of our excellent writers provided good books for the young? Surely our dear children can be induced to engage in something higher, nobler and greater than to stoop as low as to partake, or imitate those of so low degree as the "card-players" and "gamblers."

We see young men walking the streets whose minds are already poisoned and good characters robbed because of the "gambling dens." Fathers and mothers are not able to watch their conduct any longer. Sad! sad! Let us help to root out this evil by reading some good books with the boys, instead of watching them play cards.

401 11th St., S. E., Washington, D. C.

THE COST.

A LITTLE girl was lying sick, nigh unto death. Beside the bed her father was watching and weeping. "How much do I cost you, papa, every year?" asked the dying child. Again and again she asked the question until the father named a certain sum. "Why do you ask this?" he said. "Because," said the dear child, "I thought may be you would lay that amount out this year in Bibles for poor children to remember me by." With heart swelling with deepest feeling the father kissed the cold brow and replied: "I will, my child;" and then, after a pause, he added: "I will do it every year, that you may draw others after you to heaven."—*Christian Leader*.

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IN Denmark we have seven ministers. Four of them are in the eldership.

MICHIGAN is to be represented on the Standing Committee by Bro. I. F. Rairigh.

BRO. G. N. GWINN is booked for a series of meetings at Nezperce, Idaho, to commence June 2.

MAIL matter intended for those at the Annual Meeting should be addressed in care of "Annual Meeting Box," North Manchester, Ind.

BRO. S. F. SANGER, formerly of Manassas, Va., but now of South Bend, Ind., attended the meeting of the General Mission Board at this place.

BRO. A. B. BARNHART, of Hagerstown, Md., came to Elgin the early part of last week, and visited Lanark before the meeting of the Mission Board.

WE hope to have the pleasure of greeting thousands of our patrons at the Conference this year, and regret that we cannot be permitted to meet all of them.

BRO. H. W. KREIGHBAUM, of South Bend, Ind., is a member of the Publishing House Executive Committee, and was with us a few days attending the meeting of the committee.

BRO. I. J. ROSENBERGER, of Covington, Ohio, preached for us on Friday evening of last week. He is a member of the Publishing House Executive Committee, and this was his first visit to Elgin.

Do not fail to pray for the work of the Annual Meeting. Pray that the Holy Spirit may direct the brethren aright in their deliberations and decisions, that everything may be done in accordance with the Word.

IN his "pen ministry" Bro. C. H. Balsbaugh, Union Deposit, Pa., needs one thing, and that is a lot of stamps. Those who feel to do so will know how to make a practical application of this intended suggestion.

BRO. D. L. MILLER is now the oldest member of the General Missionary and Tract Committee, having been on the Board from the beginning, and is therefore fully informed regarding the history and work of the Committee. He is chairman of the Board, and presided at its late meeting.

BRO. I. B. TROUT, of Lanark, Ill., was with us a few days last week, attending the meeting of the Publishing House Executive Committee. He is not only a member of this committee but also our Sunday School Editor, having been appointed to this work by the General Missionary Committee last fall.

THE Executive Committee of the Publishing House met here last week, to attend to such work as belongs to the Committee. This Committee has a general oversight of the work of the House, and directs the management of the business as wisdom may dictate. The Committee listens to reports, recommendations and suggestions from the heads of departments, and maps out the course to be pursued in the work of the House. The brethren composing the Committee expect to be with us every four months.

AMONG those who called at this office this week was Bro. J. H. Neher, of Palestine, Ark. He was on his way to the Annual Meeting, and will also represent his District on the Standing Committee.

It is reported that in Damascus an old library has been found, which escaped destruction when the city was destroyed in 1401. The contents and condition of the library have not yet been reported.

BRO. A. F. MILLER of Booth, Kans., spent a few days at Mount Morris last week, and then came over to Elgin, and was with us a short time. He is a member of the Standing Committee, and was on his way to the Conference.

BRO. P. S. MYERS, of Los Angeles, California, on his way to the Annual Conference, gave us a short call. We regret that he could not remain longer. He represents California and Arizona on the Standing Committee.

BRO. JOHN ZUCK, of Clarence, Iowa, was with us during the late meeting of the Mission Board at this place. Bro. Zuck was elected a member of the Board at the last Conference. He conducted the services here last Sunday morning.

If the reports be correct a very unusual thing has happened at Anderson, Indiana. In 1898 the Baptist church at that place employed a pastor at \$100 a month, he to receive his pay each month. He now claims that he has received no part of his salary for one year, and has actually sued the board of trustees for what is due him. He says that he means to teach the church to pay her debts. This is a case of members going to law one with another, and before the world, too, at that. It is a pity that there is not a wise man among them, to assist in adjusting their differences and avoid putting the church to open shame before the unconverted. A few such occurrences will put a practical end to Christianity in any city. Those who watch the court proceedings will be constrained to say, "O how these Christians bite and devour one another!"

IN some of the American cities a crusade has begun against the ringing of church bells. In the absence of watches and clocks there was a time when the church bells proved quite a convenience, but in many cities and towns they are now of but little use and in most instances might be dispensed with. In some they are really annoying, and seem to say, "Here is Christ," "Lo, there is Christ," and thus practically contradict each other. There is no necessity of bells at the theaters and opera houses to call the people together. They know when the performances commence, and, governed by their watches and clocks, make it a point to be there on time. Those who attend services at the churches can do the same thing. We do not mean to say that there is anything specially wrong in the use of church bells, but circumstances are rendering them of little value. The money they cost may well be spent for a better purpose.

"RONAYNE'S REMINISCENCES" is the title of a book that has been on our desk awaiting attention for some weeks. The work gives a history of the author's life, telling how for a time he struggled for an existence, then how he renounced Romanism and then Freemasonry. From beginning to end the book is as interesting as a romance, and the exposition given of Masonry is the most convincing that we have ever read. In this book Mr. Ronayne tells just how he was initiated into the lodge, and how he was advanced from one degree to another. How he for years served as Past Master of a lodge in Chicago, how he initiated scores, and then how he became disgusted and left the lodge forever. He has visited a number of States, and worked the degrees in public. In some places he was annoyingly persecuted. The whole story is told in this book of 445 pages. It is a fine work to place in the hands of boys and young men, and is almost certain to convince them that there is nothing in Masonry for any Christian man or anyone else. Price, \$1. The book may be ordered from this office.

BRO. GEO. C. CARL and wife, of Oregon, stopped with us on their way to the Annual Meeting. Bro. Carl is giving special attention to mission work on the coast, and is quite hopeful of the future. He is a member of the Standing Committee. He preached for us last Saturday evening.

LAST Sunday your Office Editor had the pleasure of addressing one of the most attentive assemblies he has met in a long while. In the audience were about thirty members, and about them was one noticeable and commendable feature—every sister, young and old, had her bonnet removed, and had on her prayer covering. Our subject was, "The Inward Condition." If we can succeed in getting people to cultivate and develop their souls aright, it will never be necessary to say one word about the external manifestations. That part will take care of itself.

WE close these pages on Tuesday morning, and start to the Annual Meeting on Wednesday morning. We go prepared to gather news rapidly, and in the next issue may have considerable to say about what can be seen and heard on the Conference grounds. Our report for the issue is likely to contain news up to as late as the coming Sunday evening. The time was when an issue of the paper was dropped out during the Conference week, and the editors permitted to have a little rest. But that time is past. We are presumed to work just as hard at the Annual Meeting as we do at our desk. This, however, we do not regret, if we can only please the Lord and prove helpful to our readers. It is at all times a pleasure to prepare reading for those who appreciate our efforts.

THE Presbyterian General Assembly, which met in St. Louis last week, was called upon to consider two articles in the Westminster Confession of Faith. They read as follows:

3. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained unto everlasting death.

4. These angels and men, thus predestinated and foreordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

It would seem that no sober thinking people could ever be induced to accept statements of faith so void of reason. But for generations every Presbyterian minister has been asked to accept the doctrine. Some did it in good faith while others held to mental reservations. The Assembly appointed a committee to consider the entire question of a re-statement of the doctrinal standards, and report to the next General Assembly. This probably means that the two objectionable articles will in time be eliminated from the Confession. It is to be regretted that the Assembly cannot see its way clear to discard the whole Westminster Confession, and in the place of it adopt the New Testament as the rule of faith and practice.

WE need to give special attention to those who have become separated from the flock. There are hundreds of them, and as a rule they have a very warm feeling for the church. We are just in receipt of a letter from a man who united with the church years ago, when he was quite young. Circumstances led him to a distant part of the country where no Brethren live. He spent years without ever seeing one of our ministers, and finally cast his lot in with another denomination. He says he still loves the Brethren, and takes great delight in the MESSENGER, reading every article in the paper. At times his soul is thrilled by some things that come under his notice. While we are pleased to learn that the MESSENGER is proving a comforter to him we exceedingly regret that his home is not in the church where he was born anew. We ought to look up all these people who once belonged to the household of the faith and do what we can to induce them to return to the church again. Probably there is no better way of doing this than to see that they receive the MESSENGER regularly. This will so interest them that they cannot feel fully contented away from the church of their choice, and in course of time may be induced to return to the fold.

BRO. LEWIS W. TEETER, of Hagerstown, Ind., a member of the General Mission Board has been with us several days, assisting with the work of the Board. He preached for us last Sunday evening.

THE following from our Bro. Beahm will be read with interest:

MECHANIC GROVE, PA., May 24, 1900.

I am still with wife and children, who are sheltered during my illness under the kindly roof of Bro. Geo. Bucher. For eight months my suffering has been almost constant, often very severe; but thus far the Master hath led me on most graciously. I desire greatly to be at Annual Meeting this year, but at this time I do not expect to attend. I pray that it may be the greatest meeting of the century!

Fraternally,

I. N. H. BEAHM.

OUR printed mailing list, when made ready for the mailer, is about 600 feet long, or long enough to reach nearly half across a forty-acre field. Each State and post office has its place, and if we have the name and post office of a subscriber we can find it on this long list inside of a few minutes, and sometimes inside of a few seconds. Now and then a subscriber, without giving his address, writes us, thinking that as we have his name on our list we can very easily find his address. Let some one who fails to give either his State or post office, imagine what a task it would be to look over a list of printed names 200 yards long, and he can form some idea of the trouble those make who fail to give their address when they write. To go over a list of this kind, searching for a name, would require fully five hours, possibly more, while if the address is properly given the whole thing need not take up more than a minute or two, and sometimes not that.

MEETING OF THE MISSION BOARD.

—THE General Missionary Committee met in the mission room, in the Publishing House last Saturday morning, and entered upon the business presented for consideration.

—The meeting was opened, as usual, by prayer. The Brethren never think it proper to begin their work without asking the blessing of God upon their labors, and seeking the guidance of the Holy Spirit.

—Considerable attention was given to the work in Brooklyn, New York, and such recommendations made as were deemed advisable for the success of the cause in that city.

—At La Grange, N. C., there is a little band of worshipers, whose faith and practice are very much like the Brethren's. Some time ago they asked for recognition upon the part of our people. Bro. H. C. Early was sent to confer with and instruct them more perfectly regarding the teachings of the New Testament as understood by the Brethren. He was most warmly received by them, and arrangements have been made to receive a number of them into the church by baptism. Bro. H. C. Early is to revisit the place and attend to the work as wisdom may direct.

—Bro. Andrew Hutchison is to spend the coming fall and winter in Florida, preaching the Gospel, and doing such work as may be required. It is important that the work in that State, for the present at least, be placed in charge of an elder. It is to be hoped that this effort will result in great good in the extreme part of the South.

—Considerable attention was given to the Canada mission in Montreal, and a minister was selected for the mission. Should the brother consent to enter upon the work, we may expect, in time, quite satisfactory results. To us it seems that Canada is a very promising field. The people have our language. Our customs and way of thinking are much alike, and it is altogether probable that the Brethren's doctrine will take well with the people in all parts of Canada. We trust to see the day when we shall have hundreds of ministers and as many congregations in this part of North America.

—The Negro mission also came up for further consideration, and was quite fully discussed. It is felt that we ought to open up missions in the South,

but there are obstacles hard to surmount. We hope to overcome them in time, and of this matter considerable may be said in the MESSENGER before many months.

—The Board feels the urgent necessity of sending more help to the India mission field, and it is altogether probable that more workers will be sent at an early date. At this time our missionaries are simply overrun with work, and must have assistance. The handling of the India famine fund, and looking after the starving have greatly increased their labors and responsibilities.

—Very encouraging reports come from the mission in Switzerland. The Board decided to send \$1,000 to Bro. Fercken to erect a house of worship in Lancy. Having a house of their own the Brethren in Switzerland will be far better prepared for work.

—No small amount of other business was done, not necessary to mention here. Much of it related to the adjusting of matters at certain points, and adopting measures calculated to strengthen the cause in the different fields.

—The calls for money to carry on the mission work in the various State Districts was large, and the Board responded to them as wisdom seemed to dictate. A few calls were irregular, and therefore not granted.

—Upon the part of the Board there is a fixed purpose to induce all the District Boards to take active charge of all the mission points in their respective Districts, and push the work. The Board is disposed to help the Districts that show an intelligent disposition to help themselves. Every member of the Committee would like to see an exceedingly aggressive Mission Board in each State District, a board disposed to give attention to every call for preaching in its territory, and then push out into the unoccupied fields. Such a board will look up energetic evangelists, put them in the field, encourage them, and look for some results more than merely filling appointments. It pays to put money into the hands of such District Boards, and it is a pleasure to the Committee to be able to do so.

—Some people are inclined to censure the General Board for not taking direct charge of certain missions in State Districts. They see that the Gospel is not preached as it should be, and feel that the General Board is to blame. Such is not the case. This Board is not disposed to look after the points that are directly under the charge of State Boards, but is willing and even anxious to help such to the full extent of the means placed in their hands.

—Very late Saturday evening the Board adjourned to meet again at the Annual Meeting. Some time ago it was thought not necessary to hold any sessions on the Conference grounds, but there is some business of such nature that it could not at this time be attended to here.

SOMETHING BETTER THAN THE LEAVES OF A TREE.

LET us not mistake means for ends. The leaves of a tree are very useful in their place. They spread out an immense surface to the air, to drink in the carbonic acid which forms the tree's natural food, and they thus help to build up the trunk, and to fit the tree for fruitfulness, if it be a fruit-bearer. But they are not the end for which the tree exists. So it is with our religious observations and acts of adoration. They are means to an end. They are ways of spreading out our souls in the air and sunshine of divine grace, that we may drink in those influences which make us grow in strength and fruitfulness. In this sense we may take the promise of the Psalmist,—"His leaf also shall not wither." He is a man who never neglects anything that he knows to be a means of grace to him. But such things are the

means of grace, not grace itself, and they exist, not for their own sake, but to make him strong and fruitful. He does not measure his growth by his increasing relish for them, but by the increase of power to subdue the evils in his heart, and of power to bear with and help others.

And the principle here set forth, as quoted from the *Sunday School Times*, may well be applied to the ordinances or other external duties named in the New Testament. They are the means of grace, and not the grace itself. It is not to be understood that they possess merit, or purchasing power in any sense. Their purpose is to develop Christian character of the highest type. The mere fact that we obey the ordinances is not conclusive evidence that we love the Lord Jesus and obey him from the heart. But we do them because we love him. We know them to be the means of grace set forth in the Gospel, and therefore do them because it is the grace we are after. To neglect these external duties is to neglect some of the important means of grace.

THE NEW TESTAMENT AS A CREED.

We think that it is an easy matter for any one to see where the MESSENGER stands in relation to the conflicting theories of modern Christendom. Looking at the situation from a religious standpoint, it must be evident to any thinking person that the whole Christian world is in a state of confusion. People are running hither and thither in search of the truth, and not a few of them are being more or less affected by every wind of doctrine.

Now, the purpose of the MESSENGER is to do away with this confusion, and get the minds of the people settled on the written Word—the Word that should serve as the man of our counsel in all things. We are of the impression that if all the creeds and confessions of faith could be burned, and the people left to regulate their lives more by the New Testament, there would be a far greater oneness than is now found among the professed followers of Christ. Creeds have hopelessly divided them and there is no way of restoring the oneness that characterized the early congregations but to get rid of the creeds.

These creeds are simply so many wedges calculated to make the gap between religious bodies still wider. They are the next thing to a wall of partition that the apostles themselves—were they present—could hardly break down.

Our plea, and our only plea, is the New Testament in the room of man-made creeds. This alone will solve the problem. If we can induce the people to read and study the same book, and then get them to order their lives in harmony with its teachings, there is a possibility of restoring the unity that should characterize the people of God. And while standing in defense of this claim the MESSENGER has nothing whatever to fear. It is the truth that we are after, and since the Word of the Lord contains that truth, we have everything to gain and nothing to lose in urging it as our only rule of faith and practice.

We need more preaching that emphasizes the importance of accepting the New Testament as our only creed. What is in that book we ought to obey, and teach to others. This is our duty, and it is not pleasing to God that we should in any manner fall short of it. We need to read what the men of God taught on this, that and the other subject, and make the people to understand the reading. Why can we not have more of this kind of work done? The world is ready for it, and the Brethren are the very people to stand right in the front ranks with the open Bible. We claim to keep all the ordinances, and to walk steadfastly in all the commandments of the Lord blameless, and now why not carry this teaching to every part of this land? Who would not be willing to aid in such a noble work?

HOME NOTES.

As a rule, we like to talk and write about things abroad rather than at home. We also are apt to feel that they will be more interesting because of their being at a distance, forgetting that it is at home and abroad everywhere with the most people. The things that are at home with us are abroad with the large majority of others. So that everything we talk and write about is at home with some and abroad with others. And, after all, where is there a more interesting or lovely place than our own home, the place where we live, labor and spend our days and years? If there is one thing pertaining to this life that we as a people and nation should be thankful for, it is that we have a country of homes, where we can live under our own vines and apple trees and be permitted to worship our God according to the light of our own conscience and the Gospel of Christ.

Home always was a pleasant place to us, but it seems doubly so since our late return, and as age grows upon us. Not because we live in the garden spot of the world and have better and prettier surroundings, better neighbors and better society than the other parts of the world; but because we are becoming acclimated to our surroundings and have learned to know our own people better. Then, too, we have lived longer with those who are so near and dear to us in our own household, and the thought is being forced upon us that the time of our thus living together is necessarily growing shorter.

Then, too, we may say that this has been a most lovely spring. The leaves of the trees are more green, the flowers have been more beautiful and sweet, a greater variety of birds warble and sing in our yards and on our lawns. We do not say that this is so. Indeed we suppose it is not. Winter has thrown its shades between the seasons and we have forgotten how pretty and lovely the former ones were. And we are glad that we have such feelings because much of them comes from the heart rather than from the trees, shrubs, yards, lawns, flowers and birds. And we have happy hearts because we love Jesus. And if we love him more this spring than we did during the ones that are past, things appear and are just so much more beautiful and lovely.

We have just passed through the blessed experiences of a Communion season. During the week there were held in the chapel noon-day prayer meetings of fifteen minutes which were more than interesting, they were inspiring and soul-finding—soul-saving. On Wednesday evening we had an unusually spiritual prayer meeting; Thursday and Friday evenings preparatory services. On Saturday at two o'clock five were baptized to walk in the new life. At three o'clock examination services were held, and in the evening the Communion services. The number of communicants was quite large—two hundred or more. What a change from only six members when we began at this place! The services were sweet and blessed to all, we hope. And from the spirit manifested we feel that many said down deep in their hearts, It was good to be there.

As helps in the ministry we had with us our School Advisory Committee, elders James A. Sell, T. B. Maddock and W. S. Long. We also had with us, Eld. Jas. R. Lane, of the Aughtwick church, who has removed to Huntingdon and will make his church home with us. To have such brethren with us in our services, in our homes, at our tables, and our altars, is a privilege that we greatly enjoy and appreciate. The more we are together and associate life with life, the greater becomes our fellowship and the stronger draw the bonds of love.

On Sunday we had, in all, six meetings—and though so many, no one seemed to weary, because they were sermons of helpfulness and full of the brotherly, sisterly and Christ spirit.

For our home ministers it was also a day of Christ labor. Bro. J. B. Brumbaugh was called to assist at a love feast at Everett; W. J. Swigart, at Bellwood; J. A. Myers, at Altoona; A. H. Haines, at Entricken, and several of the other brethren filled the two appointments in the Ardenheim church. And so we are laboring in the Master's work, encouraging the saints and inviting sinners to come to Christ.

H. B. B.

THE DEAD SEA.

The Dead Sea in Palestine was formerly much larger than at present, as is shown by the old beaches stretching at various altitudes around the whole basin.

The phenomenon is not due to natural causes, but to the steadily increasing quantity of water that is taken from the Jordan River for irrigation purposes. There are other smaller streams flowing into the sea and they, too, are being utilized by the increasing number of farmers, who are diverting all the water they can get to the lands and are relieving the monotonous aspect of the former arid and lifeless region with many verdant fields.

The latest travelers say that some of the salt deposits covering the bottom of the lake may now be seen above the water in the shallower places and near the shores. This is a new aspect in addition to the deposits of salt crystals that have always been observed on the shores. But, even though this desiccation goes steadily on, it will take a long time to dry up the waters, for it requires a sounding line over 1,300 feet long to touch the bottom in the deep northern part of the basin.

The above from the New York *Sun* is going the rounds of the papers, and contains very little that is correct. The Dead Sea is one of the oldest lakes in the world, and is at this time 1,300 feet below sea level. There was a period, in prehistoric times, when the water was considerably higher than at present, but since the beginning of history there has been very little change and none that is perceptible for the last hundred years. There is no truth whatever in the report that the sea is being affected by the water taken from the Jordan to irrigate the land in the Jordan valley. Comparatively little water is diverted from the stream for this purpose, not enough to affect the stream in the least.

Probably not a tenth of the water is taken from the river for irrigating purposes that was used in that manner in the time of Christ. In fact very little farming of any kind is done in the Jordan valley. The soil, however, is good, and the climate all that could be desired for semitropical products. Especially is the plain of Merom, north of the Sea of Galilee, productive. We visited the valley of the Jordan, at several points, in the driest season of the year, and were a little surprised to find such a great abundance of water, and came to the conclusion that every acre of land laying on either side of the river might be irrigated without materially affecting the stream, or the Dead Sea. Into this sea six million gallons of water fall daily, and if necessary a good deal of it can be spared for irrigating purposes.

SICKNESS.

Is sickness of God, or of the devil?—A. R.

ONE might with equal propriety ask whether sunstroke, freezing to death, drowning or burning are of God or the devil. To whom must seasickness be attributed? Then what about the toothache, the earache and kindred troubles? Then, what of sickness among animals and birds, where there is no power of reason, and therefore no responsibility? How about disease among the trees, and all kinds of plants? How about the death germs that lurk in malarious districts, where not a human being lives, and where civilized man could not spend a week without becoming sick? Then, who is the cause of ailments? The devil, mainly, but there is something even beyond the power of the devil. There is a law that regulates everything relating to life. Of this law God is the author. In harmony with this law a man was born blind when neither he nor his parents had sinned. John 9: 2, 3, 4. It was the special act of God which caused the leprosy to

cling to the servant of Elisha and his seed after him. 2 Kings 5: 27. God can cause pestilences, famines and diseases to come to a country and sweep people into their graves by the thousands. Generally speaking we should attribute our sickness to some lack on our part, and the evil one may be the cause of even this. But none of us would care to attribute sunstroke, seasickness or the toothache to Satan. We do not want to think of God as sending such things upon us, so the better way is to obey the law of the Lord both in nature and revelation, and if we must suffer let us do so in the faith possessed by Trophimus, whom Paul left at Miletum sick. 2 Tim. 4: 20. He was a good man, but he got too sick to travel. Paul went away and left him sick, but not under the influence of the devil.

QUERISTS' DEPARTMENT.

What is the proper position for a laymember to assume when speaking in a prayer or social meeting—sitting or standing? And why?—S. L.

In these meetings the laymember is entitled to the same privilege enjoyed in council meetings. He can stand or remain seated while talking. But it is better to stand so that those present may understand what is said. Jesus sometimes stood and sometimes he remained seated. In a matter of this kind there is liberty. It is not a question of law or Gospel, but a matter of convenience. Where the spirit of God is in a prayer meeting, there will be liberty.

If the gift of healing and miracles ended with the apostles, why did not faith and prophecy and teaching and interpretation of different kinds of language end with them too? Was the twelfth chapter of First Corinthians intended for the apostles? Or for the whole church as long as it should remain?—A. R.

The twelfth chapter of First Corinthians was written for our learning, but in the very next chapter (verse 13) we are told that faith, hope and charity remain (verse 8), that prophecies shall fail and that tongues shall cease. And so it is. Men can no more foretell events. They cannot speak in tongues that they have not learned, nor can they do other things that belong to miracles. It is sufficient that we receive with all sincerity the written Word, obey it, teach it to others, make our calling and election sure, and trust God for the rest. The people who do these things do not need miracles to prove to them that Jesus is the Son of God, and those who will not accept him upon what has been written, would probably not receive him though he should appear again.

Would there be anything wrong about me secretly doing a certain thing that some of our best Brethren are in favor of? It is a point on which the Brethren are somewhat divided, and yet the Conference has decided against it.—L. S. S.

Jesus says, "In secret have I done nothing." In matters of this kind we can do no better than to follow his example. One who secretly does something that he knows a majority of his brethren are opposed to never feels altogether easy in their presence. It is far more honorable to do the thing openly, and prepare to face the consequences. But since we promised to comply with the rules of the church, when we entered the body, the proper thing for us is to carry out these rules and not seek to violate them secretly or otherwise.

Where I live some of the members have departed from the order of the church, and I feel discouraged. What is my duty under the circumstances?—J. E. R.

Your duty is to live right, set the people a good example, and then preach the Word. Jesus wants the truth proclaimed until the end of the age, and no true minister should think of neglecting his part of the work so long as there is any one to preach to. Never become discouraged. Noah preached a hundred years or more and succeeded in saving only his own family. If we cannot succeed in separating the believers wholly from the ways of the world, let us do the best for them we can.

J. H. M.

General Missionary

...AND...

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois | S. F. SANGER, Virginia
L. W. TRETER, Indiana | A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

WHY PRAY FOR THE MISSIONARY?

In the great field of Christian endeavor there are few who are looked up to as fully consecrated and holy people as the missionary on the field. If any one will be "sainted" these days the faithful missionary will stand about first chance. This high ideal of missionary life, however, does not exempt any members at home from praying for the missionaries; for whatever the opinions of the individual members of the church, this does not take from the missionary the fact that he is human and as prone to error as any one. While this is true in the general sense there are specific temptations to which the missionary is exposed and the church at home is not, and prayer should be offered to shield him from these temptations. Of these let first be named:

The temptation not to grow in grace. At first thought one would think the missionary's chance is the greatest. But recall the fact that the frontier does not offer the means of grace—spiritual services every Lord's Day, weekly services—all of which are a strong incentive to faithfulness and greater effort in the divine life. At home it is receiving, on the field it is constant giving with little or no receiving. Closely associated with this is the influence of not being in touch with church society. One may theorize that he will not miss church association and can be as "firm as a rock" when standing alone, but the actual practice in a prolonged period is most trying and too often proves fatal to Christian character. It must be remembered that on the field, as a rule, the society in which the missionary moves is below him and he is alone in the sphere he moves. The tendency is all downward, or not growing in grace.

Then there is the *temptation of jealousy of others' successes.* This matter of "increase" is with the Lord. He blesses and withholds blessings, and no living person can know why, simply because he is not able to discern the heart of the person blessed or not blessed. Other conditions enter into the problem. But this all granted, it is still a most trying experience for the missionary to plod along in the work with no visible results to report from his field while his fellow-worker in an adjoining field is among the highly favored of God. Then let those at home pray that no root of bitterness or spring of jealousy should ever arise among the workers on the field.

Another temptation is *self-exaltation.* It is hard for any one to get self out of his work; but the missionary has great trials along this line. He is looked up to, by the more ignorant, almost worshiped, is consulted on every hand, and in fact has a large say in all affairs of the mission. How easy it is to transpose the feelings into that unfortunate state, "I have done all this," and rule as Christ designated, "They which are accounted to rule exercise lordship over them; and their great ones exercise authority over them." Mark 10: 42. The evils of such a case at home are too apparent and too frequent to have the least semblance of desirability in them, and how sad must be the condition should it prevail on the field.

Then, brethren and sisters, when before the throne hold up the arms of your workers in the mission field, and pray that these, with other evils, may never be found in them. The prayer of a faithful righteous one availeth much, and this power to help on the field rests with the individual member at home.

"In her infancy the church gave all her apostles, except James, to the foreign work, leaving the home work to be carried on by other laborers."

HONOR DUE TO GOD.

BY J. EDWIN JONES.

Honor the Lord with thy substance, and with the first fruits of all thine increase.—Prov. 3: 9.
Neither will I offer burnt offerings unto the Lord of that which cost me nothing.—2 Sam. 24: 24.

HONOR is due Almighty God from all his creatures. There are very many who refuse to admit the truth of Rev. 4: 11, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things and for thy pleasure they are and were created." But in the minds of those who accept the truth and believe the testimony of the Gospel there should be a well-defined idea in regard to the nature of that honor that belongs to the Creator and Redeemer.

God promised the children of Israel as they were entering the Promised Land that he would not drive out the enemy in one year lest the wild beasts should multiply and consume them. But little by little would he drive them out until Israel increased to inherit the land. Jesus, in his prayer for the disciples and those who should believe through their word, said: "Sanctify them through thy truth; thy word is truth." And as the mind cannot at once grasp the whole volume of truth, we are sanctified as rapidly as we learn and accept the truth of God. Add to this the words of Jesus to Peter, "When thou art converted, strengthen thy brethren," and we conclude that we may honor God in proportion as we learn and obey his will.

Though the avenues through which we may honor God are many, let us at this time examine that special manner brought to view by Solomon and David in the Scriptures quoted at the head of this article. In the minds of far too many of the followers of Christ the idea obtains that the increase of our goods, the fruit of our labor, belongs to us to use as we wish. But the Bible teaches us that "the earth is the Lord's, and the fulness thereof." "For every beast of the forest is mine, and the cattle on a thousand hills." Ps. 50: 10.

God's followers were early taught that even we ourselves and all we possess belong to him. But God who created us, considering our natures and necessities, asked not all of our time, but one-seventh. And though the increase of our flocks and fields and the fruit of our toil were all his own, he asked not all, but one-tenth to be returned for his use. We are sometimes told that this was a law for the children of Israel and that "the perfect law of liberty" provides only for laying by in store as God has prospered us, and that every one should give as he purposeth in his heart. These truths, set forth in the New Testament and sealed by the blood of Jesus Christ, should not, nor do they, give force to an argument that would diminish the honor due to God. On the contrary, coupled with existing facts,—the greater enjoyments of the Gospel dispensation, the added responsibility that comes with increased favor and knowledge,—these Scriptures give force to the argument that surely not less is expected of us as Christians than was required of the Jews.

That there should be system in our giving, that it should be done upon an established principle, is evidenced by the Scripture, "Lay by him in store as God has prospered him." Too often our giving is regulated by our feelings, and because our needs are many and our income small it often requires some special event as famine, pestilence or calamity, or some specially touching sermon to induce us to give of the means held in trust by us. "As God has prospered him" suggests a proportionate amount of our income,—not of our surplus, but "the first fruits of all thine increase." "Every man as he purposeth in his heart, so let him give." There is a great difference between *purpose* and *feeling*. And if in giving to God we could establish in each one a *purpose*, and banish from each as a *criterion our feelings*, it would mean not alone an increase in funds for carrying on the work, but a corresponding increase in the missionary spirit, and zeal for the Master. The word *purpose* signifies a studied design. As opposed to feeling, a purpose considers not so much present circumstances or surroundings as the final issue,—the ultimate good. We then conclude, assuredly, that though the Gospel lays down no specific rule to govern our giving, if we have no purpose in regard to the matter, we are not in harmony with the will of God.

Each one should settle it in his heart how much he is willing to honor God with his sub-

stance, and make it his first duty to give to God the first fruits of all his increase. Too many church members rest on the words, "salvation is free." While salvation is indeed free to the sinner, and we are invited to come without money and without price, we no sooner come into saving relation with God than we become responsible for extending that free invitation to other souls. Careful thought along this line of duty will perhaps bring us closer to God and add to our influence and power and to his honor, in the advancement of Christ's kingdom on the earth.

Grundy Center, Iowa.

WHO IS TO BLAME?

BY J. S. FLORY.

QUITE recently a brother who is a member of one of our District Mission Boards in one of the most populous sections of our Brotherhood said to me: "Our greatest difficulty in supplying the needs of certain outlying posts where mission work has been opened up is to get the men qualified for the place. We have now in our District three points that badly need brethren to take them. We have the money, but not the men."

Now when we consider the work that is being done in the homes of our brethren, in the Sunday schools and young people's meetings, and last, but not least, in our schools, the question comes with a sense of deep consideration and concern, Why is it we have not men fully equipped for the work? Either the training lacks some salient features necessary to make them what the church demands, or the Board is too exacting in qualifications. While there may be some who attribute the failure to the latter cause, it goes without saying that the large majority will attribute the lack to a want of more real Gospel in the make-up of character. It is evident that the characteristics of the Gospel ought to qualify men and women to be successful missionaries. If implanted in the child, developed in the Sunday school and endorsed in our schools, the principles of the Gospel will mould men and women for efficient work.

There must be consistency in the work throughout, or counteracting influences will make mission work a failure. I once read of a circumstance of a humble missionary in a foreign land getting his converts to discard their costly jewels because, he said, it was the will of Christ they should do so. "Yes," said they in their new love, "we will do anything for Christ's sake." Soon after a missionary and his wife were sent there to help in the work. The wife was decked in jewels. The old missionary sat down, folded his hands and wept in sorrow. What he had labored so hard to plant in the hearts of his converts was now to be rooted up by *help(?)* from a Christian(?) land.

I know of a circumstance where an elder had labored for quite awhile at a distant point in his territory and gathered together a little band of faithful workers who loved the Lord, and loved him and the principles he inculcated into their minds. The young members were models of light to others in unworldliness. In course of time the elder's son, a member of the church, visited this little band. His want of consistency in practicing what the father preached was a blow that left bad influences behind.

And so it is. In judging righteous judgment those mission boards must have regard to consistency in practice with the doctrine to be preached. What a wide field is open for worthy and consistent workers in the Master's cause! We have never yet known of a young brother who had a spirit of humble submission and a yielding mind to the wishes of the church, connected in his character with his talents, but what found his place; not that he sought it, but the place will come to him or find him; for there are many places now seeking just such men.

Again we ask, Who is responsible that we have not the men?

CHARGING LOSSES TO THE LORD.

How frequently Christian people make disasters or disappointment an excuse for cutting short their benevolent contributions! This is usually the first place where retrenchment begins, but it is both ungenerous and unjust. The following incident, recently related in the

New York Evangelist, is a fine illustration of true Christian spirit:

A benevolent man had made up his mind to give one hundred dollars to the Lord's work, but before it was paid over he suffered a disaster by a destructive hailstorm. An extensive conservatory just completed and designed for floriculture, as a business, was damaged to the extent of hundreds of dollars. "I met him," said the narrator, "a short distance from his home, and was again invited to call and receive his donation.

"While walking towards his home he said, 'I had intended to give this time \$100, but,' pointing to the greenhouse, 'in view of this calamity I shall be obliged to reduce it to \$60.' I said nothing but followed him into the dwelling. He gave me a seat, and then called Mrs. Pennock out; and after an absence so long as to excite my wonder, he returned, and handed me his check for \$100!

"Thinking it possible that it was written by a slip of the tongue, I said, 'So you mean this for \$100?' 'Yes,' he replied, 'my wife and I have talked it over a little, and we have concluded it best for us to bear the loss ourselves, and not charge it to the Lord.' Thus spoke the cheerful giver, such as God says he loveth; and it was a spirit which, if carried out, would make all our Christian enterprises a panic proof."—The Watchword.

THE EARNEST MISSIONARY.

It is well known that in the early days of missionary enterprise a missionary went to the West Indian Islands to preach to the slaves. He had the misfortune of being white, and the slaves ranked him, therefore, with the oppressors from whose hands they had suffered so much. They were driven afield so early, they worked so hard, they came back at night so late, so hungry and so tired, and they crept into their straw beds so soon, that there was not a moment during the day when the missionary could get access to them. The Sabbath was to them as other days. His difficulties were increased because, belonging to the race that oppressed them, they repelled him. He saw there was but one way in which he could serve them—namely, by taking upon himself their condition. He sold himself, became a slave, and was driven to the plantations with them. When he smarted under the lash, when the sweat poured from his brow, when the intolerable oppression and cruelty of slavery came home to him from actual experience, he could speak to them as a man who felt their sorrows, and had partnership with them. And because he had taken hold of their surroundings, and had become like unto them in suffering, they listened to him, and the Gospel had free course, and was glorified among those down-trodden men and women.

"How shall they believe in Him of whom they have never heard? How shall they hear without a preacher? And how shall they preach except they be sent?" Romans 10: 14. Livingstone, in one of his Cambridge lectures, tells of a chief who said to him, "All my forefathers have passed away without hearing these things. If what you say is true, how is it that your forefathers, knowing of them, did not send word to my forefathers?"

Our Prayer Meeting.

SOME THINGS THAT CHRIST WILL DO.

For Week Ending June 10.

1. *Love.*—"Greater love hath no man than this, that a man lay down his life." John 15: 13.
2. *Pity.*—"In his love and his pity he redeemed them." Isa. 63: 9.
3. *Sympathize.*—"In all their affliction he was afflicted." Isa. 63: 9.
4. *Forgive.*—"Having forgiven you all trespasses." Col. 2: 13.
5. *Help.*—"Jesus took him by the hand and lifted him up."—Mark 9: 27; Heb. 2: 8.
6. *Comfort.*—"I will not leave you comfortless; I will come unto you." John 14: 18.
7. *Guide.*—"He will guide you into all truth." John 16: 13.
8. *Deliver.*—"He hath sent me to preach deliverance to the captives." Luke 4: 18.
9. *Reward.*—"Where I am there ye may be also." John 14: 3.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

Verde.—Two were baptized April 22 on Upper Verde.—*Nettie Wallingford, Aultman, Ariz., May 18.*

IDAHO.

Mountain Home.—We have been isolated from the church of our choice for several years, and now the last few months the Brethren are settling west of us at different points, where in the near future will be at least two organized churches of the Brethren in southern Idaho. May the time speedily come when we can have organized churches of the Brethren all over this southern Idaho. I hold my membership in the Nampa church; was with the Brethren twice last fall. Nampa is fifty miles west of this place. We all feel encouraged to press on in work for the Lord.—*D. P. Keefer, May 20.*

ILLINOIS.

Martin Creek.—We assembled in regular quarterly council May 12, with Eld. J. C. Stoner, of Hutsonville, Ill., presiding. Bro. J. W. Harshbarger was elected delegate to Annual Meeting. We decided to begin a series of meetings Oct. 27. Our love feast is to be Nov. 3, at 3 P. M. Bro. Stoner preached three sermons while with us which were much appreciated.—*J. J. Scroggins, Fairfield, Ill., May 14.*

Mt. Vernon.—We met in council May 10. Five members were received by letter and two letters were granted. It was decided to hold a love feast on Saturday, Sept. 15, at the home of J. M. Angle, five miles northeast of Mt. Vernon. A preparatory council meeting will be held Saturday, Aug. 18, at 10 A. M. We hope these meetings will be well attended and much good done.—*D. Z. Angle, May 20.*

Waddam's Grove.—The Waddam's Grove church held its quarterly council May 26. Four were received by letter and one letter was granted. A committee was appointed to solicit funds to either buy or build a church in Waddam's Grove. Bro. Frank Starr was elected foreman of our Bible meeting. We will have a Sunday-school meeting July 4.—*Albert Myers, May 28.*

INDIAN TERRITORY.

Mince.—We are now living in a very nice little town situated on the Rock Island Road, but are isolated from the church and its heavenly influences. Yes, isolated means a great deal more than many of us know. I am the only member I know of for miles around. You that have the opportunity of worshiping in God's house and with his people should not be negligent of your blessed privilege and duty. Although circumstances isolated us from worshiping as we would love to do, we are very thankful to know God is present everywhere and will not isolate us from him if we only trust him. I would be pleased to have any members passing through, stop over and visit us here. I request the brethren to remember the isolated, and ask an interest in your prayers in behalf of my family.—*Lottie E. Carver, May 13.*

INDIANA.

Baugo Church.—We met in council last Saturday. We appointed our love feast for June 16, commencing at 4:30. We decided to get Bro. S. F. Sanger, of South Bend, to hold a series of meetings in the Baugo house next October. Bro. H. M. Schwalm was elected delegate to Annual Meeting.—*Christian Metzler, Wabasha, Ind., May 22.*

Bethel Center.—We held our love feast May 11. Bro. Geo. W. Studebaker, of Fredonia, Kans., officiated. Other visiting ministers were G. Kitterman, I. J. Howard and A. C. Young. We have an evergreen Sunday school which is increasing in attendance and interest. We use the Brethren's supplies in our school and deem them very good. We have teachers' meeting every week. The attendance is often small, but the very best of interest is manifested at the meetings.—*Ida L. Smith, Hartford City, Ind., May 21.*

Cedar Lake.—This church met in quarterly council May 12. Our Sunday school is moving along nicely. In April Bro. G. D. Zollers, of South Bend, was with us a few days and gave us a few talks on his life on the ocean, which were well received. He made some fine applications. We only wished he could stay longer. The writer was chosen delegate to Annual Meeting.—*J. H. Elson, Fairfield Center, Ind., May 20.*

Edna Mills.—Bro. J. L. Hazlett baptized a sick woman one night last week, thus adding one to our number.—*John E. Metzler, May 20.*

Elkhart Valley.—Our love feast, May 24, was well attended, and truly it was a season of "spiritual refreshment" to our waiting souls. Bro. H. M. Schwalm officiated.—*Edna Puterbaugh, Elkhart, Ind., May 25.*

Fort Wayne.—Bro. A. Wright, of North Manchester, preached two sermons for us May 6. On May 13 Bro. O. C. Ellis preached one sermon. One letter was recently received. The Lord's work is prospering nicely at this place. Our Sunday school is outgrowing our present room. Two classes were recently organized. We now have seven classes, and all are quite large. Our best attendance in May was 107. The attendance has doubled in a year's time. All seem encouraged to press forward, and ask an interest in the prayers of God's people.—*Clara E. Stauffer, 133 Buchanan St., May 21.*

Flora.—The management of the *Daily Conference Journal* guarantees that the paper shall be mailed to subscribers and friends at home the same day that it is printed, at ten cents per week. This is a great improvement over past years and

those desiring a knowledge of the work as it progresses should send in their subscriptions at once to *The Journal*, North Manchester, Ind.—*A. G. Crosswhite, North Manchester, Ind., May 21.*

Goshen.—We, the West Goshen church, Ind., met in church council May 19. Brother A. H. Puterbaugh, Alex Miller and others were present. Seven members were granted letters to move away and three were received by letter. Brethren Levi Hoke and Aaron Hess and wives were installed into office, they having married sisters outside the district. Brother Levi Hoke was selected presiding elder for the Goshen district. The Goshen district is well supplied with ministers, having five elders and four ministers in the second degree, with three houses to worship in and about four hundred members. One brother was reinstated.—*J. H. Miller, May 21.*

Hibbard.—In the Salem district at the Hibbard schoolhouse a few brethren and sisters concluded to organize a Sunday school at the schoolhouse. Last Sunday, April 29, the school was organized with a house full of pupils which expect to attend the school each Sunday. Bro. Ruff was elected superintendent; assistant, sister Eliza Moore and Bro. Charley Crill. The collection raised was \$1.38. This place has been isolated from church or Sunday school for about five years. There never has been a Brethren Sabbath school here. There are many little children in and around this little town and no place to go on the Lord's Day but to wander up and down the railroad or the river.—*Ellen Ruff, Twin Lake, Ind., May 6.*

Hartford City.—Sunday evening we listened to a very interesting sermon preached by our elder, Bro. Levi Winklebleck. We are to have prayer meeting with a sick sister next Thursday evening. We have Sabbath school each Sabbath and preaching twice each Sabbath.—*Rosella Holcroft, May 21.*

Muncie.—On the evening of May 18 I enjoyed a love feast with the Brethren in the city of Muncie. I have been traveling and preaching for fifty-eight years, and here I saw the most convenient and nice arrangements I ever saw, and rejoice to see the good prospects there are in building up a strong church in the city that I preached in over fifty-seven years ago. Bro. Geo. L. Studebaker is presiding over the work. I hope that the Brethren will carry on the good work, not only here, but in other cities as well.—*Geo. W. Studebaker, Fredonia, Kans., May 23.*

St. Joseph Valley.—Our congregation met in quarterly council May 19, Elder D. P. Miller officiating. We decided to hold our Communion Oct 6; also to begin a series of meetings Sept. 29 and continue until after Communion. Bro. D. S. Cripe was sent as delegate to Annual Conference.—*Anna E. Cripe, South Bend, Ind., May 21.*

Wabash.—Our council was held to-day, preparatory to our love feast on June 13. The report by the visiting deacons was very encouraging. One was received by letter, a young brother late from Manchester College. The home ministers were assisted by Eld. J. D. Rife. A good turnout of members was present.—*K. A. Hursh, May 24.*

IOWA.

Ames.—We are a small band of members at this place, but we feel that the Lord has been with us. We have our meetings every third Sunday of each month. We have no resident minister. Bro. S. Goughnour presides over our little flock. He was with us May 20. Our hearts were made to rejoice that another one has been added to our band, Bro. Frank Thomas. We feel that good seed has been sown. We decided to hold our Communion June 23 and 24.—*Lizzie McColly, May 21.*

Mt. Etna.—We held our love feast May 12. We had an enjoyable feast, Bro. John P. Bailey officiating. Ministering brethren with us, Brother Isaac Webb and Davis Sink.—*Nettie Bailey, May 20.*

Middle Creek.—May 10 we had a very pleasant council. Bro. A. Wolf, our elder, presided. Brother Wolf remained over Sunday and gave us three sermons. He holds the Sword of the Spirit faithfully and fearlessly. May the Lord richly bless his labors at this place. Our Sunday school is progressing nicely with Bro. S. P. Miller as superintendent. Those wishing to attend our love feast June 18, 11 A. M., will please come the day before (those coming by rail). The members are few and scattered and the work all falls on two or three, making it impossible to meet any at train on the day of meeting.—*Jennie Alexander, New Sharon, Iowa, May 23.*

South Keokuk.—Our love feast of May 19 was a very pleasant one. Bro. S. F. Brower officiated. Sunday morning Bro. E. G. Rodabaugh gave a short talk to the Sunday school. At the close of the preaching services a collection was taken for the sufferers in India, amounting to \$11.87.—*Grace Brown, Olie, Iowa, May 24.*

KANSAS.

Abilene.—We held our love feast May 12 and 13. About one hundred and fifty members communed. Bro. J. B. Shirk officiated. On Sunday morning we had a children's meeting, at the close of which a collection was taken for the famine sufferers, amounting to a little over thirty one dollars. We had a week's meeting before the love feast. The home ministers began, but Bro. S. J. Miller, of McPherson, came on Tuesday evening and helped us along. He gave us six soul-cheering sermons.—*C. A. Shank, May 21.*

Bird City.—For the benefit of the Northwestern District of Kansas and Colorado Mission Board the Blind Preacher will commence a series of meetings May 29 at Fort Collins, Colo. My post office address will be there for fifteen days.—*G. H. Sharp, May 20.*

East Maple Grove.—Our quarterly council was held May 19. Business session lasted ninety minutes, in which time twelve questions were acted upon. The meeting closed with good feeling. Bro. I. H. Crist presided.—*C. C. Root, Gardner, Kans., May 21.*

Eden Valley.—The church met in quarterly council May 12. Bro. Addison Fryfogel presided in the absence of an elder. The annual visit reported all in harmony. Four dollars was sent to the India sufferers. May 19 our love feast was held. The servants who gave us of the Bread and Water of Life were elders M. Keller, W. B. Himes and J. H. Shamberger. One received by letter. We chose Eld. Thomas Winey to take care of us for one year.—*J. William Miller, Seward, Kans., May 21.*

Fort Scott.—Our council occurred May 14. Eld. A. L. Boyd presided, assisted by Eld. W. B. Sell. Three profitable meetings were held. We also enjoyed the presence of brethren C. S. Garber, F. H. Crumpacker, Amos Sellers, and Sister Garber, all of Redfield.—*Mary E. Tisdale, May 21.*

Olathe.—On Saturday, May 19, the Brethren of the Olathe congregation met for Communion services. Owing to inclement weather the ministerial force from adjoining congregations was very limited. The services were orderly and impressive. We feel much encouraged by the presence of so many members from adjoining congregations on such occasions. The song service was soul-cheering especially during the Sunday service.—*P. H. Hertug, May 21.*

Ozawie.—The Ozawie church met in council May 12. There was not much business to attend to. The church decided to represent at Annual Meeting, and Eld. J. A. Root was elected delegate. The Sisters' Aid Society is doing a good work.—*J. W. Moser, May 20.*

Parsons.—Our church convened in quarterly council May 19, Bro. M. O. Hodgden presiding. Three church letters were granted. Our love feast will be held Oct. 20. On Tuesday evening, May 15, Bro. W. B. Sell, our District missionary, delivered an excellent missionary discourse. Our minister, Bro. C. H. Newton, who has been unable to be with us for nearly two months on account of sickness, is with us again, and we all feel thankful.—*Mabel Murray, 2522 Stevens Ave., May 21.*

Pleasant View.—We organized our Sunday school May 6, with the writer as superintendent and Father Souler, assistant. We have no had meeting since November and would be glad if any of the brethren would stop as they go through and preach for us.—*Clara Hartzog, Lomy Island, Kans., May 12.*

Washington Creek.—The Washington Creek church held a love feast May 12. Bro. C. J. Hooper, of Topeka, Kans., officiated. Bro. Hooper held meetings during the week following the love feast. Four were baptized.—*S. E. Postma, Alfred, Kans., May 22.*

Wichita.—May 12 we held our love feast. Ministering brethren present were D. Vaniman, C. Harader, W. Roger and S. Delp. Brother Vaniman officiated. About sixty communed. We had a very enjoyable feast and received many words of instruction and encouragement from our brethren. We also had a week's meeting previous to our feast. Our aged brother, John Wise, preached.—*N. J. Brown, May 21.*

MARYLAND.

Beaver Creek.—Our love feast was held May 19. The attendance was not so large as usual because of the rainy day. A number of ministering brethren from the adjoining congregations were with us, including Bro. H. C. Early, of Virginia. Bro. Early officiated. Brethren Caleb Long and J. O. Buterbaugh were forwarded to the second degree of the ministry. Sunday morning we had a most excellent sermon to a full house by Bro. Early, also Sunday evening, at Mt. Zion, Bro. Early gave us another excellent sermon. He intends remaining with us a few days.—*Katie S. Grossnickle, Mapleville, Md., May 22.*

Hagerstown.—Our love feast was held Thursday, May 17, beginning at 4:30 P. M. It was very well attended, about three hundred members being present. Our meeting was a pleasant and enjoyable one throughout.—*F. M. Thomas, May 22.*

Longmeadow.—Three more precious souls have come out on the Lord's side. Two of them are very young in years. May God bless them, and help them to be useful workers in his vineyard.—*Gamma L. Krider, Hagerstown, Md., May 24.*

MISSOURI.

Bethel.—We held our quarterly council May 12. The church appointed a delegate to send to the Annual Conference and decided to have a Sunday-school meeting on the Fourth of July to increase the interest of the Sunday school. We also adopted the Brethren's "Sunday School Song Book" at both North and South Bethel. The feast was held at North Bethel May 19.—*Sarah C. Haines, Mound City, Mo., May 20.*

Cabool.—We met for quarterly council May 19. The church was placed in the care of elders J. P. Harris and F. W. Dove. Bro. Chas. W. Gitt was called to the ministry, but not installed. Bro. Edward Mason was appointed solicitor for mission funds.—*H. M. Gitt, May 24.*

Frisco.—Bro. Ira P. Eby commenced meetings with us May 16 with the intention of holding a love feast May 19. The afternoon of the feast we went to the water and Brother Eby baptized a husband and wife. Bro. Moses Cruea, our elder, came also in time to help with the meetings. Nine members were present, and the large Union house was packed with

eager listeners. We are a part of the Ferrenburg congregation, but are some thirty miles from the body. The Brethren also held meeting Sunday, and Sunday night. Brother Eby preached a funeral on Sunday.—*Peter W. Richards, May 21.*

Poplar Bluff.—Bro. Ira P. Eby commenced meetings Tuesday, May 8, at the Pike Creek schoolhouse, three miles west of Poplar Bluff. Thursday night Bro. B. E. Kesler came to assist in the meetings and officiated at our feast Saturday night. We had an enjoyable feast. It was the first ever held in that part of the field. Excellent interest was manifested. Meetings closed Sunday night. The prospects grow brighter.—*Minta Eby, May 21.*

NEBRASKA.

North Beatrice.—We held our love feast May 12. Bro. J. E. Young officiated. Sunday, at 10 A. M., we had children's meeting; at 11 a sermon by Bro. Urias Shick. May 20 Sister Bertha Ryan was with us and gave two of her interesting talks to a full house, after which a collection was taken to forward the work in India, which amounted to \$20.30.—*Lizzie S. Price, May 21.*

Silver Lake.—Sunday, May 20, at the close of the regular services the congregation was invited to reassemble at the river-side, where baptism was administered to one precious soul, a young man. Eld. J. J. Kindig is starting for Annual Meeting this week. Our love feast was held May 12, conducted by our home ministers. In the afternoon before the feast one came out on the Lord's side and was baptized. Bro. A. J. Nickey and family, Bro. Dake and a few more members from Juniata were present. Bro. B. M. McCue officiated. On Sunday morning we held our Sunday school, and had a Children's Meeting, in which Bro. A. J. Nickey gave a very interesting sermon.—*Mary A. Grabill, Roseland, Nebr., May 23.*

OHIO.

Alvada.—One week ago Sunday a dear one was added to the fold by baptism. She was the fifth out of that family since last November. Last Sunday we had a glorious feast. Quite a number of visiting ministers were with us. A choice was made for a minister, which resulted in electing Bro. H. V. Thomas. The writer was advanced to the full ministry.—*J. E. Deary, May 22.*

Chippewa.—We met in quarterly council May 12, at the East house. Bro. Charles Helm presided. Two letters of membership were given. Bro. Charles Helm was elected delegate to Annual Meeting. Love feast, June 16, at 3 P. M.—*Sue Irwin, Creston, Ohio, May 18.*

Dayton.—Self and wife came here May 7. We spent about ten days in Fayette County, W. Va. The cause is moving along there in the even tenor of its way. As elsewhere, now and then a passing breeze disturbs the atmosphere. The breath of God's Holy Spirit can always dispel the mists. Since here we attended two love feasts and other meetings. This stronghold of the Brethren—the Miami Valley—is for going ahead in mission work, Sunday-school work and in church work generally. From what I learn there will be a large delegation from here to coming Annual Meeting. May it be a soul-elevating meeting.—*J. S. Flory, May 22.*

Lick Creek.—We held our love feast May 12 and had a very good meeting. Quite a number from other churches were with us. Elders C. L. Wilkins and Jacob Keiser were with us and on Saturday afternoon they advanced Bro. G. W. Sellers to the full ministry. On Sunday morning our Sunday school was addressed by the visiting ministers and Sister Throne, after which we had a good sermon by Bro. Wilkins. He also preached for us at Williams Center hall in the evening. We expect Bro. Ed. Loomis to preach for us a short time after Annual Meeting.—*M. J. Bosserman, Williams Center, Ohio, May 21.*

Loramie.—Beginning with the evening of May 5 Eld. I. J. Rosenberger met with us and gave us several spirit-filled sermons. May 9 the church met in quarterly council preparatory to our annual love feast, which was held May 12. We met again on Sunday for an interesting Sunday school and children's meeting, followed by an encouraging lesson from the brethren. Our Sunday school is a great help to the good cause and has been the means of bringing a number of young people into the fold.—*Clara A. Souders, Oran, Ohio, May 19.*

Ludlow.—We had a very pleasant and well attended home Communion meeting at Pittsburg May 24. Services began at 4:30 and closed about 8 o'clock. We will probably have another Communion meeting next autumn, to which a general invitation will be given. Sister Tobias Kreider recovered sufficiently to attend the meeting. We have two applicants for baptism in the very near future.—*Levi Minnick, Greenville, Ohio, May 24.*

Mohican.—We met in council May 19. Our elder, Tobias Hoover, was with us. We chose Bro. David Worst as delegate to Annual Meeting. Bro. Allen Bowman and the writer were chosen to represent this church at our District Sunday School Meeting. It was decided to have our love feast Oct. 27, and also a series of meetings sometime during the fall.—*H. H. Lehman, Lattasburg, Ohio, May 23.*

Silver Creek.—Our quarterly council occurred May 19, Eld. J. W. Keiser presiding. We are much pleased to report that one sister was received by baptism May 13.—*Della Landis Long, Pioneer, Ohio, May 21.*

PENNSYLVANIA.

Antietam.—Our love feast, May 12, was an enjoyable one. The attendance was good, although the weather was a little unfavorable. Bro. Riddlesberger, of Falling Spring congregation, officiated. After services on Sunday morning Bro. H. M.

Stover was advanced to the second degree in the ministry.—*Sadie M. Wingert, Waynesboro, Pa., May 21.*

Aughwick.—The love feast of the Aughwick congregation, in old stone meetinghouse, was well attended by its membership, considering the space of territory it covers. Bro. W. S. Long, of the Tyrone mission, came in the nick of time and did very acceptable work for us. Two were received into the church on the Sunday before love feast and one reclaimed.—*John E. Garver, Shirleysburg, Pa., May 22.*

Lewistown.—Having received a call from the Harrisburg church to come and labor with them in the work for the Master, we moved to the city in March, 1899. We tried to do what we could as the Lord gave us strength. Since changing the location of our place of worship the services have been better attended. The Sunday school has more than doubled and is in a flourishing condition. This we think is very encouraging. We have enjoyed the work and are loath to give it up; but, taking the advice of my physician, I expect to quit preaching for a while on account of the weakened condition of my throat. We ask an interest in the prayers of all that we may gain strength physically and spiritually. We should be addressed at *Lewistown, Pa.—H. A. Spanogle, May 22.*

West Johnstown.—On the evening of April 23 Bro. Walter S. Long, of Tyrone, commenced a series of meetings in our twentieth ward hall in the city of Johnstown, and preached sixteen sermons. The meetings, as usual, closed when the interest was greatest. As a result of the meeting four precious souls were led to forsake the kingdom of darkness and walk in newness of life. Our church at this place is making commendable progress. We now have a growing Sunday school of about fifty pupils and regular preaching services once each Lord's Day. We are now in the midst of an interesting series of meetings at Roxbury, by Bro. Barnhouse.—*N. W. Berkly, Ferndale, Johnstown, Pa., May 21.*

VIRGINIA.

Covington.—Bro. A. F. Pursley preached three sermons at Covington. We hope our brother will come soon again. The congregations were small but good hearers. The people like Brother Pursley.—*J. W. Byer, May 23.*

Charleston.—I held a meeting with the Charlestown church, beginning May 6 and ending May 20. Considerable interest was manifested and the few members seemed to be encouraged. Three applied for membership. Dr. E. W. Shaffer and family, from Pennsylvania, have recently settled in the city, which adds three members to the little body. This is a vast field both in the city and surrounding country for the Brethren, and by a persistent effort and faithful, consistent living on the part of the members much good might be accomplished.—*C. D. Hylton, Daleville, Va., May 22.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From Manvel, Texas.

The time appointed for our meeting is as follows: Aug. 8, Sunday-school Meeting; Aug. 9, Ministerial Meeting; Aug. 10, District Meeting for Texas and Southwest Louisiana; Aug. 11, Communion meeting.

We have secured a reduction of passenger rates from all principal points on the G. C. & S. F. road, which will be one and one-third rate for the round trip, with thirty days' time. All parties coming from the Northern States can come on the semimonthly excursions by securing stop-over on the way down. These excursions are run on first and third Tuesday of each month at one fare plus two dollars.

We would be pleased to have Brethren and friends who wish to see the coast country to remember the time and be with us at our meetings.

S. CORRELL.

May 23.

The Lord's Cause in Baltimore.

HAVING just closed a series of meetings in Baltimore, held in the Woodberry meetinghouse, I am deeply impressed with the needs of the cause in Baltimore. The brethren and sisters who reside in Woodberry are blessed with a comfortable churchhouse, very conveniently situated. This house was secured about a year ago by the assistance of the Meadow Branch church, Baltimore congregation being a part of this church. An effort is being made to organize in Baltimore, and we hope the time is not far distant when this will be accomplished. The prospects for this part of the city are very encouraging. Two ministers reside at this place, Elder John Smith, who was ordained a few weeks ago, and Bro. S. O. Larkins. These brethren are deeply interested in the cause and are laboring hard to build it up.

It gives us pleasure to say the Baltimore members are very active and are very anxious to see the cause prosper. Love and union exist between the members of Woodberry and Northwest Baltimore. The members also maintain the plain principles of the church. The Northwest Baltimore members are laboring under great disadvantages. They have a very small place to worship, not half the room they need to carry on the work successfully. It does seem strange, with the wealth in the Brotherhood, that this great city should be with-

out a Brethren's meetinghouse, for it is impossible to build up the cause in Baltimore, from the Woodberry churchhouse, as the Woodberry members have all they can do in Woodberry.

There has been an effort made for at least eight years to build a house in Baltimore and very little more than one thousand dollars raised for the purpose. The lot alone will cost twice that amount. Will not the Brotherhood take up this matter and build a house in Baltimore? It is apparent to all that if the doctrine we believe shall continue to exist we must go to work in the cities. Our Brethren are moving to cities by the thousands, and many of the Brethren's children are locating in the cities, and yet we are insensible of our obligations to them and the world, and especially the Redeemer of the world, who said, "Go ye into all the world, and preach the Gospel to every creature." Mark 16: 15. May the Lord turn the efforts of our Brotherhood to saving souls in the cities of the world!

ALBERT HOLLINGER.

338 8th St., S. E., Washington, D. C., May 23.

From Washington, D. C.

SINCE our last report in the MESSENGER clothing has been received as follows:

Brother and Sister S. F. Sanger, Manassas, Va., one box of clothing; five bedcovers from Bremen, Ind.; boxes of clothing from Cloverdale, Ohio, Chatham, Ohio, and Smithville, Ohio; boxes of clothing from Germantown, Pa., Gettysburg, Pa., Friedens, Pa., and Meyersdale, Pa.; and a package of clothing from Pipe Creek Sewing Circle, New Windsor, Md.

The above has been received with gratitude by the Society towards the willing and cheerful givers. We feel sure that the blessings have not been withheld from the givers. Could they have gone with us into some of the homes, where their help was so gladly received they would have felt more than repaid for any sacrifice they made.

Our Sunday-school attendance has lately been increasing; one Sunday seventy-eight were present and a larger number than that has been enrolled. Owing to much sickness among a number of our children some have been unable to attend regularly.

CARRIE A. WESTERGEN.

406 11th St., S. E., May 24.

From Burr Oak, Kans.

OUR Communion is now in the past. Owing to smallpox excitement in our town, very few were present from adjoining churches. About eighty communed. Bro. John Wagner, of Smith County, officiated. Our Communion was among the most impressive ever held in the Burr Oak church. As the churchhouse is inside of the corporation, and on account of the smallpox, it was deemed proper to commence and close our services early. The Sunday services were for the present postponed. Many of the brethren and sisters expressed their appreciation of the services and heartily indorse the idea of always commencing our services early in the evening, which we believe would be better in many respects, and more in harmony with the Gospel. We have often been sorry for mothers at the table with a child or two, tired, sleepy and restless, coaxing for something continually, until the mother was almost worn out. Then there is another class whose bodily ailments of many years have so impaired their health that in old age it is almost impossible for them to remain in one position so long without great suffering [we speak from experience in this].

We have now been a member of the Brethren church nearly thirty years, and have noticed that the services closed early were by far the most edifying. We remember attending several Communion which were very impressive, where there were very few comments made,—no half sermon between foot-washing and the supper, and the supper and Communion, etc. The comments were few, interspersed with singing, with such portions of Scripture read as referred directly to the services engaged in. Matthew and Mark say, "When the evening was come Jesus sat down with the twelve to eat." We would infer from this that it was not yet very late, and after he had finished the institutions that he wished his followers to perpetuate, they sang a hymn and went out into the Mount of Olives. Then we hear Jesus say, "All ye shall be offended because of me this night." But this does not signify that it was very late. Can we not conscientiously say that it is night at half-past eight or nine P. M.? We call supper our evening meal, and we usually eat it in the evening, not waiting until nine o'clock, for that would more usually be termed bedtime. Let your moderation be known unto all men. The Lord is at hand.

ENNA J. MODLIN.

May 22.

A Minister Wanted.

NEAR Gilliam, Saline Co., Mo., on the Chicago and Alton R. R., is a Brethren's meetinghouse, and living about it are twelve members. There is no minister there to supply their spiritual wants, and the congregation is hungering for Gospel food. The country is a rich one, and any minister who wants to locate where his services are appreciated, and in a goodly land, will do well to look up this location. The church is anxious for a minister to locate among them. It is now under the care of the Mission Board of the Middle District of Missouri, and we are anxious that a minister locate there who can feed the flock and build up the cause. All correspondence in regard to the country, its climate, resources, etc., should be addressed to either M. A. Gaba or Jos. Davis, Little Rock, Mo.

JOHN E. MOHLER, Secretary Mission Board.

Warrensburg, Mo.

Faith and Prayer with Fasting.

Behold, I am the Lord, the God of all flesh; is there anything too hard for me?—Jer. 32: 27.

SOME time ago I was impressed with the thought that it would be well for our congregation to unite in prayer with fasting, in a special way for a special purpose. I mentioned the matter to some of our officials, but they did not seem to see the necessity or propriety of such a course; so I dropped the matter. But the importance of such a course still seemed apparent to me, and one day, after I had taken some work to the Lord to get his assistance in what I thought was too much for me, I took up the Bible and happened to open where the text heading this article can be found.

I was not looking for a certain Scripture, neither did I intend to use a text for any special purpose then, but on finding this one at this time my faith in the power of God to do for me, and help me do things for him, was increased. Having been concerned about the spiritual welfare of so many who apparently did not seem to see any great danger, the Savior's words to his disciples when they asked him why they could not cast out the dumb and deaf spirit came to my mind. Jesus said in answer to their question, "This kind can come forth by nothing but by prayer and fasting."

The thought of our brother and minister—Jerry Bottorff, who has gone to North Dakota to regain his health—engaged my mind considerably, and I again felt like mentioning to our congregation the matter of uniting in special prayer, for the restoration of his health and his return to us. I failed through some cause to do so. Since the sad news of his death has reached us, the language of Martha to Jesus was brought to mind. Her faith was so great in the power of the Lord that she said to him, "Lord, if thou hadst been here my brother had not died." And in connection with this Bible narrative and others, my former thoughts, regarding the necessity of more faith in the Lord and his directions to obtain the blessings that he has promised, were set working again on my brain and heart. And as the members of the Ten Mile congregation are very much scattered about I wish to say here, Let us take our case of bereavement to the Lord in a special manner of prayer and fasting, that the Lord may send us the needed help to take the place of our dear brother who was taken from us in an hour when we did not expect such a visitation. Let us make a united effort by notifying all and having the prayers of all in sincerity and solemn earnestness, and be assured that the Lord will hear and answer sincere prayer in behalf of his own cause.

HANNAH SMITH,

Garwood, Pa., May 20.

"Only One Way to Heaven."

JESUS said: "I am the way, and the truth, and the life: no man cometh unto the Father but by me." John 14: 6.

There are millions who are very desirous of some day beholding the glorious mansions above, which God has prepared for all those who love and obey him. But there are millions who will never be permitted to enter in, for the simple reason that they have failed all through life to walk in the right way, and the only way that leads to joys at God's right hand.

If a traveler in Chicago desires to go to San Francisco, he will certainly not step aboard an east-bound train which would eventually land him in New York City. And yet, we are so often made to wonder why it is that so many persons, desiring to go to heaven, are actually traveling in the opposite direction. They were, perhaps, at one time following Jesus, but, like Peter of old, they followed afar off, and as days glided into months, and months into years, the footsteps of our dear Redeemer were lost to their view.

And then, too, many are drifting on and on in the frail craft of *Popular Christianity*, where so often we find the will of man observed, rather than the will of God. And thus it is that the strait and narrow way is so often forsaken by the many so-called Christians, who are actually walking hand-in-hand with the world. The apostle Paul designates these as "having a form of godliness, but denying the power thereof." 2 Tim. 3: 5.

What a sad disappointment will await these neglected souls in the day of judgment, for Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." Matt. 7: 21. Doing his will is a *step* which all Christians should take day after day, and as the lengthening shadows tell us of the close of each succeeding day we may all join in that beautiful and soul-lifting hymn:

"I'm one day nearer to my home,
Than e'er I've been before."

And anon, when our day-of-life is over,—no matter how rough and steep may have been the way,—we may gladly lay our armor down, "for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house, not made with hands, eternal in the heavens." 2 Cor. 5: 1.

W. N. PLATT.

Colton, Cal.

From Ostrander, Minn.

I WAS absent from home for two months, and since my return a pressure of home duties has kept me busy. Perhaps I might have found time to write had I not found so many MESSENGERS awaiting me on my return. I have been trying to "catch up" with my reading, and I often find a piece that I like to read twice and sometimes three times.

I am an isolated member, living about eighteen miles from

any Brethren church, and the MESSENGER is my preacher and my teacher next to my Bible. I will not say I could not live spiritually without my paper, but I *will* say I *do* want to.

While absent from home I visited in Kansas City, Mo., for four weeks, and while there attended Brethren church in Kansas City, Kans. I believe Brother Crist to be the *right* man for the place there. The last two Sabbaths I was there I attended three Sunday schools, taught three classes, listened to four excellent sermons, helped with one young people's meeting and heard one Sunday-school "talk." The Mission at Argentine, Kans., seems an assured success with Sister Armstrong as superintendent. I also attended one Sisters' Aid Society. They are surely doing a good work. The cause of Christ seems in a prosperous condition in Kansas City, Kans., yet there is *much* to be done. May God in his mercy give them added strength day by day to do the work set apart for each to do.

I never realized the temptations surrounding city members before I made this visit, and especially the *young* members. Let us all pray for the young members everywhere, but more particularly the young in the cities. May God bless us all and forgive us all.

ALTHEA OSTRANDER.

Ostrander, Minn., May 21.

The Omnipotence of Faith.

To our Beloved Brother and Sister Howe, of Norristown, Pa.:

ALTHOUGH I could not realize the earnest desire of my heart in attending the Reading love feast, and enjoy your society and ministry, my love flows on as deeply and fervently as ever. In spirit I was with you, and my affections clinging round you all the time.

Paul could not always go where he wished even to preach the Gospel. Acts 16: 6, 7.

We must never lose sight of the gracious words in Heb. 12: 10, "For our profit, that we might be partakers of his holiness." And in the eleventh verse, the word "afterward" has an exhaustless wealth of comfort. God's dictionary is perfectly reliable, and every word has its meaning determined by the infallible wisdom of Jehovah. But we are dull students, and pronounce the deep, precious words of grace hundreds of times without knowing their meaning.

I refer only to a single instance. In Acts 1: 8 we read that "we shall receive power after that the Holy Ghost is come upon us." That word power in Greek is *dynamite*. We all know what a tremendous explosive that is. How much of this divine dynamite have we? It is so powerful that, if we are charged with it, we will be able to explode all the fortifications of hell. But too often the devil's dynamite is too strong for us and in an unguarded moment explodes all our good resolutions into fragments. Body, soul, and spirit must be filled with the dynamite of the incarnation, if we are to realize Rom. 8: 35-39 and 2 Cor. 2: 14. It is indeed a great and wonderful thing to be a Christian. It is nothing less than the absolute possession and control of human nature by Divinity. "I in them, thou in me." John 17: 23. This and only this, is salvation. "Mighty through God to the pulling down of strongholds." 2 Cor. 10: 4. "I can do all things THROUGH CHRIST WHICH STRENGTHENETH ME." Philp. 4: 13. "Ye shall receive dynamite." C. H. BALSBAUGH.

Union Deposit, Pa.

From Ottumwa, Iowa.

I CAME here May 14 and found Brother and Sister C. E. Wolf busily engaged in the Master's work at this place. They have preaching each Saturday and Sunday evening and Sunday school at 2: 30 P. M. The attendance at all these services is good, and many are inquiring for the ways of the Lord. The prospects for an ingathering here soon are very good.

Bro. Wolf distributes tracts and talks with the people. They all receive him kindly. Truly the harvest is great, but the laborers are few!

Ottumwa certainly has some noble-hearted people. They treat you so kindly that you soon learn to love them. Brethren, do not forget our dear brother and sister in their work here, but encourage them in their good work by your prayers, and visit them if you have an opportunity.

They have found a good many members' children living here. If any one has friends living here that they would like for Bro. Wolf to visit, write him, giving their street number, and he will look them up.

Let us all pray the Lord of the harvest that he will send forth more laborers into the field.

ALICE GABER.

316 S. Moore St., South Ottumwa, Iowa.

A Bad Light.

How are we to let our light shine? By dressing plain, may be one way, but is not the better nor the only way. Some time ago I heard a brother say he was at a sale where, to his surprise, he saw two or three brethren walking around with cigars in their mouths. Some of them dressed in the order. Of course the world saw where they belong. What would our brethren think if they would see some of our sisters with the prayer covering on and a fashionable hat on top of that? Would they not think we were getting wonderfully out of the way? Well, dear brethren and sisters, ought we not to study more along that line, how to let our light shine, not in dress only, but in our daily walk, conduct and conversation?

I sometimes think that our dear members forget that the world is watching us all the time. A lady said to the writer once, "Does that man," naming him, "belong to your

church?" I had to tell her yes. "Well" she said, "he uses bad language." He did not show a good light. So in going to places of amusement, such as shows and carnivals. We were told not long ago that a number of our members were at the show. I said, "How do you know?" They said, "They had bonnets on, anyway." So they knew by that where they belonged. Oh, how careful we ought to be, when we dress as becometh Christians, that the world does not see us anywhere that we should not like to be found when Christ comes! Let us watch that we are the light of the world. Let your light so shine before men that they may see your good works. Let us endeavor, dear brethren and sisters, to be more watchful and prayerful, that we may resist temptation, be more obedient to God's Holy Word, and abstain from the appearance of evil.

Rockford, Nebr.

LYDIA DELL.

From Cerrigordo, Ill.

At a Missionary Meeting held at the Milmine church, Piatt Co., Ill., May 20, the following topics were discussed:

1. "Why we Believe in Mission Work."—M. J. McClure.
2. "Our Responsibility for Mission Work."—Jacob Wine.
3. "The Best Means to Supply the Demand for More Mission Work."—G. W. Cripe.
4. "The Need of More Extensive Mission Work in the Local Churches."—D. B. Gibson.

This meeting was well attended, considering the condition of the roads. A good interest prevailed throughout the meeting and many thoughts were presented from the topics on program that were beneficial to all present. We were made to feel that it was good for us to be there.

A collection was taken for mission work, which amounted to \$17.39.

Thirty minutes was given to speakers on program, after which thirty minutes was given to five-minute speeches. The meeting was held in two sessions, at 10 A. M. and 2 P. M.

May 22.

DANIEL HECKMAN.

Ministerial and Sunday School Meetings for Southern District of Iowa.

THESE meetings will be held at Mt. Etna, about twelve miles north of Corning, Adams Co., Iowa. The Sunday School Meeting will be at 1 o'clock P. M., Wednesday, Oct. 3; a love feast Oct. 3, beginning at 4 P. M.; Ministerial Meeting, Oct. 4; District Meeting, Oct. 5. Temporary Chairman, John Gable. Address of welcome by John P. Bailey.

Topics for Sunday School Meeting.

1. What Constitutes a Successful Sunday School?—E. G. Rodabaugh, Cora Wenger.
2. Should the Minister Take an Active Part in Sunday School Teaching, etc.?—Peter Brower, Mankin Wray.
3. What Benefit is there Derived from Teachers' Meetings and should they be Encouraged?—C. E. Wolf, Annie Follis.
4. How can we Get the Young Men that Stand Outdoors Interested in Sunday School?—W. W. Folger, Della Coffman.
5. What are the Leading Causes of Sunday-school Failures?—Willis Rodabaugh, Joe Coffman.
6. Best Methods of Instructing a Class of Mature Years.—Henry Butler, Annie Brower.
7. Best Methods of Instructing Infant Class.—John Brower, Jemima Kob.

Ministerial Meeting Topics.

1. (a) Do the Scriptures Teach that the Church should have an Efficient Ministry? (b) If so, what Duty must the Church Perform to Enable her Ministry to Become More Efficient? (c) And How can the Ministry be Prepared for more Efficient Work?—S. F. Brower, J. H. Keller.
2. How best Counteract the worldly Tendency of Members and Awaken in them a Greater Interest for the Church and her Work?—A. Wolf, Victor Anderson.
3. What should be the Atmosphere and Influence of a Christian Home?—S. Flory, Isaac Webb.
4. What is the Design of Anointing as mentioned in James 5: 4 and When should it be Administered?—Daniel Holder, M. Replogle.
5. How can we more fully Impress the Spirituality of the Ordinances upon the Minds of the Members?—L. M. Kob, H. A. Whisler.
6. What Means can be Employed, outside of Sermons, to Make a Series of Meetings the most Successful while in Progress and Afterward?—O. Ogden, J. M. Follis.
7. Ministers' and Elders' Duty to the Flock.—C. M. Brower, Hiram Berkman.
8. How can we best Develop our Young Members?—John Gable, Wm. N. Giotfelty.
9. What should be the Moral and Spiritual Stature of the Minister?—H. C. N. Coffman, Joseph Gilchrist.

Sermon on Tuesday evening, Oct. 2, 7: 30 P. M., text 1 Pet. 4: 18, by S. F. Brower.

Missionary Meeting, Oct. 4, 7 P. M.

Sermon, Oct. 5, 7: 30 P. M.; subject, "Faith and Works," by A. Sanger.

RAILROAD ARRANGEMENTS.

Those coming by rail will be met at Corning Oct. 2: from the east at 1 P. M., and from the west at 1: 35 P. M. All that anticipate coming will please notify Matthew Bailey, Mt. Etna, Iowa.

We expect a good attendance and hope all who come will take an active part in making this a good meeting.

Committee: D. F. Kingery, A. P. Simpson, Kate Johnston, Emma Tuttle. DAVID F. SINK Secretary.

OUR BOOK TABLE.

"Regeneration, or a Discussion of the Sex Question from a New and Scientific Standpoint," by Prof. S. A. Weltmer, Nevada, Mo. It is a neatly bound volume of 130 pages, with price not given. It treats regeneration in the light of those holding to magnetic healing.

"CHRISTIAN SCIENCE DISSECTED," by A. D. Sedor, a booklet of 62 pages, Christian Pub. Co., St. Louis. Price, 25 cents. This little work is for busy people, and shows up the false claims of Mrs. Eddy, the founder of Christian Science, most completely. It would be difficult to find more information packed into so small a space. The publication may be ordered from the MESSENGER office.

THE ECUMENICAL CONFERENCE on Foreign Missions is over and is pronounced on every hand the greatest Missionary Assembly that has ever been held. As to the Report itself, it is now in the hands of a special committee who have had large experience and who will employ trained men. The plan includes three parts:—1. The Story of the Conference; its inception, organization and conduct, and its place in the history of Missions. 2. The Contribution of the Conference, the Papers, Addresses, and Discussions. 3. Appendices, including the complete program, the organization and roll, a list of Missionary Societies, a summary of missionary statistics, a carefully prepared Bibliography of the best Missionary books, and an Index. The report will be published in two volumes of about five hundred pages each, paper, printing and binding of the best. Originally, the price for the two volumes was fixed at \$2.50, advance subscribers to receive it for \$2.00. The funds of the Conference, however, will cover the cost of putting it on the press, and will thus enable the committee to reduce the price from \$2.50 to \$1.50, and to advance subscribers, from \$2.00 to \$1.00 for the two volumes. They will be ready for delivery early in the fall. The Publication Committee, Ecumenical Conference, 150 Fifth Avenue, New York. Checks should be made payable to Edwin M. Bliss, Chairman.

"Ronayne's Reminiscences, a History of his Life and Renunciation of Romanism and Freemasonry." By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Free Methodist Publishing House, Chicago, Ill., publishers. Price, \$1.00. It is a neatly-printed and well-bound book of 445 pages, and from beginning to end is as interesting as a romance. Mr. Ronayne was left an orphan in Ireland when quite young. In this book he tells of his hardships as a poor orphan boy, his struggle for an education, and his remarkable experience in the Catholic church. He gives a graphic description of his renunciation of Romanism and his persecution. He emigrates to America, spends five years in Canada, and then locates in Chicago. It is here that he had a remarkable experience with Freemasonry. He passed from one degree to another, and was finally made to see the whole thing is a deception. He renounced the lodge, and then spent years lecturing and exposing the workings of the lodge. All this is narrated in a most interesting manner, and few men have done more in showing up the inside of masonry. The book ought to be in the hands of every young man in the Brethren's families. In nine cases out of ten it will keep them out of the lodge. The work may be ordered from the MESSENGER office.

A New Book on Colorado.

We have received from Mr. P. S. Eustis, General Passenger Agent of the Chicago, Burlington and Quincy Railroad, a book just off the press, which is unusually interesting and artistic. It is on the subject of Colorado, fascinatingly written by James W. Steele, a descriptive writer of great force. The book is lavishly illustrated by engravings of a high order, and the printer's art has not been handicapped by an effort to save expense. To anyone interested in the grandeur of Colorado scenery and particularly to one contemplating a visit to the country described the book will be indispensable. Copies can be had by sending a letter of request accompanied by six cents in postage stamps to Mr. Eustis, at his Chicago address, 209 Adams Street.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

SONDERGARD-ANDERSON.—At Ramona, Kans., by the undersigned, April 22, 1900, Bro. N. P. J. Sondergard, of Ramona, and Sister Emma Anderson, of Copenhagen, Denmark. J. B. SHIRK.

MYERS-RUTH.—At the home of Brother and Sister Larew, by Bro. Cyrus Bucher, May 17, 1900, Bro. Joseph Myers and Sister Anna Ruth, both of Astoria, Fulton Co., Ill. ANNIE BUCHER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ALTUS.—In the Greenwood church, Mo., May 9, 1900, of influenza, Bro. A. H. Altus, aged 67 years, 4 months and 7 days. He united with the Brethren church in 1854, and lived a consistent life. He leaves a wife, a son and a daughter. The wife and son are members of the Brethren church. Services by F. W. Dove. Text, John 5: 25-29. EDNA HARRIS.

CHACY.—At Converse, Ind., April 30, 1900, John W. Chacy, aged 54 years, 10 months and 7 days. He was married to Sarah A. Frank Oct. 27, 1870. To them were born three children, two of whom are still living. He joined the Brethren church in 1872 and lived faithful. Services by Eld. J. D. Rife, assisted by Bro. John Strausburg. OMBED C. RIFE.

DOHNER.—In the bounds of the Silver Creek church, Williams Co., Ohio, April 30, 1900, John Dohner, aged 60 years, 9 months and 6 days. He was married to Hannah Ax, May 5, 1863. To them was born one son. He leaves a wife, son, two grandchildren and two sisters. Services by Bro. Geo. Mohler from Matt. 24: 44. MRS. DELLA LANDIS LONG.

FOSNIGHT.—In the Loramie church, near Oran, Ohio, May 1, 1900, of dropsy, Sister Mary Fosnight, wife of Bro. Henry Fosnight, aged 66 years, 2 months and 11 days. She was the mother of twelve children, but only one son is living. Her true Christian life was manifested daily. Services by Bro. William Boggs. CLARA A. SOUDERS.

GIFT.—At Navarre, Kans., May 19, 1900, Bro. George Gift, aged 81 years, 1 month and 8 days. He was married to Catherine Maffler, in 1844. She died in 1853. To this union were born two sons and two daughters. Nov. 2, 1859, he was married to Rebecca Fisher who survives him. He was a consistent member of the Brethren church for many years. Services by C. H. Brown and the writer, from Num. 13: 10. Interment at Navarre cemetery. C. A. SHANK.

GUENTHER.—At Dayton, Ohio, April 22, 1900, Sister Elizabeth Guenther, widow of Henry Guenther, Sr., aged 85 years, 3 months and 10 days. She was the mother of five sons and five daughters. Services by the writer, assisted by C. E. Culp. W. C. TEETER.

HICKS.—At Mt. Vernon, Ill., May 19, 1900, Roy M. T. Hicks, aged 18 years, 8 months and 24 days. Deceased was the only son of Bro. O. Z. Hicks and wife. His death was caused by consumption. He was received into the church by baptism May 15. Services by Bro. Daniel Ulery at Pleasant Grove M. E. church. D. Z. ANGLE.

JONES.—In Clinton County, Ind., May 5, 1900, Ezariah Jones, aged 73 years, 4 months and 2 days. He leaves one son and four grandchildren. Services by Bro. J. H. Hazlett from Amos 4: 12. JOHN E. METZGER.

LARKINS.—In the Sunnyside congregation, Yakima County, Wash., May 13, 1900, of heart failure, Bro. James H. Larkins, aged 67 years, 11 months and 26 days. On the morning of his death Bro. Larkins got up apparently in his usual health, but was taken suddenly ill and shortly after passed away. Services by the writer, assisted by S. J. Harrison, from 2 Tim. 4: 6, 7, 8. D. B. ENV.

LONG.—At the home of her son-in-law, Astoria, Ill., May 11, 1900, Sister Anna Long, nee Hollinger, aged 90 years, 8 months and 10 days. She was married to Lewis Shisler, Feb. 19, 1820. Of fifteen children, eight are yet living. During her early life she lived in York County, Pa., but in 1853 she and her husband

and family came to Illinois. In a few months her husband died. After several years she married Peter Long. Services by the Brethren from 2 Cor. 5: 1. MARY ROWLAND.

MILLARD.—At Dayton, Ohio, March 12, 1900, Sister Rebecca A. Millard, widow of James Millard, aged 84 years, 1 month and 3 days. Services from 1 Cor. 13: 12, by the writer. W. C. TEETER.

MILLER.—In the Eel River church, Ind., May 1, 1900, Bro. Alvin Miller, aged 28 years, 5 months and 18 days. He united with the church in 1867. He leaves a wife and one daughter. Owing to consumption he went to Alabama last winter. He started home but died on the way. Services by the writer from Ps. 40: 1, 2. DANIEL SNELL.

RICH.—Near Parsons, Kans., in the bounds of the Parsons congregation, May 13, 1900, of whooping cough and measles, Henry Stanley, only son of Lizzie and Henry Rich, aged 1 year, 1 month and 24 days. He was sick only three days. Services at Bethany church by Bro. M. O. Hodgden, from Job 1: 21. Interment in Brethren's cemetery. MABEL MURRAY.

SCHOONOVER.—In the Maple Grove congregation, Ashland Co., Ohio, May 10, 1900, Sister Ida C. Schoonover, aged 25 years and 10 months. She united with the Brethren church in 1887 and lived an exemplary Christian life. Her maiden name was Beeghly. She was united in marriage to John Schoonover Aug. 5, 1894. To this union was born one daughter. She leaves husband, daughter, father and mother, five sisters and three brothers. Services by the writer, assisted by Eld. Wm. Murray, from Isa. 64: 6. DAVID SYNDER.

STOUFFER.—At his home in Astoria, Ill., May 5, 1900, Bro. Henry Stouffer, aged 73 years, 11 months and 11 days. He was born in York County, Pa., came to Illinois about 1865, with his wife and family. He leaves a wife and seven children. Services by Bro. Hollinger. Interment in the Woodland cemetery. MARY ROWLAND.

STEVENSON.—In Astoria, Ill., May 9, 1900, Sister Lydia A. Stevenson, aged 59 years, 2 months and 3 days. Services by Bro. Demy from Philpp. 1: 21. Interment in the cemetery at the Astoria church. MARY ROWLAND.

YOUNCE.—In the Solomon's Creek congregation, Elkhart Co., Ind., Mary Ann Younce, widow of Elder Davis Younce, deceased, aged 75 years, 1 month and 29 days. Sister Younce suffered a stroke of paralysis, which, with organic heart trouble, was the immediate cause of her death. Two sons and the youngest daughter survive. Services by the writer, from Isa. 27: 12. J. H. WARSTLER.

Church Directory.

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YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S.; A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10 A. M.; 7:30 P. M.; S. S.; 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 6th and 14th St. Services, 10 A. M.; S. S.; 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S.; 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Locust Point, 9 P. M.; Monday, Ad. 12 W. Camden St.

DECATUR, ILL.—Gephart Hall, 1103, 1105 N. Water St. S. S.; 10 A. M.; 7:30 P. M.; 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M.; 7:30 P. M.; S. S.; 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S.; 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Freeman and Calhoun St. Services, Sunday, 9:30 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S.; 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M.

DES MOINES, IOWA.—606 E. Lion St. S. S.; 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S.; 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Hechelen Ave. S. S.; 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Bible Class, Wednesday, 8 P. M.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue. S. E. Preaching, 11 A. M.; 8 P. M.; S. S.; 10 A. M.; Young People's Meeting, 7 P. M.

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READING, PA.—Church St. near Greenwich. Services, 10:30 A. M.; 7:30 P. M.; S. S.; 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—133 3d Ave. S. S.; 10:30 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday; Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 4th Ave. and Fifth St. S. S.; 9 A. M.; Preaching, 10:30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St. S. S.; 10 A. M.; Preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—136 S. Hancock St. East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S.; 10 A. M.

MONTREAL, CANADA.—110 Delormier Ave. near St. Catherine. Services, S. S.; 11 A. M.; Bible Class, 3 P. M.; Preaching, 7 P. M.; Prayer Meeting, Wednesday Ev'g.

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EDITORIAL MISCELLANY.

OCCASIONALLY we hear of tramps who have plenty of money. Some of them make begging a business, and actually make a success of it. Not long since there was arrested in New York a tramp about seventy years old. It was deemed proper to search him before locking him up. He strongly objected to the process and only submitted after a show of force had been made. Then he drew a tightly clinched fist from one of his trousers' pockets, disclosing several dollars' worth of silver, mostly in quarters. A further search revealed the fact that every pocket in his ragged and dirty coat and trousers was stuffed with bills, mostly in small denominations. When all this money had been taken from him Donegan seemed greatly pleased that the search was over. His delight aroused the suspicion of the police, however, and a more careful and thorough examination was made. As a result further astonishing finds were made. The torn old coat was found to be fairly lined with greenbacks, as were also his trousers. When it was all over the total of the currency hidden away about the ancient tramp was found to be \$820, in addition to the big handful of silver which he was evidently using as small change. The entire sum was the result of a few weeks' work. It is good to give to the needy, but there is no blessing for giving to those who have an abundance. And since beggars are disposed to abuse charity, it will be found well to guard even this part of our work.

In Scotland, in the early part of the present century, the stealing of bodies from the grave was a common and to the relative a very grievous practice. To prevent it a guardhouse was erected in each graveyard. Here a relative or friend would stand guard for a number of nights, until the danger of the body being stolen was past. The plan of stealing a body was to bore a large hole down into

one end of the coffin with a tool made for the purpose, and by means of a hook drag the body to the surface. The method was cruel and revolting in the extreme. Finally a large cast iron case was made, that could be placed over the coffin after it was in the grave. The coffin was lowered as usual, and then by means of derrick, tackles and chain this massive cover was let down over the coffin, and the grave filled up. The case was so heavy that the grave robber could not remove it and the iron so thick that they could not drill through it. After the expiration of a considerable time the grave was opened, the iron cover taken out in the same manner it had been lowered and the grave refilled as before. The cover was set aside, ready for the next interment. Recently two of these iron cases have been found in a graveyard in Scotland. They have not been used for a number of years, and only remain to tell the silent story of an unfortunate past, when they did duty in the interest of the dead.

THERE is living in the poorhouse at Steelton, N. J., a man who is said to be older than Moses. He was born in North Carolina 128 years ago, and has lived in New Jersey nearly one hundred years. His father was a full-blooded Indian and his mother an English woman. He was never married, but one hundred years ago was disappointed in a love affair. He said had he married the woman he would not have lived so long, as she had a very bad temper. He has been blind for quite a while and has not been able to lie in bed for twenty years. He sleeps sitting on a chair. His mind seems to be fairly good. He knows nearly all the New Testament by heart, and is quite familiar with the Old. He claims to have seen Washington, and is said to have heard him make a speech at Yorktown. For thirty-two years he has been in the poorhouse. It is remarkable that one who has had such excellent opportunities to gather up something for old age should in his last days become an object of charity. Between his condition and that of Moses, at the age of 120 years, there is quite a contrast. The latter was strong, while the former is almost helpless as a child.

THERE has been more or less dispute regarding the authorship of the epistle to the Hebrews. The bulk of the evidence ascribes the epistle to Paul. Some ancient writers think it was written by Barnabas, while Martin Luther and some others credit it Apollos. But Professor Hannack, the most learned of German church historians, suggests another author. The book of Hebrews, he says, could not have been written by Paul, nor by Apollos; and the most likely person to have written it is Priscilla, in connection with her husband, Aquila, who was a person, apparently, of less strength and importance than she. They were friends of Paul and Timothy; they survived Paul; they had a church in their house in Rome, to which they are likely to have written in their absence on their missionary trips; the quiet transition from "I" to "we," agrees with a dual authorship; and the fact that a woman wrote it would easily explain why the epistle lost the name of its author, as there grew up an early prejudice against woman teachers, and many manuscripts drop her name in three passages where it occurs with or before her husband's. It would prove interesting to give the book a careful rereading, with the thought that it may have been written by a sister.

SOME of our readers are doubtless interested in the foreign population of the United States. In 1890 there were more than 9,000,000 residents in the

United States who were born in foreign countries. Of this number about thirty per cent were born in Germany, twenty per cent in Ireland, and about ten per cent in Canada and Newfoundland. From 1821 to 1830 the United Kingdom contributed fifty-three per cent of the total immigration to the United States, and Germany thirty-five per cent. In the decade 1881 to 1890 the immigrants from the United Kingdom constituted only twenty-eight per cent of the total immigration, the proportion from Germany being slightly less. In the ten years 1861 to 1870 the combined immigration from Austria, Hungary, Russia, Poland, and Italy constituted only one per cent of the total immigration. In the decade 1881 to 1890 this proportion rose to seventeen per cent, and in the nine years 1891-1899 to more than sixty-four per cent. It may thus be seen that the present immigrants to this country are not of the most desirable class, and still the proportion of foreigners who commit crime, and are sent to prison, is not as great as might be supposed, for we learn that the proportion is about fifty per cent greater among the native population than among the foreign-born population.

SOMETIMES it pays to "stand still and see the salvation of God." An Idaho miner tells an interesting story of a recent prospecting trip in the mountains. He was coming down the mountain side, when, in walking around the top of a fallen tree, he ran plump against a very unusual sight. On a grassy spot, in the full blaze of the sun, lay four mountain lions fast asleep. For half a minute he thought them dead, but as he stood staring every one of the four sprang up with a growl. He had a gun in his hands, but with the four of them so close to him he knew he had no chance in a fight, so he stood still. The lions stood there, facing him, sniffing and growling and switching their tails, and had he but moved a finger they would have been on him. But the man stood motionless, eyeing them in silence. By and by one of the beasts dropped his tail and whined. His actions were followed by another, and a few seconds later the four made a sneak down the canon, growling and whining as they went. As for the man, he was saved, not by his strength, but by his self-composure. There is a great lesson in this for every Christian, for many of us need to learn, like Elijah of old, that sometimes our best work is to stand still and trust,—not in our strength, but the Lord's power.

"A SHIPWRECK Within Sight of Home," was the heading of a recent newspaper paragraph. It described the homeward trip of a fishing schooner,—how with a bountiful "catch" its men were speeding onward to home and loved ones. Already they could see a glimpse of their pleasant home, when suddenly storm clouds and angry waves cast them upon the treacherous rocks and they were lost,—so near their home and yet lost. It is a sad thought, but infinitely more sad it is to think of spiritual shipwreck when the aged mariner is very near his heavenly home. Some there are who start out with fair promise of a successful voyage, but soon give up. Others there are who start out bravely and continue to bear the "heat and burden of the day," but suddenly, in some unguarded hour, they strike upon the cruel rocks, with the glory home almost in sight. "He that endureth to the end shall be saved," is the message of Eternal Truth to every mariner on the sea of time. May it cause an anxious concern in the hearts of all, lest, at the end of life's voyage, we fail to reach the haven of eternal rest.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE FLIGHT OF YEARS.

SELECTED BY J. A. SELL.

GONE! gone forever!—like a rushing wave
Another year has burst upon the shore
Of earthly being—and its last low tones,
Wandering in broken accents on the air,
Are dying to an echo.

The gay spring,
With its young charms has gone—gone with its leaves—
Its atmosphere of roses—its white clouds
Slumbering like scraphs in the air—its birds
Telling their loves in music—and its streams
Leaping and shouting from the up-piled rocks
To make earth echo with the joy of waves.

And summer, with its dew and showers has gone—
Its rainbows glowing on the distant cloud
Like Spirits of the Storm—its peaceful lakes
Smiling in their sweet sleep, as if their dreams
Were of the opening flowers, and budding trees,
And overhanging sky—and its bright mists
Resting upon the mountain tops, as crowns
Upon the heads of giants.

Autumn, too,
Has gone, with all its deeper glories—gone
With its green hills like altars of the world
Lifting their rich fruit-offerings to their God—
Its cool winds straying mid the forest aisles
To wake their thousand wind-harps—its serene
And holy sunsets hanging o'er the west
Like banners from the battlements of Heaven—
And its still evenings, when the moonlit sea
Was ever throbbing, like the living heart
Of the great Universe. Ay—these are now
But sounds and visions of the past—their deep,
Wild beauty has departed from the earth;
And they are gathered to the embrace of Death,
Their solemn herald to Eternity.

Nor have they gone alone. High human hearts
Of passion have gone with them. The fresh dust
Is chill on many a breast, that burned erewhile
With fires that seemed immortal. Joys, that leaped
Like angels from the heart, and wandered free
In life's young morn to look upon the flowers,
The poetry of nature, and to list
The woven sounds of breeze, and bird, and stream,
Upon the night air, have been stricken down
In silence to the dust.

Exultant Hope,
That roved forever on the buoyant winds
Like the bright, starry bird of Paradise,
And chanted to the ever-listening heart
In the wild music of a thousand tongues,
Or soared into the open sky, until
Night's burning gems seem jeweled on her brow,
Has shut her drooping wing, and made her home
Within the voiceless sepulcher.

And Love,
That knelt at Passion's holiest shrine, and gazed
On his heart's idol as on some sweet star,
Whose purity and distance make it dear,
And dreamed of ecstasies, until his soul
Seemed but a lyre, that wakened in the glance
Of the beloved one—he too has gone
To his eternal resting place.

And where
Is stern Ambition—he who madly grasped
At Glory's fleeting phantom—he who sought
His fame upon the battlefield, and longed
To make his throne a pyramid of bones
Amid a sea of blood? He too has gone!
His stormy voice is mute—his mighty arm
Is nerveless on its clod—his very name
Is but a meteor of the night of years,
Whose gleams flashed out a moment o'er the earth,
And faded into nothingness.

The dream
Of high devotion—beauty's bright array—
And life's deep idol memories—all have passed
Like the cloud-shadows on a star-lit stream,
Or a soft strain of music, when the winds
Are slumbering on the billow.

Yet why muse
Upon the past with sorrow? Though the year
Has gone to blend with the mysterious tide
Of old Eternity, and borne along
Upon its heaving breast a thousand wrecks
Of glory and of beauty—yet, why mourn—
That such is destiny?

Another year
Succeedeth to the past—in their bright round
The seasons come and go—the same blue arch
That bath hung o'er us, will hang o'er us yet—

The same pure stars that we have loved to watch
Will blossom still at twilight's gentle hour,
Like lilies on the tomb of day—and still
Man will remain, to dream as he hath dreamed,
And mark the air with passion.

Love will spring
From the lone tomb of old Affections—Hope
And Joy, and great Ambition will rise up
As they have risen—and their deeds will be
Brighter than those engraven on the scroll
Of parted centuries. Even now the sea
Of coming years, beneath whose mighty waves
Life's great events are heaving into birth,
Is tossing to and fro, as if the winds
Of heaven were prisoned in its soundless depths,
And struggling to be free.

Weep not, that Time
Is passing on—it will ere long reveal
A brighter era to the nations. Hark!
Along the vales and mountains of the earth
There is a deep, portentous murmuring
Like the swift rush of subterranean streams,
Or like the mingled sounds of earth and air,
When the fierce Tempest, with sonorous wing,
Heaves his deep folds upon the rushing winds,
And hurries onward with his night of clouds
Against the eternal mountains.

'Tis the voice
Of infant Freedom—and her stirring call
Is heard and answered in a thousand tones,
From every hilltop of her western home—
And lo! it breaks across old Ocean's flood—
And "Freedom! FREEDOM!" is the answering shout
Of nations starting from the spell of years.

The day-spring!—see!—'tis brightening in the heavens!
The watchmen of the night have caught the sign—
From tower to tower the signal-fires flash free—
And the deep watchword, like the rush of seas
That heralds the volcano's bursting flame,
Is sounding o'er the earth.

Bright years of hope
And life are on the wing!—Yon glorious bow
Of freedom, bended by the hand of God,
Is spanning Time's dark surges. Its high Arch
A type of Love and Mercy on the cloud,
Tells that the many storms of human life
Will pass in silence, and the sinking waves,
Gathering the forms of glory, and of peace,
Reflect the undimmed brightness of the heavens.

THE PROBLEM OF EDUCATION IN THE GERMAN BAPTIST BRETHREN CHURCH.

BY P. H. BEERY.

In Nine Parts.—Part Seven.

If we have reasoned correctly thus far, certainly such a school is needed in every community. This may indeed be the case theoretically considered, and might also be the case actually applied, if every community were sufficiently conscious of its own highest welfare. However, the fact is that every community has an endless variety of conceptions and misconceptions, so that the result is the toleration of a very poor school as infinitely better than no school. This has been the case with the great mass of our own people, and also of a much larger body of country church people all over the land. The common consciousness of the masses is moving, and even among the leaders of educational thought is heard the declaration that moral character based on the Bible and the home must be the central idea of education. The time is ripe for action. And a score of such schools in the Middle States would have no difficulty in securing a very large patronage, and would certainly have a most wholesome influence. Viewed from the church side, our notion of the number and kind of schools needs radical correction to save us from collapse. We have some half dozen schools, and some lament that we have so many. With these or fewer, we are foolish enough to hope to perform our educational duty to the church masses in forty-five States. But confining ourselves to the States we occupy as a church, instead of six schools trying to reach the masses, who are often compelled to travel from a hundred miles to half a thousand miles to reach the nearest, we ought to have at least a dozen schools within the same territory. These schools should be located so as to be most convenient to the more populous church communities, providing them with courses adapted to the masses in their every-day life on the farm, in the shop, or in business; also preparing for

their special fields those desiring to pursue a college course, or those desiring to teach in the lower grades. Make this work thorough and practical by employing teachers who are masters of the art as well as the theory of schoolroom and practical life. These schools will become the disseminators of the best thought and culture, the feeders of our higher institutions, and the saviors of the masses who never aspire to college culture, but whose highest ambition is the ennobling of honest toil and humble life.

On the other hand, instead of having a half dozen colleges so-called, all of which, from rivalry, ambition, mistaken zeal, force of circumstances or other pretexts, are trying desperately to do college work, we ought to have but one college centrally located, or at most two, one east, the other west. Reduce all other schools to normal and preparatory academies, as feeders to the higher, which are to be organized and conducted on the university plan. Let them be equipped with extensive laboratories of apparatus and supplies for demonstration and practical work in both biological and physical sciences; also furnished with an extensive general library of recent popular editions of standard books, and special departmental libraries of the latest students' editions of works on the various subjects for collateral work and special research; for without these scholarship is necessarily narrow and bookish. Let the faculty be composed of those only who are recognized practical leaders and masters in their several departments, and, withal, the pious, practical, humble exponents of the Christ life. Such an institution, society would honor, the State protect, the church cherish and bless, and wealth endow; so that ere long it would become the veritable Mecca of not only our own people, but of a very extensive outside patronage.

Citronelle, Ala.

COURAGE.

BY GEO. L. STUDEBAKER.

COURAGE is that quality of the mind that enables one to do right, or encounter danger without fear. A certain writer has defined courage as "adversity's lamp."

Every young man and young lady, starting out in life, who desires to do the right, is in need of much courage. There are, before every young person, great possibilities. Let each determine to make the world better by his living in it. Before we meet and master the possibilities of life, we meet with many discouragements. A great many men and women who have mastered the battlements of life, and whose names have gone down in history, are those who have come up out of the humble walks of life. They met with their discouragements, however, but learned that the road to success in any enterprise was to try, and their "try" was accompanied with courage.

It will never do to allow ourselves to become discouraged and give up the strife. The Lord can use only men and women of courage, and if we would be of use to our heavenly Master we must have courage. The opposer of right and the author of wrong is continually on the alert. Jesus said, "Watch and pray, lest ye enter into temptation."

A great many young persons have made a moral and religious failure because they had not the courage to say no when tempted to do wrong. We should learn to say no. Say no with an emphasis that shows courage when tempted to do wrong. Joseph, the son of Jacob, was a boy of courage. He was taken from his father's home and sold into Egypt, and when in this strange land he was tempted to do wrong, he had the courage to say no. He rose to be a great man, and all Egypt was astonished at his mighty deeds of wisdom.

Young people, are you courageous? Are you ready and willing to be about your "Father's business?" In this great, busy world there are many golden opportunities for doing good. Are you seeking an opportunity to make the world better by your living in it? Be courageous. Begin the work

of the Lord now. "Remember *now* thy Creator." Have you the courage to do so? Or in this world of sin and sorrow do you forget God? There is a work for all. We can all be of use to him who died for us. We need courageous men and women in the neighborhood, in the family, and in the church. Parents should have the courage to talk to their children relative to their future hopes and prospects. Friends should encourage their friends to be Christians. Speak to them of Jesus and his love. Don't become discouraged if persecuted for righteousness' sake. Remember Jesus said, "Blessed are ye when men shall revile you and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

Remember that any lifeless object can float with the current, but to stem the current and go up stream takes a live object. Too many, for want of courage, are going with the current of the world. In this day of worldwardness, to be true men and women of God we must have the courage to contend for the truth as it is in Christ. "Contend earnestly for the faith once delivered to the saints." The reason we need contend for the faith is because there are so many contending against it. "Many shall come in my name," says Christ, "saying, Lo, here is Christ." Let us have the courage of ancient worthies and be willing to lay down our lives for "Christ's sake," have the courage to follow Christ in all his appointed ways, that when done with earth and its cares we may hear the "well done."

Muncie, Ind.

LET US DO THE LITTLE THINGS THAT WE CAN.

BY NANCY D. UNDERHILL.

THERE are thousands of Christian men and women who *wish* they could do some good in the world, and the wish is most commendable. But, because *they* do not have hundreds of dollars to give away; *because* they lack the education and natural ability to become missionaries; perhaps because they lack physical strength to do great things, they think there is nothing they can do. There never was a greater mistake made. There is *something* that every soul can do, for his fellow-travelers on earth, and for the Master in heaven. If one is bedridden, confined to a little room, and unable to help himself, there is still something he may do for his fellowman. He can cheer the patient nurse or tired companion or weary mother with a grateful smile and pleasant "Thank you," which will make their burdens much easier to bear than they would otherwise be. He can whisper to the heavenly Father a prayer full of loving thought for the most needy soul he knows. Many a soul has been rescued by means of prayer, many a wanderer brought home, many a sad one comforted and blessed. The *little* things that we all may do are not to be despised. There is no true happiness gained that is not obtained by means of little acts. A lifetime is made up of moments. A millionaire reckons his wealth by dollars, dimes, nickels and pennies, the same as anyone else.

But, there are people who need the kindness we might bestow, and we could reach them if we would. Can you not send a dollar to feed some poor, starving soul in far-off India? We *know* there are many who can not. There are women who can wear silk dresses and gold rings, and walk upon Brussels carpets, and read novels, while reclining upon costly cushions; who may play the piano and entertain worldly guests, and live in luxury, even gluttony, and yet they have no money to give to the starving of famine-stricken lands. Do not think the picture is overdrawn. There are many wives who are allowed many luxuries by their worldly-prosperous husbands, who pay all their bills but never permit their wives to have any cash that they do not give account of to their husbands. Hence, though living in a gilded cage, they are but poor, captive slaves, misunderstood and misjudged by those who envy them their finery. We have known women to wear gold rings which they despised, while they

literally suffered for the means which their jewelry would have given them, could they have sold it; but they dared not.

Dear readers, some of us are poor, some are weak and some discouraged. But there is no reason why we may not serve the Lord and be a blessing here on earth, if we really wish to. Within the prisons of our own country there are many thousands of suffering souls to whom a *kind word* would be sweeter than honey, and more precious than gold. They are *criminals*. Shall we despise them because they have yielded to temptation, and been condemned? Have *we* never done anything wrong? Many of them have inherited a weakness which made it hard for them to resist. Many are guilty of no greater offense than thousands who go free and are highly esteemed by their fellowmen. Yet the brand of the criminal rests upon them. Homes have been destroyed, reputation is gone, honor has flown, friends no longer exist, and the poor convict feels that he is forsaken of God and man. He feels there is nothing in this world for him to live for; he longs to die. Yet his soul is not prepared to meet the just Judge. *Some* have friends who visit and send gifts and write to them. But there are many who sadly sit in silent longing, year after year, as they daily see the letter carrier go by the door of their cell, with messages of comfort and remembrance for others, but *never a letter for them*. How sad their lot is! And we do not know that they are worse than others. But whatever they are, Christ died for them as well as for us. *He* loved them, and loves them still. He hears their moans and sobs, and while his great loving heart aches for them, he has left the *work* for us to do. If we do not try to comfort and save them, he will have to say to us at last, "I was in prison, and ye visited me not." It may be there is no prison near enough for us to visit.

Suppose *we* had yielded to some great temptation in the unsettled days of our youth? How near some of us came to doing so, time after time! But we had home, friends, kind parents, patient teachers, loving brothers and sisters and many other good things to help us keep right. Many of those imprisoned ones had not. If it had been "*me*," I guess we could think of some way in which our friends could manage to reach us, if they cared to. But suppose we do *not know* anyone in prison. Would Christ accept such an excuse? A letter addressed to the chaplain of any prison will bring all necessary information if we *wish to know* some poor, friendless, despairing soul to whom a kind friendly letter would be a most precious boon, and would cost only a stamp. If we can not visit the unfortunate in person, we can in that way cheer his sad life, and help him to look up to the loving Friend who will gladly accept him as his own when he gives his heart to him; for he says, "*Whosoever will*." He is not so particular as some of us are what a man's past life has been. He says, "Come," and it matters not *who* may accept the invitation. They are welcome to him, and he will never turn one of them away. There are many among us who can write good letters to folks who do not need them. Why not have a protégé in prison, and comfort some sad heart who thinks that no one in this world cares for his soul! Then, in some kind letter, put a pressed leaf or fern or flower. It will show him that *some one does care*. If you can do so, surprise him sometime by going to see him. Take your little sister or small brother, or wee, innocent child along, if you wish to be accompanied. Take a bouquet if you can. A good book, a paper, a dainty gift, a cake, a bag of oranges, doughnuts, bananas, apples, nuts, or other luxury (*prison* luxury) after you have become somewhat acquainted, will help him to realize that he is not wholly a useless outcast. Everything given will have to be examined by some officer before being presented; but that will not rob the gift of its value.

Prisoners do not need *censure*. They are supplied with that commodity by the free hand of the law. A careful study of the "golden rule" will reveal all that need be offered. Shall we try to help our unfortunate brother, and at last merit the dear Savior's kind approval—"I was in prison, and ye came unto

me"? With all our effort let us not neglect to pray earnestly for them.

Canon City, Colo.

WARPED CONSCIENCES.

BY FLORA E. TEAGUE.

A good development of the faculty of conscience is a valuable possession for any one. When this faculty is so trained that it agrees with God's rules and laws, it becomes more valuable still. No matter how small a degree of conscience one may have to start life with, by proper care and cultivation one may be able to produce a power within himself that will be mighty and invaluable. On the other hand, were one possessed with a large degree of conscience, evil tendencies and surroundings may so work upon it as to force it to become an almost useless guide. This valuable possession can be kept tender and susceptible, or it can be hardened and calloused. If properly cultivated, the possessor should be able to know evil and refrain from engaging in it; but if he tries to drown this "still, small voice," in a short time he can so warp this faculty that it will become an easy matter to go down hill.

Let us notice some of the ways in which we can warp this God-given possession. By exaggerating stories, facts, etc., we may so warp her that, by and by, we shall find it an easy matter to lie outright. Our exaggeration seemingly has gotten us into no trouble, but aroused interest in our conversation; so we strive to add a little more interest still by downright lying. Putting the best side of a piece of goods outside or the biggest apples and potatoes on top is another excellent way of warping the conscience. When she complains, we order her to keep quiet. Other good (?) people do the same, and so she hearkens to us and seems too timid to force herself upon us again in so unpleasant a way.

Desecrating the Lord's Day by a little questionable amusement, games, and studying weekday lessons is another way that some people have discovered to aid in downing this voice that is not pleasant to their ears.

Others, again, engage in evil deeds, harmless probably at first, but finally evil, lead others into them, and when caught avoid telling "the whole truth and nothing but the truth," and thus try to shield themselves in evil and also the ones they have led astray. Conscience is very quickly warped by such a plan as this.

Oh, there are many ways of dulling this good friend of ours and, when we have succeeded, the downward road opens before us broad and wide, and many there be that walk therein.

Avoid tampering with your consciences, my dear young people, but seek to strengthen them in every way you can, so you may have a friend and guide within you that will help to make you an honorable, upright man or woman, honored and respected in your community and pleasing to the dear Father above.

Mt. Morris, Ill.

LIFE OF ELD. JOHN KLINE.

In the cemetery, near Broadway, Va., rest the remains of Eld. John Kline, who was secretly murdered during the war. In some respects he was one of the most remarkable men with whom the Brethren church has ever been blessed. He left behind him a voluminous diary, which fell into the hands of Mr. Benjamin Funk, of Singers Glen, Va., a gifted writer, and a lifelong friend of Bro. Kline. From this material, and other information at command, Mr. Funk has arranged an exceedingly interesting and instructive biography of our lamented brother. The manuscript has been placed at the disposal of the Gish Fund Committee, and will be published in due time.

It will make a book of about 500 pages, the size of "Letters from Europe and Bible Lands." The work will contain an intensely interesting narrative of

Bro. Kline's eventful life. It will simply astonish our people to learn what an amazing amount of work this earnest preacher did, and it will be gratifying to learn that it was done so well. We are told how he traveled horseback three thousand and even four thousand miles a year; how he preached during these trips nearly every day, how he visited churches as far west as Elkhart, Ind.; how he called upon this, that and the other family, hundreds, if not thousands, of whose descendants are now living and will read with profound gratitude what he has to say of their parents, and sometimes of their grandparents.

The book will also contain a number of his sermons, for it seems that he left behind him a record of hundreds of discourses. It will also contain a few sermons which he heard other leading brethren deliver. These sermons will show the kind of sermons our old brethren used to preach, and not a few of our best thinkers will be surprised at the rare skill displayed by them in the handling of the Sword of the Spirit.

The price of the book in cloth will be \$1.25, and for it we must have a sufficient amount of advance orders to make the undertaking safe, before placing the copy in the hands of our printers. We want every person desiring a copy of this excellent book at the price named, to write us at once. Send no money until further notice, but send the order without delay. We trust our ministers will call the attention of the members to the work, and urge them to add their names to the list of advance orders. We expect to have the work ready for delivery in September. When sending in your order do not fail to make use of the order blank found on the last page of this issue.—Ed.

WHO ARE THE TWO WITNESSES SPOKEN OF IN REV. 11: 3?

BY PETER DIERDORFF.

In Two Parts.—Part One.

ILLITERATE, but naturally an aspiring student for understanding the prophecies of the Bible, and especially those of Revelation, my attention was all the more readily called to the above-named question by an inquiry on that prophecy, appearing in the GOSPEL MESSENGER quite a while ago.

We presume the MESSENGER has quoted about the best commentary in explanation on this subject of prophecy, though we do not believe it to be a correct interpretation of the prophecy. We will venture another explanation of this part of Revelation, and then leave it to those who read it as to whether we have the truth or not. There are several reasons why we do not believe it to be a correct exposition. We will refer here to only one general reason, as it appears to our mind, which is that the general features of the prophecy are distorted in explanation.

In order to understand this prophecy concerning the "two witnesses" it is necessary to understand the Revelator's introduction to it, which is a repetition (for another purpose) of the survey or measurement taken of the Seven Churches in Asia in the second and third chapters. This first visitation of the Revelator to the churches was for the purpose of examining or measuring them to show them their true relation to the kingdom of heaven or "temple of God," and also for their reproof and correction, or justification and encouragement, as their real standing merited.

But out of the seven churches only two,—namely Smyrna (Rev. 2: 8) and Philadelphia (Rev. 3: 7),—met the approval of the Revelator; hence two organic, vital, living bodies, or "candlesticks" (Rev. 1: 20), witnessing for Jesus. Rev. 11: 3, 4. The other five churches—Ephesus, Pergamos, Thyatira, Sardis and Laodicea—having fallen from their high estate (Rev. 2: 5, 14, 15, 20, 21 and 3: 2, 16), were relegated, left out (or cast out, Greek) to "the court which is without the temple," and "given un-

to the Gentiles." Rev. 11: 2. Therefore, as an introduction to this prophecy, it was made plain that it was necessary to embrace only the two "candlesticks," or churches, in this measurement of "the temple of God," Rev. 11: 1, the other five having been ruled out.

Together with the great necessity of understanding the introduction to this prophecy, it is highly important to take notice that those "witnesses" were to pass through three stages of existence, or being, in which they are very differently represented. First, that of irresistible activity and vital power. Secondly, that exactly to the reverse of the first, or of a dead and inactive state. And, lastly, that of a revived, standing and erect state, ending in a glorious triumph, far above all their enemies. From the foregoing facts we draw the conclusion, that this second measurement was for the purpose of testing the vitality and power of those "witnesses," or "candlesticks," preparatory to passing through coming ordeals, and those different stages of existence.

In outlining this subject of prophecy it is also eminently important to notice the fact that the several periods of time given refer to one and the same thing, clothed in different expressions of language. As "forty-two months" in round numbers make "a thousand two hundred and three score days," so also do "three days and an half," according to the day-year system, make "forty and two months."

Having now outlined the more prominent features of the prophecy, the mind can the more readily grasp the minor particulars. We therefore proceed with our explanation of the prophecy.

Verse 1. "And there was given me a reed like unto a rod." The instrument used here for measuring is unlike the line in Zech. 2: 1, 2, where the object was measure in length only. But here the "rod" means not only length, but rule with rigor and oppression also. Hence, in close proximity to the command for using it, it is said, "And the holy city shall they tread under foot forty and two months."

"Rise, and measure the temple of God, and the altar, and them that worship therein." "Temple" must mean the two organic bodies, or "candlesticks," embracing the true church of Christ in an organic light. And as Paul taught that the churches in his day were "the temple of God" (1 Cor. 3: 16 and 2 Cor. 6: 16), and as it is generally believed and conceded among Bible students and commentators that the true church of Christ is the antitype of the temple built under the Mosaic dispensation there need be no doubt as to the true meaning of "temple," as used here.

"And the altar." As the heart is the seat from which prayers ascend to God, being the antitype of the altar and the burning of incense thereon under the law, "altar" as used here must mean the heart. Therefore, in view of perfection, it became a matter of importance to know the true state or intent of the heart by measurement or discernment. Heb. 4: 12. "And them that worship therein" and "the holy city" are synonymous, so far as reference is had to the same people, including all the true children of God, even under those five churches that had lost their identity as "candlesticks." For they had the promise of being accepted, if they would be faithful and "overcome" (Rev. 2: 7; 17: 26 and 3: 5, 21), and were covered under their representative head, the true "candlesticks" or "witnesses."

Verse 3. "Shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." This covers their dead state period.

Verse 4. "These are the two olive trees, and the two candlesticks." "Olive trees," green, living and vigorous trees" (Ps. 52: 8; Jer. 11: 16). "Candlesticks," "Churches" (Rev. 1: 20).

Verses 5 and 6. "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies," etc. This language is measurably figurative, made so in contradistinction to their dead state, or the period during which they were to be trodden under foot. We must not forget that this prophecy is attended or ruled by measurements.

The Revelator had, in verse 2, briefly referred to the period during which they were to be "overcome" and trodden under foot. But before that period, their aggressive and effective work and power, he paints in vigorous, brilliant language, thus making them to appear with the same irresistible power as Christ and the apostles, who went about doing good,—healing the sick and raising the dead,—and in the face of all opposition, proclaiming that Word that would judge men at the last day (Mark 16: 16; John 12: 48). Therefore we are made to see that "the Spirit of life from God" (verse 11) was still in them, and was their animating power.

Verse 7. "And when they shall have finished their testimony." Not that testimony or prophecy during which they were to be "clothed in sackcloth," for at the end of that time "the Spirit of life from God" entered into them, and they stood upon their feet" (verse 11). But at the end of this testimony in verse 7, which is represented in verse 5 and 6, they were "overcome" and "killed."

"The beast that ascendeth out of the bottomless pit." As this is the first time the Revelator refers to this beast, it became necessary to distinguish between it and those four beasts he saw in heaven "round about the throne," that were giving "glory and honor and thanks to him that sat on the throne" (Rev. 4: 6-9), by stating that this "beast . . . ascendeth out of the bottomless pit." The gates of restraint to the devil's work, in opposition to the work of the "Son of God," and being thrown open when the "bottomless pit" was opened by the star that fell "from heaven" (Judas Iscariot) under the sounding of the "fifth angel" (Rev. 9: 1, 2), this beast could now ascend "out of the bottomless pit."

The ascension of this beast to triumph is the development or revelation of that "man of sin," "the son of perdition" (John 17: 12) "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple (church) of God, showing himself that he is God" (1 Thess. 2: 3, 4). The rise of the same person is shown in the vision of Daniel by the "little horn," which had "eyes like the eyes of man, and a mouth speaking great things" (Dan. 7: 8), "which waxed exceeding great" (Dan. 8: 9) and "made war with the saints, and prevailed against them" (Dan. 7: 21). "And he shall speak great words against the Most High . . . and think to change times and laws." Dan. 7: 25.

The ultimate consummation of the rise of this beast or "mystery of iniquity," which did "already work" (1 Thess. 2: 7) in Paul's day is shown by the Revelator in the "judgment of the great whore,"—a "woman" sitting "upon a scarlet colored beast, full of names of blasphemy," and "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17: 1-6).

"Shall make war against them, and shall overcome them, and kill them." Slowly but surely and no doubt insensibly, to a great extent, until it is too late, come the awful consequences to the victim. But it is the devil's work. And whoever is "overcome" by him can be assured of the woeful result. It was thus with Adam and Eve. It was thus with Judas, "the son of perdition" (John 12: 12). It was thus with the Jewish nation. It was so with the church of Christ,—the temple of God.

According to the Revelator this last great achievement for the devil's triumph was consummated through his agent,—the beast." It was called "antichrist" in the days of the apostles (2 John 1: 7)—"the spirit that" did then work "in the children of disobedience" (Eph. 2: 2). By a slow and long train of oppression, persecution, deception and corruption, the devil succeeded in corrupting and overcoming "the temple of God;" and thus killing and putting an end to the organic body of Christ, in its stead placing "the abomination that maketh desolate" (Dan. 12: 11).

"The Spirit of life from God" (verse 11) left the church, or those "two witnesses," when it was transformed to the authority of "the beast." Hence the date of the cessation of miracles. But as it takes time to bring about great changes and revolutions in those earthly powers, we must understand that

considerable time intervened from the time the "two witnesses" were killed by "the beast" and the full development of that monster beast as shown above.

GOD IN CHRIST, CHRIST IN US.

BY C. H. BALSBAUGH.

To Brother Percival C. Nyce, of Reading, Pa. :-

"GOD IS." This is the first and all-inclusive article of our faith. Heb. 11: 6. The name which Moses was to carry into Egypt as the authentication of his mission and as the pledge of the redemption of Israel, was, "I AM THAT I AM." Ex. 3: 14. In Isa. 52: 6 we read, "*My people shall know MY NAME.*" What can be more emphatic than self-consciousness? I AM. To know God as we know ourselves, as the essence and totality of our being—this is Christianity, this is salvation. An objective Christ is no more a Savior than Buddha.

You are a sightless man physically, but the letters you dictate clearly indicate that 2 Cor. 3: 18 is your blessed experience. God is your light, your peace, your "joy unspeakable and full of glory." 1 John 1: 5, 7; 2 Thess. 3: 16; 1 Pet. 1: 8. These passages are not hyperbole. They are as strictly true as *I am*. They reveal a life which nature in her lost condition cannot produce. Man is the image of the infinitely Beautiful and infinitely Good. He exists to realize and illustrate the love and holiness of God. The heart that has been kindled by the Holy Ghost can rest in no enjoyment of which Jesus is not the fount and fullness.

The proof of our regeneration is Col 3: 1, 2, 3. This world is too small and barren for the soul that has been made a citizen of the universal empire of which Jesus Christ is Lord and King. We are joint-heirs with Emmanuel and the great legacy that awaits us keeps our hearts far above all that is seen and temporal. We are to "*walk worthy OF GOD, who has called us unto his KINGDOM AND GLORY.*" 1 Thess. 2: 12. This means that we "*walk even AS JESUS WALKED.*" 1 John 2: 6. Then his testimony will ever be ours. "This is my beloved Son in whom I am well pleased." Matt. 3: 7. Then will 1 Cor. 10: 31 be the great key word of our life.

The questions you ask are fundamental. They have a significance as wide as the human race, and stretches over all the ages of time and all the cycles of eternity. The whole mystery of godliness, and the entire scheme of redemption are embodied in Rev. 1: 18. *Three stupendous events* had to transpire before human redemption could be effected. First, *God had to become incarnate*. Second, *this God-man had to die as a propitiation for sin*. Third, *he had to rise again from the dead for our advocacy before the throne of Jehovah*. Without the assumption of human nature no blood could have been shed for sin; and "without shedding of blood is no remission." Heb. 9: 22. Without the resumption of human nature from the grave the sacrifice on Calvary would have been utterly useless. "*If Christ be not raised, your faith is vain; ye are yet in your sins.*" 1 Cor. 15: 17. The birth by Mary was wonderful. But the birth from the dominion of death and the hopelessness of the grave was far more wonderful. The great theme of the apostles was, "*Jesus and the Resurrection.*" Acts 4: 33; 17: 31. And in Acts 17: 30-33, in verse 33, the apostle is very explicit and emphatic on connecting this final and supreme begetting of Jesus with his resurrection. His baptism was in no sense a birth, but a verbal, audible recognition of sonship. His first birth was in Bethlehem into a life of trial and suffering and death. His second genesis was from the realm of Hades to life everlasting. Unless we are in "the likeness of his resurrection," we have no share in the glorious fruits of his atonement. It is easy to baptize, but before we can be "baptized in the likeness of his death," we must experimentally know the meaning of Golgotha.

Your second question refers to a fact that is acknowledged by all Christendom, viz., "*the fullness of the Gentiles.*" Paul calls it a mystery. It was a mystery then, and it is a mystery to-day. We all know that the "blindness" of Israel is as great and mys-

terious in the opening of the twentieth century as when Paul wrote to the Romans. When the Gentile elect is complete, the door will be open again for the Jews; and their call and election will be so universal and mighty that "*all Israel shall be saved.*" Rom. 11: 25, 26. That great event is manifestly near. In all directions we have indications that Providence is getting both Jews and Gentiles ready for the great consummation. Well may we repeat, with bowed heads and hearts, the advising words of Paul in Rom. 11: 33-36. Again and again I repeat to myself the words of the Psalmist in chapter 107: 8, 15, 21, 31, 43.

"I AM." Not, *I seem*. How formal and un-Christ-like we may be without suspecting it. We may salute each other with a kiss that has no more holiness in it than the kiss of Judas Iscariot. We may partake of bread and wine, and never taste the flesh and blood of Jesus. We may wear our phylacteries broad, while our hearts are narrow. We may contend earnestly for tradition and ritual while "the faith which was once delivered unto the saints" is a dubious enigma to us. No wonder we are exhorted to "work out our salvation with fear and trembling." Philpp. 2: 12. Nothing is easier and more common than self-deception.

The care and reality and sum of religion is to *be like God in Christ*. GOD IS LOVE; AND SUCH LOVE! Jesus came in the flesh for the express purpose to show us how God loves. The Holy Spirit is given to enable us to live the Christ-life. Love has a wonderful must in it; and this is the blessed, invincible impulse to sacrifice itself for the good of others. It is its supreme joy to become very poor so that others may become very rich. 2 Cor. 8: 9. But its poverty will only enrich itself in the end. None ever became as poor as Jesus. None so rich as he to-day. Philpp. 2: 6-11. O that we all knew more of the glory of Gal. 6: 14. Let us ever look at the goal that crossed the heart of Jesus when "he endured the cross, despising the shame."

Union Deposit, Pa.

KNOWLEDGE AND PRACTICE.

BY NOAH LONGANECKER.

If ye know these things, happy are ye if ye do them.—John 13: 17.

KNOWLEDGE without practice is worthless. All sciences are of immense value, but only so as they are made to serve practical purposes. But this is especially true relative to the knowledge of God. A knowledge of divine things without a practical use would be worse than "sounding brass, or a tinkling cymbal." As James says, "To him that knoweth to do good, and doeth it not, to him it is sin." It is only the *doer* of the Word that "shall be blessed in his deed." This is all in line with our text. Knowledge is power. It is the parent of all true obedience. No wonder that Christ so ardently and feelingly exclaimed, "If thou hadst known!" "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "By his knowledge shall my righteous servant justify many." "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." This all shows the importance of a correct knowledge. Yea, more, a practical knowledge; "for not the hearers of the law are just before God, but the doers of the law shall be justified." Even as Christ hath said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

James 1: 25 is strongly in line with our text: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." To hear, to know, does not insure the blessing. True, "faith cometh by hearing." But it is equally true that to insure the blessing there must be an obedience of and to the faith. Acts 6: 7; Rom. 1: 5; 16: 26. "That servant, which knew his lord's

will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12: 47, 48.

A. Clarke comments on these verses as follows: "The subject of these verses has been greatly misunderstood, and has been used in a very dangerous manner. Many have thought that their ignorance of divine things would be a sufficient excuse for their crimes; and that they might have but few stripes, they voluntarily continued in ignorance. But such persons should know that God will judge them for the knowledge they might have received, but refused to acquire. No criminal is excused, because he has been ignorant of the laws of his country, and so transgressed them, when it can be proved that those very laws have been published throughout the land. Much knowledge is a dangerous thing, if it be not improved; as this will greatly aggravate the condemnation of its possessor. Nor will it avail a person, in the land of light and information, to be ignorant, as he shall be judged for what he might have known, and, perhaps in this case, the punishment of this voluntarily ignorant man will be even greater than that of the more enlightened; because his crimes are aggravated by this consideration, that he refused to have the light, that he might neither be obliged to walk in the light, nor account for the possession of it. So we find that the plea of ignorance is a mere refuge of lies, and none can plead it who has the book of God within his reach, and lives in a country blessed with the preaching of the Gospel of Jesus Christ."

It is our duty to read, to search, to study the Holy Scriptures. To neglect this duty is criminal. But it is no less criminal than when we know God's will and refuse to obey it. To *first know it*, and then do it, is our duty. To obey this duty is highly acceptable and pleasing to God. But more; to "*know*" and "*do*" God's commands will bring comfort, peace, and joy to the soul. "Blessed are they that do his commandments." "Happy are ye if ye do them." "Her ways are ways of pleasantness, and all her paths are peace." In all these texts the way to happiness is plainly set forth. God created all men for happiness. All men seek after happiness. None need be disappointed in time or in eternity, if they will learn of Christ and obey his commands. All Christian professors put a great deal of stress on experimental religion, and well they may, for the Bible recommends no other. Whose testimony is to decide who has this Christian experience? Not mine, not yours, but God's alone. Religion is a system of faith and worship. To say and not do, to believe and not obey is always condemned by the Bible. We are so very fond of Hymn No. 488. "Joy unspeakable and full of glory" is such a beautiful title! C. Wesley could do no better than commence said hymn by,

"How happy are they
Who their Savior obey!"

We may say, Blessed is such a worldly-honored man, but Christ says, "Yea, rather, blessed are they that hear the word of God, and keep it."

Hartville, Ohio.

It is one of the most common faults of Christians that they do not manifest the interest they should in those near and dear to them. We sometimes give our dearest friends reason to say "No man careth for my soul." We know that they would listen kindly to any word we might say, and yet we are dumb. Does it not seem strangely inconsistent in us? It would seem the most natural thing in the world to urge one's own brother to share in one's faith before looking elsewhere for a new believer. Yet, as a matter of fact, one is more likely to shrink from speaking on the subject of personal religion to a brother who is out of Christ than to a comparative stranger. A reason for this is that one's own shortcomings and failures are so well-known to a brother, that one often hesitates to urge the importance of a truth he is supposed to illustrate, but which he feels he represents unworthily.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILITICAL SUGGESTIONS AND AIDS FOR THE MINISTER.

—We earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. FOTSRADACH, Box 776, Elkhardt, Ind.

STEPS UP AFTER A FALL.—Part Two.—Luke 22: 61, 62.

BY M. W. EMMERT.

I. INTRODUCTION.

1. Judas' and Peter's sin compared.
 - (1) Judas betrayed, Peter denied Christ.
 - (2) Judas' premeditated, Peter's weakness of flesh.
 - (3) Judas' resulted in remorse and death, Peter's in repentance and life.
2. Not men who never fall, but those who get up again, higher than before, please God. ILL.—David fell, yet a man after God's heart.

II. PRELIMINARY STEP.

1. Jesus turned and looked upon Peter. V. 61.
 - (1) First step in fall, or preliminary step, originated in Satan. The preliminary step up originated in Christ. Both outside of Peter's control.
 - (2) Christ's pitying look pierced Peter's heart.

III. FIRST STEP BY PETER.

1. Peter looked at Jesus, for he saw Jesus looking at him.
 - (1) One look at Jesus brought conviction.
 - (2) Hard for guilty party to look the wronged one in the face.

IV. SECOND STEP BY PETER.

1. Peter remembered Jesus' words. V. 61.
 - (1) Remembered words of warning. V. 34.
 - (2) May also have remembered Christ's intercession for him. V. 32.
 - (3) May also have remembered command. V. 32.
 - (4) May also have remembered his own solemn declaration. V. 33.

V. THIRD STEP BY PETER.

1. And Peter went out. V. 62.
 - (1) Left his evil associates.
 - (2) Left the devil's fire.

VI. FOURTH STEP BY PETER.

1. He wept bitterly. V. 62.
 - (1) A sorrow that worked repentance not to be repented of.
 - (2) Difference between Judas' and Peter's sorrow.
 - (a) Judas sorry because of pain to himself.
 - (b) Peter sorry because of pain to his Master.

JEALOUSY AMONG PREACHERS.

It is a very unpleasant and unhappy state of affairs when jealousy arises among God's servants. To those not coming into close contact with church work the complaint may seem unwarranted and totally out of place. I am not stopping to prove an axiom (a self-evident truth). That would be a great waste of time. I assert that this condition exists and among the number in this condition are found some who have passed the fourscore line, and from this all the way down to the newly elected minister. The man of promise suffers most when the shaft of jealousy is directed against him. He is bound to rise and hold an important place in the church. God needs a man to fill a certain niche and has one in training. The place he is to fill may be years away, but the training must be thorough, and along with the needed discipline comes this dreadful spirit of jealousy, which predicts all manner of dire and terrible things. He must be kept down with the plea that the church will be wrecked unless something is done. This spirit finds fault with the brother's preaching. It complains of his education. It says he gets into the hearts of the people to whom he ministers and at last the official machinery is used to bring about the last finishing touch in his subjugation. At other times all manner of turns are taken, except those legitimate, that in the "see-saw" of life he may go down and I go up.

Oh! this terrible spirit gets into the heart and works havoc in our churches. One is doing a good work and the church is going up to prosperity, when some one else, touched with this dreadful spirit, is bound to worm his way in, although at fearful cost; he divides the church, solicits favor and finally gains his ends. Again certain brethren must be kept off programs of Sunday-school and Ministerial Meetings lest the opportunity serve to spoil them. A minister preaches and draws many people to his audience, and in the midst of a glorious victory for

God you will find this spirit doing its work. It finds some fault to parade, some criticism to make, and then, with determined persistency, concludes things by saying "BUT IF." That is enough; it is Satan's catch-trap. Elders, too, are not always exempt from this same unhappy human attainment, and through this spirit allow churches to suffer; yea, assist in contributing to the downfall, simply because some one else has been honored by a call which by virtue of age, or precedence on account of living near by, in their judgment, should have gone to them.

Some men think more highly of themselves than they ought to think, and if neglected or not honored with the most distinguished seats and most conspicuous places in the work of the church, this spirit of the adversary of souls arises in their hearts and begins his work of destruction. How long! oh! how long will it be until we shall all learn to think and regard others better than ourselves? A. H. P.

THE MINISTER'S HOME ALTAR.

I ASSUME that every minister of the Brethren church has in his home an altar around which he gathers regularly the family, and any others who may chance to be his guests. Any one, whether preacher or not, is losing one great source of spiritual power by not having an altar in the home. The services may be held in the morning or evening, or both, and should be made attractive to the family. All the members of the family may be taught quite early to take part both in the reading and prayer service.

It is surprising how apt children at an early age will become, and how eager they are to have something to do. This training is but preparing other families for usefulness in carrying forward the message of Divine Truth in holy living, in homes consecrated to God in prayer. I am fearful that many homes in our Brotherhood are prayerless and spiritually cheerless from neglect of this one important duty. These services must be taught and urged as bringing manifold blessings to those who engage in them, not simply as a matter of duty, but of perfect love for Jesus Christ and for the great good coming to their hearts, from the hand of the bountiful GIVER of all good. Continue, brethren, to urge and plead for the home altar until every family gives evidence of its erection by greater spiritual growth. A. H. P.

SHOW me a man who has been a power in prayer and I will show you a man who has given himself up to do and to be what God wants him to do and be. If you would have this power in prayer you, too, must make this complete surrender to the will of God. You may be praying for some special blessing, but God cannot give it to you until you are wholly his.—Francis E. Clark.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Feeding of Five Thousand.—John 6: 5-14.

Lesson for June 17, 1900.

GOLDEN TEXT.—Give us this day our daily bread.—Matt. 6: 11.

At this time the preaching of Jesus was exceedingly popular among the common people. First, because he made himself as one of them by being willing to eat, drink and associate with them. In other words, he came in touch with them. Second, because he sympathized with them in their poverty, needs, and afflictions, and healed their diseases. This was a special favor to them because they, in many cases, were not able to employ the physicians of the country, as they had not the wherewith to pay them. We read of one woman who had spent all her living on physicians and yet was not healed. Christ as the Great Physician healed them without money or price. This drew many to him and made fast friends, such as could have been made in no other way. Third, he had compassion on them

when physically hungry, and miraculously fed them to fullness. Fourth, he fed them spiritually as no other man, prophet or priest, did. "To the poor the Gospel was preached." When we look at all these things which he was to these people we don't need to wonder that he had a large following. And it was while he was engaged in this ministry that our lesson occurred.

A great wave of deep interest in reference to him had been started all over Galilee. And when we consider the vast number of poor, afflicted, hungry and seeking people after a better way of living, it helps us to understand how five thousand, besides women and children, would congregate to see, hear and receive this wonderful man.

The first lesson we have to learn from this is that if we wish to interest and do the people good we must get near enough to them that they can touch us and we can touch them. This we can do by associating with them close enough that they can feel that we belong to the same family and that we have common interests. He went among them, entered their homes, ate with them, sympathized with them in their afflictions, and in many cases healed them of their diseases.

Second, we must have something to give when they do come. We cannot heal them of their maladies as the Christ did. But through faith and prayer we can even in this, do much for them. Kind words, helping hands and sympathizing hearts can do much towards healing men and women of their physical diseases; following this with that which is more needful, the spiritual food that heals the soul.

Our lesson for to-day, of course, is a miracle, such as was not intended for every-day occasions, and was intended partly for Philip and for the other disciples as a faith test and also as a teaching. Philip was astonished at the thought of feeding such a vast multitude. Two hundred pennyworth of bread, he said, would not be sufficient, that every one of them might take a little. And as we may look at it, we may conclude that his estimate was away out of sight. The amount he names would be about \$34 in our money, which would be far short to buy enough bread to feed such a multitude. But when we learn that a Roman penny was at that time full wages for a day's labor we get some idea of the amount of bread that could be bought on Philip's estimate.

But the Master knew what he would do. It was not necessary to go to the city to buy bread. There were there "five barley loaves and two small fishes." This was enough for the people to see and the disciples to use, on which to lay their faith. It was the seed of that which was needed. All that was necessary was growth. And this power the Master had. The loaves grew and the fishes grew until there was more than enough to feed the whole multitude. The lesson to the disciples and to us was and is that in the mission of the Gospel there is always an overflowing supply. The storehouse of heaven is always full. And there need be no emergencies for which there is no supply. These supplies, both physically and spiritually come to us through what we call natural channels, because they come in common channels. But they are quite as miraculous in their way of coming as were these loaves and fishes in increasing. We do not so recognize it as we should, because we fail to see the source from which our bread comes.

As he in his ministry contributed both to the bodies and souls of the people that he might reach and save them, so must we. There is no use of trying to feed the soul with spiritual food while the body is starving physically. It was after these people had been fed on the barley loaves and fishes that they were made to say, "This is of a truth that prophet that should come into the world." They had the tangible evidence that he loved them not only in profession but in deed as well. And so we must deal with our fellow-men. We must show towards them a brotherly and sisterly concern. And there are ways without number in which we can do this. As the Christ on this occasion supplied his disciples with means of feeding the people, so he is continually supplying us. Only believe. H. B. B.

HOME * AND * FAMILY

A THOUGHT.

I KNEW a man who, in his avaricious grasp,
Had tried to gain both yonder world and this,
A life of ease on earth and heavenly bliss,—
And lost them both, for both slipped through his clasp.

I knew another who, with single purpose true,
Surrendered hold upon the things of sense,
And lodged his treasure in the endless hence,
And winning yonder world, gained this one too.

Daniel Garnett Bickers, in S. S. Times.

A CIRCUMSTANCE.

BY JOHN E. MOHLER.

SHE wanted to be baptized, and she was old enough to know what it implied. She needed a Savior, too. But there were inward murmurings and fears. Her reputation was not of the best, and some wondered if she would be faithful. Others feared the church would be disgraced. But she wanted to join, and what could they do but receive her? Some noble-hearted sisters gave her private counsel about the sacredness of a Christian life, and the applicant assented to it all. Then she was enrolled by baptism with the membership.

But the young members did not want to associate with her, and parents discouraged their children from her company. She conducted herself as well as most persons would, in her environments, and she felt the coldness in the church toward her. Then she picked her own associates, and naturally fell into their ways. No one knew she did anything bad, but that she might have done better goes without saying. She charged the members with avoiding her, and it could not be denied. Then when she drifted out of the established ways of the church she was disowned. She didn't mourn over it, for she preferred being out, to live with those who wanted her association.

Now, what was wrong? A mistake was made, but who made it, where and when was it made, and could it have been avoided?

Warrensburg, Mo.

A MOTHERS' MEETING.

BY VIRGINIA M. SNAVELY.

IF there is any one thing more than another that has seemed to do especial good in our work here in Kearney, it is the Mothers' Meeting. We do not have a crowded house, only an average of about six or seven in attendance, but those who come enjoy such perfect liberty and confidence in a meeting of those of their own sex only. A number of mothers have said to us, "If I only had had this help when I was younger, how much easier and better I could have made life for my husband and family, as well as for myself."

We do not confine these meetings to mothers only, but to all wives and young women who can be interested to come. The help gained at these meetings is often of more practical use to the young women and wives than to the experienced mothers, for the greater experiences are still before the former, and they are furnished through this means of help, so as better to meet them. But we need these mothers to give us good teaching. This is a way in which we may be helpers to each other. How often have we thought, "I would like to suggest to Sister A, that, if she would keep her children with her in church, they wouldn't be so troublesome," but no; we're afraid she might take offense, and so we'll just dare think of it, and that's all. While there are many ways we might find of kindly and lovingly giving suggestions to certain ones, yet we are not always able to keep those certain ones from finding a little sting in our suggestion, whether we have put it there or not.

These mothers' meetings do give such excellent opportunities along this line on both sides; to teach, and to learn as well. This is the plan which we have been following since we began our mothers' meeting here. The meeting chooses the subjects and leaders from one time to another. The leader

will prepare on that subject which is given her a list of questions to bring out all she possibly can on it. These questions are numbered and passed around at next meeting. We open our service with Scripture reading and prayer, and often a song. Then question No. 1 is called for and read by the holder, and also answered by her as much as possible, and then is open for free discussion. There need not be the least formality about such a service. The more common it can be made, the better the meeting. The questions are called for by number until the close, and it is wonderful to notice how many things are brought out that were not found in any of the questions.

Among the subjects we have discussed with special interest are these: Mothers and Sons—questions on how to gain and keep the boys' confidence, etc.; Mothers and Daughters; The Ideal Mother; Prenatal Influence upon a Child; Ways in which I can be a Helpmeet to my Husband; The Mother's Duty toward other Mothers and Women; Cheerfulness in the Home; Home Adornment, and many others. These you can readily see are full subjects and can be subdivided into two or three.

We are anxious that many other localities will be interested in a meeting of this kind, and realize some of the benefits that we feel we do. Last summer the benefits were carried home by the mothers to such an extent, that the husbands and fathers asked that we have a meeting that they might all attend, which we did, appointed in the evening for their convenience; and it proved to be very interesting and instructive. Our subject was somewhat general—"The Home."

We hope, too, that the ministry will encourage a work of this kind among our sisters, for its benefits are certainly great, and needful to us all. For to make both our lives and our homes the most ideal should be the ambition of every woman. To this end let us untiringly labor!

404 East 16th St., Kearney, Nebr.

DO NOT SCOLD.

I NEVER knew any one to do any good by scolding. There are times when reproof is necessary, but that can be given in a gentle manner. If gentleness does not do any good, scolding will most certainly drive you farther away from the object you have in view. Nobody likes to be scolded. "Oh," says one, "you are too easy; why don't you scold and let them know you mean that they shall mind you?" I have had a good deal of experience in this warfare. I have looked on all sides, and by far I have found it much the best way to take Christ for our example. Your love will do more than harsh words of scolding. I will give one instance of this:

We were holding meetings in a town not far away, and there seemed to be no awakening or softening of the heart. The preacher became quite indignant, as he had labored so hard and accomplished nothing, and no appreciation had been shown; so he told them, in a rough way, that they deserved to be lost and the devil would surely have them; that they were not worthy of the privileges they had. This offended them, and that man could not touch them or get near them after that. They were a company of young men, who did not regard God nor man. A Christian lady rose and stepped into the crowd, and spoke to them in loving tones and exhorted them to give their hearts to God; to be men for God, and become useful citizens, loved by all who should know them. She told them of the love of Christ, of his long-suffering and patience, his forbearance with all men. How he had given his life, and had tasted death for every man. Thus she talked while the tears rolled down her cheeks. She asked them meekly if she might pray for them, and they could not say no; and she fell on her knees and lifted up her prayer to God in their behalf. It was, like an oasis in the desert to them, they had never seen it on this wise before. She told her heavenly Father of the Savior's love to dying men, and in his name she brought these sons of Adam, these mothers' sons, and presented them in Jesus' name to the Father's love.

One young man broke down and wept like a child; then stepping forward and facing the congregation, he told his experience and asked prayer for himself and comrades. Thus the spell was broken, and numbers came forward to be prayed for, and many souls were saved as a result of kind words.

Take the things that trouble you to God in prayer, and do not scold. Keep a calm, composed spirit always. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." Prov. 16: 32. Grace can help you in every time of need. If things go wrong in the home, if business cares perplex, if those nearest and dearest to you are weary and worried and "out of sorts," be patient. The tired ones need cheer and comfort. Keep praying. God will help you. *Do not scold.—Mrs. H. L. Hastings.*

OOM PAUL AND WIFE.

A WRITER in *Frank Leslie's Popular Monthly* for May tells some very interesting things concerning the President of the Transvaal. Possibly it is a little exaggerated, but it shows how some people live in high life:

Still, it must be admitted that Oom Paul, with all his sombre and sinister traits, is liberally endowed with the saving salt of humor. Also, that his whole career has rested upon that strong and pure domestic foundation, that wholesome family and home life, which is the surest safeguard even of a monarch's throne.

Mrs. Paul Kruger is the embodiment of homeliness. In her appearance, in her manners, in her speech, she is as unassuming as the wife of any Dutch farmer. And she is just as thrifty and frugal.

Oom Paul Kruger is believed to be worth \$25,000,000; and the credit for amassing that immense fortune he gives to the woman who for nearly half a century has cared for him and watched over him, and striven and saved for him—farmer, herdsman, soldier, clergyman, ambassador, President of the Transvaal—in every phase of his wonderful career. "Tanta" Kruger has always believed implicitly in her husband, has always shown him a humble, devoted admiration that is somehow pathetic to look upon. Paul Kruger to-day is, in her opinion, the greatest man that ever lived. And she is the proudest woman in the Transvaal. The struggling ambitious farmer found a treasure when he found that gentle, blue-eyed lass, who, when he asked her to marry him, looked down demurely and said, "I can bake, I can cook, I can sew, I can clean, I can scrub."

Even in these latter days, according to a recent visitor at Pretoria, the first lady in the Transvaal bakes, and sews, and scrubs, to save the wages of a servant. She may be seen at five o'clock any morning the President is at home bending over a little kitchen stove preparing her husband's morning cup of coffee. The only accomplishment in which "Auntie" Kruger claims to excel is in making coffee; and President Kruger affirms that she attains better results with less coffee than any other housewife in the Transvaal.

When Mrs. Kruger has finished her heavier household duties, she dons a black alpaca dress, settles herself comfortably in the little parlor, and darns socks until evening. President Kruger is a notable personage now, consequently those of our readers who may like "the personal paragraph" will learn with interest that he is "heavy on his socks." Nearly every pair in his wardrobe has been "heeled" by his industrious wife.

Then, when there are no more socks to mend, Mrs. Kruger may take it into her head to make herself a new dress or "turn" an old one. Every dress that the good lady wears or has worn during the past few years was made by herself. Ladies who are in the habit of presenting dressmakers' bills to their husbands at frequent intervals will be interested to know that the wife of the President of the South African Republic has never had more than three dresses at any one time, and they are all black. She is satisfied with two hats, which, like the dresses, are made by herself.

The hat reserved for special occasions, such as visiting with the President, or going with him to church, is as well known in Pretoria as Oom Paul's invariable silk "topper." One of the lady's many good traits is her love of animals. She deprecates the fashion of wearing birds or feathers in feminine headgear, and has herself never been guilty of anything of the kind.

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ANNUAL MEETING ITEMS.

At Chicago, May 30, we had the pleasure of meeting a number of Brethren on their way to the Conference at North Manchester, Ind. Several of them were members of the Standing Committee, one being from California and another from North Dakota.

Our route lay over the Wabash road, and the way to New Paris was very pleasant. The accommodations were as good as could be desired, and the service excellent. For years the Wabash has been a favorite road among our people, and since the Conference this year is on this line the company has seen proper to give us very satisfactory rates.

At New Paris we changed to the Big Four, another good line, having well equipped trains and efficient service. The change here was made for the special accommodation of the passengers, thus enabling them to reach the Conference grounds several hours sooner than would have been the case had we run far enough east to connect with another line of the Wabash system for North Manchester. It was 4:30 when we reached the place.

A trip of this kind, in company with those of like faith, is one of the pleasant experiences of the Christian life. Together they can journey, enjoy each other's society, and talk of those things that relate to the interests of the Brotherhood. And it is good that we can now and then be thrown together. It tends to strengthen the faith we have in God, as well as the confidence we have in one another.

It was Decoration Day, and the people all along the line were out in their best attire, while flags were quite freely displayed on every hand. Thousands marched to the graves of the loved dead, and in memory of the past placed flowers over their last resting place. We have no censure to offer regarding the custom, but how much better it would be if we could be induced to give flowers to the dear ones while they are living. We need not wait until the life has departed for an opportunity to show tokens of love and respect. The dead cannot appreciate the flowers, but the living can.

At North Manchester a number of Brethren had already gathered when we reached the place. In fact, it is a kind of headquarters for our people. It is here that the Manchester school is located, and where a large number of Brethren live. Here may be found one of the largest and best equipped churches in the West. The city is also surrounded with congregations, and some of them are quite large.

This will be remembered as the home of our lamented Bro. R. H. Miller, who some years ago closed his eyes in death while in Mount Morris. It was also here that Bro. James Quinter, of most precious memory, fell asleep several years ago while engaged in prayer on the Conference platform. This is also the third Annual Meeting for this locality, and so far as we can now see bids fair to be well attended.

Considerable rain has fallen in this part of the State, during the last week, causing the roads to be

muddy in places, and giving the atmosphere a feeling of dampness.

There being no preaching in the evening a number of the members attended a society exercise at the college. The college is very pleasantly located, with a number of the Brethren residing close by. The Brethren managing the institution seem to be hopeful, and are doing what they can to make the school a success in every way.

On Thursday morning, at eight o'clock, the members of the Standing Committee met in the Brethren's meetinghouse for the purpose of organizing. Nearly every member of the committee was present and took part in the organization. This house is only two blocks from the Conference grounds, and is therefore very convenient for the work of the Committee.

The room was also nicely arranged for their business. All of the seats had been removed. Two long tables were placed in the center, and around these, or near by, sat the different members. Along the sides of the large room stood sixteen well-furnished beds, affording sleeping room for thirty-two members of the Committee. This was a convenience that the Committee greatly appreciated.

Since it is often necessary for the Committee to work far into the night, it is proper that they should have as good accommodations as possible. And, by the way, it is no child's play to serve on a committee of this kind. If a man does his duty as he should he will find it hard work from the beginning to the end.

In the absence of Bro. L. T. Holsinger, the Moderator of the last Conference, Bro. I. B. Trout, Reading Clerk, presided during the organization. In the Standing Committee room it is customary to ballot for officers, and no one is declared elected until he secures a majority of all the votes cast.

To each member paper is distributed, on which the name of the brother desired to fill a position is written. These ballots are collected by the Reading and Writing Clerks, and then read off, one at a time, the Clerk keeping the official tally. Should one brother fail to lead out with a majority of the votes cast, another ballot is taken, and so continued until a selection is made.

The best of feelings prevail between the brethren voted for. Sometimes the choice is narrowed down to two brethren, and between the two a selection must be made. Now and then the vote is very close, and when over usually gives the best of satisfaction. The vote on this occasion resulted in the choice of Bro. D. L. Miller, Moderator; L. W. Tee-ter, Reading Clerk; Daniel Hays, Writing Clerk, and Bro. H. B. Brumbaugh, Assistant. Bro. David Hollinger was selected for doorkeeper.

The Committee, thus organized, at once entered upon its work, preparing for the open Conference. For its use all the queries intended for the Annual Meeting had been printed, along with a partial program of a certain class of work to be done. This greatly facilitates the work of the Committee, and also somewhat tends to systematize its labor. And while the Committee remains in session for some days, it may be interesting to take a look at the Conference grounds and some of the surroundings.

North Manchester, the headquarters for our Brethren, is a pleasant little city of nearly 2,000 population. The religious and moral tone of the place is good, while an intellectual air seems to pervade the locality. To the northeast of the city, and adjoining it, is a large and beautiful grove of timber. It is in this grove that the meeting is to be held.

Between the grounds and the city runs the Wabash road. Here all the passenger trains stop during the meeting. While it is rubable to have no unnecessary trafficking done on the grounds, still there are always those who will open up business just out-

side, and sometimes they do a good deal of business. Here you will find men in the clothing business as well as those who are interested in locating Brethren in the Northwest, as well as at other places open for special emigration.

The ground is most admirably adapted for Annual Meeting purposes. It is covered with a fine growth of timber, and also carpeted with grass. The trees are out in leaf and form a beautiful shade. Everywhere nature is at her best, and everything seems to be smiling. There are no groves like those planted and reared by the power that is divine. These groves were the first temples of the human race, and in time some of them became so sacred that they were worshiped as gods. Upon the part of the Brethren there is no disposition whatever to worship a grove, but we do admire them as a most appropriate place to assemble and worship the God who made them.

Nearly a dozen buildings are located among the trees in such a way as to make the place appear real picturesque. The most noticeable building is the tabernacle, which is about 100 feet wide and 120 feet long. It stands east and west, the lower end, where the platform is, being to the west. From the platform the ground gradually rises to the east. All the seats are so arranged as to face the platform, and enable the speaker occupying the platform to be seen by everybody in the large enclosure. To us the arrangement seems excellent, and will likely give the very best of satisfaction.

It is only a short distance from the tabernacle to the large and commodious dining hall, where good meals are served at twenty cents each, or six for one dollar. The cooking is done by Mr. Lahman, who has had charge of that department off and on for a number of years. In a part of the dining hall the Standing Committee and delegates take their meals at regular hours. Another part of the building is fitted up as a restaurant. Here meals are served in the restaurant style.

Not far away is a building, over one hundred feet long, used as a lunch counter. Here food may be had at reasonable prices, and whenever desired. On the ground is a post office, a bureau of information, a baggage room, etc., and even a bicycle stable, where the wheelmen can have their wheels checked and cared for. All of the buildings referred to are covered with boards and waterproof paper, and will likely afford ample protection in case of rain.

The grounds and all the buildings are lighted up with electricity. Plenty of water from good artesian wells is also on the grounds, in addition to a few good wells. Here and there over the grounds are groups of seats, where tired people may rest, or where friends may gather and spend a few moments, or even a few hours, pleasantly together.

All day Thursday groups of people might be seen on the grounds. Some had come early so as to meet friends, secure a good lodging place, and get all the good possible out of the meetings. Then there was something about the grounds and surroundings that seemed fascinating. Standing at the entrance of the grove the eye took in a real charming landscape,—a scene that will not soon be forgotten.

Arrangements had been made for services in the evening, but on account of the great downpour of rain no meeting was held in the tabernacle. Very few people stirred from their lodging places. It rained all night, and part of the next day.

The only service on Thursday evening was Bro. I. B. Trout's address to the graduates at Manchester College. The discourse is said to have been interesting and well received, but on account of the heavy rain at that hour the attendance was not large.

Friday, June 1, came in damp. It rained off and on all the forenoon. Towards evening it broke away, giving promise of some better weather. The

otherwise pleasant grounds became quite damp, and the situation a little disagreeable. Everybody seemed to console themselves with the thought that an unfavorable beginning in weather generally means a better ending.

At 10:30 a few hundred people gathered in the tabernacle to listen to a very interesting discourse by Bro. D. M. Garver, of Farmersville, Ohio. Bro. Garver has a very clear and forcible way of presenting the truth.

By 2:30 the crowd had considerably increased, and a very respectable audience listened to Bro. C. L. Wilkins, of Grelton, Ohio. His subject was "Walking with God," and the lesson he drew from what he said about Enoch walking with God was very suggestive and quite appropriate.

The great trouble with the people to-day is that they do not walk with God. They do not agree with God; they take no pleasure in his ways, and therefore cannot be induced to walk as he directs. Not a few of the seemingly earnest believers fail to walk with God as they should.

As a result of Enoch's walking with God, God took him—translated him, so that he did not see death. Others who have failed to walk with God as they should, have been led captive by Satan, and must experience even the second death. Sad, indeed, is the fate of the man or the woman who fails to walk with God in both his public and his private life.

By 3:30 the Standing Committee had practically completed all the work placed in its hands, and took a recess for the balance of the day. The Committee is said to be getting along very pleasantly, and some of them say that they never had better accommodations.

On the Committee this year are three rather young members, viz.: Bro. Lewis E. Keltner, aged 30, who represents Northwestern Kansas and Northern Colorado; Bro. A. D. Sollenberger, of, Nebraska, aged 31, and Bro. G. W. Lentz, of Middle Missouri, who is one year older.

Brother Sollenberger felt very much gratified when we met him in the evening, as the Standing Committee by a large majority had voted in favor of Nebraska for the next Annual Meeting. So, if all goes well, we may expect to have our next Conference in that promising and growing State.

Late in the afternoon a large number of people came in, giving things somewhat the appearance of an Annual Meeting. The people were quite cheerful, and seemed to be getting a great deal of good out of the sociable side of the gathering. In fact to many this is a most enjoyable feature of the Conference. They not only gather strength from the religious side, but they extract enough social comfort to afford them enjoyment for months. There is about all of this a recreation, as well as a comfort that is well worth the money it cost. We have only to regret that more of our members, especially the poor class, cannot get more of it. How comforting it would be to hundreds of tired fathers and mothers if they could only leave behind them the cares of life for one week and come here and mingle with those of like precious faith!

In the evening the grounds, as well as all the buildings, were well lighted up with electricity, and, to say the least of it, the appearance was beautiful. A good electric light among the green trees gives everything a charming as well as a romantic appearance. It is the art of man blended with the perfect work of nature. The contrast is interesting, and one hardly knows which to most admire.

In some of the great art galleries of Europe we have seen some most charming night scenes portrayed on canvas, but we would certainly like to see such a view as we can get here at night, when all the lights are bright, fixed on canvas with the brush of the skilled artist.

At night Bro. D. B. Gibson, of Cerro Gordo, was listened to by a very attentive audience. Bro. Gibson, seldom fails to drive the truth home to his hearers with a telling force. His subject was, "The Office and Work of the Holy Spirit," a subject that has been repeatedly treated, and one on which the people should be more thoroughly instructed.

Saturday came, with sunshine and shadows chasing each other over fields and woodland, and the promise of a delightful day. The grounds gradually dried off, the weather grew bracing, and everybody seemed in a condition to take in and enjoy the good of the meeting. The early trains brought in many people, and by ten A. M. there were not far from five thousand on the grounds.

At 10 o'clock there was preaching in the tabernacle by Bro. S. F. Sanger, the building being nearly full of earnest listeners. The discourse was on idolatry, or idol making. It was related that in the absence of Moses, on the mountain, the people in the plain below had made a golden calf to worship,—that Aaron did the work, but that the people furnished the material. From this incident some very practical lessons were drawn. The speaker said that there is still a tendency toward idolatry, or god-making. The people are disposed to make gods to suit their notions, and to worship accordingly. The purpose is to exalt our own notions above the precepts of the Bible, and mark out a course of conduct agreeable with human ideas, regardless of the teachings of the Scriptures.

He thanked God that the Brethren had so far seen proper not to formulate a creed, and thought that our present course of holding up the Bible as our only rule of faith and practice was the right way of honoring the one God and keeping up the old faith and practice of the apostles. The discourse was well received, and made a good impression. In fact all the sermons so far have been along right lines.

At 2 P. M. a large concourse of people gathered in the tabernacle, and engaged in a soul-inspiring song service, led by Bro. Joseph Studebaker, of Flora, Ind. This was followed with a sermon by Bro. Geo. L. Studebaker on "Self-Denial." The drift of the discourse was to show that the life of a devout Christian is a self-denying life, and while the doctrine is exceedingly unpopular, nevertheless it is a strictly Bible doctrine, not sufficiently emphasized. Even ministers are not disposed to deny themselves as they should in order to declare the Gospel to a lost and ruined world. The discourse was intensely inspiring, and prompted not a few to resolve that they would from henceforth sacrifice more for the cause of Christ, as well as for their own personal good and development.

On the platform, during the delivery of this discourse, were two aged preachers widely known in the Brotherhood. One was Bro. Samuel Murray, now in his ninety-fifth year, the other was Bro. John Wise, for many years the efficient Reading Clerk at a number of the Annual Meetings. Bro. Wise seems to be enjoying good health, but he is almost entirely blind, and needs some one to lead him from place to place. Hundreds of the Brethren greet him and a number of them he recognized by their voices. Bro. Murray is feeble on account of old age, but still has a well-preserved mind for a man of his years. He, too, enjoys meeting his brethren.

Towards evening the weather became quite cool, so much so that overcoats served an excellent purpose. Every train brought in hundreds of people, and by night there were more people present from a distance than were ever before seen at a Conference on Saturday.

At 7:30 Bro. I. J. Rosenberger preached to an overflowing audience in the tabernacle. Fully one thousand people were not able to get within hearing distance. His discourse was listened to with marked attention.

For a time it seemed that the Lodging Committee would find it impossible to secure lodging for all the people present, to say nothing of those yet to come. But they proved equal to the occasion, and within a reasonable time all had been provided for.

Sunday morning came with promises of many blessings. The weather was a little bracing, and the sun soon dried up the mud, and a most delightful Lord's Day was placed at the disposal of the Lord's people.

Several trains arrived with thousands of people, and by noon there could not have been far from 25,000 present. Some placed the number as high as 35,000, but very few, if any, ever saw so many people at an Annual Conference. The conduct was most excellent, with the exception of the rush at the dining hall. This could not be well otherwise, with the present system, where there are so many people to be fed.

At 8:30 A. M. song services were held in the tabernacle, and at 9:00 A. M. was held the Annual Meeting Sunday School, with fully six or seven thousand people giving attention to the Word preached. Instead of dividing the congregation into classes, as heretofore, three brethren and one sister gave short addresses, each one on a separate part of the lesson. The arrangement seems to have been quite satisfactory.

At the close of the Sunday-school exercises, the vast audience had the pleasure of listening to a very interesting and appropriate discourse by Bro. John Zuck on the "Uplifted Christ."

At 2:30 P. M. Bro. D. L. Miller gave one of his characteristic talks on "Lessons Drawn from Life on the Ocean." At 7:30 Bro. J. G. Royer preached, his subject being the "Christian Growth." Both of these sermons were well received, and gave the people something well worth thinking about.

Some of the churches in the city opened their houses to the Brethren, and the services both morning and evening were conducted by our ministers. Thus ended the work for the Lord's Day, everybody probably feeling that some most excellent seasons of worship had been enjoyed.

We here close these notes, expecting to have something of equal if not greater interest to say next week. We shall then report the decisions of the Conference in regard to a number of the queries to be presented for consideration.

It is often said that we never find a sheep in wolf's clothing. While that is true it must be evident that there are just enough wolves in sheep's clothing to make the thing a little unpleasant in certain localities. We need not describe sheep's clothing. Everybody seems to know what it is, and no one would ever think of going to the fashion plates for a pattern. To see a man in sheep's clothing, driving to town with all the large berries on top, naturally prompts one to look for the wolf. Now and then the sheep's clothing sets off a man out of whose mouth come unclean and offensive words, showing that the man has on the wrong kind of clothing. The MESSENGER is not in favor of judging men too closely, but we believe that it would be to the interest of the cause to keep an eye on this hypocritical work, and either change the man or try to have his clothes changed. The church cannot afford to have wolves advertise the Master's sheep, or any of their habits or customs.

WHILE it affords us pleasure to hear from those who have suggestions and criticisms to offer regarding the contents and policy of the MESSENGER, we trust they will not expect a reply from us to each communication of the kind received. To do so would require more time than is possible to spare for that purpose. Let not those who fail to hear from us think that their well-meant suggestions are not appreciated.

LOVE FEAST CORRECTION.

I think it would be well if you would make an explanation at the head of the love feast announcements, so that people who are not acquainted with the Brethren may know that when a love feast is announced to commence at 10 A. M. or 2 P. M., etc., you do not mean to imply that the ordinances are at that time but in all cases are observed in the evening after sundown, but other services, such as preaching, etc., are held prior to the evening service. This has been very misleading among those who are reading the MESSENGER, who are not acquainted with the Brethren. Of course they understand it after I explain, but there are many who read the MESSENGER, to whom no one may have an opportunity to explain, and they may be backward about asking. One of the brethren who recently united with us at the Mission came to me and said, "The Brethren must be getting a long ways off in the East as to the time of observing the ordinances, for I counted at least thirteen announcements to begin at 10 A. M. and several in the afternoon." I hope you will place a standing explanation at the head of the love feast announcements, and thus avoid any wrong impression.—S. W. Funk, Los Angeles, Cal., May 23.

We think that the publishing of the above will be sufficient to disabuse the minds of new converts of any false ideas they may have regarding the time of our love feast. It is quite well understood that the feast proper is always held in the evening about sundown, or later, and that the hour named in the MESSENGER announcements refers to the beginning of the services, and not to the feast itself. Years ago nearly all these meetings commenced in the forenoon. This was true of the West as well as of the East.

QUEERISTS' DEPARTMENT.

Who is the wise servant mentioned in Matt. 24: 45? The verse reads: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"—Eva Bashor.

In a sense the "wise servant" is general, and means any one who will be found ready when the Lord comes to gather in the faithful. Any faithful Christian may be regarded as "that servant, whom his lord, when he cometh," shall find watching and ready.

Is the common error among professing Christians, of ignoring the teachings of Christ, the sin of blasphemy against the Holy Ghost, in Matt. 12: 31, 32? If not, please designate it.—L. H. E.

Ascribing the work of the Spirit to the devil is generally regarded as the sin of blasphemy against the Holy Ghost. The ignoring of the teachings of Christ, upon the part of certain churches, must be classed with the sin of disobedience. The New Testament abounds in denunciation against this class of sin. While the Lord did not offer pardon to those who sin against the Holy Ghost, still he does promise forgiveness to all of the disobedient who repent and obey the Gospel.

Is it right for deacons, who are not in the order of the church, to serve in their office?—E. C. S.

The proper thing to do is to see that the deacons comply with the rules of the church regarding their qualifications. Do this and the question is settled.

In a few points I cannot see with some of the Brethren, especially in regard to an order of attire, though I believe in plainness. Is it consistent for me to remain in the church, while believing as I do?—D. A. B.

If you have been born of the water and of the Spirit, then remain with the church, and do your utmost to fall in line with the principles held by the Brethren. It takes some people quite a while to so develop in the Christian life as to be able to accept the doctrine in full. Make the inward graces a specialty, and in time the external features will appear and remain true to the inward condition.

Do you regard it as a fact, that Satan is to be bound a thousand years?—F. G. E.

That is what the Book says, and we know nothing better than to believe what the inspired writer of Revelation wrote. Rev. 20: 1-3. Satan is to be bound and then cast into the "abyss" for a period of 1000 years. When he is bound the Millennium is to begin. The righteous dead will come forth to

reign with Christ upon the earth. Jesus shall then be king, and all the nations of the earth will be subject to him. Everything is to be regulated by the Golden Rule, and peace and prosperity are to prevail on every hand. Wars shall be unknown and the world rendered a veritable paradise. Yes, we feel certain that Satan will be bound, and only wish that the glorious millennial period could be ushered in at once.

J. H. M.

A MURDERER'S LAST WORDS.

Before Sentence of Death is Passed Upon Him a Terrific Arraignment of the Liquor Traffic from Out the Shadow of Death.

"Am I my brother's keeper?"

"PRISONER at the bar, have you anything to say why sentence of death should not be passed upon you?"

A solemn hush fell over the crowded courtroom, and every person waited in almost breathless expectation for an answer to the judge's question.

The judge still waited in dignified silence.

Not a whisper was heard anywhere and the situation had become painfully oppressive, when the prisoner was seen to move. His head was raised, his hands were clinched and the blood had rushed into his pale, careworn face. His teeth were firmly set and into his haggard eyes came a flash of light.

Suddenly he rose to his feet, and, in a low, firm, but distinct voice, said:

"I have! Your Honor, you have asked me a question, and now I ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand before this bar convicted of the willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch; that I returned home from one of my long debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful, cowardly and inhuman deed I have no right to complain or condemn the verdict of the twelve good men who have acted as a jury in this case, for their verdict is in accordance with the evidence.

"But may it please the court, I wish to show that I am not alone responsible for the murder of my wife."

This startling statement created a profound sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused a few seconds, and then continued in the same firm, distinct voice.

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on this bench, the jury in the box, the lawyers within this bar, and most of the witnesses are guilty before Almighty God, and will have to appear before His judgment throne, where we shall be righteously judged.

"If twenty men conspired together for the murder of one person, the law power of this land will arrest the twenty, and each will be tried, convicted and executed for a whole murder and not for one-twentieth of the crime.

"I have been made a drunkard by law. If it had not been for the legalized saloons of my town I would never have become a drunkard, and I would not be here now ready to be hurled into eternity. Had it not been for the human traps set out by the consent of the government I would have been an industrious workman, a tender father, and a loving husband. To-day my home is destroyed, my wife murdered, and my little children—God bless and care for them—cast out on the mercy of a cold and cruel world, while I am to be murdered by the strong arm of the State in which I live.

"God knows I tried to reform, but as long as the open saloon was in my pathway my weak, diseased will power was no match against the fearful, consuming, agonizing appetite for liquor. At last I sought

the protection, care and sympathy of the church of Jesus Christ.

"For one year our town was a sober town. For one year I was a sober man. For one year my wife and children were supremely happy and our little home was a perfect paradise.

"I was one of those who signed remonstrances against re-opening the saloons in our town. The names of half the jury can be found to-day on the petition certifying to the good moral character of these rumsellers, and falsely saying that the sale of liquor was necessary in our town. The prosecuting attorney in this case was the one that so eloquently pleaded with the court for the license, and the judge who sits on this bench, and who asks me if I have anything to say before sentence of death is passed on me, granted the license."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present and some of the lawyers and many of the spectators were moved to tears.

The judge made a motion as if to stop any further speech on the part of the prisoner, when the speaker hastily said:

"No! no! Your honor, do not close my lips. I am nearly through, and they are the last words I shall utter on earth.

"I began my downward career at a saloon bar, legalized and protected by the Commonwealth, which has received annually a part of the blood-money from their poor, deluded victims. After the State had made me a drunkard and a murderer, I am taken before another bar—the bar of justice—by the same power of law which legalized the first bar, and now you will conduct me to the place of execution and hasten my soul into eternity. I shall appear before another bar—the judgment bar of God—and there, you who have legalized the traffic, will have to appear with me. Think you that the Great Judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife? Nay, I, in my drunken, frenzied, irresponsible condition, have murdered one, but you have willfully and deliberately murdered your thousands, and the murder mills are to-day in operation with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God Almighty's truth. The liquor traffic of this nation is responsible for nearly all the murders, bloodshed, riots, poverty, misery, wretchedness and woe. It breaks up thousands of happy homes every year, sends the husband and father to prison or the gallows and drives countless mothers and little children into the world to suffer and die. It furnishes nearly all the criminal business of this and every other court and blasts every community it touches.

"This infernal traffic is legalized and protected by parties which you sustain by your ballots. And yet some of you have the audacity to say that you are in favor of prohibiting the traffic while your ballots go into the box with those of rumsellers and the worst elements of the land in favor of continuing the business! Every year you are given an opportunity of voting a protest against the soul-and-body-destroying business and wash your hands of all responsibility of the fearful results of the liquor traffic, but you inform the government by your ballot that you are perfectly satisfied with the present condition of things and that they shall continue.

"You legalize the saloons that made me a drunkard and a murderer, and you are guilty with me before God and man for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution and to be murdered according to the law of this State.

"You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your eyes to the truth, to your individual responsibility, so that you will cease to give your support to this hell-born, death-dealing traffic."—Beebe Times.

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THE WORTH OF A SOUL.

THE Bible gives in very pointed language an estimate on the value of a soul after having lived a misspent life. What would not the lost soul give, if it had it to give, in exchange for the unhappy condition that confronts it in the life to come!

On the basis of this value rests the sacrifice that the Father and the Son made in behalf of the world of souls, and the church should be making for the souls now lost in sin and unbelief.

Here, too, lies the universal obligation to reach all mankind, and makes the call to come to the rescue of the lost there just as loud in India or Africa, as in any part of the United States. On the other hand, seeing the great number in the United States who know not God in salvation, and the low life that so many live, some Christians argue the importance of making the United States first in importance, even if it must be done at the neglect of other places.

But he who would spend his energies in full harmony with God's plan must be a worker in every field laid out by the Lord,—must be world wide in sympathy and prayer, and reach world wide, as nearly as his means will grant. If Christ's sacrifice means anything, it means that the lowest heathen in his sight is worth as much as the good moral man clothed with all the culture of a high civilization. For Christ and God do not seem to look so much at how one has been raised, what standing he has in the world, what influence he has with mankind, or any other phase of man's relation to man, as they look upon his heart, learning to know how he feels about the sin that is within him, and his desires towards his Maker and Redeemer.

In the work of the church in heathen lands the Spirit calls those who have long believed in their idols, have idolatrous worship with its heathen superstitions so thoroughly in every bone and fibre that it is impossible to divest themselves of it all and have a clean heart, clean of all these things, to look up to God in loving worship. Such worshipers at the throne do not have the cultured sense of a Christ and his atonement that a convert in a Christian land and from a Christian home, all backed up with generations of accumulated Christianity, can and does have! Does this difference make the soul of the latter more valuable than that of the former? Nay, verily. Christ died for both, and both are as precious in his sight as redeemed souls can be.

And in fact, the Master may find in the heathen convert greater submission, more loving service, more complete obedience, because he realizes as he goes on learning of Christ how complete was his lost condition and what a great sacrifice was made in his behalf. The same should be true of the convert from a Christian home, but it is to be feared, often is not. For the teaching so prevalent that one may live as good outside as in the church, the inner pride of an outer well-spent life, the appearance, at least, that some converts think it is quite a favor and honor to God's cause that they have joined it, all this leads to the idea that Christ's sacrifice is not properly appreciated.

Then let the efforts of the church ever be world wide, for a soul is worth more than the whole world, and is as valuable in one place as another.

The devil has no quarrel with the man who thinks he can be a Christian without any change in his habits.—*Ram's Horn*.

THE LOVING GIFT.

Of all the gifts that found their way
Within the treasury that day,
One only did the Lord commend.
Thus shall it be till time shall end.

The loving gift from slender store
Attracts his kindly notice more
Than larger offerings coldly given.
Then, humble heart, look up to heaven
And bring thy gift; though small it be,
The Master's welcome waits for thee.

A PLEA FOR THE SUPPORT OF THE
MISSIONARY CAUSE.

BY CHAS. M. YEABOOT.

The liberal soul shall be made fat; and he that watereth shall be watered also himself.—Prov. 11: 35.

PEOPLE usually figure on things from a standpoint of profit and loss. The shrewd business man asks, "Will it pay to invest my money in a certain business? Will it yield an increase?" Men of means aim to invest their money where it will yield the greatest profit. Money hoarded up or hidden in the earth yields no increase, but is a dead weight on the hands of its owner.

Don't forget there is a great blessing comes to those who give to the Lord's cause. The Jews were the wealthiest people on earth, and they made greater sacrifices, and gave more towards the support of the Lord's cause than any other people. They gave one-tenth of all their increase, and the very best, too, at that. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11: 24. The principle involved in the above statement will hold good universally. The value of a thing is measured only by the use made of it, and the increase it yields. Gold hidden in the earth is no more than that much dirt so far as bringing happiness or a blessing to its owner is concerned; it is only its use that makes it valuable. Wheat or corn hoarded in granaries or cribs above that a man can use is worthless, and gradually wastes away; it is an expense without a profit. Gold and earthly goods we can not carry with us beyond the narrow grave. Hence Jesus says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6: 19, 20; James 5: 1-3.

A man may have gold and silver by the hundreds of thousands of dollars, and number his cattle and other animals by the thousands; he may add section to section of land, and yet he can use only a little of it in this world; he can take none of it with him to the eternal world; and when he comes to the close of life, a piece about six or seven feet long by three feet wide is all the land he has any need of,—just enough to receive the earthly body until the resurrection morning. "For we brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. 6: 7. This being a fact, can we not invest a part of the means God has given us in a way that it will yield a profit to us, even beyond the narrow tomb? Surely we can. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4: 8.

Here is a business that pertains to two worlds and is profitable, and the glorious results of investments for the salvation of souls eternity alone can tell. We can use our means in harmony with God's plan, and thus carry forward the work of God in saving souls from an eternal death, and by so doing we become laborers together with God. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." Dan. 12: 3; James 5: 20. Leading or turning souls to Christ is a work in which all may take some humble part, and the worth of a soul is incomparable. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 25.

While it is not possible for all to go out and preach the Gospel, it is possible for all to assist with their means those who can go, and thus become coworkers with God and one another in saving precious souls for whom Christ died; and those who labor for the divine Mas-

ter shall receive a rich reward. "And every man shall receive his own reward according to his own labor," 1 Cor. 3: 8. If the minister does all the work, he surely ought to receive all the reward; but if each member assists in making it possible for the minister to carry out Christ's last and great commission in carrying the blessed Gospel to all nations, and preaching it to every creature, by giving towards the support of the minister and his family, they shall share equally in the distribution of rewards. See Eph. 6: 8; Rev. 22: 12. Paul commends the liberality of the Philippian brethren in aiding him in preaching the Gospel to others, and further says: "Not because I desire a gift; but I desire fruit that may abound to your account." Philipp. 4: 15-17.

By giving to the support of the Lord's cause we lay up treasures in heaven, and the more we do for the Lord the more he will do for us. "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10. It is possible to rob God by withholding the tithes and offerings that are due him. When our salvation was at stake, "God spared not his own Son, but delivered him up for us all," and by so doing gave the most precious gift within his power to bestow. As God sent Christ into the world to deliver or proclaim the plan of human salvation, even so hath Christ sent his people or church into the world to carry the good news to all. God has proved his interest and concern in man's behalf by the sacrifice he has made. We that have been made partakers of the fruits of the atonement, and are enjoying the riches of his grace, ought to be imbued with the same spirit of interest and concern for our fellow-men who are resting under the condemnatory power of sin, and put forth every effort to rescue them from eternal death. Therefore, bring all the tithes and offerings into the Lord's treasury, that ample means may be provided to carry into effect the "Go ye into all the world, and preach the Gospel to every creature." The time will come, yea, now is, that "whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. 10: 13-17. And who is to send them? evidently the church: for Christ committed the plan of salvation to her. My brother, my sister, does the "Go ye" in the great commission find a liberal response in your Christian soul?

We should give freely, willingly and cheerfully. "He shall offer it of his own voluntary will." We should "not give grudgingly, or of necessity;" but it should be the offering of a loving, devoted heart, filled with interest in the divine Master's cause. Money gotten through force from any source is not a free-will offering, and comes short of Gospel giving.

Warrensburg, Mo.

THE CUP AT THE FOUNTAIN.

A CERTAIN man placed a fountain by the wayside, and he hung up a cup near it by a little chain. He was told some time afterwards that a great art critic had found much fault with his fountain's design. "But," said he "do many persons drink at it?" Then they told him that thousands of poor people—men, women and children—slaked their thirst at the fountain. He smiled, and answered that he was little troubled by the critic's observation; only he hoped that on some sultry summer's day the critic himself might fill the cup, drink at his fountain and be refreshed.

The Bible is the fountain with the cup. Just now there seems to be an unusual number of critics. Many Christians seem afraid lest confidence be shaken and the Bible's honor be decreased. But let us be sure of this, that from the standpoint of its munificent designer, the only question is, "Do many persons drink at it?" and that God, the giver of it, is fully satisfied in knowing that increasing multitudes of earth's weary, wistful souls are slaking their thirst at his live-giving fountain—blest fountain, which can satisfy the craving, the needs, the yearning desire of every fainting soul, famishing for the water of life.

Oh, that men who are troubled with doubts and questionings and skeptical thoughts about the Bible could calmly examine it for themselves! Oh, that in a candid, teachable frame

of mind they would take it up and read it! The test of experience is the disarming of criticism. The Book itself is its own best witness and defender.—G. B. Hallock.

A LITTLE HINDU GIRL'S SELF-DENIAL.

A LITTLE native girl in Tinnevalley had an allowance of one "pie," a coin worth only one-twelfth of a penny, every week for sweetmeats. You would not think this a very large allowance, and no doubt the little girl had to save up for several weeks before she could buy even a tiny packet of "goodies." One day she made up her mind to save up her money for something else, and for forty-eight weeks the little coin was quietly laid aside; even her father and mother did not know the reason why. But Jesus knew that this dear child was saving up her scanty pocket money for him, and when she brought the forty-eight "pies" as her gift to the funds of the native church, we may be sure that he accepted it as a gift to himself. How heavy our missionary boxes would be if we were all as self-denying as this little brown girl!

The "Spirit of Missions" is privileged to be able to state a fact which unfortunately is notable because so unusual: "For a long time we have received from the same anonymous contributor a regular weekly gift of five dollars for missions. We recognize it by the address on the envelope. It shows a constant thought for missions which is very gratifying."

Dr. R. N. Cust says: "Prayer and praise to the Lord of heaven and earth and reading and teaching the Word of God are heard at every hour of the day in all the chief languages of the world accessible to the Anglo-Saxon, by every race of mankind, black, brown, yellow, red or white, under the leadership of English-speaking missionaries."

It is related of a German pastor that he had hanging over his desk in his study a picture of Christ on the cross, and that he wrote under it these words, "I did this for thee. What hast thou done for me?" The love of Christ should constrain us. If we love him we will wish others to know and love him.

It is possible for a heathen to be saved who has never heard of Christ, but it is not possible for a professing Christian to be saved who refuses to obey, up to the measure of his ability and opportunity, Christ's command, "Go into all the world, and preach the Gospel to every creature."

No one is truly rich who has not wealth of love, wealth of sympathy, wealth of good-will for men. No one knows what luxury is who has not enjoyed the luxury of doing good. No one has real happiness who has not the happiness of making others happy.

Do to-day's duty, fight to-day's temptation; do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them.—Charles Kingsley.

Our Prayer Meeting.

THE CHRISTIAN AS A WORKER.

For Week Ending June 23.

1. With his Master's money. Matt. 25: 14.
2. Diligent search. Psa. 77: 5, 6.
3. Deals in good merchandise. Prov. 3: 14, 15.
4. Diligence brings results. Prov. 12: 14.
5. Diligence brings honor. Prov. 22: 29.
6. Work earnestly. Eccl. 9: 10.
7. God will give wisdom. Dan. 2: 20-23.
8. How to render acceptable work. 2 Cor. 5: 9; Rev. 2: 2, 3.
9. Working by the Master's direction. Col. 1: 20.
10. All labor is profitable. Prov. 14: 23.
11. Profit for all. Eccl. 5: 9.
12. Prompt action. Eph. 5: 16.
13. The accepted time,—now, to-day. 2 Cor. 6: 2; Heb. 3: 13.
14. Gains now. 1 Tim. 6: 6; Matt. 18: 15.
15. Gains in death. Philipp. 1: 21.
16. Gains hereafter. Matt. 25: 20; Dan. 12: 3.
17. Labor not in vain. 1 Cor. 15: 58.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

COLORADO.

Chivington.—May 15 Bro. G. E. Studebaker came here and made a visit to all the members and had two meetings at Chivington. He had expected to preach three sermons while here, but on account of rainy weather there was no meeting the last evening of his stay.—*S. E. Shoemaker, May 21.*

ILLINOIS.

Astoria.—The members of the Astoria church met in council May 29. One letter was received and two were granted.—*Mary Rowland, June 2.*

Lintner.—The Okaw church met in quarterly council May 24. All business passed off harmoniously. Bro. W. I. Buckingham was advanced to the second degree of the ministry. Brethren D. B. Gibson and G. W. Cripe were with us. Bro. W. I. Buckingham is delegate to Annual Meeting. May 27 Bro. D. B. Gibson preached a stirring missionary sermon, after which \$22 was collected to be sent with our delegate to Annual Meeting. May 29 we expect to hold our love feast.—*Nora S. Arnold, May 28.*

Panther Creek.—We had a very pleasant Communion meeting May 26. The attendance was good. Among those from other churches were brethren P. A. Moore, of California, Peck, of Astoria, Barnhart, of Mansfield, and Lyon, of Hudson. One sister united with the church by baptism.—*M. Alice Nofsinger, May 28.*

Silver Creek.—Our love feast of May 26 and 27 is just over. It was well attended and greatly enjoyed. The visiting ministers were Bro. Edmund Forney, of the Pine Creek church, Bro. D. B. Senger, of the Rock River church, and Bro. D. A. Rowland, of the West Branch church. Bro. Edmund Forney officiated. On last night a large audience listened to the baccalaureate sermon in the College chapel by Bro. J. G. Royer.—*Nelson Shirk, Mt. Morris, Ill., May 28.*

INDIANA.

Blue River.—We assembled in church council May 26. Elders Jeremiah Gump and Daniel Rothenberger were with us. We made the necessary preparations for our love feast, which is set for June 16 at 3 P. M. Bro. Rothenberger staid with us over Sunday and preached for us Saturday night, Sunday and Sunday night. We chose a delegate to Annual Conference and decided to have preaching every Sunday at our churchhouse.—*Levi Zumbram, Wolf Lake, Ind., May 30.*

Correction.—[This explains itself.—Ed.] I received the MESSENGER last night and noticed in the young converts' list that you made a mistake in giving the name of the State in which I live. I don't know whether I made the mistake or not. Please correct it. It should read, Lottie Hummel, Tunker, Ind., instead of Pennsylvania.

Ladoga.—Since May 20 nine have been baptized in this congregation. Sister Eliza J. McGaughey was recently appointed traveling missionary by this church.—*Lula Goshorn, May 28.*

Ladoga.—May 31 was the time appointed for our love feast. Brethren J. S. Secrist, D. C. Campbell and G. V. Goshorn were with us. Bro. Charley Caylor was elected to the deacon's office and Bro. E. N. Goshorn was elected to the ministry.—*Lula Goshorn, June 1.*

Mexico.—The time for our regular quarterly council meeting would have been June 7, but on account of the Annual Meeting that week and preparation the week before we had the meeting two weeks earlier. A number of letters were granted.—*A. D. Lair, May 28.*

Muncie.—Since my last report we held our love feast, which was a spiritual feast. Eld. D. F. Hoover officiated. A. C. Snowberger and J. W. Rarick were present; also our aged veteran, Geo. W. Studebaker, of Fredonia, Kans., who formerly was a resident of this county. He was much pleased with the prospects of the church work in this city. May 27 the church was made to rejoice; four precious souls were buried with Christ in baptism. One awaits baptism and two more were received by letter. Our Sunday school is growing in interest. The attendance this quarter will be the largest since the beginning of the work here.—*Geo. L. Studebaker, May 29.*

Mississinewa.—May 19 we met in council preparatory to our Communion, which took place May 25. Eld. Geo. W. Studebaker, formerly of this church, but now of Kansas, officiated. Sunday afternoon Eld. Geo. L. Studebaker, of Muncie, conducted a children's meeting, after which \$13.39 was raised for District missionary work. We will also send \$16.65 for the Annual Meeting missionary collection with our delegate, Bro. J. W. Miller.—*John F. Shoemaker, Shideler, Ind., May 29.*

Pleasant Dale.—We met in quarterly council May 26. A choice was held for a minister. The lot fell on our worthy brother, John H. Landis. We also decided to call for District Meeting. Eld. D. M. Byerly will represent us at Annual Meeting.—*H. J. Dilling, May 28.*

Pine Creek.—We met in council May 26 at Center house. The meeting was full of interest and in the transaction of business everything passed off pleasantly. Sunday was the regular appointment. There was excellent singing. One came out on the Lord's side and was baptized. Our next quarterly meeting will be held at the East house July 28.—*J. Hilderbrand, Walkerton, Ind., May 28.*

IOWA.

Birmingham.—The Pleasant Hill church met in council May 17. We decided to hold a series of meetings sometime

this fall. Our Sunday school is moving along nicely, with Bro. E. G. Rodabaugh superintendent.—*H. B. Johnston, May 31.*

Des Moines.—The evenings of May 24 and 25 Sister Bertha Ryan spoke at our mission of the customs and condition of India. I was summoned to Deep River (our former home), as the death angel had passed that way, consequently did not get to hear her, but found on my return that the assembly had sufficiently enjoyed her talks. After paying her traveling expenses ten dollars was left of the collection for world-wide missions. The day following was our love feast in the fullest sense. Held it in our tent; a large assembly; the best of order throughout. About one hundred and twenty-five communed, Eld. R. F. McCune officiating, Eld. H. H. Troup and J. W. Diehl assisting in the labors. Sunday, at 11 A. M., Bro. McCune preached a sermon that will long be remembered by a large assembly, and in the morning Bro. J. W. Diehl gave us thoughts that should never be forgotten by those who listened to the sermon. The labors of our brethren were much appreciated.—*H. R. Taylor, 1839 E. Grand Ave., May 30.*

Fairview.—Our love feast of May 26 is one long to be remembered by the members of this congregation, as it was marked with deep spiritual devotion. We were greatly encouraged by the efficient help of Elders H. Berkman, Daniel Zook and A. Wolf.—*H. A. Whisler, Udell, Iowa, May 30.*

South English.—We met in regular council May 26. Some very important business was considered. We decided to have a special Bible term again this winter, also a singing school. The afternoon of the Fourth of July is to be spent in discussion of Sunday-school work, with sermon in the forenoon. More preaching was called for, which is under advisement. One certificate of membership was granted. Our fall love feast will be Sept. 29, 2 P. M.—*S. F. Brover, May 27.*

KANSAS.

Lyons.—The members of the Kansas Center congregation met in quarterly council May 26; Communion meeting appointed for Oct. 6, at 2 P. M. Bro. Michael Keller was again chosen as presiding elder for the coming twelve months. Bro. H. T. Brubaker was chosen to conduct a series of meetings during the coming fall at a point eight miles from the church.—*Sadie Dresher, May 29.*

Maple Grove.—Friday evening, May 25, Bro. A. C. Daggett preached for us. On Saturday, at 10 A. M., we met again for preaching, after which dinner was served at the church and preaching again at 2 o'clock P. M. In the evening the feast was held which was attended by quite a number of members, also a large congregation of attentive hearers. Visiting ministers were the above-named and Eld. I. S. Lerew. Bro. A. J. Wertenberger was chosen to the first degree of the ministry and with his wife was installed into office. He was chosen delegate to Annual Meeting. On Sunday morning a children's meeting was held, followed by preaching. Also Bible reading and preaching in the evening.—*Laura M. Skuey, Rockwell City, Kans., May 28.*

MARYLAND.

Burkittsville.—The new meetinghouse at Leetown (a mission point of Middle Maryland) will be dedicated June 17. Eld. D. M. Zuck will preach the sermon. The nearest railroad station is Kearneysville on the B. & O. R. R., four miles from Leetown.—*David Ausherman, May 31.*

MICHIGAN.

Brice.—The Communion set for June 23, three miles east of Ithaca, at Jesse Sherrick's, is recalled. Communion to be held at New Haven church, Mich., Oct. 6, at 10 A. M.—*J. W. Chambers, May 27.*

Galt.—We met in council May 26, at 2 P. M. We decided to hold a love feast Aug. 25, at 10 A. M. We, as yet, have no house of our own, but are expecting to build one in the near future.—*Harvey Good, May 31.*

MISSOURI.

Mineral Creek.—We met in regular council May 26. All business was disposed of in the spirit of love. One letter was granted. It was decided to hold a series of meetings this fall.—*Lydia Lents, Leeton, Mo., May 27.*

Rockingham.—Our love feast was May 12. We had a very enjoyable feast. Bro. George Clemens officiated. On the following morning one more soul was added to this church by baptism. June 9 the three local congregations here—Wakenda, Pleasant View and Rockingham—will hold a Sunday-school meeting in the Rockingham church. Our Sunday schools here are well attended and we hope are prospering spiritually.—*Maggie Newham, Fox, Mo., May 29.*

NEBRASKA.

Glen Rock.—Our council was held at Sister Sarah Reed's. All business passed off pleasantly. One was restored.—*W. F. Reed, June 2.*

Lincoln.—We assembled in regular council May 26. Eld. S. M. Forney presided. One letter of membership was received. Bro. J. W. Gripe was elected to represent the Lincoln church at Annual Meeting, and to solicit funds to repair our churchhouse here in the city. Bro. D. K. Reasy was chosen to solicit funds here in the city. Eld. Forney gave us two very interesting sermons on Sunday.—*Rose Shively, May 29.*

Lincoln.—We met in council May 26. We have purchased a house and lot. The house has to be moved, but we expect to have everything completed in sixty days. Bro. Forney, our elder, was present and gave us two edifying sermons. As soon as we get our house in shape, we expect to have regular services.—*D. K. Reasy, June 3.*

Notice.—Any information regarding the whereabouts or address of Bro. Peter B. Forney and family will be thankfully received by the writer.—*Myrta Leavell, Rising City, Nebr., May 29.*

Sappy Creek.—Our love feast of May 19 was a feast to the soul. Just before Communion services we went to the water and saw two more buried in baptism. Brother George Misher, from Cambridge, was with us. About thirty-five communed, mostly sisters.—*J. M. Osborn, Edison, Nebr., May 28.*

Weeping Water.—Our love feast was held May 26. Eld. Uriah Shick officiated. On Sunday morning we had an enjoyable children's meeting, followed by an excellent sermon by Bro. Shick. Bro. Meck, of Octavia, preached for us on Sunday evening.—*Myrta Ryan, Alvo, Nebr., June 2.*

NORTH DAKOTA.

Bowbells.—Bro. J. A. Weaver will serve as our delegate from this church to Annual Conference; he will also be our delegate to District Meeting. At last Sunday's meeting eleven members were received by letter; three were previously received by letter, but not reported.—*Ocia C. Lanham, May 28.*

Ellis.—Bro. Isaac Deardorff came to us May 27 and preached for us. It was the first meeting the Brethren held in this part of North Dakota. There was a large attendance for the short notice we had to make it known. We will have preaching every four weeks. The ministers have about thirty miles to drive to come to us. We would like to have a minister move into our neighborhood. If there is any minister wanting to come to North Dakota we would like to have him see our part of that country. There are some of the Brethren's children living here who said to us that they would unite with the church if there is a church organized here.—*Jonas Deeter, May 28.*

Pleasant Valley.—After preaching services last Sunday (May 27) one applied for baptism. May 28 when we met to administer baptism, to the joy of the church four more came forward to be baptized.—*S. S. Blocher, York, N. D., May 31.*

York.—May 27, at our regular services, the call was made for applicants for baptism. One dear soul came out on the Lord's side, and the next day at the services for baptism four more precious souls came out to be buried with him in baptism. All were young people except one. Bro. J. H. McClaire officiated.—*W. E. Burns, May 28.*

OKLAHOMA TERRITORY.

Big Creek.—Our love feast in the Big Creek church is past. Forty-seven brethren and forty-four sisters communed. Bro. Appleman, from Clarkson, officiated. Bro. L. Landis, from Mt. Hope, was with us; also Bro. J. Neher, from Stroud; also a number of other members came with them Sunday morning. We had a good children's meeting. At 11 A. M. we had a good missionary sermon by brethren Appleman, Gorum and Landis. We took up a collection for District Missions, amounting to \$20.62.—*Maria Edgecomb, May 22.*

Mound Valley.—The churchhouse which we have been building is completed and was dedicated to the service of God May 13. We had a very good meeting, and good hopes are cherished by the brethren.—*H. W. Forney, Fay, Okla., May 24.*

Salt Plain.—Bro. Wyatt held a series of meetings for the attendance was not as good as expected on account of the bad weather. He broke the Bread of Life to us in its purity. The saints were strengthened and sinners warned. Some are counting the cost.—*Jennie Diller, Moran, Okla., May 29.*

OHIO.

Black Swamp.—We met in council May 25, preparatory to our love feast. Our elder, C. L. Wilkins, was with us. The visit reported all in love and union. We have decided to have a series of meetings this fall.—*Catharine Garner, Moline, Ohio, May 28.*

County Line.—We met in regular council June 2, with Bro. W. R. Guthrie presiding. All business passed off in a Christian way. We decided to hold a love feast Oct. 6, at 4 P. M. We also decided that Eld. D. D. Thomas hold a series of meetings. We are having a good Sunday school this summer with Bro. J. Grant as superintendent.—*J. L. Guthrie, Herring, Ohio, June 6.*

Donnel's Creek.—Our spring love feast, which was held in the New Carlisle house May 26, was well attended. Eld. J. C. Bright officiated. There was a special service for the children on Sunday morning, after which a collection was taken for the India sufferers, amounting to \$20.35. The entire meeting was an enjoyable one.—*Emma Wine, North Hampton, Ohio, May 28.*

Jonathan Creek.—Our Communion will be held at the Zionsville house, June 9, at 2 P. M. The church is three and one-half miles southwest of Glenford or five and one-half miles southeast of Thornport. The C. S. & H. and B. & O. railroads both pass through the above-named places. All are cordially invited to come and partake of the meeting with us.—*Alphus Dupler, Zionsville, Ohio, May 27.*

Rome.—We held our love feast at the time stated. There was good attendance and attention. A number of Brethren from adjoining churches were present. Bro. Harvey Thomas was chosen to the ministry and Bro. James E. Deary advanced to the full ministry. Sister Mollie Rensler was anointed. Brethren Whitmore and Walker preached two impressive sermons.—*E. R. Cramer, Alvo, Ohio, June 2.*

West Dayton.—Eld. L. A. Bookwalter was with us Sunday, May 26, and gave us a good lesson from 1 Cor. 13: 13. Bro. Otto, of Chicago, Ill., was here and spent the day with us.—*Elmer Wombold, 17 Farley St., Dayton, Ohio, May 28.*

Wooster.—We met in quarterly council May 26. Eld. D. A. Norcross, of California, and Bro. A. I. Heestand, of Chipewewa church, were present and gave us good counsel. Eld. Norcross and wife handed in their letters and they were gladly accepted by the church, as Brother Norcross is an elder, and our elder, C. Hoover, is not able to meet with the church very often. He will be a great help to the cause at this place. Bro. Robert Moomaw is our delegate to Annual Meeting. The Sunday-school Meeting of Northeastern Ohio will be held in the Wooster church June 13 and 14. We hope for a good attendance.—*Maria Runkle, Weilersville, Ohio, May 28.*

OREGON.

Spicer.—Last Sunday, May 27, an aged sister was made to rejoice at seeing another of her daughters "put on Christ in baptism." A short time since, Sister Mary Kearney rejoiced, when Bro. M. M. Bashor, of Macleay, met with the writer at her bedside and anointed her with oil in the name of the Lord.—*A. H. Baltimore, May 30.*

PENNSYLVANIA.

Everett.—Our council convened May 14, in the evening. Eld. John S. Rush presided, as our elder, A. D. Stayer, could not be present. The report of our annual visit was very favorable. We held our love feast May 20. About seventy members communed. Ministering brethren with us were elders J. B. Brumbaugh, A. D. Stayer, J. S. Rush and D. S. Clapper. Bro. Brumbaugh officiated. We had a very enjoyable feast.—*A. L. Simmons, May 29.*

Elk Lick.—Bro. Jasper Barnhouse, from Markleysburg, will hold a series of meetings, beginning June 9, and continue till our love feast, which will be June 23, beginning at 4 P. M.—*Carrie N. Beachy, May 29.*

Lost Creek.—We met in special council May 19, preparatory to our spring love feast. Four were received by letter. May 24 and 25 we held our love feast, which, though not so largely attended from other congregations as usual, yet was pleasant. Four ministers were with us: Bro. Daniel Landis, from Cumberland; John Shellenberger and Samuel Rupard, from Dry Valley; John Swigart, from Spring Run. Bro. Daniel Landis officiated. The crowd was large, but good order prevailed.—*J. B. Frey, East Salem, Pa., May 28.*

Maple Spring.—We met in quarterly council May 26. Bro. J. W. Blough presided. Our elder could not be present on account of sickness. Four letters were granted, one being a minister, who has moved to Iowa. Nine were received by letter, one being a minister and one a deacon. We also received one by baptism on same day. Everything was done in love and union. We expect to hold our love feast on June 10.—*V. H. Blough, Davidsville, Pa., May 28.*

Mechanic Grove.—Since our last report Bro. Samuel Taylor, of Spring Grove, preached three sermons for us, two at Mechanic Grove and one at Refton. Bro. Abram Royer, of Talmage, preached one sermon at the home of friend Geo. Wadler, near Georgetown. On Sunday, May 27, Bro. Geo. Bucher again preached near the banks of the Susquehanna River. At one P. M. an interesting Bible meeting was held at the same place, led by Bro. W. Fassnacht. One was received by letter since our last report.—*Mary P. Phillips, Little Britain, Pa., May 30.*

Shamokin.—Nine were baptized at our love feast May 16. About thirty new members communed for the first time. It was a feast of love.—*H. E. Light, Mountville, Pa., May 28.*

Union.—May 19 Bro. I. B. Ferguson began a series of meetings at the above named place and continued until May 27. There were no additions, yet the members and all the congregation were greatly encouraged. This is a point on the outskirts of our congregation. The writer was present from May 22 to 26.—*Charles Beagle, Somerset, Pa., May 30.*

Woodbury.—Bro. M. C. Swigart, of McVeytown, Pa., began a series of meetings May 5 and continued until May 22, preaching in all twenty-one soul-cheering sermons. Fourteen were received into the church by baptism. Six of them are the heads of families. Our love feast, which we held May 17, was a pleasant one. A number of the neighboring ministers were present. Bro. M. C. Swigart officiated. The house was well filled and the order was good.—*J. C. Stayer, June 1.*

VIRGINIA.

Sangerville.—Our council was held May 25. Elders Jacob Thomas, H. G. Miller and Jacob Zimmerman were present. One was restored to fellowship. Our Communion will be Oct. 6. Our series of meetings will be held at the Sangerville house in October, beginning after the Communion, conducted by Bro. Peter Garber, of Weyers Cave, Va.—*Jennie Cool, May 29.*

WEST VIRGINIA.

Alleghany.—We met in council May 19 and had a pleasant and satisfactory meeting. Hereafter Sister Lillie C. Moore will be our church correspondent.—*Raphael Baker, Bayard, W. Va., May 21.*

WISCONSIN.

Irvin Creek.—We are now located at Knapp, a village of about five hundred inhabitants. The people of this village seem to be anxious to hear the Gospel as it is understood and preached by the Brethren. We have two churchhouses at our service. One is a Baptist, and the other is an Advent house. As the Brethren's churchhouse is four miles from here, we go out the first and third Sundays of each month, taking a lunch with us, and have preaching at 10:30 A. M. and at 2 P. M. This gives us two Sundays to spend in the isolated parts of the congregation. Social meeting every Wednesday evening. Sunday school will be organized soon. Our council meeting

was May 26. The deacon brethren made their annual visit, and made a fairly good report. Quite a commendable effort was made to discharge some of the indebtedness of the church, and a good sentiment prevailed throughout the meeting. This is a broad field in which to work. Brethren, pray for the Irvin Creek mission.—*John P. Bowman, Knapp, Wis., May 30.*

Warner.—We had the pleasure of listening to our dear brother, E. E. Joyce, from Barron, who came and preached two sermons to us. He brought with him Brother Wassam, a deacon. One was added to the church by baptism. There are but few of us trying to follow in the path of our Savior. We have Sunday school every Sunday, but we have preaching only as some brother comes from a distance to preach. We are glad to welcome any of the brethren to our home at any time. We are about thirty miles from any Brethren church. Our prayers are that we may have a church here sometime in the near future.—*Ella M. Parker, May 27.*

—CORRESPONDENCE—

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Lead or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From the South Ottumwa Mission, Iowa.

We are meeting with good success in our work here. For the past three weeks our place of holding meetings has become too small and will not hold all that come to hear us. About as many sit out of doors as there are inside. Nevertheless they give us their very best attention.

While we have only been here three months, yet we fully realize the great work before us. Here are souls to be saved. Who will be responsible for the many that are hungering for the Bread of Eternal Life?

Since April 1 we have visited in 290 homes, distributed 1,152 tracts, conducted 9 Sunday schools and 12 preaching services. The people seem to be anxious to get our tracts to read. Some have come to us, the second time to get more of our tracts.

We were glad to have Sister Alice Garber with us in the work for almost two weeks. She is an earnest worker in the Lord's vineyard.

On a recent Sunday morning Bro. Willis Rodabaugh and wife, of Frederic, were with us; also sisters Hannah Jacobson and Sadie Babsel, of the Libertyville church. Their presence was much appreciated, especially so because of the writer's illness, which almost incapacitated him for work. Sister Jacobson took charge of the Sunday school at 2:30 P. M. At 8 P. M. Bro. Rodabaugh preached to us. It was a feast to our hungry souls.

Now just a word to our dear members: When we go out into the world,—to other congregations and missions,—let us go in the order of the church. The world is watching us, and whenever we get out of order the world knows it. Members out of order will do more harm than good in their visits to our various missions. May the Lord bless our efforts.

Any one passing through our city at this time is invited to come and see us.

C. E. WOLF.

316 South Moore St., June 4.

"Our Doctrine."

WHEN we speak of our doctrine we mean the doctrine that was taught by Christ and the apostles. Many denominations whose doctrines vary widely from ours claim that theirs is also the doctrine taught in the New Testament. And yet many of them don't want their pastors to preach doctrinal sermons. They are ashamed to have their doctrine exposed. Therefore this is an evidence that they realize their doctrine is far short of that taught in the blessed Gospel; or else they are ashamed of the Gospel. Either places them on a very weak foundation.

There are two good reasons why our doctrine should be upheld. The first and best reason is because it coincides with the Word of God. Second, because it is the most unpopular in the minds of worldly people.

"The things I once loved, I now hate; and the things I once hated, I now love." The church and the world are two distinct bodies, and to love one means the opposite feeling toward the other. When Paul was yet a sinner he used his influence in behalf of the world; but when he became converted he turned his back on the world and his face toward Zion. Forgetting the things that were behind, he pressed forward, using his powers in behalf of the church of Jesus Christ.

So it is with the people to-day, when their eyes have been opened by the proper spirit, and they are made to see the true light of the Gospel. They are then ready to have their robes washed and made clean in the blood of the Lamb, that they may be received into the church of the living God.

Those who hold to the world and pray for the church are those who are not interested in the battles of the Lord. He who wants to work for Christ must first learn to obey him. We have a glorious doctrine. Let us strive to live up to it; by so doing we shall glorify God.

We study the Bible to learn the road to eternal happiness. Do all Christian sects do this? If they do, they are not satis-

fied when they become acquainted with it, or else they wouldn't want to change it.

The way to heaven is a narrow one; otherwise it could not lead to heaven.

I am glad to say that our doctrine has lived and flourished in the hearts of many people for many years. The powers of popular churches and the world have never been able to overthrow it. Then let us so live that when our bodies have been buried beneath the clouds of the valley and our spirits have taken their flight to the eternal world, our spirits may rest in peace. Though our bodies may be dead, yet our influence shall live on while ages roll.

G. W. BEAHM.

Nokesville, Va.

Why is it?

WHY is it that pride is drifting into the church? We want to keep the church plain, for in plainness is power. Once let pride get full sway and the church's love, unity and strength are gone. A lady of another denomination once remarked to us: "Yes, all churches used to be plain, but where are we now? Pride has crept into the churches and love is dying out. And your church is the only church we can distinguish from the world."

Dear brother and sister, let us make an earnest effort to keep ourselves plain as Christ would have us be. Do not say, "That brother or sister wears this or that, and why cannot we?" but let us look into the mirror and say, "Am I dressing as Christ would have me?"

If we believe in the true principles of plainness and simplicity as taught in God's Word, and are honest in our belief, let us show it by our actions. If we believe that the church ought to take a firm stand against the fashionable follies of the day, let us labor to strengthen her in her struggles against the evils of pride. The world respects us more if we are plain and live up to what we profess, than it does if we try to carry the fashion of the world on one shoulder and the religion of Christ on the other.

Christ says we must come out from the world and be a separate people. Can we be a separate people and conform to the fashions of the world? Let us, dear sisters, put on the Christian uniform taught us in First Timothy 2:9, where Paul says women shall adorn themselves in modest apparel, and thus save both time and money. After reading something of this kind we wonder why so many, even our own number, are drifting away from this Gospel plainness. Why is it? Perhaps it is due to the fact that people think more about the things of this life than they do about the things of the higher life. We do not think so much about what God sees as we do about what man sees. It seems easier to bear God's censures than to bear that of man, but we fear some day it will not be so.

We are thankful that our church stands where it does on this question. Let us work and hope that it never will take any other stand than that of Gospel plainness.

LAURA A. COOK.

Prairie Depot, Ohio, May 10.

Death of Bro. John Fitz.

BRO. FITZ died at his home in Astoria, Ill., May 15, 1900, aged 83 years, 2 months and 10 days.

He was born in York County, Pa., March 5, 1817. He was twice married, his first wife being Mary A. Dubes. To this union were born nine children, three of whom preceded him to the spirit world. He united with the Brethren church in 1845, and was elected to the ministry at the time of the organization of the Brethren church at South Fulton and from which the present membership, consisting of three hundred members, have sprung. He remained in charge of his congregation until the year 1875. He then went to Guthrie County, Iowa. Aug. 29, 1881, his wife died, after which he came to Illinois. May 18, 1884, he was married to Mary C. Rinker, widow of Andrew Rinker. His entire life has been devoted to good works in the cause of Christ and to better the condition of his fellowmen. He had the characteristics which made him many friends, whom he retained by kind treatment and honorable dealing. Services at the Astoria church Thursday, May 17, by Bro. Bucklew, of Canton.

MARY ROWLAND.

From the Woodberry Church, Baltimore, Md.

SUNDAY morning, April 29, Bro. T. J. Kolb, of Rocky Ridge, came in our midst and preached an able and very interesting sermon on "Jealousy." We were glad to have him with us once more.

In the afternoon we met in special council, when Bro. John A. Smith, one of our home ministers, was ordained to the eldership.

In the evening Bro. Albert Hollinger, of Washington, D. C., commenced a series of meetings, which continued until May 17. As an immediate result of his labors two precious souls were made willing to renounce sin and accept the terms of salvation. The good, plain and practical sermons of Bro. Hollinger were rich spiritual food for us all, and we have reason to believe that the good seed sown will bring forth abundant fruit in God's own appointed time.

J. S. LAU.

May 28.

THE know-nothing, the do-nothing and the be-nothing scheme of life can only end in outer darkness and ineffable distress.—*Joseph Parker.*

False and True Wealth.

THE world is populated, with respect to wealth, by two classes of people,—the *rich* and the *poor*. These two classes are becoming more and more distinct as the age of the world increases. Upon the age of the community depends the degree of hospitality, sociability, charity and many other good phases of humanity.

Not long ago, while conversing with an old settler of the State upon the subjects of hospitality, sociability, loyalty, honesty and unselfishness, and contrasting these of to-day with those of his youth, the pious old gentleman's remarks convinced me that my statement above is full of truth.

There are in this world (by making subdivisions of the two classes mentioned above) four classes of people. Allow me to group them after this manner: (1) The poor rich-man; (2) the poor poor-man (these two classes in numerical strength are by far the greatest); (3) the rich rich-man, and (4) the rich poor-man. The last two classes are by far superior in every sense but number.

Let us examine the lives, customs, dealings and dispositions of the first class in general. The poor rich-man has seemingly everything to make his life happy. He is able to ride in the finest palace cars, dine at the most expensive hotels, feast upon the choicest fruits of the tropics and wear the best and costliest furs of the icy regions of the North. But he is not able to comprehend the full meaning of one spiritual blessing from God. He may be able to live with a money screen that will hide him frequently from the world's magistrates. He may occupy the most favorable pew, where bodily comfort is surrounding him on every side. Yea, he may be able to a certain degree to purchase "writs of indulgences." The principles of hygiene in eating and drinking are disregarded. His resting hours need not be fixed, as wealth permits him to take ease at his pleasure. He deals somewhat as he pleased with his fellow-men, for he is not obliged to sell; nor is he obliged to lend, for he does not borrow. Money is the lending aid to him in a worldly sense.

His missionary spirit is narrow and selfish. He gives where he gets and gets where he gives. If he bestows money toward any worldly institution, he expects some direct benefit for his donation. His *ego* disposition is chained to self. No poor widow or orphan need rely upon him for temporal blessings, for he does not acquaint himself with the needs of the poor. Alas! poor rich-man! sailing on the sea of calm time which is but a strait to the body of eternity! The closing scene of mortal life steals upon him as silently as the curtain of night falls from the canopy of heaven.

He has his earthly will perhaps drawn up by the best legal talent the world can secure. But, like the "Bookkeeper's Dream," the angel is keeping his record and will protest all of his unsettled accounts with his Master at the final day of reckoning.

His soul has famished for the want of heavenly food, his spiritual lamp needs oil and trimming. Alas! the "bridegroom cometh," and he is not rich enough to own a wedding garment. He reaches the door where the heavenly feast is held, but the door is shut, and he sinks in abject poverty, too poor ever to be able to reach the shining portals of glory. Alas! his earthly riches avail him nothing. Oh, how poor outside the gate of heaven! Thus passes away the poor rich-man.

Second. The poor poor-man is not only poor in this world's goods, but is also poor spiritually. There is no assurance of an attending angel to waft his spirit to the celestial fields of bliss,—no faith in the Shepherd's cheering words,—no heart of humbleness to receive the Bread of Life. He dies without a ray of hope. Ah! is he not a poor poor-man?

The third is the rich rich-man. He is well known by the poor widow, by the poor orphan children, by the church, and more than all God knows him and will give him a place in the fold of the redeemed. In church he is one of the first to lend a helping hand in whatever way duty demands his aid. He needs no coaxing to help along the Lord's

cause, for he rejoices and deems it a happy privilege to administer to the wants of the needy. How cheerfully he gives! always watching for an opportunity to lay up treasures in heaven. At last his end comes. Peaceful, serene and full of smiling luster is his face as he passes away. But he still lives in the minds of the remnant left behind. He needs no monument of great value, erected over his resting place to call the attention of those who pass by. Nay, whosoever came in touch with him knew him but to love him.

The fourth class is the rich poor-man. He does not own much of this world's goods. Probably he has been compelled to labor early and late to keep the wolf from the door; and maybe when he attended the house of God (for if able he was always present) he was obliged to take a rear seat. But this was all right with him, for as the Word of God was read it had a soothing efficacy in its sweet reflex power, that lifted him dream-like to the Elysian fields of bliss, where his hopes would be fully realized. Meeting closes. The room is vacated. He again, as before, is passed by without receiving a single cheering word (save the Word of God read in his hearing) to lighten the burden of life.

He dies. Scarcely enough are present to act as pall-bearers. His, soul like that of Lazarus, is carried to Abraham's bosom to await the joys of the saints when Jesus will come to make up his jewels, where the dark clouds of to-day change to endless sunshine.

Now what is true of the man in this classification, is also true of the woman. Any one of us that has crossed the line of accountability falls under one of the above classes. Which is it? May God help us to see before the door of mercy is shut against us forever and we go into eternity a poor poor-man or a poor rich-man.

Wakarusa, Ind.

Music in Sunday School.

This Essay was Delivered at a Local Sunday-school Meeting in the East Nimishillen Church, near Hartsville, Ohio.

MUSIC is a harmony of pleasing sounds; it is the inarticulate speech of the heart; it opens the door to the soul; it is the *highest* form of praise and thanksgiving. It is one of the three essentials of divine worship. We should consider it just as important as praying or preaching. If our singing does not meet God's approbation, then the prayer is not likely to bring down the blessing that it otherwise would. Paul admonishes us to sing with the spirit and with the understanding, making melody in our hearts to the Lord, and singing with grace in our hearts to the Lord.

Not one of these intimates that we should sing for the music alone; but all tend to the honor and glory of God. The success of a Sunday school greatly depends on its music, because music is the life of the school; it has an effect upon every heart and mind. There is nothing else so charming. Plenty of good-singing is what brings the people to the Sunday school. The singing in the Sunday school should not all be slow L. M. doxologies; neither should it be all new songs, which would spoil the meeting. A few new songs are very appropriate. Music must have spirit in it, must be enlivening to get every one interested in the work. Such songs as all can take part in should be sung mostly.

Every one, young and old, should take part in singing. The children and others who have no books should be furnished with books by the school, which will make them feel that we are interested in them and that their help is needed. There is no other part of worship in which all can join as in singing. Some people say they cannot sing; some don't try to learn. Paul said, "I will sing." Without a doubt there are some persons who cannot sing. For such we have a great deal of sympathy. But when we get up yonder all tongues will be loosened, and with a "new song on our lips" we shall sing praises unto him who sits upon the throne.

Special attention should be given to the children to teach them to sing the sweet songs of Zion. There is nothing that will encourage the little boys

and girls more to come to Sunday school than to know that they will be taught to sing. Children love to sing, and they are always anxious to learn, and what is sweeter than the songs of little innocent children!

More interest should be given to the subject of music. We should educate more in this direction. The human voice is the only perfect instrument made, whose maker is God, and all it needs is cultivation. Therefore, I would say to the parents, Sing to the children; sing to the brethren and sisters; sing, for it is a gift of God by which we shall praise him through all the ceaseless ages of sweet eternity.

EMMA J. BRUMBAUGH.

Hartsville, Ohio.

The Christian Workers' Society, Zionsville, Ohio.

THE above is the name by which the young people's society in the western limits of the Jonathan Creek congregation is known.

Bro. Chas. F. Helser was appointed by the church on June 3, 1899, to organize the society. This was not accomplished until Dec. 7, 1899, when the young people met and organized by electing Bro. H. R. Klingler, president; Sister Lizzie Helser, vice-president and chorister; Bro. Clinton Helser, treasurer, and the writer, secretary, and adopting a constitution.

Since that time eleven meetings have been held, the last one having been held May 26. A topic is discussed at each meeting, and the topics so far discussed are: "True Greatness," "Wasted Opportunities," "Hope," "Fruits of Wrongdoing," "Pure Religion," "What Makes a Christian," "Fruits of Right and Wrongdoing," "Woes of Intemperance," "Mottoes for Daily Life," and "Temptations and How to Avoid Them," while the next topic will be "Results of Sin." We have also held one missionary meeting at which a collection amounting to \$2.50 was taken for the mission cause. The society also appointed a body of solicitors for the India sufferers, and have up to the present time raised \$7.25 for that purpose. We have at the present time (May 27) forty-two members, with good prospects for more.

After an existence of six months we believe it has a good start and a sure foundation, and the society bids fair to continue as long as there are members who will "push." One great hindrance is that it is alone and independent of other similar societies in other congregations of the Brotherhood, and one of its needs is that it be one of a union of societies of its kind that shall constitute a general society for the young, and, at the same time be under the care of Annual Conference.

ALPHAUS W. DUPLER, Secretary.

Zionsville, Ohio.

From Dryden, Ark.

I AM now at Dryden, my old and first home in Arkansas, watching and sadly waiting for the last moment of Bro. John Coyn in this world, whose departure is surely "near at hand." Gangrene in left foot, and last stages of asthma are his afflictions.

He is the pioneer of the faith in these parts and it was through him that Brother Gish was first induced to preach here. He has been a faithful "soldier of the cross" with somewhat of an eventful life in this part. You know we can not but deeply realize our great loss, but our trust is in him who doeth all things well, being confident that our loss is his gain.

B. E. KESLER.

May 24.

WHEN a lady told Archbishop Sharpe that she would not give her children religious instruction until they came to mature age, he replied, with faithfulness and truth: "Madame, if you do not teach them, the devil will!"

A GOSSIPING woman will sometimes do more harm in half an hour than the church can overcome in a month.

OUR BOOK TABLE.

McClure's Magazine for June will contain an article by William J. Lampton on the Cape Nome gold fields, telling how they produced last season, what they promise to produce this season, and all about them—an article, in short, full of practical information on a subject about which there has been a great deal of vague and extravagant writing. It will be fully illustrated from photographs.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

CHILDRES—CAWLEY.—By the undersigned, May 17, 1900, Bro. James K. Childres and Sister Mary Cawley, both of Grand Prairie church, Cheyenne Co., Nebr.

COX—BROWER.—In Washington, D. C., May 3, 1900, Bro. S. Frank Cox and Sister Dora Brower, daughter of the late Elder Enoch Brower, of Augusta County, Va.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BRYANT.—In the bounds of the Four Mile church, near Connorsville, Ind., May 5, 1900, Rosa, daughter of Samuel and Mary E. Bryant, aged 15 years and 1 month. May 20, 1896, she united with the Brethren church. She was ever faithful.

CLAAR.—At Blue Knob, Bedford Co., Pa., Bro. Thomas Claar, aged 60 years and 13 days. He was a faithful member of the Brethren church for many years. A greater part of the time he served the church as deacon, which office he honorably filled. His last illness lasted over two years. He was the father of nine children, three of whom preceded him. He leaves a widow. Survived by his wife, CLARA PAYTON.

CORRELL.—In Mt. Morris, Ill., May 12, 1900, Sister Maria Correll, aged 87 years, 7 months and 6 days. Deceased was born in Dutchess County, N. Y., Oct. 6, 1812. At the age of nineteen years she was married to Lewis M. Bradbury, who died in 1836. Later she became the wife of Jacob Correll. Sister Correll was the mother of twelve children,—four by her first husband. Eight of the children are now living. She united with the Brethren church about five years ago. Services by Eld. D. L. Miller, assisted by Eld. J. G. Royer.

FRENCH.—At her home near Fair Haven, Ohio, May 16, 1900, Mary French, nee Moss, aged 63 years, 3 months and 29 days. Deceased was born in Preble County, Ohio, Jan. 17, 1837, and united in marriage to John French Sept. 22, 1858. Three sons and one daughter were born to them. The daughter died in infancy. Deceased was a faithful member of the Brethren church for about twenty-five years. She leaves a husband and three sons. Services by Eld. Jacob Rife, assisted by Eld. Carey Toney. SALLIE D. LOHRER.

HOOVER.—In the Huntington City church, Ind., at the home of her daughter, Mrs. Brubaker, May 26, 1900, Sister Mary A. Hoover, aged 78 years. Her husband, Isaac Hoover, preceded her in 1864. Sister Hoover was born in Pennsylvania. Three sons and three daughters survive. She was a faithful member of the Brethren church. Services at the Loon Creek church by Bro. Aaron Moss.

IMLER.—Near Pymont, Ohio, May 17, 1900, Dorsey J. Imler, son of Albert and Addie Imler, aged 10 months and 7 days. Services at U. B. church, Salem, conducted by the writer.

KENSINGER.—In the Clover Creek congregation, Pa., April 23, 1900, Bro. Ephraim Kensinger, aged 58 years, 2 months and 9 days. He lived a consistent life for about twenty-five years. He leaves a wife and seven children. Services by Eld. G. W. Brumbaugh from Matt. 24: 44.

LAWSON.—In the May Hill church, Adams Co., Ohio, April 28, 1900, Anna J. Lawson, nee

Milburn, aged 47 years, 5 months and 6 days. She was born in Virginia and came with her parents to Ohio when twelve years of age. She united with the Brethren church a short time before her death. She was much loved and highly respected. Services by the writer from Ps. 73: 24.

MOHLER.—In Mechanicsburg, Pa., May 10, 1900, Sister Maria Mohler, aged 83 years, 9 months and 21 days. Sister Mohler was a member of the Brethren church for about fifty years, and lived a consistent Christian life. She leaves a husband, a brother, two sons and three daughters, all members of the Brethren church. Services in the River Brethren church in Mechanicsburg, from John 11: 25, 26, by the writer, assisted by Bro. G. G. Lehmer. Interment at the Mohler meetinghouse.

MINNICK.—In the Somerset church, Ind., May 19, 1900, Jacob Minnick, aged 70 years, 0 months and 10 days. He was the third of eight children of Eld. Wm. and Nancy Minnick. Two brothers and one sister are still living. He was married to Sarah G. Lawsehe, daughter of Eld. Isaac Lawsehe, May 6, 1852. To this union were born eight children. Two of them preceded him. Services by Eld. N. W. Crumrine, assisted by the home brethren.

MINNICK.—At Ottobine, Va., May 10, 1900, William Minnick, aged 64 years, 6 months and 24 days. Interment in the Branch cemetery. Services by the writer.

PAUL.—In the Muncie congregation, Ind., May 21, 1900, Bro. Geo. H. Paul, aged 66 years, 9 months and 15 days. He was born in Henry County, Ind., Aug. 6, 1833. April 21, 1859, he was married to Margaret J. Hoover. To this union a son and daughter were born. His wife and daughter preceded him. His wife died April 27, 1862. March 20, 1863, he was married to Elizabeth Brower. To them were born ten children. He united with the Brethren church in 1859, and was much devoted. He was sick only a few days. Before his death he was anointed, after which he expressed himself as being ready and willing to go. A wife, six sons, five daughters, three brothers and two sisters survive. Services in the Brethren churchhouse in the city by the writer.

PENROD.—In the Elkhart church, Goshen, Ind., April 26, 1900, Bro. George Myron Penrod, aged 32 years, 9 months and 23 days. He was born in Elkhart County, Ind.; united in marriage with Sarah Swoveland Jan. 26, 1890. He united with the church October 21, 1894. He leaves a wife, two children, father and one brother. Services by Eld. George Swihart and Eld. Alexander Miller.

RIGGLE.—At Goshen, Ind., May 5, 1900, Minnie Riggle, aged 1 year and 10 months. She was the daughter of Mr. and Mrs. Samuel Riggle, Elkhart City, Ind. Services at Pine Creek church, six miles north of Goshen, by Bro. William Hess, assisted by Aaron Hess, from 2 Sam. 12: 23.

SANDY.—In the Cook's Creek congregation, near Dayton, Va., May 19, 1900, of consumption, Sister Nannie C., wife of Bro. Geo. Sandy, aged 32 years, 3 months and 2 days. Services and interment at Beaver Creek. Services by Bro. P. S. Thomas, assisted by Eld. E. Long.

SCHROCK.—In the Pleasant Valley church, Elkhart Co., Ind., May 5, 1900, Magdalena, daughter of Christian and Elizabeth Plank, aged 70 years, 10 months and 16 days. She was born in Wayne County, Ohio, June 21, 1829. She was married to Yost Schrock in 1848. They moved from Wayne County, Ohio, to Middlebury, Ind., in 1851, where she lived until death. Twelve children were born to them,—five sons and seven daughters. Four preceded her. She was a faithful member of the church until death. She was a great sufferer for over a year, with dropsy, but always bore her affliction with Christian patience. She was a kind mother and a friend to all. Services at the Pleasant Valley church by Bro. Levi Hoke from Numbers 23: 10.

SMOUSE.—In the Raven Run church, Pa., May 12, 1900, of paralysis, Sister Ann Rebecca Smouse, wife of Abner Smouse, deceased, aged 64 years, 9 months and 14 days. Services by Eld. David S. Stayer.

WEYAND.—In the Brothers' Valley congregation, near Lull, Pa., May 25, 1900, Bro. Michael Weyand, aged 70 years, 6 months and 21 days. He was married to Sarah Walker Nov. 8, 1857. To this union were born two children. One preceded him. Bro. Weyand was elected to the ministry June 9, 1860, and was an ordained elder for about fourteen years. He was a devoted Christian man. Services at the Pike church by brethren Silas Hoover and S. U. Shoobar from Dan. 12: 3.

WILLIAMS.—At Pawnee Rock, Kans., May 22, 1900, Bro. Andrew J. Williams, aged 81 years, 4 months and 14 days. He was born Jan. 8, 1819, in Hawkins County, Tenn.; married Margaret M. Johnson Jan. 29, 1846; moved to Barton County, Kans., in 1874. He leaves a wife and three children. Services by the undersigned from 2 Cor. 5: 17. D. B. MARTIN.

WOLF.—At her home, Hagerstown, Md., May 16, 1900, Sister Mary Wolfe, widow of David Wolf, deceased, aged 76 years and 4 months. She was a sister of Eld. David Long, deceased. Sister Wolf was a life-long member of the church and a true and devoted Christian woman.

Church Directory.

Limited to three lines for cities of 30,000 or over.

- YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M., 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.
- MUNCIE, IND.—Cor. Jackson and Council Sts., 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Thursday, 7:30 P. M.
- CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.
- BALTIMORE, MD.—Northwest Baltimore Mission, Corner E. and Highland Ave. S. S., 10 A. M.; Sunday, 10 A. M.; 7:30 P. M.; Monday, 10 A. M.; 7:30 P. M.
- DECATUR, ILL.—Gephart Hall, 1105, 1105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.
- CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.
- DAYTON, OHIO.—College St. & 4th Ave. (West Side), S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.
- BALTIMORE, MD.—Northwest Baltimore Mission, Cor. E. and Highland Ave. S. S., 10 A. M.; Sunday, 10 A. M.; 7:30 P. M.; Monday, 10 A. M.; 7:30 P. M.
- DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M.; Take west-bound Larimer Cable, off at Irving.
- DES MOINES, IOWA.—1506 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.
- LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.
- HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Healden Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.
- WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue. S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.
- ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M., at Old Schoolhouse on Madison St., 2 1/2 blocks west of car line in the city.
- FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.
- READING, PA.—Church St. near Greenwich. Services, 11 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.
- BROOKLYN MISSION, N. Y.—1391 3d Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday evening; Wednesday, Prayer Meeting, Friday.
- ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10:30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.
- KANSAS CITY, KANS.—Corner Central Ave. and 6th St. S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.
- LOS ANGELES, CAL.—25 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.
- MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer Meeting, Wednesday Eve.
- YORK, PA.—East York Mission, East Market Street Services each Sunday
- GERMANTOWN, PHILADELPHIA, PA.—6611 Germantown Ave. Prayer meeting, Thursday, 8 P. M.; S. S., 9:30 A. M.; preaching, 10:30 A. M.; 7:45 P. M.

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That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ; That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Non-Conformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

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Financial Reports.

Mission Receipts from May 28 to 31.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported	\$1,443 20
NARR.—M'Intyre notice, O. Silagluft, 50 cents; Grand Prairie, Cedar River church, 12 50	
IND.—David Steele, North Liberty, \$1.50; Pleasant Dale cong., \$5.55; total,	7 05
OHIO.—Sandy cong.,	4 44
KANS.—Newton cong., Harvey County,	2 35
ARK.—Prairie Long cong., \$1.35; Austin cong., 52 cents; total,	1 87
Total for year beginning April, 1900,	\$1,471 41

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported	\$3,579 77
VA.—V. C. Hylton, Pax, \$1; S. E. Hylton, Pax, 50 cents; Nancy Shaffer, Singers Glen, \$5; John Shaffer, Singers Glen, \$1; Amanda Clem, Mt. Olive, \$1; Ethel Copp, Mt. Olive, \$1; Emma Copp, Mt. Olive, \$1; Clara Clem, Mt. Olive, \$1; M. H. Copp, Mt. Olive, \$1; Sangerville Sunday school, \$14.90; Briary Branch Sunday school, \$15.18; Emanuel church Sunday school, \$5.17; total,	58 30
PA.—Coon cong., \$1.31; Samuel K. Jacobs, York, \$2; E. G. and R. H. C. Schuler, Windber, \$1; Dry Valley Sunday school, \$1.93; Fifth Hillman, Franktown, 50 cents; Blair Hillman, Franktown, \$1.50; "Lord's portion," Middletown, \$5, a sister, Greencastle, \$1; total,	55 84
OHIO.—David Byerly and wife, Lima, \$5; Georgetown Sunday school, \$4; Donnels Creek cong., \$2; "E. D. M.," 10 cents; total,	31 10
NEBR.—G. W. Flory and wife, Martin, \$1; L. M. Flory and wife, Martin, 50 cents; Emma Flory, Martin, 50 cents; F. W. Weaver, Danbury, \$1; a brother and sister, Falls City, \$6; Afton Union Sunday school, \$8.73; total,	17 73
MO.—Spring River cong., \$7.05; Mound Valley cong., \$9; total,	16 05
MD.—Walter and Flora Brunton, Outlook, \$10; Sarah E. Deal, Kempton, 50 cents; a sister, Double Pipe Creek, \$1; total,	11 50
IND.—A brother and sister, Roan, \$3; North Manchester Sunday school, \$7.80, total,	10 80
OREGON.—Myrtlepoint cong.,	7 95
OKLA.—Chancy Dell Unit Sunday school,	7 25
IOWA.—Lake Park Sunday school,	6 09
CAL.—Los Angeles Sunday school,	5 00
TENN.—Pearle and Sallie Hatfield, Gileswater,	2 00
N. C.—A. Miller, Hollow Poplar,	1 00
Total for year beginning April, 1900,	\$3,810 68

INDIA MISSION.

Previously reported	\$228 20
PA.—Sisters' Sewing Society, Johnstown,	5 00
Total for year beginning April, 1900,	\$233 20

GEN. MISSIONARY AND TRACT COM.

ANNOUNCEMENTS.

LOVE FEASTS.

Arkansas—	June 16, St. Francis.
Illinois—	June 12, 13, 1 P. M., Cherry Grove.
	June 16, 17, 1 P. M., Hickory Grove, Carroll Co.
	June 16, 17, 10:30 A. M., West Branch church.
	June 21, 22, 1 P. M., Waddams Grove.
	June 23, 24, 5 P. M., Milledgeville.
Indiana—	June 12, 4 P. M., Wabash.
	June 13, 5 P. M., Spring Creek ch., Kosciusko Co.
	June 13, 5 P. M., Goshen church.
	June 14, 10 A. M., Cedar Lake church.
	June 14, 4 P. M., Hillgrove house, Union City.
	June 15, Camp Creek.
	June 15, 4 P. M., Rock Run.
	June 16, 5 P. M., Laporte.
	June 16, 4:30 P. M., Baugo.
	June 16, Hartford City.
	June 16, 5 P. M., Pleasant Valley.
	June 16, Blue River.
	June 16, 2 P. M., Pigeon River.
	June 21, 10 A. M., Cedar Creek.
	Aug. 23, 2 P. M., Ogans Creek.
Iowa—	June 12, 13, 2 P. M., Dallas Center.
	June 13, 14, 5 P. M., Panther Creek.
	June 14, 15, 10 A. M., Indian Creek.
	June 15, 11 A. M., Middle Creek.
	June 16, South Waterloo.
	June 23, 24, Ames.
	June 23, 2 P. M., Grundy County.
	June 23, 10:30 A. M., Greene, 4
	June 29, Hannamville.
	Sept. 29, 2 P. M., South English.
Idaho—	June 23, Moscow.
	June 30, 6 P. M., Grafton church, at Southwick.
Kansas—	Oct. 6, 2 P. M., Kansas Center.
Michigan—	Oct. 6, 10 A. M., New Haven ch.

Minnesota—

June 16, 2 P. M., Morrill.
June 16 and 17, Root River.
June 30, Winona.

Missouri—

June 16, Plattsburg.
June 30, East Prairie.

Nebraska—

August 11, South Loup ch., 7 mi. northeast of Miller.

North Dakota—

June 15, 4 P. M., Red River Valley church.
July 7, 2 P. M., Rock Lake church.
July 12, 4 P. M., Pleasant Valley.
July 14, 4 P. M., Carrington church.
July 21, Bowbells.

Ohio—

June 9, 2 P. M., Jonathan Creek, Zionshouse.
June 12, 2 P. M., Hickory Grove, Miami Co.
June 13, 14, Wooster ch.
June 16, 2 P. M., Middle District.
June 16, 4 P. M., Bear Creek.
June 16, 10 A. M., Black Swamp.
June 16, 10 A. M., East Nimshtillen.
June 16, 10 A. M., 1½ miles north of Bloomville.
June 16, 3 P. M., Chippewa.
June 16, 2 P. M., Silver Creek, Hickory Grove house.
Oct. 6, 4 P. M., County Line.

Oregon—

June 16, 6 mi. east of Salem.
Aug. 8, Coquille Valley.

Pennsylvania—

June 10, 4 P. M., Maple Spring, Quemahoning cong.
June 10, 4 P. M., Yellow Creek.
June 12, 13, 9:30 A. M., Conestoga, Bird-in-hand house.
June 14, 4 P. M., Mt. Joy church.
June 13, 14, 1 P. M., Green Tree, Chiques church.
June 15, Rockton.
June 16, 4 P. M., Shamokin.
June 16, 3 P. M., Meyersdale.
June 23, 4 P. M., Elk Lick.
June 24, 4 P. M., Shade Creek.

South Dakota—

July 7th, Willow Creek ch., 16 mi. S. W., Frederick.

Texas—

Aug. 11, Macon.

Virginia—

Oct. 6, 2 P. M., Sangerville.

Wisconsin—

June 16, Chippewa Valley.
June 23, Maple Grove.
June 30, Barron.

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The Gospel Messenger.

VOL. 38.

ELGIN, ILL., June 16, 1900.

No. 24.

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EDITORIAL MISCELLANY.

BISHOP TURNER, of the African Methodist Episcopal church, is the chief promoter among the colored people of a project to export all the negroes to Africa. He wants the United States to appropriate one hundred million dollars for this purpose. He says that the negroes are more fearful of the white race now than they were in slavery and that for them to remain here is folly. But he will hardly be able to get the money to export his colored brethren. The intelligent people among his own race do not follow him. This country is their home as well as ours, and it was the home of their fathers for generations before them. Whatever the solution of the negro problem, it is quite evident that exportation of the race is not to be considered among the probabilities. The problem is not solved yet, though many have thought they had a solution, nor is it likely to be in our day.

"THE BOXER" outrages in China, to which we referred some weeks ago, still continue and are becoming worse. In fact the condition is generally acknowledged as being very serious. Marines have been landed in order to help preserve order. But they have proved insufficient. No one knows just what will be done next. Most people seem to fear that a large body of Russian troops will be sent to Peking, and that if this is done they will remain there. It seems that at any moment the scramble for territory in China may be begun by the nations of Europe, and that means the dissolution of the Chinese Empire. Those nations are afraid of each other, jealous of each other, and so no doubt would be relieved if our country would take a leading part in settling the disturbances, for they know that America is not seeking Chinese territory. The "Boxers" are opposed to the Christian religion; they have destroyed much mission property;

they have killed many persons, among them no less than seventy-five native Christians. These "Boxers" seem to have the moral support of the Empress Dowager, for no effectual steps have been taken by her to suppress the rioting. The rioters do not want to have a collision with any of the Powers, and yet they would like to expel the foreign element, for it is this that is spreading reform notions among the people. These men are in darkness and do not know that they are driving, or trying to drive, from them the best and most helpful friends they have or can have—the Christians. They do not realize that their country must awaken from her sleep of centuries and begin to move forward in civilization. Nor do they realize that what they are doing in order to preserve China from foreign influence will most surely destroy her as a nation. It is not less, but more of the doctrine of Christ that is needed among them, for only this will free them from the bondage of ignorance and idolatry.

CONSIDERABLE attention has been given to the idea of church federation, and in a few cases federation is an accomplished fact, though usually on a small scale. One plan is to accomplish the purpose "without interfering with denominational integrity." It must be done in this way if at all, for it is to be doubted whether any denomination can be found which is willing to give up its "denominational integrity." Union on the Gospel is impossible, for it is not accepted in its entirety. Any other kind of a union is really of little account. Of course Christians ought to live at peace with all men, and especially with each other. They ought to be united enough to live in this way, no matter what their differences of creed. They have made war on each other too long; they have not followed closely in the footsteps of the Prince of Peace. But there is only one ground which ever can serve as a basis of union—the Bible. What a great day it would be if all professing Christians would unite on this and live up to all its teachings. The world would be transformed and the coming of the Millennium hastened.

SEVERAL men have been killed, many more wounded, much property destroyed and hundreds of families deprived of the money they needed to procure the necessities of life, all because labor and capital cannot or will not agree in St. Louis. For about six weeks the rioting has been going on, and there is very little prospect of any settlement of the trouble in the near future. It is not our purpose to try to show the merits of either cause, for we believe there is wrong on both sides, for such is usually the case where there are strikes or other difficulties. There are two sides to every question. It does seem strange that in this age of the world men cannot find some peaceable way to settle their disputes. If two men or two bodies of men really desire to do what is right toward those with whom they are associated they surely can find a way to get along without any great amount of friction. The trouble is nearly always due to the fact that one party or the other, and not infrequently both parties, tries to get the advantage. The workingman wants to force his wages as high as possible and the man with capital desires to keep wages down. And so strife ensues which destroys peace, property and lives without any compensating gain to either party. Many centuries ago there came one to this earth who laid down one rule which, if honestly followed, would remove all this strife and leave man at peace with his fellow. The rule is easy to understand. It is simply that each should do to his fel-

low as he would like to have his fellow do to him. No better rule than this has ever been or ever will be made. No combination of men working on other principles will ever accomplish the good that obedience to this rule does. Men are taking a long, difficult and dangerous road to accomplish what would be easily and quickly done if they but took God's way for it. But man, from the beginning, has preferred to take his own way, even when certain that he would have to suffer for it. And as he has been, so he is. The time for him to submit his will has not yet come. It is not likely to come for some time yet.

PUBLIC office is a public trust which is frequently betrayed. The postal frauds in Cuba caused considerable indignation. But the proceedings against the New York Ice Trust have brought some revelations which are rather surprising. This trust had a monopoly and made the people pay roundly. Investigation has shown that the Mayor of Greater New York, his brother, Croker, the Dock Commissioners, several local judges, and six justices of the Supreme Court are owners of large amounts of stock. It is a sad comment on our institutions when men who are placed in responsible positions show themselves unworthy of the confidence placed in them. The interest in the case is increased because of the pending proceedings in the Supreme Court against the ice company and the Mayor. Six of the justices being large stockholders in the company it is hard to see how an entirely just decision can be rendered. The charter forbids the Mayor being interested in any leases of the city's real estate or contracts for supplies, and yet the present Mayor owns stock to the value of half a million dollars in the trust which has made some very favorable contracts with the city for supplying ice. Whether he will be removed remains to be seen. Many public officers seem to be nearly devoid of honor and use their official position for their personal profit rather than for the good of those who elected them. We long for the day to come when officers and men in private life will "provide things honest." And this they would do if they had the grace of God in their hearts.

THE Natural Bridge of Virginia has been placed in the hands of a broker and is for sale. The bridge is a single piece of limestone spanning a chasm two hundred and fifteen feet deep and more than one hundred feet wide. The arch is almost perfect in proportions and is justly called one of the natural wonders of the world. Originally the bridge and two thousand acres of fertile land around it were given by old King George III before the war times. The property fell to the heirs of the man who wrote the Declaration of Independence, and after the Civil War it came into the hands of a Northern man, a Colonel Parsons. He built a fence around the Natural Bridge and charged an admission fee to the thousands of tourists who came to view it. Since his death the property has been managed by his heirs, who have netted ten thousand dollars a year from the fees paid by sight-seers alone. Recently the heirs, of whom there are several, have not been able to agree, and consequently the property has been put into the hands of a real estate broker to dispose of to the highest bidder. The Natural Bridge is one of the wonders of America. It would seem that it and the land surrounding it should be owned by the public, so that private persons could not say on what terms persons could see the wonders of the place. This is but one of the many marvels of God's creation.

ESSAYS

*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE PATH OF LIFE.—Psa. 16: 11; Prov. 5: 6.

BY LANDON WEST.

THE path of life, how sweet to tread!
With grace and truth for daily bread,
They come like rain upon the grass,
But fill our souls as moments pass.

CHORUS.

These are our bread for ev'ry day,
That make us happy when we pray,
As free as light on all the way,
But best of all they come to stay.

The babe in Christ should feel no fear,
For all it needs is given here,
And as it grows to see its needs,
It has no want grace cannot feed.

And as the saints may grow in age
With work or foes that minds engage,
They need not fail or yield to fear,
The throne of grace on earth is near.

The Book of God now with us here,
Is filled with blessings, rich and dear,
That make the saint feel warm and strong,
To aid God's work to move along.

This path shows yet how Jesus trod,
That he might lead us all to God,
And now all saints can keep the way,
If they will only "watch and pray."

And this one path all free from sin,
Was made for saints to walk therein,
And with its help to show the way,
No saint on earth need go astray.

And so if Satan seeks thy face,
The truth will meet him any place,
He could not meet our faithful Lord,
Nor could he meet God's holy Word.

Let Israel claim its "Holy One,"
For Jesus' work was all well-done;
Who in the flesh the path so trod,
That all who wish can come to God.

THE PROBLEM OF EDUCATION IN THE GERMAN BAPTIST BRETHREN CHURCH.

BY P. H. BEERY.

In Nine Parts.—Part Eight.

THE LOCATION OF OUR SCHOOLS is a matter at times given too little attention. We cannot ignore the fact that the material conditions the spiritual,—that the physical body conditions the mind. The condition of the air, abundance of pure water, facility of drainage, and presence or absence of industries and buildings which occasion the collection of filth, are all matters of vital importance in locating a school. And if this were the only consideration, some out-of-the-way mountain ridge might furnish an ideal location. In fact we have always been over partial to country sites for our schools, partially because of the above climatical and topographical facts, and partly because of the noise and confusion of city life and difficulty of controlling and restraining students. One of our mistakes along this line has been in supposing that education is solely a matter of the mind. Our practice suggests that the body, if given plenty of solid food, water and air, may be set up and dragged about anywhere, any time, any way with the greatest indifference. We feel satisfied when we have found a good climate. As facts given to the mind without subsequent thought activity result in mental decay and imbecility, so the body without exercise weakens into decay. Eternity alone will reveal the number of physical wrecks and premature deaths chargeable to schools that ignore the claims of the body so far as to restrict physical exercise to a few voluntary after-meal half-hour walks. It seems incredible that institutions should make no provision of time, place, or means of outdoor exercise. A school without a gymnasium, and an athletic field is certain to increase largely the business of the undertaker and the gravedigger. While geographical, meteorological, topographical and sanitary considerations are vital, yet these are never perfect and must always be supplemented by systematic physical culture. Thus we

need not take to the woods and climb to the hill-tops to find suitable locations for our schools. In fact, if we can settle the question of health by systematic physical culture, practically all else argues in favor of locating schools within the suburbs of the cities. Here is to be had the very best in the way of conveniences, such as railroad, postal, telephone and telegraph service; water privileges, electric lights, street-car service, police protection, paved streets and walks, better facilities for all sorts of supplies, better facilities to study the burning problems as they actually exist in city life; in addition there is an education itself in becoming thoroughly familiar with the business customs, the shop and factory processes, the social arrangement and government, the habits and tastes of city people. Since these things enter so largely into the subject matter of school study and life, there is incalculable advantage in being able to turn from the book and classroom out into real life to test and correct, by seeing with one's own eyes.

Citronelle, Ala.

HONOR.

BY MATTIE A. LEAR.

How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?—John 5: 44.

THE above language was addressed to the cavaliers of his day by the Master. Jesus had wrought a wonderful cure. A disease of thirty-eight years' standing had pressed heavily upon this poor sufferer. Jesus, in the exercise of his power, relieved this man from the bondage of affliction; but because every detail in this gracious miracle was not in harmony with the views of the religious teachers of that day they found fault with it. Jesus had bidden the poor cripple, "Rise, take up thy bed and walk;" but these fault-finders saw in this a desecration of the Sabbath. How ignorant were they of the real purpose of this holy day.

The Jewish leaders had formulated a system of religious instruction for which they claimed divine authority, but which was really the Word of God, so embellished with their own tradition, and so changed from its original meaning and purpose by this mass of human additions, that its beauty was greatly marred and its power greatly weakened. Our Savior charged them with having made the commandments of God of none effect by their traditions.

If this desecration, this changing of God's Word to suit the prejudices or ambitious views of the carnal mind, had been confined to those Jewish teachers, it would have been well for Christendom. But alas, alas! it did not stop their corrupt and ambitious leaders in the Christian church and they soon began to mutilate God's Word, taking from it in some places and adding to it in others until that system of antichrist was developed which overawed Europe with its despotic power for twelve centuries. Oh, the corrupt teachings of the Church of Rome, and the corrupt practices that resulted therefrom. All, from the highest to the lowest in society, were communicants of this church, and yet how sunken in ignorance and vice, how fierce, how superstitious were all classes.

Cruelty and oppression marked the attitude of the strong and powerful over the weak. Hatred toward their oppressors and discontent at their hard lot was the feeling of the weak toward the strong. War, fierce, cruel, bloody war, spread terror and desolation everywhere. A ruined country, smouldering cities, famine, and pestilence followed in the wake of invading armies. Crimes the most cruel and revolting were common in the palaces and castles of the great.

During this period of the Dark Ages all Europe was seized with the Crusade mania. These wars, misnamed holy wars, show the perversion of the human mind when controlled by false teachings. The avowed object of these invading armies from Christian Europe was to recover the holy sepulcher from the hands of the infidels. So that country made sacred by the presence of Jesus was made the theater of the most bloody contests excited by the fierce

passions of man against his brother man. For two hundred years, from the close of the eleventh to the close of the thirteenth century, the chivalry of Europe, in the name of religion, perpetrated here the most fearful crimes.

The question arises: Why did people who professed the name of Jesus become so misguided? This terrible perversion arose from a want of faith; it was the result of worldly ambition, a desire to receive honor one from another. How the Savior sought to check this budding ambition in his disciples! When James and John sought chief places of honor in his kingdom, he said to them, "Whosoever will be chief among you let him be your servant." Matt. 20: 27. And even amid the solemn scenes of the last supper these disciples were contending as to who should be the greatest. How impressive the language of the Master to them! See Luke 22: 25, 30.

The true place of honor in Christ's kingdom is only secured by walking in his footsteps, by imbibing his spirit. Paul well understood this secret of greatness, as his language in Rom. 15: 1 plainly shows: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

Not long did the church retain her purity. Soon she entered the lists and contended earnestly for honors and preferments. Soon she vied with the world for pomp and power. If the beautiful teachings of Christ had been faithfully adhered to, and had those who professed his name never departed from the simplicity of his Gospel; oh, had the church been content to seek that honor that cometh from God only; oh, had she fulfilled her mission, and known nothing but Christ and him crucified, what now, after the lapse of eighteen centuries, would be the condition of our world? There would not be, as there now is, this baffle of conflicting opinions, this awful confusion that so distracts and puzzles seekers after truth.

The Reformation of the sixteenth century smote the dead calm of men's minds and aroused their intellectual vigor, and if there had been a complete return to the simplicity of the blessed Gospel of Christ, if there had been an entire withdrawal from the dogmas and practices of Rome; oh, had the church of the Reformation been guided solely by the light of the blessed Gospel, had she sought the old paths and walked therein, then indeed a glorious mission would have been hers. But alas! she did not do this. Much of Rome's teachings she still adhered to, and perhaps more of her practices. The spirit of bigotry, of intolerance, of persecution that had so characterized the mother church soon flamed forth in the daughters. The Romanists were now persecuted in their turn, and the different Protestant sects were most bitter against each other, and as one or the other gained the ascendancy the stronger would wreak their vengeance on the weaker. In justification of such cruel conduct they would quote passages from the Old Testament Scriptures, such as Samuel hewing Agag to pieces, Joshua exterminating the Canaanites, David's cruelty to his captives and the like. Indeed it is said of some of them that they would not think from their writings that they knew there was such a book as the New Testament Scriptures. And, oh! the religious wars that desolated Europe during the sixteenth and seventeenth centuries!

So we look in vain to find the lineaments of the true church of Christ in the churches of the Reformation, the church that is characterized by love and kindness; that church which loves her enemies, that prays for those who spitefully use her and persecute her; the church that keeps herself unspotted from the world; the church that is and always has been antiwar, antislavery and antitoxicants; that takes the teachings of Christ and the apostles as her rule of faith and practice; that subscribes to whatever is there taught, however unpopular it may be, and which steadily discards whatever is not found therein.

Is there such a visible church? If so, then that is the true apostolic church, the bride of Christ, the pillar and the ground of truth. We do not claim that every member must be a model Christian—

would that it were so—before this church can lay claim to be the apostolic church. The churches established by the apostles had defective members, and even among the twelve there was defection. But we must look at the doctrines of the church, her teachings and her practices. If we find a church whose teaching and practice is in harmony with the Gospel, then we have an organization that can lawfully claim to be the true church of Christ. Each should ask himself the question, Am I doing all in my power to promote the interests of this church? Do I give of my substance, according as God has prospered me, for her support and for her extension? Is my life a living exponent of her teaching?

Hudson, Ill.

THE PROBLEM OF HUMAN LIFE.

BY A. W. REESE.

The life is more than meat, and the body more than raiment.
—Luke 12: 23.

LIFE is the gift of God! He is the framer of our bodies, and the Father of our spirits! "In the beginning" man was "created" (not "evolved") out of the dust of the earth! He was created in the likeness of the *Triune* God! "Let us make man in our own Image!" "And the Lord God breathed into his nostrils the breath of life, and man became a living soul!" He became such through this Divine creative act!

"In the beginning" man was made *perfect*! He could not be *otherwise*, since he was created in the *Image* of the *Infinite*! But, by his transgression of the law of God, man became a *sinner*—and the Divine Image was lost! Sin is defined as "the transgression of the law!" Had there been *no moral law* then there had been *no sin*! Thus man fell from his high estate, and thus the decree of mortality was pronounced upon the race. It is a sad story.

"Of man's first disobedience, and the fruit
Of that accursed tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden."

Since the dark shadow of that first transgression the grim skeleton of *death* sits "grinning horribly a ghastly smile" at every board. "What man liveth that shall not see death?"

The race would have perished *utterly*—body and soul—but that in due time, "Christ brought life and immortality to light in the Gospel!" He came that we might not only "have *life*, but that we might have it more abundantly"—that is; that we should not only have the life that *now is*, but that we might obtain *eternal life*! "The gift of God is eternal life, through Jesus Christ our Lord!"

"Because I live!" said our Savior, "ye shall live also!" What a mystery is human life! Countless attempts have been made by the philosopher, the scientist, the sage, to explain "the origin of life," but in vain! Outside of the Divine Record the problem is beyond the grasp of the finite mind. Its profound secret remains,—like the dark riddle of the Sphinx,—unsolved by man. There is a divine reason for this! It is not the purpose of God that human reason should be able to penetrate his designs, in all the wide and vast infinity of their range and scope! Otherwise wherein would God be greater than man,—the Creator superior to the work of his hands?

Life is the highest and the grandest gift of God! It is paramount in its importance to all others. Its loss is the loss of all things! All animated nature has inherently the instinct of its preservation, and alike dread its extinction.

The devil (himself) came very near telling the truth for once, when he declared, (speaking of Job), "All that a man hath will he give for his life!" "The chief end of man"—the purpose and object of this *present* life, is to *prepare* for the *future* life,—the life beyond the grave.

It is a singular and a striking fact that but little is said, in the Scriptures, about the *joys* or the *bliss* of *heaven*! We hear much on these topics from sensational pulpits; we see them portrayed, in vivid col-

ors, in popular religious literature, but, as a rule, the Bible seems strangely silent in this respect. Is there a divine *purpose* in this? But, if there be one thing, more than another, upon which divine emphasis is laid, it is that of *eternal life*! With what marked and startling frequency these words appear in the Scriptures: "Life eternal!" "Eternal life!" "Life everlasting!" "Everlasting life!" It is the grandest thought ever presented to the mind of man! It conveys the highest type of felicity conceivable by human intelligence! Can we, indeed, *grasp* the sublime *significance* of the theme?

Much of the descriptions of heaven, and the employments of the redeemed, is to be understood in a *figurative*, not *literal*, sense. They are simply *types*, are symbols, used to convey some tangible idea of the *reality* of things. We are not to suppose that the streets of the New Jerusalem are paved with *material gold*; that its twelve gates are composed of twelve *real* pearls, nor are we to believe that the *foundations* of that wonderful city are built of twelve distinct kinds of precious stones, so specifically set forth in the Book of Revelation! Neither are we to understand that the walls of the city are of *real* jasper, and the city itself constructed of pure gold "like unto clear glass!" Nor are we to accept, as a literal fact, the statement that there is "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb!" These are figures of speech!

So it is with the employments of heaven. We are not to suppose that the saints in light will *stand* around the throne, with golden crowns on their heads and *real* harps in their hands, and *sing* throughout the countless ages of eternity. This would seem to be *monotonous*,—to say the least!

In his divine message God uses such types and figures of speech, and employs such language, as will convey to the human mind, limited as that mind is by *finite* conditions, some faint conception, at least, of what this grand and inestimable gift of *eternal life* will be! He does this by comparing it with the *present* life, which we so much enjoy, and which we so highly prize!

Let us, for a moment, contemplate this temporal life. When we are in perfect *health*,—when all the functions of this mortal frame are performed with the regularity and smoothness of some *perfect machine*, without friction, or *jar*, when the appetite and digestion are normal; when, through the long nights, the sleep is calm and dreamless, when the body suffers no discomfort or pain; when the light is "pleasant to the eye;" when "the sound of the viol and the lute" falls melodiously upon the ear; when every nerve and fibre of the frame are elastic with vigor; before "the evil days" (of age and its decrepitude and sorrows) come upon us, when we shall truly say, we have no pleasure in them; when all these happy conditions obtain, what a luxury our existence is!

In the bright, rosy dawn of the young morning of life, what a delightful prospect meets the eye! The future cares, responsibilities, trials, sorrows, and bereavements of life cast no dark shadows over the delicious landscape outspread before the eyes of the young! Thank God that it is so! for this enchanting picture can come to us but once. Its brightness fades with our youth. Let us compare this brief, evanescent, fleeting existence, often so marred by disappointments, afflictions, and sorrow, with the *life eternal*.

Think of a place "secure from storm and blast," where "many mansions" be! Think of a *life* where the body shall never be racked with *pain*, where the cheek shall forever glow with the bloom and beauty of eternal *youth*; where no falling tear shall ever dim the lustre of the eye, that shall sparkle with the perpetual light of happiness and joy; where the grim shadow of *death* shall nevermore spread its dark pall over the peaceful hearthstone; where we shall never again take the parting hand of those we love; where no bright habitant of that sinless land shall ever again stand, with broken heart, beside the open grave of the beloved wife, the tender child, like the flower cut down in its early bloom, the stalwart youth whose sun "went down while it was yet

noon," the aged father or mother, bowed down with the weight of years, the cherished friend, whose very being seemed inwrought with ours. There are no graves in that blessed land! No marble monuments to mark the spot where the beloved lie! No grief-bowed mourner, shuddering with unlanguage pain, beside "the windowless chambers" of the dead! No! No! Thank God, such scenes will never be witnessed in that

"Fair land beyond the silent sea
Where Christ is Lord and Light!"

Can we conceive of *such a life*, and can we grasp the stupendous thought of its eternal *felicity* and *duration*? I fear that the conception is too supremely high for us! But we can, at least, approximate its grandeur and truth. It should be the supreme purpose—our "one great business here"—to secure the great and incorruptible crown of eternal life. In comparison with this all other earthly pursuits sink into utter insignificance, and are unworthy of our care.

Why should we fritter away the precious hours, that God has given us, in the pursuit of the things of earth "that perish with the using?" What are these worth, compared with the imperishable treasures of heaven? Why should we be chiefly concerned about what we should eat, what we should drink, and wherewithal we shall be clothed? Is not "the life more than meat, and the body more than raiment?"

It is impossible for perishable and finite things to satisfy, or in any degree meet the necessities of the soul. It was never intended that they should!

To him who, in the absorbing pursuit of the things of time and sense, gives to them the energies of his mind, thus constituting them the supreme object of his life, will eventually come the sad truth that these temporal things are but as the apples of Sodom, fair and beautiful to the eye, but turn to the ashes of bitterness and disappointment on the lips.

Scranton, Pa.

MAN'S OPINION.

BY JOHN H. MCCLURE.

ONE'S opinion is his judgment formed of any statement or theory, which may be true or false, and which is based on a degree of evidence which would make it probable but not certain. We readily see that our opinions cannot be relied upon to any degree of certainty. Men often form an opinion and then try to make the Bible sustain them, when it would be far better for our spiritual benefit if we would not form an opinion, but rely solely on Bible facts. Facts are always true, but one's opinion may be true, and again it may be false. It is always true that where persons form their judgment or opinion of a theory they think they are right and others are wrong. If my brother and I differ in our opinions, I should remember that he has as good a right to his opinion as I have to mine; and I should not in any wise so far forget myself as to try to force my judgment upon him or criticize him because he does not see as I do. Wise men may differ widely, and both sides have a marked degree of evidence to sustain them, and both be wrong. When God speaks let man keep silent. When man speaks, respect it if you do not sustain it, if it is his honest opinion and based on a degree of evidence.

We notice that one's opinion is formed on a degree of evidence which sustains it, but mere statements or idle words passed on a theory without evidence are not to be relied on, for one may speak a great deal about a theory that he does not know the principles of. For instance, I have heard ministers in preaching funeral sermons say that "God has called the deceased home;" that may be their honest judgment, yet it looks to me as idle words spoken without Bible study. Yet that minister has a right to his opinion, for I may not know.

It is true that criticism by some is being very freely passed on the different ways of treating diseases. Is that criticism based on actual knowledge of the principles of those methods, or is it man's

opinion? If those different methods can relieve the sick, then let them do what good they can; but we should not neglect our Christian duty or forsake Bible principles by either practicing or criticising those methods. We should never be too hasty in criticising other people, for we often show a lack of knowledge of their theory.

We should not have an opinion of our own on Bible subjects, for man's opinion is what is so easily overturned in our Christian life, for we often lay aside the Bible and give our mind on a question of vital importance. We should take the Word of God as the man of our counsel for our actions, and study its spiritual meaning for the principles that govern those actions. We have no opinion on the subject, but wash feet because the Bible tells us to; but do we have an opinion as to why we wash feet? If so, let us get rid of it and rely on the Word of God and not give a weak opinion to an honest, earnest inquirer after the true ways of God.

Advice is one's opinion and may be misleading, and instead of taking advice to practice the teachings of the Bible we should study its meaning, for actions without intent are void and without spiritual benefit. It is often said that ministers preach their opinion. This should not be, for a minister that will preach his own opinion is in the wrong place. A minister should preach the Word of God, pure and spotless of all opinions. The Holy Ghost will not lead men into their opinions but will lead them all alike into the truth. If we all study the Bible more and rely solely on it for our counsel, we shall not differ much, for God made it plain and our weak judgment or opinion will make it worse every time.

Odin, Ill.

WHO ARE THE TWO WITNESSES SPOKEN OF IN REV. 11: 3?

BY PETER DEARDORFF.

In Two Parts.—Part Two.

PROTESTANT commentators and historians generally point to the conversion of the first Roman Emperor, Constantine, as the epoch for the cessation of miracles, which occurred in the forepart of the third century. Upon this point we may quote from the great historian of the "Decline and Fall of the Roman Empire": "Since every friend to revelation is persuaded of the reality, and every reasonable man is convinced of the cessation of miraculous powers, it is evident that there must have been some period in which they were either suddenly or gradually withdrawn from the Christian church. Whatever era is chosen for that purpose, the death of the apostles, the conversion of the Roman Empire, or the extinction of the Arian heresy,* the insensibility of the Christians who lived at that time will equally afford a just matter of surprise. They still supported their pretensions after they had lost their power. Credulity performed the office of faith; fanaticism was permitted to assume the language of inspiration, and the effects of accident or contrivance were ascribed to supernatural causes." (Gibbon, vol. 1, page 542.)

Verse 8. "And their dead bodies." When the "witnesses," or church, were "overcome" and killed by "the beast," "the Spirit of life from God" (verse 11) left them, and they were spiritually dead to the work of Christ. "Shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

This means that "the temple of God," the church, represented by the "two witnesses," was now brought down, by the hand of "the beast" to that line and low plane of wickedness, sin and blood, that the world has ever traveled in from the beginning, and to which the Jewish nation had fallen when, aided by the Roman power, it put to death the "Lord of life and glory," and to which he referred when he said to that nation: "Upon you may

come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar" (Matt. 23: 25). Yes, that long and bloody street of that great city; from Cain, the first murderer, to the end of the world and its consummation by fire. Sodom, burning, destroyed by fire, Egypt, black. "And the Lord set a mark upon Cain." Gen. 4: 15.

Verse 9. "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies." As while "the Spirit of life from God" was their animating power, as indicated in verses 5 and 6, it was impossible for the carnal mind of the people to know or see them (1 Cor. 2: 11-14), so now when "the Spirit of life from God" had left them, and they had been "overcome" and killed by "the beast" and had become carnal like the world, the world could know and see his own (Rom. 8: 5-7; 1 Cor. 2: 14).

"Three days and an half." While it is apparent that the "three days and an half" cover the same period of time as the "forty-two months" and the "thousand, two hundred and threescore days," we must not fail to notice the distinction between "dead bodies" and "holy city" or "clothed in sackcloth." While the greater part of the church, constituting the organic body of the "witnesses," had fallen under the power of "the beast," there remained a scattered, torn and disconnected remnant, who would not "receive" the "mark" of "the beast" "in their right hand, or in their foreheads" (Rev. 13: 16; 15: 2, 3), who constituted "the holy city" being trodden "under foot," and in mourning prophesied, "clothed in sackcloth."

As this beast was "diverse from all the beasts that were before it" (Dan. 7: 7), it was marked differently. And as Constantine, in his carnal and sinful state (Gibbon, vol. 2, page 249), was the first Roman Emperor to embrace the religion of Christ, we conclude that the "mark" of "the beast" is the spirit of antichrist.

"And shall not suffer their dead bodies to be put in graves." Having been brought down by the power of "the beast" to the level of the world, they were spiritually dead as "witnesses" for Jesus, and had become alike associated with the world under the authority of "the beast." Therefore they did not want to lose their company by putting them "in graves." And now all was darkness,—no candlesticks, no light.

Verse 10. "And they that dwell upon the earth shall rejoice over them, and make merry," . . . because these two prophets tormented them that dwell on the earth." Tormented them in the same sense and in the same way that Jesus and all the prophets tormented the people, by testifying against the world, "that the works thereof are evil" (John 7: 7).

Verse 11. "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet." During "three days and an half," or 1,260 years, which is now familiarly known as "the dark age," the devil enjoyed an almost uninterrupted time of peace, as the opposition to his work was so feeble and the light so dim that there was offered no potent resistance. He could therefore carry on his work of death and destruction (Rev. 9: 2-11) through his agent—"the beast,"—with great success.

But the spell had to be broken. The Lord had spoken it through his servants and it must come (verse 11; Dan. 7: 26, 27; 2 Thess. 2: 8). Near the end of the dark days "there were lightnings, and voices, and thunderings, and an earthquake" (verse 19). A man child was born into the world in the year 1483 to lead the way,—Martin Luther, who in the year 1517 raised his voice with such telling effect against the wicked practices of the Roman Catholic church that it soon aroused the indignation of "the beast." He was soon joined by reinforcements,—Knox, Calvin, Melancthon and many others,—who soon caught the strain, and by their united voice during the fifteenth century the very foundation of that old "mother of harlots" (Rev. 17: 5)

was shaken to the center, which paved the way for these two prophets (or church) to stand "upon their feet," and brought forth that which we to-day enjoy—the great reformation, under which we can have the privilege, in our land and country, of worshipping God in the way we think is right.

"And great fear fell upon them which saw them." Since these prophets "tormented" the people in the days of their prophecy before they were "overcome" and killed, and since their dead state was a matter of rejoicing and merriment, it would be, on the other hand, a matter of regret, surprise and fear to see them come to life again and stand "upon their feet." "And great fear fell upon them which saw them," is a pointed and brief statement in this prophecy of the direct effect upon "the beast" or kingdom of darkness of the great work of the reformation; which reformation is embraced and covered in the brief and concise language of the prophecy, "The Spirit of life from God entered into them, and they stood upon their feet." And this brought into existence a power potent to the overthrow of the power and authority, and finally, by the coming of the Lord Jesus, the complete annihilation and destruction of "the beast," soul and body.

This same great event is embraced in the vision of Daniel (Dan. 7: 9-14, 25-27); also by Paul, when speaking of the destruction of "that man of sin, . . . the son of perdition" (2 Thess. 2: 3), "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2: 8).

Verse 12. "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." This is the last account we have of these "two witnesses," or church of Christ, or children of God, upon this sinful earth in this prophecy, or in the Bible anywhere. So we conclude that "these two prophets" were the church of Christ, or "the kingdom of heaven," which Christ, at the time of his second coming, likens "unto ten virgins, which took their lamps, and went forth to meet the bridegroom." But only "five of them were wise" (Matt. 25: 1). "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24: 31). "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15: 52). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4: 16, 17). But "as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17: 26-30).

Hagerstown, Ind.

TRUTH.

BY F. B. MYERS.

TRUTH is the eternal rightness of things. It is a vital, cardinal principle, permeating all mind and matter, and is as eternal as God himself. To fathom the innermost nature and essence of truth is to fathom the very mind of the Infinite Being himself, and this is beyond human comprehension. God is the fountain-head of truth, as well as the source of all life, power, wisdom and love. Each life of honesty and truth that exists is but a rivulet flowing from the crystal and never-failing Fountain of Eter-

* The conversion of Constantine is the era which is most usually fixed by Protestants. The more rational divines are unwilling to admit the miracles of the fourth, whilst the more credulous are unwilling to reject those of the fifth century.

nal Truth. Emerson says, "Truth is the summit of being." It is the glorious and noble climax of all existence, whether temporal or spiritual. Any existence lower than this is not worthy of the name. It is a complete sham.

God being the source from which all truth emanates, it follows that it is as imperishable as the self-existing Deity. You cannot obliterate truth any more than you can obliterate the eternal Godhead. The two go hand in hand, and cannot be separated. The great mind of Bryant realized the indestructibility of truth when he said,

"Truth crushed to earth shall rise again;
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid her worshippers."

Again hear Jehovah speak: "The truth of the Lord endureth forever." Another writer says, "Truth is as impossible to be soiled by any outward touch as the sunbeam." Like a rubber ball, the greater the force with which truth is thrust to the ground the higher it rises above surrounding objects. Cast it into the fire, and, Phoenix-like, it will come forth purified as gold, and with new life and beauty. You can't, by any human power, affect the identity of truth in the least. Every thrust against it only imbeds it deeper in perpetual existence and lays for it a more solid foundation, on which towers the sublime monument of all existence. And from the point of this noble monument floats its streaming banner proudly and triumphantly. Says Paul, "For we can do nothing against the truth, but for the truth." In spite of our most powerful efforts to overthrow it, we only help to build it higher and more solid.

We may have a worldly education, great honor, or great riches. These are all right in their way, if properly used. But there is a grander and nobler possession which may be ours, not only in time, but throughout all eternity. And this gem of inestimable value and rare beauty, which adorns every Christed soul, is truth. Chaucer appreciated, to a certain extent, the supreme worth of truth, when he said, "Truth is the highest thing a man may keep." Compared with the dignity and sublimity of this soul-jewel, nearly all other things sink into utter insignificance.

Truth is classified into two great heads: scientific truth, or facts that are arranged in individual classes; and moral truth, or that truth concerning spiritual things, which the soul imbibes from divine revelation. Scientific truth is obtained through the physical senses, such as the eye, ear, etc. Moral truth comes through the channel of the soul, from the Book of God—the Bible. There is an inner consciousness which vibrates in harmony with the outer impression of truth. In contrasting the above named truths, some writer says, "Scientific truth is marvelous, but moral truth is divine, and whosoever breathes its air and walks by its light has found the lost paradise."

The highest and the only perfect embodiment of truth that ever lived in this world was our blessed Savior. The diamond, which is pure carbon, is not as perfect in its rich purity as was the marvelous and divine perfection of the God-man,—Christ. Some one, whose soul was illuminated by the Sun of Righteousness, penned these beautiful lines: "Truth, indeed, came once into the world with her Divine Master, and was a perfect shape most glorious to look on."

In a limited sense, truth still exists in the world, among the small portion of humanity which thirsting for the living truth, drinks from the very fountain of truth, God. But the genuine article, in the highest sense of the term, is a rarity in the world. Diogenes, the famous Grecian philosopher who lived in a tub, searched the streets of Athens in vain, with a lantern, in open daylight, to find an honest man. Verily, honest men, as well as honest women are in great demand to-day.

Since truth is eternal, indestructible, and "the highest thing a man may keep," it is of the greatest importance that we cultivate it carefully and diligently in our lives. Its value is so high, and its influence so powerful and far-reaching, that no one

can afford to be without it, or, having it, to neglect any legal opportunity of beautifying his or her soul with the rare jewel of truth.

In order to enrich and ennoble our lives by truthful words and honest deeds, we must have our thoughts bathed in the crystal sea of truth. The soul must drink deeply from the fountain of Truth. Without pure thoughts there can be no pure words or deeds, since a thought is the root from which grows the blossom of a word. And this blossom ripens into the fruit of an act, be it good or evil. Who ever saw an orange ripen on a tree having the root of a thorn or thistle? No more can a lying thought result in a truthful word or honest act.

Let us all, then, strive more earnestly and faithfully for the true in our lives, as well as for the good and the beautiful. Let us look above and before us, not behind and below us, and we will obtain the precious treasure of truth. May we, with all our might, and by grace divine, rise from the mists and shadows of evil and untruth into the higher and clearer and purer atmosphere of truth and uprightness. There goodness and love will shed their radiant beams of heavenly light upon our triumphant souls, and angel wings will meet and bear us up softly and peacefully into the majestic and glorious presence of the Author of truth. And in the "sweet home of the soul" we shall forever praise, in strains of heavenly rapture, our glorified Redeemer, and feed our souls freely on the delightful, never-failing fruits of the tree of life.

Mt. Pleasant, Pa.

THE GREAT FEAST AND QUESTS.

BY A. HUTCHISON.

1. THE preparation for it. It cost much to prepare this great feast. 2 Cor. 8: 9 says, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Here we notice a case which is so different from selfish humanity that it is deserving of more than a passing notice; and not only the self-denial, but the suffering he had to endure as well. Isa. 50: 6 says, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." This was literally fulfilled when he was here. Matt. 27: 30 says, "And they spit upon him and took the reed, and smote him on the head." If only we could realize what our redemption cost, we would appreciate it much more than we do. Isa. 53: 4, 5 says, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

2. We notice the invitation. John 7: 37 says, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." Again we have him pressing his great love upon us, as follows: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20. Surely every one ought to be willing to open the door wide to such a loving friend as Jesus, seeing he wants to feast with us. If we give him a place in our hearts here, he will give us a place in his Father's house. John 14: 2, 3. Let us see what more we have on this line. Rev. 22: 17 says, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Let us take one more look at the beauties and glories of the feast to which we are invited. Rev. 7: 17 says, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." O how sweet the thought of being one of that number.

3. We will now notice the excuses. After all these pressing invitations and glorious promises,

does it not seem strange that any person should offer any objection? But Luke 14: 18 says, "And they all with one consent began to make excuses." Their excuses would not stand the test now. For the Savior does not propose to accept any excuse from any one. Prov. 6: 10 says, "Yet a little sleep, a little slumber, a little folding of the hands to sleep." This would indicate their willingness to be left alone. And God once said, "My spirit shall not always strive with man." So there is great danger even now that the Lord's Spirit will cease to woo. Some have been hindered by the fear that others would laugh at them. The Savior well knew that somebody would laugh. And he gives a very timely warning in the following words: "Woe unto you that laugh now! for ye shall mourn and weep." Luke 6: 25. But there is another feature of this question. The Lord says to those who refused his invitations, "I also will laugh at your calamity," etc. Prov. 1: 26.

Lastly, we notice the lost cause. Luke 13: 25 says, "When once the master of the house is risen up and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are."

"O wretched state of deep despair,
To see my God remove,
And fix my doleful station where
I must not taste his love."

Luke 14: 24 says, "For I say unto you, that none of those men which were bidden shall taste of my supper." Think of the idea of having placed before us an unfading crown, with eternal life, and a feast that has no ceasing and a joy that knows no sorrows. And think then of the fleeting pleasures of this life, in the service of sin. And then read Jer. 4: 30, which says, "And when thou art spoiled, what wilt thou do? Though thou clovest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life." "The harvest is past, the summer is ended, and we are not saved."

THE SEVEN PILLARS.

BY A. M. SHARP.

Wisdom hath builded her house. She hath hewn out her seven pillars, etc.—Prov. 9: 1.

It seems to have been a very common thing for Oriental buildings to have pillars as supports for a part of the building.

We believe that God had all the plans perfected long before Solomon's time, and that he permitted Solomon to look down through the ages of time and see the Christian church. Solomon has considerable to say about Christ and the church in the Song of Solomon, but in the language at the heading of this article he mentions seven pillars as supports of that church. These seven pillars are: Faith, Repentance, Baptism, The Lord's Supper, Communion, Feet-washing, and the Holy Kiss. Take these pillars from the church, and we have God's Word for it that it will fall, and great will be the fall thereof. Matt. 7: 26, 27.

Cando, N. Dak.

THE INGLENOOK.

IN the current issue of the *Inglebrook* is a cut of Deacon Ramabhai and his house at Bulsar, India. As he is the only Indian official we have every member should take a look at his picture in the *Inglebrook*. He is not the only member of the church, of course, but he is our only official, and it will interest all to see what he looks like, and the house in which he lives.

One of the leading features of this issue of the *Inglebrook* is the first of the Kate and Bob letters, which will run for several numbers. The whole paper is full of the most interesting reading, and it should be in every home in the church. For fifty cents it will be sent to the end of the year. Next week's issue will contain a picture of the India bungalow or home of our missionaries in India. It shows the children helping to put on the roof. Be sure to see the paper containing the halftone.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

We earnestly solicit contributions for this department of the Gospel Messenger, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTERBAUGH, Box 776, Elkhart, Ind.

THE MINISTER AND HIS WORK.

MINISTER'S TOILET.

I HAVE given this subject some attention heretofore, yet there remain some items of interest that we cannot well pass by. Some questions are very pertinent and come to us in such ways and from such sources as to call for serious thought. It is conceded by all well-thinking people that a minister ought to be a plain man and an example to all Christian people in matters of dress and general appearance. Conceding without any argument the virtues and advantages of Christian plainness, we come to another fruitful field of study, fits and misfits. Not infrequently is it the case that you see a brother whose garments fit so badly and are so out of proportion that they become a source of attraction and criticism, and for days, even weeks, when you think of the brother you think of his untidy garments, and pity him for his lack of judgment in selecting his clothing. Then again while a diversity of colors is admissible, there are colors that do not suit together because they lack in harmony. It is this harmonious arrangement of flowers that gives exquisite beauty to the bouquet in the hand of the skilled florist. No flower has ever met my gaze, no matter where it has been grown, without this perfect harmonious blending of color. If God arranges all of nature after a law and will not suffer violations, even in blending of colors, ought not Christians to make this subject a question of careful study? May not the ambassador of Jesus Christ call attention to any departures along this line bordering on the ridiculous?

Then, again, too much money is spent for costly clothing, with the plea that the dearest is the cheapest. Stop a moment, my dear brother. Did you ever take into account the well-known fact that so far as you rise above what the body of your brethren are able you put yourself out of association and communion just that far and render a distance between you and your brethren? The story of a traveling man in a crowded coach, with a new, costly grip requesting a poor brother to give up his seat, to accommodate the valise, and the characteristic reply of the poor brother, "*Throw your old satchel under the seat there with mine; it is good enough place for it*," but fairly represents the great distance between these two men on account, not of their plainness, but of the quality of the thing they possessed. You cannot afford to pass these questions lightly. Touch them with a firm hand, backed by the power of Gospel truth, and many in that day will arise and call you blessed. Tidily arranged garments need not be costly to present a pleasing appearance. I wish again to emphasize the oft-repeated fact that any neglect in the free use of soap and water, and a change of clean garments for those soiled and worn by every-day use, when the minister goes abroad, to town, upon a short visit or elsewhere, subject to public gaze, is at the expense of reputation and the respect due him as a minister of Jesus Christ.

THE WIDOWER.

Right in connection with the above sermon my mind runs out upon another line. Death comes into the minister's family and lays his heavy hand upon the wife and mother. A home is broken up, children separated, one to friends in the West, another to an orphan's home, and the third to a neighbor near by. In a few months a marked change takes place. The uncombed hair, the unkempt beard, the neglected garments and soiled shoes speak of lines of greater activity than for years before. It is whispered that the preacher is hunting himself another wife. Legitimate business, yes, perfectly so. Somehow he forgets the past, and although anywhere from forty to eighty years of age, he determines that he must have a young wife. He is young

again, as active as ever, can spin over the road with his fine grays, new harness and new buggy as though he were only twenty. The contrast only deepens when you think of the toils, sacrifices, the penury, the efforts of the dead to clothe her children and herself, and the lavish expenditure of money now in gaining a second companion. Against the advice of friends this thing goes on. Legitimate? Most certainly, but you run a fearful risk in bringing together an old veteran of eighty and a fickle girl of twenty.

There is no subject of more vital importance to the minister than the selection of his companion. It ought to be a subject of earnest and frequent prayer. If ever you need the leading of the Holy Spirit and the mature and timely advice of men of God it is right here. Keep down all ostentation and show. The field from which you can select is large; you need not be in a hurry. Marry one suited in age, having the ability, qualification and resolution to make your calling a greater success, who will be a mother to your orphan children, whose heart is big enough to be a minister's wife in all its requirements. I have drawn the picture only from the great extreme. Well, this is the point where reformation needs to begin. You who are justified need not the reproof offered. We must grip our pen. We are finding considerable corduroy. May God bless all who read my short sermons.

A. H. P.

HOW HE PROVED IT.

As a rule it is not good policy in these days to call a man a fool, but now and then the term may be applied to a man in a way that will put him as well as others to thinking. Here is an instance:

"Aren't you the evangelist, preaching up here at the church?" said a man in a New Jersey city to a stranger one morning.

"Yes, sir," replied the preacher.

"Well, I supposed you were a gentleman."

"I claim to be one."

"Well, I don't think you are one. Didn't you say last night that you could prove to the satisfaction of anyone within ten minutes that all infidels were fools? If you don't prove it to my satisfaction, I will publish you in all the city papers as the most consummate liar that ever struck the city."

"Where is your infidel?" said the preacher.

"I claim to be one," was the reply, "and I want you to know I am no fool, either."

"You don't mean to say there is no reality in Christianity?"

"I do, sir. I have studied all phases of the subject, and have traveled and delivered lectures against Christianity for more than twelve years, and I'm prepared to say there is nothing in it."

"You are certain there is nothing in it?"

"Yes, sir, there is nothing in it."

"Will you please tell me," said Mr. Hyde, "if a man who will lecture twelve years against nothing is not a fool, what, in your judgment, would constitute a fool?"

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Review.

Lesson for June 24, 1900.

GOLDEN TEXT.—Thy kingdom come.—Matt. 6: 10.

THE lessons of another quarter have been read, studied, taught and learned, and the thought may be, How much of them have been received into the minds and hearts of the learners and so assimilated into their lives as to become a part of them? We do not study and teach the Bible on the Lord's Day simply because it is a good book and therefore justifiable on account of its goodness. Unless these lessons can be so instilled into the minds and hearts of the learners as to affect their lives and make them better, the labor and effort is lost, and no good can result therefrom.

We do not study the life of Christ that we may merely know him as a man, but we want to learn that life as a model after which we may pattern. He is

to be the life of the world. And he can be this only so far as his life can be gotten into our lives. If every boy and girl and man and woman was filled with the Christ life, then would our world be the Christ world—all would be light, and there would be no darkness at all. Unfortunately for the world, these lessons are only learned, but not assimilated. Hence the necessity for reviewing them so as to have them impressed and fixed in the minds of those who are taught.

The careful and experienced gardener who wishes to economize water and get the very best results gives his plants, shrubs, etc., a first and second watering; the first one to open the pores of the soil and prepare it for the reception; the second one to soak it.

The Lord often does the same thing after a spell of drought. He does not first send the violent and dashing rain, but the light and more gentle showers, thus preparing the hard earth and parched vegetation to receive the more abundant rain, that it may soak in and produce the greatest amount of good.

The reviews may not very aptly represent the more abundant showers, especially looking at them as they are generally given. And yet we are not sure but that an intelligent and carefully conducted review may be made the means of "soaking in" more practical and lasting truths than are made in the first presentation. Not because there can be more teaching done at this time, but because of the preparation that has been made at the first teaching, and the consecutive line of thought that is carried out in review. The lessons of the quarter can be so woven together that the relation is easily comprehended and the truths easily grasped.

The quarter opened with the Beatitudes, or the most comprehensive and greatest sermon ever preached. It forms the epitome of the wise and good things that the Master wished to bequeath to the world, to make it wise and good. And the more we study it the more gems and treasures we can find in it. It forms an inexhaustible storehouse of the good things of the kingdom. In "Precepts and Promises" we are told, in a very happy way, what we are to do and expect. The one, of course, is the forerunner of the other. A doing always anticipates a reward. So the one is a contingent of the other. Without a sowing, a reaping should not be expected.

Following his teaching he manifests his power by doing miracles; raising the daughter of Jairus, healing the centurion's servant, and a number of others quite as merciful and miraculous, showing to the people that he not only spake as one having authority, but acted as one who had also power. Adding to these the divine element of love, they had in him the Savior that they needed and were looking for. Is not this the Christ?

Then we have brought in comparison and contact the two greatest prophets of the age—John the Baptist and Jesus—the one closing up his mission that the other might the more fully take it up and carry it on.

And this is followed by an exhibition of what he came to do and how men and women were to do in order that they might become subjects of the new kingdom. The lesson is full of interest, and from it we learn the dangers of selfishness. It concludes by giving a free and wide invitation to all that labor and are heavy laden with sin. Why continue to carry a heavy burden when you are invited to cast it aside for that which is so much better?

In the next lesson we have told the pathetic story of the pardoned woman who came into the Pharisee's house that she might see Jesus and do him the service that she felt was due him for the rich blessing which she received. It was a service rendered under difficulties, but she loved much, and persevered until she got the audience and sanction of the Master.

The lessons of the parables are full of interest and will bear continued study. The sending forth of the twelve, the death of John the Baptist and the feeding of the five thousand are all in line with the growing work of the Master as he goes forward in the great mission for which he came—to save the world from the bondage of sin.

H. B. B.

HOME * AND * FAMILY

MEMORY VERSES.

[For the children on Sunday evening.]

Jesus shall reign where'er the sun
Does his successive journeys run,—
His kingdom spread from shore to shore
Till moons shall wax and wane no more.

From north to south the princes meet
To pay their homage at His feet,
While western empires own their Lord,
And savage tribes attend his word.

To him shall endless prayer be made,
And endless praises crown his head;
His name like sweet perfume shall rise
With every morning sacrifice.

Peoples and realms of every tongue
Dwell on his love with sweetest song,
And infant voices shall proclaim
Their early blessings on his name.

—Isaac Watts.

A TALK WITH YOUNG MARRIED FOLK.

BY NANCY D. UNDERHILL.

In Two Parts.—Part One.—How Thieves are Made.

If we take into consideration the very large number of men and women who are sentenced yearly to penal institutions we must be impressed with the thought that *many* of them come from families of respectability, and even from the churches. Upon investigation we find this to be true. Yet no one is willing to admit that a member of his own family could ever become a criminal. Where, then, do they come from? Because many a respectable family has been crushed beneath the cruel wheels of sorrow's torture, when disgrace entered their fair home and claimed a loved one as its victim, it behooves us to look backward and seek out the cause. For, if they had known the cause, they might have removed it, and have escaped the awful consequence. So, if we understand the cause which leads to criminality, we, too, may avoid the sorrow which might otherwise fall upon us.

We take the position that *most* criminals are BORN with a tendency to do the things which cause their downfall. We are acquainted with a family of dishonest children whose parents we knew before the birth of their offspring. As we know of other cases which are similar, we will use this one for an illustration. We will call the parents "Addie" and Fred."

Addie was a beautiful, cultured young woman of good parentage, used to refined and educated society, and capable of going in the best. Fred's parents, like hers, were church members, owned their beautiful home, were industrious, quiet, thrifty farmers, brought their children up to work for an honest living, gave them the advantages of an education, which included an honorable trade, and looked with hopeful eyes upon the manly forms of their really handsome and healthy boys. Addie was of a generous nature; Fred had desire to get along well in this world; there would be time enough for extravagance and generosity after they got a start in life. But they must work and save a few years, in order to get that necessary start. Both were highly respected in the neighborhood where they lived. Doubtless they resolved to toil and save together for their mutual good.

But Addie was not always well. Sometimes it seemed almost impossible for her to subsist upon the plain food which her husband thought "plenty good enough." Many times her heart longed for some of the dear little luxuries which a young wife really needs, but which the husband cannot appreciate. But, "to save" was the motto. Fred could not see any need in indulging in things that he did not care for. Like all husbands, he let his wife know his ideas, and she, poor soul, could not stoop to beg for the means from his purse to obtain the things her soul craved, for she, too, had been a self-supporting young woman before her marriage, and now she worked harder than before; but Fred carried the purse. In those times we browned our own coffee. When Addie browned hers, sometimes a mess was spoiled from burning; for the poor, hungry soul, far away from the home of her youth, loved to

pass away the lonely hours by reading. The burned coffee was quickly concealed (lest Fred should discover the waste, and be angry) and another amount browned. A spoiled batch of bread was treated in the same manner, and for the same reason. Oh, how many "Addies" there are in this world! And it is because of the large number of "Freds."

At night when Fred lay peacefully sleeping after his hard day of honest toil, Addie must needs mend his worn pants. Taking them up for that purpose, she discovers something heavy in the pocket. It's only the pocketbook which he always carries. Opening it she counts the contents. "Fred would never miss one little dime, and I do need the money so bad. It is *mine* anyway; I work as hard as he; and *more* hours. He won't give me a cent unless I beg for it, and I never had to beg before. I was capable of earning an honest living before I was married to him, and I don't see why I should be reduced to actual beggary now. It *belongs* to me, and I am going to have a *part* of my own." So the coveted dime changes pockets, and some other time another amount is added in the same way. But *that night a little unborn soul became a THIEF*; and that family of children are such to this day, though their poor old widowed mother works at the laundry for an honest living.

Was it *all* Addie's fault? Young men who contemplate marriage, let me speak to you as I would to my own son. While it is right and honorable and praiseworthy to work hard and deny one's self all unnecessary luxuries in order to obtain and keep a comfortable home, and suitably provide for one's family, is it right to take an intelligent, well-bred girl from her home of plenty, or her life of independence, and bind her down to the subjection of the meanest slave? One's *children* are of far more value than all the riches we can ever obtain. The husband *willingly trusts his wife with THEIR care*. Their lives are eternal. But the wealth of this time is very uncertain, and we can hold it only for a few years at best.

Would it not, then, seem foolish to withhold from her to whom you trust eternal souls her just interest in your financial gains? If we do not consider a woman capable of caring for a few paltry dollars, we ought never to make her our partner for life. Once placed in that position, she has a perfect right to an equal share in all our earthly possessions.

Dear young woman, who have given your life and hopes and happiness into the hands of one who does not regard you as his equal and who does not fill to you the place of a *husband*, although you are his wife, turn to Isa. 4: 4-8 and 41: 10, 13, and there receive comfort and strength to bear in patience the trials of life, and do not yield to that silent temptation which says "it is your *own*," for the act of stealing can become a habit in future generations, even though we did take only that which belonged to us. But the Lord is able to keep you, if you will trust wholly in him, and he will never forsake you or leave you to bear greater trials than you are able. He is indeed a husband to the poor widow (even though she be a married woman) and a father to the helpless little ones, whose needs only their mother and God know.

And you worldly-wise, who read this article, do not for one moment think to say, "Those passages are meant for the *church*, and not the individual." The church of God is composed of individuals who put their trust in him, and we know of poor sorrowing, downtrodden, husbandless wives, and mothers of fatherless children to whom the Holy Spirit of God has sent those very messages of love and peace and comfort and encouragement, and they have received them as bread from heaven, and have brought up unto him children whose integrity and beauty of high moral and Christian character are far above the average of this world.

Canon City, Colo.

THE DAY'S WORK.

THERE is a legend of the monk Theodosius, that when he rose, one morning, there were three imperative things in his plans for the day; three things

which he determined to do before the setting of the sun. But in the early morning there came from a neighboring convent a novice, asking Theodosius to give him instruction in the painter's art. The monk set to work patiently to tutor the novice, leaving his own task yet undone. At length the novice departed; but scarcely had Theodosius resumed his work when a mother came, eagerly seeking his aid for her sick child. Long was he detained, attending his patient, until the boy was relieved and restored. It was then time for vespers; and then a brother monk in sore distress lingered, poured out his story on Theodosius' breast and was comforted. Thus all the day was gone, and the monk had scarcely touched the things he had planned to do. He then

"Turned wearily to bed,
Praying, 'O God! to glorify thy name
Three things I purposed; now with heartfelt shame,
I see the day is ended, and not one
Of all those things my feeble skill hath done.
Yet, since my life is thine, be thine to say
Where shall be done the duties of the day;
And in thy work, my work perfected be,
Or given o'er in sacrifice to thee.'

"Then suddenly upon his inward ear
There fell the answer, gentle, calm and clear:
'Thrice hath my name to-day been glorified
In loving service—teacher, friend and guide.
Such work with God for man, if gladly done,
Is heaven's ministry on earth begun.
To work the works I purpose is to be
At one with saints, with angels, and with Me.'"

The teaching of this pleasant legend is that the divinest ministries of each day are the things of love which God sends across our way. The half-hour the busy man takes from his business to comfort a sorrow, to help a discouraged brother to start again, to lift up one who has fainted by the way, to visit a sick neighbor and minister consolation, or to give a young person needed counsel, is the half-hour of the day that will shine the most brightly when the records of life are unrolled before God.—From "A Man's Value to Society"—Hillis.

TOO BUSY TO BE KIND.

"I SOMETIMES think we women, nowadays, are in danger of being too busy to be really useful," said an old lady thoughtfully. "We hear so much about making every minute count and always having some work or course of study for spare hours and having our activities all systematized that there is no place left for small wayside kindnesses. We go to see the sick neighbor and relieve the poor neighbor, but for the common every-day neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world and there are a great many little pauses by the way that are no waste of time. The old-fashioned exchange of garden flowers over the back fence and friendly chat about domestic matters helped to brighten weary days and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school or to be interested in the letter from the boy at sea. It's a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive little kindnesses in our own home." May no one be able to say of us that we are too busy to be kind.—The Young Woman.

A SAD WILL.

A DRINKER, who died in Oswego, N. Y., left the following significant document as "his last will and testament." What stronger indictment of the saloon could be written?

It reads: "I leave to society a ruined character, a wretched example and a memory that will soon rot. I leave to my parents as much sorrow as they can, in their feeble state, bear. I leave to my brothers and sister as much shame and mortification as I can bring on them. I leave to my wife a broken heart and a life of shame. I leave to each of my children poverty, ignorance, a low character and remembrance that their father filled a drunkard's grave."

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ANNUAL MEETING ITEMS.

MONDAY is always an interesting day at the Conference and on this occasion was not less so than formerly. The weather was all that could be expected. Most people pronounced it just lovely.

The crowd on the ground, at even a very early hour, was large, much larger than we are accustomed to seeing, and by noon it was very large. The attendance could not have been far from ten thousand. With the exception of a little too much noise at some of the trafficking stands near the entrance, it was as orderly a collection of people as could be found in any part of the country.

It would probably be better if all of our Conferences could more strictly carry out the decisions made a few years ago regarding this trafficking business near the Annual Meeting grounds. We need to give these grounds the air of religious sentiment as much as possible.

At an early hour a meeting in the interest of the Old People's Homes in the Brotherhood was held in the Tabernacle. Addresses concerning these homes were delivered by Brethren from different States. Of these homes there are several, and they appear to be giving most excellent satisfaction. The time, of course, was too short to discuss matters at any length, but considerable interest was aroused in behalf of this method of caring for our worthy poor, and no small amount of information was given to those who had the privilege of witnessing the proceedings.

At nine o'clock the great Tabernacle was filled with an earnest collection of people who were anxious to listen to the Sunday-school addresses that had been promised. The meeting was presided over by Bro. I. B. Trout, assisted by Bro. A. C. Wiand, both members of the Sunday-school Committee. Bro. I. N. H. Beahm, the other member, could not be present on account of his illness.

A number of most excellent talks were given by the speakers selected for this special purpose. Well-prepared essays were read by Sister Susie Forney, of Chicago, and Sister Lizzie Rosenberger, of Covington, Ohio. These addresses, as well as the essays, will appear in the Full Report, and we now do no more than say that everything presented will be well worth reading.

The importance of thorough work in our Sunday-schools was more than ordinarily emphasized. Our people are greatly interested in this line of church work, and it will be a matter of only a few years when the Sunday-school Meeting will be considered the most far-reaching in its character of any work done on the Conference grounds.

The Missionary Meeting was opened at 2:30, Bro. Daniel Vaniman presiding. Excellent talks were given by brethren A. G. Crosswhite, P. R. Keltner and E. M. Cobb. Sister Bertha Ryan read an essay. The appeal for means to carry forward the work was made by Bro. Isaac Frantz. The collection was larger than that lifted last year, the amount being \$1,860.00.

Soon after the close of the Missionary Meeting an Educational Meeting was held by the members of the different schools in the Brotherhood. Bro. J. G. Royer presided over the meeting. The principal address of the occasion was made by Bro. M. G. Brumbaugh, of Pennsylvania. He spoke of the relation of the Brotherhood to her schools, and was listened to with marked interest. Other good talks were also made, and a most excellent impression was made on the minds of the thousands who were so fortunate as to be present. This was probably the largest Educational Meeting ever held on the Conference grounds.

Each of the meetings held during the day was very largely attended, there being as many as six thousand people present at some of them. At one time during the day nearly seven thousand people listened to what was said, many of them standing beyond the edge of the Tabernacle.

At 7:30 in the evening Bro. M. G. Brumbaugh addressed a very large audience on the Good and Perfect Gifts of God. His discourse was well received, and made some excellent impressions on the minds of his hearers. Fully seven thousand people listened to him, three thousand of them standing through the entire service.

The song services throughout these meetings have been both spiritual and edifying, and have done much to make the meetings a success. They were conducted by brethren Geo. B. Holsinger, Joseph Studebaker and J. Henry Showalter, using the "Gospel Songs and Hymns No. 1."

Tuesday proved to be an ideal day, and the people were prepared to enjoy it.

At eight o'clock the Standing Committee came on the stand. The services were opened by Bro. John Wise. Bro. D. E. Price then announced the organization, as published last week. In his opening remarks Bro. Wise said that fifty-six years ago he attended his first Annual Meeting.

At this hour the Tabernacle was filled to overflowing, hundreds of people not being able to secure even standing room within hearing distance.

After the reading of Acts 15, and the reading of the rules governing the meeting, the Moderator declared the meeting open and ready for business.

In front of the Moderator sat as fine a body of delegates as has ever appeared at a Conference. They were not only intelligent, but plain and tidy in their appearance. They had the look of earnest, consistent and resolute men. They were a class of men whose purpose it is to be true to their convictions. It is safe to trust the interest of the church in the hands of such a body of delegates.

The first paper presented for consideration was the deferred matter concerning the Brethren's Historical Association. While the Conference did not see proper to endorse the paper, still it expressed a desire to see the work carried on in a local way. This was practically the report of the committee having the paper in charge, and the report was adopted by the meeting.

The deferred paper, concerning the revision of the Hymnal, with the report of the committee as spread on the minutes of last year, was adopted, and we may now expect a revision of the book.

Another deferred paper, having for its object a bureau of information, and a plan for a better distribution of our ministerial force, failed to receive the sanction of the meeting. The paper, however, was well discussed.

The report of the committee, into whose hands had been given the paper concerning the breaking of the Communion bread to the brethren and sisters, was deferred one year, and spread on the minutes for further consideration and investigation.

The report of the committee favors the serving of the brethren at the Communion table in the same manner that the sisters are now served. It elicited some discussion—just enough to arouse a general interest in the subject and prompt investigation, so as to be prepared for a final, or at least a more thorough consideration at the next Conference.

At the last Annual Meeting a committee was appointed to report to the present Conference a more satisfactory as well as a more scriptural way of electing our ministers. The committee practically recommended the majority system, and their report was spread on the minutes as deferred matter for one year.

This thing of spreading such important reports on the minutes one year for further consideration and investigation is to be commended, and cannot help resulting in unifying our people on points of difference. At least such a course enables them to study the questions of dispute, and act upon them understandingly.

The first query from the churches this year was the one relating to the failure to carry out the rules of the church regarding fashionable dressing. The paper practically recommended that the elders who refused to carry out the order in their churches might be debarred from serving as delegates to the Annual Meeting.

Regarding plain attire the Conference had a record too clear to make it necessary to make additional decisions on matters of this class. However, it was decided that elders who deliberately disregard the former decisions respecting the articles of attire mentioned in the query render themselves unworthy to represent their churches.

There is more connected with the action of the meeting on this paper than can be given here, as will be seen by referring to the Minutes, soon to be printed; but it seemed to be the purpose to hold out every possible inducement for our elders to do their utmost to keep their respective congregations in line, and thus prove their loyalty to the Brotherhood. It is the willful neglect of duty, upon the part of elders, that needs to be ferreted out and remedied.

A number of papers were returned. In fact we do not remember ever to have attended a Conference where so many papers were sent back to the churches without consideration. This indicates that the Conference is not disposed to consider a question that is of no vital or general importance. We believe this to be one of the commendable features of the present Conference.

The papers concerning the handling of the endowment fund elicited only a small amount of discussion, and were referred to a committee of five to investigate and report to the next Annual Meeting. This committee will make a thorough investigation of the whole finance system of the General Missionary and Tract Committee, so as to be able to report the real condition of things to the Brotherhood through the Annual Meeting, and thus probably put an end to all controversy regarding the matter.

The paper concerning the laying on of hands on deacons, as well as ministers, went into the hands of a committee, but not until after considerable discussion, in which several good points were brought out. The committee will report at the next Conference. It is to be hoped that the question of long standing will now reach a final and satisfactory settlement.

The most closely contested paper before the Conference was one asking for the reconsideration of a former decision, so that the Annual Meeting might petition Congress to take steps that would result in the removal of the liquor and saloon curse. No one opposed temperance in the least, but some thought that because we belong to the spiritual kingdom we could not petition the general Government without jeopardizing our nonresistant principles. Others

maintained that we had a right to petition without sacrificing any of our principles in the least. While the reconsideration was not granted, the meeting did, however, unanimously reaffirm our temperance principles, and urged all the members to employ all their moral force against the manufacture and sale of intoxicants.

The paper passed in 1897, authorizing the appointing of an Annual Meeting Financial Secretary, was at this meeting repealed.

A paper was passed dividing the United States into three parts for the convenience of deciding about the location of the Annual Meeting. The middle part lies between the Mississippi and Ohio rivers. Each of these sections will be granted the Annual Meeting every three years. Last year it was in the Eastern section, this year in the Middle, and next year it is to convene in the Western.

There were two papers concerning magnetic healing, or rather improprieties growing out of it. One paper referred to brethren advertising themselves as able to cure all diseases without medicine or seeing the sick patient. The other related to magnetic healing in connection with mesmerism and hypnotism. The Conference seemed to think that time would soon settle the merits of magnetic healing, and that the local churches had the authority to deal with those who advertise falsely, or are engaged in things unbecoming a Christian people, and so returned both papers without any special action.

In answer to a paper, concerning the advisability of urging applicants for membership to erect family altars and give thanks at the table, the Conference did not see proper to make any special decision, only saying that such had always been the privilege of those laying the order before applicants. To urge new converts to erect the family altar, give thanks at the table and engage in secret prayer is the privilege of any minister without any particular action of Conference, and not a few of our ministers have made most excellent use of it.

The meeting saw proper to advise against the uncalled for custom of wearing badges, etc., as pallbearers at funerals do, and urged our people to throw the weight of their influence against the practice. In these days there is too much display in connection with the burying of the dead, and the Brethren will do well to remove as much of it as possible, and encourage becoming simplicity.

In answer to a request from the General Missionary and Tract Committee, a committee was appointed to take under advisement the metes and bounds of symposiums in the MESSENGER, and make to the next Annual Meeting such recommendations as may be deemed proper. In the meantime we shall continue to publish symposiums as heretofore. In the Conference no opinion whatever against symposiums was advanced, but by some it is thought that this manner of considering vital questions should be extended to all points of doctrine or practice on which our people hold different views, and for this reason it was deemed proper to appoint a committee to take the matter under advisement.

Bro. I. N. H. Beahm's time on the Sunday-school Committee having expired, and his health not permitting him to continue in the work, Bro. S. H. Hertzler was elected a member of the Committee.

Bro. D. S. Filbrun was reappointed on the Tract Examining Committee; Bro. Joseph Amick, reappointed Annual Meeting Treasurer; Bro. L. W. Teeter continues a member of the General Mission Board; Bro. Mark D. Early was elected on the Auditing Committee, while Bro. S. Z. Sharp was appointed on the MESSENGER Advisory Committee to fill the vacancy made by Bro. Enoch Eby's resigning. Bro. W. R. Deeter was re-elected on the same committee.

Committees were sent to six churches, in as many States, viz., Virginia, Missouri, Kansas, Pennsylvania, Ohio and Indiana.

Four missionaries for the India mission field, recommended by the General Mission Board, were approved. Their names are Sister Susie Forney, of Chicago, Bro. Adam Eby, of Indiana, Sister Alice King, of Indiana, and Sister Eliza Miller, of Iowa. They are expected to sail for India by September.

The meeting closed at eleven A. M., Thursday, with nearly all the delegates remaining to the last. They were sent there by their churches, and proposed to remain until the business was completed. This was right upon their part, and their example is to be commended to all future Conferences.

These delegates were not only faithful in the work entrusted to them by their churches, but they constituted a body of earnest and wide-awake men that would be a credit to any gathering. At one time the Moderator called our attention to the appearance they made as they listened to the speeches made, and weighed with care every argument presented.

The meeting closed with the very best of feelings. Many said they never attended a better meeting. And in various ways everything seemed favorable. The weather, though unfavorable at the beginning, proved just the ideal weather for a Conference.

The Moderator seemed to have given the best of satisfaction, though there were times when it taxed his ability to handle such a vast concourse of people, and at the same time direct the business.

The Committee of Arrangements is to be commended for the skill with which they conducted their part of the meeting. We do not remember to have ever heard less complaining at an Annual Meeting. The buildings were well constructed, and the service most excellent.

The open-hearted people of North Manchester, on this occasion, well earned the praise of the visitors for their hospitality and labors of love in taking care of the largest body of people that ever visited the city. Those in the country also did their part in taking hundreds into the country and caring for them.

The daily papers, published in the city, treated our people with the utmost consideration, and gave the public papers that were a credit to their skill and untiring efforts.

It was a pleasure to meet with hundreds of our patrons, whom we had never before seen. Our thus mingling makes strong the bonds of Christianities, and causes us to look back to the North Manchester Conference with more than ordinary pleasure.

Within four hours after the meeting closed it commenced raining, but this did not prevent the people from starting on their homeward journey. Most of them took their departure before the close of the day, and the charming grove that a few hours before was full of earnest life seemed forsaken. And so it practically was.

But the Annual Meeting is now over, and we return to our respective fields, to carry out, as far as possible the recommendations of the Brotherhood represented in Conference. It remains to be seen whether or not the work of the Conference will be a help to His people.

When sending for publication programs of Sunday-school meetings, please state whether the meeting is held by the authority of the State District, or by the authority of a local congregation. Our purpose is to publish only such programs as relate to the work of State Districts.

The collection at late Annual Meeting for the mission cause was \$1,860.00, being the largest amount yet raised on the Conference ground.

Bro. J. B. Shirk, of Ramona, Kans., gave us a short call on his way home from the Annual Meeting.

THE BRETHREN'S TRACTS.

THE Gish Fund Committee has just brought out a neatly-printed and well-bound volume of about 400 pages, containing all the tracts so far published by the Tract Work. These tracts treat nearly every part of the faith and practice of the Brethren, and contain a vast store of information. It will be quite a help to our people to have these tracts bound together in a neat volume, and properly indexed. Especially will the book be found helpful to our ministers. Price, \$1.00. To ministers in the Brethren church, who desire the book for their own personal use, it will be sent free. Those whose names are not in the Almanac should send references.

Of the 35 regular queries presented to the late Annual Meeting, 19 were returned, while several were referred to committees appointed to consider other papers. This is significant. When it comes to the Conference returning more than one-half of the queries sent from the State Districts it looks as though the time had come for sending less. There was no feature of the work which seemed to give more general satisfaction than the returning of these papers. Our people are fast becoming convinced that they can get along with less Annual Meeting queries and answers. With what we have to aid us in understanding how the Brethren interpret the Scriptures regarding certain points of doctrine and conduct, we ought to be able to conduct the affairs of the kingdom in a most harmonious manner. The great council at Jerusalem, mentioned in Acts 15, found it necessary to make but a few decisions concerning necessary things. We will find it to our credit to endeavor to follow the apostolic example along this line.

By the President, Bro. M. G. Brumbaugh has just been appointed Commissioner of Education in Porto Rico, and will soon enter upon his duties. The appointment, we understand, was made without any effort upon the part of Bro. Brumbaugh; in fact, he twice declined the appointment. In the United States Bro. Brumbaugh has become an educator of widely recognized ability, and his appointment means much, not only for the educational interests of Porto Rico, but for the man himself. It opens up to him rare opportunities for doing good. We however exceedingly regret to have him absent from his work in this country.

BRO. JOHN WOLF, of Liberty, Adams Co., Ill., sends us a quill pen made by himself, though he must be nearly eighty-six years old. He denominates it a specimen of his school days of seventy-five years ago, when to make a good quill pen was considered one of the essential accomplishments of the writing-master. Bro. Wolf is the only remaining member of the family of Eld. George Wolf, of the Far Western Brethren, and feels that the time of his departure to the other world cannot be long delayed. With the pen he sends us we write this item.

THE feast at Naperville, last Saturday evening, was a most enjoyable one. The attendance was not as large as is sometimes seen, but the spiritual part was not lacking in the least. Bro. A. D. Soltenberger, of Nebraska, officiated. He also remained and preached a few times for the Brethren. His visit was very much appreciated. The next day after the feast a children's meeting was held, and at the close a collection was taken up for the benefit of the India sufferers, resulting in \$17.00.

BRO. ANDREW HUTCHISON is to commence a series of meetings in Flora, Ind., June 14, at which place he may be addressed until further notice. We had the pleasure of meeting him at the late Annual Meeting. His health seems to be unusually good.

THE Full Report is now in the hands of the printers, and will be ready for mailing in a very short time. Price, 25 cents. Order at once.

THE GIFT OF GOD.

THE sermon delivered by Bro. M. G. Brumbaugh on Monday evening was listened to by fully seven thousand people. He held their attention to the close. Referring to James 1: 17, where every good and perfect gift is mentioned, he said we are living in a mercenary age.

We know, he said, that the spirit of God is the spirit of giving without expecting return. Let us look at some of the gifts James refersto—First, God gave his Son; second, eternal life; third, faith is the gift of God to a doubting world; fourth, the gift of the Holy Spirit. The question we must answer is: Have we accepted these gifts of God? These are the large gifts, but many blessings come with them. We then have the thought of God, the great giver. How can God give so much? He has it to give. We can give only what we have. God has been the great giver because he is the great worker. There is no place in God's economy for a lazy soul. Some people spend more time planning how to get on without working than it would take to earn an honest living. We do not earn the food we eat. It is the gift of God. The speaker dwelt at length on the bounteous gifts of God and our ungratefulness in receiving them. We have our individual gifts, but the favor of God is worth all other gifts. He warned his hearers against the modern faith healers, who claim a special gift from God to perform miraculous cures, saying that he gravely questioned whether God chose to manifest his power through men who deliberately refused to obey him; who positively declined to keep his commandments.

He paid a fitting tribute to the good gift of God in giving us noble Christian men, who were an honor to the cause of Christ. Mention was made of Mack, Peter Becker, Christopher Sower, D. P. Saylor, R. H. Miller and James Quinter. He said the latter was the most noble man he had ever met. Reference was made to the fact that not a few of the earnest men, who figured so strongly in the work of the church, united with the body at a very early age. The three sons of Alexander Mack were baptized between the ages of sixteen and seventeen. Bro. Sower was baptized in his sixteenth year, while Bro. Quinter gave his heart to God before he was seventeen years old, and was preaching at the age of twenty-two. In closing his discourse the speaker said, "Let those who desire reforms in the church love it enough, and pray enough to merit the leadership."

BRO. I. J. ROSENBERGER, and wife, of Covington, Ohio, came to the Conference over the Big Four with a large delegation. Brother Rosenberger has an interesting evangelistic history. His aggregate work in sheaf gathering has been immense, having been in the ministry thirty years and constantly in the evangelistic field for twenty-three years without a year's rest. His winter's work aggregates over one hundred by baptism besides a number restored and many baptized since.

ELD. JOHN WISE, of Conway Springs, Kans., attended the meeting. He has not been at the meeting for three years. He is heartily greeted by his many friends. He attended his first Annual Meeting fifty-six years ago at Big Conowago, Pa., riding two hundred miles on horseback to reach the meeting. He was first on the Standing Committee in 1865.

PROBABLY the largest delegation arriving Saturday was on the Big Four special train from Springfield and Dayton, Ohio. The train was composed of ten coaches and it is estimated that not less than 500 people came in on it.

THE delegation from Dayton, Ohio, is said to have been very large, running up into the thousands. There were other large delegations, but none probably as large as the one from Dayton.

THE OLD SHIP OF ZION.

IN his discourse in the tabernacle Sunday afternoon, Bro. D. L. Miller, referring to life on the ocean, had something to say about the Old Ship of Zion, the text being Psa. 107: 23. The following condensed report is from the *Rays of Light*:

"From my experience of ocean voyages," said Eld. Miller, I conclude that the author of this description of a storm at sea in this Psalm must at one time have been in a storm and experienced all that voyagers of our time experience. God's wonderful power is manifested on the ocean.

"Some people feel that they fill a great deal of space in this world and fear that things will not go right should they pass from this stage of action. A man is a very small atom.

"Strict obedience to the orders of the captain is one lesson from an ocean voyage. Jesus Christ is the captain of our salvation. The ship Zion on its voyage must have a crew and passengers that obey implicitly the orders of the captain. I like to be on board ship where every one at the command of the captain responds, Aye, aye, sir. One would not like to sail on a vessel with a mutinous crew.

"The captain and sailors love their ship. To insult them one need only cast reflection on the good ship of which they have charge. We should stand for our church and resent unjust reflections. And so with those aboard the old ship of Zion. They do not want to hear any one speak disrespectfully of the ship—the church—nor will they, if they are true to the cause, say one word to the injury of the cause of the Master.

"There is a compass on every ship. There must be no deviation from the course as indicated by the compass—the Bible. Preconceived notions often change us from a course in life. We must believe in the compass and in the sun. There is no man who, deviating a single point from the Gospel compass, will make the port of heaven.

"Preparation and discipline on shipboard. There is fire drill and life-boat drill. The power to obey is one of the needful lessons for every one to learn. Discipline is a factor not to be overlooked on the ship Zion.

"The outlook's call, 'All's well,' is consoling, especially when there is a storm at sea. Thus Christ above life's tempest gives encouragement.

"The danger point is near the land. A well-officered ship on the open sea is comparatively safe. Too many are near the danger line—too far from Christ and too near the world. Ships are built for storms and not for fair weather. No one would like to risk himself on the Atlantic on board a Hudson river boat built for summer service. The ship Zion has been built for the storms of the world. No ship is stronger than its weakest point.

"A right disposition of a mistake may be an element of strength. God's opinion is the one thing that should concern us. Not what man thinks, but what God thinks.

"The home coming is the most blessed experience of a sea voyage. Homesickness in the life of individuals is a good indication. It shows an interest and love in the home."

ELD. SAMUEL MURRAY, of Mexico, Ind., the oldest elder in the church, was at the meeting. He was ninety-five years of age a short time ago and considering his years he is a hale and hearty man. Bro. Murray is revered throughout the church for his long service in the cause of the Master.

THE managers of the Wabash road seem especially pleased with the way our people patronized their line in coming to the Conference. The amount of tickets sold was much greater than they had anticipated. It also seems that the accommodations given our people were very satisfactory.

THIS page is made up of notes and extracts from the dailies relating to the incidents in connection with the Annual Meeting. What is here given will doubtless be read with a good deal of interest.

TWELVE YEARS AGO.

WHEN the Annual Meeting was held in this same grove twelve years ago a pall of gloom was cast over the occasion by the sudden death of Elder James Quinter, of Huntingdon, Pa. This sad occurrence materially affected every one in attendance and even to this day is spoken of in reverence. His death occurred on the Saturday evening preceding the Conference, May 19, 1888. We reprint the following from the *Daily Conference Journal* of May 21, 1888:

Several hundred people gathered in the tabernacle at 3 P. M., last Saturday, and listened attentively to an able discourse on "The Power and Character of Words," by Elder Daniel Vaniman, of Illinois. He was followed by Elder D. B. Sturges and Elder D. E. Price, of Illinois, and then Elder James Quinter, of Huntingdon, Pa., editor of the *GOSPEL MESSENGER*, arose, read the 80th hymn and delivered an exhortation in his usual effective manner, at the close of which he invited the audience to join him in prayer. He prayed in his usual fervent and touching manner and, near the close, said, "We thank thee, O Lord! for permitting us to meet again as we have met," and then stopped short. Elder Vaniman closed with the Lord's Prayer, while Elder Price steadied Elder Quinter, and at the close they gently laid him down. The vital powers had been suddenly checked by apoplexy, and the career of a noble Christian pilgrim was ended in the midst of prayer, surrounded by a large multitude of members, whose tears and sobs attested the high esteem in which he was held.

THE LARGE GATHERING.

CONCERNING the number in attendance on Sunday, the *Journal* says:

It was clearly manifest early in the morning that there would be an immense crowd of people here, but no one knew how the grounds would appear at 2 P. M. At that hour the grounds were a mass of seething humanity. The excursionists were very orderly, and what few inconveniences they encountered were taken good-humoredly.

Some idea of the immense crowd may be had from the fact that six thousand tickets were sold for breakfast, and that does not tell it all, for many tickets had previously been sold, and many tickets were written out after the printed ones became exhausted. Such a thing is unparalleled in the history of the church. Everybody seemed to be on the hunt for somebody, and no one could see the crowd, for it seemed to be everywhere. The big tabernacle seats five thousand, and when it was packed and jammed full to overflowing none seemed to be missed from the vast mass of moving humanity.

We thought that a great opportunity was let go unimproved this year by not having a number of overflow meetings on the Conference grounds, on Sunday, while services were conducted in the tabernacle. Probably not more than one-fifth of the people present were inside of the tabernacle. It might have been good if five or six good speakers could have been assigned at as many points on the Conference grounds and preached the Gospel to the people. This may be something for all of us to think about until the next Annual Meeting.

DURING the Conference one person was baptized. No special evangelistic efforts were made, and yet it may be that greater efforts should be made along that line during the Annual Meeting week. We should be only too glad to see the Conference the means of bringing hundreds into the church.

THE BIG FOUR hauled a great many of our people to the Conference, and the managers of the business for the line seemed very much pleased with the way the Brethren patronized the road. The service given was also good, and was greatly appreciated by our people.

BRO. D. B. EBY, of Sunnyside, Wash., was in attendance at the meeting. He stopped on the way at his old home at Yellow Creek, Ill. He speaks very favorably of his new location and says the outlook for building up the church is good.

General Missionary

...AND...

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois | S. F. SANGER, Virginia
L. W. TETTER, Indiana | A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

THE BRETHREN'S SCHOOLS AS MISSIONARY CENTERS.

THE question in the church no longer is, Shall she have schools? They are here and have, by overcoming some of the most discouraging and almost insurmountable difficulties, shown their right to be here. Like every other lawful institution of civilization, they have their mission of good or evil. Only in this particular they are very different, they stand closest to the church. Some being alarmed at their presence and the character of their influence would cry, "Away with them, away with them;" but this will no more settle the question than did similar words get rid of the Christ of the world. To direct them properly, so that their power is rightly used, is what is incumbent upon the church.

This fact is important for this reason: Look over the mission fields of to-day, and have not the most of those devoted representatives spent in their earlier lives some months or years in the schools of the church? These workers were not selected because they had been in school, but because through their efforts in school they qualified themselves for the places they now occupy.

Further, at these schools there are missionary meetings, the inspiration of which is bound to captivate many hearts for the great work of the Lord. Here many resolutions of devotion to missions are made that are not heard of during the school days, but will crop out in their fullness and strength in days after. From these institutions have gone out young lives ready with a whole heart to go wherever the church and the Lord calls them,—hearts little concerned about dollars and comfortable homes, but deeply concerned about the millions lying in darkness and sin.

Are the schools awake to their responsibility? Is the church cognizant of this important factor in her organism? Is she wisely taking care that in these schools the sound doctrines of the Gospel of the Lord Jesus Christ are being carefully and intelligently taught to these future heralds of the faith?

School days mould character and life so that it is hard to change afterwards. Then let those in charge see that a careful and systematic study, a thorough and practical course of instruction be given on the doctrines peculiar to the church, rooting and grounding every one in these things, and the schools will be a blessing to the church and to the world. If the highest aim be the curriculum, if the services be for entertainment, if the revivals be simply to "get young people into the church," the very power gathered by this education will be a menace to the church.

The schools should not be cast aside because now and then one comes from their influence and is not loyal to the Truth, no more than the farmer casts aside all reapers because he chances to purchase an imperfect one. The thing to do is to guard the manufactory so that as few imperfect machines as possible be turned upon the world. And since from the schools comes so large a percentage of the workers of the mission field, the more should these institutions be guarded and strengthened, so that when these brethren and sisters go from under their influence they may be bright lights, true as steel to the faith they have espoused.

WHAT YOU CAN.

If you cannot give your thousands,
You can give the widow's mite,
And the least you do for Jesus
Will be precious in his sight.

BROOKLYN MISSION.

BY J. EDSON ULERY.

THE summer months are upon us, all nature seems aglow, what little is to be seen in the city. While this is true of the divine, we note it is far different with the human theory. Many are thinking and planning for their summer vacation. Already on the doors of many churches have we noted the announcement, "Services suspended until Sept. 1." This speaks plainly to us that "the preacher is on a vacation." The shepherd has left the flock to seek for themselves. What! three months to neglect the assembling of themselves together—as the manner of some is. What think you of a man doing without food for three months? If it were even possible to do so, at the end of that time he would be too weak to take nourishment and digest it. Yet the soul is neglected and starved. How true is Paul's statement, "For this cause many are weak and sickly among you, and many sleep." 1 Cor. 11: 30.

The mission is putting forth its effort to hold its own during the warm season. We have changed our mission to a more desirable quarter, and since the change our attendance has improved.

The prayer meeting is proving to be a strong factor for development in spiritual work. Even our young brethren and sisters at the age of nine years do excellent work. The prayers they offer, the scriptural readings and commenting thereon are given with the dexterity of older ones. As missionaries we are greatly encouraged when we note that in the services every sister, old and young, appears in the proper prayer costume.

The Sunday school is unusually interesting. While visiting the homes of many of the parents we frequently hear it mentioned by the mother, "We cannot understand why it is that we cannot get our children to attend our own services. While we go to our own services our children plead that they may attend the Mission."

The young people are gradually becoming interested in religious matters. Each Sunday some one of the young people's class presents an essay on some thought of the lesson and is listened to with profound interest. Following will be found an essay presented on the lesson of June 3, by a boy fourteen years old. We see in this class some good material for the Lord's service. Brethren, we ask your prayers for us that the Spirit of the Lord may operate upon their hearts, that the barriers that stand between them and the church may be removed, and that they may give their hearts to Jesus, and thus become living examples to many young men and women who are on the downward path.

"LESSONS FROM JESUS AND THE TWELVE."

"Jesus went from place to place in Palestine teaching the people who were like sheep without a shepherd. They were not doing right; that is why Jesus felt sorry for them, and told his disciples to pray for more laborers to be sent out and teach the people. Afterwards he called the twelve to him, for he was going to send them out to teach the people; but they needed some power, so that those to whom they went would be more ready to believe what they said. When he was ready to send them forth he gave them power to cleanse lepers, raise the dead and cast out devils. That was wonderful power to be given to man. If we saw such a man we would know that God was very close to him.

"They were to go to the Jews only. They were God's peculiar people. They had gotten out of the way he had marked out for them, and now he was going to give them one more chance. They were to repent of their sins and believe on him and do all he told them to do.

"They asked where the kingdom of God is. Jesus said it is within his followers. They must have it within their hearts or they can never get into the home of the good. We must remember that the kingdom of heaven is near us, and that the minister and Sunday-school teacher, and all good people are inviting us to come in. The kingdom of God is the best and safest place in the world for any one to be. He has given us all blessings and we are to enjoy them. We have received freely and we must give freely, and if we do not give we are selfish, and selfish people cannot be true followers of Jesus. YOUR SCHOLAR."

1377 Third Ave., Brooklyn, N. Y.

A SKETCH OF THE LIFE OF ST. PAUL.

BY R. F. AKERS.

PAUL was born in Tarsus, a city in Cilicia, not far from the year 5 A. D. We know nothing of his parents except that his father was of the tribe of Benjamin. Philpp. 3: 5. He was called Saul until his first missionary journey, but after that time he was called Paul.

Paul was a tent maker by trade, as we are told in Acts 18: 3. In the early history of the Christian church he was one of its bitterest enemies, obtaining at one time letters of the high priest to go to Damascus to bind and bring to Jerusalem any that he found calling on the name of the Lord. Acts 9: 2. But while on his journey he was suddenly stricken to the earth and a bright light from heaven shined round about him and he, becoming very much astonished and trembling, said, "Lord, what wilt thou have me to do?" Acts 9: 6. Paul at this time was struck blind, remaining in that condition three days, when Ananias was sent to him by the Lord and addressed him thus: "Brother Saul." He then told him that the Lord had sent him that he might receive his sight, which he did, and was baptized.

Paul was then some time with the disciples at Damascus, and very soon he began to preach Christ in the synagogues, and continued with increasing vigor until it became unsafe for him to remain longer, when the disciples at night let him down by the wall in a basket. So he escaped and went to Jerusalem. Coming to the apostles there Paul was not readily received, they fearing him to be an impostor; but Barnabas declared that he had preached boldly at Damascus and that he was perfectly sincere and would do to trust. But his bold manner of speaking soon kindled a jealousy against him from the Grecians, and it soon became necessary for him to go to Caesarea and then to Tarsus.

Not very long after this we find Barnabas seeking Saul and, having succeeded in finding him, he brings him to Antioch, where they remained one year; after which Barnabas and Saul were separated from the brethren for mission work through the direction of the Holy Spirit. Thus Paul starts out upon his first great missionary journey. While in Antioch, in Pisidia, he was rejected by the Jews, and he then turned to the Gentiles.

At Antioch, as in every city after that, the unbelieving Jews persecuted the apostles. At Lystra, while on this journey, a cripple was healed by Paul, whereupon the people thought that the gods had come down in the likeness of men. It was here that the people attacked Paul with stones and he was thought to have been killed by them; but he was not dead, however; so he very soon left the city, going to other places, soon returning to Antioch in Syria, whence he had started. Thus ended Paul's first missionary journey.

We next hear of his being engaged in a council at Jerusalem. Acts 15: 1-29. Paul very soon determined to make a second journey like unto the first, but here he and Barnabas had a contention about taking Mark with them to the work. On account of this they separated, and Paul, taking Silas with him, went through Syria and Cilicia confirming the churches. Acts 15: 41. Soon after this Paul founded the churches of Galatia. Gal 1: 2.

Following next after this journey we find him going into Macedonia. The first convert made there that we have any account of was Lydia at Philippi. Acts 16: 13, 14. At this point Paul and Silas were arrested and severely beaten and cast into prison; but at midnight they were freed and had their stripes washed, and also had the satisfaction of baptizing the jailer and all his house; and after they had visited the house of Lydia they left the city. So, after he had visited many places and made many converts, he returned to Antioch. Thus his second missionary journey was ended.

St. Paul stayed some time at Antioch; but not contented, he started on a third missionary tour, going over all the country of Galatia and Phrygia encouraging the disciples. It was while on this journey that he was in the school of Tyrannus two years. He went again to Macedonia on this trip, where he wrote the second epistle to the Corinthians. After going over Macedonia he came to Greece, and there stayed three months. Acts 20: 2, 3. Here he wrote the epistle to the Romans, and after spending some time at different places he

finally came to Jerusalem, it being his fifth and last visit to that city.

He was imprisoned there, but was soon sent to Caesarea, and after staying there some time was afterward sent to Caesar. He was then taken into Italy, being shipwrecked on the way, and at last reached Rome and was put in prison, but was at once allowed to dwell with the soldier that guarded him. Here he dwelt in a hired house two years and preached the Gospel to the people; here also he wrote to Philemon, to the Ephesians and to the Philippians.

It is believed that he was liberated from prison at the end of two years, and leaving Rome he visited Greece, Asia Minor and Spain, writing the first epistle to Timothy, and Titus; after which he was again arrested and sent back to Rome. He is believed to have been beheaded by Nero in the great persecution of the Christians by that emperor in A. D. 68.

Alum Ridge, Va.

HOW TO MAKE RELIGION WINSOME.

In the first place, by realizing the need and propriety of making it winsome. Some people seem to think there is no occasion for any effort in this direction, that religion is sufficiently winsome in itself or, if not, that there is something out of taste, if not morally culpable, in trying to make it seem so. But certainly it is our privilege to do what we can to lead others to realize that the religious life is a happy life, a life of gladness and reward. So long as we do not misrepresent the truth and do not put before anyone the rewards of the Gospel as the chief incentive to be Christians, we shall do no harm.

How, then, can religion be made winsome? Chiefly in this life by revealing it as a means of doing good. It is in accord with the profoundest philosophy, as well as with the widest experience, that there is no such happiness as that which springs from the effort to benefit others in some practical manner. It is quite true that many people who are laboring to do good do not seem, and perhaps are not, specially happy. That does not alter the fact. He who sees in his neighbor a brother in Christ, and who, for the love which he bears to Christ, puts himself out in order to be helpful to that brother, always finds a spring of gladness bursting out in his heart as out of the rock which Moses smote.

The spirit which imparts self-sacrifice, fellow-feeling, sympathy and outreach toward others in hearty looking for their best welfare, makes religion seem winsome. It is something which he who lacks it wants to possess. It satisfies his sense of the fitness of things. It is a kind of religion which he believes to be genuine and inviting. To make religion attractive, therefore, cultivate and illustrate all the sweet, gentle, uplifting qualities which Christianity suggests. Let it be seen that Christ is an attractive Master to you, that his service is perfect delight as well as perfect freedom. That will aid you to win others to join you in serving him.—*The Congregationalist*.

Our Prayer Meeting.

THE BIBLE AND WHAT IT SHOULD BE TO US.

For Week Ending June 30.

1. Read the Bible; it is God's Book. John 5: 39; Isa. 34: 16.
2. Obey the Bible; it is God's Law. 1 Peter 4: 17; Ps. 119: 7.
3. Love the Bible; it is God's gift. Ezek. 20: 11; Deut. 6: 4-9.
4. Trust the Bible; it is God's promise. Isa. 26: 4; Heb. 6: 13-20.
5. You are in the enemy's land; the Bible is your sword. 2 Cor. 4: 4; Eph. 6: 17.
6. You are in the midst of sin; the Bible is your safeguard. John 3: 19; Ps. 119: 9-11.
7. You are exposed to falsehood; the Bible is truth. John 8: 44; John 17: 17.
8. It tells the sinner of a Savior. Matt. 1: 21.
9. It promises the slave freedom. John 8: 32.
10. It proclaims to the rebel pardon. Isa. 55: 6, 7.
11. It assures the weak of strength. Isa. 25: 4.
12. It guides the lost to heaven. John 14: 6.
13. It offers the weary rest. Matt. 11: 28, 30.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

COLORADO.

Denver.—May 19 we met in council. We are now making an effort to raise money to build a larger house, which is greatly needed. Brethren L. E. Keltner, G. W. Long and Henry Hutton are a building committee. The writer was re-elected superintendent of the Sunday school for the next six months, with W. W. Keltner assistant.—*B. F. Miller, Barnum, Denver, Colo., May 27.*

ILLINOIS.

Smithboro.—On Saturday evening, June 2, the members of the Hurricane Creek church met to observe the ordinances of the house of God. On account of bodily afflictions your correspondent could not attend. Some of the members from the adjoining church were with us. Our elder, Henry Lilligh, officiated, assisted by Brother Clapper, from the Mulberry Grove church, and the home minister. Our house of worship was crowded. On Sunday Bro. Sherman Clapper preached an interesting sermon to a full house.—*Cornelius Kessler, June 3.*

Woodland.—Our quarterly council was held in this church to-day with Eld. M. Flory presiding. Everything passed off pleasantly. It was decided to hold a series of meetings this fall, commencing August 25. Our love feast will be held Sept. 11 and 12. Bro. George Cripe will conduct the series of meetings if he can arrange so as to be with us at that time.—*Lydia Walter, Summit, Ill., June 8.*

INDIANA.

Greentown.—Our quarterly council was held at the Plevna house June 2. Business was disposed of pleasantly. We decided to hold our love feast Sept. 14, at 2 P. M.—*Henry Lorenz, Plevna, Ind., June 4.*

Turkey Creek.—We met in council last Thursday. We decided to commence a series of meetings Sept. 1, closing with a Communion Sept. 21. Bro. Fitzwater, of Elkhart, is to conduct our series of meetings. Bro. Milton Wysong was re-elected for superintendent of Sunday school.—*L. D. Utery, Nappanee, Ind., June 8.*

IOWA.

Gilletts Grove.—Our tent meeting of two weeks, beginning May 13, was a success, in that three souls were made willing to forsake sin and walk with God, and believers were much encouraged. Our evangelist, O. J. Beaver, and the tent, by the management of our District Mission Board, is doing a great work among weak churches, and is a means, in God's hands, of saving souls.—*A. H. Reeves, Dickens, Iowa, June 8.*

Indian Creek.—Our regular quarterly council occurred June 1. Our elder being unable to attend, A. W. Flora presided. Four letters of membership were received. On Sunday Bro. S. B. Miller, of Des Moines, preached us an able sermon, which was well appreciated, as he was a former worker among us. Our Sunday school is encouraging.—*Nora Faidley, Maxwell, Iowa, June 2.*

KANSAS.

Verdigriss.—Our church convened in quarterly council June 2, Eld. G. S. Wine presiding. All business transacted in harmony. Our love feast will be Oct. 6. We decided to secure Bro. E. M. Wolf to hold a series of meetings commencing Nov. 2, with our District Sunday school Meeting. We received two more calls for preaching. We now have three ministers and three appointments. Our Sunday school is prospering.—*Lydia V. Miller, June 3.*

MARYLAND.

Maple Grove.—We met in quarterly council May 26. The business which was brought before the meeting was disposed of in a pleasant manner. We have also decided to hold our love feast in the above-named congregation September 8, 1900.—*Annie King, Beavansville, Md., June 6.*

Sharpsburg.—May 30 President McKinley with many of his cabinet and others viewed our historic church inside. His remark to me was, "Its appearance is a mark of your religion—simplicity, neatness and purity." That means much to fall from his lips.—*M. Alice Mumma, Sharpsburg, Md., June 4.*

MISSOURI.

East Prairie church has changed date of love feast from June 30 to August 4, 1900.—*John R. Groff, Whiting, Mo., June 5.*

Greenwood.—June 2 the church met in special council. Bro. F. W. Dove, our elder, was present. The writer was chosen correspondent to the MESSENGER. Bro. Dove preached Saturday night and Sunday to an attentive congregation. The interest in the Sunday school is increasing.—*W. D. Harris, Cabool, Mo., June 9.*

Smith Fork.—June 4 we met in quarterly council preparatory to our Communion on June 16. One sister was reclaimed and three letters were granted. Arrangements were made to hold a series of meetings during the full moon in August. The Plattsburg College commencement exercises were held in the opera house on the evening of May 31. There were three graduates, two in the academic and one in the commercial course.—*E. Mohler, Plattsburg, Mo., June 7.*

NEBRASKA.

South Beatrice.—We held our love feast May 5. Bro. James Gish officiated. On Sunday we had children's meeting, which was very interesting. May 16 and 17 Sister Bertha

Ryan gave us two interesting talks about Indian customs, mission work, famine and plague. A collection was held for the sufferers, which amounted to over eighty dollars.—*Lydia Dell, May 27.*

Wood River.—Three souls have been baptized since our last report. Bro. J. C. Snively has gone to Waterloo, Iowa, to conduct a series of meetings. We are having no service at the present time on account of a contagious disease which is raging among the citizens of the town. But we hope and pray that we may be permitted to meet in the Sunday school and church service ere long. The Lord is richly blessing us.—*Lottie P. Snively, Kearney, Nebr., June 8.*

OHIO.

Ludlow.—Three more entered the fold by baptism since our last report. Our ticket agent at Pittsburg sold five hundred dollars worth of tickets to North Manchester during our recent Conference there, which means fifty dollars for missionary purposes.—*Levi Minnich, Greenville, Ohio, June 5.*

PENNSYLVANIA.

Buffalo Valley.—Our quarterly council occurred May 19, Eld. J. L. Beaver officiating. All passed off quietly and pleasantly. We held our love feast on the evening of May 31 and had a very good meeting. Bro. Edmund Book, of Perry County, Bro. Elias Landis, of Richfield, Bro. Spencer Beaver, of McAlisterville, and brethren Daniel Shroyer and Alfred Miller, of Sugar Valley, were with us and gave us some soul-cheering sermons. Three precious souls were received into the church by baptism. The meeting was very largely attended and the best of order prevailed during the entire meeting.—*Adda Shively, White Springs, Pa., June 8.*

Ferndale.—Our meetings at Roxbury, West Johnstown church, closed with our love feast on May 27. We had a very good meeting. Large crowds each evening, and especially large on Saturday and Sunday evenings. Twelve precious souls were added to the church. The meeting was closed too soon. It was not our intention to close the meeting so soon, but Bro. Barnhouse was elected to represent our District on Standing Committee. Our love feast was especially quiet and impressive, over two hundred brethren and sisters surrounding the tables.—*N. W. Berkley, Johnstown, Pa., May 30.*

New Enterprise.—Bro. J. J. Shaffer, of Hooversville, Pa., commenced to labor for the Master at this place on the evening of May 6 and continued until after the feast on the evening of May 26. The sermons were interesting and the attendance and interest good. Sixteen dear young people confessed Christ and were baptized during the meeting. Two sisters also asked to be reinstated. Bro. Shaffer preached his farewell sermon on Sunday, May 27. It was full of inspiration and helpfulness to all. Our Communion was very largely attended. Bro. Christian Myers and wife were here from Juniata County; also a number of ministers from near home.—*E. A. Replogle, June 3.*

Ridge.—The love feast held in the Foglesanger meeting-house on June 1 and 2 was very largely attended and very spiritual. Bro. B. F. Masterson did the preaching, which was well received. The "Transfiguration" was the subject of Saturday morning's sermon and was profound. Brethren Baker of Waynesboro, Lehman, of Falling Springs, S. M. Stouffer and Albert Hollinger, of Upper Cumberland, were also helpers. During the week three were received into the church, two of them being under twelve years of age. Others are almost persuaded. As I write these lines I think of the gathering at the Conference evening service. May much good be the result of that meeting and the work of the Brotherhood greatly furthered.—*Wealthy A. Burkholder, Newburg, Pa., June 4.*

Royersford.—The brethren and sisters identified with this mission gathered in the Lord's house for the semiannual love feast last Saturday, June 2. Bro. J. P. Hetrick presided and the unspeakable blessings of God came upon us like a great wave, "filling all the house" and our souls as well. Bro. Tobias Myers preached for us twice on the following Sunday. Our dear brother has been of great help to us during his stay in the East by frequently preaching the Word of Truth to us. There are about fifty members of the church here, many of them young people full of zeal for the Lord.—*W. G. Nyce, June 8.*

Tyrone.—Last evening the members of the Tyrone church, together with a few welcome visitors, entered into the love feast services, which were pleasant and fully enjoyed. The house was completely packed, and many visitors could not enter because there was no room. Brethren O. P. Hoover and K. B. Moomaw were the visiting ministers with us, and rendered excellent service. Bro. Hoover preached the examination sermon in the morning, and also officiated at the Communion.—*W. S. Long, June 4.*

Upper Canowago.—We met in council at the Mummert meetinghouse, previous to our love feast. At our previous council brethren O. V. Long, D. H. Baker and Solomon Keeny were appointed as a committee to devise some plan to raise money in the future for the missionary cause and report at this meeting. The church has accepted the decision of the above-named committee, and Bro. S. S. Baker was appointed receiver for the term of three years.—*Andrew Bowser, East Berlin, Pa., May 30.*

TENNESSEE.

French Broad.—June 2 our quarterly council was held at our church. Delegates were elected to District Meeting; brethren William Willford and Frank Wine were chosen. Some other business came before the meeting which was disposed of in love and a Christlike spirit. Our Sunday school is

growing in number and interest. A Bible class has been organized which, we hope, will result in much good to the church.—*Kate McCrary, Kansas, Tenn., June 3.*

WEST VIRGINIA.

Eggon.—June 2 we met for council and decided to hold our love feast Sept. 8. At night we assembled and listened to a sermon by Bro. Jonas Fike. The following morning we again met at 9:30 and reorganized our Sunday school, after which we had preaching by Bro. T. S. Fike.—*R. W. Judy, June 4.*

Pine.—The Brethren here met in council and found but little business to attend to. The love feast here will be held Oct. 6 and 7.—*A. W. Arnold, Purgitville, W. Va., June 4.*

WISCONSIN.

Chippewa Valley.—We met in quarterly council June 2. Considerable business came before the meeting which was disposed of in a very pleasant manner. Our church is in fair working order. We have preaching every Lord's Day by our elder, H. C. Baker; also quite an interesting Bible meeting and Sunday school. Our Sunday school is superintended by Bro. Warren Ayers.—*H. J. Cripe, East Pepin, Wis., June 4.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Lead or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

Planting.

PRIOR to the opening of the Conference a number of excellent sermons were preached, and among them one by Bro. D. M. Garver, of Ohio, on "Planting." One of the dailies gave the following condensed report of the discourse:

Eld. Garver took for his text Matt. 15: 13, "Every plant which my heavenly Father has not planted shall be rooted up." He spoke, in part, as follows on the subject, "Planting:"

"God originally planted a garden, but he planted also in the heart of man, principle—the idea of right and wrong. The adversary planted by the side of God's planting, God affirming, the adversary denying. As a seed contains two important parts, the germ and the body, which gives nourishment to the germ, so all are planting seed or principle. The germ is contained in the profession which one makes; the life one leads, with its words and actions, gives body to the germ.

"There is not enough consideration in temporal planting. As a result not much of a harvest can be expected. Success crowns the efforts of considerate planting. So in spiritual things an indifferent, careless, reckless planting of principles can only bring sorrow and loss.

"You sow a word and reap an act; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny. Only God's planting, or that blessed of God, is profitable. Planting is pleasant, the rooting up is unpleasant and unprofitable. God always vindicates his planting."

The preacher also spoke of the principles which may be planted in childhood and are especially productive of good results. In concluding, he referred to the planting of unsafe ideas:

"Reformation is not regeneration and the doctrine that reformation alone will secure salvation is erroneous. Planting, to bring the greatest results, must be in the kingdom of God. Salvation, as a consequence of planting, is secured in the church of Christ."

Several illustrations were pointed, and the initial sermon at the tabernacle was much appreciated.

Walking With God.

A FEW days before the opening of the Conference Bro. C. L. Wilkins, of Ohio, preached from Gen. 5: 24, "And Enoch walked with God." The sermon was prefaced by the remark that it was not necessary to write a volume to tell whether a man's life has been a success or a failure. A word or a stroke of a pen tells the story of a man's life. Enoch walked with God in days of unbelief and idolatry. He was a prophet and prophesied of the second coming of the Lord. He also had the testimony that he pleased God. There is evidently, the speaker

thought, a defect in a man's piety if he does not have the testimony that he pleased God. This is one of the possible experiences of the Christian religion.

Under the old dispensation it was God for us; under the new dispensation it is God with us and God in us. In walking with God, Bro. Wilkins considered as the first necessary requirement, decision. Moses decided to suffer afflictions for the sake of his religion. Joshua decided with his house to serve the Lord. All good men necessarily have, through decision, attained the end, their hopes.

Agreement between God and man must make a ground of their association. Gospel principles must be accepted since Christ the author of the gospel brings us peace with God and reconciliation. In the service of God, unconditional surrender to his will is evidence of our faith and love. The pearl of great price is obtained at the cost of all that one has and holds dear. We must walk by the same rule.

As results of walking with God we have fellowship with him and each other. We have the companionship of God in death and in the world to come.

From the Channing Street Mission, Los Angeles, Cal.

ONE more soul was added to the fold by baptism yesterday, a sister seventy-three years old. She had lived in all good faith in the Baptist church, but desired to stand on safer ground.

The work is growing in interest. People love to hear the Truth. Many are growing tired of the so-called theoretical sermons. It does not satisfy the longing soul for something higher. Many in this city would gladly accept and obey the Gospel if they had the opportunity to do so.

There are hundreds of children parading the streets on Sundays that ought to be gathered into the Sunday school and trained in the way they should go. It grieves us very much to see the large number of children in the vicinity of our mission who do not attend Sunday school and could be gathered in if we only had the house room and a sister to assist in the work.

We are very sorry that our dear Sister Buckwalter has been dropped from assisting us in the mission this year, and all because of a lack of means. We realize keenly the loss of her help, especially since our children's day exercises could not be kept up. Children want something to do, and if we cannot give them something to do in this line they will go where they can have something to do. "Why should the work cease" when there is so much money and talent?

We would be glad to correspond with any brother or sister whose heart is opened to help the good cause here in this way.

S. W. FUNK.

1100 East Pico Street, June 4.

Shining.

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.—Matt. 5: 16.

THOSE of us who have given our hearts to God are commanded to shine; not only in the bright, pleasant places of life when there are other lights shining in unison with ours, but the darker the place the brighter should be our light. We must not think to excuse ourselves by saying we have such little lights that they do not amount to anything. It may be that we have only a small light, but remember God gave it, and he gave it to be used to his honor and glory and not to be put under a bushel. We must let it shine. Christ says "so shine," not let it flicker with every breeze of temptation or trouble that comes along. Perhaps there is a storm-tossed soul out on the sea of time almost ready to give up in despair because of adversity's waves running so high around his bark of life, who by seeing our light brightly burning may turn to Christ and regain confidence and safely anchor in the haven of rest.

If we are walking in the unclouded rays of the Sun of Righteousness we cannot help shining and reflecting the light we gaze upon. We all know

that if we want a bright light we must fill the bowl with oil, trim the wick and keep it in a good condition. What would we think of a person who neglected his lamp and then complained that it burned dimly? Just so with our spiritual lamps; if we would trim them and fill them often with the oil of his Word and have them daily cleansed by prayer, we would not have so many dim lights in the church of the living God. What a privilege to shine for the "King of glory," and how much we should appreciate it, yet oftentimes how little we do.

Dear sister and brother, if we have had our lamps lighted by his love, and they are becoming dim through selfishness or pride, let us go again to Jesus and tell him we want to let our light so shine, and ask him for grace and courage that we may never be ashamed of his Gospel or the light he has given us. Then may we shine more and more unto the perfect day.

ALICE M. SMITH.

Lancaster, Pa.

A Plea For More Bible Study.

IN these days "filled with derision," the saddest need of the church is more men and women of strong faith; for such men and women make this world better for their being here, inasmuch as they live for him who died for us.

"Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1. "It (generally) cometh by hearing," but it is strengthened and perfected through prayer and Bible study; talking to God, and God's talking to us. No one can gainsay the fact that the more we talk to our heavenly Father, and allow him to talk to us through his word, the better we learn to appreciate the boundlessness of his love and mercy, the stronger our faith becomes, and the more ardent our desire to live for him.

The life of the greatest soul-winner of the nineteenth century has proved that prayer and Bible study are the immediate agencies through which faith is perfected to such a degree that our thoughts, words and deeds tend only toward the glorifying of our heavenly Father. Thus we see that Bible study, not the study of science, philosophy, or men ("false prophets"), "is essential to the development of the full stature in Christ Jesus." But, alas! alas! the Lord only knows how we neglect the good Book, and oftentimes give our whole attention to papers, books and magazines. Oh, it must make our "elder brother's" heart "bleed with pity" to see so many of us, who profess to be his disciples, disregarding his command to "search the Scriptures" (John 5: 39; Isa. 34: 16), and therefore, either remaining "babes" (Heb. 5: 13) or "erring from the truth" entirely (James 5: 19); whilst a few, yes, "all too few," are obeying it, and day by day learning to know him better as our "all and in all" (Col. 3: 11).

"The sacred canon is complete." Search it when we will, we always find something which will draw us nearer to our heavenly Father and lead us to trust "our all" to him. From experience we know we are uttering a truth when we say, Oh, wretched slave to the "praises of men" (John 12: 43). Study the dear old Book! It will teach you how to become an heir to the kingdom of the King of kings! Oh, sin-sick soul, devote one hour each day to a prayerful studying of a portion of the Book which will remain after heaven and earth have passed away (Matt. 24: 35), and you will realize a peace and a joy which the English language is too poor to describe. Jesus longs to bear all our heartaches, afflictions and sicknesses, if we but put our whole trust in him; but before we can do this we must come to him, and learn of him (Matt. 11: 28, 29).

During the past nine months an effort has been made to awaken an interest in daily Bible study by introducing a "pledge plan." A few object to it because they do not feel justified in pledging themselves to "read, meditate upon, and pray" over a portion of Scripture daily. Brother, sister, God has given us all we have. His "only begotten Son" died the terrible, the heart-rending death of the cross for our sakes! Can't we give back to him one hour in twenty-four? God only knows the possibilities of your own life, or my own life, if we but "die

unto self" and live unto him, if we but renounce the "praises of men" and think only of the "praises of God" (John 12: 43).

More of Bible study means that at least the faith of one more is being strengthened. Therefore we feel we "cannot meet our Master" unless we do what little "lieth in us" to do in the way of awakening an interest in this all-important work. So, in the name of the Father, we kindly urge each reader of this article to think and pray over this subject. If you are already interested in this work, and can succeed in getting one more interested in it, it may mean the saving of a soul—that soul may "pass it on" to another who needs it, and you can't even guess where the chain you shall have started may end. Suppose you save two or three souls, then what?

In this, as in all work, if we conscientiously do our duty God will take care of the results! Just so long as we are conscientious and "Spirit-guided," good results will flow from our every effort to do something for him. May we have more Bible study! May the Father cause us all to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever." 2 Pet. 3: 18. MARY GRACE HILEMAN.

Frankstown, Pa.

A Few Reflections.

A FEW weeks ago, the first Sunday morning in May, a bright, beautiful morning, I started to walk to church after being housed up all winter and spring with care and sickness. It was only a short distance, but as I was yet weak I walked very slowly and had plenty of time for reflection.

My first thoughts were gratefulness to God for the privilege of again being able to walk on this green earth, to hear the birds sing and enjoy the glad springtime. "Tis five months since I have walked this road to church and worshipped with God's people, and what has been my food since then?" thought I. Where did I get my spiritual food all this time or didn't I grow any in grace? Then I thought of the many others who had, on account of sickness or care or old age been at home all winter also, with perhaps only several helpful visits from the minister and perhaps a business call or so from a deacon brother.

Do the sick, the aged and the careworn have to in some way get their own spiritual food all the long winter months, while four or five ministers are working so hard to feed the strong, well Christian? How strong in the Lord they ought to be! It seemed to me the work of the ministry was not equally divided between the two classes of members. Have the sick, the aged and weary ones of earth and the self-sacrificing mothers with scarcely a moment of their own, learned to sound the depths of trusting in God in sorrow or whatever betide? Have they so learned to pray alone that their prayers go up to the eternal throne of the Father as if by electric wires, and in return they receive a message of trust and assurance that sustains them in their solitude? Communion with God, reading his Word, meditating on his wonderful works, and prayer, are ours, no difference where we are.

E. A. REFLOGLE.

Programme of Sunday-school Meeting.

THIS meeting is to be held at Bridgewater church, Va., June 24, 1900, at 10 o'clock.

1. Music, Nos. 24 and 123, Gospel Songs No. 1.
2. Prayer.
3. Music, No. 11.
4. Object of the Meeting.—Edna Miller, 10 minutes.
5. Music, No. 49.
6. The Value of a Successful Sunday School to the Church and Community.—Ida Miller, 15 minutes.
7. How the Superintendent Can Best Interest the Sunday School.—B. B. Garber.
8. Music, No. 157.
9. How to Secure an Interesting Recitation.—D. B. Wampler.
10. Music, No. 57.
11. Children's Talk.—Effie Showalter.
12. History of the Sunday School.—John S. Flory.
13. Music, No. 110.
14. How can we Make our Sunday-school Work so Helpful to the Church, that it Will be Recognized by all as a Necessity.—E. D. Kendig.
15. Open for general remarks.
16. Music, No. 68.
17. Are Sunday-school Meetings a Benefit?—Mary Wampler.
18. Closing remarks by Superintendent of Bridgewater Sunday-school.
19. Music, No. 37.
20. Prayer.
21. Music, No. 112.

A hearty invitation is extended to the adjoining congregations.

Committee: S. J. Miller, Daniel Early, Jos. H. Bowman, Harrisburg, Va. S. I. BOWMAN.

Some Observations.

WE often hear the expression, "Experience is the best teacher." There is much truth in the saying, but when we can learn by observing the experiences of others, let us apply the lesson without having the experience. I have been requested to give in our paper one day's experience (good and bad) of my mission work. My aim now is to give a few thoughts that have come to me while looking back over the few short years I have been at the work. Even if I have not helped any one to live a better life, I have learned many lessons that are well worth the time I spent in the work. Before engaging in the work I was narrow-minded and thought every congregation should be like ours, not giving them the privilege that we claim for ourselves.

It would do many of our brethren and sisters good to get away from home and study the causes of the little differences that, when understood, are not as bad as we think. Often we have noticed those who had just entered the fold so criticised by brethren of another congregation that they were driven away from the church and Christ. We should, when meeting those not as plain as we think they should be, ascertain the reason, lest by our censure we make a wound that cannot be healed. The shepherd understands which of his sheep and lambs are sickly, and while he may be using tender treatment, others in a little while may do injury that will require a long while to counteract. Ministers and teachers cannot be too careful in their teaching and conduct.

The idea is held by some that it is impossible to have a plain church in the city. Perhaps there is a reason for this, but by observation we know that by right management we can have a model church in each city. What, then, is the reason that some city churches are fast losing that important principle of plainness recommended in the Scriptures and held sacred by our forefathers? The same reason will apply to country as well as city, only there are more temptations in the city.

There seems to be within us a desire to become popular, and unless we have the moral courage to do what we know to be right, regardless of our surroundings, we are sure to drift. A brother came to fill an appointment in a city where I was located and said he was surprised to see the sisters have on prayer coverings and remove their bonnets during worship, and confessed they did not do it in the country where he lived. Brethren, let us not insinuate too much against the city churches, but see if we are doing all we can to encourage those in cities who have the work at heart and are enduring many things that the Brotherhood will never know until they are more ready to sympathize than censure. Why are we not more ready to "sow beside all waters?" I have noticed that those who discourage city and foreign mission work are not the ones to push the home work.

There are so many ways we can help "bear one another's burdens." Those in the cities should be careful that there is no room for criticism. And those in the country should visit city missions with a view to help instead of hinder. The brethren in cities are always glad to welcome those who are interested in the church at large; but often they are hunted up in order that their visitors may secure free lodging while in the city. It is much nicer to be with brethren, but we should be careful not to impose upon them. Those who do not know should learn how much it takes to run a home in a city. If we want to become interested in city missions let us give more and ask God to bless the work. May these thoughts as they have come to me help some one to help the church prosper, is my prayer.

MARTHA CLICK SENDER.

Franklin Grove, Ill.

Regeneration.

JESUS says in John 3:3, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." To be regenerated is to be reborn. Nicodemus could not understand how a man

could be born again when he is old. By water and of the spirit, says Jesus. John 3:5. As the Jews sought salvation through the fleshly birth, that is, through the descendants of Abraham, Jesus now gives them to understand whereby they might obtain eternal life, and heirship to the throne, in John 1:13, which reads thus, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." As circumcision was given to Abraham by the Lord, to be strictly observed as a law or ordinance (Gen. 17:13), the Jews thought that by observing this law closely they were free from sin. Now this law existed until the time of John's ministry, after which a new law was given. Circumcision was a birth in this that all males who were born unto Abraham and his descendants were to be initiated into favor with God by this rite or ordinance. We see also that all those that were bought with Abraham's money could be brought in to favor with God by this birth, the birth of circumcision. But now Jesus says, "For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but faith which worketh by love." Gal. 5:6.

Thus we see that it takes a regeneration to restore us to God. Ordinances amount to nothing unless we become new creatures in Christ Jesus. 2 Cor. 5:17. The man who is made a new creature is entirely changed.

Let us picture a truly regenerated man. First, his sorrow for his past sins will be such that he will pray and seek the Lord night and day until he has found the way of salvation. Then he straightway begins at the first command, is led down into the water, is washed with the washing of regeneration, leaves the old man of sin in the watery grave, and comes forth a new creature, never once looking back upon the former enticements with a desire to indulge therein again. But thenceforth he goes about doing good. Every Sunday you will find him in the sanctuary, when possible to be there. He has a smile, a kind word, and a handshake for those he meets. He gives a bit of comfort to those who are downcast and disconsolate. He is large-hearted and contributes to benevolent causes. He lends a helping hand to the work of the church. He serves the church to the best of his ability in whatever position she places him. He glories in his brother's welfare. Instead of becoming jealous he assists him to rise higher. A godly spirit is in him. In short, he is a man ready to every good work. 2 Thess. 2:17.

My dear brother and sister, are we truly regenerated? C. A. MILLER.

Westphalia, Kans.

The Voyage Through Life.

As we sit in our rooms and hear the clock tick off the moments of time, do we attach any serious significance to it? Do we realize that time hastens its flight whether we improve it or not? We are to-day standing on the shore of a mighty ocean. The unknown future is spread out before us. We have been supplied with a compass that it silently and unceasingly pointing in the right direction. There is a work for every one to do. On our life's work our character and destiny hinge. Goethe says, "No man can safely live at random; the ship that sails at random will be wrecked even in a calm, and the man who lives at random will be ruined without any positive vices."

God being man's Creator and Savior, places us under obligations to love God supremely, to be kind to all his creatures, and faithfully do the work he has given us to do. It is our duty to aim to develop all the powers that God has given us. The men who have risen in the world are those who, knowing their abilities, have chosen their work accordingly, and by the unbending will have pushed life's work to completion. It is only after long and arduous toil that any great work can be accomplished. In life many trials and temptations are met with; they are placed along the journey of life to test our sincerity. By the help of our Creator we can overcome them; the sleeping powers within us will be awakened, a higher range of capabilities will unfold them-

selves to our minds, and we will become nobler and stronger after the struggle.

Job says, "Let me be weighed in an even balance, that God may know mine integrity." Job 31:6. We hold the scales of right and wrong in our hands. It is our duty to carefully weigh all our actions, consider the end and stand firm in our convictions of right. All the thoughts and acts of our life, though forgotten by us, are still living; they can never die. Some day they will return to us, fearful ghosts of condemnation and death, or bright-winged angels of happiness and life. The mariner, in order to reach the desired haven, follows faithfully the direction of the compass and uses every precaution to avoid the treacherous rocks and shoals. How carefully he watches to see that everything is in perfect order. He knows that one small leak may sink his ship. Just as carefully as the sailor watches his ship should we watch our frail craft on the sea of time. Everywhere gilded sin sits like a siren luring its victims to the cruel rocks. How many an innocent person has started toward the dreadful breakers by reading trashy literature, by attending the masquerade, circus, or visiting the saloon, perhaps with the excuse, "They all do it." There is fearful power in these few words. Alas! how many have realized it when too late, and they found themselves cast on that dismal shore that is strewn with the wrecks of hope.

"The prime feature of manhood and womanhood is to stand firm in the enclosure of your self-respect," and though common custom may be vile and the masses may go wrong, say, I will be true to God and myself. There is one place where every one must stand alone, and that is at death's door. Oh! that the cold hand of death could unlock for us all the pearly portals of eternal life, so that when our bodies rest in their beds of earth our souls can recline in the bosom of our God. Let us do all in our power to rescue the perishing.

"Let us point them to the Savior,
To the true, the heavenly guide:
Let us tell them how he suffered,
How he bled, and how he died.
Though their sins may be as scarlet
He will wash them white as snow,
For the cleansing fountain opened
On Golgotha long ago
Still has power to cleanse and save them,
For it has not ceased to flow.

IDA MINERVA HELM.

Smithville, Ohio.

Program of Sunday-school Meeting.

The Sunday-school Meeting of English River congregation, of Iowa, will be held July 4, at 1 P. M., at the English River church.

1. The Relation of the Sunday School to the Church.—J. D. Coffman, S. F. Brower.
 2. What Affects a Good Sunday School Organization?—H. C. N. Coffman, Peter Brower.
 3. Preparation of Sunday-school Lesson. (1) By Teacher. (2) By Class.—Henry Brower, Della Coffman.
 4. How Can we Gain Better and More Regular Attendance?—Cora Wenger, A. W. Miller.
 5. What Are the Best Methods for Teaching Children and Why?—Agnes East, Bell Miller.
 6. What is the Benefit of Teachers' Meetings and how Conduct them to Obtain best Results?—Alice Garber, Emma Ruth.
 7. Are Sunday-school Meetings a Benefit? If So, How?—General Discussion.
- Time for regular speeches, ten minutes; miscellaneous speeches, five minutes. CHAS. MILLER.

A COMPASSIONATE fellow-traveler, seeing a peasant woman carrying her child along the road on a hot summer day, offered to relieve her for a part of the way of her burden; but the answer from the mother-heart of the woman was: "Oh, thank you; but I go lighter with it than without!" That was fine. It was Gospel obedience. Love, and even burdens, will help you on the way.

If we always walk circumspectly, doing nothing to bring reproach upon the name of Jesus, he will permit our name to suffer no permanent injury. "Them that honor me, I will honor."

FALLEN ASLEEP.
"Blessed are the dead which die in the Lord."

BAKER.—At Woodbury, Pa., May 8, 1900, Bro. Elmer E. Baker, aged 26 years, 9 months and 25 days. About four years ago he lost the use of his mind by "spells." He was taken to the asylum at Harrisburg, Pa., where he remained until he died. Interment at Woodbury. Services by the home ministers, assisted by Bro. M. C. Swigart, from 1 Peter 1: 3, 4.
J. C. STAYER.

BOWMAN.—In the Knob Creek congregation, Washington Co., Tenn., May 28, 1900, of diphtheria, Barbara S., daughter of D. F. and sister Sue Bowman, aged 5 years, 7 months and 18 days. Deceased was born Oct. 10, 1894, was taken sick May 23, 1900. After suffering intensely for five days, she peacefully fell asleep. She leaves father and mother, one brother and four sisters.
MARY WHITE.

BLACKQUELL.—In the East Prairie congregation, Mo., W. I. Blackquell, aged 42 years and 8 months. He was a member of the Brethren church nine years. He was a deacon eight years. He leaves a wife, two sons and two brothers. Services by Eld. Moses Cruce.
JOHN H. GROFF.

BEERS.—In Fayette township, Juniata Co., Pa., May 20, 1900, of old age and general debility, Bro. John L. Beers, aged 83 years, 9 months and 11 days. Deceased leaves a companion with whom he lived for fifty-eight years. Both were consistent members of the Brethren church for fifty-three years. Of seven children, four are members of the Brethren church. Bro. Beers was an enthusiastic worker in the temperance cause and a pioneer in Sunday-school work in this church. Services in Goodwill meetinghouse, Lost Creek congregation by Spencer Beaver and the writer.
J. O. SMITH.

DEATRICK.—In the Upper Canowago congregation, near East Berlin, Pa., May 22, 1900, Bro. Augustus Deatrick, aged 72 years, 10 months and 22 days. Services at the Mummert meetinghouse by Eld. O. V. Long.
ANDREW BOWSER.

DOUGLASS.—In the Indian Creek congregation, Pa., May 22, 1900, Ivie Belle, infant daughter of Bro. Robert and Sister Lettie Douglass, aged 3 days. Services by the writer, assisted by Eld. D. D. Horner. Text, Mark 10: 14.
R. A. NEDROW.

FINCH.—At Wagar, N. Dak., May 26, 1900, Mrs. Edith M., wife of Douglas Finch. She was born Jan. 29, 1876. Their intention was to unite with the Brethren church in the near future, but sickness and death interfered. She leaves a husband, one child and a stepson. Services at the home by Bro. J. E. Joseph from Matt. 24: 44.
HANNAH DUNNING.

HOOVER.—In the bounds of the Adamsboro church, Ind., May 30, 1900, Sister Hoover, aged 73 years and 8 days. Sept. 6, 1842, she was united in marriage to Samuel Hoover. To this union twelve children were born, five of whom, with the husband, survive her. She, with her husband, united with the church in 1850. Services in the Baptist church at Metea, by the writer, assisted by Mr. T. E. Hughes, Presbyterian minister.
W. L. HATCHER.

MCADEN.—In the vicinity of the Montgomery church, Pa., May 28, 1900, Thomas McAden. He met death unexpectedly by a falling tree. He leaves a wife and two children. Services by Bro. M. H. Spicher.
A. H. BRILHART.

PALMER.—Near Deep River, Poweshiek Co., Iowa, May 23, 1900, of heart trouble, William H. Palmer, aged 73 years, 4 months and 14 days. He was born in Cincinnati, Ohio, came to Poweshiek County in 1844, and was the first minister in the Brethren church at Deep River. After the division he united with the Progressive Brethren and remained with them until the time of his death. He was a natural public speaker. His wife remained with the Brethren church and with one son and one daughter survives him. Services in the Brethren's church by the writer.
H. R. TAYLOR.

REYNAR.—In Batavia, Ill., at the home of her daughter, May 30, 1900, Sister Catherine Reynar, aged 72 years, 2 months and 12 days. Deceased was a great sufferer from rheumatism for several years, but was an example of patience to all who knew her. She was re-

ceived into the Brethren church two years ago, by Bro. C. P. Rowland, who with three deacons carried her into the water upon her invalid chair, and baptized her without a struggle on her part. She leaves an aged companion and three daughters, with many relatives and friends. Services by the writer, assisted by Bro. H. M. Barkdoll, from Psa. 23.
L. A. POLLOCK.

STAYER.—At Woodbury, Pa., May 11, 1900, Clarence Andrew Stayer, son of Geo. R. and Hattie Stayer, aged 11 months. Services by Bro. M. C. Swigart, assisted by the home ministry, from Isa. 57: 1.
J. C. STAYER.

STOVER.—Near Bradford, Ohio, May 26, 1900, Nancy Stover, nee Hoover, aged 80 years and 8 months. Deceased was born in Bedford County, Pa., emigrated to Ohio, in 1851. She was a consistent member of the River Brethren church for sixty years. Services by brethren Henry Davidson and J. H. Christian.
JOHN M. STOVER.

SMITH.—Near Ferrenburg, Mo., June 14, 1900, Cora Ellen Smith, aged 14 years, 9 months and 3 days. She was taken with a congestive chill on Friday morning and on Sunday at 10 o'clock passed away. She leaves one sister and four brothers. Services at the cemetery by Bro. Moses Cruce from Matt. 24: 44.
TABITHA CRUEA.

WINTERS.—At Wagar, N. Dak., May 21, 1900, of measles, Cora C., oldest child of Mr. and Mrs. Winters, aged 7 years and 2 months. Services at the home by Mr. Younger of the M. E. church.
HANNAH DUNNING.

Church Directory.
Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7: 30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10: 30 A. M.; 7: 30 P. M.; S. S., 9: 30 A. M.; Bible Reading, Wednesday, 7: 30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 10th Sts. Preaching, 7: 30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7: 30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7: 30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Locust Point, 8 P. M.; Monday, Ad., 12 W. Camden St.

DECATUR, ILL.—Gephart Hall, 1103, 1105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7: 30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M.; 7: 30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9: 30 A. M.; Prayer service, 5: 30 P. M.; Preaching, 10: 45 A. M.; 7: 30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Fremont and Calhoun St. Services, Sunday, 9: 10 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7: 30 P. M. Take west-bound Laffair Cable, off at Irving.

DES MOINES, IOWA.—1506 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon, S. S., 9 A. M.; Preaching, 10 A. M.; 7: 15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7: 30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Bush St. S. S., 9: 30 A. M.; Preaching, 11 A. M.; 7: 30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Collins Avenue, S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10: 30 A. M. at Old Schoolhouse on Madison St., 2½ blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9: 30 A. M.; Preaching, 10: 45 A. M.; 7: 30 P. M.; Bible Reading, 6: 10; Prayer Meeting, Wednesday, 7: 30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10: 30 A. M.; 7: 15 P. M.; S. S., 9: 15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—1393 3d Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7: 30 P. M.; Bible study, Tuesday, Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10: 30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7: 45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St.; S. S., 10 A. M.; preaching, 11 A. M.; 7: 45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—235 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7: 30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Delormier Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer Meeting, Wednesday Ev'g.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

GERMANTOWN, PHILADELPHIA, PA.—6611 Germantown Ave. Prayer meeting, Thursday, 8 P. M.; S. S., 9: 30 A. M.; preaching, 10: 30 A. M.; 7: 45 P. M.

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Financial Reports.

Mission Receipts from June 1 to 9.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessarily demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$1,471 41
Mo.—Sarah Slifer, Holden, \$45.75; a sister, Pri- or, \$1; total,	46 75
Iowa.—Des Moines cong., \$10; English River cong., \$12; a brother and family, Clarence, \$5; to- tal,	27 00
OHIO.—Paradise S. S., \$5; Fountain Hill S. S., \$6; Wooster cong., \$4.21; marriage notice, W. C. Teeter, 50 cents; M. E. Lowdenslager, Defiance, \$1; total,	16 71
INDIAN.—Nex Perce cong., \$6.50; J. J. Beckner, Moscow; \$1; total,	11 50
CAL.—Isaac Boyer, Palms, \$1; Jennie Stoner, Lordsburg, \$9.75; total,	10 75
PA.—A brother and sister,	5 00
ILL.—Geo. Shick, Lena,	4 50
TENN.—Samuel and Lottie Cline, Defiance,	1 00
TENN.—G. W. Teeter, Bell,	75
KANS.—H. S. Eberhart, Pleasant Grove,	25
MD.—Unknown, Union Bridge,	25
Total for year beginning April, 1900,	\$1,598 62

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$85 38
PA.—Lost Creek cong., \$14; Buffalo Valley cong., \$1; total,	15 00
IDAHO.—J. J. Beckner, Moscow,	1 00
VA.—Isaac Bowman, Toccoa,	1 00
Total for year beginning April, 1900,	\$102 38

INDIA ORPHANAGE.

Previously reported,	\$237 54
IND.—Ellen J. McLaughery, Ladoga,	10 00
IDAHO.—J. J. Beckner, Moscow,	1 00
Total for year beginning April, 1900,	\$248 54

CHINA'S MILLIONS.

Previously reported,	\$54 20
PA.—A brother and sister, Reading,	1 00
Total for year beginning April, 1900,	\$55 20

COLORED MISSION.

Previously reported,	\$26 00
OHIO.—Cyrus Hoover, Wellersville,	18 00
Total for year beginning April, 1900,	\$44 00

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$283 39
PA.—Missionary Society, Waynesboro,	5 00
IDAHO.—J. J. Beckner, Moscow,	1 00
Total for year beginning April, 1900,	\$289 39

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent to will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$3,810 68
PA.—Hinkletown S. S., \$2.55; Tulpehocken S. S., \$11.20; Mountville cong., \$2.25; Mingo cong., \$35.65; First Philadelphia cong., \$118.33; First Philadelphia Literary Society, \$5; First Philadelphia Young Men's Association and King's Daughters, F. B. church, \$26.62; Milton B. Wright, Caswell, \$5; Isaac Eby, New German- town, 90 cents; Mrs. Joel Riehl, Lewisburg, \$2; Sallie K. Starook, Lewisburg, \$3; Good Will S. S., \$1; Ploutz Valley cong., \$2.32; box 29, Seanoor, \$1.50; E. C. Schult and wife, Windber, \$2; Young People's Prayer Meeting, Roaring Springs, \$4; Roaring Springs S. S., \$3; Mary A. Townsend, Old Frame, 70 cents; a brother and sister, Reading, \$1; total,	228 07
VA.—A brother, Elk Run, \$10; Michael Painter, Lithia, \$1; Daleville S. S., \$16; Mill Creek cong., \$20; Bethlehem cong., \$20; Samuel and Lottie Cline, Weyers Cave, \$2.50; a brother, Beaver Creek cong., \$5; Sallie Copp, Mt. Olive, \$1; total, 114, Hudson cong., 16.50; Mrs. Mary F. Burd, Lee, \$5; members and friends, Howard, \$13.40; a brother, Mt. Morris, \$1.84; total,	75 50
MO.—Bethany S. S., \$6.07; a sister, Springfield, \$2; Little Family, Springfield, \$10; Mary M. Cox, Sweet Springs, 25 cents; Warrensburg cong. and friends, \$13; total,	31 32
MD.—Unknown, Frederick County, \$3; Beaver Dam cong., \$2; a brother, New Midway, \$2; to- tal,	20 00

NRH.—Beatrice cong., \$14.20; Mrs. A. Berkey-
ville (deceased), DuBois, 60 cents; Mrs. Emma
Travis, Chase, \$1; Sisters' Helping Hand Soci-
ety, Carleton, \$5; South Beatrice Sisters' Aid So-
ciety, Holmesville, \$4; total,

IND.—Stephen Johnson and wife, Nex Perce, \$20; J. J. Beckner, Moscow, \$2; total,	22 00
OHIO.—M. E. Lowdenslager, Defiance, \$1; Mag. Ely, Mogadore, 75 cents; Lydia Fidler and Mary Moore, Leveing, \$2; Jennie Kinzie, Boyd, \$1; two brethren, Sutherland, \$4; Swan Creek S. S., \$6.18; Michael G. Damer, Baltic, \$2; Logan S. S., \$1.56; total,	24 86
CAL.—A sister, of Channing St. Mission, Los Angeles, \$1; Susan Houser, Lordsburg, \$2; Isaac Boyer, Palms, \$2; two sisters, Lordsburg, \$3; to- tal,	16 00
IND.—Tippone S. S., \$4.55; Liddle Haynes, Garrett, \$2.55; total,	7 10
UNKNOWN.—Mrs. Margaret Calhoun,	5 00
KANS.—Greenvalley Sunday school,	5 00

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NOTE WHAT IT CONTAINS!

SUNDAY-SCHOOL SESSION—Speeches by Susie Forney, P. R.
Keltner, Lizzie D. Rosenberger, I. J. Rosenberger, I. B. Trout,
A. C. Wieand, L. W. Teeter and Others.

MISSIONARY MEETING. — \$1,860 raised at this Meeting for
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nary interest because the church's best thinkers discussed, in a
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OREGON.—E. R. Wimer, Salem, \$2; Talent and Ashland cong., \$2; total,	4 00
ARIZ.—Verde Mission,	4 15
W. VA.—Lucy A. Heoner, Gillespie, \$1; Belle Mouse and daughter, Pansie, \$1; total,	2 00
TEXAS.—Maria Zirkee, San Angelo,	50
Total for year beginning April, 1900,	\$4,390 41
GEN. MISSIONARY AND TRACT COM.	

Report of Brooklyn Mission.

RECEIPTS FOR MAY.

Balance on hand,	\$2 31
Received of Mission Board,	100 00
Bro. Bollinger, Bollinger, Ala.,	7 30
Day school,	6 00
Industrial school,	9 73
Brooklyn Sunday school,	9 73
Total,	\$160 94

EXPENDITURES.

Living,	\$2 57
Clothing,	3 81
Janitor and Laundry,	6 37
Fuel,	95
Car fare,	8 67
Stationery, etc.,	1 83
Curtains,	8 00
Rent,	48 00
Moving, incidentals,	4 85

Sister Grater, for expense,	5 00
Sunday school,	3 35
Total,	\$107 40
Balance on hand,	53 54
J. EDSON ULERY.	

1903 Third Ave., Brooklyn, N. Y.

Report of Chicago Mission.

RECEIPTS FOR MAY.

Balance,	\$5 54
Sister Fisher, Pearl City, Ill.,	1 00
Sister Troyer, Chicago, Ill.,	15
Sister Taylor, Chicago, Ill.,	2 98
Susan Harshill, Dorrance, Kans.,	1 00
Industrial school,	7 55
Mission Board,	30 00
Total,	\$49 22

EXPENDITURES.

Living and street car fares,	\$20 24
Industrial work,	2 47
Rent,	10 00
Stationery,	1 35
Light and fuel,	1 85
Incidentals,	8 00
Total,	\$45 49
Balance on hand,	3 73
SUSIE FORNEY.	

660 S. Ashland Ave., Chicago, Ill.

ANNOUNCEMENTS.

LOVE FEASTS.

Idaho—
June 23, Moscow.
June 30, 6 P. M., Grafton church, at Southwick.

Illinois—

June 21, 11 P. M., Waddam's Grove.
June 23, 24, 5 P. M., Milledgeville.
Sept. 11, 12, Woodland church.
Sept. 15, 5 mi. northeast of Mt. Vernon.
Nov. 3, 3 P. M., Martin Creek.

Indiana—

June 16, Emmert Whitmers, near Mallard.
June 21, 10 A. M., Cedar Creek.
Aug. 23, 2 P. M., Ogans Creek.
Sept. 14, 2 P. M., Greentown ch., Plevna.
Sept. 21, 5 P. M., Clear Creek.
Sept. 29, 10 A. M., Middle Fork.
Oct. 4, 2 P. M., White church.
Oct. 5, 10 A. M., Camden, Jay county.
Oct. 6, 10 A. M., Nettie Creek.
Oct. 6, 4 P. M., Osceola.
Oct. 6, St. Joseph Valley.
Oct. 12, Union.
Oct. 26, Four Mile.

Iowa—

June 23, 24, Ames.
June 23, 2 P. M., Grundy County.
June 23, 10, 30 A. M., Greene.
June 30, Farnhamville.
Sept. 1, 2, 11 A. M., Crooked Creek.
Sept. 7, Libertyville.
Sept. 8, 9, Des Moines.
Sept. 8, Wayman Valley.
Sept. 15, 11 A. M., Deep River.
Sept. 29, 2 P. M., South English.
Oct. 6, 11 A. M., Brooklyn.
Oct. 6, 2 P. M., Lower Deer Creek.
Oct. 6, 7, Boon River, Stilson.
Oct. 13, 14, Rock Grove.

Kansas—

Sept. 22, 23, 2 P. M., Sabetha.
Oct. 6, 2 P. M., Kansas Center.
Oct. 6, Grenola.
Oct. 6, Verdigris church.
Oct. 20, 2 P. M., Parsons.

Maryland—

Sept. 8, Maple Grove congregation.

Michigan—

Oct. 6, 10 A. M., New Haven ch.

Minnesota—

June 30, Wilsons.

Missouri—

Aug. 4, East Prairie.

Nebraska—

August 11, South Loup ch., 7 mi. northeast of

North Dakota—

June 30, 2 P. M., West Rocklake church.
July 7, 2 P. M., Rock Lake church.
July 12, 4 P. M., Pleasant Valley.
July 14, 4 P. M., Carrington church.
July 21, Bowbells.

Ohio—

Oct. 6, 4 P. M., County Line.
Oct. 27, 10 A. M., Mohican.

Oklahoma Territory—

Sept. 8, Prairie Lake, Union church.

Oregon—

Aug. 8, Coquille Valley.

Pennsylvania—

June 23, 4 P. M., Elk Lick.
June 24, 4 P. M., Shade Creek.
Sept. 8, 3 P. M., Greenville.
Oct. 6, Hyndman.

South Dakota—

July 7th, Willow Creek ch., 16 mi. S. W., Frederick.

Texas—

Aug. 11, Manvel.

Virginia—

Oct. 6, 2 P. M., Sangerville.

West Virginia—

Sept. 8, Egion.
Oct. 6, 7, Pine church.

Wisconsin—

June 23, Maple Grove.
June 30, Barron.

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The Gospel Messenger.

"SE" **THE DEFENSE OF THE GOSPEL.**—Phil. 1: 17.

VOL. 38.

ELGIN, ILL., June 23, 1900.

No. 25.

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EDITORIAL MISCELLANY.

At North Foster, R. I., is a man who is said to be the father of forty children, thirty-two of whom are now living. He knows all his children by name and kept track of his grandchildren until the number reached one hundred. He is a hard working man, has good health, and seems to take pride in his unusual family. It is said that sixteen of the children were down with the measles at one time. He manages to feed and clothe them until they are old enough to take care of themselves. Among the children are one set of triplets and four of twins. This man and his wife are certainly doing their part in replenishing the earth. If in the beginning the human race thus multiplied it would be easy to account for the rapid increase of the human family.

PROBABLY not for a decade has the civilized world been so disturbed over an international affair as at the present time. The trouble has been long looked for, and yet it comes at an unexpected moment. According to late dispatches, actual hostilities have commenced between China and the Powers, the first battle being fought last Sunday afternoon. All communications between Peking, the capital of China, and the rest of the world have been cut off. In Peking and other places near by, are a number of foreign ambassadors and their families; thousands of missionaries and other citizens of Europe and the United States, from whom no news whatever can be had. It is evident that they are held as prisoners, and it is rumored that many of them have been murdered. England, Russia, Germany and the United States attempted to reach Peking with 2,000 marines, for the purpose of relieving those whose lives are in danger, but the force found its way obstructed, and had to return. Last Sunday, at 1 P. M., the International fleet of

Russia, England, Germany and France was fired on from the Chinese forts at Taku, a seaport about 200 miles to the southeast of Peking. The fleet returned the fire, and the battle lasted seven hours, a number being killed and wounded on both sides, and some of the war vessels considerably damaged. The forts were stormed and captured, and are now in the hands of the Powers. War vessels and men are being rushed to the scene of action, and it now looks as though there might be war with China. The Powers arrayed against China in this struggle are England, Russia, France, Germany, Japan and the United States. It may be easy enough for these nations to overcome China, but the thing may lead to international complications of an exceedingly serious character. It is too early in the unfortunate state of things to give any forecast whatever of the probable results.

ASIA MINOR and Mesopotamia, parts of the Turkish Empire, in the North and East, are practically partitioned out between Russia and Germany. Russia gets the northern part of Asia Minor, Germany the southern part and the Euphrates Valley. The partitioning out is under the guise of railroad concessions. It is not to be understood that Russia will build any railroads in the portion assigned to her. But Germany will, beyond doubt, push forward the road down the Euphrates or more likely the Tigris, for that matter is not settled, to its mouth. Already Germany is pressing in every direction its interests and its influence and control in this region. We do not suppose that the American exploring expedition in Southern Babylonia, which has now closed its work and is on its way to this country, has anything to do with the incoming of the Germans, for the time limit of its concession had not been reached. But it is interesting that the two greatest of the ruins, Babylon and Warka, have become the scenes of fresh and strong German exploring parties, and other German parties have been at work in Southern Asia Minor. The railroad will be managed by Germans, and German influence will very soon be predominant over that whole region.

THERE is something remarkable about the life and achievements of Tsi An, the Empress Dowager, or ruling spirit, of China. She was the daughter of a Chinaman, who in 1838 was so poor that he was compelled to sell his daughter for money to keep the rest of the family from starving. The girl was strong, healthy, well formed, ambitious, and highly talented. She became the family slave of a wealthy family, and by her winning ways, rare tact and good judgment soon won the confidence of her master and mistress. In 1848 the Emperor issued a proclamation for maidens between fifteen and eighteen years of age to present themselves at his Imperial Palace in Peking with a view of examination as Imperial secondary wives. Among the thousands who presented themselves was Tsi An, and she was selected among the first, and became in time one of the wives of the Emperor. Here, in the Imperial Palace, her rare tact found a field for operation. She won the confidence of the Empress, then the Emperor, and finally secured an appointment next to the Empress herself. In time, death removed both the Empress and the Emperor, and then, by skillful management, the girl, who was sold as a slave, became practically the Empress of China. The legal Emperor, a young man, by her has been intimidated, and shut up in prison, so that she could have her own way. The woman seems to have been born to rule, but it is altogether probable that

she has carried her schemes just a little too far. She is opposed to Christianity and Western civilization, and is accused of being in full sympathy with the present persecution of the Christians in her Empire, at least she will do nothing to suppress the Boxers, or stay their cruel hands. The ambitious woman is likely to be deprived of the power she has exercised in the wrong direction. Had she employed her great talent and rare skill as a ruler in the interest of Christianity and the advanced civilization that the persecuted missionaries are struggling to introduce, her name might have gone down to posterity honored along with the name of Victoria.

Not a few of our members have become very much annoyed, and even mortified, at the reports concerning the work and purpose of the late Conference, as found in a number of the secular papers. Some of the papers endeavored to make it appear that the sisters' bonnets would be one of the leading questions, that the sisters had grown tired of this article of attire, and had petitioned the General Conference for more liberty, etc. A few writers enlarged on the subject to an unpleasant extent. It is true that in a secondary way the bonnet question was before the meeting, but the delegates declined to add to our present minutes anything on the subject. One paper referring to the matter was returned. It seems to have been the prevailing opinion that we have all we need on the dress question, and that what we need to do is to more effectually put into practice what the Gospel teaches regarding the Christian attire. We suggest that our people do not permit themselves to become too much annoyed by these reports. We need to go forward in our work, do our utmost to carry out the demands of the Gospel, and be sufficiently judicious not to give occasion for ludicrous reports. It is altogether possible that we may not be as careful regarding the nature of some of the queries we send to the Annual Meeting as the best wisdom would dictate. In this, as well as in some other matters, it will be proper for us to look well to the future.

THERE are three principal religions in China—Buddhism, Taoism, and Confucianism. The latter is almost without forms and ceremonies, consisting chiefly in study and contemplation of the teachings and works of the ancients. Buddhism and Taoism both have elaborate and splendid ceremonials. Taoism is the older, Buddhism having made its appearance in China about 1,800 years ago. It is now the religion of almost eight-tenths of the people. In the northeast and southwest there are 30,000,000 Mohammedans. The Roman Catholics have more than 1,000,000 adherents and support twenty-nine bishoprics. The converts of all the Protestant churches are estimated to number not more than 50,000. Back in the remote interior of the kingdom the hill tribes are still nature worshippers or heathen. Opposed to the missionaries are the Boxers, an ancient order of great influence. They planned to kill all the native Christian converts, and the native servants of all Europeans. In this way they hoped to rid their country of the Christian influence without giving other nations a legal occasion for interfering with their murderous work. The Dowager Empress seems to have been willing to let the Boxers give their new policy a test. But in this movement she has let loose a force that may yet endanger her whole Empire. It is a force that she has not the power to check. She may yet learn that it is a fearful thing to trifle with evil.

ESSAYS

*Sit dy to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

ALL'S FOR THE BEST.

SELECTED BY CORA E. HERSHBERGER.

If every day was Sunday, and all of life was love,
And neither in the earth below, nor in the sky above,
A cloud was ever gathered to eclipse the light of hope,
And the lilies in the valley, and the roses on the slope,
Were ever blooming sweetly, and the land was ever filled
With the tenderest notes of nature that the songster ever
trilled;

If a tear of sorrow never came to dim the laughing eye,
Then pleasure would grow palling to the senses by and by.

If the sun could shine forever and the day was always fair,
And nature ever a laughing miss, with flowers in her hair;
If life was naught but pleasure, unknown to gloom and pain,
And there were no storms of trial and no sorrow floods of rain;
If there were no fruits forbidden, no joys to be denied,
If the heart was never tempted and the soul was never tried;
If there were no thorny pathways, like the bravest feet have
trod,

The heart would grow indifferent and wander off from God.

It requires a night of darkness just to make the day complete,
And behind each wall of trouble waits a benediction sweet;
Then remember as you struggle up the hill, though steep it be,
That beyond its Alpine ruggedness lies fairest Italy;
Each scar received in fighting for the cause of truth and right
Shall be a badge of honor, on the breast of Honor's Knight.
The world may have its burdens, and its griefs and tears
untold.

But if there was no cross of sorrow there could be no crown of
gold.

Brentsville, Va.

THE PROBLEM OF EDUCATION IN THE GERMAN BAPTIST BROTHERS CHURCH.

BY P. H. BEERY.

In Nine Parts.—Part Nine.

THE OWNERSHIP AND MANAGEMENT of these schools no doubt will continue to be a bone of contention for years to come. It involves the burning questions of private interest, enterprise, and rights, over against public interests, enterprise and welfare. In the schools we have both necessarily and inseparably joined, and the question for future generations to solve is the precise relative sphere of each. We, however, incline to the view that the private ownership of public enterprises is a mischievous arrangement. Our public school system attests the public nature, and the necessity of education. However, if education is ever to be really helpful to racial uplift, it must be lifted out of the mire of political spoils, and out of the clutches of money makers. For this relief we turn to the church, where every ill, public and private, is supposed to find a cure. The church that forbids education works against its own interest. The church that permits education, but is indifferent to its claims, sooner or later is ruined by a materialistic science, an agnostic philosophy, or formal scholasticism. To abandon the educational interests of the church to private whim, profit and ambition suggests social and religious piracy.

We practically agree that the church ought to control the schools, and that the difficulties in the educational problem can be cleared up. But these difficulties lie chiefly within that realm of control which inheres only in ownership. Without ownership, control is chiefly such only in name. It is a vague generality that is practically barren. Ownership will secure control and is also the best approach to the practical difficulties involved. This will make the endowment of our schools an easy matter. Under private ownership men are slow to donate liberally to our schools when they see their gifts immediately transformed into the private property of another, subject to his individual notions of use and inheritance. It will also eliminate much jealousy and hostile rivalry. It will secure to the church an immediate champion and exponent of its own best thought and highest welfare. It will keep our schools from falling into the hands of the incompetent who bring disaster either by their own bungling efforts, or by becoming credulous dupes of designing theorists. It will minimize the prevalent

school evils of ambition, nepotism, and money-making. The church can secure the ownership of the schools in the same way that the publishing interests were secured. Let the church have an Educational Board. Let this board secure one school, or possibly two, and endow and equip as first-class institutions. Let all other necessary schools be secured by State Districts, as exclusively lower grade schools. Let the District Boards be elected in similar manner to District Mission Boards. Let the presidents of these several District Boards be members of the General Educational Board, whose other members may be elected at large by delegates to our General Conference. The two essential qualifications of membership on these boards should be broad, practical scholarship and deep religious piety.

Let these boards lease the schools to competent and reliable members of the church for a short term of years, under contracts specifying details. This feature will secure the church against financial loss, and will afford the schools all the benefits of individual interest and genius, while reducing its dangers to a minimum; and will in no way vitiate the benefits to be derived from church ownership.

Without attempting an exhaustive discussion of our problem, or proposing a plan of elaborate details for its ultimate solution, we indulge the hope that our effort may be suggestive of available means, which by a conscious direction of effort on our part may be utilized in the evolution of our rapidly unfolding educational life.

Citronelle, Ala.

WRESTLING IN PRAYER.

BY NORA E. FLORY.

LET us take three quick glances at the life of Jacob. We see him a young man, residing with his father, mother and brother Esau at Beersheba. We imagine him to be very quick tempered, impatient, somewhat deceitful, and one who acts at the first impulse, not stopping to think how his hasty actions may lead him into trouble.

Here at home he displeased Esau and then flees to relatives at Haran. On his way he stops at Bethel, where he spends the night out in the open air—the moon and stars above him and a stone forming a resting place for his head. At this place he sees the vision of the heavenly ladder, and hears the voice of God promising to be with him and bless him while he resides in the strange land, and to bring him back again to the land of his fathers. After these blessed promises Jacob has a greater reverence for God, and vows to give him one-tenth of all he earns in the future.

After his departure from Bethel he arrives at Haran, where he afterwards marries Leah and Rachel. Finally he and Laban's family disagree and he with his wives, children and flocks journeys towards Canaan. He sends gifts to Esau whom he fears, and he divides his company into two bands, lest Esau destroy them all. When they reach the fords of the Jabbok, Jacob sends his family across and he remains alone.

While here in solitude the angel of God wrestles with him until the break of day, when Jacob prevails; and after blessing him the angel departs, leaving Jacob to proceed on his way. The sun shines upon him a changed man. This was the crisis in Jacob's life. Before the wrestling he was Jacob the supplanter with all his defects of character; now he starts out brave, trustful and patient as Israel, the soldier of God.

O how many of us are like Jacob! First we are only believers in God, but do not show to the world that we have much love for him. We are often impatient, doubtful and sometimes deceitful creatures; but when trouble comes we have some vision in which we may perceive some of God's wondrous love for us. Then we sometimes endeavor to reform and sacrifice a little for his sake, but we do not yet trust him as completely as we should.

Our greatest trouble arises when we come to the Jabbok which we all have to cross if we wish to en-

ter Canaan. Here we see danger at front and rear. Laban, or the world, has tried to keep us in his land among his idolatrous people, where, if we stay, we need not hope to enter the Canaan of our God. Esau, or temptations, is before, and he will conquer us unless we are helped by a higher power. Here, then, we are surrounded on every side, and we know not what to do. Shall we go back to the world with all its snares, or shall we journey on towards Canaan, and with the help of God resist all temptations which are before us?

Some, it appears, never reach the Jabbok; they keep on staying at Haran and say, "Some future time we will start for Canaan." But this future time never comes to them, and they live and die at Haran. Others reach the ford; and, like Jacob, they are not overcome, but resist until daybreak, when the sun shines out bright and clear, and they start on their way stronger, more faithful, and joyful than ever before. They know God will help them to overcome all temptations, and they with their family may successfully pursue their journey and triumphantly enter our Canaan, where there will be no Labans or Esaus to hinder one from enjoying the great blessings in God's own dear home.

May we all, then, when trouble assails us, come to our Father and pray for his presence and assistance while journeying through this world of trouble; and may we, like Jacob of old, wrestle until we come out victorious, so that we and all our friends may safely pass through Esau's land and enter the happy land of promise.

Jacob went alone to Haran, but when he started back to Canaan he had with him a great company. If we stay out in the world we are keeping others there; but if we wrestle and are victorious we shall be the means of conducting many to a place where they will have life everlasting.

Jacob was somewhat afraid to meet Esau until he was sure of God's being with him. We are often afraid of temptations which we think will be before us; but when we have God with us they are not so very difficult to meet.

May none of us stay at Haran, but wrestle at the "golden gate of prayer" until we find strength to enter the golden gate of heaven!

LIBERTY INSTEAD OF RESTRICTION.

BY J. S. FLORY.

TIME and again have I from the pulpit said that the Christian religion was a religion of perfect liberty, and that the people of God were the only really free people in this world. The Gospel is a "PERFECT LAW OF LIBERTY." The truly converted man or woman has a freedom no other class can have. They have under God's kind providence come out from under all bondage. The entanglements of Satan's net no longer hinder them in their steps as they walk the narrow royal road on the King's highway of holiness.

The born children of God who are heirs apparent to the throne of heaven can no longer be the devotees of fashion and folly. They are freed from all the worry and vexation of the ever-changing styles of apparel and worldly customs. Yes, free, perfectly free, no longer in bondage to the world—blessed freedom! There is no tyranny like that of worldly fashions and customs that demoralize the higher qualities of the soul and destroy health and home enjoyments. The fashion plates and the glare of hollow mockery that pride engenders are all "vanity and vexation of spirit" to the meek followers of Jesus. What care the disciples of the Lord for the bondage and self-abasement of secret societies? They have an all-sufficient society of liberty that has in it all the elements of completeness. There can be nothing better than completeness. And "we are complete in him."

I resent with righteous indignation the oft-repeated saying that the church restricts the liberties of the children of God. *She does no such thing.* Neither do the New Testament Scriptures. The only people on the face of the earth that have the liberty to do as they please are God's children. They do not

please to do anything but that is right. There is no law of restriction that applies to the person that does right because of his inbred consciousness that it is right and harmonizes his life with the "Law of Liberty." The citizen of this nation of ours who is loyal and true never feels the heavy hand of the law laid on him. Penalties were not enacted for such. So it is with church rules and regulations. They give liberty and privilege to do what is right. For this reason I love the church, because in no way am I restricted or hampered from doing ALL the commands of the Lord and living out the principles of the Gospel.

What good will that kind of religion do any one that is enforced by restrictions? If it is not in the heart to do right from a privilege and desire of right, the tendency of such a heart is to be pitied. If there was no more virtue in the world than what we have because of the fear of punishment that is threatened against immoral practices, a wicked world indeed this would be! If there was no honesty except what we have because of the fear of the penalty of dishonesty, a most sad condition of things would exist. And so with the church; if our loyalty is to be graded by the "shall nots" of church discipline rather than by the privileges of church relationship, I fear the glory of Zion has departed. The thing of all else the most important is so to preach and so to teach the *real principles of the Gospel* that conversions may be *real*, and the great questions now confronting the church in regard to nonconformity to the world will be settled. There is too much preaching one thing by precept and another of a counteracting nature by example. A true convert to a true Gospel preached will take as naturally to the principles of nonconformity as to anything else in the "Perfect Law of Liberty." He cannot do otherwise than obey, any more than we can keep from breathing the air about us. We must breathe to live; the born of God must obey in order to live and develop.

It is an uncharitable imputation upon the loyal element of the church to say that if we renounce the restrictions, the church will all "go to sticks." The restrictions are all right, they are for the disobedient, and possibly, if removed, the disobedient would "go to sticks." But not the church; that is made up of God's "free-born" children. The burning question of the day is, How shall we best maintain Gospel plainness and unworldly principles in the church? Preach, practice, and enforce the whole Gospel; this is the only way I know. Admonish "again and again," and that, too, with "long-suffering and doctrine," with an eye single to *conversion*, and then, if all efforts are vain, "withdraw" from everyone that walketh disorderly." That was the apostolic order of doing things, that the church might be without "spot or wrinkle."

Dayton, Ohio.

BIBLE READING.

BY MOLLIE HOOKER.

So many and so great are the benefits of Bible study that few persons can fail to be interested in the things that prove an incentive or a hindrance thereto. There is, perhaps, no religious duty which is more earnestly insisted upon by preachers and teachers of the Christian church than the one above mentioned, and few are more neglected.

Why is it so earnestly urged? Because its great importance is realized by those whose "life study" is "the church of Christ on earth" and uplifting of fallen humanity. They know that the tendency of Bible reading is to elevate, to bring us nearer to God and to separate us farther from the world. We all admit the first two, but many are not willing to accept the latter, for in this age of maddening rush for wealth, honor and worldly pleasure we find it hard to separate ourselves as much from the world as conscience whispers we should.

There must be a cause for the neglect of so great and important a duty. Possibly, sometimes, we fail to receive from our reading just the amount of joy and comfort that we expect and feel that we need.

If this is the case something is wrong somewhere. Is it because the Bible does not contain uplifting, soul-cheering, life-giving words? I hear the answer, no! coming from a thousand tongues. The fault, then, must be ours. And if we are wrong, how are we wrong and what will help us to an increased interest in the daily study of God's Word?

Sometimes the failure to receive strength is due to poor judgment in selecting the food. As is the case with the natural body, so it is frequently with the spiritual body; the condition of the system must be studied to determine the kind of food needed. At times we can digest and get strength from food which at other times is wholly unfitted for us. But if we search the Scriptures we find therein food for every condition of life. The learned apostle, in his solemn charge to Timothy, says that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, and that the Scriptures are able to make us wise unto salvation, and thoroughly furnished unto all good works. 2 Tim. 3: 15-17. What infinite wisdom is herein displayed! What unparalleled completeness!

Another, and very important, reason why some people do not read the Scriptures is that it acts as a great search-light turned on the heart, revealing things that had long been hidden, and which we hoped always to keep hidden. But we must remember, dear readers, that there is a time coming when the search-light will be turned on, and all the hidden things of darkness brought to light, at a time, too, when it will be *too late* to mend or make wrong things right. How very important, then, that we study to know what is the perfect law of God and what is his will concerning us, that we may, by his help, have all things right before the great and glorious appearing of the Lord.

Let us ask God earnestly for an increased interest in the Scriptures. Let us read daily and strive to realize that what we read is the Holy Word of God, the last will and testament of the Savior and Redeemer of mankind, a work that is able to make us wise unto salvation. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John 5: 39.

Woolwine, Va.

LATEST RESEARCH IN BIBLE LANDS.*

EDITED BY PROFESSOR DR. H. V. HILPRECHT.

The work undertaken at Nuffar, the ruins of ancient Nippur, by the Expedition of the University of Pennsylvania since Professor Hilprecht's arrival in Babylonia, may be grouped from a topographical standpoint. As previously stated in these columns, the especial purpose of Professor Hilprecht's personal directing of the excavations carried on by Dr. Haynes and his associates during 1899, was to determine the exact limits of the ancient city at different points, to search for the city gates, to obtain a more satisfactory knowledge of the precise character and probable extent of the earliest pre-Sargonic settlements of Nippur, to locate the temple library, and to fix the extent, character, and age of the so-called "Court of Columns," a building to which considerable time and energy had been devoted by Dr. Peters in the first two years of the expedition (1889-90), and which he regarded as having been constructed during the time of the Cassite occupation of Babylonia (B. C. 1700-1100).

THE ENORMOUS TEMPLE LIBRARY.

The Temple Library, as indicated in the writer's last report, has been definitely located at the precise spot which, in 1889, the present writer pointed out as its most probable site. Nearly eighteen thousand cuneiform documents have been rescued this year from the shelves of a series of rooms in its southeastern and northwestern wings. The total number of tablets (mostly of a didactic character) obtained from the library up to date is from twenty-five thousand to twenty-six thousand tablets (whole and

broken). In view, however, of more important other duties to be executed by this expedition before we can leave Nippur this year, and in consideration of the enormous amount of time and labor required for a methodical exploration of the whole mound in which it is concealed, I have recently ordered all the gangs of Arabic workmen to be withdrawn from this section of ancient Nippur, and to be set at work at the eastern fortification line of the city, close to the temple-complex proper. According to a fair estimate based upon actual finds, the unique history of the temple, and topographical indications, there must be hidden at least from a hundred thousand to a hundred and fifty thousand tablets more in this ancient library, which was destroyed by the invading Elamites about the time of Abraham's emigration from Ur of the Chaldees. Only about the twentieth part of this library (all of Dr. Haynes's previous work included) has so far been examined and excavated. A ground plan of the rooms exposed is in the course of preparation by Mr. Geere, one of our architects.

GATES AND STREETS IN OLD BABYLONIA.

In former years Dr. Haynes had made successful excavations at two points of the northeastern fortifications of ancient Nippur, furnishing evidence of Naram-Sin's activity there, and even of a pre-Sargonic structure, the exact nature of which he had been unable to determine. Immediately after my arrival it was decided to excavate this whole line of fortifications with a strong force of Arabic workmen in order to determine the precise course, thickness, length, buttresses, etc., of these walls, their different ages, repairs, and additions, and, if possible, to locate the eastern city gate (or gates). The results obtained within a few weeks have been of fundamental importance. I can only mention a few points here.

First of all, the large city gate, known from the inscriptions as *abulla rabu*, has been identified. It is situated in the large depression north of the temple (and immediately adjoining it) which divides the northeastern wall into about two equal parts. As was to be expected, it had remained at the same spot during over four thousand years, until the walls collapsed, and its place was covered with the sands of the desert. Its foundation had been laid so solidly by a pre-Sargonic ruler of the fifth pre-Christian millennium that it never needed any repair as long as the city existed. All bricks were placed in bitumen, and the upper courses showed the deep traces of a continuous use by the feet of many generations.

The gate itself, which was reached by a gradual ascent from the lower plain, was subdivided into three different parts,—a large entrance in the center for chariots, camels, and other beasts of burden, and a smaller one on each side for the people. The middle one was little above the plain, and considerably below the level of the two sidewalks, which, by a number of steps, were reached by persons entering the city from the east. From these interesting details we are entitled to draw the conclusion that a Babylonian street at the earliest historical period of the country had practically the same appearance as the Roman streets of Pompeii, or even the streets in the typical Oriental cities of the modern times.

Another smaller gate has been discovered in the northern half of these walls, which, in their present extent, are more than an English mile long. While excavating these sections, we discovered numerous traces of ancient shops built against the inner face of the wall. They were kept by small business men, who transacted a profitable trade with the hosts of pilgrims visiting the famous temple of Bel every year, and safely camping in the enclosed large space to the north of the Ziggurat. Nearly all of them had been occupied in the third millennium, as was proved by the characteristic finds there made. Briefly, I mention that, among other things, the first Babylonian kitchen of the third pre-Christian millennium was found here in a tolerable state of preservation, while at a spot near the northern gate of this wall an interesting and peculiar jar was

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standing *in situ*. It was made of unbaked clay, inside and outside covered with bitumen, and contained seven tablets and fragments of business records written during the rule of the third dynasty of Ur (about 2400 B. C.). On the northern end of the wall, near the surface, we found a Jewish settlement of the seventh post-Christian century, from which we obtained twelve inscribed Hebrew bowls. A detailed survey and ground plan of these whole fortifications is being prepared, under my supervision, by the other architect of the expedition, Mr. Clarence Fisher of the University of Pennsylvania.

A GOVERNMENT PALACE RESURRECTED.

An extraordinary amount of labor has been devoted to the methodical exploration of a large building, a kind of government palace, situated in the northern part of the huge mass of mounds on the western side of the ancient bed of the Shatt-en-Nil. It is buried under a thick layer of rubbish, representing the latest occupation of Nippur during the period A. D. 209-1000. Slice after slice was carefully peeled off, and more than forty coffins, generally of the slipper form, were opened and examined. On three sides, around an open court of columns facing the temple, were many rooms with their entrances laid bare. Large masses of iron hinges, nails, and other parts of doors, were excavated, and a number of door sockets found in their original places. The western part of the palatial building was occupied by store-rooms, as the numerous jars and traces of grain and wood indicated. Its chief entrance was probably on the southern side. From a great many characteristic finds made here, I gathered conclusive proof that this building, which was destroyed by fire, cannot be older than 300 B. C., and is probably later. The plan of this building, so far as excavated, has been prepared by Mr. Geere, and is nearly finished.

CHIEF DISCOVERY OF THE CAMPAIGN.

With a view to determine the southern limits of the city, I examined a wall partially laid bare by Dr. Haynes, at the request of the committee, in the previous year, and later abandoned by him for lack of tangible results. With a gang of thirty men, led by an intelligent Kurd, I resumed the excavations here with new vigor, following the entire length of this wall, and determining, by a number of cross-cuttings and other trenches along its inner face, the exact character and age of this puzzling relic of antiquity. Our efforts have been crowned by surprising results, which may be fairly styled the chief discovery of this whole campaign. This wall, especially interesting from its architectural features, is well built, nearly six hundred feet long (including all angle returns), and represents the southern facade of a large pre-Sargonic palace of the beginning of the fourth pre-Christian millennium. From a careful examination of all the details obtained within the last five weeks, it follows that it was at least two stories high, had small windows near the ceilings of its rooms, and was paved with the same excellent bricks which formed its southern facade. It is buried under a ponderous mass of ruins, and lies at present partly below the level of the surrounding desert. A solidly constructed well, and a large vase with rope pattern, both of the same type as discovered below Sargon's platform in the temple court, were found in the western wing of this ancient building; while on its eastern side, near the corner, we excavated a characteristic drain, surrounded by a small platform, which served a less noble purpose (a water-closet). Two pre-Sargonic tablets, in excellent preservation, were taken from the floor of two rooms at two different sections of the building. A thorough excavation of this large palace will form one of the chief tasks of a future expedition, after its character, age, and extent have been successfully determined by the present one. Important art treasures of the Tello type, and literary documents, may reasonably be expected to be unearthed from the floor level of its many chambers.

It has become evident, from the large number of pre-Sargonic buildings, walls, and other antiquities

discovered on both sides of the Shatt-en-Nil, that the pre-Sargonic Nippur was of by far greater extent than had been anticipated. This discovery, however, is only in strict accord with what we know from the cuneiform documents as to the important historical role which the temple of Bel ("the father of the gods"), as the central national sanctuary of ancient Babylonia, played at the earliest period long before Babylon, the capital of the later empire, achieved any prominence.

While still continuing our work at all the sections mentioned above, it is my intention gradually to withdraw the gangs from their present places as soon as their work has been finished, in order to devote our chief attention to a systematic exploration and restoration of the temple itself during the months of April and May. About some of the more important monuments discovered in connection with our recent excavations I hope to report the next time.

Nuffar, Babylonia.

ON THE STAND AT ANNUAL MEETING.

BY I. BENNETT TROUT.

FOR over one hundred years our Brethren have been holding Annual Meetings. Around these gatherings cluster many endearing memories and many holy associations. As the passing years go into the inexorable past, many are the fond scenes of brotherly love and greeting which will come to us in coming years, like flowers plucked from the paradise of God. These annual gatherings of God's children are occasions of unsurpassed pleasure and joy.

Last year we had the opportunity of studying the vast audience from the stand. This year we had the opportunity of studying the stand from the audience.

There is something inspiring beyond description in facing the thousands in the audience and in listening to their songs as the mighty volume of the cadences dies out in the space overhead, or as pulse after pulse follows each other as the rolling waves upon the ocean's bosom. Then to look into the thousands of earnest Christian faces as they give audience to the Word of God is the climax of heaven-born joy upon earth. Amid such scenes and such surroundings the heart delights to dwell.

But now let us take our place in the midst of this vast throng of worshipers and turn our eyes to the stand, and study, and meditate, and retrospect, and prospect. Before our eyes we have the Standing Committee and about them, as room may allow, a few of the aged fathers and mothers in Israel, and perchance, an occasional young person that has not analyzed the fitness of things. We study carefully each member of the Standing Committee, for they are supposed to be representative men from the various parts of the Brotherhood. Whatever estimate we place upon each man we place upon the State District that sent him there. This is the general rule; there may be exceptions. As we study the man and consider the vast spiritual interest that he is to represent, we feel impressed with the importance of the fact that he should be a holy man of God. Then we feel the importance of his conducting himself with becoming Christian dignity, so as to bring the people that he represents into good repute. While we thus study, we come to the conclusion that it is no child's play to represent, in a godly way, a State District on the Standing Committee, for, say what we will, it is Christian manhood, seen or not seen, in the members of the Standing Committee that shapes sentiment either for or against the church. We judge a woman's character by the husband she chooses, and so we form our opinion of a religious body of people by the men she selects to represent her.

As we sit in this throng, our mind goes back a few years and, once more, we behold the faces of the men who, in their turn, served in this capacity as the representative men. Many, ah many of them, have crossed the surf and the tide and are now up-

on the farther shore where days, months, and years reckon not. Some of them have not yet crossed over the waters, but are lingering still on time's shores. Three of these old veterans of Jesus' army,—Eld. Samuel Murray, Eld. George Studebaker, and Eld. John Wise,—are present at this meeting. How it thrills our soul to find that they have neither fainted nor tired along the sacred way, but are still full of the Spirit of God, and though the flesh is weakening, faith and charity are increasing.

Then comes the solemn, serious question, O, my young brethren, will we serve our blessed Lord as faithfully as did our fathers? Will we endure hardships and make sacrifices, and be as true to the church? The Lord help us to loyally follow him. We think of Bro. James Quinter, whose spirit took its flight while his body was bowed in prayer on the stand in this grove, twelve years ago,—a noble, godly soul borne to the eternal fields on the breath of prayer.

While we sing, we remember with gratefulness Bro. Daniel F. Stouffer, who made his way into the hearts of us all upon the wings of song and sympathetic words.

Thus our mind runs over the realm of the past, calling before the vision the many that are gone from us, until we feel as if we would like to pass over and join them in glory.

We pause for a moment, and cast a glance into the coming years, and we wonder, if, when we all shall have gone from this world of care, our children can sit in the audience at Annual Meeting and look over the thousands of brethren and sisters with not an artificial flower or a plume to obscure the vision; for this we most earnestly pray. The past was our fathers', and has taught its lessons; the present is ours, and has its duties. Hopefully we look into the future, and pray for the best benedictions of heaven to be upon the church we love above our chief joy. Here, in this large audience, we kneel once more, before bidding farewell, to greet each other next time beyond the stars, and we pray the loving Father that brought us to this meeting, to guide the church in all his holy ways, and to gather us all with the harvest of the years into the home of the saints in glory.

Lanark, Ill.

ANNUAL MEETING'S SOCIAL SIDE.

BY JOHN E. MOHLER.

FROM one point of view, our Annual Conference is a great social meeting. In fact there is not another feature of the meeting which reaches to all alike so much as the social side. There delegates, burdened with the responsibility of important questions to decide, brighten their recesses with social converse. The churchgoer, who is loath to depart at the close of the sermon hour, breathes spiritual health in the social atmosphere. Those who learn the ways and means and whys and wherefores of our general church government, through the work of the delegates, have their church education rounded out in the ever-present social seasons intervening between the business sessions.

Then there is an endless variety of incident in the social aspect, that is refreshing. One never knows what to expect, or whom he will see next. He stands a moment looking for a friend, and hears a name accidentally, which prompts an inquiry, and the next instant two families are made acquainted whose ancestors, generations past, were fellow-workers in the church. Two bearded men meet as brethren for the first time since they had a quarrel in the country schoolyard, and had parted with the declaration never to speak to each other. How time changes us all! Then, white-haired evangelists again meet their first converts. The aged members live years over again, in a single Annual Meeting, while the youth, looking forward, is inspired by contact with his elders carefully to guard the walls of Zion.

It is needless to enumerate incidents and circumstances, however, of what happens in a social way at Annual Meeting, for a volume of the MESSENGER

would not contain all. But in the end, is there any lasting good in it, in a church way? Indeed there is, and so much as to merit our nurture and care of the social side of the meeting, in every lawful way. In the first place, there is the inspiration always incident to numbers, in any common cause, that will go with each individual to his home congregation. How long the inspiration will last depends, and how much he will inspire others, also depends, and the result cannot be measured, but it is something. Then there is the re-cementing of spiritual and social ties, which any church worker knows is of the utmost importance. More important yet, is the wider and better acquaintance formed with each other during the meeting. The majority of troubles and suspicions and misunderstandings among well-meaning people come from a lack of acquaintance with each other. All honest people, in their hearts, think very much alike. This is especially true of Christians, for all are taught by the same Spirit. No two Christians are so very different when once they become acquainted. The mountain that is sometimes the barrier between us is scarcely a molehill of difference, once we are acquainted. Therefore a better acquaintance should be had among us, and we will be the better united for it.

Finally, while the social side of our recent Annual Meeting is fresh with those who were there, let us prize it at its worth. Let us look beyond the pleasure it has afforded us, and consider its influence in the church. Let us value it as a means of promoting peace, love and union in the church.

Warrensburg, Mo.

THE SIN OF INGRATITUDE.

BY F. B. MYERS.

INGRATITUDE is unthankfulness, and is manifested in various ways. It is one of the *greatest and most common sins* of the human family.

We are all inclined to be unmindful of the countless, rich blessings which our gracious Father is constantly showering upon us so bountifully. Paul wrote through inspiration, "For in him we live, and move, and have our being." Acts 17: 28. And yet, many people who are enjoying good health and all the comforts and conveniences of life never as much as look up to their Creator to thank him for these manifold blessings.

I believe that the human being is the most ungrateful of God's creatures, while he should be the most thankful, because he is endowed with a rational mind and soul, and is the *very offspring of Deity*. But many persons fail to show this affinity to their Creator, by losing sight of their God.

The little bird as it drinks from the cool, clear and sparkling water of the rippling brook, looks toward the Being that gave it life as if to say, "I thank thee for this water." The beautiful flowers that grow in the woods, the garden, and even those by the roadside shed forth their beauty and fragrance in the balmy air, in return for having been given these delightful qualities by the sublime Artist. I might enumerate many other things in the realm of God's creation which praise him and benefit humanity; but the ones I have named will suffice to show the gratitude of even the lowest forms of creation. These ought to make ungrateful man blush in the deepest shame.

I believe the first blessing for which we should be thankful is the fact that we are living, and are possessed of spirits, minds and bodies with which to praise and adore the Giver of "every good gift, and every perfect gift," if we will only do so. The Lord holds us amenable for these gifts, and if we fail to make the best use of them they will redound to our eternal shame and dishonor. We have been created for a purpose. That purpose is to honor and glorify God with our time, influence, money and self. But if we fail to perform the high mission for which we were created, our lives will have been lived in vain, and it were better had we not come into existence.

We owe our whole lives to God's service and praise for the greatest and freest gift that the world

has ever seen,—the precious and only-begotten Son of God, who came into a fallen world, and gave his *very life-blood* on Calvary's brow that our souls might be saved from everlasting destruction. The richest treasure in God's storehouse was given that we might have a treasure there forever,—an eternal home for the soul. "For God so loved the world that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life." John 3: 16. All we can do in return for the dear price paid for our redemption is but dregs compared with the marvelous sacrifice offered on the cruel cross, that we might obtain "an inheritance incorruptible, and undefiled, and that fadeth not away." 1 Pet. 1: 4. But this should not discourage us in the least, or cause us to sit down on the stool of do-nothing. It should rather stimulate us to greater activity in the Master's service. Let us do what we can for the honor and glory of our dear heavenly Father, trusting that we shall obtain an eternal reward in due time.

We need to study God's Word more, meditate more upon his goodness and love, and pray more, that we may be delivered from this awful sin and curse of ingratitude. If we don't, we're likely to forget God almost entirely. We know what became of nations that forgot God, and if we forget him we, as a nation, will share the same fate. We need not fear that we will be too grateful to God. To be so is an absolute impossibility, for we are mortal, while God is *divine*. Our deepest and most sincere gratitude is but a drop in the mighty ocean compared to the goodness and love our heavenly Father shows toward us.

Let us all endeavor, by God's divine aid, to be more thankful and appreciative to our Creator and Preserver for the mercies and blessings which his bountiful hand is continually bestowing upon us. May we profit by the fate of others who were forgetful of God, and not fall into the same pit of death. May God help us to see the baseness of ingratitude, and the majesty and blessedness of showing our appreciation to him for his favors and loving-kindness toward us. To this noble end let us all labor and pray earnestly and faithfully that we may be acceptable in his sight in the final day of reckoning at the eternal bar of truth and justice.

Mt. Pleasant, Pa.

CHRIST THE ONLY STRENGTH OF PREACHING.

BY H. W. STRICKLER.

But every one of us is given grace according to the measure of the gift of Christ.—Eph. 4: 7.

THE true estimate of preaching is by its results. No preacher ever had greater results than the Apostle Paul. What was the secret of his power? There are schools of divinity wherever Christianity exists. Theological seminaries are plenty, but few such preachers as Paul are to be found.

What was it in this man's preaching that insured such great success? *Was it his oratory?* He said of himself that he was "rude in speech," and others said of him that his speech was contemptible. 2 Cor. 10: 10 and 11: 6. And again he says of himself, "My speech and my preaching was not of enticing words of man's wisdom." 1 Cor. 2: 4. Again: "Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." Was it his logical clearness or reasoning power which so swayed the hearts of men? No, for in speaking of "the things which are freely given to us of God" he said, "Which things we also speak not in the words which men's wisdom teacheth, but which the *Holy Ghost* teacheth." This was the whole secret. Paul was filled with the *Holy Ghost*, was the willing, intelligent instrument of the *Holy Ghost*. To the Thessalonians he says: "Our Gospel came not unto you in word only, but also in power, and in the *Holy Ghost*, and in much assurance. My speech and my preaching was . . . in demonstration of Spirit and of power." 1 Thess. 1: 5; 2 Cor. 2: 4.

Paul knew well what many preachers seem to know so little, that the odds against Gospel preach-

ing are quite beyond what any human power can cope with. "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6: 12. Behind the darkness and indifference of the souls we deal with, there is hidden all the power of Satan's kingdom. It is not a match of human reason; it is spiritual light against spiritual darkness. God alone is a match for Satan and unless the Spirit of God possess us we are foolish indeed to attempt *so unequal a combat* as to convince souls which are in Satan's possession. The wisdom of words may reach that which is on its own level, the level of reason; but it can go no further. God says: "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." No reasoning power of man ever procured to him the knowledge of God. It came by revelation, not by wisdom or by logic. The Holy Ghost is trusted to do the work and *he must do it*.

"The Jews require a sign, and the Greeks seek after wisdom." "I will believe if I feel first," said one. "I will believe if I can satisfy my reason first," says another. The Jews and Greeks of old have their representatives among us now. On the one hand the creature wants a proof that his Creator is to be trusted; on the other hand the creature is presupposing that his Creator's reason is within the limit of his own. Both are forgetting their relation to God. And while in this spirit, no amount of argument would convince them. It is the will which is wrong and which must bow before its God. The very moment *when the will bows* before God the Gospel—whether of salvation, sanctification, healing, or whatever may be the need,—becomes "the power of God and the wisdom of God." And this because Christ crucified takes his rightful place. The reins and the scepter are transferred to the right hands.

God hides his wisdom from the wise and prudent and "reveals it unto babes." Matt. 11: 25. He calls us to be converted and become as little children, that we may enter into the kingdom of heaven. Matt. 18: 3. Thus the foolishness of God (the little babes with God) "is wiser than men, and the weakness of God is stronger than men." Joseph in the house of Potiphar and in the prison was stronger than his master, for the Lord was with him. Moses, the shepherd of Midian, was stronger than when he was the heir apparent to the throne of Egypt; for God was with him. David, when he was the keeper of the sheep, was stronger than Goliath of Gath. Samuel, the little child, was wiser than Eli the priest; but the strength and the wisdom was not of these children of God. It was only of the Lord who was with them. If the Lord is with us and we are nothing but as he uses us, we too shall be strong with his strength, wise with his wisdom.

Lorraine, Ill.

THE POWER OF A GOOD EXAMPLE.

A WRITER in the *Christian Leader* tells this story:

"Some years ago an English gentleman visited America, and spent some days with a pious friend. He was a man of talent and accomplishments, but an infidel. Four years afterwards he returned to the same house, a Christian. They wondered at the change, but little suspected when and where it had originated. He told them that when he was present at their family worship, on the first evening of his former visit, and when, after the chapter was read, they all knelt down to pray, the recollections of such scenes in his father's house, long years ago, rushed on his memory, so that he did not hear a single word. But the occurrence made him think, and his thoughtfulness ended in his leaving the barren wilderness of infidelity, and finding a quiet rest in the salvation wrought out by Jesus Christ."

WHAT IS THE RELATION OF THE HOME TO THE SUNDAY SCHOOL?

BY MARY POLK ELLENBERGER.

In his wisdom God gave us the home, the Sunday school and the church as stepping-stones from earth to heaven. The home is the foundation upon which rest the hope and welfare of the others. It is to the Sunday school what the Sunday school is to the church. It is the primary department in the school of Christ, where the little ones are started on the royal path which leads them upward to the Savior by way of the Sunday school and church.

The first few years of a child's life, spent as they are almost entirely under the home influence, should be so directed as to fit him for the Sunday school, that the gentle, pervasive, comprehending appreciation and the almost unconscious home training should converge into the more systematic study and teaching of God's Word, without a ripple of confusion. In the Sunday school he is brought in contact with other minds, his interest is kindled afresh, new channels for thought are furnished him by ideas gained from teacher and classmates, his perceptive faculties quickened and strengthened.

We, as parents, should ever esteem the Sunday school as a re-enforcing power from without to give new life and vigor to our continuous labor within the home; not as a something upon which to shift from our own shoulders the cares and responsibilities of training our young. When our children enter the Sunday school we must work hand in hand with that organization, that by the combined powers and concentrated influence the desired end may be attained. Into the heart of every child born upon this mundane sphere our divine Father has implanted an instinctive knowledge of a God, wherever man is found, whether it be in the jungles of India, in desert lands, among mountains, or upon plains, in the hearts of civilized and uncivilized nations, we find this instinct. Let us thank God for this. And it is for us to develop this instinct in the hearts of our young, into a perfect knowledge and reverent appreciation of the true and only God.

Consider the circumstances by which God has surrounded us, here in our fair country, whose praise is sounded in verse and song the world over, home of the brave and the free, where we may gather our little ones about us in the quiet of our own homes, and within the sacred enclosure of our Sunday schools and churches, and unmolested teach them the story of the manger, the cross and the throne.

What grand possibilities lie within our grasp if we will but take advantage of our privileges and opportunities to affect the plastic, impressionable hearts which we must mould. Mutual love and confidence do or should exist between parent and child. The little minds are thrusting their tendrils out for something strong, firm and true to cling to. How often we fail to train them up toward the light, but instead allow them to creep and grovel along earthly things until their tendrils cease to reach up for support, but cling with tenacity to forbidden ground, from which it will take time with toil and sweat of brain and heart to loosen them. What a world of prayer and thought, of care and forbearance it requires upon our part to guide those delicate tendrils into the niches of the cross and to help them cling to it for support through tempest and flood, until they are firmly fixed thereon, and their strong branches and rich fruits make of the rugged cross a thing of beauty in the Master's sight.

Home is the place where the soil must be prepared, the seed sown, the careful cultivation attended to, the lights shifted, the superfluous branches removed. There are so many details in the grand work of starting a soul aright. It has been said that the very tones of a mother's voice singing lullabies to her infant have an after-effect upon the life of the child. Little promises broken, idle words spoken, hasty outbreaks of temper, all conduce to loss of confidence upon the child's part, thus hindering the work of training his mind aright.

As when the true musician touches with gentle and skillful fingers the delicate chords of his beloved instrument, we are charmed by the beautiful harmony of sounds made to issue therefrom, so it is when parents after an exhaustive study of their children's hearts learn to stand soul to soul with them. We see their better natures expand under the tactful, intelligent guidance of loving hearts and thoughtful, reasonable minds, while their faults and evil propensities are crowded back and down, dwarfed and finally killed. But put the delicate instrument into rude and untrained hands, and one crash of discordant shrieks sends our hands to our ears, and our minds are possessed of but one idea, that of flight from the horrible sounds.

Is there an instrument in the world more delicately strung than a child's mind—placed in our care as it is, attuned by God's divine hand, capable of giving forth music of angelic sweetness if we but cultivate the heaven-born art of drawing it out? It is for us to cause this sweet music to vibrate and ripple along the path of life, or to bring forth discordant shrieks from which we will one and all shrink.

Thus the work at home gradually leads up to the Sunday school, or second department in the school of Christ. The love of the Savior planted in the tiny heart at home grows into a desire to learn more of him at Sunday school. After this comes a longing to serve him. When we remember that it is not for a day or season, not for a lifetime alone, but for all eternity that this continuous home work is being done, it should add patience to our efforts, fervor to our prayers and strength to our purpose, that we may in our weakness repay in part the everlasting debt of gratitude we owe to him who has commanded us, saying, "Feed my lambs."

Turney, Mo.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS FOR THE MINISTER.

We earnestly solicit contributions for this department of the Gospel Messenger, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTERbaugh, Box 776, Elkhart, Ind.

PARABLE OF THE LEAVEN OR THE CHURCH AT WORK.—Matt. 13: 33.

BY S. N. McCANN.

I. HOW SHE WORKS.

1. Silently.
2. Assimilating and transforming.
3. By her activity.

II. WHERE SHE WORKS.

1. On all her immediate surroundings (the home field).
2. On the more remote (home missions).
3. The utmost limit (foreign missions).

III. WHEN SHE WORKS.

1. As soon as she is planted.
2. All the time she is planted. Never idle.
3. As long as she is planted. Never gets done.

IV. CONCLUSION.—Coldness hinders leaven, too much heat makes it wild (fanaticism).

Ankleswar, India.

THE MINISTER AND HIS WORK.

RECOGNITION OF WOMAN'S PRIVILEGES IN THE CHURCH.

It seems evident from the history of the church in the few past years, that women are to occupy a more conspicuous and prominent place in the church than has been hitherto their lot to enjoy. In years gone by there has been an almost irresistible prejudice against sisters taking any active part in the work of the church. But the hand of destiny has gradually and with certainty directed the way until we now find her in every department of Sunday-school work, prayer meeting service, representative to both District and Annual Conferences, in mission fields, home and foreign, and in ministerial and Sunday-school meetings. In all these positions of trust and influence she has proven herself equal to the task laid upon her and in some cases rivaling in excellence of work her stronger brothers. I am inclined to say mildly that Paul's restricted declara-

tion, "When she PRAYS or PROPHESES, let her be covered," has a deeper significance, and places her on a nearer equality with man than many are willing to admit. At any rate it has taken the church a long time to adjust matters in her favor and I predict the passing of a few decade of years before her feet are fully planted in her limitless field of toil. Localities and churches are known to us where she is not accorded the courtesies granted by Annual Conference. Surely and certainly she is making her way forward to the field designed by the Creator when he made her man's helpmeet. Partly from her own choice and partly because the way seemed barred, the minister's wife, in times past, has not been to the work of the ministry the living element which the work demands. Scores of installation and ordination services into the Christian ministry have had no greater charge for the wife than the toilet of her husband, which is to be ready under all conditions. With no other charge is it not wonderful at the improvements made? The preacher needs help and when weary, overburdened and heartbroken he turns to his wife and if she is equipped to render the help needed he draws from her wisdom the needed supply. I shall hail with delight the day when every minister's wife in our church is a good reader, apt in speech, strong and well grounded in the faith, of good judgment, trusty in advice, knowing what to tell and what to lock up in her own heart, able to take into her hands many of the details of her husband's work, even to rendering aid in the preparation of sermons, with a devout spirituality pervading her whole being. She ought to study her husband's faults, habits, gestures, incivilities, manners, and come to him in a winsome way; correcting the errors detected. Then, too, the preacher needs encouragement. No one is better fitted to render aid in this line than the wife.

I will incidentally suggest the importance attached to a minister's action in selecting for himself a companion. We often say people are too careless in choosing a life mate. I grant it, but do we not find the same thing existing on the part of the minister, even against the protests of his friends?

SUGGESTIVE HINTS.

I have given you for a few weeks past, material out of which you may build many practical suggestions and sermons for your people. True, I made direct appeal to you, and intend in turn for you to carry the same line of thought to your people. I have made no attempt at exhausting my themes but have only marked out the way, to which you may add and extend at will. Many of these minor details, seemingly unimportant, are the very touchstones of the churches' success or may prove the reverse. It may be said truthfully that a person scrupulously exact in the minor minutiae of life's great work, will be correspondingly so in greater things. You must not be content at one reference to these questions. They must be taught and often referred to as occasion may demand. "Stir up the mind in way of remembrance." A. H. P.

THE RAIN CAME.

An interesting story is told in the Jewish Talmud. There had been a long season of drought in Palestine, and the heads of the Jewish religion gathered themselves together to pray for rain. There were the priests praying for rain, but it did not come. And the Pharisees prayed; still no rain. The rabbis and the scribes prayed; but there was no result, no rain came.

At length a man, whom no one knew at all, stood up and prayed for the same object; and immediately he who causes his wind to blow, and his rain to fall, blackened the whole face of the sky with clouds, and there was a burst of abundant rain.

Amazed at this, all the Pharisees and scribes and rabbis turned to this obscure and unknown person, and said: "Who art thou, whose prayers are heard when all ours have been rejected?" And his answer was: "I am a teacher of little children."

HOME * AND * FAMILY

THE BETTER LIFE.

[C. A. Holway in the American Friend.]

My soul dwells in a temple bright,
Built by immortal Love—
No prison bars shut out the light
That streameth from above.

My teacher is the Blessed One,
Sent by that Love divine;
This message gave He to His Son—
Freedom for all mankind.

Freedom from worldly care and strife,
Strength to resist the wrong;
Freedom to rise to the higher life,
And sing the glad new song.

A TALK WITH YOUNG MARRIED FOLK.

BY NANCY D. UNDERHILL.

In Two Parts.—Part Two.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.—Ex. 20: 5.

It is not very common now for young people to give much thought to the above subject. That is supposed to be written for old folk. And many a poor old silvery-haired man, with snowy beard and tottering footsteps realizes its truth from the very depth of his sorrowing heart, which so passionately yearns with an untold longing over the course of a wayward son or grandson. But now it is too late to undo the work of his own youth,—too late to implant in the minds of his future generations the seeds of truth, purity, honesty and godliness. Many a poor old mother, with a wrinkled brow and bent frame, wishes now that she had been different from the careless, thoughtless, headstrong girl that she was half a century ago.

But, dear ones, the time will surely come, and sooner than we can think, when you and I, too, must be the silvery-haired ones that look back upon our lives with sorrow unutterable, or with "joy unspeakable and full of glory." Marriage is not an institution for play or amusement. It is a holy relation, fraught with the greatest responsibility of life. There is nothing else in life that can assume a responsibility nearly so great. Nothing else on earth can begin to compare with it. So do not enter into it thoughtlessly; or, having entered therein, expect to live as though one's own interests only were concerned.

It is considered wrong for a consumptive to marry, because the disease is almost sure to be transmitted to future generations. But the awful, hydra-headed monster disease of sin is just as surely transmitted as consumption or any other malady; and its consequences are a thousandfold worse. A drunken father is almost sure to be the grandparent of drunkards and criminals. Murder is transmitted from parent to child. Murderers are not all the children of low parentage: far from it. Many a man sits in his lonely cell, serving out a life sentence, whose parents were considered eminently respectable and trustworthy. Many a young parent secretly and constantly PREMEDITATES the destruction of her own unborn offspring. Fathers are not less to blame than mothers. What can we expect of children born under such circumstances? For the parents' attempt is a failure; but the awful consequences of their murderous intentions are indelibly stamped upon the minds of future men and women, to be carried out by them in reality and in premeditated maturity.

Oh, young men and women, who read these lines, do not put off all serious thoughts of the future until it is forever too late. Whenever a soul is old enough to think about assuming the responsibilities of married life it is old enough to place itself mentally in the place of grandfather or grandmother, and take a good, square look at the children they are going to be the means of bringing into the world. The power is in your hands to make marriage a blessing that shall extend down through all the generations of time, and throughout eternity;

and it is also in your power to bring into the world a curse, such as you will not be able to endure. Be careful! oh, be careful! Establish the family altar, and pray without ceasing.

And, you middle-aged and mature men, who are often called upon to sit on juries, or to act as judges of your fellow-men, you who plead their cases at the bar of justice, or who influence public opinion with tongue or pen, let me ask you to consider very carefully the surrounding influences that may have tempted the young man before you to forge a check or break into a store, or ride another man's horse. Jesus says, "Whatsoever ye would that men should do to you, do ye even so to them." We have to place ourselves in their position, mentally, before we are capable of judging them. If we could see ourselves or our children standing trembling and ashamed before us, waiting for our words of condemnation, we would think of a great many things that led to the downfall; and I think we would not be so harsh and stern as we often are.

There is a weary soul in prison, not many miles away, who, growing up without a parent's love, without a mother, fell into temptation, committed a small crime, was caught, convicted, sentenced, imprisoned: poor, friendless and sorrowful, he served out his sentence. At last—oh! the long, long time that it seemed—he was set at liberty. A suit of clothes and \$10 were given him to begin life with. Going to a town some distance away, a brightly lighted house was found waiting for him. "Come in Bill; come in and be sociable; we're your friends, can't you show a little friendliness yourself? Come up and have a drink: a fellow needs something to warm him up this cold weather." Poor, deluded soul, longing for warmth and friendship, accepts the invitation. Later, an empty pocket, a friendless and homeless beggar, crazed with drink, and longing for more, trying to gain admission to the place where warmth is to be had, breaks into the saloon (that place indulged by civilized people for money) and helps himself. At least this is the evidence (which the poor victim, having been insane with liquor, does not believe to be true). Result: an arrest, a trial, previous imprisonment proves bad character, conviction, sentence—eight years at hard labor in the penitentiary. No wonder the poor soul, who had but just been set at liberty to be brought back for a longer time, tried to end his own hopeless existence. And many a man will cry, "Serves him right!" Suppose it were your orphaned boy or mine. Of course, it couldn't be; but just let us suppose the case in that light. Who voted for men that were willing to grant saloon license for money?

There are many sides to some questions, and never less than two. Let us apply the "golden rule" in our daily life and conversation. We would be very willing to have it applied to our own case, had we been tempted and weakly yielded. But the prisons are full of tempted and fallen men and women. We may not have had anything to do with placing them there; but that does not lessen their sorrow or help them to bear the awful disappointment of blasted hopes. But a few kind words, a little tender sympathy, a friendly visit, a kindly letter, a token of remembrance,—these things help. And a heartfelt prayer offered to God for them in earnest love, in secret, helps. Suppose it was our boy. Dear reader, the closer we get to God, the purer our own lives become, the more do we realize our own weakness and sinfulness, and the more do we love and pity our fallen brother.

Canon City, Colo.

BEHAVIOR IN TRAVEL.

It is often remarked that a railway is a good place to study human nature. But why so, more than any other place? If there is frequently shown an enormous selfishness by the man or woman who piles a seat with satchels and bundles, leaving other passengers to stand until the conductor brings the selfish passenger to time, there are also frequent exhibitions of the most genuine courtesy and kindness. But there is a form of bad behavior which is often witnessed, of which the following is an ex-

ample, but which is not always so effectually rebuked as in this case:

"An American girl, traveling alone in a compartment car from Ostend to Vienna, was annoyed by two Englishmen, who began by staring at her, and ended by making remarks about her in French.

"She took no notice of them, but busied herself in the corner seat near the window, writing with pencil in a notebook.

"Assuming that she did not understand French, they commented upon her beauty, stylish appearance, and innocence, and exchanged surmises respecting the extent of her father's fortune.

"While they were debating whether it would be worth while for them to flirt with her, she at once rang the bell for the porter, and, speaking in excellent French, gave directions for her luncheon, which she expected to take on the train.

"The two men looked at each other in amazement. They had been talking about her for half an hour on the opposite seat without suspecting that she understood their faulty French. Then, continuing their conversation in German, of which they knew less than they did of French, they rallied each other upon their misadventure, and decided that so handsome a girl must have a rich father, and that marriage with her would be a good speculation. This went on until an English traveler from the next compartment came in with a train official and begged their assistance.

"I do not speak German," he remarked, "and this man is trying to tell me something which probably I ought to know."

"The ticket collector, speaking in German, explained that the Englishman had got on the wrong train, and would have to get off at the next station and wait several hours for a return train, unless he preferred to buy a ticket for another station farther on, where he could make a better connection.

"The interpreters did their best, but they could not fully clear up the situation. The ticket collector finally turned to the lady and asked her if she understood German. She nodded her head and immediately gave the confused traveler the correct information, enabling him to decide what he would do.

"The two dandies were silent when the ticket collector and the passenger retired from the compartment. Embarrassed by the evidence that the American girl had understood their German as well as their French, they said nothing more, but settled themselves back in their seats and closed their eyes. The lady went on with her writing.

"When the train reached Vienna, she tore a number of leaves out of her notebook and handed them to the two men, with the sarcastic remark: 'I have corrected some of your French and German. Possibly my notes will help you to improve as linguists.'

"The men lifted their hats, and had the manliness to apologize for their conduct. The American girl had taught them the wholesome lesson that a gentleman is never vulgar and indecent, and therefore never makes insolent remarks about a lady in any language."—The Child's Friend.

GOD-GIVEN POWER TO LOVE.

LOVING as we are loved is delightful and human. Loving whether we are loved or not is not easy, but it is Godlike. In the full-heartedness of youth, our love goes out in return for kindness and love received. Loving those who love us seems as natural as breathing, and so, indeed, it is. But as we advance in life, the Master sets us harder lessons and puts our loving power to fire-proof tests. It seems a hard doctrine that loving fallible and unlovely men should be as a test of our love for a pure and holy and all-loving God. Yet any love worthy of the name, or the only one which will bear testing, is God-derived. Only when we look to him for power to love men do we gain that affection for and sympathy with our fellows which enable us to love others with no thought of their attitude toward us.—Rev. Dr. Chas. Roades.

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FOR price of the Full Report see next to last page of this issue

BRO. CHAS. O. BERRY and wife, of Elderton, Pa., gave us a short call a few days ago.

BRO J. G. ROYER is preaching for the Brethren at Waterloo and Greene, Iowa, this week.

A LOVE feast will be held in the Brethren's church, in Chicago, next Sunday evening at 6 o'clock.

THE Brethren are arranging to erect a house of worship in the Salem church, near Cando, N. D.

FOR the present Bro. J. S. Mohler, of Morrill, Kansas, may be addressed at Pleasant Grove, Kans.

BRO. J. G. ROYER writes that one was recently received into the church by confession and baptism at Mount Morris.

BRO. THOMAS D. LYON, of Hudson, Ill., writes that the Lord is blessing the saints in that locality both spiritually and temporally.

Do you want a copy of the Life of Elder John Kline? If so, then fill out and mail to us the blank on the last page of this issue.

MIDDLE IOWA is the first District to announce her District Meeting for the fall. The notice will be found in this issue, and the meeting will be held in the Harlan church Sept. 20.

THOSE who did not attend the late Conference will find the Full Report full of most interesting reading. Some questions were discussed at considerable length, and with marked ability.

BRO. AARON D. SOLLENBERGER, of Pickrell, Nebr., spent one hour with us last Monday. He reports a pleasant visit among his people and others at Naperville. He returns to his home this week.

OVER \$20,000 has come to this office for the India sufferers, and the churches are still sending in their contributions. The famine is still on and our efforts to relieve the suffering need not be relaxed.

A SHORT time ago there were but a few members at Worthington, Minn., now there are 91. Nineteen were quite recently added to the church. The congregation seems to be in a real prosperous condition.

THE price of the Minutes of the late Annual Meeting is five cents per copy, or when five or more copies are ordered to one address two cents per copy. Churches that have not yet ordered should do so at once.

In our Annual Meeting item we failed to mention a very interesting meeting held in the Tabernacle by the Reading Circle. Some quite entertaining addresses were delivered, in which the purpose, condition and needs of the Circle were set forth. This Circle was started for the purpose of educating our young people along mission lines, and to aid in this direction a course of missionary reading has been mapped out that is probably deserving of more attention than it is receiving. Those desiring further information regarding this work should address, Our Missionary Reading Circle, Covington, Ohio.

THE Brethren at Pymont, Ind., are pushing the work on their new church. The house is to be completed before the close of the season.

ON page 394, this issue, top line of last column, "Southern Indiana" appears instead of "Middle Indiana," in some of the papers sent out. It was not noticed and corrected until several hours after the forms were on the press.

It would be proper for the elders in all parts of the Brotherhood to call attention to the fact that we are preparing to publish the life of Eld. John Kline, and are trying to book as many advance orders as possible. The book will contain about 500 pages, be bound in cloth and sold for \$1.25. In some respects it will be found one of the most instructive and interesting books brought out in the Brotherhood. We do not want the money now, but do desire to have the blank on last page of this issue filled out and sent us.

In this week's *Inglenook* is a picture of the Bungalow, or house, in which our missionaries in India live. It is of interest to everybody, and should be seen by all of our people. There is an unusually varied list of readable articles in this issue of the youths' paper. One article describes an old-time industry, Rafting, now about passed away. Katie Burkhardt's letter to her brother Bobbie will create many a smile. Rat Catching on Shipboard, an exceedingly well-written article on the Belgian Hare from the pen of John E. Mohler, and Trade in Queer Animals are of the utmost interest. Old people like to read the *Inglenook* as well as the younger ones. If you are not getting the paper regularly you should at once subscribe.

NOT long since the Bishop of a certain church in Boston administered water in the place of wine at the Communion service. He could not speak of the cup as containing the "fruit of the vine," and representing the spilled blood of the Redeemer. In no sense did his substitute represent the New Testament idea of the Communion. It was a departure from the plainly written word, and not calculated to inspire confidence in the Sacred Record. The departure, however, was no greater than that made by those who have deliberately set feet-washing and the Lord's Supper aside. Some have set baptism and even the salutation aside, preferring to follow the ways of man rather than the ways of God. Those who reject the counsels of God by setting aside certain commandments, might do well to carefully study Matt. 25, where mention is made of the people set aside for refusing to obey the Lord.

THE Fourth of July will soon be here. It is a day in which every child of God should take great interest. It marks the beginning of the Independence of the most glorious nation upon the face of the earth: a nation where the people of God may worship according to the dictates of their enlightened consciences, unharmed and unmolested. For this liberty we cannot be too thankful, and we should never cease praising the Lord for what he is permitting us to enjoy. But we should be careful to spend the day as becometh a devout and grateful people. The Fourth should be set apart as a day for religious worship when those who fear God and love liberty, can meet and celebrate the day in a becoming manner. We need not run after the world in this respect, nor need we follow the ways of the worldly-minded. Thousands of good men and women think that the day is not spent as it should be, for in nearly all parts of the United States it has been made an occasion of sin rather than a day of becoming patriotism. Some of our Brethren have arranged for appropriate religious exercises. Some of them will hold meetings while others have arranged for a Sunday-school meeting with an interesting and instructive program. They have two objects in view. One is to spend the day in an appropriate manner and the other is to provide a good place for our young people, so they need not have an excuse for attending worldly and sinful celebrations.

BRO. JAMES Z. GILBERT, of Lawrence, Kansas, will go to Daleville, Va., to assume the presidency of Botetourt Normal College at that place.

It seems that the very fruitful meeting, recently held at Worthington, Minn., was conducted by the home ministers, assisted by the whole membership of the church. Why not more of this kind of meetings? We can never learn what may be done by home talent until we give it a fair trial.

OUR attention has been repeatedly called to a pamphlet entitled, "Having a Form of Godliness." The purpose of the pamphlet is to oppose the faith and practice of the Brethren. In it the author publishes an article declined by the MESSENGER. Those of our people who chance to read this pamphlet will probably feel like thanking us for refusing to publish such communications. We happen to know that the man is no member of the church, that he is not in sympathy with our people and their work, and therefore seldom take time to even read the manuscript he sends us. It is thought that something should be said about the little work, and the author's manner of disposing of his publication. His method is to send a pamphlet to a person, with a notice that if it is desired ten cents should be remitted, if not, then return the pamphlet. The man is careful not to enclose stamps for the return postage. Of course this is a very unfair way of dealing. But as regards the contents of the little work we do not hesitate to pronounce it comparatively harmless. There is nothing in it to impress any well-informed Bible student, and this is why we have paid no attention to it.

MISSION WORKERS.

WE do not want to be too free about urging our young people to prepare themselves for the foreign mission field. Not that there is a lack of work in these fields, or that the work is not a laudable one, but because the capacity of the Brotherhood to sustain missions in foreign lands is limited, and it is not wise that we should undertake more than can be supported. This limit should be recognized by all of our members as well as by the Conference itself.

All told, we are sustaining not much over a dozen workers in the fields out of the United States. We might possibly sustain as many more, but we are not doing it. If we increase the number to twenty the next few years it will be as much as ought to be expected. But should forty young people prepare themselves for these fields, expecting to be sent, it must be evident that there will be a number of disappointed workers, when it is learned that there is not in sight enough money to justify the increasing of the band of active laborers already in the field.

It would be far better to urge the most of the young members, having a desire to do missionary work, to prepare themselves for usefulness in the home fields. Here in our own country is an extensive field requiring hundreds of intelligent and active workers. Why not have more of our young members trained for Sunday school work, as well as various kinds of work besides in the church? They ought to take a very active part in the prayer meetings as well as help develop and improve the music in the church. They should organize missions in various parts of the cities where they reside. Some of them should establish Sunday schools in rural districts. Some ought to teach in the public schools during the week, and give at least a part of their time on the Lord's Day to Sunday-school work.

Young brethren who are in the ministry ought to qualify themselves for work in the home mission fields. Most of the Boards are needing competent men, who are faithful and know how to preach the Gospel. Most of this help is needed in the rural districts, where the labor is too hard for older

men. These young preachers, who want to make themselves useful, should not be too anxious about getting stations in towns and cities, but be willing to labor wherever work is found for them. A few years of hard work in the country is often a good training for the city missionary.

We suggest that our young members be urged to prepare themselves for these lines of work. The work is here at home, where we have the language, and where work may be commenced any time. Were a course of this kind pursued we might easily find employment for hundreds of active brethren and sisters. In time they might be the means of building up and strengthening hundreds of congregations. In turn these congregations would raise more missionary money, and then we could sustain more workers in the foreign fields. Furthermore, from such a band of earnest home workers it would not be difficult for the General Mission Board to select such workers as they would like to send to China, Japan or other parts of the world where the Gospel has not yet been preached in its purity.

HOW OTHERS SEE IT.

BELOW will be found a few extracts from the secular papers concerning the work and purpose of the late Conference. We need not tell our readers that we are being greatly misrepresented by the secular press. They know that. But it is somewhat humiliating to have such things stated in the great dailies, and then copied by the county papers in all parts of the country. It is probable that these reports have been published by more than half of the secular papers in this country.

KOKOMO, IND.—The Indiana delegates at the national Conference of the German Baptists (Dunkards), now in session at North Manchester, Ind., will make a determined fight for a modification of the rigorous discipline of the sect in regard to dress. The Indiana Dunkards, more particularly the younger members, are opposed to the ancient "blue laws" that compel them to look ridiculous in the eyes of their neighbors and associates. This is more especially true of the pretty, plump, rosy-cheeked young maidens, who are forced to attend social events and all public functions in the conventional and hated "poke" bonnets and other queer garb of the sect. The young men likewise are thoroughly disgusted with the virgin whiskers, hatchet-cut hair and antediluvian clothing. They want to dress like other people, and declare they will do so even if compelled to abandon the church of their fathers.—*Kansas City Star*.

WATERLOO, June 11.—This city furnished a special car of Dunkards to the convention being held at North Manchester, Ind. Many of the party will take advantage of the low rates on railroads and visit their former homes in Pennsylvania before returning. They went armed with a petition asking for a repeal of the law which requires women to wear bonnets of a fashion provided by the church.—*Ottumwa (Iowa) Courier*.

From another Iowa paper the following is taken. It is a little more serious, and the closing paragraph contains a regret that is worthy of special consideration:

News comes of the open rebellion of the women of the Dunkard church against the regulation head gear prescribed by the church law.

Everybody will remember to have seen the little "Tunker bonnet," concerning which Ben. S. Parker, of Indiana, has sung. When it frames a pretty and youthful face it is a most fetching accessory. But the women of the Dunkard sect have tired of the preaching concerning the "vain and foolish fashions of the world" and there is no easement because it is preached by meek-faced elders in round cornered coats. They have looked longingly at the feathered and flowered and be-ribboned creations of their sisters out of the church and have lusted after them.

One may regret to witness the passing of the sensible Dunkard bonnet, which sits like a benediction on the head of its modest owner, but if the sisters have made up their minds respecting this matter the brethren may well despair of being able to change their minds.

These are a sample of the clippings sent us by members who write for information regarding the truthfulness of the statements made. As for petitions from the sisters there were none along the line referred to. There were some queries that misled newspaper men, but the Conference did not find

it necessary to take any further action. One or two papers of the kind were returned, and the other was disposed of by practically referring to former decisions.

Two lessons, however, may be gathered from these reports. First, We cannot be too careful respecting the queries we send to the Annual Meeting, for these queries, published in the MESSENGER, as they are, become public property, and from them newspaper men are apt to draw conclusions that are no credit to us.

Second. If we carry out the decisions we now have on this and other kindred subjects, we will be able to keep house in the churches, according to the Gospel, without any further advice from the Annual Meeting. Should we have a little trouble in our home churches about nonconformity to the world, let us settle it there, and let that be the end of it. We have a score or more of decisions, telling us how the Conference understands the teaching of the New Testament regarding Christian attire and Christian simplicity. All we need to do is to wisely carry out the Gospel in the manner designated, and thus save the Conference any further trouble.

The time was when the churches were kept in line with less than one-tenth of the decisions we now have. They made more practical use of the Gospel than some of us are disposed to do. There is enough in the Gospel of Jesus Christ to settle this whole dress question if those in authority will only apply it with the same intelligence, wisdom and loyalty that characterized the apostles and those who were first in the reformatory movement that resulted in the Brethren church. By heeding these suggestions we may save ourselves the humiliation of seeing in the secular papers paragraphs like those quoted above.

THE END OF SECRECY.

FREEMASONRY has long since ceased to be a secret order. True, it pretends to be, but the workings of the lodge have been exposed time and again.

One can take a well-written exposition of Masonry, master its contents, and then publicly work the degrees just as they are worked in the lodge behind closed doors.

Some of these expositions are from the pens of ex-Masons who have taken a number of degrees, and therefore know what they are writing about.

It may seem a little strange, but it is nevertheless said to be true, that there are Masons who study some of the expositions in order to master the ceremony of certain degrees.

One of the best writers on the subject is Mr. E. Ronayne, of Chicago. By profession he was a teacher, and for years conducted a school in Chicago.

He was a Mason of high standing for a number of years, and became Worshipful Master of Keystone Lodge No. 639 in that city. While a Mason he initiated scores if not hundreds of Masons, until he became an expert at the business.

But in time his eyes were opened. He saw that there was no Christ in Masonry, and that the boasted secrets were of no value. He even learned that very little reliance could be attached to the charity of which so many have boasted.

After years of doubts he left the lodge, as he said forever, and wrote several books exposing the secrets and deceptions of the order. In various parts of the country he worked the degrees in public, showing the people just how the Masons initiated their candidates.

At some places he was persecuted, and even his life was threatened. There are people who do not wish to have their dark deeds exposed.

A few weeks ago Mr. Ronayne, with the assistance of a number of ex-Masons of high official

standing, worked one of the degrees in Chicago in the presence of over 4,000 people.

The ceremony was performed just as it has been performed in the lodge thousands of times, and was witnessed by the people in profound astonishment. It was what we call a mock lodge, and yet it represented the truth.

By some it is thought dangerous to expose Masonry, but that time seems to be past. True, the Masonic oath calls for the killing of any member of the lodge who proves false to his vows, but the Masons dare not carry out the purpose of their oath. Public sentiment to the contrary is too strong.

September 18, 1826, William Morgan was taken from prison and drowned in the Niagara River for exposing Masonry, but the horrible deed came so near breaking up the order that it has not since been repeated. Men go right on exposing the lodge, revealing the secrets at pleasure, and no one dares to molest them, only as they now and then try to persecute the man who attempts to work the degrees before the public.

But is it right for one to reveal the secrets of Masonry after swearing that they should forever be kept? In the first place, the oath not being administered according to law, is not binding.

The law says who shall administer oaths, and it does not give Masons, as such, this authority. Nor does the law permit Masons, or any one else, to administer capital punishment. The law says how a man, who has done an act worthy of punishment, shall be tried, convicted and punished.

In no instance have the authorities of this or any other country, given the Masons, as a body, the authority to try, convict and put to death a member for violating his oath. The oath is therefore without meaning or even force, for there is no legal penalty attached to it.

The law, however, does permit religious as well as other organizations to expel the unfaithful, and deprive them of all the benefits pertaining to membership, but such organizations are not permitted to administer corporal punishment, especially to the extent of administering the death penalty.

Every man who takes a sober look at this matter must admit that the Masonic oath is not of binding force, and it therefore cannot be carried out. Hence he who exposes the secrecy of Masonry commits no crime against society, and certainly not against the Government, for the laws of the country are on his side, and in case of danger will protect him.

Furthermore, any man has a right to undo a bad thing. The man who learns that his Masonic oath is not legal according to law, and that the death penalty attached thereto is a crime against society as well as violation of both the Gospel and the law of the land, is in duty bound to renounce the whole thing, and in the estimation of others, free himself from the presumed obligations of the oath. And if he does not do so he is not true to his enlightened conscience.

Then it is a man's privilege, on being released from danger and deception, to warn others. Having renounced his allegiance to the order, and freed himself from the obligations of his oath, he is at liberty to reveal what he thinks proper, and all the order can do is to expel him and deprive him of the benefits of membership.

And since all this is true, ex-Masons are permitted to expose the secrets of Masonry, and are doing it right along, and that, too, under the protection of the law. It remains to be seen whether the secret order can thrive with all of its secrets made public, for really secrecy has long been the stock in trade for the institution. But to that there is an end. For a few dollars any man can have all the secrets of Masonry at his disposal.

AFTERTHOUGHTS.

IN reference to things of importance, as we look forward towards them we have our forethoughts, because we are interested and concerned as to the results and our connection with them. After the event is over we have our afterthoughts. These grow out of what we see, hear and touch during the time. They are not thoughts of conjecture and prophecy, but of experience and of impressions left. The problems have been solved and we sum them up to see what has been done and gained. And it is just as natural for us to do this as it is for us to try to determine whether or not the food we eat gives us the desired nourishment and strength.

Annual Meeting is growing to be an important epoch in the life of the Brethren church, because what is there done has much to do in moulding its future, so that every one who is interested in what this future shall be must be interested in these meetings. We have been attending them so long that we have rather fallen into the habit of going. And as we look back to them the thought comes: Do we go because of the habit formed or because of the interest we have in what is to be done there? That all do not go there with the prayerful interest that the occasion demands must be quite evident. Indeed we fear that only a very few go having an eye single to the purpose of the meeting.

That the meeting was a success is pretty generally admitted. And the two elements which seem to have led to the success were fair weather and a large attendance. And as we consider what these two things must directly lead to, we are given an idea as to what we mean by success. We were impressed with what was wanted quite soon after our arrival at North Manchester, the place where the meeting was held. The citizens were expectant and the expressed wish everywhere was that it might not rain so as to interfere with the meeting. And the Committee of Arrangements were equally interested in seeing clear sky and rainless clouds. To make the meeting pay expenses and have left over a neat surplus seemed to be the conditions that were to decide the success of the meeting—a laudable desire, but should not be made prominent as results from a religious conference.

That these meetings should be self-supporting seems right and reasonable, but that they should be made a means of getting funds for missionary work is questionable; at least, that conditions should be pressed and stretched to this end. There seems to be a temptation in this direction, and it will be well for us to give some thought along this line. Because the object for which this surplus is to be used is a laudable one is no excuse for using doubtful means to reach the end. In our Conference deliberations we gave a very decided "no" against the propriety of having church festivals to raise money for religious purposes, to which we say a most hearty amen. But the border line between these, and the feeding and serving that was done on the Annual Meeting grounds on the Lord's Day, was so dangerously close that we at best felt a little shaky. It may be argued that there is a justifiable difference between the servings at church festivals and Conference servings, but it cannot be made quite evident enough to make it safe for us as a people who rightly condemn all infringements on the sanctity of the Lord's Day. The better way to do will be to close our gates on the holy Sabbath, and feed only those who are there for worship. We have been at religious meetings where this was done, and the results were good and glorious. To prohibit all excursion trains on that day would be displeasing to our railroad men, and perhaps seriously affect their profits and

the Annual Meeting surplus fund, but we believe that the Lord would be well pleased with the plan.

We do not say these things to criticise the management of the meeting in any way, because they did their work well and did faithfully what they were expected to do. But we do it because we believe that the time has come that we should do some careful thinking along this line, and see just where we stand. To spend the Lord's Day among a crowd of excursionists and sight-seers, as was done at our late meeting, and maintain a worshipful feeling and properly observe the sanctity of the day, was more than we had enough grace to do—and perhaps there were others that felt as we did.

If one of the purposes in holding our meetings is to accommodate the railroads and have large crowds present on the Lord's Day, to serve, feed and get gain, we are on the right way and the success will follow. But if we wish to spend the Lord's Day in Christian association, in worship and in peace we must close our gates to the pleasure-seeking world instead of throwing them wide open and holding out inducements for them to come. We have a number of other afterthoughts, but give these now because we were more impressed with these than the others which we might give.

H. B. B.

DELEGATES TO THE ANNUAL MEETING FOR 1900.

HERE is a table that may be studied with profit as well as with interest. It shows the number of delegates enrolled at the late Conference at North Manchester, Ind., how the different Districts were represented and the position these delegates hold in the church.

DISTRICTS.	Elders.	and Deacons	1st Degree.	Deacons.	Laity.	Total.
1. Tennessee, North Carolina and Florida.	1	1	1	1	1	5
2. First District of Virginia.	5	3	1	1	1	11
3. Second District of Virginia.	4	7	4	3	1	19
4. First District of West Virginia.	1	1	1	1	1	5
5. Second District of West Virginia.	1	1	1	1	1	5
6. Eastern Maryland.	1	1	1	1	1	5
7. Middle Maryland.	1	1	1	1	1	5
8. Western Maryland.	1	1	1	1	1	5
9. Eastern Pennsylvania.	8	9	1	2	1	21
10. Southern Pennsylvania.	2	2	1	1	1	7
11. Middle Pennsylvania.	5	2	1	1	1	10
12. Western Pennsylvania.	3	4	2	2	1	12
13. Southern Ohio.	12	6	5	2	1	26
14. Northeastern Ohio.	4	6	5	2	1	18
15. Northwestern Ohio.	10	6	2	2	1	21
16. Southern Indiana.	15	7	2	3	1	28
17. Middle Indiana.	14	11	7	6	1	39
18. Northern Indiana.	16	10	5	5	1	37
19. Northern Illinois and Wisconsin.	8	4	2	4	1	19
20. Southern Illinois.	9	1	1	1	1	13
21. Southern Missouri.	1	1	1	1	1	5
22. Middle Missouri.	1	1	1	1	1	5
23. Northern Missouri.	1	1	1	1	1	5
24. First District of Arkansas and S. E. Missouri.	2	1	1	1	1	6
25. Southern Iowa.	6	1	2	2	1	12
26. Middle Iowa.	6	1	1	1	1	10
27. Northern Iowa, S. Minnesota and S. Dakota.	2	1	1	1	1	6
28. North Dakota and Northern Minnesota.	2	2	1	1	1	7
29. Michigan.	2	3	1	1	1	8
30. Nebraska.	2	3	1	1	1	8
31. Northeastern Kansas.	2	1	1	1	1	6
32. Southern Kansas.	2	2	1	1	1	7
33. Northwestern Kansas and Northern Colo.	2	1	1	1	1	6
34. S. W. Kansas, S. Colorado and Oklahoma.	2	1	1	1	1	6
35. Texas and Southwestern Louisiana.	2	1	1	1	1	6
36. Indian Territory.	2	1	1	1	1	6
37. California and Arizona.	2	1	1	1	1	6
38. Oregon, Washington and Idaho.	2	1	1	1	1	6
39. Denmark.	1	1	1	1	1	5
40. Sweden.	1	1	1	1	1	5
41. First District of Asia Minor.	1	1	1	1	1	5
42. India.	1	1	1	1	1	5
Total.	149	115	35	34	15	349

The number of delegates enrolled is 349, the largest number yet enrolled at an Annual Meeting. Last year there were 292 present, and the year before 319, thirty less than this year. It will be seen that a considerable per cent of the delegates are elders. This was true of the delegation last year as well as the year before, but in 1899 and 1897 there were more from the second degree than from any other class. The representation by elders is on the increase, as our table shows 149 present. The number of ministers in the second degree is 115, while only thirty-five from the first degree were enrolled. Last year there were thirteen delegates from the laity, and this year but two more, and one of them from India.

Last year Eastern Pennsylvania came to the front with twenty-nine delegates, but this year Northern

and Middle Indiana surpass any previous record, each District having thirty-eight delegates. Southern Indiana is next with twenty-eight delegates, followed by Southern Ohio, with twenty-five. Northern Indiana sent sixteen elders, but she also sent the same number from the second degree. Year before last there were five sisters among the delegates, last year none, and this year but two. There are other features about this table that may be studied with profit, but there is one thing that ought not to be overlooked. The voting power of the Conference is invested in the delegates and Standing Committee. Of the latter there were forty-one present, all being elders, and these, with the 149 elders among the delegates, make 190 elders, or lacking only a few votes of being the majority in the voting power. Last year the voting power between the elders and others was just about equally divided.

It was interesting this year to watch the delegates and study their movements. In appearance they would be a credit to any religious Body, and were men disposed to exercise judgment, and were not easily influenced by fine speeches. The Standing Committee had recommended the return of nearly one-half of the queries, and the delegates added some to the number. They did not seem disposed to burden the church with more queries than are absolutely necessary, and were usually ready to dispose of questions soon after they were opened up. Continued discussion did not appear to change their minds. On some questions the vote was very close, but only the best of feeling prevailed. Some of them took an active part in the discussion, but it was done with all necessary fairness and in a Christian spirit.

QUERISTS' DEPARTMENT.

Is it right to address members of other denominations as "brother" or "sister"?—H. M. N.

It is a matter about which one is left to do largely as he pleases. It might, however, be well to observe that the New Testament writers did not apply the appellations to those with whom they were not spiritually related. Some—not our own people as a rule—hold that the different denominations are only so many families of the same kingdom. Well, members of different families, who are not closely related, do not call each other "brother" or "sister." It is altogether probable that the modern professor is making a good deal more use of the term than was common among the believers in the time of Christ and the apostles. This leads us into the difficulty referred to by our querist. Personally we favor a reasonable degree of liberty about a matter of this kind, and yet we do not want to act the part of inconsistency by calling a man a brother when we do not believe he is one. The man who carefully follows the New Testament custom in the use of "brother" or "sister" is not likely to abuse this liberty.

Explain Luke 16: 9. It reads: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."—H. M. N.

The lesson is this: Wise worldly men will so use their money as to make friends, so that if they fail, they will have some one to help them. Now, be that wise in the use of the things which the Lord has given you. Use the "mammon of unrighteousness" (riches) so as to make friends with the Lord, then when you fail in this world, you may be received into the kingdom beyond. The verse contains a lesson that may be broadly applied to nearly every duty in life. It simply means that we are to use our opportunities so as to get on good terms with God, all his children, and the whole heavenly host. Do this, and let happen what may, the "everlasting habitations" are ours. J. H. M.

General Missionary

...AND...

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois | S. F. SANGER, Virginia
L. W. TREYER, Indiana | A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

THE MISSIONARY SIDE OF THE LATE ANNUAL MEETING.

As a rule the prevailing sentiment at a general gathering of a fraternity in a great measure indicates the general sentiment of the fraternity itself. This, however, is not always true, for a certain element may gain predominance, and though it be comparatively small, yet its prominence may lead the casual observer to conclude that that is the sentiment of the whole body when it is not.

Not a few expressed themselves at the close of the Conference as sorry that only one side of some questions was presented and the other side was not heard at all,—that the full Report will show speeches against mission work and but little in its favor. It is true that some able speeches were presented on the one side, yet a closer analysis shows that the sentiments are not so much against missions as against methods of carrying them on. One dare not conclude that the brethren making these speeches, as well as the constituency which they represent, are opposed to mission work, for in their home congregations and Districts they are engaged in mission work.

Mission work cannot be questioned by any loyal follower of the Lord Jesus Christ. He who does so places himself in opposition to God and the world's Savior. The "Go" stands imperative, and it is the business of the church as well as of every disciple to "go," and "go" with all his might. But the how to go is where there is room for honest differences, and here is where the sentiment of the church shows a little division now.

There is a fortunate condition in the situation as it now is. The growth of the last fifteen years in missions, both in widespread sentiment in the Brotherhood, and the accumulation of funds for carrying forward the work, as seen in the liberal donations for immediate use as well as endowment for yearly use while the church lasts, all stand on one side as the results of the methods now in operation. The speeches made against present methods,—speeches representing the best thought and argument, made with deliberation after having upwards of one year to study carefully the questions,—are now on record on the other side. Being deferred for one year gives every one time to weigh the question carefully for himself.

The committee to whom the mission questions have been referred are broad-minded brethren who are not easily affected by local sentiment or issues, but have the good of Zion strongly at heart. They will not leave one stone unturned in their investigation, and whatever their report will be, the Brotherhood can feel sure they will have good reasons for every part of it.

And who does not want the best method? Who will not willingly throw down present plans for those nearer to God's plan than the present one? There should not be the least room for discouragement in missions on the part of any one. But when the strong sentiment of missions in the Sunday-school Meeting, the stronger sentiment in the Reading Circle Meeting,—the climax of fervency as was seen in the Missionary Meeting, at the close of which nearly \$1,900 was raised for world-wide missions, in fact, when the burden of every prayer offered publicly was earnest pleading in behalf of missions,—when all this is recalled one cannot gather other than enthusiasm to work harder than ever for the Master in the world-wide evangelization.

Let not the hand be slack or idle, waiting the time of next Conference; but let every one press forward with greater vigor until the Con-

ference sees fit to change methods, and then let every one again put his shoulder to the wheel of God's chariot just as before.

OFFICIAL REPORT OF MEETINGS OF THE GENERAL MISSIONARY AND TRACT COMMITTEE.

The first meeting was held May 26 in Elgin, Illinois. (Two called meetings were held at North Manchester.) At this meeting was present the Committee as follows: D. L. Miller, A. B. Barnhart, John Zuck, L. W. Teeter, S. F. Sanger. Also I. Bennett Trout, H. W. Kriehbaum, I. J. Rosenberger and others.

The meeting was opened at eight A. M. with prayer by Bro. Kriehbaum. Under unfinished business the Secretary reported the Hoover property of Ohio sold for \$2,500 cash. The \$227.10, excess of expense over income while the Committee held the property, was ordered charged to World-Wide fund.

BROOKLYN, N. Y.—Brother Utery reported a change of location of mission to 1377 3rd Ave., which enables them to work to better advantage. Brother Utery and wife were continued in charge until such time as the Board should see fit to make a change. Their request to have a meetinghouse, though greatly needed, was deferred until next meeting.

NORTH CAROLINA.—Brother H. C. Early's report of visit, as directed by former meeting, was heard, and the outlook is such that he was requested to return at as early a date as possible and continue the work.

FLORIDA.—Elder A. Hutchison was appointed to go to this field the coming fall, do preaching for the churches there and transact such other business as he with the church there thinks best.

COLORADO MISSION NEAR FRUITDALE, ALABAMA.—A strong plea from the Fruitdale church, and endorsed by the District Mission Board of Tennessee, was presented in behalf of a mission to the colored people. The Committee very carefully discussed the question, and concluded that, while here and there there was a sentiment in favor of such a mission, the Brotherhood was not awake to the importance of such a step, nor ready to meet it financially on the lines which to the Committee seem wisest to pursue. For this reason brethren Sanger, Teeter and Moore were appointed to write up more fully the question for the MESSENGER and learn what real interest the Brotherhood has in a mission to the colored people of the South.

QUARTERLIES.—In adjusting the compensation for editorial work on the quarterlies it was decided that hereafter \$1.25 per column, type nonpareil should be the basis of compensation.

DECATUR, NEBR.—A call for a minister and help from this congregation was referred to the District Mission Board of that State.

TREASURERSHIP.—Brother Galen B. Royer was elected treasurer, it having been ascertained, after Bro. Clarence Lahman was appointed, that he could accept the position only conditionally, and the conditions were such that the Committee could not accept. The Treasurer was instructed to give Commercial Bonds to the amount of \$20,000, while serving in that capacity.

THE INGLENOOK.—The Editor reported progress which was very encouraging, and he was instructed to push the paper and enlarge its usefulness.

SWITZERLAND.—On account of increased living expenses Brother Fercken's support was placed on the basis of \$950 per annum, including all his living expenses and rents. The Secretary was instructed to write a call for funds to build a meetinghouse, greatly needed at Lancy. Bro. Fercken's request for a colporteur in France was not granted.

STOCKHOLM, SWEDEN.—Brother H. O. Wejler was allowed forty-three kroners (about \$10) to have a number of tracts printed.

The Secretary was instructed to return at once all irregular calls, without bringing them before the committee. This especially refers to calls for help from State Districts, not having the endorsement of the District Board as provided by constitution of the Committee.

CHICK, LA.—Their call for an elder was returned to them and they were asked to identify themselves with some State District, and work through its mission board.

ASIA MINOR.—The Committee considered the nature of the work here and decided that no more funds would be sent to this field until

a suitable brother can be sent to take personal charge.

GISH PUBLISHING COMMITTEE.—Elder L. T. Holsinger was reappointed on said committee to serve three years.

SUPERANNUATED MINISTERS' FUND.—Eld. Samuel Murray, of Indiana, having asked for help from this fund, the Committee decided to allow him \$5.00 per month for one year.

UTAH.—A call for a minister coming from this field, the Committee decided to appoint Brother D. S. Filburn, of Ohio, to take charge.

INDIA.—That Brother Adam Eby, of Indiana, Sisters Alice King, of Indiana, Susie Foreney, of Illinois, and Eliza B. Miller, of Iowa, be recommended to Conference as suitable ones to go as missionaries to India this fall. That the missionaries in India shall use their best judgment in determining the number of orphans to take and the best use to make of the famine fund.

APPROPRIATIONS.

Expense of Committee's meeting at Elgin, . . . \$ 50 66

District Work	
North Dakota	150 00
Middle Missouri	100 00
First Virginia	50 00
Oklahoma	100 00
Eastern Pennsylvania	200 00
Eastern Maryland, for Baltimore	100 00
Texas	100 00
California	200 00
Oregon	500 00
Middle and Northern Indiana	100 00
Gish Publishing Committee, one meeting	11 30
Meetinghouse Calls—	
Salem congregation, N. Dak.	\$300 00
Labette congregation, S. E. Kans.	100 00
Perth congregation, N. Dak.	100 00
Turkey Creek congregation, Kans.	125 00
Lincoln, Nebraska	200 00
Sunday-school Committee	6 00
Delegates to Standing Committee for Sweden	26 85

The next meeting of the Committee will be held in Elgin, Ill., the second Monday in October, unless time is changed by order of the chairman.

G. B. R.

VALUE OF TRACTS IN MISSION WORK AND THE BEST METHOD OF USING THEM.

BY LIZZIE HOWE.

SOME months ago, in one of our large cities, in a prison, there was found a certain girl, who had fallen into sin. She was a slave to strong drink, to the cigarette and to sin in its greatest depths. She had lost all hope, yet keenly felt the burden of sin upon her.

She was visited by a woman whose mission is to seek and to save the fallen. This woman, with a heart full of love, talked to the girl. She told her of the way out of sin, that there was no need of her wearing the stripes, that Jesus our Savior shed his blood for us and by his stripes are we healed. She showed the girl that Christ had come to save her.

Apparently no impression was made. Quietly the woman slipped a little book into her hand and went out. The title of the booklet was this, "Nobody Loves Me." It at once attracted her eye, thus verifying the meaning of the word tract—which that draws. She opened its covers and began to read. She read on and on until finally she was convinced that God is a God of love and that he loved even her. What reasoning could not do that little book in a quiet way did. Through its instrumentality she was led to forsake her wicked way, to turn from her sins and when released from prison she was a changed person. At once she returned to her mother who had been heart-broken during a three-years' absence of her lost daughter, but now rejoices in her salvation. This is but one instance of thousands, showing what a tract may do.

Tracts are valuable because of their brevity, their pointedness, the result of concentrated thought. They are adapted to meet definite needs. Through a wise use of them, as in the above instance, they find their way where the personal worker cannot go. The value of tracts may be measured largely by the judicious use of them. They are especially valuable in doing personal work. The seeker after truth may need further instruction than a personal interview will permit, and a tract wisely chosen will direct him to the Word of God, where he can read more fully for himself. Tracts are of no small value in directing young converts how to succeed in the Christian life. A tract containing a well-selected number of Bible texts, with practical suggestions, will aid them in the use of God's Word for their spiritual growth.

In teaching doctrine along any definite line tracts are helpful because of their special character. Tracts of this class are the result of research and careful study. They are also subjected to the test of thorough criticism before given to the public, so that they voice the Word of God and may be used with perfect freedom.

They greatly facilitate labor in affording avenues for work, and an active person may, by the use of tracts, do the labor of a minister of the Gospel. They work in a quiet way, and thus fortify against prejudice. They convince and convict when the same truths presented in the pulpit would be rejected. They also afford a means for the pen ministry. The man or the woman, though shut in from public service, may, through the tract, give to the world a powerful ministry, the result of fellowship alone with God. They are also inexpensive, and with a small sum tracts may be provided, enough to lead thousands lost in sin to a saving knowledge of the Gospel.

Under the methods of using tracts we will note how they may be used, where and when: First, they should be used intelligently and prayerfully. Pray that the Word of God may have free course and be glorified. Persons using tracts should be thoroughly acquainted with the subject matter. They should know how to use the Bible and how to sustain, through the use of God's Word, the doctrine taught by the tract. They should also know the need of the person and adapt the tract to the need. It is all well enough for hired persons to go from door to door in our large cities, dropping as they go bills advertising sales and great bargains at the large stores, but for tracts to be thus indiscriminately scattered seems too much like desecration and casting pearls before swine. There may be certain subjects treated in certain ways when this would be justifiable, but we think they are the exception. The tract box kept well filled in some public place has proved successful in places. This use of tracts allows the seeker to choose the tract he most needs.

We have already stated that in doing personal work tracts may be of great value. In such instance the way is opened for the mission of the tract. They may be used, too, in families with good effect, following a course of Bible readings. This is especially practical when teaching doctrine. They have been known to do much good work through the use of the tract stationery, the one side of the letter sheet containing a printed treatise of some portion of Scripture adapted to the needs and wants of the correspondent.

The successful missionary will have the Bible as his constant companion. He will also anticipate the needs of the unsaved and may add much to his power for service by keeping at his command a lot of well chosen tracts, using them as the Holy Spirit may direct. This may be on the street, in the market, on the public highway, in the park, in the prison or in the home. It may be in response to inquiry as to our faith and doctrine, or it may be to supplement our conversation when entertaining company.

May we as workers be so equipped that we may be ready upon all occasions to instruct the seeker after truth as well as "to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Maitland, Pa.

Two little girls were late getting off to school. They had been taught to say their prayers. Seeing they were to be late, as they were going one said to the other: "Let us get down here and pray that we may get there in time." "No," said the other; "let us run, and pray while running." The religion of the last named was the best. Faith that sits down is not so good as faith that works—runs.

In the ruins of Pompeii there was found a petrified woman, who, instead of flying from the doomed city, spent her time in gathering up her jewels. She saved neither her life nor her jewels. There are multitudes making the same mistake. In trying to get earth and heaven they lose both. "Ye can not serve God and Mammon."

If we only have a disposition to help, we shall be surprised at the opportunities we shall have for doing so.

Financial Reports.

Mission Receipts from June 11 to 16.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported, \$1,598 62

IND.—Her. Grossnickel, North Manchester, \$1; Sarah Myers Peru, \$1; Frank Fisher, Mexico, \$1; 50. Mauga Johnson, Tregarden, \$1; B. F. France, Huntington, \$1; E. G. Butterbaugh, North Manchester, \$1; R. Trimmer, Goshen, \$1; Peter Troup, Milford, \$1; Sisters' Aid Society, Florida, \$1; College Bible Society, North Manchester, \$1; 75. Thos. Harnes, Clark's Hill, \$2; Locust Grove Sunday school, \$1; 25. Lick Creek cong., \$8; 75. John Delanter, North Manchester, \$4; 25. Abram Miller, North Manchester, \$1; Ft. Wayne cong., \$2; 23. D. M. Wyson, Nappanee, \$1, total, \$1,598 62

VA.—Collected by H. C. Early, Montevideo, \$18.50; balance surplus, Roanoke Annual Meeting, \$38.60; John A. Showalter, Cherry Grove, \$1; G. W. Wines, Ottobine, \$1; C. C. Wines, Millersville, \$1, total, \$1,598 62

OHIO.—Geo. B. and Eliza Kollar, New Philadelphia, \$2; a colored brother, New London, \$5; a brother and sister, \$1; Flora Mohrman, Ashland, \$8; D. S. Pihura, Brandt, \$1; 25. Sugar Creek cong., \$2; 50. total, \$1,598 62

PA.—Geo. S. Myers, New Enterprise; \$1; Antietam cong., \$30; J. J. Fitzwater, Port Providence, \$6; total, \$1,598 62

IL.—Mollie Swinger, Hutsonville, \$1; 20. Henry Farringer, Lena, \$1; solicited by Oliver Edmonds, Franklin Grove, \$10; Eli Wolfe, Laplace, \$1; 40. total, \$1,598 62

W. VA.—Sandy Creek cong., \$5; P. Landis Pike, Engle, \$6; 85. total, \$1,598 62

MO.—Nevada cong., 7 cents; Bethel cong., \$1; 2. total, \$1,598 62

CAL.—John S. Kuns, Covina, \$1, total, \$1,598 62

MD.—Sam's Creek cong., \$1; Hiram Stover, Hagerstown, \$5; Amy Roop, Westminster, \$5; 50. total, \$1,598 62

IOWA.—A sister, Fredericksburg, \$2.60; marriage notice, W. H. Lichty, 50 cents; Cedar cong., \$1; total, \$1,598 62

KANS.—South Morrill cong., \$1.10; marriage notice, E. S. Strickler, 50 cents; total, \$1,598 62

NEBR.—South Beatrice Sunday school, \$2.80

Annual Meeting collection, North Manchester, Ind., \$1,000 00

Total for year beginning April, 1900, \$3,819 74

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported, \$102 38

IL.—Chicago Sunday school, \$1; 14. 49

MD.—Hiram Stover, Hagerstown, \$5; Leonard J. Flohr, Thurmont, \$2; total, \$7 50

PA.—Meyersdale Sunday school, \$1; 7. 57

VA.—Beaver Creek cong., \$1; 50. 50

IND.—A sister, Nead, \$1; several brethren, \$1; 50. 50

Sarah Myers, Peru, \$1; total, \$4 50

N. DAK.—Mrs. J. W. Weaver, Bowbells, \$2 00

NEBR.—Mrs. S. C. Gish, Juniata, \$1 00

Total for year beginning April, 1900, \$140 94

INDIA ORPHANAGE.

Previously reported, \$248 54

IND.—A sister, Nead, \$2; Home and Foreign Relief Commission, Elkhart, \$30; total, \$32 00

IOWA.—A sister, \$10; Sisters' Mission Circle, \$5; total, \$15 00

OHIO.—Maumee Sunday school, \$1; 57 17

PA.—Mrs. Susie Blough, Hooversville, \$1; 50. 50

ILL.—Mary Ann Brubaker, Girard, \$2; 00

Total for year beginning April, 1900, \$307 71

COLORED MISSION.

Previously reported, \$44 00

OHIO.—A colored brother, New London, \$1; 50. 50

Total for year beginning April, 1900, \$49 00

SWITZERLAND MEETINGHOUSE.

Previously reported, \$289 19

W. VA.—P. Landis Pike, Engle, \$6 85

ILL.—Juliet Lee, Decatur, \$1; 50. 50

MICH.—Woodland, cong., \$1; 00

Total for year beginning April, 1900, \$301 54

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands died of death. This year a greater famine is upon the unfortunate that has befallen and, two years ago. Brethren and friends responded liberally to help relieve this great want in the world. It is to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported, \$4,320 41

IND.—J. T. Dickey, Laketon, \$1; Ruth Zahn, Serbia, \$1; J. W. Crupe and wife, Roan, \$2; Albert Hoffman, Argos, 50 cents; J. H. Berkeley, Mishawaka, \$1; Wm. Hicks, Lebanon, \$5; brethren, sisters and friends, Four Mile cong., \$25; 55; English Prairie Sunday school and friends, \$2; 00; White cong., \$17; Gertrude Greenwood, Grange, \$1; "I W.," Plymouth, \$1; Mr. and Mrs. W. H. Voorhis, New Waverly, \$1; 75; A. H. Voorhis, New Waverly, \$1; Jessie Wolfe, New Waverly, 75 cents, total, \$4,320 41

Mo.—Souvenir sales, Dr. Fahrney, \$2; 30; Sisters' Sewing Circle, Frederick cong., \$10; "In His Name," Hagerstown, 50 cents; Meadow Branch Sunday school, \$2; total, \$4,320 41

PA.—Benjamin Keeny, Tolosa, \$1; Ketta J. Harnish, Seven Stars, \$1; Ella Diehl, Gettysburg, 25 cents; Fairview cong., \$30; 30; Mary Flory,

Waynesboro, \$10; Free Spring Sunday school, \$12 67, total, \$4,320 41

ILL.—Mrs. Dave Shidler, Lanark, \$1; Bessie and Eva Shidler, Lanark, \$1; Macopin Creek cong., \$1; a brother and sister, Parkersburg, \$2; Johnny and Maudie Wilkinson, Parkersburg, \$1; a brother and sister, Laplace, \$1; 50; Naper-

ville cong., \$7; Astoria and Woodland Sunday school, \$23; total, \$4,320 41

VA.—Second District, \$5; Sisters' Aid Society, Mill Creek cong., \$9; Elk Run cong., \$5; 75; collected by J. W. Cline, Weyer's Cave, \$1; 25; Swift Run Sunday school, \$7; cents, total, \$4,320 41

MICH.—Thornapple cong., \$20; Chippewa Creek Sunday school, \$8; cents; Eld. Geo. Long, Clarksville, \$10; total, \$4,320 41

KANS.—A sister, Osage cong., \$6; cents; H. R. Tice, Sabatha, \$8; Charlie Martin, Sabatha, 50 cents; Cheyenne cong., \$6; Burr Oak cong., \$5; 00; Sisters' Benevolent Society, Burr Oak, \$2; "In His Name," \$2; Fortis Union Children's Meeting Society, \$6; 35; total, \$4,320 41

OHIO.—Jacob P. Gets, Northampton, \$1; Oakland cong., \$3; 33; a brother and sister, \$5; S. Bock, Dayton, 50 cents; a colored brother, New London, \$5; Christian Worker Society, Zions-

town, \$5; German Baptist cong., \$3; 55; Mrs. A. W. Kenner, Baltic, \$1; total, \$4,320 41

IOWA.—Jos. Newcomer, Newburg, \$8; S. M. Goughour, Ankeny, \$1; 50; Suttie Ramer, Dickens, \$1; 50; Pearl May Ramer, Dickens, \$1; 00; Cedar cong., \$1; St. John Sunday school, \$2; 25; K. Leonard, Aurelia, \$2; total, \$4,320 41

NEBR.—North Lincoln cong., \$2; 87; Mulberry Sunday school and friends, \$1; 29; J. E. Bryant, Odell, \$1; Anna L. Bryant, Odell, \$1; total, \$4,320 41

COLO.—Rocky Ford Sunday school, \$1; 00; OKLA.—Prairie Lake Sunday school, \$1; 00; CAL.—A sister and brother, Inglewood, \$2; 15; Oregon, Ashland Sunday school, \$2; 00

MO.—Sister Judy, Bethel cong., \$1; Hattie Yeck, Centerville, 50 cents; total, \$4,320 41

TENN.—J. B. Pence, Limestone, \$1; Mabel Pence Limestone, 5 cents; total, \$4,320 41

W. VA.—M. Hamilton and family, Halleck, \$60 00

Total for year beginning April, 1900, \$4,731 57

INDIA MISSION.

Previously reported, \$233 20

IND.—A sister, Milford, 10 cents; Effie Neal, Packerton, 25 cents; West Goshen cong., \$1; 77; Elkhart City church, \$10; 76; total, \$22 88

MINN.—Worthington cong., \$10 00

NEBR.—South Lincoln cong., \$6 39

KANS.—Rockwell City Sunday school, \$6 00

PA.—A sister, Maiden Creek cong., \$2 00

Total for year, beginning April, 1900, \$280 38

GEN. MISSIONARY AND TRACT COM.

Previously reported, \$233 20

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type of the man who throws away his opportunities. True it is that Esau did appreciate his special privileges to a slight extent, but after all he thought so little of his birthright that he sacrificed it and all advantages connected therewith, in order to gratify a desire of the flesh. There are many Esaus to-day, who, through weakness of the flesh, let golden opportunities slip by, until they are lost, lost—forever lost. 2 Tim. 4: 10.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ILLINOIS.

Astoria.—Our love feast, June 9, was well attended. Many commended. Bro. Michael Flory, of Girard, Ill., officiated. Good order prevailed. A number from adjoining churches were present. Our meetings continued till Sunday noon. Bro. Flory preached for us. On the day of the feast one (a Baptist minister) was received into the fold of Christ. On Sunday morning Bro. Flory gave an interesting talk to the children, which was followed by a collection for the India mission, amounting to \$22.55.—Mary Rowland, June 12.

Cherry Grove.—We met in council May 29. Besides our regular church work, three brethren were elected and installed to the office of deacon. Brethren W. H. Eisenbise and I. B. Trout were with us. On the evening of June 12 we held our Communion. The weather was all that could be desired. By 6 o'clock about 225 members from far and near were seated around the tables. Our ministerial force was very good. Bro. D. B. Eby, of Washington, Bro. L. E. Keltner, of Colorado, and nine others from adjoining congregations were with us. The occasion was one long to be remembered by all present.—I. R. Young, Lanark, Ill., June 16.

Dixon.—The meetings in Dixon are continued with some interest, although the attendance is not so large as it ought to be. The members are quite hopeful that the work may be successful here. Probably the greatest difficulty we meet with at present is the lack of a suitable place for services. We hope this may be overcome.—John Heckman, Polo, Ill., June 12.

Franklin Grove.—We just enjoyed another semi-annual love feast. A number from surrounding churches were with us. Among the ministering brethren were J. G. Royer, Jesse Y. Heckler, John F. Hantz, Jacob Brongh and C. O. Beery. At an election held in this church May 31, Bro. Oliver D. Buck was called to the ministry, and Clarence Lahman to the office of deacon.—D. B. Senger, June 11.

Milwaukee.—We met in quarterly council June 13. All business was transacted pleasantly. Two letters of membership were read. Bro. Wm. Hood was elected superintendent. It was decided that the church elect all the Sunday-school officers; also that the "Gospel Songs and Hymns No. 1" be used in our Sunday school.—Daniel Heckman, Cerro Gordo, Ill., June 14.

Notice.—The Mission Board of the District of Northern Illinois and Wisconsin will meet in regular quarterly session June 30, at 9 A. M., at the home of Bro. Willoughby Felker, near Leaf River, Ill. All business intended for this meeting should be in the hands of secretary by June 28.—C. H. Hawbecker, Secretary, Franklin Grove, Ill., June 12.

Naperville.—Our love feast of June 9 was one long to be remembered by the members of this congregation, as it was marked with deep spiritual devotion. We were greatly encouraged by the effectual help of elders J. H. Moore, of Elgin, and A. D. Sollenberger, of Pickrell, Neb., who also officiated in the evening. On Sunday morning Bro. Moore gave the children a very instructive talk, which was listened to with marked interest by both young and old. We hope those impressions which our brother made may be lasting. If we, in our early childhood days, would have had such lessons taught us, we would never have wandered away from God so far. Bro. Sollenberger remained with us over Sunday, and preached four sermons, to which we listened with marked interest. Bro. Sollenberger leaves for his home June 19. We wish he could have remained with us longer.—Harvey M. Barkdoll, June 11.

INDIANA.

Bachelors Run.—At our quarterly council June 14 one was received by letter and one letter granted. Our fall love feast was appointed for Oct. 25, at 2 P. M. Eld. Andrew Hutchison is now holding a series of meetings for us.—J. G. Stinebaugh, Flora, Ind., June 15.

Beaver Dam.—Our regular council occurred Saturday, June 9, with Eld. Samuel Leckrone presiding. Elders John Stafford, Leonard Potenger and Samuel Burket were also present; also Bro. Emanuel Leckrone. These all ably assisted us in our work, which was much appreciated. We appointed our Communion for Sept. 13, at 10 A. M. We also decided to hold a series of meetings this fall.—John L. Kline, Seavastopol, Ind., June 11.

Four Mile.—We met in council June 9. All business passed off pleasantly. Four certificates of membership were granted and five have been received since our last report. We decided to engage Bro. D. L. Miller for Bible Land Talks this fall. Our love feast, appointed for Oct. 26, will be followed by a series of meetings, conducted by Bro. Geo. L. Studebaker, of Muncie, Ind.—Salie D. Lohrer, Beechymire, Ind., June 12.

Flora.—After leaving Annual Meeting I enjoyed the love and hospitality of the Lord's people at Elkhart, Ind. I attended a very pleasant love feast with them, then moved over to South Bend, and was with them in each of their mission houses. I enjoyed my visit with them very much. I am glad to see that they have the spirit of work. I feel that every lover of mission work ought to encourage these city missions in whatever way he can. Some can help in one way and some in another. All can speak an encouraging word. Brethren Geo. D. Zollars and S. F. Sanger, both, are fully in sympathy with mission work, and they have active young brethren and sisters who are doing good work. The Lord bless all.—A. Hutchison, June 14.

Howard.—We met in quarterly council June 9. Bro. Alfred Brower was with us. Everything was disposed of pleasantly. We appointed our love feast for Oct. 9, at 2 P. M. Our series of meetings will be in January. We decided to get Bro. A. Hutchison in a few weeks. Two were received by letter.—U. S. Brubaker, Ridgeway, Ind., June 9.

Pipe Creek.—We met in council June 14. All business was properly adjusted. Our Communion will be Sept. 12, at 4 P. M. Bro. Daniel Wyson expects to commence a series of meetings for us about the middle of October.—W. B. Daily, Nead, Ind., June 15.

Pyrmont.—We met in council June 9. Brethren John Root, S. S. Fouts and John Mitchel were present, and remained with us over Sunday. They delivered three interesting sermons. Thirteen were received by letter and three letters were granted. The church decided to have Bro. D. L. Miller give us some Bible Land talks. Our Sunday school was reorganized with Bro. John Deal as superintendent, and Bro. E. M. Cobb, assistant. May 27 Bro. L. T. Holsinger preached a stirring missionary sermon, after which \$11.10 was collected for the Annual Meeting collection. The church decided to have Bro. Isaac Frantz hold a series of meetings for us soon after the dedication of the new churchhouse. The stone wall of the church building is completed and the brick wall has been commenced.—Ellen Blickenstaff, June 12.

Summit.—Our love feast of June 9 and 10 was well attended and much enjoyed. Visiting ministers were brethren C. Eiler, J. L. Guthrie, of Ohio, and Eld. J. F. Spitzer, our evangelist, who is not with us often. Sunday forenoon Bro. Guthrie gave us an able discourse. Bro. Spitzer spoke to us in the afternoon. In the last few months one has been baptized, two received by letter and one dismissed by letter. Bro. M. L. Hahn is to give us a series of meetings in September.—Lizzie Hollis, Matthews, Ind., June 11.

Upper Fall Creek.—To-day we met in council. Bro. George L. Studebaker, of Muncie, and Lewis W. Teeter, of Hagerstown, were with us. Brethren A. C. Snowberger and Geo. W. Painter were ordained to the eldership, and Bro. Henry L. Fadely elected to the ministry. We are to have an all-day meeting at Bethel on the fourth Sunday of this month. Morning services will be held for the old folks, a children's meeting in the afternoon and a young folks' meeting in the evening. Bro. John T. Driver, of Virginia, preached for us at Bethel

last Sunday night. In the morning Bro. Rothgeb, of Virginia, spoke for us at the old church at the close of Bro. Snowberger's discourse. We had meeting at Bro. Painter's last night, for the benefit of Sister Painter, who is afflicted, and has been near death's door. We will continue our meetings there every two weeks, as long as she is sick.—*Florida J. E. Green, Middletown, Ind., June 13.*

Union Center.—We met in council June 9. Nine letters of membership were granted and one received. We decided to have Sunday school hereafter every Sunday. Bro. Jesse Anglemeyer was chosen superintendent and Frank Anglemeyer and the writer, assistants. The date of our love feast was set for Oct. 9. We have Bible school each Sunday evening, with a good attendance.—*Irwin Yoder, Nappanee, Ind., June 16.*

Union.—We held our quarterly council last Saturday. Bro. J. F. Appleman presided. We had a good attendance and everything passed off pleasantly. We will have our harvest meeting July 21.—*Ida B. Beiler, Plymouth, Ind., June 14.*

Yellow River.—We met in council June 9. Elders Daniel Wyson, and David Bowman were with us. A reasonable amount of business was pleasantly disposed of. Bro. Samuel Keller was chosen Sunday-school superintendent for the ensuing six months, with Bro. Wm. Seymour as his assistant. We decided to hold our harvest meeting Aug. 12 and our love feast Oct. 10, at 4 P. M. On the following day, June 10, Bro. Bowman delivered two very inspiring sermons for us. Bro. Chas. A. Baum, of Williamstown, Ohio, was also with us on Sunday.—*Rosa Shively, Inwood, Ind., June 11.*

IOWA.

Cedar.—Our love feast was held June 9 and 10, and will be remembered by many of us as a soul-inspiring meeting. Praise the Lord for the communion of saints! An old brother of fourscore years was received by baptism to the joy and comfort of his soul. Brethren Geo. Hopwood, F. Wheeler, L. Bosserman and Geo. Hagerman were present and rendered efficient aid in declaring the Word of God.—*John Zuck, Clarence, Iowa, June 11.*

Coon River.—Our love feast is in the past. On account of some who had not yet returned from Annual Meeting, and also because of the sudden death of Sister Dubs, of Yale, quite a number were absent. Ministers from Dallas and Marshall Counties made the force ample and we were well fed with spiritual manna. Bro. Jacob Brower, of Marshall County, officiated.—*J. D. Haughtelin, Panora, Iowa, June 11.*

Lake Park.—Bro. O. J. Beaver is now in the midst of a series of meetings, here at this place, with good attendance and attention and a growing interest. We have had thirteen meetings up to this date. We will hold our love feast Saturday, June 16.—*Q. D. Metz, June 13.*

Notice.—The District Meeting of Middle Iowa is to be held in the Harlan church, Shelby Co., Sept. 20, 1900, at 8:30 A. M. Sunday-school Convention and Ministerial Association is to follow after, in connection, instead of September 28, as is seen on the programs. The churches throughout the District will please take notice of this correction.—*H. R. Taylor, Clerk, Des Moines, Iowa, June 10.*

Prairie City.—We met in regular council June 9. Our elder not being present, Bro. I. W. Brubaker took charge of the meeting. A love feast was appointed to be held Sept. 15. A series of meetings is to commence Sept. 1, and to continue till after the Communion. Our Sunday school is progressing nicely. Our preaching services are also well attended, and good interest is shown. The sisters of this church will organize a sewing society in the near future. We hope to accomplish some good at least.—*Rebecca Brubaker, June 12.*

Panther Creek.—Our love feast was held June 13 and 14. A number of ministering brethren were present from neighboring churches who gave us many words of instruction and encouragement. A very large crowd of interested visitors attended the evening service. An election for a minister was held. Bro. A. M. Stine was chosen minister and Bro. J. B. Spurgeon advanced to the second degree. The Dallas Center, Coon River and Panther Creek churches expect to hold a Sunday-school meeting at the Panther Creek church on July 4. Bro. J. G. Royer is expected to be with us

and to give an address to the young people.—*Alice Culp Stine, Adel, Iowa, June 14.*

South River.—We held our love feast June 8. Bro. S. B. Miller, of Des Moines, officiated and preached for us the 9th. Bro. L. M. Kob preached on Sunday at 11 A. M. and 3 P. M. Three were received into the fold by baptism and the church much edified.—*R. E. Watt, Truro, Iowa, June 11.*

KANSAS.

Caldwell.—June 2 Bro. J. S. Masterson came to us and gave us three very interesting sermons. He has promised to be with us again the fourth Sunday in July.—*Mrs. C. E. Ball, June 11.*

Monitor.—We met in regular council June 9. Eld. Dickey presided. All business was disposed of in love and union. Our love feast will be held October 13, at 4 P. M. Three letters of membership were granted. We have received two members by letter since our last report.—*Dora Arvinger, Inman, Kans., June 12.*

Saline Valley.—The members of the Saline Valley church met in quarterly council June 9. Our elder, L. W. Fitzwater, presided. It was another of those pleasant meetings in which brethren all agree. One brother was received by letter. A church correspondent was elected. Our love feast was appointed for Sept. 1, at 2 P. M., at the home of Eld. Humphrey Talhelm, five miles north and one mile west of Culver, and five miles south and four miles west of Minneapolis. On Sunday, Bro. Fitzwater gave us a practical and encouraging sermon. Our next council will be Aug. 18.—*Byron Talhelm, Minneapolis, Kans., June 11.*

LOUISIANA.

Roanoke.—Our love feast occurred June 9. Fifty members surrounded the table of the Lord. It was an enjoyable meeting. It seemed that the presence of the Lord was manifest. The outside attendance was not so large but with good interest.—*S. E. Lewis, June 13.*

MARYLAND.

Meadow Branch.—Our regular quarterly council was held on Saturday, June 9. In the main only routine business was transacted. Bro. Royer Bish was elected trustee. Oct. 6 is the date of our fall love feast.—*William E. Roof, Westminster, Md., June 14.*

MICHIGAN.

Fairview.—We met in council June 2, at 1 P. M. All business was disposed of in the spirit of love. We decided to hold our Communion Oct. 6, at 2 P. M.—*C. W. Stutzman, Blissfield, Mich., June 12.*

MISSOURI.

Fairview.—Bro. L. H. Eby came to us on Friday, June 1, and gave us three sermons. He stopped here on his way to Annual Conference and on his return stopped at Steffenville, a part of this congregation. He was with us in council and preached two more able sermons on mission work. One was received back into the fold at the council. We have received four by letter and two by baptism since our last report.—*Sadie Shank, Cherry Box, Mo., June 12.*

Kidder.—We assembled in regular council June 9. Elders C. M. Yearout, S. Z. Sharp and Wm. Davis were a committee for this church, to adjust difficulties, which they did to the satisfaction of all. The church unanimously endorsed and accepted their decision. We ask an interest in the prayers of all God's children in behalf of this little plant here. We re-elected Bro. D. M. Miller as Sunday-school superintendent and Bro. D. E. Fox, assistant. Our elder, Bro. W. C. Hipes, and Bro. D. M. Miller were elected to represent us at District Meeting. Bro. Yearout remained with us and preached two able discourses on Sunday morning and afternoon following.—*Thad. B. Sell, June 12.*

NEBRASKA.

Falls City.—We enjoyed a love feast June 9. Members from several of the adjoining churches feasted with us. Bro. J. C. Peck, of the Morrill church, officiated.—*Wm. Mohler, June 11.*

NORTH CAROLINA.

Fraternity.—Our council was held June 9. An answer to our letter of representation at District Meeting was read. Our congregation decided to do more for District mission work than it has been doing. The writer was elected corresponding secretary to the MESSENGER. Other church work was done,

seemingly satisfactory to all. We want to get into our new building for the fall Communion.—*C. R. Faw, 919 Apple Street, Salem, N. C., June 13.*

NORTH DAKOTA.

Salem.—We met in council to-day. Definite arrangements were made to break ground this coming week for our new churchhouse, which we expect to complete by August 1. Our Communion will likely follow immediately after the dedication. We have one applicant for baptism for next Sunday.—*Will Shively, Cando, N. Dak., June 9.*

West Rocklake.—We met in council June 2 at the Deardorff schoolhouse. Bro. Joseph Holder, elder in charge, presided. We decided to have a love feast June 30, at 2 P. M., in Bro. Geo. C. Deardorff's barn. This church will send two queries to District Meeting. We have three ministers who have filed homesteads in our territory, one an elder and two in the second degree. We have five deacons. The church seems to be in an excellent condition.—*E. N. Huffman, Cando, N. Dak., June 4.*

York.—In GOSPEL MESSENGER, No. 23, page 364, I reported five accessions to the church at York, N. Dak. I should have reported it, "Pleasant Valley," and closed with York, N. Dak. Otherwise the report is correct.—*W. E. Burns, June 13.*

OKLAHOMA TERRITORY.

Waukomis.—Eld. Joseph Glick came to us June 2, and preached seven sermons. This was the first time the Brethren ever preached at this place. We were made to rejoice that one precious soul came out on the Lord's side. Bro. Joseph Glick left for Texas, where he will continue his labors.—*George West, June 16.*

OHIO.

Bradford.—The members of the Upper Stillwater church met in council June 9. The meeting was a pleasant one, especially as we had with us Bro. Jacob Miller, wife and daughter, of Kansas, who are on a visit to their old home. It was decided to hold a Communion service beginning on Saturday, Oct. 6, at 2 P. M.—*John M. Slover, June 10.*

Bear Creek.—The time for our council would have been June 6, but on account of the Annual Meeting we met one week earlier. The annual visit showed that the members are strong in the faith, and in union and fellowship with each other. It was decided to hold our love feast June 16, at 4 P. M. Our membership numbers one hundred and eighty-three. The number of young members is increasing, which we attribute to effectual Sunday-school work. On Sunday, June 10, Bro. Sanger, of Virginia, on his way home from Annual Meeting, stopped with us and preached a good sermon. We expect to have our series of meetings during the latter part of August. Eld. Daniel P. Shively, of Nead, Ind., is to preach for us. Our church sent a collection of \$17.63 with her delegate to Annual Meeting, to be given at the missionary collection.—*Josiah Eby, Dayton, Ohio, June 10.*

Jonathan Creek.—Our Communion was held at the Ziontown house, June 9, and was well attended. Ministers present were Bro. E. B. Bagwell, of Bremen, and three of our home ministers, Q. Leckrone, Samuel Orr and Elijah Horn. On Saturday afternoon Bro. Bagwell gave us a good talk on "Watchfulness," while his talk on Sunday morning was "Wells of Salvation." Bro. Leckrone had meetings at Greenwood on Sunday morning, and at Ziontown on Sunday evening. We expect Bro. Sprankle, of Massillon, to hold a series of meetings at Ziontown this fall, and—so we are told—Bro. Bagwell is expected at Goshen in September.—*A. W. Dupler, Ziontown, Ohio, June 11.*

Newton.—Beginning May 12 we held a short series of meetings. Bro. J. M. Mohler, of Pennsylvania, did the preaching. Three dear souls made the good confession and were added to our number. June 14 we held our quarterly council. Seven were received by letter. Solicitors were appointed to canvass the church in behalf of the famine-stricken sufferers in India; also to solicit our quota for the church to be built in Greenville, Ohio.—*D. D. Wine, Covington, Ohio, June 14.*

Sidney.—We met in quarterly council May 26. Nothing unpleasant came before the meeting. Bro. Boggs preached for us on Sunday morning.—*C. Holteiter, June 10.*

Sandy Church.—We began a short series of meetings on the evening of May 15, prior to our Communion. The meetings were conducted by Bro. Quincy Leckrone. The truth was presented with much power. May 19 we held our quarterly council. Much business came before the meeting. It was at this meeting that a division of the church territory was effected. It now stands as East and West Sandy church. We closed our meetings May 22 with a love feast, which was much enjoyed by all present.—*Ella Weaver, North Georgetown, Ohio, June 1.*

PENNSYLVANIA.

Altoona.—Our love feast, of May 20, was a meeting long to be remembered. One hundred and thirty members communed. The services were conducted by Bro. J. A. Myers, of Huntingdon, assisted by Bro. M. Claar and the home ministers. Bro. Myers preached on Sunday morning, and also gave us the preparatory sermon, which was soul-inspiring.—*Minnie R. Will, June 10.*

Back Creek.—Our love feast of June 6, at the Upton house, was largely attended. Bro. B. F. Masterson, of California, preached four well-prepared sermons just before the feast, and also labored acceptably during the feast. Twelve other ministering brethren were with us. The entire service was practical, spiritual and inspiring. Eld. N. Martin officiated.—*John Lehner, Upton, Pa., June 11.*

Mechanic Grove.—Last Sunday, June 10, Bro. Bucher preached two sermons at the Grove. Bro. W. Fassnacht and wife were received by letter. Bro. Fassnacht is a deacon and both are church workers.—*Mary P. Philippi, Little Britain, Pa., June 14.*

Mingo.—We met for love feast services May 5. Quite a number of visiting brethren and sisters were present, to share in the spiritual feast. In the afternoon an election was held. Bro. J. W. Grater was elected to the ministry. He is a son of Eld. Abram Grater, formerly of Illinois. Brethren Samuel Jones and Levi Zigler were chosen to the deacon's office. Brethren Henry Price, of Indian Creek congregation, and Bro. Geo. S. Rainigh, of Maryland, assisted in the work.—*J. C. Kopenhaver, June 12.*

Quemahoning.—Since our council we received two by baptism (both Sunday-school scholars). On Sunday we held our love feast in the church here. A number of visiting members, including four ministers from adjoining congregations, were with us. Eld. D. H. Walker, of Brothers' Valley, officiated.—*H. L. Shank, Holtsopple, Pa., June 11.*

Roaring Spring.—We reorganized our Sunday school yesterday with Bro. S. R. Albright as superintendent and Bro. Davy Adams, assistant. We use the Brethren's literature altogether and do not see how we could get along without it.—*D. S. Replogle, June 11.*

Shady Grove.—Our love feast at the Hade church was held on Saturday and Sunday. We had delightful weather, and the largest and most pleasant meeting for many years. We had ample help in the ministry. Bro. Masterson, of California, was with us and officiated. He did some excellent preaching. Our dear brother, O. H. Yerman, was also with us and gave us an appreciative sermon also. Our ministering brethren from adjoining congregations also did good service. Bro. Yerman remained with us until Thursday. In three discourses he told of the great suffering of the Armenians at the hands of the Turks. He had large congregations and was listened to with the most profound interest. His talks were highly appreciated, and he won for himself many friends while with us. During his talks a collection of \$17 was taken for mission work.—*W. A. Anthony, June 16.*

Upper Canowago.—Our love feast at the Mummert meetinghouse, June 9 and 10, was a pleasant one. The attendance was very large. Over three hundred communed. Many members could not get to the tables for want of room. There were about twenty ministering brethren with us. Elder E. S. Miller, of Black Rock, Pa., officiated. Just previous to our Communion services one was received by baptism. On Sunday evening we had services in East Berlin. Bro. John Utz, of Maryland, preached for us, assisted by W. E. Roop and A. Myers.—*A. Bowser, East Berlin, Pa., June 12.*

(Concluded on last page.)

Origin, Development and Growth of the Church.

A CERTAIN writer a few months since said: "These two disciples, Andrew and John, had received this baptism (John's baptism). So of all the disciples chosen. But this did not make them in full the subjects of the new kingdom, because as yet there was neither king nor kingdom. Christ came to be a king and to set up a kingdom. But he was not this until he overcame the powers of hell and death, which he did in his suffering, death and resurrection. After this he came in the power of his kingship and organized his new kingdom or church. Though he had already disciples and followers, yet these men were not subjects of the new kingdom, because they had not yet received the seal of sonship—the baptism of the Holy Spirit."

Believing this out of harmony with the Brethren's views and contrary to Scripture on the points cited, I ask a careful consideration of the following statements:

1. The Scriptures teach that Christ was born king. (a) The "wise men" called him king at his birth. Matt. 2: 2. No man denied it then. (b) Paul says God hath given him a name above every name. Phil. 2: 9. (c) Matthew says God by the angel gave him the name Jesus. Matt. 2: 21. (d) Luke and Paul say this name means Lord. Luke 2: 11; Phil. 2: 11. Hence he was King and Lord from birth.

2. The Scriptures teach that Christ was King before his death. (a) Zechariah the prophet called him King. Zech. 9: 9; Matt. 21: 5; John 12: 15. (b) The disciples called him King. Luke 19: 37, 38. No one disputed it then. (c) Christ confessed his kingship. Luke 23: 3. All this took place before his death.

3. Kingdom of heaven and Christ's kingdom identical. (a) Matthew says so. Matt. 13: 24, 41. (b) Mark says, "David's kingdom cometh in the name of the Lord." Hence Christ's kingdom, and it came before his death. Mark 11: 10.

4. Meaning of phrase "at hand." (a) Matthew and Mark say the kingdom of heaven is "at hand." Matt. 3: 2; 4: 17; 10: 7; Mark 1: 15. "At hand" means actually existing and near in time and place. Matt. 12: 28; Luke 10: 9, 11, 20 show its existence. Matt. 26: 46; Mark 14: 42 show its nearness. Please note that events of three and four occurred in his natural life—before his death.

5. Christ preached the Gospel of an existing kingdom. Matt. 4: 23; 9: 35; Mark 1: 14; Luke 4: 43; 8: 2, and sent the disciples to preach the kingdom of God. Luke 9: 2, 6, 60. (a) Christ preached this Gospel in his natural life. (b) The disciples did the same. (c) Neither Christ nor the disciples told the people the kingdom or church is to come in the future. Hence they preached the Gospel of the kingdom or church militant as then existing.

6. The Scriptures teach the kingdom existed in Christ's time. Matt. 13: 24-47; 12: 28; Mark 4: 30; 11: 9, 10; Luke 10: 9, 11; 11: 20. Christ came to receive and did receive a kingdom. Luke 19: 12, 15. Note the Bible says the kingdom "is like," not will be like. Christ received this kingdom before his death. Did he receive, or will he receive any other before his millennium kingdom?

7. Christ appointed a kingdom, the one he had received, and therefore could appoint unto the apostles. Luke 22: 29, 30. (a) He could not appoint a kingdom that had no existence. This language was used by him while eating and drinking with them before his death.

8. Christ's church and Christ's kingdom are identical. Matt. 13: 4; 20: 1. This vineyard or church was established before his death (Mark 12: 1-9; Luke 29: 9-15), and men were commanded to enter it.

9. Persons did actually enter the kingdom in Christ's time. Matt. 11: 12; 21: 43; 23: 13; Luke 11: 52; 16: 16. Here we learn three facts: (a) Persons actually entered the kingdom in Christ's time. (b) Christ said he would take the kingdom from the Jews and give it to the Gentiles—he could not take and give a thing that had no existence. (c) He condemned the lawyers for not entering themselves, and also for hindering others who were entering. And yet the extract at the head of this article says there was no kingdom then—neither king nor kingdom.

10. The kingdom or church existed before Pentecost, but was not in possession of Israel, the Jews. Acts 1: 6. Where was it? In possession of Romans, Gentiles; was not yet preached to them, but left them by Christ's

will, to be preached to them in its fullness after his death.

11. Christ was anointed priest at his baptism. Matt. 3: 16; Luke 4: 18; Acts 10: 38. (a) A priest is anointed to take charge of an existing priesthood. (b) A man is made priest before he offers sacrifices. (c) So Christ was made priest and took charge of the priesthood or church before he offered himself.

12. God partially officered the church before Pentecost. John 15: 16; 1 Cor. 12: 28. All these but diversities of tongues were before Pentecost.

13. God recognized the work of the apostles in church capacity before Pentecost, Acts 1: 12-26, when Matthias was chosen in the place of Judas the traitor, and Matthias acted in conjunction with the other eleven apostles. Acts 6: 2-4. Paul had not yet been called to the apostleship.

From the foregoing note the following: (1) Christ was born King; (2) the kingdom was "at hand;" existing in his day; (3) Christ and the apostles preached the Gospel of an existing kingdom; (4) Christ came to receive and did receive a kingdom; (5) he appointed the kingdom to the apostles; (6) the kingdom and church are identical; (7) persons actually entered and were hindered from entering the kingdom in Christ's time; (8) the kingdom was taken from the Jews before Pentecost and left by Christ's will to another nation, the Gentiles; (9) Christ was anointed to receive the priesthood at his baptism; (10) God recognized the work of the apostles in church capacity before Pentecost.

Now this is not written in the spirit of controversy, but with a view of bringing more fully to light the truth on this subject, and to set forth what are believed to be the views of the church regarding the case in question. Do not pass a hasty decision, but look up the references and then decide for yourself. The references only are given; the full quotations would have made the article too lengthy.

B. E. KESLER.

Gainesville, Ark.

How can Parents Best Inculcate a Sunday-school Spirit in Their Children?

I DEFINE "Sunday-school spirit," as meaning love of the knowledge of the will of God, and shall so treat it.

First, in order to inculcate a Sunday-school spirit in our children, we should give them parents who possess the Sunday-school spirit, and if possible give them grandparents who are in possession of the same spirit. Paul says that Timothy had such an inheritance. He says, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded in thee also." Have we given our children such parents? If we have not, how can we expect our children to love the knowledge of the will of God? For like parent, like child is true in spiritual things as well as physical.

It is a beautiful thought that about 17,000,000 Sunday-school scholars are all studying the same lesson, the same day, but to me it is a sad thought that so few understand and get the real spiritual good of the lesson, because they are not yet prepared to understand. When we start our little ones to public school at the age of six, we would not want them taught to read out of a United States history, but would want them to learn the most simple things first. Neither do we want our little beginners in the Sunday school to begin on Jewish history, prophecies or visions. For instance, when my little daughter, aged five, began reciting in Sunday-school class she had an excellent teacher, well equipped with pictorial charts, lesson helps and private class rooms, but the international lessons were used. When we had the lesson of Ezekiel's vision I was puzzled how to help my little girl with the lesson, and gave it up hoping the teacher with the help of the pictorial chart could teach her something from the lesson. After we came home I took her on my lap and said, "Tell me what you learned about your lesson to day."

"Well, mamma, it was about a very good man, and he saw a valley full of dead men's bones; they were dry bones, and, when he looked again they became live men." And she looked up in my face and thinking I looked surprised she added, "But, mamma, there was none of this so; he just dreamed it." I could add nothing more, but I felt that the lesson and all the teacher's time was wasted.

Parents should make an effort to have their children taught lessons that they are able to understand. I can see no reason why every class in a Sunday school should have the same lessons. It is so often said we must adapt the lesson to each class. Now I think a better way is to give them lessons already adapted when the Scriptures are so full of them. Little lambs cannot grow and fully develop on the same food given to the sheep. Neither can we adapt hay to them, but must feed what nature has already adapted; neither do we feed our little babes strong meat. There is nothing known to science or man that can adapt strong meat to the young babe and make it grow and fully develop. We must give it the food that God has himself adapted to its needs.

It is just so with spiritual food, and if we follow Paul's example we will make fewer mistakes in this matter. Children can love only what they understand. Therefore what are the first things we would have them learn? I think we would all desire them to love God, and learn their duties to God and man.

I do not intend to map out a course of study for the different grades of learners in our Sunday school, but if I should I perhaps would begin where our present New Testament lessons begin for the children. I can notice a great improvement in our school in their love and zeal for the knowledge of the Word since our lessons are about the life of Jesus, because they can understand the lessons.

We should have better teachers in our Sunday schools. We perhaps are using the best teachers we can get, but we need better trained teachers. It is not enough that we know what to teach, but we need to know better how to teach. We will not trust our children to a teacher in the public schools until he can show that he has successfully passed his examination, but we trust our little ones to Sunday-school teachers who have made no special preparation to teach God's Word, and often their only qualification to teach is that they are good brethren and sisters who are willing to do what they can. When a superintendent sees a teacher before his class delivering a monotonous lecture, while his pupils are looking about the room with a restless, weary expression, then it is time for that superintendent to get a better teacher for the class, if it can be done, and not let the teacher's feelings stand in the way of improving the pupils. Else there will soon be a class sadly lacking the true Sunday-school spirit.

In order to better inculcate the Sunday-school spirit in our children we ought to give them a good free library. Our public schools are supplying free books, and very few of them teach religion. We ought to get them to read more religious books.

Last, but not least, let us give our children teachers that are full of the Sunday-school spirit, those that have all the qualifications of a teacher, those who understand children and can enter into their feelings, and who know the workings of their minds, those that love children, those full of the knowledge of God, who are full of the Holy Spirit and are apt to teach; then our children will not lack the true Sunday-school spirit.

MARY K. DICKEY.

Nead, Miami Co., Ind.

Our Sunday-school Work.

AN increase in number and interest is the marked result of the aggressive work now being done by our painstaking teachers who strive hard to make their work more effective and every effort more telling. Regular attendance at the Sunday school and teachers' training class is sufficient evidence of their earnestness and the deep regard felt for the class. Each studies to "show himself approved of God" and with deep conviction feels the weight of souls, deeply craving an ingathering of the precious ones to the fold of God. To this end they talk, and toil, and pray.

Teachers should expect results. No farmer sows wheat without expecting results—an abundant crop. Should we be less concerned about a crop when we sow the good seed of the kingdom, the Word, these Sunday-school lessons? When we invite our class to confess Jesus, to come to him, to work for him, to do his will, we are sowing some of this good seed. True, some falls by the wayside, some on stony ground, and some is choked by thorns, but in your little class is some good soil that will yield abundantly. We have the pearl of great price. Tell the little ones about it. They will want it too. Let it be done, not with

meaningless effort, but in Jesus' name expect a harvest from the sowing. Every Sunday-school teacher should realize that to fill that office is to deliver each Lord's Day a message from God.

J. G. MILLER.

Richfield, Pa.

A Thought.

PEERING through the mists I see a star in beauty glowing. Around and about there seem to be white rose clusters hanging, emitting sweet fragrance that make me feel 'tis the perfume from heaven's bowers. Diamonds seem to sparkle from eyes so bright and lovely; white pearls glisten in smiles so angelic, while the Sun of righteousness reflects a glory we cannot fathom. A melting sweetness—a gentle power—a soothing energy transports bleeding hearts into a world of gladness. A messenger from beyond the din and tumults of earth comes fleeting by, lingers just awhile, long enough to send a magic thrill of ecstasy throughout the world; its reverberations resound along the corridors of heaven and as the choir around the throne breaks forth in holy song all else is silent. The "way" is open—the "rent" is made—the "scarlet thread" reaches down to earth—the "rainbow" of promise spans the heavens and a gracious hand pours, and pours, from above, showers of grace divine! The star—the sun—the ALL is LOVE.

J. S. FLORY.

Dayton, Ohio.

From Fairview, Pa.

THE members of the Fairview church Blair Co., Pa., held their love feast on Saturday evening, June 9. Bro. Thomas Maddocks, of Clover Creek, and Bro. J. R. Stayer, of Woodbury, were present. The attendance was large and the services interesting. Over this congregation Eld. Jas. S. Snowberger presides, and we are glad to note that his church is in a prosperous condition. He possesses the one great qualification for his position—love to God and man. Truly love is the greatest thing in the world.

At the present time he is in delicate health and greatly rejoiced that he could be present at the love feast. On account of his great interest in the church he desired an election for a minister, so that there might be those ready to take up and carry on the work after his death. The church united with him in his desire, and an election was held, resulting in the election of Bro. Andrew Detweiler,—quite a young man. He accepted the position and was installed in the usual way. Eld. Thomas Maddocks conducted the service.

J. B. BRUMBAUGH.

June 11.

Old Veterans.

ONE old brother came on the stand, who lives near Silver Lake, Kosciusko Co., Ind. This brother, Warren A. Sebring, was born March 7, 1800, in Brunswick, New Jersey. He is now one hundred years old, can read without glasses, hears as well as most people of fifty, and seems to enjoy good health.

Perhaps the next oldest person was Bro. Samuel Murray, from Mexico, Ind.; he is up in the nineties. Several old brethren attended the meeting from the West; some who are in their eighties. May God ever bless the old veterans of the cross.

Our Annual Meeting was one of the best I ever attended. Much business made the meeting full of interest. The missionary spirit was full and strong. I am happy to see the missionary movement receive so much attention. May the Gospel be carried to all the ends of the earth.

J. H. MILLER.

Goshen, Ind.

Kindness and Appreciation.

A MISUNDERSTANDING caused the Des Moines passengers to be put on the wrong train when starting from Annual Meeting, thereby missing connection at St. Louis. But the railroad authorities held the Des Moines train at Moberly, Mo., over an hour, thereby enabling us to make connection on the various lines at Des Moines. To some of us it was a saving of twenty-four hours and we will ever remember the "Wabash" people with gratitude.

J. D. HAUGTELIN.

Panora, Iowa.

OUR BOOK TABLE.

McClure's Magazine for June.

THE June number of *McClure's* is particularly strong and varied in its contents. President Krüger of the South African republic is portrayed in an acute character-study by F. Edmund Garrett, who has had the advantage of personal contact with the remarkable Boer leader, and is thoroughly familiar with his past career and with the political history of the Boers. Excellent portraits of Krüger and his wife are included. A fully illustrated article on the Cape Nome Gold Fields, by William J. Lampton, describes life in Nome City, which is "the largest of its age in the world," and gives the latest and exactest information available concerning the possibilities of this new gold region, one that is much richer than even the Klondike. "Experiments in Flying," by O. Chanute, is an account of the author's own flying machines, one of which was so constructed as to maintain successfully a speed of seventeen miles an hour. The article is illustrated from photographs.

Self Culture for June, published at Akron, Ohio, is an exceedingly interesting issue. The paper on Lincoln's Old Home at Springfield, Ill., will be read with profit as well as with interest. In the Heart of the Rockies, and the Yellowstone National Park, are also fine papers and well illustrated. There is an article on the Strawberry—the King of Berries—that will interest thousands.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

YOUNG-PARR.—At the residence of the bride's parents, Dayton, Ohio, May 30, 1900, by the undersigned, Mr. Milton Vincent Young and Miss Nana Belle Parr, all of Dayton.
W. C. TESTER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BOWMAN.—In Fairmont, Marion Co., W. Va., June 7, 1900, Sister Martha Bowman, aged 72 years, 2 months and 28 days. She was a member of the church for about eighteen years. She was twice married. Both husbands preceded her. She had three children, one of whom is living. Interment at the Brethren's burying ground, Bethany congregation. Services by the writer from Heb. 4:9.
Z. ANNON.

BURKHOLDER.—In the Rocklake church, Towner Co., N. Dak., April 2, 1900, Mary E. Burkholder, daughter of Brother Joseph and Sister Annie Burkholder, aged 1 year, 1 month and 1 day.
J. L. THOMAS.

DEMOSS.—In Taylor County, W. Va., May 14, 1900, Mary M. Demoss, aged 87 years and 4 months. She was a member of the United Brethren church for twenty-nine years. Services by the undersigned.
Z. ANNON.

EASTON.—In the Back Creek church, Pa., June 2, 1900, of old age, Sister Jane Easton, aged 77 years, 9 months and 20 days. She was a consistent member in the Brethren church. Services by brethren B. F. Masterson, George Hege and the writer.
JOHN LEHNER.

GREEN.—At Fountain Dale, Pa., in the Monocacy congregation, June 2, 1900, Christina Green, widow of Peter Green, aged 88 years, 8 months and 9 days. She was a faithful and consistent member of the Brethren church for a long time. She was the mother of seven children. Fifty years ago she was left with six children depending upon her for the necessities of life. Two daughters survive her. Services at the Fountain Dale M. E. church by Eld. Daniel R. Saylor.
M. C. FLOYR.

HOOVER.—Near Matthews, Ind., April 8, 1900, Twila, daughter of A. B. and Maggie Hoover, aged 2 years, 5 months and 15 days. Services at the home by Eld. I. J. Howard.
LIZZIE HOLLIS.

JENKINS.—In Marion County, W. Va., April 7, 1900, Bro. James Jenkins. He was born Nov. 22, 1827. Bro. Jenkins was a con-

sistent member of the church for about twenty-five years. Interment in the Brethren's burying ground. Services by the writer to a large concourse of people, from Job 17: 13.
Z. ANNON.

JENKINS.—In the Lafayette church, Ohio, June 8, 1900, David J. Jenkins. He was born in Wales April 18, 1834. He came to the United States when seven years of age. He was married to Malvina Shockey in 1882. To this union were born three daughters, two of whom survive. A few months ago his wife preceded him. Mr. Jenkins was killed on the railroad. Services by the writer, assisted by Mr. Garner, of the Christian church.
G. A. SNIDER.

KNIGHT.—At Matthews, Ind., April 27, 1900, Viola Bell Knight, wife of James Knight, and daughter of Mr. and Mrs. Long, of Hartford City, Ind., aged 31 years and 12 days. She was married to James Knight Dec. 28, 1893. To them were born two children. One preceded her to the land of spirits. Services at Bethel Center, Ind., by Eld. I. J. Howard. Text, 2 Cor. 5: 5.
LIZZIE HOLLIS.

MCKINNEY.—At Shamokin, Pa., May 18, 1900, of pneumonia, Rufus Benjamin, infant son of Brother and Sister G. B. McKinney, aged 5 months and 11 days. Services by Bro. Simon Showalter.
EDITH E. DELLETT.

MILLER.—At Lone Pine, Washington Co., Pa., June 4, 1900, Sister Nancy Miller, aged 93 years and 21 days. She united with the Brethren church about forty years ago. Her husband preceded her twenty-five years. She was the mother of eight children. Two sons and three daughters survive. Interment in the Pigeon Creek church.
H. B. MOSER.

RICHARD.—In the Dry Valley congregation, April 29, 1900, Mary, wife of Bro. Jacob Richard, aged 41 years, 9 months and 24 days. She leaves a husband and seven children to mourn their loss. Sister Richard is greatly missed both at home and in the church. She was a consistent member of the church for many years. Services by Bro. Samuel Swigart.
EDITH E. DELLETT.

SHEPLER.—In the Pipe Creek church, Ind., May 28, 1900, Bro. Isaac Shepler, aged 57 years, 7 months and 23 days. He was married to Mary Keller April 2, 1868. To this union three daughters were born, two of whom, together with the widow, survive. He was a minister in the second degree, and faithful in his calling. Services by Eld. D. P. Shively, assisted by the home brethren.
W. B. DAILEY.

SMITH.—In the Libertyville church, Iowa, June 4, 1900, Bro. John G. W. Smith, aged 75 years, 3 months and 13 days. In 1846 he emigrated to Iowa. In 1849 he was united in marriage to Sister Hannah Brown. January 29, 1869, his wife died. June 29, 1869, he was united in marriage to Sister Nancy Brown. October, 1894, he united with the Brethren church, living a consistent Christian life. Through his eighteen months of illness he never murmured or complained. He leaves a wife and six children. Services by the writer and Bro. R. J. Harmon.
ABRAHAM WOLF.

TEETER.—In the New Enterprise church, Bedford Co., Pa., June 2, 1900, Margie Beatrice, infant daughter of Samuel J. and Rachel Teeter, aged 6 months and 16 days. Services by the Brethren from Luke 8: 49.
C. L. BUCK.

THOMAS.—At his home near Nez Perce City, Idaho, May 8, 1900, Geo. W. Thomas, aged 54 years, 3 months and 10 days. Brother Thomas was born in Adams County, Pa., Jan. 29, 1846. He was united in marriage with Martha J. Allison Dec. 23, 1869, and with his wife united with the German Baptist Brethren church in June, 1871. He was elected to the ministry in October, 1873, and moved to Idaho in March, 1895. Services by the writer from Rev. 22: 14.
JACOB N. GWIN.

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MUNCIE, IND.—Cor. Jackson and Council St. Services, 10: 30 A. M., 7: 30 P. M.; S. S., 9: 30 A. M.; Bible Reading, Wednesday, 7: 30 P. M.

LOS ANGELES, CAL.—Channel Street, between 9th and 10th Sts. Services, 10: 30 A. M., 7: 30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7: 30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M., 7: 30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls Bible school, 4 P. M., Sunday, Locust Point, 8 P. M., Monday. Ad., 12 W. Camden St.

DECATUR, ILL.—Gephart Hall, 1103, 1105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M., 7: 30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th, 5th, and 18th Sts. Services, 11 A. M., 7: 30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9: 30 A. M.; Prayer Meeting, 6: 30 P. M.; Preaching, 10: 45 A. M., 7: 30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Albion St. Services, Sunday, 9: 15 A. M., 8 P. M.; Bible Class, Wednesday, 9: 15 A. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7: 30 P. M.

DES MOINES, IOWA.—1606 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M., 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M., 7: 45 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7: 30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Hechinger Ave. S. S., 10 A. M.; Preaching, 11 A. M., 7: 30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue. S. E. Preaching, 11 A. M., 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10: 30 A. M., at Old Schoolhouse on Madison St., 2 1/2 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craton Ave. S. S., 9: 30 A. M.; Preaching, 10: 45 A. M., 7: 30 P. M.; Bible Reading, 6: 30 P. M.; Prayer Meeting, Wednesday, 7: 30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10: 30 A. M., 7: 15 P. M.; S. S., 9: 15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—1393 3d Ave. S. S., 10 A. M.; preaching, 11 A. M., 7: 30 P. M.; Bible study, Tuesday and Sunday; Wednesday, Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10: 30 A. M., 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7: 45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 4th St.; S. S., 10 A. M.; preaching, 11 A. M., 7: 45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—330 S. Hancock St., East Los Angeles. Services, 11 A. M., 7: 30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer Meeting, Wednesday Ev'g.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

GERMANTOWN, PHILADELPHIA, PA.—6611 Germantown Ave. Prayer meeting, Thursday, 8 P. M.; S. S., 9: 30 A. M.; preaching, 10: 30 A. M., 7: 45 P. M.

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From Our Correspondents.

*As cold water to a thirsty soul, so is good news from a far country."

(Concluded from page 397.)

VIRGINIA.

Elk Run.—This church met in quarterly council June 9. The business before the meeting was pleasantly disposed of. We decided to hold a thanksgiving meeting July 28, at 2 o'clock. Our Communion meeting will be Oct. 27. A series of meetings is to begin after the Communion, to be conducted by Bro. Abram Thomas, of Spring Creek, Va. For the benefit of the India sufferers a collection of \$5.75 was taken up.—*D. H. Smith, Hibo, Va., June 10.*

Red Oak Grove.—Yesterday, at 9 A. M., we met for Sunday school. We had 45 enrolled. At 11 A. M. brethren Moses Dickey and W. H. Naff preached for us. The fourth Sunday in this month, at 11 A. M., brethren I. N. Eller and C. D. Hylton, of Daleville, Va., will preach for us; also in the evening.—*Asa Bowman, Epifany, Va., June 11.*

WASHINGTON.

Stiverson.—The church met in council June 2. The members were found in love and union. Our love feast will be June 16. Bro. J. B. Simmons was advanced to the second degree of the ministry and will be installed June 17.—*Olivia C. O'Neal, Fulda, Wash., June 5.*

Spokane.—We met in council at Waverly, Wash., May 26, preparatory to the Communion. Bro. Jacob Gwin presided over the meeting. The usual church visit reported love and peace and a strong desire to work for the Master. Brethren J. Harmon Stover and D. M. Click were advanced to the second degree of the ministry. Two were received by letter. We welcome them and hope others will come to help us in the work of the Lord. In the evening fourteen members surrounded the Lord's table. Some were kept away on account of sickness. The house was well filled with attentive listeners, and the ministering brethren nobly defended the cause.—*B. F. Click, Tekoa, Wash., June 1.*

WEST VIRGINIA.

Charleston.—En route from Annual Meeting Eld. S. W. Riner stopped to fill the regular appointment here. He preached four sermons while with us. After the morning services on Sunday he baptized the three persons that applied for membership while Bro. C. D. Hylton was here in May. They are from one family,—father, mother and son. The father and son are members of our Sunday school. The son is only eleven years old. He has missed but one Sunday from his class for two years, though he lives nearly two miles away. We distribute each Sunday fifteen copies of the *Inglenook*, fifteen *Young Disciple*, and fifteen *Children at Work*. The people are glad to get the papers. When the ministering brethren are traveling over the C. & O. R. R. I want them to bear in mind this place and to stop and preach some for us.—*A. Haus, June 13.*

Vancelesville.—Our feast, June 9, was an enjoyable one. The attendance was larger than usual. Bro. Geo. S. Harp, of Maryland officiated and did some good plain preaching. Our elder, Eli Yourtee, and Bro. S. Cline, of Virginia were present and helped in the good work.—*F. M. Miller, June 16.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Words of Encouragement.

THE pages of history now have another Annual Meeting of our people. One feature of the papers before the meeting was the absence of any paper giving encouragement to mission work. It must be discouraging to the Missionary Committee, after working so hard, year after year, to keep everything in its proper place, to have their work criticised by such as could not do the work any better, if as well. Brethren, let us exercise more charity for those who are made the servants of the Brotherhood. I think they are doing exceedingly well. I have too much to do, to take any time to criticise others. "Charity thinketh no evil." 1 Cor. 13: 5.

A. HUTCHISON.

Flora, Ind., June 14.

From Hudson, Ill.

ANOTHER very enjoyable love feast is in the past. The ministerial force was ample, consisting of Bro. P. A. Moore, of California; Bro. J. L. Snively, of Nebraska; Bro. J. W. Switzer, of Roanoke, Ill., and Bro. H. J. Forney, of Chenoa, Ill. A number of other visiting members added to the enjoyment of the meeting. Bro. Moore officiated. The brethren gave us some excellent talks during the meetings, especially did we enjoy the talk on the examination, that brought out so much food for thought.

Our offerings for India and others, were excellent, amounting in all to \$24.50. Our people are responding nobly to the wants of the suffering. Our meeting will long be remembered as one of the best meetings. Quite a large company of spectators were present, while the best of order prevailed during the entire meeting.

THOS. D. LYON.

June 12.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Sept. 20, 8:30 A. M., District of Middle Iowa, in the Harlan church.

LOVE FEASTS.

Idaho—June 30, 6 P. M., Grallon church, at Southwick.

Indiana—Aug. 23, 2 P. M., Ogans Creek.

Sept. 12, 4 P. M., Pipe Creek.

Sept. 13, 10 A. M., Beaver Dam.

Oct. 4, 10 A. M., Landessville.

Oct. 6, 10 A. M., Sugar Creek.

Oct. 9, Union Center.

Oct. 9, 2 P. M., Howard.

Oct. 10, 4 P. M., Yellow River.

Oct. 25, 2 P. M., Bachelors Run.

Iowa—June 30, Farnhamville.

Sept. 15, Prairie City.

Kansas—Sept. 1, 2 P. M., Salline Valley, at H. Talhelm's.

Oct. 6, 2 P. M., Dorrance church.

Oct. 13, 4 P. M., Monitor.

Michigan—Oct. 6, 2 P. M., Fairview.

Minnesota—June 30, Wilona.

Missouri—Aug. 4, East Prairie.

Sept. 29, Fairview church, near Cherry Box.

Nebraska—Aug. 11, South Loup ch., 7 mi. northeast of Miller.

Sept. 8, eight miles northeast of Arcadia.

North Dakota—June 30, 2 P. M., West Rocklake, Deardorf's Barn.

July 2, 2 P. M., Rock Lake church.

July 12, 4 P. M., Pleasant Valley.

July 14, 4 P. M., Carrington church.

July 21, Bowbells.

June 30, 2 P. M., West Rocklake, in Bro. Geo. C. Deardorf's barn.

Ohio—Oct. 6, 2 P. M., Upper Stillwater.

Oregon—Aug. 8, Coquille Valley.

Pennsylvania—June 24, 4 P. M., Shade Creek.

South Dakota—July 7th, Willow Creek ch., 16 mi. S. W., Frederick.

Texas—Aug. 11, Manvel.

Virginia—July 27, Elk Run.

Wisconsin—June 30, Batron.

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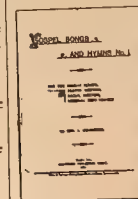
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VOL. 38.

ELGIN, ILL., June 30, 1900.

No. 26.

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EDITORIAL MISCELLANY.

JUST how soon the war in South Africa will come to an end nobody, of course, can tell, but it seems quite certain that Great Britain will become complete master of the situation, and place the whole of the Transvaal and Orange Free State under English rule. This means the wiping out of two republics. It is thought that this great change of conditions will stimulate emigration to South Africa. In fact it is thought that just as soon as peace and good government can be assured, there will be a great rush of emigrants from England and other parts of Europe. It would appear that both the soil and climate are very favorable to agriculture, and that in time the country will be settled by a hardy, intelligent and industrious people who will make it a region of great prosperity. And however much the civilized world may desire to see South Africa come to the front in the way of developments, the sacrifice of the Boers and the country that they loved so well, will long be regretted. It is unfortunate that they must be deprived of their liberty, and national honor. But such are the results of war. As a rule it is not right, but might that prevails on the battle field.

It is said that the oil engines are growing in favor in Palestine, as well as in other parts of the East. In Palestine the engines are used for drawing water from deep wells and for irrigating the extensive orange gardens where a constant supply of water is necessary. Hitherto there have been employed from six to eight mules for turning water wheels which involve considerable expense. It is found that an oil engine of six horse-power, or

even less, will raise double the quantity of water in the same time that a horse or mule will, while the expense is about the same. In the immediate vicinity of Jaffa there are very extensive orange groves, and here the oil engines prove of special value. Oranges may be raised to most excellent advantage in different parts of the Holy Land, where the soil is good, the climate mild, and the water abundant. But in several of the best localities the water has to be supplied from wells. In the Jordan valley the water may be conveyed to the groves by means of irrigating ditches. In fact, the whole of the valley might be irrigated in this manner, and with proper culture could be made as the garden of the Lord. While one regrets to see the customs of old times pass away, and modern improvements take their place, still it is for the good of the country. Could Palestine be favored with the right kind of a government, and be inhabited by a people of intelligence and enterprise, it might be made one of the most pleasant places to live in the world.

THIS seems a very promising year for the wheat belt of Kansas. It is thought that more than one hundred million bushels of wheat will be harvested. This means more than one and a half bushels to every man, woman and child in the United States. The demand for hands to help save the crop is unprecedented, and fully twenty thousand men are rushing into the harvest fields from other States. It is said that the trains are so crowded that it looks as though popular excursions are being run every day. Men who have no money to pay their fare are hauled free by the freight trains. It seems to be an occasion of general rejoicing. The farmers are grateful for the abundant harvest, while the laborers are delighted with the prospect of plenty of work at good wages. This is very unlike the situation forty years ago, when the present wheat belt of Kansas was marked on the map as a part of the American Desert, or even one decade ago, when the farmers of the Mississippi Valley sent train loads of provisions out West to keep the people from starving. But the days of prosperity have come, and we can all rejoice together, only we do not want to be so elated over the abundance with which the country has been blessed as to actually forget the God who gave it.

THE situation in China is daily growing more serious. No reliable information has yet been received from Peking, where thousands of foreigners, including missionaries and representatives from the different governments in Europe and America, are imprisoned. A force of 2,000 men, from the different governments, was sent to their relief, but nothing reliable has been heard of this force since it left Taku, on the seacoast, June 10. Rumor has it that it passed Tien Tsin,—distance fifty miles,—and is now surrounded and held in check by the Chinese. Another much stronger body of troops left Taku last Sunday and is now at the gates of Tien Tsin, where they seem to be confronted by a Chinese army numbering from 20,000 to 50,000 men. A bloody battle has probably been fought ere this. No war has yet been declared, but the Powers appear to have reached an agreement to restore order at all hazards in the affected parts of the Chinese Empire, and secure protection for the missionaries and other foreigners. Troops are being rushed to the scene of action, and inside of a few weeks a foreign army, numbering close to forty thousand, will have been collected. The United States, we understand, is taking part in the move solely for the purpose of

protecting her own citizens, their treaty rights and property. The other governments probably have the same object in view. It is to be hoped that this struggle will be of very short duration. Should it continue any length of time the destruction of life will be terrible. The Chinese are not well armed, but their fighting force runs up into the millions, and on the field of battle the well-armed and skillfully-drilled soldiers of the foreign governments will mow them down like grass. Sad, indeed, is the work of the battle field.

IN the United States only one person out of each 128,000 is struck by lightning during a given year. This information may be of some comfort to those who live in constant dread of the thunderbolt. The government weather bureau has collected the statistics of death by lightning in this country during 1899. The total is 563, the largest number ever before officially reported. A large percentage of the fatalities occurred in August, a total of 133, though in every month they are reported. Pennsylvania leads with 56, Illinois coming next with 41, other States showing the following figures: Ohio, 34; Indiana, 28; Minnesota, 24; New York, 23; Michigan, 21; Massachusetts, 11. Curiously enough the Southern States show the fewest deaths, Florida having only 3 fatalities and Louisiana 8. Not one of the Pacific coast States figures in the tables. Some 45 per cent of the fatalities occurred in the open, 34 per cent in houses, 11 per cent under trees, and 9 per cent in barns. In one part of this report Professor Henry, the compiler, makes these important suggestions: "Persons in a house during a thunderstorm should avoid chimneys and open windows. The middle of the room is probably the safest part. In the open, persons should never seek the shelter of trees. Wire fences and live stock should be avoided. If on horseback, it would be well to dismount and wait until the storm passes."

FROM London comes the news that Henry De Windt, a traveler of some reputation, who has made several trips to Siberia, Bering Straits, and the upper Klondike region, is authority for the statement that a French syndicate has been formed for the purpose of extending the present Siberian railway system north to the Bering Straits, bridging the straits by means of the Diomed Islands, which lie right in the middle of them, and extending the line on the American side to join the railway now in course of construction to the Klondike, thus joining Europe and Asia and America by rail. M. De Windt says he has been engaged by the syndicate to ascertain the feasibility of the project. He says he knows from previous travels that there would be many obstacles, but thinks the richness of the Koyukuk country, in the far north of Alaska, sufficient to justify at least a thorough examination of the question. Bridging the straits, he says, is not so difficult a matter as might be supposed, since the water is shallow and the islands not wider apart than the British Channel from Calais to Dover. This once accomplished the traveler would be enabled to visit Europe and most of the Bible lands without the necessity of a long sea voyage. Just how much such great enterprises will contribute to the spreading of the Gospel, and the helping of humanity, the Lord only knows. Were the line across Asia completed at this time, it would be used by Russia in rushing her troops to the eastern coast for the purpose of taking a more active part in the conflict with China.

ESSAYS

*Sit dy to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE ETERNAL WILL.

BY ERNEST WARBURTON SHURTLEFF.

To war the armored nations march,
With echoing tread and thud of drums;
But under heaven's triumphal arch
A King unseen in conquest comes.
A thousand wills are crossed in war,
A thousand victories lost and won,
They alter not his changeless law,
One will is destined to be done.

Frail as the blossoms of the grass,
Earth's glories rise to fade away;
One foot alone shall never pass
From out the kingdom of the day.
Republic, state, dominion, throne,
Go down before the setting sun;
Time summons all save Him alone,
One will is destined to be done.

The victor and the vanquished soon
Alike lay down their arms in sleep;
For Honor brings the strong no boon
To stay the vigils death must keep.
Defeat or conquest, life or death,
Progressive still His courses run;
Moved not the measure of a breath,
One will is destined to be done.

To that one will Creation turns
Her myriad gaze in wonder dumb;
No flower that blows, no sun that burns,
His secret tells in light or bloom.
But righteous law at last shall prove
To Him was every battle won;
Creation's travail brought forth love,
One will is destined to be done.

—Independent.

HOW THE ANNUAL MEETING WAS HELPFUL TO ME.

BY A. W. VANIMAN.

THE Annual Meeting just passed was among the largest in the history of the Brotherhood. When I arrived at home and began to analyze the work and the benefit I derived therefrom it was something like this:

In the first place I was pleased with the unanimity of the delegates. It encouraged me to see that while we move slowly as a people we move very much together. The feet-washing question was a long time in coming to what it now is, but when it did change it was almost unanimous in a few years. The breaking of bread is going the same way, and when the change does come there will likely be a great unanimity. Not the least helpful feature of the Conference is the social feature. We renew old acquaintances and form new ones. It is a great satisfaction to meet a person after whom you have read possibly for years. His writings always after have a renewed interest to us when we can call up the image of the writer while we read.

I gained a benefit in contemplating how careful we should be in such a meeting when I saw how easily strong men can become somewhat excited and say things which had much better been left unsaid.

The Educational Meeting was helpful to me. During the meeting all present who had been students at any of the Brethren's schools were asked to rise. It was a surprise to see how many there were. The statement was made that one hundred and forty of the persons whose names are found in the list of ministers in the Almanac were once students at Mt. Morris College. If there is such a list for that one school what would it be if we had the record of all our schools! These are the brethren who are coming along to carry their share in the work of the church. They are now among the active and conservative workers in the Brotherhood and there is every indication that the work of the Brethren's schools is a powerful factor for good and that there is not the danger in them that some feared. Some things may be done in the schools sometimes that may not exactly meet our approval, but when these workers get out into active life their love for the

cause and increased experience and responsibilities bring them out on the right side.

Another very helpful feature was the Sunday-school Meeting. No doubt many persons went home from there determined to do more work along the lines that were laid out. The "Home Department" work in the Sunday school was possibly new to many, but it was shown what possibilities were in it and almost every Sunday school can have such a department.

The Missionary Meeting was an inspiration. I remember a few years ago when the collections amounted to \$300, and when it jumped to \$600 we thought it wonderful, but since it has kept on climbing up until this year it was over \$1800. That shows how our missionary work is growing. When we get the sentiment to raise such collections it indicates how we are growing along this line, and this is surely helpful to us all.

The meeting was helpful to me in the inspiration it gave to come home and try to do more and better work. These meetings put new life and energy into us, and it is a great advantage that the meeting shifts to different parts of the Brotherhood, thus giving many an opportunity to get the benefit who would not otherwise do so.

The lessons we learn from such a meeting are also very helpful. We see a growing tendency on the part of Annual Meeting to return papers. There is scarcely a phase of church government which is not already covered by minutes which, if applied in connection with the Gospel and common sense, will meet most cases which can arise. In the face of the fact that nearly eighty decisions are on our Minutes on one question a number came up again and were returned. What is needed on this, the dress, question is not more minutes, but more teaching at home and laboring in private. If we make decisions and attempt to enforce them without getting the members to believe in the right and utility of the decision it only gives us the opposite result from what we desire. The way in which queries were returned this year will probably make some of us more careful about the queries that are sent to Annual Meeting. No doubt many concluded at this meeting that more sifting should be done at the District Meetings. In many ways has the meeting been helpful to those who have attended. Wherein it has increased our happiness, broadened our views, brought us in closer touch with the whole Brotherhood, increased our love for the church, strengthened our loyalty to her principles, inspired us with more zeal for the cause, filled us with a determination to labor more earnestly to build up the church,—inasmuch as it has done these things for us, have we been helped by the Annual Meeting?

Saginaw, Texas.

INSTRUCTIONS TO ELDERS.

THE following, which we clip from the *Octographic Review*, contains some excellent hints for elders and even others:

NOT GIVEN TO WINE.

It is required of elders or overseers that they shall be "not given to wine." The word thus translated, without the negative particle, means "pertaining to wine, given to wine; prone to intemperance, drunken, hence quarrelsome, insolent, overbearing." Certainly an elder of Christ's church should not be guilty of any one of those evils, but should keep entirely clear from them all. Since the distillation of strong drink began the crime of drunkenness has become so common that even the moderate drinking of wine is now unbecoming in any one professing godliness. It is even a reproach to any one professing common morality, to say nothing of godliness. The time has come when the use of wine, even as Paul advised Timothy, has the appearance of evil in the estimation of many people, and is liable to damage a man's reputation. "Touch not, taste not, handle not"—this seems to be the only safe principle. We do not mean by this that a man should decide to die rather than take alcoholic stimulants, yet we do mean that whatever is alcoholic should not be used excepting

in the most extreme cases. Drunkenness is now the crime of crimes. It is the crime-breeding crime, and every step in that direction should be avoided to the utmost. Therefore the bearing of the requirement, "not given to wine," is now much severer than it was when written by the Apostle Paul. In its severest bearing it should be regarded by elders of churches and all other Christians. "Abhor that which is evil," and "Abstain from all appearance of evil." Rom. 12: 9; 1 Thess. 5: 22. These are the requirements which should always be observed by elders and all other Christians in regard to strong drink and all other evils.

NO STRIKER.

Next we learn that an elder is to be "no striker." The Greek word translated "striker" also means "one apt to strike; a quarrelsome, violent person." It needs only to be stated, in order to be understood and admitted, that neither an elder nor any other Christian may be guilty of any such misconduct as that just mentioned without reproach to himself and the church. Though much is said by certain persons in favor of what is called "muscular Christianity," yet physical violence as an exhibition of temper is certainly very unbecoming in any one professing godliness. Violent speech or gesture is objectionable because it is generally regarded as an exhibition of anger. In view of this we can readily understand why a bishop or overseer should be "no striker," not "apt to strike," nor "quarrelsome," nor "violent." All Christians should consider the importance of maintaining self-control even under the most trying circumstances.

FILTHY LUCRE.

Another requirement of elders or overseers is that they shall be "not greedy of filthy lucre." To Titus Paul says, "not given to filthy lucre," and the words translated thus mean, "not eager for sordid or dishonorable gain." It may seem strange to us that the Holy Spirit thought it important to give such a precaution. It implies that there might at some time be men connected with the church who would be eager for dishonorable gain. Yes, and here is another evidence of Paul's inspiration. Had he not been inspired he would, probably, have been afraid of insulting the brethren by writing such a precaution. But, being guided by the Spirit of God, he understood that men would at some date, if not at that very time, be connected with the church who would be so eager for earthly gain that they would be dishonest in accumulation thereof. Such men the Lord intended should be kept out of the eldership. If any of that class are now in the eldership they should get out of it as soon as possible. Yes, they should even get out of their formal relationship to the church, unless they will heartily repent. They are hypocrites. If they do not sincerely repent, and become honorable in business, they will certainly be lost forever.

We are next told that a bishop or overseer must be "patient." The Greek word thus translated means "suitable, fair, reasonable; gentle, mild, patient." Though the word "patient" is a fair translation of the word that is found in the Greek text of this passage, yet those who would serve congregations of Christians as elders, acceptably to God and mankind, must possess all the excellencies indicated by the shades of meaning just recorded. That is to say, they need to be fair and reasonable, gentle, mild, patient. They must be willing to listen, in many instances, to what may be generally regarded as unreasonable complaints without showing signs of disgust. To control one's self under such circumstances may be difficult, and to be entirely fair at all times may be very trying. Yet elders of churches must be exemplars in this direction.

NOT A BRAWLER.

Then an elder must not be a "brawler" or quarrelsome person. The Greek word translated "not a brawler" means not disposed to fight; not quarrelsome, nor contentious." This is very important and should be considered in all its bearings. Not only should an elder of Christ's church not be "quarrelsome," but he should not be so determined

to gain a victory over every one from whom he differs that he obtains for himself the reputation of being "contentious." Elders and all other Christians should contend earnestly for the faith, yet they should not calculate to become victors in every little controversy that they may have. In regard to matters of opinion or preference a fair statement may be made, and then the question should be passed over. It is sufficient for us to contend in regard to the divinely-authorized faith and practice without wasting time and making ourselves odious by contending for matters of opinion or preference. A contentious disposition is very objectionable whether found in an elder, deacon, or unofficial member, man or woman, husband or wife, parent or child. An overbearing spirit and a contentious disposition are closely related, and should never be cultivated by any Christian, especially an elder of Christ's church.

NOT COVETOUS.

Neither should an elder be "covetous." The word here rendered "not covetous" also means "not fond of money, but liberal, generous." This is easily understood and applied. A money-loving elder is always a reproach to the church which holds him in official position. He shows his money-loving disposition in so many actions that he is soon known in the community where he lives. However small the price he is asked for anything that he wishes to buy may be, yet he asks the seller to take "a little less." Sometimes he will contend for a very small reduction in price, so that people with whom he transacts business will say that he is "not pleasant to deal with." Such a disposition manifests what is sometimes called "littleness," especially in one who is able to pay a fair price for what he buys.

RULING HIS OWN HOUSE.

Nor is this all which is necessary to make an elder blameless before his fellow mortals as well as before God. But he must be one that "ruleth well his own house." The Greek word here translated "ruleth" means "to set before, to set over, appoint with authority," also, "to preside over, govern, superintend." These different shades of meaning leave no doubt concerning what is meant. In addressing Titus on this subject Paul wrote thus: "Having faithful children, not accused of riot or unruly." Some have supposed that an elder's children must all be members of the church in order for this requirement to be fulfilled. But that is a mistake. Whether children, even an elder's children, become obedient to Christ must be left to them. Under the Jewish law a man could say, "As for me and my house, we will serve the Lord." Josh. 24: 15. While that law was in force a man had authority over his household in regard to religion, but in the gospel age a man only has authority over himself. He can say, "As for me I will serve the Lord," but beyond this he can not safely declare. This being true it is evident that Paul's language to Titus in regard to a bishop's children only meant that they must be orderly at home and of respectable behavior abroad. If they be accused of riotous or unruly conduct they show that they have not been well regulated and reflect upon their father's ability to rule. But if they be orderly in their behavior, whether they be members of the church or not, they reflect credit on their father, also on their mother. In order for children to be well regulated their parents, if they be both living, must be united on the subject of family control. Moreover, they must be respectful toward each other. If they quarrel with each other it is not likely that their children will be obedient to either of them.

THE ELDER'S FAMILY.

But some one may be ready to inquire, "If a man be scripturally qualified in every other particular, but has no children, and thereby does not show that he can rule children, what then?" In answer to this we simply say that Paul's language is "one that ruleth well his own house," and does not say how much of a household he shall have. The expression "having faithful children," or "having his chil-

dren in subjection with all gravity," is added on the supposition that children have been born into the elder's family. Yet it must be admitted that children are not essential to a household, nor to a well-regulated household. If a man's family be properly regulated, whether it be small or large, or whether he has children of his own or adopted children, or none, he shows regulative ability. The larger a man's family is the better opportunity he has for showing regulative ability. The more a man has shown his regulative ability the less risk a church assumes in choosing him for the eldership. But to say that a man has no ability to govern or regulate others, simply because he has had no children to regulate, is a mistake.

YES, THERE MUST BE A SUPREME RULER AND AUTHOR.

BY L. W. TEETER.

The eclipse of the sun on May 28 has again revived our thinking forces as to the causes and purposes of eclipses. While we may not be able to locate all the causes or any of the purposes of an eclipse, we must admit the fact that now and then there are eclipses of both the sun and the moon. These at first appear to us as unavoidable interferences of the planets. If we but knew the design of their Creator and Preserver we would know that it was neither an unavoidable nor an accidental interference. We dare not say that God was unable so to organize the planets and locate their respective paths as to avoid eclipses. He said, when he created them, "Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs and for seasons, and for days, and for years;" and "to give light upon the earth" (Gen. 1: 14, 15).

"God made two great lights, the greater light (the sun) to rule the day, and the lesser light (the moon) to rule the night" (Gen. 1: 17; Psa. 136: 8, 9).

The design of this essay is to point the reader to the incontrovertible proof that an eclipse affords us (1) of the existence of the Supreme Ruler—God—and (2) of the authenticity of his Revelation—the Bible—to us. It should be remembered, however, that the sight of the sun and moon with their peculiarities, and functions, appearing to us, just as the Bible prescribes that they should,—even before they were created, is an abundant daily proof of the existence of God and that the Bible is true. Every one can foretell a day or a night by observation without the telescope or an extensive knowledge of astronomy.

The aforesaid proof appears in the following statements, namely, (1) The fact that the sun, the moon and the earth *exist*, is proof (a) that they were created; and (b) that they have been preserved ever since by their Creator; hence (c) that their Creator and Preserver still exists; (d) that the Bible account of both the creation and preservation of them is true (Gen. 1: 1, 2, 14-17; Neh. 9: 6; Psa. 8: 3; 33: 6). (2) The fact that men can calculate with the greatest precision the occurrence of an eclipse for any period of time in the future proves a perfect uniformity of the relation of the earth and moon with the sun, and of the earth with the moon. Now, since God hung the earth on "nothing," he must be holding it in place himself as he does the other planets (Job 26: 7), and no man is able to give a better solution of the question of their support in space than that.

If astronomers could control the planets the occurrence of an eclipse at a given time and place would be no wonder, so far as its occurrence was concerned, but it would be a positive proof of their great power over those planets. But as it is, their only means of knowing when an eclipse occurs is by a series of observations of the cycles, motions and paths of planets, taking as a basis for their calculations the fact that the same uniformity will continue in the future that was seen during their past observations. Then if an eclipse occurs precisely as predicted, while it is a credit to both the science of astronomy and the scientist who predicted it, yet

the greater credit belongs to him who holds those planets in his hands and preserves the uniformity that makes it possible for the scientist to predict it.

Therefore, as long as the sun shines and the moon reflects her light, and the earth remains, and eclipses or other heavenly sights occur, the thinking man is compelled to confess the existence of God, and the truthfulness of the Bible, and that truly "the heavens declare the glory of God; and the firmament sheweth his handiwork" (Psa. 19: 1) and that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. 1: 20).

Hagerstown, Ind.

BIBLE SANCTIFICATION.

BY D. E. STOVER.

Sanctify, to make holy (*Webster*). *Sanctify*, to separate, to consecrate, to cleanse, to purify (*Hudson*). Sanctification, sanctity, holiness (*Hudson's Greek Lexicon*). We hear much on the subject of sanctification here in the South. While this modern theory of sanctification, as advocated by many, is not in harmony with the teachings of the Savior and the apostles on the subject, it nevertheless has some truths in its doctrine and has done some good here in Florida, inasmuch as through the influence of those who advocate this theory many have been induced to lay aside some of their evil habits, while others have been led to a closer and more careful study of the Word to "see whether these things are so."

We believe we can safely say that we, the Brethren church, have always contended for Bible sanctification, holiness, purity, and perfection. In our church visits preparatory to our love feasts, each member is visited by the deacons with the object of determining the spiritual condition of the members, and among the questions which are asked each member is the following: Will you still labor with the church for an increase of holiness, both in yourself and others? To this we expect that every member in good standing will answer in the affirmative.

Holiness, purity, sanctity (*Webster*). Holiness, sanctification (*Hudson's Greek Lexicon*). Hence each earnest member affirms that he or she is laboring for an increase of holiness, or sanctification. Do all who answer the above question in the affirmative really and truly labor for an increase of holiness both in themselves and in others? Our everyday life will tell. The church puts this question to each one of its members, because we as followers of Christ believe with Paul that God has called us to holiness. 1 Thess. 4: 7. We believe that "Christ loved the church and gave himself for it, that he might sanctify it; having cleansed it by the washing (marginal, *laver*) of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (R. V.) Eph. 5: 26, 27. The church is made up and is composed of individual beings who have been cleansed by the washing of water with the word.

Many of those who are advocating this modern theory of sanctification would here call Paul a "waterist," since some of their leaders would brand all who believe that Paul had reference to water baptism as such. See "Baptism, Mode and Design," p. 59, by Rev. W. B. Godbey, A. M. He is a leader among the so-called holiness people of the South. While many of these people have reduced Christian baptism to a few drops of water, others still claim that they may be sanctified without water baptism; hence the theory which they advocate is not based on the teaching of the Gospel, and hence is not Bible sanctification. The Savior, the head of the body (church), prayed that his disciples might be sanctified through the truth (or Word). John 17: 17.

We were reconciled to God through Christ, who was the embodied Word. How then could we be sanctified through the truth, or Word of God, without first being reconciled to the Word? And how can the Father answer our Savior's prayer in our behalf by "sanctifying us through the truth" when we are not willing to obey the truth? What is Bible sanctification?

OUR AGED AT ANNUAL MEETING.

BY S. Z. SHARP.

It may be of interest to many readers of the MESSENGER to contrast the Annual Meeting of forty years ago with the one held this year at North Manchester. We shall try to note some of the leading spirits who molded the sentiment and directed the influence of the meeting then and since. Then we were interested in the study of character and we treasured up some of the impressions those ancient pillars of the church made upon our mind.

Forty years ago the central figure of an Annual Meeting was our martyred elder, John Kline, of Virginia. It was very apparent that he had a strong hold upon the entire assembly. He was the moderator of the meeting. His plaintive voice and sympathetic tone had a wooing influence upon his hearers, and to this we ascribe much of his power. We look forward with deep interest to his biography soon to be published by the Brethren Publishing House.

Beside Brother Kline stood Henry Kurtz, the scholar and former Lutheran minister. Short in stature and wonderfully quick and active, he seemed almost ubiquitous. His fine scholarship made him the permanent clerk of the meeting, as he was able to take the queries in English and read them both in English and German by translating them at sight, which was then necessary on account of the many Germans among us.

Next we notice D. P. Saylor, bold and fearless, the embodiment of the lion. We shall never forget the little breeze he stirred up on one occasion at an Annual Meeting, when some subject of the Civil War and the abolition of slavery came up and he ventured the assertion, "God is now doing by means of the cannon what we so many years tried to accomplish by the preaching of the Gospel." As he said this a number of soldiers at home on furlough from the army and present at the meeting so far forgot the sacredness of the place and the occasion as to greet him with a cheer.

Geo. Hoke and Elias Dickey were two expounders of the Scriptures and referees on knotty questions at Annual Meeting. We remember with what zeal we advocated the laying on of hands upon the deacons at their installation, but when Geo. Hoke and Elias Dickey set their veto upon it, that settled the question forever.

John Umstad, meek as Moses and impulsive as Peter, made an impression on the Brethren church which has never been effaced.

We were especially attracted toward Philip Boyle, a man of more than ordinary attainments, because of his being such a friend of education.

Peter Nead, Abram Flora and John Hershey formed a trio at Annual Meeting and exerted an influence that extended far and wide. Peter Nead is known by his book of "Theology," which is found in so many Brethren's homes. He was always accorded an honorable seat at our Annual Meeting. On one occasion the brethren had erected a raised platform for the benefit of the Standing Committee who invited him to a seat with them, but his humility caused him to decline, and he kept his seat with the congregation below.

Henry Koontz and Adam Brown formed a pair that was conspicuous for their evangelistic qualities. They traveled on horseback far and wide and their diary, if taken, would make a book that would rival that of John Kline.

John P. Ebersole was a man of large proportions in every way. He forged his ideas and his words with a sledge-hammer, figuratively speaking, and

when he spoke them in his stentorian tone of voice there was no misunderstanding what he said.

John Metzger, sincere, earnest, and enthusiastic, was another prominent figure. People listened to him because they loved him. The spirit of his words had even more power than their form.

Samuel Mohler, the Leonidas in battle, was always in front in the conflict of sentiment and discussion. His words never gave an uncertain sound, nor did anyone fail to know on what side of a question he stood.

James Quinter, on account of his intellectual ability and cultured manners, at once took the place of clerk at Annual Meeting when Henry Kurtz was called up higher.

Robert Miller, the defender of the Brethren's doctrine, was ever prominent at an Annual Meeting. He was as ready for a debate at Annual Meeting as he was to enter into discussion with some minister of another denomination. He largely filled the place which brethren Hoke and Dickey held before him. To him must be given the credit of our people being called "The German Baptist Brethren Church" instead of "Church of the Brethren" as before. All these aged worthies, with many others, whom our space forbids us to mention, now "rest from their labors, and their works do follow them."

Among the aged still living and prominent at our Annual Meeting we may mention B. F. Moomaw, fearless to defend what he believes to be right, whether showing his loyalty to his government among a thousand Southern Confederates, or his loyalty to his church in the midst of his family and his friends who dissent from him.

About twenty years ago we were detailed to preach at an Annual Meeting in a large Methodist church on a special subject, and we asked Samuel Murray, who was then only seventy-five years old, to secure us one of the "old brethren" to open the meeting and he secured Hiel Hamilton; but brother Murray has since become one of our aged brethren, and at our last Annual Meeting was a prominent personage on the platform in his ninety-fifth year, taking a deep interest in all the deliberations of the meeting.

Geo. Studebaker, another veteran who has served the church for about sixty-five years, sat near the moderator, with sight and hearing impaired, yet the fire on the altar of his heart burning as brightly as the day it was first kindled.

Just behind him sat John Wise who was prominent at our Annual Meeting more than forty years ago, and with his clear, resonant voice so many years served as reading clerk. We were pained to see that his eyesight was so impaired that he could not read at all, but we hope something will be done for him to restore his sight.

There, too, was Andrew Hutchison, whose appeals in behalf of the Master have thrilled the hearts of assemblies in almost every part of our widespread Brotherhood. We would like to mention many others, but our allotted space is now filled, though there are many others just as influential and as worthy as those we have named for illustration.

One thing that impressed us forcibly was the large number of aged sisters who sat upon the platform as much interested in the discussions as the brethren. Notably among them was one so well known to all the Brotherhood by her munificent gift to the church, by which every minister of our Fraternity is enabled to secure many valuable books to aid him in his ministerial labors.

Our Annual Meeting to the aged is more than a Pentecostal reunion. It is a foretaste of the joys awaiting the faithful who shall gather in that greater reunion to which the aged are departing one by one, one by one.

Plattsburg, Mo.

THE STANDING COMMITTEE OF 1900.

BY JOHN CALVIN BRIGHT.

This Committee convened in the Brethren's churchhouse in North Manchester, Ind., May 31, at

8 A. M. It was composed of forty-one brethren from twenty States, representing thirty-nine general Districts. The majority of them came the evening before, and all but two were present in the opening services.

These services were solemn, tender and impressive. Solemn,—all seemed to realize the responsibility under which they were placed. Tender,—nearly two-thirds of them had served on this committee before and meeting again in this relationship impressed them with tender emotions.

Upon analyzing the Committee we find that some of her body have been on the Standing Committee every year save five, since "seventy-four." One has served eight years; one, six; one, five; five, four; two, three; sixteen, one year. This leaves fifteen to take their initial lessons.

Again we learned that nine of our Committee served on a similar Committee in '93, six in '97 and '98, and five in '89, '92. We also found that five had served in the seventies, ten in the eighties, and twenty-six in the nineties.

Two of the Committee had explored the Holy Land and one of these had even "girdled the globe" from the "Garden of the World" to "The Land of the Midnight Sun." He had visited "The Heathen Lands of the Orient," returning again to "The Golden Gate of the West." Six had served as officers of the Annual Meeting.

A few of the Committee gave evidence of feeling the "weight of years," though the majority were on the "sunny side" of fifty, while three had just entered the thirties. All gave evidence of zeal for the church of God and love and respect for each other. In the eighteen sessions, aggregating over forty hours of time, no hasty or unkind word was spoken. Only once was the Moderator called upon to give the deciding vote, and his vote, on the side of patience and clemency, toward the importunity of the fourth audience of "one in trouble," had a salutary effect, for several more audiences were given without any objections.

Last but not least "our doorkeeper," with his quiet tread, his courteous air, thoughtful care, and business tact, left such an impression on each member of the committee, and upon all who came and "knocked," and received his ready response and waiting, that it will always be remembered with pleasure.

New Lebanon, Ohio.

HOW DID THE ANNUAL MEETING IMPRESS YOU?

BY I. J. ROSENBERGER.

OUR title was not an uncommon address when brethren met at our recent Annual Meeting, and it doubtless continues to be such yet. I wish to develop the answer to this question for the readers of the GOSPEL MESSENGER, many of whom were not there.

I. I was favorably impressed with the general phase of the meeting.

1. The social qualities of the meeting were all that could be asked for. These are desirable phases of our Conferences in general. One of the United Brethren bishops recently remarked that he wished that they could raise the social character of their church up to the standard that is exhibited at our Annual Meetings. The social influence of those great annual gatherings is surely of great benefit.

2. There were an unusual number of questions of long standing before the meeting. It occurred to me that unusual light was thrown upon many of them. I allude especially to sisters breaking bread and the laying on of hands. There seems to be a satisfactory solution of these questions in sight. Our habit of deferring the vote to the answer on important questions is worthy of commendation. There seemed to be general satisfaction in the disposition of the anxious hymn-book question.

3. The marked generosity of the citizens in giving lodging to the guests of the meeting was all that could be asked for. A comfortable place to rest after these long days of anxious mental labor is very desirable and necessary. The Committee of

Arrangements met with some criticism in executing their work on the lines of the rules of the church. For this they are to be commended; and the District showed wisdom in their selection. The great lack in the church to-day is not decisions, rules, but men to execute our rules. Not so much want at our headquarters in the legislative as in the executive departments of our church.

II. But I was impressed that some lines of our work at Annual Meeting can be improved.

1. The report will show that about two-thirds of the queries sent were returned to the churches from which they came. This per cent was unusual this year, and shows a lack of mature and deliberate judgment as to matter in the query. It would seem that the wisdom of a District Meeting ought to be sufficient for such emergencies. Again, they often lack in clearness. All papers ought to be clearly worded and carefully punctuated.

2. Our rule providing for the delegate to explain his query when read is of but little benefit, and is in no wise parliamentary. If the query is not clear when read, it will not be clear when entered on the Minutes. The explanation does not go with the Minute. Besides, the delegate being known, and often a party in the case, his explanation may aid in moulding a decision that will be unsatisfactory. The report will show that in our recent meeting a number of lengthy speeches called "explanations" were made, that aided the delegates but little in rendering their decision.

3. The attendance during the entire meeting was large, but the crowd was largely increased on Sunday by the unusual number of cheap excursions run on that day. The crowd was so great that the opportunity for hearing was not good, and to get something to eat was a most irksome task. Even the hotels and restaurants were burdened with custom. There would be good reasons for securing an agreement with railroads not to run special excursions on Sunday at our Annual Meetings.

There was an unusual number of important questions at the meeting; and the deliberations on these were upon the whole clear and instructive, which will make our coming report of interest and value for reference. The reporter remarked to me that the report this year would be of unusual size, containing about a half more matter than the report did last year. I shall await it with interest.

Covington, Ohio.

THE LORD'S SUPPER AND THE PASSOVER.

BY CHAS. M. YEAROUT.

In Five Parts.—Part One.

THE night that Christ was betrayed by Judas he ate a meal with his disciples, before which he washed his disciples' feet, and after the meal he instituted the bread and cup—the Communion of his body and blood. The word Christ uses to designate this meal he ate with his disciples is *deipnon*, and not *pascha*. These words are never used interchangeably. *Pascha* refers to the paschal lamb—passover that was instituted in Goshen in the land of Egypt. These words are used in all languages, so far as my knowledge goes, but never interchangeably. In the Greek we have the word *pascha*—passover,—and this word is never translated supper. We also have in the Greek the word *deipnon*, an evening meal,—but this word is never translated passover. In the German we have the word *Osterlamm*—Easter lamb—passover, and it always refers the reader to the passover as instituted in Egypt. We also have in the German the word *Abendmahl*—evening meal—supper. In the English we have the word passover translated from the Greek word *pascha* and always refers to the paschal lamb or paschal feast, except in 1 Cor. 5:7. We also have in the English the word supper—an evening meal,—translated from the Greek *deipnon*. If Christ ate the passover with his disciples the night he instituted the Communion, the gospel record misrepresents him, for the Gospel calls the meal Christ ate with his disciples *deipnon*, *Abendmahl*, supper. If that which Christ sent the apostles to prepare was

not the passover, then the Gospel misrepresents him: for he told them to go and prepare the *pascha*, *Osterlamm*, passover. But the Gospel nowhere says, that Christ ate the *pascha*, *Osterlamm*, passover, that night, but the Gospel does say they ate a meal together, and calls that meal, or eating, a *deipnon*, *Abendmahl*, supper. We cannot make a word mean two or more different things without doing violence to the well-defined meaning of words. According to philology every word has a definite specific meaning. True, a word may have a secondary or remote meaning under certain conditions, but the specific meaning is the primary and correct one. Supper can never be made to mean breakfast, because supper is an evening meal, and breakfast comes in the morning. The word *pascha*—passover—is used (1) for the passing over of the destroying angel; (2) for the paschal lamb; (3) for the meal at which it was eaten; (4) for the festival instituted in memory of the coming out of Egypt, and the passage of the destroying angel. How many of these uses will the *deipnon*, supper, fit?

If the apostles killed the paschal lamb, they violated God's law (1) in killing the lamb at or within the enclosure where the supper was eaten. God's law demanded that the lamb be killed at the temple; (2) by killing the passover they violated God's law, for the priests were to kill the passover. The apostles never killed the passover. If Christ ate the passover that night with his disciples he and the disciples violated God's law, (1) by eating the passover twenty-four hours before the time God prescribed in the law for eating it; (2) by going out before the morning; (3) by eating a soup. There was no soup or broth connected with the passover as instituted by the eternal God. Ex. 12: 8, 9. Had Christ and his apostles eaten the passover before the legal time prescribed in the law, the Jews would have had no occasion to bring false accusations against him, but would have charged him directly, and rightly too, of violating the plain written law of God. Jesus says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." If Christ ate the passover with his disciples at the close of the thirteenth day of the month (the time he ate his supper with the disciples), he ate it twenty-four hours before the time prescribed in the law, and thereby, instead of fulfilling the law, he violated, broke, the law, and stood as a transgressor of God's law. To fulfill a thing is to meet it in time and place. Christ was the antitype of which the paschal lamb was the type. Ex. 12: 46; Num. 9: 12; Ps. 34: 20; John 19: 36. The antitype must meet the type in time, and take the place of the type; the type then ceases. So Christ met the type, the paschal lamb in time and place, and expired on the cross at the very hour the paschal lamb should have been killed. Hence, "Christ our passover is sacrificed for us." And the passover had its fulfillment in Christ, and ceased forever, so far as God's appointment is concerned. "He taketh away the first that he might establish the second." Christ was on the cross from nine o'clock in the morning till three o'clock in the afternoon. At three o'clock he cried, "It is finished," and bowed his head and died.

At three o'clock in the afternoon the sacrificing of the paschal lambs began, and lasted till five o'clock in the evening. At three o'clock upon that day the sun was clothed in black darkness, the earth quaked, the rocks rent, and the veil of the temple (where the passover must be killed) was rent in twain from top to bottom, and the graves of the saints were torn open. In this wonderful commotion and upheaval of nature, the sun having been clothed in utter darkness for three hours, the earth quaking and rocking to and fro like a drunken man,—under such conditions, suppose ye for one moment that those high priests were at the temple killing lambs for the passover service? It is unreasonable. As to their having eaten the passover before the legal time, that is preposterous. God

never made any provisions whatever for eating the passover before the time prescribed in his law, and there is no account on record that it was ever done.

The preparation of the passover began about the close of the thirteenth day of the month Abib. The fourteenth day, which began at sunset and ended at sunset, was the preparation day; it was also called the day of unleavened bread. Mark 14: 12; Luke 22: 7-13. When Jesus sent the apostles to prepare the passover he was simply living up to the demands of the law. That which Jesus sent them to prepare was the *pascha*, *Osterlamm*, passover. The necessary preparation to keep the passover was, first, to cleanse the place of all leaven; and so carefully was this done, we are told, that they lighted candles and searched every niche and crevice, and all leaven was cast out. Second, to secure a lamb or kid for the passover meal. This is as far as the preparation could go with lay members, so far as the lamb was concerned—until it was killed. Third, the priests killed the lamb at the going down of the sun on the fourteenth day of the month. All Bible readers know that the apostles went at, or about, the close of the thirteenth day of the month to prepare the passover, and there could be no going down of the sun on the fourteenth day of the month for eighteen or twenty hours; hence the apostles did not kill the passover. Fourth, to cook the lamb; this was done about sunset on the fourteenth day. Thus the passover was prepared in full, which required the entire fourteenth day of the month, and the passover was then eaten on the fifteenth day of the month. All the preparation the disciples made was made about sunset of the thirteenth day of the month, about twenty hours too soon to kill the passover, and about twenty-four hours too soon to eat it.

We have a brief description of how the passover was prepared in the great passover held by king Josiah in the thirty-fifth chapter of Second Chronicles. We have this language in the tenth verse: "So the service was prepared," but the lambs were not yet killed. If the priests under Josiah could prepare the passover service before the lambs were killed, why not the apostles? There is not an intimation in God's Word that the apostles ever killed the passover. They certainly did not.

Warrensburg, Mo.

ANNUAL MEETING'S EDUCATIONAL SIDE.

BY JOHN E. MOHLER.

WITH full and free discussion, we have no other church educator equal to our Annual Meeting. Even the best recognized leaders in the church learn something there. Nowhere is it more clearly proved that there are two sides to every question. At times there are universal practices among us which few dream will ever change, when lo! a few apt words of truth put our practice in an entirely different light. Upon almost any question there are radical views on either side, and if no one else profits by them, the conservative listener does, and it is the conservative ones who usually guide the results of the meeting. But without a full and wide discussion, the educational side of Annual Meeting is destroyed, and delegates look at questions and vote as their minds were decided beforehand. This is disastrous at once to the truth, and, in the long run, to the peace of the church. There is nothing lost in a free discussion, but there is much learned by it, and brethren understand each other better.

But education in church matters at Annual Meeting reaches farther than the assemblage. Those who are deprived of the social features can still enjoy the educational side of the meeting. The best thought among us is represented in the full report of all the important meetings held. Both sides of each paper are discussed in a way that cannot fail to educate the reader, who may not always agree with the speaker, but he gets the best reasons presented by either side. In fact, no person can expect to keep to the front in church work among us without knowing the best reasons for our action on any question. It may safely be said that if more attention was paid to this, many questions that come before the Annual Meeting would be settled satisfactorily at home. The report of the recent meeting should be especially valuable, as an educator, because of the wide discussion permitted.

Warrensburg, Mo.

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

WE earnestly solicit contributions for this department of the Gospel Messenger, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTRBAUGH, Box 776, Elkhart, Ind.

THE MINISTER AND HIS WORK.

FEEDING THE FLOCK.

FROM an article written for the preachers I glean some items of interest on the above subject. It is quite as important to save men from the commission of sin, after they have been brought to a knowledge of the truth, as it is to bring them to Christ and give assurance of divine acceptance. Much depends upon the food and treatment the sheep receives as to whether its growth will be satisfactory. Age, conditions of health, powers of assimilation, associations, employment and heredity are factors that appeal with no little force to the one whose duty it is to administer to the spiritual wants of the flock. To say that one kind of food is sufficient for all, old and young alike, is to reverse nature's law and at the same time render meaningless Paul's laconic declaration, *meat for strong men, milk for babes*. The Gospel furnishes variety suited to every condition (in every clime) from childhood to old age. Why this variety, unless soul culture for God demanded it? If demanded, how are you directing your messages from the sacred stand? Do they with studied exactness give food for the old and young, the strong and weak, the faithful and wayward, saint and sinner? Have you come to the conclusion that you are sent only to a certain class of people, exclusively to aged, or exclusively to the young or exclusively to the church? If so, you are missing the great purpose of your mission. The divine command, re-enforced by a limitless amplitude of power, is, "Go into all the world and preach my Gospel to every creature." "Lo, I am with you alway." Many a preacher has narrowed down his field of usefulness until it cannot be justly said he is a preacher of the Gospel. His sermons may be great as to research, great as to scholarship, far reaching in depth of thought, but mere *drivel* as to food for hungry, famishing, sin-sorfeited souls, from the hand of the child upon the cradle to the feet of the aged patriarch upon the unbroken sod of the grave. If you would be a preacher of the Gospel, all the conditions of the human heart IT seeks to relieve and make joyous must be studied and faithfully supplied from the bounties of redeeming grace and love.

It is a problem now being discussed with much earnestness as to how best to shepherd and feed the flock of sheep to bring best results. Are we studying the wants of souls bound for eternity and applying the best means at hand that they may "grow up as calves in the stall"? Have you any who are spiritually afflicted? See to them, they are off their rations, their appetites may have failed, or peradventure you have in some way neglected to carry the food directly to them, and weakness ensued or maybe the enemy has overtaken and gained a victory over them. It is your business to understand your flock and supply the ration as to quantity, quality, kind, and of the strength necessary to meet the varied conditions which present themselves to you that all may be healthful and happy. You will not be surprised if warned of the danger of over-feeding. It is not the amount of food given but the kind when properly assimilated that supplies the system with health and vigor. Then, too, there is some danger of the supply of the best running low, not that the fountain is failing, but human weakness comes in the way and you fall below your mark. Had you left a healthful longing for more food one week ago, something would be left over for to-day, and even if not, it is a comfort to know that very poor bread is sweet to the hungry man. It sometimes occurs that the sheep goes astray and must be sought out and the food taken to it. If so, go on your errand of mercy seeking and saving the lost.

A MORE EFFECTIVE MINISTRY.

There is not a doubt but the ministry of the Brethren church falls much lower in point of efficiency than it ought, but viewed from the inner side one readily sees causes contributing to this end, some of which are excusable on the part of the preacher and others which are not. Our brother, M. G. Brumbaugh, asserts there is no place in the economy of grace for a lazy man. May I emphasize that fact by saying for a lazy preacher. If your ministry is ineffective on the above account you are like a ship on the stormy sea without a rudder. You are not in a hopeless condition, even if in peril. But rescue is all in your own hand, you must strive to move forward, retrieving lost time and lost opportunities, avowing perfect and constant consecration to the calling you have accepted. On the other hand, if your ministry is ineffective because the church has increased your burdens beyond what you are able to bear, and does not come to your relief, the responsibilities for this inefficiency falls upon others than yourself.

My convictions are most earnest upon the side of an assisted ministry. Why should a man be expected to carry the message of heaven to the world, visit the sick, bury their dead, restore the fallen and encourage the faint, and, at the same time, support his family and receive not a penny in return? Things in this line are not equal. There cannot be found a preacher in the church who does not know Paul's laconic speech fitting this subject: "Thou shalt not muzzle the ox that treadeth out the corn." "Who goeth a warfare at his own charge?" "Who planteth a vineyard and eateth not of the fruit thereof? or . . . partaketh not of the milk of the flock? They that preach the gospel shall live of the gospel." Any comment of mine is worthless. Everybody knows this doesn't mean a salary ministry; and at the same time it does mean dividing up the burden, each bearing a part. If your preachers are rich and need no help, place an olive leaf in the hand of some one who does need it. If more time can be given to the work assigned the ministry, the work will be better done. When the preacher has assurance that the church will keep his plow moving, his reaper running on an equality with their own, furnishing his food supply, our pulpits will be stronger for God and our churches receive greater good from the blessed gift of the Christian ministry.

Next week will likely close my work as editor of the "Preachers' Department." Failing health admonishes me to unload some of my burdens. I hope to say some things of interest in reference to our work in our next.

A. H. P.

A WELL-KNOWN clergyman once preached rather a long sermon from the text, "Thou art weighed in the balance and found wanting." After the congregation had listened about an hour, some began to get weary and went out; others soon followed, greatly to the annoyance of the minister. Another person started, whereupon the parson stopped in his sermon, and said: "That's right, gentlemen; as fast as you are weighed, pass out." He continued his sermon at some length after that, but no one disturbed him by leaving.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Jesus Walking on the Sea.—Matt. 14: 22-33.

Lesson for July 1, 1900.

GOLDEN TEXT.—Of a truth thou art the Son of God.—Matt. 14: 33.

As we open this lesson we want to look at Jesus as a man, and want to think of what he had been doing during the day. Preaching and feeding the people was the order of the day. And as a result he was weary. He welcomed the twilight as the sun slowly moved downward behind the surrounding hills. His spirit was weary and he longed for a season of rest—to be alone—that he might perhaps have a sleep, and a time of communion with his

heavenly Father. That he might have this he urged, constrained, his disciples to get into a ship and go over to the other side of the sea. After they had left and he had sent the people away he went up into the mountain to pray—"and he was there alone." An opportunity not often afforded, and because of this, enjoyed the more. It would be interesting for us to know why he sent his disciples ahead and why he lingered behind. It meant more than we can see from the surface, and we might guess a thousand times without touching the secret purposes of his heart.

But we will leave him there and look after the other party who had been sent away. In the midnight hour we find them in the midst of the sea, tossed with waves. A storm had overtaken them and they were, as they thought, at the mercy of the storm and the sea. This is the way we sometimes feel when the dark storms of life overtake us. We feel that we are all alone and we shudder and groan with fear, as if there was no source from which help could come and that we must perish. So thought these disciples as the storm raged and the waves tossed their frail bark to and fro. But in their extremity there was an eye over them, and help was near. "In the fourth watch of the night Jesus went unto them, walking on the sea." Walking on the sea was to teach these disciples that there are no conditions too hard for Jesus to meet and succor his own in time of trouble. The same lesson should be learned by us. We, too, get into these tempest-driven storms where the waves roll and dash, and when no help seems to be within call. And yet if we trust in Jesus, as children of his, in the darkest hour he sees us and comes walking over the waves at the very time we need him most.

But when the disciples saw him coming walking on the sea, we are told, they were afraid—were troubled, believing him to be a spirit—"and they cried out with fear." Terribly scared at the one who had come to save them. Do we ever have such feelings when the Lord manifests his saving power? If so, it is because Christ seems beyond our expectations. We only half believe, because we don't know him. These men were trying to save themselves. They did not even pray for deliverance, because they could see no way from which it could come. In the midst of the sea and tossed from wave to wave they were ready to give up in despair. But in the midst of their trouble they see Jesus coming towards them walking on the sea. This gave them renewed trouble because they thought it to be a spirit which, to them, was a token of distress and death. This goes to show what an indefinite conception these disciples had of their Master, and how little they depended on his help in time of need. Though he came to them in the most opportune moment and at the time they should have looked for him, yet his real coming was so unexpected that they were frightened and thought him to be a spirit.

And so it is with too many of us. We have the promise and assurance that he will always be with us, and though we seem to be comforted at the thought, yet when we are found in the midst of the sea, tempest-tossed, we rely as little on his rescuing power as did these disciples. And were he to come to us as we ask and pray we might be frightened and fear that he was a spirit.

The pleasing thought is Jesus making himself known to his disciples in the time of their great need. "Be of good cheer; it is I; be not afraid." It was a blessed voice to these people and they were so overjoyed that, human-like, they fell over into the other extreme and trusted too much. There was no need of Peter walking on the sea. It was making a test without a purpose. A desire to exercise a faith beyond his power. This he soon felt and began sinking. This has been the experience of many all along the line of Christian living—the moment down in the pit, the next, scouring the heavens without wings. But as the outstretched arm came to Peter, so it comes to us. When, like Jacob, we cease wrestling and are willing to lay hold of the power that saves, the blessing comes, we are saved and we worship.

H. B. B.

HOME * AND * FAMILY

OLD HOME ON THE FARM.

(Frank Monroe Beverly, in the Million.)

I'd like to go to my old home,
My old home on the farm;
I'd find a welcome there, I know,
And hearts that still are warm.

This city life has lost its charms,
Its glamor all has fled;
I'm thinking now of my old home
Out on the farm instead.

I left the farm for a city home,
Full many years ago;
I left my dear old parents there—
They've grieved for me I know.

My mind has often wandered back
To scenes of youth so dear,
And the old folks whom I left alone
With none their hearts to cheer.

They still have lived in the dear old home,
Through all the years now past;
I know they've longed for my return
To cheer their hearts at last.

Yes, now again I'd like to live
In the old home on the farm;
I'd find a welcome there, I know,
And hearts that still are warm.

THE NARROW WAY.

BY LULA GOSHORN.

"Strait is the gate, and narrow is the way, and few there be that find it."

AFTER a careful survey of men and affairs no wonder this beautiful truth fell from the lips of Divinity. Knowing as he did the hearts of men, the weight of public opinion, the fear of harsh criticism, the greed, the love of power and the natural tendency of the age—no wonder.

The narrow way is not broad enough to admit the rich man's millions. The gate is too low for the arrogance of pride and folly. The entrance is concealed from the willfully blind. Only those may enter who carry with them character virtues, for the way is quite broad enough for the soul's fullest and best development. There is room for virtue, loving-kindness, patience, prayer, meekness, truth and all righteousness. Few are the men who gain the summit of fame's ladder compared with those who struggle at its foot.

Strait is the gate and narrow the way that martyrs tread, that reformers follow and true worth finds. As surely as there is a reward of worth, so surely is the way fraught with toil and hardships, privations and denials. But in the end, when we win, when the coveted prize at length is ours, do we count the cost or regret the pangs endured in its getting? Hereafter, when eternity is to spend, shall we reckon lightly the mode of travel thither? Shall we choose the broad, easy way to eternal destruction, or the narrow way to life everlasting?

Life—how one clings to it even in unhappiness and pain! Then, if this life with all of its cares, disappointments, heartaches and tears is sweet, how much more worthy are our noblest efforts along the narrow way to joy, peace and love in the life of our Lord,—life that knows no sorrow, feels no care, bears no burden, endures no pain; life that is life of the truest and best; life born of Christ's death agonies on Calvary's brow; life of bliss forever in godly love; travel stains washed away, bruises healed, tears forgotten, all gone but the sweet assurance of an eternity with our Lord!

THE DRESS OF WOMEN.

DR. EUGENE MURRAY-AARON, in the May issue of *Crain's Magazine*, has this very sensible thing to say concerning the dress of women:

Style, which is only another name for wastefulness, says that womankind must wear a microbe-collecting skirt that sweeps through or over all the filth and offal of the street, carrying a part of it home in the edge, which is often of fur, or in some other way best fitted to hold such a collection, and thus pollute their rooms and carry disease home to

their dear ones. This skirt, being taken off over the head, with that motion drops into the owner's hair and wafts around the room the disease germs thus brought home. Of course, such a garment is no more beautiful and in good taste than it is sensible. A thing to be beautiful must be adapted to or harmonize with its uses. A few yards of silk sweeping along an ill-swept street may be very beautiful—far too beautiful—as a street sweeper. It is positively ugly as a human garment and every right thinking man or boy instinctively feels either pity or contempt for the wearer, if he gives the matter thought.

Add to all this that, in the waist this dress and the garments beneath it are so bound in that not one woman or girl in one hundred can breathe properly, nor has adequate room for the food she eats, that it usually has no pocket, so that its wearer has to carry her pocketbook and other treasures in her hand as an invitation and open temptation to all thieves, and that it is in these days topped with a collar and a hat that do all in their combined power to prevent the wearer from seeing approaching danger, and we have a combination to make angels weep.

Suppose men wore some sort of mighty and tight-screwed handcuffs around their waists, allowed a half yard or so of their trousers to flap out over their heels and drag in the mud, went rushing around on 'Change and in crowded places with stocks, bonds, greenbacks and signed checks in a bundle in their hands, because not one of the dozen or more pockets they now have were left them, wore a sombrero hat pulled down over their noses in front with plumes on either hand to shut off the certainty of their side glances, and had on metal collars that made it painful for them to bend their necks from side to side; what could be said of them? Truly that they were sadly degenerated and unfit for the stern struggle of life. Take any picture of the beginning of the Christian Era and note how much alike men and women then dressed. Then follow them, by pictures, down century by century to the present time. Every century will show some decided improvement in man's costume; something that better fits him for the every day affairs with which he has to contend. Then, look at woman's changes. Just as sure as man has improved, until now the Anglo-Saxon man of affairs is both the best and the most sensibly dressed mortal alive, so sure is it that woman has gone steadily backwards, until to-day she debars herself by her chosen costume from quite one-half the movements her muscles are capable of and, especially on the street, is the best possible proof that she is a very inferior creature, by choice, as compared to man. Not until our mothers and sisters can flaunt fashion to scorn and adopt sensible, hygienic, and adaptable clothing can woman claim to come within hailing distance of man in equality.

THE GLASS RAILROAD—A DREAM.

SELECTED BY V. B. THOMPSON.

"It seemed to me," said the bard, "as though I had been suddenly aroused from my slumbers. I looked around and found myself in the center of a gay and happy crowd. The first sensation I experienced was that of being borne along with a peculiar gentle motion. I looked around and found that I was in one of a long train of cars that were going over a railway. I could see the train far ahead; it was turning a bend in the railway, and seemed to be many miles in length. It was composed of cars. Each car opened at the top, was filled with men and women—all happy, all laughing, talking or singing. The peculiar, gentle motion of the car interested me. I looked over the side, and to my astonishment found the railroad and cars were made of glass. The glass wheels moved over the glass rails without the least noise or oscillation. The soft, gliding motion produced a feeling of exquisite happiness. I was so happy! It seemed to me as if everything was at rest with me—I was full of peace.

"While I was wondering over the circumstances

a new sight attracted my gaze. All along the road, on either side, within a foot of the track, were lines of coffins, one on either side of the road, and every one containing a corpse dressed for burial, with its cold, white face upturned to the light. The sight filled me with unutterable horror. I yelled in agony, but could make no sound. The gay party around me only redoubled their singing and laughter at the sight of my agony, and we swept on and on, gliding with glass wheels over a glass railroad, every moment coming nearer and nearer to the bend that formed an angle with the road, far in the distance.

"Who are these?" I cried at last, pointing to the dead in the coffins by our side.

"These are persons who made this trip before us," replied one of those near me.

"What trip?" I asked.

"Why, the trip we are now making. The trip in these glass cars over this glass railway," was the answer.

"Why do they lie along the road—each one in his coffin?"

"I was answered with a whisper and a half laugh, which seemed to freeze my blood: 'They were dashed to pieces at the end of the road,' said he whom I addressed. 'You know the railroad terminates at an abyss that is without bottom or measure. It is lined with pointed rocks. As each car arrives at the end, it precipitates its passengers into the abyss. They are dashed to pieces against the rocks, and their bodies are brought up here and placed in coffins, as a warning to other passengers, but no one minds it, we're so happy on the glass railroad.'

"I can never describe the horror with which these words inspired me. 'What is the name of this railroad?' I asked.

"The person whom I addressed replied in a low voice, 'It is the railroad of Habit. It is very easy to get into one of these cars, everybody is delighted with the soft, gliding motion. The cars move on so gently! Yes, it is the railroad of Habit, and with glass wheels we are whirling over the glass railroad toward the fathomless abyss. In a few moments we'll be there, and then they'll bring our bodies and put them in coffins as a warning to others; but nobody will mind it—will they?'

"I was choked with horror, I struggled for breath—made frantic efforts to leap from the cars, and in the struggle I awoke. I knew it was only a dream, and yet, whenever I think of it, I can see that long line of cars moving gently over the glass railroad. I can see the cars far ahead as they are turning the bend of the road. I see the dead in their coffins clear and distinct, on either side of the road. While the laughter and singing of the gay and happy passengers resound in my ears, I only see those cold faces of the dead with their glassy eyes uplifted, and their frozen hands upon their shrouds. It was a horrible dream." And the bard's changing features and sparkling eyes attested the emotion which had been aroused by the mere memory of the dead. It was a horrible dream. A long train of glass cars, gliding over a glass railway, freighted with youth, beauty, and music, while on the other hand are stretched the victims of yesterday as a timely but unheeded warning.

"There is a moral in that dream." Reader, are you addicted to any sinful habit? Break it off, ere you dash against the rocks.

BETTER WHISTLE THAN WHINE.

Two little boys were on their way to school. The smaller one tumbled, and though not badly hurt he began to whine in a babyish way—a little cross whine.

The older boy took his hand in a fatherly way and said:

"Oh, never mind, Jimmy, don't whine; it is a great deal better to whistle." And he began in the merriest way a cheerful boy whistle. Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he; "my lips won't pucker up good."

"Oh, that's because you haven't got all the whine out yet," said Charlie; "but you try a minute and the whistle will drive the whine away."

So he did; and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.—*Junior Christian Endeavor World.*

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THE District Meeting for Southern Iowa will be held in the Mt. Etna church, Oct. 5.

WE call special attention to the list of Gish Fund Books, to be found on the last page of this issue.

BRO. D. L. MILLER spent a few hours with us last Monday. He was with the Brethren in Chicago over Sunday, and stopped here on his way home.

IN this issue, as well as in the last one, will be found some very interesting articles concerning different phases of the Annual Meeting. Matter of this kind is timely as well as edifying.

BRO. J. H. NEHER, of Saginaw, Texas, spent a few hours with us last week. He is spending a few weeks among the churches in the North before returning to his home in the Lone Star State.

BRO. LEVI MOHLER, formerly of Warrensburg, Mo., is now located with the Brethren in the Rock Lake church, N. Dak. His labors seem to be very much appreciated in that part of the Brotherhood.

ORDERS are still coming in for the "Life of John Kline." See blank on the last page of this issue. Ten thousand copies of this book should be ordered, and you cannot afford to neglect sending in your name.

WHEN sending in your orders for books always give the name of the publication desired. Some say, "Send me the book mentioned in last week's issue," and in that paper there may be notices of a half dozen volumes.

BRO. J. A. WEAVER and wife, of Bowbells, North Dakota, were with us over last Sunday. They formerly lived at Monticello, Ind., and are now laboring in the interest of primitive Christianity in their new field of operation.

SEVERAL congregations are looking around for a minister, and are willing to contribute all they can towards his support, but do not feel disposed to get down to the regular salary business. Let there be some mutual assistance on both sides.

BRO. JACOB WITMORE, of McPherson, Kans., is preparing to give special attention to evangelistic work the coming fall and winter. Those desiring his services will write him. He is a preacher that hews to the line, preaching the Gospel as he understands it.

BRO. O. H. YEREMIAN, our Armenian brother, is spending some of the summer months with the churches in the East. He is delivering a number of very interesting talks on Armenia, the Armenia massacres, the Smyrna mission, etc. When last heard from he was at Hagerstown, Md.

THE sultry summer months are upon us, and in different parts of the country hundreds of churches will be closed for the season, while the pastors seek the cool summer retreats among the mountains or along the lake and seashores. No one, however, thinks of closing the saloons, for the devil prefers to keep up his work the year through. Is it not time for the churches to get some more life infused into them, enough to keep open on Sundays, at least?

AFTER July 1, and until further notice, Bro. Andrew Hutchison may be addressed at Ridgeway, Ind. He reports very interesting meetings at Flora, where he has been preaching since the Conference.

SISTER BERTHA RYAN is giving considerable of her time, this summer, to the congregations that desire her to be with them. She is now in Ohio. Her talks are listened to with interest, and will result in no small amount of good.

THE minister who comes to your congregation from another section of the country may be called a "visiting minister," but do not call him a "strange preacher," or a "strange brother" either. He is not a stranger, for he belongs to the household of faith.

THE Brethren at Stiverson, Washington, dedicated their new church June 17. With proper wisdom this means another stronghold for the Brethren in the far Northwest. At the present time, as well as in the future, the houses of worship in the newly settled sections will exert a wide influence for good.

THE Gish Publishing Committee is very anxious to place a copy of the Brethren's Tracts, bound volume, in the hands of all our ministers, and therefore send it free of postage. Not a minister should be without this book, for all they have to do is to write for it, and then make a good use of it after they get it.

SOME of our ministers are writing, and thanking us for Hastings' "Square Talk About the Inspiration of the Bible." They find the book so much better than what they expected. If our ministers knew the worth of this little volume probably not one of them would wait a day before ordering a copy. Price, 50 cents. Free to ministers, on receipt of the postage, five cents.

BRO. DAVID S. FILBRUN, of Brandt, Ohio, and Secretary of the Tract Examining Committee, has decided to locate in the Bear River Valley, Utah. We understand that he goes to a good section of the West, will labor to gather around him a band of earnest believers, and then do what he can to spread the Gospel in that part of Utah. He goes recommended by the General Mission Board.

WRITING from Twin Lake, Ind., June 21, Bro. Edgar Mock says:

"Having secured each volume put out so far by the Gish Fund, I wish to say, that they are books that will do a vast amount of good, if carefully studied and the knowledge obtained used to feed dying souls. The last volume, by H. L. Hastings, is one of the best books I ever read, and I hope, by the Holy Spirit directing, it will be of great use to me in the service of my Master."

PROGRAMS of ministerial and Sunday-school meetings should be sent us in a condensed form for publication in the MESSENGER. It is not necessary to occupy space with the songs to be sung and the different ones selected to lead them. Matters of that kind, and of a similar nature, can be entered on the printed program to be circulated in the assembly. It is usually sufficient to give the data and place of meeting, followed by the topics and speakers.

BEFORE this issue reaches our readers those of them who have ordered the Full Report will have received the work. To receive it so soon after the Annual Meeting will be a surprise to most of them. The Conference closed June 7, and inside of twelve days we had the work printed and bound. This, of course, is quick work, but we are certain that our patrons will appreciate our efforts in getting the publication to them at the earliest date possible. It is neatly printed, well bound in paper cover, and contains 185 pages. We believe that this report will be found more than ordinarily interesting and instructive. Those who read it from beginning to end will know just what was done at the Annual Meeting and why it was done. For price, see advertisement on last page of this issue.

THE CHURCH BY THE LAKE.

SOME years ago, when Florida was in a most prosperous and encouraging condition, there lived around Lake Keuka a very happy band of earnest believers. On the western bank of the delightful lake stood their neat little church. Here they gathered each Lord's Day to worship the God who made the heavens and the earth, and all things that dwell therein. No body of worshippers ever enjoyed the services of God more than did these sincere people.

All of them were poor, but they enjoyed what they had, and felt disposed to trust the Lord for the future. When Sunday came they were all in their places in the little church. It was seldom that one of them was absent. Most of them are yet living. Some have passed into the land beyond the stars. Of those living some remain to keep the fire upon the altar burning. Others worship elsewhere, but none of them will ever forget their religious experiences and enjoyments around the banks of this charming sheet of water, across whose transparent bosom glided the boats, that Sunday after Sunday brought the parents and their children to the house of God.

Even in the midst of apparent poverty, at times, these people were most liberal givers. Some of them set up in their houses a mission box. This they called the "Lord's Box." Into it went one-tenth of all their net income. If a man received one dollar profit on a day's work, he placed ten cents in the Lord's Box. A merchant carefully calculated his net income, and month after month replenished the box with the Lord's part. An aged sister was very much pleased with this way of settling how much the Lord should have. She was poor, but happy and earnest, and sometimes took in washing for a living. When she received her fifty cents for a wash, five cents was dropped into the little box that was always kept at a convenient place. On account of sickness and other misfortunes one of the brethren found it necessary to ask for some assistance for the support of his family. Some of his friends sent him five dollars. Though the flour barrel was empty, fifty cents of the gift was deposited in the Lord's Box.

Thus the members collected money for the Master's cause, and held it as a sacred trust. When a call was made for money to aid a good work, they lifted from the Lord's Box what they felt disposed to appropriate for that purpose. Many calls were made, and the responses were always cheerful and liberal. No one ever complained because a collection was taken up for the missionary, or any other good cause. There was always money in the box set apart for the Lord's work, and it seemed to have afforded the members pleasure to give.

Though more or less scattered, many of these members still retain the Lord's Box, and are always ready to give. Side by side stand the family altar and the Lord's Box. At the altar they worship the Giver of every good and perfect gift, and in his box they deposit his tithes as they come into their hands. None of these people are rich, but they are cheerful givers, and will probably take pleasure in telling you how easy it is to give since they commenced setting apart the Lord's portion in this manner. Among all of them the custom probably originated when they lived in the Land of Flowers, and will continue until the Great Shepherd of the flock calls them to the evergreen shore.

This method of providing money to carry on the works of religion and charity should be encouraged in all of the families in the Brotherhood. Let each family, or person, have his missionary box, in which he places the amount he proposes to dedicate to the Lord. Some may decide to drop ten cents a week into the box. Others five dollars

a month. Some more and others less. There will be many who will give the tenth of their net income, but all of them will do something, and do it regularly, the year in and the year out. It will be no task to collect needed money from people of this kind. They will always have something on hand, and will give it most cheerfully, and not one of them will miss what they give. Surely the blessing of the Lord will attend such a course in life.

DESECRATED DAYS.

OUR members, on the Fourth of July, as well as on other days given over to carnal pleasure, need to be careful of their conduct. No people ought to rejoice more on the anniversary of the nation's birth than the Brethren, and yet, on the other hand, none should be more careful how they spend it. That there are things done on this day wholly unbecoming a Christian people goes without saying. In none of them should our people engage; in fact, they should not encourage the objectionable performances with their presence. So far has the world carried these Fourth of July desecrations that the Brethren in Conference have advised against attending the celebration at all, and we shall do well to heed this advice. It is indeed unfortunate that the most memorable day in the history of the nation should be thus dishonored.

But the Fourth is not the only holiday that is being abused by a people who should be better taught. Instead of the Lord's Day being kept holy, and free from servile work and carnal pleasure, it is becoming a day of amusement, a day when people attend worldly places of resort, and seek that alone which gratifies the carnal desires. To far too many it has become a day of pleasure outing. Instead of the thousands worshipping God on that day as they should, they go in search of pleasure, and usually find it, though they must go to the resorts of the unbelieving world for it.

Most assuredly this is not honoring the God of heaven as we should. The time is here that the watchmen upon the walls of Zion need to cry aloud against these growing evils. Some of the people of God are mingling with the unholiness in their irreverence on the Fourth, while others are disregarding the sacredness of the Lord's Day. By doing these things the unconverted are encouraged in their sins, and the saints are fast losing their influence for good.

EXEMPLARY PREACHING.

MUCH of the success achieved by our people in building up and maintaining large congregations must be ascribed to the lives lived by the influential members, especially the elders, ministers and deacons. Many a good congregation has been established by an elder whose preaching was far below the average, but whose life compared with the best. People learned to love him, not so much on account of his ability in the pulpit, but because his life accorded with the teaching of the New Testament. Other ministers might excel him in eloquence, but no one could show a better Christian life.

Such were the men who laid the foundation for the most of our churches, and now since many of them have taken their departure to the other world, it becomes a question as to whether we are to depend upon the same qualities in the ministers of the future, for the success that should crown our efforts. One thing is certain, there is no preaching so forcible and far-reaching as that shown in the life of a true minister. Nothing will give us more power in the world for good than to emulate in this respect the faithful shepherds who have gone before. And in proportion as we, in our lives, fall below the standard they reached, in that proportion will our usefulness for good diminish, and in that proportion must the cause suffer. No amount of learning, oratory

or skill in the handling of the Word can ever compensate for the lack of the piety that should characterize the exemplary minister of the Gospel.

Some people may not be able to understand all of our teaching, but the most unlearned can read and understand our lives. There are those who know no better than to follow in the footsteps of some preacher in whom they place implicit confidence. Then there are those who interpret the Scriptures by the lives of those who profess to understand and obey the Sacred Record. What a sad mistake for such simple-minded people, if those whom they look up to should be the means of leading them astray by word or deed, or be the cause of their losing confidence in the power of the Gospel to save. Viewing this question in the light here presented, we cannot help seeing the necessity of a high order of Christian living upon the part of those whose business it is to hold up Christ before the people.

ORDER IN THE HOUSE OF GOD.

How to keep good order in the house of God ought not to be difficult, and yet with some ministers it is an impossibility. In cities the deportment of the unruly is often looked after by the janitor. A janitor who understands how to move quietly over the floor, in the rear part of the room, can often remind a rude boy of his misconduct in a way that will insure good order upon his part, and yet not disturb the congregation in the least. But in most places the minister in charge will understand that it is his work to give such instructions as may be necessary to insure becoming reverence.

The preacher whose deportment in the house of worship is not what it should be, will soon learn that it is not possible for him to teach the uncultured part of his congregation how to behave during the services. But the man whose every act is in keeping with the solemnity that should pervade a worshipping assembly is not likely to have much trouble with his congregation. A few remarks from him, delivered with becoming reverence, as a rule will quiet the disorderly. But witty and sarcastic remarks about misconduct are almost certain to arouse the worst element in the assembly.

Most of those who disturb meetings are young boys and girls who happen to think that this is one way of showing their superior intelligence. It will be found a good plan to get the names of such, and refer their cases to their parents. In nearly every instance this will remove the trouble. Should the disturbance be caused by men and women, who ought to know better, there is probably no better way than to have some pious and prudent brother or sister call on them, and have a special talk about the kind of order you would be pleased to have them help maintain.

But one thing is certain, there is no use in trying to maintain good order in a meetinghouse when the members and their children do not set a good example. This should be the first consideration. Members should see that their children show a proper respect for the house of the Lord, and where they fail to do so they ought not to think unkindly of it should some of the deacons, or the elders, remind them of the important duty.

FAITH HEALING AND THE COMMANDS.

JUST now there are those permitting themselves to be led away from the simplicity of the truth, taught in the New Testament, by a class of men known as "faith healers," and some of them go so far as to call themselves "divine healers." To every thinking member of the church it must be evident that these healers are not only being deceived, but they are deceiving and misleading others.

They claim to have power from on high to heal

all manner of sickness, and one of them has gone so far as to intimate that he has been the means of raising at least one person from the dead. It is true that many who go to these healers sick come away well. Some of the lame throw their crutches away, and a few deformed people have been enabled to dispense with their braces. Against this thing of curing people of their diseases we have no objection to file. The sick are at liberty to avail themselves of any aid they can get. If they regain their health, well and good; that is their privilege.

But the wrong is in the healers trying to make it appear that the cures they are performing are miracles; and some of them go so far as to compare their so-called miracles with the miracles performed by Christ and the apostles. They turn to chapter and verse, reciting instance after instance, where Jesus and his disciples healed the sick, opened the eyes of the blind, and then try to induce the people to believe that in the healing of the sick they are aided by the same divine power employed in the time of Christ. It is as much as to say that God is with them in the performance of wonders and miracles.

And at the same time just across the state line may be others doing the same thing, one healing about as many people as the other. And yet both of these parties are denouncing each other, and sometimes say very hard things about each other. Neither one of them shows a Christian spirit towards the other, and still they claim to be performing miracles just as did Christ and the apostles.

But this is not all. These faith healers will not obey the commands of the New Testament. They may obey a few of them, but they deliberately refuse to obey all of them. Now, can any of our readers believe that God's miraculous power is with a man or a body of people who deliberately refuse to obey his commands? What are the commands for if they are not to be obeyed? And if they are to be obeyed, who can tell why God should by miracles, signs and wonders sanction the teachings and work of the very men who refuse to keep his commandments? The apostles performed miracles, but they obeyed the commandments. We recall no instance where divine miracles were performed by men who positively refused to obey the form of doctrine delivered to the saints.

We are then asked to account for the remarkable cures performed by these faith healers. To start with, these cures are not miracles in the sense that the New Testament refers to divine healing. They are such cures as may be performed by Protestants, Mormons, Catholics, heathens and even infidels. In settling the question of right or wrong, in matters of religion, they count absolutely nothing. The man who proposes to believe a thing just because it is taught by a healer, who can cure the sick by the score, may have occasion to change his faith and practice every few years, for these healers come and go, and as a rule their doctrine disappears with them.

The MESSENGER has no confidence in the faith healer, the divine healer, the magnetic healer, or any one else, who deliberately sets the commands of God aside, and then tries to make the people believe that God is miraculously standing by him in his work and teaching. We cannot be made to believe that God would become a party to such deception. We are told to try the spirits, to see whether they be of God, and when we see men attempting to thus lead people away from the plain teachings of God, we have a right to expose their deeds. If there is any one thing most clearly taught in the New Testament, it is that God will be with and stand by those who obey his commandments, but refuse to endorse the actions or teachings of those who persistently refuse to keep the sayings of Jesus Christ. Blessed are they that do his commandments.

AFTERTHOUGHTS.

(Continued.)

THE question in the minds of some is whether there should not be a better division of time at our Annual Meeting.

As it now is, Saturday seems to be the day for the meeting of friends and a time for general social intercourse, as well as a preparation for the religious observance of the Lord's Day. This is all right and means as much to the church as anything else that belongs to the meeting. We are notably a social people, and it is a feature of the Christian religion that needs encouragement and development. We cannot well be Christians without being social.

It is the social relation that leads to the Christ life, because it brings us closer together and encourages the Christian family relation. We love our brothers and sisters because we are brought in close proximity to each other and learn to know each other. This gives the oneness that binds together so that our interests and feelings are similar. We love each other as we learn to know and become assimilated. The Brotherhood bonds have been strengthened because of these associations, and the more opportunities thus afforded the stronger will be the bonds of Christian union.

Then, too, we need Saturday as a time for preparation for the religious services of the Lord's Day. Those who are to preach and teach need a time to be clothed with the Bible and the Master, a time for careful thought and study. Those who are to hear and be taught need a time for consecration and serious preparation of heart, that there may be a profitable feeding on the true bread that feeds the soul. It is well that Saturday is thus set apart, and what we want to do is to more fully utilize it to the best possible advantage. Monday has become the most crowded day of the meeting, and as the demands for more time are growing, it will be well to consider these demands and so arrange the time that all of the interests of the church can be better attended to.

Time is now wanted and needed for Missionary and Sunday-school meetings, Educational and Old Folks' Home meetings; also, a time for our different schools to hold their student reunions. All these properly belong to church work, are commendable, and should have more time in which to hold the different meetings.

But Monday is not long enough for all of them, and it has been suggested that one day might be spared from the work of the business meeting and devote Tuesday, also, to the former and more important work of the Conference. If the Districts would do as they should, this could be done without any suffering to the cause. Indeed it would be a great benefit all around. If the same twenty queries that were returned had been left at home, almost a day's time would have been saved, and by counting in with these one-half of those that were acted upon, the time of the business meeting would have been greatly shortened. There are a few subjects that are brought to the Conference as if they were "annuals" and would spoil if not discussed. Then, there are other petty questions brought up through our District Meetings that could be answered and settled quite as well in our home churches. The trouble is, we are learning to depend too much on Annual Meeting decisions, and not enough on the New Testament, which, we say, is our only creed. If this is true, why do we not go to it in deciding on questions and quibbles, instead of appealing to Annual Meeting and her decisions?

For Christian duties and Christ living we have all we need in the Scriptures. For ways and means of doing the work we can profit by each other's experiences, and this we get by conferring together. Hence an Annual Conference for such purposes is needful and legitimate.

The church that does not feel able to perform her Christian duties from the teachings of Christ and his apostles needs to be born again. Christ says: "I am the way," and that way he has plainly revealed. Let us follow him.

By devoting Saturday to Christian association and preparation of heart, the Lord's Day strictly to teaching and devotional exercises, Monday to mission work and Sunday schools, Tuesday to charitable institutions, education and its belongings, and Wednesday and part of Thursday, if need be, to such new issues as may arise, and need general advice, we would have an excellent arrangement and the time could be utilized to the benefit of all the different departments of Christian work in a way that the cause, so dear to us all, could be greatly encouraged, the kingdom of God enlarged and the world saved for Christ. And surely, this is what we all want and pray for.

H. B. B.

THE PRAYER VEIL.

IN GOSPEL MESSENGER No. 21, Vol. 38 (May 26, 1900), Querist's Department, is the following:

Why is a cap called a covering when it is made of material so thin that we can see through it?—H. M. D.
The original word for "covered" in 1 Cor. 11: 5, 6 is veiled. Veils are made of thin material, hence the custom of our sisters using thin material for their prayer coverings, etc.

It not such language misleading? I do not understand the original language, but in the "Emphatic Diaglott," of Benjamin Wilson, it says the original word in 1 Cor. 11: 5 is "uncovered," verse 6, not "is covered," and "let her be covered," verse 7, "to be covered," verse 13, "uncovered" and verse 15, "a covering."

Am I to understand that this man Wilson is wrong, and did not understand the original language? Is it not a fact, and is so understood by all nations and tongues, that when a veil is in its proper use and place, it is over the face? Is it not as plain as language can make it, that the covering that Paul writes of is to be on the head? AND THE VEIL OF OUR DAY HAS NOTHING TO DO WITH IT? Because not all the readers of the MESSENGER may have a chance to consult the Schaff-Herzog "Religious Encyclopedia," I will transcribe what is there recorded, page 2,452, regarding the veil: "Veil is the translation of the authorized version for words properly meaning mantles or shawls in Gen. 24: 65; 38: 14, 19; Ruth 3: 15; Cant. 5: 7; Isa. 3: 23. Veils were rarely used among the Hebrews, the Egyptians, or Assyrians, as is abundantly proved by the absence of allusion to them in the writings of the first, and by the pictures upon the monuments of the last two nations. Women in the Bible lands to-day are never seen in public without a veil, or an apology for one; but the practice dates from Mohammed."

C. BUCHER.

Schaffertown, Pa.

Concerning the correctness of what we said regarding the veil, as mentioned in 1 Cor. 11: 5, 6, we need but give the rendering found in the Revised Version, which reads thus: "But every woman praying or prophesying with her head unveiled, dishonoureth her head: for it is one and the same thing as if she were shaven. For if a woman be not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God, but the woman is the glory of the man." Those having "Teeter's Commentary" will observe that the author of that work favors this rendering, believing it to be the idea contained in the original. We do not mean to be understood as favoring the modern veil, worn for fashion or protection. In our judgment the prayer covering worn by our sisters answers the purpose of the veil mentioned by Paul. There is something significant in the fact that the apostle recommends that the head and not the face, be covered. Among the Orientals it seems to have been common to cover the face. The modern veil covers only the face and therefore does not serve the Scriptural purpose. Any consistently-arranged material that properly covers the head, giving it a devout appearance, answers the purpose demanded by the New Testament. The covering worn by our sisters does this. This much we say without attempting to discuss that phase of the question brought out in the quotation from Dr. Schaff.

DR. DOWIE AND HIS PAPER.

A WRITER in the West calls our attention to the fact that the *Leaves of Healing*, published by Dr. Dowie, is being largely circulated among the Brethren, and some are led to think that the paper is sent out by the Brethren. We are asked to set this right in the minds of our readers. While the Doctor practices trine immersion and is opposed to secret societies, and also opposed to the use of tobacco, he is nevertheless not a member of the Brethren church, never was, and is not in sympathy with the church and her work. He is at the head of a church of his own making, the Christian Catholic church. Just what will be the outcome of this movement cannot be determined. It will probably add another denomination to the long list now burdening history. The church discards feet-washing as a religious rite, the Lord's Supper, the Christian salutation of the kiss, baptism as one of the conditions of pardon, the anointing, nonconformity to the world, and seems to place no restrictions on its members taking part in war.

An attempt will be made by the Doctor to build up a new city some distance north of Chicago, and the first manufacturing establishment to be put into operation is a lace factory, where the very finest of lace is to be made and introduced in this country. This is entirely out of line with what the New Testament teaches concerning modest apparel.

SEE LAST PAGE.

THE attention of every reader of the MESSENGER is called to the advertisement of the *Inglennook* on the last page of this issue. The rate at which the paper will be sent to subscribers to the end of the year is so low that it should be in every home of the Brethren, all over the country. It is a wonderfully readable paper, interesting in every detail, and has been phenomenally successful. We advise all our friends to at once give this matter their attention, feeling sure that it will be a good thing for all concerned.

QUERISTS' DEPARTMENT.

How about members going to other churches?—M. C. F.

THE Brethren have no special ruling on the subject. But since the saints should not neglect the assembling of themselves together, it follows that when we have services all the members—who are able—should attend. In localities where the Brethren have no services, the members are at liberty, so far as attending other meetings are concerned. Let no one neglect our own services for the sake of other meetings.

Is Fox's "Book of Martyrs" a reliable and popular work?—H. M. Harvey.

So far as it relates to the sufferings of the Christian martyrs it is considered reliable, but what it says concerning doctrines and traditions must be received with the necessary allowance. At one time the book was quite popular. It may be found in the most of the old libraries, but there is not much demand for the work at this time.

E. E. S.—Your question, concerning anointing the sick, might be referred to some adjoining elders for advice.

E. L. A.—This is a matter that may be considered by the members in church council. The church should say how their poor are to be cared for.

S. M. G.—It is against the rules of the Brethren church to install in the deacon's office a brother who uses tobacco. His wife, if a member, must also be a consistent sister, both in her appearance and life. It is proper to state the qualifications of officers before the vote is taken, so the members will know better what kind of brethren to vote for.

J. H. M.

General Missionary

...AND...
...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois | S. F. SANGER, Virginia
L. W. TRESTER, Indiana | A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary
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THE SPIRIT OF SACRIFICE.

WITH the loss of missionaries in Africa within the last twelve months, the recent massacres of missionaries in China, the scourge of disease facing the missionaries in India, there is being some genuine sacrifice made for the salvation of souls in foreign lands.

There is also sacrifice in free, glorious America. The devout Christian woman with little in her purse, less in her larder, divides with the Lord that his cause may not lack. It is sacrifice. It belongs to the class which Christ complimented so highly when he said, "She gave more than they all." The great lament is that there is not more of this kind of sacrifice in America.

Here and there is a family who is called upon to make sacrifice, not as the poor woman, but in giving of their own number to enter the field. This calls for a sacrifice unique and having elements in it that those who say prayers and give of their money know little about. In this experience it is simply one thing to stand on the outside and theorize how it is and how one would feel and should feel, and an entirely different something to be of the number who say farewell to a loved one, knowing that more than ordinary distance separates them,—that more than ordinary dangers threaten them.

A certain father, engaged pleasantly in conversation with some brethren, was approached by an officer of the Mission Board, announcing that his child was chosen to go as a missionary to a heathen land. The cheerful, smiling face turned to the ground and tears flowed freely. The tongue was silent, and only that bosom knows the struggle that was within. But the father did not say "nay," and there was sacrifice there the world knows nothing of.

A certain widowed mother had two daughters and a son in a certain mission field a few years ago. A persecution, not unlike that which the Boxers of China are now inflicting, swept over the country where these three with others were so faithfully laboring, and massacred all three the same night. It became the painful duty of a member of the mission board under whose direction these children had gone out and were working to break the news to the mother, now all alone in the world. He approached the home with hesitancy, and finally broke the news to the mother when she made inquiry about her children. To the messenger's surprise the mother exclaimed, "Would to God I had three other children to put in their stead this very day." Here again is the spirit of sacrifice illustrated, this having reached a point where only the highest and richest experiences of grace do impart it,—no longer sacrifice but privilege.

And thus it is in life's weary road. Each one is called upon to make sacrifice, possibly to the full measure of his enduring qualities. Some may long for greater sacrifice than they are now making, not knowing that their ability to endure is not equal to their desire. Others whom the world knows not except as sturdy, conservative, faithful, unpretentious workers, have the very fibre of endurance for the greater sacrifices of life. Thanks be to God for sacrifices. Glory be to God for the great or the small sacrifices made for his cause.

A TRIBUTE TO MISSIONARIES.

PRESIDENT MCKINLEY, in his address at the Ecumenical Conference in New York paid the following tribute to the missionaries: "The sacrifices of the missionaries for their fellowmen constitute one of the most

glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of man, carrying the torch of truth and enlightenment, deserves the gratitude and homage of mankind. The noble, self-sacrificing, willing ministers of peace and good will should be classed with the world's heroes. Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illuminated the darkness of idolatry and superstition with the light of intelligence and truth. They have been the messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. 'Away with the word in such a view and with such a thought,' says David Livingstone. 'It is emphatically no sacrifice; say rather, it is a privilege.' They furnish us examples of forbearance and fortitude, of patience and unyielding purpose, and of spirit which triumphs not by the force of might, but by the majesty of right. They are placing in the hands of their brothers less fortunate than themselves the keys which unlock the treasures of knowledge and open the mind to noble aspirations for better conditions. Who can estimate their value to the progress of the nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity and brought nations closer together. They have made men better. They have increased the regard for home, have strengthened the sacred ties of family, have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government."

CHRISTIAN OPPORTUNITIES AND CLAIMS.

BY M. D. BABCOCK.

THE Christian opportunity is an obligation. Christ said to go into the uttermost parts of the earth. There are but two things with which I charge you—fidelity and fairness; fidelity to the Lord and fairness to your brother. If you fail to do what Christ has bidden, you are not his child.

Christ said, "Go ye into all the world," and if you do not believe in foreign missions you cannot believe in Christ. The Jew did not believe that any one could be saved but a Jew, and that is why God took away their candle and left them in darkness, and they have been in darkness ever since. Christ now bids you take the light of his Gospel into the darkness of heathen lands, that they may see and believe and be saved.

There are millions on earth who have just as good a right to know of him as you and I. Why don't you tell them? Think of the black night in which they live, and yet you will not send them the light.

I am convinced that there is no way in which the church can reach the thousands of unbelievers in our lands than by an enormous foreign missionary movement, for it will react on them as nothing else will do. You have prayed for open doors; they are open. Why don't you go in? Korea has spurned Buddhism. The ancient faith is tottering in India. The door of China is open to America as it is to no other nation. Go to poor, lame China, and say, "Arise, take up your bed and walk."—*The Gospel in All Lands.*

UNDER WHOSE SUPERVISION SHOULD OUR MISSION POINTS BE?

BY J. B. BRUMBAUGH.

THIS question came up at our late Conference, and while I am satisfied with the action of the Conference, yet it seems to me we ought to think a little more about it. There is a difference between mission work in our large cities and that usually carried on in a State District. The one is metropolitan in character; the other is local. The one is started under the supervision of the General Mission Board; the other is started by the board of a State District. All the missions in our large cities

thus far have been started by individuals, and encouraged and supported by the General Mission Board. Had it not been for the General Board there would probably have been no missions at these points at all; indeed, it was stated by a speaker at Conference that the Washington Mission was twice refused by the nearest State board. Now it hardly seems proper for the General Board, after spending considerable money, to put the mission into the hands of a board that did not want it, and knew comparatively little about it. Further the General Mission Board and the Brotherhood are now asked to support this mission, and at the same time have no controlling voice in the work; in other words, the Brotherhood is expected to furnish the money and the State District board run the mission according to its own ideas.

It may be said, the General Board aids the State Districts. True, but this aid is limited. Then, too, the missions of a State District are of their own origin, are in close proximity, and the nature and environments of the work clearly understood. There can, therefore, be no objection to the General Board aiding the State Districts. With the missions in the large cities it is very different. They are originated by the General Board, are remote from the State Districts, and the environments are different.

It is said the State Board is nearer than the General Board, and therefore has greater opportunities to understand and manage the work. This is true, providing they have the interest and experience. To illustrate: Eld. A. lives ten miles from Huntingdon, and has charge of a congregation and is doing good work. He farms, and preaches on Sunday, but never goes to town except to trade or perhaps visit a friend. The thought of starting a mission in Huntingdon never came into his mind. By and by some zealous brother or sister commences a mission; the General Board encourages the work and supply the money to carry it on. Now is brother A. better qualified to take charge of this work because of his nearness to it, than Brother S., who lives in the State of Indiana, is a member of the General Mission Board, has made a study of missions, and is himself conducting a mission point in a city? It seems to me there can be but one answer to this question. But you say, Bro. A. ought to have charge of the work so that he may get interest and experience in mission work. This may be good for Bro. A., but hard on the mission. This idea involves a twofold purpose in our missions: first, to educate our brethren; and second to save souls.

Now what is true of individuals is true of State mission boards. Their nearness to these missions does not qualify them to take charge of them. But if it is really so that our city missions must be educators of our State boards, then our present system is the correct one. I confess that this view of the subject makes the work look larger and more difficult. We don't do the work that pertains to this life on this principle. We select the best and most experienced workmen regardless of consequences or cost. When Christ first sent his disciples to do mission work he told them not to go into the way of the Gentiles or Samaritans. Why? Because they needed experience in the home fields among their own people first, and so it seems to me that many of our State Districts ought to have more experience in their home fields before they undertake the great work of missions in our cities.

As already stated, we cheerfully submit our judgment to the decision of our late Conference, but our great interest in the missions of our cities makes us anxious to have our people think a little more about the request of our District.

THE SENSIBLE DOG.

AN officer who is serving on an ambulance corps in South Africa tells a remarkable story. It was after the sanguinary struggle at Spion Kop that the ambulance corps, under a flag of truce, went to the scene of the conflict to bring in any of the British wounded who might still be living. There were more of them than had been expected, and the surgeons were kept busy dressing the wounds. Under one of the ambulances a liver-colored pointer was lying. He watched the surgeons at their work until the last patient had been attended to. The surgeons were putting away their instruments when the dog rose and limped to a surgeon,

and, looking up in his face, uttered a piteous whine. The surgeon, who is a lover of dogs, spoke kindly to him, and the pointer held up a forepaw. It had been hit by a bullet and was evidently giving the animal considerable pain. The surgeon dressed the wound and lifted the dog into the ambulance. How many people might be made spiritually whole by the Great Physician if, when they see others being saved, they would, like that dog, apply for healing for themselves!

"I CHRISTIAN MAN."

A CHINAMAN applied for the position of cook in a family in a Western city, according to a New York paper. The lady of the house, and most of the family, were members of a fashionable church, and they were determined to look well after the character of their servants. So when John Chinaman appeared at the door he was asked: "Do you drink whisky?" "No," said he; "I Clistian man." "Do you play cards?" "No; I Clistian man." He was employed, and gave great satisfaction. He did his work well; was honest, upright, correct and respectful. After some weeks, the lady gave a "progressive euchre" party, and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But next morning he waited on the lady, and said he wished to quit work. "Why, what is the matter?" she inquired. John answered: "I Clistian man. I tole you so, before; no heathen! No workee for Melican heathen!" The poor Chinaman urged his case, and got his money, and left, to seek a mistress whom he could serve without disobedience to God.

WHAT GOD IS DOING.

A MAN with a red-hot tool is burning deep black lines upon wood. He is fascinated with his work. Looking closely we detect the reason. The man is an artist. The board before him is covered with fine pencil marks, which outline a beautiful picture. This he is engraving with fire, and when completed it will be a panel in a grand library. Back of the hissing and the smoke the artist sees the completed work. God is thus executing in you and me the marvelous conception which he has of a human soul. We, in our passing experiences, realize only the burning and the smoke.

OUR WORK.

LOUD and long the Master calleth,
Rich reward he offers them;
Who will answer, gladly saying,
"Here am I: send me, send me."

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.

Our Prayer Meeting.

THE GOSPEL INVITATION.—Matt. 22:
1-14.

For Week Ending July 15.

1. *The Gospel Call is a Message of Cheer.*—Our Lord comes with glad tidings to the burdened and heavy-laden, to the poor, the struggling, the discouraged, the downtrodden. He does not come with a rod to afflict, but with a message of divine cheer. The very word "Gospel" means "good news." Luke 2: 10, 14; Rom. 1: 16; 2 Cor. 8: 9.
2. *God's Service is Pleasant.*—We are not called to be slaves or even servants, but to be friends of Christ,—sons of God. John 15: 15; 1 John 3: 1-3.
3. *God's Promises are Full of Hope.*—There is assurance of a better day to all who accept the gospel plan. Whatever our trial or doubt, we are bidden to look up to the hills and to our eternal home where there is fullness of joy. Col. 1: 5; Heb. 10: 34, 35.
4. *The Joys of Heaven.*—The parable in its teaching portrays the perfect happiness of the true child of God in the home of the soul,—the place of many mansions. Whoever comes there is supposed to have put away all care, all sorrow, all the hard and cruel toil of the earthly life, and God himself shall wipe away all tears from all eyes. 1 Pet. 1: 4, 5; Rev. 14: 13; 21: 3, 4; 22: 14.

of the church at Liberty schoolhouse, seven miles southwest of Emporia. Very little business came before the meeting. One letter was granted. The Brethren have established two appointments in the city of Emporia. We will hold our love feast Oct. 20.—*E. B. Sargent, June 13.*

Ozawkie.—Bro. J. E. Smith, of York, N. Dak., preached two very acceptable sermons for us Sunday, June 17. Our Sunday school is increasing in interest and attendance.—*H. L. Brammell, June 18.*

MARYLAND.

Broadfording.—The church is moving on smoothly at this place. Our church visit and the council meeting have passed over. Two have united with us this spring. Many others are thinking of making that all important step. May the Lord prosper his church.—*Henry J. Martin, Cearfoss, Md., June 18.*

MISSOURI.

Smith Fork.—On the evening of June 16 we held our Communion, with a fair attendance and good interest. One brother was reclaimed. A number of visiting brethren, sisters and friends were with us, which we appreciated very much.—*E. Mohler, Plattsburg Mo, June 17.*

NEBRASKA.

Juniata.—We met in council June 16. Two were received by letter. Our love feast was appointed for Sept. 29. Our elder, C. B. Smith, remained with us over Sunday and preached for us. On Sunday afternoon we held a members' meeting. We have a young people's meeting each Sunday evening before preaching.—*Bertie L. Smith, June 18.*

NORTH CAROLINA.

Chifton.—An aged man, the head of a family, was baptized in the Flat Rock congregation, Sunday, June 10.—*D. P. Welch, June 14.*

NORTH DAKOTA.

Red River Valley.—June 12 we met in council preparatory to our love feast, which was held June 15. Two young men made up their minds to unite with the church, so just before Communion services we gathered at the water-side where the ordinance of baptism was performed. The attendance and attention were very good during the meeting. Elder George Swihart officiated. There were thirty-eight communicants. On Saturday we had some very interesting talks. There was one more baptized, a little girl of eight. The meeting was an enjoyable one throughout. All seemed much encouraged.—*Nettie Strycker, Mayville, N. Dak., June 17.*

Rock Lake.—Bro. Levi Mohler, of Warrensburg, Mo., who has just recently moved among us, is a great help in the work. We have Sunday school and preaching services every Sunday in Bro. A. B. Miller's barn. The attendance last Sunday was eighty-seven. We held a collection for the India sufferers; \$10.25 was contributed. We commence work on our new meetinghouse this week.—*J. H. Fike, Elliston, N. Dak., June 21.*

York.—At our regular appointment on Sunday, June 17, two precious souls (husband and wife) came out on the Lord's side and were buried with him in baptism the following Wednesday. Baptismal services were held at the Pleasant Valley tabernacle.—*W. E. Burns, June 20.*

OKLAHOMA TERRITORY.

Oak Creek.—We met in quarterly council June 9. Eld. N. S. Gripe and daughter were with us. Bro. Gripe gave us much encouragement and profitable advice; he also gave us two soul-cheering sermons Saturday night and Sunday. We feel greatly encouraged by the presence of our dear brother. He expects to begin a series of meetings at this place Sept. 1. We believe much good can be done, for many souls are starving for the true bread of life. Our love feast will be held Sept. 15, at 4 P. M. \$1.50 was contributed to mission work. Our next council will be Sept. 1.—*Julia Owen, Pile, Okla., June 11.*

To Whom It May Concern.—This is to notify those of my correspondents, and those interested in the Guthrie Mission, that after June 23, 1900, my address will be Emporia, Lyon Co., Kansas. We leave Oklahoma broken in health and in financial destitution. We give up the work in Guthrie with many regrets, but we hope that a more worthy and better qualified one may take our place and the good work may continue and be a success in Guthrie.

rie.—*Jas. A. Slouder, 1223 Grant Ave., Guthrie, O. T., June 17.*

OHIO.

Black Swamp.—We held our love feast June 16. It was a very pleasant meeting. About seventy-five members communed. We felt much encouraged by the presence of so many from adjoining congregations. Bro. Perry McKimney officiated. Other ministering brethren present were S. P. Berkeley, Simon Garber, J. P. Krabill and J. C. Witmore. On Sunday morning our Sunday school was addressed by the visiting ministers. Bro. S. P. Berkeley preached for us on Sunday evening.—*Catherine Garner, Moline, Ohio, June 19.*

Chippewa.—Our Communion services were held at the Beech Grove house June 16, at 3 P. M. Eld. Tobias Hoover and Bro. D. D. Culler preached to a large audience. A husband and wife were made willing to accept Christ and were buried in Christian baptism before the evening services. Brother D. D. Culler, of Mt. Morris, Ill., preached Sunday morning to a full house. A collection of \$9.00 was taken up by the Sunday school for the India sufferers.—*Susan Irwin, Creston, Ohio, June 18.*

Jonathan Creek.—We held our quarterly council meeting at the Greenwood house, June 16. Peace and harmony prevailed. No important business of general interest was transacted. A love feast will be held at Greenwood, July 7, preceded by a two weeks' series of meetings by Bro. Quincy Leckrone. A children's meeting will be held at the Zions town house in the near future. The next council will be at Zions town.—*A. W. Dwyler, Zions town, Ohio, June 18.*

Logan.—Our quarterly council convened June 9. Not much business came before it. Our fall love feast will be held Sept. 29, beginning at 10 A. M. We expect to have Bro. D. F. Hoover, of Indiana, to assist us in a series of meetings, beginning about Nov. 15. On the evenings of June 19 and 20 we had the pleasure of having with us Sister Bertha Ryan, who gave us helpful and instructive talks on India. We much appreciated her visit among us and we know she did much to enlighten our minds concerning India and its people. A collection for the India mission to the amount of \$20 was taken at the close of the last service. May the Lord bless our dear sister in all the work whereunto she may be called.—*John R. Snyder, 803 N. Main St., Bellefontaine, Ohio, June 21.*

Notice.—Our last District Meeting (Northeastern Ohio) decided that the secretary should furnish the churches of Northeastern Ohio with the Minutes of Annual Meeting. Churches desiring them thus furnished should notify me at once how many copies are wanted.—*Quincy Leckrone, Glenford, Ohio, June 23.*

Seneca.—We held our council June 26. Our elder being absent, Bro. A. B. Beelman presided. All business passed off harmoniously. We held our love feast June 16 and 17. Ministers from adjoining churches were present. Twenty-two brethren and twenty-seven sisters communed. Two were received by letter and one letter was granted. Our meeting was enjoyable throughout. On May 12 one soul was buried in baptism.—*Mabel V. Beelman, Chicago, Ohio, June 19.*

Tippecanoe City.—According to previous appointment the brethren and sisters of Hickory Grove church assembled June 12 to enjoy another love feast. A goodly number of members from adjoining congregations met with us. The spirit pervading the entire meeting was very commendable. Ministerial force was ample.—Bro. Long, of Maryland, Bro. E. Frantz, of Kansas, Bro. Tannreuther, of Iowa (who grew up among us, having been elected to the ministry since he left; his visit was an inspiration to both old and young), also brethren D. D. Wine and Isaac Frantz, Bro. Wine officiated.* We have two Sunday schools with fair interest.—*Jacob Coppock, June 18.*

PENNSYLVANIA.

York.—At last came the time when we held our last love feast, and last meeting in our old house of worship. The old building has been removed, and the excavation for the new nearly completed. The new house will be about twice as large as the old, built of red brick, and we are confident will be finished throughout in accordance with the plain principles of our Brotherhood. A tabernacle has been

built on the rear end of the lot, where regular services and the Sunday school are conducted. As soon as our new house is completed, which will be perhaps late in the fall, the Sunday-school Meeting of the Southern District of Pennsylvania will convene at York. A programme will no doubt appear in the GOSPEL MESSENGER in due time. We would like to have all Sunday-school workers and others, in the District particularly, present upon this occasion. Come, we know we can do you good.—*Abram S. Hershey, June 5.*

TENNESSEE.

Crowson.—We met in quarterly council June 16. All business was disposed of pleasantly. Two letters were granted.—*Mary L. Davis, June 23.*

New Hope.—Since our last report three have been received by letter and one by baptism. Our quarterly council was held June 9. We spent the time talking about the work of the church and how to make it more efficient,—system in church work, lack of interest, wasting the Lord's talent, etc. Such arrangements were made that each minister will know in advance when his turn will come to conduct the services. We are to have preaching at the church twice a month. A special council was called for July 7, at which we expect to make further arrangements for carrying on the work and attend to other business.—*J. W. Lovegrove, Jonesboro, Tenn., June 20.*

TEXAS.

Manvel.—We met in quarterly council June 16. Delegates were elected for our District Meeting. Brethren J. A. Miller and J. H. Peck were chosen. Two letters of membership were granted. Our church is in good working order and our Sunday school encouraging.—*Cora Moore, June 18.*

VIRGINIA.

Hylton.—June 19 brethren C. D. Hylton and D. N. Eller, of Daleville, Va., paid us a visit and gave us two good meetings. Brother D. N. Eller preached in the school hall Tuesday night, Wednesday night we assembled at our new church, where brother Hylton preached a soul-cheering sermon. This is Brother Hylton's old home place. We have our new church nearly completed. Sunday school every Sunday by the Brethren; Brother S. P. Hylton superintendent.—*A. Slusher, Willis, Va., June 21.*

WASHINGTON.

Stiverson.—Our love feast of June 16 was a pleasant meeting. The next day the new churchhouse was dedicated; also Bro. Horace Rothrock was elected to the ministry. Bro. J. B. Simmons having been advanced to the second degree of the ministry before, he and his companion and Bro. Rothrock were installed in their respective offices. Bro. J. U. G. Stiverson and family, accompanied by Sister Lillie Shearer, have been with us a little while building our church, but will return soon to their home in Yakima, much to the regret of the church and their many friends outside of the church. Some seem so near the kingdom.—*Olivia C. O'Neal, Fulda, Wash., June 19.*

WEST VIRGINIA.

Alleghany.—Bro. W. F. Sines came to our congregation June 12 and preached on Saturday night and Sunday morning at the church, and at 2 P. M. at the log camp on Beaver Creek. Bro. W. F. Nine preached at the church also Sunday night. All services were well attended, and the best of order prevailed.—*Lillie C. Moore, Bismark, W. Va., June 18.*

Beaver Run.—At our council meeting it was decided to begin a series of meetings August 5 and continue till August 21, when our love feast will be held. Jeremiah Thomas is to do the preaching.—*Geo. S. Arnold, Burlington, W. Va., June 19.*

WISCONSIN.

Chippewa Valley.—Our feast of June 16 will long be remembered as being one among the best of meetings. Love and union prevailed. Brethren C. P. Rowland and S. H. Baker were the ministers with us. Bro. C. P. Rowland officiated. Next morning we met at the church again for public worship; preaching by Bro. C. P. Rowland followed by S. H. Baker. After preaching a vote was taken to ascertain if the church was willing to call a brother to the ministry, as our elder feels the need of help, he being alone in the work. The decision was for no election at present. We had preaching at 2 P. M. and 7 P. M. by Bro. C. P. Rowland. Bro. S. H. Baker, of Maple

Grove, had to leave us immediately after the morning meeting; received a call to come home to preach funeral of an aged sister. We very much regret that he could not be with us over Sunday. Bro. Rowland left us Monday morning, June 18, for other fields of labor.—*H. J. Cripe, East Pepin, Wis., June 20.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

From Hagerstown, Md.

LAST Saturday and Sunday we were favored with several interesting addresses by Bro. O. H. Yeremian, of Chicago, formerly of Smyrna, who is now traveling among the churches of the Brotherhood in the interest of missions. Saturday evening he talked on life in Asia Minor, showing many curiosities used in his native land. Sunday morning he preached a very able missionary sermon, and in the evening delivered an interesting address on the "Armenian Massacre," referring to the history of the Armenian and Turkish nations, the causes which led to the massacres, and the faithfulness of the Armenian Christians to their Lord, even in the midst of the most terrible persecution and suffering.

He graphically pictured to us the great spiritual darkness of the Turk in his own native country, and the persecution that the Christian has to suffer because of it. We were made to feel more and more our duty towards those in heathen lands, who know not the blessed light of the Redeemer of the world.

F. M. THOMAS.

Hagerstown, Md., June 21.

From the Middle Creek Church, Iowa.

OUR love feast, June 15, was a very enjoyable one. Visiting Brethren were Elders John Gable, John Folliis, C. M. Brower, Geo. Hopwood and our present elder, Abram Wolf. Bro. Gable officiated. We were made glad by the presence of several brethren and sisters from adjoining congregations. Sister Sarah Ogle, of Peabody, Kans., was also with us.

The sermons from our dear brethren were very instructive. Truly, they fed us freely from the Master's table. The beautiful singing with which those dear sisters favored us, the gems of truth gathered from God's Divine Word, from those earnest, devoted brethren, were much appreciated. Bro. Wolf remained over Sunday, giving two more excellent sermons. The attendance, attention and order were good, and with hearts filled with gratitude we render our Heavenly Father our fervent thanks for this good meeting. We recognize him as the author and giver of all good and perfect gifts, and the supreme tie that binds our hearts in Christian love and union.

Now, dear ones, let us be up and doing, God has given us all a work to do. Let us bless him for the privilege. JENNIE ALEXANDER.

New Sharon, Iowa, June 21.

The Struggle.

And he said, I will not let thee go, except thou bless me.—Gen. 32:26.

AFTER Jacob had wrestled through the lonely night with a strong power that maimed him, he would not yield, but wrestled on until he had received a blessing from his antagonist, and in the morning he stood crowned victor. Blessings never come to us without labor. In life many obstacles are met with; they are opportunities for proving ourselves worthy of our profession. In the great plan of redemption Christ could not redeem us without a struggle. Behold him in Gethsemane, before Pilate and on the cross. Oh! what suffering, what an agonizing struggle in that loving, sinless soul! Jesus wrestled with the powers of darkness and overcame them, that through his death we might live. Do we realize the magnitude of the sacrifice, the Lord of Glory leaving his bright, beautiful home and coming to the earth to be crucified by his enemies?

Life is so solemn and earnest and it passes away so swiftly. On our life work our character and destiny hinge. God gives us time enough to do the work he would have us do; then he calls us away from this life. Paul tells us, "Whatsoever a man soweth, that shall he also reap." Set your standard high, let it be

(Concluded on last page.)

From Lanark, Ill.

OVER two-thirds of my Christian life has been spent in the Lanark church. I wish to make a few comparisons, as a matter of noting progress. For, while Paul says, "they that measure themselves by themselves are not wise," it is by comparison that we gain some knowledge we could get in no other way.

Ten years ago the Sunday-school attendance was less than one-third what it is now. On two succeeding Sundays in 1887, I found the attendance to be thirty-four and thirty-nine respectively, and no record of any collection. Two succeeding Sundays just preceding this writing the attendance was one hundred and thirty-eight and one hundred and sixty-four respectively, and the collections correspondingly three dollars and fifty-seven cents and three dollars and forty-nine cents. Our Young People's Society was organized in April and held its first meeting on Easter Sunday. The programs are interesting and instructive in accordance with the purpose of the organization, "to cultivate a higher moral and spiritual condition among our young people."

In these meetings all the work is done by the children and young people, who become active members by signing the constitution and by-laws. The interest is awakened among the older as well as the younger people and we have a list of honorary members because of age.

Another feature of the church work deserving mention is the fact that our elder has recently observed the custom that has been practiced in some churches (and should be in many more) of preaching one sermon each month expressly for children and young people. This helps them to feel that they are a part of the congregation and especially on the first Sunday of each month when this sermon is given. Children are good listeners, and the young people are the ones on whom the work of Sunday school and church must soon rest. Why not give them attention? If we do not take care of our young people, who will? This reminds me of the construction the Arab put upon the text, "He careth for us." When night came he was going to loose his camel, trust him to the Lord, and find him in the morning. The Christian said, "My friend, tie your camel, and then trust him to the Lord."

We believe the Lanark church has never been in a more prosperous condition than it is at present, and our prayer to God is that it may continue to grow and be the means of bringing many into a saving knowledge of Christ, our Lord.

We owe much to the consecrated efforts of our live, earnest pastor, who is always laboring for the best interest of the flock over which the Lord has made him overseer. We wish that every church in the Brotherhood might be blessed with a good shepherd, and that all the churches might be filled with working members. P. F. ECKERLE.

Our Trip to Ohio.

I HAVE just returned from a trip to Ohio, where I was called last Saturday to preach a funeral of old Sister Keckler, who resided near Ft. Jefferson. Boarding the cars at Logansport we fell in company with Bro. E. M. Cobb, of Pymont, who was on his way to Hartford City to attend a love feast. This we enjoyed very much and the time passed only too soon in pleasant conversation until his station was called and we were left to solemn reflections.

At Greenville, Ohio, we were met at the train by Bro. Curtis Brumbaugh and taken out to his father's to spend the night. It was like returning to an old home. At 9:15 Sunday morning we had the pleasure of attending Sunday school at the Union church at Ft. Jefferson, where the funeral was held at 2 P. M. The Sunday-school work is directed by James Helman and B. F. Sharp, both of whom are new acquisitions to the Palestine ministerial force. This church has five ministers in the second degree, but no ordained elder, and the work is somewhat retarded in consequence of this. Moses Hollinger, Geo. Stump and Henry Baker are their other ministers, assisted by an able corps of deacons.

At the time of our visit Eld. Jos. Spitzer was conducting a series of meetings at Ft. Jefferson with seemingly good interest and attendance. At Greenville a mission church is under con-

templation and the larger part of the means for a house of worship guaranteed. This little territory is carved out of the Palestine, Union City and other districts cornering in the city. The Southern District of Ohio and her Mission Board are to be commended for the progress made along this line during the last few years, and especially so when it is remembered that this is the territory in which the division took place a few years ago.

When we returned we found Bro. Hutchison still laboring in our church for the conversion of sinners. It is said that up to this time he has not opened his Bible or hymn book in public services, and yet as many as fifty citations have been given from the Bible in one sermon. "Brethren, pray for us that the word of the Lord may have free course," etc. 2 Thess. 3:1.

A. G. CROSSWHITE.

Flora, Ind., June 20.

From Worthington, Minn.

OUR meetings commenced May 28. We have had good attendance and a great interest manifested. Ten have already accepted Christ, and we believe more are almost ready to enter. I here make mention of a sight I never saw before. A man came forward, then his wife and then his two daughters. What a rejoicing not only on earth but among the angels in heaven!

Our feast was an enjoyable one. Eighty communed. We had no strange ministers—just our home talent. Everything passed off in good order. On Sunday morning we had children's meeting, after which a collection was taken up for the India mission, and resulted in ten dollars.

I forgot to mention that eight of the number that united with the church are some of our Sunday-school scholars.

We number eighty-two now. We have great reason to rejoice. Our meetings will close this week, and we hope to be able to report that some more have started for the kingdom.

LATER, JUNE 15.—Still the good news comes. What a time of rejoicing! Yesterday ten more precious souls were led into lake Worthington to be buried with Christ in baptism. Many witnessed the scene. The meetings closed last night. Nineteen have been received by baptism and one reclaimed; six are heads of families and the rest are all out of our Sunday school. Our number now is swelled to over ninety. Bless the Lord, O my soul, for all the benefits we have received.

Many may wonder why such a successful meeting with our home talent. The secret is right here: The whole church was united and all entered into the work as one man. I fear this is the reason why so many churches do not have success, because they expect too much of the minister. May God help us all to be earnest workers for him.

LIZZIE HILARY.

June 12.

Notice to the Churches of the Middle District of Missouri.

THE committee appointed to arrange for Bro. D. L. Miller's visit to the churches in the above-named District, this fall, have made out the dates for him to reach the various churches, as follows, it being understood that he can remain with each church until necessary to leave in time to reach the next place appointed:

Sept. 1, Prairie View; Sept. 7, Spring Branch and Turkey Creek; Sept. 12, Osceola; Sept. 17, Deepwater; Sept. 22, Mineral Creek; Sept. 28, Warrensburg; Oct. 3, Mound; Oct. 9, Walnut Creek; Oct. 14, Centerville; Oct. 19-24, Mound Valley.

JOHN E. MOBLER,

Secretary of the Committee.

From Quemahoning Church, Pa.

ON May 19 we met in the Maple Spring house in our annual Sunday-school meeting. This is the third one we have held. On account of rain it was not as largely attended as it would otherwise have been, but the interest manifested was commendable and the talks given were full of useful suggestions and advice. The work at these meetings is all done by the workers of our different schools in our local church district, and in this way many get experience in public speaking that otherwise would not. P. J. Blough was Moderator, S. P. Zimmerman, Assistant Moderator, and N. H. Blough, Clerk.

Two dear little boys, Sunday-school scholars, were recently baptized. A number of our members and friends attended the Annual Meeting and report a good meeting.

On June 10 we held our spring love feast in the Maple Spring house. The day was most beautiful, which always insures a large crowd of spectators. The number of communicants was also fairly large. We were richly and ably taught in word and doctrine by Eld. D. H. Walker, and brethren J. F. Dietz and R. T. Hull. Eld. Walker officiated.

As we were singing the closing hymn, "Some Sweet Day," the sad message came that Sister Mamie Beam had died. For months that dread disease, consumption, was wasting away her sweet young life, but she, not realizing her hopeless condition, looked forward with hopeful and fond anticipation to the coming feast, believing she would be able to attend it. The past two weeks she sank very rapidly, however, and on that lovely, peaceful Sunday evening, as the sun was sinking behind the western hills and many of her associates were making preparation to surround the Lord's table, her young spirit took its flight to God who had given it. She was a granddaughter of Elder E. J. Blough, who, I am glad to report, is able to go about again, though not fully recovered.

Our semiannual ministerial programme calls for a missionary sermon at each of our seven appointments. Each of our ministers is to preach one sermon. The missionary spirit is growing among us. At these meetings collections will be taken up for the cause of missions. J. E. BLOUGH.

Stantons Mill, Pa., June 12.

Northwest Baltimore Mission.

DURING the month of May the home mission fund committee received \$47.00 for the Baltimore City church lot and house, \$35.91 of the above amount being interest. The work here moves on with ever-increasing responsibility.

The writer attended the great Annual Meeting of 1900 at North Manchester, Ind. There we met for the first time a number of members who use the silent language (the mutes). In conversation with them through Sister Cora Collins, of Elkhart, Ind., a mute interpreter, and whose parents are mutes, we learn there are about sixty mute members in our church, most of whom live in Indiana and Michigan. About fifteen mutes were at the Annual Meeting.

During many of the services in the Tabernacle they occupied a position on the stand, with their interpreter usually standing near the speaker. It was interesting to be near them and note the facial expressions of joy or sorrow as the speaker's words would occasion. They would seemingly enjoy the song service as much as the deepest soul-stirred singers, though they could neither sing nor hear. The most touching scene, however, was during prayer. The interpreter would kneel before the little company of mutes who in turn would watch closely every motion of their interpreter, and thus a united prayer would go up to God from every earnest heart in that vast assembly. God bless the mutes.

Many were the blessings enjoyed at Annual Meeting of 1900, to which not a few looked forward with bright anticipations. It was the most soul-cheering Conference we ever attended. It is numbered with that which has been; but we can daily live the glorious lessons there learned, and thus make the meeting a great help to God's people. J. S. GEISER.

1607 Edmondson Ave., Baltimore, Md.

From Pleasant View Church, Tenn.

ON last Saturday, June 9, was our regular monthly church council. A beautiful, bright, sunshine morning brought together from the various bounds of "Old Cherokee District" the largest representation of brethren and sisters of like precious faith with us since husband and I moved into this congregation, March 12, 1900. It made us feel real happy to meet so many dear sisters and form acquaintance with quite a number I had never met before since we moved to Tennessee.

Bro. Jesse Clark opened the meeting by reading a portion of God's Word and giving suitable words of comment on same. Not much business came before the meeting. A true spirit of love and forbearance prevailed throughout the entire meeting, which made us feel "it was good to be there."

On Sunday following, June 10, we again basted up the hill to the churchhouse, where a half-hour was devoted to "song service" by all assembled. How soul-inspiring to the drooping saints, and for a time we seem to forget this world. Our hearts are lifted heavenward. Good singing is the life of a good meeting. After song service Bro. J. H. Argabright, of New Hope district, Tenn., gave us a soul-cheering talk. MRS. M. A. CHRISTNER, *Doves Mill, Tenn., via Jonesboro, Tenn.*

From Lake Park, Iowa.

BRO. BEAVER is still laboring with us. He is faithfully sowing the seed, and we have good reasons to believe some seed has fallen in fertile soil and will grow and bring forth fruit in the future.

Saturday, June 16, at 9 A. M., the Silver Lake church met in quarterly council preparatory to the love feast to be held in the evening.

It was our wish and hope that we might have a clear and beautiful day, but it was not the Lord's will, for when we arose Saturday morning we found it was raining. It continued to rain until 5 P. M. but, notwithstanding, a goodly number met in council. It was decided to make a call for the tent again next year. A choice was also made for a deacon. The lot fell on Bro. Elmer Book.

At 3 P. M. we met for examination exercises, when the charge was laid upon Brother and Sister Book. As the rain continued we wondered whether we could hold our love feast. While the rain continued to come down in torrents, carriage after carriage arrived, bringing precious souls from Worthington and Dickens, some of them driving the entire distance of thirty-five miles through the rain.

Fifty-two souls were seated around the Lord's table and a feast indeed it was to all. Four surrounded the table that night for the first time.

Up to this date the tent has been located three miles south of Lake Park, at the place of our regular appointment. To-day it goes to Lake Park for one or two more weeks of meetings. N. D. METZ.

June 18.

Sunday-School Meeting.

A FEW words of encouragement to the Sunday-school workers of Southern California. It was my privilege to attend the Sunday-school Meeting of this District, the Northeastern District of Ohio. It being the first meeting of the kind I ever attended, I was desirous to learn how such meetings were conducted and the good that might be derived from them. I am so glad to say to you that the meeting was a good one, one that will never be forgotten by the many earnest Sunday-school workers that were present. We all no doubt left the meeting inspired to a greater earnestness in the Sunday-school work.

You know, dear brother ministers, how we and the membership appreciate our ministerial meetings. The Sunday-school meetings can be made just as interesting and helpful to Sunday-school work as the ministerial meetings are to the ministerial work. Now be sure and make your first meeting a success, and then the whole membership will soon be in sympathy with this line of work. D. A. NORCROSS.

Smithville, Ohio.

From Union Deposit, Pa.

Jay G. Francis, Dearly Beloved in the Elect Brotherhood:—

CAN you believe it how I love you, and how profoundly I am interested in the great work assigned you?

Reading (Pa.) needs not only an efficient minister, but a prudent, patient, self-sacrificing pastor. This is the element generally too much overlooked. A soul-winner must be a soul-nurser. "I am the good Shepherd" is one of the loveliest, most charming, most comforting features in the ministry of Jesus. The oral ministry may be eloquent and transporting; but the ministry of sympathy reaches deeper and is more permanently beneficial. To adapt one's self to the varied wants and dispositions of a community is a vocation that needs the illumination and guidance of the Holy Ghost. Reading is no exception.

A pastor is a bearer of everybody's burden, and a dispenser of the manifold grace of God.

We can bring the message of the Gospel more vitally home to the hearts of the people by loving, sympathetic contact than by the most ingenious, pathetic declaration. Oh, how I wish for you a mighty imminence of the Lamb of God, so that you may be not only wise to instruct, but powerful to win and hold and mould souls into the beauty of holiness.

My heart yearned and ached intensely to be at your love feast. But the providential negative was emphatic. I am hungry to hear Brother Howe again. I never had the pleasure of hearing you expound and apply the Word of God. Study well, preach well, pray well, live well, and may you be able to say of many souls as did Paul in 1 Thess. 2: 19, 20. Much love to you both.

C. H. BALSBAUGH.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

BROADWATER—McDOUGALL. — At Winona, Minn., May 31, 1900, by the undersigned, Bro. Benjamin Broadwater, of Fillmore County, and Sister Mary J. McDougall, of Winona County, Minn. W. H. LICHTV.

GNAGEY—BRUMBAUGH.—At the home of the bride, June 17, 1900, by I. J. Rosenberg, Bro. William Henry Gnagey, of Accident, Md., and Sister Jennie Kern Brumbaugh, of Union, Ohio. EZRA FLORY.

HOPPE—SHICK.—At my residence, near Winslow, Ill., June 14, 1900, by the undersigned, Mr. Lewis Hoppe and Sister Alida Shick, both of Lena, Ill. EZRA LUTZ.

SHIRK—WEISS.—At the home of the bride's parents, May 30, 1900, Ralph J. Shirk and Josie L. Weiss, both of Ramona, Kans. ELLIS S. STRICKLER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ALBRIGHT.—Near Decatur, Ill., June 11, 1900, Iva Myrtle Albright, daughter of Brother and Sister C. Albright, aged 4 years, 2 months and 15 days. Services by Bro. M. J. McClure from Job 18. MATTIE E. BLICKENSTAFF.

ARTZ.—In the Silver Creek congregation, Ill., June 14, 1900, Joseph Artz, aged 72 years, 1 month and 8 days. Services by the writer from Ps. 90: 8 at the Salem meetinghouse. JOHN HECKMAN.

BECKTELL.—In the Buck Creek church, Henry Co., Indiana, June 4, 1900, Bro. William D. Becktell, aged 74 years, 7 months and 8 days. He was united in marriage to Melinda Cross in 1848. To this union were born nine sons and one daughter. His wife and five sons survive him. Services by Bro. D. H. Replogle and the writer from Heb. 9: 27. I. B. WIKE.

BEAM.—In Hooversville, Pa., June 11, 1900, Sister Mamie Beam, aged 24 years, 9 months and 10 days. Services June 13, at Maple Spring church, by the writer and J. J. Shaffer. P. J. BLOUGH.

BOWERSOX.—Near Belleville, Kans., June 12, 1900, Mrs. D. C. Bowersox, nee Reed, aged 49 years, 2 months, and 4 days. She passed away after several years of patient suffering. She was born near Dayton, Ohio. Services by the writer and D. R. Holsinger. M. M. ESHELMAN.

COOK.—In the Sangerville congregation, Va., May 28, 1900, Bro. Jacob Cook, aged 79 years, 1 month and 8 days. Services by Eld. G. W. Wine. JENNIE COOL.

COX.—Near Union Bridge, Md., May 21, 1900, Miss Mary Elizabeth Cox, aged about 72 years. She was a member of the Society of Friends and by her kind and gentle ways endeared herself to all. E. W. STONER.

CRUMPACKER.—In the bounds of the Pipe Creek church, Carroll Co., Md., May 28, 1900, Sister Elizabeth Crumpacker, aged 81 years. Interment in Pipe Creek cemetery. Services by Elder Solomon Stoner and the writer. E. W. STONER.

COYN.—At Dryden, Ark., May 28, 1900, after a lingering illness of two months and twenty-five days, Bro. John Coyn, aged 73 years and 7 months. He had been a member

of the church fifteen years, and was the pioneer of the faith in these parts. During Bro. J. R. Gish's labors on the mission field of Arkansas, Bro. Coyn was closely associated with him. He was a faithful soldier of the cross. He leaves a widow and one adopted son. Services by the writer, assisted by Dr. S. T. Swihart from Col. 3: 4. B. E. KESLER.

DEETER.—At the home of her daughter, at Syracuse, Ind., June 1, 1900, Sarah A. Deeter, aged 86 years, 11 months and 10 days. She leaves two daughters, two sons and one aged brother. Deceased passed most of her life near Pleasant Hill, Ohio. She was a faithful member of the Brethren church for a number of years. Interment in the old Sugar Grove Cemetery. Services by the Brethren from Rev. 7: 13. GRO. MOHLER.

ENGLAR.—In the bounds of the Pipe Creek church, Md., June 2, 1900, Bro. Uriah Englar, aged about 64 years. He leaves three daughters and one son, W. Philip, a minister in this church. E. W. STONER.

FITZGERALD.—In Decatur, Ill., May 26, 1900, of measles, Verna Fitzgerald, aged 2 years. Services by Bro. M. J. McClure. MATTIE E. BLICKENSTAFF.

FUNK.—At the home of her daughter, Mrs. Geo. Cox, Deep River Iowa, June 3, 1900, of lingering illness and feeble health, Sister Adaline Funk, nee Newcomer, aged 76 years, 3 months and 18 days. Deceased was born in Washington County, Md., Feb. 15, 1824. Early in life she united with the Brethren church and lived ever faithful. Oct. 17, 1847, she was married to Michael Funk. One daughter and five sons blessed their union. One son and husband preceded her. Services by the writer, assisted by Mr. B. C. Swank, of the Presbyterian church. G. W. HOPWOOD.

FAHRNEY.—In the Falling Spring congregation, Franklin Co., Pa., June 13, 1900, Bro. John Fahrney, aged 76 years, 5 months and 14 days. Bro. Fahrney lived a consistent member of the Brethren church for many years. He leaves a wife and three children. Eight children preceded him. He had a dropsical affection for several years, but died very suddenly from heart trouble. Interment at Price's church. Services by the writer from Matt. 24: 44, assisted by Eld. Jacob Snider, of the Antietam congregation. ISAAC RIDDLESBERGER.

GRAYBILL.—At the Maryland University Hospital, in Baltimore City, June 5, 1900, Sister Ada Bixler Graybill, wife of Bro. N. C. Graybill, and daughter of Eld. Uriah Bixler, of the Meadow Branch church, aged 27 years, 7 months and 23 days. Two little daughters survive her. She was an active worker in the Sunday school here, and will be much missed in the church and home. Services by elders C. D. Bonsack and the writer. Interment in the Meadow Branch cemetery. W. E. ROOP.

HANLIN.—In the Greenland church, W. Va., March 20, 1900, of diphtheria, Sister Sarah Hanlin, aged 55 years. The deceased was united in marriage to Jacob Hanlin about thirty-five years ago, to which union there were born nine children. She was a faithful member of the Brethren church for many years. R. T. IDLEMAN.

HANLIN.—In the Greenland congregation, W. Va., May 29, 1900, of diphtheria, Oscar Hanlin, aged 16 years. He was the son of Jacob and Sarah Hanlin. R. T. IDLEMAN.

HANLIN.—In the Greenland congregation, W. Va., and in the same family, June 13, 1900, of diphtheria, Sister Mary Hanlin, aged 30 years, 2 months and 12 days. The deceased united with the church at an early age, since which time she lived a consistent Christian life. R. T. IDLEMAN.

HOOVER.—In the Nettle Creek church, Hagerstown, Ind., May 23, 1900, Bro. Jacob Hoover, aged 73 years. He was born in Huntington Co., Pa., in 1827. He came with his parents to Henry County, Ind., in 1837. Many years ago he was elected to the ministry, and was an earnest and forcible speaker. In his ministry he did a great deal of good. As a counselor in church affairs his wisdom was often revealed, and few men have been more closely listened to by their associates. He leaves a wife and eight children to mourn his departure. Services were conducted by Eld. L. W. Teeter, assisted by Eld. Abraham Bowman, from 2 Tim. 4: 6-8. IDA E. TEETER.

HOLADA.—In the Maple Glen church, Somerset Co., Pa., at the home of Bro. S. A. Christner, June 8, 1900, Sister Sarah Ann Holada, nee Robinson, aged 74 years, 3 months and 17 days. She was the second wife of Bro. John Holada, who preceded her. She had two sons, of whom one is dead. She was stricken with paralysis for about eighteen months, and was most of the time entirely helpless. Services by Eld. J. N. Davis, assisted by Eld. L. A. Peck. P. S. DAVIS.

HOGSHED.—In the Sangerville congregation Va., June 1, 1900, Bro. Morgan Hogshed, aged nearly 82 years. He was blind for a number of years; also a great sufferer. He leaves a wife and two sons. Services by Joseph A. Miller. JENNIE COOL.

HENTZ.—In the Berlin congregation, Pa., May 26, 1900, Marion Romaine Hentz, daughter of Sister Grace and John Hentz, aged 4 years and 16 days. Services by the writer, assisted by Mr. Patterson, of the Lutheran church, from 1 Sam. 20: 3. W. G. SCHROCK.

MILLER.—In the Union City church, near Greenville, Ohio, March 27, 1900, Henrietta, daughter of Daniel and Mary A. Fox, aged 35 years, 7 months and 26 days. She was married to Charles Miller Jan. 6, 1865. She leaves husband, one son, father, mother, and two brothers. Services at the home of her parents by Bro. S. W. Blocher. Interment in Greenville cemetery. D. E. CLARK.

PRESEL.—In the Nettle Creek church, Hagerstown, Ind., May 14, 1900, Bro. Eli Presel, aged 63 years, 5 months and 21 days. He was the son of Joel and Elizabeth Presel. He was born in Henry County, Ind., Oct. 23, 1836. He was united in marriage to Sister Allazanna Crull, Sept. 9, 1855. To them were born four daughters and one son. One daughter died in infancy. He joined the German Baptist Brethren church in 1863, and lived an exemplary and faithful member until his death. Services were conducted by Eld. Abraham Bowman, assisted by Eld. L. W. Teeter, from 1 Cor. 15: 10. IDA E. TEETER.

SHAMER.—In the Pipe Creek church, Md., June 15, 1900, Sister Sarah E. Shamer, aged 44 years, 8 months and 13 days. She united with the church in her youth and was a faithful and consistent member till death. Text, Rev. 7: 13. E. W. STONER.

SMITH.—Near Cearfoss, Md., June 11, 1900, James Andrew Smith, aged 54 years, 3 months and 5 days. He was taken ill May 26, with a severe pain in the head, which rendered him unconscious, from which he never recovered. He leaves a widowed sister and five sons. Services at the Broadfording meetinghouse by F. J. Neibert and the writer from Job 16: 22. HARVEY J. MARTIN.

SHIDELER.—In the Salamonie congregation, Huntington Co., Ind., June 8, 1900, Sister Nancy Shideler, nee Stickler, aged 65 years, 11 months and 25 days. She was born in Stark County, Ohio, and married to Henry Krynnert, by whom she had one son. She came to Indiana about thirty-nine years ago; was married to Aaron Shideler, deceased, Aug. 3, 1862. To this union were born two daughters and one son. All the children survive her. She was a member of the Brethren church for about thirty years. Services by Eld. George W. Brumbaugh from Matt. 24: 44. A. H. SNOWBERGER.

SHIVELY.—At North Georgetown, Ohio, May 17, 1900, Fietta L. Shively (nee Knaus), aged 61 years, 4 months and 15 days. She was united in marriage with Robert V. Shively Feb. 25, 1857. There were born to them three sons and four daughters. She united with the Brethren church in 1860. She ever lived a faithful, active, consistent member of the church. Services by Bro. Quincy Leckrone and Eld. David Byers, from Rev. 14: 13. ELLA WEAVER.

SWICK.—At her home in Lucas County, Ohio, May 27, 1900, of heart failure and consumption, Sister Phebe A. Swick, nee Byerly, aged 31 years and 9 days. Deceased was born in Allen County, Ohio, May 18, 1869. To this union were born two daughters and two sons. In 1895 she united with the United Brethren church. She leaves a husband, four children and one sister. Services at the M. E. church by Bro. La Clair from 1 Cor. 15, latter part. Interment in the Mt. Pleasant cemetery. GRACIE M. WRIGHT.

SMITH.—In the east arm of the Belleville congregation, Kans., infant daughter of Brother and Sister Geo. Smith, aged 4 months and 1 day. Services by the writer at the Eureka schoolhouse. SAMUEL HENRY.

SWOVELAND.—At Matthews, Ind., May 23, 1900, Margaret Swoveland, widow of Bro. Nathan Swoveland and daughter of Brother and Sister Holdson. She was born in 1868, was married in 1885. She was the mother of eight children, of whom six survive her. Her husband died in 1898, leaving her with six small children. Services at the home, by Eld. I. J. Howard. She was a member of the Progressive Brethren church. LIZZIE HOLLIS.

TIPPY.—In the East Dayton church, Ohio, June 5, 1900, Harry Owen Tippy, aged 4 years, 5 months and 7 days. Services by Eld. D. M. Garver and D. C. Stutsman. BELLE STAUFFER.

THOMAS.—In the bounds of the Greenmount church, Va., of consumption, May 19, 1900, Bro. Peter Thomas, aged 25 years, 11 months and 9 days. He leaves an aged father and several sisters to mourn their loss. Services by Eld. I. C. Myers and the writer from 2 Sam. 14: 14. JACOB A. GARBBER.

THOMAS.—In the Rome congregation, Ohio, June 10, 1900, of typhoid fever, Sister Sarah Thomas, aged 54 years, 4 months and 12 days. She was born Jan. 28, 1846, and became an invalid at the age of five. She united with the church Dec. 5, 1878. She was faithful to the end. Services by Bro. S. A. Walker. E. R. CRAMER.

WERKING.—In the Nettle Creek church, Hagerstown, Ind., June 13, 1900, Sister Louisa Werking, aged 45 years, 5 months and 18 days. She was the daughter of James and Susan Grisum, and was born Dec. 27, 1854, in Wayne County, Ind. In June, 1871, she united with the Brethren church, of which she ever continued a faithful member. Nov. 3, 1872, she was married to John M. Werking. To them were born three children, of whom only one survives. She leaves a devoted husband, one son, one brother, stepmother, two half-brothers, and a half sister. Services by Eld. L. W. Teeter from 1 Cor. 15: 10. IDA E. TEETER.

WISE.—In the Nokesville congregation, Va., June 11, 1900, Bro. David Wise, His body was bisected by a circular saw. The mangled corpse was taken to his home in Pennsylvania. G. W. BEAHM.

WITMER.—In the Pine Creek congregation, Ill., June 15, 1900, Ida M. Witmer, aged 34 years, 2 months and 20 days. Deceased was the daughter of Eld. M. S. Newcomer. She leaves a husband and four little boys. She has been a faithful member of the church for twenty years. Services by Eld. D. L. Miller in the College Chapel in Mt. Morris. JOHN HECKMAN.

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CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

(Concluded from page 307.)

no lower than has been set by the Master. Difficulties, disappointments and temptations will come. Do not yield to them. Wrestle on, and the powers that are slumbering in your soul will be aroused. With the help of God you can overcome them, and you will be nobler and stronger after the struggle. The trials that God gives us he gives in love. He knows the wounds that are caused by his rod. In Rom. 8: 17 we read that we will be "joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Let us learn the lesson of humility. Christ humbled himself and through all his life he went about doing good even to the wretched leper and beggar. There is still a great work to be done. All around are souls struggling with the trials of life. It may be nothing more than a smile or a kind word they need. It is certainly in our power to give it if we will. If it is food or clothing they need, we can help provide for them, but while providing for the needs of this present life, do not fail to point them to the giver of all good, the one that offers eternal life to all that will accept, and you will receive a rich reward, for the Bible says, "They that turn many to righteousness shall shine as the stars forever and ever."

IDA MINERVA HELM.

Smithville, Ohio.

Spirit.

God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4: 24.

THE first question that confronts us is, "What kind of spirit should we have in our worship?" There are so many kinds of spirits which man is heir to. But we wish to write exclusively of the true spirit of divine worship, and as we cannot worship God acceptably except in spirit we should strive to get an unquestionable knowledge of what that spirit is, and how to get it. The spirit we speak of is a feeling of animation or vigor, and earnestness in the worship of God. And the way to get that spirit is to become truly converted, or changed from a life of sin to a life of holiness,—a complete change of mind and heart, that our object in living may be different from what it formerly was, that it may be a desire to please God, to work for Jesus, to love our brethren, and a complete surrender of self into God's hands. This I am confident will enthrone one with the true spirit of worship.

How often we go to God's house and there see that the spirit is lacking. The preacher is earnestly trying to hold forth the Word, while one is looking out of the window, another is hanging his head, another is whispering, and yet another is sleeping. Is such worship pleasing in God's sight? Is it full of the spirit as we are taught to be in Eph. 5: 18? And not alone is the spirit lacking in the members, but oftentimes in the ministry. How can a minister expect to move his audience without a feeling of devotion and earnestness in his own heart. Many people seemingly go to church just for conscience' sake; also ministers sometimes stand in the pulpit speaking the everlasting words of eternal life in such a careless way that the congregation becomes disinterested, and surely God is not pleased with such forms of worship and no spirit in it.

If the salvation of the souls of the children of men depends on how we put forth the truths of the Gospel, how earnestly we should strive to speak with such power as would cause the people to realize that without accepting the terms of mercy they will verily have to accept their situation in eternity, whether for ill or good. Not alone should the spirit be felt in the public sanctuary, but in the prayer meeting, in the Sunday school, and if possible more so in the family circle where each devoted child of God should pour out his heart in thanksgiving to God. Not just because it looks well, and because it is a duty we owe to our heavenly Father, but because we are truly thankful, and because it is a sweet pleasure to bow around the family altar and praise him who is the fountain head of all our blessings. Now, in conclusion, let us plead with our dear brethren and sisters to get more of that spirit in our worship, as we realize fully the import of our text. Without obeying our text our worship will be void of God's blessing.

C. A. MILLER.

Westphalia, Kans.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Sept. 20, 8; 30 A. M., District of Middle Iowa, in the Harlan church.
Oct. 5, District of Southern Iowa, in Mt. Etua church.

LOVE FEASTS.

Colorado—
Oct. 5, Haxton.
Idaho—
June 30, 6 P. M., Grafton church, at Southwick.
Indiana—
Aug. 23, 2 P. M., Ogans Creek.
Sept. 6, 10 A. M., Eel River church.
Sept. 12, 4 P. M., Pipe Creek.
Sept. 13, 10 A. M., Beaver Dam.
Sept. 15, 2 P. M., Huntington.
Sept. 28, Salem congregation.
Oct. 4, 4 P. M., Lower Fall Creek, 5 mi SE., Anderson.
Oct. 4, 2 P. M., Santa Fe.
Oct. 6, 2 P. M., Roana.
Oct. 6, 4 P. M., Beech Grove church.
Oct. 9, 2 P. M., Howard.
Oct. 10, 4 P. M., Yellow River.
Oct. 25, 2 P. M., Bachelors Run.
Oct. 13, Nappanee.

Iowa—
June 30, Farnhamville.
Sept. 15, Prairie City.

Kansas—
Sept. 1, 2 P. M., Saltus Valley, at H. Talhelm's.
Oct. 6, Cedar Creek.
Oct. 20, Cottonwood.
Nov. 3, Osage church.

Minnesota—
June 30, Winona.

Missouri—
Aug. 4, East Prairie.
Sept. 29, Fairview church, near Cherry Box.

Nebraska—
August 11, South Loup ch., 7 mi. northeast of Miller.
Sept. 8, eight miles northeast of Arcadia.
Sept. 20, Juniata.
Oct. 12, 13, 4 P. M., South Beatrice.

North Dakota—
June 30, 2 P. M., West Rocklake, Deardorff's Barn.
July 7, 2 P. M., Rock Lake church.
July 12, 4 P. M., Pleasant Valley.
July 14, 4 P. M., Carrington church.
July 21, Bowbells.
June 30, 2 P. M., West Rocklake, in Bro. Geo. C. Deardorff's barn.

Ohio—
July 7, Greenwood.
Sept. 15, 10 A. M., Maumee church, Defiance Co.
Sept. 29, 10 A. M., Logan.

Oregon—
Aug. 8, Coquille Valley.
Oklahoma Territory—
Sept. 15, 4 P. M., Oak Creek cong., near Canute.

Pennsylvania—
June 24, 4 P. M., Shade Creek.

South Dakota—
July 7, Willow Creek ch., 16 mi. S. W. of Frederick.

Texas—
Aug. 11, Maunel.

West Virginia—
Aug. 21, Beaver Run congregation.
Sept. 8, Eglon.

Wisconsin—
June 30, Barron.

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VOL. 38.

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No. 27.

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EDITORIAL MISCELLANY.

THE recent total eclipse of the sun enabled the astronomers to make some observations of special interest. In the South the day was a very fine one, and hundreds of photographs were taken under the most favorable conditions. One of these photographs shows the presence of an enormous amount of gas on the sun. Great tongues of fire leap far into space. At one point a sheet of flame fully fifteen thousand miles across and fifty thousand miles high can be clearly seen. This is almost past comprehension. It would be like a sheet of fire as broad as the United States from north to south, passing twice around the globe.

LAST Saturday a most destructive fire broke out in the docks of the North German Lloyd Steamship Company, Hoboken, N. J., just opposite New York. It is here that our people have generally embarked when crossing the ocean. The entire dock was destroyed, and some vessels. Among the ships burned and sunk was the *Sade*, a fine ship on which some of us sailed in the fall of 1898 from Southampton to Bremen. The *Bremen* was also badly damaged. This vessel is well known to our readers, being the one on which our entire party crossed the Atlantic in 1898, and some of them returned in it the year following. The fire is presumed to have started from a lighted match or fire dropped from a cigar by some careless person, into a bale of cotton. The fire may have smoldered for hours, and when started up was quickly communicated to other bales, then to barrels of oil and whisky on the dock, and in an incredibly short time a half mile of wharf was in a blaze. The loss of property will reach about \$14,000,000. But this is a trifle as compared with the great loss of life, as from 300 to 400

people are thought to have perished in the flames. Some of them were in the ships when the flames covered the upper part of the vessels, and there being no way of escape they were burned to death in the ships. The vessels that were destroyed or damaged had their fires banked and could not get up steam in time to move out into the river and thus escape danger. They were like the once faithful followers of Christ who have permitted the fire upon the altar to burn so low that it is of no avail in time of disaster.

THE most remarkable vessel in the United States Navy is the *Oregon*, launched at San Francisco Oct. 23, 1894, and having a speed of about seventeen miles an hour. In 1898 this ship sailed from San Francisco around South America, to Jupiter Inlet, Fla., a distance of 14,000 miles, and the very next day after reaching Jupiter Inlet joined the American squadron, and steamed away to Santiago, Cuba, and some weeks later took part in the destruction of the Spanish fleet. Such an achievement for a heavy ironclad is probably unknown in naval affairs. Last year the vessel undertook a still longer voyage, sailing from the West Indies to Manila. One is led to place almost unbounded confidence in such a vessel to cope with anything in storm or battle. But the strongest must sometimes succumb to hidden danger. Thursday, June 28, the *Oregon*, in fighting trim, left Hongkong, China, for Taku, to assist in protecting the coast from the present disturbance. When within fifty miles of its destination the huge warship, that by its achievements had gained the admiration of the world, ran onto an uncharted reef during a heavy fog and it was feared for a time that the pride of the American navy would prove a total wreck. The vessel may be saved, but it will probably never be what it was before. But the *Oregon* is not the only thing that has been wrecked in a fog. Hundreds of strong men and women—people thought to be strong enough to resist any temptation—have been wrecked, near their destination, on some hidden reef of sin. A fog gathered about them, shutting out the Sun of Righteousness for the time, when the terrible shock came, and they either went to the bottom, or remain as only wrecks of their former greatness.

ONE regrets to learn of the methods adopted by some of the missionaries in China. It is altogether possible that this has had much to do in the way of creating the strong feeling against the Catholic missionaries found in nearly all parts of the Empire. A Catholic missionary, writing from China, thus describes the situation: Those sections of our mission which border on southern Chang Tung are no less infested with bands of robbers and murderers than Chang Tung itself. These brigands organize in regular companies, under a supreme chief and subordinate leaders. At ordinary times they attend to their usual work at home and in the fields, and behave, to all appearances, like peaceful citizens. But suddenly an order comes to take the field, and then they march forth in a body, impose contributions on other villages, burn and even kill without scruple. But the missionaries, on their side, have devised a plan for protecting themselves and their Christians, which is not the least of their successes in China. As soon as the inhabitants of some village have been converted, the fathers, while attending to the duties of their apostolic ministry, see that the men are thoroughly drilled and taught to watch the enemy and defend themselves in case of necessity. In the center of the village stands the

residence of the commander, who is none other than the missionary. This residence is a regular citadel, surrounded by high walls and flanked at its corners by four towers, well fortified also. There are no doors. The going in and out is effected by means of ladders, which are each time drawn back within. At the first cry of alarm the men are up in arms and the father directs the defense. This thing of converting men, then arming and drilling them, and having the bishop act as the military commander, certainly does not sound apostolic. But as their kingdom is of this world, these missionaries can learn war, and even fight.

JUST now people are anxious to learn more concerning China. The Chinese Empire, including dependencies, has a total area of 4,218,401 square miles, thus including nearly one-twelfth of the total area of the globe. It has a population of 402,680,000 souls, or nearly one-third of the population of the world. It has five times as many inhabitants as the United States, there being 292 persons to every square mile. China is also a very old country, its history dating back to about 2500 B. C. Some of the descendants of Noah, soon after the flood, found their way to this part of eastern Asia and laid the foundation of what may be regarded as a remarkable race. The great wall of China, portions of which are yet standing, was completed 211 B. C. Printing is said to have been known in China as early as 1041 A. D. In 1617 A. D. the first European visited China, and in 1575 Jesuit missionaries were sent to the Celestial Empire from Rome. In the year 1662 there was a general earthquake shock that killed 300,000 people in Pekin alone. China has always been a difficult field for the missionaries to work; still from time to time a wonderful amount of good has been accomplished; but should the present disorder continue a few months many of the missions will be entirely destroyed and thousands upon thousands of converts killed. Not a few missionaries have already been put to death, and the same fate may await scores of others. China is at present the oldest empire on the globe, but unless matters take a very favorable turn her days are probably numbered. We await the result of the present struggle with a good deal of interest.

THE situation in China grows worse rather than better. The 2,000 men sent to the relief of the foreigners, shut up in Pekin, finding it not possible to reach that city with so small a force, returned to Taku, after fighting fifteen days, with a loss of 374 men killed and wounded. A force of about 16,000 well-equipped men is now on the way to Pekin. It is reported that many of the foreigners, in the Chinese capital have been killed, their native servants murdered and some of the legations burned. The German Minister is said to have been shot and then cut to pieces on the streets of Pekin. The legation of Germany, as well as those of the United States, Italy, Russia and Japan, were then burned. This was followed by a general massacre, in which hundreds lost their lives. If the reports can be relied upon the conditions in the capital are very bad. There is no question but that the Powers purpose to restore order in China. How much more will be done cannot be even guessed at, for it is rumored that there is even now a disposition upon the part of the foreign governments to put an end to the Celestial Empire and divide up the territory. The United States alone seems to stand opposed to this arrangement, it being her wish that the Empire be maintained after order has been restored.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

CONTRASTS.

BY M. M. SHERRICK.

O, the sweetest sound on this old, old earth,
All out of tune through a demon wild,
Is the bubbling joy and the innocent mirth
In the laugh of a little child.

And the saddest sound 'neath the heaven's span,
That appals the heart like a foe unseen,
Is the beast-like growl of a master's man—
The groan of a man machine.

North Manchester, Ind.

TRUE SOCIALISM.

BY G. J. FERCKEN.

[The following is a translation from one of our French tracts greatly used in our field of work in France where, from Romish superstitions, the people have been driven into atheism and into a so-called socialism which only borders on anarchy. It will give our Fraternity an idea of the element we have to contend with in the evangelization of this great republic.—G. J. F.]

Dear Reader:

You are a socialist, and so am I! We can then shake hands. But, first of all, can you please tell me what socialism is; who is its founder, and from what epoch it dates? Can you especially tell me if the socialism to which you are so obstinately attached has solid basis, guarantees of permanence, chances of universal success, or if it be not rather a chimera, a Utopia, an illusion in which jealous, discontented and somewhat revolted people lull and delude themselves? And in *your* case, dear reader, is not the socialism you have embraced (until you find something better) rather a substitute to clericalism in which you have been brought up, but which, at a certain stage of your life, you have been compelled to shake off as being the enemy of progress, reason, liberty, conscience, and the noblest aspirations of your heart, soul and life? I understand you: placed between two alternates, you have chosen of two evils the lesser one, and you have done well! But, please, understand me. I do not say that socialism is an "evil," for I am a socialist myself and a convinced and militant socialist, but there is socialism and socialism: one that is pure, genuine, authentic, and another which is counterfeited, degenerated and only a travesty of the former. Methinks, dear reader, that it is rather the latter which you uphold and defend. Let me explain myself!

The founder of [true] socialism is JESUS CHRIST! To deny, to disown, and despise Jesus Christ is to reject the founder of a principle or doctrine which one has embraced, has at heart to propagate, and which he endeavors by all possible means to impose upon others. This is what socialists do nowadays: they deny, disavow and reject their founder, Jesus Christ. Now this is odious, for never have the adepts of a doctrine, how perverse soever it may be, disowned its founder or ravished him his halo. And if you do it, dear reader, that is, if you take away from Christ his glory and his exclusive property, then you cease to be an honest man, for he cannot be an honest man who robs an inventor of his patent of invention.

Your motto is LIBERTY, EQUALITY, FRATERNITY, (words greatly used and misused in France.) Do you perfectly understand these words? Do you put them into practice? They came for the first time out of the mouth of Jesus. Before adopting them, we must thoroughly understand their internal sense, so that we can comprehend all its bearing and import; and before engraving and parading them upon our public buildings we must engrave them upon our hearts and lives.

Of liberty Christ has said: "If you continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." "If the Son shall make you free, ye shall be free indeed." Of equality he has said: "Be not ye called master, for one is your Master, even Christ;

and all ye are brethren." "And call no man your father upon the earth, for one is your Father which is in heaven." Of fraternity he has declared: "A new commandment I give unto you, that ye love one another." "This is my commandment, that ye love one another, as I have loved you." Ye are all brethren."

Consequently, the true socialist is he who, concerning liberty, is himself a free being, *i. e.*, completely emancipated from his fallen nature and selfish inclinations, who has acquired that glorious liberty through means of the truth, *i. e.*, of the Gospel which alone liberates from all sin as well as from all evil affection and inclination; who, concerning equality, is humble as a little child, docile, lovely, amiable and inoffensive like him, rendering not evil for evil, avenging not himself, and living in peace with all men;—and who, finally, in what concerns fraternity, has a heart overflowing with pure, disinterested love for man, whatever may be their convictions, peculiarities, or faults even. Is it thus, dear reader, that you understand and that you put into practice this motto of true socialism? If not, you have forgotten a very important point which is that genuine socialism must first begin in your *heart* and in your *life*.

Socialism, according to a definition found in the dictionary, is "the system of those who wish to transform property by means of a universal association." This system would be excellent if we could see it realized everywhere upon earth; but, alas, it will *never* be, because the means employed, as well as the dispositions of those who work toward its realization, are far from being conformable to the character of its founder and the means which he wishes us to employ to bring this project to a happy end. Now what are the means which are nowadays utilized to propagate such a noble cause? The vilest and the worst of all: contempt, hatred, jealousy, cupidity, slander, revolt, rebellion, in one word whatever constitutes a first step toward disorder, is a forerunner of anarchy, whatever engenders confusion, provokes dissensions and occasional strikes, riots, the want of respect and submission to the constituted authorities! And all that for what intent? To impoverish the rich, to extort his fortune (earned perhaps after many years of great sacrifices and honest labor) in order to enrich one's self at the profit of others without effort! But such a socialism is nothing else but rapine, plunder, highway robbery; and I now understand why those who understand socialism in this manner have rejected Christ who could not and would not introduce theft in his system! For it is not through mean expedients that we can preach and propagate such a noble cause!

Only once did true socialism exist upon earth and was seen realized in all its plenitude. But its existence was alas, of short duration! There was then neither rich nor poor, neither high nor low; property was equally divided; peace and contentment reigned everywhere, and everybody was happy. This was during the first years of the primitive church; and that socialism, founded by Jesus Christ, was that of the first Christians in Jerusalem! The secret and triumph of its success was in love, mutual confidence, purity of morals, simplicity of habits, contentment, voluntary poverty and nonconformity to the world. When these virtues, which constituted the life of these first socialists disappeared, socialism disappeared also with them. Now to restore these primordial Christian virtues is to beat in the air, and live of illusions, for socialism, prior to being a principle, must be a *life*!

But do we mean to say that what once existed cannot any longer exist? Dear reader, we can work together to the revival and triumph of socialism which, if it is *Christ's* socialism, will be the only one which will render most happy our poor suffering humanity, and which will certainly perpetuate itself, provided we practice those virtues, which are the *sine qua non* of its existence. If we wish to begin this work, we must (we repeat it again) begin it, first of all, *in ourselves*, *i. e.*, we must strip ourselves of all selfishness, of all hatred, of all cupidity. We must moreover, not forsake our Founder, Jesus Christ, but keep him, maintain him, maintain also

the Gospel, that is to say, the truth which liberates, which enlightens, which regenerates individuals as well as society.

Finally, to bring about the realization of this socialism, we must go back to true genuine Christianity, to that Christianity which is neither Catholic nor Protestant, because it is the most ancient, to the Christianity of the first socialists, *i. e.*, to the Primitive Christianity of the early days. If we adopt their faith and follow their practices, socialism will be possible, and the prayer, "Thy kingdom come," will see its realization to all sincere souls that yearn after these happy times.

Lancy, Switzerland.

ANNUAL MEETING'S BUSINESS SIDE.

BY JOHN E. MOHLER.

No one can well overlook the fact that our Annual Meeting has its business side. Soon after the close of each meeting business is being prepared for the next one, in the way of queries and petitions from church Districts. But it is the way these questions are handled in the Annual Meeting that I wish to discuss in this article.

Our recent meeting was an unusual one, in the way of handling the papers presented. In the first place, the Standing Committee answered a large proportion of the papers by proposing that they be returned to the Districts sending them. It is the Standing Committee's privilege to answer any paper presented, by suggesting its return, unless the paper already has an answer to it, in which case it comes before the Conference for disposition, unaltered by the Standing Committee. If a paper asks for something, which, in principle, is already covered by decisions of former Annual Meetings, the Standing Committee is very apt to suggest its return. There are other reasons, also, but in all cases the papers come before the open Conference for discussion and final disposition.

It was in this open consideration that the recent Conference was different from many former ones. There was room given for the widest and most open discussion of all papers and this was encouraged. Some of the speeches were long and tiresome, and at times the delegates pressed the Moderator for the question long before it was granted. But who, looking back at the short time spent in the business that may shape the policy of the church for a century, will not say the Moderator was right? A little more haste would have returned the delegates to their homes sooner, but what is that compared to a feeling that all questions were not fairly discussed! Looking at the subject from the church's welfare, the business part of the meeting could not well have been conducted better.

Warrensburg, Mo.

WHAT IS BIBLE SANCTIFICATION?

BY D. E. STOVER.

Sanctify them through thy truth: thy word is truth.—John 17:17.

Sanctify—to separate, to consecrate, to cleanse, to purify. (*Hudson New Testament Greek Lexicon*.)

"Now ye are clean through the word which I have spoken unto you." John 15:3. How are the disciples of Christ cleansed, or sanctified through the Word? "For this is the will of God, even your sanctification." 1 Thess. 4:3. The Savior prayed the Father to sanctify his disciples, and from the above Paul tells us under the pen of inspiration that it is the Father's will that we should be sanctified; hence how are we sanctified?

Answer:—Through the truth, or Word. Truth is the Word of God spoken through Christ; it is "spirit and life." See John 6:63. This Word, the New Testament, contains God's thoughts revealed to man through our Savior, the Mediator, and his apostles. This Word was always with God and is coeternal with God, and though heaven and earth shall pass away, yet these words spoken by the Father through Christ will never pass away. This

is the Word or truth that cleanses and sanctifies the regenerated man. It is the seed containing the eternal life germ; by and through it God begets us. 1 Pet. 1: 22. The unregenerate man through faith receives the truth into a good and honest heart.

"Of his own will begat he us with the Word of truth." James 1: 18. God the Father begets us through the Word or truth, and this truth liberates us from sin. See John 8: 31-36. Thus by receiving the eternal Word, which is Spirit and life, the individual is regenerated and opens up communication with the Father through Jesus the living Word. Or, in other words, man is regenerated by renewing his correspondence with a spiritual environment, and hence he is born again, born of the Spirit, and is thus a new creature belonging to a new creation. "His citizenship is now in heaven." Phil. 3: 20. (R. V.) Hence he is now only a sojourner here on this earth, and is thus separated from the world, and is made clean through the Word.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. And I will receive you, and will be your Father, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

THE LORD'S SUPPER.

BY CHAS. M. YEAROUT.

In Five Parts.—Part Two.

CHRIST came in the evening, the close of the thirteenth day of the month, to an upper room in Jerusalem where he ate a meal with his disciples. Matt. 26: 20, 21; Mark 14: 17, 18; Luke 22: 14; John 13: 1-4, 18. This meal which Christ ate with his disciples is called supper. Luke 22: 20; John 13: 2, 4; 21: 20. The traitor is made known at this supper. Matt. 26: 21-25; Mark 14: 20; Luke 22: 21; John 13: 26. At the close of this supper the Communion is instituted. Matt. 26: 26-28; Mark 14: 22-24; Luke 22: 19, 20; 1 Cor. 11: 25, R. V. Just before this supper Christ washed the disciples' feet. John 13: 4-17. The reader is requested to study carefully the accompanying diagram and compare it carefully with the words of eternal Truth.

It will be observed in the diagram that the twenty-four-hour day begins at sunset and ends at sunset. This was the Jews' manner of reckoning and keeping time. It will be observed, further, that Jesus sent Peter and John to prepare the passover

one before the fifteenth day of the month? Did God ever authorize or delegate the power to anyone to change the plan and time laid down in his law for keeping the passover? If not, then why charge Christ and the apostles with violating God's law in eating the passover twenty-four hours before the legal time? The facts in the case are that Christ ate his last supper with his disciples after sunset in the beginning of the fourteenth day of the month, while the passover was eaten after sunset in the beginning of the fifteenth day of the month. From this conclusion there is no escape to all those who believe God's Word. This meal—the Lord's Supper—was observed by the primitive Christians in connection with the Communion for hundreds of years after its institution by Christ, and was finally rooted out of the church by the clergy of the Roman Catholic church; but as we are following Christ, and not the Roman Catholic church, we still observe it in the church as delivered to us by Christ, "the leader and commander of the faithful." And his true followers will continue to observe it till he comes again.

Warrensburg, Mo.

Jesus comes to Bethany, where they make him a supper, etc. John 12: 1-8.		*Jesus' triumphant entry into Jerusalem. Branches cast in the way, etc. Matt. 21: 8; Mark 11: 8; Luke 19: 36; John 12: 12, 13.		Jesus comes again to Jerusalem, curses the fig tree, and cleanses the temple, casting out the money changers, etc. Matt. 21: 18, 19; Mark 11: 12-14.		Jesus again comes to Jerusalem. The cursed fig tree is dried up. He enters the temple. The chief priests, scribes and elders question him concerning his authority. Matt. 21: 20-23; Mark 11: 20, 21, 27, 28; Luke 20: 1, 2.		Jesus sends Peter and John to prepare the passover. Matt. 26: 17; Mark 14: 12; Luke 22: 8. Jesus washes the disciples' feet, eats his supper with the apostles and institutes the Communion. Matt. 26: 26-28; Mark 14: 17-22; Luke 22: 19, 20; John 13: 1-36.		Jesus is brought before Pontius Pilate, tried, condemned, crucified, and laid in the tomb. Matt. 27: 2, 11-14, 57; Mark 15: 1, 24-26, 46; Luke 23: 1, 46, 53, 54; John 18: 28; 19: 18, 19, 40, 42.		Legal time for eating the passover, after sunset or beginning of the 15th day.	
SUNDAY		MONDAY		TUESDAY		WEDNESDAY		THURSDAY		FRIDAY		SATURDAY	
Night		Night		Night		Night		Night		Night		Night	
Day		Day		Day		Day		Day		Day		Day	
9th day of Abib		10		11		12		13		14 Day of unleavened bread.		Sabbath Day. 15	
<p>Then came the day of unleavened bread when the passover must be killed. Luke 22: 7; Mark 14: 12; Ex. 12: 18. And they kept the passover on the 14th day of the first month. Ex. 12: 6; Num. 9: 5; Lev. 23: 5; Josh. 5: 10.</p> <p>The passover was to be killed at the going down of the sun on the 14th day of the month. Ex. 12: 6, 18; Deut. 16: 4-6. The passover was eaten the 15th day of the month, and they left Egypt the same night. Ex. 12: 31, 37, 42; Deut. 16: 1; Num. 33: 3; 2 Chron. 35: 14. The passover could not be killed within any of their gates, but in the place which the Lord thy God shall choose to place his name, in there thou shalt sacrifice the passover at even. Deut. 16: 5, 6; 2 Chron. 35: 5. The holy place was the temple. This excludes the idea that the apostles killed the passover in that upper room or its vicinity.</p> <p>The priests killed the passover; it was a part of the temple service. 2 Chron. 35: 10, 11; Ezra 6: 20. "So these high priests upon the coming of the feast which is called the passover, when they slay their sacrifices from the ninth hour till the eleventh,"—Josephus' "Wars of the Jews," Book 6, Ch. 9, Art. 3.</p> <p>*Some place the triumphant entry of Jesus on Sunday; but it will not harmonize with the Gospel. Jesus came to Bethany on Sunday, and John says it was the next day that Jesus went to Jerusalem. See John 12: 1-8 and 12, 13.</p>													
<p>▲ Christ sent Peter and John to prepare the passover.</p> <p>▲ Christ washed the disciples' feet.</p> <p>▲ Christ ate his supper with the apostles and instituted the Communion.</p> <p>▲ Christ was crucified and laid in the tomb.</p> <p>▲ Christ was buried in the tomb.</p> <p>▲ Christ was resurrected and appeared to his disciples.</p> <p>▲ Christ ascended into heaven.</p> <p>▲ Christ will return to earth.</p>													

"Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1. Did Paul herein ask us to comply with an impossibility? All must admit that he did not. Jesus calls us out from among them (the world), and when we hear and answer the call we separate ourselves from the world, and are translated from the kingdom of this world into the kingdom of his dear Son." Col. 1: 13.

All this is symbolized by the washing of regeneration. "But when the kindness of God, our Savior, and his love to man appeared, not by works of righteousness which we have done, but according to his mercy, he saves us, through the washing (laver) of regeneration, and the renewing of the Holy Ghost." By water baptism we symbolize the cleansing power of the Holy Spirit. "The Spirit giveth life." John 6: 63. "We are made clean through the Word," says Jesus to his disciples. John 15: 3. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. The Word was made flesh; hence the Word, his blood, Jesus, the living Word, "cleanseth us from all unrighteousness," 1 John 1: 9. Hence we, the individual beings who make up his church, are sanctified "by the washing (laver) of water with the word." Eph. 5: 26. Through God our Savior, who is the eternal Word, we are cleansed by "receiving the truth into an honest and good heart." All such "dig deep and lay the foundation upon the rock (truth)." Luke 6: 48. They do not seek out some short way to reach sanctification, but are content with Gospel sanctification, as given to us through Christ Jesus, who is our wisdom and righteousness, and sanctification and redemption. 1 Cor. 1: 30.

ENTHUSIASM is the leaping lightning not to be measured by the horse-power of the understanding.

towards the close of the thirteenth day of the month, and he ate his last supper after sunset, in the beginning of the fourteenth day of the month, just twenty-four hours before the time to eat the passover. And it is clearly taught in the Scripture that the passover was not yet eaten when Christ was brought before Pilate. See diagram. Christ was crucified on the preparation of the passover, and it is not reasonable to suppose that he ate the passover before it was fully prepared. The next morning after Christ had eaten his supper (about twelve hours after) he was brought from Caiaphas to the "hall of judgment; but the Jews would not go into the judgment hall, lest they should be defiled; but that they might eat the passover." John 18: 28. During the progress of the trial "Pilate brought Jesus forth, and set down in the judgment seat. And it was the preparation of the passover, and about the sixth hour." John 19: 14. How any one in the face of these plain Scriptures can say the passover had already been eaten is beyond my comprehension. It will be seen in the diagram that of the events mentioned on Thursday, all except the first took place after sunset or dark, and according to Jewish time transpired on Friday, the fourteenth instead of the thirteenth, but according to our manner of reckoning time they all took place on Thursday, the thirteenth; but it should be understood that Jewish time was then in force, and was observed among the Jews, and we cannot get a clear insight into or fully understand these things without observing Jewish time.

The reader will observe I have given scriptural references as to when the passover should be killed, and where it should be killed, and by whom it should be killed, and when it should be eaten. Where did God ever change the time, placing it before the time specified in his law? Where is the testimony that the passover was ever eaten by any

WILL A MAN ROB GOD?—Mal. 3: 8.

BY A. G. CROSSWHITE.

ONE dark, rainy night, when I asked for a ticket at the window of a Southern Ohio railway station, I was informed by the agent as he handed me the ticket that the roadbed, at places, was in a bad condition from recent washouts, and that I had better take an "accident policy."

"No," I replied, "I have traveled thousands of miles by rail, and nothing has befallen me yet; and my life is insured in a safer company than yours can possibly be. I thank you for your kind solicitude for my safety, but I know in whom I trust."

In a few minutes we were creeping along over the long trestle work, the train creaking and swaying from side to side, while ever and anon the sullen roar of the swollen stream could be heard, "while the stoutest held their breath;" but the vibrating cord on which our lives were hung was anchored on the unseen pier and our Pilot's words were assuring: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee," etc. Isa. 43: 2. In due time we arrived at our destination, thankful to God for his heavenly protection.

It is recorded of a certain German countess that her dying request was to have her body placed in a stone coffin with a heavy slab of stone placed over it, made fast with iron clamps, and this inscription chiseled into it: "NOT TO BE OPENED UNTIL THE JUDGMENT DAY."

Some time afterwards a seed found its way down through the soil and through the crevices of that strange casket, forced the defiant clasps and showed to succeeding generations that "God is not mocked."

See that ungodly man walking up to the treas-

urer's desk with money in hand to pay for the privilege of living in this goodly land. There is an inscription on that money that does not exactly suit him,—“IN GOD WE TRUST.” He carries back with him the date of his Savior's birth on his receipt, and yet he has denied the existence of both. It is hard to pass through this world without rendering unto Caesar the things that belong unto Caesar and to God the things that belong to him.

This man has a neighbor who is more liberal in his views and believes in a “Supreme Ruler,” but imagines that it would be a breaking-up business to belong to a church and lodge both. It matters little to him how many “aid societies” the sisters must organize or how many “penny socials” and suppers the pastor must draw his support from, so he has his dollars to pay his dues. (Remember I am not in my own pulpit now, but have before me a mixed multitude of unionists with a brother or sister here and there in the crowd.) In the face of all the sisters' extra exertions to keep up the church's credit, she must constantly read the Savior's words, “My house shall be called the house of prayer, but ye have made it a den of thieves,” or the scathing words of the prophet,—“Will a man rob God?”

Ye men who have pledged your support and tenderest care to the wife of your youth, and solemnly promised to forsake all others and “cleave unto her alone until separated by death,” do you think of her demanding your fond caresses that you once involuntarily gave? Not only one, but two steps are between you now. Have you forgotten those words, “Whatsoever God hath joined together, let not man put asunder”? Whose children are those around that woman's knee? Whose money is that you earned to-day? Are you so thoughtful of your body as to lay up money to keep you in sickness and bury you with, or to assist your widow and children when you are gone? Suppose they outlive you, how many treasures have you laid up in heaven?

Solomon says, “A living dog is better than a dead lion.” Go and examine your handbook and ritual and even the “covenant” and see if you can see the name Jesus Christ. Listen to the public prayers and see how ingeniously his sacred name is avoided in order to accommodate even the unbeliever. In this you have robbed God, for he will have honor unto his Son. Paul says, “And ye are complete in him.” Col. 2: 10.

Where men have robbed God of honor and appropriated it unto themselves it has always proved disastrous. When Nebuchadnezzar stood on the parapet of his elegant mansion and looked down on the great city, or walked in the palace of the Chaldean Empire, he said of Babylon's greatness, “There is none like unto her,” and even boasted twelve months after his wonderful vision of the tree “whose height reached unto heaven and whose sight reached to the end of all the earth,” as follows: “Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?” Dan. 4: 30. But while the words were even in his mouth there fell a voice from heaven, saying, “O King Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee.”

It took Babylon's king seven years to learn his lesson. The punishment of the robber in our day is mild compared to his. His grandson, Belshazzar, might have seen him eating grass like the ox, his long locks like eagle feathers, glistening in the morning sunshine with the dew of heaven, while his nails had grown out like bird's claws.

Only thirty-one years roll round, and again Babylon is ablaze with glory and midnight revelry. The golden vessels are desecrated. Bloated lords and silly women speak of Jerusalem's stolen treasures and praise their singular beauty and value, while they drink the king's wine from them as though it were a victory to rob God. But, alas! the hour of retribution is to come, and Babylon's splendid court is invaded by the Medes and Persians. In one short night her glory has departed! The king of the Chaldees is slain and Darius, the Median, rules in his stead.

Let us now look for its counterpart in the Christian America. We will refer to one which has gained considerable foothold among us, and that is “birthday feasts” and “surprise parties,” which have merged into one. There are only two accounts of such feasts recorded in the Bible, to my recollection. The first was in Egypt when Pharaoh's birthday was kept and the baker was beheaded—the second was Herod's birthday celebration, and John the Baptist was beheaded! Why should Christians imitate such impious feasts? But the modern birthday feast is called a “surprise” and is worse yet, for it is deception from start to finish. The one to be surprised must be decoyed away from home by some misrepresentation, so that arrangements can be made. Then he must pretend to be surprised, or the fun is spoiled.

To say nothing of the character of the exercises, the display of skill in cake baking is sought, and a waste of time and money results, for in most cases those helped in this way do not need it. How much better it would be to assist the widows and orphans in the gospel way. “He that giveth to the poor lendeth to the Lord.”

Another case from which we can draw our own conclusions. Christmas eve a good neighbor comes over with a well-filled basket of presents for the children, and is invited to return early in the morning to see how the children rejoice to get so many nice things. When she steps in in the morning, the mother takes the basket from its hiding place and hands out the presents one at a time into the little dimpled hands, while they nearly crow with delight to receive more than they ever had in their lives. “Oh, mamma, where did the basket come from?” and, “who was so good as to give us just what we all wanted?” Many a “God bless you,” many a hug and a kiss did mamma get from those ruby lips that morning. How did that good neighbor feel as she carried home her empty basket that morning without the children being told of her kindness? This mother is more entitled to honor than an innkeeper, ugly old man that we call “Santa Claus.” Teach the children that God gives blessings to parents for the children.

A more common and constant robbery than this is going on, however, and that is of his precious Sabbath hours. How many of us are guilty of this desecration, not only of doing much unnecessary work on the Lord's Day, but compelling others to work for us? Instead of being a day of rest it is with many a day of visiting and feasting. It is also made a day of worship and praise, and greater penalties were once attached to this command than any of the ten. With regard to its observance now, we may be sure “that it is lawful to do good on the Sabbath day.” This great question of robbing God resolves itself into so many different sections that only a few have been touched, but there still remains a vast field of unexplored thought for the reader.

The Lord foresaw our selfishness and told us through the prophet how a man will rob God in tithes and offerings. The Pharisees paid tithes of the smallest garden herbs—“anise, mint and cummin”—and our Savior commends their honesty in this and warns us of that impending doom unless our righteousness exceeds theirs. Matt. 5: 20.

There is a case of justifiable robbery, of which Paul speaks in 2 Cor. 11: 8, in which God is honored and by which his blessed kingdom is extended. May the good Spirit breathe into our souls this same missionary fire!

Flora, Ind.

WHAT GOOD ARE WE DOING?

BY LULA GOSHORN.

It is well to ask ourselves the above question often and strive to make an estimate of our real value to the world. If not the world in general, at least in our own little world, our individual sphere where we exert an influence over other lives. No one has yet fallen so low but what he plays an important part in the drama of life, and his influence

for good or ill reaches farther, lives longer and yields more fruit than he in his wildest moments can ever dream.

A lady addressing a struggling writer said, “Your articles are so true they strike right home. You get so near our hearts. How I wish I could write that way; but I have always been so busy I never have time for such things even if I were gifted that way. My husband's occupation kept him absent from home nearly all of the time and the rearing and training of a large family depended almost altogether upon me. Often have I worked until midnight and was up again at four in the morning that they might be kept in school a little while. But I thank God that they are good men and women now and all in the church. Oh, it's so little that I can do to help make the world better.”

“So little,” and yet this mother has wrought deeds worth a hundredfold more than the weak pen's silent efforts. Sometimes a line may change a life, but a mother's work is eternal. Her efforts, her prayers, her tears, her aspirations live on and on in the lives of those she gives to the world. No one can know her sacrifices, sorrows and cares—no one but God in heaven who is allwise and from whom there is no hidden thing. “So little,” yet time is not sufficient to measure the magnitude of mother's life-work. That mothers hold the most responsible position in life is acknowledged, but are all mothers doing their duty? Do you live, teach and train to the best of your knowledge and ability? Fathers, do you lighten their burdens and assist in the great work all that you can? Your *all* is little compared to their labor and care. How wide the field, how much room for improvement along all lines.

The world did not call for us, it would probably have gotten along quite as well or even better without us. But here we are, the world owes us nothing and we must create a need for ourselves, else more energetic souls push us back and crush us down in the mad rush forward, for what?—fame, fortune, heaven or hades? None shine so brightly but that their light may go out in utter darkness. None are so obscure but that they may shine as God's own stars. Morality is good, religion is better; consecration is well, but let not your good be evil spoken of. Inspiration records a way that seems right unto a man, but the end thereof is the way of death.

“Live truly and your life shall be a great and noble creed.” We pass this way but once; we cannot return to correct mistakes or undo wrongs. Beware of daily living; little deeds count most of all. All of us have little opportunities, few have great ones. “The path of the just is as the shining light that shineth more and more unto the perfect day.” Life should mean a preparatory school for something greater, better and more sublime. The good we do does not give void returns, but accumulates in vast and unmeasured wealth, ours held in trust, but delivered to us to have and to hold forever in heavenly places at the last day when the just judge closes his account with the world.

Ladoga, Ind.

THE GREATER POWER.

BY D. E. PRICE.

Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world.—1 John 4: 4.

It is a law in nature that two bodies cannot occupy the same space at the same time; one or the other must be displaced. When we drive a nail into wood we do not destroy any of the substance, but the wood is condensed when penetrated by the harder substance. The same is true of liquids; the heavier always displaces the lighter. If we fill a vessel with water and pour in a fluid of more weight, the water will run out. So with light and darkness; they cannot dwell together. Darkness is the result of the absence of light. When light approaches, darkness is dispelled.

As in nature, so in the spiritual realm. Two opposite spirits cannot dwell in the same heart at the

same time. The Holy Spirit will not dwell in a heart that is full of the spirit of this world. It is in the power of man to decide which shall have the pre-eminence, and as long as he is willing to be led and governed by the Holy Spirit, the opposite spirit cannot get the controlling power, because the Holy Spirit is the greater, or the stronger power. Man has always had the power of choice. God does not compel any one to serve him, but will not dwell in the heart of the impenitent by his spirit, until he is willing to forsake all of his sins and comply with the conditions of salvation. Hence, when we have complied with the conditions of salvation, and are in possession of the Holy Spirit, if faithful, we will be kept by the power of God unto the day of redemption.

The Apostle Paul asks the question and also answers it in the same connection. Rom. 8:35 to 39 inclusive: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Hence, according to the declaration of the Apostle Paul, as quoted above, there is no power that is able to separate us from the love of God, as long as we are faithful and willing to be governed by the Word of God and led by the Holy Spirit. But we may be separated from the love of Christ if we turn away from his holy commandments and follow the course of the world; not because God is not able to keep us, but because we are not willing to be kept. As long as we keep adding the Christian graces to our faith there is no possibility of falling. 2 Pet. 1:5, 6, 7. Here rests the whole matter of our success in the Christian life; since we read in the same connection, verses ten and eleven, "Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if you do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Therefore as long as we are willing to be led and controlled by the greater power there is no possibility of falling, but we are sure of admittance into the everlasting kingdom.

The Holy Spirit and the spirit of the world have always been antagonistic to each other, hence cannot dwell together. Therefore John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lusts thereof: but he that doeth the will of God abideth forever." 1 John 2:15, 16, 17.

Every unconverted sinner is fighting against God, who, through the influence of the Holy Spirit, is convicting him of sin and of its awful consequences. Hence Jesus uses the following illustration: "What king going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or, else, while the other is yet a great way off, he sendeth an embassy and desireth conditions of peace." Luke 14:31, 32. The king with the twenty thousand represents God, who is the stronger power, and the king with the ten thousand represents the sinner, who, through the influence of Satan, is fighting against God. Would he not better send an embassy and ask for conditions of peace? He will be overpowered eventually if he does not.

The conditions of peace have long since been offered; hence the sinner need only accept of the conditions of salvation and be saved, or continue to resist and finally be overpowered, which will surely be the final result; for greater is he that rules in the

hearts of his children than he that is the ruler of the disobedient. When all nations, and kindred, and tongues, and people are commanded to come to the judgment, it will not then be a matter of choice, as now, but, though they may seek a hiding place by "praying for the rocks and mountains to fall on them and hide them from the face of him that sits on the throne, and from the wrath of the Lamb," they will surely then obey, if never before; because he who will then speak has all power in heaven and upon the earth.

If this falls under the notice of any who are unconverted, I pray God they fight against God, their best friend, no longer; but gladly accept of the conditions of peace while opportunity is offered, lest they eventually be compelled to submit to the dreadful judgments which are awaiting the ungodly. *Mt. Morris, Ill.*

TREES.

BY A. I. MOW

BOTANICALLY trees are of many kinds. They, like many other natural objects, are used in Scripture to illustrate human and religious processes. John the Baptist said, "Now also the ax is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire." It is so definitely purposed that mankind collectively, as in the church and severally, must produce something worthy of their being, that to fail in producing, or in yielding, with good quality, was to forfeit right of being. The above Scripture makes that emphatic, as does also this one, "How soon is the fig tree withered away?" The fig tree was lively, but had "nothing thereon but leaves." Outward adorning is not enough. There must be fruit. But "the tree is known by his fruit." "Either make the tree good, and his fruit good, or else make the tree corrupt and his fruit corrupt." How grieved the housekeeper is when he finds that the tree which he bought for fine fruit and cultivated and nourished bears only poor, tasteless, valueless fruit! "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Read the whole of this sad song, Isa. 5, and then reflect on, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

It seems a little strange that the man who was born blind, when first he saw men saw them "as trees walking." But men seen as trees afford us good lessons. And indeed they should be much like trees. "Blessed is the man whose delight is in the law of the Lord, and in his law doth he meditate day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." It is a worthy distinction for a man to say, "I am like a green olive tree in the house of God." There is much difference in knowing that this is our condition and in putting on appearance. There is in the common make-up of humanity no clearly and readily defined line of distinction. "I have seen the wicked in great power, and spreading himself like a green bay tree." Time will tell, for "he passed away, and, lo, he was not; yea, I sought him, but he could not be found." "Mark the perfect man, and behold the upright; for the end of that man is peace."

Trees are much improved with cultivation. Fruit is improved with grafting. "They also, if they abide not still in unbelief shall be grafted in; for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree." These processes produce men for God as they produce choice stock for the nurseryman. Hereby we get living, fruitbearing trees, prolific trees, constantly-bearing trees, trees in the tropical regions of God. "He showed me a pure river of water of life, clear as crystal, proceeding out of the

throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." May God bless the living, fruitbearing, prolific, monthly TREE.

SIGNS OF THE TIMES.

BY J. S. MOHLER.

It is a matter of deep solicitude on the part of every one who has at heart his future good and the welfare of mankind to know where we are in the line of prophetic history. It is our duty to know at least as much as it is possible for man to know, of our times as related to prophecy. Christ once reproved the Jews for not knowing the time of their visitation. Luke 19:44.

The times we are passing through are fraught with tremendous consequences. The night grows darker, the distant thunder indicates the coming storm, and in the intensity of our feelings we call out, "WATCHMAN, WHAT OF THE NIGHT?" Is it not possible that the sixth vial, referred to in Revelation, is now poured out upon mankind? Among the things that follow the pouring out of the sixth vial is the gathering of the nations to the battle of that great day of God Almighty. Rev. 16:14.

Have not the nations been in great commotion the last few years? The war with Spain, resulted in breaking the yoke of tyranny and religious intolerance off the necks of the Cubans, and afforded them knowledge and liberty instead. Then came the war with the Philippines, by which ignorance and priestcraft may be ultimately lifted from an enslaved people, and intelligence and the true worship of God be substituted. Then the war in South Africa came, which is still raging, but the outcome, we believe, will be the bettering of the condition of both Boer and Briton in the Transvaal.

Now comes, like a flood, the war in dark heathen China, primarily against the Christian missionaries in China, secondarily against all Christians there, thirdly, against all foreigners living in China. It is a war for the extermination of the Christian religion in that idolatrous land. Just what the definite result will be we know not, as yet, but just as sure as the sun shines in a clear day, so sure will the clouds of idolatry and superstition be lifted off that land and the Sun of Righteousness shine all over its wide domain, sooner or later.

Then we have the terrible famine in India, which is slaying more, an hundredfold, than all the wars put together. We must remember, too, that India is terribly idolatrous. But idolatrous India is learning rapidly through this calamity that there is a "kindly feeling" in Christianity that idol worship does not possess. The thousands upon thousands of dollars sent from Christian lands and the thousands of bushels of grain sent them for their relief is winning them over to the Christian religion, and we would not be much surprised if some of these times a nation would be born for Christ in a day and Brahmanism sink into oblivion forever.

May God enable us to understand the "signs of the times," and profit by them.

Pleasant Grove, Kans.

LIVING day by day is our duty. If we always reckoned that as the limit of our present duty, we should have little trouble. But ordinarily we give ourselves more anxiety over to-morrow and its possibilities than over the manifest duties of to-day. To-day's duty may include preparation for to-morrow. So far to-morrow enters into to-day. But preparation for to-morrow is not anxiety over to-morrow. What we dread for to-morrow may never come to pass. If it comes to pass, we may have triumph over its worst happenings, or added and unlooked-for strength in them. "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof," — and the blessing. — *Sunday School Times.*

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS FOR THE MINISTER.

✠ We earnestly solicit contributions for this department of the GOSPEL MESSENGER, in way of well-prepared sermon outlines, and short, crisp, practical helps for the preacher. Due credit will invariably be given. Address all matter intended for this department to Eld. A. H. PUTZBAUGH, Box 775, Elkhart, Ind.

WHAT SHALL THE HARVEST BE?—Gal. 6: 7, 8.

BY J. W. WAYLAND.

- I. ALL MEN ARE SOWING IN THE SENSE HERE SET FORTH.
REM.—Men believe that each seed sown produces its own kind in natural things; why do they not accept the same truth in spiritual things?
- II. EARLY LIFE THE BEST TIME TO BEGIN SOWING GOOD SEED.
Because
 1. It is the easiest time to begin.
 2. Early sowing insures early reaping.
 3. The purest life is possible only thus.
- III. NOT NECESSARY TO SOW "WILD OATS."
1. To serve the devil awhile in order to serve God better afterward is absurd.
2. "Wild oats" occasionally sown deliberately;
3. But more often through carelessness,—recklessness.
NOTE.—Not many persons really want to be bad; but one step leads to another.—Ex., Prodigal son.
4. However sown, the crop is sure, and is the fruit of "wild oats." Some fruit:
 - (1) Pauper at poor farm.
 - (2) Convict in chain gang.
 - (3) Drunkard in ditch.
 - (4) Murderer on gallows. Rom. 6: 23.
- IV. HOW TO SOW GOOD SEED.
 1. Think pure thoughts.—Prov. 23: 7; Phil. 4: 8.
 2. Talk about things pure.
 3. "Obey the truth." 1 Pet. 1: 22. The harvest, "Life everlasting."

THE CHRISTIAN MINISTRY.

It is the purpose of this department to exalt the most holy and noble calling known to the human heart, that its influences may be more fully appreciated and enjoyed by those who come within its shadows. At the same time we earnestly seek more vividly to portray the responsibilities, sacrifices and labors to which the faithful ambassador of Jesus Christ is subjected in accepting the call to this holy ministry. It is not, cannot be, when successful, subordinated to anything else, but must have the first and best place in the life of him who will be an ambassador for Jesus' sake. This world is a world of great activity and is making strides forward at a rapid pace. If the minister of Christ is to keep within the shadow of this onward movement he must equip himself for the task. He need not look for a better Gospel; he need not seek to make additions or improvements on what God has given him; he need not seek to supplement the teachings of the blessed Book with something pleasing to the ear or more fascinating to the carnal mind; but he does need to study, meditate, reflect and pray to be able to tell the old story from the old Book that it may bring conviction to human hearts. You need not say it is of no use. The combined human wisdom of the ages of the past has not been able to fathom the truths of that Book in entirety, nor will it unfold perfectly to human vision in this life. The man who tells the story of grace most perfectly and convincingly is the man who is sought for to-day.

I have sat and listened with great eagerness to entire discourses from men eminent as preachers, and then asked myself the question, What is the secret of their great power? It is not in the exhibition of scholarship, not in the extent of research, not in the extent and use of a great vocabulary. The answer comes, Preeminently great on account of the simplicity in the enfoldment. It is this faculty of being able so to tell the truth that it will burn its way into the heart that we need to seek and pray for. You need the material, then the power to use it aright, as a blessing to mankind. Neither of these things comes without great effort and prayerful study. A gospel preacher wants more than a text when he is to send out heaven's message to perishing souls.

Your field is circumscribed. Paul says, "Preach the word." In this day you need not speculate as

to what. The empty seats, the Christless choir, the twenty-minute hearer tell of your past. You must preach the Word, that is your business, that is your drawing card for souls. You need not fear exhausting the fountain; it is as eternal as its author; and as you unfold one truth another comes asking recognition, and then another. This beautiful cycle goes on *ad infinitum*, backed by the limitless amplitude of eternal power. The Bible is a fountain of richness whose waters become sweeter and better as you draw from its inmost depths. No matter how great your capacity to receive, a bountiful supply will always be at hand to satisfy every craving. God delights in having heavy drafts made upon him. "Herein is my Father glorified, that ye bear much fruit."

It has been the burden of my heart to be in some way helpful to the ministry of the Brethren church, and many have been the kindly tributes received within the past year. Being in the crucible of physical suffering, I am warned to seek relief and rest from the many exacting burdens of my life. It is with great reluctance that I pen these lines as a valedictory to my year's work. It is not that I do not love the work, or that I do not delight in doing something for the Master, furnishing help to my dear collaborators, but because my strength has failed and at times the setting sun seemed near at hand. The past year will ever be green in my memory, on account of the sweet and hallowed associations we have had and the blessed fellowship, which it is hoped will make the ministry of each of us more effective. I am happy over the kindly reception into and the enjoyable relations I have sustained as a member of the editorial staff of the MESSENGER, in permitting us to stand back of the first Preacher's Department in the church's literature. The MESSENGER family have accorded me many rare privileges which I shall not forget. I am happy, too, in the many assurances of deep appreciation of our work. May God's rich blessing of grace fill all our hearts and give each of us the blessed guarantee of divine acceptance. To those who have aided so faithfully with material for our department, I wish to express my gratefulness. May God bless you all, and if my pen shall fall from my hand to be taken up no more, may we be sustained by divine grace for the eternal meeting by and by.

A. H. P.

BIBLICAL HELPS.

- If you are getting lazy, watch James.
If your faith is below par, read Paul.
If you are just a little strong-headed, go and see Moses.
If you are getting weak-kneed, take a look at Elijah.
If there is no song in your heart, listen to David.
If you are getting sordid, spend a little while with Isaiah.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Jesus the Bread of Life.—John 6: 22-40.

Lesson for July 8, 1900.

GOLDEN TEXT.—Jesus said unto them, I am the bread of life.—John 6: 35.

In the first part of to-day's lesson we learn of the great concern the people had concerning the whereabouts of Jesus. They were exceedingly anxious to know where he was, that they might go where he was and be with him. There were different reasons for this, and the greater one is made apparent as the narrative proceeds. They had been with him at different times and places and had become greatly interested in him because of his teaching, his living and his feeding.

His teaching was in the line of their prophecy and their hopes, so that the common and major part of the people heard him gladly and hung with intense interest on the gracious words as they fell from his lips. His teaching alone was sufficient to command for him a large following. Then, too, his life, as he lived before them, was such a benediction to them

that they were made to feel safe and at ease while in his presence. He was not only a man among men, but his life was so fully adapted to their wants that his presence became, as they felt, a necessity among them. In time of disease, trouble or distress he was all that they needed. His words of cheer, weeping with those who wept, and healing their diseases made him a friend in all homes, rich and poor alike.

But there is still another sense in which they felt a need of him. He was their bread supplier. Just before this he had miraculously fed a large congregation of them, so that they were all filled and there was plenty to spare. To be thus supplied without labor or effort on their part was a new feature in living, such as they heard of their father Moses doing while their fathers were in the wilderness. And as another prophet like him was to be raised up—is not this the man? This would not only be a new order of things, but it would be much easier and pleasanter than to plow, sow and reap as they were necessitated to do. Just follow this new prophet and this want would be supplied. Hence the great concern on their part as to where he was.

When they found him the inquiry was, "Rabbi when camest thou hither?" This gave him the opportunity of teaching them a lesson they had not yet learned, that the bread which they had been feeding on was only a symbol of the more needful feeding. They were seeking after him, but not with a commendable purpose. "Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled." This was evidently true, and therefore they had no denial to make. And the question may have arisen in their minds, what better can we do? He answers: "Labor not for the meat—bread—which perisheth, but for the meat—bread—which endureth unto everlasting life, which the Son of man shall give unto you." This was a new phase of the life question, and they asked, "What shall we do, that we might work the works of God?" Our fathers ate manna in the desert. Moses gave them bread to eat from heaven. What will you do? Better than this? They expected something better, but they did not understand in what way it would be better. If they could get, or be fed with, bread that would endure or continue unto eternal life—eat once and hunger no more—that would be better. And the voice of their stomachs was, "Lord, give us evermore of that bread." How little they understood themselves and their own needs. Their wants were largely physical. And beyond this they had little concern. That they might see and understand their greater, their soul, need was the teaching of the Master. As they were seeking after him that they might be filled with the physical bread, so he wanted them to seek after the spiritual bread that they might grow unto eternal life. And the same lesson must be taught us. While we feel that we know more about the spiritual life than did these people, yet in practice we are but little better than they were. A great deal of the following after Christ to-day is after the physical bread. And were the Christ here to-day to multiply the loaves and fishes, he would have a large following.

Too many of us are saying, "Lord, evermore give us this bread"—the bread that fills the stomach, clothes our bodies and gives us the physical enjoyments after which our lusts crave. And it must be repeated and rerepeated to us time after time, "I am the bread of life: he that cometh to me shall never hunger"—shall never thirst. That we may live and grow spiritually we must have spiritual food, and that food is the Christ life. This is the food that alone can satisfy the soul. And the more of the Christ we have the more of the real life we have in us. As to getting this life, some wrong notions are held. We get it not by profession or confession or partaking of the symbols of his broken body and shed blood, but by living his life. Religion is a living and doing. As far as we live and do as Jesus did so far we are like him and so much of the Christ life we have. In this way we eat his body and drink his blood. And without this we have no life in us.

H. B. B.

HOME * AND * FAMILY

THE LORD'S MY SHEPHERD.—Psalm 23.

SELECTED BY SEVILLA DUBES.

The Lord's my Shepherd, I'll not want:
He makes me down to lie;
In pastures green he leadeth me,
The quiet waters by.

My soul he doth restore again;
And me to walk doth make
Within the paths of righteousness,
Even for his own name's sake.

Yea, tho' I walk in death's dark vale,
Yet I will fear none ill;
For thou art with me;
And thy rod and staff me comfort still.

My table thou hast furnished
In presence of my foes;
My head thou dost with oil anoint,
And my cup overflows.

Goodness and mercy all my life
Shall surely follow me;
And in God's house for evermore
My dwelling place shall be.

OUR INFLUENCE.

BY GLADIE SWARTZ.

INFLUENCES are unseen powers under which we are constantly struggling, and which are directing us through life. What we are, we are largely because of the influences which have hovered over us—the influence of our homes, the friends with whom we have associated, the schools we have attended and the books we have read. We can not say what we would be had we been reared under different influences, but we dare say we would not be what we are.

Just how much credit a righteous man should have for his righteous life, just how much blame the wicked man deserves because of his wickedness, are questions we cannot answer. But should we consider it more carefully perhaps we would sometimes be more charitable toward the erring ones.

Though we may not be conscious of it every one with whom we meet has a tendency to change our life either for the better or the worse. And as we are influenced by others, so are they influenced by us. Consider, then, how great is our responsibility. Can it be possible that by some unguarded act of ours, by some thoughtless word, some one has been encouraged to walk in unrighteous ways? God forbid; yet if we are not constantly on our guard this will be the result.

We should never be more guarded than when dealing with children, for on their tender minds our influence is the greatest. The wise parent understands this and is careful of his child's associates. He provides for him proper amusements and good literature, lest he select that which is not good. There is no better influence under which the young especially may be guarded into right paths than that produced by a wide-awake Sunday school. It is here that many have felt the influence of the Holy Spirit and have learned to love their Savior. It is the Sunday school that has saved many a boy and girl from being led into sin by evil associates. Children and young people love society and will go some place, especially on Sunday. If they are not in the Sunday school you will find them some place else, very likely indulging in sinful pleasures. Then let us make our Sunday school a desirable place to be, that the children may be brought therein and kept for the Master. Let us labor more earnestly, more unitedly and more prayerfully that our Sunday school may be as a city set upon a hill, shedding its beams far and near, bringing many into the heavenly kingdom.

Goshen, Ind.

"HELP ME ACROSS, PAPA,"

SELECTED BY CLARA E. SARGENT.

THERE was anguish in the faces of those who bent over the little white bed, for they knew that Baby May was drifting away from them, going out alone

into the dark voyage where so many have been wrested from loving hands. As they tried in vain to keep her, even to soothe with their kind solicitude her last brief sorrows, they, too, experienced in the bitter hour of parting the pangs of death. They only hoped that she did not suffer now. The rings of golden hair lay damp and unstirred on her white forehead; the roses were turned to lilies on her cheeks; the lovely violet eyes saw them not, but were upturned and fixed; the breath on the pale lips came and went, fluttered and seemed loth to leave its sweet prison.

Oh, the awful, cruel strength of death; the weakness, the helplessness, of love! Those who loved her better than life could not lift a hand to avert the destroyer; they could only watch and wait until the end should come. Her merry, ringing laugh would never again gladden their hearts; her little feet would make no more music as they ran pattering to meet them. Baby May was dying, and all the house was darkened and hushed!

Then it was, as the shadows fell in denser waves about us, that she stirred ever so faintly, and our hearts gave a great bound as we thought, "She is better! she will live!" Yes, she knew us; her eyes moved from one face to the other, with a dim, uncertain gaze. Oh, how good God was to give her back! How we could praise and bless him all our lives.

She lifted one dainty hand—cold—almost pulseless, but better—we would have it so—and laid it on the rough browned hand of the rugged man who sat nearest her. His eyes lighted up all his bronzed face like a rainbow as he felt the gentle pressure of his little daughter's hand,—the mute imploring touch that meant a question. His gentle heart was quick to respond:

"What is it, darling?" he asked, in broken tones of joy and thanksgiving. She could not speak, and so we raised her on the pillow, and her wee face shone in the twilight like a fair star on a sweet woodland flower.

She lifted her eyes to his,—eyes that even then had the glory of immortality in them,—and reaching out her little wasted arms said, in her weary, flute-like voice, "Help me across, papa!"

Then she was gone! We held to our breaking hearts the frail, beautiful shell, but she was far away, whither we dare not follow. She had crossed the dark river, and not alone.

"Over the river the boatman pale
Carried another, the household pet,
She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark;
We felt it glide from the silver sands,
And all our sunshine grew strangely dark."

Oh! infinite Father! When we weary, disappointed ones reach our pleading hands to thee, wilt thou take us even as a little child, and help us across over the mountain of defeat, and the valleys of humiliation into the green pastures and beside the still waters, in the city of the New Jerusalem, whose builder and maker is God?

Dunlap, Kans.

A GIFT WITH A WORM AT ITS HEART.

SELECTED BY FANNIE FRY.

As she leaned from the car window, in the glory of a western sun, the light wind lifting gently the fluffy hair framing her face, a look of pleasure parted her lips as she reached to take the basket of tropical fruit a young man was holding out to her. More than one in that crowded car watched with interest the happiness mirrored so plainly upon the young face of the girl, but only those seated nearest saw how quickly it was dimmed. She stooped, scanned closely the array under the gauze covering, gave a half-startled look at the outside, then dropped her eyes until the long lashes lay upon the cheeks as a flush rose up to dye them rosy red. A moment, and then the blue eyes met the young man's face fearlessly as the head went back with a proud gesture, "Did you do that to test me, Er-

nest?" she asked, a tremble, the very slightest, threading her voice.

"Don't be prude, Marion," was the young man's reply.

"And is it that to take veiled what you know I would not take unveiled?"

"It was the only basket worth taking on the stall," said the youth a trifle hotly.

"Then I will have none," said the maiden, with the air of a queen. "You shall not say I took a gift showing a worm like that curled at its heart." A dull red surged in an angry tide over the young man's face, but as it receded his better self seemed to gain the ascendancy, for he took the extended basket, steadied it upon the window ledge, tore aside the gauze, and taking from among the golden bananas a tin-foiled wine bottle no longer than a hand-breadth, dashed it to the curbing; and then, touching his hat, handed the basket back and, simultaneously with the train, moved away.

Watching the girl straining to catch the last glimpse of the retreating form, while tears wet her face, we thought, Oh, for a thousand girls to be thus brave!—girls who dare to say proudly to the young men looking too lightly upon the impress left by the tempter's hand: "I take no gift that shows a worm curled at its heart."

SWEET VOICES.

THERE is no power of love so hard to keep as a kind voice; but it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, while at work and while at play, to get and keep a voice which shall speak at all times the thought of a kind heart.

But this is the time when a sharp voice is more apt to be acquired. You often hear boys and girls say words at play with a quick, sharp tone, almost like the snap of a whip. If any of them get vexed you hear a voice which sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in mirth that one gets a voice or a tone which is sharp, and which sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the listener. Some people have a sharp home voice for use, and keep their best voice for those whom they meet elsewhere. We would say to all girls and boys, "Use your best voice at home." Watch it day by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.—*Boston Journal*.

A BRAVE LITTLE GIRL.

THE following incident, related of a little heathen Bengalese girl, shows what children in these far-off countries sometimes suffer for the sake of their religion.

A little girl came to school a few days ago with a severe bruise on her forehead, and on being asked by Mrs. M. what had caused it, would give no answer, but looked ready to burst out in crying. But another child, a relative, was not so reticent, and said her father, having observed that she had not done her "puja" for a great many days, asked her why she so neglected her devotions, to which she replied: "Father, I have not neglected my devotions; I have prayed every day to Jesus. I do not pray to idols, because I do not believe in them."

This so enraged the father that he seized her by the neck, took her before the idol, and, having first bowed reverently before it himself, forcibly bent the child's head several times, striking it so violently on the ground that it bled profusely, the child bitterly crying the whole time. But she smiled happily enough when this was related in school, and said that she did not much mind, adding: "I can not believe that trees and wood and stone will save me."

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ON page 419, this issue, will be found a diagram that may be studied with profit.

THE Sunday-school Meeting for Southern Indiana is to be held in the Mississinewa church Sept. 6.

BRO. AMICK was with the Brethren in South Bend, Ind., over last Sunday, and preached for them in their morning service.

THE Ministerial Meeting of Northwestern Ohio will convene in the Sugar Creek church Aug 17. The Sunday-school Meeting will be held the day before.

THE Ministerial Meeting for Northern Illinois and Wisconsin will be held at Mount Morris, August 21. The Sunday-school Meeting will be held the day following.

THE Brethren are said to have built eight meetinghouses in Floyd County, Va., during the last eight years. This shows commendable zeal and liberality.

THE Mayor of St. Louis, Mo., has acted very wisely in forbidding the use of any fireworks in that city on the Fourth. His course will doubtless save the loss of many lives.

IN our tabulated list of delegates to the Annual Meeting we failed to state that one of the delegates from Eastern Pennsylvania was from the laity. The mistake was made in tabulating.

THE District Meeting of Oregon, Washington and Idaho will be held in the Damascus house, near Portland, Oregon, Sept. 21. The Ministerial Meeting will convene the day before.

A SISTER sends a report of the work done by the Sisters' Aid Society, of which she is secretary, but as she fails to give either her post office or State, the report cannot appear in the MESSENGER.

BRO. ANDREW HUTCHISON is booked for a series of meetings to be held in the Goshen church, Ind.,—West house,—commencing August 4. A cordial invitation is extended to those desiring to attend these meetings.

IT would seem that the Full Report is creating an unusual amount of interest wherever received and read. Not for years has there been published a Report containing so much far-reaching and weighty matter. For price see last page of this issue.

IN the Missionary Department, this week, will be found an exceedingly interesting communication from Sister Mary Stover, of India, and for next issue we have one still more interesting. They are articles that not one of our readers can afford to overlook.

OUR usual time for going to press with the MESSENGER is Wednesday morning, but on account of the Fourth falling on that day we put this issue on the press one day sooner. To do this it was necessary to close our columns on Monday evening, hence some reports from the churches, that reached us late on Monday, will have to lay over until next week.

THE Salvation Army people are helping the very poor in Chicago by selling them ice in blocks of five pounds for one cent each. This is commendable.

IF we cannot undertake and carry through a good work ourselves, we ought not to stand in the way of those who can. Many a person has hindered a good thing just because he could not manage it himself.

THE District Meeting for Texas and Southwest Louisiana will be held at Manvel, Texas, Aug. 10. The Ministerial Meeting will be held at the same place Aug. 9, and the Sunday-school Meeting Aug. 8.

BRO. O. P. HOOVER, of Huntingdon, Pa., spent last Sunday with the Brethren here, and preached at our morning services. He is spending his summer's vacation at the Chicago University, taking some advanced work.

A NEW correspondent, who has commenced favoring us with some of his best thoughts, writes, "You will find my articles short and to the point." Such writers may always rest assured that their productions will be appreciated.

BRO. CALVIN MCNELLY, wife and two children—all members—of Mt. Carroll, Ill., have just returned from an extended visit in Ohio, dating from the close of the Annual Meeting. On their way home last week they spent one day in Elgin. We enjoyed their call very much indeed.

BRO. W. E. ROOP, of Westminster, Md., writes us that he is regaining his health only slowly, though he is quite hopeful. During his trip to the Old World he contracted a fever from the effects of which he seems not yet fully recovered. He very much regrets that his health did not permit him to attend the late Annual Meeting.

WRITING from Flora, Ind., we have this from Bro. Andrew Hutchison: "My time is all engaged, up to the time that I go south. No use to make any more calls this fall. Those who wish me to visit them on my way to Florida, will write me. This applies to Mississippi and Alabama. I aim to visit Roanoke, Louisiana, on my homeward trip in the spring. Address me at Mexico, Ind., about Sept. 1."

THE *Inglenook* of the week has a good dog story on the first page. The Kate and Bobbie letters are of increasing interest. The Chinese Minister at Washington tells about the Chinese women in his own land. The Boxers, the faction in China making so much trouble, are described in another article. The Nature Study page is full of good things, and the whole paper is replete with interest from beginning to the end. The *Inglenook* should be in every home in the church.

THERE is always plenty of room in the MESSENGER for the writer who has a good thing to say, puts it up in a good shape and does not string it out too long. There are some writers who always have something short and to the point. Their communications are sure to be read, and then the readers will look in the next paper for more of the same kind. It is wonderful how many good things there are in this world to be said if somebody will only say them.

A QUIET INFLUENCE.

THE MESSENGER is quietly having a moulding influence of which many of its readers are hardly aware. For years the paper has been going into a family where there lives an infidel of very decided convictions. He somehow got interested in the first page, and week after week he reads that part of the paper, and depends upon it for a certain class of news. A few months ago we were informed, by one who happens to know much about the views held by him, that his mind has undergone a change regarding the war question. He is now fully convinced that wars are cruel, expensive, inhuman and unnecessary.

We are in receipt of another letter stating that after the MESSENGER was read by one of our earnest subscribers, it was handed to a man who did a great deal of drinking. He became interested in the journal and in course of time quit drinking altogether, saying that he did not before know that there was so much in the Bible against the use of liquor. These are only a few out of the hundreds of instances where the MESSENGER has been the means of making people better, and we believe that it is destined to go on with its good work for years to come. Its aim, in addition to converting people, is to lead them to a higher plane of living. And while doing this it hopes to interest a certain class by the wayside, and in due time may be instrumental in leading them to Christ. For all of this let us both watch and pray.

PREACHERS' DEPARTMENT.

WITH this issue Bro. A. H. Puterbaugh closes his connection with the MESSENGER. For one year he has had charge of the Preachers' Department and has done his work with credit to himself as well as to the cause. Hundreds have learned to love his department, and have read with interest what he had to present from week to week. Our relation with Bro. Puterbaugh has been most pleasant indeed, and we exceedingly regret to have him close his work at this time. But his failing health demands that he should throw off some of his burdens, give himself some rest, and in that way seek to regain his health. We feel certain that we but voice the sentiment of all our readers when we state that Bro. Puterbaugh's efforts in our columns have been very much appreciated, and that in retiring from the Preachers' Department he carries with him the well wishes of the thousands who have never met him, as well as those who know him personally. As his health improves our readers may expect to hear from him occasionally.

The Preachers' Department will be continued, but limited to one column. It will, from week to week, contain such matter as will be of interest to ministers especially. Should any of our readers have anything to say or suggest to our ministers, that will be for their good, and for the good of the cause, this department will be open to them, provided the matter they send is of special value, and does not contain over five hundred words. Those who write for this department must have everything short and to the point. With a little effort the preachers' column may be made both interesting and instructive. Then there are many of our ministers who may have something to say to one another. To them the department is also open with the five hundred words limit.

BAPTISM AND THE REMISSION OF SINS.

Is it sound doctrine to teach that baptism has nothing to do with the remission of sins?—T. D. P.

IT is certainly not in harmony with the teachings set forth in the New Testament. When Jesus sent his apostles to preach the Gospel to every creature he said, "He that believeth and is baptized shall be saved." Mark 16: 16. Here we have faith, baptism and salvation linked together. The man who has a right to put asunder the parts of the Word that Jesus by divine appointment has joined together, has not been born. Even Peter, when filled with the Holy Ghost, would not venture to do anything of the kind, for to the convicted people on the day of Pentecost he said, "Repent and be baptized . . . for the remission of sins." Acts 2: 37. In this instance we have repentance, baptism and the remission of sins connected. The people had shown by the questions they asked that they had faith.

Paul had a little experience along this line that was considered worthy of a place in the New

Testament. He had been the chief of sinners, but was brought to see that Jesus is the Christ. Ananias, a devout man, was sent to assist him in obeying the truth, and among other things said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. This looks very much as though baptism and the removal of sins go together. We have referred to what Peter said on the day of Pentecost, but after years of experience he deliberately enters in writing the same doctrine, making it probably a little stronger than before. After speaking of the eight souls saved in the ark, he then adds: "The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Peter 3: 21.

The man who can read all the citations here referred to, and then say that baptism has nothing to do with the remission of sins, needs to be taught the way of the Lord more perfectly. The burden of the teachings of Christ and the apostles along this line is that the remission of sins follows faith, repentance and baptism. To every penitent believer, who will submit to the rite of Christian baptism, the Lord has promised the remission of sins.

This doctrine is easily understood, and then it is a reasonable doctrine. Any one ought to understand that in order to secure salvation the sinner should forsake his former ways and believe with all his heart that Jesus is the Christ. It is easy to see that in order to make the Christian life a success one must change his course in life, must leave off his sins and reform his ways. Then, since those who enter the kingdom of Christ here below, for the purpose of uniting with his church, must be born again, it is easy to understand how baptism can be the outward sign of the inward birth. All that is necessary is for the people to have some plain, clear and loyal instructions along these lines, and not have their minds mystified with false teaching.

There is nothing unreasonable about either faith or repentance, nor ought one to think there is anything unreasonable about baptism for the remission of sins. It is an appointment of God, and that alone ought to settle the whole question. It serves well as the dividing line between the church and the world, and causes every pious person to realize that as one enters the world by the fleshly birth, so the new-born creature enters the church by water baptism. We again repeat that there is nothing unreasonable or hard to be understood about the doctrine here presented.

THE BIRTHDAY OF THE CHURCH.

WAS Pentecost the birthday of the Christian church? Most assuredly not, though it may possibly have been the birthday of the local organization at Jerusalem. The church of Jesus Christ had been in existence for a few years, and at this time had several thousand members. Some of these members resided in and around Jerusalem, some in the Jordan valley and elsewhere, while hundreds, if not thousands, lived in Galilee. Not a few of them had their homes near the shore of the lake of Galilee.

They became members of the church by faith, repentance and baptism, John having baptized a great multitude of them, and the apostles probably still more. Under the hand of the administrator they were born of the water, with the promise that later on they should receive the baptism of the Holy Ghost. They had left the Jewish church, for nearly all of them were Jews, and united with the church of which Jesus was then the recognized head. They were no more of the world, and hence claimed neither part nor lot in the hon-

ors of the world. Christ had taught them that they could not fight, for they belonged to another kingdom, a kingdom ruled by the Spirit of God.

This church of which Jesus was the head was not an organized body, in the sense we speak of organizations. It came into existence like a stone cut out of the mountain without hands. Having a head to start with, it grew into the large body, which it was even in the time of its Founder. Its only officer was its supreme Head, the Lord of glory. To aid in extending his kingdom he selected twelve men and called them apostles. Later on seventy were selected to aid in the work, but we read nothing concerning a formal organization. There was no more necessity for a formal organization of the general church than there is for the formal organization of the human body. After the work was commenced it grew from time to time until it spread all over the Holy Land. Every man and woman who had formally accepted Christ became a member of that body and was recognized as such. The body was called the church, and sometimes the kingdom.

At that time the members were not collected into local and working congregations. Nothing of the kind took place until after the resurrection of Christ. It may be possible that the local congregation at Jerusalem was organized on the day of Pentecost. But this cannot be said of the church at large, for it was known to be in actual existence before. We have no way of determining the birthday of the church of Christ, any more than to say that it dates from the time that Jesus commenced gathering disciples about him. As fast as they by faith and obedience accepted him they became separated from the world and became members of his mystical body. After the organization of the local church at Jerusalem other organizations were also effected, and in the course of a few years all the believers seem, in this manner, to have been collected into working groups, with such officers as were necessary for the edification and development of the body. Hence we find churches in the different cities where there were sufficient believers to effect an organization. We have no special objection to dating the permanent organization of the local congregation at Jerusalem from the day of Pentecost, but find no authority for saying that the general church was organized on that day. Its origin can easily be traced much farther back.

THE CLOUD IN THE SOUTH.

THE condition of the weather always has been a prolific subject for discussion. Our Almanacs profess to tell us what kind of weather we shall have, day by day, during the year. Cold, warm, rain, snow, sleet and storm are set in regular order for each month; and while it misses as often as it hits, yet a great many of our people consult their almanac as frequently as they do their Bible. We remember well our own experience in almanac making. One year it was not convenient to get the "weather conjectures," and as we did not place much stress on the information thus given, we thought that it would be quite as good without them, and omitted the weather. But we learned later on that it was not a profitable omission, as a number were returned stating that they were not wanted because they did not have the "weather in them." Others learned of the defect and would not order them. So we learned a lesson from our supposed smartness on profit and loss. And ever afterwards, as long as we made almanacs, we put the weather in.

The public press also felt the pulse of the world and gave a daily resumé of the weather, and much more reliable than we find in our almanacs. And though this is not an infallible guide, yet it is suffi-

ciently reliable to be of great service to the general public. Then we have sky and cloud indications that are fairly reliable, and by continued and careful observations approximately true conclusions are drawn. In Luke 12: 54 Christ says to the people: "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower. And when ye see the south wind blow, ye say there will be heat and it cometh to pass." This goes to show how intensely people have always been interested in the condition of the weather. This is because these conditions are commonplace and enter largely into our every-day-life experiences. They touch us on all sides and at all times. Our enjoyment, well-being and success in life depend somewhat on the conditions of the weather. And there are times that we observe with great interest the wind and the cloud of the south.

Paul, in his notable trip to Rome, gave two of his experiences with the south wind. In the first he took it as an indication of approaching spring, and because of this pushed out, only to be met with storm and disaster. But, on the second occasion, his conclusions proved correct and he entered port.

There are times when our interest in the south winds is greater than at others. When it has been cold and stormy for a long time and we are desirous of a change to warmer weather, or when it is excessively dry and hot, as it is just now, a south wind comes to us with great satisfaction. The interesting thing about these weather conditions is our common experiences and the common sympathy they develop. Though we all know that it is warm, yet, as we meet, we never tire of telling each other about it. As we meet in our homes and on the street we accost each other with: "How hot!" "Wouldn't it be nice to have a cool shower?" "The wind is from the south, and I think it will rain soon." "The corn needs rain and the berries are all drying up." And so it is. Our needs are of the common order and so related to each other that we all, more or less, rejoice and suffer together. If the grain crop fails the farmer, the business man, the professional man and the laborer all suffer; some more, some less, but all feel the depression, and therefore all are interested in the south wind.

And, indeed, if we were not all affected, we would be exceedingly selfish if we did not feel a common interest. And it is these things that tend to a common brotherhood. Only those of like or similar experiences can realize common ties, and walk together as members of a common family. And if the south wind blows to develop common interests and relations in our physical lines, is there a south wind that blows to the development of our spiritual interests?

We are apt in discerning the winds and the face of the sky—why is it that we do not discern the times and the things that pertain to our higher interests? If the goodness of God leads men to repentance, should not this leading lead us into a closer kinship and form a sweeter brotherhood, so that when the soft south wind blows for us it ought to blow equally soft for our brother and our fellow? As the life to come exceeds the life we now live, so should our concern for the things that are spiritual exceed that for the things which are temporal.

The Lord gives us these changes of seasons, the north and the south winds, the warm and the cold, the refreshing showers—all for our good. As a father pitieth his children, so the Lord pitieth and careth for those who trust in him. And if these physical blessings bring us nearer together in sympathy and make us more alike in the common experiences of life, a thousand times more should the south winds of God's providences unite and bind us together as his spiritual children. And we think of things less because we are not as spiritually minded as we should be.

H. B. B.

DISCOVERIES IN CRETE.

THE island of Crete, it will be remembered, is located in the Mediterranean Sea, between Greece and Egypt. It was to this place that Paul one time sent Titus to ordain elders in all the churches. At a very early period there seems to have been a number of well-officed congregations on the island.

We have mentioned, says the *Independent*, the discoveries of Mycenaean antiquities lately made in Crete by Mr. Arthur J. Evans, who had several years ago announced the discovery of a form of writing previously unknown, which appeared to be found on small seal stones from Crete. We now have a very interesting account in *The Athenaeum* of May 19th of Mr. Evans' work. After great difficulty he procured permission to excavate in the ruins of the ancient city of Cynosous, the capital where reigned the fabulous but very likely historical Minos and Dædalus, where was the traditional center of the early Cretan civilization. The results have more than confirmed his most sanguine hopes. He found there a palace of Mycenaean kings of perhaps 1300 or 1400 B. C. This dates back almost to the time of Moses.

Nothing of that age previously found in Mycenaean excels the fresco painting and stone carving. The royal bathroom, with its central throne, is preserved like a piece of Pompeii, and shows a luxury unknown to Mycenaean itself. But the most important discovery is that of a number of clay tablets with the ancient Mycenaean writing. The inscriptions are in a character which is neither Babylonian nor Egyptian nor Hittite nor Cypriote nor Phœnician and they prove that a literary culture of indigenous production existed in Crete at that early period. The characters read from left to right and not *boustrophedon* like the Hittite, and they are less pictorial and more hieratic than the latter. It is too soon to express any detailed views as to the affinities of this Mycenaean script, but it suggests comparisons with forms of the Cypriote syllabary, as well as with the Lycian and Carian characters. Mr. Evans suspects that many of them refer to palace accounts. The fact that they are clay tablets itself proves a relation to Babylonian culture. This will open a new field of study and throw new light on the history of writing.

All this goes to show that even upon the island of Crete, in that remote period, there lived a people of education and taste. They had a written language and a way of preserving their records. Years ago it was maintained that in the time of Moses, and the few centuries following, the people had no well-developed method of committing information to writing, and preserving it. That theory is being refuted on every hand by the discoveries made in different parts of the Bible lands. The discoveries in Crete must be added to the list.

MINISTERS AND SECRET SOCIETIES.

Is it true, as I have heard, that there is hardly a minister of the Gospel who does not belong to one or more secret societies?—*An Inquirer*.

We think it extravagant to say that there is hardly a minister who does not belong to a secret society. What proportion of them do belong to some such society we have no means of knowing, but we are sure there are large numbers—and especially among our own ministers—who belong to no secret society. This is probably true to a greater degree among us than among any other Protestant religious body, though of that we are not certain.

THE above, clipped from the *Christian Evangelist*, shows how the secret orders are capturing the preachers. These preachers are giving the lodge their time, influence and money. Here they must be unequally yoked together with men who do not believe in Jesus Christ, and of course will not accept his teachings. In various ways the secret societies are the enemies of Christianity. They take the men away from the church services, the prayer

meetings and to a certain extent away from their families.

And the most unfortunate feature about the whole thing is, the enticing of the preachers into the lodge. This means to simply silence them against the secret societies and whatever evil work they may undertake. Men who belong to these societies are never going to preach against them, or any part of their work. What if all the apostles had united with some of the pagan or Jewish secret orders? Christianity would have disappeared from the earth. Just so it will be should the ministers of the present day be induced to join the societies with no Christ in them, and thus lend their influence in favor of a force that has no use for the religion of Christ and the apostles.

QUERISTS' DEPARTMENT.

Please harmonize Rom. 9: 16 and Rev. 22: 17. The two verses read thus: "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. 9: 16. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.—*A. B. S.*

The former verse refers to God's dealings with special questions, relating largely to the race, and especially to Israel. Reference is here had to things predetermined in the mind of God, things that God directed and determined regardless of the will of man. The other verse pertains to individual responsibility, matters in which man has a choice, and has the power to act. In one way of looking at the matter, the former verse deals with the divine part, and the latter with the human part. There is no contradiction.

Where a member voluntarily confesses to the church in public assembly to have been guilty of fornication is it not in accordance with the ruling of Annual Meeting to expel such a member?—*A. B.*

This has long been the rule. The party may, at any time, be restored to fellowship, on application and giving proper evidence of thorough and genuine repentance.

In 1 John 3:9 we read: "Whosoever is born of God doth not commit sin, for his seed remaineth in him." What is this seed, the Word of God, or the Spirit?—*A. C.*

By "seed" in this instance is probably meant the principle of divine life planted in the heart of every truly begotten child of God. Back of this principle, however, is the seed of the kingdom, the Word of God.

Is it true, that on the Sea of Galilee a naval battle was one time fought?—*A. B.*

Such a battle was fought between the Jews and Romans not far from the year A. D. 68. Hundreds of boats seem to have been used in the conflict. The Jews were finally defeated, and not a man escaped alive. It was a fight to the finish, and for days dead bodies were found upon the shore. The battle was a terrible affair.

Please explain Mark 4: 11, 12, which reads thus: "And he said unto them, Unto you is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."—*O. H. E.*

In the presence of his disciples Jesus lived out that which related to the inner and higher life. To them he also explained much pertaining to the doctrine he taught. They could thus not only see what he did and taught, but they could understand it. That is they could grasp it. Not so with the world. They only saw at a glance the outward features of Christianity, but they could not comprehend it. They could see, and yet not see. That is, they could hear and see but could not grasp the spiritual significance. What was true in this respect, in the time of the Savior, will be found equally true now.

Please inform me to what denominations the following authors belong: J. A. Garrison, author of "Alone with God." Also, Albert Barnes, author of Barnes' "Notes of the New Testament."—*S. K. B.*

J. H. Garrison is a minister in the Disciple church, editor of the *Christian Evangelist*, and author of several works. Albert Barnes was a noted divine in the Presbyterian church, and resided in Philadelphia.

Were there many boats on the Sea of Galilee in the time of the Savior?—*A. S.*

There were undoubtedly hundreds. The number may have run up into the thousands, for the lake was almost surrounded by thriving cities and villages, and between them a large trafficking business was carried on, and for this purpose many boats would have been necessary.

Were any boats ever used on the Dead Sea?—*D. S. B.*

There seem to have been many boats on this sea in the time of Josephus. A number of cities and villages were probably located upon the shores, and these gave occasion for a great deal of trafficking. In the time of Christ much of the Jordan valley may have been as the garden of the Lord, and the settlements around portions of the sea were such as to indicate a large degree of prosperity. The whole country probably swarmed with people, and this condition created a great demand for ships on the sea. Should the old-time prosperity return to Palestine a score of large vessels could be employed on the sea to good advantage.

Will you please give some scriptural proof that the science of magnetic healing is wrong and should not be practiced by professed Christians?—*M. A. B.*

We are not prepared to say that it is wrong, nor do we care to say that it is right. Time will probably settle the question. It may stand the test of years, and then it may not. We are, however, prepared to say, that there is nothing practically religious about it, any more than there is about other treatment. Considered from a scientific standpoint, it will probably be regulated by law in the different States. July 1 a law went into effect in Ohio, limiting the practice of magnetic healing to persons sufficiently skilled to be trusted and made responsible for the treatment they give.

Is it right for sisters to teach Sunday-school classes, or engage officially in any religious work, without having on the prayer veil, as given by Paul in 1 Cor. 11, and as recommended by our Brotherhood?—*J. W.*

With this question we can do no better than to refer to what Paul says on the subject in 1 Cor. 11. We can say nothing plainer or more positive than what is there given. And so far as the church has seen proper to record her understanding of Paul's instructions, respecting the use of the prayer veil, it is the duty of the sisters to carry out this understanding. Probably a little judicious teaching along this line would be helpful to the cause.

Did our sisters ever have the privilege of breaking the bread and passing the cup to one another, the same as the brethren now do?—*S. B. B.*

In his "History of the Brethren," page 543, Bro. M. G. Brumbaugh, on this subject, writing of the first practice of the Brethren, says: "The members broke bread and gave the cup to one another, and so throughout the entire communing number, male and female. The only other known way was Beissel's, in which the elder broke bread at the altar for each one, male and female. Enough has been recorded to show that at the beginning, and for at least fifty-four years, in the early church, the sisters were treated exactly like the brethren, and each one passed the cup and broke the Communion bread."

D. C. L.—When your elder makes a mistake, which you think needs correction, go to him personally and have a talk with him about it. That will be found far better than to have us correct him through the Querists' Department.

J. H. M.

General Missionary

...AND...

...Tract Department.

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Address all business to General Missionary and Tract Committee, Elgin, Illinois.

WHERE ARE THE NINE?

THE Master, in astonishment, after saving ten, asked of the only one who showed any disposition to follow him, "Where are the nine?" And the question with great fitness still rings down the annals of time, "Where are the nine?"

A series of meetings is held, the work has been moving along with remarkable visitations of God's presence and power; many have accepted the truth and start in a new life; the number added to the church runs into the scores; and soon the sentiment begins to gather,—"Guess these meetings ought to slack up soon or too many will be gathered in and they cannot be managed." Or because of the goodly number, diligence to do the Lord's work slackens, and the meetings lose power and influence and close in that way. Yet it is not because there were not many unsaved. Christ died for all of them, and there are still many more outside who have not come in, so that the Master may justly say, "Where are the nine?"

Or, the church enters some field, makes a weak attempt to occupy it for Christ, is content with a feeble effort to establish Christ, is easily discouraged under difficulties and trials, and without very much resistance withdraws from the place where the Gospel is sought for in tears. In satisfaction for the puny effort she concludes she has done her part in the worship of the Lord, but justly may the Master say to her, "Where are the nine whom I have redeemed by my blood, and you might have called to me, had you been more persistent in your service?"

Or, the church may be making an effort in one foreign land, or possibly two,—it may be India and Europe,—and when the call comes for other nations, such as China, Japan, Africa, Australia, South America, Mexico, Canada, Alaska, or the islands of the sea, the other nine for whom Christ died as well as for those in favored Christendom, she says, "No, we cannot do more now," or, "We have all we can do now." Again the question presses itself home, "Where are the nine?"

In the instance recorded in the Scripture, the nine themselves were responsible for not returning to the Master. In this case they would return if they only knew there was such a person as the Savior to whom they might come. And what is the awful responsibility of those who hold this message of love! The excuse that answers now will not then. The supposed inability now will vanish, and the true condition of indifference will manifest itself fully.

And think you, brother, sister, will you be able to stand in that day, having sought to do so little for the Master, when he knew that you might have called the nine as well as the one to seek him? Where, oh, where are the nine that might be saved? Where? Where?

TO THE FAMINE DISTRICTS.

BY MARY STOVER.

ABOUT three weeks ago, in company with Bro. Ren Chord and his wife, Sister Burie, and little Emmert, I went to Ahmedabad to see what could be done towards gathering famine orphans. On the way we secured eight children from Anand, which is about two hours' ride this side of Ahmedabad; and sent them home; then proceeded on our journey.

I had heard a great deal of the drouth and suffering and sad sights of the famine districts, but nothing equals seeing for one's self. It seemed to me that everything looked parched and dry round about Bulsar and I could

scarcely see how it could be more parched or more dry. But as we neared Ahmedabad I saw the entire absence of even the smallest sprigs of green grass and of green leaves on the trees. Not only so, but the most of the trees were stripped entirely bare of leaves. Here and there I saw ragged and wasted men and women in the very tops of the trees picking off the few dried leaves that remained. No doubt they were all the food that remained to them. As the train sped along, my eyes grew tired of only the dreary waste of dry ground, the occasional gusts of wind carrying clouds of dust before it. There were a few garden spots kept fresh and green by irrigation, veritable oases in the midst of the desert, but these belong to some who are not feeling what the famine means to common people.

Now and again we passed companies of poor men, women and children carrying a small bundle of ragged bedding, or a few cooking vessels, perhaps all that they possessed. Generally such people are going in the direction of Bombay, begging as they go. They think that Bombay will afford food for all. Some time ago people came in such numbers to Bombay that they had to be sent back by boat.

Reaching Ahmedabad we were most hospitably entertained at the home of Mr. Pringle and family, who lived in Bulsar when we first came here. We remained there nearly a week. The weather is exceedingly hot at this season of the year. One can go out in the mornings and evenings, but should remain indoors during midday. From about eight o'clock in the morning until about sunset, the windows and doors are kept closed to keep out the hot winds and dust, and large punkahs or fans fastened to the ceilings are kept moving back and forth day and night. These are pulled by men or boys who sit on the veranda and pull the long ropes which are fastened to the punkahs and passed through holes in the wall above windows or doors. Our friends kept two boys for the day and two for the night. At night they would often fall asleep and we would wake up with such a smothered feeling and bathed in perspiration, and call them up. Then, to make up for lost time, they would pull faster than ever for awhile. This is an effective way to catch a severe cold, too.

I may say here that Ahmedabad is much hotter than Bulsar. We have always a good sea breeze and have never needed to have punkahs at our home, though the days are sometimes hot. The hot winds and dust storms, too, are very rare at Bulsar. We were not able to get as many orphans on this journey as we had hoped. About the time of our arrival, cholera and smallpox had broken out, and for this reason we were unable to take children from the poor houses. The collector, too, was absent from the city, who, if he had been there, would have given much help. Ren Chord and Burie went into the streets daily and so found one, two or three orphans at a time. Some came also to a missionary's home and he turned them over to us. The superintendent of police also gave us some that came into his hands.

Emmert and I went one day to Mehmedabad, about one-half hour's ride on the train from Ahmedabad. We visited Miss Hanson and Miss Peter, of the Missionary Alliance, with whom we were acquainted. In Mehmedabad poorhouse we found that there were twenty-five orphans, but we could not take these either without the consent of the collector, who was away in the district. Miss Peter has charge of a widow's home in which are about forty widows, some of whom are only young girls. When we came here, Emmert was overjoyed to see these Gujarati girls and women and to talk and sing with them in their own language. Being accustomed to being with our orphans so much, and associating with only English-speaking children where we visited in Ahmedabad, it must have seemed to him like getting back home. He sang with them one or two songs which they knew, and when he suggested one which was new to them, he sang it line by line, "like papa does," and urged them to sing it after him and so learn it. Soon tiring of this, he began to play at "sheep" and "camel" and "mouse" to their great interest. In the evening he was seized with vomiting and purging, which caused us no little concern, since cholera was all about there, and these are the symptoms. But in the morning he was better and we returned to Ahmedabad.

After gathering together our children, cutting their hair, bathing them and giving them

clothing, we prepared to take them home. We had twenty-three children. We might have gotten more if we had remained longer, but having no place to keep them there, and Emmert not being well, we thought best to return.

The traffic manager of the railway had kindly granted us to take orphans at half rates, so we secured a half-ticket for each child by paying half of half-fare for it. We came home by the night train, leaving Ahmedabad at 9 P. M. and arriving here at 8 o'clock the following morning. On the journey home we were prepared to notice the difference in the aspect of the country much more readily than we did on the way going. What had seemed to us dry and barren looked fresh and promising compared with what we had seen. The early morning air was balmy and sweet and we thought, "There is surely no place like Bulsar, our home." I think it is the same way with all of us. We are likely to grow tired of the same routine of duties day after day, and lose sight of many of our blessings. But if we can only see into others' lives and know something of the burdens others bear, we shall then open our eyes and find in our own experiences blessings that we had overlooked before. Our hearts will swell with thanksgiving and praise, and our lives be much fuller and richer in consequence.

I feel impressed that I should add yet one incident which has been a source of encouragement to me. I hesitate to relate it because of its personal nature, yet, in the hope that it will help some one, I will tell it. The lady with whom I stopped in Ahmedabad is very loving and large-hearted. She enjoys constantly giving and seems not to be contented unless she can share what she has. She gave me a variety of things, tape, hairpins, several cakes of nice toilet soap, some edging, etc., and the more I insisted on her not giving me so much, the more she insisted on giving. She had a very nice collar made of pink silk and trimmed with broad lace which she wanted me to have. The more I thanked her for her kind intention and explained to her that it could not possibly be of any use to me, and insisted that her daughter would appreciate it, the more she was determined and would not keep it. I might give it to some one else, she said, but she wanted to give it to me. Her daughter, just a young woman out of school, and her friend, a neighbor girl, said they were glad to find that we are not like some missionaries they had heard about, had everything so fine and nice and did not care to work. They had thought that all missionaries were that way, but they were glad to get acquainted with one and find that there was a difference. When I was leaving, the mother said to me, "I had a nice hair ornament that I wanted to give you, but my daughter said, 'No, mother, don't offer that to Mrs. Stover. You know she will not wear a thing like that. She does not care to wear fine clothes and will not wear even a wedding ring.' So that is why I do not give it to you, and I hope you will not mind."

After all, I am glad that we are called to be humble, hard-working missionaries of the cross.

Bulsar, India, May 25.

THE FIELD IS THE WORLD.

BY ROSY JOURDEN.

MANY of us are saying daily, "Thy will be done," but are not striving to do God's will as we should. Jesus commanded his disciples to preach the Gospel to every creature, and the call comes to every disciple of Christ to-day.

In Matt. 9: 35, 36 we read that when Jesus went about the cities and villages teaching and preaching the Gospel and saw the multitudes, he was moved with compassion. When we look around about us to-day and see and hear of the wickedness of the cities and villages, methinks every one who has the love of Christ in his heart would be moved with compassion toward the vast multitudes of sinners scattered about in the world as sheep without a shepherd. The laborers are far too few to look after the spiritual wants of nearly every class of people in our cities, especially the working class who would go to church and Sunday school if they were invited there and welcomed when they came. But we cannot expect to do them much good unless we manifest an interest in them.

The call, my dear brethren and sisters, comes from many sources. It is for us to hear

it and make response accordingly. The call of the unsaved comes to us from the neighbor who stays at home Sundays and does not see much good in the church anyhow. The call comes from the hundreds who trust in their lodge for the salvation of their precious souls, when there is no other name given on earth than that of Jesus whereby we can be saved; and to him every knee shall bow, and every tongue confess his name. The call of the unsaved comes to us loudly from the tired workman, who goes to his cheerless, unchristian home in the evening without sympathy, and with prospects to sleep that he may go to work again. The call comes from the oppressor and oppressed in the social problem, who have not learned of God's saving truth that saves both body and soul.

The call comes from the intelligent Jap who worships—but not God. The call of the unsaved comes from over 400,000,000 wrapped in the narrowness of Chinese ideas. The Chinaman is my brother. The call comes from the Mohammedan, who knows not Christ as his Savior. The call comes from the unfortunate African; he is my brother, and Christ died that he might live as well as I. The call comes from every unsaved brother in every part of this wide, wide world.

Am I my brother's keeper? Do I do for the suffering of India as I would be done by? Do I honor God with my substance? Do I give to the Lord as he has prospered me?

"If you cannot give your thousands,
You can give a widow's mite,
And the least you do for Jesus
Will be precious in his sight."

Dixon, Ill.

MAKING OUR OWN CHAIN.

MR. SPURGEON once made a parable. He said: "There was a tyrant who summoned one of his subjects into his presence and ordered him to make a chain. The poor blacksmith—that was his occupation—had to go to work and forge the chain. When it was done, he brought it into the presence of the tyrant, and was ordered to take it away and make it twice the length. He brought it again to the tyrant, and again he was ordered to double it. Back he came when he had obeyed this order, and the tyrant looked at it, and then commanded his servants to bind the man hand and foot with the chain he had made and cast him into prison."

"That is what the devil does with men. He makes them forge their own chain, and then binds them hand and foot with it, and casts them into outer darkness." That is just what every sinner is doing—that is just what drunkards, gamblers, blasphemers are doing. But thank God, we can tell them of a Deliverer. The Son of God has power to break every one of their fetters if they will only come to him.

Let me not die before I've done for Thee
My earthly work whatever it may be.
Call me not hence with mission unfulfilled,
Let me not leave my space of ground untill'd!
Impress the truth upon me—that not one
Can do my portion that I leave undone:
For each one in thy vineyard hath a spot
To labor in for life and weary not.

Our Prayer Meeting.

THE GLORY OF GOD.—John 11: 40.

For Week Ending July 21.

I. ITS VISIBLE MANIFESTATIONS.

1. The symbol of the Divine Presence. Moses desired to behold it. God gives the conditions. Ex. 33: 18, 21-23.
2. The glory in the tabernacle. Ex. 40: 34. In connection with blessing. Lev. 9: 23. Defending. Num. 16: 42. Comforting. Num. 20: 6. Judgment. Num. 16: 19; Ex. 24: 17. Rebuking. Ex. 16: 10.

II. ITS SPIRITUAL UNFOLDING.

1. In Christ. 2 Cor. 4: 6; Heb. 1: 3; his miracles, John 11: 4-40.
2. Seen by faith. John 1: 14.

III. ITS TRANSFORMING EFFECT.

1. Shown in the transfiguration. Matt. 17: 1, 2; Mark 9: 2.
2. Moses outwardly. Ex. 34: 29.
3. The believer spiritually. 2 Cor. 3: 18.
4. Glory not merely upon us, but within us. The church the habitation of God through the Spirit. Eph. 3: 21.
5. God transforms us by possessing us—just as he dwelt in the bush. Ex. 3: 2. Christ in you. Col. 1: 27.

Financial Reports.

Mission Receipts from June 25 to 30.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is the true basis, to be maintained, and it is hoped that it will be well supported. Interest on endowments, not to be used designated, will be acknowledged under this fund.]

Previously reported,	\$4,076 26
MD.—Sharpsburg cong., \$2.03; Margaret Royer Westminster, \$24; Louisa Royer, Westminster,	44 03
ILL.—Milwaukee cong., \$5.75; Mt. Morris S. S., \$25.80; total,	35 55
NARR.—Sisters' Helping Hand Society, Carleton,	5 00
IND.—Hartford City S.S., \$1.50; Mary E. Leedy, Larwill, \$1.15; total,	3 04
CAL.—An old soldier friend of Channing St. Mission, Los Angeles,	3 00
IOWA.—Rachel Davis, Liberty Center, 50 cents; Laurens cong., \$2.50; total,	2 05
W. VA.—J. C. Franz and family, Laurel Dale, PA.—Marriage notice, H. B. Myers, 50 cents; marriage notice, H. B. Mohler, 50 cents; total,	1 00
N. DAK.—Marriage notice, John McClane,	50
OHIO.—C. Barb, Oakfield,	25
	\$4,174 58
Transferred to India Famine Fund,	10 00
Total for year beginning April, 1900,	\$4,164 58

WASHINGTON MEETINGHOUSE.

[The house in Washington is now leased, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$142 94
W. VA.—V. C. Flinn, Morgantown,	1 00
OHIO.—C. Barb, Oakfield,	25
Total for year beginning April, 1900,	\$144 19

INDIA ORPHANAGE.

Previously reported,	\$307 71
OHIO.—Canton S. S.,	10 00
IND.—Solicited by Elie R. Harden, Saline City, 3 25	3 25
KANS.—Navarre S. S.,	2 50
Total for year beginning April, 1900,	\$324 06

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there today. Shall we, good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$5,666 62
OHIO.—G. C. Donnell and wife, Blue Ash, \$2; Sarah Sprankle, Massillon, \$1; Mary E. Killinger, Massillon, \$1; \$1.50; Newton cong. and friends, \$1; Ridge S. S., \$1.50; C. Witsman, Indiana, \$1; C. Young, Indiana, \$2; G. C. Witsman, Indiana, \$1; Carey church, \$2.75; Union S. S. District No. 9, \$4.50; C. Barb, Oakfield, 25 cents; Eagle Creek S. S., \$2; F. M. Bowers, Forest, \$5; total,	103 71
CAL.—An old soldier friend of Channing St. Mission, Los Angeles, \$1; Lordsburg S. S., \$26.43; Lordsburg cong., \$12.82; total,	40 25
IOWA.—Frank Giffelty, Libertyville, \$1; Henry Royer, Dallas Center, \$1; Elia Royer, Dallas Center, \$1; Catherine Snyder, Robins, \$1; East Kingsley S. S., \$1; Lewis H. Pilger, Ivestor, \$5; Sam Smithgizer, Ivestor, \$5; J. S. Albright, Ivestor, \$10; total,	30 00
VA.—T. C. Denton and wife, Daleville, \$25; John A. Naff, Rocky Mount, \$2; M. G. Riley, Blue Ridge Springs, \$1; D. Drawbond, Blue Ridge Springs, \$1; total,	29 00
IND.—Nettie Myers, Mexico, \$1; A. C. Metzger and family, Mulberry, \$2.50; Cedar church, \$18.41; four friends, Sullivan, \$1; unknown, Meriden, \$1; brother, Sabatha, \$15; Susan Masterson, Arkansas City, \$2; Leo Harader, Arkansas City, \$2; Mrs. Cora Hearn, Nickerson, \$2; total,	22 00
ILL.—Solicited by Oliver Edmonds, Franklin Grove, \$10; Becca Fitzpatrick's S. S. class, Hutsonville, 75 cents; Yellow Creek and Central S. S., \$7.65; total,	18 40
MO.—Smith Fork cong., \$22.60; Mr. and Mrs. N. G. Brumbaugh, St. Louis, \$5; total,	17 60
N. DAK.—Rock Lake cong. and S. S., \$10.25; Nancy Reacker, York, 75 cents; total,	11 00
MO.—J. W. Prigel, Gittings, \$4.50; seven brethren, Burlington, \$4.50; Mrs. Ella E. Taylor, Frederick City, \$1; total,	10 00
PA.—Pleasant Hill cong.,	5 75
W. VA.—Knobly cong.,	2 05
IND. TER.—L. E. Carver, Mingo,	1 50
Total,	\$5,794 79
Transferred to the World Wide Fund,	5 00
Total for year beginning April, 1900,	\$5,789 79

INDIA MISSION.

Previously reported,	\$286 28
IND.—North Manchester cong., \$36.00; Nappecong, \$22.05; total,	58 11
OHIO.—Logan cong., \$27; C. Barb, Oakfield, 25 cents; total,	27 25
MO.—Carthage S. S.,	5 25
Total for year, beginning April, 1900,	\$376 92

CORRECTIONS.

In volume 38, No. 25 of the GOSPEL MESSENGER, under Ohio, S. Buck, of Dayton, is credited with 50 cents, which should have been credited to Mary Darst, Dayton, Ohio.

GEN. MISSIONARY AND TRACT COM.

MEN must decide what they will not do, and then they are able to act with vigor in what they ought to do.—*Mencius*.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ILLINOIS.

Chicago.—Sunday evening, June 24, the Chicago church enjoyed a very pleasant love feast occasion. Brethren I. D. Parker, D. L. Miller and Samuel Rupert, of Lewistown, Pa., were present. The service was attended to all.—*G. H. Van Dyke, 476 S. Paulina St., Chicago, Ind., June 23.*

Oakley.—We met in quarterly council yesterday. All the work was disposed of pleasantly. One letter of membership was read. Collections were taken for home and general missions; also the church treasury was replenished; all together amounting to over one hundred dollars. Bro. A. G. Crosswhite, of Indiana, will conduct a series of meetings for us this fall. We decided to have a Communion at the close of the meetings.—*Mattie E. Blickenstaff, June 29.*

Romine.—We met in regular council June 23. Our elder, J. H. Baker, was with us. The writer was appointed as MESSENGER correspondent. Very little business came before the meeting. Our Sunday school, though small, is progressing nicely.—*Mary Caylor, Salem, Ill., June 25.*

INDIANA.

Anderson.—Bro. Jacob Swoveland, of Beech Grove congregation, delivered a very acceptable discourse at this place last Sunday, at 10:30 o'clock. We received one more applicant for baptism last Sunday. She will be baptized with the other two who had previously made application for membership. The ordinance will be performed next Sunday after morning services. It is desired that the full membership shall be present at the called communion one week from next Sunday evening at 8 o'clock.—*J. S. Alldredge, June 29.*

Antioch.—We met in regular quarterly session June 23. A great deal of business was transacted. It was presided over by our elder, Noah Fisher. We decided to try to have Eld. D. L. Miller give us ten days' or two weeks' talks sometime this fall. Elder Fisher is at present engaged in a protracted meeting at Monument, six miles south of here. We have appointed our love feast for Nov. 3, at 4 P. M. All ministers passing through here are cordially invited to give us a call.—*A. B. Miller, Andrews, Ind., June 25.*

Beaver Dam.—June 23 Eld. Daniel Snell, from Sidney, came to Mentone and had meeting Saturday night, Sunday at 3 P. M. and Sunday night. This was the first preaching done at this place by any of our ministers except about nine years ago. Eld. David Bechtelheimer preached one sermon in the Baptist church. There seems to be a fair prospect to do some good work if the field is worked right. As this point is opened, we hope that each member will take an active part. Bro. Snell will come back over the fourth Sunday in July.—*John L. Kline, Sevastopol, Ind., June 25.*

Harvest Meeting.—The Pigeon River congregation met in council last Saturday; decided to have our harvest meeting some time in the future, near Flint, at I. N. Snowberger's.—*Eliza Kannel, Clerk, Hamilton, Ind., June 26.*

Hartford City.—We listened to a very interesting sermon preached by Bro. Bruce Lendard Sunday evening. The members will meet each evening this week at the church.—*Rosella Holcroft, June 25.*

Mississinewa.—We expect to hold a series of meetings at the Shideler house, conducted by Bro. Geo. L. Studebaker, during the fall, and one at Union Grove, conducted by Bro. D. C. Campbell, in January. The Southern District of Indiana expect to hold their Sunday-school Meeting here Sept. 6. Our fall Communion will be Nov. 2, at 10 A. M. We have an interesting Sunday school at Shideler, and also at Union Grove. The latter was reorganized last Sunday with Bro. A. C. Young as superintendent and the writer assistant.—*John F. Shoemaker, Shideler, Ind., June 27.*

Pigeon River.—We held our love feast June 16. Bro. Hillery, of Goshen, officiated. Other visiting ministers were Peter Long, N. H. Shutt and a young brother. It was a pleasant and enjoyable meeting.—*Eliza Kannel, Hamilton, Ind., June 25.*

Somerset.—The Somerset church convened in council June 23. Our elder, S. S. Uley, not being present, Eld. J. D. Rife was selected to

take charge of the meeting. Eld. N. W. Crumrine, of the Wabash church, was present and assisted in the work. Considerable business came before the meeting, but was disposed of to the satisfaction of all. We appointed our Communion meeting for Sept. 8, beginning at 10 A. M. We are to meet in special council Sept. 1, at 10 o'clock, preparatory to our Communion meeting.—*Obed, C. Rife, Converse, Ind., June 23.*

Union City.—We met in council June 9, preparatory to our Communion services. Quite an amount of business was transacted and everything passed off pleasantly. Brethren Harvey Mote and Henry Baker were the visiting ministers with us. One sister was received by baptism. June 14 our Communion was held at the Hillgrove house and was fairly attended. Several visiting ministers were present. Regular preaching at each house every two weeks. Preaching at No. 8 schoolhouse every two weeks and Sunday school every Sunday. We have just finished the "Life of Christ" in our Sunday school and have taken up the "Acts of the Apostles." The school at No. 8 is doing well; the attendance is very good. We have only one brother and sister living near that point.—*Dora W. Noffsinger, June 22.*

IOWA.

Ames.—We held our love feast June 23 and 24. Quite a number of members from the several adjoining churches were present. The ministers present were Bro. Samuel Goughnour and Bro. Amos Flory, of Maxwell, and Bro. Myers, of Dallas. They preached some soul-cheering sermons. On Sunday morning we enjoyed a children's meeting. Bro. Flory and Mrs. Oliver, of Kelley, talked to the children. We were much disappointed to find that Sister Gunder and Sister Mary Lake could not be with us to enjoy our feast, as the latter is disabled with something similar to paralysis. Her request was that we come to her home and hold a love feast, which we gladly did on the evening of the 24th. She also requested to be anointed, which was done the same evening, she being unable to walk without help when we came there. By the help of God and prayers she was restored again so as to walk without much help before we left for our homes. Thus we see that God hears and answers the prayers of his children.—*Lizzie McColly, June 26.*

Dallas Center.—The church at this place was made to rejoice, in seeing four precious souls enter the fold, June 23—a young husband and wife, and two young men, both cousins of the writer. May God give us wisdom to care for them aright, and may they be faithful followers of the dear Master.—*Ella Royer, June 24.*

Grundy County.—June 16 we met in council preparatory to our feast. Elder George Shambarger, who had come to preach for us a few evenings prior to our feast, presided. While here Bro. Shambarger was called to anoint Grandma Aschenbrenner, of Hancock, who was stricken with paralysis. She seems to be improving. On Saturday just before examination services one young man decided to walk with God's children, and baptism was at once administered. About 130 communed, Bro. Long, of Garrison, officiating. Sunday morning it was the pleasure of the Sunday school to listen to the talks of brethren Long, Cakerice, L. Bosserman and Shambarger. Our meeting closed Sunday evening with good interest. Bro. Shambarger's plain, encouraging and impressive sermons will not soon be forgotten.—*Alda E. Albright, Eldora, Iowa, June 25.*

Mallard.—Our love feast was held in the Mallard arm of the Laurens church on June 16 and 17. Our elder, J. D. Haughtelin, of Pannora, Iowa, was with us and gave us much encouragement to push onward and upward; also Bro. D. M. Miller, of Milledgeville, Ill., came to us on June 9, and labored until June 24, one week before and one week after the feast. Two were added to the fold. Bro. D. M. Miller is an old veteran of the cross. He has now gone to the Laurens congregation proper, to offer words of comfort and encouragement before his return to Illinois.—*E. C. Whitmer, June 25.*

South Keokuk.—On Saturday evening, June 23, a little band of believers—three brethren and six sisters—and a few neighbors met at the home of a dear aged sister at an isolated place fifteen miles west of the churchhouse and main body of the church to celebrate the

death and suffering of our Redeemer. It was a feast of joy to our souls. All present seemed to enjoy it very much; the members present ranging from the age of fifteen up to eighty.—*Elizabeth Gable, Ollie, Iowa, June 27.*

Waterloo.—The council meeting preparatory to our love feast convened June 12. From the report of the official body the church in general is in love and union. At the meeting several persons were received into the church by letter. Our love feast was held June 16. Bro. J. G. Royer was with us and officiated at the meeting. On the forenoon of Saturday, the examination services were held. We believe the time good for that service. This being our first experience we believe it a superior plan to the old one. Saturday afternoon a very good meeting for the young was held. Bro. I. C. Snively, of Kearney, Nebr., came to the city church and held meetings each evening the following two weeks. The attendance was good and we trust much fruit will be brought forth from our brother's labor. Bro. Heeter, of Indiana, will conduct a meeting in the country church in September.—*Eliza B. Miller, Waterloo, Iowa, June 26.*

KANSAS.

North Solomon.—We met in council June 23; had a pleasant meeting. One letter of membership was read. Our love feast will be held Sept. 8, beginning at 10 A. M.—*Rose Naylor, Portis, Kans., June 24.*

White Rock.—Our quarterly council was held June 23. The business was all speedily and satisfactorily disposed of. Oct. 6 was selected as the time for our love feast, and arrangements were made to hold at least two series of meetings at different points in our territory this fall.—*Myrtle Myers, Webber, Kans., June 25.*

MARYLAND.

Meadow Branch.—Bro. W. M. Wine, principal of the Maryland Collegiate Institute, preached a telling sermon for us on "Almost Persuaded," June 24. As the other work of the Sunday school, the review lesson is growing in interest. The twelve lessons were all covered in a very terse way, bringing out in uniformity "the great worker at his work" as seen in the past studies of the quarter.—*William E. Roof, June 25.*

MICHIGAN.

Sugar Ridge.—June 9 we started for Gladwin County; commenced meetings the same evening. The congregations were small at first, but grew in interest and attendance. We continued our meetings until the evening of June 22. In all we had sixteen meetings and one funeral, an aged man who died very suddenly; he had not a relative to mourn his loss. There were no accessions, yet we feel that the good seed sown will not be in vain. Here are a few members without a resident minister, an excellent chance for someone to get a home and at the same time help build up a church. Any one wishing any information can write to D. Mote or Enos Crowell, Beaverton, Gladwin Co., Mich. Here is where Bro. Simon Early is spending his vacation from school. He will prove quite a help to them in Sunday-school work; also do some preaching for them.—*J. M. Lair, Custer, Mich., June 25.*

Walkerville.—Less than one year ago wife and myself came into the church in Arkansas. We have been here eight months, and we expect to remain. The Brethren are little known here. There is one brother living two miles from us and one brother and sister about four miles, who were reclaimed last fall. I think this a good field for some earnest preacher. Who will heed the Master's call and locate with us? Good land can be got cheap, and a delightful, healthy and prosperous country.—*Clifford Ellis, June 25.*

MINNESOTA.

Morrill.—Our council occurred June 15. The business was disposed of to the satisfaction of all present. The writer was elected writing clerk. We held our love feast June 16. Bro. Wm. Eikenberry officiated. Bro. John Moore and wife, of Park Rapids, Minn., Bro. Henry Martin and wife, of Brainerd, Minn., also Bro. Ed. Eikenberry, of Iowa, were with us and expect to make this their home in the near future. We welcome them here. Our number is small, but we are of good spirit. We expect a good many more to locate, as eight brethren have bought land and expect to locate here with their families this fall.—*Amanda Snell, Ramey, Minn., June 24.*

MISSOURI.

Prior.—June 23 Bro. Willie Harris and wife, from Texas County, and Bro. J. B. Hylton came to our place. As we had seen none of the Brethren for two months we were more than glad to see them. Sunday morning we went to the schoolhouse through the rain and the brethren preached a good sermon from the nineteenth chapter of Luke.—*Nannie Harman, Denlow, Mo., June 26.*

OREGON.

Notice.—The District Meeting of Oregon, Washington and Idaho will meet in Damascus meetinghouse, southeast of Portland, Oregon, Sept. 21, at 9 A. M. The Ministerial Meeting will convene Wednesday at 9 A. M. of the 19th. Railway station, Clackamas. Notify Eld. Jacob Bahr, Damascus, Oregon.—*M. M. Eshelman, Clerk.*

PENNSYLVANIA.

Allen.—Since my last report three have been received into the church by baptism.—*Adam M. Hollinger, June 25.*

Elklick.—The members of the above church just closed a two weeks' series of meetings which resulted in three young brethren putting on Christ in baptism. The above church is cared for by Eld. W. A. Gaunt and his faithful wife, who have had their trials and dark days, but the clouds are dispersing, the light is breaking, and everything seems to point to a bright future. Their love feast occurred on the evening of June 23, which was indeed a feast to the soul. About one hundred and ten communed, Eld. C. G. Lint, of Meyersdale, officiated, who also gladdened our hearts on Sunday morning with one of his sermons. Eld. Lint is getting up in years, but his zeal for the Master's cause has not failed. The members at Elklick seem to be much strengthened and encouraged by their meetings. They have a flourishing Sunday school of over one hundred scholars, superintended by Bro. Albert Reitz.—*Jasper Barnhouse, June 27.*

Shade Creek.—We held a series of meetings at the Berkley meetinghouse, beginning June 9 and closing June 21. Bro. L. F. Hollinger, of Waterside, Pa., did the preaching. Two came out on the Lord's side and put on Christ in baptism. We met in council June 19, preparatory to our love feast. We held a choice for two ministers. The lot fell on brethren L. J. Lehman and L. G. Shaffer. The Sunday-school Meeting of Western District of Pennsylvania was held at the above-named church June 22 and 23. The attendance was large. Our love feast was held June 24 with very large attendance and good order, with a large number of visiting ministers present.—*W. H. Fry, Sculp Level, Pa., June 27.*

TEXAS.

Notice.—The District Meeting of Texas and Southwestern Louisiana will be held August 10, at Manvel, Texas. Sunday-school Meeting the 8th, Ministerial Meeting the 9th. These meetings come in connection with the semi-monthly excursions. Rate, one fare plus \$2; thirty days' limit. One and one-third fare from Texas points over I. C. & S. L. R.—*A. J. Wine, District Clerk.*

VIRGINIA.

Dayton.—At our spring church meeting Bro. M. B. Miller, of Spring Creek, Va., was elected to the ministry. He is our Sunday-school superintendent.—*M. J. Cline, June 27.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Death of Benjamin Franklin Britt.

BRO. BENJAMIN FRANKLIN BRITT was born in Lacon, Marshall Co., Ill., July 8, 1857. His father died when he was quite young, leaving him in the care of his mother, with six children, who soon moved to Pennsylvania, where she remarried. When he was but twelve years old he was thrown on his own resources. When he returned to his native State from Illinois he went to Iowa and thence to Kansas.

When he was about sixteen years old he came to Adams County, Iowa, where he found some friends of the Baptist church, who took him in for a short time. About this time he attended a revival meeting and joined the Methodist church and became very zealous. He arranged for a prayer meeting at a school-

house, at which appointment himself and three boys less than eighteen years old constituted the entire congregation. They sang a few songs and each one in turn offered a brief prayer in their humble loneliness and renewed the appointment. Soon they had a very interesting prayer meeting at three different schoolhouses. Later the meetings were moved to private houses for the convenience of the older people and those who could not well attend at the schoolhouses. The writer had the pleasure of attending a number of these meetings, where we became more familiar and better acquainted with him.

It was at one of these meetings that we made the announcement for preaching by the Brethren at the schoolhouse where these four young men held their first prayer meeting. We invited them to attend, which they did. After preaching, as we were inviting the minister (Bro. Lierle) and others, this young man remarked that he too would like to stop near by. We took him with us. He said very little, but listened to our conversation very attentively, which was not of the number and grade of our domestic animals and the quantity of corn and wheat that we had raised, but of heaven and its pathway to life.

Evening came and we attended the preaching, and young Frank his place of prayer meeting. On Tuesday evening this young soldier of the cross came with his Bible in his hand to my place of work in the timber, and asked for the place in the Bible where (which he had failed to find) Christ and the apostles sprinkled the candidates for baptism. On being told that we too had been unable to find it, he expressed much disappointment. But we, like Philip to the eunuch, took up the Scripture and preached baptism to him, referring him to Matt. 18: 19.

On the following Thursday of March, 1876, he returned to me demanding baptism immediately. But being only in the first degree of the ministry we arranged to take him the next day a distance of twenty-three miles to the home of Elder David Wolfe, where we found him at home about noon. After we had received some refreshments, we made our wants known; after which the elder took the young applicant in charge and expounded to him the Word of Truth.

On Saturday morning Bro. David, his wife and myself started out on our horses to notify a number of brethren to meet us at the home of Bro. Jacob Rhoads (a deacon) at the hour of two P. M., where we held a meeting long to be remembered by those who were present. After this we retired to the water near by, where this young disciple was buried with Christ in baptism according to the Word of God, as he had found in his recent but earnest research.

The next day we returned home. Brother Britt was soon after taken into the home of the writer for a few months, after which he made his home with our much-esteemed brother, John Wolfe, of Liberty, Adams Co., Ill., where he remained until Sept. 21, 1879, when he married their daughter Rucra.

In November, 1882, he was elected to the ministry, and in due time he was advanced to the second degree.

From there he moved to Steffenville, Missouri, where he won a good repute and preached a few years for the Brethren. He then returned to Liberty, Ill., and soon moved to Loraine, where he remained for a number of years and made many friends and did most of the preaching of his life.

From Loraine he went to Hadley Creek, Pike Co., Ill., where he practically had the care of the Hadley Creek church for two years. Thence he moved to Quincy, and from Quincy he moved to his father-in-law's place, where he died in full faith of a living Redeemer.

Brother Frank was a fluent speaker and always commanded the best of attention. Much of his time he suffered from afflictions contracted by exposure in his boyhood days while traveling from place to place in search of friends to take him in for a temporary home. But he found satisfaction among the Brethren, and a home in Christ in heaven. On that beautiful, bright morning of June 2, 1900, just as the clock struck four, his bright spirit took its flight for the realms of glory, to see the sunrise in the home of the soul, to meet his brethren who have gone before and welcome us who soon shall follow. At 3 P. M. the next day the funeral was preached by the writer, assisted by Bro. D. M. Brubaker, from the text, "For I know that thou wilt bring me to death and to

the house appointed for all living." Job 30: 23. Then he was followed by a procession of friends more than a mile long to the Kimmin's graveyard, about three miles northwest of Liberty, where his remains were buried, and where he will rest undisturbed until the resurrection morn, when he shall come forth robed in garments that will shine beyond the comprehension of mortal mind.

Bro. Britt leaves, to mourn their loss, an aged mother, one brother who is a Baptist minister, and three sisters, a loving wife, three daughters and one son, all of whom belong to the church save one. H. W. STRICKLER.

Loraine, Ill., June 24.

Results of Concentrated Effort.

OVER two miles below town is a little village called Ardenheim. Two miles or more farther on, and up on the ridges, is a place called Sugar Grove. At these two places services are held regularly, and at these and in the country adjacent there is a membership of sixty or more. Twenty-six years ago, when we first located in Huntingdon, there were a couple of families, the heads of which were members, living at Sugar Grove, and at that time they belonged to the Augwick congregation. It was one of their remote appointments, and hence a service was held about every eight weeks. The last service under the auspices of this church was conducted by elders John Gluck and John Spanogle, and at the close of the service Elder Spanogle made a very earnest and feeling prayer in which he invoked the blessing of God upon the Huntingdon brethren in accepting this part of their church territory. The appointments were continued every four weeks, and from that time on were filled by the Huntingdon ministry.

Some time after appointments were made in a schoolhouse at Ardenheim, but it was ten years or more before anything was seemingly accomplished. Finally the work at these two points was more especially assigned to Bro. W. J. Swigart, and through his perseverance and energy the work began to prosper, especially at Ardenheim. Here a neat little church has been erected, and the major part of the families in all that community belong to the Brethren church. Sugar Grove and Ardenheim are now an organized church under the charge of Bro. Swigart.

This shows what can be done by centered and persevering effort. The labors of many of our ministers are too much scattered. More would be accomplished if each one had a prescribed territory to work and was made responsible for it. It would give our ministry more opportunity to exercise in the pastoral function of the ministry. When two or three ministers labor in the same territory none of them is likely to feel much responsibility for the pastoral work.

Recently I was invited by Bro. Swigart to go with him to his appointment. After the service we went to a brother's house for dinner, and when the time came to go home the Bible was handed us and we were asked to read and pray before going. This was just a little unusual to me, but I enjoyed it. I thought about it afterwards and I wondered why this was not more general. I conclude that it is on account of a lack of teaching. This family had been taught that a part of the programme of a minister's visit to their home was to read and pray. As soon as the children saw their mother get the Bible they understood what it meant and each one quietly took a seat. All this is the result of our brother's visits to this home, and if more visits on the part of our ministers were made, and more teaching of this kind were done, it would be an efficient means of promoting piety among our people. J. B. BRUMBAUGH, Huntingdon, Pa.

Children's Meetings.

SUCH meetings, if properly held, are of much use to our young people. In fact the old are benefited by them. Little folks like to be noticed, and often can be helped in training their youthful minds for church work in after years. A children's meeting, like a Sunday school, must have the right kind of workers to make it profitable.

Much depends upon song services, how conducted and how to get the little minds interested. To make a successful children's meeting a program should be arranged. Much depends upon the speaker. If a speaker cannot interest his congregation of little folks, the meeting

will be a failure. One thing I have noticed in some speakers is that they *tail too high* for the little mind. A speaker must come down on a level with the little folks, use common words, viz, if speaking of a righteous man, follow by saying, *a good man*; an unrighteous man by saying a bad man, etc. A preacher or speaker can never interest the little folks unless he comes down on a level with them.

I have seen persons, who, in teaching or speaking to children use object lessons. Little minds can be attracted much easier by using an object or by blackboard exercises. I love to see a speaker hold his audience of little folks so he can have their little sparkling eyes glistening and beaming forth for good news that will do their little souls good. I have seen the speaker have such an influence over the little mind that the child would rise to its feet. Let us have more of those soul-cheering meetings for the children. May God ever bless the little people. J. H. MILLER, Goshen, Ind.

Not a Hindrance.

My heart was made to bleed at the thought of the possible truthfulness of some of the things noted in "How Others See It," in the last issue of the MESSENGER's editorial column. True, it was there said that these things ought not to be, and that it would be well to avoid what makes us appear ridiculous in the eyes of others, or what would "save ourselves the humiliation of seeing paragraphs like those quoted."

The zeal of youth, and perhaps older ones too, who want to push the work of the church has doubtless led to the effort of reform in the nonconformity principle of the New Testament and the church. That the work might have greater progress, is the usual answer given by its advocates. The estimate is given us by some of good judgment without the church, that if the neat and sensible bonnet, the commonly-accepted headgear of the sisters of our Fraternity, was abandoned the church would double in numbers in a few years. To this we reply that no system of uniformity hinders at all the work of its advocates if consistently carried out; else the men of the army and navy should have the right to abandon at one time and wear at another such clothing as on special occasions or in emergencies in their judgment they deem best. But, not to confound sacred and secular things, no church has done a greater work of proselyting than has the Roman Catholic, and wherever you see its staunch adherents and special workers, you always know them by their garb. Hence failure of successful church work cannot be so much in the outward form, which the best men of all nations are ready to acknowledge to be "modest apparel," as in the lack of consistently carrying out one's convictions and standing fast as an ambassador of the church of Christ, founded and to be built up upon the immutable principles of New Testament doctrine. The words of our esteemed and much lamented Bro. Quinter, as found on page 360 of his "Life" are: "We are not to be a rule of life to ourselves. We are to walk as Christ walked. His principles and examples are to constitute the rule by which we are to be governed." Shall self or the church, then, interpret these principles and direct in this holy walk?

W. E. ROOP.

From Kansas City.

SINCE our last report one has been baptized and our attendance has increased. Over two hundred families have been visited and supplied with tracts and GOSPEL MESSENGERS. We can use a large number of MESSENGERS to a good advantage. Any one feeling willing to prepay them, send to the undersigned.

In the sisters' aid society they are doing all they can but much more ought to be done than they are able to do. One family of seven was found living in a cellar without a bed in the apartment and part of them with no change of clothing, the lady almost blind and the husband in failing health. We have bought them a tent and done for them what we could, and now they are attending our services. This is only one case out of many.

Clothing of any kind, shoes, new goods or money will be thankfully received; also good books that will elevate the mind of the young will be used to advance the Master's cause. Any supplies from any aid society in the Brotherhood will find a welcome if sent to sister F. H. Keim, or the undersigned.

I. H. CRIST.

900 Pacific Ave., Kansas City, Kans.

Relation of Sunday-school Work to Missionary Work.

A LARGE concourse of brethren and sisters, who had been blest with the Holy Spirit after repentance and baptism, began to realize that they must become mission workers, but first they had to learn how to proceed. At once they remembered the teachings of the Sunday school. There they were taught the Word of God. The commission was impressed upon their minds: "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." The Sunday school therefore gave them an inspiration to do missionary work. They began to study the great harvest field, and decided to go to work. First many questions arose in their minds, the following being the leading ones: What is Sunday-school work? What is missionary work? Will it aid the missionary work to organize the Sunday school? Will the two really work together? Some who began to think that the two might make them more work began to ask whether they could not be missionary workers without the Sunday school. Many other questions arose, as well as some doubts.

Several of those new workers now took the subject to the Lord in prayer, and many answers and good things were revealed unto them. Jesus told them that the Sunday-school work is a part of the church work, where the Word of God is taught for the purpose of leading souls to Christ. You can readily see that the school benefits the saint and the sinner. The Lord again pointed them to the great commission to learn the meaning of the missionary work, and they learned that the two are works inseparable. Both are working for the one common end—the salvation of precious souls. Paul and Barnabas, two of the greatest missionaries of the Christian era, staid at Antioch one year teaching many people; and from that time disciples were called Christians. Truly those taught under the missionary efforts of the Sunday school may be called Christians. After those disciples were taught in that school at Antioch they obeyed the commission and were sent out to other cities to teach salvation.

Paul again taught people in his own hired house in Rome two years. As he taught, he taught them also to teach. Timothy was told to teach others inasmuch as he had known the Scriptures from his youth.

Again, the Sunday school is an aid to bring up children in the nurture and admonition of the Lord. After being taught of the Lord those disciples said that Sunday-school work and missionary work were as closely connected in the time of the apostles as the links of a chain. What of the present day? How much would we know of salvation were it not for the Sunday school? Our country realizes the need of public schools to prepare boys and girls to become good citizens. One need but take a glimpse at the dark ages to see the ignorance and superstition that would prevail in our government to-day, were it not for the public schools. True is this of the Sunday school, for here boys and girls, men and women are taught in order to become citizens of the heavenly kingdom. Missionary work would become as barren without the Sunday school as our country without her public schools.

After careful deliberation and prayer the missionary work is well begun. Some remained at home to work and others were sent. Work was begun over there in the city. People wondered what those Dunkers were and the missionaries immediately began teaching them. They saw the necessity of teaching the children, and therefore rented a hall and began the Sunday-school work. Many, both old and young, were gathered in and taught the Word. Parents became interested through the children of the Sunday school. The missionaries were overwhelmed with work in teaching in the homes of the children, and in gathering in others to teach them. All classes are represented, so the missionary finds plenty of material for the church that could not have been secured in any other way but through the Sunday school. The work grew and to-day many of those boys and girls are citizens of the heavenly kingdom. Fathers and mothers are following Christ. The twin sisters work on and on hand in hand toward the heavenly city, praising God and gathering the sheaves, rich and poor, young and old, as they go.

Are we as missionary workers doing our part as well as we may? Satan has a large

army at work, and we, using the Sword of the Spirit, must fight that army in our missionary work. We must train our soldiers in the Sunday school. Soon our work will be done and they must carry on the work. The Lord will gather his jewels from the army that the missionary has trained in the ranks of the Sunday school. By the guidance of the Holy Spirit the work will prosper until Jesus says, "It is enough, come up higher." Sunday-school work and missionary work will then be submerged in love. Eternity alone will reveal their true relation, for there we will be ushered into the presence of the Father, Son and Holy Ghost, and can realize in full the teachings of salvation as taught in our Sunday-school work and missionary work. MABEL STAUFFER.

May 24.

Death of Elder Michael Weyand.

WHEN a good man dies we cherish his memory and virtues, and for years afterward his deeds of kindness, love and mercy combined with his devotion to the cause which endeared him to those around him will not soon be forgotten. Eld. Weyand, in the Brothers' Valley congregation, departed this life May 25, 1900, aged 70 years, 6 months and 21 days. He was married to Sarah Walker Nov. 8, 1857. To this union were born two children; one preceded him.

Bro. Weyand was elected to the ministry June 9, 1860, and served in the capacity of an ordained and faithful elder for about fourteen years. He was faithful to his calling and devoted to the service of his Master. His life and daily walk were a constant sermon. The fact that such men have lived in the world has proved a blessing to our common humanity. They live and work in their influence and in the agencies and instrumentalities which they set in motion long after they are dead and gone. Elder Weyand though dead, yet by his godly walk and exemplary life and influence which he left back of him, speaks to future generations.

He left one daughter, Sister Mary Kimmel, to mourn the loss of an affectionate father. May the grace of God sustain and comfort his companion in her bereavement in the loneliness of widowhood, and may their kindred spirits again unite in that healthful clime where the inhabitants shall never say, "I am sick."

Funeral services by the writer, assisted by Bro. S. U. Shober, from Dan. 12: 3, after which his remains were laid in the Pike church cemetery. SILAS HOOVER.

Bills, Pa.

Sunday-School and Ministerial Meeting of Northwestern Ohio.

THESE meetings are to be held in the Sugar Creek church, near Lima, Allen County, Ohio, August 15, 16 and 17.

PROGRAM.

Wednesday Evening, Aug. 15.

Sermon, The Holy Ghost.—Elder L. H. Dickey.

Thursday Morning, Aug. 16.

8:00 to 8:30—Opening Exercises and Organization.

9:00—Teacher's Influence Outside the Class.—Edward Kintner and Mrs. Anna Light.

10:00—How Interest our Young Men and Women in the Sunday-school Class.—Nora E. Flora and M. G. Bricker.

11:00—How to Secure Better Bible Study:—(1) On the Part of the Teacher.—J. R. Snyder; (2) On the Part of the Scholar.—Oscar Byerly.

Thursday Afternoon.

1:30—Who is Responsible for Idle Scholars?—Park Baker and Laura Cook.

2:30—How Encourage the Superintendent in His Work:—(1) Minister's Part.—Alfred Moore. (2) Teacher's Part.—Annie Lytle. (3) Scholar's Part.—Harvey Thomas.

3:15—Essay, Our Ideal Sunday School.—D. G. Berkebile.

3:30—Carrying the Lesson Home.—Clarence Early and Hattie Driver.

Thursday Evening.

7:00—Song Service.

7:20—Necessity of Co-operation and How Best Secured.

8:05—Sermon, Christian Adornment.—J. B. Light.

Friday Morning, Aug. 17.

8:00—Devotional Exercises and Organization.

9:00—The Need of a Greater Consecration of our Ministry: how best encouraged.—J. R. Spacht and S. P. Berkebile.

10:00—How best Inspire our Members to Greater Activity in Social and Prayer Meeting.—C. A. Bame and Perry McKimney.

11:00—Importance of Pastoral Visits: how best Performed and Encouraged.—Jas. Deery and David Byerly.

11:50—Adjournment.

Friday Afternoon.

1:20—Exposition of Romans 8: 16.—J. P. Krabill and S. A. Walker.

2:30—Duties of Elders of To-day to the Church of the Future.—L. H. Dickey and S. Driver.

3:15—Should Ministers Depend Entirely on the Holy Ghost while Preaching?—If not, how far?—Jacob Heastand and J. B. Light.

3:40—Discussion and adjournment.

Friday Evening.

Singing and Devotional Exercises.

What Encouragement is due the Minister's Wife: (a) From her Husband; (b) From the Church.—C. L. Wilkins and D. D. Thomas.

Discussion. Closing Exercises, five-minute Talks. Devotional Exercises and Adjournment.

Song service to be conducted by S. Z. Crowl, Joseph Wampler and Edward Kintner.

Railroad arrangements will appear in the MESSENGER prior to meeting.

COMMITTEE: L. H. Dickey, Chairman, Alvada, Ohio; Ira E. Long, Secretary, Pioneer, Ohio; Samuel Driver, J. I. Lindower, J. P. Krabill, William Bean.

From Northern Nebraska.

In response to calls to our State mission board, wife and I left home May 18 to labor among the Father's children in the Keya Paha country in northern Nebraska and bordering the South Dakota line.

Our first place of meeting was near Pine Camp, in the new schoolhouse, where we continued for five evenings, addressing attentive and interesting audiences. At this period of our work we decided to move a few miles farther south where we erected the State tent which we take with us and use as occasion requires. We continued our labors at this point until Tuesday evening, May 29. At this point there are two members and many more who are almost persuaded, but choose rather to enjoy the pleasures of sin.

Our next place of meetings was at Mills, where we held forth in the tent for two weeks. This is a point that is hard worked by those of other faiths, and the people are wonderfully divided religiously, with a very large per cent who stand aloof from any church, trying to hide behind the inconsistencies of others who profess Christianity. There are six members in this vicinity and after continuing meetings for two weeks we find a number who stand very near the kingdom.

June 13 we moved eight miles northeast and began meetings at the Spotted Tail schoolhouse, but on account of rains and other causes we were permitted to have only one preaching service. In this vicinity there are eleven members. All the members in Keya Paha County are known as the Lutz church, without a minister or shepherd, located one hundred and twenty-five miles from any organized church or minister of the Brethren. In behalf of the Lutz church we would say to an aspiring minister, who is looking for a promising field in which to labor for the Master, in a country abounding with springs and streams and other natural advantages, we invite your attention to the spiritual and material advantages to be enjoyed here. For further information address the undersigned or Eld. S. M. Forney, Kearney, Nebr.

During our stay in these parts we called on some native American Indians on the reservation within the borders of South Dakota, and we were made to wonder what our Brethren are doing for this neglected race. We find that other denominations are establishing missions among them. We called at one Indian home that breathed the air of neatness and tidiness, the walls being beautifully decorated with cards illustrating the International Sunday-school lessons, on the table was the Bible in their native tongue, and we were credibly informed that this family enjoy regular daily devotions.

Why are we neglecting these fields that lie just at our doors, that can be reached and

worked at much less sacrifice than more distant fields which we are striving to work, not only this field in the Rose Bud Indian Agency, South Dakota, but a hundred similar fields throughout the length and breadth of the land? is a question that presses itself upon us for answer. Here are fields white for the harvest; ripe, golden sheaves lie wasting and decaying in the midsummer sun.

After more than a month's absence we returned home safely, having traveled about four hundred miles in open conveyance. Surely the harvest is great, and the laborers are few.

D. H. FORNEY.

Yale, Nebr., June 20.

From Plattsburg, Mo.

"COMMUNION WITH CHRIST."

OUR Communion is with the things of the past. "Oh! it was a feast to the soul." How it strengthened one in faith, and binds Christ's followers together in divine love. How do we receive more of that divine love by studying God's Word!

"Christ is the bread of life." We feed upon his Word and we grow in grace and knowledge of the truth. Then it is our duty to give thanks for the blessing and light we receive, and give to others. The truth keeps spreading and spreading. Christ will work through his children if we love and obey him. God is love; for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

How can you fill a vessel when it is full? Give to others, send out the Word to all nations. Christ kept on preaching and teaching, but he prayed often for more bread from heaven. What did he send out the Word of eternal life for? Not jealousy, envy, or hatred, but love. "They that are whole need not a physician, but they that are sick." When trouble comes we need him most to keep us from falling, because Satan is on the watch to make us do evil. Improve the one talent and we will receive more.

Dear brethren and sisters, "it is not ye that speak, but the Spirit of your Father that speaketh in you." God working through us, we are then his instruments. He can then use us to his honor and glory. "Oh, for a closer walk with God." "In all thy ways acknowledge him, and he shall direct thy paths."

MRS. A. J. PUTERBAUGH.

June 25.

Harvest Meetings.

SUCH meetings are in place if properly held: but they should be held in season. If held too late in the year, the word *harvest* may not be appropriate. How thankful we should be to our kind Father in heaven for the rich harvest fields that give unto us the *stay of life*. At such meetings one's soul should be filled with joy to an overflow, when we see the fields ripe for the sickle. The world is the great harvest field. Souls are perishing for the bread of life.

At all of our harvest meetings a collection should be taken up for the mission work. A brother or sister can not be loyal to his Maker, to his church, unless he or she has a missionary spirit. Jesus was the founder of missionary work. He gave the command, "Go into all the world and preach my Gospel to every creature." Here is the foundation of mission work. God gave us the rich harvest fields, to gather in the golden grain. Why not give a part of this to the Lord? All that we have comes from the Lord. Why not give back at least a part to carry the news to the heathen nations, and thus obey the one great command!

J. H. MILLER.

Goshen, Ind.

From Kearney, Nebr.

SINCE our last report we have had vacation in our mission work.

About a month ago the Health Board found seven families to have what seemed a light form of smallpox, and to keep it from spreading the city authorities notified all the churches, Sunday schools and indoor assemblies to close their services. It was also during this time that a number of cases of diphtheria were found among the children.

There was no little fear in the minds of the people on account of the diseases, and as a result for over a week, at least, the streets were quite lonely, the stores seemed empty, and a

number of the homes in our immediate vicinity were quarantined.

During this siege of sickness we have noticed how soon the people, even Christians, became so very much agitated and alarmed that they almost forgot to pray; while Satan, with his force, seemed to glory at such opportunities and worked doubly hard to get a great harvest.

Though we could not have services for some time, yet we were called to baptize a father, mother and little daughter of a family who had attended our services and were earnestly seeking the truth. Just about sunset a number met at the lake side for a short meeting, after which they were baptized; the father, several years ago, was a prominent member of the M. E. church. Upon visiting them a few days later we found that they not only had erected a family altar, but were teaching their little children to pray.

At present writing the cases of all the diseases are getting along quite well, and there seems to be no danger of its spreading further.

We had anticipated a house of worship before this time, but on account of the lack of means that we could begin to build, we have been disappointed. We still are thankful to meet in our mission house, and hope that we may have one of our own before so very long.

HATTIE MAR NEZLEY.

404 East Sixteenth St., June 25.

Death of Elder John B. Repogle.

ELDER REPOGLE died May 24, 1900, aged 79 years and 18 days. He had been ailing more or less for nine months and was able to attend meeting but a very few times since his sickness began; but still he seemed much concerned about the welfare of the church of which he has long been a faithful member.

He was elected to the office of deacon in 1855; in 1870, to the ministry, and in 1885 he was ordained to the eldership. Elder Repogle never shirked duty. His seat was seldom vacant at meeting. One week before he died he had a great desire once more to attend our love feast and with the church surround the Lord's table, which by some assistance he was permitted to do. He did not fail to attend Annual Meeting each year since 1863, until 1899.

During his ministry he administered the rite of baptism to 126 different persons, and united in the holy bonds of matrimony twenty-seven couples.

Elder Repogle was thrice married. He leaves a widow, four sons and a daughter to mourn their loss. His remains were peacefully laid to rest by the elders of the church. Services by the home ministry, assisted by elders T. B. Maddocks, G. W. Brumbaugh and Brice Sell, from 2 Tim. 4: 6-8, to a large concourse of people.

J. C. STAYER.

OUR BOOK TABLE.

We are in receipt of a communication from the Committee of the recent Ecumenical Missionary Conference stating that no advanced subscriptions for the Report will be received after July 15th. All who desire to secure the two volumes (handsomely bound in cloth) at the low rate of \$1 should remit at once to the Rev. Edwin M. Bliss, Chairman, 156 Fifth Ave., New York. After July 15th the regular price for the books will be \$1.50, and they may be ordered through booksellers or the American Tract Society, New York.

Frank Leslie's Popular Monthly for July starts out with an article on Rapid Transit in Great Cities that will be read with both interest and profit. Just how to handle the moving humanity in the large cities is the problem of cities. It is a problem that is yet practically unsolved, though it has received the attention, from time to time, of some of the best engineers in the land. The paper entitled "Photography as a Sport" will delight the hundreds who have a kodak, or expect to get one. There are several other papers just as interesting as any here mentioned.

The Ladies' Home Journal is always to the front, and the issue for July is not in the least disappointing in this respect. The Fashionable Summer Resorts of the Century is the title of a paper that is really fascinating. Then one turns page after page of well arranged matter that he would like to read did

time only permit, until he comes to the well-written articles concerning the advisability of a College Education for Girls. Further on there is an article about caring for our home during the summer, then there is another telling what to do with the July fruits. One must see the Journal to appreciate it.

We hardly know what part of *Cram's Magazine*—New York—for June to admire most. The journal never lacks in interest in mechanical make-up, but in the latter respect this issue probably excels all previous numbers. The one department—Young Folks' Story of the World—is probably worth the price of the publication to any young man or young woman desiring much in little. In this issue the history of Rome is continued. The article is most splendidly illustrated.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BARR.—In the County Line church, Pa., June 18, 1900, Sister Eliza Barr, aged 35 years, 9 months and 24 days. She was married to J. E. Barr in 1884. To this union were born ten children, four of whom preceded her. In 1894 Sister Barr united with the Brethren church. She was faithful until death. She leaves a host of friends and relatives. Services at the County Line church by Eld. Samuel Driver, from Zech. 14: 6, 7. Interment at the County Line cemetery. J. L. GUTHRIE.

BIDDLE.—Near Everett, Pa., May 6, 1900, Bro. Jacob H. Biddle, aged 84 years, 1 month and 19 days. Deceased was born in Woodbury, Pa., in 1816. When a young man he went west and followed school teaching. He was a music teacher of more than ordinary ability. In 1844 he married Eliza Maxheimer in Ohio, who died shortly after. About 1850 he married Barbara Teeter, of Pennsylvania. He united with the church in Iowa, about 1858. He was ever true to the church. His widow and four children survive him. Interment in New Enterprise cemetery. Services by Bro. J. J. Shaffer and others. E. A. REPOGLE.

DEVENPORT.—In Wakarusa, Baugo congregation, Ind., June 18, 1900, Bro. Noah M. Devenport, aged 48 years, 10 months and 8 days. He was a consistent member of the church, and bore his affliction patiently until the end. He leaves wife, six children, mother, three sisters and two brothers. Services by Bro. J. C. Murray and the writer.

H. M. SCHWALM.

DOLMAN.—In Elkhart City, Ind., May 16, 1900, Clyde Oscar Dolman, aged 1 year, 8 months and 13 days. Services and interment at the Shaum house. Services by George Lambert and the writer. H. M. SCHWALM.

DUGAN.—In the Middle Creek congregation, near Listie, Pa., May 24, 1900, Lloyd Dugan, aged 1 year, 7 months and 2 days. Services by the writer, from 1 Cor. 15: 19. Interment in the graveyard on Bro. John Schock's farm. SILAS HOOVER.

DOMER.—In the Union Center congregation, Elkhart Co., Ind., May 3, 1900, Bro. Amos Domer, aged 29 years, 5 months and 11 days. Deceased leaves a wife, an aged father and mother, three brothers and two sisters. Bro. Amos united with the church when quite young and was a faithful Christian until the time of his death. His place in the sanctuary was regularly filled. Services by the writer, assisted by Bro. David Anglemeyer. J. C. MURRAY.

ETTER.—In the Lower Twin church, Ohio, May 17, 1900, Bro. Henry Etter, aged 69 years, 10 months and 5 days. He was a good brother. Services in the Twin Valley church by the Brethren. D. M. GARVER.

EMMERT.—At Elgin, Ill., June 7, 1900, Bro. John Emmert, aged 69 years, 10 months and 13 days. He was born at Cedar Spring Mills, Pa., July 25, 1830. In 1851 he was married to Lydia A. Puterbaugh, who survives him. Services at College Chapel, Mt. Morris, Ill., by Eld. D. L. Miller. Interment at Silver Creek cemetery. ***

FRY.—In the Greentown church, Howard Co., Ind., June 18, 1900, Sister Elizabeth Fry, widow of late Noah Fry. She was born in Virginia, June 25, 1817, and was married to Bro. Noah Fry, Feb. 1, 1839. To this union were born ten children, eight of whom are living. Services by the writer, assisted by Bro. Daniel Beck. ABE CAYLOR.

GUENTHER.—In the Bear Creek church, Ohio, June 21, 1900, of heart disease, Amanda Catherine Guenther, aged 23 years, 8 months and 24 days. She united with the Brethren church at the age of twelve years. She was a faithful and consistent member. She leaves father, mother, five sisters and one brother. Two brothers and three sisters preceded her. Services by Bro. B. F. Honeyman.

JOSIAH EBY.

LAMB.—In the Linville Creek congregation, Va., at the home of his son, June 9, 1900, Bro. Jacob Lamb, aged 69 years, 4 months and 8 days. Wife and two sons survive. Services by Bro. David Zigler, assisted by Bro. John Kline. Text, 1 Kings 2: 2.

JACOB M. BROWN.

MCQUOID.—In the McPherson church, at McPherson, Kans., of double pneumonia, April 25, 1900, Sister Ellen Burk McQuoid, aged 57 years, 10 months and 25 days. She was born in Franklin County, Ind. In September, 1854, she, with her parents, moved to Edina, Knox Co., Mo. March 5, 1857, she was married to James McQuoid, who preceded her twelve years. A few years later they moved to Millport, Mo., where they lived till August, 1890, when she, with her daughter Laura, moved to McPherson, Kans., where they were living at the time of her death. She was the mother of eight daughters and two sons, of whom five daughters are now living. She was a faithful member of the Brethren church for about twenty-four years. Her faith grew stronger as the years drew nearer for her departure. She was anointed by brethren A. Hutchison and A. C. Wiand the day before she died. She was fully resigned to the will of the Lord. Services at the College Chapel on Thursday, after which her remains were taken to Northeastern Missouri, and interred in the Millport cemetery. LAURA MCQUOID.

MERKY.—In the Palestine church, Ohio, June 8, 1900, William Lewis Merky, aged 22 years, 2 months and 27 days. He was a faithful member of the Brethren church for six years. He was afflicted with lung trouble for about two years. His father, two brothers and three sisters preceded him. There survive him three brothers, one sister and a kind mother. Services by Bro. James Q. Helman, assisted by Bro. Henry Baker.

DANIEL BAUSMAN.

RENSBERGER.—In South Bend, Ind., June 8, 1900, Mr. Alpheus D. Rensberger, aged 43 years, 8 months and 20 days. Deceased was instantly killed by having been struck with a board as it was thrown by the machinery. He was a son of Bro. Samuel Rensberger and leaves his aged parents, five brothers and three sisters. Services in the Goshen City church by the undersigned. N. B. HEETER.

RICHARDS.—At their home in Garden Grove, Iowa, June 19, 1900, Jane S., wife of Levi T. Richards, aged 60 years and 1 day. She was the mother of eleven children, eight of whom survive her. She was a member of the Free Methodist church. Services at the home by the writer. L. M. KON.

STUMP.—In the Springfield church, Noble Co., Ind., Bro. Levi Stump, aged 69 years, 5 months and 1 day. He was a faithful member of the Brethren church for many years, a greater part of the time serving the church as deacon, which office he honorably filled. He gave much to the mission cause and contributed much to building churchhouses and colleges. He leaves a wife and four sons. Services by Daniel Rothenbarger. JOSEPH WEAVER.

STERN.—In the Red River Valley church, N. Dak., June 5, 1900, of inflammation of the bowels, Edith Mary, daughter of friend R. J. and Sister Stern, aged 14 years, 1 month and 12 days. Edith leaves father, mother, two sisters and one brother. Services at the home, conducted by Bro. George Strycker, from 2 Tim. 4: 6. Interment in the Mayville cemetery. NETTIE STRYCKER.

STURGES.—In the Pleasant Prairie church, Ireton, Iowa, May 25, 1900, Sister Florence Sturges, aged 14 years, 5 months and 6 days. She united with the church in June, 1897, and was a faithful little worker until death claimed her. Services by H. F. Maust, from Job 1: 21. ELMER E. RILEY.

WEAVER.—In the bounds of the Price's church, Ohio, June 16, 1900, of cancer, Sister Ella Weaver, aged 40 years, 4 months and 17 days. She was married to Jos. Weaver, Jan. 1,

1882, who preceded her nine years. Three weeks before she died she was received into church fellowship. She then resigned herself to the will of God, and longed for the end to come. Services by the Brethren in the M. E. church at Lewisburg. JOS. LONGANECKER.

WEAVER.—In the English River church, Iowa, June 12, 1900, of nervous complications, Sister Mahala, wife of Isaac Weaver, aged 65 years, 3 months and 7 days. She died with bright hopes of the beyond. Text, 1 Thess. 4: 13-18. S. F. BROWER.

WOLFE.—At Cardington, Ohio, June 25, 1900, Sister Anna Wolfe, aged 86 years. She was a faithful member of the Brethren church for over fifty years. She was the widow of Charles H. Wolfe, who preceded her twenty-two years. A. H. WOLFE.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 9 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 14th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Locust Point, 8 P. M.; Monday, Ad., 12 W. Camden St.

DECATUR, ILL.—Geophart Hall, 123 S. N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 14th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Freestman and Calhoun St. Services, Sunday, 9:30 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Cable, off at Irving.

DES MOINES, IOWA.—1606 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. Hummel St. and Hechlin Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue, S. E. Preaching, 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M. at Old Schoolhouse on Madison St., 24 1/2 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craton Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenview. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—1391 4th Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday; Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; Preaching, 10:30 A. M.; 7 P. M.; Bible study, 8 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St.; S. S., 10 A. M.; Preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—235 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 D'Arberville Ave. near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; Preaching, 7 P. M.; Prayer Meeting, Wednesday, 8 P. M.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

GERMANTOWN, PHILADELPHIA, PA.—6611 Germantown Ave. Prayer meeting, Thursday, 8 P. M.; S. S., 9:30 A. M.; preaching, 10:30 A. M.; 7:45 P. M.

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It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life;

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That True Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Non-Conformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4-5.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Address:

BRETHREN PUBLISHING HOUSE,
ELGIN, ILLINOIS.

Lightning Rods.

Not a few of our readers are interested in lightning rods, and some of them have religious scruples about the use of them on their buildings. Concerning the value of lightning rods, we clip the following from *The Literary Digest*:

This is the lightning-rod season, and it is regarded by *The Electrical Review* as an opportune time to put the farmer on his guard against the wiles of the "lightning-rod man," who is now going his rounds in the rural districts equipped with "a reel of twisted wire ribbon, some alleged insulators, a few gilded points and spikes, and an enormous quantity of impudent loquacity." *The Review* warns its readers that the lightning rod as a protector has been much overestimated, and that in the case of many of those purchased from the agents aforesaid its value is nearly or quite nothing at all. It says:

"It is just as well for people who live in the suburbs or the country to know that the average lightning rod has about as much influence on the disposition of lightning to strike their premises as the color of the paint on their houses. There is not enough known to-day about lightning and its habits to formulate a really satisfactory statement of its laws, but a few things about it are known. There appear to be several kinds of lightning discharge, the two most prominent perhaps being best defined as the impulsive rush discharge and the oscillating stroke striking several times over the same spot. We know that lightning is the discharge of an enormous condenser of which the clouds and the earth are plates, and of which the electrical capacity is simply enormous. The volume of the average discharge of lightning is probably not very large as compared with the heavy currents used in electric lighting and railway work, but the nearest approach that has been made to measure it indicates that it is of the order of a thousand amperes more or less. Since the discharge is almost invariably either a sudden rush or a violent electrical oscillation, the ordinary laws governing electrical conductivity do not control its actions, and it is necessary to look to the phenomena of high-tension and high-frequency discharges in order to understand what may be expected from a lightning stroke."

We are further warned by *The Review* that the present state of knowledge on the subject is mostly confined to negative conclusions, but that one of these conclusions is that the average lightning rod is of no use whatever. We can be certain that ample protection would be given to a barn by enclosing it in a thick copper shell, but a lightning rod constructed upon the most scientific principles might avail little if it came into the path of certain kinds of lightning. On the other hand, lightning may take the ordinary lightningrod as a path and go quietly to earth over it without doing damage. To quote the concluding paragraph:

"There should not be, in thickly-populated regions where houses are close together, any particular uneasiness about the danger of lightning. In places where the population is entirely concentrated and the buildings are close together the fatal results of lightning are practically nil. It is in the country districts, where trees are abundant and houses frequently surrounded by them, that fatal accidents more frequently occur. Furthermore, the city man, as a general thing, has no lightning rod. The country man almost invariably has. In either case, however, the chances of death by lightning are so small as to be utterly negligible."

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ANNOUNCEMENTS.

DISTRICT MEETINGS.

Sept. 20, 8: 30 A. M., District of Middle Iowa, in the Harlan church.
Oct. 5, District of Southern Iowa, in Mt. Etos church.
Aug. 10, District of Texas and Southwestern Louisiana, at Marvel, Texas.
Sept. 21, 9 A. M., District of Oregon, Washington and Idaho, in Damascus meetinghouse, Portland, Oregon.

LOVE FEASTS.

Idaho—
June 30, 6 P. M., Grafton church, at Southwick.

Indiana—
Aug. 23, 2 P. M., Ogans Creek.
Sept. 6, 10 A. M., Eel River church.
Sept. 8, 10 A. M., Somerset church.
Sept. 12, 4 P. M., Pipe Creek.
Sept. 13, 10 A. M., Beaver Dam.
Sept. 15, 2 P. M., Huntington.
Sept. 29, Salem congregation.
Sept. 29, New Hope, Seymour.
Oct. 3, Sampson Hill, Shoals.
Nov. 2, 10 A. M., Mississinewa church.
Nov. 3, 4 P. M., Antioch.
Nov. 3, 4 P. M., Andrews.

Iowa—
June 30, Farnhamville.
Sept. 15, Prairie City.

Kansas—
Sept. 1, 2 P. M., Saline Valley, at H. Talhelm's.
Sept. 8, 10 A. M., North Solomon church.
Oct. 6, White Rock church.

Michigan—
Oct. 6, 2 P. M., Sugar Ridge.

Minnesota—
June 30, Winona.

Missouri—
Aug. 4, East Prairie.
Sept. 29, Fairview church, near Cherry Box.

Nebraska—
August 11, South Loup ch., 7 mi. northeast of Miller.
Sept. 8, eight miles northeast of Arcadia.
Sept. 29, Juniata.
Oct. 13, 4 P. M., South Beatrice.

North Dakota—
June 30, 2 P. M., West Rocklake, Deardorff's Barn.
July 7, 2 P. M., Rock Lake church.
July 12, 4 P. M., Pleasant Valley.
July 14, 4 P. M., Carrington church.
July 21, Bowbells.
June 30, 2 P. M., West Rocklake, in Bro. Geo. C. Deardorff's barn.

Ohio—
July 7, Greenwood.
Sept. 15, 10 A. M., Maumee church, Defiance Co.
Sept. 29, 10 A. M., Logan.

Oregon—
Aug. 8, Coquille Valley.

Oklahoma Territory—
Sept. 15, 4 P. M., Oak Creek cong., near Canute.

Pennsylvania—
Oct. 6, 3 P. M., County Line.

South Dakota—
July 7, Willow Creek ch., 16 mi. S. W. of Frederick.

Texas—
Aug. 11, Marvel.

West Virginia—
Aug. 21, Beaver Run congregation.
Sept. 8, Egloo.

Wisconsin—
June 30, Barron.

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THE GOSPEL MESSENGER.

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 38.

ELGIN, ILL., July 14, 1900.

No. 28.

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EDITORIAL MISCELLANY.

PORRICO, the island, with its four small dependent islands adjacent, to which Bro. M. G. Brumbaugh goes as a Commissioner of Education, comprises about 3,606 square miles of territory, about one-third the area of New Hampshire, and contains a population of 953,243 souls. The density of population is about equal to that of Massachusetts, is twice that of New York State, three times that of Ohio, and more than seven times that of Cuba, which, though eight times greater in area, contains but 1,572,000 inhabitants. Taking the island as a whole, there are 264 persons to the square mile, the lowest average for any district being fifty-eight, which is about the average for Indiana. The increase, too, of population since 1860, though below the rate in many States of the Union, seems noticeable as occurring in a long-settled district. The official census of 1860 showed 583,308, and that of twenty-seven years later 798,565 inhabitants, as against the 953,243 given above for 1899. The decennial rate of increase during the whole period varied from 9.14 per cent between 1877 and 1887 to 16.20 per cent during the last dozen years.

It is thought that the old-time prosperity may yet return to Florida. Several years ago it was looked upon as the most delightful and promising section of the great South. The climate was Eden-like and the orange industry exceedingly profitable. The man who was the happy possessor of a few acres of bearing orange trees was considered practically independent. But there came an unprecedented freeze, and took down nine-tenths of the trees in the State. People who had never dreamed of want saw their

source of a livelihood disappear like mist. First came disappointment, and then despondence, followed finally by a determination to try it over. Hundreds of groves were built up again in a far better condition than before, then came another freeze, and last year a third one to a part of the country, but in the meantime many of the orange growers moved farther to the south, and now have groves below the frost line. These new groves this year will probably yield one million of boxes, and inside of a few years five million boxes. It is also believed that a long period of mild winters is now in store for Florida, and should this be true, then in less than ten years the Florida orange will be as common in the northern market as apples. There is a theory that this cold wave period does not last longer than seven years, and there seem to be some facts in support of the theory. But in Florida, just as in some other parts of the country, the people are not as grateful to the Lord for the blessings they do receive as they should be.

VOLTAIRE predicted that at the end of the nineteenth century the Bible would be a forgotten book. Time has proved more clearly that he was no prophet, for the Good Book has never, says the *New York Observer*, been remembered more lovingly, or studied more reverently, or guarded more carefully than it is to-day; it has never been circulated more widely, nor has it wielded so potent an influence as in the century about to close. Instead of being forgotten or out of date, it has been and it is pre-eminently the book of the century. At the beginning of the century there was not a single Bible society in the world. Now there are seventy-three, and through their agency alone more than 280,000,000 Bibles have been distributed during the century. If to these be added the millions of Bibles published by the University Press of Oxford and the many publishers in all parts of the world, there are in circulation, either in whole or part, at least 500,000,000 copies of the Bible. This does not seem extravagant, although that is one for every three of the world's population. The reason for this popularity is, it deals with the greatest of all subjects—those which relate to God and to the human soul and to man's eternal destiny. And no critic, however brilliant, can uproot a single one of its doctrines.

The reports from China are so conflicting that it is impossible to know the condition of affairs there. Yet a few things seem to be definite. It is said that Japan is to furnish most of the soldiers necessary to restore order in China, and that promptly. Still there is little or no prospect of an early relief of the foreigners in Peking, if they are still living. Disorder prevails particularly in northern China and it appears to be spreading. Without a large force of soldiers it will not be safe to try to send relief. The latest reports are that Prince Ching, former head of the Chinese foreign office, is aiding the foreigners and opposing the rebels; and also that the Empress Dowager has come to realize the folly of opposing the allied powers and is trying to restore order. If these reports are true and if the viceroys of the southern provinces maintain order, the trouble in China may not be as serious as was anticipated. It is to be hoped that the disturbance will soon be at an end: for if it continues and a large army of foreigners is sent in to restore order there will be a terrible loss of life. If the members of the different legations in Peking are alive and remain uninjured it will not be so difficult to satisfy the allies. But they are determined that

the lives of their citizens shall be respected in China as elsewhere. There is no telling what the next week, or even the next day, may bring forth, but we trust that it will be peace and safety in China and elsewhere, for of the shedding of blood there has been much more than enough all the world over.

THE *Christian Herald* contains a very interesting, but short, account of the great Chinese wall, erected two hundred years before the commencement of the Christian era. It is a stupendous wall, was planned by Chinese engineers and completed by Chinese labor. Its purpose was to keep out Tartar invaders. It was built by piling up brick by brick in massive masonry, to a height of eighteen feet, with a tower twenty-five feet high at short intervals. The foundation was of solid granite, and to calculate the time of building or cost of this wall is beyond human skill. So far as the magnitude of the work is concerned it surpasses everything in ancient or modern times of which there is any trace. The Pyramids of Egypt are nothing compared to it. In building this immense fence, to keep out the Tartars, the builders never attempted to avoid mountains or chasms to save labor or expense. For 1,300 miles the wall goes over plains and mountains, and every foot of the foundation is of solid granite. In some places the wall is built smooth up against the bank, or crosses a precipice where there is a sheer descent of 1,000 feet. Small streams are arched over, but on the larger streams the walls run to the water's edge, and a tower is built on either side. On the top of the wall there are breast-works or defenses facing in and out, so that the defender's forces can pass from one tower to another without being exposed to an enemy on either side. The recent troubles in China bring this wall into prominence, not because it is of any value, but because of its connection with the history of China. As a means of protection it is of no importance whatever.

THE city of Rome is surrounded by a great plain known as the Campagna, famous in history. The Campagna, in the time of Rome's prosperity was as beautiful to look upon as the Cumberland Valley, and is even yet noted for the fertility of its soil. To the north and east are the mountains. Through this plain to the south runs the Appian Way, at one time the finest road in the world. The country however, is so malarious that very few people can live upon it, and then it is greatly infested with the mosquito. It is believed by not a few of the leading physicians that the mosquito is the real cause of malaria, and that if people in the malarial sections can protect themselves from these pests they will not be affected by the disease. The theory is to be tested on the Campagna this summer. A mosquito-proof house has been erected on the most sickly part of the plain, and here two doctors with their servants are to live. While the screening will keep the mosquitoes out, it will admit plenty of air. The men will be allowed to go where they please, among those who till the soil or elsewhere, during the day, but they must be in their house one hour before sundown. They are not to make use of any medicine to keep off the malaria, and if they retain their health till October, it will probably be settled that the mosquito is mainly the cause of the malaria. In order to avoid the disease, while living in malarial regions, it will then be only necessary to get rid of the mosquitoes or else successfully screen against them. The result of the experiment will be watched with more than ordinary interest.

ESSAYS

"Strive to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE BLOOD-WASHED THROG.—Rev. 7: 9-17.

BY J. S. MOHLER.

AND I saw a great multitude none could number
Surrounding the throne of lightnings and thunder,
Giving glory to God, and with palms in their hands;—
Having washed their robes white in the blood of the Lamb.

They came from the dungeons and prisons below,
From the dens, and the caves, and the ocean's deep flow,
From the sword, and the stake, and the chains, and the flame,
Choosing death to denying their Lord's dear name.

They were beaten and driven to the ends of the earth
And were strangers and pilgrims from the land of their birth.
They were seeking a city that was built without hands,
While washing their robes in the blood of the Lamb.

But now they are happy on eternity's shore,
And will hunger and thirst and will sorrow no more,
For the Savior will feed them and lead them along
To the fountain of waters with joy and with song.

All their tears he will wipe from their eyes away,
And clothe them in beauty like the sun at noonday,
And with him in glory they shall reign on the throne,
Forever to remain with the Father at home.
Morrill, Kans.

THE LORD'S SUPPER.

BY CHAS. M. YEAROUT.

In Five Parts.—Part Three.

SIGNIFICATIONS OF THE PASSOVER, AND THE LORD'S SUPPER AND THE COMMUNION.

THE passover was kept in commemoration of their (the Jews') deliverance from Egypt. It was an annual feast kept on the fourteenth and fifteenth days of Abib, and continued till the twenty-first. While this passover meant deliverance to the Israelites, it meant death to their enemies and oppressors. "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day (the fifteenth of Abib) shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by ordinance forever." Ex. 12: 12-14.

While the passover was commemorative it was also typical: the lamb pointed forward to Christ, the blood was typical of the shedding of the blood of the Lamb of God, who shed his blood on Calvary's cross, and cancelled the sin of the world. It was not possible that the blood of bulls, goats and lambs could take away sin. The Adamic sin remained in full force until the world's Redeemer came and gave his life a ransom, and his blood alone could atone for sin. God would accept of no other sacrifice. All the offerings under the ceremonial code, the passover not excepted, pointed to Christ as the perfect and only acceptable offering for sin, and all those offerings met in and were fulfilled in Christ. We have not entered the realm of types and shadows, but the borderland of heaven itself. "For ye are not come unto the mount (in Arabia) that might not be touched, and that burned with fire, nor unto blackness and darkness (types and shadows), and tempest; but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12: 18, 22-24. The law with its ceremonial offerings made nothing perfect, but simply foreshadowed the ushering in of Christ and the perfect way. The Lord's Supper represents feeding upon Christ as a full and complete

Savior, and also points the partaker forward to the marriage supper of the Lamb, in the evening of this world.

Jesus represents himself as a king going into a far country to seek for himself a kingdom, or as John puts it: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3. Before leaving he delivered his last will and testament to his subjects, and tells them to "occupy," hold fast, "till I come." "Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." Luke 22: 28-30. This Lord's table is now in his kingdom—church—and his faithful subjects eat and drink at it, in fond anticipation of partaking of it anew with him in the triumphant kingdom; for so he hath promised. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching: verily I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12: 35-37; 1 Peter 1: 13.

Jesus said in that memorable night when he ate his last supper and instituted the bread and cup of Communion: "For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." When Christ comes again, and takes unto himself his ready bride, the nuptials will be celebrated with a marriage supper, and Christ will again partake with his faithful bride, in her fullness of anticipated bliss and glory. No wonder the Revelator breaks forth in the pleasing refrain: "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." "This is the day which the Lord hath made, we will rejoice and be glad in it." "Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19: 7-9.

All those who would be partakers at and enjoy the marriage supper of the Lamb must hear the call now, and prepare themselves for that glorious event. Thousands are making the fatal mistake of excusing themselves, like certain ones of old,—the supper is ready in Christ's kingdom, but they will not come in and eat it. In order to be partakers with Christ in the triumphant state we must be partakers with him in this present state of suffering and opposition. Those that eat and drink worthily at Christ's table in his kingdom, in its earthly aspect, continue with him in his temptations, and will ultimately enjoy the marriage supper with him in the evening of this world. The Communion—the bread and the cup—points us back to the suffering and death of our adorable Redeemer on Calvary's brow. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." By worthily partaking of the bread and cup we are brought in contact with the life of Christ, and thereby renewed in the inner man. The bread represents and is an emblem of Christ's broken body. The cup represents and is an emblem of his spilt blood.

Summary: The passover was commemorative of the destroying angel passing over Egypt, and the deliverance of Israel in passing out of bondage, and was typical, pointing forward to Christ, our passover. The Lord's Supper represents our feasting upon Christ as a full and complete Savior, and also points us forward to the marriage supper at the close of this dispensation, when Christ receives his purified church unto himself. The Communion is commemorative, carrying us back to the saddest of all tragedies on Calvary's summit, where our blessed Lord yielded up his life for us, and also represents our oneness and union with Christ. To misapply either of these by calling the passover supper, or supper passover, or the Communion the Lord's Supper, is to do violence to language, and charge God with ignorance in using words that do not con-

vey to the mind of the reader his meaning and purpose. When God used the word supper he meant an evening meal; when he used the word Communion he meant the bread and cup; when he used the word passover he meant a feast of the Jews. "Let God be true, but every man a liar." Rom. 3: 4.

Warrensburg, Mo.

TO WHAT BIBLE SANCTIFICATION LEADS.

BY D. E. STOVER.

Sanctification—holiness.—Hudson's Greek Lexicon.

Sanctify them through thy truth, thy word is truth.—John 17: 17.

Now ye are clean through the word which I have spoken unto you.—John 15: 3.

For this is the will of God, even unto your sanctification, —1 Thess. 4: 3.

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.—2 Thess. 2: 13.

FROM the above Scriptures, and many kindred passages, we learn, first, that our heavenly Father wills our sanctification; second, that Jesus prayed for our sanctification through the truth. The Holy Spirit guides all true seekers into the truth, in order that they may be sanctified through the truth. The Holy Spirit, whose mission it is to guide us into all truth, cannot guide those who are not willing to obey all the truth.

We are sanctified through the truth only when we through faith are willing to take the whole Word of God as the man of our counsel. Through faith in Christ we are sanctified by his blood. Heb. 9: 13, 14. By obedience we are sanctified through the truth. "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." 1 Pet. 1: 22, 23.

Christ is our example in obedience. He obeyed God's law perfectly, thereby sanctifying himself that his followers might be sanctified through the truth. John 17: 19. "Though he were a son, yet learned he obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." Heb. 5: 8, 9. He has left us a perfect example in obedience, meekness, and patience under suffering. "If we suffer with him, we shall also be glorified with him." Rom. 8: 17. We must study the life of Jesus, and imitate him in spirit, in word, and action in order to be sanctified. If we claim to abide in him, then we ought "to walk even as he walked." 1 John 1: 6. Obedience is not doing a few things that we like to do, and leaving others undone that we do not like to do. The life of Christ is not only to be believed, but to be followed, if we would be sanctified.

A true living faith embraces the whole Word of God, and will demonstrate itself in obeying the same. "But thanks be to God, that where-as ye were servants of sin ye became obedient from the heart to that form of teaching whereunto ye were delivered, and being made free from sin, ye became the servants of righteousness." Rom. 6: 17, 18. Bible sanctification is only enjoyed by him who, childlike, receives the entire Word into a good and honest heart; he is thereby cleansed, sanctified, separated, consecrated and made holy by God through the truth, and the Savior's prayer to the Father, as found in John 17: 17, is answered in the lives of all true Christians by following after his footsteps and making him our pattern and example. Thereby we are made clean, sanctified and holy, in cleansing the flesh and spirit from all defilement; thereby we purified our souls, in obeying the truth. 1 Pet. 1: 22.

In conclusion we want to give the thoughts of our beloved Brother Quinter, who once lived and moved as a shining light among us, who, though dead, yet speaketh. On the subject of sinless perfection, in GOSPEL MESSENGER of March 23, 1886, in commenting on 2 Cor. 7: 1 he wrote the following: "Now if Christians carry out fully all that is com-

prised in this apostolic admonition, it would seem to lead to a sinless state; and the possibility of Christians carrying out the admonition is manifestly implied, for the inspired apostle would not admonish his brethren to do what would be impossible for them to do."

Commenting on Eph. 5:25-27, he again wrote in the same article: "Now as the church is made up of individual members, if the church, as a body, can attain to the holy state here referred to, it would seem to follow that each member may do the same, and if the attainment here referred to, that of having no 'spot,' 'wrinkle,' 'blemish,' or 'any such thing,' and of being 'holy,' is reached, will it not be a sinless state? It would surely seem to be such."

We thus give our brother's words to show that Bible sanctification and holiness are no new doctrine among us. "And the God of peace sanctify you wholly." Paul, 1 Thess. 5:23.

DAYS OF MIRACLES.

BY JOHN E. MOHLER.

It is not very hard to get people to believe that the days of miracles are past, for they do not see such things, and this is the best evidence to convince them. The Lord promised miraculous events in response to our faith, and none of us appear to like to admit that our faith is short of his promises, and therefore we think we have as much faith as the disciples used to have. Now I do not believe that, and am ready to admit frankly that I have not "faith as a grain of mustard seed" always, and of course then the mountain is not always removed. Nor was it done in the apostles' days, without faith. I do not know that any of us will ever have faith, such as the apostles had, for it is a gift of God, and is not acquired, in the way that virtue, temperance, chastity, or patience is. The probabilities are that if most of us had apostolic faith we would become so puffed up as to endanger our eternal life, for if we had their faith we could surely perform their miracles. It may be that the day of such faith is past, but the day of miracles still exists and we may expect it to until God reveals otherwise, no matter how loud men may speak to the contrary.

Then there are miracles that man has very little to do with, and they are going on right along. Every true conversion is a miracle, and always will be. Every instance of a believer being raised from a bed of sickness, by the prayer of faith, along with the anointing and laying on of hands, is a miracle. When the Spirit of God moves his people to give liberally in any way, to his work, and they find themselves no poorer because of it, but richer in many ways, it is a miracle. When the vicious nature of a man, which has never been tamed by earth's strongest powers, yields submissively to the quiet voice of the Holy Spirit, it is a miracle. Oh, the world is full of miracles not dependent upon our poor faith! Nor has it ever been shown that the prayer of faith was unavailing, even to the working of miracles! But many a person has not had faith when he thought he had it. Faith is not something that comes at our will. It is a gift of God, and the person who has it receives it from God. His gifts are not bestowed indiscriminately, and he has not promised that his disciples shall always have faith as a grain of mustard seed, in respect to all things. When they have such faith I assure you they can perform miracles, for God's Word says so.

Finally, instead of arguing that the day of miracles is past, which no one knows more about than anyone else, and which comforts and helps no one, if convinced, let us pray after the manner of the disciples, "Lord, increase our faith."

Warrensburg, Mo.

"HE IS FAITHFUL THAT PROMISED."—Heb. 10:23.

BY C. H. BALSBAUGH.

To Elder Albert Hollinger, Washington, D. C.:—

"EXCEEDING great and precious promises" are given us through "him that hath called us to glory

and virtue." 2 Pet. 1:3, 4. "All the promises of God in him are yea, and in him Amen, unto the glory of God by us." 2 Cor. 1:20. The divine nature and promise correspond. "God is love." This is the fountain of all the promises and the guaranty of their fulfillment. We are earnestly enjoined to "grow in grace," which simply means we shall become like God. Were it not that God is love, grace would not exist. I have compressed my creed into four letters—L-O-V-E. My life, my salvation, my heaven, my eternity, are all comprised in four letters, —L-O-V-E. Where this abounds, the eternal purpose of God in Christ is accomplished. This secures the fulfillment of all the promises. This gives us Emmanuel, and this assures the solidity and efficiency of the church, and takes the Gospel to the ends of the earth.

What more can God do for man than is certified in Rom. 8:32, 37 and Philpp. 4:13? What a wonderful triumph it is to be so absorbed in God, so perfectly surrendered to his will, as to be above all circumstances and occurrences. Always calm, always master of the situation, always ready to "rejoice in tribulation," and to return good for evil. Let no one say this is impracticable. It is the very essence of Christianity. God is never upset by any of the marvelous contingencies of his vast empire. And he wants to bring us into such close affinity with himself that in the direst extremity we may say, "None of these things move me." Acts 20:24. God in the flesh means humanity deified. This is "the mark toward which we are to press." Jesus is both pattern and goal. Philpp. 3:14. God must act like God. When he is our life, the totality of our being, our Alpha and Omega, we are miniature Gods. John 10:35. This is why Jesus is not ashamed to call us brethren. Heb. 2:11. This means our every deed to be born of God. 1 John 4:7. A love-genesis and a love-birth will not fail to produce a love-life, the very counterpart of Emmanuel.

I often think of you, and the flock committed to your charge. Wonderful is the depth, and comprehensiveness, and solemnity of Acts 20:28. It is by no means considered throughout Christendom as it deserves. The word "feed" takes us immediately to John 6:33, 35, 48, 51, 53 to 58. That is verily God's minister who knows how to deal out this Bread to the hungry. "Rightly dividing the word of truth." 2 Tim. 1:15. This is the true representative of Jesus. This requires a profound realization of John 5:39, and Luke 24:45, and John 16:13, 14. May you so live, so teach, so work, as to endear yourself to the church at Washington, and wherever you go. To be an "overseer" of souls is the divinest vocation on earth. It is verily to be "in Christ's stead," 2 Cor. 5:20. To watch and guard and care like God—this is the dignity and joy and accountability of the eldership. Such a servant may humbly yet boldly make the challenge, "I am pure from the blood of all men." Acts 20:26. "Such a devoted, faithful minister will 'both save himself, and them that hear him.'" 1 Tim. 4:16. Such an "overseer" can work and live and die in the triumphant anticipation of 1 Thess. 2:19, 20. This makes life a jubilate in the midst of sorest trials. I send my fervent love to every saint in your church. I love them all, and ardently desire "that they walk worthy of the Lord unto all pleasing." Col. 1:10. I met with some noble souls while with you. I hope they are all true cross-bearers, and not ashamed to bear reproach for Jesus' sake. Let us all glory in Acts 5:41, Gal. 6:14 and Rom. 8:18. Let us yearn and strive for deeper love, greater zeal, and more ready sacrifice in the triumph of the cross of Christ. It pays most gloriously to devote life and time and substance to the glory of God. His glory is the redemption of the human race. For this he has sacrificed "all the fullness of his Godhead." Col. 2:9. "Let us be workers together with him." 2 Cor. 6:1.

Union Deposit, Pa.

God, indeed, hath said that if we fall He will put under His hand to break that fall, but not so to keep us in His hands as we shall be out of danger of falling again.—Thomas Goodwin.

REMEMBER THEM.—Heb. 13:3.

BY NANCY D. UNDERHILL.

Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.—Heb. 13:3.

THE above is simply an exposition of the Golden Rule, as it should be applied to our unfortunate brother or neighbor. Notice that dear little word "as." *How much it means!* Jesus says that we should love one another "as I have loved you." The divine law is, "Love thy neighbor as thyself." To do so would be to do all good and no harm. To love as Jesus loves would be willingly to suffer shame, torture and death for our fellow-men, and to forgive every insult and injury against ourselves while so suffering. "Love seeketh not her own." Love is not selfish, but ever seeks to bestow upon others the richest and best.

And now we are told in the Word to apply that golden rule of love to the lowest of human kind. Them that are in bonds—*slaves, servants, prisoners.* It does not even say "part of them;" does not qualify the pronoun by means of a little phrase designating worthiness. Why? Is any soul for whom Jesus died unworthy? No matter what color his skin, no matter how low his position, no matter how black his crime—Jesus does not qualify. He simply says, "Remember them." Ah! does he not qualify? Yes, he does; but you will notice it is the verb—remember—and not the pronoun—them—that receives a qualifying addition. While he does not exclude a single one of the class mentioned, by making some designation, he adds an explanatory phrase to the command, "remember," by telling us *how* to remember them. "As bound with them." Let us place ourselves in the same position. Suppose it were *we* that were humbled, embarrassed, bowed-down, obliged to perform menial service—suppose it were *my* son or self that sat in a gloomy prison cell, that wore the ugly stripes, that toiled beneath the muzzle of a gun year after year. Suppose it were *our* boy that had been guilty of some small crime. Would we, if we were in the jury's seat or on the judge's bench, or in the lawyer's place, be so anxious to have our own boy, or our own self, sent to prison for a year or two? Then, suppose at the expiration of that sentence it was you or I, or your boy or mine that found himself a stranger in the world, without parents, friends, home or means; no position, no reputation, no recommendation; with detectives watching every move to get a clue against him. And suppose it was cold and dreary and desolate, and no door open, only the door of the saloon. *There* is a place, and warmth and welcome. *There* are friendly souls to say, "Come on, 'pardner,' have something to warm you up." Who grants license to the saloon and other dens of vice?

There stands the church, like a grim monster. Its doors are shut, and locked. No welcome *there!* Only on Sunday morning, and now and then occasionally an hour during the week. There is no place for a man that is down to turn for a kind look or word of advice or a helping hand, only to the saloon. He wants employment. What are his recommendations? None. No matter how honest of heart he may be. No matter how sincerely he has turned over a new leaf, and resolved to lead an honest, upright life. If he goes to church on Sunday, he cannot there say, "I'm looking for work, who needs a hand?" But in the saloon he can. He cannot find food and clothing in the church, nor rest and warmth and shelter, because it is closed most of the time. There's no place for him but the saloon; and there he goes. By and by something happens. A store is broken into, some one is robbed; something was stolen. No wonder! The only wonder is that the crime was not a hundred-fold greater. Johnny is arrested on suspicion. It is soon proven that he was seen loitering around the saloon. Maybe he had been seen drinking. It is soon found that he was penniless and unemployed. "Who is so likely to have stolen as he?" Of course it was he; he had to have something to eat; and the nights were too cold for outdoor sleeping. John-

ny's the culprit; he's an ex-convict." That settles the matter. He is brought before a jury, tried and convicted, whether guilty or not, circumstances being against him, and sent to the penitentiary for a much longer time than before. He is a hardened old criminal now; so they make the sentence much more severe. Is it strange they become hardened? Is it strange they do not embrace Christianity? Would you or I, under the same circumstances, pinning away all the best years of our life in a prison cell, under the stigma of deep disgrace, just for some small crime,—probably aggravated,—would we feel that God loved us, and that his children—the church members—were anxious to open their doors and hearts to us, and call us "brother?"

"Remember them that suffer adversity, as being yourselves also" in the same condition. Oh, brethren! suppose it were *we*. Wouldn't we long to have some one do something for us? What can we do? We ought to hide our faces for shame. We don't try half so hard to save souls as Satan does to destroy them. Why do we not? Why not have a place in every church, and keep it always open? Why do we not provide a place for the homeless and friendless and the unemployed to go and find warmth and comfort and good books and papers to read, and freedom to speak, and information concerning employment needed? It would cost no more to keep such a place open, and some one in attendance, than it costs to keep a saloon clerk in a saloon. Does it cost too much? Are the people too selfish to do so little for a fellowman? If so, then we do not blame them for wanting nothing to do with Christianity. If we are too proud to receive strangers within our door, and too close to make any provision for them, and too indifferent to care whether our fellow-travelers on earth have happiness or misery, plenty or starvation; whether they ultimately reach heaven or hell, then our religion is not what it should be, nor are we what we should be. Too many churches are simply expensive luxuries, built for the saints (?) to meet in, and enjoy their comfort at stated times. Where is the church to-day that does not build its house for its own members? Christ gave up heaven and suffered death for sinners. What are *we* doing for sinners? Are we living the life of Christ in the flesh? If not, then we are none of his. We build houses and homes, and have expensive meetings for our members and our members' children. But *what are we doing for sinners?* When we go to a town where there is a prison, some may "visit the prison;" that is, they go there, as they would to a menagerie, and look upon the caged animals within. But that does not at all fulfill Matt. 25: 36. To visit the institution and to visit its inmates are two quite different things.

This is not written to condemn any soul, but to set God's children to thinking. We are asleep. I mean all Christianity. I do not refer to any one denomination in particular; but to all who profess the name of Christ. "Awake, oh, Zion." It is surely time to awaken out of our lethargy, and to go to work,—not to sweep and dust and cook and scrub, and to plant more corn to feed more hogs, to buy more land, to plant more corn on, to feed more hogs with, to buy more land, but to reach out a helping hand to our needy people, whether in the church or not, and to do the work which Christ gave us to do, a work of salvation, a work of love. "Remember them which are in bonds, and them which suffer adversity." How?

VALUE OF A SUCCESSFUL SUNDAY SCHOOL TO THE CHURCH AND COMMUNITY.

BY MRS. J. CARSON MILLER.

THE proper training of the young has always been considered an important matter, in the eyes of God as well as in the eyes of good men. This training was at first wholly confined to the parents, but even as early as the time of Abraham we find this old patriarch a leader and teacher of several hundred people before he had children of his own. He is complimented by God as having been skillful in

training his household. In some form, the training of the young under the instruction of God's people, or, in other words, the church school, has existed from the days of Moses until now.

There can be no doubt that the young need teaching and training outside of the teaching they hear from the pulpit,—outside of the training they receive in the home. I shall try to notice briefly how well the teaching of the successful Sunday school is adapted to this end. All the advantages mentioned may not be seen in every Sunday school, but they should be seen in every successful Sunday school.

The successful Sunday school is an advantage to the church because it awakens greater interest in the study of the Bible, and hence causes people to take greater interest in the services of the church. As the lessons and teachings of God's Word begin to unfold, the anxiety to know more of its precious truths leads us to be more attentive during the preaching service. Many are not interested in the preaching service because they are not familiar with the Bible and its teachings. The Sunday school gives them most familiarity with the truths of the Bible, and this acquaintance means more frequent attendance at God's house, closer attention to the preaching of the Word, and an earnest desire to be made better.

Again, the successful Sunday school is valuable because it uses the latent power in the church. The talents that would otherwise lie dormant are awakened and are made to increase by cultivation and use to such an extent that the church, in looking about for those who are needed to carry on the Master's work, has no trouble to find them, for they are in continual preparation. Many who are now doing nothing for the church would become earnest workers if once started. What the church needs is more activity. There is sufficient power within her borders to do the work that she is called upon to do; the trouble is the power is not developed. Let the church seize every opportunity to implant in her members a spirit of activity, and thus strengthen them and make them more useful in the advancement of Christ's kingdom here on earth. A writer on Sunday-school teaching says: "The Sunday school must be regarded as a most inviting field of Christian effort. In no other position within reach of most private Christians can diligence and faithfulness accomplish so much for the advancement of the Redeemer's kingdom. Quite humble literary attainments, and a very limited portion of time, well improved, will accomplish wonders in a Sunday school. It is a most hopeful province of philanthropy. It would be difficult to find the post in which larger and more favorable opportunities are afforded to minister to the temporal and spiritual necessities of families and neighborhoods, to cheer the despondent, enlighten the ignorant, reclaim the vicious, and confirm the well disposed, than that which the Sunday-school teacher occupies. It is, moreover, a most profitable means of self-improvement. Besides the familiar promise that he that watereth shall be watered himself,—which has been verified to thousands of teachers,—there is a direct and positive intellectual advantage. No one has taught long and faithfully without acquiring a familiarity with the subject taught, which nothing but teaching would supply."

Therefore the Sunday school develops power, and thus furnishes stronger workers for Christ. More, many more are needed. Look in what direction we will, the harvest truly is great, but the laborers are few. The church has employment for every member. This work tests abilities and gives strength. The Sunday school is the best spiritual gymnasium of the church as well as its best school for instruction. From it the future membership, yea, even the future ministry must come.

Thus it acts as a feeder to the church. It is a most valuable means for giving spiritual food to those outside of the church. There are in almost every neighborhood families whose children do not attend Sunday school. Often an invitation is all that is needed to induce them to come. The teachers and officers will look after such families. When

a new family comes into the neighborhood, the children, as a rule, want to go to Sunday school; and often the parents are glad to have them go, either because they wish them to learn what they cannot readily teach them, or because they are glad to be rid of the care of them for this short period. Let the church take the matter in hands as well as the Sunday school, and make such new families feel at home in our midst. We do not show as warm a welcome to strangers as we should. The successful Sunday school shows a hearty welcome to all strangers and visitors who happen to drop into the school. Visitors are thus made to feel at home, and have a desire to return again.

The value of the Sunday school to the church is evident when we consider its importance in the instruction of small children. They will learn lessons in a class of other children that they will not learn at home. Long before they are able to derive any benefit from the preaching services, their Sunday-school teacher will be bringing Bible lessons within their grasp and implanting truths in their hearts that they otherwise could not get. Nothing is of greater advantage in imparting spiritual instruction to children than a live primary department in a Sunday school, with a wide-awake, active teacher. The church has nothing else that will take its place. Let us now notice a few of the advantages of the successful school to the community.

As a large number of young people attend the Sunday schools, the benefits they receive from such attendance will necessarily affect the topics of conversation and the actions of the community in general, and since the subjects discussed in the Sunday school are so very different from what they are accustomed to hear outside of the Sunday school, their very thoughts must needs be changed. Moreover, the influence of these young people who attend the Sunday school must be very great over those with whom they associate. Hence the moral tone of the community will be greatly influenced, and the standard of excellence be raised to a higher plane.

The value of a Sunday school, however, does not stop with making the children and young people of a community better, but its influence often reaches through the children to the parents. Especially is this true in mission Sunday schools in cities and large towns where the schools are mostly made up of children. Many illustrations are given by city missionaries of parents who have been brought to Christ through the influence of little children who attended Sunday school.

Another thought is the great influence of the Sunday school in moulding the character of future generations. The lessons learned by the youngest children, while their minds are like wax to receive, can not fail to shape the future of a community, and give a religious character to the coming generation. In the language of another: "Had the zeal and liberality and piety of the people of God been active and warm enough to have put such a school wherever there was a needy population to welcome it, and if, when established, it had received the intelligent and hearty sympathy of the Savior's professed friends, we are confident that the current of public sentiment this day on any topic of general interest in any part of the United States would have set irresistibly in favor of truth and right. Few dwellings to-day would have been destitute of a copy of the Scriptures; few families, very few, would have been without the friendship and counsel of one or more Christian friends, and few cases of suffering, physical or mental, would have failed to receive seasonable sympathy and relief."

Considering, then, that the future of the community and the church is shaped in a greater or less degree by the Sunday school, how great is the responsibility of the teacher! How necessary is it that he should qualify himself to give the best instruction! And if his efforts have been wisely directed how gratifying the language of Daniel (12: 3), "They that be teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Bridgewater, Va.

REVERIES.

BY VIOLA FAGER.

WE once wrote a poem under the same heading (a dear friend and I). The foundation was fragments of pleasure, gathered while attending our educational meeting in one of our capital cities. They left pleasant memories. But times have changed: to-night as we recline against a friendly pillar of the porch we think of the past. Silence reigns almost supreme and solitude surrounds us. The only audible sound that penetrates the stillness is the melancholy murmuring of a stately pine. The moon rises over the hilltops and illumines the evening landscape. White, fleecy clouds hang low on the western horizon, and the starry canopy above forms a pretty background for the panorama before us.

Meadows of waving grass, clumps of trees here and there, and yonder on the hillside, where the marble shafts are towering towards the sky, is the beautiful but silent city of the dead. Christian men and women lie buried there, but their noble deeds and influence go on. How calm and peaceful it all looks on such an evening when everything blends so beautifully together. As we look into the ethereal depths of the heavens we are lost in admiration. The most skillful artist could not paint its likeness or the famous poet describe its sublimity. Our troubles almost sink into oblivion, for it seems like sacred music so divinely sweet that we are lulled into a dreamless slumber.

We return to reality and think of our childhood days of innocence, and then of our girlhood and schooldays. Happy times were they! Our feelings are mingled with pain and pleasure as we recall some of them: Pleasure because we enjoyed them; painful because many of our fellow-students are numbered with the dead. Classmates, where are they? Some of them we have lost all trace of; others have developed into strong men and women, morally, physically and intellectually. With these sterling qualities they are filling honored and useful missions of life, that do credit to their early training. And now we think more seriously, for in a few months, at best, we must face death, the inevitable. Perhaps that is why the fleeting fancies are dear to us. But how gladly we sometimes welcome death when the burdens of life seem to crush us by their very weight. Then rest, sweet rest, seems so inviting.

But death does not end all. To the faithful it means eternal peace and happiness. Man is not in his native clime here. If he was, death would never come. But his native home is with God, unless he sells his birthright as many have done. But life is half gone before we learn in what way we may best spend it, it is beset with so many vicissitudes and the hill of life is slippery to the experienced traveler. By the time we have reached comparative success we have also reached the valley of the shadow of death, and then we learn to our sorrow that our life journey has been one of experiments. As we stand on the brink of the grave and look back over our earthly pilgrimage, I think we experience a similar feeling to that of the tyro when he surveys his first picture. He asks his teacher for a "new pigment and a new canvas, and he will paint a new picture a hundredfold better than this one." He believes he now has the artist's eye, the artist's touch, the artist's stroke, the artist's conception, the artist's imagination, and therefore he is competent to paint a magnificent picture. So we say to the Great Architect: "Give us another life and we will make it beautiful. It shall not be disfigured by any mistakes, for we have sounded the depths of life with the line of experience, and we know where the shoals, quicksands and rocks are."

The eagle, when decoyed from his mountain home and placed in an iron cage, turns his sad and sorrowful eyes towards the peaks and crags of his native home. So in like manner the soul being caged in tabernacle of clay turns his eyes longingly toward the eternal habitation of the everlasting Father,

where its native home is, where it can wander in elysian fields blossoming with flowers of delight; where chilling winds, sorrow, sickness, pain and death are unknown; where it can bask in the radiant glory of God's love; where it can pluck the delicious fruit from the tree of life and eat and live forever. Who does not covet such a home as that? Such a being does not exist. Cato's soliloquy on immortality illustrates this inborn desire: "It must be so, Plato, thou reasonest well! else whence this pleasing hope, this fond desire, this longing after immortality? or whence this secret dread and inward horror of falling into naught? Why shrinks the soul back on herself and starts at its destruction? 'Tis divinity that stirs within us; 'tis heaven itself that points out an hereafter and intimates eternity to man." So as Paul says: "Put on the whole armor of God, that you may be able to stand against the wiles of the devil." And every one who expects to inherit eternal joy improves his time.

"For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build,
Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

"Let us do our work as well,
Both the unseen and the seen;
Make the house where gods may dwell
Beautiful, entire and clean."

Ashland, Nebr.

OUR PLACE.

BY H. DORA FLORY.

As his part is that goeth down to the battle, so shall his part be that tarryeth by the stuff; they shall part alike.—1 Sam. 30: 24.

HERE were six hundred men all willing and anxious to go out and take a part in the approaching battle. No doubt each man of the six hundred had his whole attention and interest centered in this coming conflict and its results.

But two hundred of them could not go. How they must have watched with anxious eyes their four hundred comrades as they crossed over the brook Besor and advanced to fight the battle upon whose outcome were centered all their hopes and the most intense desire of their hearts! How we imagine their prayers ascended to God in earnest supplication for the success and safety of the four hundred! But they faithfully performed their part. They took care of the goods belonging to all, and gave their words of encouragement to those who must bear the heat and burden of the battle upon the open field. And when the time of dividing the spoils, the time of reward, came, we find them receiving just as large a share as did each of the four hundred.

All of us who have professed the name of Christ are, or ought to be, doing battle against the forces of Satan for the advancement of the kingdom of the Lord Jesus Christ. Life is not a negative thing, to be simply endured, but a positive force which we should throw unreservedly upon the side of right and truth. Whatever is of wrong or evil, it is our duty to combat, because it is the enemy of the Leader and Master under whom we are serving.

Now, very clearly, we cannot all hold the same position in this organization of forces. We must have some men and women on the open battlefield, in the front ranks, boldly facing the vice and ignorance and superstition of a world lying in darkness. We cannot all go. Perhaps our place is at home "tarrying by the stuff"—working on our farms or in our kitchens or offices. Working for ourselves, are we? Ah, no. We are only doing our part in this great conflict. Those who stand face to face with the strongest forces of the enemy must have our support—our prayers, our money, our encouragement. It is our privilege and our duty to give generously of these. Let us stand by them nobly and unflinching, and when the time of reaping and re-

ward comes, we shall all share alike—both they who go forth to the battle and they who tarry by the stuff.

715 N. Payson St., Baltimore, Md.

CHRISTIAN APPAREL.

BY A. I. MOW.

How shall the Christian be clothed? Who is to say? Christ did not specify. The apostles urged some very suggestive prohibitions. Many seem to think that our personal attire is no factor in a serious religion. The Christian principle is potent and subtle.

Christ's blessings are not in future rewards for having scrupulously followed directions, but in the power acquired by the individual, while living and acting in this world, to detect wrong and keep from it, and to discover right and do it. This power is apparent in the few and should be active in the many. It adds incalculable possibilities to Christian attainment. Its arena is *here*, now. It obtains in two Christ faculties: self-denial and charity.

The Christian brings these to the test in selecting his clothes. He has the money, and goods to select from lie before him. 1 Tim. 6: 7-9, comes into his mind, then Matt. 6: 25-33; then 1 Tim. 2: 8, 9. These have succeeded in bringing his brother to his mind. He first looks at his brother as he is, then at himself as he may be—in the goods for twenty-five dollars, then in those for ten dollars. Then he sees himself and his brother both in ten dollar goods. Here the Spirit says to him, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" He looks at the goods again and observes, "This ten dollar goods is nearly as serviceable as this twenty-five dollar goods." What will that Christian do? Let every Christian be for Christ. Let him be sensible of Christ dwelling in him and directing his mind and every act. He then says: "Only such things as are convenient for me, what I need, and only that." What this would do for our clothes, health, time, labor, contribution, peace, association, uniformity in nonconformity, love, devotion, consecration, and spiritual conformation is not a riddle, but can be seen on every hallowed lip. We no more ask, "How much of these things may I allow myself and yet pass judgment?" We daily examine ourselves for the least thing which does not make us more like him, that we may cast it from us. Lord, make us like thyself!

Argos, Ind.

THE INGLENOOK.

THIS week's *Inglebrook* is interesting from beginning to end. There is a very good description of "Life in a Lighthouse." "Corn for Food" is an article descriptive of attempts to introduce that grain into the diet of Europeans. "The Bob and Katie Letters" are full of life. "The Elgin Dairy Business" is written up. "Trout Culture" is described. "Chestnut Culture" is described by an expert. "The Rabbits in Australia" are written up, and the whole paper is interesting and instructive. Now that the price of the paper has been put to twenty-five cents for the rest of this year, in order to introduce the publication, each day's mail adds largely to the list of subscribers. It should be the companion paper of the MESSENGER.

WHAT a trustful, hopeful and amazing gift and grace is that state of mind and heart that is "not afraid of evil tidings!" How it fortifies the soul against all that may befall it!

A FRENCH atheist once said to a humble peasant, "We will pull down your spires and rid you of your superstitions." The peasant replied, "You may pull down our spires, but you can not blot out God's stars."

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

SHORT SERMONS.

BY J. W. WAYLAND.

A MONTH or two ago several persons gave expression through the MESSENGER to their views on the comparative value of long and short sermons. Most that was said seemed to be in favor of short sermons and opposed to those of much length.

While it is not the purpose of this article to provoke a controversy, it nevertheless seems to me that there are two sides to this question. This is an age when everything undoubtedly, or almost everything at least, is tending toward brevity. Long distances are made inconsiderable by the fast trains, telegraph, and telephone; long working hours are made shorter; people live faster and for not so long a time as formerly; and as may be expected, short sermons are also in demand.

Now, I do not object to a man saying in twenty minutes what his grandfather might have needed an hour to say, any more than I should object to being carried from Cincinnati to New York in a few hours simply because a century ago several weeks might have been needed to make the same journey. Certainly the educational advantages of this generation should make a preacher able to concentrate his thought and argument to a much greater degree than could have been expected of those who labored years ago with only a small share of the training accessible to ministers of the present day. Neither would I dwell too much upon the fact that Paul, upon a certain occasion at Troas, preached all night; because we do not have many preachers like Paul, and most of us get to hear preaching oftener, it may be, than did the brethren at Troas; but I do believe that there is a tendency to demand short sermons nowadays upon each and every occasion, without any good reason for it, but only that people tire of nothing so soon as the simple truth of God's Word. If this be true, and I am persuaded that it too often is, there is something wrong, not so much with the Gospel or the man who proclaims it as with the people who hear it.

I wish to say just here that I am not an advocate of long sermons upon all occasions, without any limitations or qualifications whatever, but if the subject or the occasion demands a discourse somewhat beyond the ordinary length, it is simply an injustice to all concerned if it be not allowed. Then again, some men are able to preach longer than others. Some men can preach only fifteen minutes without repeating; then such a one should stop; others may be able to edify the audience for forty minutes, an hour or longer; such a one should be expected to speak at greater length.

Whenever we cannot listen to a sermon over twenty or thirty minutes, no matter how edifying it may be, but can sit spell-bound for two hours under the eloquent vociferations of a campaign orator, there is something radically wrong with our spiritual constitution. None of us, most assuredly, would want to bring back the sermons of two or three hours in length that our forefathers were accustomed to, yet we could not desire anything better than the deep devotion and piety that characterized their worship.

Bridgewater, Va.

HEREAFTER this department will be limited to one column, and will contain such matter as may prove helpful to the minister in his work. Any one having something of value that he would like to say to our preachers can have the use of this column, providing his communications are such as should be published, and do not contain more than five hundred words. By this it will be understood that everything for this column must be short and to the point.

HAVE you all the Gish Fund books? If not write us for a special list.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Gentile Woman's Faith.—Mark 7: 24-30.

Lesson for July 15.

GOLDEN TEXT.—Lord, help me.—Matt. 15: 25.

THE subject for to-day's lesson is the Syrophenician woman and her approach to Christ in behalf of her afflicted daughter. In Matthew she is called a woman of Canaan because of the people from which she came, but Mark calls her a Syrophenician because of the country in which she dwelt. At the time of Christ there were but two divisions of people, as generally classed,—the Jews and Greeks, or Gentiles. All outside of the Jewish church were considered as Gentiles.

The first thing we want to notice in the lesson is that there is a difference between the Christian and the nonprofessor, and that Christ recognizes this difference in his conversation with this Syrophenician woman. But Jesus said unto her, "Let the children first be filled," giving her and all the world to understand that the children of God were to have the first consideration. As at that time the Jews were known as the Lord's children, they were rightly to have the first consideration. The most simple interpretation of Christ's position in this case is: My table is spread for my children, and they are to have the first chance of eating. Your portion, whatever that is, must come in afterwards. Special favors are for the children—the general ones for all.

The beauty and the force of the lesson consist in the aptitude of the woman in locating herself. By the Jew the Gentile woman was looked upon as and indeed often called a dog; and in a general sense the Gentiles had some of the characteristics of dogs. They were unclean, unholy, and unworthy. As a dog feeds upon his master's bounty without returning an equivalent, and plays the part of a scavenger, so the Gentile fed upon the bounty and goodness of the Lord, and played the part of a scavenger, remaining a stranger but feeding on the children's bread.

And as there were only two classes of people then, so it has been since, and is now—the children of the Lord, those who have been born into his kingdom, and the children of the world, the subjects of sin. The earth is the Lord's and the fullness thereof, and all the good things he has provided for his people. The sinner, at best, is a stranger. And if he can see himself as he really is—unclean, unworthy, a dog, beneath the respect of God—he places himself where this woman did; and more, places where mercy and salvation can reach him.

This woman had needs that were beyond human help, as we all have. She had a daughter whom she loved, but who had an unclean spirit and she besought the Master to cast forth the devil out of her daughter. She had no claims, but those of love for her daughter and the mercy she recognized in the Master. When her request was made and rejected she pleaded her case on her own grounds.

Christ tells her: "For it is not meet to take the children's bread and cast it unto the dogs." She at once interprets the Master's meaning and gives this remarkable answer: "Yes, Lord, yet the dogs under the table eat of the children's crumbs." She does not ask to be seated at the table, but is willing to get under the table and feed on the crumbs. She doesn't ask for things that would rob the children of their comforts—only this one thing, heal my daughter. The Master was touched at the humbleness of her plea, and her request was granted. Though he recognized her as a stranger and unworthy to be fed from the children's table, yet her penitent manner and humble acknowledgment made her worthy. And instead of giving her crumbs he gave her the full loaf: "Go thy way; the devil is gone out of thy daughter." And so every sinner is encouraged to come unto the Master, not in our own righteousness, for we have none, but as dogs,—as aliens and strangers, as filthy and all unclean. And as he cast the devil out of this daughter, so he will cast the devil out of us—make us clean through the bath of regeneration.

H. B. B.

OUR PRAYER MEETING.

WHY SHOULD I ATTEND THE PRAYER MEETING?

For Week Ending July 28.

1. It is sustained by Bible precedent. All the reasons why we should attend the preaching of the Word apply here. Heb. 10: 25; Mal. 3: 16.
2. The example of the apostles. Acts 1: 13, 14; 2: 1.
3. The example of the early Christians. Acts 2: 42; 12: 5.
4. United prayer a duty under both the Old and New Testament. Joel 1: 14; Luke 1: 10.
5. We need and do ask help in temporal things; we should ask and give it in spiritual things. Eph. 6: 18.
6. There are special promises to united prayer. Matt. 18: 20.
7. Spiritual intercourse quickens fellowship and fraternal feeling. 1 Tim. 2: 1.
8. We should use all means in our power to become meet for heaven. Jas. 5: 16.
9. The reflex influence of the prayer meeting upon the members is all-important. Put the scattered fuel together, and it will burn; one stick will not burn alone. The more fuel, the hotter the fire. 2 Cor. 1: 11.

THE IMPORTANCE OF THE PRAYER MEETING.

BY L. A. PLATE.

No church can enjoy any great measure of success in saving souls unless her members are a praying people. A praying church is a revival church,—it is bound to prosper. Would you have a successful church, you need but one thing,—a devoted band of members, alive to the power of prayer not only in the closet, but in the prayer meeting.

"We must have an outpouring of real devotion, or else what is to become of many of our churches?"—Spurgeon tells us, "O, may God awaken us all, and stir us up to pray, for when we pray we shall be victorious." It was after the apostles had continued with one accord in prayer and supplication, that the day of Pentecost came with open manifestations of the Spirit's presence and power. The Spirit is ready to endure the child of God to-day and make him "more than a conqueror" by the mighty power of prayer.

It is an undisputed fact that the piety of a church will rise no higher than it rises in the prayer meeting. For that reason it has often been termed the barometer of the church, indicating its spiritual condition. Who, then, can fully estimate the great importance of the prayer meeting to the church and community? Heat up the prayer meeting, and the fires of secret devotion will burn more brightly. A wide-awake prayer meeting will make a wide-awake pulpit. Ministers will preach with power when they have a praying church. "O," says an earnest writer, "had you seen an apostolic church, what a different thing it would appear to one of our churches! It would be as different as the shallow brook, dried up by the heat of summer, is from the mighty, rolling river, ever full, ever deep and clear, and ever rushing into the sea. We do not pray as they did. They gave their souls wholly to God, and if we were as fully consecrated as they, we should have as much success."

How precious, then, is the privilege of a gathering that admits the Christian to the circle of congenial friends and steadfast companions on the road from earth to heaven! When the traveler is about to sink beneath the heat and thirst of the journey through arid wastes, he sees just before him the green oasis, and starts forward with renewed hope to seek its shade and refreshment. The prayer meeting is all this to the Christian, who, having set his face Zionward, is making the journey to the celestial city; yes, more than all this to him, whose feet cannot rest till they walk in safety the golden streets of the New Jerusalem. The prayer meeting is truly a refreshing oasis,—Elim with its seventy palm trees and twelve fountains of water. Here the weary pilgrim may indeed find rest,—green pastures and quiet waters, a foretaste of the blessed home beyond the stars.

HOME * AND * FAMILY

LITTLE HANDS.

I've two little hands to work for Jesus,
One little tongue his praise to tell,
Two little ears to hear his counsel,
One little voice his song to swell.

CHORUS.

Lord, we come, Lord, we come
In our childhood's early morning,
Lord, we come, Lord, we come;
Come to learn from Thee.

I've two little feet to tread the pathway
Up to the heavenly courts above,
Two little eyes to read the Bible,
Telling of Jesus' wondrous love.—CHO.

I've one little heart to give to Jesus,
One little soul for him to save;
One little life for his dear service,
One little self that he might have.—CHO.

APPRECIATION.

BY LULA GOSHORN.

How many, many souls toil on from year to year, their labor and presence so necessary for the well-being of those dear to them, and all without one word of appreciation. Those they minister to could not get along without them, apparently, yet do they even so much as lighten the burden by one little appreciative look or action? It would cost them so little, yet be worth so much to the poor toiler. When we labor for loved ones we do not count the cost. The heat and burden of the day is borne silently and uncomplainingly for the sake of dear ones; but after all, when everything is accepted as a matter of course and one meets with indifference and oftentimes reproach when one has done one's very best, then life becomes a weary grind and the heart grows cold and hard as one is forced to realize that the task is such a thankless one.

The very best efforts, the very life-blood of the soul is sacrificed upon an altar more cruel than pagan torture. You say, "They know we appreciate their efforts in our behalf; of course we do; and we love them for it all." Then tell them so. God knows every one has his burden, and good fellowship and ready, hearty sympathy is worth its weight in gold. How much smoother goes life with its countless ills if this oil is poured upon the troubled waters!

An example in this: A little wife tries hard to make her home a cheerful, cozy place for her husband. She has the babies to care for, besides the thousand and one other things that demand a housewife's attention. At nightfall she awaits her husband's coming with a careworn look perhaps, but a heart full of love, and trust gleams from her eyes. She hasn't had time to gather quite all the litter from the floor or to fix the extra dish she knew he was expecting for supper, but the lamp burns brightly, the children are sweet and clean, and she has done what she could. He comes, and as he drops into his favorite rocker he gathers his flock in his arms and whispers to his wife, "Oh, I'm so glad I have a home and such a bright, sweet wife and babies. It's such a comfort to look forward to. I love you, Mary."

And isn't Mary repaid for every effort and every pain endured the livelong day? Ah, listen to the hungry-hearted Mary's answer, "Yes!" Repaid over and over again by this spoken appreciation. Courage is renewed for another day's warfare, and it was so little on his part too. So very little, yet worth so much to her. No doubt many a man has thought as much, but comparatively few say so.

Don't save your flowers and pretty speeches for graveyard eulogiums; scatter them broadcast here and now, in the church, around your homes and about your dear ones, and the fruitful harvest will be so great that earth cannot hold it, but a part will be stored in heaven as a foundation for a purer, happier home than even this little earthly paradise has been.

Ladoga, Ind.

FOOLISH MARRIAGES.

In a recent issue of the *Christian Herald*, Margaret E. Sangster has some sensible things to say about foolish marriages. It would be well if parents would instruct their sons and daughters along this line early enough in life to fortify their minds against the course referred to.

A marriage which is contracted between two sentimental and romantic young people, on the spur of a sudden impulse, and when they have no assured means of income, is always a very foolish one. Edgar and Edith go with a number of excursionists on a picnic. She is beautiful and dear; he is very much in love, and, so far as principles and training are concerned, is a respectable young man. But Edith is a penniless girl, and Edgar does not yet earn enough to support himself without help from his father. It occurs to these two that it would be a very pleasant thing to marry, and, if they live in a State where a license is not a preliminary, off they go to a convenient minister, and the knot is presently tied which is to hold them fast bound for life. I can think of a half dozen just such silly marriages, every one of which ended in a very distressing state of affairs, not the least part of which was the dependent position of the newly married pair.

A girl or man who is worth loving is worth waiting for. There is no need of waiting for wealth, but marriage is not a mere holiday jest; it is an earnest and serious business, and is the founding of a home. The husband should have steady work and steady wages. The wife should be prepared in a womanly way to make the most of the joint income. Children may come. That is the most blessed home to which they bring their sweetness, their cheer, their affection. But if they come, they will have to be raised and educated, and though the home be poor, it must not be penniless. Before taking an inevitable step, both maiden and swain should consider ways and means.

WAS IT WORTH WHILE?

DISCOURAGED people are usually unreasonable. If we laugh the first time we read this little story told in the *Standard*, we had better read it a second time to realize that it is more than merely funny:

On a very slippery day last winter a young negro was making his way home with a large market basket on his arm, full to the brim with all those hard and ball-like vegetables peculiar to winter. Treading unwarily on a bit of glare ice he came down suddenly, with a crash that emptied his basket out into the street. Surrounded by garden products, he lay at full length, his head supported on his hand, looking calmly about him. Seeing him still prostrate, a gentleman hurried to him anxiously.

"Are you hurt?"

"No."

"Then why don't you get up?"

"Taint worth while."

A good many of us, having spilled out our little basket of plans and purposes in the street, are as absurd as was that colored man when we say that it is not worth while to continue the struggle because we have caught a fall and find ourselves momentarily confused.

It would be very helpful to others if parents would give some of their experience in raising their families. This they can do in a clear and brief manner, and in a way that will make interesting reading. Let us hear from a number of the parents. This department of the *Messenger* is open to them.

No one should underestimate work that is both honorable and necessary. The woman who is disposed to do the right thing can serve the Lord most acceptably while about her household duties.

SISTERS who wear the plain bonnet, so common among our people, will not have to answer at the judgment for the sin of wearing dead birds on their headress.

TRUST.

OUR very perils shut us in,
To thy supporting care;
We venture on the awful deep,
And find our courage there.

Oh, there are heavenly heights to reach
In many a fearful place
Where the poor timid heir of God
Lies blindly on his face;

Lies languishing for life divine
That he shall never see
Till he go forward at thy sign
And trust himself to thee.

—Anna Letitia Waring.

COUNTING TOO MUCH ON WHAT WE ARE.

TAKING for granted that what we are, in the main, will atone for some of the things we say, is presuming too much on the generosity of others. The husband and the wife who say harsh things to each other in moments of nervous tension or mutual misunderstanding ought not to count too freely upon the overcoming power of the heart love they bear each other as a mediating and pacifying factor. Each may be greatly loved by the other, and yet there has been a moment of spiritual separation which never ought to have been possible with either. What we say counts for more than we imagine in every relation in life. And it ought not to be necessary for any one to "make allowance for us" on the supposition that we are really better than our words.—*Sunday School Times*.

LITTLE WORKERS.

BY MARY V. EBERSOLE.

AND how did they do it? I will tell you. To-day June 24, while I am staying here at the Salem hospital for company for my husband, who came, but three little girls with their little baskets filled with roses, pinks, pansies, sweet peas, etc.! They came to gladden those who are suffering. As the flowers gave forth their sweet fragrance, my thoughts went back to the little givers, and I thought, "They shall have their reward." There are many ways in which children can scatter sweetness. They can love papa and mamma, be good to baby, lend a helping hand to grandpa and grandma, visit their little neighbor, be courteous to everybody, and in return everybody will love them. The best of all Jesus will love them too.

Salem, Oregon.

A LITTLE boy spent the day in the country at his grandmother's. Such a good time as he had, running and racing and shouting for all he was worth! At last night came and, tired and sleepy, the little boy sought repose. "O, grandma!" he cried, as he kissed her good night, "now I know what a holler-day really and truly is, for I've hollered all day long."—*Journal and Messenger*.

If you want to keep your children away from the traps, set for them by Satan, see to it that the services at your regular meetings, Sunday schools and prayer meetings are such as to interest and attract them as much as wisdom would dictate. Children need encouragement and information as well as those of mature years.

SPEAK kindly to the backsliders. Kind words and a warm greeting will give him a better opinion of your religion, and may induce him to retrace his steps.

PEOPLE who pay as they go, through this world, may not die rich, but they will have no unpaid debts to answer for at the judgment.

THE man who loves his neighbor as he loves himself will not be accused of cheating him in a horse trade or in any other way.

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BRO. M. M. ESHELMAN is now located at Belleville, Kans., where he may be addressed.

BRO. A. I. HEESTAND, of Smithville, Ohio, should hereafter be addressed at Ritman, same State.

THE Sunday-school Meeting for Middle Pennsylvania will be held in the Martinsburg house August 16 and 17.

THE *Nespece Herald*, of Idaho, speaks very favorably of the Brethren in that locality, and also refers to their late feast in a most becoming manner.

THE Brethren at Pine Creek, Ill., have in contemplation a meetinghouse in Dixon. At this time there seems to be quite a good interest manifested in the meetings held in the city.

THE District Meeting of North Dakota and Northern Minnesota was held at Cando, North Dakota, June 28. Bro. J. A. Weaver is to represent the District on the Standing Committee.

SOME one from Harrisonburg, Va., ordered the *Inglenook*, enclosing 26 cents in postage for the balance of 1900. He forgot to sign his name and we cannot fill the order. We hope he will see this notice and write us.

WE call attention to the three departments on page 438. Each department is limited to one column, and from week to week will contain matter in a condensed form that should prove interesting as well as instructive to all of our readers.

WE announced last week that the District Meeting for Oregon, Washington and Idaho would convene near Portland, Oregon, Sept. 21, and the Ministerial Meeting would be held the next day. We are now informed that two days will be given to each of these meetings, making four days for both meetings.

AT the recent council meeting held at Mount Morris, Bro. E. P. Trostle was ordained to the eldership, Brethren A. L. Clair and Nelson Shirk were elected to the ministry, and Brethren G. E. Weaver, Ernest Long and Isaac Gibbel chosen to the deacon's office. The meeting is said to have passed off very pleasantly.

IN and near the war center of China there are scores of missionaries from the United States. For weeks they have been cut off from communication with the rest of the world, and their friends and relatives can learn nothing definitely concerning their fate. Some of them have doubtless been murdered and the rest of them are in the greatest possible danger.

BRO. W. K. SIMMONS, of Union City, Ind., has a good word for the MESSENGER. He writes:

I wish to express to you how much I appreciate the MESSENGER and your efforts to give the church an exponent of the primitive faith of the Gospel of Jesus Christ. It certainly is growing better and better. The last number, June 30, was an especially edifying number. The editorial articles were timely and gave no uncertain sound. You are on the safe "rock" of the faith-healing "fad" sweeping over our land, and I hope your article will enable many to again get their "bearings" on the agitated waters. May God continue to bless you in your labors!

LET it be known throughout the churches that at the appointment and request of the General Missionary and Tract Committee, Bro. O. H. Yeremian is visiting congregations of the Brotherhood in the East, and it is hoped he will be received cordially by all. He carries proper credentials from the Committee.

WE are not very much concerned about the question of expansion, as it relates to politics, but we are deeply interested in church expansion, or church extension, as it is sometimes called. It was the design of Christ that his Gospel should be carried into every part of the world, and that all people should be brought under the influence of his teachings. How important, then, that the followers of Jesus should make every possible effort to carry out the wishes of the Great Teacher. Not until the Gospel is made known to every creature will the purpose of Christ be carried out as he contemplated when he gave the great commission.

WE have before us a religious journal that purports to teach the "full Gospel," and yet it omits a number of the very plainest commands. It has not one word to say in support of feet-washing as a religious rite. Should it say anything at all, it would likely oppose that part of the Gospel. The church of which the paper is the recognized organ does not obey the command. The same paper in its teaching omits the Lord's Supper and also the salutation of the holy kiss. It does not recommend the anointing of the sick, and practically endorses war and bloodshed. It is in favor of the members following the fashions of the world, in fact it encourages the beautifying of the person as attempted by Madam Fashion. With these things omitted it has what it calls the "full Gospel." The paper reminds us of what is said about the man who built his house upon the sands. Such only invites failure both in time and in eternity.

ON the Fourth a number of the members and others from Elgin, went to West Chicago, on the Northwestern, where they were met by several teams and taken out into the country, four miles, to the home of Bro. Henry Barkdoll. Here we were most kindly received by Brother and Sister Barkdoll and their interesting family. The brother is one of our well-to-do farmers, and desired to extend his hospitality to others. A most excellent-but plain dinner was served in the large dining hall. At two o'clock a number of neighbors and friends came together, and we had a regular old-fashioned meeting in the barn, which had been neatly fitted up for the purpose. There one hour was spent in a Bible Land Talk. Not for a decade have we taken part in a more enjoyable Fourth of July service. By six o'clock we were at home, feeling very thankful to Brother and Sister Barkdoll for their kindness in permitting us to spend the day with such pleasant farm surroundings.

BRO. FERCKEN has a very commendable way of opening up and extending missionary work in France and Switzerland. At a selected point he preaches the Gospel until a few are led to accept the truth. Soon after they are baptized he puts them to work by organizing a Sunday school, a prayer meeting, or effecting a church organization. In this manner he holds the converts together, and devises ways for them to edify and help one another. The plan makes a home missionary of every convert. This manner of carrying on missionary work cannot but succeed in any country, and it ought to be largely employed in America. We have too much nonworking force. There are too many members doing practically nothing to advance the kingdom. Especially ought a method of this kind be adopted in all of the mission fields. These fields, as near as possible, should be kept in charge of men equipped for every department of the work, and just as soon as converts are received they should in some manner be put to work. And thus the work should be continued. Then there are scores of already organized congregations where a plan of work, somewhat similar to this, might be brought into operation, and the usefulness of these congregations greatly increased.

BRO. H. J. KURTZ, quite well known to many of our readers, resides at Covington, Ohio. He has been a sufferer for some years, and it is only lately that he has been well enough to do even a moderate amount of reading. While he feels confident that he will not be restored to health, still he is taking things patiently, knowing that to those who love the Lord all things will in some way work together for good.

THE Brethren have arranged to hold a Bible School, Missionary and Sunday-school Meeting in the Baptist church, Chautauqua Building, Long Beach, Cal., commencing July 29 and continuing to August 5. These meetings have been duly authorized by the District Meeting of Southern California and Arizona, and a very complete program has been published. It is much too long to appear in the MESSENGER, but may be had, we presume, by addressing Bro. W. I. T. Hoover, Lordsburg, Cal. The program shows that a number of subjects are to be considered each day, and the meeting will doubtless be attended with more than ordinary interest. Such a gathering, with the speakers on the list, cannot be otherwise than very entertaining as well as instructive.

JOHN'S BAPTISM.

WE are again asked whether John's baptism was the same as that taught by Jesus? Why not ask whether the faith upheld by John, in pointing to Jesus as the Messiah, was the same as that taught by Jesus himself? Why not ask whether the baptism of the Holy Ghost, as taught by John, differed from the Holy Spirit baptism taught by Christ? Some of the disciples of John became apostles of Jesus, being received on the baptism they received at the hands of John. Jesus himself submitted to the baptism of John, and then became the Founder and Head of the Christian church. The baptism was good enough for him. It was also good enough for the apostles and hundreds of others who followed Christ. In fact, why ask the question at all? If there had been anything wrong about the baptism, Jesus would have known it, and not have endorsed it.

But Jesus recognized John's baptism as being from heaven. One time he even nonplused some of his would-be wise critics by asking them whether the baptism of John was from heaven or from man. Jesus knew it was from heaven and therefore submitted to it. Why should we call in question an institution that is from heaven? We ought to know enough to know that anything that is from heaven is all right. With propriety we may question the work of man, and there are instances when we may question the work of the church, but who has authority to question the validity of a rite from heaven? Jesus, the very embodiment of divinity, did not question it. Would he want to start his church, with an institution at the very beginning not of divine authority? Most assuredly not. Then we read that John was a man sent from God. Surely the teachings of a man sent from God can be depended upon. We may question the teachings of other men, but when it comes to a man carrying credentials from heaven, not even angels would question the validity of an institution established by him.

But why do people in this nineteenth century want to know whether John's baptism was valid? In one sense they could not be baptized with it if they wanted to, for it practically disappeared with John. That is, baptism at the hands of John disappeared when John ceased baptizing. In another sense—so far as the mode is concerned—it is the only genuine baptism now in existence. By John it was brought down from heaven, and taken up by Jesus and made the initiatory rite of the Christian church. Hence, so far as respects mode, it still continues.

John did much baptizing, and when he administered the rite it was called "John's baptism." John seems never to have authorized any one to perform the rite, and yet there were some of his disciples who appear to have done so, and called it "John's baptism." Apollos was one of them (Acts 18: 24, 25), but he was soon properly enlightened. And owing to improper teaching it was found necessary to rebaptize some of the disciples whom he, Apollos, had probably made in the name of John, at Ephesus. This put an end to the name "John's baptism," but not to the mode, for that was the same wherever Christianity was introduced during the first century. John's baptism, so far as mode was concerned, and Christian baptism were one and the same thing under two names. The former name was dropped, and the latter continued.

PATRIOTISM.

THERE is a thing or element in the world, in the minds and actions of men and women, called patriotism. It is largely spasmodic and requires certain conditions for its active development. The more general definition of the word is "love of country," which ought to include love for home and for God. Much that is called patriotism is only such in name—not in purpose and in action.

This is the "Fourth of July," and while we are too prone to the pessimistic side of looking at the day, as observed, we have been impressed with the thought that all things are not what they seem to be. During last evening, and ever since the passing of the midnight hours, our ears have been greeted with the exploding of the patriotic squib, and the surrounding hills have been reverberating with the sounds of torpedo and shell, while our streets have been festooned with the red, white and blue. Add to this street marches and martial music, and we have what is called patriotism displayed. How much of the real stuff is in it, of course, we don't know. But we do know that there is a mixture of things with it, and that follows after it, that the patriotic world could get along without. The world is not honored or the people benefited by reveling and drunkenness. And yet this seems to be a part of the program, in the carrying out of which men disgrace themselves and the families to which they belong. Of course neither the day nor the purpose for which it is observed is responsible for such things. But the manner in which it is observed gives the occasion, and the opportunity is too often utilized. It is a sad perversion of the things intended. And for the sake of the cause that is dear to all good thinking people, steps should be taken to abate this evil.

There is a better way of being patriotic and showing loyalty to the best government in the world than making the day and night hideous with the exploding of firecrackers, squibs, torpedoes, and the cursing of drunken men. Honor to whom honor is due, but we should be more considerate and respectful in our manner of giving it.

We have a good and grand government, and it is meet that we should celebrate in a Christian way. But we should be careful not to lend our aid, influence and presence to the things that tend to the desecration of the anniversary that should be devoted to its exaltation.

And as we have been thinking on the subject, because of the demonstrations of the day, we have been impressed with another phase of patriotism. We mean the Christian. We should be as loyal to our kingdom as the world is to its. And this means Christian patriotism or being loyal to Jesus Christ and his kingdom. And as there is a right and a wrong way of showing worldly patriotism, so there is a right and a wrong way of showing Christian patriotism. We have too many Christians who want to prove their loyalty, as do these men, by

outward demonstration and show. They want to be known and read of all men; not by their Christian graces and Christian living, but by their appearance. The mark of their patriotism and loyalty is that made by the tailor and not the divine impress. This is a kind of loyalty that stinks in the nostrils of an all-wise God who looketh not on the outward appearance but into the heart. Hand-made Christians may make a show of Christian patriotism, but it is not the real stuff,—no more than putting off firecrackers and torpedoes makes real worldly patriots.

On one of the wagons of to-day's processions there was a large cage containing a number of boys chained to the sides of the cage and dressed in monkey style, making a fairly good representation of real monkeys. On the outside, in large letters was this sign: "Monkey Training." The thought, came to us: Sham monkeys may be made out of boys by careful imitative dressing and some training, but no amount of dressing and training will ever make a real monkey out of a real boy. The same is true of transferring boys and girls, men and women into true Christians by dressing them, and artificial training. "Ye must be born again" is the only way by which this transformation can take place. And as monkeys are born in monkey skins, and because of this monkey hair grows upon them, so when men and women are born into the Christ life, the Christ dressing will grow out of the new birth. And if this does not thus grow, it is because the new life has not been properly developed. And no amount of piling on, and forcing or training on the outside, without the inward development, can ever make genuine Christians, any more than could these men make genuine monkeys out of these caged boys. And yet, in this way, is too much of the Christian making being done. And the makers and the made are pointed to as the Christian patriots and are called the loyal members. Loyalty thus made or held because of position is a worse sham than were our boy monkeys.

Now what we need and the world needs are real patriots, dyed in the cloth and true in the heart. And born Christians—not of blood, of the flesh, or the will of man, but of the Spirit of God. And we want to be known as such because of the Christ life we live.

H. B. B.

THE USE OF THE WORD.

THE significant act of the late Conference in returning more than half of the queries sent by the churches should put our people to thinking. It shows that the Conference is not disposed to add any more minutes than are really necessary to the long list we now have. This is strictly in harmony with the apostolic custom. At the great council at Jerusalem it was decided to lay upon those who had turned to God no greater burden than certain "necessary things." Acts 15: 28. And in this the apostles and elders were guided by the Holy Ghost. Now if the Holy Ghost in the early history of the church, should prompt the legates of Christ to lay upon the converts no greater burden than a few necessary things, how important that we study the mind of the Spirit in order that we ascertain what these needful things are and limit our decisions to them. Since the apostles found it wise to undertake to conduct the affairs of the kingdom with as few regulations as possible, it will also be found the part of the very best of wisdom for us to seek to follow their example.

In order to learn the metes and bounds of our authority in this department of church work, we need but to limit ourselves to a careful study of the New Testament. Everything that God intended we should know, concerning the principles underlying church government, will be found in this

book. In fact, everything is so clearly stated or implied as to obviate the necessity of any other fixed set of rules. Our early Brethren kept house in the church of God with the New Testament as their sole guide, and during the eighteenth century found it necessary to have only a few decisions regarding their understanding of some disputed points. Like the first Christians, they learned to get along with the few "necessary things." They depended upon the written Word. In this they imitated the apostles, and why cannot we do the same.

It was the honest purpose of our people, one hundred years ago, to study the Word with a view of obeying it. They did not study for the purpose of seeing how close they could get to the world, and yet not be considered a part of the world. They served Christ with a whole heart and for that reason needed only a few decisions to enable them to keep the unity of the Spirit. In view of this fact we wish to urge our people to appeal more to the New Testament, learn how to regulate the affairs of the churches by that Book, and then they will have little occasion to burden the Minutes with further decisions. The more we handle the Word, the better skilled we shall become in the use of it. The Minutes are all right in their place, but we have those who are depending on them more than is necessary. We need to depend more upon the Sword of the Spirit.

THE CREED.

THE *Independent* probably missed the point when it says: "Nowadays the church is most fortunate that has no creed." Why not say that the ship is most fortunate that has no compass! We can hardly conceive of a church without a creed of some kind, with the points of faith and doctrine specified or understood. The character of this creed is the important consideration. If by "creed" are meant man-made rules of faith and practice, then the church without a creed is the better off. But fortunate is the body of people who have adopted the New Testament as their rule of faith and practice, and by that propose to regulate their lives and work.

The New Testament ought to be the creed for all churches, and they ought to have no other. In matters of faith and practice it is an unerring guide. In fact, it is the only creed on which all Christian denominations could possibly unite. And since this is true, why not accept it as the creed and dispense with everything that is purely human! True, they might differ regarding the meaning of some parts of the Sacred Record, but that is no reason why it should not be accepted as the universal creed. Its instructions carefully followed out would ultimately unite all the religious bodies accepting it. This would be a most happy result. And with this in mind the MESSENGER wishes to say that most fortunate is the church having the New Testament as its only creed. The church may not be right in some things, but with the right kind of a creed there is a chance of its getting right.

When our ancient Brethren commenced their work in Germany the very first thing they did was to adopt the New Testament as their only creed. By it they then proposed to regulate their faith and practice. By this Book everything was settled, and a matter that could not be satisfactorily settled by it was left unsettled. In this way they succeeded in organizing a church that endeavors to keep all the commandments set forth in the Gospel. And now, if we can act as wisely as did these ancient Brethren, and hand the church over to the next generation, with the New Testament as her creed, we may rest assured that the right thing has been done so far as the creed is concerned.

INVITING OTHER MINISTERS.

Is it right, according to the Gospel, for our Brethren to invite ministers of another faith to preach from our pulpits, and what should be done with Brethren who continue to do so?—*A. F. D.*

WHILE living on the frontier a number of years the writer had a good deal of experience along the line referred to, and will now give his candid opinion, in answer to the query. A minister of the Brethren church can be courteous to the ministers of other denominations and at the same time be not compromising with the principles of the church. This he can do, and it is his duty. There may be times and places when he can with propriety invite another minister to occupy the stand with him, but he need not make a business of it, especially when he knows the man to be hostile towards the Brethren. He can be invited to a seat near the stand. There are various ways of showing courtesies of this kind, and everything necessary may be done without giving the least offense to any of the members. It is not necessary to invite to the stand every minister who happens in at the services. The better class prefer not to be invited into the pulpit. They would sooner occupy a seat with the congregation and listen to the discourse. The Scriptures teach most clearly that we should not invite—to teach—into our houses men who are hostile to Christianity, or who are throwing their whole force against the true doctrine. Just how far to carry this instruction must be left largely to the judgment of ministers who labor under the different conditions, and then they must exercise wisdom. They must not extend the Christian courtesy in such a manner as to encourage men in their error. And they ought not to go so far in their courtesies as to call out protest from good and well meaning members. The first duty of a minister in the Brethren church is to look after the interest of that church. If he loves the church as he should, he is not likely to do anything which will compromise the principles of the church in the least.

HOW THEY LIKE IT.

THE MESSENGER goes into a number of families where there are no members. Quite frequently they tell us what they think of the paper. Here are extracts from two letters:

CALHOUN, MO., June 25.

I have given the papers, as fast as I read them, to our friends and neighbors. I especially enjoy what is said about the simplicity of dress. What a great enemy fashion is to our people! May God's choicest blessings be with you in your efforts at doing good. MR. AND MRS. H. C. ROTHERFORD.

BOWIE, TEXAS, June 26.

I am an old "Buckeye," have read many papers, and the GOSPEL MESSENGER is the best religious paper I ever read. J. W. TINKLE.

Sister Eliza B. Miller, of Waterloo, tells how the paper is regarded outside of the church in that city. She writes under date of June 29:

The time for reporting on MESSENGER list for this city [those to whom the paper was sent by the Board] has come. I am happy to say that all subscribers have greatly enjoyed the paper and some of them say they can not get along without it. No one is able to tell what the MESSENGER is doing for these families. Most of them are such as do not attend church services. The MESSENGER is doing its silent work and eternity alone can reveal the amount of good it has done. I am glad our Brotherhood has a way in which its church paper may reach the unsaved.

QUESTIONS' DEPARTMENT.

Do you think the apostles had a special order of dress that they wore and urged upon their converts?—*W. E. R.*

STYLES in the time of the apostles did not change as they do now, hence there was no necessity for a special order. All the apostles had to do regarding the dress matter was to urge and insist upon plainness, the form remaining the same from one decade to another. That is all we would have to do even at

this late date were it not for the ever-changing fashions. The ground on which our people have urged an order is that it serves as a valuable aid in maintaining the plainness recommended in the New Testament.

A query: "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel." 1 Cor. 9: 14. How should they live of the Gospel?—*J. H. M.*

Paul doubtless refers to the ministers who give all their time to preaching the Gospel. Such, he says, should live of the Gospel, that is, receive their support from the church or churches. There is a difference, however, between receiving a support and receiving a high salary.

Is there any water in Jacob's well?—*N. M. O.*

Some travelers report shallow water, while others report none at all. The well probably lacks twenty-five or more feet of being as deep as it was when finished by Jacob. Rubbish has partly filled it. When we looked into the well in the fore part of November, 1898, no water was to be seen.

Do our sins interfere with the present happiness of Christ?—*A. S.*

Most assuredly they do. He knows what we are doing, and at times may even grieve over our sins. At the right hand of the Father he is now interceding for us, and to the extent that we disregard his concern for us to that extent is he affected.

Can the anointing be done by ministers when elders can't be had and if only one minister is present? Can a deacon assist according to James 5: 14?—*C. H.*

The Book says call for the "elders," and if possible these are the ones who should attend to the anointing. If elders cannot be had, call on ministers in the second or first degree. In case of emergency an elder or even a minister has a right to call a deacon to his assistance.

We frequently hear ministers say John the Revelator; also read it occasionally in the MESSENGER; and say it often ourselves. Now is he really the Revelator?—*Amanda K. Miller.*

He is called the Revelator because he happened to be the instrument through which God revealed the things recorded in the book of Revelation. John was a revelator in a secondary sense, that is, he revealed to others the things that God saw proper to reveal to him.

Did Jesus know anything about the Sea of Galilee before he went there to preach the Gospel?—*A. B.*

We think he did. Nazareth, where he was raised, is only a short distance west of the sea. Jesus, when a boy, could have walked it in half a day. While a young man he may have visited the cities on the northern and western shore of the lake dozens of times.

When is the building referred to in Ezekiel 40 to be? In the millennium or after?—*H. Good.*

Chapter forty, and several succeeding chapters evidently describe things as they will be found during the millennium. The description of the river, chapter 47, fits the topography of the country most admirably.

Is it right for a minister to work for his own ordination to the eldership, by circulating a petition or otherwise making a special effort in that direction?—*M. T. M.*

It is a most excellent way for him to prove to the satisfaction of most thinking people, that he should not be ordained. A man of becoming discretion would not do a thing of the kind. The better way is to let the office find the man.

Where in the Gospel do we find the command to work six days and rest one?—*H. C.*

In the New Testament there seems to be no specific command regarding the rest day. Our duty in this respect must be gathered from the spirit of the Gospel, the examples presented, and the inferences. In the matter of working six days and resting one, the spirit of the old law seems to have been carried over to the Gospel with the understanding that the

rest day should fall on the first day of the week—Sunday, instead of the seventh—Saturday. In the death of Christ on the cross the old law, or Mosaic institutions, was taken out of the way. This carried away the seventh day with all the penalties annexed, but left the spirit of the holy day. So when Jesus arose from the dead the apostles and others commenced holding regular meetings on that day in memory of the resurrection. In the same spirit that these converted Jews had formerly met on the seventh day they now met on Sunday. The respect and reverence for the Lord's Day increased, while the special regard for the Jewish Sabbath disappeared, and thus Sunday became the regular day of worship under the Gospel. The spirit of working six days was also carried from the law over to the Gospel. The necessity of labor is most clearly taught in the New Testament, and Paul at one time went so far as to declare that he who would not work ought not to eat.

What were those things which were hid from the wise and prudent and revealed unto babes, and why?—*E. E. S.*

The whole scheme of human redemption, taking in everything set forth in the Gospel. God thought proper to first reveal these things to people in the common walks of life. It was so done for the reason that it pleased God to reach the human family in that manner.

Why is the Bible so named?—*J. C. M.*

The name is derived from *Biblia*, a Greek word meaning "the books," or "the small books;" or *Biblos*, "the book," it being the Book by way of pre-eminence.

Why is the Bible divided into two parts, the Old Testament and the New Testament?—*M. J. L.*

Because the former relates to the Old dispensation, when the law given to Moses was in force, and the latter relates to the new or Christian dispensation, in which the Gospel is the law of life.

Are there any ruins marking the site of Jericho, as it was located in the time of Joshua?—*J. A. J.*

Only two large mounds, about forty feet high. The city was well located, and commanded a fine view of the valley. The Jericho of the Savior's time was located a short distance to the south and east of these mounds. Many marks of the city may still be seen at this place, but not a solitary building remains. The traveler is shown the place where once stood the fine winter palace of Herod the Great. The modern Jericho is a mile or more to the southeast of this point. Aside from two fairly good hotels only the worst of hovels are to be seen. In the vicinity, however, there are some fine orange, lemon and banana groves, but they are small.

Is there any stream of water near Samaria, where Philip could have baptized the converts mentioned in Acts 8?—*P. T. E.*

Only a short distance to the south of where the ancient city stood, there is a very fine stream of water. There is an abundance of water here even in the driest part of the year.

When members of our church attend a meeting of some popular church and the preacher invites all those who are Christians to rise to their feet, should they get up too?—*S. R. Y.*

This is a matter in which each member may be permitted to exercise his judgment. In a neighborhood where the life of a member is well known there cannot be the remotest reason for his standing on such occasions, but there might be conditions that would justify it. The fact of the matter is, there is no real necessity of the popular or other preachers to resort to such measures in order to excite an interest in their work. And since our people do not believe in that way of doing, such preachers should not think unkindly of us for declining to take part in the performance.

J. H. M.

General Missionary

...AND...

...Tract Department.

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Address all business to General Missionary and Tract Committee, Elgin, Illinois.

FRIENDS AND FOES OF MISSIONS.

It would hardly be expected that in so laudable a cause, lifting to better conditions the less fortunate of mankind, such a movement would have any foes whatever. But no matter in what light the noble work of the Master is presented, or how emphatic the Word is on the point, or how plainly the duty is outlined, there are foes to missions among those who lay claims to Christianity.

They take on all sorts of forms, and it is often hard to distinguish them. The layman of the church, out of his great plenty, throws into the collection a few distinct pennies, to make a noise and thus give out the impression that he is in favor of missions. At heart he begrudges even the few pennies thus "wasted on the heathen." He is not a friend, but a foe of missions. Were he a friend, out of his abundance he would give liberally and cheerfully. Instead, he needs only to be in company with his kind, and he expresses freely his opposition to the missionary movement, these "new-fangled ways of preaching the Gospel."

The official, more or less a leader of the flock, owing to the nature of his position, is often a foe to missionary work. He speaks when he cannot well help it, in favor of missions, but his quiet influence, his care to neglect the collection, to encourage the church by his own example, all clearly indicate to the careful observer that he is a foe to missions. It is within the power of his influence to change the small collections of a few dollars to the large ones which are an honor to God's name. He keeps quiet when those he cannot influence against missions are around, but let them absent themselves and he gives forth the real nature of his own convictions.

Then there is the injudicious enthusiast for missions who at least in one sense becomes a foe to missions. His language denouncing the anti-missionary is so strong that it repulses rather than draws. His course works opposition rather than develops friendship; he is unable to bridle his zeal so as to use his energy properly, and in running away he causes more harm and disaster than if he had worked more moderately, more surely.

Again, it cannot be otherwise than that those who continually look at the dark side of missions, pointing out the mistakes made, finding fault with the methods used, complaining that it takes too much money to carry forward the work, and a like lot of talk, are opposed to missions. Even to misrepresentation do they carry their work, and the cause often suffers as a result.

But while these foes must be met continually in the church, it is a source of great pleasure to God and his workers that the mission cause has friends as well. The humble, quiet, sacrificing effort of widows, those in limited circumstances, who really sacrifice that his cause may be prospered, are indeed his friends. Those who cannot give money, for they have none, but who throw their unworthy selves upon the altar of sacrifice, willing to go and do and trust God for all of life's needs,—these are friends of missions. Those who of their abundance give liberally, and labor more for the spread of truth, are of the same class. And the humble poor who with quivering lips and gentle voice wrestle with God in prayer that his workers might be prospered,—these are among the most cherished friends of missions which the Lord finds in his flock.

Reader, art thou friend or foe?

In every part and corner of our life, to lose one's self is to be gainer, to forget one's self is to be happy.—Robert Louis Stevenson.

BRINGING FAMINE CHILDREN.

BY MARY STOVER.

We had been home but a short time from our journey to Ahmedabad when we received a letter from a missionary at Dholka saying they had gathered up seventy-five orphans and asking if we would take them since they were not able to keep them. We replied that we would take them and asked that if possible the children might be sent to Mehmedabad, which is eighteen miles from Dholka and a railway station. Dholka is a village not on the railway, but reached by a well-made road either from Mehmedabad or Ahmedabad.

So on the twelfth of May Burie and I again set out, this time leaving little Emmert at home with Brother Stover. A young girl who happened to be spending her vacation in Bulsar came each morning and cared for him during the day.

When we arrived in Mehmedabad we found that the children had not come, so it was necessary to go to Dholka. The missionaries at Mehmedabad, with whom we were staying, said there was no chance of getting a horse carriage to go, and on account of the extreme heat I did not feel it wise to undertake the journey by a bullock cart, which would take almost an entire day. Burie, ever ready to undertake anything, no matter how difficult, insisted that I should stay in Mehmedabad and she would go to Dholka and bring the children. There was not time to consider long, for it was already noon. A cart was secured, but the driver would not consent to go farther than Kaira, which is only seven miles on the way. However, she went, saying, "Do not have any fears, for if I cannot get a cart in Kaira I can walk." When I gave her money to pay her expenses she would take with her only a few rupees and refused to take more, saying she might lose them. With a few hurried encouraging words and prayer for God's presence on her journey, we bade her good-by, and she was gone. The next day passed and the following, and I confess that I felt no little concern for dear Burie. I feared that after all it would have been better if I had gone with her at whatever cost.

In the evening of the second day, two of the missionaries were driving to Kaira in the *longa*, a carriage drawn by bullocks, and returning the same night. I was glad to accompany them. We had a pleasant ride, as the heat of the day was about past when we left. On the way they showed me the church where Bishop R. Heber, author of the hymn, "From Greenland's Icy Mountains," preached, and just by it the cemetery where he was buried. It was not directly on our way, but we saw it in the distance.

The road to Kaira is a beautiful one, with large trees on both sides. In the rainy season, when the leaves burst forth and grass appears, it must be indeed a joy to see it, but now all is parched and dry.

I think I have never seen so many monkeys at once as I saw that day. They were so bold too. They sat in the road, little monkeys, big monkeys, bearded monkeys, sober-faced monkeys, long-tailed monkeys until the bullocks were nearly on them and then moved lazily aside or swung themselves up to the broad-spreading branches and sat looking at us as much as to say, "Why do you trespass on our road? We were here first."

Here and there on the road were stationed sepoys or native policemen. This is not often seen in a country road, so my friends explained that it was to protect travelers. Often persons had been attacked by highway robbers, and now it had been growing more common owing to the hard times. As we neared Kaira we met a mounted police going to Mehmedabad, which was his daily duty, to meet the evening mail train and return with any passengers who might be coming that way.

We enjoyed our visit very much at Kaira and were starting on the return journey at a little after eight. It was a beautiful quiet moonlight night. The bullocks sauntered lazily along, their bells jingling. We enjoyed their slow gait, it was in keeping with the quiet night. Only occasionally a breeze stirred. The driver dozed, nodded, then all unexpectedly sprang from his seat, ran after the bullocks, and began to twist their tails, which is a way they have here of making them run. They did run, too, until the driver jumped to his seat again, when they settled back into the same lazy trot. The driver soon was dozing and nodding again.

It was very interesting to see the monkeys huddled together in groups asleep in the leafless branches of the trees. They looked like large balls.

We reached Mehmedabad after ten o'clock. The next morning at about nine o'clock Burie came with the children. She had brought eighty-five. When I saw her, almost overcome with fatigue, I was so touched and so glad to receive her back again that I could do nothing but put my arms around her and cry and she cried too. But there was not much time to be spent in that way. The children were hungry. Already the women with whom we had arranged beforehand were putting the rice and dahl on to cook in three large vessels. Miss Hansen gave Burie some bread and milk at once, and I went off to the station to arrange for our going home by the midday train. The train leaves Mehmedabad at a little before one o'clock. The Traffic Manager had granted us the same favor as before,—half expense for one hundred children or less. The station master telegraphed to Ahmedabad for tickets and also to secure a third-class car reserved for us. This done, I returned to the mission house, and when all was about ready, as we sat down for a few minutes together, Burie began answering my questions as to her journey.

The cart in which she set out would not go farther than Kaira, so upon arriving there she began to ask for another cart to take her on to Dholka, the remaining eleven miles. There were two men who had been watching her and hung about, listening to every word. She began to suspect that they were thieves. She could have got a cart at what is now a fair price and would have taken it, but she thought if she engaged it, then they would know that she had money and she feared to do it. So she told the man that she was a poor woman and would have to walk rather than ride in a cart at that price. She hired a boy to go with her, and as it was now toward evening they walked as rapidly as they could. The thieves who had been watching them remained behind, so they thought. When it was growing dark, they came to a small village, and finding an empty house, decided to remain there for the night, and start out very early in the morning. She gave the boy some bread and was eating some herself when they heard footsteps and moved back farther into the shadow in time to see these same two men pass. They carried long heavy clubs. When they had passed, the boy began to be frightened and said, "Oh, if I had told him with you! We are in danger!" But Burie told him to go to sleep and the Lord would take care of them, and that if any danger came she would be the one to suffer and would shield him. He was soon asleep, but she could not sleep.

I asked her what thoughts were uppermost in her mind, and she said, "They were the last words you said to me that you would pray for me and that the Lord would go with me, also the words you told me as we were coming on the train that Satan answered the Lord in the book of Job and said that he had come from going to and fro in the earth and from walking up and down in it, and I thought surely Satan was doing the same thing now."

Toward morning she heard sounds near by as of some one breaking into a house and people calling out, and she wondered if these could be the same men. She said, "I was not so much afraid of the loss of the money you had entrusted me with, for I could work and pay that back in time, but I was afraid they would kill me first and you might never find out what had become of me."

Very early next morning she awakened the boy and they started. They met some women who were going to bring buttermilk, and all went together in the same direction. Before they had gone far these same men came out of a field ahead of them and stood waiting until they would come up. They spoke to Burie, but she answered them in few words and they left them and went back. The women then said that these were likely the men she had heard in the night, for they had stolen some jewelry from their neighbor.

They reached Dholka at about 10 o'clock in the morning. Soon after her arrival, Burie was seized with vomiting, and as cholera was bad there they were very much concerned. They gave her medicine, and after the second dose she was much relieved.

The missionary who had gathered the children for us said that he had tried for several days to get carts, but was unable to get bullocks to draw them on account of so many of

the bullocks having died. So he suggested getting men to draw the carts. This Burie could not make up her mind to do, as it would have required a very long time on the road, and many children being weakly, the hot sun might have been very injurious. Also cholera being so bad everywhere, there was danger of some of the party being stricken down. So she set out herself to find carts and bullocks. By the following evening all was ready and they started, making the journey by night. It was a tedious one, as there were only five carts, in one were fourteen children, in another eighteen, in another twenty-two and so on, there being not enough room to allow the children to lie down. Burie had to walk a good part of the way, too, because they were so crowded. The children were so tired when they arrived at Mehmedabad that when out of the carts many of them lay down on the ground where they were and fell asleep. It was because of the scarcity of bullocks that she did not get more carts. Perhaps more might have been found if she had offered to pay more, but the missionary thought she was already paying a very high rate, so she thought she would have to do the best she could and trust that all would come out right. We paid for the hire of the five carts thirty rupees and some *bachsheesh* besides, making over ten dollars in our money. But I am sure if our brethren and sisters could have seen the children so tired out and many of them so very poor, they would not have thought it too much, but would have been as glad as I was to see them thus far on the journey.

Two children out of the number had died of cholera the day before they left Dholka, and one was taken so ill the morning they arrived in Mehmedabad that we had to leave her there in the hospital. She has since died. We did not know but that the disease might spread among the children, but we are glad to say that out of this number only a few weak ones have died.

After the children had eaten their *kitchadi* (dahl and rice cooked together) and we had had our dinner, we all started to the station. When we came near, several of the children began to cry. We asked why they cried, and tried to comfort them, but could get no satisfactory answer. When one cries it is unfortunate, as all catch the feeling very soon. So it was then. Soon the most of them were crying. When they were assured that Burie and I would not leave them they grew more quiet. When the train came, they began to cry again. The station porters, Hindus, began to say, "Why do you force these children to go with you?" There was no time then to parley and soon all were seated in the car, none objecting to go at once when our car was found. We were thankful for this favor of a reserved car, for we had plenty of room.

After we had gone a little distance, and all were interested in what they were seeing, I drew one of the girls close to me and said "Betty (daughter), tell me, why did you cry?" She said, "Mamma, because we were afraid."

"But of whom are you afraid? Don't you know that Burie—mamma and I came all this distance to take you back home with us and take care of you, and we have lots of other little children there?"

"No mamma, we are not afraid of you, but we were afraid of the train (in Gujarati, fire carriage). This is the first time I saw a train, but people who had seen them told us how they go. The engine snorts and jumps like a frightened horse, so they said, and when it crosses a river it jumps into it, and all the people too."

Whether the child had been told of a railway accident and confused that with the usual running of the train, I do not know, but I tried to reassure her by calling her attention to the quiet motion of the train and soon she was leaning back in the corner of the seat, singing softly to herself. The other children, too, began to be interested more and more, and to be less and less afraid. One would call out, "Look, mamma, there's a horse;" another, "Oh, see that tree;" and still another, "Oh, look, look!" I looked, but often the object, whatever it was, had passed before I saw it. But the children, instead of being afraid, had to be watched closely, lest in their anxiety to see they would lean too far out of the windows. The afternoon was very hot. The wind blew as if heated in a furnace, but toward evening it became cooler, and we reached home at 10:30 P. M. and were all glad to rest.

You may well know that many of the details of this trip I have not told. Imagine eighty-five children, the most of whom had diarrhoea, and a few fever, five cart-drivers and Burie, coming eighteen miles in five country carts, not one of them as roomy as a small Studebaker wagon. Imagine them on the way home with me on the train, a distance of more than 160 miles, requiring over nine hours, in a third-class railway car, and with no accommodations other than we had brought with us. We were glad to reach Bulsar, glad to get out of the car, and glad to get to our pleasant little home once again, and thankful to find our dear ones all well.

Bulsar, India, June 1.

From the Field.

From Palestine, Ark.

HAVING had the happy privilege of attending our great Annual Meeting at North Manchester, Indiana, the first of the month, and receiving many encouragements in regard to mission work, we returned home June 7, feeling better equipped for the work of the Master awaiting us in the great mission field in Arkansas. And now that we are busily engaged in the work, intrusted in our hands by the Mission Board, may we not have the prayers of all God's people, that his name may be glorified and souls saved by the efforts that are being put forth by your humble missionaries in Arkansas?

Our feast, the sixteenth, was a success spiritually. Bro. B. E. Kesler officiating, assisted by Bro. Lilley, of Lonoke. At this meeting Bro. W. D. Neher was advanced to the second degree of the ministry and installed.

J. H. NEHER.

June 30.

From Gainesville, Ark.

For the month just closed I enjoyed a very pleasant time with the Father's children at Palestine, Ark., occasion of love feast June 12. Here is a little band of faithful workers under the care of their efficient shepherd, Eld. J. H. Neher. This little band of members seems to be alive to the Master's cause. The work in general in Arkansas seems to be in an encouraging condition. Personally our work seems more encouraging,—more calls for preaching than I call for.

Since the death of Bro. J. H. Wilson, Bro. John Swihart has been appointed to look after the finances of our congregation. We are now just entering upon the time of year for series of meetings in this country. Unfortunately this time has to come in summer and fall—the hottest season of the year—because of the rains of winter and spring rendering it impracticable to hold these meetings in those parts of the year. Pray for the work and workers.

B. E. KESLER.

Financial Reports.

Mission Receipts from July 2 to 7.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$4,164 58
IOWA.—Geo. J. Klein, Green Mountain,	70 00
OHIO.—Marriage notice, Ezra Flory, 30 cents; J. A. Zimmerman, Ashland, \$10.25; Wooster cong., \$12; Logan Sunday school, \$3.50; total,	26 25
PA.—A sister, Meyerdsale, \$5; Lancaster City church, \$18.75; total,	23 75
W. VA.—A brother and sister, \$20; a brother, Meadowville, \$1; total,	21 00
ILL.—Salem Sunday school, \$1.13; Brethren Sunday school, Sterling, \$3.09; Oakley cong., \$5.50; total,	10 12
KANS.—T. A. Chapman, Courtland, \$5; Dunlap Sunday school, \$2.47; total,	7 47
VA.—Brethren Sunday school, Roanoke,	6 35
IND.—Rock Run, Goshen City church,	5 71
MICH.—Woodland cong.,	4 50
OKLA.—Marriage notice, Mamie Zealand,	50
Total for year beginning April, 1900,	\$4,340 13

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$144 10
LA.—A lover of missions, Roanoke,	5 00
S. DAR.—Mary M. Linsinger, Buffalo Gap,	1 00
IOWA.—H. E. and Amanda Silfer, Ivester,	1 00
Total for year beginning April, 1900,	\$151 10

INDIA ORPHANAGE.

Previously reported,	\$324 06
ILL.—Waddams Grove cong.,	22 50

PA.—Coventry church Sunday school, \$5.55; Coventry church Christian Endeavor, \$10.45; total,	16 00
IND.—North Manchester Sunday school, \$3.63; Plymouth Sunday school, \$3.40; total,	6 92
W. VA.—Gladeview Sunday school,	6 00
IOWA.—H. E. and Amanda Silfer, Ivester,	1 00
OHIO.—Sarah Brewer,	1 00
Total for year beginning April, 1900,	\$37 48

CHINA'S MILLIONS.

Previously reported,	\$55 30
PA.—J. S. Andes, Birdsboro,	10 00
IOWA.—H. E. and Amanda Silfer, Ivester,	1 00
Total for year beginning April, 1900,	\$66 30

COLORED MISSION.

Previously reported,	\$49 00
IOWA.—H. E. and Amanda Silfer, Ivester,	1 00
Total for year beginning April, 1900,	\$50 00

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$302 54
IOWA.—H. E. and Amanda Silfer, Ivester,	1 00
Total for year beginning April, 1900,	\$303 54

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunates of that beleaguered land. Two years ago, Brethren and friends responded liberally to help relieve this great want. A greater want is there today. Shall not the good people of plentiful America give greater assistance than before? Every cent sent will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$5,389 79
IOWA.—Greene ch. Sunday school, \$7.53; Gillett's Grove Sunday school, \$4.80; a friend, Guthrie County, \$10; Grundy County church and friends, Ivester, \$86.80; J. D. and Lydia Switzer, Waterloo, \$40; Mrs. A. J. Shrader, Greenfield, \$2; Walter Shrader, Greenfield, \$3; unknown, Clarence, \$2; total,	136 13

PA.—Lewistown Sunday school, \$3.75; Spring Creek cong., \$8.00; Mingo cong., \$3.14; a brother and sister, Salunga, \$1; Kinman Sunday school, \$5.50; Snake Spring cong., \$4.40; Meyerdsale Sunday school, \$8.42; Martha Sell, Newry, 50 cents; Rachel Sell, Newry, 50 cents; Lancaster City church, \$30.22; Ault Sunday school, \$7.00; a sister, McVeytown, \$2; a sister, Mattawana, \$1; total,	104 43
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ILL.—Amos and Mary Brubaker, Girard, \$4; Polo Sunday school, \$35; Hudson cong., \$16.60; total,	55 60
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IND.—Huntington cong., \$3.32; a friend, Williamsport, \$1.07; Pipe Creek cong., \$4.35; total,	47 64
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VA.—Linville Creek Sunday school, \$2.40; Pleasant Valley cong. and friends, \$27.25; friends, Bolar, \$3.49; W. K. Layman, Cloverdale, \$5; total,	38 14
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OHIO.—Oak Grove cong. Sunday school, \$5.03; Oakland cong., \$18; Oak Grove Sunday school, \$5; total,	28 03
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MINN.—Jacob Wirt, Lewistown, \$2; Root River Sunday school, \$15.12; total,	17 12
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MO.—Riley Stump, Nevada, \$1; Bethany Sunday school, \$9.31; lady friends, \$5.32; total,	16 64
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KANS.—"In His Name" Fort Scott,	10 00
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MD.—Geo. S. Beachy and wife, Bolivar, \$5; Sister Linderman, Hagerstown, \$2; Mrs. G. A. Lurley and family, \$2.06; total,	9 06
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CAL.—Orpha Showalter, Covina,	5 00
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OKLA.—Cavalry Creek Sunday school,	2 00
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WIS.—Chippewa cong.,	1 05
TENN.—A. C. Stout, Johnson City,	1 00
W. VA.—A brother, Meadowville,	1 00

Total for year beginning April, 1900,	\$5,864 62
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INDIA MISSION.

Previously reported,	\$376 92
OHIO.—Rome cong.,	10 15
IOWA.—Garrison Sunday school,	4 25

Total for year beginning April, 1900,	\$391 32
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GOSPEL MESSENGER POOR FUND.

[The funds here donated have been used to send the GOSPEL MESSENGER at the rate of \$1.00 to worthy poor members of the Brethren church. Such donations make many glad hearts, and it is hoped more will give to this worthy cause.]

Previously reported,	\$4 33
MD.—Hiram Stover, Hagerstown,	5 00
COLO.—Minnie and Josie Lohmiller, Pueblo,	2 00
PA.—A sister, Landsville, \$1; a brother, Norris-town, \$1; total,	2 00
TEX.—Geo. Marchand, Manvel,	50
Total for year beginning April, 1900,	\$13 83

CORRECTIONS.

In the mission report which appeared in volume 38, No. 22, of the Gospel Messenger, under the State of Pennsylvania, in the India Famine Fund, \$24.25 was credited to the Tulpehocken congregation, and it should have been credited to the Tulpehocken Sunday school.

GRN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

Verde.—Two brethren have recently been baptized in Upper Verde and one sister in Oak Creek. We are in need of more workers, especially ministers, here. Sister Lizzie Arnold

has come from Leeton, Mo., and will teach the public school at Camp Verde next fall.—*Nettie Wallingford, Aultman, Ariz., June 25.*

CALIFORNIA.

Colton.—Colton church assembled in regular quarterly council meeting at 10 A. M. True brotherly love characterized the meeting and we all felt that we had been strengthened and better qualified for the battles against sin for the coming quarter.—*W. M. Platt, June 30.*

INDIANA.

Bachelor's Run.—Bro. Andrew Hutchison came to us June 13 and preached for us each evening until June 30; also held day meetings and a children's meeting. Our dear brother is an able expounder and defender of the Truth, and although there were no accessions to the church we feel that the members are greatly built up and some outsiders are counting the cost. Much good was done. Although in a busy season and the shortest nights in the year, we were favored with good congregations at all the meetings. At a council meeting, June 30, one was received by letter.—*J. G. Stinebaugh, Flora, Ind., July 2.*

Bear Creek.—June 30 Bro. John Mishler and wife, of the Eel River church came and remained over Sunday and preached three very acceptable sermons. He will preach for us again the second Sunday in August. Our Communion will be Sept. 7, commencing at ten o'clock. We have an evergreen Sunday school.—*Elizabeth Grafmiller, Portland, Ind., July 3.*

Buck Creek.—We met in regular council June 23. Bro. D. F. Hoover was with us in council. Considerable business came before the meeting, all of which was disposed of in a Christian spirit. In the afternoon there was a special meeting to ordain two brethren to the eldership.—Bro. John Kirklin and the writer. The following day was our regular meeting day. One was baptized. Our Communion was appointed for Sept 14, beginning at 10 o'clock.—*I. B. Witke, Moreland, Ind., June 20.*

Elkhart Valley.—We met in council June 30. Our harvest meeting will be Aug. 18. Thanksgiving service at 10 A. M., and at 2 P. M. a missionary sermon.—*Edna Putterbaugh, Elkhart, Ind., June 30.*

Ft. Wayne.—We met in quarterly council Saturday evening, June 30, Eld. A. Wright, of North Manchester, being with us. The church had an election of officers for the Sunday school. Bro. Wm. Eger was re-elected as superintendent and F. Colcless, assistant. Two persons, a deacon and wife, were received by letter. On Sunday Bro. Wright preached two able sermons for us. Services were well attended. Two were received by letter. The Sunday school is doing well. A few are dropping out for summer. Average attendance the last quarter was seventy-nine.—*Clara E. Stauffer, 133 Buchanan St., July 2.*

Goshen, Ind., has two churchhouses one male apart; services in both houses every Sunday evening. Services in the city church every Lord's Day at 10:30 A. M., and preaching on the west side every other Sunday at 10:30 A. M.—*J. H. Miller, July 3.*

Goshen.—The Brethren of the Goshen district (west house) held their love feast June 13. The weather was fair and the congregation good. Members were present from eight different States,—from Pennsylvania west to Kansas and Nebraska. About 300 communed. Sixteen visiting ministers were present. Bro. Edmund Forney, from Polo, Ill., officiated. Our meeting was all that we could expect. Praise the Lord for such good reunions.—*J. H. Miller, July 1.*

La Porte.—I am now eighty years old; was born in Franklin County, Va., in 1820. Last winter I was taken sick and had to go to bed, and the result was my strength was greatly reduced. At other times in my sickness I employed a physician, but this time I felt I must be anointed; so I called for the elders of the church and they came and anointed me. I began to get better, and am now quite well for one of my age. I do not write this for self-exaltation, but for the strengthening of the faith of others and because I feel so rejoiced and thankful that the Lord was merciful to me.—*Avra T. Heckman, July 6.*

Muncie.—The church convened in quarterly council June 28. We decided to hold our love feast Sunday, Sept. 30. Eld. L. T. Holsinger has been engaged to assist in a series of meet-

ings in January. Yesterday the Lord's children were again made to rejoice to see one precious soul adopted into the family of God. One has also been received by letter since my last report. Our Sunday school was reorganized at the beginning of the quarter. Bro. A. D. Bowman was elected superintendent, Sister Mary E. Studebaker assistant, with a good corps of other officers and teachers. May the Lord continue to bless the labors of his children.—*Geo. L. Studebaker, July 2.*

Edna Mills.—In my notes of June 17, in last GOSPEL MESSENGER, in second line from top, instead of Daniel read David; in fourth line from top, instead of, "We had Sunday school at 9 A. M., sermon at 10 A. M.," etc., read, Will have Sunday school at 9 A. M., sermon at 10, etc. I meant to give program of our harvest meeting, but the paper does not give it that way.—*John E. Metzger, July 1.*

ILLINOIS.

Cerrogrado.—The Cerrogrado church met in council to-day. Bro. John Arnold presided. All business passed off pleasantly. Three were received by letter. Church decided for Bro. Heeter to hold a series of meetings for us in October; also decided to hold a love feast in connection with the meetings; also decided to hold Bible school this winter.—*E. A. Shively, July 4.*

Lanark.—I returned to-day from Wisconsin. I had excellent meetings at Maple Grove and Barron; baptized two in the Barron church. Bro. J. Frank Hall was elected to the ministry. I was called to anoint Bro. Henderson Joyce, Sister Netta Wycoff, and Sister Lake, an aged sister.—*C. P. Rowland, July 3.*

La Motte.—Our quarterly council was held June 30. Some business came before the meeting, but all was disposed of in a Christian-like manner. We decided to hold our Communion meeting Oct. 20, with a two weeks' meeting previous.—*Gertrude Stoner, Hutsonville, Ill., July 5.*

West Branch.—This church met in quarterly council July 4. We decided to hold a series of meetings beginning Sept 16, conducted by Bro. C. P. Rowland. Decided to hold a love feast Oct. 4 and 5.—*D. A. Rowland, Polo, Ill., July 6.*

IOWA.

Garden Grove.—At our recent council we decided to hold our Communion meeting Sept. 7, and to hold a series of meetings during the week following. It was also decided to hold a choice for a minister and to conduct our Sunday school for another quarter.—*Jenima Kob, July 4.*

Greene.—The church at this place met in council, preparatory to the feast, June 18. The report of the brethren was love and union throughout. Our feast was June 23. About one hundred communed. Quite a number of brethren and sisters from adjoining churches were with us, including several ministers. Bro. J. G. Royer held a week's meeting before the feast, which was well attended. One was baptized. An election was held on Saturday, Bro. Ephraim was elected to the ministry and brethren A. Aurand, Ed Eikenberry and Peter Dubois to the deacon's office. The brethren talked to the children on Sunday afternoon and held a young people's meeting in the evening. The last Sunday in each quarter we take up a general collection in our Sunday school for some missionary purpose. The collection on Sunday was over seven dollars, which was sent to the India sufferers. It is a mistake to think that we cannot hold successful meetings in the summer.—*Eva Kingery, June 29.*

Grundy County.—Last Sunday we reorganized our evergreen Sunday school with brethren Harry Sheller and Peter Albright superintendents. With our efficient corps of officers and teachers our school bids fair to remain an interesting and prosperous one. After services a collection for the sufferers of India was held, and with the amount sent the Sunday previous resulted in \$106.00. Yesterday we met for public worship. Several interesting talks were given.—*Aida E. Albright, Eldora, Iowa, July 5.*

South English.—To-day, while the world was reveling in sin, we tried feasting on divine things at the church. At 10 A. M. we had a good sermon by Bro. C. E. Wolf, of the Ottumwa mission. At 1 P. M. we met for Sunday-school meeting. After the organization six topics were considered and many good lessons given, making it a very enjoyable day. True-

ly, the Christian has greater cause to rejoice over this day than anyone else.—*S. F. Brower, July 4.*

South Ottumwa.—While the Brethren's Mission Sunday school in Ottumwa has been quite an undertaking for us, there have been many blessings strewn in our pathway, and surely by the hand of God. In the past three months I have seen more real joy and happiness than I have ever seen in the same length of time. Including the last Sunday of March (when we organized our Sunday school), in this second quarter of this year, we have had fourteen Sunday schools, with a total attendance of 246 scholars; average attendance, 17 ³/₄; visitors, 14; collection, \$1.65; average per Sunday, 11 ¹¹/₁₆ cents. Our attendance ran as low as eleven scholars and as high as thirty-seven. We are now trying to get the young people interested in the study of the Word of God, by organizing a young people's Bible class at a special time for them. I go to their homes and talk to them and ask them to come.—*C. E. Wolf, 316 S. Moore St., July 2.*

The tent belonging to the Middle District of Iowa is now in Des Moines. Churches of the District wishing to use it will write me, directing me where to send it and to whom I shall send it.—*H. R. Taylor, 1837 E. Grand Ave., Des Moines, Iowa.*

IDAHO.

Payette.—The brethren and sisters of the Payette Valley church met in quarterly council June 30. The business before the meeting was satisfactorily disposed of. We decided to represent at District Meeting by delegate. Eight letters of membership were read. The little band here have prayed for more laborers, and we see the Lord is not slack in his promises.—*Judson Beckwith, July 2.*

KANSAS.

Kansas City.—Our quarterly council was held June 30. The attendance was good and the interest great. Bro. Arthur Brubaker was elected Sunday-school superintendent. Two were received by letter. We decided to have our love feast Oct. 13. We are glad to say that the interest in Kansas City is growing rapidly. We have received by baptism one colored brother, and quite an interest is growing among more of the colored friends. The call for help is great. We believe that if a place for worship could be secured much good could be done among them. We would be glad when ministering brethren pass through the city to have them stop with us.—*A. C. Roor, 628 South 1st St., July 3.*

Paint Creek.—Our regular council convened June 23, at 2 P. M., our elder, Eli Wolf, presiding. Our Communion is set for Oct. 14, a series of meetings in connection. The church will ask the District Mission Board to give us a series of meetings at Hardpan school-house, one of our preaching outposts. Our meeting in the grove near Redfield is to commence Saturday evening before the fifth Sunday in July. This meeting is to be conducted by the home ministers. During this quarter we have meeting every Sunday morning at the church, and every Sunday night at Redfield; also at two outposts every other Sunday night. We are painting and repairing our church-house. Bro. Wolf preached us four sermons while with us.—*F. H. Crumacker, Redfield, Kans., June 29.*

MARYLAND.

Maple Grove.—Elder S. K. Fike, of this congregation, commenced to labor for the Master at the upper church of the above-named congregation on the evening of June 17, continuing until Sunday, June 24. The sermons were deep, interesting and full of inspiration. Two souls confessed Christ and were baptized at the close of the meetings. The attendance and attention were good. We expect to organize a prayer meeting the next week.—*Annie King, Beavansville, Md., June 29.*

MICHIGAN.

Black River.—We named our Sunday school the Mount Pleasant Sunday school. We had children's exercises last Sunday, June 24, with a full house; had a nice program; then after the program was rendered our ministers gave short talks to the children, and also talked some to the older ones.—*Isaac Flora, South Haven, Mich., June 25.*

MISSOURI.

Jerico.—The congregation of Cedar County met in quarterly council June 30. We had a

pleasant meeting. Two were received by letter. The time was set for holding our love feast and a move made for building a church-house.—*Otis Weiner, July 6.*

Mineral Creek.—We met in council June 23. All business was disposed of in the spirit of love. One letter was granted. We reorganized our Sunday school.—*Lydia Lents, Leeton, Mo., June 25.*

NORTH DAKOTA.

Cando.—June 23 the Brethren met in regular quarterly council at the Enterprise house. Considerable business was attended to in a brotherly way. Arrangements were made for the District Meeting, which was to be held June 27 and 28. The time of our Communion was set for November. On Sunday our Sunday school was reorganized for the next quarter.—*Geo. C. Long, Zion, N. Dak., July 1.*

Crocus.—The Brethren of Rock Lake church met in regular quarterly council June 30, at the home of Bro. Brunais. Our elder, Bro. J. L. Thomas, presided over the meeting. Four letters were granted, and ten brethren and one sister were received by letter. Elder Mohler and wife are among the number received by letter. We have eighty-four members. Our home ministers will hold a week's meetings, which will begin on the evening of July 1, and will be held in Bro. Brunais's barn. The brethren have dug out the basement for our meetinghouse and are now ready to put in the stone wall.—*John M. Markley, July 2.*

OHIO.

Blue Creek church held council June 23. Brethren C. Krabill, J. W. Kiser and D. Prowant were with us. Brother James Harp was ordained elder at this council.—*Dora W. Gerdes, Bronton, Ohio, June 24.*

Donnell's Creek.—We met in quarterly council June 28. Eld. D. D. Wine, of Pleasant Hill, and Eld. D. C. Hendrickson, of West Milton, were present and greatly encouraged us by their words and work. Bro. Jacob Sandy was ordained as assistant elder, and Bro. David Dredge elected to the ministry. Our annual harvest meeting will be held in the country house July 28, 2 P. M. Fall love feast Oct. 20, to A. M., country house.—*Emma Wine, North Hampton, Ohio, July 4.*

Sugar Creek.—We met in quarterly council June 30, with Bro. Tobias Hoover, of Chatham, Ohio, presiding, and brethren George Carper, Charles Kinsley and F. B. Weiner to assist in the work. Much business came before the meeting and was adjusted. The brethren gave excellent instructions. May we ever practice them in our lives. One dear sister was anointed. In our Sunday school and Bible meetings we were strengthened and encouraged.—*Emma Fisher, Baltic, Ohio, July 3.*

Lick Creek.—We held our quarterly council June 30. Everything passed off pleasantly. Our love feast was set for Sept. 29. We also decided to hold a series of meetings to begin at conclusion of love feast. Bro. G. E. Stone is to preach for us. Bro. Stone preached at Farmer, Ohio, at 10:30 Sunday, July 1, and at the church near Bryan in the evening.—*M. J. Bosserman, Williams Center, Ohio, July 5.*

Rush Creek.—We held our council June 30. The business was disposed of harmoniously. We decided to hold a series of meetings prior to our love feast this fall; time not yet decided. We also decided to raise the amount apportioned to our church for the building of a church in Greenville, Ohio (over half of which was raised at the meeting).—*Lissie Bagwell, Bremen, Ohio, July 3.*

OKLAHOMA TERRITORY.

Clarkson.—Our regular quarterly council was held on Saturday, June 23. Our series of meetings, that was to be held in August, was put off till the last Sunday in October. Bro. John Appleman, of Plymouth, Ind., will do the preaching. Two were received by letter. Bro. Jacob Appleman got back from Annual Meeting in time to preside at our council. We have been richly blessed this year with the prospects of a large crop. All kinds of crops are good.—*J. H. Cox, June 28.*

PENNSYLVANIA.

Glenhope.—A few words of encouragement to the Sunday-school workers of our great Brotherhood. It was our privilege to attend a Sunday-school meeting of our District (Western Pennsylvania) in the Shade Creek church. We became acquainted with many brethren

and sisters, and heard many good things.—*A. R. Kitchen, Waukesha, Pa., July 2.*

Greenspring.—Bro. Yereimian has been with us the past three days. His time is entirely too short, and at this season of the year the farmer is a busy man and does not see the value of leaving his fields and "going up to the house of the Lord." Therefore many missed a rare treat in the message Bro. Yereimian had to present. His work was much appreciated, as there are some missionary enthusiasts in this little church.—*R. Givler, June 30.*

Queen.—Our children's meeting, Sunday, July 1, passed off well. Good attendance and good attention were given to the addresses by our elder, Michael Claar, and Prof. L. H. Walters, also a number of pieces recited by the little girls. There was a good selection of songs sung by the school. The subject which we chose for the day was "Heaven." We hope some good will arise from our children's meeting. We hope to do some little in our little corner for "the bringing in" of the kingdom of God. Our collection for the famine sufferers amounted to \$8.64.—*Miriam M. Claar, July 2.*

VIRGINIA.

Valley Bethel.—Our Sunday school is increasing both in interest and attendance. On account of smallpox near Bolar, our council was indefinitely postponed. Brethren Miller and Beverage preached at Rocky Ridge a few days last week. They report a very good meeting, although there were no accessions to the church. Bro. Carpenter accompanied Bro. Miller.—*Vena S. Bussard, Bolar, Va., June 30.*

WASHINGTON.

North Yakima.—June 22 we arrived home from our visit to the Stiversen church in Klickitat County. While there we helped to build their new churchhouse, which was built on the site of the house that was burned Sept. 11, 1899. The new church is 22 x 36, being six feet longer and two feet wider than the old house. We held our love feast in the new church June 16, at which fifteen members surrounded the Lord's table. June 17 the church was dedicated by the writer, assisted by Bro. J. B. Simmons. At the afternoon service Bro. Simmons was advanced to the second degree and Bro. Horace Rothrock was elected and installed into the ministry. The church is in a prosperous condition, all being in love and union.—*J. U. G. Stiversen, June 27.*

WISCONSIN.

Barron church met in quarterly council June 26, with their elder, C. P. Rowland, present. Love prevailed. Bro. Bowman also came from Irvin Creek and made many warm friends while here. Results of seven days' work: Two love feasts, two baptized, three anointed, one minister chosen and installed by C. P. Rowland. Thus ends another advancement for the good Lord's cause. We meet Oct. 27 for another feast.—*V. P. Wassam, July 2.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Death of Elder Jerry Bottorff.

JERRY BOTTORFF was born in Indiana Oct. 27, 1868; died May 6, 1900, aged 31 years, 8 months and 9 days. He was baptized into the German Baptist church at the age of fifteen and ever after lived faithful to the cause of Christ.

He was married to Alice Trazier Oct. 20, 1889. To this union were born five children, all of whom still remain.

He was elected to the deacon's office Oct. 1, 1893, at South Bend, Ind. He filled the office with so much satisfaction to all that on Oct. 13, 1895, he was elected to the ministry. He was advanced to the second degree of the ministry Dec. 9, 1896.

In 1897 he, with his family, moved to Pennsylvania, to work for the Ten Mile congregation. While there he was ordained to the eldership.

While in Pennsylvania his health failed so that he decided to go to North Dakota in hopes that the climate there would help him; but gradually growing worse, he started to go to his family in Pennsylvania, but died on the train of the Great Northern within eight hours'

ride of the dear ones. He died of consumption.

The remains were brought to Plymouth, Ind., to his father, Ely Bottorff. The funeral was preached by Elder Jacob Hilderbrand, assisted by Elder H. W. Kreighbaum, in the Union house. Interment in the cemetery near by.

Thus is closed the life and work of one whom to know was to love. He was so earnest and zealous in the cause of Christ that many might do well to follow in his footsteps. His first thoughts and concerns seemed to be for the cause,—self afterward. S. G. CRILL.

Burr Oak, Ind., June 28.

Analysis of Annual Meeting Report.

This year's entire Annual Meeting Report covers one hundred and eighty-five pages. Last year's, one hundred and forty-two. Sunday-school and missionary report this year, twenty-nine pages. Last year, thirty-five. Preliminary and deferred business, thirty-eight pages; last year, thirty-one. Regular Annual Meeting business this year, one hundred and twenty-six pages; last year, seventy-five. There were thirty-eight State Districts represented on the Standing Committee. Three hundred and fifty delegates represented individual churches, including the church in India, represented by a sister.

Besides the Moderator, only eighty-five took part in the discussions of the regular business. Of these, thirty-one spoke but once; fifteen, twice; twelve, from three to five times, twelve, from six to ten times; seven, from ten to twenty; and one, twenty-six times—four times on the same subject.

The questions which elicited the deepest interest were: Revision of the Hymn Book; a better distribution of the ministry; a change in the manner of conducting our Communion services; restrictions in the use of tobacco; an appeal to Congress in behalf of temperance; and the manner of putting on interest the endowment fund.

One of the most striking features of the business this year, and one that will no doubt have a strong bearing on the petitions of next Annual Meeting, was the large number of queries returned. Aside from the petitions to hold Annual Meeting, there were thirty-four queries and petitions, nineteen of which were returned. The effect of this will be to induce the several churches and Districts to study carefully the decisions already passed, to see if provision is not already made for what is wanted, and if not, the queries should be very carefully worded. In this matter the Annual Meeting has been acting the part of a schoolmaster in regard to sending queries. S. Z. SHARP.

Plattsburg, Mo.

Sunday-school Meeting, Middle Pennsylvania.

The Sunday-school Meeting of the Middle District of Pennsylvania will be held in the Martinsburg meetinghouse, August 16 and 17. On the evening of the fifteenth will be held a preparatory meeting consisting of prayer and song service, followed by a sermon by Walter S. Long.

The following subjects are on the programme for discussion:

"What Does it Mean to Save Sunday-school Scholars?"

"Should the Sunday School be Organized by the Church or by the Sunday School?"

"What has the Church Done for the Sunday School and the Sunday School for the Church?"

"Home Work. 1. Home Department. 2. Home and School."

"The Teacher's Attitude towards the Pupil's outside Reading."

"What Means Can be Employed by which we, as Teachers, may be Helped in Respect to Methods of Instruction?"

"How Can we Best Secure Interest in our Classes and Impress the Lesson? 1. What of the Question Method? 2. What of the Lecture Method?"

On Thursday evening the exercises will consist of praise service, an address on "Precept and Example," by Jas. A. Sell, and an essay by Jennie Calhoun Baker.

Any inquiries concerning the programme should be addressed to the undersigned.

WM. BEERY,

Chairman Programme Committee.

Huntingdon, Pa.

Report of Sunday-school Meeting.

The fourth Sunday-school meeting of Western Pennsylvania was held in the Berkey church in Shade Creek congregation June 22 and 23. On the evening of June 22 we had a sermon by Bro. Widdowson; subject: "The Sunday School." On the morning of June 23 the meeting opened at 9 A. M. by singing and prayer.

ORGANIZATION.

Bro. P. J. Blough was elected Moderator; Silas Hoover, Assistant Moderator; J. M. Blough, Clerk; H. A. Stahl, Assistant Clerk.

TOPIC I.—"Organization of the Sunday School—By Whom and How Often." The Sunday school is a church institution; hence should be organized by the church. If it is a church institution, then the church should organize the school; if not, then the school should elect her own officers. If an evergreen school, the superintendent should be changed at least once a year. By so doing a better work can be done by the school.

TOPIC II.—"How may the Sunday School be Made the Means of Increasing Bible Study in the Home?" Week-day influence by the teachers. Must acquaint themselves with parents, must be in actual contact and touch with parents and children. The Sunday school scholar should bear the same relation to the Bible that the common-school scholar does to his schoolbooks. Preaching on Sunday does not prove the home study. The daily walk and conversation by preacher and teacher prove this Bible study. The Sunday school has a great influence over the children in the home, if they are properly instructed in the school. The principle of instruction is the law of adaptation, the law of co-operation, the law of illustration, the law of variety. Give questions to scholars to look up during the week, and have them discussed in the school.

TOPIC III.—"How to Teach a Bible Class." (1) Preparation by teacher. Teacher should be a good leader and teacher. Bible class should be taught without quarteries. A thorough preparation should be made during the week. Much prayer is necessary in preparing the lessons. Have Bible in hand and its grand lessons in the heart, then you can diffuse them to the scholars. Must have the spirit of contagion, must base our teaching on Christ. Walk and think, rest and study.

TOPIC IV.—"Singing as a Factor in Sunday-school Work." There are many important factors in the Sunday school. Singing interests the school. Singing is very ancient. Preparation for singing should be made during the week or on the morning before the school opens. Be interested yourself and you will interest the children, and that will bring them to Sunday school. Singing is an active element in the school. Without good singing in the school it will have the tendency of causing children to stay at home. Angels sing, so should we.

TOPIC V.—"Needs of the Sunday School and How to Supply Them." The Bible is first need, not quarteries. We are drifting from the Bible as the Jews. 2 Kings 22:1. The Bible must be studied, then it can be taught. If quarteries are used you will not get acquainted with the whole Bible, only parts of it. State superintendent says the Bible should be used in class, not quarteries. Good song books necessary; must have a good chorister; pleasant superintendent, one that is full of the Holy Ghost. Above all we need men and women who are consecrated. We must have a burning desire for souls that will supply all needs. Drinks in the true spirit of the Word from the true fountain head. We need more Christ-like simplicity in the school.

TOPIC VI.—"How Can the Sunday School be Made a Help in Maintaining the Principle of Plainness in the Church?" The nursery of the church. Parents must be plain and live up to the light of the Word; then they will bring up the children in the nurture and admonition of the Lord. Plain parents will diffuse plainness into the children's hearts. Superintendent must be plain, not haughty. He must lead a plain life. The church must be plain; if so they will not put the bats with the flowers on their children, nor dress their offspring after the world. Teachers must be plain and teach plainness. A sister should never teach a class with the bonnet on, but with the prayer covering. Plainness is the auxiliary by which the Christian is known. Where one man reads the Bible ninety and nine read you and me. They should read Christ in us, for we should be

Christ-like. None should teach except those who are plain and advocate its doctrine. The Sunday school can be a great help to maintain plainness, by parents taking interest in the great work by giving their presence and leading that plain and godly life.

TOPIC VII.—"The Best Way of Observing Christmas so as to Teach Children the True Import of the Occasion." Christmas is observed by the whole Christian world. It should concern every true and consecrated follower of Christ. Christmas is a life of hope. Feasting is not the proper way of observing the day. Christmas trees are wrong, for they do not teach the true import of the occasion. The true import of the occasion is the anniversary of the birth of Christ. Preach on the birth of Christ. Have the children to have songs and a few essays. Teach the children the light that Christ brought into the world through his birth. Teach the blessing that is afforded to us through his birth.

TOPIC VIII.—"How to Hold Sunday-school Scholars until they Grow up and Become Members of the Church." In Sunday school you get in touch with their plastic minds; and you become related to them then. Keep hold of them. Show them by your walk and conversation that your interest is in their welfare. Love them; that is the only true way you can get them to grow up to become members of the church. Teach Christ and show to them the necessity of becoming Christ-like. Teach the necessity of coming into the church in early life. What noble workers they may become!

H. A. Stahl was elected District Secretary for three years; S. S. Blough, assistant Secretary. A collection for Sunday-school work was taken up, which resulted in \$30.08. Also a collection for Pittsburg mission was taken up, which resulted in \$17.82.

The meeting was the largest yet held; fifty-one delegates were present. A good interest prevailed during each session. A deep spirit of love was in this meeting. The meeting closed by singing and prayer, to meet in the year 1901 in the Middle Creek congregation. May God's blessing accompany the meeting.

H. A. STAHL.

From Downsville, Manor Congregation, Maryland.

At our last regular appointment at Downsville, June 24, we were very much pleased to welcome in our midst our dear brother from Smyrna, O. H. Yereimian. He delivered in all three talks: Saturday, 8:30 P. M., telling of the customs of the Armenian and Turkish nations; Sunday morning after Sunday school, 10:30 A. M., we listened to a missionary sermon, taken from Matt. 28:19, after which an opportunity was given to all who wished to help in the great need. Sunday, 8:30 P. M., he spoke to an overflowing house, telling of one of the many horrible massacres.

We believe Bro. Yereimian's visits to the different churches will do much good, and will be a means of arousing the sympathy of many of us who live in a land of Bibles, so that we will help "send the light" to those who are in darkness. Our brother's visit was very highly appreciated. He made many warm friends during his short stay. The donations amounted to fifteen dollars, at Downsville; Sharpsburg, \$8.03, in the same congregation.

L. BERTHA ROWLAND.

Hagerstown, Md., June 20.

From the George's Creek Church.

The brethren and sisters of the above-named church, together with Brother S. F. Sanger, of South Bend, Ind., and Brother L. A. Wenger, of Mount Sidney, Va.—Brother Samuel Sprinkle, of Massillon, Ohio, not arriving until later,—met in council June 14 to transact some business preparatory to our love feast, which occurred June 16. The visiting brethren gave their report to the council, which showed that they had a very pleasant visit.

Considerable other business came before the meeting, which was all disposed of pleasantly. The council then began preparing for the love feast by providing things necessary for the feast. The meeting adjourned to meet on Saturday at four o'clock, at which time we met, and after the brethren held the examination services, the tables were all prepared. Quite a number of brethren and sisters surrounded them. I do not know when I attended a more pleasant meeting. It was a love feast in its true sense. Although the house was full, the

best of order was had and the best of attention paid to the services.

Before the services began a sister who had left the church and gone to the Progressives, came and asked to be restored, which was done.

The Brethren began preaching on Wednesday evening and continued each evening until Sunday evening, the meetings then closing and the brethren going to other fields of labor. While with us we certainly had a profitable waiting before the Lord. During our meeting it rained almost continuously, but our members did not seem to care for the rain, some coming as far as twenty-two miles to be at our feast.

ALPHEUS DEBOLT.

Masontown, Pa., June 28.

From Floyd County, Va.

JUNE 14 Bro. D. N. Eller and myself started from Daleville, Va., to visit Floyd County. We had previously arranged to visit and preach for each congregation of Brethren in the county. Mt. Jackson, being near the border of the county, was our first preaching point. Here the dear Brethren are struggling and needing help badly. Our next points were White Rock, Pleasant Valley, Beaver Creek, Reedsville (which belongs to Pleasant Valley), Hylton, Burks Fork, Topeco, Floyd, Red Oak, Stonewall and Copper Hill. In all we preached seventeen sermons.

This is the county in which I was born and raised, and it so happened on June 20, which was my forty-first birthday, that I was permitted to take dinner at the old homestead, the house in which I was born. But, oh, the changes which have taken place. The dear old mother's voice can there be heard no more. A marble slab in the family burying ground tells us where she was laid to rest. A bunch of roses had been placed upon her dear grave by some kind sister's hand. Father had located elsewhere, and the children were in different States.

Here at Hylton many changes have taken place, the little village which was once under the influence of the Brethren has now materially changed. The Masons, Odd Fellows and others now claim the place and the Brethren have constructed a beautiful church one mile away.

Floyd County, perhaps, has more congregations of Brethren than any county in the Brotherhood. There are eight separate organized congregations, with about one thousand members. Her contributions to the mission work have been exceedingly small, and it has been a perplexing problem for our District Mission Board to solve. But when we take in consideration the fact that eight new meetinghouses have been built within the last eight years, we must conclude the Floyd churches have been doing a noble work. And as they now have their churches built and paid for, we shall be disappointed if in the future they don't come forward with their mission funds.

C. D. HYLTON.

June 29.

From the Mission Field, Southern District of Indiana.

On the day following the close of our great Conference at North Manchester, we started south on our mission work, and on June 10 we stopped at Noblesville, where we enjoyed a love feast with God's children.

June 11 we stopped over night in Seymour with sister Collins and on June 12 we went to our appointment at Austin. Here, through the instrumentality of some unfriendly people, the house was not opened for us. But this does not discourage us. Paul knew what it was to have these hindrances; so did Jesus.

June 13 and 14 we met with the Brethren at New Hope; had two meetings and one council, at which brethren I. Beedle and S. Carpenter were called to the office of deacon.

On the fifteenth we went seventy-five miles west to Shoals, our next point. Here we held two preaching services, one children's meeting, and one council meeting. At these two last-named points we expect to hold a two weeks' Bible school at each place, beginning July 21 at Shoals, and Aug. 4 at New Hope.

Next we visited our aged Sister Bolinger, at Taylorsville, forty miles south of Indianapolis, where we had two good meetings with a full house, many coming five and six miles to hear the Word. This is a new point for the Brethren, and this is the second time we have been here. This is a rural district and we find that

the blighting curse of secrecy has not got a strong hold on the people here. From here we returned home after an absence of twenty days.

J. S. SECRIST.

The District Meeting of North Dakota and Northern Minnesota.

THIS meeting was held in the Cando church June 28. The meeting was largely attended, and all business disposed of pleasantly. The great mission field here received special attention. It was arranged to hold a District Sunday-school Meeting each Fourth of July.

Eld. J. A. Weaver represents the District at next Annual Meeting.

At the Ministerial Meeting, held the day before District Meeting, the large house was filled to overflowing. The discussion proceeded in a most pleasant spirit, increasing in interest to the end. It was followed by a stirring missionary meeting at night, at which a liberal collection was secured.

LEVI MOHLER.

Sisters' Sewing Society.

REPORT of the "Sisters' Sewing Circle," at Longmont, Colorado, for the year ending July 1, 1900:

Number of afternoons spent,	22
Number of whole days,	4
Average attendance,	6
Average amount collected,	52 cts.
Number of garments made,	49
Number of articles made and sold,	18
Total amount made and given to the needy,	5
Amount on hand the beginning of year, 37 cts.	
Amount on hand close of year,	45 cts.
Amount paid out,	\$17.36
Total amount handled,	\$17.81

This Circle meets from 2 till 4:30 P. M. every alternate Thursday.

DAISY JONES,

Secretary.

Ministerial and Sunday-School Meeting of Northern Illinois and Wisconsin.

THESE meetings will be held in the Silver Creek church at Mt. Morris, Ill., commencing at 9 A. M., Aug. 21.

Ministerial Meeting.

AUG. 21.—FORENOON SESSION.

Devotional exercises, 9 to 9:15.

9:15 to 10:30.

1. The Preparation of the Minister. (a) Literary.—I. B. Trout. (b) Biblical.—J. E. Miller. (c) Spiritual.—Galen B. Royer.

10:30 to 11:40.

2. My Method of Sermon Preparation.—William E. Trostle, William Eisenbise.

AFTERNOON SESSION.

1:30 to 2:30.

3. How may we Increase the Attendance at our Preaching Services?—August Kuhlman, I. R. Young.

2:30 to 3:30.

4. Metes and Bounds of Christian Liberty.—J. H. Moore, Chas. E. Delp.

3:30 to 4:30.

5. The Elder as a Pastor.—P. R. Keltner, D. E. Brubaker.

EVENING SESSION.—7 o'clock.

Sermon.—Our Distinctive Features.—D. L. Miller.

Sunday-school Meeting.

AUG. 22.—FORENOON SESSION.

Devotional exercises, 8:45.

9 to 10.

1. How Can We Get More Self-sacrificing, Consecrated, Efficient Sunday-school Workers?—W. M. Lampin.

10 to 11.

2. How to Conduct a Recitation.—Mrs. Lillie Lampin.

11 to 12.

3. How Can We Make the Sunday School so Interesting that Old and Young Will not Stay Away?—P. F. Eckerle.

AFTERNOON SESSION.

2 to 3.

4. The Best Method of Grading and Advancing Scholars from One Class to Another.—Ira F. Hoke.

COMMITTEE: John Heckman, Foreman; C. M. Suter, Treasurer; W. L. Eikenberry, Secretary; Grant Mahan, Sunday-school Secretary.

OUR BOOK TABLE.

THE July number of *McClure's Magazine* contains several notable features; among them, a story by Rudyard Kipling, articles on W. J. Bryan, on Railways in China, and on our diplomatic relations with Great Britain.

"Railway Development in China," by Mr. Wm. Barclay Parsons, chief engineer of the American-China Development Company, is of especial interest at this time because of the light thrown on the rivalry of the European powers, and on the political as opposed to the purely commercial aspects of China's railway development.

The issue also contains a true story of "The Fall of Quebec," by Cyrus Townsend Brady, the seventh installment of "The Life of the Master," by Ian Maclaren, and an abundance of light fiction suited to a summer number.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

BERG-CHRISTNER.—June 24, 1900, by the undersigned, at the residence of the bride's parents, Mr. Jacob R. Berg, of Laureville, Pa., and Sister Laura B. Christner, of Wooddale, Pa.

H. S. MYERS.

TRIMMER-FLALTZGRAFF.—At the home of the officiating minister, Bro. Levi S. Mohler, June 14, 1900, Mr. Jacob E. Trimmer, Jr., and Sister Lizzie Flaltzgraft, both of York, Pa.

H. B. MOHLER.

ALLAN-GARBER.—At the residence of the bride's parents, June 26, 1900, by the writer, Mr. John A. Allan and Miss Fannie I. Garber, both of York, N. Dak.

JOHN MCCLANE.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BOBE.—In the bounds of the Anderson City church, Madison County, Ind., May 19, 1900, Ellen Bobe, aged 78 years and 4 days. She was for many years a consistent member of the Presbyterian church. She leaves a son and a daughter-in-law. Services by the writer from Pa. 23: 4.

J. S. ALLREDGE.

GRIFFITH.—In the Meyersdale congregation, Pa., May 4, 1900, Sister Annie Griffith (nee Fike), aged 66 years and 9 months. Services by the writer.

C. G. LINT.

HENRY.—Near Chambersburg, Pa., June 14, 1900, Sister Elizabeth Peiffer Henry, aged 62 years, 1 month and 4 days. She was a consecrated mother in Israel. She leaves a kind husband, two daughters and one son. Services at the Falling Spring church by the writer, assisted by Eld. Wm. C. Koontz and John Ganes. Text, Rev. 14: 13.

WM. A. ANTHONY.

HAHN.—In the Meyersdale congregation, Pa., Feb. 12, 1900, Marion Hahn, aged 3 years, 8 months and 11 days. Services by the writer.

C. G. LINT.

LAPHAM.—At Brighton, Ind., June 23, 1900, Jacob Lapham, aged 84 years, 5 months and 9 days. Friend Lapham lived in the village of Lexington, Lagrange County, Ind. Services by Eld. Samuel Thiels.

JOHN LONG.

MONTELL.—In the Eel River congregation, Koscusko Co., Ind., June 6, 1900, of dropsy, Bro. Abraham Montell, aged 75 years, 5 months and 28 days. He was married to Mehlah Frantz, daughter of Eld. Nicholas Frantz, in 1846. Of eight children three are still living, all members of the Brethren church. Services by Eld. John W. Meizer, assisted by Eld. Samuel Leckrone, from Pa. 9: 1.

C. C. ARNOLD.

McMULLEN.—In the Harlan church, Shelby County, Iowa, June 10, 1900, Sister Elizabeth McMullen, aged 75 years, 2 months and 28 days. She united with the Brethren church in 1862 and lived a consistent Christian life until her departure. She leaves three daughters and one son. Her husband preceded her several years. Services by the writer from 1 Thess. 4: 14; assisted by Mr. Thomas, of the Baptist church. Interment in the Harlan cemetery by the side of her husband.

WASHINGTON WYLAND.

MILLER.—Near Shiloh, Douglas Co., Mo., June 23, 1900, Gladys, only child of Newton and Laura Miller, aged 1 year, 7 months and 1 day. She was sick thirteen days with cholera infantum. Interment in the Freeman cemetery.

NANNIE HARMAN.

RANKIN.—At Dorrance, Russell Co., Kans., June 22, 1900, Davis K. Rankin, aged 67 years, 7 months and 24 days. Services by the Brethren.

DANIEL W. STONER.

SNOKE.—In the bounds of the Eel River church, near Silver Lake, Ind., May 29, 1900, Christian Snoke, aged 87 years, 8 months and 16 days. Services by Eld. Leander Pottinger, assisted by the writer.

EMANUEL LECKRONE.

WHITESEL.—In the Pleasant Valley congregation, Darke Co., Ohio, June 9, 1900, David Whitesel, aged 74 years, 5 months and 26 days. Services by Bro. Harvey Mote. Interment in the new cemetery, west of Ft. Recovery.

C. E. MIKSELL.

WERTZ.—In the Quinter church, Gove Co., Kans., June 17, 1900, Sister Lillie Wertz, daughter of Eld. J. B. and Sister Frances Wertz, aged 13 years. Services by Bro. D. A. Crist, from Num. 23: 10.

MALISSA C. JAMISON.

WILLTROUT.—In the Summit Mills congregation, Pa., June 27, 1900, Bro. Solomon Willtrout, aged 80 years, 11 months and 12 days. His wife died some years ago. To the union were born five daughters. Services by the writer and Eld. Joel Gnagy. C. G. LINT.

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LOS ANGELES, CAL.—Channing Street, between 6th and 14th Sts. Preaching, 7:30 P. M.; S. S., 9 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; S. S., 12 W. Camden St.

DECATUR, ILL.—Gephart Hall, 1101, 1105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 18th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. and 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Preston and Calhoun Sts. Services, Sunday, 9:30 A. M.; 3 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 13th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Cable, off at Irving.

DES MOINES, IOWA.—106 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. Hummel St. and Hackle Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue. S. S., 9:30 A. M.; Preaching, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

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FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 8:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenview. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—133 3d Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Bible study, 8 P. M.; Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; preaching, 10:30 A. M.; 7 P. M.; Bible study, 8 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St. S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—435 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Delorimier Ave. near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer Meeting, Wednesday 8 P. M.

YORK, PA.—East York Mission, East Market Street, between 2nd and 3rd Aves.

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The Report.

I HAVE finished reading the Report. To me it is like a looking-glass—I see so much in it. I am of the opinion it will help to mould sentiment for our future work. It does seem to me that some speeches were made that might have been modified. "A soft answer turneth away wrath, but grievous words will stir up anger." We know all things work together for good to them that love God. Out of this may come some good. The Report has done me much good. May others read it. J. H. MILLER.

From Novsari, India.

SEVERAL weeks ago some of our boys were sick. Symptoms were cholera; three died, two got well. All quite well now. Last week Brother Lellou's little boy Samuel died. We felt sad indeed, as he was their only child and very bright. May 26 we secured a small piece of land and have since been very busy putting up a home for boys, digging well, etc. Monsoons will soon be here, and we hope to have the house ready for living in by next week. Heat has been very excessive in places the past week; not so great here. Strong wind daily. Cholera and plague abound in many places, and every day many die. Large numbers of famine people returning to their homes to live if possible, but many will die. D. L. FORNEY.

June 8.

From Huntington, Ind.

WE held our children's meeting on the evening of the first Sunday in July. The attendance was very large and the attention excellent. It was quite interesting to see some of our old gray-haired brethren lean over in their seats to catch every word while the children

We also noticed some in the congregation who seldom go to church. We believe it will be the means of creating more of an interest among the Sunday-school scholars in the Sabbath-school work, and that it will be helpful to them. The presence of our elder, J. H. Wright, and Bro. Neff, of Sugar Creek, added to the interest of the meeting. A collection was taken up for the India sufferers, which was \$3.32.

EMERY MILLER.

Gobleville, Ind., July 3.

Pittsburg, Pa., Mission.

A NUMBER who are interested in the Pittsburg mission have, doubtless, been looking for a report. The work here is being opened by the Mission Board of Western Pennsylvania.

It was thought well to look up the field and decide upon the advisability of opening up a mission here. For this purpose the writer was sent and spent two weeks in August, 1899, and three weeks in February and April of this year. This time was spent in looking up members and learning the nature and conditions of the city, as also what interest was taken by the members in such a movement. The report of these visits resulted in our locating here May 17.

The meetings so far held were successful and the attendance and interest taken are encouraging. Calls are coming in for preaching in various parts of the city.

Let those who are interested in the work give financial encouragement, as well as words of cheer, and your prayers, and the mission will be a success. S. S. BLOUGH.

8 Camp St., Pittsburg, Pa.

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August 4.—Bible Geography Day; evening lecture, D. L. Miller.

August 5.—Sunday-school and Children's Meetings; evening lecture, D. L. Miller.

August 6.—The Four Gospels; evening lecture, E. M. Cobb.

August 7.—Homiletics; evening lecture, J. G. Royer.

August 8.—Homiletics; evening lecture, J. G. Royer.

August 9.—Paul, a Missionary; evening lecture, H. P. Albaugh.

August 10.—Missionary Day; evening lecture, P. B. Fitzwater.

August 11.—Sunday School Day; evening lecture, Isaac Frantz.

August 12.—Missionary Reading Circle; evening lecture, closing exercises.

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"Brother to a Crank."

THE above phrase may attract many disapproving glances. I do not know. Certainly I do not favor slang, but the expression was impressed upon me in a way that may be with profit related to others.

A few weeks ago, being in one of our busy Virginia cities over the Lord's Day, I, in company with a friend, attended Sunday school at one of the popular churches. The attendance was large and there were a number of different classes, but we took our places in the class nearest the door, which class was presided over by a gentleman of very genial disposition, who spared no pains to make us comfortable and at home. He introduced us to a number of persons, including the pastor of the church and a certain Mr. P.—. Pausing a moment after presenting me to the latter, he said in a jocular tone, "I must tell you something about Mr. P.—; he is brother to a crank. Yes," he continued, "he is a member of one of our secret societies; he joins every one he hears of, and he has now gone to the Paris Exposition to exhibit his badges and medals." After a short pause the gentleman continued more thoughtfully: "I begin to seriously question the propriety of so many organizations, although it may seem strange for me to say so, since I myself belong to a number, being presiding officer of one, secretary of another, etc.; but I am forced to the conclusion, while all these organizations have some good in them and have accomplished much good in many ways, yet they cannot claim any good except what the church ought also to have; and moreover, they cripple the work of the church by taking away from her the money, the talent, and the enterprises that ought to be directed by the church and for which the church ought to have the credit and the honor."

I said but little, but I listened attentively and thought how true were the statements made. I concluded also that when a devotee of secret societies, who was at the same time a member of a church noted for its patronage of secret societies, would become so thoroughly convinced of the dangerous tendency of such organizations as to express himself unsolicited to a stranger, it ought to be time for us who have long seen the dangers and evils of secretisms to take a still more uncompromising stand against it.

J. W. WAYLAND.

Bridgewater, Va., June 19.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Sept. 20, 8:30 A. M., District of Middle Iowa, in the Harlan church.

Oct. 5, District of Southern Iowa, in Mt. Etos church.

Aug. 10, District of Texas and Southwestern Louisiana, at Maurel, Texas.

Sept. 21, 9 A. M., District of Oregon, Washington and Idaho, in Damascus meetinghouse, Portland, Oregon.

LOVE FEASTS.

Idaho.—Sept. 15, Nampa church.

Illinois.—Oct. 4, 5, 10:30 A. M., West Branch church.

Oct. 20, La Motte.

Indiana.—Aug. 23, 2 P. M., Ogans Creek.

Sept. 7, 10 A. M., Bear Creek church.

Sept. 14, 10 A. M., Buck Creek church.

Sept. 20, 5 P. M., Shipahewana.

Sept. 30, Muncie.

Oct. 11, Ladoga.

Iowa.—Sept. 7, Franklin ch., Decatur County.

Kansas.—Oct. 4, Paint Creek.

Oct. 13, Kansas City.

Missouri.—

Aug. 4, East Prairie.

Oct. 26, Cedar County ch., 2½ mi. north of Jerico.

Oct. 20, 10 A. M., Little St. Joe ch., 4 mi. E. Maysville.

Nebraska.—

August 11, South Loup ch., 7 mi. northeast of Miller.

North Dakota.—

July 12, 4 P. M., Pleasant Valley.

July 14, 4 P. M., Carrington church.

July 21, Bowbells.

Ohio.—

Sept. 29, 10 A. M., Lick Creek ch., 1 mi. S. W. Bryan.

Oct. 20, 10 A. M., Donnel's Creek, country house.

Oregon.—

Aug. 8, Coquille Valley.

Pennsylvania.—

Sept. 30, 3 P. M., West Johnstown ch., Roxbury.

Texas.—

Aug. 11, Manvel.

West Virginia.—

Aug. 21, Beaver Run congregation.

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THE GOSPEL MESSENGER.

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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EDITORIAL MISCELLANY.

In addition to the discovery of the mummy of King Menepthah, the "Pharaoh of the Exodus," says the *Scientific American*, there have been other remarkable discoveries. The season was a productive one as regards exploration in Egypt. M. Legrani, while setting up the fallen columns of the temple near Thebes, came upon a city gate, the first that has been found in Egypt; it is of great height and is made of large blocks of squared limestone and is double, having one gate within another. Two chariots could easily pass through it abreast. It was built by Amenhotep II., of the eighteenth dynasty. The Exploration Fund has been restoring the temple of Der-el-Bahari at Thebes, and one day, while Mr. Carter, the inspector of antiquities in Upper Egypt, was riding up to the door of the house, occupied by the excavators, he noticed that his horse's hoofs sank in a hole in the ground. Further investigation brought to light under the house the entrance to a large tomb of the eleventh dynasty, about 3,000 B. C., in a perfect state of preservation. This carries history in Egypt back far beyond the time of Abraham.

It is suggested that aerial navigation is no longer a problem of the future. A few days ago a test was made at Lake Constance, Germany, that seemed in every way successful. The great airship, constructed at a cost of \$250,000, under the direction of Count von Zeppelin, was sent in the air to a height of half a mile, and while at that altitude was maneuvered as easily as though it had been a ship of the water. The airship obeyed the rudder and propellers completely. It ran with or against the wind with equal success, and was made to cut circles in the air at the will of the operator. The machine traveled thirty-five miles from the starting

point, and landed in the water near Immenstadt. A slight miscalculation was made, and the craft was sent to the water rather than into a fruit orchard, where it would have been injured. Count von Zeppelin, the inventor, and four companions made the ascension. All are highly elated over the success of the test and are confident that in the near future aerial navigation can be put to practical ends. The airship tested is really a number of balloons joined together. These balloons support the two carriages in which the operators ride and from which the mechanism is worked. Benzine is used to furnish the power for the two motors contained in the carriages, these motors working the propellers. The test was to have been made several months ago, but incidents have interfered. Several weeks ago a storm wrecked the balloon-house and damaged the balloons.

How to keep sane is the subject on which J. M. Buckley writes in a recent issue of the *Century* magazine. The article is regarded as timely. He says that the widespread belief that persons of powerful intellect are more liable than others to go mad is an erroneous one. In fact, the opposite is true. A large number, actually and relatively, of the insane consists of the more ignorant classes of farm laborers, artisans, sailors, soldiers, and persons without employment. Hard-working farmers of the poorer class, and especially their wives, living remote from towns, having little to do, and leading dull, conversing and thinking in the same ruts, furnish a large proportion of such cases. To preserve a sound mind in a sound body one must, says the writer, observe the laws of health with regard to food, exercise, and sleep. Few become insane, who, with sufficient mental occupation, daily take two or three hours of vigorous exercise in the open air, and do not protract exciting studies or business far into the night. The observance of one day in seven by a complete change in subjects of thought, and the suspension of modes of activity required for six days, would be philosophical, even though it had no basis in religion. Other foes to sanity that the doctor mentions are anxiety, exaggerated sensitiveness, and the lack of occupation that great wealth makes possible. The best prescription for insomnia dates, he says, from the time of Solomon: "The sleep of a laboring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep."

JACOB waited and worked fourteen years for the woman he loved. This shows fidelity of a rare degree, but this seems to have been far excelled out in the country, near Marshallton, Pa., where a wedding was celebrated the other day. Thomas Cope and Hannah Carpenter were the contracting parties. They had known each other for fifty-five years. For more than forty years they had been betrothed lovers. During all that time they lived within a few miles of each other, and the courting went on each Sunday and Wednesday night of every week for close to a half century. When they first met they were children. Hannah was a Quaker maiden, demure and dainty, and Thomas was himself of Quaker stock. When he asked her first to marry him she told him to wait until they were both older and better fitted for marriage. Thomas waited seven years. All those years he worked hard and saved his money. Then he was able to offer the girl he loved a big farm, a comfortable home, and plenty of ready money in the bank. Then Hannah's father died and her younger sister married and moved away. Her old mother begged Hannah not to leave her,

and she gave her promise not to do so. She offered to release Thomas then, but he would not hear of it. He could wait. "But I have given my word not to leave mother as long as she lives," said the girl. "I will wait," said Thomas. The mother lived on and on. She passed her seventieth birthday, her eightieth, and her ninetieth, and it was not until she was over 100 that she finally passed away. All these forty years thrifty Thomas has been hard at work. His lands have grown and his modest house has become a mansion. And so, only two weeks ago, he went, an old, white-haired, and wealthy man, to claim his bride at last.

We can sometimes learn important lessons from the world. In China the different governments of Europe and the United States have forces that are engaged in a conflict with the Chinese—the common enemy. The Chinese are not considered good fighters, but they seem to be united and have a good leader. On the other hand, the foreign forces have no common leader, and then they are divided. When one body of troops is prepared to move onto the enemy another may not be ready, and the third may not think that the time has come for aggressive work. Thus divided, but little is being accomplished. In fact the foreign force recently met with a defeat at Tien Tsin. It is said that half the number of troops, under a good leader, would produce far better results. In consequence of this divided state hundreds of foreigners at Peking have perished at the hands of the Boxers. This well illustrates the condition of the world. The common enemy of Christianity is united, while those who profess to believe in Christ are so divided in sentiment and policy that a united effort upon their part is an utter impossibility. The enemy goes on with his evil work, while the churches exhaust all their resources to maintain a mere existence. Under their influence the world may be growing a little better, but it is not being conquered for Christ, nor is it likely to be unless the conditions change. United, the Christian people can stand and even conquer, but divided they must fail.

To the foreigners in Peking, China, the worst has come. There were fully five hundred of them, representing the leading nations of the world, and every one of them has been killed. It is reputed that some were led to put an end to the lives of their own loved ones, to keep them from meeting a worse fate. The terrible deed has shocked the civilized world as it has not been affected for a generation or more. The ministers of England, Germany, France, Russia, Italy, Austria, Japan, Belgium, Spain, Portugal and the United States, including their wives, children, servants and friends were all murdered, along with the long list of missionaries sent by the Presbyterian, Methodist, Congregationalist and the American Mission Board. In every land there are those who mourn for the loved ones who were put to death in so cruel a manner. Some of them were quite well known here in Elgin, and the parents of some of the murdered missionaries reside in Northern Illinois. There can now be no question but that there must be war between China and the foreign nations. The European powers are enraged, and the demand is for revenge. Considerable fighting has already been done with heavy losses on both sides. The Chinese are found to be far better armed and drilled than they were during the war with Japan, and to overcome them will probably require one of the largest armies ever sent across the seas. It is fully admitted that the problem is fraught with all possible gravity.

ESSAYS

*Steady to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE RELEASE OF THE ROSE.

The rose, once Queen of a fair demesne—
Breathing of love and trust—
Is drooping now from her darkened bough
In the prison bonds of dust.
Her fragile red, whence the dew has fled,
Is filled with a nameless pain;
In yearning leaves how her spirit grieves
For the swift release of rain!

A sudden stir of the clouds for her,
With the thunder's martial boom—
The lightning's flash, and the rain's soft plash,
Unlocking the gates of bloom!
The rose is bright with a new-born light,
And the joy of danger past—
She lifts her head from the garden bed
Like a queen recrowned at last.

—William Hamilton Hayne, in *Frank Leslie's Popular Monthly* for July.

A LESSON FROM THE APOSTLE OF LOVE.

BY J. W. WAYLAND.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. —1 John 2: 15.

THE first thing that claims our notice here is that we are responsible for the bestowment of our affections. It appears to us sometimes that we are compelled either to love or hate a person or thing; yet the fact that we are commanded in God's Word to love certain things and hate certain others is certainly evidence that we are able to influence to a great extent, if not control altogether, our likes and dislikes. If we were not free moral agents in this respect, as well as in speech and action, God most assuredly would not command us to love him, our fellow-man, truth, etc., and not to love the world and the things that are in the world.

Just here we may notice what may appear somewhat paradoxical. We are taught in John 3: 16 that "God loved the world." Does God himself love what he commands us not to love? Most certainly not; but it makes all the difference how we love, or for what motive we love. Contrast here God's love for the world with Satan's love for the world, and the difference is apparent: God's love is a pure, holy, and unselfish love, Satan's an impure, unholy and selfish love. Then again, the world that God loves is not the world that Satan loves. God's world is made up of all that is good or possible of becoming so; Satan's world is made up of all the possibilities of evil. Therefore if we love God's world, and as God loves it, well and good; but it is Satan's world of evil, and loving as Satan loves it, that we are warned against in the text.

The first reason, therefore, for not loving the world is this, that the world in the sense here used is radically wrong,—is "not of the Father," hence is sin.

The second reason why we should not love the world is, that love of the world excludes the love of God. "If any man love the world, the love of the Father is not in him."

Another reason why it is not wise to bestow our affection upon the world is found in the seventeenth verse of the chapter before us: "The world passeth away." It is transient, not permanent. St. Peter says, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3: 10. How foolish, then, for us to bestow the highest qualities of our being upon that which is so soon to be destroyed! But not only will the world pass away, but also "the lust thereof." Not only will there come a time when all these vanities that so charm us now will be destroyed, but even the desire that we may have for them now will also fail and pass away. We have proof of this even now; things that promise us pleasure often give us bitterest disappointment.

"Pleasures are like poppies spread,
You seize the flower, its bloom is shed!
Or like the snowfall in the river,
A moment white—then melts forever."

Furthermore, not only will the world pass away, and the lust thereof, but he who loves the world and its vanities, "the lust of the flesh, and the lust of the eyes, and the pride of life," since he is not of the Father, will also pass away with the world! My brother, my sister, do you grasp the awful significance of those words? And does your life give proof that you are God's, and not of the world? Do you love your own selfish ease and pleasure more than the service of God? Do you seek to gratify your carnal desires more than to nourish your soul by communion with Christ? Do you think more of your personal beauty than about the purity of your heart? Do you love fine dresses and fashionable finery more than Christian graces that should adorn the soul? Would you rather make a dollar for yourself than to give a dime to help a starving fellow-mortal? Do you think more of your fine house than you do of the house of God? Would you rather have honor and wealth and worldly glory than the humble spirit of a child of God? If so, you will pass away with the world.

The highest reason why we should love God, and not the world, remains yet to be noticed: "He that doeth the will of God abideth forever."

It is needless to enquire whether we desire to live forever with the Lord, or whether we want to pass away with the world. It may require a struggle not to love the world, but it certainly is no task to love God. Let us love God more, therefore, and we will love the world less.

Bridgewater, Va.

THE RICH EDITOR.

THE editor of the *Herald of Gospel Liberty*, seems to have had a remarkable experience in his dream. His dream is so full of the real that we spread it before our readers. He says: Several appeals for help were lying on our desk, with the pitiful statements of needs, and our editorial compassion was unduly excited. We had been working very hard, trying to compass the work of 12 hours in 8. The appeals came on us in weakened resisting power. We were not able to bear it. Our pity gushed up and overflowed. Tears flowed freely. We were recalled to the practical, however, by the noises of the office; and, under the influence of the reaction, nature asserted its soothing power, and we possibly may have fallen asleep.

It seemed that we were living in a gorgeous palace. An angel came in and assured us that our prayers and sympathy for the poor had "come up for a memorial before God," and that he had trusted us with unlimited wealth. Our sufferings were over. We were no longer a poor editor, bolstering up feeble dignity with the editorial *we*, but the richest financier of the world; that I had only to put my hand into my pocket, and I would find a sum of money equal to any demand needed; that God trusted me with this great boon, which I had really, in some unexplained way, earned.

I thanked God, and determined to use this money wisely. And as I devoted my life to his service fully, I determined to keep a diary.

March 1st. Surrounded myself with the necessary conveniences and comforts for carrying on my great work.

2nd. Reflected that many men of great wealth are selfish. Determined to be generous.

3rd. Began search for some worthy object of benevolence.

4th. On mature thought, considered it safest to make an investment to begin with, lest my wealth might vanish, and my usefulness stop.

5th. Bought 1,000,000 shares of W. U. Telegraph stock.

6th. Saw good chance to get a house for my tenant coachman, Tom, to live in. Have rented for him, hitherto. A carpenter had to sell, on account of some financial mismanagement. Got his house at about half its worth. A good place for Tom. Tom thanked me gratefully.

7th. Beggar asked for food, and impudently referred to my wealth. Had him turned out.

8th. Bought 10,000 shares Pennsylvania stock.

9th. Concluded that my purposes justified my getting a better house. Paid \$100,000 for it. Deeded it to my wife. Thus I will have comfortable surroundings while I look for worthy objects of benevolence.

10th. Thought it most prudent, while I was rich, to provide for my son, who only has a little income. So I bought a million dollars' worth of Government bonds, and had them registered in his name.

11th. Church treasurer called for money for the church. I wish the brethren would try to help themselves. He wanted a hundred dollars. Gave him ten, lest the church might depend on me. It will teach them self-reliance.

12th. Gave \$500 for a fine span of horses.

13th. Found the horses unsound. Sold them to a teamster for \$400. Told him I had paid \$500 for them. Proved it by the bill of sale.

14th. Having been cheated in the horses, I find I must not be so careless. I must take care of my own interests.

15th. Took controlling stock in the new railroad to Moneytown. Had myself elected President. This will give me some business advantages in distributing my benevolences. Issued bonds with which to get money to build the road.

16th. Sold half my Telegraph stock, making \$1,500,000 on the transaction.

24th. Superintendent of schools asked me to attend a kindergarten celebration, and make a speech. Was loudly applauded. Found that they wanted money. There was a great crowd. Announced that I would give the \$10,000 needed, to establish the schools in the poorer districts of town. The truth is, however, these people do not appreciate what you do for them, and to help them makes them idle. I fear I made a mistake.

25th. Wife wanted a diamond necklace. Paid \$4,675 for it.

26th. Married daughter, Jane, wanted one, too. Directed jeweler to send to London for it.

27th. Coachman Tom wanted higher pay. I now give him \$45 a month. He says he wishes to send his son to college; also, he takes care of a blind sister. But this is good discipline for him. God subjects us to these trials for our good. \$45 is enough. To send his son to college is only extravagance. Common school education is good enough for working people. Gave Tom good advice, handed him \$5 above his wages due, and discharged him. Can get as good a coachman for \$40.

28th. Refreshed the house. Cost \$9,000.

29th. Fixed salary as Railroad President at \$18,000 a year. I really must go to the office every day.

30th. Spent the afternoon studying how to use my wealth wisely as a steward of God. For our money is not our own; it all belongs to God.

31st. Bought 10,000 acres in Texas, with a syndicate.

April 1st. I have now been rich a month. Must look up some other worthy object of benevolence.

2nd. Wife's dressmaker stole the diamond necklace. At least it was gone after she left. Will have her arrested.

3rd. Dressmaker arrested and examined. We proved that she had been in the room; that she was very poor; that she had previously admired the necklace; that she supported an aged mother and was sending her two younger brothers to high school; that she had to pay rent for a house of five rooms, when they could have got along with four; that people wondered how she supported so many. Thus we clearly proved a motive for stealing the necklace; but the justice discharged her. Our courts are worthless.

4th. Dressmaker had the impudence to present her bill for the last three dresses for which wife owed her. Had her turned out of doors. But she said she would sue.

8th. Preliminary trial. Judgment given against me; but I appealed. I will carry this case to the

highest court. Promised a lawyer \$10,000 to win the case for me. He agreed.

15th. Have been neglecting my diary. Lawyer tells me that he has bought for me the house the dressmaker occupies, with the landlord's claim on her for arrears of rent.

20th. Had the dressmaker turned out. Now she will have to leave town. Lawyer tells me she cannot engage counsel, and this will end the case. Paid him \$5,000 on account.

21st. Pastor called to represent to me that I was unduly severe with her; that her aged mother was very feeble; that the change might make her ill. I told him to tend to his parish, and I would mind my own business. He talked shamefully, seeing that my subscription is for \$75 a year, the very highest in his congregation. He must be very poor, for his coat was worn all shiny. I will stop my subscription. The church depends too much on me.

22nd. Loaned \$55,000 to Arnold & Co., 8 per cent. Took mortgage on their stock.

28th. Wife found her necklace. Sorry about the dressmaker. Told lawyer to hunt her up, and pay what I owed her.

June 4th. Lawyer finds that dressmaker's mother was dead, and the two brothers were in the West somewhere, and the dressmaker had disappeared. Regrettable occurrence. But none of us are perfect.

June 5th. Addressed the Sunday school. Brethren seemed not to remember that I had stopped my subscription to the pastor. Guess I will help them again. Threw a dollar bill into the collection basket. Cannot often get to church. Will not help on salary, though, till they get another preacher.

July 4th. Spoke to the Sunday-school picnic. Gave the Sunday school \$100. They passed a vote of thanks. In acknowledging their vote, I exhorted them to be faithful, and to remember that they must make sacrifices; that the Master did.

July 8th. Had the privilege of attending prayer-meeting. Thought the meeting was cold. Told the brethren they did not trust enough to the Spirit. They must get the Holy Ghost. I spoke to them very plainly. They needed it. I very seldom get to the prayer meeting.

August 18th. Went to hear the new preacher. He was dull. I went to meditating how to use my money in increased vigor for Christ. I derive much consolation from this exercise. It has a soothing effect. I fell asleep—and was awakened by a strange voice in a neighboring room: some one was asking if Brother Samuel were in the office. I looked down at the buttons on my coat, the ragged buttons, and saw that I—that *we* had been dreaming that we were rich.—(Being editor we must continue to say *we*.)—On looking over the diary, we are rather well pleased that it was only a dream.

But now we entertain a waking reflection; that many of us poor, who constantly complain of the conduct of the rich, would manifest a very sordid spirit, if entrusted by circumstances with great wealth.

Also when the masses are denouncing the rich, we trust it will not be forgotten that such men as these were rich: Abraham, Isaac, Jacob, Joseph, among the patriarchs; Joseph and Nicodemus, who took the body of the Savior down from the cross; and such men as these must have had some property: James, John, Barnabas, and others. But how *we* would do, if we had wealth is very uncertain.

THE MAN CHRIST JESUS.

BY DANIEL VANIMAN.

EVERY nation has her great men. Men are called great when they excel in one or more helpful lines of human activity. Each nation has her own ideas of greatness. What would be considered a great man in China or India might not be so regarded in England or America. Of all the great men who ever lived on this earth, Jesus of Nazareth, whom Paul calls the man Christ Jesus in 1 Tim. 2: 5, excels.

(1) Because he was before all and assisted in the creation of all. All things were made by him and without him was not anything made that was made. John 1: 3.

(2) Because he was endorsed by both the Father and the Holy Ghost as no other ever has been—by the audible voice of the Father at his baptism and on the mount of transfiguration, Matt. 3: 17; Mal. 9: 7; by the Holy Ghost when he moved the prophet Isaiah to say, "His name shall be called Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth even forever;" Isa. 9: 6, 7; by the Spirit at his baptism coming from heaven in a bodily shape and abiding on him; by witnessing for him and his work on the Pentecost and other occasions too numerous to mention.

(3) His superior greatness is further made manifest by the wonderful power and wisdom exercised by him. His power was shown by healing the sick, cleansing the lepers, opening the eyes of the blind, unstopping the ears of the deaf, causing the lame to walk; by feeding thousands of hungry people with a little food; walking on the sea, stilling the tempest and raising the dead. His superior wisdom is made apparent by principles of government and peace and progress proclaimed by him, such as are revolutionizing the nations wherever tried, and bringing society continually up toward the higher civilization; making the drunkard sober, the rogue honest, the licentious virtuous, the cruel kind, and thus ennobling, and helping the race; all of which justly entitles him to be called both the power of God and the wisdom of God. 1 Cor. 1: 24.

He existed before he was born a Bethlehem babe. "Before Abraham was, I am." John 8: 58. He even appeared unto Abraham at his tent in company with two angels and remained and talked with the patriarch after the angels went on. Gen. 18: 22. He appeared unto Jacob at Jabbok and wrestled with him and talked with him face to face. Gen. 32: 25, 30. He followed the Israelites in their journey to Canaan, for "they drank of that spiritual Rock that followed them, and that Rock was Christ." 1 Cor. 10: 4. He appeared to Joshua after he had led the hosts of Israel across the Jordan and announced himself as Captain of the Lord's hosts. Josh. 5: 14, 15. He appeared unto Nebuchadnezzar with the three Hebrew children in the fiery furnace. Dan. 3: 25. He had been pointed out by over three hundred prophecies, and finally was by the angel Gabriel announced to Mary of Nazareth, naming him and saying, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end." Luke 1: 32, 33.

McPherson, Kans.

THE LORD'S SUPPER.

BY CHAS. M. YEAROUT.

In Five Parts.—Part Four.

SCRIPTURAL AUTHORITY FOR OBSERVING THE SUPPER IN THE CHURCH.

If ye know THESE THINGS, *happy are ye if ye DO THEM.*—John 13: 17.

It is claimed by some,—seemingly well meaning people,—that the Gospel does not require the observance of the supper. I think if such doubters will read carefully the thirteenth chapter of St. John, and then reread the seventeenth verse, they will observe there is a blessing promised to those who "do THESE THINGS." To what does "these things" refer? Evidently it refers to feet-washing and the supper, for "these" are the "things" referred to in the above chapter. "Blessed," as used in the Revised Version, is the correct rendering. "If ye know these things, blessed are ye if ye do them." We here have conditions with a promised blessing based upon these conditions. The conditions are that we

wash one the other's feet and partake of the Lord's Supper (Why call it Lord's Supper? Because the Lord instituted it, and Paul so calls it); and the promise is blessedness or happiness. This blessing no one will ever receive or enjoy unless he washes feet and eats of the supper, for the blessing is promised on the specific condition that you "do these things." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Here we have a condition with three promises based upon the condition. The condition is, that we do his commandments; the promises are, blessedness, a right to the tree of life, and an entrance through the gates into the city. "For if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

But what if you do not "his commandments"—"these things?" "That servant which knew his Lord's will and prepared not himself, neither did according to his will shall be beaten with many stripes." "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Luke 12: 47; Jas. 4: 17. These seemingly well-meaning people, who want this happiness, blessedness, but who don't want to wash feet and partake of the Lord's Supper,—*"do these things,"*—should carefully study the above Scriptures prayerfully, with the awful truth staring them in the face. God says what he means and means what he says. "If ye know these things, blessed are ye if ye do them." Paul would say: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."

The Lord held only one Communion with his disciples, and that was held in an upper room in Jerusalem, and was conducted as follows: (1) He washed the disciples' feet; (2) he ate a meal—supper—with the disciples; (3) at the close of which he instituted the Communion, and says: "If ye know these things, happy are ye if ye do them." "Jesus is the way, the truth and the life;" he set the examples, and we, as obedient children, should walk in them. Paul says: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus in the same night in which he was betrayed, took bread; and, when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped,—suppered,—saying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me." 1 Cor. 11: 23-25. As he took the bread and gave thanks, and brake it after supper; in like manner also he took the cup; that is, he also took the cup and gave thanks for it after supper. Compare Luke 22: 19, 20; Matt. 26: 27 with 1 Cor. 11: 25. Paul says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than ye have received, let him be accursed." Why make it so strong, Paul? Some people don't like such strong language. "I don't seek to please men, for if I yet please men I shall not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1: 8-12.

Paul received of the Lord the things he taught, and the Lord delivered to Paul the things he himself had practiced. Paul praised the church at Corinth for remembering him in all things, and keeping the ordinances as he had delivered them. But they had become divided among themselves, they were schismatic, and heresies had crept in among them. While they still retained the supper, they had departed from the manner and beautiful gospel order of observing it. In the eleventh chapter of First Corinthians the apostle is laboring to set the church in order, and dispel the divisions that produced the disorder. "When ye come together, therefore, into

one place, this is not to eat the Lord's supper." Why? "For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink (your own suppers) in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." The Paulites, the Apollosites, the Cephasites, and the Christians were all present here trying to hold a Communion together. No wonder they could not eat the Lord's Supper. Where there is no union, there can be no communion.

Some of the modernized preachers, and so-called Christian journals say, "The Dunkers do the very thing the apostle says cannot be done," viz, meet together and eat the Lord's Supper. If the apostle meant they could not eat the Lord's Supper, when they met together in one place for that purpose, I wonder what those preachers and journalists who have perverted the Word of God mean by meeting together in one place about eleven o'clock A. M., and trying to eat the Lord's Supper by taking a crumb of bread the size of a thimble, and a sip of wine, then going home and eating dinner after supper, as though people eat supper before dinner! Do they claim they violate Paul's language when they meet together in one place, and take a crumb of bread and a sip of wine, and call them the Lord's Supper, when they constitute no supper at all in any sense of the word? Paul calls the bread and cup the Communion of the body and blood of Christ. 1 Cor. 10: 16. Is it not a perversion of God's Word to call them the Lord's Supper? Paul does not object to the Corinthian church meeting together in one place for the purpose of eating the Lord's Supper; neither does he object to their bringing ample provisions together for the supper, nor to their eating supper at suppertime; but he does object to their eating their own Supper instead of the Lord's, and tells them to eat and drink at their homes, and when they come together to eat the Lord's Supper, "tarry one for another." And if any man hunger (comes to satisfy his carnal appetite), "let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." 1 Cor. 11: 33, 34.

When the Lord ate his last supper with his disciples they came in the evening at suppertime, and sat down to a prepared supper, and as Christ's custom was thanks were given; then they ate together in solemnity. Had the church at Corinth proceeded thus, Paul would have found no fault in them. Had Paul's instructions been carried out, they could and would have eaten the Lord's Supper. He says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. If people would seek as hard to learn the will of the Lord, and do it, as they do to find, and give some reason for not doing what the Lord has taught and commanded, thousands would be keeping the ordinances, and obeying the commands of Jesus, that are now traveling upon the quagmires of disobedience, and living a life of disloyalty to Christ and his blessed Word. Christ, in giving his last and great commission to the apostles, says: "Teaching them (the baptized believers) to observe all things whatsoever I have commanded you." Is not feet-washing and the supper included in the "all things"? When the Lord placed his table in his kingdom—church—that his faithful, loyal subjects might eat and drink at his table, shall they not do it? The Lord placed the table in his church for his followers to eat from, and as in his other teaching, he exemplified it, showed them how by partaking of it himself. "If a man love me, he will keep my words." John 14: 23, 24.

Warrensburg, Mo.

THE more God empties your hands from other work, the more you may know that he has special work to give them.—E. H. Garrett.

THREE DEGREES IN THE MINISTRY.

BY DANIEL HAYS.

1. WHEN Jesus called unto him his twelve disciples, and sent them forth to preach, he "commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. 10: 5, 6.

2. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." Luke 10: 1.

3. After our Lord arose from the dead, he gave his apostles a full commission, saying, "Go ye therefore and teach all nations." Matt. 28: 19. "Go ye into all the world and preach the Gospel to every creature." Mark 16: 15.

Thus under the appointment and direction of the Savior the disciples began at the beginning and advanced step by step from "the lost sheep of the house of Israel," till they were sent "into all the world."

From the life and labors of the Savior we will pass over to the labors of the apostles, and see how faithfully they carried out the principles laid down by our Lord in the Gospel. Among the examples of the different degrees in the ministry we find two who advanced step by step from the first to the last, and whose field of labor was accordingly increased. These two are the cases of Barnabas and Paul. In Acts 4: 36 Barnabas is first introduced to our notice as the "son of consolation." In Acts 9: 27 Barnabas "took Paul and brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." "And he (Paul) was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus."

This quotation shows that there was an intimate relation between Barnabas and Paul in the beginning of their ministerial labors, that Paul had preached at Damascus before coming to Jerusalem. It is not stated that Barnabas was a minister at this time; but in Acts 11: 22, when the church which was in Jerusalem sent forth Barnabas to Antioch, we have the proof that he was a minister in the church at Jerusalem, and when he was sent to Antioch the field of his labors was extended, and his duties were correspondingly increased. "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (v. 24). But Barnabas would not permit Paul to remain in Tarsus. He brought Paul to Antioch, and for a whole year they assembled themselves with the church, "and taught much people."

In the church at Jerusalem Barnabas and Paul were in the first degree of the ministry; at Antioch they were in the second. They had been sent to Antioch from the church at Jerusalem, and in the days of Claudius Cæsar they were sent with relief unto the brethren in Judea by the disciples at Antioch.

In Acts 13 we are informed that in the church at Antioch there were certain prophets and teachers. Some of these had come from Jerusalem. (Acts 11: 27.) "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

This is an apostolic example of ordination. This is what our brethren who lived before us regarded as an advancement to the third degree, or full ministry. They did not reach this conclusion by figuring on the surface of things; they went down deep into the Scriptures, and searched for the truth as one would search for diamonds.

Though Paul was a chosen vessel of the Lord at his conversion, yet he was called by human agency, and advanced along by the church, till finally at An-

tioc he was ordained as the great apostle to the Gentiles.

Having found two examples, at least, of different degrees in the ministry, we inquire, Do the Scriptures teach how many orders, or degrees, in the ministry there are?

As testimony in the case we refer to 1 Cor. 12: 28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Here it is stated that God has set different orders, or degrees of the ministry in the church. It is not left for us to conjecture how many. It is stated that there is a first, a second, and a third. Whatever duties may be performed by "miracles," "gifts of healings," "helps," "governments," "diversities of tongues," God has set three orders of ministerial service in the church. The order once established, continues as an order in the church as both scriptural and necessary. These three heads cover the whole ground and work of the ministry, and Paul's language in Eph. 4: 11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," falls naturally and properly into this order.

Broadway, Va.

A TRAGEDY AND ITS LESSONS.

BY W. I. T. HOOVER.

QUITE recently the writer returned from the commencement exercises of Occidental College in Los Angeles, Cal. When the train on the Santa Fe railroad was within five miles of Lordsburg, Cal., there was suddenly heard the shrill whistle of the engine, and we felt the grinding of the brakes. A moment later and the train stopped. Instinctively all the male passengers and train crew hurried out of the train, but only to behold one of the saddest and most sickening of sights. A man was crushed or ground into an unrecognizable mass of flesh, blood, bones and clothes. It took stout hearts to composedly view the horrible scene. The man was forty years of age and leaves a widow, son and daughter. He lived some two miles beyond Lordsburg and was perhaps within seven miles of home. He was walking on a tressel bridge leading a bicycle. The tressel was perhaps several hundred feet long; he was caught in the middle of it. At the signal of the whistle he looked around and began to run and continued to try to reach the end of the bridge until the engine was within a few feet of him when he attempted to jump, but slipped and met the end of his earthly life in a most awful manner. Why a man would remain so long in the presence of such danger cannot be determined now, especially since it was not over six feet to the ground. There was ample time and warning for him to leisurely step off the bridge, entirely out of danger and save his bicycle also. As it was, his wheel was uninjured. It is possible he thought of saving his wheel and feared it would break to let it drop over the bridge, and thus became so excited that he did not really know what to do. But all is guesswork now.

A few lessons remain to be drawn from the above tragedy. The man unmistakably heard the warning, saw his danger and actually attempted to escape. Many a person has "ears but hears not, eyes but sees not;" at least we would so decide from his actions. Great dangers to life's essential forces—the moral, intellectual, and spiritual—confront them. Ample warning is given and an escape is easy, but somehow they put off heeding the warning until it is too late. They may make a desperate effort at the last moment, but they are fast as was this man who jumped when it was too late. The old saying that "procrastination is the thief of time" was most vividly proved in this instance, and it is equally true in all realms of life.

Again, the man knowingly walked into danger, for how could he tell how soon a train might come? And yet he lived so near the railroad that he should have known the regular train was due. But this is the common occurrence of life. Men walk into known danger. They claim they can easily escape,

for warning will be ample. They contract evil habits and claim they can change whenever they want to or feel like it, yet the sad experience is they do not really "want to" or "feel like it," for they cling to their habits until they are unable to escape and are crushed beneath the terrible power of the habit.

Perhaps the man would have escaped by jumping if he had not slipped and fallen. Deathbed confessions may avail, but they are very dangerous; life's powers are too nearly gone to promise or assure safety.

At the first signal of warning this man should have stepped aside out of danger; then he had ample time and could have had full, calm possession of all his powers and easily escaped this sad end. "Now is the accepted time," "to-day is the day of salvation." Come to the highest ideals of life when in the full, calm possession of all one's powers that these ideals may be attained. Seek the Lord when in the full possession of all faculties. Seek him before evil habits are formed and life's energies are wasted. "Seek ye first the kingdom of God and his righteousness," and if an unavoidable accident befalls you, you will be ready to enter upon Life in the other world.

Lordsburg, Cal.

SUICIDE.

BY GEO. L. STUDEBAKER.

"Do thyself no harm."

THE above language was used by Paul to the Philippian jailer, when he was in the act of taking his own life. We, possibly, do not hear enough said against this growing evil. I wonder how many of our brethren have used the above subject in the pulpit? We realize it is a subject on which we write or speak reluctantly, as there are many, and possibly some who may read this article, who have been made sad because of a dear friend or relative who has committed this awful deed.

The evil of suicide is alarmingly on the increase. You can scarcely take up a newspaper but what announces the passage out of life of some one by his own hands. Loss of fortune, character, friends, anger, despondency, destitution, envy and jealousy are some of the causes that the knife, rope, revolver and shotgun are used, or poison is taken, and one thus ends his own life. Young people associate until the ties of affection are strong. The one disappoints the other. Despondency preys so heavily on the disappointed one that suicide is resorted to in order to end the sorrows of life, little thinking that the last act done on earth was in strict violation of God's law, "Thou shalt not kill." The awful eternity—where will it be spent? Men are disappointed in business, and for fear of bringing reproach upon their family, commit suicide. Better meet the demands of the law of our land than to meet the Judge of all the earth as a murderer.

In olden times suicide was considered honorable, and a sign of courage. Demosthenes poisoned himself when told that Alexander's ambassador had demanded the surrender of the Athenian orators. Isocrates killed himself rather than surrender to Philip of Macedon. Cato, rather than submit to Julius Cæsar, took his own life. Hannibal, considering life unbearable, poisoned himself.

Time has changed; Christianity has interfered. God's Word is against it. We should teach people that it is cowardly for one to take his own life. Paul was not slow in telling the jailer that he would be doing himself harm. There was a better way for this jailer to get out of trouble. "Believe on the Lord Jesus Christ." Oh, thou despondent one, be more faithful in the service of your Master! If you have never begun the work of the Lord, begin at once. If begun, be more zealous. God's Word teaches that it is wrong to commit suicide.

The Savior said of Judas, who repented of his wrong, but afterwards "went out and hanged himself," "It would have been better for him if he had never been born."

It is thought by some that there is nothing wrong to quit this life when it becomes disagreeable; and this idea is found in respectable circles. We believe it to be the worst of all crimes. The one who, in the use of his reason, by his own voluntary act, breaks the cord of life between his body and his soul, must answer to the charge of self-murder. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." Rev. 21: 8. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22: 15. "No murderer hath eternal life abiding in him." 1 John 3: 15.

The above Scriptures evidently teach that no murderer can be saved, as they will be "without." Oh, thou despondent one, "do thyself no harm." We are as much responsible for our own life as for the life of others, if not more so. God has given us special trusts in our own lives. Taking the life of another is mild compared to taking one's own life. These bodies are temples for the indwelling of God's Spirit. We should not destroy the temple in which God's spirit should dwell, but "glorify God in our bodies and in our spirits which are his."

We have our discouragements and disappointments to meet with in this life. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4: 8, 10. To get rid of the sorrows of life do not rush into greater sorrows. This life does not end all. "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

Ever remember, that behind the darkest cloud the sun still shines. Have the courage to do the right, and if you have done wrong, be a David, and say, "I am the man." Face your wrongs, ask God's forgiveness, and he will abundantly pardon. The best way out of trouble is to go to Jesus. "Whatever we do in word or deed, do all to the glory of God." "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

Muncie, Ind.

CUSTOMS.

BY C. D. HYLTON.

CUSTOMS are not wrong because they are old, neither are they right. If customs are not biblical or conducive of good we should not cling so tenaciously to them. It is one of the characteristics of our church to accept the truth whenever and wherever we find it. Customs may be detrimental to the best interest of the church if we regard them as being unchangeable.

Circumstances sometimes necessarily change customs and the church may suffer ridicule if we don't make the change, especially when we are coming closer to the Word of God. Customs that are kept up in some congregations of the Brethren have long since been changed in others. Of course we should use judgment in making changes so as to give no offense. Then we should never undertake to change God's Word, nor the works that he has foreordained that we should walk in. Neither men nor churches, nor angels nor demons have any right to change the works which God has ordained for us to walk in; but customs may hinder us.

Let us notice some customs that would admit of a change in places. (1) "Lining hymns" is yet practiced in some places. This custom was once necessary,—and may be yet in isolated places,—because only preachers had hymn books, and many of the congregation could not read. But for a preacher now in our churches to "line a hymn," two lines at a time, then wait for the congregation to sing them, then repeat the procedure, is presuming the

congregation cannot read. And for a minister to miscall words and destroy the meaning of the poet,—he justly brings ridicule upon the custom.

(2) Commenting on the poem after it has been sung is of but very little interest to a congregation. After reading the hymn and before singing, a few remarks *might* be appropriate and add to the "singing with the spirit."

(3) Long exhortations before prayer as a rule are very monotonous and wearisome in the extreme. I have heard brethren thus exhort for fifteen minutes and then say, "Paul says that when we come together to worship, 'I exhort therefore, that first of all, supplications, prayers, etc., be made.'" A very ordinary man can see at once Paul's instructions have not been followed, if they have the meaning the preacher has attributed to them.

(4) Long prayers are wearisome to the old and feeble, who are on their knees so long. As a result people have learned that it is more comfortable to sit on their seats while prayers are being made. It requires only one-half of a minute to use the Lord's model prayer. "We ought to keep prayed up, then we will not have so much to tell the Lord at one time."

(5) In my judgment it is in perfect accord with the precept for the brother who prays to use the Lord's Prayer. There cannot possibly be anything gained in places where we are not known, by one brother praying, and then have another follow with the Lord's Prayer, but often confusion and levity are produced by so doing.

I very much admire unity in our practices, based upon the eternal Word of God. Nothing can bring about the desired end better than affiliating together in spiritual work. Our Ministerial Meetings, District and Annual Conferences are wonderful factors to bind us together, and then the GOSPEL MESSENGER has a wonderful moulding tendency.

Daleville, Va.

NOT RECEIVING THINGS THAT WE ASK FOR AMISS.

CHILDREN can learn some things from their parents, and parents can learn some things from their children. The lessons which children teach are quite as important as those that they learn, for the true standard of spirit and conduct for us all to aspire to is that of the child-like, rather than that of the mature-minded. A little boy who had no longer a mother's care was tended by a nurse, and watched over and counseled by a loving father. Having a slight illness, he was told by his father that many things that he very much liked were not good for him just now, and might make him more sick. The child pondered this carefully, and, knowing his liability to ask for the very things that he ought not to have, he said to his nurse, "Nurse, I don't want you to give me what I want while I'm sick." Who of us is willing to say as much as that to Him who watches over us with unerring wisdom and unfailing love, refusing to give us things that we crave to our harm?—*Sunday-school Times.*

THE current week's *Ingenook* is full of interesting and instructive articles. There is a very interesting article on the handling of eggs in the city. Katie's letter tells her experience with her first beau, and in next week's issue Bobbie will describe the Old Folks' Home at Mt. Morris. The odd business of painting artificial eyes is described. The usual natural history page is very instructive, and the paper is replete with good reading. As the price from now on to the end of the year is only twenty-five cents, the paper should be on every table where the MESSENGER is found.

I BELIEVE that, if we could only see beforehand what it is that our heavenly Father means us to be—the soul beauty and perfection and glory, the glorious and lovely spiritual body that this soul is to dwell in through all eternity—if we could have a glimpse of this, we should not grudge all the trouble and pain he is taking with us now to bring us up to that ideal which is his thought of us.—*Annie Keary.*

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS FOR THE MINISTER.

THE ELDER NOT A NOVICE.

CONCERNING what Paul says about the elder not being a novice Daniel Sommer says: In giving Timothy further directions in regard to elders Paul wrote thus: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." The Greek word here translated "novice" means "newly or recently planted, a new convert." This being true we are not left in doubt concerning Paul's meaning. The eldership is of such dignity and importance that it should not be imposed on a new convert. He may have many or all other qualifications yet if he be a new convert he should not be trusted with the eldership, or bishop's office. In Paul's inspired judgment it will endanger him. He is liable to be lifted up with pride and fall into the condemnation which fell upon Satan when he was lifted up with pride, and on that account was cast out of heaven. Luke 10: 18; Rev. 12: 9. Such teaching informs us that pride is of the devil, and by examination we find that the words "pride" and "proud" are both used in a bad sense, or with an evil meaning, throughout the Bible. There is no good pride. It is all bad. Christ does not intend that a proud man shall be in the eldership, and for that reason Paul counseled Timothy against selecting a young convert for bishop, lest being lifted up with pride he would fall into condemnation. What Paul wrote Timothy is applicable to us. Very few young converts are well enough informed to serve the church of Christ as bishop, but if their information were sufficient they should not be selected for that very responsible position until years have been spent in the fellowship of the church, and steadiness has been well proved. Sometimes after a man has been connected with the church for ten, fifteen, or twenty years he can not endure official position, but becomes lifted up with pride as soon as he has been placed in the eldership. Churches can meet for worship indefinitely without selecting men for official position. Therefore they can afford to wait till men develop for office before they choose them for the eldership.

And while this may be true it is not proper to defer the ordination of a worthy man until he becomes so old as to be of little practical value to the congregation in which he resides.

After giving its approval of short sermons this hot weather, the *Mount Morris Index* closes with this conundrum: "We are not able to explain, however, just what psychological movement of the human mind impels a man to pay fifty cents for the privilege of sitting over two hours upon a hard board seat, with the sun beating down upon his precious pate, while he views a ball game, during which, when his favorite team makes a rattling good play, he will yell like a wild Indian, while he will peacefully go to sleep upon a cushioned seat in a cool church building, during the half-hour discourse of the pastor."

No one likes to see several ministers behind the table urging one another to take up the subject and preach. It should be arranged beforehand who is to open the meeting, who preach, and who is to close. This is to do things orderly, and it is always certain to please the membership.

Not one of our ministers should be without Hastings' "Square Talks on the Inspiration of the Bible." The book is well bound in cloth, price, 50 cents, but it will be sent free to our ministers on receipt of the postage, five cents. Address the MESSENGER office.

We think it not necessary to give space for sermon outlines in this column. The best sermon outline is the one the minister makes for himself.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Peter's Confession and Christ's Rebuke.—Matt. 16: 13-26.

Lesson for July 22, 1900.

GOLDEN TEXT.—If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16: 24.

The lesson of to-day opens with rather a peculiar question, when we consider who it was that asked it. And there have been many conjectures as to why he thus spoke. The solution depends largely on how we look on the Christ at this time. Was he in his divinity? If so, he, of course, knew better about what the people were saying concerning him than it was possible for the disciples to know. And therefore he had another purpose in view in asking the question. If we look at him in his humanity, then we may the more readily understand his purpose. And it is reasonable and satisfying to thus look at him. In this way we see him more as a man among men, and this enables us to get closer to him and feel that he is, indeed, our elder brother, and that in all things he was tempted as we are or can be. He became flesh and man that he might be close enough to us to take hold upon us—and we upon him—to secure and save us.

He had been associating with the people as a man, the son of Joseph and Mary. And in every way came so in contact with the people that he could attract their attention, get their sympathies and befriend them in their troubles. It is true, he performed miracles and did some wonderful works, but not more than the people expected of their prophet that should come. For this prophet they had been looking and anxiously waiting. He is now here and among them. Do they know it?

"Whom do men say that I the Son of man am?" Looking at him from the human side, how natural the question! The same question has been ringing in the hearts of men and women ever since. What do the people think of me? What do they say about me? Especially is this true of the thoughtful and devoted Christian. What do the people say of us? Are we living such lives as reflect the Christ life? Do they know that we have been with Jesus because of our manner of life, our conduct and our labors for him? Are we, indeed, living epistles known and read of all men? Time and again we have in all earnestness of soul asked, What do men think of us? And glad we would be if, on the asking, we could hear such excellent testimony as we have given in the answers as said by the apostles! The lesson that should sink down deep into our souls is: we should live such lives as would constrain the people to think well of us.

But it is thought by many that the question was not asked so much to know what the people said as to have his disciples say what they thought. "But whom say ye that I am?" They had been following him as disciples and had seen him; he lived before them and the world. Were they learning from him the lessons so wonderfully and forcefully taught? Had they yet gotten beyond the border line of Jewish ignorance and superstition? They knew that he could not be John the Baptist, but how about Elias, Jeremiah or some of the prophets that had been living in former ages? The answer was very satisfactory. "Thou art the Christ, the Son of the living God." A great confession. To know this was enough. A safe foundation on which to build for time and for eternity.

But Peter grew too confident. He felt over strong and over wise. When the Christ told how his humanity should end, he said, "Be it far from thee, Lord; this shall not be unto thee." After all, how little he knew of the purpose and end of the great Teacher, as his after-actions soon showed. And how often we play Peter in our grand confessions, and daring determinations and brave denials. Well might he, at times, say of us, as he said to Peter, "Thou art an offence to me; for thou savorest not the things that be of God, but those that be of men."

H. B. B.

OUR PRAYER MEETING.

THE CHRISTIAN WORKER.—1 Tim. 4: 12-16.

For Week Ending Aug. 4.

1. MORAL FITNESS FOR WORK.—"Example of believers in word, life, love, spirit, truth, purity." Verse 12, R. V. Titus 2: 11-15; 1 Thess. 4: 1; 2 Cor. 6: 3, 4.
2. AN EARNEST STUDENT.—"Give attendance to reading." Verse 13. 2 Tim. 3: 15-17; Rom. 15: 4; John 5: 39.
3. PRACTICAL APPLICATION.—"Give attendance to exhortation." Verse 13. Titus 1: 9; Heb. 3: 13; 2 Thess. 3: 12.
4. SOUND DOCTRINE.—"Give attendance to doctrine." Verse 13. Rom. 6: 17; 2 Tim. 4: 2, 3; Titus 2: 7; 2 John 9; Acts 2: 42.
5. DILIGENCE.—"Neglect not." Verse 14. 2 Tim. 4: 2, 5; 1 Thess. 1: 8; Ecc. 11: 6.
6. CONSECRATION.—"Give thyself wholly to them." Verse 15. Rom. 12: 1; 1 Cor. 6: 19, 20.
7. WATCHFULNESS.—"Take heed." Verse 16. Luke 21: 36; Mark 13: 33-37.
8. PERSEVERANCE.—"Continue in them." Verse 16. John 15: 4; Heb. 6: 11, 12; 10: 35-37.

GOD CARES FOR ME.

It is the thought that God lives and plans and loves, that lends consecration to the brave and chivalrous hopes of youth; that lends enduring strength to those who bear life's heavy burdens; that sustains men in the hour when the immortal hope burns low within the heart. Indeed, it is permitted us to doubt whether any other truth has wrought so powerfully for heroism or liberty or religion. In the faith that God has reigned, reigns and shall reign for evermore, patriots and martyrs have gone dry-shod across all seas, turned stones to angel's bread, in hot sands digged cooling springs, found every mountain smoking with God's presence and every hill of difficulty to be bright with the lighting of his commandment and promise.

Our earth holds no truth so practical as this—God cares for me. It energizes every faculty, calms every purpose, lends strength through tranquility. Since God's providence is over man, he can bear up against every ill, rejoice midst adversity and conquer midst defeat. In the consciousness that God cares for men, the heroes have achieved their heroism and climbed so high that men, admiring, would fain pluck the very stars from the sky to make diadems fit for those heroes of liberty and religion.—*Newell Dwight Hillis.*

To grow neglectful of prayer on the indolent presumption that God knows our needs so well that it is not necessary for us to speak of them, is one of the Christian's perils. Yes, God knows us better than we know ourselves, and he is certainly anxious that we should enjoy the best things. He does pour into our lives unasked manifold mercies, yet the richest blessings of God—forgiveness, grace, patience, holiness—can be given only to those who earnestly desire them. Since our need in these directions is continual, so must prayer be continual. It is he that arises to the point of asking who alone can receive.

Jesus is still ready and able to answer the prayers of parents in behalf of their children. And he who could subdue physical ailment is not less powerful to cure spiritual disease.

Is it not but too great an honor for thee to be used by him at all? Be content, whether thou art employed in watering the lilies or in washing the feet of the saints.

God, though he may delay the answer to our prayer, never denies a prayer made in faith and in harmony with his purpose for the person praying.

God often encourages the weak in faith by giving speedy answers to prayer; but the strong in faith will be tested by God's delays.

HOME * AND * FAMILY

THE READING HABIT.

MAN has been defined as a bundle of habits. It is true that we become accustomed to a series of actions that, by repetition, become a second nature to us. As long as these habits, which are mere repetitions of some original actions, result in our mental and moral improvement we call them good habits, in contradistinction to that set which is detrimental to our best interests, and which we know as bad habits.

They are often the result of deliberate cultivation, though they are perhaps frequently more or less of automatic and insensible growth. Where the end to be gained is a commendable one, it is wise to foster the growth of a habit. None is to be more earnestly desired than the cultivation of the reading habit. The selection of a favorite corner, the divorcing of one's self from the deterrents of the hour in the way of interruption, and the intent absorption of the thoughts of some intelligent leader in the intellectual world have but one ending,—the making of an intellectual and scholarly person. Unconsciously we absorb and assimilate more or less of those with whose mentality we associate. The reader of a Whittier, a Napoleon, or an iconoclast makes the reader for the time a singing bird, a warrior, or a pessimist, dissatisfied with his social surroundings. If the reader follows his leader he will, in time, become an exponent of the philosophy of his teachers. He seeks similars, and he ends by becoming one of them at heart.

It is important, therefore, that in the formation of the reading habit we select the higher levels of human intellectuality. These need not necessarily be distasteful to the student, or the reader, and they are the same thing, for there is no line of thought that the human mind can occupy but has been explored and exploited from every angle of mental vision. Naturally all sides are brought into view, and it is the part of wisdom to select the purest, and the most optimistic side for assimilation; for, despite all personal effort, any man or woman soon becomes that which he thinks, and he thinks most of that which is pictured in the mind by the skillful phrasing of the author, whose periods and thoughts are as the colors and the brush of the artist to the canvas. What we read is what we are in thought. As a man thinketh, so is he.

An ideal home is one in which chapter about is read in the evening hour, with frequent stops for intelligent criticism, or a forecast of the author's subsequent findings, from what we know of his thoughts as far as we have gone with him. In the case of fiction the closed chapter affords the height of intellectual enjoyment in the family circle when each takes his turn in predicting the outcome of the story, either on natural lines, or artistic methods. Then the return to the written detail, and the intelligent following, the comment, and the creeping of the hour for retiring, as it comes on us unaware, the closing of the volume, and then the day's duties, all lit by the expectancy of the evening reunion again in the field of letters,—this constitutes a companionable circle, to which all the renowned of earth may be a party in their turn, and when death shall gently knock on such a family group not half of the available writers have been introduced to our people of thought. Over the door of such a room, and indicative and descriptive of such a family, might well be inscribed, "Here is culture." And it is in the reach of all who will make the effort, and all who read should set aside part of the day to feed the mind even as they minister to the body at stated intervals.

How the mother carries the care of the children! And how the children should reciprocate the love of the mother! Many a man and woman owe comfort and happiness in life to a mother's prayers; and this thought should forever make it impossible for a child to think or speak slightly of a mother.

THREE SHIPS.

THREE ships there be a-sailing
Betwixt the sea and sky;
And one is Now, and one is Then,
And one is By and By.

The first little ship is all for you—
Its masts are gold, its sails are blue,
And this is the cargo it brings;
Joyful days with sunlight glowing,
Nights where dreams like stars are growing.
Take them, sweet, or they'll be going,
For they every one have wings.

The second ship is all for me—
A-sailing on the misty sea
And out across the twilight gray.
What it brought of gift and blessing
Would not stay for my caressing,
Was too dear for my possessing,
So it sails and sails away.

The last ship, riding fair and high
Upon the sea, is By and by.
O Wind, be kind and gently blow!
Not too swiftly hasten hither.
When she turns, sweet, you'll go with her—
Sailing, floating, hither, thither—
To what port I may not know.

—Harriet F. Blodgett, in *St. Nicholas*.

COMMON SENSE IN DRESS.

"WHAT to wear is the most perplexing problem that confronts women, particularly at change of seasons," says E. Marguerite Lindley, a writer on health subjects. "How to economize and still be up to date is always a sore puzzle.

"In the vestibule of a church a Sunday or two ago, I heard a delicate, tired looking woman say to another who looked equally tired out: 'I hear street skirts are to be worn short again.' 'Well,' replied the other, 'I hope they will, for my arm aches continually from holding mine up.' I thought to myself, 'Poor slave! Were you a hireling anywhere, and thus oppressed, the faddists would be alive with irritant sympathy for you, and your rights would be speedily restored. But here you are, an independent woman of the country where women have the greatest freedom, bowing a submissive head to the tyranny of dressmakers, and you are not only tiring your poor arms but you are dragging disease and dirt into your home and wearing to rags in a short time a gown that ought to remain intact an entire season.'

"Where is the independence that we women of our great republic boast? We pity the poor savage women oppressed by the customs of their country; yet where is there a savage people whose women trail heavy skirts about the ground, wear tight, stiff corsets, tight shoes and gloves upon feet and hands and cover their eyes with lace veils? Civilization must be a misfortune when it rids a people of cleanliness, and art in attire, of health of body and longevity of vision.—*New York Tribune*.

DANCING.

I LEARNED to dance; I grew passionately fond of it. Would scarcely walk but in measured time, and was constantly tripping, moving and shuffling in all times and places. I grew impatient of control, was fond of company, and wished to mingle more than I had ever done with young people. I also got a passion for better clothing than that which fell to my lot in life, and was discontented when I found a neighbor's son dressed better than myself. I lost the spirit of subordination; did not love work; imbibed the spirit of idleness, and, in short, drank in all the brain-sickening effluvia of pleasure. The authority of my parents was feared, but not respected, and few serious impressions could prevail in a mind imbued now with frivolity.

Dancing was to me a perverting influence, an un-mixed moral evil. It drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. And I can testify that I have known it to produce in others the same evils as it produced in me. I consider it, therefore, as a branch of that worldly education which leads from heaven to earth, from things

spiritual to things sensual, and from God to Satan. Let them plead for it who will, I know it to be evil, and that only. They who bring up their children in this way, or send them to those schools where dancing is taught, are consecrating them to the service of Moloch. "No man in his senses will dance," said Cicero, a heathen. Shame on those Christians who advocate a cause by which many sons have become profligate and many daughters have been ruined.—*Adam Clarke*.

BEAUTIFY YOUR SURROUNDINGS.

BY LULA GOSHORN.

No one really knows to what extent one's surroundings influence one's life and inspire deeper thought and greater moral activity. A slovenly, dirty yard, rickety fence with a gateless gap, could not inspire anyone with great, beautiful, noble thoughts. One may soon grow accustomed to slipshod surroundings and be like them.

Personally, we know of several cases. In particular we know of the one of which we write. The front yard was a model of neatness, with pretty flowers in profusion. The dwelling being near the road, passersby, often remarked upon its beauty. At the rear of the house the yard was innocent of such a thing as grass, let alone flowers. True a few clumps of coarse wire grass and weeds decorated the small valleys which the chickens had created by scratching and dusting. Some old ash barrels, an ash heap, tin cans, old bones and iron, and a few straggling trees were the sole decorations. Upon this inspiring, restful(?) sight were the weary toilers in the kitchen forced to gaze during the few moments their eyes wandered windowward. Very meager indeed was the pleasure derived from the lovely front yard.

Sometimes when the head of the house would be directing operations there a feeble protest would be raised and a plea put in for equalization of front and back yard beauty, but to no purpose, and at length the protest ceased altogether and the situation was accepted as inevitable. One or two members of the family remained hopeful, however, and by and by their reward came. Extra help came into the family that sympathized with the back yard sufferers, and ash barrels disappeared. The yard was leveled, grass seed sown, chickens banished to their proper sphere, flowers planted, trees trimmed, and, behold, what a paradise for tired eyes and quivering nerves. What an oasis in the desert for beauty-loving souls. The weary indoor work actually became easier. The front yard enthusiast was won over and added his mite.

No one knows the comfort of neat, clean surroundings until one has had a trial both ways, with and without them. Some must necessarily spend the greater part of their time in the kitchen, and how they would appreciate a pretty, green lawn. It is so restful to weary, heated eyes. It unconsciously inspires a thrill of comfort and carries one's thoughts to a higher plane to look upon neatness and order. But when one must eternally labor among kettles and pans and seldom see anything but one's own back yard, and that a refuse heap, how can one be more than a mere drudge and slave in thought and deed? That one takes on the color of one's surroundings is an established fact, and if one becomes sullen and dull, how can we blame them? At the very most it will cost but a trifle compared to the happy change it brings about, and its influence does not stop at home either. So try the plan of beautifying your surroundings and see.

Incidentally, apply this article spiritually; read it again in that light, make the necessary changes in your manner of living, and the results will be more than satisfactory.

Ladoga, Ind.

It is a fatal thing to quarrel with Christ. The scribes and Pharisees might have been saved, but they preferred to quarrel, and the quarreling led to a hardening of heart and ultimate insensibility to the mission and message of Jesus.

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HEREAFTER Bro. F. B. Weimer, of Ohio, should be addressed at Rittman, instead of Sterling.

BRO. ANDREW HUTCHISON is now engaged in a series of meetings in Ridgeway, Howard Co., Ind.

THE Ministerial and Sunday-school Meetings for Southern Ohio will be held in the Upper Stillwater church, August 14 and 15.

BRO. ABRAHAM WOLF announces the change of his address from Libertyville, Iowa, to Batavia, Jefferson Co., same State.

THE Brethren recently closed a protracted meeting in the Pleasant Valley church, North Dakota, with thirteen persons baptized and one reclaimed.

ANY minister desiring a good location, and the use of a good home, might do well to write Bro. S. W. Bail, of the Ten Mile church, South Strabane, Pa.

BRO. NOAH FISHER has been holding some very interesting meetings at Mummert, Ind., and five have thus far put on Christ in baptism. So writes Bro. A. A. Miller.

IT is none too early to arrange for a series of meetings the approaching fall and winter. Not a congregation should permit the winter to pass by without a protracted effort.

A NUMBER of the congregations are using the prayer meeting subjects published in the MESSENGER from week to week. See the Prayer Meeting Department on page 454.

AT several points the Brethren are holding tent meetings, and report good interest. This is one way of getting the Gospel to a certain class of people who cannot be otherwise reached.

AN active evangelist writes us that while the weather is warm he finds some "spiritual ice." Possibly some of this kind of ice may be found in many localities, most any season of the year.

THE demand for the Full Report of the Annual Meeting was so great this year that we had to get out the second edition. Never before, in the history of the Report, have so many copies been sold.

BRO. JOHN J. HOOVER, of Colorado, is remaining at Carleton, Nebr., until a complete cure of his cancer is effected. He still takes treatment, but his physicians assure him that in time he may expect the trouble to be entirely removed.

A NUMBER of the churches are reporting very interesting meetings on the Fourth. This indicates an encouraging outlook. Whenever we can have more praying and less nonsense on the Fourth, we can expect God to add his blessings.

TEMPORALLY speaking, the reports from North Dakota and parts of Nebraska are not very encouraging on account of the great lack of rain. Unless rain comes very soon the crops will be cut quite short. While a temporal drought is unfortunate, it is not as bad as a spiritual drought. To the former there is generally a timely end, but the latter is usually followed by irreparable loss.

DR. LOUIS KLOPSCH, who has just returned from India, says all the charity of the world will be needed for the next four months to save the millions in India from death. At least 2,000,000 are likely to perish in spite of all the efforts possible.

THOSE of our readers who would like to be rich, but cannot, may get some comfort out of the article about the rich editor, in this issue. Should most people become suddenly wealthy they would probably do but little better than did the dreaming editor.

A BROTHER in Ohio sends us for publication a report of a Sunday-school Meeting. We would like to write him concerning the report, but cannot do so for the reason that he fails to give his address. For this reason the article cannot appear in the MESSENGER.

BRO. L. A. POLLOCK and wife, of Batavia, were with us two days last week. On account of the condition of his throat, Bro. Pollock has not been able to do much preaching for some time. That is why it has been arranged for some of the Brethren at Elgin to assist in the preaching services at Batavia.

BRO. W. I. T. HOOVER, of Lordsburg, Cal., writes that the outlook for the Brethren's school at that place is quite good for the coming school year. He further thinks that if the people elsewhere knew what a fine winter climate California possesses not a few of them would want to spend their winter months there.

BRO. JAY G. FRANCIS, of Reading, Pa., says: "The Gish Fund is like a throne of grace. We have received many a blessing therefrom, and still there is more to follow." All of our ministers might do well to send to this office for a list of the Gish Fund books, and then be prepared to order the books they do not have.

DR. HORTON, a well-known English preacher, suggests that it might be well to form an Anti-Scandal League, and adopt measures that would put an end to much of the scandalous talk that is going on, even among the cultured. The following motto is also suggested: "Flies spy out the wounds, bees the flowers, good men merits, common men the faults." Such a league would find plenty to do in America.

CHARLES M. SHELDON, who edited the *Topeka* (Kans.) *Daily Capital* one week, had the good sense to decline the nomination for Vice-President of the United Christian party. In declining the nomination he said, "I am not a politician, and have no desire to enter the field." Every true minister has a higher calling than politics, and ought to magnify his calling. There are plenty of others to run the affairs of this world.

LET every minister bear in mind that, however eloquent or learned he may be, his actions are going to preach a great deal louder than his words. The people may forget what he says in the pulpit, but they are not going to forget what he does when he is out of the pulpit. Furthermore, his hearers are likely to have more to say about what they see and hear of him outside of the meetinghouse, than they have to say about his sermons. Hence the importance of living right.

WE again suggest to our correspondents that in writing up ministerial and Sunday-school meetings they do not undertake to give all the topics, nor attempt, in broken sentences, to tell what this, that and the other speaker said. It is very difficult to make a report of this kind interesting or instructive. The better way is to prepare an article containing a general account of the meeting, together with some of the best things said and suggested. To prepare an article of this kind requires effort, but when it is remembered that the MESSENGER has a great multitude of readers, it will be found well worth our time and attention to give matter the very best shape possible. We do not mean to find fault with the reports so far sent in, but merely to suggest improvements along the lines named.

WE are just in receipt of the July issue of the *Vindicator*, which contains the first account we have seen of the Annual Meeting held this year by the Old Order Brethren near Camden, Carroll Co., Ind., at the same time we held our Conference at North Manchester. There were nine queries before the meeting and seven of them go on the minutes.

BRO. A. M. FRANTZ, of Dawson, W. Va., writes that at the age of fifteen he put on Christ in baptism, when twenty was elected to the ministry, and has now been preaching for twenty years. At the time he was called to the work the Brethren had but few young men in the ministry. Since then there has been an increased disposition to elect young brethren to the work.

SISTER ALICE KING, one of the missionaries appointed at our late Conference to go to India, has been with us a few weeks, and returns to her home in Indiana this week, to complete her arrangements for the long voyage. Sister King led our prayer meeting last Sunday evening in a most acceptable manner. In Northern Illinois as well as in Indiana and elsewhere our earnest sister has many friends, and while they exceedingly regret to have her leave this country, they do pray that the blessings of heaven may attend her, as well as the others appointed, in the important work entrusted to them.

THE time is approaching when we must commence work on the Almanac for 1901. Those who have in mind something they would be pleased to have appear in the publication will prepare it and send the same to us. Interesting matter concerning the early history of the church, biographical sketches and brief histories of congregations will be very much appreciated. The Almanac is widely read, and then it is sometimes read repeatedly. We expect to use better paper than in former years, and in many ways bring out a greatly improved publication. In this work we hope to have the cooperation of many.

FROM time to time a good deal has been said concerning the use of the Lord's Prayer. Some of it may be wise, but that cannot be said of all that has been presented. Christ certainly intended the prayer for the use of his people. No better prayer for general use could be framed. It is a most appropriate form to be used at the close of other prayers, and the way it is employed by the Brethren is to be commended. In localities where the customs of the Brethren are well understood it seems quite appropriate to have a second person repeat the Lord's Prayer. Where our customs are not so well understood, and where there chances to be but one minister at the services, with no other one especially trained to assist in the devotional exercises, it may be well for the minister to close by repeating the Lord's Prayer himself. This is largely done among our people, and seems quite in keeping with the New Testament manner of worship. But to make use of this blessed prayer at the beginning, or in the middle of another prayer, seems very much out of place, and must grate more or less on the ears of those who are not used to seeing the gem of all prayers so placed. Furthermore, the prayer should not be mutilated, by being changed here or there. It was framed by a divine mind, and no man should be so vain as to presume that he can improve on the wording of it.

FORMS.

Now and then we hear of those who cry out against forms. They seem not to like the form of anything in the church, for they want the form of doing this, that and the other thing entirely different from the way adopted by the people of God. They want a different way of opening and closing meetings, a different way of conducting certain parts of the love feasts, and another way of running the Sunday school and prayer meeting. Their only argument is that we have too much form and not enough spirit. This would be a good reason for a change were there anything in it. But as a general

thing those who cry out the longest and loudest against the forms of the church are the very ones who want to introduce either forms of their own, or some forms they have learned from the fashionable denominations. They simply want to get rid of forms long held sacred by the Brethren, that they may introduce forms that are more popular. It is not a move to follow Christ and the apostles more closely, but it is a move to get the church of the Brethren in line with the popular denominations. As for more spirit, it is too often the spirit of popularity rather than the spirit of Christ.

Forms we must have. It is only a question as to whether we shall have those usual among the Brethren, or shall we go to the fashionable churches for them? So far as the MESSENGER is concerned, it stands for the forms common among the Brethren, forms to which our people are accustomed, and forms that should not be changed without good Bible reasons. It is altogether possible that some of these forms may be slightly improved to most excellent advantage, but when changes are introduced they should be made in the proper way, and not by some individual who is disposed to replace some of the time-honored customs with the forms of popular Christianity.

FOURTH OF JULY CASUALTIES.

THE *Northwestern Christian Advocate* may well say that the Fourth of July is as fatal to life and limb as a battle. Statistics collected by the *Chicago Tribune* from several hundred cities show that in celebrating the nation's birthday, fifty-nine persons lost their lives and 2,767 were injured. This is a greater loss than occurred in some of the famous battles of American history. The killed, wounded and missing in the greatest battles of the Revolutionary war were as follows:

Germantown,.....	1,000
Eutaw Springs,.....	554
Bunker Hill,.....	450
Ticonderoga,.....	320

The number killed and wounded at Santiago, Cuba, was 1,614.

The accidents of this year were largely in excess of 1899, when the number of killed was thirty-three and of injured 1,730. The fire loss in both years was small, being \$546,835 in 1900, and \$233,070 in 1899. Of the aggregate number of accidents 876 were due to fire-crackers, 121 to sky-rockets, 336 to cannon, 233 to firearms, 585 to gunpowder, 164 to runaways, and 452 to toy pistols.

If such loss of life and injury to limb should take place in a single battle, the nation would be aroused, but Americans read these figures of Fourth of July accidents with less emotion than they read the report of a bicycle race, or a football game, or a boat race, or a baseball game.

If to this we yet add the vast sum of money that was spent for firecrackers, fireworks, etc., we would have a sum moving up into the millions. The cost in life, limb and money is so great that it seems strange that such a manner of celebrating the Fourth should be permitted by a civilized people. In view of these facts it need not be wondered that our Conference should advise the members of the Brethren church to take no part in the popular celebration.

CAME TO NAUGHT.

NEAR Rockford, Ill., lives a man named Jacob Schweinfurth, who, some years ago, was looked upon by his followers as the Christ, and even pretended to perform miracles. He established his headquarters on a farm, with pleasant environments, called the place "heaven," and there, surrounded by a number of his followers, lived like a lord. In some way his claim to the Messiahship was widely promulgated, and not a few accepted the faith,

turned considerable property over to him, and became his earnest disciples. From poverty he grew to be rich and enjoyed the best pertaining to life. His disciples contributed freely of their income and his bank account ran high. A number were so blinded as to be induced to leave their homes and take up their abode in his self-constituted "heaven." In fact, it was surprising how people permitted themselves to be deceived.

He seems to have performed some cures just like other faith healers, and in this and other ways sustained his reputation among his admirers. But there came a day of reckoning, as there must come to all deceivers. Some of his people got their eyes open, lawsuits followed, the whole thing was taken up and exposed, reverses came and the heavenly feature of the place departed. To the prophet and his followers it was a case of "Paradise lost." His name was dragged into the courts on no less than three occasions on account of alleged immoral conduct in his house.

And now the self-proclaimed archapostle of heaven comes out and declares that he and his followers were wrong, and has arranged to leave his Rockford "heaven," and, so the report goes, will seek fellowship with the divine healers. He is honest enough to admit that he was wrong, and why was he wrong? Just because he failed to make the New Testament, the Gospel, the rule of his faith and practice. Thus comes to naught the lordship of a man who has misled people, taken their money and broken up some of their homes.

But this is not the end, after all. What is to become of the people who have been thus deceived, and led away from the true Christ? Some of them have lost their property, and if reports be correct, in a few instances husbands and wives have been separated. This great loss can only in part be restored. When will the people cease running after men who pretend to be something merely for the purpose of getting their money and reaching other selfish ends? From the Atlantic to the Pacific some sincere people are permitting themselves to be misled by this class of men. These men have the power to cure some of their diseases, and also possess the ability to extract from their followers a great deal of money. They are getting rich and some of them are living with luxurious surroundings. We would not have so much to say against this manner of living if those who are enjoying such comforts were paying for them with their own money, but when the money is begged from the people, then it becomes a wrong that cannot be too severely condemned.

Furthermore, not one of these self-constituted leaders is obeying the commands of Jesus. They are not keeping the ordinances, nor are they teaching others to keep the ordinances as they were delivered unto the saints. We feel fully convinced that God will not by miracles, signs and wonders endorse the course of men who will not keep the sayings of Jesus—who will not comply with the clear demands of the New Testament.

LOOKING FOR THE OUTCOME.

AFTER the flood the descendants of Noah settled in the Euphrates Valley at a point about five hundred miles south of where the ark landed, and probably not very far from the traditional site of the Garden of Eden. At that time this was the most favored section of the earth. The soil was exceedingly fertile, the climate mild, the lay of the country delightful and the entire valley well watered.

The building of the tower, with a view of unnecessary centralization, was an unwise act upon the part of the people. They were quite numerous, even at that date, and it was the Lord's will that they should open up settlements in other parts of the world. This they did not feel disposed to do, hence the

confusion of their language as a necessity. Not being able to communicate with each other satisfactorily they commenced separating, and in the course of a few generations they became widely separated, a sufficient number, however, remaining in the Euphrates Valley to lay the foundation of a great empire.

It would seem that they separated somewhat according to families, the descendants of Shem peopling Asia; those of Ham, Africa; while the descendants of Japheth peopled Europe, and later on America. There was a period in the world's history when the descendants of Ham were very strong. Some of them settled along the eastern shore of the Mediterranean, but the bulk of them seem to have found their way into Africa.

The descendants of Shem spread over Asia quite extensively, laying the foundation for not a few strong kingdoms. A very strong colony found its way into what is now known as China. For aught we know there may have been several colonies. At least from this source sprang the Mongolian race, of which the Chinese are a part. The Chinese must have increased very rapidly, for very early in history they became quite numerous, as well as a nation of some note. Their history dates beyond the days of Abraham. In fact, China was a country of some importance, while their venerable ancestor, Shem, was still living.

For two thousand years after the flood it is difficult to trace the history of China. But the nation grew, and the rest of the world knew very little of the history and prosperity of this part of Asia. Other empires arose and fell, but China moved steadily on. In fact, China has existed while Chaldaea, Egypt, Babylon, Persia, Israel and other nations have come and gone. But it now looks as though her days might possibly be numbered.

The more powerful nations that sprang from Japheth are now entering the tents of Shem. The descendants of Japheth have practically embraced Christianity, while the Chinese are opposed to it and have decided to rid their country of all those who confess Christ. It is a stupendous undertaking. The powers of Europe have determined that this must not be done, and what is remarkable they are to be assisted by Japan, a nation that also descended from Shem.

There can be but one outcome of all this in the end. The strong nations will stand by the Christian workers and help them ultimately to overcome all the opposing forces in the Chinese Empire. The nations that have even nominally embraced Christianity are taking the lead in the world. At this time they excel all other nations in strength, learning, wealth and everything else that goes to make up an empire, nation or kingdom. Before them, China can stand no chance whatever.

It is, indeed, unfortunate that the conflict between the powers and China has broken out, but since war must come as the result of the Chinese cruelty, it is good that the powers are on the side of Christianity, and are using their force for the protection of human life. To what extent the hand of God is in the work we cannot tell. We are certain that he has so overruled other conflicts as to result in great good, and we may rest assured that he will exercise his authority in this difficulty in a way that will prove advantageous to the cause of the Christian religion.

And while we are certain that the hand of God may yet be discerned in the deplorable struggle, still that does not make it right for Christians to take part in war. God has his own way of moving, in mysterious ways, among the nations, in order to bring about his purposes. At this time the condition of the great nations, and their relations to each other, seem quite serious, but we have only to do our duty, and watch for the outcome to see clearly the purposes of the Lord.

AS OTHERS SEE US.

It is very common to wish that we had the power to see ourselves as others see us; and yet in most cases the "us" means not you or me individually, but a neighbor of ours who we think is not doing just the thing he ought to do under the circumstances. However, if more of an effort were put forth to look at ourselves through the eyes of those by whom we are surrounded it is quite probable we should leave undone some of the things we do and do some of the things which we daily leave undone. But we don't like to look at our own weaknesses and inconsistencies, and so we keep wishing that the other man could see himself as we see him; for then, we think, he would be sure to make a change for the better.

Our dispositions are shown perhaps more plainly when we come in contact with others than in our home life. Sometimes there is disagreement even among brethren. Perhaps two or three of them have something to do in which they must be associated in some manner. It is a question just what authority one has and what the others have. In such a case how can they labor together amicably and perform the duty assigned them? Surely not by one of them insisting that he alone has the right to decide how and when and by whom certain things are to be done. And yet sometimes just that is attempted. Some one wants to be "the whole thing," and concerns himself little about what others say, for he has so good an opinion of his own judgment that he thinks he is all right and that no reasonable person can find fault with him.

He (whether the "he" is you or I) needs to see himself as his colleagues see him, and as others see him who are closely connected with the work or particularly interested in it. It is an undue assertion of self that causes much of the trouble that exists in the world and in the church at the present time. The apostolic injunction that no one should think too highly of himself is little considered, as is the other that each shall esteem other better than himself. At no time has there been a lack of self-assertion. It began in Eden when Adam and Eve as instructed by the serpent presumed that they knew more of the effects of the forbidden fruit than the Lord did. It existed in Saul and in Solomon. It existed in those who at various times have claimed to be Christ, and it exists to-day in those who claim to know more about what is necessary for spiritual life and development than the Lord himself does. If any of these could but see themselves as the Lord sees them they would not be so great in their own eyes.

And how is it with you and with me? Do we ever look at our actions as a disinterested party would, and if so do we find them as purely unselfish as we would like to have others believe them to be? Do you or I always insist that our way is the best way, and do we lose interest or refuse to work simply because we cannot have our way? Do we say we hate what others like? Are we determined to rule or ruin? Do we treat our brethren as if they had no rights or feelings? These are questions which are too little considered. Of course no one can stop to find out whether every one likes what he does, for if he did he would never get more than one act done. But in a general way he ought to know how his actions affect others. He ought to know whether they think him obstinate and set on having his own way. And then he ought to examine himself carefully to see whether he has not given them good reason to think as they do.

It is a good thing to have "push," but it is a great deal better to have the spirit which is not always seeking its own advantage. Men may and do—even professing Christian men do—encourage the man who has so good an opinion of himself as to

think he is the only one who can do a piece of work as it ought to be done; but God's rewards are not given on that basis. The disciples were reprimanded for desiring to push themselves forward, and were told that the greatest is he who serves. Humility, the humility of a little child, is a characteristic of the kingdom. Pride, self-importance, is not and never will be. As followers of him who came to minister we ought to use the same standards of judgment that he used, the ones that he left for us to use; otherwise we have not his spirit and are none of his. There is danger of losing sight of this principle of humility in the rush and hurry of modern life.

See ourselves as others see us? Yes, as nearly as may be without losing the time that should be spent in work. Not that my neighbor should see himself as I see him, any more than that I should see myself as he sees me. And there are others whose judgment is more true. They are the Father and the Son, and with them the heavenly host. How do they see you? How do they see me? They can see into our hearts better than we can ourselves. What do they see there? Is it selfishness or unselfishness? Is it the desire to rule or the desire to serve? Is it the spirit of the Christ or the spirit of him who exalts himself against the Christ? How do these heavenly ones see us?

G. M.

ODDS AND ENDS.

MANY things come to our desk that may be classed as odds and ends, and yet they serve a purpose. In this communication we shall mention two of them. Some time since we wrote an editorial item thus: "On Tuesday evening of last week, Bro. — preached a scathing sermon, denouncing secret societies of all kinds."

When the proof was laid on our desk for inspection we found that the compositor had unintentionally sugar coated this particular item, for it read this way: "On Tuesday evening of last week, Bro. — preached a soothing sermon, denouncing secret societies of all kinds."

This put us to thinking, and we wonder if some of our brethren do not now and then preach soothing sermons on secret societies.

True, they preach against these oath-bound orders, but what they say is so weak that it is really soothing to those who belong to the lodge.

We once heard of a minister who unintentionally preached a very soothing discourse against Masonry. He did not so intend it, but that is the way it appeared when completed.

He first spoke of the many good things found in the lodges, and put in so much of his time and force on this line that his arguments against the order seemed weak to most of those who listened to his efforts.

The friends of secret orders went away greatly pleased, for they had heard a soothing sermon denouncing secret orders.

Our preachers need to be careful about their soothing sermons. And it may be well to remember that people who are bent on disobedience need but little commendation to soothe them in the path of sin.

A correspondent sends us a very significant letter. In fact we receive many letters of this character. But this writer says much about her father.

Her father taught his children to respect him, but he first made himself worthy of respect. He avoided bad habits, and in the presence of his children acted like a man.

Fortunate, indeed, is the child that can look upon his father in the flesh and say, "I have never known my father to do one unmanly act. He has always acted the part of a Christian gentleman." Not all children can say this of their father, and for that

reason not a few fathers fail to command the respect of their sons and daughters.

QUERISTS' DEPARTMENT.

Have the officials of the official council a right to act and decide on any deferred matter without bringing it before the church, the matter having been deferred to a regular quarterly council?—C. E. N.

THERE might be conditions in which the officials would be justified in disposing of a matter in the manner stated, with the distinct understanding that the disposition made of the case be referred to the church for approval, but it is not a very safe way of doing. It is always risky for the officials, or any part of the membership, to undertake to settle and dispose of a matter while it is yet pending in the church councils. The safer way is to have the church dispose of her own business.

A person falls and breaks a limb and receives other injuries. Does that come under the heading of James 5: 14, "Is any sick among you," etc.?—W. B. F.

We think it does. The term "sickness" may embrace any kind of sickness or affliction.

Is Mount Nebo, on which Moses died, visible from the country on the west side of the Jordan?—A. S. S.

It is visible from every part of the country east of Jerusalem. One can stand on Mount Olivet, and with a good glass see every foothill and mountain elevation between Olivet and Mount Nebo. The view is one of the finest in Palestine.

Why are certain words in the Bible printed in Italics?—T. B. R.

To indicate that they are not in the original text, and yet are considered necessary to express the meaning of the original.

Why did Nicodemus come to Jesus by night?—J. A. N.

He was a cautious man and wished to learn more of the character and teachings of Jesus in a quiet way. Then it may have been his desire to approach Jesus in the absence of the multitudes that thronged about him during the day.

A minister in this vicinity was heard to say that all of the Scripture was not given by inspiration. Where is the part not inspired?—S. M. W.

There are some preachers who try to make it appear that certain portions of the Bible are not inspired. They may be ministers, but we seriously doubt their being ministers of the Word. We know of no part of the Bible that did not come from holy men who wrote as they were moved by the Spirit.

If it be possible for heathens to be saved without hearing the Gospel, why did Christ command to preach to all nations?—M. P.

To start with, the Bible does not teach that it is possible for the heathen to be saved without the Gospel. To presume that there is another name whereby people may be saved besides the name of Jesus, is to question the teaching of the whole of the New Testament. While God may have some way of making due allowance for those who have never been permitted to hear the Gospel, this is not to say that they can be saved without the Gospel. The better way is for us to see that the Gospel is preached to the heathen—or rather to all the world—as Jesus has commanded, and not presume that a certain class may be saved without the Word.

What are the qualifications of a person for a delegate to either Annual or District Meeting?—D. A.

He should be a faithful member of good standing in the church—like the delegates sent from the church at Antioch to the council at Jerusalem, Acts 15: 2, be in the order of the church in attire, and one who does not use or handle tobacco in any form.

J. H. M.

A MAN may become so wonderfully interested in the salvation of others as to wholly neglect his own soul. While others grow strong, he becomes weak, and when Satan gets the advantage of him, the people wonder why one so zealous should stumble and fall.

General Missionary

...Tract Department.

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Address all business to General Missionary and Tract Committee, Elgin, Illinois.

ALONE, YET NOT ALONE.

BEING alone, because there is no one present, is a loneliness which many persons find hard to endure. This is especially true of those persons who never occupy their time in serious thought and careful and wholesome reading. They are lonely and miserable because they cannot within themselves create a condition to remove the unhappy condition. Sad is the plight of such persons.

There is a loneliness much akin to the above, and yet quite different, and the suffering coming from it is far more distressing and hard to endure. The individual may be where there are many people around him,—it may be the busy mart, the throng of the congregation,—and yet he finds not there the kindred spirit that responds to his own soul, and he is alone, though surrounded by many.

The Master at times felt the absence of his disciples, and wondered if all would forsake him and leave him to struggle alone. Ah, when he was led to trial, the boldest and most faithful were not there; but how much greater was his loneliness when on Calvary's brow he called forth in all the agony of soul, "My God, my God, why hast thou forsaken me?" Alone? Yes, as man has never been alone.

It seems that in the great trials of life, the great events of life, the large spiritual experiences of life, one is doomed to be alone. While the medium of thought and feeling may be communicated to a large extent, yet often under such circumstances he passes through his hour—alone. And yet to every faithful Christian this loneliness can be removed if he but turn to Christ. He stands ever ready to break the spell with the brightness and sweetness of his presence; and how often under such hallowed moments do we rejoice that we were alone in the body. The eye is opened to larger fields of usefulness, to brighter hopes and sweeter joys.

And herein lies one of the comforts of the missionary, too sweet to be denied him after he has once tasted thereof. The Lord rewards the willing servant who leaves country, homeland, kindred and his father's house to go into another land which the Spirit shows him, by being ever near him and blessing him with such visitations as others know not of. Forget not the emphatic promise in the commission of the Lord Jesus Christ: "Go . . . and lo, I am with you always, even unto the end of the world." Just how much the Savior is with that person who does not in person go, or in assistance send some one else, is not necessary to discuss,—the promise is not to such. But to him who goes the Lord will be a companion to the ends of the earth, and though from earthly friends he be far away, yet

"He is ever near, never, never fear."

FROM FRANCE.

BY G. J. FERCKEN.

THE twenty-second, twenty-third, twenty-fourth and twenty-fifth of June were spent in France, whither we went to visit our little mission. Some good was done there, so that on our return we felt like the eunuch of Candace, "going on our way rejoicing." A dear sister, mother of three children, received gospel baptism, and a little Sunday school, the first in that locality, was inaugurated. This was one of the pleasantest features of our voyage, for it must be borne in mind that those twelve little boys and girls, who are willing to come under Gospel training, are all Roman Catholics; and on them and others we must depend for the future success of our mission there. Their

faces beamed with joy as each was presented with a card on which the Lord's Prayer was printed, a copy of Luke's Gospel, and a large wall-picture bearing on temperance subjects, for, alas! there is so much intemperance and ungodliness, to say nothing of moral degradation and wretchedness in those little villages of France!

The few brethren and sisters in France are very anxious to have a little reading room, where, in the coming winter, all these villagers will come, where they will read good books, hear good things, and receive some kind of instruction on the Bible, of course, but also on the most practical things of life, for our readers do not know how ignorant these poor creatures are—a thing not to be wondered at in a country where Romish priests keep their flock in utter ignorance and moral degradation. And if, in little Switzerland, so enlightened and so in advance upon other larger countries, we do not feel to be "missionaries," yet, as soon as we cross the frontiers and enter France, the superstition reigning there, to say nothing of ignorance and gross materialism, makes us feel that in the great republic which gave us a Lafayette one cannot help but be a "missionary" in the full acceptance of the word.

We kindly beg our brethren and sisters, who have old magazines which are yet in fair condition, to send them to us with postage prepaid for our proposed reading room in France; not that the poor French peasants of that locality are able to read English (for scarcely do they know their own language), but only to give some pleasant moments to poor creatures who have never seen other horizons than the narrow environments of the spot whereon they have first seen the day. All such gifts of illustrated papers or magazines will be gladly received by the undersigned. Address as below.

42 Boulevard St. Georges,
Geneva, Switzerland.

FERVENT IN SPIRIT.

BY A. HUTCHISON.

IN ACTS 18: 25 we read of one who was "fervent in spirit." And yet when we read the context we discover that he needed instruction, so as to be the better prepared to be a more skilled and efficient worker for the Lord. We sometimes hear of people being criticised for their zeal in their efforts to work for the Master. But would it not be more in line with the Holy Spirit to do as good Aquila and Priscilla did? They took this dear brother in hand and "expounded unto him the way of God more perfectly." Oh, how much good might we do if we would withhold our criticisms and show our love for and zeal in the Lord's cause by giving instructions instead of passing judgment upon others.

Romans 10: 1-3 is worthy of our special attention. It says, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." From this we all need to take a lesson. We make high pretensions to Gospel piety and zeal. But we must remember that it is possible for people to be fervent in spirit, and yet the spirit may not be the Holy Spirit. But Phil. 1: 27 says, "Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Notice, "one spirit, striving for the faith of the gospel," not striving for my ideas of the Gospel, but the Gospel itself. We may be ever so zealous and fervent in our efforts in our devotional exercises, and at last learn when it is too late to correct mistakes, that all our work has been in vain; only because we have not consulted the great Book as carefully as we ought, so as to know what the Holy Spirit does teach.

We will always be led right if we will allow the Spirit to be the leader. Rom. 8: 14 says, "For as many as are led by the Spirit of God, they are the sons of God." But how sadly we are dwarfed in our spiritual growth by trying to exalt self instead of the Lord. We fail to get near enough to the Christ to have the Christ life and spirit revealed in us. Col. 1: 27

says, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." "Christ in you." Rom. 8: 10 says, "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." We must not forget that with all our fervor we may be misled by some other spirit. "Because many false prophets are gone out into the world." 1 John 4: 1. Oh, that the true light may shine more and more unto the perfect day!

Paul said to his Galatian brethren: "It is good to be zealously affected always in a good thing, and not only when I am present with you." Gal. 4: 18. It is a pretty easy matter to be zealous, and even "fervent in spirit," when we are in the presence of strong helps, or with a large number of our brethren and sisters, such as we enjoy at our Annual Meetings. But we sometimes see that our fervor is not so strong when we are left to fight the battles single-handed. Yet we should always keep clearly before our minds that if Christ is with us and in us, we have the balance of power on our side. We should therefore be fervent in spirit, serving the Lord at all times.

Speaking of Christ, and what he has done for man, Tit. 2: 14 says, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." This we must be before we can fill our mission in the world as the light of the world. The charge is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. Now, if, as we have shown here, the life of the Christian may be blest to the saving of others, as well as himself, surely we ought to be of all others the most zealous, and truly fervent in spirit, serving the Lord.

McPherson, Kans.

HOUSE TO HOUSE VISITATION.

THE plan which has been carried out so extensively in New York City, Philadelphia and some other places for ascertaining the attitude of the people toward Christianity has also been adopted in the city of Manchester, England. Various difficulties prevented absolutely complete returns, but about 13,000 visits were reported. Of that number 4,530 houses were scheduled as attached to one or another branch of the Evangelical Free churches, 3,830 to the Anglican church, 880 to the Roman Catholic church, and 190 to other sects; leaving thus 3,500 apparently with no religious connection of any kind. It is, however, a significant fact that even from these a considerable number of the children are sent to some Sunday school. The different visitors, commenting in their reports upon the situation, affirm that this "practical heathenism" finds its root not in any hatred of the Christian church, so noticeable among various classes on the Continent, but in absolute indifference. Only three avowed atheists were found in the whole community. The great mass of those who refused to connect themselves with any religious organization did so not from hostility but from utter indifference. Manchester is looked upon as a fair sample, and the situation there as indicating the general situation elsewhere.

CHINA'S TREATY OBLIGATIONS TO MISSIONARIES.

MISSIONARIES in China from the United States and native converts are protected in teaching and practicing Christianity by the following clause in the treaty made with Japan in 1857, which treaty was negotiated by Dr. Peter Parker, minister plenipotentiary from the United States:

The principles of the Christian religion as expressed by the Protestant and Roman Catholic churches are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, shall peacefully teach and practice the principles of Christianity, shall in no case be interfered with or molested.

A similar treaty exists between England and China, and doubtless other nations. Such treaties have little effect in protecting native converts from the fury of mobs, but they exert a powerful influence in restraining the natives from attacks upon the persons of missionaries and other foreigners. They also

stimulate government officials to notify mobs that missionaries must not be harmed, and that, if they are, punishment of the offenders will swiftly follow. Such notice is usually sufficient, for few Chinese mobs will personally attack foreigners without the connivance, if not expressed permission of officials. That they have resorted to such extreme acts in the present crisis even to the murder of foreign officials, is the strongest evidence of the intensely bitter feeling against foreigners.

It takes a good deal of work and a great performance to canonize some dead saints. Not long since two saints were canonized in St. Peter's, Rome. The basilica was lighted up by 13,000 candles and 400 chandeliers, in addition to the electric light. The pope was surrounded by 250 bishops. The ceremony lasted for four hours, and 50,000 people, including many pilgrims, were present.

Mr. Louis Klopsch, who recently visited India, says that unless 20,000,000 blankets are quickly provided, the monsoon, India's greatest blessing, will prove appallingly disastrous. Mr. Klopsch also said the mortality from the famine will exceed 2,000,000. He further asserted that ninety per cent of the cattle in the richest farming districts have perished. One of Mr. Klopsch's last acts in India was to buy 100,000 blankets for the sufferers.

For ages the Chinese have followed a funerary practice which has been held in more reverent esteem than the pigtail. When a man dies his son dedicates to his memory a tablet of wood upon which are inscribed the words "Spirit Lord" and "Spirit Throne." After burial this tablet is taken home, set up in a specially prepared place, and the eldest son, morning and evening, for the mourning period of three years, sets before it offerings to the soul of the dead man. This custom is not religious any more than is the Christian custom of strewing flowers on the graves of the departed. It is only the peculiar fashion in which the Chinese honor the memory of their ancestors. And, strange as it may seem, this practice has stood between Christianity and the millions of China for two centuries.

Financial Reports.

Report of Brooklyn Mission.

RECEIPTS FOR JUNE.	
Balance on hand,	\$ 53 54
Received of Mission Board,	100 00
Day school,	4 25
Brooklyn Sunday school,	10 47
Total,	\$168 26
EXPENDITURES.	
Board,	\$ 22 57
Medicine,	1 05
Clothing,	11 07
Washing and janitor,	7 10
Light and fuel,	2 62
Car fares,	2 37
Rent,	42 00
Sunday school,	9 62
Stationery,	97
Incidentals,	3 97
Total,	\$163 17
Balance on hand,	65 09
J. EDSON ULERY.	
1377 Third Ave., Brooklyn, N. Y.	

Report of Chicago Mission.

RECEIPTS FOR JUNE.	
Balance,	\$ 3 73
Lydia E. Taylor, Waterloo, Iowa,	1 00
Clara E. Alstad, Canado, N. Dak.,	1 00
"A little girl,"	5 00
Mary E. Stratton, Chicago, Ill.,	1 00
Donation,	20
A friend,	10
Sunday-school class of Josie L. Wells, Ramona, Kans.,	75
Donation,	90
Monticello Sunday school, Ind., per Albert Hiner,	2 70
Dry Valley S. S., per Minnie E. Howe, Maitland, Pa.,	1 93
Amanda Rodabaugh, Dunkirk, Ohio,	50
Industrial School,	4 54
Mission Board,	45 00
Total,	\$68 35
EXPENDITURES.	
Living and street car fares,	\$38 97
Industrial work,	6 23
Rent,	10 00
Light and fuel,	1 40
Incidentals,	1 69
Total,	\$48 29
Balance on hand,	20 06
SUSIE FORNEY.	
600 S. Ashland Ave., Chicago, Ill.	

Mission Receipts from July 9 to 14.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$4,340 13
PA.—Greenspring church, \$4.30; Waynesboro cong., \$45.00; Crossroad S. S., \$2.60; Lewistown cong., \$1.65; marriage notice, John Herr, 50 cents; "Quo Vadis," Mountville, \$35; Jacob's Creek cong., \$5; total,	64 74
OHIO.—Maple Grove cong., \$2.00; Price's Creek S. S., \$8.07; total,	38 09
ILL.—A member, Mt. Morris, \$10; Sisters' Sewing Circle, Mt. Morris, \$9.37; marriage notice, T. A. Moore, 50 cents; total,	19 87
MD.—M. C. McKinstry (deceased), Union Bridge, \$17; Sister Martha, \$1; total,	18 00
W. VA.—Elsie Sanger, Gatewood, \$1.78; a brother and sister, Gatewood, \$10; unknown, Gatewood, 51 cents; total,	12 29
IOWA.—English River S. S.,	7 65
OREGON.—A brother, Mohawk Valley cong.,	5 00
COLO.—C. E. L. Hix, Lake City,	3 30
CAL.—G. W. Priser, Hemet,	1 10
IND.—J. W. Hoover, North Manchester,	1 00
VA.—Jas. A. Byer, Maple,	50

Total for year beginning April, 1900, . . . \$4,505 67

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$151 19
PA.—Susan Rouzer, New Paris, 75 cents; collected by R. T. Hull in Somerset County, \$21; total,	21 75
Total for year beginning April, 1900,	\$172 94

INDIA ORPHANAGE.

Previously reported,	\$77 48
PA.—Abraham H. Cassel, Harleysville,	10 00
OHIO.—Castles S. S.,	9 74
W. VA.—Pleasant View S. S.,	5 46
IND.—Children's Aid Society, Elkhart,	3 42

Total for year beginning April, 1900, . . . \$406 68

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$393 54
W. VA.—Moses Fike, Eggon,	1 00

Total for year beginning April, 1900, . . . \$394 54

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that beleaguered land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$5,864 62
PA.—Jesse B. Asper, Elizabethtown, \$1; a brother and sister, Remont, \$5; Abraham H. Cassel, Harleysville, \$40; a sister, Philadelphia, \$1; J. H. Crawford, Martinsburg, \$2; box 20, Season, \$2; two sisters, Lansdale, \$3; Brethren Missionary Society, Huntington, \$3.33; Susan Rouzer, New Paris, \$4; a brother, South Strabane, \$1; total,	59 33
IOWA.—Laurens cong., \$18.25; Monroe County cong., \$10; Boon River church, \$2; Upper Iowa River church, \$14.93; O. R. Turney and wife, Pomeroy, \$1; total,	46 18
ILL.—T. and Ella Snider, Kankakee, 65 cents; Franklin Grove S. S., \$3.41; Batavia S. S., \$10.93; Mrs. S. R. Wolfe, Lansdale, \$2; total,	26 99
OHIO.—A sister, Donnell's Creek cong., \$2; Sister Hunselman, North Star, 75 cents; Mr. and Mrs. G. R. Goughnour, Middlebranch, \$10; Eliza Kollar, New Philadelphia, \$8.18; Moultrie Chapel S. S., \$5.21; total,	26 14
IND.—H. L. Bowers, Kirkpatrick, \$5; Pleasant Dale S. S., \$6.14; Pleasant Dale cong., \$6.02; total,	17 16
MD.—Two members, Same Creek cong., \$2; Meadow Branch S. S., \$1; A. D. Hoover, Graceham, 75 cents; Brethren S. S., Westminster, \$3.15; Northwest Baltimore S. S., \$6.42; "In His name," Hagerstown, 25 cents; total,	13 57
MINN.—Worthington cong.,	13 34
NEBR.—Red Cloud S. S.,	7 25
KANS.—"Class D," Pleasant Hill S. S., 85 cents; a friend, Quinter, \$2; Mrs. Anna Kline, Cleveland, 50 cents; a sister, \$2; Ingram S. S. and cong., \$1.50; total,	6 85
MO.—Isaac Early, Rockingham, \$1; Thos. Nicholson and wife, Rockingham, \$5.50; Ando Edwards, Rockingham, 75 cents; L. P. Kelm and family, Rockingham, \$2.75; total,	6 00
N. DAK.—W. F. Hollenberg, Grand Harbor, OREGON.—A brother, Mohawk Valley cong.,	5 00
CAL.—Mrs. Alice Myers, Bangor, \$1; G. W. Priser, Hemet, \$2; total,	3 00
W. VA.—A brother and sister, Gatewood,	2 00
VA.—Mellicke Church, Weyer's Cave, 50 cents; Wm. Mallory, Cartersville, \$1; total,	1 50
ARIZ.—A little boy, Camp Verde,	25
N. Y.—Earl W. Flior, Brooklyn,	10

Total for year beginning April, 1900, . . . \$6,104 26

INDIA MISSION.

Previously reported,	\$391 32
PA.—Abraham H. Cassel, Harleysville, \$50; Waynesboro cong., \$10.00; total,	60 00
OHIO.—Maumee Sunday school,	8 00
CAL.—G. W. Priser, Hemet,	1 00

Total for year beginning April, 1900, . . . \$461 32

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Egan.—As we reorganize our Sunday school every six months, it was time to do so the last Saturday of June, at our regular quarterly council. We did so by electing sister Mary Yoter superintendent and Bro. S. D. Brubaker assistant. With able officers we hope to have a more interesting Sunday school than ever before. Our little band is working in love and union, though somewhat scattered.—*G. W. Priser, Hemet, Cal., July 2.*

Los Angeles.—We held our regular quarterly council July 7. Eld. Trostle, of Glendora presided, our home elder, P. S. Meyers, being in the East at present. At the close of the meeting Bro. S. G. Lehmer was advanced to the eldership. The Brethren have arranged to hold a Bible meeting at Long Beach, Cal., for one week, beginning July 29, 1900.—*L. C. Hosfeldt, July 9.*

COLORADO.

Grand Valley.—June 30 this church met in quarterly council at the Brethren's church. All passed off pleasantly. The church arranged to have her love feast Sept. 8. We would be pleased to have brethren and sisters arrange to be with us at that time.—*D. M. Childs, July 7.*

IDAHO.

Grafton.—Our council and love feast, June 30, were truly pleasant meetings. Favorable impressions were made by the number of young members present. Two were received by letter, of whom one was Eld. Asa Harmon, from West Virginia, who officiated. Thirty-two were at the tables, including five ministers and six deacons. Our congregation, now numbering forty-one, has made a steady increase. Since we organized we have lost but one, who passed to her reward. We ask others to locate with us where crops have never failed, the prices of land yet reasonable and the climate mild for a northern one.—*Enoch Faw, Cameron, Idaho, July 3.*

Nampa church met in council meeting June 30. Three members were received by letter and all other business was satisfactorily disposed of. We decided to hold a love feast Sept. 15, also a ministerial meeting the same day if we obtain the consent of the District to hold one.—*D. Beth, July 4.*

ILLINOIS.

Blue Ridge.—Our council of July 7 was pleasant. Our elder, Bro. Heitz, of the Milmine church, was with us. Two members were received by letter; one a deacon brother. It was decided that the writer should hold a series of meetings, commencing Oct. 20, followed by a Communion Oct. 27, and continue the meeting as long as advisable. We also decided to hold an all day's thanksgiving meeting at our country church in the near future. Sister B. Ashmore and Bro. Rufus Robinson were chosen on program for the Sunday-school meeting to be held in the Oakley church. A young sister was received by baptism two weeks ago, as a result of our meetings at Howard in March, and several more are counting the cost.—*T. A. Robinson, Mansfield, Ill., July 8.*

Cerro Gordo.—On the morning of July 4 the church met in quarterly council. Bro. John Arnold was present to preside. Three letters of membership were received and the Sunday-school officers for the next six months confirmed. A series of meetings is to begin with us Oct. 6, by whom is not yet decided. We also expect to have a Communion at some period during those meetings.—*Anna E. Bowman, July 7.*

Shannon.—June 30 the church met in council. The session lasted for two hours. Love and union seem to exist among the members. At this meeting we decided to hold our love feast Oct. 3 and 4, beginning at 1 P. M. Also will try to hold a series of meetings beginning Sept. 16. We had the pleasure of having Eld. D. E. Brubaker with us on Sunday, July 1. July 4 a number of us assembled for worship. A few of the River Brethren members were with us, and after a short sermon, opportunity was given to any one who desired to make remarks. Several responded. It was noticeable that only one person not making a profession was present, and we were made to feel that Christ's words are true in his case: "Thou art not far

from the kingdom of God." May the day soon come when professors will all celebrate by having preaching services in their places of worship instead of spending the day in vain amusements.—*D. Rowland, July 6.*

Virde.—Bro. J. W. Gibson, husband of Sister Mary M. Gibson, of children's mission, was buried to-day. He was ailing for some time of severe pain in head; went to Des Moines, Iowa, for osteopathy treatment; was there two weeks and died of spinal meningitis in his daughter's home.—*Mary Brubaker, July 11.*

INDIANA.

Arcadia.—Our last regular council meeting was held June 30. Our love feast will be Nov. 2. The Lord willing, Eld. Isaac Branson will begin a series of meetings in this church Oct. 20. We have a good Sunday school this summer.—*Sarah Kinder, July 8.*

Butler.—The Mission Board of Northern Indiana sent me to this place to hold meetings in the tent. I came here a week ago. The meetings are growing in interest and the congregation is increasing. We are having the best of attention. We had some trouble in finding a place to pitch our tent, but in some way the superintendent of the Wabash R. R. heard of us and sent word to the agent at this place to let the Dunkards have room on their grounds anywhere we want it free of charge. So we located on the railroad grounds, and we are having good meetings, the first Brethren's meetings held in this city.—*Hiram Forney, July 14.*

Deacon.—Upper Deer Creek, Ind., is now the place of activity. When our work closed in Florida, many said they were ready for two weeks more. The hot weather did not discourage them. Our congregation here was small, as it was at Florida, at first, but each service brings new recruits. I have long since wondered why we cannot worship God in hot weather the same as we do anything else. The enemy is on his beat at all times, and if we expect to keep ahead of him we must learn to make sacrifices. On July 15 I move to Ridgeway, Howard Co., Ind. That will be my address till time to move to Goshen, where I am booked for Aug. 4. Will be at Mexico, Ind., by Sept. 1, and at Gratis, Preble Co., Ohio, by Sept. 15, and at Charleston, W. Va., by Oct. 5, and on towards my winter harbor, Florida. All, if the Lord will.—*A. Hutchison, July 7.*

Goshen.—We were blessed with ministerial help from abroad. Bro. W. R. Deeter, from Milford, Ind., preached in the city church July 8, morning and evening. And Bro. G. W. Cripe, from Cerogordo, Ill., preached in the west house at the same hour, both morning and evening. There was a call meeting for Sunday afternoon at Bro. J. Baker's for the benefit of his wife, now sick. She is a sister to Eld. Cripe's wife.—*J. H. Miller, July 9.*

Hartford City.—Bro. Samuel Younce, of Eaton, Ind., preached at Bethel Center two well-prepared sermons on the subject of faith, with good attendance and good interest. Bro. Younce is going to move to Michigan in the near future. The church at Bethel Center is in a prosperous condition. They have a singing class once a week, conducted by John Marchel.—*Rosella Holcroft, July 9.*

Muncie.—A good interest was manifested at all our services yesterday. We again met at the "riverside" where one more was received by baptism. Our young people's meeting continues with unabating interest and will, no doubt, result in much good.—*Geo. L. Studebaker, July 9.*

Palestine.—We held our quarterly meeting June 30. Everything passed off pleasantly. Bro. Tony and Bro. Moury were with us and preached for us Saturday night, Sunday and Sunday night. We decided to have our love feast Oct. 6. May the Lord spare us, that we may have many more such meetings.—*Maggie Byroad, Reynolds, Ind., July 9.*

Somerset.—June 20 the writer was called to Sweeters, Ind., with some other brethren and sisters to the home of Mr. Sherron, where Sister Goodyear, of North Dakota, was staying, the wife of Bro. John Goodyear, formerly of Marion, Ind. Sister Goodyear is suffering with cancer on her breast. A short service was held and the anointing oil was applied according to the instructions of the Apostle James. The service was witnessed by some, perhaps, that never saw the application performed before. Sister Goodyear is in very poor health. Also the same afternoon the

writer, with the same brethren and sisters and others, was called to the sick room of Sister Elizabeth Winger, of Sweeters, Ind. Sister Winger also requested to be anointed, which was done according to James 5: 14. These services were very impressive.—*J. D. Rife, Converse, Ind., July 8.*

South Bend.—The work in our mission point at this place is moving along encouragingly, considering the warm weather. Our Sunday school was organized April 22, and for the ten Sundays of the quarter shows an average attendance of forty-five, with an average collection of seventy-seven cents. We have only a small room, and sometimes every chair is occupied, while others cannot be accommodated. It is a great inspiration to thus see young and old hungering for the Bread of Life. New scholars are coming in every Sunday. Quite a crowd of interested listeners can be seen at preaching, immediately after Sunday school. Prayer meeting on Tuesday night is a source of help to all. We use the MESSANGER topics. We realize there is much work to be done, and, oh, may we be found willing to go into the highways and hedges to search for the lost ones! Brethren, pray for us and the work in this city.—*Lula V. Sanger, 549 N. Cushing St., July 9.*

Upper Fall Creek.—We had meeting at the Old Folks' Home last Sunday, a sermon by Eld. D. F. Hoover; will continue the meetings there when suitable while repairing the church, which they began last week. I had not the pleasure of attending the old people's and children's meetings held at Bethel, but from what I have gathered since, it was a good meeting, conducted by Bro. Cobb, of Pymont; old people's meeting in the morning, children's meeting in the afternoon, and the young folks' in the evening.—*Florida J. E. Green, Middletown, Ind., July 14.*

Wabash.—We were pleased to see at our Sabbath school, on June 24, Eld. P. S. Myers, of Los Angeles, Cal., accompanied by his son-in-law and family, of Lafontaine, Ind. July 8 Bro. M. Rensberger and wife, of North Manchester, Ind., were with us, and he gave an interesting talk on the Sunday-school lesson. With them was the wife of Eld. W. K. Simons, July 22, at 10:30 A. M. Bro. E. M. Crouch, of North Manchester, will address the Sunday school.—*Kittie Hursh, July 10.*

IOWA.

Boon River.—A Sunday-school and children's meeting was held July 4 by this congregation. Brother S. A. Honberger, with wife and daughter, was with us. Brother Honberger had the charge of the meeting. A number of topics were discussed in a most interesting manner. Each topic taken up alternated with a part of the children's exercises. Much interest and good attention prevailed throughout this meeting. Seventy-nine were present. For the next six months our Sunday school will be conducted by brethren J. F. Hoak and E. Long.—*G. D. Aschenbrenner, Stillton, Iowa, July 9.*

Des Moines Valley.—The church at this place is in good working order and our Sunday school is increasing in interest and attendance, with Sister Ella Sage as superintendent. Our love feast will be Sept. 8. At our regular evening service, July 1, one young soul decided to forsake sin and came out on the Lord's side, and yesterday we gathered at the waterside where he was buried with Christ in baptism.—*Sara Goughnour, Ankeny, Iowa, July 9.*

Franklin County.—July 7 we met in quarterly council. The business was disposed of pleasantly. Our delegates to District Meeting are brethren Wm. H. Pyle and Harvey W. Allen. Our love feast will be Sept. 15 and 16, at 10 A. M., with one week's meetings previous to the feast. The Lord has blessed us with an abundant harvest and the prospects for corn were never better. Brethren desiring to change location might do well by coming to our country before buying.—*Wm. H. Allen, Dumont, Iowa, July 12.*

Notice.—To the Members of the Southern District of Iowa: We expect to hold a tent meeting here in South Ottumwa, commencing Aug. 2, continuing until Aug. 19. The evening of the sixteenth we expect to hold a love feast. The meetings will be conducted by Elder Abram Wolf. Come, let us worship together, and have all things common, for the people here are anxious to know of Christ and his ways.—*C. E. Wolf, 316 S. Moore St., South Ottumwa, Iowa, July 14.*

Yellow Creek congregation will hold their harvest meeting July 28. Elder Lemuel Hilary and Bro. A. Eby are expected to be with us and aid in the work of the day. The India famine is to be carefully considered. Come with prayerful and sympathetic hearts for those who so much need our assistance, and the Lord will bless you for your work. The Brethren of the above congregation decided to hold a Communion meeting Oct. 10.—*Irvin S. Burns, Wakarusa, Ind., July 15.*

KANSAS.

Iola Mission.—This is to inform the readers of the MESSENGER that myself and family have concluded to remove to Westphalia, Anderson Co., Kans., where we used to reside. Sister Mary Wine has also resigned and gone home to Nevada, Vernon Co., Mo. Our correspondents will please make a note of these changes.—*W. H. Miller, July 11.*

Maple Grove.—June 30 we held our quarterly council. Only a few were present. A solicitor was appointed for the Denver churchhouse. A letter was received which gave us another minister in the second degree. June 10 a deacon and wife were received by letter; also three letters were granted. Our love feast was appointed for Oct. 13. Services to begin at 10 A. M.—*Laura M. Shuey, Rockwell City, Kans., July 8.*

Pleasant View church, Phillips Co., Kans., met in council July 7. Our elder, Bro. Jarboe, was present. One brother was restored to full fellowship. Bro. Jarboe preached for us three good sermons.—*Georgia Ellrod, Republican City, Nebr., July 12.*

MARYLAND.

Beaverdam.—Bro. O. H. Yeremian, of Batavia, Ill., formerly of Armenia, was with us Sunday, July 8 and 9, and gave us three interesting sermons on Smyrna mission and Armenia Massacres, etc., after which over ten dollars was raised for mission work. The church at this place is in a prosperous condition. We received one member into the church last Sunday through baptism. Our Sunday school is also in a prosperous condition, having on roll about one hundred and twenty-five scholars. Our love feast will be Oct. 13, beginning at 10 A. M., also preaching the following Sunday.—*Solomon Longenecker, Johnsville, Md., July 10.*

Cumberland.—I have just returned from Cumberland, Md., having been sent to look up the prospects of opening a mission point there. We found twenty-one members there who are alive and zealous in the cause and faithful representatives of the faith and practices of our Brotherhood. Temporary arrangements have been made for bimonthly appointments until the Mission Board can meet and arrange further.—*J. W. Beeghly, Accident, Md., July 7.*

Fairview.—July 7 we met in church council preparatory to our love feast. Considerable important business came before the meeting, all of which was disposed of in a Christian spirit. Our love feast will be Sept. 15. One week prior we hope to begin a series of meetings. We count on getting Bro. A. B. Barnhart to hold the meetings. Our treasurer resigned and the choice for another fell upon the writer.—*Henry M. Harvey, Wilson, Va., July 7.*

Manor.—Sunday, July 8, Bro. Isaac Long, of Mill Creek congregation, Va., preached for us in the Manor house, giving us an interesting lesson taken from Luke 12: 24. In the evening he preached again in Sharpsburg, same congregation.—*Bertha Rowland, Hagerstown, Md., July 11.*

MISSOURI.

Fairview.—We met in council July 7. Not much business came before the meeting. We are expecting to commence a series of meetings in August. On Sunday we had a good Sunday school and afterwards an excellent sermon by brethren A. S. Tyson and J. B. Hylton to a very good congregation.—*Linnie Dickerson, Olathe, Mo., July 9.*

Kidder.—By request of our District Sunday-school Secretary, Kidder congregation met July 4 and held a local Sunday-school meeting preparatory to our District Sunday-school Meeting, to be held in connection with the District Meeting next fall. Five topics were discussed and many good points brought out. The meeting was opened at 2:30 P. M. We also held a children's meeting in the morning. Bro. D. M. Miller was appointed moderator of the day and the work was a grand success; quite a number took part in the exercises. The best of order was had and all present seemed

to be deeply interested. Many of the children who took part in the morning exercises were very young but all performed their parts well. We elected brethren W. C. Hipes and D. M. Miller delegates to the District Sunday-school Meeting. We also send a query to District Meeting. One letter of membership was granted.—*Thad. B. Sell, July 10.*

Turney.—On the second Sunday in May we started up a monthly appointment at the Brushy schoolhouse, near Cameron, within the bounds of the Smith's Fork congregation at Plattsburg, Mo. Yesterday was our third meeting, and we were rejoiced to receive three young people—one brother and two sisters—into the fold of Christ, by baptism. Good interest is manifested, there being all that could be comfortably seated.—*Geo. W. Ellenberger, July 9.*

NEBRASKA.

Chase County.—Bro. D. H. Forney began preaching for us on the evening of June 22, and continued each evening until July 1. On Saturday, June 30, we held our love feast. Ten members communed. We had an enjoyable meeting. We trust that much good will result from these meetings. Considering the busy time we had a fair attendance with good interest.—*H. M. Flory, Martin, Nebr., July 4.*

Red Cloud.—Our quarterly council convened July 7. Everything passed off agreeably. Three were received by letter, and delegates sent to District Meeting. Love feast was appointed Oct. 13. We have had no rain since June 11 and all vegetation is suffering.—*Sarah Mohler, July 13.*

Wood River.—Again we have the privilege of assembling in the Sunday-school and church service. The disease has so subsided that the Board of Health has permitted us to open our usual meetings. Our attendance is not as large as before, yet we hope that ere long we may have our pupils all back again. The Lord is richly blessing us.—*Lottie P. Snavely, Kearney, Nebr., July 10.*

NORTH DAKOTA.

Bowbells.—Bro. A. S. Culp, of Indiana, delivered a splendid sermon to a crowded house last Sunday, July 8; at Bowbells. The best of attention was given, and all seemed to be benefited by hearing the Word of God. We warmly welcome the return of Elder J. A. Weaver and wife, and our Supt. Culp and family, all of whom enjoyed the trip to Annual Meeting.—*Ocie C. Lanham, July 11.*

Carrington church met in council June 23 to hear the report of the church visit, preparatory to our feast which is July 14. Most of the members seem willing to put forth a greater effort than ever before for the work of the Master. It was thought best to have a council July 7 and adjust some matters. So July 7 we met at 10 A. M., with Bro. J. C. Seibert presiding. Everything that came before the meeting was disposed of in a way satisfactory to all. What seemed a dark cloud hanging over the Carrington church was lifted. One was recently received into this church by baptism.—*John Bushong, July 7.*

Des Lacs Valley.—We met in quarterly council July 7. All the business was disposed of in the spirit of love. We decided to have our love feast Sept. 22. One was received by letter since our last report. We use the Brethren's literature in our Sunday schools and like it very well.—*A. W. Hawbaker, Kenmare, N. Dak., July 9.*

Pesley Valley.—Our love feast was largely attended, and lasting impressions were made on those outside. Our series of meetings, which began July 1, and was conducted by Eld. John Hartsough, closed to-day, with thirteen accessions by baptism and one sister reclaimed. Prior to our meeting and since our last report three others were baptized. Others are almost persuaded to come.—*S. S. Blocher, York, N. Dak., July 13.*

Rocklake.—We held our Communion meeting July 7. About one hundred communed. Bro. A. B. Peters officiated. Needing help in the ministry, we held a choice which resulted in electing brethren J. M. Markley and Albert Sharp. Bro. J. H. Fike was also advanced to the full ministry. They were duly installed. We held a week's meeting prior to the feast. Four were received by baptism. This church is in excellent working order and with the present corps of officers ought to do some efficient work.—*J. L. Thomas, Cando, N. Dak., July 12.*

Surrey Sunday School.—A band of members located here this spring. Bro. D. M. Shorb, formerly of Maryland, is our minister. Bro. Amos Peters, of Cando, N. Dak., gave us two meetings that were very much appreciated. We met June 3 and organized Sunday school. Bro. Daniel Petre is our superintendent; Bro. C. E. Dresher, assistant superintendent. We have Sunday school every Sunday; preaching every two weeks. Our attendance is good. Bro. Edward Frantz, of McPherson, Kans., met with us and gave us three talks that were very much appreciated by us. We feel encouraged and hope that more of our brethren and sisters will locate with us. There is a large field to work in and we need all the help we can get. We meet people that do not know what Sunday school is. We use the Brethren's literature and "Gospel Songs and Hymns No. 1."—*Chas. E. Funderburg, Minot, N. Dak., July 5.*

West Rocklake.—Our Communion, which was held in Bro. Geo. Deardorff's barn, will be long remembered. The barn was crowded with Brethren and friends. About one hundred communed. While the tables were being prepared one sister was baptized, after which Bro. James Weaver, of Bowbells, N. Dak., officiated in the evening services. On Sunday following Bro. Weaver gave a talk to the children, followed by farewell addresses by other visiting ministers. Two more came out on the Lord's side and one was immediately baptized. The other one will be baptized in the Turtle Mountain church.—*E. N. Huffman, Cando, N. Dak., July 3.*

OHIO.

Alvada.—I will now say to the numerous inquirers that after a stay of over six weeks at Dr. Sheppard's Sanitarium, Upper Sandusky, Ohio, wife is now at home much improved in general health and with cancer removed and about healed; for all of which we feel truly grateful to God. The worth and power of the prayers of God's children have been realized during our affliction.—*L. H. Dickey, July 9.*

Dayton.—Chas. O. Beery, of Pennsylvania, preached for us Sunday, July 8, at 10:30, also at 7:30; services well attended. The talks were highly appreciated. Come again, brother.—*Elmer Wombold, July 10.*

Greenville.—The Ministerial and Sunday-school Meeting of Southern Ohio will be held in the Upper Stillwater district August 14 and 15. Program later.—*Levi Minnich, July 8.*

Harrod.—The members of the Lafayette church met in council last Saturday. We decided to have our love feast Oct. 13, at 5 P. M. Bro. Abednego Miller was chosen to hold a series of meetings for us this fall, to begin about the time of our love feast.—*G. A. Snider, July 14.*

Ludlow.—Bro. I. J. Rosenberger, of Covington, preached at Red River July 1, and Bro. W. D. Shock, of Indiana, preached at Pittsburg. Since our last report one more enlisted in the service of the Master by Christian baptism, but was called to her long home four days later. Our Painter Creek Sunday school raised \$12.55 for the India sufferers at its special quarterly collection recently.—*Levi Minnich, Greenville, Ohio, July 8.*

Ziontown.—The Christian Workers' Society of the Brethren church met Thursday evening, July 5, for the purpose of electing officers for the next six months, and the transacting of other business. The following officers were elected after three ballots, viz., President, H. R. Klingler; Vice-President, Maggie Horn; Secretary, Elva Klingler; Treasurer, Ora Leckrone; and Chorister, Lizzie Helsel. The former "committee on programs" were reappointed. Since our last report the Society has been increased by four new members, making forty-six in all. At our meeting one petition was framed for presentation to the church. Arrangements were also made to secure a blackboard.—*A. W. Dupler, July 7.*

OKLAHOMA TERRITORY.

Mound Valley.—We met in quarterly council July 7. We enjoyed a pleasant meeting. One letter of membership was read. Our love feast will be held Oct. 6. This is immediately after our District Meeting, held here Oct. 5.—*W. B. Gish, Thomas, Okla., July 9.*

PENNSYLVANIA.

Antietam.—On evenings of June 30 and July 1, Bro. Yeremian, who is traveling in the interest of the General Missionary and Tract Committee, gave us two very interesting and heart-rending talks concerning the customs and per-

secutions of the Armenians. On the morning of July 1 he preached us a missionary sermon from Matt. 28: 19. On Tuesday and Wednesday evenings following, Sister Bertha Ryan spoke to us concerning the customs of the Hindoo people. She also related some experiences in her work among them. We were glad for all these lectures, as they help us to realize more fully the gross darkness in which these people, our brothers, are enshrouded, and they are a stimulus to increased effort on our part.—*Sadie M. Winger, Waynesboro, Pa., July 14.*

Everett.—We met in quarterly council Monday evening, July 9. All work was disposed of pleasantly. Three letters of membership were granted. We decided to hold a harvest meeting July 29. Eld. A. D. Stayer was selected to preach for us at that time. We also decided to hold a week's meetings in August. Bro. Harvey Replogle, of New Enterprise, was selected to preach for us. We are now holding meetings in the grove near Graceville with good attendance. The church decided to wipe out church debt. They appointed two solicitors to gather up the money, the debt being about eighty-five dollars.—*A. L. Simmon, July 12.*

Ferndale, Johnston.—The regular quarterly council of the West Johnston church met at the Roxbury church June 27. Bro. J. F. Dietz was ordained to the full ministry and will hereafter have charge of the West Johnston church. Our fall love feast will be held on Sept. 30, at 3:00 P. M. One received by baptism and one restored to the fold again since our last report.—*N. W. Berkley, July 6.*

Rockton.—Our love feast passed off pleasantly. Though we were few in number, I think a rich and spiritual feast was ours. One brother and sister drove fifteen miles here and back after service, both being up in years. This is a zeal we all should have.—*Libbie Hollopeter, July 5.*

Royersford.—Sister Bertha Ryan passed through this neighborhood recently, leaving behind her in the churches she visited an influence of great good for the mission cause. She addressed the young people of the Coventry church at the home of Bro. Buckwalter on Friday evening, June 29, and on the following Sunday delivered two very stirring addresses in the churches at Green Tree and Royersford. At the latter place a collection of nine dollars was raised for the mission work.—*W. G. Nyce, July 13.*

Springville.—Since our last report three were reclaimed, two baptized, and one applicant for baptism. We are well pleased with Annual Meeting Report.—*Aaron R. Gibbel, Ephrata, Pa., July 9.*

The Reading church met in regular quarterly council on the evening of July 10. The elder, Bro. John Herr, presided. At the beginning some conditions were adjusted in such a manner as to permit the good Spirit to brood in a marked degree over the rest of the council. Bro. J. K. Miller is to give us a series of meetings from Oct. 7 to 21. A sister was lost by marriage. It was decided to complete the personality of the church by getting a deed of our own. The Reading church is rising nobly to her responsibilities; she decided of her own free will to relieve the District Mission Board of expenses hitherto borne in her behalf. The Sisters' Aid Society will also go forward in its good work. We believe that the Lord is going to bless the Reading church in her work. Brethren, pray for us.—*Mary Zug Francis, 533 Robeson St., July 13.*

Woodbury.—Eld. J. B. Brumbaugh, of Huntingdon, was with us over Sunday and preached two very interesting and instructive sermons. We decided to hold our harvest meeting Aug. 5.—*J. C. Stayer, July 9.*

SOUTH DAKOTA.

Willow Creek.—Our Communion was held July 7. About forty-five members communed. We had no help aside from our home minister, our elder being absent. We earnestly ask help from any ministers traveling this way. We expect help from the District evangelist this fall.—*Eva Heagley, Frederick, S. Dak., July 10.*

TENNESSEE.

New Hope.—Our Sunday school was reorganized the fourth Sunday in June, with Bro. Sam D. Hilbert superintendent. At our special council meeting, July 7, we selected Eld. C. H. Diehl of the Pleasant Valley congregation to have charge of this congregation. We

(Concluded on last page.)

Sunday-School Meeting.

THIS meeting is to be held in connection with the District Meeting of Northern District of Missouri.—Louis Macy, Chairman.

PRELIMINARY.—Devotional Exercises conducted by the chairman of last District Meeting; Address of Welcome, E. E. Brunk; Responsive Remarks, Jesse Shamberger.

PROGRAM.

The Objects of Sunday-school Meeting and the Good to be Derived.—John Mason, L. H. Eby.

Responsibilities in the Sunday School.—S. A. Rhodes, A. A. Weaver.

Common Defects of the Modern Sunday School and their Remedy.—J. E. Ellenberger, S. Z. Sharp, J. Z. Gilbert.

The Needs of Our Sunday-school Children.—Kittie Keim, Roy Murray.

How Increase the Spirituality in our Sunday School?—S. C. Taylor, Dave Hildebrand.

Best Methods of Gaining and Maintaining Interest in Class.—M. E. Stair, John Shirkey.

How Gain and Maintain Hearty Co-operation in the Sunday-school Work Throughout the District?—Samuel Shirkey, W. C. Hipes.

NOTE.—The meeting to be held the day previous to the Ministerial Meeting, beginning at 10 A. M.

Time allotted to first speaker, ten minutes; to the second, five minutes, and to the general discussions, two minutes to each speaker.

Committee, { J. Z. GILBERT,
S. E. HOGEN,
L. H. EBY.

Program of Ministerial Meeting of Western District of Maryland.

THIS meeting is to be held in the Cherry Grove congregation, Garrett Co., Md., Oct. 5 and 6.

Thursday evening, Oct. 4, Sermon, Subject, "The Hidden Treasure."—S. K. Fike.

Friday, devotional exercises, T. B. Digman; address of welcome, D. M. Merrill; response, J. W. Beeghly.

Topics for Discussion.

1. The Call to the Ministry. (1) Divine.—T. B. Digman. (2) Church.—I. W. Abernathy. (3) Responsibility.—Jesse Robeson.

2. The Minister's Home. (1) What it Should Be.—J. W. Beeghly; (2) Its Influence.—S. P. Digman.

3. What is the Sister's Real Part in the Mission Work?—W. T. Sines.

4. Who is Responsible for (1) Poor Preaching?—John T. Green. (2) Poor Singing?—I. W. Abernathy. (3) Idle Members?—D. S. Wampler.

5. Is Note-Singing More Advantage to the Church than Air Singing?—D. M. Merrill, Henry Sines.

6. The Need of the Pastoral Visit.—S. A. Miller. How Enabled to Make it?—S. K. Fike.

QUERIES.

Friday evening, song service, 7 o'clock; preaching, 7:30. Subject, "The Christian Graces."—S. A. Miller.

Saturday.

7. How, When and Where Approach the Erring Ones, Especially the Tender Lambs of the Flock?—Daniel Baker, David Hostetter.

8. The Propriety or Impropriety of Notes in the Preparation and Delivery of Sermons.—Jeremiah Beeghly, John T. Green.

9. How Do I Prepare My Sermons?—Experience of all, led by the Committee.

10. What Strength can the Minister be to the Sunday School?—S. K. Fike, T. B. Digman.

11. The Sunday School. (1) How Best Secure Good Attendance.—S. A. Miller. (2) How Best Secure Preparation of Lesson.—David Hostetter. (3) How Best Secure Proper Teaching.—J. T. Green, Mahlon Miller.

12. The Missionary Work. (1) Its Aim.—J. W. Beeghly. (2) How Best Push it to Greatest Success.—S. K. Fike.

ESSAY.—The Drinking House Over the Way.—Henry Baker.

Saturday evening, song service 7; 7:30, Missionary Sermon.—W. T. Sines.

Sunday morning, 9:30, Children's Meeting,

I. W. Abernathy; 10:30, sermon, Subject, "Christian Union."—J. W. Beeghly.

Sunday evening, 7, song service; Preaching, 7:30, Subject, "Christian Perfection," David Hostetter.

Committee, { JAMES W. BEEGHLY,
W. T. SINES,
S. K. FIKE.

Ministerial Meeting of North Dakota and Northern Minnesota.

THIS meeting was held in the Cando church. The Enterprise churchhouse of the above-named place was filled almost to overflowing with brethren, sisters and friends who met for the purpose of discussing questions pertaining to the work of the ministry and up-building of the church. After a short exhortation by Bro. J. A. Weaver, the congregation was called to prayer.

After the usual exercises the following officers were elected: Bro. J. A. Weaver, Moderator, and Geo. Strycker, Clerk. No rules having been formed by the committee on program, the former rules were adopted. The meeting now being fully organized was ready to discuss the following topics:

1. "The Church and its Relations to the World."—A. B. Peters and John Hartsough.

The following are some of the points presented on the above topic: The world constitutes the whole universe, including the heavens, earth, seas, elements, angels, men, animals, or all creation. The church is a religious body taken from the world by the doctrine of the Gospel of the true God. They are two distinct bodies, yet in part the same material. The church is a servant to the world as a light, as salt, etc. The world is a servant to the church in furnishing material for its use.

2. "Best Method of Conducting Public Services to Make them both Impressive and Inviting."—J. H. Fike and H. E. Stauffer.

The following were suggested: The subject should be well studied before going to the place of services. Select subjects suitable. Do not preach apologies, but preach the Word, and stop when through.

3. "Prayer; its Uses; Appropriate on Different Occasions."—Fred Culp and N. Ritziens.

Classified under three heads (a) secret, (b) private, (c) public. The above appropriate if not asked amiss.

4. "How can We as Ministers Secure a More Consecrated Membership, in Reading the Scriptures and in Prayer?"—G. W. Stambaugh and D. A. Miller.

By giving our members work to do (a) in the Sunday school, (b) in the prayer meeting, (c) in the proper encouragement in our public services.

5. "How can We best Develop and Utilize the Talent of the Church?"—A. Neher and Geo. Swihart.

It may be developed by cultivation; it may be utilized in the different forms of spiritual work, as specified in the preceding topic.

6. "How Open and Close Regular Services to Edification?"—A. W. Hawbaker and A. B. Woodard.

Open with a good song service; if any, only a short exhortation to prayer. To close without second sermon is advisable. Close by a song and prayer suitable for the sermon just delivered.

On Wednesday evening the following brethren and sisters, F. Culp, E. Frantz, L. Mohler, Sister C. Alstadt, and J. L. Myers, gave the congregation much appreciated talks on the missionary subject. Although their time was short, yet many lasting impressions were made. The Northwest now stands in the midst of seemingly an extreme drought, crops being almost a total failure, yet the Enterprise churchhouse of Cando was filled almost to overflowing. Though seemingly poor, the cause was not forgotten, and as an expression of interest in the missionary cause, more than sixteen dollars was raised to be spent for the salvation of souls.

We were very much encouraged with the spirit manifested during this meeting. All seemingly were interested in what is the best plan to obtain the very best desired end. We believe the ministerial force was much encouraged during this meeting and feel that more and better work will be done. When we view the field from a spirit-

ual standpoint we must exclaim, "Truly the harvest is great, but the laborers are few!"

GEO. STRYCKER.

Mayville, N. Dak., June 27.

Sunday-School Meeting of Texas.

TOPICS of the Sunday-school Meeting of Texas and Southwestern Louisiana, to be held in the Marvel church, Brazoria Co., Texas, Wednesday, Aug. 8:

1. The Relation of the Sunday-school Work to the Growth of the Church.—J. A. Miller, Joseph Glick.

2. Who Should Teach in the Sunday School? How Selected?—A. J. Wine, A. A. Sutter.

3. Union Sunday Schools. For and against.—S. Correll, J. F. Neher.

4. Teachers' Meetings.—Emanuel Hollinger, J. H. Peck.

5. How and to What Extent Should Helps be used?—Geo. Marchand, A. Molsbee.

6. Who Should be Interested in Sunday-school Work and Why.—A. W. Vaniman, G. W. Burgin.

7. ESSAYS.—(1) Opportunities Afforded by the Sunday School.—Emma Marchand. (2) Appreciation of the Sunday School.—Clara Peters. (3) The Officers of the Sunday School.—Rena Booth.

Committee, { CORA MOORE,
J. H. PECK,
D. A. PETERS.

A. J. WINE, D. S. S. Sec.

Texas Ministerial Meeting.

TOPICS for the Ministerial Meeting of Texas and Southwestern Louisiana, to be held in the Marvel church, Brazoria Co., Texas, Thursday, August 9:

1. What are the Best Methods for the Wife to Assist Her Husband in Preaching the Gospel?—A. Molsbee, Mary B. Peck.

2. Show in What Way the Prayer Veil is a Power. 1 Cor. 11.—A. W. Vaniman, Cora A. Moore.

3. If Ministers Should be Criticised, Give the Best Methods and Points.—J. A. Miller, K. G. Tension.

4. Who Stands First, Second and Third in Line of Responsibility for Preaching the Gospel to the World.—Joseph Minix, A. J. Wine.

5. Show the Best Methods to Revive the Lord's Work in Churches once Strong but now Weak.—M. H. Peters, F. K. Bowman.

6. Review the Progress of the Work of the Church During the Past One-fourth or One-half Century.—J. H. Peck, J. F. Neher.

7. Upon what Different Principles, if any, does Paul Command the Silence of Women in the Church over that of the Man?—R. G. Gish, Jesse Hollinger.

8. Query Box.

Committee, { L. H. EBY,
A. M. MOLSBEE,
J. F. NEHER.

A. J. WINE, District Meeting Clerk.

From Rising City, Nebr.

WE arrived here March 26, found six isolated members anxious to have the Bread of Life dealt out to them and their families. Having no place where meetings could be held, we finally succeeded in obtaining our nice, new convenient schoolhouse in which to hold meetings, beginning June 3. But through the conspiracy of a few non-Christian patrons of the school the district voted to close the house against us, July 1 being our last meeting.

While the way looks dark on one side, yet we feel that God's hand is leading us, and we shall trust him to work in his own mysterious way. At our last meeting one dear soul requested baptism. We rejoice to know he started on the journey heavenward to meet his beloved wife whom he had laid to rest June 27. He preferred to be baptized in running water. He went to the home of our elder at Octavia July 3, in order to attend our Sunday-school meeting July 4. The afternoon of July 4 we drove to the Platte river where our brother was born into the kingdom, Bro. Levi Meck administering the rite.

O. W. LEAVELL.

Rising City, Nebr., July 5.

Showers of Blessings.

GOD showers blessings on his children. This summer so far has been a growing season. Gentle showers of rain fell when needed. Vegetables and fruit of all kinds are in abundance. The only crop short in North Dakota is wheat, and that is making double the crop we expected. Surely God's name should have the praise. We are enjoying heavenly showers of grace divine.

While this is campaign year, and the political world will be busy in selecting such men as they think the most suitable, let us, as God's children, be busily engaged in the Master's cause. I do hope and pray that our people will be careful and not dabble in politics to such an extent that we lose our Christian integrity. Jesus says, "My kingdom is not of this world." We should be subject unto the higher powers (Rom. 13: 1), so long as they do not conflict with the higher court, the Bible. I see no use of being subjects of the higher powers, only such as are ordained of God. God wishes us to live as lights in the world,—live so that our good can be noticed by the world, and not evil spoken of. Watch and pray, that God may give us more heavenly showers.

J. H. MILLER.

Goshen, Ind., July 2.

The Sisters' Attire.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—1 Peter 3: 4.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array.—1 Tim. 2: 9.

O how it pains me to see young sisters that profess to know the Lord and yet cannot give up the vanities of this world. Oh, how I wish I could impress upon them the importance of obeying this portion of Scripture. It may mean a great sacrifice to give up what they call their fashionable clothing and accept the plain attire which the Christian should wear; but when they throw their fancy clothing aside and dress as the Bible teaches that they should, they will receive a richer blessing and enjoy their religion more.

But some think they will be made fun of if they dress so plain. It is better to have the world laugh at us than at the last day to have Christ reject us.

How careful, then, I ought to live;
With what religious fear,
Who such a strict account must give
Of my behavior here.

O sisters, these lines (1 Peter 3: 3, 4 and 1 Timothy 2: 9) are for us and not for the unbelieving. May we strive for the ornament of a meek and quiet spirit, instead of the ornaments of this world.

IDA HODGSON.

Mallard, Iowa.

Northwest Baltimore Mission.

IN answer to prayer we received \$35.50 in the Home Mission Fund for the Baltimore City church during the month of June.

The hot summer months are here, but our little hall is well filled each Sunday by a very promising Sunday school. A most pleasant "children's day" was held in Druid Hill Park June 27. This annual "children's day" in the large, beautiful park, where shade, cool springs of water, nice lawns, etc., abound, is looked forward to with joy by young and old. Here officers, teachers, scholars and parents meet and mingle as one large family, and thus the bond of love in our Sunday school grows stronger each year.

As many of us were watching the large flock of sheep kept in the park by the city, we were impressed with the duties of a good shepherd. Some of the sheep, inclined to stray from the flock, were driven by the shepherd throwing clods of earth at them with a little shovel attached to one end of his long staff, and he rarely missed the wandering sheep at which he threw. So our good Shepherd often brings us back with chastisement, when we get out of our place by straying into sin. God keep us all in the fold, that none be lost.

J. S. GEISER.

1607 Edmondson Ave.,
Baltimore, Md., July 8.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

WEALAND-NEFF.—At the home of the bride July 4, 1900, by Bro. Joseph Masterson, Frank H. Wealand and Sister Ida Neff, both of near Ponca City, Okla.

MANIE WEALAND.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BARIC.—At the home of his son-in-law, George W. Sager, in Boone County, Mich., Bro. Isaac Baric, of the Bear Creek church. He had been feeble for a year. For a short time previous to his death he suffered with heart trouble. He was born Feb. 20, 1829, in Columbiana County, Ohio. Jan. 23, 1850, he married Miss Sarah Bish, who, with six children, survives him. He was a minister for many years. Services at the house by Mr. Turner. Interment in Boone cemetery.

ELIZA GRAFMILER.

BLOCHER.—In Cherry Grove congregation Garrett Co., Md., June 26, 1900, Andrew Blocher, aged 82 years, 3 months and 16 days. Services by the writer.

DAVID M. MERRILL.

BLICKENSTAFF.—An accident occurred in the vicinity of Flora, Ind., on the evening of July 4, 1900, when Bro. Noah Blickenstaff and three children met their death. The wife and mother was severely injured. Bro. Noah in the evening of that day took his family in the carriage, and drove to the home of his father, Eld. Solomon Blickenstaff, in the town of Flora, about two miles away, where with his brother and sister and their families they spent the evening. They started to return early to their home, but, while crossing the railroad in the town of Bringham, they were struck by an extra engine, which was running backwards and gave no signal. Bro. Blickenstaff and two sons were instantly killed, and a little daughter fatally injured, so that she died thirty-three hours later. His wife, Sister Ida, was severely injured. The doctors and undertakers were called and they, with the assistance of kind friends, cared for the wounded, and prepared the mangled bodies for immediate burial next day, when three funeral cars left the once peaceful and pleasant home, en route to their former home in the Middle Fork congregation, seventeen miles away, where the bodies were laid to rest and a funeral service conducted by Eld. A. G. Crosswhite and the writer, from Matt. 24:42. Two days later the remains of the little daughter were laid beside the father and brothers. (1) Bro. Noah Blickenstaff was born Feb. 22, 1870; died July 4, 1900, aged 30 years, 3 months and 12 days. He united with the Brethren church when young. Jan. 1, 1893, he was married to sister Ida Neher, to which union two sons and one daughter were born. (2) Ora Blickenstaff son of Bro. Noah and Sister Ida Blickenstaff, was born Oct. 1, 1894; died July 4, 1900, aged 5 years, 9 months and 3 days. (3) Charles Galen Blickenstaff, son of Bro. Noah and Sister Ida Blickenstaff, was born Sept. 17, 1899; died July 4, 1900, aged 9 months and 17 days. (4) Clara Fern Blickenstaff, daughter of Bro. Noah and Sister Ida Blickenstaff, was born Nov. 18, 1897; died July 6, 1900, aged 2 years, 7 months and 18 days.

J. G. STINEBAUGH.

CAMPER.—In Benson, Ill., June 29, 1900, Henry A. Camper. He was born in Botetourt County, Va., Dec. 16, 1828. He was married to Mary Wilson in Bedford County, Va., Nov. 14, 1855. He leaves a wife, son and daughter. Services at the Baptist church, of which he was a member, by J. S. Marple. Text, 1 Thess. 4:14, 15.

C. F. ELLER.

COOK.—Near Deep River, Iowa, July 1, 1900, William D. Cook, aged 33 years, 3 months and 8 days. He died at his home on the farm on which he was born, supposed from cancer of the bowels. He had made to himself many friends while living, but had never united with any church. He leaves a father and mother, two brothers, a wife and four children. Services by the writer in the Brethren church.

H. R. TAYLOR.

ECKLEBARGER.—At Converse, Ind., July 4, 1900, Jacob Ecklebarger. He was born in Fayette County, Pa., Sept. 15, 1824. Deceased as killed by a fast train. He leaves a wife

and nine children. Services in the Wesleyan Methodist church by the writer. J. D. RIFE.

FLORY.—In the North Poplar Ridge church, Ohio, April 24, 1900, Vernie, infant son of Brother Frank and Sister Clara Flory, aged 7 weeks.

SARAH M. HORNISH.

GRISO.—At Medley, Va., July 1, 1900, Mary Katie Grisso, daughter of Bro. Daniel and Sister Ruth Grisso, aged 1 year and 7 months. She was drowned in their spring. The parents are members of the Johnsville congregation Roanoke Co., Va. Services by the undersigned.

C. A. WILLIAMS.

JOHNSON.—Near High Point, Decatur Co., Iowa, July 3, 1900, Miss Ellen Johnson, aged 28 years, 3 months and 3 days. Services at the home by the writer. Text, Rev. 21:4.

L. M. KOB.

LONDON.—In the Prairie View church, Scott Co., Kans., June 28, 1900, Samuel Ray London, aged 72 years, 1 month and 2 days. He was born in Sullivan County, Tenn., May 26, 1828, and was united in marriage with Elizabeth Hinkle, of Washington Co., Tenn., in 1857. Of seven children five survive him and his aged companion. He united with the Brethren church almost one year ago and he lived a devoted Christian life. Services by brethren William Wise and Homer Ullom from Ps. 23.

IDA M. HUDSON.

MURRAY.—In the Maple Grove church, Ohio, June 25, 1900, Eliza Jane Murray, wife of Eld. Wm. A. Murray, aged 75 years, 6 months and 11 days. She was an exemplary Christian. She was a mother of ten children, four of whom, with the husband, survive. Interment in Maple Grove Cemetery. Text, 1 Thess. 4:13, 14. Services by David Snyder, A. J. Miller (Treas. Ashland College), W. F. England, W. L. Desenberg.

ELLA BEGHLY.

REINECKER.—In the Marsh Creek church, Gettysburg, Pa., July 1, 1900, Bro. Cornelius Reinecker, aged 77 years, 5 months and 2 days. He was a faithful member for fifty years. He leaves a widow, five sons and one daughter. Services by Eld. C. L. Pfoutz from 2 Sam. 14:14.

B. F. LIGHTNER.

ROBINSON.—At Converse, Ind., July 3, 1900, A. J. Robinson, aged 68 years, 9 months and 10 days. He united with the Brethren church March 18, 1900. Services by the writer, assisted by the Brethren.

J. D. RIFE.

RUMMEL.—In the Shade Creek congregation, Pa., May 14, 1900, Bro. Emanuel J. Rummel, aged 57 years, 4 months and 4 days. He united with the Brethren church in early life. He leaves a wife, three sons and one daughter. A few days before his death he was anointed. He died of a complication of diseases. Services by Brethren Hiram Lehman and James F. Ream.

ALICE SHAFFER.

SHOCKEY.—In the Donnell's Creek church, Clarke Co., Ohio, June 24, 1900, Bertha J. Hamilton Shockey, aged 10 years, 1 month and 23 days. She was united in marriage to Omar Shockey, March 8, 1900. She became a member of the Brethren church, in January, 1896. She leaves a husband, father, mother, three brothers and four sisters. Services by Eld. David Leatherman, assisted by the Methodist minister.

EMMA WINE.

SHIVELY.—In the Yellow River church, Marshall Co., Ind., June 28, 1900, Sister Anna Bortz Shively aged 80 years, 3 months and 13 days. Deceased was the widow of Eld. Jacob B. Shively who died a little over a year ago. She was born in Pennsylvania. In childhood she moved to Ohio. After marriage she settled in Indiana, where she spent the remainder of her life. She was married in 1841, and was the mother of twelve children of whom ten preceded her. She was a consistent member of the church for fifty-six years, and proved faithful in every calling in life. Services by Eld. J. H. Sellers and J. F. Appleman.

ROSA SHIVELY.

SMITH.—In the east arm of the Belleville church, Kans., Mary Olive, infant daughter of Bro. George and Sister Lena Smith, aged 4 months and 1 day. Services by Bro. Samuel Henry.

L. A. WHITNEY.

SWOVELAND.—In the Burr Oak congregation, Kansas, June 28, 1900, of diphtheria, Lucy Ethel, daughter of Bro. William and Sister Amanda Swoveland, aged 2 years and 11 days.

EMMA J. MODLIN.

WINGIRD.—In the Back Creek church, Pa., June 19, 1900, Bro. Lazarus Wingird, aged 78

years, 9 months and 22 days. He was married to Miss Louisa Campbell June 22, 1856. Of twelve children, nine are living. Eight were present at his funeral. His wife, a sister, survives him. He was received into the church 4 years ago and lived a consistent Christian life till death. Services at the Shank church by brethren B. F. Masterson, J. K. Miller and the writer. Interment in adjoining cemetery.

JOHN LEHNER.

VOGLESONG.—In the Lower Cumberland church, near Mechanicsburg, Pa., June 27, 1900, of lockjaw, Charles Carroll, son of Bro. Benjamin and Rebecca Voglesong, aged 4 years, 9 months and 14 days. In jumping off the wagon he was caught by the hook on the single-tree, where he hung till taken off. This caused his death in about ten days. Services by Bro. L. S. Mohler and the writer from 2 Sam. 12:23.

HENRY BRELMAN.

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From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

(Concluded from page 401.)

elect delegates to District Meeting. Other business was postponed till the September meeting.—*J. W. Lovegrove, Jonesboro, Tenn., July 12.*

TEXAS.

Saginaw.—Eld. Joseph Glick began preaching at Pleasant Ridge, a mission point four miles north of Sunset, Montague Co., Texas, July 1, preaching two sermons each day till Friday night, the sixth, when he had to close, with increasing interest, to go to fill the regular appointment in Clay County. From there he went to the southern part of Wise County at Terrapin Neck schoolhouse, to begin meetings Tuesday night, to continue indefinitely. The Brethren began preaching at Pleasant Ridge about fourteen months ago with some prejudice caused by some misrepresentations; but brethren Neher and Glick have preached so as to gain the confidence of the people and at the close of the meetings, Friday night, the congregation almost unanimously voted for Bro. Glick to hold another protracted effort, and he expects to go back the first Sunday in September.—*A. J. Wine, July 8.*

VIRGINIA.

Red Oak Grove.—Our quarterly council convened July 7. Considerable business came before the meeting, but was all disposed of in a Christian spirit. We elected two brethren to the deacon's office—Harvey Dobbins and Willie Vest. They were installed. Adjoining elders were with us—Noah Booth, Harvey Weddle and Andrew Weddle. They preached for us in the evening. They also gave us some good talks in Sunday school next morning. At 11 A. M. they preached for us.—*Asa Bowman, Epperly, Va., July 10.*

Valley Bethel.—Our council will convene on July 28, at ten A. M.—*Vena S. Bussard, Bolivar, Va., July 9.*

WASHINGTON.

Waverly.—June 30 twelve members of the Spokane church met in council at Bro. Daniel Enyeart's, near Wayside, preparatory to Communion services. All were found willing to work with the church in "contending for the faith once delivered to the saints." In the evening we repaired to the church at Wayside and kept the ordinances as they were delivered to the early Christians. Our number coinciding with the twelve apostles on the night of institution, the question was asked whether we have twelve only to commune at a time. This shows that to some of the spectators it was a new and strange service. How marvelous to the Bible student to see so much Christianity(?) so destitute of the plain teaching of God's Holy Book. The church here, though scattered, is in splendid working order. We look for good results.—*J. Harman Stover, July 1.*

WEST VIRGINIA.

Harman.—We met in council July 7. Our elder, Jonas Fike, was with us and preached three very interesting sermons. We decided to hold a lovefeast Oct. 27, and a protracted meeting to commence Oct. 28. We send two delegates to District Meeting.—*Corra Harman, July 9.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

India Notes.

At the present time there are no less than six millions of people on famine relief work throughout India. The largeness of this number can scarcely be grasped. It means about one-sixth of the population of the British Isles or about one-twelfth the population of the United States.

Four of the orphan boys go to the government school. One of them had his reader stolen from him the other day and came to me, asking what to do about it. I said, "Go and tell the teacher that your book was stolen. Tell him when, and all about it, and ask him to state publicly that whoever took the book intentionally or by mistake should bring it back." Quickly he replied, "There it's different from here." We rejoiced in his growing

recognition of the fact that the law of right stands highest in Christian quarters. Many of the children we have gotten, poor and jungly, almost ready to die. After we get them cleaned up and their stomachs filled, some flesh on their bones, and clothes to cover their naked bodies, some of them seem to think they could get no more by staying a long time, and so run away. Or it may be that they have not yet learned to stay at one place, and so for no possible cause they could give, simply prefer to go some place else. Perhaps more than twenty have run away from us, sometimes taking with them clothing from the other children. As soon as one or two are gone and the others find it out, they come running to us in scores, shouting, "Papa, mamma, such and such have run away. And he took my jacket. And he took my dhotie. Shall we go after them?" Then we usually let several parties of the more staid boys go in search of them. Sometimes they catch them and bring them back and sometimes they do not. Often Hindus, seeing such search parties, and judging everybody to have as low objects of life as they have, think our object can be nothing else than evil and abuse the boys. This isn't pleasant, but these same children appreciate all the more the home we give them. When the children run away they mostly go north and getting hungry they are glad enough to find a place of welcome. And so it happens that Bro. Forney has nine of our runaways and Bro. McCann has a few. We have some of theirs, but not so many.

We were almost discouraged a short time ago, when Mohun and Kungulia, two of our Christian orphans who came to us nearly three years ago, one after the other ran away. If our best were to turn out this way what were we to hope for? These both were bright and good-looking and their example would make the rest uncontrollable. We prayed with tears and the Lord heard our cries. After several days of hunger and fasting, getting rough treatment and new experiences, they both decided in the light of Luke 15, which they well remembered, that they would arise and go home and beg pardon, hoping to be received on any conditions. They came, humbler and wiser for their trips, and now are better boys than ever. One had gone north as far as Baroda, and the other south as far as Bombay. The rains for three years have come either on June 8 or 9. We are looking for the breaking of the monsoon to-morrow and then the dry, parched earth will yield in all its hardness to the sweet influences from above. What a welcome the rain will receive throughout the famine districts! The rain is their life. It has failed to come, and they are dying by the thousands. No wonder the ignorant worship the rivers and the sea, and call large rivers their mothers and small streams their sisters. When the rain comes, seeding time comes, but the harvest is yet months ahead. Pray for us, that we may be given yet much more work, and much more strength to do it.

WILBUR STOVER.

Bulsar, June 8, 1900.

P. S.—Baby Emmert is three years old today.

District Mission Notes.

The Mission Board of the District of Northern Illinois and Wisconsin held a quarterly session recently. The usual amount of business common to such meetings came before the Board to be disposed of.

These notes tender thanks of appreciation, for promptness in sending in the amounts of State tax from the churches in the District, as called for at our last District Meeting. We feel sure that our churches are becoming interested more each year in home, as well as foreign work. Through your interest manifested we were without delay enabled to make the apportionments to the several churches. It is the aim and purpose that the money will be used as judiciously as possible, for the cause of the Master, which is so dear to all Christian workers. Your prayers, we believe, are a great help in our sometimes irksome deliberations.

We felt it necessary to call upon our active working band of ministers of Elgin, Ill., to fill two of our mission posts nearest them, and we are glad we find the busy ministers are the ones that are always ready to do more.

We find, since the last tax taking of 1896, that your liberal giving has not impoverished, for there is as much wealth now as then, notwithstanding a number of our financially able Brethren have died and others have divested to

their children, who are not (unfortunately) members of the church. Should these lines reach the eyes of such, I would say, Seriously think of your eternal interests, imitate father's and mother's example of living consecrated lives and giving of your means as they have done. The Lord surely does bless in all such efforts. He has blessed them.

A continued effort is made to fill a mission point in Wisconsin with a resident minister. We are now hopeful of accomplishing that which is desired.

May the best blessings of God crown the efforts of all mission boards. Remember that lines through the MESSENGER are helpful to us.

C. H. HAWBECKER,
Secretary.

Franklin Grove, Ill., July 10.

From Worthington, Minn.

On the Fourth we all met at the church for worship. Bro. William Eikenberry discoursed to us from Galatians 5: 1. This was the first time I ever attended services on the Fourth and many made the same remark that day.

After meeting we all went to Bro. Peter Brubaker's, where there is a nice grove, and there we ate our dinners together. There were over a hundred of us. After dinner we had ice cream of our own making, then we had some singing before dismissing. Both young and old seemed to enjoy it.

Yesterday after Sunday school a collection was taken up for suffering India; it resulted in ten dollars and fifty cents. The little band of brethren and sisters up at Edgerton took up a collection also, and raised two dollars and fifty cents, making in all thirteen dollars.

Last night the prayer meeting was very interesting. The subject was, "Power of Small Things," Mark 4: 30-32. LIZZIE HILARY.
July 9.

From South English, Iowa.

ENGLISH RIVER church held a Sunday-school Meeting on the Fourth, which was greatly enjoyed by all. Many expressed themselves as being encouraged and inspired to do more work for the Sunday-school cause.

In the talks offered it was suggested that the Sunday school gives exercise to the young members and causes them to study the Bible, and brings them into the church. The Sunday-school needs the church to care for converts. The church should support the Sunday school. The church and Sunday school are related as a husband and wife, so far as motive and aim are concerned. A church without a Sunday school is dead.

Officers should be those that have the cause at heart; should ask God to direct the organization.

Teachers must be Christians, must be filled with the Holy Ghost, must know the Scriptures, must have love for the work; must be prompt, make work simple for the young. Prepare the lesson early and let it continue with you all the week. Talk with others to interest them. Practice it all the week. Don't spend too much time with minor points, but bring out the relation of the lesson to us. Make it practical. Encourage attendance by noticing children, showing them you care for them and want them there. Visit homes. Invite strangers to return. Get parents to work with you. Make lessons interesting. Let parents set a good example to children by regular attendance. For children, use stories to illustrate, also pictures and blackboard with colored crayons. Keep order by arousing interest. Give them plenty to do. Teachers' meetings give new methods. Aid weak teachers. United efforts give strength.

EMMA EVANS RUTH.

July 11.

From Independence, Kans.

Our church met in quarterly council July 7. Considerable business was transacted; but all was settled in a satisfactory and pleasant manner. The appointment at this place was changed from the fourth Sunday of the month to the second. We decided to hold our love feast Nov. 3, followed by a series of meetings lasting one week, and longer if interest justifies it. We are still without a resident minister, and would like very much to get some one to locate with us. Anyone wishing to change location, will receive a prompt reply by writing to the undersigned.

MRS. RHODA WILLIAMS.

Box 591.

From Nebraska.

OUR State Sunday-School Meeting, held in Octavia church July 4, was surely a spiritual meeting. Quite a number of speakers who were assigned topics were not present, yet considering the busy season the congregation was unusually large and attentive. Should we hear numerous practical thoughts, they prove to be of little benefit to us if we fail to use them.

May God help each brother and sister that we may not lose sight of the object of our State Sunday-school meetings, and that they will be the means of strengthening us to do more and better work for Jesus. May God bless us to this end. LOTTIE P. SNAVELY, Sec.
Kearney, Nebr., July 10.

Death of Bro. Andrew J. Lewis.

It is with a sad heart that we chronicle the death of our dear and beloved Brother Andrew Jackson Lewis. He departed this life at 12:05 A. M., July 3. After a lingering illness of about fifteen months with that dread disease, consumption, he fell asleep in full faith in the Lord. He was dearly beloved by all who knew him. He leaves a wife and three small children to mourn their loss, besides his many friends and relatives.

He was elected to the ministry in last November, but he did very little work on account of ill health. He was a consistent follower of his Lord and Master, and he always held forth the doctrine of the Brethren unto all as being the true faith of the Gospel. It was with much sorrow we gave him up. But our loss is his eternal gain. WM. R. LEWIS.
Medina, Va., July 12.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Aug. 10, District of Texas and Southwestern Louisiana, at Manvel, Texas.
Sept. 20, 8:30 A. M., District of Middle Iowa, in the Marian church.
Sept. 21, 9 A. M., District of Oregon, Washington and Idaho, in Damascus meetinghouse, Portland, Oregon.
Oct. 5, District of Southern Iowa, in Mt. Etna church.

LOVE FEASTS.

Colorado.—
Sept. 8, Grand Valley.
Idaho.—
Sept. 15, Nampa church.
Illinois.—
Oct. 3, 4, 1 P. M., Shannon.
Oct. 4, 5, 1 P. M., Waddams Grove.
Oct. 27, Blue Ridge church.
Indiana.—
Aug. 23, 2 P. M., Ogans Creek.
Sept. 7, 10 A. M., Bear Creek church.
Sept. 14, 10 A. M., Buck Creek church.
Sept. 21, 4 P. M., Turkey Creek cong., Graveltown.
Sept. 29, 5 P. M., Shipshewana.
Sept. 30, Music.
Oct. 6, 4 P. M., Palestine, 4 1/2 ml. W of Reynolds.
Nov. 2, 2 P. M., Arcadia church.
Iowa.—
Aug. 16, South Ottumwa.
Sept. 7, Franklin ch., Decatur County.
Sept. 8, Des Moines Valley, country church.
Sept. 15, 16, 10 A. M., Franklin county church.
Kansas.—
Oct. 6, 7, Topeka.
Oct. 13, 10 A. M., Maple Grove.
Oct. 13, Maple Grove church, Norton county.
Oct. 27, 2 P. M., Neosho church.
Nov. 3, Independence.
Maryland.—
Sept. 15, Fairview.
Oct. 13, 10 A. M., Beavertown.
Missouri.—
Aug. 4, East Prairie.
Nebraska.—
August 11, South Loup ch., 7 ml. northeast of Miller.
Oct. 13, 2 P. M., Red Cloud.
North Dakota.—
Sept. 22, 5 P. M., Des Lacs Valley ch., near Kenmare.
Ohio.—
Sept. 29, 10 A. M., Lick Creek ch., 1 ml. S. W. Bryan.
Oct. 13, 5 P. M., Lafayette church.
Oct. 27, 10 A. M., Auglaize Chapel, 3/4 ml. west Dupont.
Oregon.—
Aug. 8, Coquille Valley.
Oklahoma Territory.—
Oct. 6, Mound Valley.
Pennsylvania.—
Sept. 30, 3 P. M., West Johnstown ch., Roxbury.
Oct. 5, 4 P. M., Dunnage Creek, Holminger House.
Texas.—
Aug. 11, Manvel.
Virginia.—
Sept. 15, 3 P. M., Manassas.
West Virginia.—
Aug. 21, Beaver Run congregation.
Sept. 15, Miller church.
Oct. 27, Harman.

THE GOSPEL MESSENGER.

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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EDITORIAL MISCELLANY.

ONE hundred and fifty miles south of the point where America and Asia come close together at Bering Strait is Cape Nome, a noted gold field. Gold was discovered in great quantities along the narrow beach, and miners flocked to the place by the thousands. Some of them were quite fortunate and soon made fortunes. But reverses seem to have come, and the conditions are serious and even threatening, because of lawlessness in the camp, the prevalence of typhoid fever and smallpox, and the approaching destitution of thousands who are finding no gold and have not money enough to pay for the passage home. On the 26th ult., at the request of the local Chamber of Commerce, the settlement was placed under military control by Brigadier-General Randall, who had recently arrived with two companies of infantry. There was no civil government. Neither life nor property was safe; homicides and robberies were of daily occurrence, and no law was respected, except that of force. It is said that 3,500 persons remained at Nome through the winter. The season was unusually mild, the temperature rarely going lower than 40 degrees below zero. The rush began about May 1st, and at last accounts 20,000 newcomers had arrived on steamships which intended to make two more trips before the close of the brief warm season. The beach for five miles each side of Nome City was crowded with tents in a space about 200 feet wide, and with millions of dollars' worth of packed provisions, mining machinery and freight of all kinds, which had been landed there by lighters. Thousands came to Nome with very little money, believing that they could at once begin to take gold out of the sands; but they found every foot of ground within many miles of the settlement staked out or claimed. It is expected

ed that 10,000 of these adventurers will be stranded on that bleak coast at the end of the short summer season. More lives will probably be lost on these northern rushes for gold than were sacrificed in some of the late wars. People think more of laying up treasure here than they do of laying it up in the world to come.

News comes from Fort William, Ontario, that some Indians who were hunting on the east coast of Hudson's Bay last spring found a large quantity of wreckage, the bodies of two men, and a dying man, whose language they could not understand. From their description of the wreckage there can be no doubt it was the remnants of a balloon. The Hudson Bay officials are convinced that the victims are Andree's party and have sent out men, guided by the same Indians, to find and bring back such evidence as will identify them, a task which will be easy, as the Indians assert that there were books and papers strewn about, which singularly enough, they did not bring back with them. There is some prospect now that the fate of Andree and his companions may be definitely known and that the papers, if they still remain, may give important details of this tragedy in "the far, far North." And should the report be found true it will prove that Andree was very near right in his calculations, for it was his plan, after leaving Spitzbergen, to cross the north pole and land in Alaska or eastern Siberia. From Spitzbergen his great balloon sailed away to the north. A few days later he sent out news by a pigeon that was received in course of time. This was two years ago, this month, and nothing definite has been heard from the ill-fated men since.

EVERYBODY has a conscience, but some of them are not trained along honest lines. A curious story, however, is being told by the postmaster of Fairfield, a village about seven miles from Gettysburg, Pa. The postmaster says that a short while ago he received a letter from a Confederate veteran, in which the veteran says that he was in the battle of Gettysburg and that on the retreat from Gettysburg he was one of a party who forcibly, and, as he now thinks, illegally, took some dry goods stored away in a little village, whose name he thinks is Fairfield. He says that the village was not many miles from Gettysburg, and in the line of march of Lee's retreat. In the letter he asked the postmaster if possible to find the name of the owner of the little stock of goods that was taken by some Confederate soldiers. The postmaster located the place from which the goods were taken, and sent the soldier the name of the party. A few days ago the postmaster received a check for fifteen dollars, which the old soldier thought would make amends for his part of the transaction and at the same time relieve his conscience of a load which it has been carrying for thirty-seven years. Probably there are some others whose consciences might be greatly relieved by making some wrongs right.

ACCORDING to a recent communication in the Chicago Tribune the future of Palestine is somewhat promising. The writer says that the people who have lived and worked in the Holy Land, like Dr. Selah Merrill and Mr. Ellis, of Bishop Gobat's school, are sanguine as to the future. It is one of the dreams that some day Jerusalem can be made the center of a rich agricultural district. The Jordan valley is now waste land, but it has in it the possibilities of a paradise. We found oleander bushes as large as poplar trees growing in profusion. The Dead Sea is a perfect mine of chemical treas-

ures; there are salt deposits enough in it to alone supply the world. England is said to consume 20,000 tons of chlorate of potash a year, a contribution which the Dead Sea would never miss out of its exhaustless stores. The mountains of Lebanon are reservoirs of coal. Remove the tax from the trees and soon would both shade and fruit trees multiply. The saddest thing, when we came to understand it, was to see the people use the tree roots, which should be the protectors and sustainers of the soil for firing. As one rides from Damascus to Hebron hardly one acre of woodland is to be seen, and yet in the early history of the land the whole country was probably covered with the very finest of timber. At that time it abounded in springs and all the valleys and plains were carpeted with grass. To-day most parts of the country are in a state of desolation.

DOWN in Denton, Texas, a woman, Miss Millie Milton, recently had a remarkable experience. It is said that she rode for a quarter of a mile on the wings of a cyclone. She was picked up unconscious with a smile on her face. For three days she lay unconscious. Then she came to herself, and there have since been no unpleasant results. Miss Milton says she rather liked it. When the cyclone struck Denton Miss Milton was in the house with her mother and sister. They saw the big black, funnel-shaped cloud twisting its way toward them. It was accompanied by a terrible roaring. They were afraid to go down into the cellar and staid in an upper bedroom together. Just as the storm broke Miss Millie threw herself down on the bed. The wind tore off the roof of the house and carried her away high up through the air. She was entirely conscious, and could see, as she looked down, houses and trees falling like cards. She suffered no pain, and the only discomfort was that caused by the terrific roar of the wind. Finally she came to earth in an orchard, a quarter of a mile away. Then she became unconscious. When she was picked up she was found to be entirely uninjured, though close around her lay dozens of uprooted trees and several big timbers, any of which might easily have killed her.

A CURIOUS movement, regarding Spain and the Latin nations in America, is coming to notice. The movement started in Spain, and appears to have for its design a closer union of Spain and Portugal with Central and South America. A convention is to be held in the Spanish capital next October, at which the countries referred to, including Porto Rico and Cuba, are to be represented by delegates. It is suggested that the main work of the conference will be to secure the endorsement of arbitration by the different governments. It is, however, believed that the purpose is to go still farther, and form some sort of offensive and defensive alliance. Among these nations there seems to be a feeling that the United States is seeking to control the Western Hemisphere, and that the weaker nations must prepare for self-protection. Of course there is no need of such apprehensions, but if these nations would give more attention to education, and make greater efforts to secure religious freedom, they would have all the protection they need. The fact of the matter is most of the Central and South American countries are so under the influence of Roman Catholicism that it is not possible to develop them as they should be. The time is coming when religious freedom will do its effectual work in all parts of Central and South America; then we may look for better conditions.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

SOMETHING LEFT UNDONE.

LABOR with what zeal we will,
Something still remains undone,
Something uncompleted still
Awaits the rising of the sun.

By the bedside, on the stair,
At the threshold, near the gates,
With its menace or its prayer,
Like a mendicant it waits;

Waits, and will not go away;
Waits, and will not be gainsaid;
By the cares of yesterday
Each to-day is heavier made;

Till at length the burden seems
Greater than our strength can bear,
Heavy as the weight of dreams,
Pressing on us everywhere.

And we stand from day to day,
Like the dwarfs of times gone by,
Who, as Northern legends say,
On their shoulders held the sky.

—Longfellow.

THE WAY WE TALK.

BY JOHN E. MOHLER.

In commenting upon the press notices of our recent Annual Meeting, our editors wisely urge great care in the preparation of queries, to prevent their misconstruction. It is the writer's opinion, however, that the comments of the press, in several marked instances, did not arise from the nature of the papers before the Conference, but from the way some of us talked. For instance, there was not a single paper before Annual Meeting remonstrating against the sisters' adopted costume, and yet that is the construction the secular papers put upon it. Nothing in the petitions presented could possibly have been thus construed, hence the fault must have been elsewhere.

If the facts were known, it is altogether likely that in certain localities some of the members were agitated because of papers to come before the meeting, asking for more rigorous rulings than we now have. This agitation settled into a feeling of opposition to anything of the kind, and perhaps of light comments upon our present order, and even thoughtless declarations of breaking away from these regulations. All this was magnified by the papers, with the result that must be humiliating to every member, including those who possibly would have favored the change suggested. If this be the correct origin of the reports printed, there is really nothing new in the circumstance. It is only what happens in many of our churches, except for the wide publication given it; that is, light criticism of the church and her ways, to outsiders. No harm is usually meant, and the critic supposes the ones outside understand. But they do not. No one who has not been raised in the church, practically, can understand us easily, in our church matters. They see only the harsh outlines of our religion and the spirituality within is hidden. It should not be so, and will not, if we are careful about the way we talk and act. Our very garb will add attractiveness to our religion if we wear it aright. But if we wear it as something burdensome and repulsive it will make our religion appear so. We can thus either repel or draw people to the church, by the way we honor her institutions. The secret of the nun's power is in her fidelity to her church. Were she to criticise her garb her religion would repel where it now draws. I do not mean to imply that the member of the Roman church is more consistent than the average of our members. But those who wear a distinctive uniform always appear to respect it, and others are naturally compelled to do the same. Were the uniform worn by all the members of the Roman church there would doubtless appear greater inconsistencies than are seen among us, and I doubt if their church would grow as it does. Why? Because the nun's garb would be repulsive to many a wearer, and

would accordingly repel outsiders. But instead of this being the case those who wear the Catholic garb uphold their institutions with the utmost zeal, hence their success. The half-way Romanist is not in evidence at all, as a wearer of their uniform. The nun who speaks lightly of her garb is relieved of it at once, so far as the public sees. Were it otherwise she might be an injury to their cause. In short, the Romanists recognize that for their garb to help the church its wearers must uphold it. In this way it has become a wonderful power with them.

What a lesson to us! We all love the church or we would not be in it. We help the church by upholding her institutions of every kind, and we kill it by condemning them. It cannot be otherwise. If we love the church enough to join it we are inconsistent to speak in a way to injure it. And I have no idea any of us would intentionally do so, but we might sometimes be more careful about the way we talk.

Warrensburg, Mo.

THE "ONE" BAPTISM.

BY A. W. REESE.

One Lord, one faith, one baptism.—Ephesians 4:5.

QUITE recently I attended the morning services in a small, unpretentious house of worship, of the Methodist Episcopal sect. The building was of that class which the irreverent sort of people, in this city, call a "one horse" church. Certainly it was devoid of that elaborate ornamentation within, and the imposing grandeur without, so characteristic of those massive and costly structures wherein the wealthy, exclusive and aristocratic circles conduct their spectacular devotions.

The congregation, in this rather humble temple of worship, were as a rule, rather plain in their attire, and the service simple in form. The minister gave us an interesting discourse: in fact, a pretty fair gospel sermon. The most striking feature, however, was reserved, like "the good wine," till the last. Just before "the benediction" the pastor announced that two weeks from that time he would expect all the "probationers" to present themselves for baptism. "I wish to say," he continued, "that of the three different modes you can take your choice—either sprinkling, pouring, or immersion. If, however, any of you should choose the latter mode, I would wish you to give timely notice, as, having no tank in the house, we shall be compelled to repair to some convenient stream of water."

The thought that, at once, occurred to my mind was this: "Which of these three is the 'one baptism' set forth in the language of Scripture" that heads this sketch? I fear that the speaker would have been somewhat bothered to tell. Now, we as a people believe that the "one baptism," referred to in the Word of God, is *trine immersion*. We contend that it was the primitive baptism, that which Christ and the apostles taught, and the only one that should be taught and practiced now. We strenuously insist upon the literal interpretation of the text. There is, and can be, but one form of Christian baptism. All other things, called baptism, bear no seal of divine authority. They are the inventions of men! We feel confident of our ability to prove this! There is but one baptism. We deny that there are three!

People sometimes become so accustomed to indulgence in certain stereotyped phrases that they fail to grasp the true significance of the language employed. For example: What more common than the phrase on everybody's tongue, "different modes of baptism?" The idea, at the bottom of this, being that these different "modes" are simply three different ways of doing the same thing! We find that this is the generally-accepted meaning of the well-worn phrase, "different modes of baptism."

Let us analyze this expression, and see if it will bear the test of sound logic! What does the word "mode" signify? Simply the peculiar, or specific, way or manner of doing something, as for example, John's mode of farming; William's mode of driving; Henry's mode of singing, etc., all pointing to the

peculiar way of these different things being done by these specified different persons! We cannot classify these different acts, because they are totally distinct in their character. If *trine immersion* was the "one baptism" taught and practiced by Christ and his apostles (as we most earnestly believe), then sprinkling can form no part of that one Christian baptism, nor can it legitimately be substituted for that baptism: and this because sprinkling is not a mode of immersion (either single or trine), but is an entirely different thing. The same reasoning holds good as applied to pouring. It is not a "mode," form, manner, or way of performing *trine immersion*. It is altogether another, a different thing. Single immersion approaches the confines of truth on the subject, but it lacks completeness, and is deficient in the essential elements of the "one baptism" set forth in the Scriptures of Divine Truth! The correct expression, therefore, is the three different baptisms—not the three different modes of baptism.

We feel that this is not the proper time to enter into any discussion on the merits of trine immersion. We may have something to say on that subject at some future, appropriate time. To my mind there is a great inconsistency, to say the least, in a Pedobaptist minister—a man whom we must regard as never having been baptized himself—undertaking to baptize anybody else by immersion, especially by trine immersion. I can conceive of nothing more inappropriate than this. If this holy rite were not in itself so sacred and so solemn, such a performance might be termed an absurdity. I can not better illustrate the position than by the relation, in this connection, of an incident of this character that transpired some years ago, I am credibly informed, in the East.

In a certain neighborhood a great revival meeting was being held by the Methodists. Considerable enthusiasm and some excitement were aroused. Strong appeals to the emotional nature were made, and as a result a good many of the young people were gathered into the church. Among these new "converts" there happened to be a young lady who was the daughter of one of our brethren. She, it seemed, was, sentimentally, a Dunker, but being a little fond of dress and ornaments could not feel just reconciled to cast in her lot with our plain people. She was pretty well read, however, in the Word, and could accept nothing as baptism but *trine immersion*. She also stipulated that this must be done in the open stream. This was quite a "new departure" to our Pedo friend, but rather than lose so valuable a member, he consented to her wish.

When the memorable day arrived, a great concourse of people was assembled on the banks of the stream, to witness the ceremony. The "administrator" seemed rather awkward, and the young "sister," who was to be "dipped," had to instruct him a little in the matter. Just as he was about to proceed, he said, "My dear sister, according to your faith I baptize you in—the Name"—"Stop! stop!" she exclaimed, "is it not, also, according to your faith?" "Well, I cannot say that it is," he replied. She immediately rose from her knees, and came up out of the water, declaring that no unbeliever should baptize her! She went home, and shortly after that, she united with the Brethren church, where she properly belonged.

This young sister came very near being led astray by the sophistries of popular religion, but her early training, and her strong common sense prevailed, and so her feet were kept in the strait and narrow path.

Scranton, Pa.

RELIGIOUS REFLECTIONS.

BY W. E. ROOP.

As the years pass, each one of us is forced to notice that with man religious instinct is a universal principle. From our first recollection of church-houses, churchgoing, and preaching, memory travels back to the common sights and sounds of a religious people. Here, for many of us, some of the

fondest reminiscences of our early life come up for remembrance. Seasons of religion as other seasons come and go just as they always have done, only the years are seemingly longer in youth than in later life. Our early religious experiences are better remembered than those of swifter years in later life, when years go rapidly, lapping over each other, crowding service upon service, and Sabbath upon Sabbath. For these reasons our minds and hands may have need to work faster now than of yore. To very many who are warming up in religious zeal, much more of their allotted time lies behind than belongs to their future. What we failed to accomplish yesterday must be done to-day or go postponed to an uncertain future.

The efforts of the past may not have been satisfactory to our own minds and usually are not the most agreeable and profitable kind, and we are likely to feel a keen sense of duty of palliating some of our past failures; standing as they do against our greatest usefulness and spiritual growth. Thoughtfulness begets for most of us saving of labor; hence it always profits us to be reflective and weigh well the project we purpose to put into operation. If we are not certain that our labors can be made effective in securing proper results, it is usually better not to put our exertions into operation, but look around elsewhere for more apparent success. This may well apply to missionary work at home and abroad, as well as to missionaries themselves. As followers of Christ we are either a success or otherwise. Success comes only to those who are vigilant, aggressive, and always ready to bend themselves to circumstances and conditions in a way that their very environment will be such as belongs to the will of our Master himself.

Every Sabbath or religious season brings with it labors peculiar to itself, and regularly demands from each of us time and thought. Usually we attend such occasions voluntarily, but they appear to many to be somewhat matters of routine. Love Feast or Communion may not be more important than any other needed religious service, and yet many look at it apparently as the only life-giving period, and thus attach to it an undue importance. True, most of us never forget the first impressions made upon us by the quiet, impressive stillness and order surrounding God's children while engaged in this divine ordinance. Many of our fathers and mothers who thus sat in solemn assembly have gone from earth, but speaking to many in a still, small voice, are the means of the Lord's cause being still perpetuated. In the Word there are so many things to feast the soul upon that fifty-two times a year and oftener, instead of one or two, are none too many to promote healthful growth in sound religious life.

Help must be employed by the wise housekeeper, and with the customary pay of the Brethren church it must be utilized with economy and care to make "ends meet." At proper seasons, time may be seized by the forelock, and much extra work done, and no one be the worse for the wear. Some weather exposure must usually be endured; but the body, if properly cared for, need not suffer much damage for necessary use. The so-called Christian who goes ripping and tearing through life and then is often unable to attend requisite religious duties, and expect after a while to enjoy the fruit of a devoted Christian life to a finish, will find when too late it is all a mistake.

By a lack of true piety and disregarding the deep reverence that belongs to the house of God and the truly religious, the taste for their enjoyment may be destroyed. And this should be a solemn personal thought for many just after our common church service. Frivolity and lightmindedness have even been criticised as existing in some of our young brethren and sisters when around the Lord's table. The elements in our nature are thus destroyed that should come in touch with those refining influences that come to and are essentially innate in the young man or young woman who began right and lives right.

We pity the poor savage people who are oppressed by the customs of their country, while

slavery may be upon us, if the fumes of fashion enchant us, and we bow a submissive head to the tyranny of the popular and the giddy. Well may we think our doom will seal our future. Poor slaves! Such do actually nothing for their real selves or for the advantage of humanity. Oh, that all hypocritical pretense might be removed by the softening hand of the sincere and reverent? No parent can afford to be indifferent about the moral influences surrounding the educational or formative period of his sons and daughters. Man's first nature is selfish; and, wrongly trained, he would not even carry a cup of cold water to a thirsty man, but rather cause it to be withheld, if he thought by it his neighbor might become strengthened even in goodness and be made spiritually more powerful than himself. What covetousness sometimes possesses even would-be religious men! They forget that "to give is more blessed than to receive." It is for each of us to reach out the helping hand to a brother in the hour of need, giving not always our substance, but rather the richer legacy of encouragement through the benefit of knowledge and experience, and true moral support. Such is the ready offer of every true Christian, and every true church paper, such as our own truly helpful GOSPEL MESSENGER, where individuals have equal right to send some message of love to more hearts weary, sad and disappointed than possibly any other means could do. Here we may also deliberate upon the accounts of facts given for due deliberation at our general and other conferences. Where such a legacy constantly comes, homes are sure to become embellished with pictures of human kindness. The true type of song or story is sure to mould character worth its weight in gold. To those that are careful and wisely choose the more valuable than great riches, who constantly feast the soul on reverent thoughts, awakening the pure, true and good, every day of life has sunshine in it, and a future intrenched with eternal hope. To be true to ourselves is ever to be true to God.

Westminster, Md.

DERELICTS.

BY ELIZABETH D. ROSENBERGER.

"Lest when I have preached to others, I myself should be a castaway."

A SHIP is leaving port. The clear skies above and the brilliant sunshine assure us she will have a smooth voyage and a happy return. Beneath the placid surface of the river there are rocks and reefs. Here and there are also derelicts, barges that are utterly useless and have been set adrift, turned loose, like worn-out horses, to go their own way. They are without control of any kind, a source of danger to boats and steamers plying the river for purposes of trade.

We see human derelicts occasionally. They drift with the current, without rudder, sails, or light, only a hulk, moving if it must. Can any fate be more desolate? When a man has failed to improve the opportunities which come to him, failed to do the work which he was destined to do, failed to fill the niche awaiting him, failed in everything until he is helpless and useless, then at last, unnoticed, he drifts with the flotsam and jetsam out with the tide.

"We sail along o'er unknown seas
Where reefs and rocks abound,
And every sailor thinks that he's
Entitled to the fairest breeze
That ever blows around.

"And derelicts are here and there,
All strewn with hopes that died
Long, long ago, and many a fair
And stately ship is sunken where
They meet upon the tide."

A strong, staunch vessel crowding all sail may be struck by one of these derelicts and reach the harbor in a sinking condition. Your child may have a collision with one of them; not when you are with him to guard and care, but sometime in the darkness he is tempted and overpowered. Think of one who has launched his boat upon the sea of life, freighted with the rich treasures of strength and manhood, cowering in the tempest, loses his course, and final-

ly sails back, beaten and battered and torn by the fury of the gale. If he despair then, life has but little in store for him; if he fears to venture again, he will soon be adrift, a derelict. The substrata of real greatness lies in the undaunted resolution that will not quail before any storm.

In the song of Deborah and Barak there is one passage out of harmony with the theme of rejoicing and gladness. When the valiant deeds of the various clans are recited, in the song of triumph comes this bitter strain, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

What was the reason for this curse? Why in the general rejoicing over a victory did they stop to pronounce a dark curse upon Meroz? Its inhabitants had not betrayed the Lord's cause, they had not harbored the enemy, neither had they gone over to the enemy and warred against the people of God. They had only not rallied at the call of battle, "they came not to the help of the Lord." Men search in vain for the site of Meroz. Its place is unknown, it cannot be found on any map, it has sunk into oblivion beneath the anathema of the angel of the Lord. No ruins of it can be discovered; even the very memory of the place is no more, and Meroz stands only as a symbol of a curse for faithlessness, a curse for the crime of omission. It stands for the man who remains at home, a coward, taking no part in the struggle when his brothers are in the thickest of the fight; it stands for the derelict of Israel.

Have you ever tried to do some special work, such as procuring a library for the Sunday school, arousing a deeper interest in missionary work, or inducing the young people to attend prayer meeting? Probably you have felt that in a measure you were succeeding when without any special warning you find your plans frustrated, your cherished designs for the good of the church, as you understand it, must be given up. Without fully knowing how, you may have been injured by a derelict. Some one who is not willing to work, and perhaps not capable of doing much, has blocked the wheels of your endeavor for a time. There were "hinderers" in Paul's day. We need to examine ourselves. We may feel that we are doing well enough if we are not guilty of any open wickedness, but at the judgment the Judge will say, "Depart from me," not on account of wicked deeds, but simply because we did not feed the hungry and visit those sick and in prison; because we left undone the good we should have done. The angel cursed not the enemies of Israel, but Meroz, who did not come to the help of the Lord. The curse lies on the friends of Christ who are inactive when there is so much to be done.

"Better to stem with heart and hand
The roaring tide of life, than lie
Unmindful on the flowery strand
Of God's occasions drifting by."

This curse will come upon us that as we rest at home when our ship should be bearing treasures abroad, we lose the power of battling against wind and wave. The man who hid his one talent, lost it. Heavily-laden ships carry the traffic, but the derelict is condemned as useless; if it arrives at port, it is never welcomed, it is strewn only with dead hopes and disappointments.

As is the custom of Moslems setting out on a voyage, I say of our venture, "In the name of God be its courses and moorings."

Covington, Ohio.

THE DEAD-LINE.

BY A. G. CROSSWHITE.

WHEN I was a schoolboy we had, among other games and childish sports, one called "Dare Base" or "Prisoner's Base;" and it was one of the most exciting ones engaged in on the playground. Each side had their "dead-line," drawn uncomfortably close to its home base, and many a chubby, pink toe left its impress on the enemy's ground, as toe, foot and boy scampered away for safety, while the opposite side, like so many angry hornets, pursued

him until repulsed by his comrades. If caught, he was put in "jail" by the opposite side, until rescued by friends or ransomed. All prisoners were released when one went around the enemy's base.

At that age I drew no moral or spiritual lesson from those oft-recurring daydreams of victory, save that of being true to my side, and avoiding collisions with hard heads above, or stones and roots beneath.

All our schoolday lessons are preserved for riper years; and we read them over now at our leisure, in the light of fulfilled prophecy. The line that we drew in the sand was gone long before the stately oaks that grew on the playground had fallen to decay; yet dividing lines more distinct, and conflicts more severe, have we seen and experienced, the issues of which we will never outlive.

As it was then, the *physically* weak ones were easily caught, so it is now with those *spiritually* weak. Our game was always devoid of excitement and interest until one of our number was caught and put in jail. Then it was a constant effort to get him out, even at our own peril. How beautifully the Scripture coincides with this humane effort, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6: 1.

But there were some who had close friends on the opposite side who would rather have been with them, and consequently did not work very hard for their own side. Have we never seen this human nature manifested in the church? These easy victims will be caught, and if the game be "*catch and keep*" they may work even harder in the new ranks than where they began; but here the analogy must cease; for in the one case they are chosen by others, while in the latter or spiritual work they choose for themselves.

The line between the church and the world is drawn on gospel principles by acknowledged authority and is never dimmed by the corroding touch of time: but the dead-line is, was, and always will be tempting. A good player cannot possibly run both sides of a game, neither can a Christian hold fellowship on both sides of the line. James 4: 4.

There was a dead-line established between the two armies of the Rebellion, distinguishing them as the "*Blue* and the *Gray*," the "*North* and the *South*," and the "*Mason* and *Dixon* Line" was no more real than their feelings were antagonistic. Armies confronting each other often had their pickets near each other and were bold defenders of their respective commands; and to these we may compare our ministers who are watchmen on Zion's walls. Ezek. 3: 17-20.

But the enemy of our souls does not come on us that way so often, but attacks us from the rear; and then the weak and faint are his surest targets, being nearest his ranks. O! how often does he capture a precious, bleeding, straggling lamb!

There are many people to-day who seem to be playing "Dare Base" with Satan—get just as close as it is possible to get to the world in *dress, conduct* and *conversation*, and yet retain their membership in the church. If we could only leave our ears behind us and get them filled with the unfavorable comments that follow such an inconsistent life, we certainly would get further away from the dead-line and live up to our baptismal covenant.

One, even our blessed Savior, has gone around the enemy's base, released the prisoners and proclaimed the "acceptable year of the Lord." Luke 4: 18, 19.

The tares may grow among the wheat undetected for a while, but the harvest is coming on apace, and the angel reapers are waiting to gather in the golden grain.

The shore-line of Jordan is more inviting to the impenitent soul than the closed gates of the New Jerusalem where the judgment line is crossed and an awful eternity is begun.

Flora, Ind.

Be determined to succeed. If you have great difficulties, cut your way with the diamond of faith.

TO THE YOUNG PEOPLE OF THE DUNKER CHURCH.

BY CARMAN C. JOHNSON.

ALTHOUGH he has traveled rather extensively among the Brethren, for the first time in his life the writer is among real strangers, among those who do not know anything of his own family or of the church to which he belongs; so, in a reflective mood, looking back upon the history of our church, its profession, its customs, its apparent aim, its present status, and its destiny, from a view-point entirely new, to himself at least, he hopes that what may be said herein shall be interesting and helpful. Those who know us may not discover anything especially new in this letter and will understand best through what series of events and through what debates with self we have arrived at these conclusions; while those whom we have never met may be assured that this is not an essay for an occasion, but the conviction of one who writes for the encouragement of any who may be struggling in doubt and discouragement.

It is no secret to the church that there is chafing, fretting, scolding, lack of interest, and even rebellion among us as young people betimes; and it were well for us all if, instead of taking a sort of nervous and even resentful attitude toward all forms of church work, simply because some customs, orders, rulings and decisions of the church do not suit us or correspond with our younger and more liberal views, we should attempt to busy ourselves somehow in the interests of the church. It were much better to get something done, even if by slight jarring and friction, if one can keep his temper sunny, than to wait for a small eternity until everything is perfectly adjusted, everybody is satisfied, and all the possible avenues of criticism are closed. This is not an encouragement for hot-headed rashness; but it is a plea for an everlasting, ever-persistent, ever-hopeful, ever-sincere stick-to-itiveness, if the cause be really Christ-like, until those about us see that we are faithfully honest in our purposes and not selfish, bigoted or domineering.

There really should be no "young" and "old" in the church, and God never intended that we should make such a classification; for this very idea stamps every feature of church policy either for good or ill long before the suggestion has been given sensible consideration. So, to the extent that we disregard some of these premises which seem to have gotten hold of us in our thinking, just to that extent will we be free to go on in the good work. The writer is convinced that most of the so-called hindrances to Sunday-school, mission, educational, and young people's work in general are figments of the imagination, which will never be removed until we are unconscious of their presence because we have gone to work as if they really did not exist.

We have never yet seen a factory that was really doing a rushing business but that it was making improvements, building additions, adopting new machines, or in some way getting ready for something more extensive; so we venture the assertion that no church, school, or organization of any kind is really furnishing an extensive output of Christian character if it be not constantly repairing, adopting, restricting and improving even while the machinery of the church is in active operation. We visited a factory the other day that had shut down for repairs, and it was really lonely there. Did ever that feeling strike you in visiting some churches—shut down for repairs, perhaps? Constantly getting ready to be religious, where and when are Christians to result from such a process? And yet that's exactly what we are doing if we stand by with our church work until Annual Meeting makes another decision on the order question, or chooses to sanction some form of exercise which we feel would be helpful in our school work. Is the chair ready to entertain a motion that we resume operation?

And now further: We have lately heard the renowned Dr. Hillis in the Plymouth church of Brooklyn; we have attended a large Sabbath school in

New York City; we have sat in the great auditorium at Northfield, Mass., or attended the life-work meetings on Round Top near the grave of the late Mr. Moody—and surely the Holy Spirit does help the young men as they gather in this World's Student Conference to plan and talk and pray over the world's religious work; we have heard the Rev. Mr. Phelps of the Orthodox Congregational church,—brother he is by the way of Mrs. Elizabeth Stuart Phelps Ward who wrote "Gates Ajar" and "Beyond the Gates"—and all of these have taught, uplifted, and inspired, we could worship with them; still we conclude that we have made a profession of faith, it attaches us to the Dunker church, and if one can be a Christian anywhere he can be in the Dunker church. What's more, no church, within our knowledge of churches, offers such grand opportunities for work for its young people as does the Dunker church, simply because no church has farther to go in reaching its ideal than has this church; and the present young people will have the pleasure of witnessing this progress along educational and missionary lines. Now we have not said in this that of all churches the Dunker is most ignorant or is lowest in the scale of missionary zeal, not that; but the ideal is so far ahead of the present condition that the distance yet to be covered is very considerable. Our work, first of all, is to feel for ourselves and to make others feel the importance of our profession and the beauty of our ideal, then to speak any word, to take any position, to aid any cause, to lend any support that will in any way tend toward the end of our existence as a body of believers. Can we go to India, then we'll offer; can we go to college, we'll go, for scholarship is needed; can we encourage others to go to school, we'll speak the word; can we take an active interest in the Missionary Reading Circle, yes, and we're at it immediately; can we help some one bear the burden of restriction, here's the hand; can we revivify the Sunday school, quickly ere the summer pass; can we contribute to the *Inglenook*, or the *Messenger*, or the *Disciple*, the manuscript is folded for mailing; can we in any way aid the cause, why, yes, in many ways—so here, and we are all the happier.

Huntingdon, Pa.

THE LORD'S SUPPER.

BY CHAS. M. YEAROUT.

In Five Parts.—Part Five.

THE AGAPE—LOVE FEASTS—THE LORD'S SUPPER IN HISTORY—TESTIMONY OF THE EARLY CHRISTIAN FATHERS ON THE SUPPER, AND CHRIST'S FULFILLING THE PASSOVER.

THE supper in apostolic times, and among the early Christians, was often called *agape*, love feasts, or feasts of love. See 2 Peter 2: 13; Jude 12. "*Agape*, feasts of friendship, love, or kindness, in use among the primitive Christians. It is very probable that they were instituted in memory of the last supper of Jesus Christ with his disciples, which supper was concluded before the institution of the eucharist. These festivals were kept in the assembly, or church, towards evening, after prayers and worship were over. Upon these occasions the faithful ate together, with great simplicity and union, what each had brought; so that the rich and poor were in no way distinguished. After a supper, marked by much frugality and modesty, they partook of the sacramental signs of the Lord's body and blood, and gave each other the kiss of peace." "These *agape* were not only a very powerful means, among the primitive Christians, of cultivating mutual affection throughout their body, and of gaining the good will of those who observed their conduct; but in all probability they contributed to promote the Christian cause, by leading to conversions, and by supporting the minds of young converts under the difficulties attending their situation." Tertullian (Apol. Cap. 39) speaks of them thus: "Nothing low or unseemly is committed in them; nor is it till after having prayed to God, that they sit down to table. Food is taken in moderation, as wanted; and

no more is drank than becometh discreet persons to drink. Each takes such refreshment as is suitable in connection with the recollection that he is to be engaged, in the course of the night, in adoration to God; and the conversation is conducted as becometh those who know that the Lord heareth them." (Robinson's "Bible Encyclopædia," Art. *Agape*, p. 27, col. 2.)

Neander says: "The eucharist was at first united with a social meal. Both constituted a whole, representing the communion of the faithful with their Lord; and their brotherly communion with one another; both together were called the supper of the Lord." (Neander's "Church History," I, p. 325.)

Dr. Cave calls them "The common feasts which in those (primitive) days they constantly had at the celebration of the Sacrament, where the rich and the poor feasted together at the same table. These were called *agape*, or love feasts (mentioned by St. Jude and plainly enough intimated by St. Paul), because hereat they testified and confirmed their mutual love and kindness, a thing never more proper than at the celebration of the Lord's Supper." ("Primitive Christianity," pp. 167, 168.)

In the early ages of the Christian church, when the faithful walked in the ways of their heavenly Master, none were allowed to partake of the eucharist unless they had first taken of the supper—love feast. In those early days of Christian purity, when the Word of the Lord was their rule of faith and practice, they kept the Communion as instituted by Christ in connection with feet-washing and the supper; but later on the man of sin began to rise, and show forth his power in opposition to the commandments of the Lord Jesus Christ, and finally a law was made in opposition to God's, that no one should partake of the eucharist unless he had first abstained from eating. Thus the institutions of God's house were voted out and a contrary law established by the clergy. The first severe opposition brought against the supper, was at the Council of Laodicea, about the middle of the fourth century; nevertheless the suppers, or love feasts, were not entirely excluded until many years had rolled into eternity. In fact, they never were entirely excluded; they were observed by the faithful few. Even during the twelve hundred and sixty years of the Dark Ages God's faithful maintained their integrity; though hunted like wild animals they kept their love feasts in connection with the Communion in dens and caves of the earth. The apostate church tried by every conceivable means to exterminate them, but God nourished them in the wilderness: "The gates of hell could not prevail against them," neither could the old scarlet beast, with the blood of God's martyrs dripping from her bloody, murderous hands. The *agape*, love feasts, were arraigned at the Synod of Trullo, and again at the Council of Carthage. See Dupin's "Ecclesiastical History," I, p. 614; Cave's "Primitive Christianity," p. 168; Bingham's "Antiquities," I, p. 330; Clarke's "Comments on Jude," p. 12.

No one can find in the voluminous pages of history where man ever was the instrument in bringing the supper, or love feasts, into the Christian church; but history abounds with citations where men, councils, and synods have voted them out of the church; but, thank God, not out of the Christian church. The church that apostatized, voted them out, and her daughters walk right in the footsteps of their mother; hence have no Lord's Supper, or love feasts.

TESTIMONY OF THE EARLY FATHERS ON THE DAY OF CHRIST'S CRUCIFIXION, AND THE PASSOVER.

"Justin Martyr, after pointing out the resemblance between the sprinkling of the blood of the paschal lamb, and the shedding of our Lord's blood, adds, 'For on the day of the passover ye took him, and on the day of the passover ye crucified him.'" Ireneus speaks still more plainly: "Moses was not ignorant of the day of the passion of the Lord, but foretold it in a figure under the name of the passover, and on the very day which was predicted long before by Moses, the Lord suffered, fulfilling the passover."

Tertullian says: "The passover was accomplished on the first day of unleavened bread, on which day Moses had commanded that the lamb should be slain at evening."

Clement of Alexandria is very explicit. He says: "The Lord did not eat his last supper on the legal day of the passover, but on the previous day, the thirteenth, and suffered on the day following, being himself the passover."

Hippolytus of Pontus speaks as distinctly: "At the season at which Christ suffered he did not eat the legal passover, for he was himself the passover which had been foretold, and which was accomplished at the appointed day."

"The Bible Commentary," vol. I, note on Matthew 26; on the day of our Lord's last supper, p. 166, col. 2.

Apollinaris, bishop of Hierapolis, says: "There are some persons who, through ignorance, raise contentions about these things, having fallen into a pardonable error; for ignorance does not admit of blame, but needs instruction. And they say that on the fourteenth the Lord ate the lamb with his disciples, and himself suffered on the great day of unleavened bread, the fifteenth; and they interpret Matthew as saying this according to their apprehension: whence it appears their notion is at variance with the law; and the gospels seem to them to be at variance." He further says: "The fourteenth is the passover of the Lord, the great sacrifice, the Son of God, who was bound in the place of the lamb, . . . who was pierced in his holy side, who poured out from his side the two purifying streams—water and blood, word and spirit; and who was buried on the day of the passover, the stone being placed on his sepulchre." (*Ibid.*, p. 167, col. 2.)

The early Christian fathers had a correct understanding of the Scriptures on these points; and they put the supper at the close of the thirteenth, and Christ was sacrificed in the Lamb's stead, thus becoming our passover.

Warrensburg, Mo.

"FOLLOW HIS STEPS."—1 Pet. 2: 21.

BY C. H. BALSBAUGH.

To Brother John S. Andes, of Birdsboro, Pa.:—

Love can afford to suffer. It even courts it. "Hereunto were ye called." 1 Pet. 2: 20, 21. And it is a "high calling of God in Christ Jesus." Philpp. 3: 14; Eph. 4: 1 and 5: 2. It is a sad and perplexing fact that so many who claim to be followers of Jesus are so destitute of feeling for the salvation of others. Many do we meet who have no more concern for the perishing in China, and Japan, and India, and Africa, or even in our own country, than for the lions and tigers and wolves that dwell in the jungles of heathen countries. Is this following his steps? Do we know the "GRACE" so pathetically and powerfully presented in 2 Cor. 8: 9? What are the "steps" indicated in this text? Who can scale the heights from which Jesus came, and fathom the depths to which he descended? Who can measure the stoop from the bosom of the eternal Father to Bethlehem and Golgotha? The most wonderful, beautiful, ravishing thing Paul ever said of Christ is this very text. It is a photograph of the divine heart. "If any man has not the spirit of Christ, he is none of his." Rom. 8: 9. Should not this startle us all into deep, honest self-searching? These solemn words are the pivot of our eternal destiny.

What is the spirit of Christ? "He pleased not himself." Rom. 15: 3. "He took upon him the form of a servant." Philpp. 2: 7. "Christ died for sinners." Rom. 5: 8. "He was rich, yet for our sakes he became poor." This is the wonder of the universe and will be through all eternity. This is the Spirit that saves the world. This makes us Christians. This takes us "to the uttermost part of the earth" for the rescue of the perishing. This is the Spirit that has set your heart on fire to go to China as soon as Providence opens the way. This was the ruling characteristic of the primitive church. It is sadly wanting to-day. "The field is the world." Matt. 13: 38. "Go ye into all the world, and preach

the Gospel to every creature." Mark 16: 15. Is it possible for God to make the commission of the church any plainer, or more imperative? "Why stand ye here all the day idle?" "Follow his steps." The question of Philip has been answered—"SHOW US THE FATHER." John 14: 8. In Christ Jesus "dwelleth all the fullness of the Godhead bodily." Col. 2: 9. To see Jesus is to see the Father. To see a Christian is to see Christ.

The fundamental principle of Christ's success is found in John 5: 17. He worked for a definite purpose, and in perfect harmony with the will of his Father. The training of the carpenter shop was a part of the divine programme. "Let this mind be in you which was also in Christ Jesus." Philpp. 2: 5. Commit yourself perfectly to the divine disposal and wait till his providence clearly says, "Go to China and preach Jesus." God and Christ and Christian must have one supreme aim. Its consummation necessarily involves the cross. In the kingdom of God sacrifice and success are inseparable. This is the great lesson for us all to learn, and very slow we are in reaching this sublime attainment. The joy of the eternal climax infinitely counterbalances all the trial and agony and shame of a life of crucifixion. Heb. 12: 2; Rom. 8: 18. If we get into perfect sympathy with Christ in his measureless love for humanity, the gates of hell cannot prevail against us.

Nothing will achieve the work Jesus has assigned us but the immanence of Christ himself. God is love, and this overmatches all that earth and hell can interpose. Nothing can accomplish the redemption of the world but the flesh-crucifying, sin-ejecting, devil-conquering power of divine love. The yearning for human salvation that constrained the Son of God to vacate the throne of the universe, and lie swaddled in a manger, and hang bleeding on the cross, an object of hatred and mockery, must possess and control us if we are to fulfill our mission. We cannot exaggerate the love of God, nor its claims on the church to reproduce it in all the relations of life. "Follow his steps." Every thought, every word, every act, is to have its origin and object in him. 2 Cor. 10: 5; Col. 3: 17; 1 Cor. 10: 31. God wants to "fulfill in us all the good pleasure of his goodness, and the work of faith with power." 2 Thess. 1: 11. Then are we like the Firstborn of his redeemed family. Then will our families and our neighbors and the world see what Christ is like.

Union Deposit, Pa.

THE SPIRIT OF CHRIST.

How little work, alas, is done just for Christ alone. We work, indeed, and the church hums like a hive; but there is a great deal of church work in which frequently is a spirit not at all different from that in which men work for political organizations; or in clubs and associations in which they take a personal pride of fraternity or paternity. There is such a thing as church pride as well as club pride, pride of organization, pride of leadership. Have you not known a man that would pull like a four-horse team if you would only let him pull in the lead, but if he could not lead, he would not pull a pound? And so it becomes apparent that the real motive was not love to Christ at all, but only pride of leadership. If there is anything that God abhors it is that. If there is anything that the world despises it is that; and this, let me say, is the great hindrance in the way of Christianity to-day. It is the want of the spirit of Christ. It is not the lack of talking, nor the lack of giving, nor the lack of doing, but it is the lack of the spirit of Christ. The world has heard of the spirit of Christ, and critically watches for its manifestation in the church, but in the judgment of the world there is no special difference in point of extravagance, and arrogance, and ostentation, and exclusiveness, and selfishness, between itself and the church. It watches the Christian so-called in business, and sees the same greediness, and often, alas! the same unscrupulousness, that distinguishes other men, and the world shrugs its shoulders and wags its head and says, "Aha! Aha!"

PREACHERS' DEPARTMENT.

SERMON OUTLINES, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

A DISCOURAGED PASTOR.

SOME years ago a pastor of a little church in a small town became exceedingly discouraged, and brooded over his trials to such an extent that he became an inveterate grumbler. He found fault with his brethren because he imagined they did not treat him well. A brother minister was invited to assist him a few days in a special service. At the close of the Sabbath-morning service our unhappy brother invited the minister to his house to dinner. While they were waiting alone in the parlor he began his doleful story by saying:

"You have no idea of my troubles; and one of the greatest is that my brethren in the church treat me very badly."

The other propounded the following questions:

"Did they ever spit in your face?"

"No; they haven't come to that."

"Did they ever smite you?"

"No."

"Did they ever crown you with thorns?"

This last question he could not answer, but bowed his head thoughtfully. The other replied:

"Your Master and mine was thus treated, and his disciples fled and left him in the hands of the wicked. Yet he opened not his mouth."

The effect of this conversation was wonderful. Both ministers bowed in prayer and earnestly sought to possess the mind which was in Christ Jesus. During the ten days' meetings the discontented pastor became wonderfully changed. He labored and prayed with his friend, and many souls were brought to Christ.

Some few weeks after, a deacon of the church wrote and said: "Your late visit and conversation with our pastor have been a wonderful influence for good. We never hear him complain now, and he labors more prayerfully and zealously."—*Moody's Anecdotes.*

PREACHING DOCTRINE.

To keep out of a rut, study the almost infinite variety of sacred Scripture, with its narratives and matchless biographies, its jubilant psalms, its profound doctrine and its tender pathos, its rolling thunders of Sinai, and its sweet melodies of Calvary's redeeming love. Never try to prop up God's Word; your only office is to point men to it. It is suited to all times, and goes infinitely beyond the most "advanced thought." In your most practical discourses "for the times" you will not need to cull your topics from the daily papers, or to tell the Almighty the news of the day in your papers. Give no heed to the silly dictum that people in these days will not stand doctrinal preaching. They will if it is not embalmed in a mummy-case, but presented with warm red blood in its veins and preached with holy passion. Spurgeon was the most intensely doctrinal, and yet by a long way the most popular preacher of the century. Lay hold of the great themes. Illustrations are always of great value, provided that, like transparent windows, they let in a clear light upon your theme. The moment they become decorated stained glass for mere ornament they are a worthless impertinence.—*Pittsburg Christian Advocate.*

NOTWITHSTANDING Christ's exaltation above the law and the prophets in the vision of the Mount of Transfiguration, he did not afterward disdain the humble ministries that had before engaged his time. He came at once from communion with the risen and glorified Moses and Elijah, and with God, into ungloried contact with the lunatic child, and restored him.

If Satan can succeed in getting all the preachers to join the secret societies, then there will be nothing but secret society men on the walls of Zion. Who will then sound the alarm when the enemy approaches?

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Transfiguration.—Luke 9: 28-36.

Lesson for July 20, 1900.

GOLDEN TEXT.—This is my beloved Son; hear him.—Luke 9: 35.

In the opening of this lesson we notice, as witnesses to this most remarkable event, three of the most prominent among the disciples of Jesus—Peter, James and John. Under the law two or three witnesses were necessary to establish any given transaction or event. Here we have three. So there can be no mistake as to the occurrence. It is well established, and no room for doubt is left.

As to the place, though difference of opinion has obtained, it doesn't matter whether it was on Mt. Tabor, Mt. Hermon or Little Hermon. The place has nothing special to do with the event, else it would have been named. It was a suitable place to go that they might be alone. And alone is a good condition to be in to pray. And prayer was the introduction to what followed. So if at any time we expect special favors or manifestations it must be prefaced with prayer.

Just why Christ was at this time transfigured before his chosen three we cannot tell. As these men were to be the witnesses of his crucifixion, perhaps it was to prepare them so that they would be better able to understand what the risen Christ would be when they would have the privilege of seeing him as such. The circumstances taken together may give us an insight as to what we shall be in the glorified state.

In the company we have Moses, who died and appeared in the body similar to the one in which he lived while on earth;—Elias, who was translated and appeared in his natural body in its divine form, and Christ transfigured into the body in which he would appear after the resurrection. In the three we have represented the bodies of such as have been and will be translated, such as Enoch, Elias and those who remain until the coming of Christ, the bodies of those who die a natural death as Moses and all others who have died and will die or pass away. And in the transfiguration of Christ we have shown what the glorified body will be, because we shall be like him! Moses was like him, Elias was like him; and they were like each other. And so we shall be. They conversed together as mutual friends, as being interested in each other and as belonging to the same family. "And they spoke of his decease which he should accomplish at Jerusalem." This was done in hearing distance of the disciples. Though at the time they did not understand what was meant, yet when they would understand it they would be greatly confirmed in the divinity of Christ, and believe that he was, indeed, the one that was to come to save the people.

In the event we have again illustrated the impulsive nature of Peter. Before this, when Christ told his disciples how he would be taken by wicked hands and crucified, he said: "Not so, Lord, this shall never be." When he saw Jesus walking on the sea he said, "Teach me that I may do the same thing." In the great confession we hear him say: "Thou art the Christ, the Son of the living God." And now he says: "Master, it is good for us to be here," and wanted that tabernacles be made for each of the three, that they might dwell there together—and they with them, still having in his mind and heart an earthly kingdom.

Surely this was a wonderful meeting, representing the mosaical, the prophetic and the Christian dispensation. And we don't need to wonder that Peter and his followers wanted the meeting to continue. We sometimes at our devotional meetings, when filled with the spirit, entertain the same kind of feeling and say, "It was good to be there." Well, yes, and so it will be. When all the Israel of God, including the fathers, elders and the prophets, shall meet it will be good to be there to remain forever.

OUR PRAYER MEETING.

FREE GRACE—THE FAVOR OF GOD.—Eph. 2: 7, 8.

For Week Ending Aug. 11.

I. PURPOSE.

1. We need grace. Rom. 7: 21-23.
2. Grace is free for every need. Philpp. 4: 19.
3. Is plentiful for every need. Eph. 4: 7.
4. Is powerful for every need. Acts 20: 32.

II. MEANS OF GRACE.

1. The sanctuary. Ps. 84: 4, 10.
2. The Bible. 2 Tim. 3: 15, 16.
3. Prayer. Heb. 4: 16.
4. Exhortation and admonition. Rom. 10: 9, 10.

III. OUR PRIVILEGES.

1. We receive grace (1) from God, 2 Cor. 9: 8; (2) through Christ, John 1: 17.
2. It is given (1) to those who love Christ, Eph. 6: 24; (2) to those who have faith, Rom. 5: 1, 2; (3) the humble, 1 Pet. 5: 5, 1 c.
3. By it we are (1) justified, Rom. 3: 24; (2) regenerated, 1 Cor. 15: 10; (3) strengthened, 2 Tim. 2: 1.
4. Through it we have (1) the gift of Christ, John 3: 16; Heb. 2: 9; (2) salvation, Tit. 3: 7; (3) forgiveness, Eph. 1: 7, 8; (4) joy, Acts 11: 23.
5. By it we can (1) work, 1 Cor. 15: 10; (2) overcome, 1 Cor. 10: 13.
6. We should (1) grow in grace, 2 Pet. 3: 18; (2) continue in grace, Acts 13: 43; (3) stand fast in grace, 1 Pet. 5: 12, R. V.; (4) help others to grow, 1 Pet. 4: 10.

SUFFER LONG.

ONE of the best tests of the experience of perfect love is not our emotions, but our fulfillment of the thirteenth chapter of First Corinthians. This chapter is the straight-edge which, laid alongside of our experience, will surely show us whether we have it or not. If we fulfill this measure we need not look at the experience of others to see whether ours is like theirs or not, nor need we doubt as to its possession. St. Paul says of love: "It suffereth long." It is opposed to haste and passionate expression of our thoughts and feelings concerning others. It suffers their treatment without irritability or vindictiveness. It is not in haste to trace out the motives of others. It shows itself an example of meekness and forbearance. It is not overcome of evil, but overcomes evil with good. It loves its neighbor, when perhaps there is nothing lovely in him—loves him not for his sake, but for God's sake and the sake of the truth. It seeks to be as kind to the failings of others as it knows God is kind to its own faults. It treats others as it desires God to treat it. The question to be decided is not how straight and uncompromising we are on "the doctrine," nor how much we shout, nor how easily we can weep, nor how ecstatically we can glow, but have we the love that suffers long?—*Christian Witness.*

ONLY ONE RIGHT WAY.

IT is not so strange that a man should do the wrong thing as it is that he should do the right. To do wrong is to choose any one of a thousand paths; to do right is to choose the one path that alone is the right one. As an elderly Christian woman once said, "I am not so ready as some to criticise those who do wrong, for in all that we may do there are so many wrongs and only one right!" It is the finding and following of this one right way, in any course of action, that brings to bear upon life the clearest moral perception and the most abounding faith of which we are capable.—*S. S. Times.*

THE man who looks upon prayer as something that has to do with man's distress and helplessness alone, knows little about it. Those who never pray, save when they have reached some extremity, miss one of the rarest privileges of the child of God. There is undoubtedly such a thing as praying without ceasing. It might otherwise be described as an earthly walk with God, keeping hold of his hand, sometimes without speaking, it is true, yet easily and naturally looking up to him for everything.

H. B. B.

HOME * AND * FAMILY

LOVE'S LOGIC.

If thou art sad when I am glad,
Why, then my gladness turns to pain;
If thou art glad when I am sad,
The sunshine glimmers through the rain.
If thou art sad when I am sad,
I kneel before thy vestal throne;
If thou art glad when I am glad,
I claim thy joyance for mine own.
Then, sweetheart, whatsoever thou art,
Thy joys and sorrows rule my heart.

—Norman H. Pitman, in *Frank Leslie's Popular Monthly* for July.

TOO MUCH HAT AND FEATHERS.

It is not often in church matters that men have to enter complaint against women, but it seems it has come to that in the Presbyterian church in Los Angeles, as well as at some other places. These good Presbyterian brethren have wisely reached the conclusion that the great mass of hat and feathers worn by the sisters is a decided detriment, and obstructs the view of the pulpit and preachers in a way that is not reasonable. They have therefore, it appears, decided that during services the sisters must remove the stack of millinery from their heads. It is hinted that these sisters may even go so far as to appeal to what Paul in 1 Cor. 11 says about women appearing in services with uncovered heads. Thus the women will bring forward Scripture, in a perverted manner, to sustain them in the practice of wearing a headgear that is not only a hindrance in the public assembly, but a real violation of the Gospel. Did these Presbyterian women adorn themselves in a modest apparel, as the Scriptures teach, there would be no occasion whatever for complaint. If worldly women will keep up with all the ever-changing and unreasonable styles of dressing, let them do so. They belong to the world, and so long as they are in an unconverted state we can expect nothing better of them, but why should the ladies of the Presbyterian church, or any other church for that matter, want to fall in with these sinful ways? Why can not the women, who claim to be walking in the way of holiness, dress as becometh women professing godliness?

A FORTUNE IN MANNERS.

"His manner is worth a hundred thousand dollars to him!" That is what one of the chief men of the nation lately said about a boy. "It would not be worth so much to one who meant to be a farmer, or who had no opportunities; but to a young college student with ambition it is worth at least a hundred thousand."

The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things, he had been taught to be friendly and to think of other persons before himself. Therefore he soon acquired a cheery, helpful and affable manner that won for him an entrance into the esteem and confidence of all who knew him. His attractive address and quiet consideration made friends for him on every hand. A score of small courtesies every day unconsciously called attention to his value. That is why the shrewd man of the world ventured the foregoing opinion.—*Forward*.

YOU WILL NEVER BE SORRY

For using gentle words.
For doing your best.
For being kind to the poor.
For looking before leaping.
For hearing before judging.
For thinking before speaking.
For harboring clean thoughts.
For standing by your principles.
For asking pardon when in error.
For being generous to an enemy.
For showing courtesy to your seniors.
For making others happy.
For being kind to animals.

THE MOTHER'S MISSION.

BY NORA E. FLORY.

We hear many a mother say, "I am doing so little in the church and Sunday school, but wish I could do more."

Many mothers think it is the leader in the song service, the most successful Sunday-school teacher, or those who can get up before an audience and entertain with an interesting talk, who are doing the most work for the Master. These shall not lose their reward if they are doing the work for the Lord; but, dear mothers, you who are not gifted like many others about you, or if gifted and have not the opportunity of exercising your talents, do not grow discouraged. You can help as much as any missionary who has ever crossed the sea if you only do well what the Lord has given you to do.

The mother's mission is one of the greatest missions on earth. May the mothers all unite in one great effort to make that mission a power for good throughout the church. To do this you *must* bring up those children in the nurture and admonition of the Lord. This you are not doing if you are dressing them in the world's foolish fashions. I hear you say, "O, they are so little that I do not like to make them wear such plain clothing! When they get older I can talk to them and dress them plain-er."

Mothers! do you not know your influence is greatest over them when they sit upon your lap, their chubby arms about your neck, and kisses pressed upon your cheek? This is the time to teach them those great, important truths which will make them true followers of the Savior. If you wanted to teach them honesty would you teach them to be dishonest until they are grown? If you wanted them to be temperate in manhood and womanhood would you teach intemperance in youth? If you wanted them to be truthful would you teach them to tell falsehoods when small? Then, if you wish them to be plain men and women, and true representatives of the church, why, O why! do you dress them fashionably when they are small? If every mother in our dear church would, from now on, dress her children plainly I feel sure that twenty years hence, to hear a query on the dress question in our Annual Conference would seem very strange indeed, as all the younger members would be so accustomed to dressing plainly that there would be no desire for the foolish, worldly manner of dressing.

It is not only the little girls who are being dressed fashionably but the little boys also. I know one little boy who is very particular about his clothing; it must be just as neat and clean as possible before he starts to church and Sunday school; but one could not hire him to wear a necktie or gold pin. These things were taught him by his mother and father when he just began to walk and talk, and now he teaches plainness to his younger brothers and sisters. Do you not see what an influence you have, mothers?

Again, we noticed this spring when all began to get new bonnets or hats, one bright Sunday morning that one mother brought her four little girls to church. Do you think their innocent little heads were bedecked with ribbons, laces and flowers? No; they all had nice, new bonnets—plain ones, too; and I think we never saw a prettier sight. How it made us all feel like working more than ever in the cause of plainness. When one of the ministers came home that day he said, "I can see the future church beneath those little bonnets." O, that every mother would start out fulfilling her mission all along as this one is doing! Should any of those dear girls grow up and never come into the fold, cannot that mother feel that she has done her part? And will she not get her reward for doing what she could?

While you are dressing your children plainly you yet have a work in prayer. Perhaps you are too timid to offer up a prayer in public, but you can daily go to the father and ask help to guide you in your great mission and teach those little ones to lip the name of Jesus.

One woman who was gifted with great oratorical

powers spent her time in preaching and lecturing while her husband and children at home suffered for the want of the care which the wife and mother claimed she had not time to give. The children grew up fit inmates for the prison, and the husband died a dissipated wreck.

Another mother spent her time in making a happy home for husband and children, and doing what she could in Sunday school and church. She often felt she was not doing much for her Master; but let us see some of the results of her labors. As she lies upon her bed of illness, from which she can never rise, she sees the dear husband near, with tears flowing down his cheeks as he tells her how good she has been to him and how much he will miss her. At his side is her daughter, a great worker for the Master, as she, with her husband, is working among the downtrodden of a great city. At the foot of the bed she sees her stalwart son, a great Sunday-school worker and a pillar of the church. The other son she sees only in imagination as his foreign mission work demands all his time and attention. She is happy to think that he is working for the Lord, and can rejoice as she closes her eyes in death, for she knows she shall meet them on the other side of the River of Death. Now she can see that not all has been in vain.

Whose work has been the greatest? The former spent her time with her *one* voice and lost the dear ones at home; while the latter now teaches with three voices, and husband and children call her blessed.

Mothers, mourn not that you are not a great writer, teacher or orator; but do a *mother's* part in the *mother's mission*, and your reward will be secure. Those who staid by the stuff and kept the Amalekites out of camp were rewarded just the same as those who went to battle. A greater foe than were the Amalekites is trying to harm the church, and this foe is *Pride*. Watch and pray, dear mothers, that he may make no inroad upon your little flock!

Jewell, Ohio.

THE CURE OF LONELINESS.

SELFISHNESS is one great cause of loneliness. If a man builds walls around himself, so that he may keep all that he has to himself, he soon finds that he has built walls around himself which shut out all that might come in to him from others. So the cure of loneliness may be the overcoming of selfishness. The medicine for this disease of loneliness are potions of generosity, of thoughtfulness for others, of self-sacrifice, taken in large doses. Even when the loneliness comes from the bitterness of loss and sorrow, forgetting self, going out of self and doing for others, is the only cure that God has given on earth for its healing. For this reason we find Jesus speaking of the life given even unto death for others as a cure for loneliness. He said, "Except a grain of corn die it abideth alone." And he was speaking, not of wheat, but of life. Are we ever taken with times of feeling lonely? Then let us go and do something for somebody. That is the cure.—*Sunday School Times*.

JAPANESE CHILDREN.

TWICE a year the children have a festival all their own. The boys' festival occurs on May 5, which is the festival of Hachiman, the god of war. The girls' holiday takes place on March 3. Every dolls' shop in the large cities is decked with tiny models of people and things and the happy children swarm delightedly in and out of the shops. During the boys' holiday the towns are adorned with immense paper carps (fish), floating in the air from poles, after the manner of flags. They vary in size from the largest, which represents the eldest male in the house, down to the smallest, which stands for the baby son. The significance of this pretty custom is as follows: As the carp swims up the river against the current, so will the sturdy boy, overcoming every obstacle in his pathway, rise to fame and fortune.—*Youth and Age*.

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SIX persons were recently received into the Swan Creek church, Ind., by confession and baptism.

THE Brethren at Labette, Kans., expect to have their new meetinghouse completed in time for their feast in the fall.

BRO. S. G. RUPERT, of Lancaster, Pa., gave us a short call a few days ago. He is spending some weeks in Chicago.

BRO. JOHN O. STREETER, of Octavia, Nebr., says that he praises God for the Prayer Meeting Department in the MESSENGER.

BRO. A. D. SOLLENBERGER is booked for a series of meetings in the North house, Morrill congregation, Kans., commencing Aug. 18.

SOME reports from the churches, sent us for publication, will not appear because the writers fail to give either their State or post office.

BRO. I. D. PARKER gave the editorial sanctum a very pleasant call last week. He remained but a few hours, being too busy to stay longer.

SISTER BERTHA RYAN was with the Brethren in Lanark last week, and spoke two evenings. Her talks are well received wherever she goes.

THE meeting in the Antioch church, Ind., conducted by Bro. Noah Fisher, closed with six accessions by confession and baptism, and one reclaimed.

BRO. P. B. FITZWATER, formerly of Elkhart, Ind., is now located at Sidney, Ohio. He has been there only a short while, and reports several applicants for membership. We wish him success in his new field.

LAST week it was reported that all the foreigners in Peking, China, had been put to death. This is now denied, yet nothing certain is known concerning their fate. The civilized world is kept in suspense.

In our issue of three weeks ago, page 430, we published an article entitled, "Relation of Sunday School Work to Missionary Work," by Sister Clara E. Stauffer, but failed to give her address, which is 133 Buchanan St., Fort Wayne, Ind.

In this issue will be found a report from the Mission Board of Northeastern Kansas. Why can not our readers hear from about thirty other District Boards? Their respective Districts would be pleased to learn what is being done.

ONE of our earnest readers says he hopes to see the day when the Annual Meeting will be preceded by a day of fasting and special prayer. The disciples at Jerusalem had a prayer meeting several days before Pentecost came. This was significant.

AT a place known as Glade, on the C. & O. R. R., West Virginia, Bro. A. B. Duncan has found practically a new field. The Word was preached to the people, some of them received it gladly and were baptized. Why not look up more of these new fields and give the people a chance to hear and obey the whole Gospel? Most assuredly that is our duty.

BRO. D. L. MILLER went to Devils Lake, N. Dak., last week for the purpose of delivering Bible Land talks at the Chautauqua Assembly. When he left his home at Mount Morris he did not expect to be gone over one week.

BRO. P. A. MOORE and wife, who have been spending some weeks in the vicinity of Roanoke, Ill., have returned to their home at Inglewood, Cal. On their way they stopped one week in Nebraska. We learn that Sister Barbara Gish—the sister who gave the money to establish the Gish Fund—accompanied them.

SOME of our brethren have been led to wonder why so few made speeches at the late Annual Meeting, as only eighty-five, out of fully 6,000 members present, took part in the discussion of questions. At the council held in Jerusalem—Acts 15—there were probably thousands of Christians present, and yet it appears that only a few of them made speeches.

IN one way the MESSENGER, along with the connected papers preceding it, has had a remarkable history. Your Office Editor has been connected with the work off and on for nearly twenty-four years, and during that period he can recall but one death among those employed in the office. As a rule all of the workers have enjoyed good health, and in various ways the Lord has blessed them. We feel to praise the Lord.

IN the United States we have not far from 2,300 preachers, whose names are in the Brethren's *Almanac*. We sometimes wonder how much these preachers are doing for Jesus! Are they working as hard for the Master as they are for themselves? Are they as much concerned about the salvation of souls as they are about the saving of dollars? These are questions that they might consider with profit to themselves.

A CORRESPONDENT suggests that before the members cast their votes for a minister they should know something concerning his home life. It is stated that too many ministers do not live in their homes the life they portray in the pulpit, and for that reason the blessings of God cannot attend them in their work. It is also suggested that it would be wise for this class of ministers to practice Christianity more and preach less.

BRO. JOHN O. PEARSON, whose letter, written from Malmo, Sweden, appears on page 478 of this issue, accompanied by his wife and children, reached Elgin last week, and spent one day with us. He goes from here to Herington, Kansas. Bro. Pearson speaks very hopefully of the outlook in Denmark and Sweden, but thinks some minister of experience from America should be located in that part of Europe to help in directing the work.

BRO. DAVID FEEBLER writes us that he is now 97 years old and still enjoys the MESSENGER. On account of being very deaf he cannot hear preaching, and so does not attend the services, but remains at home of Sundays and reads the Bible, "Quinter's Sermons" and the papers. He further tells us, that when he quits sending in his subscription for the MESSENGER we may know that he has crossed over the river. A number of our most earnest readers have already passed over the mysterious stream, and it will not be long until there will be more of them on the other shore than on this side.

THE current *Inglenook* is one of the best yet issued. There is a complete article about apricots, and Bobby Burkhardt tells his sister Katie about the Old Folks' Home at Mt. Morris. This should be read by everybody. Lula Goshorn has a very sensible article on work. The industry of canning eggs is fully described, and the Box Hospital in Chicago is a very little known place,—where old boxes are remade by the thousands. Every page is full of good things. There is very sad news next week for those who have loved Katie Burkhardt. The price of the paper to the end of the year is only twenty-five cents. Do you get it?

We understand that a good, substantial meeting-house in Fort Wayne, Ind., is now an assured fact. The brethren write most encouragingly of the work in that city.

IT is exceedingly unfortunate, indeed, that war should occur both in South Africa and China just at the time when the charity of the world is needed to save the millions in India from actual starvation. It simply means that the famine-stricken people of India are to be more or less neglected.

IT is said that in the Southwest arrangements are being made to open up a new section of valuable land for settlers. When the day comes for entering the territory the people will rush in by the thousands and stake out their claims. We would that our people, in all parts of the United States, were as much concerned about building up churches in new localities as some of them are about building up earthly homes in these newly opened sections. Were this the prevailing feeling it would not be many years until we would have congregations in nearly every county in the Union. It is certain that we are too slack about spreading the Gospel. We are too indifferent about the salvation of the masses. With us, along this line, there is room for a decided improvement.

A WRITER in Texas calls our attention to a review of "Trine Immersion Traced to the Apostles," lately published in the *Firm Foundation*, a Texas paper. The pamphlet has probably been reviewed a score or more times by different writers, and still it goes on doing its good work. It has been the means of leading many to accept the true apostolic baptism, and so far as the printed reviews are concerned we do not know that any of them have interfered with its mission. The pamphlet has been widely circulated both in this country and in Europe, something like one hundred thousand copies having been printed. As a rule we give these reviews no special attention. The facts set forth in the work speak for themselves, and the more it is reviewed the greater will probably be the demand for it. Send for it. Price, 3 cents.

JUST at this time there are two great parties in the United States, appealing to the people for recognition. Both parties have made promises enough to ensure the wisest administration of the affairs of the government, and should each one do what is promised we might look for a condition of things next to that guaranteed in the millennium. But it is not about these two leading political parties that we are so greatly concerned. In this country we have two other great forces, the one arrayed against the other. Satan directs the movement of a kingdom that must ultimately end in ruin, while Christ stands at the head of the only force that will triumph. Our success depends not so much upon the issues that separate the two political parties, but upon the issues involved in the two contending kingdoms—the kingdom of Christ and the kingdom of Satan.

ONE of the noble Christian workers of Indiana has been called home, viz., Bro. Daniel P. Shively, of Nead. He died thirty minutes past twelve last Sunday with neuralgia of the heart, having been sick about twelve days. Bro. Shively was looked upon as one of the most useful and influential men in Middle Indiana, dearly beloved and highly respected both in and out of the church. Nature had endowed him with a good mind, Christianity had given him a noble heart and it was a pleasure to be in his presence. He sacrificed both time and means to serve the church, and he served it well. He was the means of bringing scores, if not hundreds, into the fold, and by them and others his memory will be lovingly cherished. We received the information concerning his death just a few hours before going to press. A further account of his life, works and death will appear in these columns in due time. We voice the sentiments of thousands when we say, that it makes us feel sad to think that we shall no more see the face of our dear brother in this world. We must now wait for the meeting beyond the river.

BRO. D. D. CULLER, of Mt. Morris, Ill., has accepted the presidency of the college at Smithville, Ohio, and will be located at that place during the coming school year.

WHERE HE WAS NEEDED.

SOME time ago we met one of our very able ministers who had moved into what we considered an uninviting part of the Brotherhood. He was not there long until he had induced another minister of good address to settle in the same locality. We had sometimes wondered why a man of his ability and influence should make such a selection for his future usefulness, for it is not usual for men to do that way, especially when there are so many good places open to them.

We asked for an explanation. He said where he had located was in a very fine part of the State, and that in that section there were a few churches standing greatly in need of ministerial assistance, and he thought that by locating near them he might do them some good. He further remarked that he did not care to move into a strong and well-officered congregation where his services in the ministry were not needed. This brother had the right conception of the minister and his work. Instead of looking for a place where he could take things easy, he selected a portion of the Lord's vineyard where there was a demand for labor in the ministry.

The brother's example is worthy of imitation. It is in keeping with the apostolic order. For a short time after Pentecost the apostles remained at Jerusalem, but in the course of a few years they separated, each one going to his chosen field. As a result of their earnest and well-directed efforts congregations were built up in most parts of the Eastern world, and thus Christianity became a power for good in the world. These ambassadors thought not of their own good, but of the good of the kingdom of Christ and its work. Our preachers, so far as it lieth in their power, want to do the same to-day. We need to locate where our services are needed, and where we are certain we can do some good. No board or committee can direct a work of this sort. Every preacher, as nearly as possible, must mark out for himself a line of work, and then do his utmost to serve his Master to the full extent of his ability. Most preachers, however, will find near home neglected fields that need immediate attention. With such a field before him no minister need remain idle. And then when some of them do get ready to seek other fields, let them go where the Lord can make some use of them.

THE BRETHREN IN THE SOUTH.

THE *Southern Field* for July, published at Washington, D. C., has a good thing to say about the Brethren in the great South. We quote the following:

There are in the South along the Southern Railway quite a good many people who are known as the German Baptist Brethren, or Dunkards. A number of them are found in the Shenandoah Valley of Virginia, and from this section they have gone to other parts of the South. It is said that, in Colonial times, these people emigrated from Germany to Virginia, where they have greatly prospered. On or adjacent to the Southern Railway there are more than seventy-five post offices where settlements of Brethren may be found. Of these it is estimated that forty are located in Virginia, sixteen in North Carolina, eleven in East Tennessee, and others in South Carolina, Georgia and Kentucky. At many places these people have prospered, and now have excellent farms and other properties. They have their own schools and churches, and are among the most thrifty people in their section. They always welcome their brethren to locate with them and are enthusiastic and contented with their surroundings in the South.

Our Brethren are opening up schools in the South, and from them is going a class of young men and women who will ere long wield an influence that is going to be felt. We, however, feel that upon the part of those residing in the North not

enough attention is given to the South. We ought to open up good missions in every State in the South, and put them in charge of competent evangelists. These evangelists should have at their disposal plenty of tracts adapted to their line of work, and then the work should be pushed.

In Virginia, Tennessee and North Carolina we have a number of congregations, but the few churches in the other Southern States, east of the Mississippi river, are too weak to be depended upon for work outside of their own immediate localities. The people of the South are of our own kindred and language. We belong to the same nation, and for those desiring to preach the Gospel there is in the South all the freedom enjoyed in the North. The people are right at our door, we can reach them easily, and when churches are built up they can be properly cared for. There is not a more economical field in the world, and we feel that we are making a very serious mistake by neglecting it in the manner we are now doing.

The sending of Bro. Hutchison to the Florida field the coming fall is a move in the right direction, only we ought to have twenty of the same faith, zeal and ability to station in the different parts of the South. We believe that there is no better time to commence agitating this question than now. The "Go ye" of the great commission will apply to the South and Canada just as well as to any other part of the world.

THE OLD SPRING.

THESE hot days our subject gives comfort and cooling in thinking about it. There are things seasonable and unseasonable, as they affect the mind in their contemplation. And what gives more real comfort in the midsummer day than resorting to a cool nook in which is found a spring of pure, bubbling cold water!

There are places all over the world that have been made desirable and sacred because of circumstances, conditions and associations. While traveling through the Eastland no place had more real interest to us than Jacob's well, of Bible story. And as we stood by the place our thoughts went back to the time when the old fathers made the place hallowed by their presence, and slaked their thirst from its water. From those days down through the ages to the present, Jacob's well has been looked upon with interest and reverence. And as long as time continues and the Bible is accepted as the Book of Life, it will be held as a sacred spot. Not because its water is better than surrounding wells, but because of its history and the person whose name it bears.

A few days ago we closed our home doors and made a visit to the old farm—the place where we were born and started in life. Near the house is a spring that has slaked the thirst of generations that have passed away and are sleeping in the surrounding cemeteries. When there we always go to this spring, not only because the water is pure, sweet, cool and refreshing, but because of the associations connected with the place.

There it was, when during our childhood and boyhood we went to drink and satisfy our thirst. There it was, with bucket and jug well filled, we trudged to the harvest field, that the thirsty laborers might drink and be cooled and strengthened for continued work. In the heated days of harvest time it was especially a desirable place to go and be—except on churn days, when the old barrel churn was well filled with the delicious cream and mother would say: "Come, boys, the churning is ready." And at it we would go—and how often we would lift the lid to see if "butter was coming," and how glad we were at the first sign of crumbs gathering on and around that lid! As we stood in this old spring house, these and hundreds of oth-

er scenes connected with our boyhood days came rushing in, and for the time being we were living over again our boyhood days. We were at home again. The whole family were there, and to tell all about it would be to write a book. The book, of course, is written, to be read farther on; but we shall not try to reproduce it now, as the things we now see are only a dream of the past and cannot be real any more until we are all changed. And this changing is going on; things are no more as they once were. Neither would we make them so if we could. That towards which we are going we hope will be better than that through which we have passed.

But that that which is to come may be made the better, it is good occasionally to take the backward look. And as we take this look we are made to wonder how graciously the Lord has directed our steps and how differently life has proved to us from what our childhood dreams would have made it. As we contemplate it, the thought comes to us, Would we live it over again? No, we would not care to risk it. We possibly might do some things better, and we might do some things worse. Our regrets are not about the past, but that we cannot do, in the present, as we would wish.

As we looked down into this spring the thought came to us, How many have drank and been satisfied from this water, and yet it continues to flow, that all who will may drink. Our forefathers drank from this spring; likewise our father, mother, brothers and friends, and, through all this drinking, yet the abundance continues to flow—and will continue to do so for all generations to come. And this reminds us of that better fountain of water of life that has been opened in the house of David, that for two decades of centuries has been flowing, of which our fathers and all who would have been drinking to their everlasting joy and satisfaction—and still it flows, as free as the air we breathe. The proclamation has been sent out everywhere the world over, "Come and drink." Drink once, drink often, drink always, drink forever and thirst no more. While, like the panting hart, we thirst and run, pant for the physical fountains, will we not with greater thirst and desire run to this spiritual fountain and thirst no more? H. B. B.

ROTATION.

It is interesting to look over the lists of Standing Committees as given in the back part of the "Classified Minutes" and then compare the things one learns there with the actions of recent Annual Meetings in regard to the way in which Districts shall be represented. The impartial reader cannot but observe that a radical change has been made, that we have gone from one extreme to another. In looking over the lists the name of George Hoke struck me, and I looked to see how often he was on the Standing Committee. The result was surprising: from 1837 to 1857 he was on the Standing Committee *every year but one*. And then there were Henry Kurtz and D. P. Saylor and R. H. Miller and James Quinter and John Kline and John Wise and many others who served year after year. The officers, too, served for many years in the same capacity.

But now we have changed all that and it is impossible for a man to serve two years in succession. Why? Different reasons might be given. One undoubtedly is that we have many more efficient brethren than used to be in the church, and so the field of choice is broadened and it is impossible for the same one to be chosen so frequently; that applied before the new rule went into effect. Another reason is that it is considered an honor to represent a District on the Standing Committee, and if so it is an honor that should be shared with others.

The present system is working very well, and but few would care to go back to the old way. The tendency seems to be rather to go still further in the direction in which we have been going. At our last Annual Meeting there was a request that even delegates to District Meeting be not allowed to serve two years in succession. Fortunately the request was not granted. Many of our local churches have such a rule, and if others want to make it there is no ruling in the way, but it would seem to be hardly the proper thing for the Conference to take up such a question. The local churches know best whether they want such a rule, and they only or the District should say when such a rule shall be put into effect. It is to be hoped that well enough will be let alone.

But in our private business we do not act on the principle that our Brotherhood does in this. Corporations do not act on that principle; the state and national governments do not act on it. Why then do we? It is not an uncommon thing for a man to represent his district in Congress for ten, twenty or more years. And it is pretty generally agreed that by so doing better results are secured. This is no doubt true, for experience is always worth something. The man who has filled a place for five or more consecutive terms surely is more capable, other things being equal, than the man who has had but one term or none at all. Would not the same principle apply to those who represent our Districts at our Annual Conference? This is the question that is asked.

The same principle certainly does apply in both cases, but not with equal force. Experience is of great value, and the man in Congress gets an insight into things which another cannot get. But the same is not true to so great an extent of the member of the Standing Committee. In politics there are constant changes, and the man who keeps most in touch with them is most valuable, other things being equal. We do not have those changes. The New Testament is our rule of faith, and that does not change. Besides this, it is expected that every one of us will make himself so familiar with its teachings that he can give scriptural reasons for what he believes and advocates. For this reason a man without any experience as to the workings of the Standing Committee may be and often is a very valuable member of it. One needs to have the Holy Spirit lead him into all the truth of the Word of God, and that can be done better in the closet than in the Standing Committee room, for it is when one is alone with God that he gets closest to him and learns most from him.

Rotation in office is a very good thing, if not carried too far. It is a fact that there are positions in the church where experience counts for a great deal, and in these positions men of experience should be put. The fact that a man has served one term is not, of itself, any reason why he should not serve another. When a clerk has become familiar with our business is when we want to keep him, if he is faithful and capable. Is it not the part of wisdom to apply the same principle in church affairs where the more experience one has the better work he can do? To us it seems very unwise to apply any other principle in such cases.

G. M.

TRUE BRAVERY.

A SISTER writes that her father taught her to be truly brave. He was a brave man and knew the value of being without fear. How few children have ever had a lesson along this line! They are permitted to grow up timid, weak and without force of character or mind.

Parents sometimes thrill their children in fear by permitting themselves to become excited when

there is no just occasion for it. A frightened mother will gather her little ones around her during a thunderstorm and fill their young hearts with fear.

How much better it would be for them, as well as for herself, if in their presence she could manifest that humble bravery that should characterize those who put their trust in God.

Elders sometimes frighten the members of their flock by crying, "Wolf, wolf," when really there is nothing the matter but a few little foxes spoiling the vines. Instead of crying, "Wolf," they should point out the little foxes, and insist upon their capture and extermination.

Jesus was brave. So were the apostles, and why not teach this element in the human make-up? But not all attempts of boldness are to be commended. We have all heard of the boy who kept up his courage by whistling when he passed by the graveyard.

Men who attempt to be bold, when true bravery is not in the heart, often make themselves appear ridiculous. Spiritually we occasionally see this manifested in men who preach a "powerful" sermon against the evils of war, when the whole country is at peace. But just let a war break out and they will be found absolutely mum on the nonresistance question.

And so it is all through life. There is a true bravery, and then there is a false bravery. It is not always in the higher walks of life that we find the most commendable display of fortitude. Elloquent preachers are not always brave. And the same may be said of some generals whose names appear often in the newspaper columns.

Let parents teach their children what true bravery is, and then set them a good example. This they can best do by first obeying God themselves, and then trusting him in all the affairs of life.

People who are brave in the sense desired by the Lord will go about their duty, but not boast about it. They will never tell anybody that they are honest. They are willing to demonstrate that by their work.

Nor will a plainly-dressed disciple of Jesus boast of his plain clothes. He believes in Christians doing their duty, and in that way letting their light shine.

And thus it will be found in every department of the Christian life and experience. He may be brave enough to walk steadfast in the apostles' doctrine, but he will never boast of it. And since it is wise for parents to teach their children concerning commendable bravery, why would it not be well for our ministers to give the people to whom they preach some wise instruction along this line?

THE DIVORCE QUESTION.

In the course of a year we receive a number of queries concerning the divorce question. In reply to all of these we wish to say that this question has been before the Conference off and on for a number of years, and in 1898 the following decision was made, showing how the Brotherhood understands the teachings of the New Testament on that subject:

The New Testament teaches: (1) That a divorce cannot be obtained except for the cause of fornication. Matt. 5:32. (2) That "whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Matt. 19:9.

We therefore decide that no divorced person, having married again while a former companion is living, can be received into the church unless it can be clearly shown that said companion was put away because of fornication.

All the churches are hereby urged to exercise the utmost care in applying this decision in all cases of divorce, and to do everything possible to uphold and maintain the sacredness and purity of the marriage relation.

We think it not necessary for us to do more than give the above decision. It explains itself, so far as the Conference thought proper to explain.

QUERISTS' DEPARTMENT.

Is there anything wrong about organizing a church on Sunday, and holding elections for preachers and deacons the same day?—J. H. P.

We see nothing out of the way about this class of work on the Lord's Day. We organize Sunday schools on Sunday, and elect the necessary officers, and think it all right. Some are of the opinion that the local congregation at Jerusalem may have been organized on the day of Pentecost, and if so then it occurred on Sunday, for Pentecost, that year, seems to have fallen on the first day of the week.

QUERY.—Isn't it the established order of the Brethren church for members, when presenting letters of membership, to be asked whether they are still of the same faith as they were when their letter was granted? If so, why is not their faith questioned when the letters are granted?—T. O. F.

Such is not the general custom, though it is done in some congregations. On receiving members by letter they are, however, often asked whether they are willing to work with and comply with the rules of the congregation. In most instances the letters are read, and the members named in the letters declared to be true and lawful members of the congregation, entitled to the rights and privileges of the church. When members who are known to be out of order present letters, it will be found wise to have them visited and properly instructed as to what will be required of them should their letters be received. But when letters are presented by officials, it is the rule to have them renew their promise to continue to conform to and maintain the order and principles of the church, and work in harmony with the rules of the general Brotherhood.

Please explain Luke 12:51 which reads thus: "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division."—J. E. Webb.

By division is meant the separation of the good from the evil, and thus the one force becomes engaged against the other, those belonging to the kingdom of Christ being on one side, and those associated with Satan on the other. In this strife the people of God employ the Sword of the Spirit—the Word of God, while the enemies of Christianity resort to carnal weapons and even torture to overcome the saints. Between the two forces there can be no peace. The struggle and division will continue until all the enemies of Christ shall have been subdued.

The Chicago Tribune says that the rule is for foreigners to first enter Jerusalem by the Jaffa gate, and then they can go out and in at the other gates at pleasure. Is this true?—J. A. D.

At the present time foreigners can first enter Jerusalem through any of the gates. The gates stand open night and day, and are free to foreigners. This is true of all the gates save the Eastern or Golden gate, which is closed, as predicted by Ezekiel.

Are there any trees on the top of Mount Olivet at this time?—T. B. T.

A few olive trees are found on the western slope, but none worth naming on the eastern slope. The whole north end is denuded of trees, while very few indeed are found on that part of the mount sloping to the south. A number of trees may be seen on the top of the south half, mostly olive, along with some orange trees. The orange trees, however, were small when we saw them in 1898. Were the mount covered with olive trees, as it doubtless was, in the time of Christ, it could be made a charming place.

Is it right for members to engage in conversation during the solemn services at the Lord's table?—A. D. S.

We believe that for members to engage in conversation while at the Lord's table is not becoming the occasion. Our people have always engaged in the rites, pertaining to the feast, in silence, and probably not one of them would care to see the time-honored custom changed.

General Missionary

...AND...
...Tract Department.

COMMITTEE.

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Address all business to General Missionary
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THE ONWARD OF MISSIONS.

HEARTS are bleeding these days as the real facts of the fate of the missionaries in China become known. The awful proclamation to wipe out every vestige of Christianity seems to have been literally fulfilled and the cause of missions has suffered loss not by the tens or hundreds, but by the thousands of souls. Not only the loss of precious workers whose lives can not be measured in value, but much property, representing thousands of hard-earned dollars, has also been destroyed. It looks as if missions in China have taken an immense leap backwards. But such is not the case.

The Flowery Kingdom has been and is the last stronghold of gross ignorance and idolatry, and the recent massacres are but simply the determined and maddened efforts of the followers of the arch enemy of God to try to keep the love of God from that great empire. The souls who have perished were indeed precious and to close their usefulness to the church militant means a great loss of some splendid talent. Yet the fact that China to-day is a raving nation without one Christian foreigner alive, in some of her parts does not indicate a backward step in the progress of missions.

God's economy is hard to understand sometimes; oftentimes the years must roll by before his wisdom can be seen in great events. And whatever may be in store in the future for China, how rapidly the Gospel will speed in her borders, may not be estimated with any degree of accuracy now; yet the Christian world may be sure of some things.

The flow of Christian blood will not be without avail. Precious in his sight is the death of all his children. Indeed China must be very precious that God would permit such a great sacrifice to be made in order that China might be redeemed to him. But the sacrifice has been made, and China is surely sealed for a better and brighter day. As the ashes of Wickliffe, thrown into the river, passed into the ocean and thus to all parts of the world, were prophetic in a sense of the onward progress of the full and free Gospel for which he so earnestly contended, so will the blood so freely shed for China speed the message of love faster through the benighted kingdom than it ever would have done had the sacrifice not been made.

Never were the eyes of the Christian world turned so intently upon China. The fruitage of this attention will be consecrated men to fill the broken rank and file as soon as possible; and the treasures will be filled to push the work most vigorously. The mission boards, backed by the earnest action of the church, will have a cry of "onward" in the years to come, such as has not been felt in the history of missions. Though the heart of Christianity bleeds so much in sacrifice, the Lord will accept the sacrifice, and the work grow thereby. While it is sad to contemplate the death of the dear ones there, let the work of the church be onward, onward, as it has never been before.

May not the day soon come when the Brethren church, awake to her opportunity and ability, will do her share in establishing the Word of the Lord in China? She can do it, without the neglect of the other missions, if she but will. Shall the word be "Onward" now?

GIVING to God is no loss; it is putting your substance into the best bank. This is the testimony of all who have tried it.

GIVE.

GIVE as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where waiting was o'er;
Give as you would to the Master
If you met his searching look;
Give as you would of your substance
If his hand your offering took.

INDIA NOTES.

BY WILBUR STOVER.

A FEW days ago my good wife was at Navsari, and on the way home in the third-class women's compartment, where she sat, were three Hindu girls nearly grown, of different castes. As they stopped at a station, a Mohammedan came hurrying up to the car window and asked the girls if they wanted anything. They wanted water, and he quickly supplied them and hurried to his car again just in front.

This would not seem much but kindness among travelers at home, but here it is a suspicious act. Upon questioning, it was found that the Mohammedan had been giving the girls food at Ahmedabad, hungry and starving they had been, and now he was taking them to Bombay under the promise of food, clothing, and "employment." How our hearts ache when we think of the future of such unfortunates! How we wish we could take care of hundreds of these famine-stricken boys and girls! We have hundreds, but would that we could have hundreds more! Girls are scarce. The Mohammedan demand makes this so. Pandita Ramabhai has nearly eight hundred under her care.

I was in Dahanu recently on business and while waiting at the station for the train, a Mahatma Brahmin lawyer met me. He was unusually large, and as I thought when I first saw him, unusually proud. After salaams, I said to him familiarly, "Well, sir, you are evidently not a famine subject," to which he responded, "No, I am not one of a subject race. If all India would have been of my caste, we would have been our own rulers to-day." "But," I said, "the English government is good, isn't it?" "Yes, good enough for the present."

After a long talk and explaining of Christianity he asked me if we would not start a school there to teach the boys English. He said he thought a hundred would come, and pay a rupee per month school fee (about \$3.00 a month total). He thinks India lacks in organization, and for the want of organization is under a foreign government. I told him the lack was in a more vital point, that India lacked on morals and religion. I told him that Americans considered Brahmins in a twofold way,—first, they appreciate the self-respect, cleanliness of person, learning and dignity of the Brahmin, and, second, they think of them as a most ungodly set whose opportunity is past. Between God and man the difference is infinite. God is infinitely superior to the best of mankind. And yet his mercy upon all, his constant care for them, his constant helping them, his exceeding love for them knows almost no bounds. Brahmins are not infinitely superior to low-caste people. They have been surrounded by them for these thousands of years. Had they been the least God-like, they would have shown some mercy, given a little sympathy, offered a little help, manifested a little love toward the ignorant masses who surrounded them in numbers one hundred to one. As it is, they have not lifted a finger to teach the hordes of these poor people to read, nor to give them religion, nor to dispel one of their many superstitions. "And now," I said, "your opportunity is gone. People who have some of the characteristics of God have come to your country to lift up these neglected classes. Such can not help but regard you Brahmins with pity in consideration of this woful neglect of so great an opportunity."

Eager to respond in excusing himself he said, "But, sir, the reason is—" "If you had been at all God-like, you would have destroyed the reason and set to work to help up these fallen ones," I interrupted. This was not the end of our conversation, but shows the drift of it. In the course of our conversation this Brahmin gentleman, up in English, gave such an ingenious definition of happiness that I made note of it. "Happiness is a fraction the numerator of which is the satisfaction of the ambition which is its denominator."

On Monday morning, the 11th, at 8 o'clock,

all the children, and all those at work on the place, carpenters and others, assembled with us in the girls' schoolroom, which is our present meeting-house, for a special service. Most of the children thought that it was for our usual morning prayers, but rather late. In the front sat Bro. Ramabhai, looking as happy and unconcerned as though he were but a boy. His gray beard and gray hairs seemed not to show his age at all. Ramabhai was the first man I baptized in India and he is our deacon now. By his side sat Nannie on the floor, with her head down and rather embarrassed because of the circumstances. She was none the less pleased however. She had had an unfortunate experience. A shepherdess by caste, her husband died. The servant of sin with a number of men, afterwards she married a worthless low-caste man. He abused her and made her miserable life yet more miserable. Finally she did some menial work about the orphanage, and seeing one and another of the larger children converted and the effect it had upon them, she said one day, "If this religion makes them good, perhaps it will make me good too. If it will, take me out to the river and baptize me." After a time she was received into the church, her husband took all her wages on pay day, beat her whenever she came home, and told her that if she was a Christian she should stay with the Christians, and grew generally worse on her hands. By her request, her husband gave her papers of legal separation. He has since died. I have this paper among my relics. From that time she has been working for her board in the orphanage, and though not an ideal yet, she is ever so much better than she had been.

This was our first native Christian wedding. The time was set for it three or four times before, but every time the future bride backed out.

According to law, they repeated after me sentence by sentence the promises which from this time were to be carried out between them. "I, Ramabhai, do take thee, Nannie, to be my lawfully wedded wife, and in sickness or in health, in prosperity or in adversity, for better or for worse, I will cling to thee and none else as long as we both shall live." Nannie in less clear voice repeated words to the same effect, and after prayer, I pronounced them husband and wife.

After a little while, the seemingly youthful couple, barefooted and extremely plainly clad, started to walk to their little home a short distance away. She walked behind him carrying her little bundle of clothes on her head, being her only earthly possessions. After congratulations, a little company of our Christian women walked with them to the borders of our land for good luck. Ramabhai's little house was sadly in need of repairs. I had suggested to him that he fix it all up before the wedding. But he said, "Sabib, two can do that better than one, and I will wait till there are two of us to do it." And he did.

Gunoo has finished his course. On Wednesday, the 13th, as I was getting up, one of the children came and said Gunoo was calling for me. The children understand that they dare not make servants of each other, so I thought it must be something more than usual, or he would have come himself. When I came to where Gunoo was, I found him apparently asleep. I spoke to him, but he did not answer, I tapped with my hand on his stomach which he resisted at once. In the night he had been vomiting. The day before he had gone as usual to his work, learning the trade of a tinsmith. He grew constantly worse now, however, and by noon it was apparent to the most of us that his time would not be long. At five o'clock in the evening he died. At once we sent men to dig the grave by the riverside in sight of the place of baptism, we dismissed the school, sent boys in all directions to call such friends as we thought would care to come, sent for five cents' worth of flowers, wrapped the body in a white sheet and laid it on the bier, and I read alone carefully over in Gujarati I Cor. 15: 30-50, which I was about to read and speak from. We rang the bell and tolled it sixteen. Our bell is a piece of railway iron hung by one end. In a very short time quite a number of persons, orphans and all, were assembled on the open in front of the orphanage. The body was brought out and placed in the presence of all. Then for fully five minutes the scene passed description, as the pent-up grief of hundreds of these simple dwellers in the tropics took its free and natural course. The majority of those present were children,

but all wept in common. Gunoo had been a Christian for over two years, was the oldest boy in the orphanage, had been a very hard and stubborn character, which we were glad to notice for sometime was becoming much more mellow and tender, and as I stood in the midst of this weeping sitting multitude with Bible in hand it came over me stronger than I can tell, that rather than an expensive coffin, and glass hearse, and carriages and all the ceremony that goes to make up the average funeral at home, and the cooking and feasting afterwards, I would prefer to die among these for whom I have labored and be mourned by even half of those whom I have helped, by those who have become the followers of Christ, who in hundreds have called me their "Papa," and regarded me as the one who pointed them to Christ the Savior from their sins; I would prefer to have these simple children pour out their unnumbered tears over me, rather have them in hundreds look upon my face for the last time with the assurance through Christ that we shall meet again in a better land, rather have them with bare feet and bared heads carry my body upon their shoulders as a sacred trust to its last resting place.

We reached the burial ground about sunset and found the men had not yet finished their work, so we placed the bier down on the ground near by, and all helped to dig the grave a little deeper. And when we placed the body to rest and had offered prayer and were throwing in first some of the finest of the ground one of the men said, "Salaam, Gunoo bhai," and stepping back a little sat down and wept aloud. This moved all the rest to do the same, and for a little time the filling in of earth was stopped, having given place to general weeping. At dusk we started for home.

I feel that though Gunoo has gone, that day's sorrow will do us all good.

Bulsar, June 15.

P. S.—The rains have not yet come, but the winds are high and hope is extended from day to day.

FROM LIMHAMN, SWEDEN.

BY J. M. RISHBERG.

JUNE 30 the church at Limhamn came together to have a love feast, where members from different places took part.

Myself and wife and some other members from Kjellinge had the pleasure of being with the members at their feast. I was very glad to see so many members together at one place. Twenty-seven were sitting around the Lord's table. I am glad to say that it was a feast where love and union were the leaders and Jesus our dear Savior filled our hearts with joy and happiness, and even our feelings were lifted up and all seemed so happy to think that the day soon will appear when Jesus Christ shall give himself and serve us when we are sitting around the tables in the kingdom of God.

We were all so glad to have our dear brother, J. O. Pearson, from America, among us, but we feel sorry that he will go away so soon. July to he and his family leave for Copenhagen, and from there he goes to the United States.

The church here think of having a council meeting Saturday evening, July 7, when a brother will be restored who went astray from the church and now wants to be united with the church again. May God help him and us all to be faithful to the end, is my prayer.

July 1.

At one of the churches last Sunday there was a song service, and one mamma took her little five-year-old daughter to it. One of the selections "I love to steal awhile away," was drawn out in the good old-fashioned way to the end, and the little miss, after the first line, seemed to be lost in study. In the midst of the prayer that followed she climbed up on the seat beside her mother and in a stage whisper asked: "Mamma, what are 'whileways,' and what do good people want to steal them for?"—Washington Star.

There are multitudes to-day who will break off their gold and devote it to a golden calf, who will not give it toward the evangelization of the world, thus ushering in a golden age for all mankind. The golden calves of rum, fashion, greed and church creed are greatly delaying, though they cannot prevent, the golden age of man.

Financial Reports.

Mission Receipts from July 16 to 21.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$4,505 67
PA.—Samuel Hertzler, Elizabethtown, \$5; Upper Cumberland cong., \$12.30; J. F. Emmert, Waynesboro, \$2; total,	19 30
MO.—Double Pipe Creek cong., \$5.83; Frederick City cong., \$6.68; W. M. Swan, Glencon, \$1; total,	13 51
MO.—Rockingham Sunday school,	0 15
VA.—Bridgewater College Sunday school,	8 00
IOWA.—Mrs. Louisa Lawrence, Iowa City,	1 00
OHIO.—Noah Horn, Rossville,	1 00
Total for year beginning April, 1900,	\$4,537 63

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$172 94
W. VA.—Garfield Nine, Gormaula, 25 cents; Allegheny cong., \$11.75; total,	12 00
Total for year beginning April, 1900,	\$184 94

INDIA ORPHANAGE.

Previously reported,	\$406 08
OHIO.—Pleasant Hill church, \$14.23; Covington cong., \$20.80; Walnut Grove church, \$12.65; Anna Garver, Ragsville, \$50; total,	97 68
VA.—Botetourt Memorial Missionary Circle, \$16; Lulu C. Denton, Daleville, \$15; total,	31 00
PA.—Isabella F. Price, Waynesboro,	10 00
IOWA.—Coon River Sunday school,	4 30
IND.—Ira Misher, Collierville,	1 50
W. VA.—Rennie Michael, Greendale,	1 50
ILL.—Mary Hester, Laplace,	1 00
Total,	\$556 56
Transferred to India Famine Fund,	\$10 45
Total for year beginning April, 1900,	\$566 11

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$6,104 26
PA.—F. B. Cesna and Anna Cesna, Windber, \$2; Mrs. Daniel Baer, Friedens, \$1; Anna G. Reitz, Friedens, \$1.45; Ridgely church, \$2.64; Spring Creek church, \$10; B. A. Myers, McVeytown, \$1; J. F. Emmert, Waynesboro, \$3; E. C. and R. C. Schmidt, Windber, \$4; Coventry church Christian Endeavor, \$10.45; total,	50 34
OHIO.—A sister, Montgomery County, \$1; J. S. Byerly and wife, Lima, \$5; Anna Garver, Ragsville, \$50; total,	56 00
ILL.—Hudson cong., \$7; John W. Martin, Shannon, \$2; Hudson cong. S. S., \$5.65; John Weller, Hutsonville, \$5; Mary E. Weller, Hutsonville, \$5; Earl LaGow, Hutsonville, 50 cents; West Otter Sunday school, \$4.85; total,	30 00
MO.—Frederick City cong., \$13.50; Sharpshooters Sunday school, \$9.70; a brother and sister, Westminster, \$1; total,	24 20
MINN.—Whona church and friends,	10 00
IND.—Olathe cong.,	10 00
IND.—Brother D. D. Monticello, \$1; Cottage Grove church, \$5; Bethel Centre Sunday school, \$1.45; total,	7 25
IOWA.—Mrs. Louisa Lawrence, Iowa City, \$1; Pleasant Hill church, \$2; South River cong., \$4.25; total,	7 25
CAL.—A brother and sister, Glendora, \$5; Mary E. Miller, Lordsburg, \$2; total,	7 00
N. DAK.—Rocklake cong., \$1; W. P. Crumacker, Cloverdale, \$3; total,	5 24
COLO.—L. A. Krue, Stinson,	1 00
TENN.—Amelia Lovegrove, Jonesboro, 30 cents; Guy S. Lovegrove, Jonesboro, 20 cents; total,	50
Total for year beginning April, 1900,	\$6,345 04

INDIA MISSION.

Previously reported,	\$461 22
ILL.—Corregordo ch.,	41 37
OHIO.—Stonellack cong.,	6 30
PA.—Ridgely Sunday school,	4 68
Total for year beginning April, 1900,	\$513 57

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

As cold water to a thirsty soul, so is good news from a far country.

ARKANSAS.

Gainesville.—July 21 left home for a trip to Pointsett and Jackson counties. July 4 I preached at Fisher, Pointsett County; July 5 and 6 at Rufus, and 7 and 8 at Pennington, Jackson County, and 10 to 15 at Pitts, Pointsett County. Congregations were rather small, owing to the prevalence of sickness. There is much opposition in these parts. Two were added to our number by letter recently.—*B. E. Kester, July 16.*

Homes Wanted.—For two little orphan boys, one three years old, the other seven months.

They are children of Bro. J. H. Wilson, deceased, left in my care to place in homes of the Brethren. I have homes for the two girls. Any one desiring one of the boys will please write me.—*B. E. Kester, Gainesville, Ark., July 16.*

Turmore.—We met in council June 30. After making our annual visit we found all in peace. Bro. Berkman, of Texarkana, was with us and rendered us good services. Bro. Gephart, of Arkadelphia, was with us. He also rendered good services. We baptized one. We feel that we are growing in strength.—*G. W. Ricketts, Curtis, Ark., July 13.*

IDAHO.

Nezperce.—We met in quarterly council July 7. The business was all transacted in an orderly way. Two were received into the church by letter. We made arrangements to build a house of worship in the near future.—*J. F. Edmister, July 14.*

Peek.—It was my privilege to go to Ford's Creek, distant about fifteen miles from my home, on July 8, to attend meeting held by Bro. Asa Harmon. This is in the bounds of the Grafton church, but until recently there have been no preaching services held there. The meeting was held in a little grove on the banks of a small lake. The audience was not large, but attentive. There are two applicants for baptism, with others near the fold.—*John M. Plank, July 16.*

ILLINOIS.

Corregordo.—Sister Bertha Ryan gave us her talks on India Tuesday and Wednesday evenings of this week. We feel that the citizens as well as the church enjoyed these talks, and all contributed very liberally toward the collection, which amounted to \$41.37.—*Anna E. Bowman, July 20.*

Martin Creek.—Our elder, S. W. Garber, of Allison, Ill., was with us Saturday evening, Sunday and Sunday evening, July 7 and 8. We were indeed glad to have him among us again, this being the first time since February 10 and 11, on account of sickness in his family. He delivered three sermons while with us to an attentive audience. Our Sunday school is moving along with good interest, with J. W. Harsberger superintending.—*J. J. Scrogum, Fairfield, Ill., July 12.*

Polo.—The Pine Creek church decided some days ago to meet on Sunday at 2 P. M., July 15, for the purpose of electing one brother to the ministry and two to the deacon's office. As a result, there were more members in attendance than at any council meeting during the past eight years. Bro. William H. Lampin was elected to the ministry and brethren Fred Maysillis, Geo. Miller and Albert Gilbert to the deacon's office. Elders D. L. Miller and D. E. Brubaker were with us. They, with Bro. D. A. Rowland, were the judges of election. Bro. Miller conducted the services of installation in an impressive manner. Quite a number of our friends were also present and enjoyed the very solemn services. Many said it was a good meeting.—*John Heckman, July 16.*

Roanoke.—To-day Bro. P. A. Moore, of Inglewood, Cal., preached his farewell sermon, admonishing us all to be faithful members of the bride, to be ready to enjoy the feast with the bridegroom when he comes to serve us. Brother and Sister Moore have been giving us a very pleasant and we believe a profitable visit. He preached us some interesting sermons. This is the church in which he spent all his young and best days. They leave us Tuesday evening, July 17, for their home in California. They expect to stop a week in Nebraska. We also regret very much to have our highly esteemed Sister Barbara Gish leave us. She is going with them to spend some time in California. Bro. J. J. Kindig, of Juniata, Neb., is also here, visiting and preaching some for us. He, too, labored many years in this church and always finds himself welcome when he comes.—*C. S. Holsinger, July 15.*

INDIANA.

Antioch.—Eld. Noah Fisher closed a series of meetings at Monument July 15, with six additions by baptism, and one reclaimed, and a number more seriously counting the cost. It was a time of rejoicing for both saint and sinner. Harvest meeting appointed at Monument, Aug. 4. We are greatly in need of a house of worship in that part of the District. Our Sunday-school children's exercises were held at Andrews July 15, which proved to be a

great success.—*A. B. Miller, Andrews, Ind., July 17.*

Anderson.—Some of our members attended a very successful children's meeting at Beech Grove congregation last Sunday evening. The council meeting Saturday evening a week ago passed off very pleasantly. Much work was done with great unanimity. There was a large congregation at Forest Chapel schoolhouse to hear the Gospel presented in its primitive purity, second Sunday of the present month. Our Sunday school is a success this quarter as usual.—*J. S. Alldredge, July 20.*

Beech Grove.—Bro. J. S. Alldredge, of Anderson, favored us Sunday evening, July 15, with a very able discourse, after which our children's meeting took place. It was well attended. An address to the children was delivered by Bro. Alldredge, which was listened to with interest.—*E. O. Norris, Fortville, Ind., July 18.*

Goshen.—While at our late Annual Meeting, several parties spoke to me about holding them meetings. I could not answer directly then, as I was contemplating some other work; but now will answer. No preventing Providence I will respond to such as may wish my service. In my article on "Showers of Blessings," page 462, I see the type made me say, "The only crop short in North Dakota," should read northern Indiana.—*J. H. Miller, July 21.*

North Liberty.—We met in regular council July 7. The principal business was the adoption of an equalization system for raising church funds and the appointment of a Communion service to be held Sept. 29, and a harvest meeting to be held Aug. 18.—*Samuel Berough, July 15.*

Whitewater.—July 14 Bro. Joseph F. Spitzer, of Summitville, Ind., came to the Cedar Grove church, in the northern bounds of the Price's Creek district, Ohio. He gave three very good sermons. We trust that much good will be done by his earnest labor. He will begin a series of meetings near Bartonina, Ind., Tuesday evening, July 17.—*Relta Brown, July 16.*

IOWA.

Greene.—We expect to hold our fall love feast Oct. 20, and to hold a series of meetings beginning Nov. 20, conducted by Bro. C. P. Rowland.—*Eva Kingery, July 17.*

Grundy County.—September 1 we expect to begin a series of meetings at this place and continue over the fifteenth, the time appointed for our feast. Bro. John Zuck, of Clarence, Iowa, will assist us in the work. Bro. J. Henry Showalter, of West Milton, Ohio, has arranged to be with us December 1, to instruct a class in vocal music. Bro. S. Z. Sharp, of Plattsburg, Mo., recently made us a pleasant call, delivering three of his well-prepared discourses.—*Alta E. Albright, Eldora, Iowa, July 16.*

Mt. Etna church met for council July 7, Bro. John P. Bailey presided. One letter was granted. We elected our delegates for District Meeting and reorganized our Sunday school July 1.—*Nellie Bailey, July 13.*

Pleasant Hill.—Our love feast will be held Sept. 21, at 2 P. M. We expect to have a singing school about Aug. 7, with Bro. Ross, from Indiana, as teacher; also to have a series of meetings about the time of our love feast, to be conducted by Bro. C. H. Brown, from Kansas. A collection was taken up for India sufferers July 15; amount, \$2.—*H. B. Johnston, Birmingham, Iowa, July 16.*

Salem.—Our quarterly council was held July 14. Eld. John P. Bailey and wife were with us. Bro. Bailey was chosen presiding elder. Bro. Mankin Wray was chosen to the deacon's office. Our delegates to District Meeting are brethren Mankin Wray and W. G. Caskey. Bro. Bailey preached for us Sunday morning.—*Mamie Sink, Lenox, Iowa, July 20.*

KANSAS.

Labette.—We met in council July 7 and transacted the business of the church in peace and harmony. Our elder, Bro. W. B. Sell, was with us and gave us good advice. We decided to commence the work on our church. We hope to have it ready to have our love feast in this fall. It is to be 28 x 42, with basement under it, with furnace to do our cooking. We spent July 4 in a grove at Bro. G. M. Peffley's home and had services in the forenoon, and in the afternoon we realized it was a day well spent. There were some sisters from the Parsons church with us.—*J. P. Ward, Altamont, Kans., July 16.*

LOUISIANA.

Roanoke.—We met in quarterly council July 14. Not very much business came before the meeting. The Brethren were all in love and union. Bro. James Miciel was chosen as our delegate to District Meeting. The meeting closed with several good admonitions from the brethren and sisters.—*S. E. Lewis, July 14.*

MARYLAND.

Frederick.—Bro. O. H. Yeremian spent Tuesday and Wednesday, July 10 and 11, with the Brethren of Frederick City. Tuesday evening he gave us a talk on missionary work and the city of Smyrna, its people and customs. Wednesday evening he talked on the life and massacre of the Armenians, showing the great necessity of mission work in that part of the foreign fields.—*J. Welty Fahrney, July 15.*

Johnsville.—One was recently received into our church at Beaverdam by baptism. We will hold our love feast on Oct. 13, at 10 A. M. Bro. O. H. Yeremian, of Batavia, Ill., recently preached on Missions, and lectured twice on the subjects of the Armenian massacres and customs of life in the Orient. There was a good attendance and the work of our brother was appreciated by the church. A collection was taken up for the world-wide missions.—*Geo. K. Sappington, July 18.*

NEW YORK.

Brooklyn.—June 30 Eld. G. S. Raigh and Bro. J. P. Holsinger, of Denton, Md., met with us brethren at the Mission in council. Much came before the meeting in behalf of the interest of the Mission. There were eighteen present. We also organized our Sunday school. During the past few weeks quite a number of brethren and sisters have called at the Mission. It does us much good to meet with those of like precious faith. Their presence and encouragement does us workers much good. Our semiannual Communion will occur at the time that the missionaries will be here en route for their foreign work. Watch the date and be with us.—*J. Edson Ulery, 1377 Third Avenue, July 16.*

NORTH DAKOTA.

Bowbells.—We met in quarterly council July 14 at the Bowbells schoolhouse. The meeting was for a twofold purpose. One was for quarterly council. All business was cared for in a truly brotherly spirit. Bro. J. A. Weaver presiding. Another object of the council was to prepare for our Communion, which will be held July 21. We also decided for Bro. A. S. Culp, of Indiana, to hold a series of meetings preceding our Communion. Our Sunday school and church attendance is increasing in number, so that both were changed to the hall over the First State Bank.—*Ora A. Lanham, July 16.*

Carrington.—Our love feast last Saturday evening was well attended, several driving one hundred miles to attend the meeting. Visiting ministers present were Eld. S. N. Eversole, of Devils Lake, N. Dak., and Eld. I. Thomas, of Nebraska. Bro. Eversole officiated. One hundred and fifty communed. The house was filled to overflowing with spectators who gave the best of order while the meeting was in progress. Sunday morning at 11 o'clock we had a missionary talk by brethren, after which a collection was taken up for the home mission work in this part of North Dakota, and \$12.90 was raised.—*John Bushong, July 18.*

Red River Valley.—We met in quarterly council July 7. Our Sunday school was reorganized at the beginning of the quarter with brethren David Wolf and Daniel Bobb as superintendents. Since our last report one was received by baptism.—*Nellie Strycker, Mayville, N. Dak., July 18.*

Rocklake.—Last Sunday being our regular meeting day, brethren Joseph Holder and A. B. Woodward came to us and held meeting at 11 A. M. After preaching, two young souls came out on the Lord's side and were baptized. At 4 P. M. Bro. Holder preached at the Pleasant Hill schoolhouse. Our Sunday school at the Rocklake schoolhouse is growing both in interest and attendance.—*George E. Dear-dorf, July 14.*

Turtle Mountain.—We held our love feast July 14. Quite a number of ministering brethren were present from the neighboring churches, who gave us many words of encouragement. Bro. Seibert officiated. An election for two ministers was held. Brethren Michael Bloch-er and I. C. Eisenhour were chosen. We re-

ceived three members by letter and one by baptism.—*Mary E. Hoffman, Berth, N. Dak., July 16.*

OHIO.

A Statement.—I have resigned the pastorate of the Elkhart City church (Ind.), and am now located at Sidney, Ohio, under the direction of the Mission Board of Southern Ohio. My correspondents will please note the change of address. The spirit of the Lord seems to be at work at Sidney. I have preached only one Sunday since being located here, and we have four applicants for baptism. Pray for us.—*P. B. Fitzwater, Sidney, Ohio, July 17.*

Jonathan Creek.—A short series of meetings held at Greenwood by Bro Quincy Leckrone was closed on the evening of July 8. A Communion was held on the evening of the seventh. The meetings resulted in two accessions.—*A. W. Dupler, Zionsville, Ohio, July 18.*

Stonelick.—Sunday morning and again at night, July 15, we had the joy of hearing Sister Bertha Ryan talk on India. A collection of \$6.30 was taken. Our dear sister left us Monday for Cerro Gordo, Ill. May God bless her in her labor of love!—*Anna Lesh, Mt. Repose, Ohio, July 18.*

Swan Creek.—We rejoice with the angels that precious souls are coming home to Father's house. Six have lately been baptized. We have three mission points, where we hold meeting with good interest, besides the meetings at the home church. The Sunday school and prayer meetings are moving along nicely.—*S. P. Berkebile, Delta, Ohio, July 21.*

OKLAHOMA TERRITORY.

Bethany.—We met in council July 7, and though we did not have a good attendance, we did what we could for the Master. We set Sept. 8 as the date for our love feast.—*J. L. Teeter, Terilton, Okla., July 15.*

Pleasant Plain congregation met in quarterly council July 14, with Bro. Witt presiding. Bro. Miller, from McPherson, Kans., was here and held four meetings. One was received into the church by baptism. We decided to have our love feast Oct. 6. We left it till later to decide where we will hold the feast.—*Mrs. Mearlie Ross, Carwile, Okla., July 18.*

OREGON.

A Correction.—The District Meeting of Oregon, Washington and Idaho will be held Sept. 21 and 22; Ministerial Meeting, Sept. 19 and 20,—to be held in the Powell's Valley congregation in the Brethren's meetinghouse one-half mile west of Damascus, five miles east of Clackamas station, on the Southern Pacific railroad, fifteen miles southeast of Portland. Lintze, six miles from Damascus, is the nearest station on the motor line coming from Portland. The Damascus meetinghouse is in the village of Damascus and belongs to the Free Methodist denomination.—*Nancy Bahr, Powell's Valley, Oregon, July 17.*

PENNSYLVANIA.

Ephrata.—Saturday, July 14, we held our regular council meeting. Our elder, I. W. Taylor, presided. We decided to have a harvest meeting Aug. 11, afternoon and evening; also decided to have a love feast Oct. 27. Two brethren were reclaimed. We also have an applicant for baptism, a young girl who has been an invalid for more than eight years. This girl could not talk aloud for over six years, but July 4 she commenced to talk aloud; her voice came back in an unexpected time and she at once said, "Now I want to join the church."—*J. R. Royer, July 16.*

Maple Glen.—We met in council July 7. All business was disposed of in the spirit of love. Our Communion services will be Saturday, Oct. 6, at 2:30 P. M.—*P. S. Davis, Tib, Pa., July 16.*

Montgomery.—We met in regular quarterly council July 13. Our elder, Bro. J. H. Beer, from Rockton, presided. We arranged to have a love feast Sept. 7. We granted three letters to members moving to Virginia. Bro. Beer gave us a very timely sermon on the night of July 12. Bro. Richard Dassdorf, from Huntington, gave us a talk on the night of July 13. His subject was "Ships." We raised \$3 for Pittsburg mission.—*Mrs. N. A. Fyock, Hillsdale, Pa., July 16.*

Raven Run church met in council Saturday, July 7. Among the business of the day the church decided to hold their love feast on Saturday, Oct. 6, beginning at 4 P. M.—*G. H. Dilling, Saxton, Pa., July 14.*

Shirleysburg.—We expect to hold a harvest meeting in Hill Valley house, Aughwick congregation, Aug. 4. Our love feast in same house Oct. 13 and 14. We expect Bro. Stahl to be with us at that time and continue a meeting for some time after love feast.—*John E. Garner, July 17.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Report of the Third Sunday-school Meeting of Northeastern Ohio.

THE meeting was held in the Wooster church, Wayne Co., two miles south of Smithville, June 13 and 14. The meeting was opened by devotional exercises, after which an organization was effected by calling Bro. Wm. Dessenburg as Moderator; Eld. Tobias Hoover, Assistant Moderator; Reuben Shroyer, Clerk. The meeting was largely attended and a deep interest manifested in Sunday-school work. The discussion on the various topics was spirited. Many grand thoughts were presented. I shall offer only a few.

TOPIC 1.—"The Object of Children's Days and the Benefits to be Derived Therefrom."

The object surely should be to encourage the children in Sunday-school and church work; to develop the talents given them by drill and exercise; to wear off embarrassment by offering a suitable recitation or the singing of a song or reading an essay; in short, so to use them that they become efficient workers. As to the benefits to be derived therefrom, we need only step into a school or church where such exercises are conducted by the children, to realize the benefits derived therefrom. You will at once notice development and an anxiety to work instead of a timidity where undrilled by such meetings.

TOPIC 2.—"How should the Children be Instructed to Sing in Sunday School?"

The teacher should drill them regularly. Have the children, if possible, away from the advanced scholars and teach them to sing songs generally used in Sunday school. The parents can aid by all means should teach their children to sing at home; that is, sing with them Sunday school songs.

TOPIC 3.—(a) "Preparation of Sunday-school Lesson by Teacher."

The teacher is a means to an end. As the pupils of to-day learn their lessons, so will they teach them to the coming generation. The teacher must know. Knowledge is the means. The teacher cannot teach without it. The teacher must study. He should be able to enforce truth upon the mind. He should be able to compel the will to act. Enforce truth. He should not study the Sunday-school lesson simply to impart the knowledge, but to enforce the truth. He should enforce by example. Then the more work he has to do, the more earnestly should he engage in prayer. We need to pray after we have studied.

(b) "Preparation of Sunday-school Lesson By Pupil." The teacher stands as a means to an end, to impart truth; the pupil to receive truth. The pupil should study, that he may know. The pupil should go to the class with an open mind to receive truth, not be prejudiced, not with a disposition to find fault, to debate, but to learn with a desire to accept truth. Parents should aid children in the study and preparation of the Sunday-school lesson. Parents should aim to drill their children at home; then at Sunday school it will be a satisfaction for the children to recite, because they know what is contained in the lesson.

TOPIC 4.—"Practical Adaptability of Lesson to the Class."

All teachers should be Christians and keep close watch over the class. Let the teacher ask for the practical points of the lesson, and aim to have pupils answer. We cannot teach successfully unless we practice what we teach. After reading the lesson have each one in class express his or her opinion as to what is the most practical part of the lesson. Study the class; know their needs, then adapt the teaching according to their needs.

TOPIC 5.—"Would it be wise to Appoint a Sunday-school Organizer in Northeastern Ohio."

It was thought not wise to do so. Reason: The churches themselves are better qualified to do that work, having a knowledge of their surroundings. It was suggested that elders and ministers carefully look over their field

and have a committee appointed to arrange to organize Sunday schools, without the aid of a District organizer. It was also suggested that elders encourage Sunday-school workers in reaching out and establishing Sunday schools in territory not yet worked.

TOPIC 6.—"Should the Teacher Love the Class for the Work's Sake, or Work the Class for the Love's Sake?"

The Scriptures teach us that the love of God constraineth us. Love of the truth, love for Christ, should be the incentive to work the class. We love the Sabbath school for the good it has done. God is love; the more we love him, the more we will want to work for him. "We love him because he first loved us." The Savior was willing to deny himself, come to our help. Love for us prompted him to make the sacrifice. Love for truth, love for our neighbor should cause us to work the class. Surely we should not work the class simply because we have a liking or love for that work. We should not preach simply because we love to exercise in that way, but preach because we love the truth, God's everlasting will, and because we love the souls of men.

TOPIC 7.—"Is the Influence of the Sunday School Felt in the District as it Should be? If not, Why not?"

The influence of the Sunday schools of our District is being felt. It is said that fifty per cent of the additions to the church come from Sunday-school scholars. The influence of the Sunday school is reaching out and bringing our neighbors under the influence of the church. We all feel glad for what the Sunday school is doing, and yet it is not doing what it ought. Very many people as yet are not under the influence of Brethren's Sunday schools in Northeastern Ohio. Why not? Because there is too much carelessness, too much indifference manifested among our Brethren in pushing Sunday-school work. We go to Sunday school because it is customary to go. We go, and lack that burning desire to push the claims of God's Word on to the children of men. We have become too formal and lack spirituality. Then our efforts are too close at home. Our influence does not reach out far enough away from home. As a rule Sunday schools are conducted in our churches; only a small portion of our territory is worked. We need more zeal, more warmth. If possible we must cause the influence which is good to reach out farther away from home.

TOPIC 8.—"Our Responsibility in Sunday School in the Age in which We Live."

The responsibility rests upon all of us, old and young. According to our opportunities, so the responsibility. To whom much is given of him much will be required. In this age the opportunities are many. Do we improve them? Never in the history of our church was there a greater demand for workers than now. Every brother and sister has an opportunity to work. Let us embrace these opportunities and clear ourselves before God and man, remembering that our labor in the Lord shall not be in vain.

The singing was inspiring and all felt we had a glorious meeting. **REUBEN SHROYER, Canton, Ohio, July 19.**

Exhortation to Duty.

AS I read from the pen of our dear sister, Mary Stover, I must crowd back the tears, and I say to my companion, *Shame on us here in this free America if we don't live consistent Christian lives, lives that will help to build up those with whom we are hourly coming in contact.*

Brother and sister, are we truly in earnest in the Master's cause? Do we take advantage of every means of grace that is in reach for our strengthening? Do we take hold of our religious duties in our homes in a manner that will recommend us to our children? Are we letting our light so shine at home that our children may feel our religion? Or, are we indifferent and do we allow things to keep us from the house of God or from the duties we owe him in our home? Ah, my dear brother or sister, stop and consider a moment. We have only once to pass this way.

Soon our children will leave the parental home and go out in life for themselves; then they may and will look back for the influence of the old home. And what has it been? I just now think of a brother and sister who taught their children to be faithful under all circumstances. That father and mother had a time to pray with their family. No matter

whether it was harvest or seeding, or how many hired hands they had, or who the social guests were, the Lord's work was not in the background.

Brother, how can you face our dear Father in prayer at church if in your home you do not pray or ask your family to pray? I ask the question, *Are we in earnest?* Or are we going with one wild rush into the things that will (if not guarded) destroy our souls? How can we, in the face of our dear Father, partake of the good things of his unbounded love, use the blessings he sends us day after day without taking time to praise his holy name? Can we walk in his steps and be guided by his Spirit if we are not enough concerned about our walking to ask him to accompany us on our journey day by day? When will we come this way again, or when will we make amends in the minds of our children for the unfaithfulness to our God? Do we want them to follow our example? Then let us leave an example worthy of their following. If we want to have an influence over our dear ones we must live as near the Lord as possible, so that they may feel that, although we make mistakes, father and mother are trying to follow their Master the best they can. For unfaithfulness one may be lost, a near and a dear one. Think of it. "When the Judge shall question us, oh, what shall our answers be?" And what can I offer my Master in exchange for my utter indifference?

The day is fast approaching when we must leave this world, to give up the things that we have allowed to hinder us on our way heavenward. Then think of going empty-handed. We can take nothing with us, and if we have no treasure laid up in heaven, has life been of any value to us? No, no! Sad, indeed, for the one who has been *seeming* to live a Christian life, but like a bubble it is nothing but air when it is tested.

"Tell me not in mournful numbers
Life is but an empty dream;
For the soul is dead that slumbers,
And things are not what they seem."
"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust thou'rt
Was not spoken of the soul."

MARY V. HARSHBERGER,
McPherson, Kans.

From Northeastern Kansas.

THE Mission Board of Northeastern Kansas met in regular session July 3, in Oakland, at the home of Elder C. J. Hooper. There were several calls for help.

Our evangelist reports 156 sermons for the last six months; one baptism. The work in Kansas City is in charge of Eld. I. H. Crist. He reports a growing interest. In the last three months there have been forty-two meetings and 213 personal visits. They have Sunday school, preaching service, young people's meeting and prayer meeting.

From March 4 to July 1 Sister Miller has made 900 personal calls, distributed 4,000 tracts and about 260 GOSPEL MESSENGERS, 100 of which went to jail work.

Brethren and sisters of our District, the Board is needing money, and we earnestly solicit your contributions. Send all money to Geo. A. Fishburn, Overbrook, Kansas.

J. W. MOSER, Sec.

Ozawie, Kans., July 17.

He Would Not Take Down His Sign.

A SHORT time ago, concluding that continued, close, hard work had won for us one day for an outing, we arranged plans accordingly. On the morning of the time set we started with the necessary articles for making such a day pleasant. After going some distance, our appetites began to increase rapidly, and we thought a little addition to our lunch might be needed by noon. Presently coming to a building above the door of which was written in large letters "BAKERY," my husband said, "Here is a bakery. Let's stop and get something." In spite of our disappointment we were amused to learn that the old bakery had been converted into a private dwelling where carpet weaving is done. The old gentleman, who, in more youthful days, had conducted a bakery here, had forbidden the young family, with whom he now lives, to remove his sign. In the words of the young man himself, "The old man won't let us take down his

(Concluded on last page.)

Among the Churches in Sweden.

THE writer, after having secured two months' vacation, decided to visit the churches in Sweden, as well as his parents and friends in the old country.

Leaving New York June 5 with the fast and magnificent steamer "Kaiser Wilhelm der Grosse," we reached Cherbourg, France, the eleventh at 2 P. M., after a very calm and beautiful voyage.

The most noted feature about Cherbourg is its many fortifications. Some twenty big forts surround the harbor and the city, with their deadly weapons pointed towards the ship, but as our mission was one of peace, loading and unloading passengers, we left without molestations.

The same evening at 10 o'clock we touched at Southampton, where we, in addition to landing passengers, also unloaded several million dollars in gold and silver, borrowed by the English government as a help to carry on the war with the Boers. Surely war is not only cruel, but a sure help to degrade and to sink the people and the nations into poverty and distress.

After leaving Southampton we put out for Bremen, which place we reached at 10 o'clock, June 12, and we truly had both a swift and a delightful voyage. The Bremen line is to be recommended, both for its nice and clean rooms as well as for its well-prepared and cleanly-served food.

Kaiser Wilhelm der Grosse, which is at present their finest and swiftest ship, is 649 feet long, registers fourteen thousand tons, and has twenty-eight thousand horse-power, and can in every respect be said to be a floating palace.

The thirteenth I left, via Hamburg, Kiel and Copenhagen, for Sweden, which country I reached after twenty hours' journey, and since that time I have been busy visiting the churches at Limhamn, Malmö, Wanneberga and Kjöfinge, and am happy to report that I found the members in a good spirit, still willing to offer themselves as a living sacrifice for Christ and his church.

I noted that a good many young persons had united with the church since I left, the most noteworthy was a young brother only ten years old and a sister twelve years of age. O how happy the parents are to see their children come whilst young.

The thirtieth we met in Limhamn at a love feast, and as I had not been to any feast for several years it was indeed a feast to my soul. Quite a number of brethren with whom I used to work participated, and I felt happy and thankful to the Lord that he had kept us true; and I hope and pray we may be counted worthy to meet at the big feast above.

The members here I found loving and kind-hearted, but they need somebody who is able to push the work forward, and I hope the Board will be able to find a man suitable for this work.

All the members here join in sending much love to the churches in America.

JOHN O. PEARSON.

Malmö, July 4.

Vacation Talks.

No. 1.—Bad Boys Made Better.

"CAIN was a bad boy," said a six-year-old to his Sunday-school teacher. "Adam was a bad boy first," said his little sister. She told the truth. Boys are bad because their parents were bad before them. The reason parents can trace in their children their own impatience, evil tempers and stubborn wills, is because the children's sins are simply the ripened fruit of the parents' sinning. How this thought should render parents patient in dealing with their innocent children, and stimulate them to do all in their power to lead them early to Christ.

The bad boy is not a new article. He is not an outgrowth of American civilization. He has been on the stage ever since the days of Cain. He is with us to-day, with us to stay. Bad as some boys are, there is good in all of them, and the boy without any bad in him does not belong to this country. It is useless, therefore, to lament the existence of bad boys. They are here and the question with parents should be, What shall we do to make those boys of ours better? Perhaps better, *How shall we proceed to make them better?* There are very few parents who do not desire to have their boys grow better. A large majority of

them do the best they know to make them better. That some of them fail is proved by the crowded reform schools dotted all over this fair land. How sad the thought that well-meaning parents by their very endeavors to train their children are daily fitting them to be lost to usefulness and happiness—lost to God and his church.

To make a boy better several things should be understood and observed. A successful maker of axhandles must first understand the nature of axhandle wood, and secondly he must not attempt impossibilities. He must work with the grain, not against it. To do otherwise would be to spoil the axhandle—to make a bad thing worse. So the parent who would develop a noble man out of the raw material of a boy, be he bad or worse, must know something of the nature and make-up of boys in general, plus the ambitions and desires, the likes and dislikes of his own individual bad boy. The parent should also remember that a boy is not a man, but an undeveloped man; and that it is working against the grain to attempt to put the man into the boy, instead of developing the boy into a man. Treat the boy as a boy and give him a chance to develop into a man.

Among the first things children should be taught is habitual, not occasional, obedience. The time to begin is when they can be "bent" without injury. Here is where many a boy, otherwise as good as the average, is started from bad to worse. Parents idolize the innocent child, letting him have his own way until he has become so fixed in it that much grace and tact are required to lead him into a better way. The lack of kindly firmness on the part of the parent in the earliest years of the child is mainly responsible for the habit of disobedience that must be broken up in later years.

Blessed Lord, we bow before thee in deep humility. We desire to feel more deeply the terrible power of sin in ourselves and in our children, and the danger to which it exposes our homes. Help us to train our children for thee and thy glory. Amen. J. G. ROYER.

Mt. Morris, Ill.

Death of Bro. W. P. Moomaw.

BROTHER MOOMAW lived in the Roanoke City congregation and was one of our most energetic and influential members. In council he was wise and conservative, and for this he was much looked up to in our church work as also in the county and neighborhood where he lived.

For some years he had been treasurer of our church, also a Sunday-school teacher, and seldom was he absent from Sunday school, meeting, or council meeting. Our loss therefore by his death is regarded as great. Before Roanoke City church was organized he was a member of the Roanoke County (Peter's Creek) congregation, which at that time included the territory now in the bounds of Roanoke City congregation.

Brother Moomaw was a member of the Brethren church for nearly thirty years. About four years after he joined he was called to the deacon's office, in which he served for about thirteen years, when he was called to the ministry, which office he held at the time of his death, which occurred May 30, 1900, at the age of 58 years, 7 months and 19 days.

Brother Moomaw was a strong, healthy man until a few months prior to his death. During these last months he suffered much on account of a complication of diseases. Every effort possible was made by his kind companion and sons and the doctors to restore him to health, but all to no avail. Some weeks before his death he called for the elders and was anointed with oil in the name of the Lord. This service he enjoyed very much. He leaves a companion, five sons, an aged father (Eld. B. F. Moomaw), four brothers, one sister and many other relatives and friends to mourn their loss.

P. S. MILLER.

Roanoke, Va., July 16.

What Impressed Me at Annual Meeting.

SEVERAL of those who attended the late Annual Meeting have written about what arrested their attention. I, too, was deeply impressed during the meeting, and also since, and especially after reading Bro. Sharp's analysis of the business of the meeting. My first deep question, while in attendance at the meeting, was, What would the Annual Conference be worth to the Brotherhood and the Lord's cause

if all the brethren were like me? The meeting was worth much to me, but what was I worth to the meeting? And after reading the very small number, as compared with the whole, who took part in the discussion of questions which were before the meeting, I was deeply impressed with the thought, Why do the great number attend these meetings? And my only way to settle it is to say it is because we love the Brotherhood.

Another thing that arrested my attention was the number of brethren on the Standing Committee whose hair was black, and whose faces were radiant with health and the vigor of the noonday sun of life. To this I said a hearty amen. This is as it should be. And I was especially pleased to feel that they felt the sacredness of their position. And I was again made happy to see so many of our young and middle-aged brethren called upon to preach on the stand and in the several churches in town, and to note how earnestly they contended for a deeper work of grace in us all, that we may show to the world the Christ life in our lives. O God, speed the day when the Brotherhood shall show the Christ life to the world.

A. HUTCHISON.

Chips from the Workhouse.

NOTHING succeeds like success. Most persons have a desire to make life a success, but, owing to wrong ideas imbibed from childhood, succeed only in making a final failure. All through the common school life, the college and the university, the youth becomes inspired to climb some ladder of worldly fame. Governors, senators, presidents, great statesmen, kings, queens, emperors, millionaires, generals who achieved great victories on worldly battlefields, etc., are looked upon as examples to copy after, and the youth becomes inspired to put forth his best energies along one or more of these lines, so much applauded by the common herd, and even by Christians.

The facts are the world's Greatest Teacher never mentioned a single one of these lines as being on the line of final success or worthy to be copied after. He taught, "Seek ye first the kingdom of God and his righteousness and all necessary things shall be added." By him the rich man who fared sumptuously every day and was finely clothed, is pointed to as an utter failure, while poor Lazarus, who laid at the rich man's gate full of sores, achieved final success. The rich farmer who intended to build larger barns and store up much goods for many days is by Christ termed a fool, while the humble woman who broke the alabaster box at the proper time, as a loving sacrifice, was so highly applauded that her act of loving service was to be told in all the world where the Gospel is preached. The giving of a cup of cold water in the name of a disciple, the trustful sacrifice of the poor widow who cast all her living into the treasury, the feeding of the hungry, clothing the naked, and visiting the sick, and the imprisoned, rendered without desire and helpful service, are mentioned as on the line of final success. What a contrast between the teaching of the world's Greatest Teacher and the worldly-minded teachers.

DANIEL VANIMAN.

McPherson, Kans.

What are We Doing?

WHY is it that some will give their whole time to the work of the Lord, not seeming to care about planning for self, while others are adding dollar to dollar and acre to acre, and then grumbling because the calls for money come so frequently?

Some may say that all are not qualified to go out in the mission field and spend their time. True, and good it is that it is so; but to be equal with that brother or sister, those who labor day after day on their farms or in their workshop, etc., ought to be willing to give, over and above the cost of raising families and laying by for old age, unto the Lord. Is that strong? Think over it. That is all the first party gets.

Would it not be in harmony with Bible teaching to see that more of our money is spent properly while we are alive, or fix it that we have some knowledge of its outcome after we depart this life? How much richer we might be in another world by using forethought along this line!

Why should a brother paying rent on a piece of land pay more for mission work than one owning several hundred acres? Echo answers,

Why? Ask the first party if he is paying too much, and the invariable answer will be, "Not enough." What about the second?

Sometimes we hear it said: "Better look at home before going into foreign lands to do mission work." That is a very selfish statement in the face of Matt. 28: 19. I don't know that the home work would be favorably accomplished by such people. It takes a broader sense of redeeming grace than that to do mission work anywhere.

You who think it a waste of time and money to carry the Gospel into foreign lands ought to follow Paul in his missionary journeys. Probably some might have told him to convert the people around Jerusalem first. But Brother Paul was too well posted on Mark 16: 15, Luke 24: 47.

Who will be responsible for the untold numbers of heathen dying in ignorance of a Redeemer? The Bible would hold forth the idea that we who have tasted of his great love and mercy are in a measure responsible.

The surest sign that a person has had the blood of Christ applied to his soul is the eagerness he displays in bringing others to the fountain. The less we tell others of the great plan of redeeming love, and the less interest we take in consecrating our time and means to a lost world, the greater will be our condemnation.

How came we to know Jesus? We were born in a land of Bible knowledge. How grand! How thankful we ought to be! Turn the picture to the heathen,—born in a land of idolatry. Who is to blame for the Bible not being there? You, brother or sister, if you do not help to send it.

Of those who are so conscientious about home missions alone, let me ask, Are your neighbors Christians? If not, why? Have you ever spoken to them about Jesus? Are your dealings with them justifiable? Or is there room to remark that they are just as good as you? Does the best of the bargain fall your way if possible? How careful the Christian has to be always to reveal Christ in all his acts. How many calls for meeting, only a few miles away, go unheeded on account of lack of means! How many Sunday schools might be instituted where the Brethren are unknown if some persons would show more determined zeal—possibly not far from your door.

"Go, labor on! spend and be spent,
And strive to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?"

Do we possess this spirit? If we do we will also be doing the Father's will. What is it? Carry the news of salvation to all the world.

The heathen is our brother,
Across the briny water;
The saving grace for every host,
Must go to him ere he is lost;
By us, from God, our Father.

JOHN W. LEAR.

Atwater, Ill.

Sunday-school Meeting of Southern Ohio.

THE Sunday-school meeting of Southern Ohio will be held in Upper Stillwater district, one mile north of Bradford, August 15.

PROGRAM.

Address on Tuesday evening, August 14, "The Sunday School, the Church School."—B. Trout.

Wednesday.

- 8:00—Devotional Exercises.
- 8:20—Address of Welcome.—J. M. Stover. Response.—D. M. Garver.
- 8:30—"The Home Department of the Sunday School."—Lizzie D. Rosenberger, L. A. Bookwalter.
- 9:15—"Parental Responsibility."—Mrs. J. C. Klepinger, Jno. Calvin Bright.
- 10:00—"The Superintendent's Place During the Sunday School."—Chas. C. Stebbins, Emma Franz.
- 10:45—"How Improve the Song Service."—A. L. Klepinger, S. Z. Smith.
- 11:20—"The Yeast of the Sunday School."—Lucy Brumbaugh, I. J. Rosenberger.
- 11:45—Song, No. 89; adjournment.

Afternoon.

- 1:20—Singing.
- 1:30—Miscellaneous business and roll call of superintendents.
- 2:10—"The Teacher before His Class."—J. F. Souders, H. M. Barwick.
- 3:15—"How to Make the Sunday School go."—Anna Deardoff, P. B. Fitzwater.
- 4:00—Song 87; adjournment. Song service conducted by Frank Weimer from "Gospel Songs and Hymns No. 1."

COMMITTEE ON PROGRAM: D. M. Garver, J. Q. Helman, Jacob Holliday, Wm. Swinger, Levi Minnick.

OUR BOOK TABLE.

Cram's Magazine is more profusely illustrated for July than ever before and it has been unusually successful, as well, in its aim to be ranked as the most "up to date" of the magazines. Spencer Townsend takes his readers through the Paris Fair in a way that is very realistic. Victor Kenyon offers an amount of interesting and important information on the present situation in China that we have not seen equalled elsewhere. Editor Clare in a new department of the happenings of the month reports many events of vital import in the world's doings, as well as continuing his regular reports of the Anglo-Boer War and the Philippine Insurrection, and beginning a new series on the Chinese embroglio. To these new articles, with profuse illustrations, are added Editor Murray-Aaron's regular departments of Books of the Hour, Young People, and a continuation of his Hygiene Series. Prof. Allen's "Possibilities of Our Foreign Trade" continues and grows in value for thinking Americans; he also has a most instructive and readable article on "The Adulteration of Foods and Drinks." Rev. Mr. Johnson contributes a thoughtful paper on "The Decrepitude of China," with an excellent map. This map is of special value.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BLUBAUGH.—In the Middle Creek congregation, Pa., July 4, 1900, Susanna Blubaugh, aged 63 years, 10 months and 22 days. Deceased was the mother of three children, one of whom preceded her. She was a member of the Brethren church for thirty-five years and lived a devoted Christian life. Services in the church of God, by the writer, from Isa. 34: 17. Interment in the Lutheran cemetery, Kingwood, Pa. **SILAS HOOVER.**

BURNS.—At Bolar, Va., May 13, 1900, of pneumonia, Mrs. Sarah Burns. She was a member of the M. E. church. She leaves a husband and five children, two being married. **VENA S. BUSSARD.**

BROWN.—At her home near Dawson, W. Va., May 28, 1900, of heart failure, Sister Susan A. Brown, aged 53 years and 8 months. The deceased was a daughter of David Frantz. She was born in Franklin County, Va., and united with the Brethren church in her youth. Her husband and two children preceded her. She leaves two sons and three daughters. **A. W. FRANTZ.**

BARTON.—At his home in the Red Oak Grove congregation, Va., of consumption, Bro. Michael Barton. He united with the Brethren church last April. He bore his sickness with Christian fortitude. He leaves a wife and four children. Services by Eld. W. H. Naff. Interment in the Red Oak Grove burying ground. **ASA BOWMAN.**

DAVIS.—At Harman, W. Va., June 15, 1900, of consumption, Sister Alice Davis, wife of Bro. John Davis. She leaves a husband and two small children. Services by Bro. Jonas Fike. **CORA HARMAN.**

DEVILBISS.—In the Monocacy congregation, Md., July 9, 1900, Sister Sarah Devilbiss, nee Diehl, aged 67 years, 3 months and 24 days. She was married to Geo. C. Devilbiss Dec. 2, 1852. She united with the Brethren church fifteen years ago and remained faithful. She suffered for some time with rheumatism. She was the mother of ten children. Four sons and four daughters are living. Services at Rocky Ridge by elders T. J. Kolb, D. K. Saylor and J. S. Weybright. **SAMUEL WEYBRIGHT.**

DUNCAN.—In the Fairview congregation, Douglas Co., Mo., of dropsy, Bro. Jackson Duncan, aged about 64 years. He came from Virginia several years ago. He was a member of the Brethren church for a number of years. He suffered for a long time, and could not lie down for six weeks before he died. He leaves a wife and several children, nearly all married. **LIZZIE DICKERSON.**

FUNDERBURG.—At the home of his son-in-law in the Mineral Creek church, Leeton, Johnson Co., Mo., March 19, 1900, of consumption, Bro. Geo. K. Funderburg, aged 49 years, 7 months and 21 days. Deceased was born in Clark Co., Ohio. Feb. 24, 1876, he was

married to Sister Lydia Smith. His sufferings were borne patiently and he died with that sweet peace, of which only God's children know. He was ever an active and faithful member and deacon of the church, having come to Christ in his young days. He leaves a faithful wife and three children, all workers in the church. Services by Eld. J. M. Mohler, assisted by Eld. M. Mohler. **J. MOHLER.**

FOURMAN.—In the Ludlow congregation, at Painter Creek, Ohio, June 26, 1900, Susannah Fourman, nee Dell, aged 26 years, 4 months and 11 days. Deceased was born Feb. 15, 1874. She leaves a husband, four small children, a sister and kind parents. Services by Eld. Tobias Kreider, assisted by Geo. Wright, of the Christian church. Interment in the Newcomer cemetery. **LEVI MINNICH.**

JEFFREY.—In the Ellick congregation, Somerset Co., Pa., June 10, 1900, Sister Ann Jeffrey, nee Berkebile, aged 68 years, 8 months and 1 day. Services by the writer, from Eccl. 7: 1. **W. A. GAUNT.**

KINTZER.—In the Maumee church, Deacon Co., Ohio, July 10, 1900, Bro. Christian Kintzer, aged 70 years, 8 months and 3 days. He was afflicted with shaking palsy for twelve years. He leaves a wife, one son and one daughter. Services by the writer. **CHRISTIAN KRABILL.**

KECKLER.—At her late home near Weaver's Station, Ohio, June 5, 1900, Julia Ann Keckler, nee Dunaway, aged 72 years, 5 months and 14 days. She emigrated with her parents to Fairfield County, Ohio, about 1831. She was united in marriage to George Reynolds Jan. 17, 1851, who died Dec. 17, 1857. Her second marriage was with John Keckler, May 26, 1859. This union was blessed with four sons and one daughter. She and her husband united with the German Baptist Brethren church July 30, 1897, receiving the rite of baptism at the writer's hands. Her last days were full of suffering, which was borne with Christian fortitude, leaving the blessed assurance that she has gone to dwell with her Savior. Services from the Union church, Fort Jefferson, Ohio, by the writer, assisted by Henry Baker. **A. G. CROSSWHITE.**

LIVNGOOD.—In the Ellick congregation, Pa., July 6, 1900, Bro. Jacob D. Livngood, aged 61 years, 3 months and 4 days. Bro. Livngood died very suddenly of heart failure. He was a son of the late Eld. David Livngood. He was twice married, the first time to Lizzie, daughter of John W. Beachy and again to Mrs. Elizabeth Beachy. His faithful wife, one son and one daughter survive her. Services by the writer from Matt. 25: 13. **W. A. GAUNT.**

LINARD.—In the bounds of the Sugar Creek church, Ill., May 29, 1900, Bro. Eli Linard, aged about 60 years. He was a faithful member of the Old Order Brethren. Services in the Brethren's house by brethren Jacob Frantz and Amos Brubaker. **MRS. J. M. MASTERSON.**

MILLER.—In the North Star congregation, Ohio, June 14, 1900, Virgil, son of Bro. Henry and Sister Elizabeth Miller, aged 1 year, 3 months and 23 days. The deceased leaves father, mother, four brothers and three sisters. One sister preceded him to the spirit world. Services by Eld. Tobias Kreider. Interment in the Abbottsville cemetery. **LEVI MINNICH.**

METZGER.—In the Eel River church, Ind., June 26, 1900, Sister Mary Ann Metzger, aged 55 years, 8 months and 22 days. Services by elders Samuel Leckrone and Leander Pottinger. **EMANUEL LECKRONE.**

SHORB.—Near Minot, N. Dak., April 27, 1900, John F. Shorb, aged 1 year, 6 months and 3 days. **A. B. PETERS.**

SHORB.—Near Minot, N. Dak., May 3, 1900, Charles W. Shorb, aged 10 years, 1 month and 29 days. These were the sons of Brother and Sister D. M. Shorb. They emigrated from Maryland last spring and died of scarlet fever. Services by the writer. **A. B. PETERS.**

SWITZER.—At Adrian, Mo., Dec. 7, 1900, Abe Switzer, aged 41 years and 6 months. He united with the Brethren church when quite young and continued faithful. Services by Eld. G. W. Lentz. **MRS. MYRTLE SWITZER.**

SIDERS.—In the Sugar Creek congregation, Ill., June 20, 1900, Sister Mary Siders, aged 48

years, 9 months and 9 days. She was the wife of friend Leander Siders. Sister Siders united with the Brethren church in early youth and remained faithful till death. She had been a sufferer from chronic ulcer since ten years of age, but bore it patiently. She left a husband and eight children. Services by Bro. J. H. Brubaker and Mr. Alexander, of the Baptist congregation in their house in Auburn. **MRS. J. M. MASTERSON.**

SHELLABERGER.—In the Mercer church, Ohio, July 1, 1900, Sister Elizabeth Shellabarger, nee Souders, wife of Eld. John Shellabarger, aged 78 years, 3 months and 4 days. Of ten children two preceded her. She was a consistent member of the Brethren church for nearly fifty-six years. **LIBBIE MILLER.**

STOKER.—In the bounds of the Hickory Grove church, Miami County, Ohio, June 24, 1900, of paralysis, Sister Justina Stoker (nee Genesman), aged 42 years, 5 months and 5 days. Services by the Brethren from Ps. 102: 24. **JACOB COPPOCK.**

SWANK.—In the Cerrogrado church, Cerrogrado, Ill., June 29, 1900, Sister Mary Swank, aged 78 years, 9 months and 11 days. She was born in Ohio. She was a member of the Brethren church for sixty years. For over one year she has been an invalid, but bore her suffering patiently. She leaves an aged husband and four children. Services by Brethren G. W. Cripe and John Arnold. **ANNA E. BOWMAN.**

THOMAS.—In the bounds of the Saline Valley church, near Culver, Kans., June 20, 1900, Bro. Wayne Thomas, aged 70 years, 4 months and 27 days. He lived a consistent member of the Brethren church for many years. The last three years of his life were years of great suffering, yet he bore it all with Christian patience. He leaves a wife, three sons and five daughters. Services by Bro. Talhelm. **CLARA T. BRANDT.**

UNGER.—In the bounds of the Ludlow church, Darke Co., Ohio, June 27, 1900, Sister Perlle Irena Unger, nee Buckingham, aged 21 years, 3 months and 15 days. Deceased was born in Darke County, Ohio, March 7, 1879. She was married to Charlie Unger July 24, 1897, and was baptized four days before her death. She leaves a husband, father and mother, four brothers, two sisters and many relatives. Services at U. B. church at Abbottsville. Interment in Abbottsville cemetery. Services by brethren Tobias Kreider and S. Z. Smith. **LEVI MINNICH.**

WAGONER.—In the Ellick congregation, Pa., June 16, 1900, Sister Joana Wagoner, nee Harsberger, aged 33 years, 9 months and 3 days. Services from Job 14: 10-14 by the writer. **W. A. GAUNT.**

WISE.—In the Nokesville congregation, Va., July 6, 1900, S. F. Wise, aged 6 months and 6 days. Deceased was the only child of Bro. Henry and Sister Mary Wise. Services at the Valley meetinghouse by Bro. J. S. Holsinger, assisted by Bro. J. C. Beahm. Text, Rom. 6: 9. **PHOEBE SHAFFER.**

YODER.—In the Irvin Creek congregation, Wis., July 8, 1900, Brother Christopher Yoder, aged 60 years, 10 months and 21 days. Services by the writer from 1 Thess. 4: 13, 14. **JOHN P. BOWMAN.**

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CORRESPONDENCE.

(Concluded from page 401.)

sign." Odd enough it seems to have on the outside a sign so much in contrast to the work done within. Yet how many people are doing that very thing. A man or woman wears the badge of religion which says, "A follower of Christ;" but acquaintance with the daily life finds it so different from the sign that instead of the plain garb telling of a consecrated heart, it only hides from human eyes the weaving done inside by Satan's loom.

Our principle of simplicity in dress is very commendable, but we need to watch closely lest we be inconsistent. Let us examine. Do we profess to be children of God and yet look like children of the world? Have we put on the "new man," Christ Jesus, and still allow the "old man" to retain his sign? And again, on the other hand, are our daily dealings in harmony with our profession of honesty and uprightness or are we dishonoring the badge we wear by unchristian conduct?

"O consistency, thou art a JEWEL."

HATTIE Y. GILBERT.

Lawrence, Kansas.

From Chestnut Grove Church, W. Va.

ON Saturday, July 7, I left home for Glade, a station on the C. & O. R. R., where we had two members living, Bro. Thomas Harrow and wife. We met at night in their schoolhouse with a fair congregation, and also next day. At the close of this service, seeing that the Holy Spirit was moving in our midst, I gave an invitation, and while we were singing two came forward, which caused quite a feeling. Seeing so many wrought upon, I decided to speak a few more words, and while speaking two more came forward. It seemed that caused all in the house to rejoice. We then went to New River where we administered baptism.

This was the most impressive baptismal service I ever witnessed. Some were weeping for joy and others on account of sin. After this service was ended another man came to be baptized. But for justifiable reasons we deferred his case. There are a number of others that are almost persuaded.

The Brethren have visited the place only twice before. But many of the people remembered hearing brethren A. Hutchison and J. S. Flory many years ago.

Bro. Harrow is a very zealous worker. He reads the MESSENGER and then takes it to his neighbors. We promised to visit them soon again. We feel that this point needs careful attention. While our time is all occupied, we are willing to make a greater sacrifice when so many are begging for the Bread of Life.

Brethren, pray that the work may not be hindered.

A. B. DUNCAN.

Oak Hill, W. Va., July 16.

Let Us Do More for the Starving of India.

A FEW days ago I was deeply impressed when looking on a picture of some of the starving of India. One side represented a missionary lady with a large number of starving men, women and children around her, some little ones on her lap, some standing by her side and some looking her in the face and crying. I thought, How many, like Lazarus, desire to be fed with the crumbs which fall from our tables.

The other picture showed a group of dead bodies lying on the ground, to be consumed by the worms and the fowls of the air. Let us open our hearts, and that will enable us to reach our pocketbooks and help the starving people. They are dying for want of temporal as well as spiritual food.

The head of our government will set apart a thanksgiving day in the near future. Let us thank God for his blessings to us and show appreciation of them by helping the needy. Let us also ask ourselves the question, Are we doing what we could? W. P. CRUMPACKER.

Cloverdale, Va.

In the Mountains of Virginia.

I AM now engaged in a meeting on Catawba, between Linker and North Mountains. Bro. John Clark and wife are the only members near here. The Brethren have had occasional meetings here for a number of years. Our congregations are fair.

We are surrounded here by some of the

grandeurs and curiosities of nature. The towering mountains with their rocky, cragged heads overlook this country. Among the caverns and cliffs, brain finds a safe retreat from many of his foes.

Here on Brother Clark's farm is the famous "Flowing Spring," an intermittent spring, which, at intervals, discharges large volumes of beautiful clear cold water. Hundreds of people come here and watch and wait for the moving of the water.

"The Murder Hole, a large precipitous cavern, that for its massiveness and sublimity, rivals Natural Bridge," is near here, and in company with others we explored and beheld its beauties. In its embrace all is silent save the occasional dripping of sparkling waters. We raised our voices in song and were surprised to note the ease with which we could sing. Surely these caverns show forth the handiwork of God.

C. D. HYLTON.

Daleville, Va., July 18.

The Distant Future.

PROF. OTIS T. MASON, of the United States Museum, has been telling some interesting things regarding the distant future of man. He says:

"Man of the distant future will occupy a belt near the equator. The earth is cooling and as a result the Eskimo must leave the polar regions. Later the Yankee must quit New England. All savage people will be eliminated from the earth. The entire human race will be brunette. The brain will be larger and will admit a much greater blood flow to carry on the work of the mind. Man will be stronger physically. His hands and feet will be much smaller. Labor saving machinery will reduce physical labor, but an increase of athletics will make the race stronger. Disappearance of small printing type will leave the eyes much stronger. The ear can never take the place of the eye until some other heavenly body can be substituted for the sun. The hat will vanish and the hair will improve.

"The home of this age will be a great communal dwelling, where all people of the same kinship will live under the same roof—children, parents, grandparents, uncles, aunts, and cousins. Rapid transit will eliminate sky scrapers. Co-operation will become more necessary. Separate establishments, such as the corner grocery, will be considered absurdities of bygone days, as will also the keeping of servants. Chemically pure drinking water will free the cells of the body from mineral matter and permit man to live to the age of Methuselah. Compressed foods will never come into use. If they should the stomach would atrophy (shrive) and become useless. The death of an infant will be an exception, whereas to-day one-half of the human race never mature. The deadly microbe will suffer the fate of such dangerous animal pests as have already been made extinct. People who spread disease will be considered as enemies to mankind—punishable by severe penalties. Dress will be more perfectly adapted to comfort, health, longevity, and beauty. It will never be deprived of ornamentation, and women and men will never dress alike."

Should Jesus delay his coming several thousand years man might be able to bring about some of these conditions, and possibly the most of them. But we look for the return of Christ. He is to come to the earth upon the clouds of heaven, every eye shall behold him as he comes and he will take up his abode at Jerusalem, and from that point rule the earth for a period of one thousand years. The curse of the earth will be removed, her climate will doubtless be so modified that people can live near the poles, while the days of man will be so greatly lengthened that very few will die before reaching the age of one hundred years. Then Satan will be bound, wars will cease, the golden rule shall be the standard between man and man, and for ten centuries prosperity and the Eden condition shall prevail.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

- Aug. 10, District of Texas and Southwestern Louisiana, at Dallas, Texas.
- Sept. 7, District of Northern Missouri, in the Pleasant View church. Ministerial Meeting day before.
- Sept. 20, 8:30 A. M., District of Middle Iowa, in the Marian church.
- Sept. 21, 9 A. M., District of Oregon, Washington and Idaho, in Damascus meetinghouse, Portland, Oregon.
- Oct. 5, District of Southern Iowa, in Mt. Etna church.

LOVE FEASTS.

- Colorado.—Sept. 8, Grand Valley.
- Idaho.—Sept. 15, Nampa church.
- Illinois.—Sept. 11, 12, Woodland church.
- Sept. 15, 5 mi. northeast of Mt. Vernon.
- Indiana.—Aug. 23, 2 P. M., Ogans Creek.
- Sept. 6, 10 A. M., Bel River church.
- Sept. 7, 10 A. M., Bear Creek church.
- Sept. 8, 10 A. M., Somerset church.
- Sept. 12, 4 P. M., Pipe Creek.
- Sept. 13, 10 A. M., Beaver Dam.
- Sept. 14, 10 A. M., Buck Creek.
- Sept. 14, 2 P. M., Greentown ch., Plevna.
- Sept. 14, 10 A. M., Buck Creek church.
- Sept. 15, 2 P. M., Huntington.
- Sept. 21, 5 P. M., Turkey Creek.
- Sept. 21, 4 P. M., Turkey Creek cong., Gravelton.
- Sept. 28, Salem congregation.
- Sept. 29, New Hope, Seymour.
- Sept. 30, 10 A. M., Clear Creek.
- Sept. 29, North Liberty.
- Sept. 29, 2 P. M., Middle Fork.
- Sept. 29, 4 P. M., Washington.
- Sept. 29, 5 P. M., Shipshewana.
- Sept. 30, Muncie.

- Iowa.—Aug. 16, South Ottumwa.
- Sept. 1, 2, 11 A. M., Crooked Creek.
- Sept. 7, Libertyville.
- Sept. 7, Franklin ch., Decatur County.
- Sept. 8, Des Moines Valley, country church.
- Sept. 8, 9, Des Moines.
- Sept. 8, Wayman Valley.
- Sept. 15, 16, 10 A. M., Franklin county church.
- Sept. 15, Grundy County.
- Sept. 15, 11 A. M., Deep River.
- Sept. 21, 2 P. M., Pleasant Hill.
- Sept. 29, 2 P. M., South English.
- Oct. 13, 3 P. M., Fairview.
- Oct. 20, Greene.

- Kansas.—Sept. 1, 2 P. M., Saline Valley, at H. Talheim's.
- Sept. 8, 10 A. M., North Solomon church.
- Sept. 22, 23, 2 P. M., Sabatha.

- Maryland.—Sept. 8, Maple Grove congregation.
- Sept. 15, Fairview.

- Missouri.—Aug. 4, East Prairie.
- Sept. 29, Fairview church, near Cherry Box.

- Nebraska.—August 11, South Loup ch., 7 mi. northeast of Miller.
- Sept. 8, eight miles northeast of Arcadia.
- Sept. 29, Junata.

- North Dakota.—Sept. 22, 5 P. M., Des Lacs Valley ch., near Kenmare.

- Ohio.—Sept. 15, 10 A. M., Maumee church, Defiance Co.
- Sept. 29, 10 A. M., Logan.
- Sept. 29, 10 A. M., Lick Creek ch., 1 mi. S. W. Bryan.

- Oregon.—Aug. 8, Coquille Valley.

- Oklahoma Territory.—Sept. 8, Prairie Lake, Union church.
- Sept. 8, Bethany.
- Sept. 15, 4 P. M., Oak Creek cong., near Canute.

- Pennsylvania.—Sept. 7, Montgomery.
- Sept. 8, 3 P. M., Greenville.
- Sept. 9, 30 P. M., Spessville, Quemahoning.
- Sept. 15, Prairie City.
- Sept. 20, 3 P. M., West Johnstown ch., Roxbury.
- Oct. 6, 21, 30 P. M., Maple Glen.
- Oct. 6, 4 P. M., Reven Run.
- Oct. 13, 14, Shirleyburg.
- Oct. 27, Ephrata.

- Texas.—Aug. 11, Manvel.

- Virginia.—Sept. 15, 3 P. M., Manassas.

- West Virginia.—Aug. 21, Beaver Run congregation.
- Sept. 8, Eglen.
- Sept. 15, Miller church.
- Sept. 29, 30, Alleghany.

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That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times Face-forward is Christian Baptism;

That Feet-washing, as taught in John 13, is a divine command to be observed in the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That a Non-Conformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 14: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallably safe.

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THE GOSPEL MESSENGER.

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 38.

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No. 31.

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EDITORIAL MISCELLANY.

It is possible now to believe that the greater part of the foreigners in Peking are still alive, or were ten days ago. Great Britain has received from her minister a cablegram, dated July 21, stating that the legations had been under fire from the Boxers for a number of days, but that on July 16 an armistice had been arranged and the firing had ceased. The message stated that some of the English had been killed and a number wounded. Word has also been received from the German, Russian and Japanese officials, all reporting that the legations were yet safe, though threatened by the rebels. It now appears that China may be holding the foreigners in Peking as hostages, awaiting the movement of the foreign troops which are being collected in China. Should the powers attempt to march their combined forces to Peking, with a view of relieving the foreigners, then every one of them is to be murdered. In fact, it seems to be the intention to kill every foreigner in the Empire. Forty British, American and French missionaries are reported to have been massacred at one point. In sending his troops to China the German Emperor told them to show no mercy. This of itself has created quite a sensation. And so, to take things as a whole, the outlook is anything but encouraging.

SOME of the Sioux Indians think that they have a case against China that should be urged at this time. They claim that a tradition has been handed down among them to the effect that long centuries of years ago their ancestors were driven to the sea by a race having hair like a woman and eyes like a cat. And being thus driven out they made their way to the American continent, where they were found by Columbus and others. They now believe that the Chinese were the people who drove their ancestors out of Asia, and think that they ought to enlist, go and help fight the yellow race so as to revenge their fathers. This is a long while to carry a

grudge, for if they were expelled from China it must have occurred thousands of years ago. Besides, they got into a far better country than the one they left, and instead of seeking to punish their old enemy they ought to be thankful that the thing happened as it did. So far as tradition is concerned it probably contains some truth, for it is generally believed that the North American Indians came from eastern Asia. They probably crossed from Asia to Alaska at Behring Strait, near where there is at this time a large gold mining camp. From there they made their way south along the coast, forming settlements here and there as circumstances and conditions favored. Then what followed we have no way of knowing, for only silent ruins remain to tell the story of a mysterious race. It is, however, remarkable that the tradition, here referred to, should be handed down from one generation to another for thousands of years.

It is surprising what it costs to erect penitentiaries and care for the thousands of criminals. Probably most of the inmates of these institutions are there because of whiskey, either directly or indirectly. Some idea of what is required to feed the convicts may be had by studying the bill of fare set forth in the report of the celebration of the Fourth by the inmates of the penitentiary at Jefferson City, Mo. But remember that this is for one State only. It is said that the dinner consisted of 7 barrels of flour for light bread, 3,000 pounds of ham, 50 bushels of Irish potatoes, 250 heads of cabbage for slaw, 40 gallons of pickled beets, 10 bushels of old onions, 1 barrel of vinegar for beets and slaw, 246 bottles of pepper sauce, 26 pounds of black pepper, 1,300 pounds of gingersnaps and 9 barrels of lemonade. For breakfast the men had 2,000 pounds of baked hash, 250 pounds of butter, 300 gallons of coffee, 100 pounds of sugar and 500 pounds of light bread. For all this the public has to pay and the thing goes on from year to year with but little prospect of improvement until the Millennium comes. Then the devil will be bound, the saloons closed and the penitentiaries can be used for a more agreeable purpose.

A SCIENTIST asserts that the great city of London, with her millions of souls, rests above an immense subterranean lake. This has set the people of the world's metropolis to thinking and figuring. If there is below the city a great body of fresh water why may it not in some way be utilized? A committee has been appointed to look into the matter. It is suggested that an artesian well be sunk and a test made of the water and its possibilities. Should the one well prove successful hundreds of others will be sunk and the city supplied with cool fresh water from an heretofore unexpected source. Just what effect the piercing of this great roof above the lake will have on the formation no one can tell. But to the timid it might seem a little dangerous to live in a large and populous city that rests above a lake. But so it is, none of us seem to know just what there is a few hundred, or a few thousand feet below us.

PROBABLY it is not generally known to most of our readers that there are at Dahlonega, Ga., extensive gold mines that are attracting a great deal of attention. Prior to the year 1861 these mines were very largely worked, and produced a vast amount of the yellow metal, the output being not less than \$7,000,000. On account of the war mining operations were practically discontinued. Within the last few years a wealthy company has been organized, com-

posed of Ohio men, with a capital of \$20,000,000, who propose to open up the mines and carry on the business on a most elaborate and scientific plan. The plant just erected is said to be the largest and best in the world. The gold in these mines is thought to be practically unlimited, but very difficult to separate from the other ores and rocks with which it is found. The ore is also rich and easy of access. The climate of this part of Georgia is most favorable, it being far enough south to place it out of the reach of severe cold, and high enough to afford pure and refreshing air. Hundreds if not thousands of men will be employed in carrying on the extensive mining operations. It is remarkable that these rich mines should lie here, at our doors, untouched for years while thousands of men in search of gold risk their lives in the cold regions of the far Northwest. But so it is in temporal as well as spiritual matters. People can often see the valuable prizes in the distance far better than those at their feet.

THE ornamented coffin is not a thing of modern times; it was used extensively among the ancients. In Nippur, Ur of Chaldea, there was recently found in a brick vault of the Roman period a wooden coffin, entirely decayed, but originally doubtless of fine workmanship. Alongside of it were found silver handles, and partly on the bones some gold plates, and also a number of ornaments. The bones indicate that the man occupying the coffin was very tall. For thousands of years the robbing of the graves in the East has been going on, but this one being below the floor of a chamber had escaped the fate of the others. Other valuable gold and silver ornament finds are reported in this locality, and also in among the ruins of ancient Babylon along the river Euphrates. A native boatman, pushing his boat along the river wall, chanced to strike his pole against a vase occupying a niche in the wall, breaking it, and out of it poured into the water a number of gold coins of an early period, only a part of which were recovered, those remaining in the vase being carried away by the boatman. These finds of gold, silver and ornaments among the ruins in the Bible lands are encouraging a more diligent search for other earthly treasures; not many people, however, seem inclined to search for the hidden treasures of truth in the Bible itself.

THE assassin's bullet has done its cruel work in Italy. Last Sunday evening, as King Humbert of Italy was entering a carriage at Monza, his summer home, three bullets were fired at him, one piercing his heart. He fell back and expired inside of a few minutes. The assassin tried to escape, but was captured, and with some difficulty was saved from the fury of the people. King Humbert was very popular with his people and was held in high esteem by the rulers of Europe. He was born in 1844, ascended the throne in 1878, and ruled his country with energy and fair discretion. The heir to the throne is Victor Emmanuel, who is about thirty-one years of age. Very little is known of his ability, but, to say the least of it, he has on his hands a difficult task. Italy is enormously in debt. The rural sections are more or less neglected, and in most parts there is a general lack of enterprise. To make the task still more difficult, the Pope aspires to the temporal as well as to the spiritual rulership of the kingdom. Then the socialist element is growing stronger each year, while the anarchists are seeking every opportunity to get in their deadly work. This is the second attempt made on the King's life, the first having been made soon after he was crowned.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

ASSURANCE.

It comes to me more and more,
Each day as I pass along;
The love of the Father eternal
Is over us, tender and strong.
'Tis not alone in the sunshine
Our lives grow pure and true;
There is growth as well in the shadow,
And pain has a work to do.
A message comes in the heartache,
A whisper of love in the pain;
The pang we have fought and conquered
Tells the sweet story of gain.
So it comes to me more and more
As I enter upon each new day;
The love of the Father eternal
Is over us, all the way.

—Susan P. Elder, in the Examiner.

THE POSITION OF BAPTISM IN THE GOSPEL PLAN OF SALVATION.

BY LEVI MOHLER.

In Two Parts.—Part One.

THE work of God is carried on by principle, otherwise called law. Principles have the quality of existing in most simple form, from which they develop into system, in some cases, very great and complicated. God's plan is to base a work on a principle and to carry it out by the development of the one principle, rather than by the addition of others.

Within the acorn is a life principle that in the course of its work develops into a mighty oak, where it holds ten thousand parts in one living system. From its form in the oak it returns unchanged into other acorns ready to develop into other oaks. This quality for expansion, and reduction belonging to principle, affords the basis of the argument in the following article in which it is assumed that the Bible is the story of the great redemption principle in its progress and development and work from out of Eden on earth to within Eden in heaven.

We wish to look at it as it appears in the Gospel, where it is assumed that the entire plan of salvation is enfolded complete within its initial rite—Christian baptism—and where it is wrought out complete by the baptismal act. Thence it is developed into the Gospel to guide all the subsequent acts of life—in short, baptism is the Gospel in embryo, while the Gospel is baptism developed. The initial rite embraces the entire Gospel in principle. Obedience to the Gospel pursues the principles in detail that were wrought out in most simple form, but complete in baptism.

The redemption principle as present in baptism and developed in the Gospel appears in three branches, which we will regard as separate, though most closely connected. Accommodating this fact, baptism appears as three receptacles instead of one, for the basic principles of the Gospel. These three are the symbol or type of death, of burial and of resurrection, each of which is wrought out in the baptismal act.

It is assumed that a Bible symbol, as an initial rite, is the embryo form of a great Bible principle. The covenant into which the symbol introduces is the developed form of the same principle. Such was circumcision to the law; such is baptism to the Gospel. And the three symbols composing baptism represent three departments of the one Gospel, and corresponding departments of Christian experience.

The three symbols of baptism refer directly to Christ's death, burial and resurrection; and it is assumed that the great principles, wrought out in these three events, are reduced, like an oak into an acorn, to be contained complete within the symbols composing baptism. Here they are embraced by the baptized, who thereby acts out in embryo the same principles as were wrought out by Christ in

his death, his burial and his resurrection, with the result that within his soul an actual death, burial and resurrection with Christ takes place, and a child of God is brought forth, that stands in the same relation to God, his heavenly Father, as does Christ, his elder Brother; and furthermore the principles embraced in baptism afford the basis upon which shall rest the entire future Christian life, so that the relation attained in baptism is maintained ever afterwards by following the Gospel, which is the developed form of the great principles embraced in baptism.

To note more clearly the working of this fact, we will examine separately the symbols of baptism and will first trace from beginning to end, the principle embraced in the baptismal symbol of death. This symbol is Christ's great death, reduced to its simplest form, to be wrought out by the followers of Christ, in which they die with him in soul, but not in body. The outward act of the body is most simple and not to be compared with Christ's physical death; but the inward death of the soul is reality and joins the soul with Christ in death. When Christ died there was arrayed against him every power of sin, in evil spirits and evil men. Christ was standing for right, and Satan was endeavoring to overthrow him. In the issue Christ died, seeming to give the victory to Satan, but really entering the way to the victory of the resurrection. When the follower of Christ comes up to the baptismal death, there is arrayed against him the same power and effort of Satan in every sin, evil habit, and association of the past, but resisting them all he stands with Christ for the right and for God, and embraces the same death with Christ as enfolded in the baptismal symbol. Christ's agony of soul approaching his death is duplicated in the experience of the one coming to the baptismal death, wherein every unholy relationship is renounced and severed through experience equaling the agony of death. The baptismal death is really, in the sense of total suspension of function in which the soul becomes insensible, inactive,—dead to the things of sin to which before it had been alive. In this state of death, sin has no longer power over the soul. It is dead with Christ unto sin, and has no longer feeling or activity to respond to sin.

The baptismal death, then, is actual and real as to the soul, and is identically the same as Christ's death on the cross, it being the same death wrought out in the simplicity of symbol, which he wrought out in all fullness and awful reality. There were legal features in Christ's death which are also present in baptismal death of his followers. The world's sin was laid on Christ, with all its guilt and condemnation. The law decreed that the soul "that sinneth shall die." In Christ's death he paid the penalty of the sins that were laid on him, and satisfied the demands of law concerning the sin of the world, so that every one that is born in the world is free from guilt and condemnation for the world's sin, and remains in this state towards God and the law until he commits sins of his own; then he is condemned to die with his own sins. The penitent sinner comes up to the baptismal death, and there dies with Christ and pays identically the same penalty for his own sins which he bears as Christ paid for the world's sin which was borne by him, with the result that as Christ was justified from sin and freed from its condemnation and guilt, so the one dying with him is freed from guilt by paying the penalty of the law. This is not saving himself from sin except by laying hold of the means which God provided for his salvation, by which the decree of a just law is carried out, but in such a manner as not to eternally destroy the soul in death.

Thus we find that the legal features of Christ's death, with respect to the world's sins which he bore, are carried out in the baptismal death with respect to his own sins borne by the baptized, by which he became logically and legally justified from them by paying the penalty of the law; he becomes entirely free from guilt and condemnation for sin.

Against its parents' command a child may go into the mire. When it pays the penalty prescribed it is no longer guilty before its parent, but is justified

and free; but this does not cleanse it from the filth and mire. It still requires to be washed, and then it is clean. Likewise the sinner may pay the law's penalty of death for sin, and be free from guilt, but he must yet be washed in Christ's blood which flowed in his death for cleansing all sin. Coming to this fountain, in baptismal death with Christ, the soul is made pure, clean and holy in the sight of God, as well as being free from the penalty of the law for sin.

The state of death attained in baptism might be permanent were it not that the soul is still joined with the body wherein remain the seeds of sin, ready at all times to spring up into life. It is the experience of the Christian that though he died to sin in baptism there is afterwards continual springing up of sinful desire, which would lead again to sin. In every such instance it is necessary for him to take the position for the right, as against this sin in particular, which he took towards all sin at the time of his baptismal death, and looking to God he crucifies the evil prompting and a death to sin takes place, identical in kind with the death of baptism, and with Christ's death on the cross. Paul says, "I die daily." And Christ commands us to take up our cross daily.

Every Christian has experienced that, however strong the temptation, if the Gospel position for the right is taken, as against the wrong, quickly every sinful desire and prompting subsides and disappears. This is crucifixion and death with respect to the sin in particular. It is a repetition of Christ's death and of the baptismal death, come to by the Christian maintaining his position on the Gospel for the right as against the wrong and in this position he dies to the wrong, becoming insensible to it and no longer to be touched or moved by the sin that had so powerfully wrought upon him.

The baptismal death is a covenantal act by which the soul not only dies to all sin past and present, but pledges the same crucifixion and death to the sins that shall tempt the soul along the Christian's way unto its end. If the soul commits sin, which it will, the penalty of death is again in force, and must be paid by death, approached by again coming to Christ and the Gospel, to stand with him for the right in absolute position against the wrong into which the soul has departed. In this position, attained by remorse, penitence and renunciation of the wrong, the soul is crucified and dies with Christ, and is again cleansed by the blood that flowed in his death. Then with the penalty of the law paid by death, and the blood of Christ applied, the soul is again justified, clean and holy before God.

Thus we see the principle embraced in the baptismal symbol of death, coming down from Christ's death, is one of continual application all along the Christian's course, as it appears in the Gospel's statements of what is wrong, its condemnation thereof, its warnings against sin, with its exhortations to self-denial, cross-bearing, etc., crucifixion and death. The covenantal pledge of death with Christ, made in baptism, is only maintained by continual adherence to the instructions of the Gospel concerning sin and the Christian's dealing therewith. The principle of Christ's death to sin and the world, embraced in baptism, spreads out in gospel system to guide the Christian in every experience with sin—it is ever crucifixion and death to sin, with Christ, with whom the Christian first died in baptismal act and covenant.

Elkison, N. Dak.

MOSES AND CHRIST.

BY J. S. MOHLER.

Application of the Blood of the Paschal Lamb.

IN order that Israel might be protected from the destroying angel it was necessary to take the blood of a lamb—and apply it to the side posts and overhead of the doors to their houses or tents. "And they shall take of the blood and put it on the two side posts, and on the lintel upon the houses where-in ye shall eat it." Ex. 12: 7. A failure to comply

with this ordinance would have been death. In no other way could the Israelites have saved themselves. If every family of the Israelites had observed this ordinance but one, that one family would have perished. It was a very absolute law from which no deviation was allowed through carelessness or neglect. Just why "blood" was such a necessary element in their protection we are not able to say. The Gospel teaches thus: "And almost all things are by the law purged with blood and without shedding of blood is no remission." Heb. 9: 22. We offer this exegesis: "That inasmuch as man's life was tainted with sin in the transgression, his blood also became tainted, and blood being the life of man it requires blood, in some way, to satisfy divine justice."

The passover ordinance was not only a means of protection, but it was also typical in character, pointing forward to a period in the world's history when the blood of the unspotted Lamb of God would be shed to satisfy divine justice and to make the salvation of the world possible,—to reconcile us to God. In due time Christ came and shed his blood for the sin of the world (John 19: 34) and thus he became our passover. 1 Cor. 5: 7. In the case of the Israelites the blood of a common lamb would answer the purpose; but in the case of the whole human race and for their spiritual uplifting and eternal salvation, it required the blood of the unspotted Lamb of God, being made wholly efficient by his divinity. Having tasted death for every man, his blood is efficacious for each one, and the Father desires the salvation of every one and takes no pleasure in the death of the wicked.

But more is required to effect our salvation than the shedding of Christ's blood. The Israelites must apply the blood after it is shed. Equally so must Christians apply the blood of Christ to the door and lintel of their hearts. The blood of Christ answers several very important purposes in our salvation:

1. It reconciles us to God. Rom. 5: 10.
2. We are purchased by his blood. Acts 20: 28.
3. We are justified by his blood. Rom. 5: 9.
4. We are redeemed by his blood. Col. 1: 14.
5. We are cleansed by his blood. 1 John 1: 7.
6. We get life by his blood. John 6: 54.

We apply the blood of Christ to our hearts by obedience to his Word. The blood of Christ was primary with God in our reconciliation. The words of Christ are saturated with his blood and hence we apply his blood by obedience to his Word. "Except ye drink my blood ye have no life in you." John 6: 54. This simply means obedience to the Communion service. All acts of obedience rest on the blood of Christ: as the Constitution of the United States rests on the blood of our forefathers shed in the war for independence. We can no more be saved without the blood of Christ than Israel without the blood of the lamb.

Pleasant Grove, Kans.

THE BAPTISMAL CONTROVERSY.

BY J. E. MILLER.

AMONG the many questions that divide denominations is that of baptism. The controversy is not a new one. Long and earnest—and sometimes bitter—has been the strife, and yet it is unsettled.

The Pharisees came to John and wanted to know why he was baptizing if he was not Christ, nor Elias, neither that prophet. According to their minds John was doing that which they expected the Christ to do when he came into the world. Since that time men have given various and conflicting answers to the question, Why do you baptize?

Again, men have differed as to who should be baptized. Some hold that baptism is for believers, others for believers and their infants as well. Some even think that baptism is wholly spiritual and that water baptism should no longer be observed.

Perhaps nothing on the subject of baptism has aroused so much discussion as the mode. Sprinkling, pouring and immersion, single and triple action, have had and still have their advocates. And thus

the battle of words continues. Some preach and write on the subject continually, some seldom refer to it. This being the case, it is not strange that people generally have an idea that "baptismal controversy" is a knotty question.

And yet I know that all go to the Bible ultimately to prove their points. Granted that it is "knotty," we find just as much difference of opinion over matters that seem to be very clearly stated in the Bible. "Swear not at all" admits of very little doubt as to swearing, if words in the Bible are used as they are in other books. What could be more explicit than, "Ye also ought to wash one another's feet"? Whatever men may think these two passages of Scripture mean, this much admits of no doubt, that no language could be used that would more plainly teach non-swearing and feet-washing than the words which are used, if that is what God wanted to teach.

God has given us the Bible, but unless the language used in it is common to God and man, man could not understand what God means. The words and sentences that are used in the Bible should be used as they are in other books if man is to understand them. If we would understand the Bible we must take it at what it says and not what we think it ought to say. We must never strain at meanings, and when we come to figurative expressions we must interpret them by that which suggested the figures.

These few simple principles you would hardly disregard if you were reading an author to understand him better. Why not use them when you read the Bible? If all were to apply them when they read the Bible on baptism, would there be cause for so much difference? If this is true we ought in all cases to read the Bible with a prayerful desire to know God's will.

Mt. Morris, Ill.

SERMON OF ELD. A. HUTCHISON, AT FLORA, INDIANA, JULY 1.

REPORTED BY A. G. CROSSWHITE.

SUNDAY forenoon was Eld. Hutchison's last service, and the aged minister had for his theme "The Bible."

He spoke in substance as follows: "I shall try to address you once more on a Bible subject; and this may sound strange, for that has been my humble effort all the time." He then gave a Bible "brief" that was intensely interesting.

Continuing he said: "The Bible is here to stay. Its author has said that 'heaven and earth shall pass away, but my words shall never pass away.' Matt. 24: 35; Mark 13: 31; Luke 21: 33. If the Bible is more enduring than these, how we ought to prize it! It is the power of God to man,—the savor of life or death. 2 Cor. 2: 15, 16.

"The inspired men who wrote it taught just what we should teach and practice now. They spoke under the direction of the Holy Spirit, and our Bible came through the Spirit. If this Spirit is in us, our lives will be in harmony with its teachings. It is a safe guide and the only one that will not lead us astray. Our own feelings or heart are not safe guides. The heart is shown up in its true colors in Jer. 17: 9. The Comforter is promised as an interpreter of his Word. John 14: 26. The Holy Ghost has come and performed his work, and it now only remains for us to obey.

"This Gospel of the kingdom must be preached in all the world as a witness before the end shall come." Matt. 24: 24. Since it is to be a savor of life or death, we should 'know of the doctrine.' John 7: 17. The Savior says, 'Follow me.' John 12: 2. To properly follow him we must be like him.

"We are to 'try the spirits.' 1 John 4: 1. They are to be tried by the law of the Spirit. The Bible has its enemies, and yet it is the standard by which they will be tried. While at Los Angeles, Cal., I was asked by a certain doctor why there were no counterfeit infidels. I replied that there could be no counterfeit anything without a genuine, and as there were no genuine infidels there can be no counterfeits. The Bible tells us that 'every knee should bow and

every tongue confess to the glory of God the Father.' Phil. 2: 11.

"In Arthur T. Pierson's 'Infallible Proofs' is recorded a council of infidels, and their serious trouble was what to do with the Bible. They were troubled about it, for it would not allow them to be easy. In that council it was decided to destroy one Bible at least. A young man started to burn it, but soon returned declaring that they had better hold to it till they could find something better. If infidel ground is questioned it helps them. For example, a man came to me on Tuesday and said, 'You made a mistake, sir, in your statement that there were no real infidels at heart. I am a straight-out-and-out infidel, thorough-bred,' using his own words.

"'You are mistaken yourself,' I replied, 'and will find it out sooner or later.' Sunday following he was impressed with the sermon. At noon two of the small children inquired for the preacher, that papa wanted to see him. I would not go to him, for I wanted the heaven to work a while and for him to get 'ripe.' He soon came and penitently desired to be baptized. Said the Big Book was in his way.

"Said I, 'Can you answer Philip's question to the eunuch?' 'Yes,' he replied earnestly. A year and a half after he was baptized I met him at the Annual Meeting. He was then a minister at Peabody, Kans. So much for defending the Big Book. It may be trampled down for a while, but it is the book that is called for in the dying hour, not only by the humble poor, but by the crowned head—all love it in death.

"A great man, as the world understands the term, called for his daughter to read to him from the book. 'What book?' said she. 'There is but one book,' said the dying man, 'and that is the Bible.' Andrew Jackson said, 'On this,' referring to the Bible, 'our nation stands.'"

Continuing his illustrative Bible talk, he said: "I went home with a sister and son, whose father was an infidel. He was quite a disputer. He began on me pretty roughly the next morning as follows: 'Hey! you are the fellow that talks about that Big Book, are you? I am an infidel. Who ever saw Jesus Christ, its author? That book is from 6,000 to 10,000 years too young to be true. I whipped one of your good brethren, and I can manage you too.' 'Well,' said I, 'you whipped a pretty good man. How did you do it?'

"I simply took the book and showed up its absurdities. 'O, you should not have taken that book; it is all untrue you say.' His scientific point was that the geological formation of the earth traces the work of successive ages while Moses' account has it so many days, contradicting his own statement by saying that it began with Adam. I had the field by informing him that it begins with the creation. 'In the beginning God created the heaven and the earth.' Gen. 1: 1. The boat in which he was sailing was the metaphysical. The meaning of this, as defined by authority, is, an attempt to explain a thing perfectly without himself or any one else understanding it. The term 'without form and void' is a hard problem for the agnostic or metaphysician.

"But the precious seed fell into this man's heart some way and bore fruit. He went to church—the first time for twelve years. In the night he became violently sick and began to pray to a new acquaintance: 'Lord, have mercy. Jesus, Master, save me,' etc. What an effect the Bible has! Nebuchadnezzar ate grass like an ox seven years to teach him his greatest lesson. We will all learn that God's Word is true some day."

By request he appended to this his idea of the "unpardonable sin," which we cannot give for want of space, closing with a touching appeal to faithfulness and an earnest request for the prayers of all.

Flora, Ind.

THE attempt to serve God without love is like rowing against the tide. Love makes duty sweet. The angels are swift-winged in God's service because they love him.

FOUR STAGES OF CHRISTIANITY.

BY W. I. T. HOOVER.

SEVERAL years ago some writer said that we would not suppose from observation alone that the Christianity of to-day is the same as in the first couple of centuries or in about the eighth to the fourteenth centuries. He claims it has passed through three stages and is now beginning its fourth. These he calls Dogmatism, or early period; Ecclesiasticism, or middle period; Experimentalism, or period before the Reformation; Practical, or period of the present.

This writer must certainly have meant that these particular phases of religious life received undue emphasis in contrast with each other one in the successive periods of time named. He certainly would not claim that these various forms of religious activity constituted Christianity. Christianity and the church are not one and the same. Religious zeal and activity and Christianity are not identical. Christianity is a religion and is intensely religious, but not *vice versa*. These peculiar activities named are distinctively churchly, but while the church should be the best expression Christianity has, yet these do not constitute even the essential elements of Christianity.

This is a time when the Christian needs to be especially careful what he says or writes and how and where he does it. In every field of thought and activity one class in discussing certain things will use very loose terminology and in other fields their terminology is so rigid that it often lacks the uncommon quality of common sense. Christianity is above all else a LIFE which begins instantaneously, coming from the inexhaustible fullness of the Almighty God as a reward for the consecration of any one's life energies to the living of the Revealed Truth. Perfection is the result of faithfulness to the sacred trust committed by the Father of love and assumed by the individual with loving obedience to the commands and promises contained in the Holy Scriptures. All things exist or manifest themselves in some form, but this form is not the thing itself.

It is true that very early in the present era the church assumed a somewhat dogmatic air regarding certain phases of religious expression. The error lay not in the fact of being dogmatic, for we shall always, necessarily, be so; but in the undue emphasis given certain teachings and doctrines which were thought to be completely comprehended and exhausted, and clearly and adequately stated. We should always seek the truth in its fullest sense, but not become so dogmatic as to preclude the Possibility of error, or be so uncharitable as not to respect the view of any one who does not understand things as we do. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." This is evidence sufficient that any expression regarding the Infinite must necessarily be incomplete and consequently liable to err.

Ecclesiasticism unmistakably characterized the chief feature of the church for a considerable time. As already said, this particular church manifestation was religious but not at all times Christian.

Again, the experimental or the protesting against the extreme of church authority and dominance is peculiarly religious, but often anti-Christian, as seen particularly in the fierce controversies and often persecutions between the various protesting parties.

That the present is a period of practical Christianity is from a similar point of view as above a true characterization of church-life. It is more nearly a true Christian manifestation or form of true Christianity. But the present is so materialistic and unchristian that even careful observers may not term it the concentering or living of Christianity.

Life must always have some form of manifestation or expression, and so great a power as Christianity must necessarily be seen and felt and impress itself most forcibly upon all forms of life and

activity. We shall, therefore, always give expression to our Christian experience in a more or less dogmatic manner, the church must necessarily assume and maintain a distinctly ecclesiastic form in order to conserve its highest interests as a representative of God's people working in unity. Neither can we do away with the experimental—a protesting against error and a trial of the best methods to conserve the Christ-life in its sweetness, richness, fullness and power to save. Emotion and feeling are inseparable manifestations of the Christ-life, but they are not that life itself, but the result of it.

The first three phases are needed as we enter the fourth phase of our Christian growth. Let Christ ever be the central figure in our lives as he is to-day in the thought of many. His life is the ideal appealing to every one. He lived more in the three and one-half years of his active earthly life than any one in "three score years and ten." It is not length of life but quality, not quantity but intensity that makes for righteousness, holiness and immortality.

Lordsburg, Cal.

THE COMMUNION.

BY JOHN HECKMAN.

THE service of Communion, as given in the New Testament, was entirely a new service on the night of the betrayal of Jesus Christ. Such a form of service had never been engaged in or even thought of by others before Jesus rose from supper, girded himself and began washing his disciples' feet. After the simple meal had been eaten he took bread, gave thanks, broke it and gave it to them, telling them to eat it, as it was his body. Then he took the cup in which was the fruit of the vine—grape juice—gave thanks and gave it to them, telling them to drink it, as it was his blood. The simple articles used by Jesus in the first Communion service were never used that way before, and we are sorry that it is true that some are not using them now as Jesus used them. Water, a basin, a towel, simple food placed upon a table, bread, a cup and its contents. No wonder Jesus said to Peter, "What I do thou knowest not now; but thou shalt know hereafter." John 13:7. Jesus when he had sat down again explained it all to them and said we should do as he had done to them. John 13:15.

One of the purposes of the Communion is to unite sentiment. Various kinds of services were engaged in, in Old Testament times, to unite sentiment. Joshua "set them a statute and ordinance in Shechem," Joshua 24:25, to unite the people in renewed obedience to God. In order to bind Abraham to him and strengthen his faith God arranged a very solemn service with him,—the slaying of a heifer, a goat, a ram, a turtle dove and a pigeon on the part of Abraham, a smoking furnace and a burning lamp on God's part. These were cleaved asunder and arranged in order and Abraham was made to go between them. The smoking furnace and the burning lamp, God's representatives, also passed between. Gen. 15:17. This made a strong impression upon Abraham's mind. At this time God made a covenant with him. In these incidents the articles used are different from those of the Communion service, but the purpose is much the same—to renew a solemn consecration and humble obedience to God by those participating in it.

The Communion service of the Christian church, as Jesus instituted it, is one of the grandest and noblest works which man has ever been called upon to engage in. The banquets of kings and queens set to the hard rules of regal etiquette, arrayed in all the pomp and show that gold can buy, have nothing in them compared to this simple repast which appeals alone to the nobler sentiments of the soul.

The show, the theatre, the horse race, the ball game and such like appeal to the lower and baser propensities of man and fail in every way to draw men's hearts toward that which is good and pure and holy. The Communion service of Jesus also engages the mind in contemplation of the divinity

and manhood of the Savior; to look upon ourselves in our humanity while beholding the perfect example in the Savior; to allow the mind to be deeply impressed with the greatness of the price of our redemption; to contemplate how humble Jesus became in washing his disciples' feet; how freely he laid down his life for his enemies; how freely we may use the sacrifice he made in the appropriating of the emblems of his body and blood.

How much this service inspires the communicants with energy and zeal, helping them to overcome many difficulties and giving them new ideal of life. How beautiful the scene—there are many seated around a common table, having espoused the same cause, having been baptized into the same Christ, having corrected their mistakes with their fellow man as far as they know; some with eyes turned hopefully upward, others with bowed heads while the leader is directing the thoughts; the rich and poor seated together; all equal, social, pleasant, peaceful, orderly, lovely, heavenly.

The state may bind her prisoners with chains, but these are bound with an unseen cord, covenanting together with God, exemplified by taking the right hand of fellowship and the touch of the lips—the binding kiss. Our people will never be condemned for observing or not observing the outward forms in these services, and I hope we shall meet the approval of our Lord by entering into the spirit of them as he would have us.

Polo, Ill.

THE POTENTIAL WORD.

BY QUINCY LECKRONE.

I will make the words of thy mouth fire.—Jer. 5: 14.

THREE elements of the power of the Gospel of Christ are found in the words of this text:

1. *The I will of the Almighty.*
2. *The words of thy mouth.*
3. *The purifying fire.*

1. In the shoreless depth of the infinity around us the mighty orbs, suns, and systems of the worlds all float, having had their initial momentum in the *I will* of Jehovah. Likewise were they brought into existence by that same will. Every animated object owes its ability to breathe and move to their boundless, irresistible *will*. The invisible chain that binds planets and suns and systems of celestial bodies in their respective spheres, and guides them in their courses, is their same *will* which is spoken of as chords of love, devotion, or affection when planted in the hearts of men. By that will every word of inspiration becomes a ray of light, a harbinger of law and order, or a thunderbolt of justice and judgment: by that will were Elijah's words changed into lightnings of death to his armed enemies. Like as the prophetic word, so were the utterances of the apostles and those of Jesus lambent as with fire, penetrating, piercing, crumbling, dispelling all before the omnipotent *I will*.

2. "The words of thy mouth." In all the dealings of God with men he has used created means as instruments, as a mouthpiece through which he spoke. A long and honored line of patriots and prophets was guided with power and wisdom from the Eternal. Over a hundred miracles performed by men, as recorded in the Word, cry out aloud, attesting that the power of God is made effectual through created agencies. The plagues of Egypt, the fact that the deep sea parted its water and became a dusty highway, that the rock smitten gushed forth abundant water, that diseases were healed and the dead raised cannot be denied unless we blot out the everlasting God. There is no change and can be none except that directed or permitted by the eternal I AM.

That great deeds were done and wonderful results have followed the "words of thy mouth" is not denied; so contrariwise all power external from that "*will*" spoken by "thy mouth" has failed of great deeds. He yet speaks as he did of old. His ordinances are his ministers, lambent with invisible tongues, reaching out and lapping up the soul-refreshing dews that fall around us as manna from the hand of God. Alike potent are they in warding off

the evils that form as mold or mildew in close proximity to the pearls of greatest price.

3. The purifying fire, "I will make the words of thy mouth fire." There is a fire of God kindled upon the heart like that for Moses in the burning bush when every twig and leaf was aglow as with a radiance divine. It purifies, like the fire about the gold, but does not destroy. The heart pregnant with the words spoken by the divine authority is the altar upon which every fleshly lust and unholy desire is sacrificed and destroyed. We receive the Word, and it is to us according as our need—a ray of light, if we are in darkness, to guide us in paths of righteousness—a law to organize our scattered forces and control our conduct,—or it is a thunderbolt of judgment, meting out justice in great mercy to that which is good in us, but with vengeance and terror to the evil. It is a purifying fire in that it drives from the heart all evil. It is a consuming fire in that it kills, destroys, annihilates from the heart the desires for and inclination to evil.

The perpetuity of Christ's kingdom and the glorious triumph of his saints was seen by Moses in that burning bush. Every saint, like that burning bush, has passed through the fire. No tongues or pens of earth can tell the rapturous glory and everlasting joy experienced by the witnesses as they passed, their spirits released, from the prison cell, the block, the stake, and winged their way to the gates of pearl, and streets of gold. Passing through the fire is letting the Word burn upon the heart. This Word richly dwelling in us is a mighty power. It breaks down the stronghold of Satan and enriches us with a thousand graces, such as are known only to him in whom the Word then dwells.

Glenford, Ohio.

SELF-SACRIFICE.

BY D. W. CRIST.

THE word *sacrifice* is much akin, in meaning, to the word *Christianity*. In fact the two are almost synonyms. But no sacrifice is genuine without a part of *self*. Hence we may conclude that all sacrifice is self-sacrifice.

Now, it may be clearly seen that *self* is a stranger to *Christianity*. These two are *not related* in the least. They are as incompatible as heaven and hell. Self must be gotten rid of before any real Christianity can exist. Our life here is not intended as a selfish existence, as so many seem to think and show by their actions, but is designed to be a course of training in service to others. But when will the world, which is still glutted with selfishness, ever recognize this great principle or truth of Christianity? Not until Christ is more fully known and his unselfish life is more completely imitated by his professed followers.

Our great heavenly model of self-sacrifice is the crucified Redeemer. Could self-sacrifice be more perfectly exemplified? Could any one give himself more completely for others than this divine pattern? May we give ourselves for our fellow-men in the same manner as Jesus has done? Is it our duty so to do? No, not all may give themselves in the same way in which he was sacrificed for us, but all true disciples of the Master must as virtually practice self-sacrifice as he himself did. Not all need literally to suffer the crucifixion upon Calvary, but without an offering of self upon the cross of loving consecration there can be no real Christian life—no true happiness. The life that is spent in loving, consecrated service for the Redeemer as virtually fulfills the requirements of Rom. 12: 1 as that which expires upon a material cross. Any life that has for its purpose the cause of humanity, *i. e.*, the uplifting of humanity in any way possible, is a life of self-sacrifice. Every one that is fully consecrated to God and devoted to the service of others, all self forgotten, understands what self-sacrifice means.

There is no Christianity in self; but, on the contrary, there is much that is evil and sinful. We must give ourselves for others if we would be Christians. The life that is confined within the narrow little circle of self can never be happy, can never at-

tain unto that higher life and eternal salvation to which every life was ordained and predestined.

On the other hand, the character that knows no self, but is lost in true loving service to humanity for Jesus' sake, rests in the supreme satisfaction that the Savior is his, and that by the simple giving of this life to his blessed cause he inherits eternal life in glory. Every act of loving service in the Redeemer's cause, on the part of the soul thus devoted to God, is but a part of the sacrificial fire consuming upon the altar of love the life that is given in serving others. Oh, the beauty of a life so fully devoted to the Lord and so sweetly consecrated to his service that it esteems this transient existence here as naught in order that its glorious, eternal fruition may be complete in the world above, where all is joy, peace, love and happiness supreme!

Timberville, Va.

OUTLINE ON SELF-EXAMINATION.—1 Cor. 11: 28; 2 Cor. 13: 5.

BY A. EBEY.

I. INTRODUCTION.

1. Peculiar surroundings of the Corinthian church. Heresy, Judaizers. Effect of epistles on people of Corinth. Effect on Paul. 2 Cor. 12: 11, 15.

2. Self-examination is not enjoyed by the selfish heart.

3. There is a great necessity of self-examination, considering,

(1) God's character.

(2) His relations to his people.

(3) Our moral responsibility.

4. These feasts are for those who discern the Lord's body.

5. Not to convert sinners but to build up saints.

6. There is danger in carelessness.

7. He who never examines himself, spends without regaining, and is in danger of insolvency.

II. (a) Why Examine Self?—God is holy, jealous, just; hence we need it.

1. That we may approach him with awe and godly fear.

2. That we may be reverent and worshipful.

3. That we may be true, loyal, pious, just.

4. That we may deny, sacrifice, abase, condemn self.

5. That we may think more of God and our neighbors.

6. We may get 1 to 5 by a proper self-examination.

7. Then, and only then, dare we correct others.

8. To reprove without self-examination is sin and brings condemnation.

II. (b) Why Examine Self?—It is a duty; because,

1. Everything is known to God. Psal. 90: 8; Luke 12: 2, 3.

2. It is taught in God's Word.

(a) In Old Testament. Prov. 4: 23; Psal. 119: 9.

(b) In New Testament. Matt. 5: 20, 29, 30; Gal. 6: 4.

3. We should know where we are, what we have. Examples: The teacher examines his work; the farmer looks at his year's work, crops, stock; the merchant takes his inventories; the banker studies his books; the sailor watches his compass and chart; the Christian is all these and more and should be just as careful.

4. No one else can do it.

5. Life depends upon it.

II. (c) Why Examine Self?—It is a privilege.

1. To honor God for letting us do the work.

2. To get ready to eat at his table.

3. To thus keep ourselves.

4. To promote healthy growth.

5. To escape severer judgment. 1 Cor. 11: 31; Matt. 7: 1, 2.

6. To create hunger for the Bread of Life.

II. (d) Why Examine Self *now*?—Because,

1. I am to eat the emblem of the best body that ever lived on earth, the body broken on the cross for me. I am to drink the emblem of the best blood that ever flowed in human veins, the blood that was spilled for me.

2. I long to approach very near to God; I want to get closer to him than ever before; I want him to become a living, active part of me; I want him to be me, self all gone!

3. I am to use every part of my being. I am to feel the crown of thorns piercing my brow. My feet and my hands are to be cut by the spikes. My heart is to be opened by the spear, that all my blood, my life may flow forth for him who shed his blood, who gave his life for me. My eyes shall weep in sympathy with my Savior. My love must be his alone. My will shall be lost in his. Yes, my whole being must respond and feel his dying agony, until I fall at his feet crying, "Unclean, undone, unworthy! Make me clean; make me whole; make me worthy to partake of thy feast, my Lord and my God!"

III. How Examine Self?

1. Deliberately. Too often carelessly, hastily, done.

2. Contemplatively. Thoughtfully.

3. Earnestly.

4. Feelingly.

5. Intelligently. Knowingly.

6. Willingly.

7. Impartially.

8. Prayerfully.

9. Persistently. Constantly. Daily.

IV. The Standard.

1. Not self. Self is no standard. Luke 18: 9-14.

2. Not church members. 2 Cor. 10: 12; Rom. 14: 13.

3. Not the world. James 4: 4; 1 John 2: 15-17.

4. The Word of God only. John 12: 48.

V. The Self-Examination.

1. My life.

(1) Outer. (a) Words. (b) Deeds. (c) Appearance.

(2) Inner. The life.

(a) Heart. Prov. 4: 23; Matt. 12: 35; 15: 19, 20; Job 14: 4. NOTE.—Luther feared his heart more than the Pope and all his cardinals.

(b) Appetite. Do I enjoy service, work, duty? Do I relish my food?

(c) Am I a child, legal, royal, loyal?

(d) Have I really on the robe?

(e) Is God in me "both to will and to do of his good pleasure?" Phil. 2: 13.

(f) Do I have faith, simple and childlike, in God's Word,—facts, precepts, promises?

(g) Do I see a difference between the true church and the world? 2 Cor. 6: 14-18; 1 Cor. 2: 14, 15.

2. Christ's life and death.

(1) How did he live? Why?

(2) How did he die? Why? Do I believe it? Have I died with him?

(3) I am to show forth his death by eating;—do I discern his body? Do I live by his death? Do I really crave this soul-food? (Crave it, know I must have it or starve.) Or, am I simply selfish?

(4) I have eaten before;—am I weak, or sickly, or asleep? Why? Is it possible that I have eaten damnation?

VI. During and after Self-Examination.

1. Make all wrongs to yourself, to man, to God right. Matt. 5: 23, 24; 1 John 2: 1; 1 John 1: 9; Heb. 4: 16; Heb. 12: 14.

2. Ask God to examine you. Psal. 26: 2-6.

3. No condemnation of God after a proper examination. Rom. 8: 1, 2, 6, 7.

4. Rejoice and be thankful.

5. Do not neglect to eat.

6. Keep on examining yourself.

7. "Tarry one for another."

VII. Some Results.

1. You will find all you can do near home.

2. You will be more charitable to others.

3. You need not fail if you ask God to help you.

4. You will prove a blessing to others as well as to yourself. Matt. 5: 14-16; 1 Tim. 4: 12; Tit. 2: 7, 8.

5. You will eat discerning the Lord's body.

6. You will grow like Christ.

7. You will live forever!

Wawaka, Ind.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

I DON'T KNOW HOW IT WILL GO.

BY A. HUTCHISON.

My brother, what is that about which you are in doubt? Why, this thing of holding a series of meetings in the busy season. Well, I can tell you how it will go. It will go just as you make it go. You try it faithfully once and you will be surprised at the success you can have. I have been where this question of doubt was strong, and the trial was made, and the doubting ones would say, Yes, we can run a meeting successfully in corn planting, or harvest. It depends upon how we make up our minds in the case. Meetings will invariably be what the preacher and congregation make them. The Lord is just as able, and as willing, now to bless the faithful as he ever was. Whenever we learn to give him the first fruits, we will receive the blessings in full. Let us all trust him more and receive greater blessings.

OLD THINGS THAT ARE NEW.

THE old is ever new because it is looked at under new conditions and from fresh points of view. The American in Europe sees nothing so new as ancient buildings and antique popular customs. A carpenter who had been repairing a window was puzzled to know how to control a spring-roller shade. He was shown that the cord ran over a patent pulley, which held the cord fast whenever it was drawn to one side. He was pleased with the arrangement, exclaiming, "Well, well! that is something new!" This pulley came into use at least a quarter of a century ago, but it was none the less new to that carpenter. There are always persons to whom the old things will be fresh and novel, and the world is full of old ideas waiting for us to adapt them newly to our and to its needs. The Bible is the most vital of all books because it is the fullest of truths ready for adaptation to all sorts and conditions of men and to all ages of the world. If the particular truth that we got from it twenty-five years ago seems now less patent and applicable to our condition, we must not suppose that it will be trite and nerveless to those who are just discovering it for the first time. Nor must we suppose that we have exhausted this inexhaustible mine for ourselves just because the old, old story seems "old."—S. S. Times.

STARTING ON THE WAY.

To obey a command we must at least set out upon the road it sets before us. If God were to order any one to walk all the way to the Pacific Coast, it would be obedience for him to make the start. He would be obeying as truly in going the first mile, as when he was getting to the end of his journey. So the command to go on to perfection is obeyed in every honest struggle with our own imperfections, in every earnest effort after a higher life. Disobedience to the command is not in our being imperfect, but in our resting in our imperfection and being content with it.—Trumbull.

PAUL told Timothy to study. That is just what he would say to every preacher in the Brethren church, were he here. We need to study the Word in order to be able to understand and teach it. No man can preach the Gospel who does not understand it. All the funerals in Paris are conducted by a single syndicate, which has a licensed monopoly of the business. There is a regular tariff of rates, a first-class funeral costing \$2,000 and a cheap or ninth class \$5.00. What next?

How many of our ministers preach against the sin of covetousness? Those who do not, fail to declare the whole counsel of God.

CHEERFULNESS throws sunlight on the path of life.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Jesus and the Children.—Matt. 18: 1-14.

Lesson for Aug. 5, 1900.

GOLDEN TEXT.—Suffer the little children to come unto me and forbid them not: for of such is the kingdom of heaven.—Mark 10: 14.

THE disciples, at this time, were passing through a very peculiar stage of their new life. The novelty and strangeness of it was beginning to wear off, and day by day it was growing more practical as to what it was to be and what they were to do. Not yet were they able to see and know the character of the new kingdom that was being set forth by their new Teacher who had greatly magnified himself in their eyes by the teaching he did and the power he manifested in performing the mighty works which he did.

Though he had told them that his kingdom was not of the world, yet his teachings and doings were so kinglike that they could not entertain any other thought than that he was indeed a king and was preparing to establish his kingdom right among them. Then came the thought, "Who is greatest in the kingdom of heaven?" Who will be next to the King? Who, his chief officers and greatest men? As they viewed it in a temporal sense we need not wonder that they had such feelings. It is the first thought that comes to all of us when positions are at stake. Even for those of us who have been born into this kingdom that we know to be spiritual it is a difficult thing to keep these feelings out of our hearts. The question comes, "Who is greatest? Who shall be the elder? Who shall sit next to him?"

Though these are natural feelings and take hold of spiritual feelings, they are wrong. New kingdoms are not raised up to give men patriotism, honor and preferences. They are for the common good of the people, and those who are willing to serve and sacrifice for the general good are the greatest and best. This is the lesson that Jesus wished to teach his enquiring disciples. And to do it he called a child and set him in their presence. And this child formed a most appropriate object lesson.

First to ever become subjects of this kingdom they must be born again, partake of the childlike disposition. This child, when called, came. And when he sat him down he obeyed the Master's wish by remaining. Children live and play together in a blissful absence of the spirit of ambition.

With this child sitting in the midst of them he answers their questions by saying: "Except ye become converted (get different feelings and views), and become as little children, ye shall not enter the kingdom of heaven." In their present mood of feeling it was not a question of position, but of entering at all into the kingdom. And often the entering has been effected by a conversion from their erroneous ideas of the character of the kingdom. He tells them how to become great in the good and true sense. "Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven." This was a new way of becoming great. Yet it was placed on a very easy basis. Peter, James and John had been favored in being present at the transfiguration. Peter was made prominent as the one to whom was given the representative use of the kingdom. "Was he to be the greatest in this kingdom?" may have been a question in the minds of the other disciples. And were the other two to be next in position or was the request of the mother of Zebedee's children to be granted? No, none of this. The whole basis of position is changed. Whosoever shall humble himself and serve most and best, he shall be greatest in the kingdom of heaven. This places the possibility of greatness within the reach of the poorest and most humble of God's children. And these "little ones" are thus made most precious in the eyes of the Lord. And to offend one of them is to offend the God whose they are.

The closing thought is, no matter how precious our natural desires and inclinations towards position and power may be, even though they be as the eye or the right hand, we must cut them off. H. B. B.

OUR PRAYER MEETING.

LOVE IS OF GOD.—John 4: 7, 8.

For Week Ending Aug. 18.

1. Love, the evidence of life in Christ. 1 John 3: 14.
2. Love, the first fruit of the Spirit. Gal. 5: 22.
3. Love, the activity of faith. Gal. 5: 6.
4. Love, "The fulfilling of the law." Rom. 13: 10.
5. Love, the debt we owe one another. Rom. 13: 8.
6. Love, the proof of true discipleship. John 13: 35.
7. Love, the "bond of perfectness." Col. 3: 14.
8. Love, not to be in word only, but in deed and in truth. John 3: 18.
9. Love, to be fervent,—out of a pure heart. 1 Peter 1: 22.
10. Love to abound yet more and more. 1 Thess. 3: 12.
11. Love constrains to self-denying service. 2 Cor. 5: 14.
12. Love will cover a multitude of sins. Prov. 10: 12.

SOMETHING WITHIN.

CONCERNING what one really possesses, and the inward condition necessary, the editor of the *S. S. Times* says: Possession comes not from what there is about us, but from what we have within. A man might hold legal title to all the Madonnas of the world, but if he did not have artistic taste he could never possess them. The poorest one who looked on them to appreciate them would possess them more than he. This is how it is that some of the folks who live in the biggest houses live in the smallest world, and some of the folks who live in the smallest houses live in the most glorious world. Plutarch has a parable of a man who tried to make a dead body stand upright, but finished his labors saying, "Deest aliquid intus" ("There's something wanting inside"). That is the great want which makes the sorest poverty. If we are rightly equipped within, we can go through the world owning very little of it, and yet saying, "It is all mine, all mine." We can have nothing, and yet possess all things. If we lack within, we can go through life having all things, and yet possessing nothing.

PRAYER.

WE recognize the fact that the physical life is sustained by the continual supplying of the needs of the body. Cease to breathe, and you will cease to live. We pray because we have needs that we are not able, of ourselves, to supply. Prayer is a two-fold confession—a confession of our own weakness and of God's power. "Not that we are sufficient of ourselves, . . . but our sufficiency is of God." It would be vain for us to pray if we had nothing to ask for, or if there were not one more powerful than ourselves. As it is, we draw near in the full assurance of faith. "God shall supply all your need according to his riches in glory." The man who is content to starve a part of the time, when he might continually draw upon the riches of one who has no lack, is like the man who prays only on occasions.

WHAT THE BIBLE DID.

IN a certain battle a soldier was seen to fall, and on being picked up it was found that he was simply stunned. There was a bullet hole through his clothing, but no blood could be found. Upon examination it was found that the bullet had lodged in a Bible which was in his inside pocket, and which had therefore saved his life. This is not the first time the Bible has saved a person's life. Many are being saved by it every day. The Bible is the textbook of the Sunday school, and about thirty millions of people throughout the world are engaged in the study of the Word. Thousands and thousands are being saved every year through the study of the Book. The Sunday-school has done more to popularize the Bible and to increase its circulation than any other agency in the world. The Bible is printed in more sizes and languages and more copies are sold than any other book published.

RESIGNATION is putting God between one's self and one's grief.—Madam Swetchine.

HOME * AND * FAMILY

THE ONE WHO STAYS AT HOME.

THE family grows: and some must go,
Far from the sheltering roof,
Where high suns burn, or cold winds blow,
To hold the foe aloof.
But while the many forward run,
And great ships go and come,
Yet let us sometimes think of one—
The one who stays at home.

Stout hearts have they who cross the seas
And distant perils face,
Who wish to 'scape from deadening ease,
Or scale to higher place.
But valiant, too, is he whose heart,
Like theirs, would breast the foam,
Yet at the old hearth keeps his part—
The one who stays at home.

New countries have great fields to reap,
Need young and vigorous brain;
But Motherland some sons must keep,
To sow and bind her grain.
The old folk, too, need some one there—
They can no farther roam—
Of all the flock there's one to spare—
The one who stays at home.

—Joseph S. Dunn in *Independent*.

OUT OF THE MOUTH OF BABES.

SELECTED BY LIZZIE HILARY.

THE following testimony was given by a man lately converted to Christ, taken from a missionary paper:

He said: There is a big difference between to-night and three years ago to-night. That night I lost fifty dollars in gambling in one of the saloons near the mission. It belonged to my employer. I borrowed all I could and lost that. When I left the saloon at midnight ruin stared me in the face. I paced the streets all that night looking for some one who had money. If they did not give it up peaceably I determined to risk all and take it by force; but I did not meet a soul that looked like they had any money. In the morning I went home and did a good deal of meditating. I made up my mind I would not drink or gamble again. My wife said: "What ails you? Have you lost any money?"

"Yes," said I, "a little."

"How?" said she.

I told her I sat down on a doorstep and fell asleep, and some one robbed me. I went to those I had robbed, and they let up on me, on my promising to pay up. That night I went home. My wife was putting the little one to bed; it wanted me to undress it. I had never seen it undressed since it was born, for I always hung around some saloon till midnight and went to work mornings before it was up. I began to undress it; she kept saying, "Mamma don't do this," or "Mamma don't do that." But I kept on unbuttoning till all the clothes were off, then I put her in bed. She began to cry. I asked her what was the matter. Was she sick? "No." Hungry? "No." Did she want a drink? "No." Well then what is the matter? "I hain't said my prayers."

That was a new thing. I did not know my wife had taught her to pray. The little one wanted to kneel and say her prayers across my lap. When she lifted her little eyes toward heaven, and clasped her little hands, she began to pray for papa and mamma. I tell you that was a hot spot for me. There's where the trouble began. My! my! that was hard. I came down to Railroad street to get a drink. As I passed the mission a gentleman handed me an invitation to come in. With an oath I said I had no time for such things and went into the saloon next to the mission, separated from it only by a thin board partition. I called for some rum. I raised the glass to drink, still thinking of the way I had replied to the kind invitation, when I heard these words:

"Room for business, room for pleasure,
But for Christ the crucified
Not a place where he can enter
In the heart for which he died."

My reply was coupled with the song which came as a reproach. No time for such things: I had time for everything else but Christ; that kept ringing in my ears. I tried to be merry; it was no use.

I set down the glass and came into the mission and gave myself up to God. I went home and told my wife what I had done. I got her to go to God that night. Now we have both joined the church and are on our way to heaven, and we have a happy home. Now if there is a drinking man here I advise him to go home once in a while and put the baby to bed. It will do him good.

EDUCATED WOMEN.

DAVID STARR JORDAN does not think, says the editor of the *Chicago Tribune*, that a college training unfits a woman for the severer discipline and humbler duties of matrimony, and he says that the half-educated woman is exposed to more dangers and is more susceptible to the "higher foolishness" than is her better balanced and more brainy sister. These, of course, are truisms, but they are truisms that have to be driven home at regular intervals. For there still prevails a popular superstition that the college-bred wife will have her head in a book when her hands ought to be in the dough, and that she will permit the dust to gather on the whatnot while she is putting whatnots into her brain. But the truth is that it is often the untrained mind that is most squeamish about touching dust and dough and thinks both of these beneath the dignity of a lady-like wife.

Education ought not to unfit anyone for even the most lowly duties pertaining to life. Paul was a man of rare culture, and yet he could sit by the side of other workmen and make tents. And what, in principle, is true of the educated Paul in this respect ought to be true of every educated Christian woman. In fact we know it to be true in a number of instances. We happen to know of a number of graduates from the Brethren's schools who are performing the duties of the wife and mother in a most creditable manner. They are at home in the kitchen as well as in the parlor and among their books. While they have cultured brains they also have trained hands, and can handle the broom and kitchen utensils with the same grace and skill that they can wield the pen and use scientific instruments.

TOO BUSY TO BE KIND.

"I SOMETIMES think we women nowadays are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systemized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor and relieve the poor neighbor, but for the common, everyday neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way that are no waste of time. The old-fashioned exchange of garden flowers over the back fence, and friendly chat about domestic matters, helped to brighten weary days and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It's a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive little kindnesses in our own home."

May no one be able to say of us that we are too busy to be kind.—*The Young Woman*.

A MODEL WIFE'S LOVE FOR HER HUSBAND.

MRS. GLADSTONE was a perfect wife and took in good part the amusement which her belief in "William" as an all-wise and well-nigh infallible autocrat occasionally caused. She relieved him of every possible care. She vigilantly guarded his

health. She tolerated his fads and caprices, and to the end of his life retained his unswerving tenderness and loyalty. When the old couple in the last years of their blended lives went here or there, people observed how gentle and constant were their reciprocal attentions; how indispensable the one seemed to the other. In the earlier days, Mrs. Gladstone accompanied her husband on his various journeys and listened to all his speeches; was always present when he made an address in Parliament, and as he grew old she used to make for him, then and there, a drink which smoothed his voice and sustained his strength, and with wifely solicitude saw to it when he sat down that he put on his overcoat or extra wrap.

We often say that great men must have great mothers. A great man in this age of competition and unrest needs a great and good wife, and this Mrs. Gladstone was. Children and grandchildren live to mourn for her, and to carry on the traditions of sincerity, unaffected kindness and nobility of character which were her chief distinctions.—*Christian Herald*.

RED GARMENTS DANGEROUS.

THREE little girls who had gone into a field to play, near Bellewood, Ill., were dangerously hurt by an infuriated bull which was grazing in the field. One of the girls wore a red jacket, and when the vicious animal saw the children coming in, he became infuriated and rushed upon them. He caught up one of the children on his horns and hurled her into the air, and then another. The last one was the girl with the red jacket, and so furious was the onslaught that the child was carried fully twenty-five feet by the impact of the brute's head and horns. He was so infuriated that he ran about the field, tossing his head and pawing the ground in a furious manner, and had it not been for the timely arrival of some farm hands the children might all have been killed. The vicious animal was promptly killed.

The writer well remembers the teachings of our Mennonite people in former years. Bright, flashy colors, the most prominent among which was red, were always to be avoided in wearing apparel, as it was not considered consistent with simplicity, would attract undue attention, was a color used largely in military uniforms, and as is also well known, red cloth was and is used in the Spanish bull fights to excite and infuriate the poor brutes to be more fierce and savage in the fight. No consistent Quaker or Mennonite would ever venture to appear in red colored apparel. Probably our people have not been taught in this line, as we see some of our strictest old people array their children in the brightest red. Consistency and the true spirit of gospel modesty will always avoid anything of this kind.—*Herald of Truth*.

MAKING THINGS SUNSHINY.

HAVE you ever had your day suddenly turn sunny because of a cheerful word? Have you ever wondered if this could be the same world, because some one had been unexpectedly kind to you? Do you remember, as a child, how excited you were because some one gave you a little present, and how you always had a feeling of admiration and affection—selfish, perhaps, but real—for that generous friend? You can do the same to-day for somebody. It is only a question of a little imagination, a little time and trouble. Think, before you finish this paragraph, "What can I do to-day to make some one happy?" Think now! Old persons, children, servants,—even a bone for the dog or sugar for the bird! Why not?

"She doeth little kindnesses,
Which most leave undone or despise,
For naught that sets one heart at ease,
Or giveth happiness or peace,
Is low esteemed in her eyes."

—S. S. Times.

WHILE you help another lift his burden, your own rolls off.

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BRO. J. G. ROYER called on us last week. He was on his way to Cerro Gordo, this State.

IN some parts of Switzerland all the dead, both rich and poor, are buried at the public expense.

THE Sunday School Meeting for Middle Maryland will be held at Brownsville August 11 and 12.

SOME of our readers are still ordering the Full Report. They find it full of most interesting reading.

THE Sunday School and Ministerial Meetings for Middle Missouri will be held in the Mound church, at Adrian, Oct. 3.

THE Brethren in Northeastern Kansas will hold their District Meeting in the Vermilion church, Marshall Co., Oct. 3.

BRO. M. M. SHERRICK, of North Manchester, Ind., will move to Muncie, Ind., inside of a few weeks to engage in teaching.

BRO. D. H. WEAVER, of Indiana, is booked for a series of meetings at Roanoke, Ill., to commence sometime in October.

THE Brethren in the Second District of Virginia will hold their Ministerial Meeting in the Greenmount church August 23 and 24.

BRO. SAMUEL EDGEComb, of Plumb, Okla., should hereafter be addressed at Ripley, Okla. The Plumb post office has been discontinued.

THE District Meeting for Northern Missouri will be held in the Pleasant View church Sept. 7, and the Ministerial Meeting the day before.

BRO. D. L. MILLER is at Vawter Park, Ind., this week, delivering Bible Land Talks. The last of August he expects to go to Middle Missouri.

BRO. P. B. FITZWATER writes us that there are seven applicants for baptism at Sidney, Ohio. One was also restored to fellowship. He thinks the outlook at Sidney quite encouraging.

AMONG the standing announcements should be a notice of each District Meeting to be held this coming fall. It is the duty of the District clerks to send these notices, and they ought to appear without further delay.

IT is encouraging to hear of Brethren, who on settling at a new point, immediately cast about for a place to hold meetings and Sunday school. Such people are almost certain to accomplish something. It reminds us of what is said in Acts about the saints that were scattered abroad, going everywhere preaching the Gospel.

WE have some earnest workers among us who always keep on hand a number of tracts to hand to those who need to be enlightened in the gospel order of worship. They have studied these tracts know their contents, and can hand them out understandingly. Those who do not have tracts at their command, and wish to use them as a means of spreading the Gospel, will do well to write this office for a price list.

BRO. C. B. SMITH, of Nebraska, is to do some evangelistic work in Illinois the coming fall. He is to be in the Cole Creek church, Fulton Co., Sept. 22.

BRO. D. B. EBY's suggestions to the churches in Oregon, Washington, etc., on page 494, might be read with profit in every State District in the Brotherhood. While it is practicable for churches to be represented at District Meetings by letter, it is not the proper thing to do. If possible they should be represented by delegate.

AT a number of places the Brethren are holding their council meetings in the evening. Where the members are not located too far from the place of meeting this insures a good attendance. The plan works especially well in cities, and is to be recommended. As a rule the evening council meetings do not last long, and if there is much business to attend to more meetings can be held.

THE program for the Ministerial Meeting of Southern Ohio contains some excellent topics. One is concerning the employment of young members by the church. There is probably no more important question before the Brotherhood at this time. A wise use of these young members will settle the future of the church for good. To neglect them, and give them nothing to do, means the wasting of the forces of Zion.

BRO. MARK D. EARLY, of South Bend, Ind., moved his family to Elgin last week. Brother and Sister Early will now make this their home. Bro. Early having accepted a position in the Business Department of the Publishing House. We certainly welcome them among us, and trust that they will find their sojourn in this part of the Brotherhood pleasant. This makes seven ministers now located in this city. With this force we ought to do some very effectual work.

AS a rule the State Mission Boards are composed of men who know the value of a healthy missionary sentiment in all parts of the District, and in localities where this sentiment does not exist they desire to see something done that will create the right kind of sentiment. Sometime ago the Board of a certain District decided that it would be a good thing to have missionary sermons preached in some of the churches, and arranged with brethren to do the preaching along the needed line. These brethren informed the elders of the different churches when they would be on hand and for what purpose. They were taken by surprise on receiving letters from some of the elders of these churches telling them that they need not come, as they proposed to preach the missionary sermon themselves. The appearance of the course seemed a little discourteous, but it worked well. The home elders preached a part of the Gospel they had never preached before, and it was not long until the whole District was full of missionary sentiment.

THE trunk line railroads have adopted a more humane rule for their conductors in case of passengers having neither tickets or money, or refusing to pay their fares. They are to be ejected as usual, but with the least force necessary, with no harsh treatment nor abusive language, and only within station limits, and that not at unreasonable hours nor in such weather as would endanger life. This is far more humane than throwing a passenger from a moving train regardless of weather, place or results, as is sometimes reported to have been done. Under the new regulation the conductor is not allowed to eject a child, or a person of unsound mind, or a person who cannot take care of himself or herself. Verily the leaven of righteousness in the meal is working. So says one of our exchanges. And now, does it occur to our readers that some congregations might improve on their method of expelling the unfaithful from the church? We have seen instances where the manner of procedure did not seem as kind as it might have been. We need not do anything to encourage wrong doing, but nothing is lost by exercising great kindness even towards those who are sometimes difficult to discipline.

BRO. JOHN R. SNYDER, of Bellefontaine, Ohio, says: "It seems to me the MESSENGER gets better with each issue. I sometimes wish it was a daily instead of a weekly." The same mail brought this from Sister Myra Forney, Lanark, Ill.: "The MESSENGER is a very precious paper to me. I have never found another paper containing such a variety of good things." Almost daily we receive words of appreciation like these, and they prove a great help to us in our work.

"I am too much interested in what is going on to take much time to remember or brood, and I never take but one day at a time." So said an old lady, past seventy, but whose blue eyes were yet clear, and whose voice was full of cheer. The old lady was doing her utmost to keep young, for she had sense enough to know that a young heart beneath a silver-crowned head would be highly prized everywhere. To be young one need not act silly, but he should be hopeful, cheerful and wide-awake to the present conditions. He should think more about the pleasant things, and less about the troubles of life.

THE Brethren in Lancy, Switzerland, have selected a tract of ground on which to erect their contemplated church, but have not yet closed the contract. They would like to build their house soon, should the money only be forthcoming. The money for this house is not coming in as fast as we would like to see it. Should a few hundred congregations take up collections for the house it might soon be an assured thing. The mission in Switzerland has opened up well. Several have been baptized, with a good prospect for others to come to the church. The work has also spread into France, where we have a few small bands of believers. We certainly ought to have a house in this part of Europe, and it is to be hoped that our people will respond liberally to the call. Send all contributions to the General Mission Board at this place.

BRO. C. M. YEABOUT has been holding protracted meetings right along during the warm weather, and reports good interest. People may be converted in the summer just as well as in the winter, in fact, so far as the water and weather are concerned, the conditions are decidedly favorable to summer conversion. When John the Baptist commenced his work of preaching the Gospel, and preparing the way for the Messiah, he went down into the Jordan valley, where the climate is as mild as southern Florida, and where the water never freezes. The conditions for baptizing in and near the Sea of Galilee were still more favorable. And on account of the favorable conditions for immersion during the summer months, there is nothing out of the way in giving protracted meetings more than ordinary attention during the fall, spring and summer months. When the water and weather are favorable the baptismal scene is usually attended with more solemnity than at other times. There is nothing to be lost by us seeking to have the conditions as good as those with which John the Baptist and the apostles were favored.

LIFE OF ELDER JOHN KLINE.

IN preparing a book manuscript for the printers it sometimes becomes necessary to go over it repeatedly. During the last week we have for the second time gone over nearly four hundred pages of the manuscript of the Life of Eld. John Kline. We cannot remember of ever having placed in our hands a manuscript that we read with such intense interest and profit. Very few of our readers can form any idea of the wonderful mental resources of this godly man. The sermons he has left on record are full of interest and sometimes rare information. We rarely hear a sermon these days that will measure up with some of those left on record by Bro. Kline. In addition to his own sermons there are discourses by Daniel Miller, Daniel Garber, Geo. Hoke, Peter Nead, Benjamin Bowman, and others, all godly men, and well versed in the Scriptures. We expect to have this work ready for fall

and winter reading, and if our readers knew the real value of the book thousands of them would immediately send in their advance orders. We do not want the money now, but we would like several thousand more advance orders. Will not all those who read this please turn to the last page of this issue, fill out the blank for the Life of Eld. John Kline and send it to us at once? This is a book that no one need be afraid to purchase.

THE NORTHWEST.

LAST week a hurried trip was made to St. Paul, Minn., thence to the famous Red River Valley, Devils Lake and Cando, North Dakota. By its wonderful production of hard spring wheat the country bordering on the Red River, with Minnesota and the two Dakotas, has built the twin cities of the Northwest, making one of them, Minneapolis, the greatest flour milling center in the world. The territory here named is credited with the production of two hundred million bushels of wheat in 1899. Because of its wonderful productiveness it has been aptly termed the "bread basket of America."

It is generally known that a very severe drought prevailed over the Northwest during a part of the spring and summer. But little rain fell from seeding time until July 5, when copious rains broke the dry spell and soaked the earth. Much of the wheat was severely damaged and in some localities was totally destroyed. At Lamoure, where in 1893 the great contest of reapers and binders took place, Mr. Lamoure used sixty of these machines to cut his ten thousand acres of wheat which yielded twenty-five to thirty bushels per acre—thousands of acres are being plowed under to enrich the ground for another year. Mr. Lamoure will cut a thousand acres which promise to yield from five to ten bushels per acre. What is true of the Lamoure farm is true of many other places in the valley. Where the soil is light and sandy the drought and heat damaged some of the wheat past all hope of recovery. Where the soil is heavier and more compact, and where occasional local showers fell in June, ten to fifteen bushels per acre will be harvested if conditions continue favorable.

From Devils Lake, where a Bible Land Talk was given, we drove across the country to the home of our brother, Geo. K. Miller, in the Salem church, twelve miles east of Cando. A drive of some fifty miles shows the wheat in the section visited to be in rather poor condition. The yield, taking the best and poorest together, will not exceed eight bushels to the acre. In the locality where Bro. John Brooks, of Warrensburg, Mo., lives, the yield promises from twelve to eighteen bushels to the acre. The same is also true of the locality around the Enterprise church, where Bro. Amos Peters and a number of brethren from Indiana have settled. Flax also promises well in these localities, and if it escapes the early frosts will make a fair crop.

The Brethren whom we met do not seem discouraged. Some there are who will feel the stress of crop failure severely. They have settled on Government land and put their all into preparing the ground and putting in their first crop. The failure will be hard on them, as it was on our Brethren in western Nebraska and Kansas a few years ago. But for the most part those visited in the localities named will be able to pull through and some of them may be able to help those less fortunate. When springtime comes again they will sow in hope, looking to the Lord for the increase.

At Salem the Brethren are building a commodious house of worship. By an extra effort they succeeded in having it shingled and weatherboarded, and without doors or windows made it ready for the large crowd that assembled to hear the Word

preached. Seats were improvised, and a larger, more attentive and interested congregation one does not often find. At Cando the Brethren's house was crowded, as some one said, "inside and out." Many stood at the open windows during the entire service. The Cando church gave some ninety dollars to the India famine fund.

There are now about one thousand of our members in North Dakota. They appear to be earnest and zealous in their efforts to secure temporal homes and, best of all, to build up strong churches in the Northwest. This is mission work by emigration. So our Brethren brought the Truth from Germany to America, and then, as the years went by, they carried it to Maryland, Virginia, Ohio, Indiana, Illinois, Iowa, Missouri, Kansas, Nebraska and the Pacific coast.

Now the great Northwest is sought out by those who have the courage to endure the privations, the hardships and failures of pioneer life. These will endure, and suffer and die in wresting the wilderness from its wildness and making it habitable and prosperous, so that coming generations may enter upon and enjoy the fruits of their labors. God be with the brave hearts and strong arms that are now opening up the great Northwest for the crowded centers of the Central States of the Union.

D. L. M.

THE BROKEN TREE.

SOME six years ago we planted in our front yard a tree. It was a rare specimen, with great elephant-shaped leaves. Because of its rarity and oddness we bestowed upon it the more abundant honor, and year by year watched, with increased interest, its gradual growth. A few years ago it produced its first flower. And this year, four great large blooms, setting several fruits, about which we knew little or nothing. This made us the more concerned about our tree, as we were anxious to learn what the fruit would be. A year ago one side of the stem of the tree was partly blighted, and we were giving it our special care that it might heal the wound made and become sound as before. This it seemed to be doing nicely, and we looked forward hopefully, not only to its complete restoration, but also to the time when it would be a large, well-matured and beautiful tree. Like Jonah and his gourd, we were glad for our tree. But as he was doomed to disappointment and grief, so were we.

The other evening a severe storm swept by, and the tree to which we had given most attention blew over, breaking and splintering the stem so badly that we fear it cannot be saved. And if we should be able to save its life it will be so crippled and deformed that its symmetry and beauty will be all gone.

As we mused over the loss of our tree the thought came to us, How many other broken trees there are all over this world upon which more store should be placed than the most desirable trees that can be found in any of our lawns! We mean young men and women who were a few years ago the mother's most precious darlings, and the father's sweetest hope. They came into the home as a most precious plant. Weary days and sleepless nights were spent in caring for their growth and well-being. And how careful they were that no blighting influence might touch to blight or deform the life so precious in their eyes. Day after day and year after year these tender plants were watched. And so they grew and developed out of childhood into boys and girls, and, while verging into manhood and womanhood, traces of the blighting of sin were noticed. That this dreaded leprosy might be averted and the wounds made by sin healed over, double diligence was used and exercised. And hope almost turned to joy at the apparent success.

But the frost of sin is blighting, weakening and

dangerous. When the strong storms of temptation come they are too weak to stand; and after the storm, like our tree, they lie prostrated on the ground, broken, splintered and overcome. Parents' hopes are blasted and they are made to mourn and weep, for their sin-prostrated trees.

As we pen these lines we think of a number of cases of this kind. And we see fathers and mothers with bowed heads and broken hearts. It was perhaps not well for Jonah to be angry because of the wilted gourd, but it is well, yea, it is meet that parents should weep and mourn over fallen sons and daughters.

But can such things be avoided? Largely so. First in warding off the dangerous blight of sin, so far as possible; and, second, by using greater diligence and exercising more care in removing the blight and healing the wound when made.

We knew that our tree was tender and in danger of being hurt by the hard frosts of winter, and for a few years we wound the stem around, during the winter, with heavy paper. But as it grew older and harder we thought the time of danger was past, and the coldest winter we had, neglected the covering. And as a result the blight followed. This we might have avoided had we continued our precautionary work until the stock had grown larger and more hardy. And right here is where the danger line is with the young—at the age when they are neither children nor men and women, at the time when they think they know enough to care for themselves and don't. It is at this time that double diligence should be exercised. The second mistake we made was not to place a stake at our tree before the storm came. We did it afterwards, but too late. We saw that it was weakened and thought of placing a stake to support it, but *did not*.

And so we often do with our children. We see that there is danger and think that we should use more diligence in watching and supporting, but do it not and our tree falls. We are ready to do now what we should have done before, but it is *too late*.

H. B. B.

WHY NOT TAKE THE NEW TESTAMENT?

THERE has been a great deal of controversy in different churches because of certain articles of faith. The one party says that the church has outgrown the old creed, and that they must have something new, something that will meet the demands of the age in which we live. The other party clings tenaciously to the creed, in some cases for no other reason than because it is old. The creed may be neither reasonable nor scriptural, and yet nothing else will do them. But the reverence shown for the works of the founders of any movement is not as great as it once was. In fact, the number of iconoclasts is constantly increasing, and one cannot but wonder what will be the end of it all.

The effort has been and is, and probably will be, to find some kind of a creed to which large numbers of men can subscribe without any mental reservations. Many such creeds have been made, and for a time many adhered to them; but their novelty wore off, ideas changed, and they were no longer respected. And these were followed by others which would pass through the same stages and reach the same end. Perhaps at no time was there ever a greater effort made by clergymen and laymen to find something that will satisfy than is being made at the present time. Only last week a writer in a widely read journal said this: "Many really religious Christians will not join a church because they do not believe in certain articles of faith. We have a proposed code now which is charitable and broad, and no such objection can be brought against it. Several churches throughout the country have adopted similar articles and they have been found a success."

Perhaps it might be well if the author or authors of the "proposed code" would tell us what it is good for, from a religious standpoint. Is it from God? Will it save the sinner? It must be the former or it cannot do the latter. And we know that none of these man-made codes or creeds ever did or ever will save one man from his sins. Why then should "religious Christians" trouble themselves about these things? *Christians*, followers of Christ, will not engage in the manufacture of creeds to suit those who are unwilling to accept the message brought to earth by their Savior, for they know that by his Gospel they will be justified or condemned, and not by anything that any man or body of men may present for a rule of faith and practice.

Suppose for a moment that man could do the impossible, that he could make a creed which would satisfy every man and woman in the world. What would it be worth? It might be all right for those who live only for this world; but it could do nothing, absolutely nothing, for those who are seeking a safe guide to the heavenly mansions. There is just one name, there is just one creed, that will save; and that name is Jesus, and that creed is the New Testament. It matters not how learned and eloquent the authors and defenders of any given rule of faith may be, if they do not have *all* of the New Testament and *nothing more* they cannot help us one particle in our efforts to reach heaven.

Numbers do not count with God, nor does eloquence or learning. Ten thousand million men could not open one of the gates of the new Jerusalem, nor could all of our learned theologians and eloquent divines. Only one class of men can cause the gates to open, and they are those who do the whole will of God from the heart. There is only one possible basis of union, and that is God's Word. To seek some other way is to play the part of a thief and robber. The fold has but one door, and that is Christ. The flock has but one shepherd, and he is the Good Shepherd. The sheep listen to but one voice—they know not the voice of strangers—and that is the voice of him who said: "He that rejecteth me, and receiveth not my words hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." This being so, the only wise thing to do is to take this Word and make it the man of our counsel, letting it guide us day by day until the end of life.

The new creeds and codes and rules need trouble us not an hour; they will pass away, for they are not of God. But our creed, that form of doctrine to which we have been delivered, will not pass away. Obedience to the Word of God gives us hope, and this "hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus." G. M.

WHY IS IT SO DONE?

From what source comes the practice of asking a member, who is judged or criticized by the church to withdraw, when the decision of his case is formed. I believe you can give me the reason, or give a reference to find it myself.—H. B. Holinger.

We recall no Scripture bearing directly on the question. Reason, justice and experience are probably the basis for the custom of having a member withdraw while the church renders a decision regarding his case. The rule is to produce all the evidence, pro and con, in the presence of the accused. He is also permitted to say as much (within the bounds of reason) as he thinks proper in self-defense before he retires. Then both he, his near relatives and accusers should withdraw, and in their absence not another particle of evidence should be presented, but the church, in the fear of God, should proceed to form her decision. All parties implicated in the trouble being absent the

members will feel fully at liberty to vote as their judgment may dictate. We think that the rule, if wisely used, and in no way abused, is an excellent one. It is a little remarkable too, that this rule was carried out by the Sanhedrin at Jerusalem, at the trial of Peter and John, just at a time when the Jewish authorities seemed to have had a little respect for the miraculous claims of Christianity. Acts 4: 15.

REVIVING A DEAD LETTER.

A brother moves from one congregation into another and obtains a certificate of membership from the congregation he left, but refuses or neglects to hand it in where he now lives. Does he, after six months, forfeit his membership, or is he still a member of the congregation from which he obtained his certificate?—N. W. B.

In the Minutes of the Annual Meeting in 1896, Art. 13, we have this query and decision:

The Milmine church asks Annual Meeting, through District Meeting, to limit the validity of "church letters" to six months from the time members locate in the limits of an organized church, when it is possible to present them. *ANS.*—Request granted by the Annual Meeting.

By refusing to hand in his letter before the expiration of six months, the brother does not forfeit his membership, but his letter becomes invalid. That is, his letter dies. The Minutes do not say how a dead letter shall be revived, but we presume it can be done by returning it to the congregation issuing it, with reasons for its renewal, and let the church renew it. If the letter is renewed, we should think that it ought to be handed in without delay. There might be some reasons for not handing in a letter before the expiration of the designated "six months," but there can be no good reasons for not immediately handing in a renewed letter. Possibly the brother does not know that his letter is dead. It might be well to have him visited, and instructed in the ways of the Brotherhood more perfectly. And if his life has been in keeping with the Gospel, we see no reason why his letter may not be revived in the manner stated above.

QUERISTS' DEPARTMENT.

Why is the Yellow Creek church, Ind., not represented in the Report of the Conference? I appeared before the Committee and handed in my credentials, with name and address of State and District.—Hiram Roose.

EACH year the Committee on Credentials is furnished a book in which to enter all the churches represented, along with the names of the delegates. It so happened this year that the page set apart for Northern Indiana proved too small to contain all the congregations in regular order, and Yellow Creek, with Bro. Hiram Roose as delegate, was entered on the margin, and was missed when the list was placed in type for the Report. Neither did we discover the mistake until Bro. Roose asked us to look the matter up, and now make this correction.

Why be so particular about the omission of the State or place from an obituary or a report from a church?—C. N. O.

When people read a report from a certain church, they want to know where the church is located. Then when the State is omitted we do not know whether to place the report among those from Indiana, Ohio, or some other State. In a death notice the place of death should always be given, otherwise the reader will not know whether the deceased is the one he used to know of that name or not.

Can a church be properly organized without an elder being present?—T. I. N.

It requires the assistance of at least one elder to organize a congregation. Two should be present if it be possible to get them.

How many acres are there on the top of Mt. Moriah, where the temple stood?—J. B. S.

There are about 35 acres. The space is some larger from north to south than from east to west.

What do you think about ministers laying aside their coats, when preaching, on a warm day, especially in cities? Does it impress people favorably?—M. D. H.

Jesus laid aside his garments when he washed his disciples' feet, and resumed them as soon as that part of the service was completed. We have no record that he ever laid his coat aside when preaching, though he labored in a country far warmer than this. For a minister to lay his coat aside while in the pulpit never impresses the audience very favorably, especially in cities. The better way is to wear a lighter weight goods, and then the example of Jesus, in not laying aside his coat, can be followed without any inconvenience. It is not a question of right and wrong. It is only a matter of propriety, and it is not safe to entirely disregard the rules of propriety in matters of this kind.

What do you think in regard to the thief who was crucified with Christ? Do you think Christ meant he would really be with him in paradise; or did he only ask the question if he would?—Melissa Playle.

To the thief Jesus said: "Verily I say unto thee, To-day shalt thou be with me in paradise." Luke 23: 43. This is a plain declaration. There is no question about it. Jesus meant for the thief to understand, that before the close of the day, both of their spirits would be in paradise—that is, in the spirit world. The "thou" and "me" in this verse mean the real men, separate and apart from their bodies. For three days the real Christ—in spirit—remained with the disembodied spirits in the spirit world—or paradise. The spirit of the thief went to the same place. At the end of the three days the spirit of Christ returned to the earth, reunited with his body, in the tomb, and then came the resurrection. The spirit of the thief was left in the spirit world, where it must remain until the resurrection.

Where was Sodom located, at the south end of the Dead Sea, or at the north end?—T. D. S.

It is a matter of dispute, as there are no remains of an ancient city at either end of the sea. It looks very much as though it may have been at the north end, on the east side of the Jordan. Here is a very fine place for a large city. Concerning Lot, when he went from Hai, down to the Jordan Valley, it is said that he "dwelt in the cities of the plain, and pitched his tent toward Sodom." Gen. 13: 12. Standing at Hai one can look over the whole of the Jordan Valley to the east and south, and even see where Sodom may have stood, provided it was located on the northern shore of the Dead Sea. In view of this location the expression "pitched his tent towards Sodom," seems quite natural. Then the plain of Mamre, where the angels appeared to Abraham, just before the destruction of the cities of the plain, is as close to one end of the sea as the other. Abraham could probably have seen the smoke of the burning city rising up from either point.

Will you please explain concerning the woman of Canaan in the coast of Tyre and Sidon. Matt. 15: 22, 24. Did the disciples want her sent away by Jesus without her request being granted? If so, why did Jesus answer them by saying that he was sent only to the lost sheep of the house of Israel.—Jos. Shiteman.

The disciples probably wanted her dismissed without any regard for her request, or in some way gotten rid of. In their sight she was as a dog, and not worthy of attention. In answer to them Jesus made use of one of his deep and significant sayings. Just what he meant by it they, in all likelihood, did not at that time comprehend. It was something for them to think about. Being sent to the Israelites only, Jesus simply declined, in the beginning, to even notice the Gentile woman. He would not even so much as dismiss her. His answer to his disciples applies to his action thus far. Later on, however, the woman asked for the "crumbs" of his goodness, and he gave her a loaf, so to speak, showing that in his kindness he did sometimes go beyond his mission. That is, he did more than his mission required of him.

General Missionary

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois. S. F. SANGER, Indiana.
L. W. TERTER, Indiana. A. B. BARNHART, Md.
JOHN ZUCK, Iowa.

Address all business to General Missionary
and Tract Committee, Elgin, Illinois.

SILENT FORCES.

IN nature there is nothing so powerful as its silent forces. What a power is the quiet force gravity! Note the quiet work of a small seed as it falls in the crevice of the rock-ribbed mountain and by its power breaks asunder the strong granite. Then turn to the quiet action of the sun as he pours forth his fullness and causes all nature to spring forth. Who can estimate the power of these and other silent forces which are at work round and about mankind?

Character is a silent force in life more forcible than the loudest words. It is the unchangeable in the ever-changing of life. Not what man speaks, or even does, is necessarily a true estimate of man, but what he really is. One may say and do little, and yet the life has a power that is felt in its very purity and nobleness. So great was Milton's conception of the power of virtue, a silent power in every life that possesses it, that he said,

"Or if virtue feeble were,
Heaven itself would stoop to her."

Christian endeavor is marked by two influences,—activity and silent forces. Activity shows itself in the outward assertion of bold action for or against a cause, and men array themselves on either side as they deem best. A few try to find neutral ground in action and make a fair pretense at it. Especially is this true with men and women who do not endorse some method of Christian work, and do not have the courage to stand out openly in defense of their convictions.

Here come into play the silent forces of life, and their influence is most deadly. What is more surprising than to find some one, trusted in the affairs of the church, making pretensions in favor of a cause of right, while really at heart and with all silent forces he is opposed to that same work?

In no place is this more readily noted than in the cause of missions. Looking at the work of the church from his own personal interests and surroundings, short-sighted in tracing causes and effects, not courageous enough to show his true colors, he moves about, quietly using his influence against missions in some form or other, and only now and then do his brethren really find out just where he stands. Some may feel the force of his quiet opposition, but cannot get evidence enough to prove the impression and the cause moves on, greatly hindered and no remedy. How sad where such a condition exists! And yet it exists in too many places, and often in places where least expected.

And is there no remedy? No, not for some, it is feared. When mankind persists in thinking and doing against the will of God, God can give them over to what they so earnestly strive after. But there is a day of reckoning, and while it may be too late to help the cause of Christ along in this world, it is not too late to reach each individual life. In that day the test will not be based so much on what has been said in life, or what has been done, as on what has been loved. And here come in play the silent forces of life. What has been loved? Yes, on this line has been expended life's power. "If ye love me" is the condition on which obedience is based. And that obedience reaches all the commands of the Lord,—not the chosen few that suit each one's taste best. Then, how can any one let the silent forces of his life be against the mission work of the church and yet hope of acceptance with him? Let him who thus stands answer for himself.

MISSION WORK IN UTAH.

BY LEMUEL HILLERY.

How glad I am, and thankful to our dear Father in heaven, for the prospect of planting a mission church in Utah. It is a move in the right direction. The valleys in the west are being thickly settled by people from all over the world, making the entire western country a grand mission field.

It is not only a country of great wealth, but easy, too, to make a living in, and a very healthy country, and those who embrace the religion of Jesus Christ ought to go and possess a portion of it (not for themselves but for God). I am glad, because Utah is the seat of Mormonism, and they are building up mission churches of their own all over our country. They have two flourishing congregations in Steuben County, Indiana, and are spreading out, forming settlements of their own people, and then get their ablest preachers to preach among them; and they have made serious inroads upon society—our people have not escaped their pernicious influence.

Not far from where Bro. Michael Shotts resides (who is one of our veterans, but is under the weight and infirmities of age and cannot preach as he once did), a father—who once seemed to be a good brother and preacher for us for a number of years—and his son now preach for the Latter Day Saints. And about fifteen miles east of Elder Shotts lives a Mormon preacher in the midst of a flourishing congregation of Latter Day Saints. His name is not "Legion," but Scott. The brethren tell me that he has entirely broken up a congregation of the Disciples; so much so that they have no meetings, and this fellow now boasts and challenges any preacher in the Dunker church. Shall this defer of the "armies of the living God" go unanswered?

But I will add *here*, before I close this part of my correspondence, that neither the Disciples nor the Dunkers will amount to much as warriors unless they take from them as many as we lost. I cannot but call attention to the fact that colonies of our people, or any other good people—I mean moral people, a sober people who do not believe in a religion of secrecy and carnality, a people who will not tolerate or allow their members to belong to lodges—will do great good in Utah. The great mass of the Mormons know nothing about true vital piety. They neither teach it nor do they practice it. In Utah they preach, and both preacher and hearer will visit the saloon, the dancing hall or places of card playing, and this is frequently done at the close of some special religious meeting. In their own settlements in Utah, and among themselves, there are no conversions to their faith, for all their children are baptized the day they are eight years old. Thus they are continually drilled in Mormonism.

But it is not now as it was forty years ago and more, when nearly to the person they stuck to the Mormon church. There are now thousands of them who, when they become of adult age and able to reason, never go any farther than their baptism, *i. e.*, they will not become real sealed members of the church, and they are simply Mormons. They are designated as such only because they have received a Mormon baptism, but are not Latter Day Saints. The Latter Day Saints in Utah are surely the parents of polygamous children. They had and do have yet each man more than one wife, if he desires more, provided he is able to pay a thousand dollars for or to every additional one; one hundred dollars of that goes to the church; the nine hundred is put out on interest. I suppose the wife gets what the church does not.

Again, the Latter Day Saints in Utah as they say "baptize for the dead," *i. e.*, some member of the church will be baptized for a dead sinner, and anyone who does not belong to the Mormon church dies a sinner. Thus Abe Lincoln, after he was killed, was baptized for more than a score of times. So a very fine gentleman told me, with whom I made my home when I was in Utah. I talked with one of the so-called "Saints" about this practice, which I stoutly opposed. He finally got warm in argument and swore that "it was the right thing to do, and that if some of his friends died in an unsaved condition he would be baptized for them." And profanity among them is probably as common, or perhaps more so than prayers.

This is what makes the thing look serious

with me, that if Utah at our door, with only about 300,000 Mormons and about 40,000 of them not satisfied with their own doctrine,—and besides they can all read and write and talk in our own language, and are what we call civilized,—if our brethren and sisters who say their hearts are burning with the missionary spirit cannot do successful work for Christ in Utah, how about India with her millions who know nothing of our language and are uncivilized? Why is it that so little is preached and printed in favor of missionary work in our own country?

Goshen, Ind.

THE DEVELOPMENT OF THE SPIRITUAL KINGDOM.

BY D. L. MOHLER.

WHEN Jesus Christ came from heaven he brought thence the living Gospel of "God, the Father," who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and man, the man Christ Jesus." 1 Tim. 2: 4, 5. The law had accomplished its work. It was an important work, but it was not sufficient for salvation. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 3: 21, 22, 23. Christ came at the time when the Jews were expecting the Messiah that Moses had promised them. Deut. 18: 15-19. But when he came unto his own his own received him not. But Jesus proved himself to be the very Son of God by such signs and wonders as no mere man could do. John 3: 2. He taught the gospel of the kingdom for three years. He chose men for apostles, whom he then taught the great principles of redemption, and gave himself as a sacrifice for the sins of the world.

God always raises up men who are qualified and trained for the execution of his purposes. When he needs men for special work he always knows where to find them. The apostles, including Paul, the bishops of the early church, the evangelists who carried the Gospel to all the regions round about, the early church fathers, the reformers, have all been true exponents of the spiritual kingdom—men who were willing to die for their faith; and thousands endured a martyr's doom and wore a martyr's crown that their blood should become the seed of the church.

Persecution has ever been the lot of the true church, thus making a gulf of separation between it and the world. Whenever persecution ceased the church gradually became corrupted. But every period of persecution has left the church farther along in the execution of its destiny than the preceding one. Persecution kept the church pure. During its continuance only such persons accepted the Gospel as saw in it a sufficient promise to induce them to forsake worldly treasures and associations. Such are always the best of their race. They are always people of strong convictions and dauntless courage.

When the Emperor Constantine embraced Christianity and proclaimed it as the religion of his realm, numbers flocked into the church for political advantage. These brought corruption with them. Church and state were united. One general or catholic faith was proclaimed with an adaptation to the spirit of the world, and all who dissented were cruelly persecuted. Thus was the Catholic church organized, and thus it became a persecutor of the true church. Popularity and the spirit of the world did it. It will do it still if given the chance.

It seems that when the world in its history is ready for an advance step in the spiritual kingdom, God chooses a people and submits them to persecution that they may learn to build on nothing less enduring than the everlasting Rock of Ages.

When the head of the Catholic church perverted the Word of God and withheld the Bible from the masses, the spiritual kingdom again shone forth in all its heavenly splendor in the endurance of torture and death inflicted by a carnal potentate, and finally triumphed over all the forces of evil in Luther's reformation. Here again the gradual development of the spiritual kingdom is manifest. The key-note of that reformation seems to have been the

correction of abuses of the outward or physical forms of the church, viz, the power of the Pope, indulgence, the withholding of the communion, etc. It seems not to have reached into the vital or spiritual dominion—that came later.

As the outward reformation was a gradual growth culminating in Luther's stand before the Diet of Worms, so also was the spiritual beginning when Luther's reformation was established, developing in the work of the Pietists, and is being carried on to-day by those people who are willing to renounce the splendor of this present world for the glory of that which is yet to come, who take the New Testament—the whole of it—for the groundwork of their faith and doctrine.

Let us review: The work was introduced by Christ, was established by the apostles, was promulgated by the early Christians, was purified by the reformers, is being developed by the people of God to-day. Are we of those people? Let us see. The true church must accept the whole Gospel. We profess to do so. The true church is continually developing. Is it not thus with the Brethren? What is our record on questions of vital Christian fellowship? Is the position of the Brotherhood not that as continued study brings new light to bear on scriptural controversies, the church accepts the new position when once it is fully proved to be nearer the gospel teaching? Do we not have a form of organization that is peculiarly adapted to and based upon Gospel principles? We answer, "Yes," to every one of these, and hence contend that the Brethren church to-day represents the true church of God.

Well, what then? It has ever been the mission of God's people to proclaim the redemption of man—either typical or real—to a dying world, and thus prepare the world for an advance step in the development of the spiritual kingdom. Are we doing this? Thank God, we have made a good beginning. We are growing; yes, we are growing, growing in interest of the salvation of man, for do not our missionaries dot this fair Columbia land from beach to beach, and reaching out across the deep claim fellowship with those who have enlisted under Immanuel's banner in the far-away eastern world? We are growing also in disposition and ability to sustain the work so well begun, growing in world-wide sympathy for the suffering and starving millions—else what means that great sum of donations for India's children?—and growing I trust, in a closer walk and fellowship with God. Let us press the work and thus sustain and maintain our part in the development of the spiritual kingdom, and God will reward us, even as he has the faithful in all ages.

Leeton, Mo.

In Japan, at the end of 1899, the number of Protestant missionaries, including their wives, was 716; of Roman Catholics, 262; of the Greek church, 3; a total of 981. Of these 124 belong to the Church of England, 67 to American Congregationalists, 65 to the Methodist churches, 110 to American Presbyterians and 52 to American Baptists. The statistics show a considerable decrease in the students of the theological schools and in the number of native preachers and helpers.

Dr. W. A. P. Martin, a very prominent Presbyterian missionary at Peking, China, is said to have been murdered by the Boxers. He began missionary work in China fifty years ago, and has since spent the greater part of his time in that country. In the cause of education and Christianity he was a recognized force in China, and in the future work among the Chinese he will be greatly missed.

All our duties, whether commonplace or not, when taken up in Christ's name and for his sake, become wings to us, and lift us Godward. But while we seek to be lifted Godward let us not refuse to help others up. To help make others better is a part of our earthly mission.

God does not want matters relating to sacred trusts left to ungodly men. So for all important works look out honest men, of good report, who are full of the Holy Ghost.

Over 4,000,000 persons are said to be employed on the famine relief work in India.

Financial Reports.

Mission Receipts from July 23 to 27.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis, to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported.....	\$4,552 63
MD.—Beaver Dam church, \$10; John Lester (deceased), Westminster, \$8.75; David Ausherman, Burkittsville, 20 cents; Meadow Branch church, \$10.65; a sister, Brownsville, \$1.75; Hagerstown church, \$24.65; total.....	\$6 00
CAL.—Covina church.....	17 85
PA.—Nacorek cong., \$7; Anne R. Miller, Hampton, \$2.75; Back Creek cong., \$7.85; total.....	17 60
IOWA.—Grundy county church, \$2; T. L. Kimmel, Sheldon, \$3; Sheldon church, \$5; George Nason, Greene, \$3; S. J. Keppeler and E. Miller, New Hampton, \$2.25; total.....	14 25
VA.—D. L. Wampler, Timberville, \$5; Mary Zigler, Broadway, \$3; Daniel Flory, Huff, 50 cents; D. F. Long, Bridgewater, \$2; Mary C. Snager, Bridgewater, 25 cents; William Richard, Mt. Olive, \$2; Effie Copp, Mt. Olive, 50 cents; total.....	13 35
IND.—Daniel Carr, North Manchester, \$2.50; Blue River church, \$8.74; Henry and Eliza Neff, New Paris, \$2; total.....	13 24
KANS.—Ozawkie S. S., \$1.80; Brazilton church, \$1.45; Altamont S. S., \$1.90; Appanoose S. S., \$3.73; total.....	8 88
NEBR.—Young People's Meeting, Bethel church.....	2 75
MO.—Walnut Creek cong.....	2 47
Total for year beginning April, 1900.....	\$4,703 92

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported.....	\$184 94
IOWA.—Grundy County church.....	50
Total for year beginning April, 1900.....	\$185 44

INDIA ORPHANAGE.

Previously reported.....	\$546 11
CAL.—Covina church.....	6 25
OHIO.—A sister, Eagle Creek church, \$5; a sister, Trotwood, \$1; total.....	6 00
ILL.—A sister, Mt. Morris.....	2 50
Total for year beginning April, 1900.....	\$550 86

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that bright land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there today. Shall not the good people of this America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported.....	\$6,345 04
MD.—Bible Class, Broad Run, \$4.50; Elmer Beachley, Broad Run, 50 cents; John Boyer and wife, Broad Run, \$2; Chas. Smith, Burkittsville, \$1; "Maryland" \$100; Brownsville ch., \$1.25; a sister, Brownsville, \$2.50; unknown, Hagers-town, 25 cents; total.....	152 00
VA.—Sisters' Sewing Society, Linaville Creek church, \$8.75; Geo. J. Robson, Bridgewater, \$1; Dr. E. R. Miller, Bridgewater, \$5; Woodstock cong., \$18.42; Mill Creek cong., \$14; total.....	47 17
OHIO.—Wm. T. Stewart, Butler, \$1; Mollie Co-canover, Butler, \$1; Women's Missionary Society, Canton cong., \$10; a brother, Dayton, 50 cents; Sugar Creek S. S., \$21.08; total.....	33 58
IOWA.—Sue Moutz, Lake Park, \$5.55; South Waterloo S. S., \$7.03; Des Moines Valley S. S., \$5.50; a sister, Clarence, \$3; a brother and sister, Greene church, \$2.20; K. Leonard, Aurelia, \$2; total.....	25 28
PA.—A brother, Troxleville, 50 cents; David G. Wells, Spring City, \$2; Spring Creek S. S., \$14; Pine Glen S. S., \$1.40; Martinsburg S. S., \$1.43; Anne R. Miller, Hampton, \$2; Miss Gertrude Hentzler, Myerstown, 25 cents; total.....	21 58
IND.—Joseph Lennix, Lafayette, \$2; Sisters' Aid Society, Salamonia cong., \$5; Mary W. Cunningham, New London, \$10; total.....	17 00
ILL.—Peter Horrigan, Lanark, \$2; Mrs. N. E. Minnick, Dekalb, 50 cents; a friend, Elgin, \$4; Mary A. Brubaker, Virden, \$2; a sister, Mt. Morris, \$2.50; total.....	8 00
MO.—A sister, Montrose.....	6 00
CAL.—A sister, Pasadena.....	5 00
KANS.—M. Shaffor, Ozawkie, \$1; Rosa Brown, Ozawkie, 75 cents; Fannie Brown, Ozawkie, 50 cents; Brazilton S. S., \$2.11; total.....	4 46
NEBR.—Anna Bigler, Auburn, \$1; unknown, Sumner, \$1; total.....	2 00
OKLA.—Rev. Franklin Cordell, \$1; Alice Pitzer, Cordell, 25 cents; Eugene Rogers, Cordell, 5 cents; total.....	1 30
Total for year beginning April, 1900.....	\$6,668 41

INDIA MISSION.

Previously reported.....	\$513 57
CAL.—Covina church.....	9 10
IOWA.—Hannah Weller, Davenport, 50 cents.....	3 00
PA.—A brother, Troxleville.....	50
Total for year beginning April, 1900.....	\$526 17

CORRECTIONS.—IN GOSPEL MESSENGER No. 28, Vol. 38, page 44, under the State of Virginia, \$1.49 is credited to "Friends, Bolat," which should have been credited to "Collected by Charles B. Gibbs, Bolat, Va."

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Covina.—We met in quarterly council June 30. Two were received by letter. Eld. J. W. Trostle's resignation as elder in charge was accepted and Eld. C. Wine was elected to fill the vacancy.—F. L. Hepner, July 12.

ILLINOIS.

Camp Creek.—We held our regular quarterly council meeting July 21. There was a fair representation of members in attendance and all business was amicably disposed of. Among the business transacted was the selection of a presiding elder. Bro. D. M. Brubaker, of Liberty, Ill., was chosen. We also appointed the time for love feast, Oct. 6; a series of meetings to be held in connection with the Communion.—S. S. Hummer, Colchester, Ill., July 23.

Cole Creek.—We, the brethren and sisters of the Cole Creek congregation, Fulton Co., Ill., met in council and decided to commence a series of meetings Sept. 8; love feast on the 22nd. Bro. C. B. Smith, of Nebraska, is expected to do the preaching.—S. Bucklew, Canton, Ill., July 26.

Mt. Carroll.—Sister Bertha Ryan was with us Sunday, July 22. She talked for us in the morning and evening, also gave a half-hour talk in the Methodist church. In the evening the house was crowded and many could not obtain entrance and were obliged to return to their homes. A wave of missionary enthusiasm swept over the entire town, and not only our little band, but everybody was revived by the sister's touching message from needy and suffering India. The offering in the evening and morning was over twelve dollars.—Calvin McNelly, July 22.

INDIANA.

Anderson.—There was a full attendance at the called council last Saturday evening. Brethren David Richards, Fred Fesler and Jacob Swoveland assisted us in the council, and the former gave us a strong gospel sermon on Sunday. The Missionary Reading Circle is beginning on the last half of the course.—J. S. Aldridge, July 24.

Beaver Dam.—Eld. Daniel Snell was again in our midst over Sunday. He preached three sermons in the town of Mentone and in the forenoon he preached at the Brick church out in the country, about six miles southeast of town. His sermons are listened to with great eagerness. Brother Snell will be back again over the fourth Sunday of August, which will necessarily be his last visit for some time; but the mission committee of the Beaver Dam church intends to secure some other able brother to come and fill the appointment and help carry on the work.—John L. Kline, Sevas-topol, Ind., July 23.

Muncie.—Bro. M. M. Sherrick, of North Manchester, Ind., has secured a position as a teacher in the Eastern Indiana Normal University, of Muncie. He, with his family, expects to move to our city the first part of August. We are glad to have Bro. Sherrick and family locate here, as they can be helpful to us in our church work. While some are joining our number by baptism, others are moving in. We hope in time to see a strong church of the Brethren here.—Geo. L. Studebaker, July 24.

Oswego.—The brethren and sisters of the Osceola congregation met in quarterly council July 21. Elders W. H. Kreighbaum and J. Metzler were present. Business was transacted with a Christian spirit. Our harvest meeting will be Saturday, August 11; all day meeting.—J. W. Hoover, Elkhart, Ind., July 24.

Plymouth.—The work of the new church building is progressing nicely; the walls are completed. Bro. L. T. Holsinger, the contractor for the carpenter work, has begun to work.—Ellen Blickenstaff, July 24.

Sugar Creek.—Our church seems to be in good working order. Four more were recently added to the fold by baptism. Our new churchhouse that we are building in the southwest part of our district is almost completed. We expect the Lord willing, to dedicate it Sept. 16.—Dora Boltlinger, Tunker, Ind., July 23.

Union City.—Brother Joseph Spitzer is holding a series of meetings at No. 8 schoolhouse. The attendance is very good and the

Sunday school is very interesting. There were more than one hundred and twenty at the school last Sabbath. They are using the "Life of Christ." They are mostly young people and are greatly interested in the work. If our ministers would get out and make use of more of our schoolhouses for Sabbath schools how much more work could be accomplished for our Master! Two more have been added to our number by baptism.—Dora W. Noffsinger, July 25.

Wabash.—This morning after Sunday school Bro. E. M. Crouch delivered his talk on the "Evolution of the Boy" to a good-sized audience; it was very good and well received. If practically applied by all the hearers it will do much good.—Kittie A. Hursh, July 22.

IOWA.

Grundy County.—July 24 and 25 Sister Bertha Ryan gave us two very interesting talks on the past as well as the present condition of India and her personal experiences in the work there. A striking contrast was noticeable between the nations who worship the true God and those who know not God.—Alda E. Albright, Eldora, Iowa, July 26.

North English.—This little band of worshippers is getting along nicely. Our Sunday school is very interesting, and is increasing in numbers. We have preaching each Lord's Day at eleven A. M.; prayer meeting and preaching in the evening. The attendance at all these services is increasing. We expect Bro. C. H. Brown to commence a series of meetings for us the first of September. Brethren, pray for us!—Alice Garber, July 26.

KANSAS.

District Meeting.—The District Meeting of Northeastern Kansas will be held in the Vermilion church, Marshall Co., Wednesday, October 3, at 8 o'clock A. M.; Ministerial Meeting on the 2nd, at 9 A. M. Passengers will be met on Monday at Summerfield and at Beattie.—I. H. Crist, Secretary.

Pleasant View church met in quarterly council July 21. All business passed off quietly. Love feast to be held Oct. 6.—Lena Keedy, Booth, Kans., July 22.

Salem.—July 21 we held our regular council meeting. The church was well represented. Eld. M. Keller presided. Eld. A. M. Dickey, of McPherson, was with us and gave some valuable assistance in our meeting. Brethren J. P. Puterbaugh and I. H. Miller were called to the eldership; also Bro. L. E. Fahrney was chosen to the deacon's office. All were duly installed. We elected our Sunday-school officers for the next six months; L. E. Fahrney, superintendent; F. M. Howell, assistant. Brethren J. P. Puterbaugh and L. E. Fahrney were chosen delegates to our District Meeting this fall. We appointed our love feast for Sept. 29, at 2 P. M. Oct. 1 we expect to begin a series of meetings, to be conducted by Bro. C. B. Smith, of Nebraska.—J. William Norris, Nickerson, Kans., July 26.

Topeka.—I have just closed a short series of meetings at Harton, Kans., a new point. Two were received into the fold by baptism. They made application for baptism at the evening meeting, but did not want to wait till the next day to be baptized. So we took them the "same hour" of the night and baptized them. One was quite an aged woman. Some one remarked to her on the way to the water that that was a hard way to begin the Christian life. She said it was nothing compared to what her Savior did for her.—C. J. Hooper, July 26.

Washington.—We held our quarterly council July 7. The business that came before the meeting was disposed of in a most excellent spirit. Two members were received into our little band of workers since our last report. We decided to hold a love feast at this place some time this fall.—Rebecca Gauby, July 23.

MARYLAND.

Boonsboro.—The Sunday-school Meeting of the Middle District of Maryland will be held at Brownsville, August 11 and 12.—Caleb Long, July 24.

MISSOURI.

Mound City.—July 4, at 10 A. M., we met at the Bethel church in the capacity of a Sunday-school meeting. Interest and attendance were good. Among the subjects discussed were, "Relation of Sunday School and Church," "Duties and Qualifications of Superintendent, Officers and Teachers," "Benefits of Sunday School," etc. Refreshments were served at the church, and an afternoon session

was held, closing at 3:30. The song service from "Gospel Songs and Hymns No. 1" was a prominent and enjoyable feature of the meeting. I think all went home feeling it was good to be there.—Katie Eby, July 22.

Mineral Creek.—We met in council July 21. Considerable business was before the meeting; all disposed of pleasantly. One letter was granted. Bro. Amos Wampler and wife, of Walnut Creek church, were with us. He assisted in the work.—Lydia Lentz, Leeton, Mo., July 21.

Warrensburg.—I go to the Ozarks, in Southern Missouri, Saturday, July 28, where I expect to assist the Brethren in holding one or two series of meetings, if the Lord wills. I have been holding meetings right along during the hot weather, and we have had good attendance, notwithstanding the busy season.—Chas. M. Yearout, July 25.

MINNESOTA.

Lewiston.—We held our Communion meeting June 30. Bro. Harvey Eikenberry, of Greene, Iowa, was with us. We were very glad to have him among us again. He gave us many good admonitions. He remained with us a week after the love feast. July 1 a children's meeting was held and a collection taken up for the India sufferers, amounting to twenty-two dollars. We also had services July 4, and afterwards gathered at the home of Bro. Wm. Lewis and enjoyed an outdoor dinner.—Jacob Wirt, July 23.

MICHIGAN.

Fairview.—Our much beloved brother, John McKimby, is suffering with a cancer. He expects to start to-morrow morning, in company with the writer, to Ann Arbor, Michigan, for treatment. We much desire the prayers of God's children in our behalf, and especially for his loving family at home.—Perry McKimby, July 24.

NEBRASKA.

Red Cloud.—Our Sunday school, with friends and neighbors, celebrated July 4 by assembling in Bro. Studebaker's grove. The day was pleasantly as well as profitably spent. An excellent program had been prepared, which was well carried out. We appreciated having some of our brethren and sisters from adjoining churches with us. I am glad to notice through the MESSENGER that not a few of our churches are beginning to show to the world what true patriotism means, in assembling together in honor of our King Jesus. We as a church are at peace; love and union prevail. We are being blessed with good rains. There will be no lack of bread; we will have plenty and to spare. We will soon enter upon evangelistic work again. Nebraska, Kansas and Illinois will be our field.—C. B. Smith, July 23.

Wilcox.—July 19, while engaged in operating a cornsheller, Bro. Sammie Wright, of Wilcox, Nebr., had his left arm completely severed a few inches below the elbow. Brother Sammie was an industrious, hardworking boy, and one can readily understand what this means to one having no way of gaining a livelihood except by day labor.—Mary L. Greck, July 25.

OHIO.

Maple Grove.—We held our quarterly council July 20. Everything passed off pleasantly. Our love feast was set for Sept. 15. We also decided to hold a series of meetings; time not yet decided. Bro. D. D. Culler, of Mt. Morris, Ill., expects to be with us Aug. 12, and preach a harvest sermon.—Ella Beeghly, Ashland, Ohio, July 22.

Portage.—The members of this church met in council July 21. We appointed our love feast Sept. 29, at 10 A. M., and our next council Sept. 20, at 10 A. M.—J. B. Kyser, Cloverdale, Ohio, July 27.

Price's Creek.—Yesterday was our regular quarterly council. Elders J. C. Bright and J. H. Brumbaugh were with us. One was received by letter. Everything passed off pleasantly. At the close of the meeting Bro. Joseph Longenecker was ordained to the eldership.—John S. Richards, West Manchester, Ohio, July 27.

Rome.—We have decided to hold our harvest meeting Saturday, August 4, and our love feast Oct. 27. Meetings at the Oak Grove church.—E. R. Cramer, Alvada, Ohio, July 26.

Sidney.—We spent Sunday, July 22, with the Brethren at Sidney, Ohio, and found them

abounding in the work of the Master. Four dear souls came forward at the regular services and expressed a desire to come "under the blood" and trust a risen Savior. This makes eight who have made the good confession at this place in the past month. Surely this is encouraging for the Lord's children at this place. Bro. P. B. Fitzwater, of Elkhart, Ind., has located among them and is breaking into them the Bread of Life.—*John R. Snyder, Bellefontaine, Ohio, July 24.*

Sidney.—The Lord is blessing us at Sidney. We now have seven applicants for baptism, and one who had wandered away returned. We have just been here over two Sundays now. These dear souls came out at our regular meetings. We expect to have a series of meetings as soon as practicable.—*P. B. Fitzwater, July 23.*

Southern Ohio Ministerial and Sunday-school Meeting Rates.—By request of Program Committee for above meetings, application has been made for special rates, and at present we can announce that the C. H. & D. will give half-fare rates from Dayton, Celina and intermediate points to Bloomer. Good, going August 13, 14 and 15; returning until the 16th. Some one in each church that can possibly reach this line please have these rates announced. A good turnout will be provided for.—*L. A. Bookwalter, Taylorsburg, Ohio, July 27.*

West Dayton.—Elder L. A. Bookwalter preached for us yesterday. Two were received by letter.—*Elmer Wombold, 17 Farley St., Dayton, Ohio, July 23.*

OKLAHOMA TERRITORY.

Deep Fork.—We met in council July 14, with our elder presiding. Four letters were granted. Everything was in love and union. We decided to hold a series of meetings, commencing Sept. 22. Bro. Geo. Landis, of Mt. Hope, is expected to be with us. Our love feast will be Sept. 29.—*James West, Wellston, Okla., July 21.*

Hoyle.—We are still at work for the Master. We have been under a heavy cloud for a season, but now the light is beginning to shine in, and we are making a special effort. We have a singing teacher (a brother) just come in, so we have decided to revise our singing somewhat also, and accordingly took orders for thirty copies of "Gospel Songs and Hymns No. 1."—*Emanuel J. Smith, July 20.*

Turkey Creek.—We met in council July 21, our elder being with us. All business was pleasantly disposed of. Five members were received by letter and one that had wandered away came back to the church. We decided to have our love feast on Sept. 29, at the home of Samuel Anglemeyer, seven miles west of Ponca City. Meeting will begin on evening of Sept. 22 and continue till after feast. Anyone coming by rail will be met by addressing the writer at Ponca City.—*Margaret E. Anglemeyer, Box 293, Ponca City, Okla., July 25.*

PENNSYLVANIA.

Johnstown.—Sister Bertha Ryan met with us on Thursday and Friday evenings, July 5 and 6. She gave two very interesting talks about India and her people, and her work there. A collection amounting to sixteen dollars and ninety cents was taken. One has been added to the church by baptism since our last report. Our love feast will be held Oct. 7, beginning at 3:30 P. M.—*Lizzie Wertz, July 27.*

Mountville.—Our quarterly council was held July 18. Considerable business was transacted, and Bro. Tobias H. Herr was ordained an elder, H. E. Light still having charge of the church. One was received by letter; one received as an applicant for baptism, which will be attended to shortly.—*H. E. Light, July 20.*

Queamahoning church met in special council at Sipesville, June 29, and at Maple Spring, June 30, to consider the propriety of advancing a brother to the eldership, as our elder is well advanced in years and felt the need of assistance. Elders Silas Hoover and D. H. Walker were with us on these occasions and Bro. Jonathan W. Blough was ordained to the eldership. Bro. Walker preached three sermons for us while here. July 1 a brother was received by letter. Bro. J. M. Blough, while home on his annual vacation, has preached several sermons at our regular meetings.—*J. E. Blough, Stanton's Mill, Pa., July 22.*

Upper Conowago.—We met in quarterly council July 21 at the Latimore meetinghouse. Considerable business came before the meet-

ing. We decided to hold our fall love feast at the Latimore meetinghouse Oct. 6 and 7, commencing at 1:30 P. M. On the evening of July 21, Bro. Levi S. Mohler, of Dillsburg, Pa., came among us, preaching for us that evening and the morning of the 22nd.—*Andrew Bowser, East Berlin, Pa., July 23.*

VIRGINIA.

Mill Creek.—We held our harvest meeting July 21; church council afternoon of same day. Decided to hold series of meetings this fall, time not yet decided. We also decided to sell Taylor Springs church property and build a new house on the Mt. Pleasant lot. Love feast, Oct. 6 and 7.—*Samuel Pence, Scotts Ford, Va., July 23.*

Troutville.—Our regular church meeting passed off pleasantly at the Valley house, July 21. One was received by baptism and one old brother was received back into the church, which made every heart rejoice that was present. Our regular yearly visit was appointed and our Communion was set for the fourth Saturday in October; also our harvest meeting for July 28. We missed our dear old brother, B. F. Moomaw, who has been such a regular attendant at all our meetings. He is afflicted, and in May had to give up one of his sons, W. T. Moomaw, and in June his son John's wife passed away. May he have the prayers of God's children in his declining years.—*S. L. Shaver, July 23.*

WEST VIRGINIA.

Keyser.—Having moved to this place from Frederick County, Maryland, and finding several members here, after visiting them I sought the elder, Bro. Geo. Leatherman, and with him we rented a hall and started a Sunday school; also have preaching regularly by Bro. Geo. Leatherman and self. Our school numbers about twenty-five scholars. Our congregations are not very large, but interesting and attentive.—*Winfield T. Miller, July 24.*

WISCONSIN.

Lady Smith.—July 14 Bro. E. E. Joyce came and preached three good sermons and baptized two young sisters. He appointed meeting the last Saturday and the following Sunday of each month. We are very glad to have meeting again. We use the *Brethren's Quarterly*. We named our Sunday school Pine Grove. We have eleven members here now.—*Ella M. Parker, July 22.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

The First District of Virginia.

FOR convenience the above District was in 1880 divided into four subdivisions. Some slight changes have since been made by the District Mission Board. Evangelists were appointed for each of these subdivisions, also an evangelist for the entire District.

At our District Meeting last April it was decided to discontinue the sub-district evangelists, and allow the two members of the District Mission Board who live in each subdivision to see that the territory is worked, and that all the ministerial force be utilized where practicable.

The Botetourt subdivision has taken up the work in an energetic way. The board decided to call on each minister to hold at least one series of meetings each year in our sub-district. The board will assign each minister to a place most suited to him. The church in council endorsed the plan and I think each minister will faithfully enter into the work. This does not hinder our ministry from working outside the sub-district when called. This will give us seven or eight series of meetings yearly.

C. D. HYLTON.

Daleville, Va.

Death of Elder D. P. Shively.

ELDER DANIEL P. SHIVELY was born in Montgomery County, Ohio, Nov. 24, 1841; departed this life in the Pipe Creek church, Miami County, Ind., July 22, 1900, aged 58 years, 7 months and 28 days. He came with his parents to this county when eleven years old and was united in marriage to Harriet Little Jan. 28, 1864. He was elected to the deacon's office Oct. 14, 1871, and filled that official capacity until Sept. 18, 1873, when he was called to the ministry, and to the full ministry Nov. 4, 1880.

Four sons and one daughter, together with the grief-stricken widow, survive; all present at the funeral except the eldest son, who resides in Kansas.

In his death this church loses one of its ablest pillars. The loss will be keenly felt by the family, by the neighborhood and by the church; and not only by this church alone, but throughout all the Middle District of Indiana. In other states his counsel and advice was sought. At the time of his death he was presiding elder over four different churches.

Bro. Shively was highly esteemed among all who had the pleasure of his acquaintance. His Christian virtues were of high order and the church has lost one of her brightest lights and most ardent advocates which cannot soon be replaced.

Funeral services were held July 25 at the church where he had so often worshiped, conducted by Eld. A. L. Wright, assisted by Eld. I. D. Parker, to perhaps the largest assemblage that ever convened on such an occasion at this place; after which all that was mortal of our late beloved brother was peacefully laid to rest in the cemetery near the church.

W. B. DAILEY.

Need, Ind.

Home Again.

HOME is one of those words which can hardly be intelligently defined. We say it means so much to us, and so it does; it means the place where dwell happiness and sorrow. Joy and anguish, peace and disturbance, blessing and cursing, smiles and tears, surprises and disappointments, hopes and disaster; and all of these different phases are represented in the domestic homes of a Christian nation. But the home which we have reference to is the home of the soul, of which the church of Christ is a typical figure, made so because it follows the teaching of Christ.

The church that accepts all the ordinances and commandments as given in the Gospel of Jesus, and stands upon them as her only discipline, represents the typical spiritual home of believers on earth and is a type of the heavenly home. It is not presumptuous for the Brethren to claim all of this for our church, and I know whereof I am writing, having spent two years in the course of study laid down by the conference of one of our popular churches for its local preachers.

As I take an invoice of the stock I find Scripture, Religion, Theology, Philosophy, History and Science, and they have been a blessing to me in that they have created in me a hunger and thirst for the pure Word of God. As I turn to John 13:17 and read, "If ye know these things, happy are ye if ye do them," so I agree to accept the plain teaching of the Word of God, laying aside all preconceptions, misconceptions and mental reservations, so that after ten long years (of which five were spent standing aloof from any church, and five in the Methodist Episcopal church) I can rejoice with others that I have found my way home to the church of my choice, and am a member of the Brethren church, from which I was formerly expelled. Home, safe home!

DANIEL CLAPPER.

Ellerslie, Md.

From Denmark.

WHITSUNDAY, June 3, at 2 P. M., we had a good public meeting in our "Bethesda" in Brønderslev. In the evening we had a blessed love feast. Twenty members surrounded the Lord's table. June 30 one dear sister was added to the church by baptism. May the Lord bless and keep her and us all faithful and active in his work to the end. — C. HANSEN, July 13.

Love Feast in a Sod House.

BRO. A. S. CULP closed a series of meetings last Friday night, preparatory to our love feast. We hope and trust that there was much good seed sown for the cause of Christ.

We met and had our Communion last Saturday, July 21. Brethren, we didn't meet in the big stone basement under our large church-house which occupies a pleasant as well as a prominent situation on the sloping green hillside, overarched by the drooping branches of the large forest trees, but it was in Bro. John Leshe's big sod house, one-half mile southwest of town, which hasn't the stream of fresh, cool water going rippling by, as some of your eastern churches have, but is surrounded by nature's far-outreaching sod. Bro. Henry Longanecker

preached to a well-filled house in the afternoon, at which time five were received by letter.

Brethren Longanecker and Petrie as ministers have found a welcome location, as well as others who have or will come and unite with us in reaping the golden grain for the one who has truly said, "The harvest is great, but the laborers are few." — OCIA C. LANHAM, Bowbells, N. Dak., July 24.

Messenger and Gish Fund.

I NOTE with pleasure the steady improvement of the MESSENGER. If every brother and sister would give it careful reading there would be a great improvement in our spiritual condition. I would not think of doing without it for many times its present cost.

I have all of the Gish Fund books and find them very helpful indeed. Every minister in the Brethren church ought to avail himself of the opportunity to add them to his library. Brethren, you have very little idea what they are unless you secure them and then read them; and even then eternity alone will tell their worth. — R. T. AKERS, Alum Ridge, Va., July 24.

A Few Thoughts on Pride.

IN Proverbs we read: "Pride goeth before destruction, and a haughty spirit before a fall. When pride cometh, then cometh shame, but with the lowly is wisdom. A man's pride shall bring him low, but honor shall uphold the humble in spirit. The Lord hateth a proud look." Elsewhere we read: "God resisteth the proud, but giveth grace to the humble."

What a volume of meaning in these verses! What joy they afford the humble in spirit! Where does pride come from? Is it from the Lord? If it is, why does he condemn it so terribly? Pride is either from the Lord or from the devil. If from the Lord, right; if from the devil, wrong. Every one will admit that pride does not come from God. Then, why are people so proud?

Outward adornment seems to be the uppermost thought in the minds of so many people who profess to be Christians. What are we that we should be so proud of ourselves? We can do nothing. God can lay us low in death in the twinkling of an eye. Is there any arrayed in all his finery who would be willing to meet Jesus? We know not what the future has in store for us, nor how soon we must cross the chilly waters. When Jesus was on earth he was willing to associate with the poor and lowly. We do not read that he wore costly and fashionable clothing or changed the style every year. Neither do we read that he had special clothes for special occasions. Ah, how it must make his heart bleed to see so much pride creeping into the church, the church for which he suffered and died. So much more good could be accomplished if each member would be loyal to his baptismal vows.

The world notices very quickly when members try to carry God on one shoulder and the world on the other. Worldly people know that we profess to be a plain people. When they see members dressing as fashionable as possible, and still are in the church, their faith in the church is lessened. They do not think there is much in religion after all. We are respected far more when we are plainly attired, at least by all sensible people. If we could only be made to believe this! Those who can scarcely be known as members are the ones at whom the finger of scorn is pointed. Perhaps we are leading some precious soul astray by our attire. We are, to some extent, our brother's keeper. We should remember this. How often we hear of incidents where people are so pleased to meet people in plain attire. It does our hearts good when we are separated from loved ones, to meet those of like faith, even if we only know them by their dress. By nonconformity to the world we gain the respect of worldly people and, above all, the love of our God. We read that God hateth a proud look. If we adorn our bodies with fashionable raiment it is clear enough that we have a proud spirit, therefore a proud look.

If we pay more attention to the adornment of the inner man, outward adornment will have no charm for us. Oh, why cannot we keep pride out of our hearts! Think what it debars us from. This life is so short and eternity so long. Will we let pride keep us out of heaven, and from enjoying the associations of saints and angels? — ALICE M. C. BLOUGH, Manassas, Va.

Our Sisters at Annual Meeting.

In the ancient days, when the Israelites had gained a great victory, Miriam's voice led the song of triumph in the general rejoicing which followed. On the morning of Christ's resurrection a weak, trembling woman gave to the world the glorious message of hope, "He is not here, he is risen from the dead." In our own time who that has listened to the tender pleadings of Frances Willard, as with touching eloquence she strove to reach the hearts of her hearers, can doubt that sometimes the Lord gives them a message to deliver to his people?

Our sisters have contributed much toward the effectiveness of the song service at our Annual Meetings. They have always joined heartily in the singing, and the music has been one of the most enjoyable features of the meetings. Thousands of men, women and children uniting their voices in a hymn of praise makes us think of the new song we shall learn by the shores of the crystal sea.

Our sisters have long been taking an active part in church work. Is it not fitting that they should speak of the results of their labor, and give their experiences at Annual Meeting? The teaching of little children is directly in their province; primary work in the Sunday school is very generally given over to them, so they can speak with even more authority upon these subjects than our brethren. The meeting should be an inspiration to higher endeavor on the part of all, so those listening will go back to their work feeling that they are not alone in the struggle, and with new courage and a stronger purpose to do "more and better work for Jesus."

Some very helpful talks were given at our late meeting by Sister Ryan. Five years of her life had been given to active service in India, and her audience realized that she was speaking out of the depths of her experience; mission work was no meaningless term, but a reality to her. Many of our sisters are busily engaged in the slums and poorer districts of our large cities; they ought to have an opportunity to bring their work with its problems and necessities before our church at Annual Meeting.

Then it adds to the general interest of the meeting to have our sisters occupy some of the time. In the old-time Quaker meetings the Spirit was as likely to move the heart of a sister as of a brother, and the sister who arose to deliver the message and thus follow the promptings of the Holy Spirit was always listened to with attention and respect. My sisters, there is always something we can do.

"If among the older people
We may not be apt to teach
Feed my lambs, said Christ the shepherd,
Place the food within their reach."

And may we hope that in the future there will be the same liberty that has characterized our few last meetings, that our sisters who are fitted for the service may have a part in the program?

EMMA K. FRANTZ,
Pleasant Hill, Ohio.

Vacation Talks.

No. 2.—The Bad Boys' First School.

MAN'S nature demands a home. It is in the sphere of Christianity that the true idea of home finds full development. It is here that the family reaches its highest excellence, its purest joys.

Home demands ties, tender, strong and sacred, to bind the many in one. Love is the first, and essential one, of these ties. Without it we may have the form of a home, but we cannot have its sunshine, because the true home-spirit or motive power is wanting. It is love that begets those sweet harmonies and tender sympathies that give the family its charms.

While the father stands in the home as priest, first dealing with God on behalf of the children, and secondly dealing with the children for God, seeking to lead them early to him, the mother is the angel spirit of the home. She is especially the ministering angel of infancy and the priestess of the nursery of home. To her is committed human life in its most tender and dangerous state.

Bad boys make their appearance in the home-school helpless, and so entirely dependent upon others for everything that if they should be left to themselves their first breath would soon be succeeded by their last. They come as the property of God, given to their parent teachers as a loan, "a talent" to be rendered back with interest. They are received

by the Christian family as the most interesting members, because they are the purest members of the household. So pure are they when received that they are spoken of as emblems of the sainted ones in heaven, for "of such is the kingdom of heaven." There is not a bad boy anywhere to-day, young or old, that did not belong to this pure and innocent class when he first entered the home-school. I wonder what happened that so many of these once pure and innocent boys grew up to be the bad boys of to-day. I wonder where and how it happened that they are what we find them to-day.

The mission of the home-school is, first, to provide for the temporal wants, and, secondly, for the spiritual well-being of those pure boys received into it. The provisions for their temporal wants include all that is necessary for the growth of their bodies and the proper development of their minds. Children have minds as well as bodies, and they have both a legal and natural right to mind-training and culture. It is the business of the home-school to provide proper food and discipline, yea, everything necessary for both body and mind to prepare them for respectable citizenship. This part of the home-mission is abused, first, when by their own indolence and dissipation parents compel their children to support themselves; and, secondly, when parents become willing slaves, laboring early and late to amass wealth, and thereby neglect their children, permitting them to grow up in ignorance and prodigality, fit only to spend the fruits of parental servitude. It is in this way that the wealth gathered sometimes becomes a curse to the family, to the church, and to the state.

But to provide bodily support and mental culture does not constitute all of the home-mission in the case of these boys. They have a right to spiritual, to religious training also. It is this part of the mission that makes the home so sacred, so responsible. To divest it of its religious element is to abuse the mission of the home, and yet how many homes there are, even of church members, where religious training and discipline are not faithfully exercised—homes where the interests and hopes are of the world, worldly. Is it not more important to teach those boys to pray than to dance and play cards; to "seek the kingdom of heaven," than to enjoy the "pleasures of sin for a season"? They came into the home pure and tender plants. If, as in some cases, they are blighted and allowed to grow up in the crooked paths of sin and folly, who will be to blame?

O Lord, we thank thee for each new reminder of our relation to our children. Make us diligent and wise as parents in studying to do our work well. Help us to make our whole life an influence educating our children for thee. Father! help us for Jesus' sake.

J. G. ROYER.

Mount Morris, Ill.

To the Churches of Oregon, Washington and Idaho.

As the time for our Ministerial and District Meetings draws near our mind naturally becomes more or less engaged relative to the event. Because of the long distance to be traveled in getting to the place of meeting, either by private or public conveyance, and therefore the expense incurred in making such a trip, some of the most distant congregations may decide to represent by letter, if they represent at all. As a matter of greeting and information as to the standing of the church, a letter will do; but a letter can neither deliberate nor vote. What weak and isolated churches most need is to come in touch with the District and Annual Meeting, and this they fail to do when they represent by letter. Every congregation in the District should aim to send at least one delegate to District Meeting even at a considerable sacrifice financially. Politicians don't stop for expense when they hold their conventions, but are ready to make any sacrifice to have their party win, and we ought to have more zeal for the Lord's cause than politicians have for theirs.

Then, again, it is important that all the ordained elders of the District meet once a year at least, to attend to such business as falls to them to do; and at the annual District Meeting is the time and place to do such business. Let every elder of the District make it a point to be at our coming District Meeting.

Then, too, as the social feature of our Annual Meetings is being emphasized more each year as a means of strengthening our fellow-

ship and building up the cause, the same is proportionately true relative to our Ministerial and District Meetings. Let us have a good representation of all the congregations of the District at both Ministerial and District Meetings, and let each one come prepared to do his part in bearing the financial burden of the meeting, as the Powell's Valley church, in which the meeting is to be held, is financially and numerically weak.

D. B. EBY,
Sunnyside, Wash.

From Flora, Ind.

HAVING just returned from a joint meeting of Northern and Middle Indiana Mission Boards, I wish to state with much pleasure that a substantial house of worship in the city of Ft. Wayne is an assured fact. A full attendance of both boards and the presence of their pastor indicates the interest that is being taken in the work.

It only remains now for the delinquent churches, and all others who desire its early completion, to rally to the work. The architectural plan provides for a brick structure, slate roof and a seating capacity of 450 in the auditorium. The two wings, to be used as class rooms, will seat 250 more. The building will be heated by steam radiators from a furnace below. The style is after the plan of the new Goshen house.

As, on our way, we passed through North Manchester, we had to contrast its present appearance with the busy, hustling Conference days that we all enjoyed so much. Our people have left a good impression there and the people often wonder how such a crowd could be handled so smoothly. We replied that it is on the principle of self-government. A noisy convention will attract a noisy crowd of spectators. The school management has made some radical changes both in the faculty and course of study, yet we hope that the coming year may prove to be the most prosperous one in the history of the institution.

As we passed through Bourbon our minds reverted to the struggles of our dear Brethren there years ago in school work. Those who feel the opposition to this good work most in this advanced age, will be ready to sympathize with the "Far Western" Brethren, both here and at Plymouth in their pioneer work. Peace be to the ashes of our church fathers who taught us to "labor and to wait."

We also spent a short time at Winona Lake, the famous Indiana Chautauqua and assembly grounds. This is a beautiful place of four years' growth and is fast becoming famous for its fine summer schools and lecture course.

Just a few miles from here is the Wawasa Lake and Vawter Park, where Bro. Cobb will conduct his ten-day Bible institute. This is a rare opportunity for our people to sow good seed, and many are looking forward to this pentecostal feast with delight. May God's blessings rest upon our dear brother and all who may attend.

A. G. CROSSWHITE.

July 20.

Notes from Chicago.

THE Sunday-school children with parents and teachers recently enjoyed a most delightful day at Lincoln Park on the shores of Lake Michigan. The trip from the church to the park was enjoyed by all. Instead of going the usual way, on the street cars, we secured coaches and were driven along the beautiful boulevards, then out on the drive by the lake shore, where the finest homes of the city are located.

Then came the pleasure of running and playing on the green grass, looking at the animals, and watching the boats on the water. The expression of all was that they had a good time, and we need not wonder when we consider that for some it is the only day in the season that they have these beauties of nature to enjoy.

It being the day for our Mothers' Meeting, Sister Van Dyke gathered the mothers about her and held the meeting there, while the children were otherwise entertained.

One of the blessings of our city in the hot season is the Sanitarium for sick babies; also located at the park and built out over the waters of the lake. Eighteen hundred sick babies from the crowded districts of the city have already been treated this season. Physicians, trained nurses, good food and clothing are at hand to do their part in saving the lives of these frail little creatures, many of whom would succumb to the heat in the dark, un-

wholesome surroundings where they live. The institution is supported by voluntary contributions, and everything is absolutely free to a poor sick baby and its mother—even the transportation when necessary.

Some of our friends have very kindly remembered us with boxes of flowers under the "Flower Mission" labels. For these we are very grateful and assure you of the children's appreciation; as the flowers are sometimes still treasured after we would consider them fit subjects for the garbage. A daisy which dropped to the floor one day during the distribution was picked up by a dear little girl and brought to us as carefully and tenderly as though it were the finest greenhouse rose.

Sister Cripe is now enjoying her vacation at home, and during her absence, Sister Hettie Stouffer, of Ohio, is assisting in the work.

The attendance at all the classes and services is smaller than in the winter, yet we feel to hold the fort with a few rather than to close the doors and hang out the sign, "Off on vacation."

SUSIE FORNEY,
660 S. Ashland Ave.

A Lay-off.

MANY of the clergy these hot days have quit the pulpit and gone to some lake resort for recreation. The churchhouse will have to remain unoccupied until the weather turns a little cooler. I do wonder if the enemy of our souls will take a recreation during the warm weather and rest for four or six weeks. Oh, no! he is busy every day, cold or hot. So much the more should the Christian be at his post every Sunday. I suppose the devil will urge up a Sunday excursion to some resort. Christian soldier, there is no lay-off for us.

J. H. MILLER.

Goshen, Ind.

Ministerial Meeting of the Second District of Virginia.

THIS meeting will be held at Greenmount church, Rockingham Co., Va., Thursday and Friday, August 23 and 24.

PROGRAM.

Thursday.

Devotional exercises, 9:30 A. M. Organization of meeting. Address of Welcome.—Isaac C. Myers. Beauties of Holiness, 30 minutes.—S. A. Sanger.

The Christian's Home. (1) Bible Examples, 10 minutes.—S. H. Flory. (2) Importance, 10 minutes.—A. Conner. (3) How to Make Our Homes What They Should Be.—L. A. Wenger and H. G. Miller, 15 minutes each.

Song service from 1:15 to 1:30 P. M.—Geo. B. Holsinger.

Reproving, Rebuking and Exhorting. 2 Tim. 4:2; Titus 1:13; 1 Tim. 5:20.—D. Hays and J. M. Cline, 15 minutes each. General Discussion, 15 minutes.

How Can we Study our Bibles with Greatest Profit?—W. B. Yount and I. S. Long, 15 minutes each.

How Can we Best Avoid a Salaried Ministry?—John P. Zigler and E. D. Kendig, 15 minutes each.

Song and prayer.

8:00 P. M.

Preaching as follows: Singer's Glen.—H. C. Early. Mt. Zion.—A. S. Thomas. Baptist Church.—J. C. Beahm. Greenmount.—J. T. Layman. Fairview.—D. C. Flory.

Friday.

Special Sunday-school Meeting, 8:30 to 9:30 A. M. (1) How to Care for the Little Barefoot, 15 minutes.—Annie L. Garber. (2) Sermons for Children, 15 minutes.—P. S. Thomas. (3) Importance of Teachers' Meetings, 15 minutes.—George A. Phillips. (4) General Remarks and Questions.

Should the Minister Preach on the Sunday-school Lesson?—S. W. Fitzwater and John F. Driver, 10 minutes each.

Should Ministers Teach in the Sunday School?—D. N. Spitzer and J. Samuel Roller, 10 minutes each.

Advantages of Special Sunday-school Meetings.—S. I. Bowman and George W. Wine, 10 minutes each.

1:00 P. M.

Mission Work.—15-minute talks. (1) History (Growth) of Missions.—H. C. Early. (2) Its Importance.—D. H. Zigler and E. W. Neff. (3) Importance.—J. C. Garber. (4) How Shall we Meet Them?—D. C. Zigler and Jos. M. Kagey.

Miscellaneous Business. Farewell.—Benjamin Miller.

J. W. WAMPLER,
D. B. WAMPLER,
J. CARSON MILLER, } Committee.

OUR BOOK TABLE.

"Josiah and I Go a-Visitin'" is the title of Josiah Allen's wife's new humorous serial which is begun in the Midsummer Story Number (August) of *The Ladies' Home Journal*. There are also four short stories—"Catherine of Aragon," "Grandmother Winslow's Precious Plates," "From a Far Country," "The Story of a Song"—and the conclusion of Julia Magruder's serial, "The Voice in the Choir." "College Girls' Larks and Pranks" reflects the wit and shows the love of fun of the American girl. There is also a group of stories full of interest and mystery about "The Haunted Houses of New England," and others in quite the opposite vein are related by Rev. Cyrus Townsend Brady in describing his experiences as "A Missionary in the Great West." "My Summer with Some Chipmunks" gives some exceedingly interesting glimpses of the coy, brown-coated little rodents. Of interest to every girl aspiring to a higher education is an article detailing "How a Girl Can Work Her Way Through College," by a Cornell graduate. By the Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

DETWEILER—STAUFFER.—At the home of the bride's parents, Reading, Pa., by the undersigned, Bro. Geo. B. Detweiler, of Norristown, Pa., and Sister Edna A. Stauffer, of Reading. [No date given.—Ed.]

JOHN HERR.

RITCHIE—BARNHART.—At the home of the bride's parents, July 5, 1900, by the writer, Frank E. Ritchie and Miss Elva L. Barnhart, both of El Paso township, Ill.

P. A. MOORE.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ARNOLD.—Near Fairview, Md., July 17, 1900, Sister Susan M. Arnold, aged 72 years, 3 months and 12 days. Her husband preceded her about twenty-one years. She leaves three daughters and five sons. (Three are ministers in the Brethren church.) Services by Eld. I. W. Abernathy, assisted by Eld. Jonas Fike, at Maple Spring, from Rev. 14: 13.

D. G. JUDY.

BREWER.—In the Union church, N. J., July 17, 1900, Gideon M. Brewer, aged about 73 years. He united with the church of the Brethren in 1854, and was chosen to the office of deacon in 1880. He was consistent and trustworthy in both secular and religious affairs. Services by the writer, assisted by Mr. Robinson, of the Baptist church. Text, Amos 1: 2. Bro. Brewer is survived by a widow, and no children.

B. F. KITTINGER.

EISENBERG.—In the Cherry Grove church, N. J., of appendicitis, July 15, 1900, Bro. Levi Eisenberg, aged 53 years, 11 months and 23 days. He was born in Miami County, Ohio. He leaves a wife and four children. He was a member of the church for about twenty-eight years. Services by the Brethren from 2 Cor. 13: 4.

I. BENNETT TROUT.

FRAME.—At Ft. Wayne, Ind., July 15, 1900, dear Elizabeth Frame, daughter of Norris and Pearl Frame, aged 3 years, 8 months and 1 day. She died of blood poison caused by a wound on her foot. Services by the undersigned from Rev. 15: 9, third clause.

J. ABERN.

FOX.—In the Mt. Zion congregation, Page, Va., July 11, 1900, Sister Fannie Fox, aged 74 years, 1 month and 1 day. She was a member of the Brethren church for about ten years. She leaves a husband, father and mother, three brothers and three sisters. Services at her home by Eld. B. W. Neff.

BETTIE BEAHM SOURS.

GARBER.—At Payette, Idaho, July 10, 1900, paralysis, Bro. Albert G. Garber, aged 73 years, 4 months and 7 days. Deceased had been a member of the Brethren church for about twenty-three years. He leaves a devoted wife, three sons and one daughter. Services by Bro. Levi Whisler.

JUDSON BECKWITH.

HAGGERTY.—At Andrews, Ind., July 15, 1900, of consumption, Sister Viola Haggerty (nee Mahoney), daughter of James and Susan Mahoney, aged 34 years, 1 month and 22 days. Deceased was born May 22, 1865. She leaves a father, one brother, two sisters, a stepmother and two half brothers. Sister Haggerty united with the Brethren Feb. 26, 1900. Soon afterward she had the privilege of partaking of the Lord's Supper and the Communion. She was anointed with oil in the name of the Lord. Her sufferings she endured patiently. Services from John 14, her own selection, conducted by Eld. Noah Fisher.

A. B. MILLER.

MOHLER.—Near Covington, Ohio, July 19, 1900, Ella, daughter of Bro. George and Sister Mary Mohler, aged 20 years and 5 days. Services by the writer and brethren Krider and Stutsman. Text, "Her sun is gone down while it is yet day."

I. J. ROSENBERGER.

MONTER.—In the Eel River congregation, Kosciusko Co., Ind., June 6, 1900, of dropsy, Bro. Abraham Monter, aged 75 years, 5 months and 25 days. He was married to Magdalene Frantz, daughter of Eld. Nicholas Frantz, in September, 1840. Of eight children four are still living, all members of the Brethren church but one. Bro. Monter lived on his farm at Silver Lake over forty-one years.

EMANUEL LECKRONE.

RATCLIFFE.—Near Eglen, W. Va., July 17, 1900, Mrs. Mary Ratcliffe, aged 85 years. She was a member of the Methodist church. She leaves one daughter. Services by Eld. Jonas Fike, assisted by Bro. Albert Arnold, from 2 Tim. 4: 6, 7.

D. G. JUDY.

STEM.—In the Red River Valley church, near Mayville, N. Dak., June 5, 1900, of inflammation of the bowels, Edith Mary, daughter of Brother and Sister R. J. Stem, aged 14 years, 1 month and 12 days. Edith leaves father, mother, two sisters and one brother. Services at the home, conducted by Bro. Geo. Strycker, from 2 Tim. 4: 6. Interment in the Mayville cemetery.

D. W. WOLF.

SPEIGLE.—In the bounds of the Eagle Creek church, Hancock Co., Ohio, June 17, 1900, Sister Elmira Speigle, nee Ream, aged 56 years. She was born at Paris, Stark Co., June 20, 1844, and was married to Bro. Manner Speigle, Jan. 17, 1874. To them were born two children, a son and a daughter, the son preceding her to the spirit world. She desired to join the church when young but was hindered through no fault of hers. She lived a consistent life. Services by the writer, from the words, "The voice of my beloved." D. D. THOMAS.

WILKINS.—In Lower Lost River congregation, Hardy Co., W. Va., July 15, 1900, Loring Andrew, infant son of Bro. S. S. Wilkins and wife, aged 1 year, 1 month and 13 days. Services by L. D. Caldwell and the writer from 1 Thess. 4: 13-18. Interment at the home graveyard.

L. H. MILLER.

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It maintains that only those who remain faithful until death have the promise of eternal life:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing, as taught in John 13, is a divine command to be observed in the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Non-Resistance to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

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Church Directory.

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YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Thursday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 14th St. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Locust Point, 8 P. M.; Monday, Ad. 12 W. Camden St. DECATUR, ILL.—Gopher Hall, 1105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 13th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Freeman and Calhoun St. Services, Sunday, 9:30 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. DECATUR, ILL.—Gopher Hall, 1105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

DES MOINES, IOWA.—1606 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Wednesday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S., 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brotherhood Chapel, Cor. Hummel St. and Hechela Ave. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Ave. S. S., 11 A. M.; 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M. at Old Schoolhouse on Madison St., 2 1/2 blocks west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craten Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenway. Services, 10:30 A. M.; 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—137 3d Ave. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday, Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; Preaching, 10 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St. S. S., 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

LOS ANGELES, CAL.—236 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Desmarais Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer Meeting, Wednesday 8 P. M.

YORK, PA.—East York Mission, East Market Street. Services each Sunday.

GERMANTOWN, PHILADELPHIA, PA.—6011 Germantown Ave. Prayer meeting, Thursday, 8 P. M.; S. S., 10:30 A. M.; preaching, 10:30 A. M.; 7:45 P. M.

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Stand up for Our Own.

THE history of our publishing interests would be a very interesting chapter could it be given the public from the very incipency of our papers. Out of nothing a great business has grown up. But there is also a side to it that is enough to make one stop and think whether, after all, we are the earnest people we would have the world think we are. Now let us review the situation a little and see where we really stand.

Beginning with our Sunday-school literature it is a fact that it is as good as any, and better, by far, for our own people than any other. One would naturally suppose that in every Brethren Sunday school our own literature would obtain. But there are schools that deliberately select outside publications and use them in preference to our own. At least one-fourth of our Sunday schools do not use our publications in full. If it is said that what they get is better than what we have to offer, is it any wonder that we sometimes lose our young people if we put the means to wander away right before them, choosing that form, and paying for it in preference to our own? Have these objectors ever done anything to help our own literature?

Take the *Inglenook*, as another instance. In class and character of contents it is not surpassed by any other publication, even though we do say it ourselves. Yet there are hundreds of homes where people pay for other young people's papers and neglect our own. Then, in the course of time, the parents will wonder why their boys and girls want to go to the circus when for fifty-two times in the year they have had circus papers laid before them, and have done it of their own free will.

In the case of the MESSENGER the results of an analysis are even more to be deplored. The MESSENGER is a good paper. It is the best paper, the only one of its kind, in the church. No man or woman in the Fraternity can keep abreast the times without reading the MESSENGER. Yet it is a certainty that there are fifteen thousand members who ought to be taking the church papers, but who do not. It is not poverty. It is indifference. One would naturally suppose of all men our own preachers would take the church's publications, yet it is an astonishing and most deplorable fact that at least three hundred of our ministers are not on the list of the MESSENGER, while there are many more deacons who never see a copy. Ought these things to be? Is it right or is it something to be ashamed of?—*The Inglenook*.

China in Europe.

CHINA has a population of not far from 350,000,000, and ought to be able, in case of emergency, to place in the field 40,000,000 fighting men, the largest army the world ever heard of. Late conflicts with them show that they are fairly well drilled and are good fighters, far better than it was supposed they would be.

It is feared by some that at the present time the Chinese might be able, in the event of their driving white people out of the Chinese Empire, to overrun Europe. This is entirely improbable, if not impossible. From Peking to the frontier of Russia is four thousand miles, a thousand miles farther than from New York to San Francisco. There is only one railroad and that is controlled by Russia and could be destroyed more rapidly than an army could move. The way is across a country of wild mountains and frozen plains that are almost unsettled and that could not furnish food, shelter or provisions for an army, while the difficulties of transport would make it impossible to carry supplies.

Russia is protected by the Ural Mountains, the Caspian Sea, Caucasus Mountains and the Black Sea. A few thousand men could defend the fords of the Ural River from hosts. To reach Europe through Constantinople would require vessels, which the Chinese would not have, and even if they had, the fleets of the nations assembled at the Bosphorus, and artillery in the forts at Constantinople could sink them as fast as they were loaded with troops. The possibility of the Chinese pouring down into India is to be dismissed. The entire boundary of India is defended by the Himalaya Mountains and again by the vast rich tableland of Thibet with another range of mountains to the north of that. There would be only a few mountain passes, at most, to defend.

The only way in which the Chinese could ever overrun Europe is by the slow process of

migration, and that could come only by the decay of the white races. In other words the Chinese must first overtake us in point of civilization and become mentally and practically our superiors, before ever they could crowd us out and rule in our places. But this is the way man looks at the coming events. We cannot tell how God looks at them, nor what he has in store for the races of mankind.

The Inglenook.

THE *Inglenook* for the current week is a very interesting number. There is an original story, written specially for the paper, on the first page, and on the second is the sad story of the death of Katie, of the Katie and Bob letters. There is an editorial showing how some of our people neglect our publications that cannot fail to make the reader marvel at our condition. The working of a pawn shop is graphically told, and a column of Questions and Answers has been opened up that will be of absorbing interest. There is also a good description of a dining car, and its methods. The leading first page article of next week is about what is called "Coffin Hardware" in trade, being a description of the follies of the living over the dead. As the paper can be had to the end of the year for only twenty-five cents no reader should be without it. Subscribe at once, but don't ask for back numbers, something nearly all new subscribers want. There are no back numbers, but there will be one each week to come, for you, if you order it. Address, Brethren Publishing House, Elgin, Ill.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Aug. 10, District of Texas and Southwestern Louisiana, at Mansfield, Texas.
Sept. 7, District of Northern Missouri, in the Pleasant View church. Ministerial Meeting day before.
Sept. 20, 8:30 A. M., District of Middle Iowa, in the Harlan church.
Sept. 21, 9 A. M., District of Oregon, Washington and Idaho, in Damascus meetinghouse, Portland, Oregon.
Oct. 3, 8 A. M., District of Northeastern Kansas, in the Vermilion church. Ministerial Meeting day before.
Oct. 5, District of Southern Iowa, in Mt. Etana church.

LOVE FEASTS.

Colorado.—
Sept. 8, Grand Valley.
Idaho.—
Sept. 15, Nampa church.
Illinois.—
Sept. 11, 12, Woodland church.
Sept. 15, 5 mi. northeast of Mt. Vernon.
Sept. 8, Mulberry Grove.
Oct. 6, Camp Creek.
Oct. 9, 10, Yellow Creek.
Oct. 31, 3 P. M., Lanark.
Indiana.—
Aug. 21, 2 P. M., Ogans Creek.
Sept. 6, 10 A. M., El River church.
Sept. 7, 10 A. M., Bear Creek church.
Sept. 8, 10 A. M., Somerset church.
Sept. 12, 4 P. M., Pipe Creek.
Sept. 13, 10 A. M., Beaver Dam.
Sept. 14, 10 A. M., Buck Creek.
Sept. 14, 2 P. M., Greentown ch., Plevna.
Sept. 14, 10 A. M., Buck Creek church.
Sept. 15, 2 P. M., Huntington.
Sept. 21, 5 P. M., Turkey Creek.
Sept. 21, 4 P. M., Turkey Creek cong., Gravelton.
Sept. 22, 11 A. M., Killbuck.
Sept. 28, Salem congregation.
Sept. 29, New Hope, Seymour.
Sept. 29, 10 A. M., Clear Creek.
Sept. 29, North Liberty.
Sept. 29, 2 P. M., Middle Fork.
Sept. 29, 4 P. M., Washington.
Sept. 29, 5 P. M., Solpshewana.
Sept. 30, Muncie.
Iowa.—
Aug. 16, South Ottumwa.
Sept. 1, 2, 11 A. M., Crooked Creek.
Sept. 7, Libertyville.
Sept. 7, Franklin ch., Decatur County.
Sept. 8, Des Moines Valley, country church.
Sept. 8, 9, Des Moines.
Sept. 8, Wayman Valley.
Sept. 15, 16, 10 A. M., Franklin county church.
Sept. 15, Grundy County.
Sept. 15, 11 A. M., Deep River.
Sept. 21, 2 P. M., Pleasant Hill.
Sept. 29, 2 P. M., South English.

Kansas.—
Sept. 1, 2 P. M., Saline Valley, at H. Talmel's.
Sept. 8, 2 P. M., Brazilton.
Sept. 8, 10 A. M., North Solomon church.
Sept. 22, 23, 2 P. M., Sabetha.
Sept. 29, 2 P. M., Salem.
Oct. 6, Pleasant View.

Maryland.—
Sept. 8, Maple Grove congregation.
Sept. 8, 1:30 P. M., Sams Creek.
Sept. 15, Fairview.

Michigan.—
Sept. 15, 10 A. M., Thoraapple church, west house.

Missouri—

Aug. 4, East Prairie.
Sept. 3, 4 P. M., Mound church.
Sept. 29, Fairview church, near Cherry Box.

Nebraska—

August 11, South Loup ch., 7 mi. northeast of Miller.
Sept. 8, eight miles northeast of Arcadia.
Sept. 29, Juniata.

North Dakota—

Sept. 22, 5 P. M., Des Lacs Valley ch., near Kenmare.

Ohio—

Sept. 15, 10 A. M., Maumee church, Defiance Co.
Sept. 15, Maple Grove.
Sept. 29, 10 A. M., Portage.
Sept. 29, 10 A. M., Logan.
Sept. 29, 10 A. M., Lick Creek ch., 1 mi. S. W. Bryan.
Oct. 27, Rome.

Oregon—

Aug. 8, Coquille Valley.

Oklahoma Territory—

Sept. 8, Prairie Lake, Union church.
Sept. 8, Bethany.
Sept. 15, 4 P. M., Oak Creek cong., near Canute.
Sept. 29, Deep Fork.
Sept. 29, Turkey Creek.

Pennsylvania—

Sept. 7, Montgomery.
Sept. 8, 3 P. M., Greenville.
Sept. 9, 3:30 P. M., Sipesville, Quemahoning.
Sept. 15, Prairie City.
Sept. 30, 3 P. M., West Johnstown ch., Roxbury.
Oct. 6, 7, 1:30 P. M., Upper Conawago.
Oct. 7, 3:30 P. M., Johnstown.
Oct. 9, 9:30 A. M., Mountville house.

Texas—

Aug. 11, Manvel.

Virginia—

Sept. 15, 3 P. M., Manassas.
Oct. 6, 7, Mill Creek.
Oct. 27, Troutville.

West Virginia—

Aug. 21, Beaver Run congregation.
Sept. 8, Eggon.
Sept. 15, Miller church.
Sept. 29, 30, Alleghany.

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THE GOSPEL MESSENGER.

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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EDITORIAL MISCELLANY.

THERE is a significant religious excitement in Austria. It has been going on for some time, and is not likely to end soon. It is estimated that at least fifteen thousand Catholics have left the mother church, Rome, and have united with the Protestants. It is thought that the exodus is likely to increase, and in the course of a few years a large body of Catholics will have changed church relationship. The Protestants are calling for money to build churches to accommodate their rapidly increasing membership, while the Catholics claim they need money to erect houses in order to hold their members. The former are distributing tracts and Bibles by the ton, and the people are reading as they have never read before. The Catholics accomplish most of their work through the instrumentality of their priests, but they find it hard work to fight the printing press.

COLUMBIA is in the Northwestern part of South America, and embraces in its territory the Isthmus of Panama. For quite a while a revolution has been going on, and it was quite generally believed that the government would be overthrown; in fact the government troops had met with several defeats. But all of a sudden the tide turned, and the fortunes of war favored the government forces. A decisive battle was fought near the city of Panama, and the rebels were not only defeated, but captured, and now there is hope of peace in this part of a highly favored country. It is unfortunate that these small countries in South America must be almost constantly at war. It weakens them, empties their treasuries, and leaves enormous war debts that must be paid sometime. But this is the result of a total disregard of that part of the New Testament which forbids Christians encouraging or taking part in war. When the era of universal peace comes South America will be known as a most highly favored portion of the earth.

It is gratifying to learn that the conditions in Cuba are becoming such that the people will soon be fully capable of governing themselves. It is expected that the election of delegates to the Constitutional Convention will be held on or about Sept. 15, and that the Convention will assemble a few weeks later. A constitution may be framed, therefore, by January 1. Troops will be withdrawn gradually during the remainder of the present year, but about 4,000 will be retained on the island for three or four months after the adjournment of the convention, to assist in establishing the new government. After the new officers provided for in the constitution shall have been elected and installed, all these soldiers will be brought back to the United States. The new constitution will be closely scrutinized, it is said, by the President and Congress. All the members of the convention will be Cubans, but General Wood may name competent persons from abroad to act as advisers. He says that the Cubans are ready for a constitution; they are a law-abiding people, not a blow having been struck or a shot fired at the polls during the recent elections. He also points out that since last year the sugar crop and the area of land under cultivation have been doubled; that 3,100 schools have been opened; that the number of pupils is 130,000, which will soon be increased to 200,000; that a normal school has been established in every province, and that the island is self-supporting. The island is wonderfully productive, the climate mild, and at certain places sufficiently varied to suit most people. Here ought to be a splendid opening for the Brethren to do effectual mission work. Have we not some young ministers of some means, who would like to locate in Cuba and lay the foundation for several churches? This they can do, if they feel so disposed, without any arrangement upon the part of the General Mission Board. On this plan most of the early churches in the West were established.

In the southern part of Alaska is found probably the largest glacier in the world. For years it has been easy of access by vessel, and many a tourist has looked upon it from a safe distance. It is known as the Muir, and is located in the Glacier Bay. It has been carefully surveyed and its dimensions approximately estimated. Its main channel extends back into the country for fifty miles and it has forty lateral branches. At the sea it presents a front two miles long and rises in places 250 feet above the tide. Soundings indicate a depth of 720 feet below, and, therefore, a total height from base of nearly 1,000 feet. Its advance seaward is at the rate of 2,000 feet a year, and every day it is estimated that 200,000,000 cubic feet of ice drops from its face into the sea. Ordinarily a steamer may approach within a mile, but great caution is necessary, as huge icebergs are continually breaking off the sea face, and a vessel once struck by these great masses would be liable to serious damage. Last September it was shattered by an earthquake which visited this part of Alaska. The bay where the glacier is located was recently visited by the steamer *Queen*. The vessel first encountered vast flocks of ice about fifty miles distant from Glacier Bay. Continuing to the entrance of the bay, which is thirty-five miles long and ten miles wide, the progress of the steamer was greatly impeded by icebergs of most fantastic form, which covered the whole surface. By cautious navigating the *Queen* was enabled to make its way to a point five miles distant from Muir Glacier, where further progress was impossible owing to the packed ice. With the aid of a glass the

whole front of the glacier was seen to have been shattered. The familiar palisades had vanished. The wave of the earthquake had leveled the icy rampart to the sea level. The whole aspect of the scene had been changed almost beyond recognition. The extent of the catastrophe will not be ascertained, perhaps, for years. Until the ice disappears from Glacier Bay, navigation to the foot of the glacier cannot be resumed. Probably one or more seasons may have elapsed before the mightiest natural object of Alaska scenery will be accessible to the view of the tourist. It would be a most fortunate thing if some great convulsion should break up some of the mighty spiritual glaciers in this world. What else is a ten-million-dollar cathedral but a glacier!

THERE are probably no more dangerous people in society than the anarchists, and just now the world is beginning to feel most keenly the result of some of their efforts. It was an anarchist that killed the King of Italy, and a few days ago another attempted to shoot the Shah of Persia, who is on a visit to Paris. He was seated in his carriage at the time, just ready to take a drive. A stranger rushed through the crowd, got within a few feet of the Shah, and was just in the act of firing when the pistol was knocked from his hand. The would-be assassin was arrested and the Shah completed his drive and conversed as usual, just as though nothing had happened. It is rumored that attempts will be made to assassinate the Czar of Russia and the Emperor of Germany also. It would seem that all the crowned heads of Europe have been threatened. The men who undertake this desperate work do not appear to know that just as soon as one ruler is put out of the way there is another trained to take his place, so there may be no interruption in the order of things. How mistaken people are who presume to overthrow a well-established government by taking the life of the one who wears the crown. But this is not the only class of anarchists in the world. There are those who stab with words, and attempt to destroy the character of such as may be of use and influence in the world. Their crimes may not seem so hideous to the people of this world, but in the sight of a just God their deeds may be classed with those that send kings and emperors to premature graves.

It is exceedingly difficult to obtain reliable information concerning the situation in China. When last heard from, however, the ministers of Peking were still alive and well. The United States demanded that her minister be put into uninterrupted communication with this government. To this the Chinese Government seems to have agreed, but for some reason very little news reaches the public. The army of the allies, or foreign powers, numbering possibly 20,000 men, is marching on to Peking for the purpose of relieving the ministers and other foreigners. A strong Chinese force is said to have been encountered on the way, and a very hard battle fought, which resulted in the retreat of the Chinese. The loss on both sides is reported heavy. Then, another report comes to the effect that under a heavy guard the ministers have left Peking and will be delivered to the allies, with a view probably of making it unnecessary for the foreigners to march to Peking. These are rumors. We must wait a few days, and possibly weeks, for the facts. In the meantime the trouble in China is spreading and Christians are being put to death by the thousands. Unless the hand of persecution be staid soon, hardly a Christian's life will be spared outside of the treaty ports.

ESSAYS

"Steady to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

TRUTH.

BY N. R. BAKER.

No crown is perfect set unless the gem of Truth
Upon its highest point doth sparkle fair and bright,
No work is worth the doing e'en unless we know
Its end involves no shameless compromise of right,
No love is worth giving,
Affection worth receiving,
No losses worth the grieving
Unless we know the motive power or kind or ruth
Is guided first and last and evermore by Truth.
Citronelle, Ala.

THE POSITION OF BAPTISM IN THE GOSPEL PLAN OF SALVATION.

BY LEVI MOHLER.

In Two Parts.—Part Two.

THE second of the baptismal series is the symbol of burial, relating directly to Christ's burial. After Christ was dead he was buried as should be the case. He was left to rest in peace, while Jerusalem returned to continue on its way. The interests arrayed against Christ did not follow him into the grave, but stopped without while he went beyond.

There is no other such separation as that of the grave. Here every tie is broken, every cord is severed, no earthly interest goes beyond. Upon those who pass its borders earth has no recourse, power or authority. They are gone and are free from all of earth, and have no communion or intercourse with those who remain. Into this state of rest and peace and separation from the world Christ went when laid in the grave.

Those who die with him in baptism are also buried with him, and pass with him into a state of separation from the world, where they cannot be approached by the world, where they are at peace and rest, and are not subject to any unholy demand, custom or authority, but are free indeed and at rest, regardless of opposition, persecution, worldly interests and demands. Dead men are not wanted in human society. Those dead with Christ have no place in the associations of sin where they lived. It is right that they should be separated by burial with Christ, that their lives might be hid with Christ in God. The position taken with Christ by baptismal burial is one to be maintained throughout the Christian course. "Come ye out from among them, and be ye separate," is the principle embraced in the baptismal act to be adhered to ever after, in selecting the position toward worldly amusement, pleasure, custom, pursuit, association and connection.

In his initial rite the Christian died to sin and is separated from the power of sin and the world, by burial with Christ, and in this position of freedom he shall remain by adhering to the Gospel concerning every connection and relationship of time. With the forces of sin remaining in the body it is impossible for the soul not to be overcome again except by the removal from the presence of sin. Buried with Christ, the soul is safe. Every child of God has this place of retirement where his soul may rest in perfect peace. In every struggle with sin, wherein the Christian dies with Christ, he needs to be buried with him,—in soul and if possible in body to hide away with Christ from the sin with which he struggled. When persecutions rage, the soul here has rest. When temptations abound, the soul here has safety. When the interests of time would draw in many directions, the soul here has a fixed place with Christ, separate from the world, whence it cannot be removed. Christians who want to get back into the world should remember they are not of the world, but are removed by burial with Christ.

Christians who would mingle with the world in its pleasures and amusements in order to elevate and refine them are mistaken about the Christian's position in this world. The world does not want those dead and buried with Christ to mingle in its

pursuit of pleasure and sin. They are repulsive to the world. They are dead and should be buried,—hid away with Christ where they belong. This is the position the Christian enters when buried with Christ in baptism, and in this position he remains if he pursues the principle there embraced, as it extends through the Gospel, everywhere defending the Christian's position in the world, and therein establishing Christian separation and freedom from the world and all the powers of sin in the world. Buried with Christ is the Christian's perpetual situation, so far as this world is concerned.

The third of the baptismal symbols is the symbol of resurrection referring to Christ's resurrection. Here in this simple form is enfolded the principle of eternal life, that was lost to the world in Eden when man sinned and was restored to the world, when Christ arose from the dead in triumph over sin. This principle is embraced in the baptismal symbol of resurrection, and instantly as upon electric wires the power of Christ's resurrection flows into the soul and the miracle thereof is re-enacted by another resurrection in which the soul, dead and buried with Christ, comes forth to walk in newness of life.

The "new creature," "the child of God," the new birth, are the miraculous result of the inflow of the power that raised up Jesus from the dead. When connection with Christ's resurrection is established by taking hold of the principle brought down therefrom into the symbol of resurrection in baptism, with this symbol enacted in faith, Christ's resurrection wrought out in embryo and the principle of eternal life is embraced, immediately the soul is awakened and transferred into the heavenly life of the "new creature." And the same principle takes its development in the Gospel in all its instructions for the development of the new life of the child of God in which are included praise to God and love to man. All the fruits of the spirit and the graces of Christian character are the product of the heavenly life principle embraced in baptism as it continues to course through the soul.

The gospel instructions for the development of Christian life and character are the law of the principle of eternal life, brought forth in Christ's resurrection and embraced in the resurrection of baptism. Every spiritual exercise and every Christian work, every happy experience of love and praise is by the impulse of the great principle of life in the soul manifested and given to the world in Christ's resurrection, and made available to every one in its symbol in baptism and thence to be pursued in the Gospel in all its instructions for the development of the babe in Christ, unto the full stature of manhood. Thus it appears that all the gospel instructions concerning the Christian's dealings with sin in the world are wrought out in embryo in the baptismal symbol of death.

The Gospel's instructions concerning the Christian's position in this world of separation and freedom from the world are wrought out in the baptismal symbol of burial. All the Gospel's instructions concerning the new creature and its development into the image of Christ are wrought out in basic principle in the symbol of resurrection in baptism. In short, all of Christian life is wrought out in embryo principle in the initial rite into Christian life, and every part and particle of the Gospel for the Christian is but a development of the great basic principle wrought out first by Christ in his death, burial and resurrection; thence reduced into the symbols of baptism, and then developed into the Gospel to guide and control all of Christian life after baptism. By this means from the initial rite to the end of his course the Christian stands upon the same principles, and is thus ever in the same relation to Christ and God, so long as he stands upon the Gospel.

While the Christian experiences death, burial and resurrection in baptism, he experiences the same in minor form many times after baptism. In his baptism, as ever after, the Christian's resurrection to spiritual life is from the grave of carnal death. The death of the carnal man unto sin is the way unto the life of the spiritual man unto righteousness. If the Christian's experience ended with death and burial

with Christ, it would be more unattractive. These are 'but steps unto the glory of the resurrection which takes place in the soul when the resurrection principle is embraced in baptism, and takes place in the body when it shall be raised from the grave. These glorious events taking place in baptism, where the principles thereof come down from Christ, also take place after baptism in every death to sin.

There is the falling into insensibility and death of the desire and impulses to sin. There is the hiding of the soul away with Christ, followed by the breaking forth of spiritual life and joy in the soul. What Christian has not often experienced this struggle unto death! This hiding away with Christ, followed by impulses of heavenly joy, all of which is but a repetition in minor form of the death, burial and resurrection of baptism, and connects directly back to the death, burial and resurrection of Christ.

While baptism is an initial rite of such character as to place the baptized in position upon the basic principles of the Gospel, it is also of a covenantal character, in which it pledges the baptized to maintain this position by ever pursuing these principles as they develop in the Gospel to guide the Christian's daily life. Baptism transfers the life onto a new basis of life principles and at the same time pledges the baptized ever to maintain the new position taken in baptism.

The act of baptism, in faith entitles the baptized to all the rewards due him at the end of a faithful Christian course, because in baptism he fulfills in embryo the same principles that he will continue to fulfill as he goes forth in obedience to the Gospel unto the end. In the end, as all the way, he is on the same basis, as to principle, as he was in the beginning; therefore he is all the time of the same character before God and in the same relation to him, because all the time on the same basis of life principles.

This peculiar character of baptism standing as an initial rite gives power to close the gospel covenant of salvation between God and man. A business contract (covenant) between man and man is closed and made binding by the payment of "one dollar" on the contract. This is so because in the one dollar paid there is every principle of payment present that belongs to every other dollar till the last one is paid; therefore in the first dollar both parties act out in the entire contract as to principle. In the contract the parties say what they will do,—in the payment made they do what they say. What a man says may not be final proof of his mind; what he says and then willingly does is the highest evidence he can give,—there is none higher to disprove or revoke it,—therefore one dollar paid on a contract closes and puts it into force to the fullest extent possible. In this act the parties do fully in principle what in the contract they agree to do.

The gospel covenant of salvation is closed by the rite of baptism and put into force,—because, in addition to accepting the Gospel by profession of faith in Christ, he acts out the entire Gospel as to principle, in the rite of baptism, which initiates him into covenant relation with God,—to what he says, he adds his willing act and God accepts this as sufficient to close the covenant of salvation and put all its provisions in force. While the baptized fulfills the entire Gospel to the end, in the rite of baptism God on his part fulfills the covenant of salvation so far as practicable by the gift of the Holy Spirit, also eternal life, adoption into sonship as a child of his, with the bestowal of all needed grace.

Thus we see gathering around the initial rite of baptism all the glory, power and blessed provisions of the entire gospel covenant.

Ellison, N. Dak.

EXTREMISTS.

BY D. E. STOVER.

NOWHERE else do we find so many extremists as in religion. Jesus says of himself, "I am the way." John 14: 6. Again Paul, the great apostle to the

Gentiles, speaks of Jesus as "the author and finisher of our faith;" or in other words, "the author and perfecter of our faith." Heb. 12: 2. Hence we would conclude that should mankind accept Jesus as the way and look unto him as the author and finisher of our faith, there would be no need of anyone straying off to one extreme or the other.

But let us ever remember that the Christian religion has an enemy who will endeavor to get us to look away from Jesus as the author and finisher of our faith, and get us to look back to some dead man, instead of forward to Jesus as the living Savior and the author and finisher of our faith, and thereby sidetrack us by making an extremist out of us.

We notice two extremes among the professing Christian world. One class say that the Christian religion is a spiritual religion, and we have nothing to do with an external or symbolic religion. They say, if we are only baptized with the "one" spiritual baptism, that is all we want and we have no use for the "symbol water baptism." "If we only eat his spiritual flesh and drink his spiritual blood, what use have we of its symbol, the bread and wine?" This is one extreme. Satan is the finisher of this extreme.

We notice still another extreme equally as dangerous as the former, in those who seem to think that the religion of Jesus Christ consists in external things alone. These are constantly magnifying the symbols above the things symbolized. We hear them say much about a symbolic religion, and not much about the thing symbolized. Those seem to think that if they only have the symbol water baptism they are safe, and cite us to the Word, "He that believeth and is baptized shall be saved," forgetting the fact that many receive the water baptism that are not saved, and none receive the spiritual baptism but what are in a saved condition. They say that if we can only eat and drink the emblematic bread and wine, it will impart to us the spiritual life. This is another extreme of which Satan is the finisher.

SAFE GROUND.

When we look at those two extremes with their many adherents, and the many shades of beliefs leading thereto, the question comes to us, Is there no safe ground? Our constant prayer ought to be, Deliver me from becoming an extremist. The only safe ground is to take Jesus as the way, and look unto him as the author and finisher of our faith; for in him we have a safe pattern.

We do not hear him reject water baptism, but he says: "Thus it becometh us to fulfill all righteousness." Those who accept Jesus as the way will not be sidetracked by Satan, by being deceived by believing that they should have nothing to do with water baptism—the symbol—but like Jesus they make use of the symbol which Jesus has given them. They do not magnify the symbol above its place, but will be careful that the symbolic washing of regeneration may not symbolize a falsehood, but that this literal washing be a true symbol of the "washing of regeneration and the renewing of the Holy Ghost,"—the spiritual cleansing which they have received through faith in the atoning blood of Christ, and a genuine repentance from dead works.

All those who thus occupy safe ground will make proper use of the emblematic bread and wine, but they will be careful that in partaking of this emblem they do not symbolize a falsehood, but will use it as a true symbol, thereby symbolizing that they are living and subsisting on the spiritual Word, and thus eating the flesh and drinking the blood of Christ.

Let us make proper use of all the symbols which Jesus has given us, but let us ever remember and keep our eyes on the spiritual things therein symbolized. And let us ever remember that we are saved by "grace through faith," and that "the blood of Jesus Christ cleanseth us from all sin." "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." By thus remembering these facts we will be fit subjects to make a proper use of the symbol, and thereby be enabled to follow his foot-

steps and put our hand to the plow and look away from dead men by looking forward to Jesus as a living Christ as "the author and finisher of our faith." This and this only is safe ground.

Hawthorn, Fla.

SALVATION.

BY C. H. BALSBAUGH.

To Elder Geo. S. Rairigh, Denton, Maryland, Beloved in Christ:—

PRECIOUS are the saints to the Savior; and why should they not be precious to each other? Those whose hearts are kindled with the love of God, are of one mind even when they differ. There may be a variety of views, yet but one mind. The mind of Christ is the mind of God, and God is love. Some people think that as soon as ideas vary we must quarrel and split. That is the carnal mind, and not the Christ-mind. "Love suffereth long, and is kind." "Not easily provoked." "Beareth all things." 1 Cor. 13: 4-7. Here we have a full-sized portrait of a Christian. There is something unutterably sweet and God-like in a person who is entirely under the dominion of the Holy Ghost. These beautiful qualities and lineaments only become ours as we stand moment by moment, year in and year out, before the transfiguring mirror of 2 Cor. 3: 18. We must have Jesus ever before us, our gaze riveted on his beauty, so that by degrees his divine perfections will be established in us, and we become reflectors of his glory. Oh, how wonderful, how perfect, how gracious, is God's way of salvation! It cannot fail. If we yield to its requirements and put ourselves at the absolute disposal of our all-wise and omnipotent Redeemer, our eternal blessedness is as secure as the throne of the triune Jehovah.

Why should not the minister and missionary be enthusiastic in preaching such a Gospel? You are the representative of God, not only in the message you deliver, but in your character and conduct. The life is always the most effective sermon. Christ said, "I am the truth." This is mightier than the most eloquent disquisition of truth. If we are full of Jesus, every word and look and act will be a recommendation of the Gospel. There is too much religion in the world which is all intellect and rhetoric, and entertaining illustration. All these are serviceable in their proper measure and motive; but when alone they constitute the Gospel of 1 Cor. 13: 1. "The excellency of the power must be of God." 2 Cor. 4: 7. The land is full of self-inflated pulpit declaimers. Is our own Brotherhood clear of them? People need not go to college to belong to this class. "Knowledge puffeth up." And it seems sometimes to require very little. 1 Cor. 8: 1. "Charity buildeth up." When these two are combined by the Holy Ghost, we have a preacher according to the idea of God. Jesus was very wise, very loving, very holy, very meek, and this makes the model preacher, the model missionary, the typical Christian. We must know Christ, not as an historical personage, but as our life, dominating our whole being.

Salvation means infinitely more than belonging to the church, or going to heaven. What business has Simon the sorcerer in the church? His baptism did not sweeten his "gall of bitterness," nor dissolve his "bond of iniquity." Acts 8: 21-23. What would Judas Iscariot want in heaven? What benefit has any soul in the church or in heaven, who is not a temple of the Holy Ghost? Our Savior is Emmanuel, and that means God in the flesh. Our salvation means nothing less. "To me to live is Christ." Philpp. 1: 21. "CHRIST IN US THE HOPE OF GLORY." Col. 1: 27. "Marvel not that I said unto thee, YE MUST BE BORN AGAIN." John 3: 7. Salvation is the eradication of evil by the indwelling of God. Had not the Holy Ghost elaborated out of sinful flesh a sinless Christ, we would have no Savior. Luke 1: 35 and Rom. 8: 3 and 2 Cor. 5: 21. Unless this mystery of godliness is repeated in us, there is no salvation. Rom. 8: 9; Eph. 3: 17; 1 Thess. 5: 23; John 14: 20. God knows nothing of compromise with the world,

the flesh, or the devil, neither dare we. "He is of one mind, and who can turn him"? Job 23: 13. "A double-minded man is unstable in all his ways." James 1: 8. "Be ye steadfast, unmoveable, always abounding in the work of the Lord." 1 Cor. 15: 58.

Go on, my dear brother, in your glorious work of preaching the everlasting Gospel, and sink down lower and lower at the feet of Jesus, and rise higher and higher in faith and wisdom and holiness and joy, and keep repeating "nothing, nothing." 2 Cor. 12: 11. These two nothings constitute the most glorious biography on record, save that of God incarnate. The first without the second is *puff*. The second is the very pith of all great achievements for Christ, whether in the ministry, in the Sunday school, in the home, or on the bed of affliction when all we can do is to suffer patiently for Jesus. 2 Cor. 12: 9, 10. Being saved, having imputed unto us the very righteousness of God, and being one with Christ in his eternal glory, let us not fail to live in the victory and confidence of Eph. 6: 10-18.

Union Deposit, Pa.

THE CHRIST LIFE.

BY A. HUTCHISON.

WHAT a grand theme! The idea of living such a life as to make us Christlike. And yet this is our own high privilege, and is within the limits of our capabilities. Our Father in heaven has so wonderfully endowed us that we can be like children, imitating the father. We may be very far short of the perfect model at first, but if we keep on trying, we will more and more be like the pattern. We can, like the little child, become better skilled in the use of the tools as we grow older and stronger. And we are exhorted to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. 3: 18.

"As" we understand to mean in like manner. The apostle calls our attention to a time when the disciple of Jesus shall be with and like Christ in his glorified state. 1 John 3: 2, 3. This is the time when we are to make the necessary preparation for that grand privilege. So our efforts now must be to imitate the life of Christ when he was upon earth in human form. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 6. The Savior says, "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." Matt. 10: 24, 25. Here we get the idea that while the disciple may not outstrip his master, yet he may be like him. And Luke 6: 40, "Every one that is perfect shall be as his master." And this is what we are exhorted to be. And we are, furthermore, encouraged to feel that this is possible, because our good Master would not call upon us to do what we could not do.

But he says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48. This idea is too often discouraged, because we look at our imperfect life instead of the perfect model of our Leader. We should remember that the Christ life is within the bounds of our possibilities. The apostle says, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." 1 John 3: 7. Jesus gave us a perfect pattern in the life which he lived. And in so far as we imitate that life our life is as his was, and therefore perfect.

We are also reminded by his words, that there is danger. He says, "Take heed that no man deceive you." Matt. 24: 4. This is equal to saying to us that our success in living the Christ life will depend upon our watchfulness. Did you ever think under what special restraint you place yourself when in the presence of such persons as you wish to respect? And if the looker-on were to pass upon your deportment under these conditions he would give you about one hundred. Now if we can live such a life as that, because of the personal presence of such as we would highly esteem, can we not for the same reason live such a life daily, because of the presence of our dear Savior? He has promised to

be with his faithful disciple to the end of the world.

Our failures come like that of Peter. We have no account of his ever faltering until he found himself following Jesus "afar off." As long as we keep near enough to Jesus to feel the warmth of his great love for us we can stem the storms and override the tidal waves, as they may surge against the old ship Zion, upon which we have embarked. We are informed that this is the best ship in the world. Hear the statement: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 11, 12. It is solid and strong. Obey the Captain, and all is well.

IDOLATRY.

BY D. E. PRICE.

Little children, keep yourselves from idols.—1 John 5: 21.

MANKIND from immemorial ages have been inclined more or less to idolatry, or worshipping some other god in preference to the only living and true God.

The Israelites, God's chosen people, who, by their leader, Moses, were delivered from Egyptian bondage through the miraculous power of God, had the evidence of his continual presence by the pillar of cloud by day and the pillar of fire by night; yet with all these evidences of God's power and goodness were continually inclined to relapse into idolatry. We conclude the principal reason was their violation of God's command to have no communication with the surrounding idolatrous nations. Deut. 7: 2, 3, 4. We have no account that they were ever guilty of idolatry after their return from Babylonish captivity, that is, of objective idolatry.

Some may think that the language at the head of this article is not applicable to this enlightened country and age; but will only apply to heathen lands, where they bow down to gods of their own making. However we have every reason to believe there is as much, or probably more idolatrous worship in enlightened Christian lands than in the heathen nations. While they do not violate the second commandment in the Decalogue, by making and bowing down to images, they are no doubt guilty of violating the first, which says, "Thou shalt have no other gods before me." Ex. 20: 3, 4, 5. There are two kinds of idolatry; *perceptive*, which is forbidden in the first commandment, and objective, which is forbidden in the second. While we may not be guilty of violating the second commandment, in bowing and worshipping images, we may be guilty of setting up idols in our hearts and worshipping them, which is as sinful as the other. This is the more prevailing sin of the two. Some of the elders of Israel were accused of setting up their idols in their hearts. Ezek. 14: 3, 4, 7. So there are many to-day, though professors of the Christian religion, who undoubtedly have their idols set up in their hearts.

Whatever we set our supreme affections upon is our idol, it matters not how insignificant it may be. Some make idols of their children, some of a horse, others even of hogs. We need not be in conversation with a person very long until we learn what is his god. If we talk with some people, and sometimes with brethren, on scriptural subjects, they have nothing to say, they complain very much of their memories, but turn their attention to some worldly subject, farming, raising cattle or hogs, or probably some political subject, their memory is very good. They can tell you all about the best methods of farming, the best kind of cattle and hogs to raise, and all about the political movements of the day; all of the nominees for the several offices. It is not a very hard matter to tell what their god is.

The Bible says, "Covetousness is idolatry." Col. 3: 5. Webster says, "Covetousness is a strong or inordinate desire of obtaining and possessing some supposed good." If a man applies all the energies of his body and soul to gain this world's goods,

though he may not meet with much success, he is still an idolater. There is a possibility of a man making a god of himself. I have heard men boast of being self-made; and that class of people often worship their maker. Some feel so self-important that they think the church or state cannot get along without them; there is nothing done right unless they are in the lead, and they fear the church will go to ruin when they are gone. Paul speaks of some who "make a god of their belly." Phil. 3: 19. How many make a god of their appetites? Some are continually hankering after the dainties and luxuries of life, which are a disadvantage to them when obtained and indulged in to excess, as is usually done by that class. Others are slaves to the intoxicating cup, and sacrifice everything that is near and dear to them in order to gratify their desire for strong drink, and make their children paupers, and bring their wives, whom they promised at the hymeneal altar to cherish and support, to a premature grave. Again, others worship at the shrine of tobacco. They would rather go without their daily food than be deprived of that dear idol. If you want to see such a man all out of fix, unfit for business, just let him be deprived of his tobacco.

Again, the goddess of fashion is worshipped by a greater number of the human race than any other. While the intoxicating bowl brings its thousands down to the lowest state of degradation and misery, and entails wretchedness and poverty upon their families, the goddess of fashion ruins her millions both body and soul: and yet professed Christians are often the leaders in sacrificing at her shrine. The fashion of bandaging the Chinese ladies' feet, until they are almost a putrid mass, and the women can only hobble around on their stumps of feet by the assistance of others, is no doubt looked upon by civilized and Christianized nations with horror; but what is that compared to the fashion of compressing the waist and injuring the vital organs, thereby not only bringing disease and premature death upon themselves, but entailing it upon unborn generations. And what makes it still the more lamentable is that the professed followers of the meek and lowly Jesus, so often are the foremost ones in worshipping the goddess of fashion.

I met a sister once, but could not recognize her as a sister, and she said, "Don't you know me? I met you some years ago in Illinois." "Well, you do not now belong to the Brethren church, do you? What do that gold watch and gold chain mean?" Her answer was, "Oh! I never think about that." I said, "You must certainly have thought about them or they would not have got upon your person." That gold chain and watch got into her heart before it got on her body,—idols in the heart.

When we consider in how many ways we may, and are liable to, drift into idolatry, I don't wonder that the beloved disciple John wound up his epistle with the short, though impressive text, "Little children, keep yourselves from idols." I would admonish, in conclusion, that we all keep the love of God burning in our hearts to such an extent that there will be no room for idols in our hearts.

Mount Morris, Ill.

THE HEARING EAR.

BY W. R. DEETER.

Who hath ears to hear, let him hear.—Matt. 13: 9.

THE ear is one of the avenues to the mind, or it is the organ of one of the senses. Through the senses the soul or inner man is reached. Take away the senses and it would be impossible to make any impression upon the mind.

Perhaps all men have ears to hear on some subjects; one is anxious to hear on the subject of politics, another on finance, and others still on other subjects; but the Savior had reference to hearing his sayings. Our text stands in connection with the parable of the sower, and in that parable we have different kinds of hearers. We have, first, the wayside hearer. The evil one, the devil, catches away the seed, and therefore there is no fruit. We have that kind of hearers to-day. The lady has heard a

good sermon. Ask her what the text was. She hesitates and excuses herself by saying, "My memory is so poor!" But ask her how a certain lady was dressed, or how her hat was trimmed, and she will remember that to a nicety. The facts are, it was not the poor memory; the evil one has stolen away the good seed.

Second, we have the shallow-ground hearer. This one hears well, accepts without due caution and careful investigation, and runs well as long as there is little or no cross to bear; but when "tribulation or persecution ariseth because of the word, by and by he is offended." He becomes an unfruitful branch. This hearer takes great interest only when a big revival is on, but withers between them.

Third, is the thorny-ground hearer. He also runs fairly well for a time. "But the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful." The church at Laodicea was of this kind and the Lord told them he would spue them out of his mouth. Rev. 3: 16, 17.

Fourth, is the good-ground hearer. He hears and understands the Word and brings forth fruit—a hundred, sixty or thirty-fold. He, of the four classes, is the right kind of a hearer. I am happy to believe we have some of this kind of hearers to-day. He is the bone and sinew of the church and will be found among the wise virgins at the coming of Jesus.

We also have the careless hearer. He is like the man who sits in his room and hears the clock tick and strike, but because he is accustomed to it he does not hear it. Persons will go where God's Word is preached for years; but they have become so accustomed to it that they become careless, do not make an application of it to themselves, and it therefore does them but little good. Sometimes we do not hear because of other sounds or noise. I know a brother who came very nearly being run over by a train of cars and crushed and mangled because on account of other noises he could not hear the signals given. So we may hear the Word amid the noise and din of this world. The man who is deaf may be exposed to imminent danger unconsciously. A few years ago a deaf man attempted to cross the railroad track near our place. The approaching train gave the proper signal; but it was not heard. The man was struck by the engine and instantly killed. So men who are deaf to the wooing of God's Spirit or to the entreaty of God's ministers are exposed to destruction and perdition.

Oh, may we have hearing ears, and understanding hearts, that we may hear and understand, be converted and be healed! that the Lord will say of us, as of his early disciples, "Blessed are your ears, for they hear."

Milford, Ind.

WHY HE CANNOT SEE IT.

BY EDWARD FRANTZ.

It was no new condition that Jesus imposed when he said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." It was not an arbitrary decision arrived at by the Great Teacher after much planning and thinking about the best way of admitting men into the kingdom. This did not become a truth because Jesus said it. Being endowed with perfect spiritual insight, he simply saw the truth and announced it. The unregenerate soul cannot see the kingdom of God just because he cannot see it. That is, it is invisible to him, and there is no way of making him see it except by giving him new eyesight.

"Marvel not that I said unto thee, Ye must be born again." Why should we marvel? We do not think it strange that a man without the organ of physical sight cannot see physical things. It is just as possible for a man without the organ of spiritual vision to see spiritual things. Impossible! Let us remember, and then we shall cease to think of God as unkind for not showing the heavenly world to a man who has no heavenly eye.

There is but one thing that can keep a man out of heaven, and that is his own incapacity to enter.

The gates are open to every one who can go in. You need have no fears that God will not let you in. The danger is that when the beauties of the world of light are thrown open to your view, you will have no eye to see. And then, like Judas who went to "his own place," you must find your place in the world of "outer darkness," just because to those who have no eyes, there can be no light.

McPherson, Kans.

EVOLUTION IN COUNTRY LIFE.

IN the Old World the people have practically forsaken the rural districts and located in the cities and villages. Not a few have feared that this might happen in the United States. If we may believe what the editor of the *Independent* has to say on the subject we, or at least the next generation, can look for something far better.

He says: It probably has not escaped the observation of the readers of *The Independent* that the drift toward city life is steadily, and not so very slowly, reversing. There is not only less desire on the part of farmers to sell out their farms and seek homes in the cities, but there is a marked desire of town people to own country residences. For a while these were summer homes; but now there is an increasing tendency to build permanent residences outside the crowd.

This is possibly owing to the growing use of the telephone. Rural lines are being established so generally that a banker or merchant may remain one hundred miles from his place of business, and yet be within speaking distance of his employees. A Boston merchant recently said to the writer, "I am spending more than half of my time on my farm near Wellesley, but am all the while able to converse with those who are conducting my business in my place." It is nothing less than a revolution; and there are good reasons for believing that we are really entering upon a new state of society and a new order of business affairs.

Our cities seem destined to spread out, until the concentering of municipal life, as it now is, will be practically ended. Electricity will co-operate in other ways, by making transit much more rapid and supplanting steam power. As a consequence manufacturing will be carried on less and less in huge factories and congested centers. It has been a fact, that we could not overcome, throughout the whole steam age, that steam power could be carried possibly a quarter of a mile with profit; while electricity may be carried and used profitably many miles away from the plant or generator. We may fairly foresee a new sort of city as well as a new sort of country—a city disseminated or thinned out over a vast territory. This will be hastened on by the fact that the coal famine has come sooner than expected; and the coal age will carry with it the steam age. The use of steam power began about 1830; and, according to Professor Orton, it will barely last till 1930. He tells us that the known coal deposits of America are rapidly nearing their exhaustion. The exhaustion of European beds began last winter to be felt with revolutionary force. The draft on American coal will as a consequence be much more serious, and will shorten the steam age. We have harnessed electricity none too soon. The full consequences can not be estimated; but we do not count ourselves among the prophets when we say that we are sure that country life will hereafter not mean remoteness from the best evolution of the age.

The effect on country life will be admirable in this: that while it distributes population much more evenly it will take out from the city wealth, tact, taste and refinement; and will work into country life and country homes the more beautiful phases of life that have characterized the cities. We may expect better roads, more beautiful landscapes, more tasteful houses; and in general that the country will keep pace artistically with the town. This change is fairly illustrated already by the suburbs of New York, Boston and Philadelphia, which reach out at least one hundred miles. The telephone is now reaching out over the hills of New

England, and throughout the Empire State, and is even more freely in use in the Western States—linking farms together, and these, in turn, to towns and villages. The cost of such service averages about \$12 a year to a homestead. Farm isolation is a thing of the past. Farmers' wives, who have heretofore suffered, above all, from lack of neighbors, may now converse as freely as if their friends were living across the street. It is estimated that these country lines are doubling every year. This will in five years more leave the farm that is without a 'phone an exception. Trading is done over the line; markets are watched, and the power of the speculator is broken. In case of accident or sickness, the physician is consulted at once, and without the delay of many hours in driving to a village to secure his services. Constant contact with the world is possible for the most remote hamlet. Burglars find their work more difficult, and crimes of all sorts are lessened.

We must consider this evolution still further. The telephone is not a mere convenience; it is working a social revolution. It is grouping the people after a manner without precedent. Telephone circuits do not correspond with town lines, or with village boundaries. Gradually they are displacing such boundaries as measurements of social relations. A physician finds it more necessary to be a member of a telephone group than to be the president of a corporation. He does full half his work by 'phone, and he is constantly in communication with his whole clientele. This is equally true of the grocer and the laundryman, as well as the farmer himself. One Ohio minister has his whole constituency connected by wires to his church. He preaches through a transmitter to the houses of his parishioners. A group of telephone circuits may be formed for literary, musical, or religious ends, quite as easily as for business purposes. These may in turn be connected, if desirable, by long distance connection, with the city. Is this chimerical? Not in the least. Telephone concerts are not uncommon. These can be heard with clearness through circuits covering many miles. And yet we are only at the beginning of the revolution. What shall be the end of it who can forecast?

Ought not such coming conditions to prompt our people to make greater preparation for aggressive work in the rural districts? The time is probably coming when there will be a great demand for meeting conveniences in the country. While it is our duty to carry the Gospel into the cities, we must not neglect the people in the country. It is there that the Brethren have done their best work, and it will be wise in us to give the most of our attention to the parts where we can obtain the best results.

ABOUT JERUSALEM.

CONCERNING a few points of interest in Jerusalem, a writer in a late issue of the *Chicago Tribune* says:

In the city proper it is useless to try to identify the associations of Jesus. Not so on the Mount of Olives; though covered by buildings which have been swept away and renewed from time to time, yet the great landmarks of nature here remain untouched and one can easily recall the Master as wandering and teaching over its free, undulating slopes. Over the supposed place of his ascension is built a church, called the Chapel of the Ascension. It belongs to the Moslems, who in 1617 restored its interior; the present edifice dates only from 1834. The impression of a footprint of Christ is shown in the interior immediately under the dome.

One of the most satisfactory views of Jerusalem is to be had from the Russian tower, which is built still farther up on the hill. According to the Mohammedans, all the events connected with the last judgment and the end of the world are to be transacted upon this mountain, which will be joined to the temple area by a bridge spanning the valley of the Kedron.

Much doubt has always centered around the Holy Sepulcher as being built over the true Golgotha and the tomb of Joseph of Arimathea.

It is conceded by all authorities that Christ was crucified outside the city walls, at the common Roman place of execution, and which corresponded to the Jewish law requiring the place of sacrifice to be north of the holy place, and that this was a prominent place, easily seen by all. In 1738 a German named Korte began the agitation which has resulted in the present widespread change of opinion. His points were reiterated by Dr. Edward Robinson, the American explorer, in 1856. Other advocates are Major Conder, an Englishman; Dr. Selah Merrill, and the late General Gordon, from whom it is sometimes called "Gordon's Calvary." This hill is now used as a Mohammedan cemetery. It is situated outside of the Damascus gate and north from the Temple; it covers an area of three and a half acres, and is immediately over the Grotto of Jeremiah, one of the ancient quarries from which were taken the stones to build the Temple. Its general shape resembles that of a skull.

On the northwest [Southwest.—Ed.] slope and at its base some thirty feet below is a garden, now owned by an English society and kept in excellent care. A descent of ten steps leads from this garden to an old pavement, which is the floor of the new tomb, called also the garden tomb. It is a rock-cut apartment right under the hill and contains an entrance chamber connecting directly with a tomb chamber, in which are three sunken tombs, two of the same size, the one in the middle being smaller, evidently intended for a child. The one farthest from the entrance is regarded as the sepulcher of our Lord. So far as the lapse of time will permit identification, this garden tomb bears the marks corresponding to the description in the Gospels.

Some criticism upon it has arisen from its not being a shaft tomb like that of Lazarus at Bethany, to which a descent of twenty-four steps is necessary before even reaching the tomb chamber. But it has been shown that under the occupation by the Romans not only shaft but shelf and sunken tombs were used. Again, there are others who accept the new Calvary, but reject the tomb, asserting that the true tomb is still under the hill and undiscovered.

Admitting all this difference, it was still attractive and refreshing to find a natural location under the broad canopy of heaven unspoiled by the hand of man, where one could sit quietly down and in meditation picture that great tragedy of love supreme.

At the Holy Sepulcher, spite of the devotion and sincerity of the worshippers, I had the constant feeling of a dead Christ and not a risen Lord. Sitting on the New Calvary and looking down and around on every footprint and landmark, one saw it clearly written: "He is not here. He is risen. You only see the place where he was rejected, suffered, and rose again."

Outside the gates lies the new Jerusalem—a Jerusalem scarcely thirty years old. The red tile roofs mark the difference between the old and the new city. It is the home of the "infidel" and the foreigner. Here are the Jewish colonies, the German colonies, the Russian and the English colonies. And it is in these colonies that the hope of Jerusalem centers. The Porte forbids Jews to settle in Palestine, but they come just the same.

For 800 years Jerusalem has been ground under the heel of Mohammedan misrule, and yet they own less than half the city within the walls, while hardly any of the new city belongs to them. When the future of Jerusalem dawns it will be a future independent of and in spite of Islamism—a future independent of traditions, whether Jewish, Christian, or Mohammedan.

THAT is a good way to get up steam for an effective sermon; and a railroad engineer noticed the absence of the force which it engenders when listening to the sermon of a certain minister. He was a cold, formal speaker and the discourse fell flat. "What did you think of the preacher?" said one of the congregation, when the service was over. "Not much," said the candid engineer, applying the tests of his own calling to the speaker. "He is trying to run his engine with cold water."

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

NEVER HEARD FATHER PRAY.

BY W. K. CONNER.

"I NEVER heard father pray," said a young man during a conversation regarding salvation. It is not strange that he was not a Christian, though his father claimed to be one. What a father! What a Christian (?) home!

I wonder how many sons, and daughters, too, have never heard father pray. Yet these fathers claim to be Christians and expect to go to see Christ, but will not talk to him now in the presence of their children. Can it be? O fathers! for the sake of your dear children, pray. Pray within the next twenty-four hours. Can you give a reason that will stand in the judgment why you should not? None.

If every home had an altar around which the family would kneel every morning or evening, there would not be so many hearts aching and tears flowing for wandering sons and daughters; there would not be so many ministers approached this fall and winter by weeping mothers asking them to pray for or talk to an unconcerned son or light-hearted daughter; there would be more love and union in the home; there would be to the children something real in father's and mother's religion; there would be a principle planted in the young minds that would produce everlasting good; there would be a picture, a beautiful, holy picture, formed that their mental vision oft would see in after years, and it would be a source of much pleasure and profit.

This being true, together with the awful results that follow a prayerless home, fathers, can you bear the thought of having your boys say, "I never heard father pray"?

Bridgewater, Va.

READING makes a full man, and that is what all preachers should be. They should read much, and read only the best of books and papers. They should have regular reading habits, that is, read some every day, and then meditate on what they read. A course of this kind is certain to keep the mind well trained for the work entrusted to it.

Do not complain about the small congregations on rainy Sundays, but rather preach your best sermons. Do the complaining, if it must be done, when the congregations are large. In that way those who do not attend church when the weather is bad may be reached.

It never looks very well for the minister to stand outside of the meetinghouse on Sunday and engage in miscellaneous talk until time to open the meeting. After greeting those he meets let him enter the house and do some meditating should time permit.

MINISTERS who order a copy of the Brethren's Tracts—bound volume, need not send postage, as the book is free to all the ministers in the Brethren church. The postage on Hastings' Square Talks, however, is five cents.

A PRAYERLESS preacher can never make his calling a success. He who would succeed in the ministry must of necessity be a praying man. He must have a family, as well as a private, altar in his own house.

Few things disturb a congregation more than a sleeping preacher behind the tables during the services. If a preacher must sleep in meeting let him sit in front with his back to the congregation.

THIS warm weather sermons should not be too long, and yet sermons should not be so short that they have nothing in them.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Forgiving Spirit.—Matt. 18: 21-35.

Lesson for Aug. 12, 1900.

GOLDEN TEXT.—Forgive us our debts as we forgive our debtors.—Matt. 6: 12.

FROM the fifteenth to twenty-first verse of this chapter we have given that most excellent of all rules for rectifying offenses, intentional or otherwise,—how Christians are to deal with each other so as to maintain the desired peace that should exist among the Lord's people. In it we have the thought of reconciliation which is brought about by exercising the spirit of forgiveness. As there are always two parties interested when trouble occurs, that it may be properly adjusted both parties must become active in the adjustment. And in the rule here given it is said how the parties are to proceed. And that peace may be restored the offending party is expected to confess and seek reconciliation, while the offended party must forgive, exercise the spirit of forgiveness.

In our lesson we do not have the question of forgiveness to decide, but how often is a man expected to forgive the same person, and possibly for the same offense! To do it once is hard enough for most people. But Peter had been under the teaching so long and had so fully learned of his forgiving spirit that he was willing to go even beyond the customary rule established by the Jews which was to forgive three times. In asking the question he more than doubles this. "How oft shall my brother sin against me, and I forgive him? till seven times?" The spirit of forgiveness was to exceed that of the Gentile—one time—of the Jew—three times. He makes it quite large by saying seven times. And I suppose we would all feel that forgiving so many times would be quite sufficient—more than sufficient for human nature. But what must have been Peter's surprise at the wonderful declaration of the Christ: "I say not unto thee, until seven times, but until seventy times seven." This apparently places the forgiving spirit away beyond our limits. It, at first, seems unthinkable and unreasonable. That this spirit might be better understood by Peter and by us he followed his remarks with a very apt illustration.

The kingdom of heaven is like a king who would take account of or settle with his servants. Among them was one who owed him a tremendous debt,—ten thousand talents, equal to about £67,000,000 sterling. And because he had nothing to pay, his lord commanded that he and his wife and children should be sold. This, at the time, was a lawful thing to do, but would be hard on the family, a living death. He therefore commenced pleading with the lord—fell down and worshiped him. This touched the lord's feelings, and instead of giving him time, his request, he forgave him the whole debt.

But what is the sequel to the story? This same man found one of his fellow-servants who owed him two hundred pence—only a mite compared with the sum he owed—and he demanded that it be paid at once. When his fellow-servant besought him for patience and time, he would not hear him, but cast him into prison till the debt would be paid. The debt forgiven him was seventy times seven compared to what he was asked to forgive, and yet he failed in the small request. Peter said, "Till seven times." This man said, "Not one time." How do we say? When we were found of the Lord we were hopelessly in debt—more than ten thousand talents, more than seventy times seven—and yet when we went to him pleading he forgave it all. So Christ dealt with us. How will we deal with our brother? "How oft shall my brother sin against me, and I forgive him?" As often as we sin against God, and we want him to forgive us. If we can know how often this is we will know how often to forgive our brother. And then, how do we pray? "Forgive us our sins as we forgive those who sin against us." So we ask our Father to deal with us. And if we hope to have our asking answered, we should know how we deal with others. H. B. B.

OUR PRAYER MEETING.

WHAT IS A CHRISTIAN?—Acts 11: 26.

For Week Ending Aug. 25.

1. *In faith he is a believer in Christ.* John 1: 11, 12; 3: 14-18, 36; 4: 13, 14; 5: 21-25; 6: 28, 29, 47, 50-54; Acts 10: 43; 13: 39; 16: 31; Rom. 4: 5, 16; 5: 1; Gal. 2: 16; 1 John 5: 10-13.
2. *In relationship he is a child.* Rom. 8: 14-17; Gal. 3: 26; 4: 1-7.
3. *In character a saint.* Acts 9: 13; Rom. 1: 7; 8: 1, 27; 1 Peter 1: 15; Matt. 5: 14-16.
4. *In conflict a soldier.* 2 Tim. 2: 3; Matt. 10: 32-42; John 13: 16; 15: 18-20; 16: 33; 17: 4-8; 1 Cor. 9: 24-27; 2 Tim. 4: 7, 8.
5. *In experience a pilgrim.* Philpp. 3: 20, 21; Heb. 11: 13; 1 Pet. 2: 11; Gal. 6: 14; 2 Cor. 5: 1.
6. *In expectation an heir.* Rom. 8: 17; Gal. 3: 29; 4: 1-7; Tit. 3: 7; Jas. 2: 5; Matt. 13: 43; Rev. 20: 5, 6; 21: 3, 4.

BETTER than we hope God is ever making provision for us above and beyond our highest hope. He will not always give what we ask. He will do far better. In any time of special need we like to write our own prescriptions, and have them filled as written. But God, who knows our needs, revises, improves, rearranges, and sometimes discards altogether, what we have devised, substituting something far better. We should never cease to be grateful for this, but it need never surprise us.—S. S. Times.

If possible, the one who opens a prayer meeting should lead in the first prayer. This is much better than to call on some one to lead. Especially is it better not to call on the preachers; for the laity should be trained in prayer, and there is no better place to train one than in the prayer meeting.

EVERY person interested in devotional exercises should send to this office for a copy of that excellent little book entitled "Alone With God." A few minutes given to this book before going to prayer meeting will be found a great help. Price, 75 cents.

IN the time of the apostles, prayer meetings were probably more common than preaching services. The persecuted Christians could pray when they did not dare to preach. They were holy men of God, and had strong faith in prayer.

THOSE who are using our prayer-meeting outlines might do well to call the attention of others to this special feature of the MESSENGER. They are arranged in such a way that they may be studied to most excellent advantage.

As Christ's friends, his followers are supposed to know what he wants done, and for the same reason they will try to do it—this is the whole working basis of Christianity.

BEFORE undertaking any great work have a season of prayer, asking the Lord to help you. Try it and see how much easier it will be to undertake and complete a difficult task.

THE elder in charge of a congregation ought to be a most earnest advocate of prayer meetings, for these are the meetings that so greatly help his members.

IN prayer meetings it is good to have a sister lead one night, and a brother the next. In this way the talent of the whole church may be developed.

MULTITUDES are on the mountain-tops seeking beatific visions who would be more blessed down on the plains helping alleviate human distress.

THOSE who attend the prayer meeting regularly may not be perfect, but they know where to go to get the strength for all needed duties.

THE devil has hard work to keep the people who are full of the Holy Ghost away from the prayer meeting.

HOME * AND * FAMILY

A LESSON OF MERCY.

A BOY named Peter
Found once in the road,
All harmless and helpless,
A poor little toad.

And ran to his playmate,
And all out of breath
Cried, "John, come and help,
And we'll stone him to death."

And picking up stones,
They went on the run,
Saying one to the other,
"O won't we have fun!"

Thus primed and all ready,
They'd hardly got back,
When a donkey came dragging
A cart on the track.

Now the cart was as much
As the donkey could draw,
And he came with his head
Hanging down; so he saw,
All harmless and helpless,
The poor little toad

A-taking his morning nap
Right in the road.

He shivered at first,
Then he drew back his leg,
And set up his ears,
Never moving a peg.

Then he gave the poor toad
With his warm nose a bump,
And he woke and got off
With a hop and a jump.

And then with an eye
Turned on Peter and John,
And banging his homely head
Down, he went on.

"We can't kill him now, John,"
Said Peter, "that's flat,
In the face of an eye
And action like that!"

"For my part, I haven't
The heart to," said John;
"But the load is too heavy
That donkey has on."

"Let's help him!" so both lads
Set off with a will,
And came up to the cart
At the foot of the hill.

And when each a shoulder
Had put to the wheel,
They helped the poor donkey
A wonderful deal.

When they got to the top
Back again they both run,
Agreeing they never
Had better fun.

—Alice Cary.

A REMARKABLE DREAM.

SELECTED BY KATIE SHIDLER.

A PIOUS man once related the following dream, which I will give you in his own words:

I have known the grace of God for nearly thirty years, but in spite of all my advice my five sons and two daughters have grown up, have gone on in the broad way to destruction. This cost me many a prayer and many a tear, and yet I saw no fruit of my labor.

In January last I dreamed that the day of judgment had come. I saw the Judge on his great throne; the holy angels sat around him, and all the nations were gathered before him. I and my wife were on the right side, but I could not see my children. I said, I can not bear this; I must go and seek them. So I went to the left hand and found them all seven standing together, tearing their hair, beating their breasts, and cursing the day they were born. As soon as they saw me, they caught hold of me and said, "Oh, father, we will part no more." I said, "My dear children, I have come, if possible, to get you out of this dismal situation." So I took them all with me, but when we were come out within a short distance of the Judge, I thought he cast an angry look and said, "What do thy children with thee now? They would not take

thy warning when upon earth. They shall not share the crown with thee in heaven. Depart, ye cursed."

At these words I awoke, bathed in sweat and tears. Some time after this, as we were all sitting together on a Sunday eve, I related my dream to them. No sooner did I begin than first one and then another, yes, all of them burst into tears, and God fastened conviction on their hearts. Five of them are now rejoicing in God their Savior, and I believe God is at work with the other two. So I doubt not but he will give them also to my prayers.

His other two children have since been converted to God. Oh, that all the parents who will read this dream to their children, may live to see the same blessing attend the reading of it that attended the relating of it to that good man's children, who had wept and prayed so long for their conversion to God; and may every young person, those who have often heard their prayers, remember that they will be cast out at the day of judgment. Therefore "prepare to meet thy God."—*May's Lectures to the Young in Youth's Instructor.*

Ashland, Ohio.

THE WOMEN ARE RESPONSIBLE.

HAVE you noticed in late years what a large proportion of the apples in the market and on the street fruit stands have worm holes in them, or bug specks on the skin? The ladies, bless them for their beauty and their goodness, are, however, to blame for the condition of the modern apple. There are 30,000,000 women and girls in the United States. Not every one decorates her hat with a dead bird, but enough of them do so as to make it necessary to have 15,000,000 dead birds each year. The average daily food of a bird is 100 worms and bugs, if out where it can find them. They skirmish around for this kind of food about 200 days in the year. Each bird would therefore consume 20,000 worms and bugs annually, and an average bird will live five or more years if let alone, consuming during its life 100,000 of these pests. Fifteen million birds, each consuming annually 20,000 worms and bugs, would destroy 300,000,000,000 every year, and 1,500,000,000,000 during their natural life—and we would have apples as free from specks and worm holes as, probably the one was which Eve gave to Adam. This is something for the women to think about. True, our sisters are not responsible for this condition, for none of them wear dead birds, but should they ever get to dressing fashionably like the world, they might be led into this sin also.

FORGIVING.

Do we always deal with our fellow-men in the manner that we should like to have God deal with us? No, certainly not. There are some offenses for which we say that we can never forgive men. A man circulates a mean report about us, undermines our business, brings us almost to the door of beggary. We say we will never forgive him. A man does some injustice or wrong to our wife or daughter or mother, and we say: "I can not possibly forgive that." And yet we ask God to forgive us, to pass over our numerous offenses against him and his Son, and to treat us as though we had committed none of these offenses. We outrage Jesus, the Head of the family, and abuse the privileges that are extended to us, and yet we ask and expect God to receive us back and treat us as one of his family, as one who has never done otherwise than move wholly in obedience to his will.

We need to study most closely the principle of forgiveness, and if we expect God to forgive us we must learn to forgive others. The spirit of forgiveness is something that may be acquired.

WHEN we come to know Christ we know ourselves as members of a universal family and all men children with us of the same God. It is Jesus Christ who has given the thought of universal brotherhood its hold on the hearts of men.—*J. H. Barrows.*

OUR SATURDAY NIGHT.

An Editor.

FORTY-TWO years ago the writer was a twelve-year-old boy living with his parents in Cedar County, Missouri, not far from the north line of the county. The country was then new, conveniences few and the neighbors all poor, but very kind. A log schoolhouse, out in the woods, about two miles away, and presided over by one who had some knowledge of the famous three R's, was the seat of learning for the rising generation occupying a territory nearly if not quite five miles square. To attend this institution of learning three months out of twelve was regarded as a rare privilege in those pioneer days.

We had but few meetings; Sunday schools were unknown and a newspaper now and then was most highly prized. Its contents were read from end to end and commented on for weeks. But there finally came into the neighborhood a man, who was well dressed, and rode a pony that could outwalk anything on the road. He was from Arkansas, so it was reported, and was actually the editor of a paper. I had traveled some, going first from Virginia to Illinois, then to Missouri, and thought I had seen a few things, but never before in my life had I seen a living, moving editor. I eyed him from head to foot, studied his ways, noticed how he walked, talked and rode. I studied his face, looked into his keen, dark eyes, took special note of his black hair, and finally settled down on the conclusion that he must be a very "smart" man because he had a high forehead. Never before or since have I studied a man as I did that man.

I believed him to be a man of rare information, and in my boyish way of looking at him, I thought he must have all knowledge at his command. And then the idea that I had seen an editor, and that he had actually been at our house and talked with my father and mother. To see and experience such a thing was to me the opportunity of a lifetime. And then to think that the tall man, who wore good clothes and rode that nice pony, was "smart" enough to edit a paper! I wondered how much he had to know to write what we in those days saw in print. I thought he had to know the meaning of all the words, know how to spell every one of them, and know just where each one should fit in to make good sense. I thought that he not only had to write everything in the paper, but that he had to set the type too and print the paper besides. Surely he must be a great man. And so I thought; and so I reasoned.

How commonplace are such observations and thoughts in this enlightened part of the country! But not so then. From the contemplation of that editor I got more real enjoyable thinking than I could get to-day from the reading of the best book printed. And now, after years of reading, writing and experiences in some of the different walks of life, I almost envy the boy who can yet spend weeks studying the new and simple things that for the first time engage his attention. Nor have I a word of censure or reproof for the boy or girl who becomes intensely interested in the things that may seem foolish to the well informed. I know that they are getting an amazing amount of good out of their simple discoveries and observations, and however simple may be the questions that they ask me I feel disposed to give them the most civil answer at my command. I have no snubs for the child that asks simple and even foolish questions. I have not forgotten the many happy hours I whiled away when a boy contemplating some of the ordinary things of life.

J. H. M.

THERE is a vast difference between prayer in faith and faith in prayer. Having faith in prayer is believing that because certain prayers are offered certain results will follow—that the praying will secure the thing prayed for. Praying in faith comes of an abiding confidence in the Person prayed to; the confidence is in him; it is based on a knowledge of what he is and on a conviction that he is every way worthy to be trusted.

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BRO. C. D. HYLTON will soon commence a series of meetings at Pulling, Pa.

THE Brethren have arranged to hold monthly meetings in Cumberland, Md.

BRO. ALVIN F. EILER changes his address from Shideler, Ind., to Eaton, same State.

THE MESSENGER believes in that kind of expansion that is for the conquest of the world for Christ.

THE District Meeting for Nebraska will be held in the Bethel church Oct. 3, and the Ministerial and Sunday-school Meetings the day before.

THE Sunday School and Ministerial Meetings of Northwestern Ohio will be held in the Sugar Creek church Aug. 15, 16 and 17. A full attendance is desired.

BRO. L. A. POLLOCK, of Batavia, Ill., has been sick for some weeks with a mild form of the typhoid fever, but is now slowly recovering. We hope to soon see him around again.

BRO. ANDREW HUTCHISON is engaged in a series of meetings at the West Side house, Goshen, Ind. The weather is warm, the farmers very busy, still the people will come to hear the Word preached.

BRO. C. D. HYLTON is at this time engaged in a series of meetings in Campbell Co., Va., with Bro. D. R. Brubaker conducting the song services. One has been baptized, and others are likely to follow.

BRO. A. C. WIEAND came out from Chicago last Sunday, and was with the Brethren at Batavia in the forenoon and with us here at Elgin in the evening. We would be pleased to have him come oftener.

LAST week it was stated that the Brethren thought of building a meetinghouse at Lancy, Switzerland. This is incorrect. It has been decided to purchase ground in Geneva. This is explained in the call published in this issue.

THERE seems to be quite an awakening among the people at Sidney, Ohio. Bro. P. B. Fitzwater writes us that on the last day of July ten put on Christ in baptism, the rite being performed in the presence of three hundred people.

THE murdering of missionaries in China still goes on. Not far from Peking five priests and ten thousand native Christians are reported to have been put to death. This is sad, and yet is but a repetition of the terrible deeds of the Dark Ages.

BRETHREN R. W. Davenport and D. R. Yoder, of Goshen, Ind., took steamer at Montreal, Canada, for England Aug. 3. Their purpose is to make a bicycle tour of Europe. In doing this they find use for their tact as well as their physical endurance.

We want all needed corrections for the ministerial list in the Brethren's Almanac. Let these calls for corrections be written on a slip or sheet of paper separate and apart from all other business. Let each minister see if his name is on the list. If it is not let him send it in. Please do this at once.

WANTED AT THIS OFFICE the name and address of every member who does not read the MESSENGER. That is, we want one name from each family. These names should be sent on cards, or sheets of paper separate and apart from all other business. So far as possible we propose to have the paper go to every family where there are members, and if we can secure the names of those who do not read the MESSENGER we shall see to the rest.

BRO. G. J. FERCKEN's correct address is, 42 Boulevard de St. Georges, Geneva, Switzerland.

BRO. E. B. BAGWELL recently held a few meetings in Muskingum Co., Ohio, and baptized three.

THE MESSENGER believes in possessing all the islands of the sea, but they should be possessed, as well as ruled, by the King of kings.

ONE by one our strong men are going down the valley. We shall need others to take their place. May their mantles fall on those who are worthy.

THERE are yet places in this country, as well as elsewhere, where the people stand greatly in need of more civilization. In New York, a few Sundays ago, the Sunday bathers mobbed a Seventh Day Adventist minister while he was baptizing a few candidates.

A WRITER wrote an editor that if he would publish his article he would subscribe for his paper, and try to get others to do the same. The editor looked upon the offer as a "bribe" and declined to pay any attention to the communication. The same kind of bribe has come to this office, only to meet a similar fate.

IT is said that the American athletes, headed by representatives from the University of Chicago, at the Paris Exposition, refused to enter the contests, though they had crossed the ocean for that purpose, just because the games were held on Sunday. The managers of the Exposition did not like it, but the Americans stood by their principles. They will return home honored for having some respect for the day of rest.

THE publishers of the Mennonite *Herald of Truth* say to their patrons just what we have said time and again, and what we feel like repeating every now and then:

We find in a number of articles, as we read them over, orders for books, or a renewal of subscriptions. We wish to kindly request that all orders for books, or subscriptions for the paper, or any business matter of any kind, when sent in the same envelope with an article or correspondence for publication, be written on a separate sheet of paper, as the business matters all go to the clerks in the office, while the articles or correspondence go upstairs to the editor. It will make it so much easier for us and it will often avoid delay or possibly a mistake. If our readers will observe this rule we shall be very thankful indeed.

IF not on his guard an elder may sometimes do a thing that is exceedingly unwise. We heard of an instance not long since. An elder who was more zealous than discreet went from member to member telling how they should vote on a certain question when it came before the council. He took this method of having his purpose carried out, not thinking, probably, that he was making himself a party in the pending case. Such a course should not be tolerated in a private member, much less in the shepherd of the flock. If an elder must instruct his members regarding the exercise of their voting privilege let him do it in the assembly of the members. But it is not often that it becomes necessary for an elder to do even this. Those who watch over the Master's sheep for their good cannot well be too careful what examples they set along this as well as along some other lines.

A CALL FROM SWITZERLAND.

LAST winter a call was made for funds to build a meetinghouse at the mission in Switzerland. While a number responded, the amount needed to purchase a lot and erect a house has not yet been

received. This is due, no doubt, to the very general and commendable interest shown in the famine fund for India. From this noble relief work we do not desire to detract an iota.

However, a meetinghouse in Switzerland is imperative, and the Committee desires to call upon the general Brotherhood to respond to the call at once, so that the much-needed house can be erected yet this fall.

It was first thought it was best to purchase ground and build in Lancy, a villa near Geneva. Later consideration has led to the purchase of a lot in the outer portion of Geneva, a prominent city of Switzerland. The lot secured is only large enough to meet present necessities, and the cost, all told, is 2,330 francs or about \$1,165.

Its location is good. There is no church in the neighborhood and no religious work going on there. The people will bid as hearty welcome to religious work as can be expected anywhere. It is not far from the members at Lancy. And to use Brother Fercken's own words in a private letter, "I have endeavored to do the best of my ability, in the interest of our Brotherhood and the Committee, and with Brother Eichenberg's advice, we have located where we believe our church will be most useful to the salvation of souls."

The proposed size of the house is seven metres by ten metres, or about 23 x 33 feet, and will accommodate from 125 to 150 worshippers. As lumber is very expensive, and stone and brick much cheaper, the proposed house will be built of the latter material. Planning every part as economically as possible, there will yet be needed \$1,500 to erect and complete the house.

Will not the churches at once respond to this call? When it is remembered how graciously the Lord is blessing the work in Switzerland and France (upwards of twenty-five accessions within the last year), and their great need of a place of worship, who will not lend his aid?

In order to systematize and secure the necessary funds promptly it is suggested that on August 12 or 19 collection be made in such manner as each congregation is accustomed to do, and the amount forwarded promptly to the General Missionary and Tract Committee, at Elgin, Illinois.

By order of the General Missionary and Tract Committee.

THOSE PINS.

JUST across the hall from our room are a number of maps of States fastened to the wall. At each point where the Brethren have an organized congregation a pin has been driven through the paper and into the wall just far enough to hold it firmly. In parts of some of the States the pins are quite thick. Some of the States contain only a few pins and others none at all. In the States where the pins are most numerous they generally stand in groups. We notice groups of them in Missouri, Illinois, Indiana, Ohio, etc.

It is interesting to study these groups from several standpoints. A brother who happens to know a good deal about the conditions, points to one group, and says: "From that section comes more trouble than any other place in the Brotherhood." This is not a very desirable compliment, but there may be some truth in the statement. Of another group it is said, "From here we get the bulk of the Annual Meeting queries." Another group is pointed out as a great missionary center, and from there comes considerable money for the mission cause. Another group is named as representing "a solid body of working members, who keep the ordinances in good faith, and are foremost in every good work." Still another group is regarded as less substantial, for pride has found its way into the churches and is doing its bad work. Here is an unfortunate clus-

ter of pins, representing, at one time, a flourishing part of the Brotherhood, but now for the want of energetic leaders the cause is retrograding.

And so we might go on naming one group after another. We all naturally wonder to what group we belong. This is probably not so important as a determination upon our part to do our utmost to bring the group in which we live and labor up to the highest possible standard. In this it will be to our credit to provoke one another to love and good works. In the book of Revelation we have an account of a group of seven churches, known as the Seven Churches of Asia. Of this group the Revelator had much to say, some things to the credit of the churches, and some things not creditable. For their good works these churches were praised, but for their sins they were condemned. But Jesus was walking in their midst, and so there was hope. It is good at this time to think of Jesus as walking in the midst of each group of churches in the Brotherhood.

INCONSISTENT BAPTISM.

A FEW weeks ago a large concourse of people at Warrenville, Ill., had the privilege of seeing the Methodist minister lead three candidates into the water and baptize them by trine immersion. Some of these people had seen the Brethren baptize in that manner, but to see baptism thus administered by a Methodist preacher was something new. But it so happened for this reason: These candidates had heard the Brethren preach a good deal, had probably read some of their literature, became convinced that the threefold immersion is the only New Testament baptism and would submit to no other method.

In performing the rite, however, the preacher did just what John Wesley had often done himself, and what he favored in case of adults. He not only preferred to baptize by trine immersion, but believed it to have been the apostolic method. It was his privilege as well as his pleasure to administer the apostolic baptism in good faith. Not so with the late M. E. preachers. They do not believe it to have been the original mode and administer it just because they have to. They must either accede to the wishes of the applicants in this respect or lose some members, and rather than lose a few members they will do, in the name of the Lord, that in which they have no faith. The New Testament says that "whatsoever is not faith is sin," Rom. 14: 23, that is, it is a violation of the Gospel, for without faith it is not possible to please God. Now if administering baptism in such a way that the administrator himself has no faith in it is not a violation of the law of the Lord, upon his part, then we confess that we do not understand what Paul means when he says, "Whatsoever is not of faith is sin."

For a minister to believe one way and then do another shows, to say the very least of it, a decided weakness upon his part. For the people who desire to put on Christ in baptism, to demand trine immersion, is the proper thing for them to do, but it is to be regretted that they must have the rite thus performed by men who do not have genuine faith in that way of carrying out the instructions of the Lord. Just how much good will come out of this kind of work we have no way of knowing, but it certainly cannot be very pleasing to the Lord to have a minister in the pulpit tell the people that sprinkling was the apostolic method, and then go to the water and there immerse such as he cannot persuade to accept his sprinkling. To us it seems like the gravest kind of inconsistency. If men believe that sprinkling was the apostolic order they should perform that and no other. It is this thing of men preaching one thing and practicing another that is causing many well-meaning persons to doubt the divine origin of Christianity.

CORINTH.

At Athens four foreign countries—Germany, France, England and the United States—now have a school. The United States has one building, and it is supported by the contributions from twenty-three colleges. There is a director selected for a period of four years. The school closes about the first of May, when it becomes too warm in Athens for regular work. During the summer some of the students go to Corinth, with Prof. Richardson, where they rent a house in the village, and push the work of excavation so far as their means will permit.

Corinth, it will be remembered, was at one time a famous commercial city in Greece, and in the Christian literature is noted as the location of a very flourishing church, founded by the Apostle Paul. To this church two of the epistles in the New Testament were written. In time the proud city went into ruins, and now the streets where the busy multitude moved are covered to the depth of from fourteen to twenty-five feet. Where once stood firm marble and granite buildings, the ground is to-day cultivated by farmers. For centuries wheat and other grain have been reaped above prostrated buildings, containing the finest of marble and granite columns. A small village occupies the site of the once noted place, and of the ancient city only a few columns of a temple are standing. As one walks over the ground he sees the finest of marble blocks and columns, worked into the walls of rudely-constructed houses, or into the stone fence. A polished column that one time probably adorned a costly mansion may be found in the walls of a pig pen. Thus the proud city has fallen and now men dig for the ruins as they search for the hidden treasure in a field.

These excavations have been going on for a few years, and concerning some recent finds we glean this from the *Scientific American*: There were also discovered various fragments of statues, including a very fine head of Ariadne. The crowning success of the year was the discovery made about seventy-five feet southwest of the western end of the Propylaea, when the explorers came upon the platform three feet high with a facade made of metopes and triglyphs, and a coping above them with red, blue and yellow paint still covering them, making a gorgeous show. The facade had a length of about thirty feet and for a part of its extent it had no platform behind and was simply a balustrade. At a bottom of a flight of seven steps was an irregularly shaped room about twenty-five feet below the surface. In the western wall of the room there were two bronze lions' heads, through the wide open mouths of which water once flowed. Beneath were round holes in the pavements in which pitchers were placed for filling. Prof. Richardson considers, says *The Evening Post*, that the fountain which the party discovered is an ancient Greek fountain and an absolute unique example. A guard is now mounted over it to prevent its being mutilated. The balustrade at the top of the steps is believed to be Roman in the sense that it was placed there when Corinth was refounded by Julius Caesar, but it is Greek, and very interesting Greek, because it was taken from the temples which Mummus destroyed.

JUST IN TIME.

How pleasant it is to be always on time. There are no experiences in life so satisfactory. It is a feeling that we always entertain with pleasure. And there is nothing that so surely leads to success in life as to be always on time and meet all of our obligations promptly. And yet it is not the average human experience. Just why this is so would be exceedingly hard to tell, because there can be no reasonable reason given for it.

A young man was seeking a position, and a good one was offered. He was requested to go and see

about it and conclude the necessary arrangements. But pleasure made a demand on his time, and he said, "A day or two will make no difference. There is no such hurry about it." He waited a few days before going and then found the position filled by another. Only a day too late, but he lost by it a life position. A farmer said his crop was ripe for harvesting, but the weather was fair, and to stand a few days longer would do no hurt; he would wait till the next week. On Sunday a hailstorm came and cut his crop down to the ground. Just a few days too late. A merchant had a can of gasoline sitting in his storeroom that gave him some concern, during the night, and he said to himself, Tomorrow I will remove that can. But with the light of the morning came the cares and the duties of the day, and the gasoline was forgotten. In the evening, while lighting up the store, a stray match, while yet burning, was cast in the direction of the can. An explosion followed, severely burning several of the employees and the store was left in ashes. Just a little too late.

How very different are these "too late" experiences from those that follow being "just on time?" And yet we ask, Which are the more common? And why should we have these undesirable feelings when we could have the opposite just as well? We certainly have no reason to give unless we attribute it to all the depravity of human nature. And to do this would be a wonderfully strong plea to have our natures changed to a better condition or state. Human nature, at best, is exceedingly poor stuff. And because of this the Lord made ample provision for the changing it into that form which always does things "just in time."

For the last few weeks there has been so little rain that the earth was becoming very dry and vegetation was gradually wilting; so much so that the farmers everywhere were saying that everything was burning up and that we could have no corn or fruit. And so it seemed. Each day worse and worse. And the people were losing hope. Indeed, they would say, "It is too late now, for things are all dried up." Yesterday we had heavy clouds and some showers. To-day we had more clouds and more rain. And the showers continue to come, so that the drought is broken and the Lord is "just in time." The corn blades that were all curled up have straightened out, the dark green color returning, and in a few days the ears and silks will push out, and we will forget all about the drought and our almost painful anxieties. Why all this? Not because of our trust in the Lord, but because our eyes see green and growth all around. Some say miracles have ceased. Only with the unbelieving. No greater miracles were ever performed than were the falling showers during the last few days. The Lord performs so many miracles that they grow common to us, and we recognize them as performances of duties. And if they are not performed to our liking we grumble. Day by day these miracles of grace and favor come to us, and "just in time," though perhaps, not after our way of thinking. What we want to learn to do, is to get away from the always-too-late way of doing things into that which is always in time.

What the Lord does is always in time. And we experience the "too late" because we refuse to go and act when the Lord calls. Early in life, at the right time, the Lord through his Word and Spirit calls upon us to give our hearts to him—to forsake sin and accept the right—to be born again and become new creatures in Christ Jesus, to become like him. And if it ever is too late with us it will be because we refused the call—put it off for the more convenient season, which never comes; as the right time for us to act is at the first call. In doing this, we lose ourselves in growing more like Jesus. And as we become like him we get a disposition to do things "just in time."

H. B. B.

OUR PROFESSION.

WHEN men form an organization they do so because they think such organization will enable them to accomplish certain things which they deem to be desirable. This is as true of churches as of any other bodies, and is as true of the Brethren church as of any other. What was the object of the eight who met on the bank of the Eder nearly two hundred years ago? They thought that by forming a new organization which took as its creed the whole New Testament, and nothing else, they could live better lives and lead others in the paths of holiness. They made a high profession there before God. Those of us who have become members of that body since that time make just as high a profession. Each one has taken upon himself a solemn obligation to live according to the doctrine; by becoming a member of the Brethren church and living in it he says to his friends and to the world that he is living according to the doctrine of Christ.

To make a high profession is a blessed good thing, for one never will rise higher than his profession; so the higher it is, the more likely he is to live somewhere near up to the standard. But not one of us believes that the profession alone will take any one to heaven; not one of us believes that every one who makes the profession that we do will enter the realms of bliss when he leaves this world. But by making the profession, we all do say that no other profession would satisfy us. We all believe it is the right profession to make, and the only right one for us.

Those outside of our body know what our profession is, and they expect, and they have a right to expect, certain things of us; they have a right to expect more of us than they do of others who profess less. Are their expectations realized? Not always; perhaps not often, for the flesh is weak. It used to be that men belonging to certain religious bodies were trusted implicitly, for the man in business knew that the body to which they belonged would not tolerate any dishonesty. But that day is largely past. The general rule now is to judge each man by what he is, what he does, and not by what he professes to believe. That is the safer way, and yet it is a sad thought that not even those professing to follow Jesus can be believed without proof. Yet there is lingering in the minds of some of the generation which is passing away the idea that members of some churches cannot be dishonest.

This fact was illustrated a short time ago in conversation with an old gentleman. He made no profession at all of religion and was not what we should call a good man. He said to me: "You ought to be a pretty honest sort of a man, for the Dunkards do not allow any dishonesty in their members." His words have come to me often since then. Yes, each one of us *ought to be* an honest man; we must be such if the reputation of the church is not to suffer at our hands. We say we have put off certain things, such as lying, envy, evil speaking, etc., for "they which do such things shall not inherit the kingdom of God." By our profession we say we have at least some of the fruits of the Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness," etc. Against these "there is no law." But among us, as is only too often the case in other religious bodies, profession is one thing and the life of the average member is quite different, and the difference is not to our credit.

In his general epistle to the churches Peter asked, "What manner of persons ought ye to be in all holy conversation and godliness?" And if he were to come among us to-day the same question would not be inappropriate. We know the right; we profess to do the right. But in an ordinary congregation how many members out of every ten having their names on the church book are conscientiously

doing the best they know or the best they can? None of us, perhaps, would like to say; and yet not one of us would say that ten out of ten are doing so. If after one has done all that he can do he is an unprofitable servant, what can we say of him who does not do what he might do easily? Are you entirely at peace when you ask yourself whether you have lived up to your profession? Does your life raise or lower the average of spirituality in the body? Achan's sin defeated the Israelites before Ai. So may one sin or one sinner in the church of Christ defeat its purposes and make its attacks on the stronghold of the enemy of no avail. God forbid that I should be the one to commit that sin, or that you should be. Yet some one is guilty.

Paul said to Timothy: "Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, wherunto thou art also called, and hast professed a good profession before many witnesses." We have made the good profession. Are we doing the things which Paul recommended to Timothy?

G. M.

QUAKERS IN THE SOUTH.

It has been intimated that the doctrine taught by the Brethren does not take well among the Southern people. We have never been able to see it just that way. It seems that the Quakers succeed, and in some respects they impress the people of the South very much as do the Brethren. A late issue of the *Southern Field* speaks very favorably of them and their work.

There are said to be 5,600 Friends in North Carolina. From old records it appears that these people first settled in the Piedmont section of North Carolina about 1600, theirs being the pioneer church in the State. There is said to have been a rapid increase to the society, both by conviction and immigration. General meetings were early established, and the Yearly Meeting dates from 1698. Since 1883 this meeting has been held at High Point, and the Friends of Tennessee have ever belonged to the North Carolina Yearly Meeting and constitute a part of it. In 1837 this Yearly Meeting founded what was at that time called the "New Garden Boarding School," but is now known as Guilford College, located on a well cultivated farm of three hundred acres, on the Southern Railway, six miles west of Greensboro. The school is co-educational and affords excellent advantages to its students. This school appears to be doing a good work in the way of disseminating Quaker principles.

And while their doctrine, or rather lack of doctrine, is not what we would be pleased to see, still their general moral and religious influence in the community where they reside is such as to entitle them to more than ordinary respect. Their long and earnest opposition to war, and the active part they have taken in the interest of arbitration, have made them a power in the world for good. Then their plain attire—known the country over as the "Quaker garb"—has done more in the way of helping the Brethren to maintain Bible plainness than most of our people are prepared to admit.

THE GREEK CHURCH.

"By what mode does the Greek church baptize? Is it affusion, or single immersion, or trine immersion? Which of the above modes does the Greek church practice to-day? Some say their practice extends back to the days of St. Paul's preaching at Athens."—*W. M. N., Elkmont, Ala.*

The Greek or Eastern church does not date from Paul's visit to Athens. It does not get its name from Greece, but from the Eastern Empire, whose capital was Constantinople, as Rome was the seat of the Western Empire. Greek was the court and church language of the Eastern Empire, and Latin of the Western Empire. Hence, the service in Greek churches is in Greek, as that in the Roman Catholic churches is Latin.

The Greek church practices both trine immersion and sprinkling. In the church in Russia, which includes the larg-

est portion of the membership of the Eastern church, sprinkling is universal. Other Greek churches use either. The Latin, or Roman Catholic, church favors affusion, or pouring, three times applied, but it admits either sprinkling or affusion as valid.—*Toledo Blade.*

Our attention has been called to the above, and we are asked to state whether the Greek church practices both trine immersion and sprinkling. This church does not now, and never has practiced sprinkling for baptism. The invariable practice of the Greek church has always been trine immersion. The number of followers is given as 98,000,000, and every member, from Czar of Russia down, has submitted to this form of baptism.

QUERISTS' DEPARTMENT.

When a writer accidentally fails to give his address, why cannot you find it by looking on your mailing list? I presume that most of those who write you take the *Messenger*.—*M. A. L.*

Our mailing list is divided off into States, and the names classed under the different post offices. When a writer fails to give his address we do not know in what State to look for his address. To look the whole list over would take at least one full day. The proper way for those who write to a printing office, is to give their name and address in full, however well they may be known to any one in the office.

Do you mean to say that a member with a broken limb should not do anything for the broken limb, but simply be anointed according to James 5: 14-16?

We hold that it is the duty of the afflicted to make use of the best available remedies for health. When one has a limb broken he should send for a physician, and see that the broken parts are put in a good condition for healing. If after, or even before that, he desires to be anointed, that is his privilege. But he must not neglect the broken limb. God is in nature as well as in the Bible. It is our duty to obey one as well as the other. There is no more occasion for neglecting proper medical treatment in sickness, attended with anointing, than it is for neglecting food, water or fresh air.

QUERY.—A brother is elected to serve as deacon who uses tobacco, and promises, by the help of God, to try to quit it, and making the impression on the minds of the Brethren that he would. He was installed in good faith, but now says he can not quit. What course should the church pursue in such a case?—*D. A.*

If the brother promised to quit the use of tobacco, and now finds that he cannot carry out that promise, there is one thing he can do. He can hand in his resignation as a deacon. This the church ought to be willing to accept, for the use of tobacco cannot be made a test of fellowship. It can be made a test of official position only.

A tramp comes to my house and calls for something to eat. Is it right for me to ask him to do some work on the woodpile, or elsewhere, should I give him a meal?—*Y. L.*

If the man is hungry, give him something to eat. If he is able to work, and you have something for him to do, do not hesitate to ask him to render some service for the meal. This is scriptural, for Paul says that "if any would not work neither should he eat." 2 Thess. 3: 10. Work makes men better, and besides it is honorable. For strong men to tramp over the country, begging for something to eat when there is plenty of work, is not right. To encourage it is to encourage laziness, and God does not want people to be lazy. However, feed those who call at your door, and do not fail to give them work if you have it, for they need work as much as they need food.

What is the meaning of Eph. 4: 26, which says, "Be ye angry, and sin not?"—*M. C.*

The sense is probably this: "Let not your anger cause you to sin," or do not sin while you are angry. Anger sometimes causes us to sin. When we become angry we should be on our guard, lest we sin. The language is not meant to encourage anger, but rather to put us on our guard. J. H. M.

General Missionary

...AND...

Tract Department.

COMMITTEE.

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Address all business to General Missionary and Tract Committee, Elgin, Illinois.

IGNORANCE AND DOUBT.

THERE is nothing wrong in being ignorant when there has been no opportunity to know. There cannot be even a just reflection on such ignorance. Who knows everything about all things? And not knowing all, no one dare cast the first stone at such ignorance.

But so much cannot be said of willful ignorance. He who has the opportunity to know and through carelessness neglects to know, or purposely evades knowing, can justly be stamped with open shame. His ignorance will be no excuse for him whatever in the judgment day, and if he does not believe it sooner, he will not only believe it but know it then.

This applies in every vocation,—every phase of life. He who can know and does not is guilty, and responsibility rests with him. And that responsibility in a measure covers not only the ignorance, but all the ills and misdeeds that result therefrom.

With what sweeping result is this true in mission work. Depending upon charity, calling upon man to share of his bounty to carry it forward, mission work meets in many natures the desires to withhold for selfish purposes and awakens every kind of suspicion and doubt as to its need or success. It is not an uncommon thing to hear some member of the church, otherwise in good standing, saying, "The missionaries have a good time on the frontier, lying around and living off the charities of the church." Or, "Such and such a one was too lazy to work hard on the farm or in the shop, so he took to being a missionary to have an easy time." Or, "I have nothing to give to convert the heathen; let them come to our country, work hard for a home as I have and accept the free Gospel as it is at my door. If they do not have enough ambition to do that, let them die just where they are."

Now all such expressions are not born of knowledge. Did the person know what he is talking about he would never let such words pass his lips. And the ignorance is the more culpable because he might have known and did not. The very information he should have is at his door and asks admission, but he has not let it in. Mission reports, reports in the church paper, letters to private friends, the results of the work, and all have been published, but he has passed them all by, and cries down the cause for which sacrifice is so nobly being made.

But every one has influence, let it be little or much! This one in ignorance to his already willful sin adds the havoc which his influence has upon other lives, so that it is verily true that the cause of Christ suffers more to-day from her own members' misdeeds than she has ever suffered from her enemies.

It does not stop here. Sin is at the root of every doubt. This sin then prompts the committer to doubt the sincerity and honesty of the workers. "No matter how honest a person is beforehand, when he enters the mission field he becomes guilty of the same misdeeds charged to his fellow-laborers," said a brother once. That brother had the means of knowing, and had he known he would not have spoken thus. Other statements of a similar character clearly indicated his ignorance. Another, when properly enlightened through being put in a place where he could not help but get the knowledge, said, "Oh, I never thought it was that way, or I would not have said what I did." Ah yes, that is it. Too often is opinion spent, doubt expressed, criticism spoken, all of which shows more truly the real condition of the speaker than that of the person spoken of.

And why not acquaint one's self fully with

the missions of the church, God's own cause for which his dear Son died! Dear reader, if you have spoken slightly of it, do not do so again until you know fully about what you have been speaking.

THE WOMAN FINANCIER.

BY JOHN E. MOHLER.

TWENTY years ago she was a young school-teacher, dependent upon her wages for a living. Now she gives all the way from \$300 to \$1,000 per year for missions and to the poor. Difficulties have been met and overcome, but the annual deposit in heaven's treasure vault is more than worth it. And how has all this come about? That is the simple part of it. She gave her service to the Master, in his great harvest field. The sheaves were gathered one by one until they were numbered by the score. Each new convert was taught to give, and they give of their substance now, all of the above amount, and more, and why isn't it that woman's gift, too? Of course it is, and if she isn't a financier who is? What does it matter that the books are kept in heaven, and that her treasure is stored there? Then, too, heaven is far or near to us, depending upon how we relate ourselves to our Lord's will. Warrensburg, Mo.

READING CIRCLE NOTES.

BY JOHN R. SNYDER.

OUR Missionary Reading Circle, in a quiet way, has been pushing on in its aim to increase our zeal and knowledge for the great work of the world's redemption. We are hopeful for the outlook, realizing the fact that it is that which grows slow but staunch that makes a lasting impression. To-day the Circle numbers over thirteen hundred members in every part of our Brotherhood.

A very pleasant and profitable meeting of the Circle was held in the Tabernacle at our late Conference at North Manchester. A number of addresses were made by speakers who had been assigned topics previously. We were glad for these talks, especially those from our old brethren who have long experience to enlighten them and who are glad to welcome any lawful effort that will bring the world to the feet of the lowly Jesus. Ah, that we who are younger would rise to our opportunities and grasp the cross, that we may be worthy to receive the crown.

Bro. J. B. Emmert, of Huntingdon, Pa., is now in the field in the interest of the Circle. He has found an open door and the Circle and its work meets the approval of all those who understand its purpose and are anxious for the saving of souls. Our dear brother has made many sacrifices that he might do this work, and we bespeak for him a Christian welcome if he should come into your midst.

It is the desire of the Circle that every member shall be made better by reading the books outlined. It wants you to drink deeper at the wells about God's fountain. It wants you to enter into the "Holy of holies" often. It does not merely want you to read the books as you would a secular newspaper, then lay them away and forget them, but it does wish that you might imbibe the spirit of those who have left all and given to the world through the printed page such a magnificent view of the Christian life and experience, though it may have led to the martyr's fate.

We wish that all of the Young People's societies of the Brethren church would take up the Circle work. There is no valid reason why they should not. They would find it a helpful source of inspiration and interest in their regular meetings. And then they would be working by a plan that has received the sanction of the general Brotherhood. The Young People's Meeting in the Brethren church has come to stay. But we must guard it on every hand lest something enter that would be contrary to Bible principles. On this line we would like to hear from those connected with meetings already organized, and especially from those contemplating a meeting or society of this kind. Let us hear from all such at an early date.

And now a word to those who may read this, who have been members for a long time. We want to encourage you to press on with more earnestness than in the past. Some have done nobly and kept up the fire through discouragements and trial. We know our work has been of help to many, for they have said so. Some have laid themselves on the altar of sacrifice and by their words and deeds have said, "I'll go where you want me to go, dear Lord." Then let us press on and be encouraged. Do not tarry by the way, but be up and doing, for "the Lord's work requireth haste." Our secretary would be overjoyed to receive one hundred letters or even postal cards, from that many of the Circle members within the next thirty days. Write and tell her where you are, how the Circle has helped you and what the hopes for the future are. Do not delay, but sit down at once and write her, if only a few lines. Address, Mrs. Lizzie D. Rosenberger, Covington, Ohio.

Sunday, Aug. 12, will be Circle Day at Vawter Park, Kosciusko Co., Ind. A good program has been arranged and we invite all who can to be there.

Bellefontaine, Ohio.

TO LIVE AMONG CHINESE LEPROSERS.

IN spite of the terrible work of the Boxers in China there are brave men and women who feel called to risk their lives there in the cause of foreign missionary work. One of these is Lambert Louis Conrardy. Not only is Father Conrardy going to live in China, but he is going to the province of Canton where it is said, there are 50,000 lepers in the worst poverty and misery that can be thought of.

Many of you, no doubt, have heard of Father Damien, who spent his life among the lepers on the Island of Molokai and finally died of the disease. Father Conrardy is a Belgian priest who took care of Father Damien when he was dying, and for seven years after Father Damien died, kept up his work. Before this Father Conrardy had been a missionary in India. He has just completed a four years' course in medicine at Willamette University, Portland, Ore., to help him in his work with the unfortunate people among whom he expects to spend the remainder of his days. Last week he left for Norway, where he will continue his studies for some time under the famous Dr. Hanson, who discovered the microbe of leprosy, after which he will go to China.

Some of the papers are discussing the failure of missions in China and others are blaming the missionaries as being the cause of the present horrors. Twice before this the missionaries have gained a good foothold only to be massacred and their work destroyed. Does this prove failure? Of the strong churches planted by the apostles throughout Asia Minor scarcely one remains. Christianity stepped from these beginnings to the world power it is to-day. In China as everywhere it will prove true that "the blood of the martyrs is the seed of the church." If the missionaries have been able to call the attention of the inert masses of all China to their work who will dare say that their influence is small? If ancient superstition and bigotry struggle in its tottering yet let it totter and fall. All that missions in China have cost in blood and treasure will be amply repaid if, as seems probable, it will result in helping to open the doors of this ancient empire to the influence of Christian civilization.

Evanston, Illinois, the educational headquarters of the M. E. church in these parts, already has a law forbidding the sale of cigarettes to minors, but as it is constantly violated, and hard to get proof against the dealers, an effort is being made to have passed a city ordinance prohibiting the sale of cigarettes to any one in the city. Such a law can be enforced better than the "minor" law. And, by the way, what is wrong with that kind of a law? If cigarettes are not good for the boys they are not good for men. They do the boys no good, and it may be equally certain that they are of no value to men.

If you need tracts, send to us for our prices, keep this list on hand, and order what you want. The price is given on the printed lists.

During the last twelve months nearly a half million emigrants landed in the United States. Most of them it is feared are not of the desirable class, and will not likely prove beneficial to the country. The trouble with these emigrants is they are not brought under the purifying influence of the Gospel, but in far too many instances are ruined by the corrupting influence of the saloons.

A young lady asked a butcher for a dollar toward paying for a temperance lecture. She didn't expect to get it, but the butcher said, "There's your dollar. I've sold more meat in one day since this town went 'no license' than I used to in a whole week when we had saloons." What better temperance lecture can there be!

A man can afford to leave this world with his barn half completed, or with his harvest ungathered, but he cannot afford to leave the world without the peace of God in his heart. Then let him bear in mind that his unconverted neighbor also needs the peace of God, and that it is his duty to help carry the Gospel to him.

Jesus said to his disciples, "Come ye apart and rest awhile." They were to rest with Jesus, not apart from him. Those who take vacations during the summer months will do well to remember these words and not do what Jesus would not have them do.

"Thy Word," said the Psalmist, "is a lamp unto my feet and a light unto my path." What a great pity it is that so many people hide the lamp and the light and grope along in darkness. Then what a pity that they refuse to help send the light to others.

It took four men to get the palsied man to Christ, but when it takes four men to bring one to Jesus or do any other piece of good work, then let four men do it. But let no one refuse to help just because he cannot accomplish the whole task himself.

It will be a grand day for the world and a triumphant day for the religion of Christ when all Christians have the cheerful faith to climb over all obstacles and tear them away to get to Jesus themselves and bring helpless souls along with them.

The poorest business any young man can get into is sowing "wild oats." And yet those who refuse to help sow the seed of the kingdom are in a business that is no better, if their names are on the church book.

Why should the Christian struggle for a few thousand dollars when all the riches of the kingdom of heaven are within his reach? But this is just what thousands are doing, and this, too, to the neglect of their souls.

"Be sure your sin will find you out," says the Word. Mark, your sin, not necessarily your neighbor, but your sin, will find you out. Confess your sins speedily, and have God to blot them out, then they will be gone.

Let's see, what does the millionaire get for taking care of all his millions? Food, clothing, a home, and some pleasure. We know some comparatively poor people who have all these and a great deal more.

If we want a strong class of earnest missionaries for future work of the church, we must take good care of the lambs of the flock, for it is from these lambs that our future missionaries must come.

The Superior Court of the State of Illinois has decided that hard cider is an intoxicating drink. Let the lovers of temperance shun it as they would beer or whiskey.

Keep on hand a lot of good tracts and hand them to those seeking more light regarding the way that is unquestionably right.

Are you helping to spread the Gospel? If not, of what use are you to the kingdom?

Financial Reports.

Mission Receipts from July 28 to Aug 4.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis—to be used, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$4,703 92
MD.—Pipe Creek church, \$28; Chas. C. Bruner, Baltimore, \$6.40; Geo. W. Pettie, Hagerstown, \$50; Woodberry church, Baltimore, \$60; Pipe Creek church, \$14.40; total,	104 64
VA.—Benjamin Wine, Cowans, \$1.50; Joseph F. Driver and wife, Hupp, \$1.35; W. H. Spie, Bridge-water, \$10; J. G. Kline, Broadway, \$1; B. F. Niu-linger and wife, Daleville, \$45; Geo. W. Shafter, Singer's Glen, \$1; Sallie and Susan Kline, Cowans Depot, \$2; Madison and Katharine Kline, Broadway, 50 cents; Noah Rhodes, Cowans Depot, \$2; J. Samuel and Mattie Kline, Broadway, \$2; total,	46 25
PA.—A brother and sister, Scalp Level, \$10; S. S. Gible, Lykens, \$10; W. W. Kulp, Pottstown, \$5; Spring Run church, \$3.54; total,	28 54
IOWA.—Levi Miller, Fredericksburg, \$2.50; Greene church, \$7.53; J. F. Eikenberry, Greene, \$1.50; Elizabeth Eikenberry, Greene, \$1.50; total,	13 93
ILL.—H. Snell, Girard, \$5; A. T. Vaniman, Vir-den, \$3.90; total,	8 90
ARK.—Palestine church, \$1.50; total,	8 75
KANS.—Washington Creek church, \$4.50; D. M. Eiler and wife, Monitor, \$2; Geo. Ronk, Monitor, \$2; total,	8 50
D. C.—Washington City church,	8 50
IND.—F. D. F. Sheenman, N. Liberty, \$2; Daniel and Elizabeth Whitmer, N. Liberty, \$2; Man-ly H. Deeter, Milford, \$1.50; D. B. Hartman, South Bend, \$2; total,	7 50
OHIO.—Paradise S. S., Wooster church,	5 00
WASH.—A brother,	5 00
ALA.—John Woodard, Fruitdale,	1 00
TENN.—Mary E. Teeter, Beula,	0 00
CANADA.—N. P. Coker, Hespeler,	50
Total for year beginning April, 1900,	\$4,950 93

WASHINGTON MEETINGHOUSE.

[The house in Washington is now unhoused, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$185 44
D. C.—Proceeds from sales of "Letters to the Young,"	25
Total for year beginning April, 1900,	\$185 69

INDIA ORPHANAGE.

Previously reported,	\$500 86
PA.—Harrisburg church, \$27.25; Harrisburg S. S., \$2.75; total,	30 00
KANS.—Navarre S. S.,	91
IOWA.—L. S. Snyder, Missouri Valley,	70
VA.—A brother, F. Hoover,	50
Total for year beginning April, 1900,	\$592 97

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago, Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$6,668 41
PA.—Conestoga church, Barreille S. S., \$80.85; Coventry church, \$46.75; Coventry church, Har-monyville branch, \$12.61; Coventry church S. S., \$1.45; Coventry church, Christian Endeavor, \$1.90; White Oak church, \$36.65; R. R. McDaniel, Elizabethtown, \$1; C. B. Stouffer, Dillsburg, \$20; J. C. Knevel, Rummel, \$1; Caddie White, Mahaffey, 50 cents; Margaret Griffith, Meyersdale, \$1.66; Ruth Grif-fith, Meyersdale, \$1.34; Charles Griffith, Meyersdale, \$1.37; a sister, McVeitown, \$1; Mrs. Jenae Reckling, New Freedom, \$1; cents; James Creek church, \$2.35; A. B. Mock, Martinsburg, \$5; Coenestoga, Barreille S. S. pupils, \$1; Faling Spring cong., \$2.92; Frank B. Myers, Mt. Pleasant, \$1; Brethren S. S., Rolling Springs, \$2.70; a sister, Waynesboro, 25 cents; total,	193 20
VA.—Lewis G. Humphrey, Clifton Forge, \$1; Roanoke City cong., \$3; Topoco cong., \$8.30; Bethel S. S., \$2; B. F. Niuinger and wife, Daleville, \$25; Woodstock cong., \$10.15; Middle River cong., \$56.61; total,	106 06
IND.—Young People's Meeting, of St. Joseph church, \$8; Mrs. S. C. and Elizabeth Urey, Fair-field Center, \$2; East Branch S. S., Pine Creek, \$2; harvest and children's meeting, collection, Yellow Creek church, \$4.10; Backshore Run har-vest meeting collection, \$12.75; Sisters' Aid Soci-ety, Flora, \$2.25; Yellow Creek church, \$3; total,	78 16
ILL.—C. J. Sell, Joliet, \$1; Silver Creek S. S., \$8.44; a brother and family, Laplace, \$1; total,	23 44
KANS.—Navarre church, harvest meeting col-lection, \$2.21; J. P. Peterburgh, Nickerson, \$10; Mary Meadows, Nickerson, \$2; Mabel Carpenter, Nickerson, \$1; Sarah Marker, Ozawie, \$1; total,	22 25
OHIO.—A sister, Sidney, 90 cents; Blanchard church, \$4.75; East Ch. pwpas S. S., \$7.15; total,	13 30
MD.—Mrs. Ella E. Taylor, Frederick, \$2; a sister, Easton, \$5; Unknown, Hagers own, 30 cents; Pine Creek cong., \$8; total,	10 00
OKLA.—Mrs. R. P. Kern, Blackwell,	5 00
NEBR.—M. M. Kline, Sidney,	5 00
WASH.—A brother,	4 75
OREGON.—Brethren and friends, of Myrtle-point,	4 00
UNKNOWN.—A brother and family,	3 65
Wis.—Barren ch. ch.,	3 65
N. DAK.—Rogstad, \$1.36; a sister, Gun-do, \$1; Rosedale S. S., \$1; total,	3 36
TENN.—A widow,	1 10
IOWA.—Mrs. S. E. Mosher, Liberty Center,	1 00
ALA.—John Woodard, Fruitdale,	50
Total for year beginning April, 1900,	\$7,157 01

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$304 54
VA.—B. F. Niuinger, Daleville,	13 50
OHIO.—Portage church,	5 00
Total for year beginning April, 1900,	\$323 04

INDIA MISSION.

Previously reported,	\$526 17
IOWA.—Kingsley church, \$43.35; Pleasant View cong., \$13.58; total,	56 93
ILL.—Erie Lutz, Winslow, 15 cents; Arnolds Grove church, \$9; total,	0 15
PA.—Isaac Horner, Mt. Pleasant, \$5; Mamie Woods, Ardenheim, 10 cents; Elsie Secrist, Ardenheim, 10 cents; Nettie Woods, Ardenheim, 10 cents; Nannie English, Ardenheim, 10 cents; total,	5 40
Total for year beginning April, 1900,	\$592 65

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul; so is good news from a far country."

COLORADO.

Longmont.—We and I left our home at Ankeny, Iowa, July 17; arrived here next evening. Here we had our home two years. What changes time brings about! So many of our members have moved away, and others have crossed the dark stream of death. We have tried to preach for the Brethren a little at the churchhouse and also in town. After a contemplated mountain trip we go to Denver for a short stop, and on to Colorado Springs, where we have a few members and expect to have a few meetings with them. We expect to get home in time for our "feast," Sept. 8. We leave Sept. 10 for a series of meetings near Iowa City; after which we go to the west part of the State to District Meeting where we commence another series of meetings. —S. M. Goughnour, Aug. 1.

Stonington.—Bro. G. E. Studebaker came to this place July 28 and stayed two days, preaching three very acceptable and much ap-preciated sermons. Our brother is doing a great work in keeping alive the Lord's cause in this lonely western country. He travels from one point to another and preaches to the isolated members. His reports from the different points are encouraging. If more of our ministers were following his example the borders of Zion would be enlarged. We are glad that he expects to visit us at regular intervals in the future, about once a month. —Mina Walker, Aug. 1.

ILLINOIS.

Cerro Gordo.—Bro. Jacob Witmore, of McPherson, Kans., is to begin a series of meetings in this congregation Oct. 6. Bro. J. G. Royer is with us at present. We always enjoy his visits and his good plain talks to the younger people. —Anna E. Bowman, July 30.

Lintner.—July 29 we held a Sunday-school meeting at Okaw church, near Laplace. Eight topics were in discussion. Great interest seemed to be manifested throughout the meeting. I think all went away saying, "It was good to be here." Bro. J. G. Royer was with us. —Nora Arnold, Aug. 1.

Martin Creek.—The members of this con-gregation convened in quarterly council July 28 with our elder, S. W. Garber, of Allison, Ill., presiding. Bro. Garber preached three ser-mons while with us. He delivered one of his ablest sermons on Sunday evening. We expect to celebrate the Lord's Supper on the evening of Nov. 3. Services begin at 3 P. M. —J. J. Scrogum, Fairfield, Ill., July 30.

Mansfield.—Having secured a vacation I decided to spend it with relatives and the Brethren of the Panther Creek church, Wood-ford Co., Ill. We started July 16, arriving in the evening of the same day at Secor. We next visited Roanoke, the former home of eld-ers James R. and G. W. Gish, the latter being our grandfather. As we stood by their graves we were made to think how the church had lost two of her old posts; but our loss is their gain. On Sunday we worshiped with the brethren at Roanoke, where we heard a ser-mon by Bro. Jacob Kinding, of Nebraska. The church is presided over by Eld. C. Holsinger. They seem to be in good working order. —Rufus Robinson, July 29.

Pearl City.—A special meeting was ap-pointed for Sunday afternoon, July 29, for the ordinance of baptism. At this meeting two (husband and wife) who have arrived at almost the age of seventy years were received into church fellowship by baptism. Also one of our Sunday-school pupils (a sister) who is about eleven years of age. So far there were

five accessions the present year. We hope that during our series of meetings, to be con-ducted by Bro. P. R. Keltner this fall, more will join our number. The church is much re-joiced to see souls coming home. —D. J. Block-er, July 31.

INDIANA.

Anderson.—Our next quarterly council will meet Saturday evening, August 25. Some of our members contemplate attending children's meeting and harvest meeting at Summit church, Sunday, Aug. 12, three miles east of Summitville, Ind. The former meeting is to be at 10 o'clock; the latter at 3 o'clock. The MESSENGER is a welcome and anxiously-looked-for visitor. No member can afford to be without it. —J. S. Alldredge, Aug. 2.

Bethel.—The members of this church met in quarterly council Aug. 4. Considerable business came before the meeting, but was dis-posed of in a brotherly way. Two letters were granted. It was decided to hold a members' meeting once a month. Bro. J. F. Spitzer will hold a series of meetings in the Salem house in November. —Chauncey I. Weybright, Milford, Ind., Aug. 4.

Fit Wayne.—One old gentleman, nearly eighty-two years of age, was recently received into the church by confession and baptism. Bro. A. Wright, of North Manchester, preached for us Sunday, July 29. Our services are well attended this summer. All are en-couraged with the prospects of our new house this fall. We will have a special prayer meet-ing next week to ask God's help in our present undertakings. —Clara E. Stauffer, 133 Buchan-an St., Aug. 1.

Huntington City.—We are having our reg-ular services Sunday mornings and evenings by our elder, Aaron Moss, who is laboring ear-nestly and hard for us. Sunday school at 9:30 A. M. with good attendance; prayer meeting every Thursday evening. We made our annual visit last week and reported at our council meeting which was held Saturday evening, July 28, with good attendance. Eld. Moss presided over the meeting, assisted by Elder Henry Wyke, an adjoining elder. There were five letters read; among them was elder Moss and wife's letter. —Cora I. Leicht, July 30.

Kokomo.—The members of the Greentown church, Howard Co., Ind., convened a few weeks ago for special council. Elders present were Elias Smeltzer, James Hill and Peter Houk. Union and a good spirit were mani-fested. Bro. Abraham Caylor was ordained and is now in the full ministry. Our elder, Bro. Daniel Bock, then tendered his resigna-tion as elder in charge, but it was not accepted. —N. R. Bowman, July 30.

Pine Creek.—This church met in council to-day. Elders J. H. Miller and Daniel Whit-mer were with us. Considerable business was done. Everything passed off quietly and peacefully. Our Communion meeting will be held Oct. 13. Bro. J. H. Miller will stay and preach for us over Sunday. —C. F. Ruppel, Walkerton, Ind., July 28.

Wolf Lake.—Bro. Adam Ebeby came to us July 21 and preached three sermons for us. We had meeting on Saturday night, Sunday and Sunday night. On Sunday, after his ser-mon and some talks by the home ministers on the missionary question and the famine suffer-ers in India, we collected over \$8.00 for the world-wide mission. —Levi Zumbrun, Blue River, Ind., Aug. 3.

IOWA.

Brooklyn.—Sunday, July 29, we were made glad by the presence of Bro. S. Z. Sharp. He talked to us morning and evening, to the edi-fication of all present; also his talk to the Sun-day school was much appreciated. We are in the midst of a bountiful harvest. We expect soon to remodel our churchhouse. —Irene S. Miller, Aug. 2.

Clarence.—Sister Bertha Ryan gave us two very interesting talks on India July 31 and Aug. 1, which were well received, and \$13.58 was raised for mission work in India. —John Zuck, Aug. 2.

Kingsley.—Sister Bertha Ryan was with us Sunday, July 29, and gave us two talks on India. We feel that all present were impressed with the need of helping these people in their tem-poral wants and hope that greater efforts will also be made to assist the missionaries in looking after their spiritual wants. A collection was taken, which amounted to \$43.35. Our church expects to begin a series of meetings at the West house, commencing Sept. 22 and continu-

ing several weeks. The meetings will be con-ducted by Bro. C. P. Rowland, of Lan-ark, Ill.—Phoebe Folt, Pierson, Iowa, Aug. 3.

Panora.—Bro. S. Z. Sharp, of Plattsburg, Mo., gave us a call last week in his flying trip through the Middle District of Iowa, in the interest of Plattsburg College. We had hoped he would be with us at our regular services yesterday, but he could not allow himself that much time. —J. D. Haightel, July 30.

Rock Grove church met in regular council July 28. Our elder not being present, Bro. S. A. Honberger presided. One was received by letter. Our love feast is to be held Oct. 13. —Nellie G. Beaver, Nora Springs, Iowa, July 29.

South English.—Bro. S. Z. Sharp was in our midst a few days and gave the people two good sermons. —S. F. Brower, Aug. 2.

KANSAS.

Burr Oak.—We met in quarterly council July 28. Bro. Sloniker presiding. Decided to hold our feast Nov. 3, preceded by a two weeks' meeting. Our Sunday school was re-organized the first of the month with Bro. J. F. Bell superintendent. Our Sisters' Benevolent Society meets every Thursday afternoon, and is still doing what it can for the good cause. —Emma J. Modlin, July 30.

Notice to Sunday-school Superintend-ents of Northeastern Kansas.—Every Sun-day-school superintendent in Northeastern Kansas is requested to send me his name and address by card, at once. We need these to make our report for the District Meeting. Please send them without delay. —T. A. Eisen-bise, Morrill, Kans., Dist. S. S. Secretary.

Scott Valley.—We are in the midst of a series of meetings. It commenced the even-ing of July 18. Bro. C. H. Brown is here doing the preaching. He has now preached three sermons. We hope to see an ingathering. We expect to continue three weeks or more if interest is good. —H. J. Price, Kong, Kans., July 31.

Washington.—We are going to hold our love feast Oct. 14 and 15, at 10 A. M. We have decided to hold a series of meetings one week prior to the feast. —Rebecca Gauby, Aug. 2.

MARYLAND.

Cumberland.—The Home Mission Board at its late meeting arranged for regular semi-monthly meetings to be held in Cumberland on Saturday night, Sunday and Sunday night. A comfortable and convenient schoolhouse has been kindly granted us for this purpose at the present time, and we hope in the near future to have a church building as well as a church in this splendid city. Our members here seem to be filled with enthusiasm, and that means work. —James W. Beeghly, Accident, Md., July 30.

Monocacy church intends holding a chil-dren's meeting in the Thurmont house Aug. 26, at 2:45 P. M., to which all are invited. Brethren from abroad are expected to be present to address the meeting. —Geo. Eigendrode, Reddy, Maryland, Aug. 1.

MISSOURI.

Sandy Creek.—Bro. L. H. Eby came to vis-it the Sandy Creek congregation July 29. He preached three missionary sermons. We would like for more to come, this being the first for sixteen months. —Wm. Whitelaine, Modena, Mo., Aug. 3.

Walnut Creek.—Our last regular council meeting was June 30. Bro. David Bowman, of Morgan County, intends commencing a se-ries of meetings here Aug. 17. Our love feast will be Aug. 31, at 10 o'clock. —Cora L. Wamp-ler, Knobnoster, Mo., July 29.

Walnut Creek.—Since writing the item dated July 29, we learn that Bro. David Bowman has met with a very serious accident, which will result in the loss of one eye. Conse-quently he will not be able to conduct our meetings. We are indeed sorry for this, but hope we will succeed in getting some one else to take his place. He desires our prayers in his intense suffering, and we sincerely hope he will soon get relief. —Cora L. Wampler, July 30.

NEBRASKA.

Sappy Creek.—Recently we met in coun-cil. Considerable business came up. It was all disposed of in love. We granted two let-ters and received one by letter. We decided to have our love feast Sept. 29. Our elder, J. P. Nofziger, presided. —J. M. Osborn, Edison, Neb., July 31.

NORTH DAKOTA.

Salem.—July 22 Bro. D. L. Miller was with us and delivered one of the most interesting as well as instructive Bible lessons we ever listened to. Our new meetinghouse was not completed, but was far enough along for us to erect temporary seats, and fully three hundred people attended the first meeting in the new church. We were all much encouraged by Bro. Miller's remarks.—*Will Shively, Aug. 3.*

Sweet Water Lake.—We met in special council July 27, at Bro. J. W. Brooks' home. Our elder, Bro. J. C. Seibert, was with us, also Eld. J. L. Thomas, from the Rock Lake church, who presided. All business before the meeting was very pleasantly disposed of. This church is much smaller in numbers than it has been in time past, on account of so many of the members moving to their homestead. For this reason, too, the center of the church has been moved, and established now in the J. W. Brooks neighborhood, which is in the vicinity of Iola post office and about fifteen miles northeast of Devils Lake, where we expect to have regular preaching every two weeks; we will also have preaching at other points. Our Sunday school is still working.—*Albert Snowberger, Iola, N. Dak., July 29.*

White Rock.—Bro. Weaver, of Bowbells, and Bro. A. B. Peters, of Cando, N. Dak., came to us July 28 to investigate the advisability of organizing a church at this place. All the members present (twenty-eight in number) expressed a desire to be organized. The organization was effected, with one elder, one minister in the second degree, three deacons, and the other officers necessary.—*Daniel Gensinger, Turner, N. Dak., July 29.*

OHIO.

Ashland.—Our council of July 21 was well attended and the Spirit of God seemed to be in the midst of the assembly. Our elder, L. Hoover, was present; also D. D. Culler, of Mt. Morris, Ill., and Bro. J. A. Myers, of Huntingdon, Pa. We decided to hold our Communion Saturday, Oct. 6, commencing at 5 P. M. We will hold a harvest missionary meeting Aug. 19. Bro. D. D. Culler will be with us at that time. Bro. T. S. Moherman and family are home from North Manchester and their presence and labors are appreciated.—*W. F. England, July 30.*

Bremen.—I have just returned from a visit to Muskingum County. This is a small body of members known as the Goshen church, where we held three meetings and baptized eight, three of whom were heads of families; the others were grown young men and women of promise. Two of these families hardly ever get to meeting on account of the distance, but have been readers of the MESSENGER for several years. God bless the GOSPEL MESSENGER.—*E. B. Bagwell, July 30.*

Lower Miami.—Yesterday Eld. J. S. Flory preached for us from Col. 2: 10. These visits from neighboring ministers are much appreciated. We decided some time ago to hold our annual love feast Nov. 3, beginning at 4 P. M. We arranged thus early so as to avoid conflicting with the date of love feasts of other churches in the Valley as much as possible. The Gish Fund books are proving a perennial spring from which to drink.—*J. O. Garst, Dayton, Ohio, July 30.*

Notice.—All those coming by railroad to attend the Sunday-school and Ministerial Meetings of Northwestern Ohio, to be held in the Sugar Creek church Aug. 15, 16 and 17, will be met at Lima, Ohio, the evening of the fifteenth and the morning of the sixteenth. Those desiring to be met at any other station will notify Eld. Samuel Driver, Lima, Ohio, or the writer.—*C. D. Miller, Elida, Ohio, July 28.*

North Star.—We decided to hold our love feast Sept. 29. Bro. Otto Winger will conduct a series of meetings about Nov. 24. We are having a very interesting Sunday school. We repaired our little church, painting, etc., which makes it very pleasant.—*Mrs. Emma Groff, Aug. 1.*

OKLAHOMA TERRITORY.

Pleasant Plains congregation met in council July 14. Bro. Samuel Miller, of McPherson, Kans., and Elder Wyatt were present. This congregation decided to be connected with the District of Oklahoma. Our feast will be held Oct. 6. All business was disposed of in the spirit of love. Bro. Miller preached four sermons. One was baptized. We

have regular preaching every Sunday and a very good Sunday school.—*Mary Ginder, Carville, Okla., July 30.*

PENNSYLVANIA.

Georges Creek.—When I gave a report of our love feast, held in the Fairview church-house of the above-named church June 16, by brethren Sanger, Wenger and Sprinkle, I forgot to say that Bro. Wenger and Bro. Sprinkle (Bro. Sanger having gone away) held a very impressive private feast on the evening of June 18 at the home of the writer for the spiritual benefit of my mother-in-law, Sister Mary A. Sterling, whose age is eighty-one years. Her health did not permit her to be at the church. Nine participated in this feast and a number looked on the solemn scene.—*A. DeBolt, Masontown, Pa., Aug. 1.*

VIRGINIA.

Broadway.—Bro. Yereimian came to Virginia July 26. He preached for us at Linville Creek church on Friday night, Saturday forenoon at our harvest meeting, Saturday night, and on Sunday forenoon. We had a number of short talks at harvest meeting. It was an old-time service. A sum of money was raised for India sufferers. A collection in the near future for general mission work will be taken up in accordance with Bro. Yereimian's visit. He will spend about three weeks in Virginia. His labors at our church were much appreciated.—*D. Hays, July 31.*

Staunton.—We met in council July 26, Eld. Levi Wenger presiding. Bro. Joseph Cline was also with us. The attendance was light, as the day was rainy, but the spirit manifested by all was praiseworthy. Bro. Steffy reported amount solicited for church improvement to be \$69.00. It was decided to make the most needed improvement to put water in the church, the church believing that the amount on hand would make it possible to raise a sufficient amount. A love feast was appointed for Oct. 3, and a committee appointed to obtain a minister to hold a series of meetings for two weeks prior to the love feast, if possible. Bro. Steffy having been appointed a committee to try to get a minister to locate here and take charge of this church reported that so far no favorable replies had been received. He was continued a committee. The church decided to elect another deacon, and Frank Diehl was chosen. An appointment by Bro. Yereimian to give us a talk either on missions or the Armenian Massacre was announced for Aug. 10 at 8 P. M.—*Frank Diehl, July 30.*

Troutville.—Bro. J. Z. Gilbert and wife arrived at Daleville, Botetourt County, Va., July 27, and on July 28 was our harvest meeting at the Valley. He preached an excellent sermon; also on Sunday at Troutville. We took a collection at the harvest meeting as was agreed at our last District Meeting. Bro. Gilbert agreed to hold a Bible school at Troutville, commencing August 6. He will be Principal of Botetourt Normal College the coming session. Bro. C. D. Hylton is now in the southern part of the District preaching.—*S. L. Shaver, July 31.*

Valley Bethel.—Our council, July 28, was a pleasant one. All business was transacted to the satisfaction of all present. We established a mission fund by electing Bro. Gardner, treasurer. Our Communion will be Sept. 29. We expect to have a singing class in August. Bro. Jacob Zigler, of Bridgewater, being the teacher.—*Vena S. Bussard, Bolar, Va., July 30.*

WASHINGTON.

Oysterville.—July 19 Bro. Geo. C. Carl and wife, of Newberg, Oregon, and Justice H. Cline, of Lordsburg, Cal., came and visited us. July 21 we met in church council, at which time Bro. Geo. A. Lehman was elected to the deacon's office and duly installed. One was received by baptism. In the evening we held a love feast which was highly enjoyed by all present.—*M. E. Andrews, July 24.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Death of Eld. Jesse Roop.

ANOTHER Christian worker of the Sam's Creek church, Md., has been called home, viz. Eld. Jesse Roop, of New Windsor. Father was taken sick July 1; died July 18, aged 81 years and 1 month. Services by the

home brethren. Text, Rev. 7: 14 to end of chapter. Hymn 389. Interment in the Pipe Creek cemetery.

He was perfectly resigned to the Lord's will. During his illness he prayed and talked with his family concerning our future home, asking us all to meet him in glory. He requested us to give his love to all the brethren and sisters, friends also. His desire was for us to continue to help the suffering and the Lord's cause. He was a man of strong affections; his manner of demonstrating was through numberless sacrifices for those he loved, and he was especially careful not to wound the feelings of others. This family keenly feel the loss of a kind husband and father.

He came to the church at the age of seven years, being the first of the family. When he named it to his parents they came with him. He was elected to the ministry in 1848, in the Pipe Creek congregation. In 1853 he moved to Linganore, Md., an isolated point, and helped to establish a church. His work was principally among the isolated and oppressed, he being a defendant of the latter. When duty came he did not consider what the consequence might be to himself, but faithfully performed it. MINERVA ROOP.

New Windsor, Md.

From Anklesvar, India.

Dear Messenger Readers:—

SOME of you expect a private letter, but to write many letters with the tax of an enervating climate, and the duties of one who tries to look after the wants of the starving, is more than most persons can do. Anklesvar is in the midst of the famine and cholera-stricken district. We have at present eighty-seven children; have clothed and tried to help about 120; expect to care for 150 altogether here. We have tried to render help to the starving by giving light work and furnishing grain below the regular rate.

Our territory borders on to a native state. The distress there has been terrible; over one-half of the people have died. They have had little or no help; their ruler cares only to get money for himself; cares not for his people. He will not help them and he hinders others from helping them.

The heat here wears one out in time. The thermometer seldom registers less than ninety degrees, and from eleven A. M. to five in evening in our coolest room it is from ninety-four to ninety-eight, oftener ninety-eight degrees. One must stay in shelter during the hotter part of the day, and writing is no pastime in such heat. We have written little for the MESSENGER and less for any other source, but our only reason has been that all our energies have been directed to the work.

It looks as if the worst was yet to come. It is now the sixth of July, and not a bit of rain here yet. Rains should have been here by the fifteenth of June, but a month more has gone, and no rain. What will become of these poor people?

You can never know what real famine is until you are brought face to face with it. All that can be written but feebly lays the picture before you. May the Lord richly bless you all for your liberal help!

S. N. McCANN.

July 6.

From Roaring Spring, Pa.

We held our harvest meeting on Sunday, July 29. Bro. Seth Myers, from Altoona, came and had a meeting on Saturday evening previous. We had very good meetings. The weather was very favorable, hence we have large congregations. We also had a children's meeting in connection with the harvest meeting. Bro. Myers addressed the children in a pleasing and appropriate way. Bro. Frederick Dively, of the Claar church, spoke to the children also.

This children's meeting, in connection with the Sunday school, lifted a collection for the India sufferers which amounted to \$21.70. Our superintendent feels quite encouraged and thinks it about the best report he has heard of yet for a Sunday school. God certainly will bless the givers.

Since our last report we have received four persons in the church, one by restoration and three by baptism—a father and mother and an adopted daughter. The father has been under the hand of affliction for some time. He desires the prayers of God's children. On Sun-

day afternoon he called the elders to his house and after a season of worship he was anointed by Eld. J. L. Holsinger and Bro. Seth Myers in the presence of quite a number of brethren and sisters. May the Lord bless and restore this dear brother to his usual health, is our prayer. D. S. REFLOGLE.

July 31.

From Cumberland, Md.

We thank our heavenly Father that we have again the privilege of hearing his blessed Word preached to us by the Brethren. We have had nine meetings in the last two months and hope soon to have it arranged to have regular preaching. We are but few in number, but we still contend (by God's help) for the faith that was once delivered to the saints.

There is a wide field here and a great work can be done; but we need help; we ought to have a church of our own. Then, and not till then, can we hope to accomplish very much, because the community at large does not know whether we are going to continue here or not. But if we have a house of worship of our own they will know we are here to stay. We want, as soon as possible, to start a Sabbath school for our children and others to attend. There are not many here who have heard the Gospel as taught by the Brethren.

Pray for us here, that we may still hold out faithful to the Lord. Bro. J. W. Beeghly, from Accident, is preaching for us.

SAMUEL Q. APPLER.

From Sugar Ridge, Mich.

THIS morning, in company with ten of our members, we started for a point east of here some fourteen or sixteen miles to a point where our brethren have never as yet preached and our doctrine is not much known. We had meeting at 11 A. M. in a nicely arranged grove that had been prepared for the occasion. We had a shower of rain which lessened our crowd some, yet we had a fair attendance and good attention.

After the services one young man got up and spoke a good word for the Dunker people in regard to their manner of being plain and common. He said they were all right. Let us ever stick to our plain attire, for it speaks loud for us as a people.

We had preaching again at 2:30 P. M. and returned home for services at our church at 8 P. M. Thus ended a busy Lord's Day for us. The people are anxious to have us return and preach more. J. M. LAIR.

July 29.

Additional Rates to Southern Ohio Ministerial and Sunday-school Meetings.

THE Pan Handle R. R. will sell tickets to Bradford at one fare for round trip from Camden, Richmond, Union City and intermediate points August 14 and 15, good returning until Aug. 16. All trains will be met at Bradford.

Those coming on C. H. & D. on Monday or Tuesday will be met at Bloomer without further notice. Those who cannot possibly come until Wednesday morning should notify N. W. Detrick if they wish to be met. You will get little benefit of Sunday-school Meeting by coming Wednesday morning. C. H. & D. trains leave Dayton at 7 A. M. and 5:35 P. M. For those in reach of Dayton and Western Traction line, very good connection is made, first car from the west reaching Dayton at 6 A. M. Do not miss the evening sessions of this meeting, if possible to be present.

L. A. BOOKWALTER.

Talorsburg, Ohio, Aug. 1.

From Washington, D. C.

THE following is the Treasurer's report of the Helping Hand Society of the German Baptist Brethren church of Washington, D. C., for the months of March, April, May, June and July, 1900:

RECEIPTS.

Balance received March 1st, 1900, from M. C. Flohr,	
Treas.	\$13 41
Rachel A. Plouts, Linwood, Md.	1 00
Sisters' Sewing Circle, Johnstown, Pa.	5 00
Brother and Sister Miller, Greencourt, Va.	50
Total receipts for five months.	\$19 91
Total expenditures for five months.	8 45
Balance on hand July 31st, 1900.	\$11 46

J. H. HOLLINGER.

Treasurer.

Aug. 1.

From Washington, D. C.

RECENTLY we were richly blessed by having Bro. O. H. Yeremian with us. It gave us much pleasure to meet him and make his acquaintance. Coming as he does from a great and persecuted people, and learning that he will return to his native home to give the Gospel to those who know not of it, we especially appreciated the action of the Mission Board in sending our brother. Their efforts to enlighten the Brotherhood and acquaint us with our obligations to the heathen are highly commendable. There is danger that we will be found wanting in that great day, not having been faithful in the few things committed to us, not having denied ourselves for the salvation of our fellow-creatures.

I am convinced it would be good for the cause if warm, sympathizing hearts were sent all over the Brotherhood to point the believer to that great command, "Go ye into all the world." Our brother led us up to the "Go ye" in a very gentle but impressive way. I am sorry that so many of our people were out of the city and missed the blessing. We shall ever feel grateful to the Mission Board for sending us such an important message through our brother, and in the years to come when he who gave us these important lessons is laboring in that once enlightened but now dark country, we can better sympathize and support the work. We are confident he will do a great work for Christ.

It must be clear to every brother and sister in the Brotherhood that we are not coming up to the standard in spreading the Gospel, when we consider what other denominations are doing who have not the liberty and protection in the Gospel that we have (we being saved from the ravages of fashion, worldly pleasures, fleshly indulgences, which are all very expensive and destructive). We also have the liberty to obey all the commands, and thus come under all the promised blessings of God. We see something should be done to arouse the Brotherhood from her apathetic condition. Let us remember our responsibility to the heathen is far greater than to our countrymen. All in this enlightened country have a knowledge of God and have access to the Gospel. But in heathen lands they know not of him. And not until we have done all we can to give salvation to the world will we be exonerated and accepted as God's faithful servants.

ALBERT HOLLINGER.

338 Eighth Street, S. E., July 27.

Little Things Sometimes Overlooked in the Organization of the Sunday School.

SOMETIMES the qualifications of those who fill the less important offices of the Sunday school, such as secretary, treasurer, librarian, etc., are overlooked, and these are frequently relegated to incompetent persons. Almost all ought to be competent and can be if they take sufficient interest, but nevertheless many are not.

In general there should be as many officers as possible, not to distribute honors, but to enlist the interests and services of as many people as possible. Thus the offices of secretary and treasurer should not be combined, even though the duties may be somewhat allied and so few as to be easily discharged by one person. And there should be an assistant secretary with the same qualifications as the secretary.

What, then, should be the qualifications of a secretary? First, she should be a Christian. Both on the general principle that all officials of a Sunday school should be members of the church and because as a part at least of the time of the recitation must be employed by the secretary in discharging the duties of the office. Those who are not members should be afforded every opportunity for hearing and reciting all the lesson.

Secondly, there should be a perfect willingness on the part of the secretary to discharge the duties of the office to the very best of her ability. What is done reluctantly is seldom done well.

Thirdly, she must possess a good voice and not be afraid to use it so that it may be heard all over the house.

Fourthly, she should be quick, accurate, co-operative, quiet, unostentatious, and possess a facility for handling figures and arranging them so as to express much in a few words.

We have spoken of the secretary only in the feminine gender, because we presume most schools appoint a sister for the place. They generally possess more of the qualifications than the brethren.

The secretary's report should contain a statement of the number present, the amount collected and any other statistics that may be decided upon, and anything of interest or out of the ordinary that occurs each Sunday, such as talks from visitors, decision to send money to some mission, to order new quarterlies, etc.

At the end of each month, quarter, and year, the secretary should give a summary of the attendance and collections. This will be of interest and should be an inspiration. Some schools have the report completed and read at the end of the session. Others have it read on the next Sunday. The first plan has the advantages of promptness and present interest. The second gives accuracy, allows the secretary more time for reciting and gives better opportunity for comparison with the session then being held. Classes should be recognized in the report, not by the names of the teachers, but by number of grade. The words "Primary," "Young Women's," "Adults," etc.

These we feel are a few things frequently overlooked where an attempt is made at systematic organization of the school.

N. R. BAKER.

Citronelle, Ala.

Do not Forget to Entertain Strangers.

OFTEN we are reminded of this Scripture, and to-day again it was brought to our mind, when we came home from meeting. I thought we would have a cold dinner (which I think is very good for Sunday at any time). So as I had dinner about prepared a carriage drove up with seven in. The young brother that was here went out. I took a glance at them and saw they were strangers and paid no more attention to them, yet I must confess there was something telling me all the while I should go out. Soon it was announced to me that they were hunting our church and had come quite a distance. Of course this arrested my attention at once. I went out.

The lady told me her mother belonged to our church and they had just recently learned that we had a church here, and they were in search of it. She said, "I always see some of you in town, and I always know you." She never went to any other church till after she was married. Now she and her husband are Methodists. I took great pleasure in inviting them in. They said they had their dinners with them, so I told them then we would have a cold dinner together. They came in, and after talking a while I found to my great surprise that we had met a number of times before. She remembered me quite well, and I am well acquainted with many of her relations.

When they went I gave them a lot of MESS-SENGERS, and they assured me they would return in the near future in time for meeting. So I think it is always best to try to entertain strangers and not be so ready to turn away from them.

LIZZIE HILARY.

Worthington, Minn.

From Denver, Colo.

AFTER a visit of eight weeks in the East, wife and I arrived at our home July 18. The trip was a most enjoyable one in every way.

After laboring for nearly three years in an isolated field one appreciates the privilege of worshipping in large and well-established churches, especially those that we have labored with in past years.

The labors of Standing Committee were both pleasant and profitable to us; pleasant because of the oneness of spirit that prevailed and profitable to better prepare us for the labors and duties which we must meet in life. The General Conference was also a feast to the soul for us both.

We were permitted to attend several feasts and many regular preaching services among the churches, which were all enjoyed. We shall never forget the expressions of sympathy received both in word and deed. We now feel like entering into our work again with renewed strength and vigor. Our desire is that the coming year may be a profitable one to the Brotherhood, one in which many souls may be brought to the saving knowledge of the Truth.

L. E. KELTNER.

July 23.

From Conestoga Church, Pa.

WE met in council July 28. Elder I. W. Taylor presided. Quite an amount of work was disposed of in an orderly way.

Among the most important work of the meeting was the ordination of our dear Bro. Hershey Groff to the eldership, the advancement of Bro. Abram H. Royer to the second degree of the ministry, and the reception of Sister Martin Ebersole, who had not been present when Bro. Ebersole was elected to the ministry. Sister Lizzie Myer resigned as reporter to the MESSENGER. The writer was appointed in her stead. Two letters of membership were granted to sisters who moved to Lancaster, Pa.

A collection amounting to \$10.27 was taken to aid in building a dwelling house on the colored brethren church property, Rising Light, Md.

We decided to have a harvest meeting August 18, at Intercourse house, beginning at 1:30 P. M.; also decided to have a love feast Nov. 1 and 2 at the Bird-in-Hand house, beginning at 9:30 A. M.

We intend to hold two series of meetings this fall. One at the Bird-in-Hand house, the other at the Earlville house.

ABRAM H. ROYER.

Talmage, Pa., July 30.

Ministerial Meeting for the Southern District of Ohio.

THIS meeting will be held in the Upper Stillwater church, August 14, 1900, beginning at 8 A. M.

PROGRAM.

I. "The Mission Work of Southern Ohio." (a) Its Greatest Needs.—D. M. Garver. (b) Best Methods for Cities.—D. C. Stutsman. (c) How Create a Greater Interest in Local Churches?—B. F. Petry.

II. "Series of Meetings." (a) Value and Necessity of.—D. S. Filbrun. (b) Minister's Part.—S. W. Blocher. (c) Church's Part—Official and Laity.—Isaac Frantz.

III. "Utility of Young Members." (a) How may the Church best Employ Them?—L. A. Bookwalter. (b) What the Gain by so Doing?—John M. Stover. (c) What the Loss by not so Doing?—David Coate.

IV. "Elders." (a) Should an Elder have Charge of more than One Congregation?—Jacob Coppock. (b) What the Advantage of a Church having a Resident Elder?—D. C. Hendrickson. (c) What the Disadvantage of not having a Resident Elder?—L. Q. Calvert.

V. "How shall We have more Holy Ghost Preaching and less of Self and Form?—J. H. Brumbaugh J. W. Beeghly, Joseph Longenecker.

August 13, at 7:30 P. M., Sermon, "The Power Given to the Church on Pentecost"—I. J. Rosenberger.

Discussion limited to one hour. All assigned speakers will have ten minutes each; others, five minutes.

J. H. CHRISTIAN, Foreman.
S. HORNING, Secretary.

Program of Sunday School and Ministerial Meeting of Middle District of Missouri.

THIS meeting will be held in the Mound church, Adrian, Mo., Oct. 3, 1900. Organization, 8 A. M.

TOPIC 1.—9 A. M. to 9:45. "The Moulding Influence of the Minister on the Church, and his Responsibility."—Josiah Lehman, D. M. Mohler.

TOPIC 2.—9:45 to 10:30. "What are the Prerequisites for Baptism, and When are Persons Proper Subjects for Baptism?"—W. T. Bray, R. S. Rust.

TOPIC 3.—10:30 to 11:15. "What is the Gospel Way of Preaching against the Popular Evils of our Day, such as: the Ballroom, Gambling, Parlor Euchre Parties, Horse Racing, Theatres, Secret Societies, and such like?"—W. W. Holsopple, C. M. Yearout.

TOPIC 4.—11:15 to 12. "What does Gospel Separateness from the World Consist in?"—2 Cor. 6:17.—L. B. Ihrig, M. S. Mohler.

TOPIC 5.—1:30 to 2. "What Influence can be Brought to Bear on Inactive and Non-church-going Members, to cause them to become Active and Regular Attendants?"—T. J. Simmons, J. M. Mohler.

TOPIC 6.—2 to 2:30. "How Should Sunday Schools be Conducted? Give Details."—S. Bollinger, J. E. Mohler.

TOPIC 7.—2:30 to 3:15. "What would be the Result if Sunday Schools Should be Discontinued?"—D. L. Mohler, D. Bowman.

TOPIC 8.—3:15 to 4. "The Power of Gospel Love."—E. E. John, M. T. Baer.

Each speaker named is limited to fifteen minutes, after which there will be five minute speeches to the time limit.

7:30, Missionary Sermon by D. L. Miller, after which a collection for World-Wide Missions will be taken.

G. W. LENTZ,
Committee on Program, J. F. WHITEHEAD,
IRA WITMORE.

OUR BOOK TABLE.

THE *Little Chronicle*, published at Chicago, is the title of an exceedingly useful and newsy paper that comes to our desk each week. The news it gives keeps one abreast of the times, and the matter printed is put up in language easily understood by the ordinary reader.

THE Boy Saver's Series, a 25-cent booklet, published by Geo. E. Quin, S. J., is a work setting forth the importance of organizing the boys for their mutual good, culture and protection. It is thought that this may be done in connection with religious work. Whether such organizations will be for the good of the coming generation may be questioned, for the reason that they partake too largely of the military, and tend to make soldiers rather than Christians.

"THE Prince Messiah," by Mrs. E. J. Richmond, and published by the Mennonite Publishing Co., Elkhart, Ind. Price, 50 cents. The neatly-printed book sets forth the history of Christ in a most interesting manner. For young people it would be difficult to find a narrative of the life of the Christ that is more interesting. It is not especially meant for the biography of Jesus, and yet that is practically what it is. The book may be ordered from this office.

THERE are two papers in the *Self Culture Magazine*, Cleveland, Ohio, that deserve special mention. The first is a well illustrated paper on Switzerland, the oldest republic, and probably the most picturesque land in the world. Those who read this paper will get a very good idea of the country in which Bro. Fercken is laboring. The other paper deals with the "Literary Haunts of Old New England." Here one can read about the house in which Longfellow, Lowell and others used to live and enjoy their literary work. There are other papers of interest, but these two are especially interesting.

Atlas of China, by Rand, McNally & Co., is a recent publication of special value at this time. It contains a number of good colored maps of China and some other parts of the world. These maps are up to date and will enable the readers of the latest news to understand just where this, that and the other important event is taking place. The publication also contains a history of China and Corea, along with other valuable information and a number of fine half tones.

"Going Abroad" is the title of a neat booklet by Robert Luce, and published by Robert and Linn Luce, Boston. The purpose of the little work is to tell people how to travel abroad, how to conduct themselves while on the trip, how to get the most good out of their travels, and many other things that every one who goes abroad ought to know something about before starting.

"WHEELING Through Europe," by Winfred Earnest Garrison, Christian Publishing Co., St. Louis, publishers; price in cloth, \$1, is a book that will be read with interest. Mounted on his wheel the author went from point to point in Europe, and in this neatly-printed and well-written book describes what he saw and experienced. It is one of these books of travels that young people, and older ones too, will read with profit as well as with pleasure. In fact one seldom finds a book of travel so full of easy reading—that is, reading that when one gets started on it he does not care to stop.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ALFRED.—Near Cimrora Station, Va., July 17, 1900, Sister Lavinia Alfred, aged about 60 years. Interment at Pleasant Hill. Services by Bro. J. C. Garber. S. F. SCROGHAM.

BOWERS.—In the Rock River congregation, near Nachusa, Ill., April 12, 1900, Joseph Galen Bowers, son of friend Tobias and Sister Minnie Bowers, aged 1 year, 9 months and 26 days. Services by Bro. Levi Trostle.

BRITTON.—At the Brethren's Old Folks' Home, near Booth, Kans., May 13, 1900, of paralysis, Sister Catherine Britton, aged 77 years, 5 months and 9 days. She was born in Ohio. She came from Rosedale, near Kansas City, to the Home about four months prior to her death. She was a widow for years. She leaves several children. Interment in Pleasant View cemetery. Services by Bro. W. A. Rose, assisted by Elder Winey, from Rev. 14: 13. E. EBY.

BARR.—Near Oskaloosa, Iowa, July 14, 1900, Alfred Barr, aged 84 years and 9 months. In the fall of 1854 he moved to Mahaska County, Iowa. He lived a long and useful life. Services by the writer at the home.

S. P. MILLER.

CAMPBELL.—In the vicinity of Pymont, Ind., July 19, 1900, Lota Campbell, daughter of friend Nathaniel and Rozila Campbell, aged 18 years, 2 months and 26 days. She made to herself many friends while living. She leaves father and mother, brothers and sisters. Interment in the Pymont cemetery. Services in the United Brethren church by Bro. E. M. Cobb. ELLEN BLICKENSTAFF.

DIEHL.—In the Mill Creek congregation, Va., June 11, 1900, Sister Lillie Anna Bell Diehl, aged 17 years, 6 months and 10 days. She was picking cherries about two miles from home, in company with her brother's wife, when the limb broke, letting her fall about fifty feet. Her neck breaking, caused instant death. She was the daughter of Josiah H. Diehl, who had not yet returned from the Annual Meeting at the time, but returned on June 12. She was a model of excellence. She gave her heart to the Lord by uniting with the Brethren church at the age of eleven years and has since lived a devoted Christian life. Interment in the Mill Creek cemetery. Services by brethren Peter Garver and H. C. Early from Rev. 14: 13. J. P. DIEHL.

DULANEY.—In the White Rock church, Floyd Co., Va., June 27, 1900, Bro. M. A. Dulane, aged 58 years, 8 months and 28 days. He leaves a wife and several children.

R. T. AKERS.

DUNCAN.—In the Pleasant Valley congregation, Floyd Co., Va., infant son of Bro. George and Sister Drusilla Duncan, aged 3 months and 10 days. Services by the writer at the parents' home.

EVANS.—In the Rock Lake congregation, North Dakota, July 21, 1900, Sister Elizabeth Shaw Evans, aged 34 years, 11 months and 21 days. She was married to Bro. William Evans July 20, 1899. She was a consistent member of the Brethren church. Services by the writer, from John 14: 1-3. J. H. FIKE.

FOX.—At her home at Kimball, Page Co., Va., July 10, 1900, Sister Fannie, wife of Bro. John A. Fox, aged 32 years, 1 month and 1 day. She leaves, besides a devoted husband, her father, mother, sisters and brothers. Services by Eld. B. W. Neff, who had also baptized her, and officiated at her marriage. W. N. COX.

FUNDERBURG.—In the Ludlow church, Darke Co., Ohio, July 18, 1900, Sister Elizabeth Funderburg, aged 79 years, 9 months and 13 days. She was a faithful member of the Brethren church, and the mother of ten children. Her husband and four children preceded her. She leaves six children. Services by Eld. Tobias Kreider and Bro. S. Z. Smith.

FORCE.—In Mt. Carroll, Ill., July 22, 1900, Mary Eliza Force, aged 51 years, 5 months and 10 days. A kind and loving mother leaves husband, three daughters and one son. Services at their home by the writer, assisted by Eld. Wm. Eisenbise. CALVIN MCNELLY.

FEIGHT.—Near Everett, Pa., in the bounds of the Snake Spring congregation, July 29,

1900, Arthur Mason, son of Solomon and Sister Annie Feight, aged 8 months and 29 days. Services by the writer.

JOHN S. HERSHBERGER.

GOCHENOUR.—In the Flat Rock church, near Newmarket, Va., July 11, 1900, Sister Barbara, widow of Bro. David Gochenour, aged 59 years, 11 months and 7 days. She was a member of the Brethren church for a number of years. She leaves three sons and three daughters. Services by Eld. B. W. Neff.

W. N. COX.

GOCHENOUR.—In the Flat Rock congregation, at Quicksburg, Va., July 26, 1900, Matilda F. Gochenour. She was a member of the Brethren church for over thirty years. She leaves two daughters. Services by Eld. B. W. Neff.

W. N. COX.

GAYMAN.—Within the bounds of the Lower Stillwater church, Ohio, July 11, 1900, of blood poisoning, Bro. Solomon Gayman, aged 73 years and 11 months. A bereft companion, four sons and four daughters remain. Services by the Brethren from Rev. 21: 1-7.

L. A. BOOKWALTER.

GARBER.—In the bounds of the Appanoose church, near Centropolis, Kans., July 28, 1900, Sister Eliza Garber, wife of Bro. Abram Garber, aged 51 years, 10 months and 16 days. Sister Eliza was a consistent member of the Brethren church for many years. She leaves a husband, five sons and two daughters. Services by Bro. C. T. Heckman from Job 19: 25. Interment in Appanoose cemetery.

JAMES T. KINZIE.

GARVER.—In the bounds of the Locust Grove church, Frederick Co., Md., July 16, 1900, of paralysis, Bro. Adam Garver, aged about 68 years. He was a consistent member of the church. He was afflicted for nine years, which he bore with patience until the end. He called for the brethren and was anointed. He leaves a wife and nine children. Services by Eld. S. H. Uiz, from Rev. 21: 4.

MAGGIE E. ECKER.

GOCHENOUR.—Near Edna Mills, Clinton Co., Ind., July 18, 1900, John E. Gochenour, aged 43 years, 11 months and 7 days. He leaves a wife, three children, a father and mother, brothers and sisters. Services by D. D. Yoder, assisted by John Claar and John Shively, Old Order Brethren, of which body deceased was a member. Text, 1 Cor. 15: 50-58.

JOHN E. METZGER.

HARSHMAN.—In the Neosho church, Neosho County, Galesburg, Kans., June 23, 1900, Sarah Harshman, nee Huffman, aged 58 years, 7 months and 10 days. She was born in Frederick County, Md., Dec. 13, 1841. She was married to John Harshman Sept. 6, 1860. Of ten children, eight survive. She and her husband united with the Brethren church in 1857, in which she lived a consistent Christian life till her death. Services in the Methodist church in Galesburg by the writer from 2 Cor. 5: 1. Interment in Mount Hope cemetery.

M. O. HODGDEN.

HOOVER.—Near Mt. Carroll, Ill., July 20, 1900, Bro. Daniel W. Hoover, aged 61 years and 20 days. He leaves a wife and ten children. Services at Mt. Carroll, conducted by Eld. Wm. Eisenbise. CALVIN MCNELLY.

HARRISON.—At the Brethren's Old Folks' Home in Kansas, July 28, 1900, of kidney trouble, Bro. Geo. W. Harrison (a mute), aged 69 years, 3 months and 21 days. He leaves a wife, a faithful sister. He was born in Wayne, N. Y., April 7, 1831; came from Media, Kans., to the Home about three years ago. He was a zealous, faithful member of the Brethren church for sixteen years, and a loving husband. Interment in Pleasant View cemetery. Services by Bro. A. F. Miller, from 2 Cor. 5, assisted by brethren Winey and Rose. E. EBY.

KERNS.—In Mt. Morris, Ill., July 20, 1900, Bro. Levi L. Kerns, aged 57 years, 11 months and 4 days. Deceased was born in Clark Co., Ohio, August 16, 1842, and in 1855 came to Ogle Co., Ill. He was married to Mary E. Mumma, Jan. 18, 1865. To this union were born three daughters, one of whom died in 1898. Bro. Kerns was superintendent of the Old People's Home at Mt. Morris for nearly two years. Services by Eld. Jos. Amick, assisted by Eld. D. E. Price. NELSON SHIRK.

LANDIS.—In the Ephrata church, Pa., July 22, 1900, Sister Susan Landis, aged 21 years, 6 months and 29 days. Sister Susan is a daughter

of Sister Hettie Landis and was an invalid for over eight years. She was unable to talk for six years. July 4 of this year she commenced to talk again in her usual voice, and at once asked to unite with the church. She died in peace. Services by Bro. Amos Hottenstein and Bro. David Kilhefner. J. R. ROYER.

LONG.—At Montour, Iowa, July 12, 1900, David Long. He was born in Washington County, Md., Feb. 27, 1816. He was married to Miss Sallie Nactal, at the age of twenty-four years. Three sons and four daughters were born to them. He united with the Brethren church at the age of twenty-four and lived a consistent Christian life. Services by J. H. Cakerice, assisted by S. C. Brentnal.

ELIZA CAKERICE.

LINEWEAVER.—In the Cooks Creek congregation, near Pleasant Valley, Va., July 25, 1900, of pneumonia, Willie, son of Bro. James and Sister Mollie Lineweaver, aged 10 months and 15 days. Services at Pleasant Run church by the writer from Luke 18: 16. Interment in the Early graveyard.

S. I. BOWMAN.

MORLAND.—In the bounds of Fairview congregation, Md., June 4, 1900, of measles, Sister Dorothea Morland (nee White), aged 50 years, 3 months and 22 days. She was a consecrated mother in Israel and leaves a kind husband and eleven children. Interment on home place. Services at Fairview church, by Eld. I. W. Abernathy, assisted by others of the home ministry.

HENRY M. HARVEY.

MOOMAW.—At Cloverdale, Botetourt Co., Va., June 11, 1900, of complication of diseases, Sister Honora E. Moomaw, wife of Bro. John C. Moomaw, aged 57 years, 2 months and 19 days. She was the daughter of John Bowman, of Johnson County, Tenn. She was born March 23, 1843. She was the mother of ten children. She was a most liberal giver to the support of the Botetourt church. Services at the house by Bro. John A. Dove and Mr. Tuck, from 1 Cor. 15.

S. L. SHAVER.

MOYER.—In the Pleasant View congregation, Mo., May 6, 1900, of consumption, Sister Anna Moyer, wife of Bro. Moses Moyer, aged 32 years and 3 months. She joined the Brethren church in 1895, and lived faithful until death. She leaves three children and a husband. Services by Eld. G. W. Clemens.

SARAH MOYER.

MICHAEL.—In the western bounds of the Union City church, near Deerfield, Randolph County, Ind., July 20, 1900, Sister Sarah Michael, aged 86 years and 22 days. She was enjoying apparent good health, when, while sitting in her chair, she fell forward to the floor. Twenty minutes later her spirit had gone to God who gave it. She united with the Brethren church about the year 1870, and lived a devoted Christian life. Services by W. K. Simmons.

DORA W. NOFFSINGER.

NICISON.—In the Lick Creek church, Ind., July 13, 1900, of consumption, Sister Mary A. Nicison, aged 38 years, 3 months and 10 days. She was received into the church just three days before she died. Services by the writer from Amos 4: 12. J. E. FREDERICK.

OVERHOLTZER.—In the Oakland congregation, Darke Co., Ohio, July 9, 1900, Bertha Lucinda Overholtzer, aged 12 years, 1 month and 1 day. She was a daughter of Benjamin and Malinda Overholtzer. Her father and a brother preceded her. She leaves a mother, a stepfather and a sister. Services in the Oakland church by Mr. Henry Hoeffer, of the Christian church, assisted by Eld. Tobias Kreider.

LEVI MINNICH.

PHELPS.—In Deep River, Iowa, July 25, 1900, Thomas J. Phelps, aged 50 years, 2 months and 28 days. At the age of two years, with his parents, he moved to Stephenson County, Ill. In 1864 he was united in marriage to Miss Lucy A. Dillsavory. They were blessed with seven children. One preceded him. In 1873 he moved to Poweshiek County, Iowa. He leaves an affectionate wife and six children. Services by the writer, assisted by Eld. Swank, of Deep River.

G. W. HOPWOOD.

REED.—In the Pleasant Valley church, Va., July 5, 1900, Mattie E., infant daughter of Eld. S. P. and Sister Laura Reed, aged 1 month and 6 days.

R. T. AKERS.

RAYMER.—In Lower Miami congregation, Ind., July 2, 1900, Bro. William Morgan Raymer, aged 22 years, 6 months and 7 days. He was born in Randolph County, Dec. 25, 1877.

He married Emma Schneider, Dec. 24, 1896. To them one daughter was born, who died Jan. 10, 1898. He leaves a wife and one sister. Services by Bro. Emanuel Shank. Interment in cemetery adjacent to the church.

J. O. GARST.

SHORT.—In the bounds of the Lick Creek church, Fulton Co., Ohio, July 23, 1900, of paralytic stroke, Bro. Benedict P. Short, aged 61 years and 14 days. Five children were born to them. The oldest preceded him about seventeen months. Services by G. W. Sellers, assisted by D. Koch.

G. W. SELLERS.

WINKLEBLECK.—In Hartford City, Ind., July 13, 1900, Edna, daughter of Bro. Levi and Sister Kate Winklebleck, aged 12 years, 5 months and 28 days. Her sickness was of several months' duration. She bore all with patience and was never known to murmur or complain. During the long months of sickness she missed nothing so much as she did the Sunday-school and church services. Services by the writer, assisted by Eld. Samuel Younce, from the text, "She is not dead but sleepeth," to a very large congregation. Her Sunday-school and day-school class attended in a body.

GEO. L. STUDEBAKER.

WELLER.—In the Roann church, Wabash Co., Ind., July 19, 1900, Bro. Isaac Weller, aged 75 years, 2 months and 13 days. He was united in marriage with Martha Burman in 1846. Four sons and five daughters were born to them. He united with the Brethren church in 1848. A wife, three sons and three daughters are left to mourn the loss of a dear husband and father. Interment in Enterprise cemetery. Services by Bro. David Swihart from Job 14: 15.

JOSEPH JOHN.

YOUNG.—At Topeka, Kans., July 19, 1900, Bro. Grant E. Young, aged 32 years, 6 months and 16 days. He had gradually lost the right use of his mind from a fall received ten years ago, resulting in concussion of the brain. Services at East Maple Grove by Bro. H. F. Crist from 1 Cor. 15: 12-14.

MARY ROOT.

YOUNG.—In Wood County, Ohio, July 26, 1900, Sister Catherine B. Young, widow of Michael Young, aged 80 years, 4 months and 29 days. She lived a consistent member of the Brethren church for about twenty-three years. Interment at the Mennonite church, south of Ashland, Ohio. Services by the writer.

W. F. ENGLAND.

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That True Immersion or dipping the candidate three times face-forward is Christian Baptism.

That Feet-washing, as taught in John 13, is a divine command to be observed by the church.

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salvation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That a Non-Conformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

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ELGIN, ILL.

In the Land of the Pueblos.

ONE of the most interesting experiences possible to the American explorer is to spend a few weeks among the quaint Indian people who have made their homes in the Territories of New Mexico and Arizona. Probably the oldest races on the American continent to-day, they have been little affected by the modern civilization around them, yet have adroitly adapted its advantages to their own use, without developing in any appreciable degree, or surrendering the old ideas and social life of their remote ancestors. As one writer who has seen much of the people says: "It is the land of swart faces, of oriental dress and unspelled speech; a land of ineffable lights and sudden shadows, of polytheism and superstition—the heart of Africa beating against the ribs of the Rockies." Coronado found them there in 1540 and there they are now, with little change in their habits and but little in their numbers. There are about ten thousand of them, only one-half the number of their neighbors, the Navajos, who with the Mexicans, make up the bulk of the population. They are entitled by treaty to the rights of United States citizenship, but they appear indifferent to the privilege and as they ask no help from the Washington Government either in food or supplies, the government leaves them to their way of life.

As their name implies, they are a settled people, unlike the nomad Navajos whose home is on horseback. But though pueblo means a city, the city in their case is not on the American pattern. Their remote ancestors were the cliff-dwellers, and they seem to have retained their love of that style of architecture. Taos, one of their towns, consists of only two buildings, but those are six story rambling structures teeming with family life. In Acoma there are only three houses. Queer houses they are, too, reminding the spectator of the time when the Pueblo had to fight for his life and property and was accounted fair prey by the Apaches and a host of blood-thirsty, plundering enemies. So the Pueblo built his house with the view to resisting a siege. Toward the open country whence danger might be expected, it presents a perpendicular wall, but toward the plaza it is a series of terraces, each story narrower than the one below it. The lower stories have no doors. When the Pueblo returns from his farming, or sheep-tending, or trading, to his own fireside, he ascends to the roof of his house by a ladder, which he draws up after him. Then by a scuttle in his roof he descends to the interior, much in the same way as his ancestor found his way to his home in the cliffs. Even in these peaceful times the old habit causes him to feel safer if he hears the tramp of a sentry over his head in the hours of the night.

In former times he used to do his own weaving as well as cultivate the soil, but latterly he has preferred to buy his blankets ready woven from the Navajos, and his wife's picturesque garments from the Moquis. His wife, however, prides herself on the gorgeous girdle she wears, which is the product of her own loom. Now the Pueblo has enough to do in tending his sheep and looking after his vines which bring him no small sum by the sale of grapes and wine every year. He is not an avaricious man, and is content with a small income, which satisfies him if it covers all his modest wants. He loves ease and quietness and so never dies of overwork. He owes his share of about nine hundred thousand acres of land, confirmed to him by Government patent, and from this it is not difficult to extract enough to support himself and his family. In his household economy he has the assistance of his wife, which is exercised in a way that the American white man would scarcely endure. The Pueblo must marry outside his own clan, and he is accepted by his wife's clan, with whom in future he must make his home. His wife owns all the home contains, and though the proceeds of the land belong to him while they are on the land, no sooner are they harvested than they too belong to her. The children, too, are hers, and they trace their descent through her. If the husband is not satisfactory to her, either through laziness or incapacity, she can serve him with a notice to quit, and her people will stand by her and see that the unwelcome man goes back to his own clan. This, however, is a very rare occurrence; the husband must be a very bad man indeed to incur such a penalty.

Recently I had the pleasure of visiting Taos,

the two-housed town above referred to. I found its eight hundred men, women and children living together in harmony like one great family. They have nineteen towns in all, though in some of them their houses are detached, but still with the old communal style of self-government. In one of the Tesuque villages I made the acquaintance of the governor, Jose Domingo by name, who gave me courteous welcome. He consented to sit for his portrait. Some of the women were not satisfied to pose for their pictures unless they could have a favorite jar of their own making on their head. They take a great pride in their pottery, in which some of the women show great skill and artistic taste. In the same village I visited a young bride who had been educated in a government school and spoke excellent English. She had a fine mahogany bedstead of which she was very proud. There were Indian rugs on the floor, but comfortable chairs for visitors who might prefer them. She had her ornaments, which, like those of the other women, were chiefly of silver. They do not appreciate gold. Their chief treasures are the beautiful turquoise, which is valued at from one to five dollars per carat and would bring six times that price in the jewelers' stores of New York.—*Mabelle Biggart in Christian Herald.*

Inglenook.

THE last *Inglenook* is full of interesting articles. There is a short history of the product of the Silver Plating Company here at Elgin, and Japanese dinner customs are described. A well-written article tells how kings manage their money. The Nature Study is of unusual interest. On the last page is the account of how people get married in other lands. All told, the *Inglenook* is of great interest. As one reader competent to judge puts it, "There are so many interesting things never heard of before." There is very little that is commonplace in the *Nook*. Each issue is better than the preceding one. And it's only twenty-five cents to the end of the year. There is going to be a continued story in it one of these days, and you don't want to miss it.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

- Sept. 7, District of Northern Missouri, in the Pleasant View church. Ministerial Meeting day before.
Sept. 20, 8:30 A. M., District of Middle Iowa, in the Harlan church.
Sept. 21, 9 A. M., District of Oregon, Washington and Idaho, in Damascus meetinghouse, Portland, Oregon.
Oct. 3, 8 A. M., District of Northeastern Kansas, in the Vermilion church. Ministerial Meeting day before.
Oct. 3, District of Nebraska, in the Bethel church. Ministerial, Missionary and S. S. meetings day before.
Oct. 5, District of Southern Iowa, in Mt. Etwa church.

LOVE FEASTS.

- Colorado.—
Sept. 8, Grand Valley.
Idaho.—
Sept. 15, Nampa church.
Illinois.—
Sept. 11, 12, Woodland church.
Sept. 15, 5 mi. northeast of Mt. Vernon.
Sept. 8, Mulberry Grove.
Sept. 8, 9, 10:30 A. M., Rock Creek.
Nov. 3, 3 P. M., Martin Creek.
Indiana.—
Aug. 23, 2 P. M., Ogans Creek.
Sept. 6, 10 A. M., Eel River church.
Sept. 7, 10 A. M., Bear Creek church.
Sept. 8, 10 A. M., Somerset church.
Sept. 12, 4 P. M., Pipe Creek.
Sept. 13, 10 A. M., Beaver Dam.
Sept. 14, 10 A. M., Buck Creek.
Sept. 14, 2 P. M., Greentown ch., Plevna.
Sept. 14, 10 A. M., Buck Creek church.
Sept. 15, 2 P. M., Huntington.
Sept. 21, 5 P. M., Turkey Creek.
Sept. 21, 4 P. M., Turkey Creek cong., Gravelton.
Sept. 22, 11 A. M., Killbuck.
Sept. 28, Salem congregation.
Sept. 29, New Hope, Seymour.
Sept. 29, 10 A. M., Clear Creek.
Sept. 29, North Liberty.
Sept. 29, 3 P. M., Middle Fork.
Sept. 29, 4 P. M., Washington.
Sept. 29, 5 P. M., Shipshewana.
Sept. 30, Muncie.
Oct. 13, Pine Creek.
Iowa.—
Aug. 16, South Ottumwa.
Sept. 1, 11 A. M., Crooked Creek.
Sept. 7, Libertyville.
Sept. 7, Franklin ch., Decatur County.
Sept. 8, Des Moines Valley, country church.
Sept. 8, 9, Des Moines.
Sept. 8, Wayman Valley.
Sept. 15, 16, 10 A. M., Franklin county church.
Sept. 15, Grundy County.
Sept. 15, 11 A. M., Deep River.

- Sept. 21, 2 P. M., Pleasant Hill.
Sept. 29, 2 P. M., South English.
Oct. 6, 2 P. M., Pleasant View.
Oct. 13, Nora Springs.

Kansas—

- Sept. 1, 2 P. M., Saline Valley, at H. Talhelm's.
Sept. 8, 2 P. M., Brazilton.
Sept. 8, 10 A. M., North Solomon church.
Sept. 22, 21, 2 P. M., Sabatha.
Sept. 29, 2 P. M., Salem.
Oct. 14, 15, 10 A. M., Washington.

Maryland—

- Sept. 8, Maple Grove congregation.
Sept. 8, 1:30 P. M., Sams Creek.
Sept. 15, Fairview.

Michigan—

- Sept. 15, 10 A. M., Thoraapple church, west house.

Missouri—

- Sept. 3, 4 P. M., Mound church.
Sept. 29, Fairview church, near Cherry Box.

Nebraska—

- Sept. 8, eight miles northeast of Arcadia.
Sept. 29, Juniata.
Sept. 29, Sappy Creek ch., at Stump schoolhouse.

North Dakota—

- Sept. 22, 5 P. M., Des Lacs Valley ch., near Kenmare.

Ohio—

- Sept. 15, 10 A. M., Maumee church, Defiance Co.
Sept. 15, Maple Grove.
Sept. 29, 10 A. M., Portage.
Sept. 29, 10 A. M., Logan.
Sept. 29, 2 P. M., North Star.
Sept. 29, 10 A. M., Lick Creek ch., 1 mi. S. W. Bryan.
Oct. 6, 5 P. M., Ashland.
Nov. 3, 4 P. M., Lower Miami.

Oklahoma Territory—

- Sept. 8, Prairie Lake, Union church.
Sept. 8, Bethany.
Sept. 15, 4 P. M., Oak Creek cong., near Canute.
Sept. 29, Deep Fork.
Sept. 29, Turkey Creek.
Oct. 6, Pleasant Plains.

Pennsylvania—

- Sept. 7, Montgomery.
Sept. 8, 3 P. M., Greenville.
Sept. 8, 3:30 P. M., Sipesville, Quemahoning.
Sept. 15, Prairie City.
Sept. 30, 3 P. M., West Johnston ch., Roxbury.
Oct. 6, County Line, Indian Creek.
Oct. 6, Chas. church.
Oct. 10, 3:30 P. M., Shade Creek.
Nov. 1, 2, 9:30 A. M., Conestoga.
Nov. 4, 4 P. M., Artemas.

Virginia—

- Sept. 15, 3 P. M., Manassas.
Sept. 29, Valley Bethel.

West Virginia—

- Aug. 21, Beaver Run congregation.
Sept. 6, 1:30 P. M., Sandy Creek, Salem house.
Sept. 8, Egdon.
Sept. 15, Miller church.
Sept. 22, 23, Alleghany.
Oct. 11, 2:30 P. M., Sandy Creek, Mountain Dale house.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 38.

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No. 33.

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EDITORIAL MISCELLANY.

It is sad to think that on the fair island of Porto Rico there are people starving. In some places, so it is reported, the dead do not even receive burial, the living being too weak to dig graves, or carry the dead away. Not a few have fallen by the wayside to be devoured by the vultures. On the streets of some of the cities the starving sink down and die, and are then carried away to the cemetery. All of this is the result of an almost total failure of the coffee industry. The sugar crop seems promising, but the hurricane of one year ago destroyed large areas of the coffee plant, and this cut off the greater portion of the income of the laboring classes. At best the agricultural classes are ill prepared to make a living, and have never been able to get much ahead. It will require years of wise regulations to put the country in a really prosperous condition, but in the meantime the starving must have some help, either by donations or loans. As the island has no debts, it is thought that a loan might help the people to bridge over. At any rate we have a famine problem near home that needs special attention. And then, while we are thinking about supplying the temporal wants of the people, we ought to think most seriously about sending them the Gospel. We ought to have missions in Porto Rico as well as in Cuba.

We need not go to India alone to find starving people. We are said to have them in Arizona. Here, in the southern part of the country, in valleys watered by the Gila and Salado (salt) rivers dwells a tribe of Pima Indians numbering about 4,500. They are farmers, and for hundreds of years they have been peaceable and industrious. On account of the lack of rainfall, crops in Arizona can be raised only by irrigation. To irrigate a piece of land a ditch is dug connecting the land with a stream of

water so that the water will flow toward the land to be irrigated. Then, through a number of smaller ditches, the water from the main ditch is turned into the fields. When the ground under cultivation is saturated, the water is turned off from the small, or lateral ditches, to be turned on again when needed. The Pima Indians, who support themselves by the crops they raise, get water for irrigation from the Salado river. Little by little and year by year their rights to this water have been interfered with by white settlers, who, at last, have so changed the course of the river and taken so much of the water for their own use that many of the Indians cannot get any water, while others get a little, but not enough to raise a good crop. For this reason the wheat crop of the Indians this year will be only one-fifth of what it should be. They have also lost about two-thirds of their cattle through lack of water and pasturage. Last year the crop and cattle losses were almost as great, and as a result about 2,000 of the Pimas are starving while 2,000 more are but little better off, living on wild berries and a flour made of cactus plant. Congress has made a small appropriation for them, too small to do much good, and nothing in comparison to what has been done for the people of Porto Rico and Cuba. The American people have given a good deal of money to help the starving elsewhere, but none to help these Indians. But it is not charity that they want. They simply want justice. They want the water privileges God gave them before the white man knew anything about their country. It is to be feared that in far too many instances the conduct of certain white men has not proved to be as white as their skin.

SOME very disgraceful scenes have lately been witnessed in Mansfield, Ohio. One of Dr. Dowie's Zion preachers who proved to be rather offensive to the people, was stripped, painted blue and sent out of the city. A week later three elders were sent from Chicago, but were not permitted to leave the cars. A mad mob of a thousand people or more waited outside to make quick work of them. A short time before this Dowie devoted a good deal of one of his sermons to "thrashing" Mansfield and nearly everybody in the city, calling the place the "Devilsfield" and the board of health the "board of death." The paper containing the sermon was widely circulated in Mansfield, and seems to have added fuel to the already raging flames. The mayor and police claim to be unable to restrain the people. It is a very disgraceful affair, and probably both sides are to blame. In the first place, a man in this country has a right to preach what he pleases, so long as he keeps within the limits of the law. True, some of the doctrine proclaimed by these persecuted elders may not be either reasonable or in harmony with the New Testament, but probably not any less so than that taught in the popular churches. If these or any other preachers teach a doctrine that is an injury to society, the courts are open, and let them be dealt with according to law, but above all things let there be no mobs, for a mob has no reason. If people do not want to hear the kind of preaching that is done, let them stay away. They do not have to go. In the second place, if these Zion preachers want to receive respectable treatment they must learn to show a little respect for others, and not use such unbecoming language when speaking of them. This thing of a preacher standing in his pulpit, naming men out, and calling them "liars" and many other things just as bad, or even worse, and then having these remarks printed and circulated over the country, will eventually ter-

minate in something serious. People can stand hard arguments, but very few of them will stand the kind of abuse which these elders, in print, are circulating over the country. We have access to both sides of the sad affair, and in our judgment both sides are to blame. Let the people at Mansfield stop their persecution, and then let the Zion elders talk as men of God ought to talk, and we are not so likely to hear of such disgraceful affairs as the one here referred to.

JUST now the Shah of Persia, who is still visiting in Europe, is receiving more or less attention on account of the attempt on his life a short time ago. He is said to be a kind, cultured, well-read and aggressive ruler, and is doing much in the way of building up his country and people. It is to be hoped that the present trip will put some advanced ideas into his head regarding the better way of developing a people. His country has good resources, but it needs a wise administration of public affairs. The Shah claims to be able to trace his lineage to Noah, through Japheth, the son of Noah. In this he may be slightly mistaken, as he is probably a descendant of Shem. At any rate when at home he is not only Shah of Persia, but King of Kings, the Shadow of God, the Center of the Universe, exalted like the planet Saturn, Well of Science, Footpath of Heaven, Sublime Sovereign whose standard is the Sun, whose splendor is that of the firmament; Monarch of Armies as numerous as the Stars. The throne on which he sits on state occasions is set with jewels valued at \$15,000,000, and the jewels on crowns and other royal regalia of the Shah are worth \$3,000,000. Diamonds, turquoises, and rubies are set in the rug on which he sits. He is said to be a man of simple habits and, like all faithful Mussulmen, never touches wine. He is also well educated, and reads enough of current matter to keep himself abreast of the times. His at one time was the ruling country of the world, but its sun has long since set. The people forgot the God of heaven, neglected the proper care of the soil as well as education, and gave themselves over to sin and false religion, and now they can exert very little influence in the world. What has happened to Persia regarding temporal matters may easily happen the churches that neglect the spiritual culture so essential to growth and perfection.

WE write this on Tuesday, at which time there is very little definite and reliable news concerning the situation of things at the Chinese capital. During the week the United States was placed in communication with her minister at Peking, who cables that the legations are still holding out, though a number of the foreigners have been killed and wounded. They were praying and hoping for relief. In the meantime the allies—or foreign army—consisting of about 30,000 Russian, Japanese, American, English and German soldiers, have been making their way toward Peking. One very hard battle was fought with the Chinese, who were defeated and fled. When last heard from the allies were supposed to be within twelve miles of Peking, and ere this may be under the walls of the city. Their purpose seems to be to secure the ministers and other foreigners and conduct them to a place of safety, probably Tien Tsin. The Chinese government has already signified its desire to enter into peace negotiations, but the Powers refuse to talk peace until all the ministers at Peking are made safe. Even then the Powers may dictate the terms of peace from the Chinese capital.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

CONFIDENCE.

BY N. R. BAKER.

Who believes his fellow-man,
Who his heart and feelings reads,
Thinks him made of kindred blood,
Sacrifices to his needs,
Blest will be
Eternally.

Who betrays his fellow-man,
Thrusts him without cause or proof,
Shakes his confidence and love
Weaves around himself a woof
Frail in strife,
Void of life.

Citronelle, Ala.

IN THE AGORA OF CORINTH.

By Prof. Rufus B. Richardson, Ph. D., Director of the American School of Classical Studies at Athens, Greece.

THE luck of the excavations at Corinth is the one thing that impresses me when I look back over our four campaigns. When we began work in 1896 there was nothing that we so much desired to find as the Agora, not only because the Agora of every Greek city was the center of its life, but because Pausanias, the excavator's friend and patron saint, had recorded that most of the important monuments of Corinth were in and near its Agora. One unsuccessful attempt, however, to find the Agora had already been made by a Greek archeologist five years earlier; and considering the enormous area of the ancient city and the fact that not a single monument in the description of Pausanias, which was very clear though brief, remained above ground, except the venerable temple ruin, which could not be identified with anything in that description, I had no thought of finding the Agora except by a very gradual approach, and declared in advance that I should consider the first year's work a success if we found anything. And we did find something—viz., the theater (to speak more exactly, two theaters, a Greek one and a Roman one on top of it) under fifteen or twenty feet of earth, where it still lies, except that six trenches broad and deep still furnish the visitor an opportunity to study its structure, which has been duly described in the *American Journal of Archeology*. But this something proved to be everything. From it by the help of Pausanias a ray of light shot out into the darkness, and I jumped at once to a conclusion as to the location of the Agora, and fortunately recorded in print the quick and almost rash conclusion.

We waited three years for the absolute certainty. The Turkish war having caused the excavations to drop out in 1897, we found and excavated in the next year the famous fountain Peirene, and knew that we were drawing nearer to the goal. In 1899 we passed up a flight of marble steps, through the buttresses of the Propylæa, through which the road from Lechæon, the harbor on the Corinthian Gulf, entered the Agora, and scored our goal. The topography of Corinth was thereby made absolutely clear. We could draw a map of the ancient city. The massive temple ruin, which we completely excavated, got its correct name, and is now to be known as the Apollo temple. We also excavated a second fountain between it and the theater, further west, which fell into line as Glauke; and here the Greek gods were kind in giving us to excavate a fountain already dry, very different from Peirene, which in the preceding year had given us so much trouble, because through it flowed the water supply of the poverty-stricken modern village known as Old Corinth.

Our work inside the Agora, however, was disappointing. We cleared in it an area adjacent to the Propylæa of three or four hundred square yards, without finding anything worthy of record. Of the Propylæa itself we found nothing beyond the formless stumps of the buttresses, and none of that magnificence that appears on coins of the times of the Roman emperors.

We began the work this year, then, with some misgivings lest, while the Romans had not here destroyed all that the Greeks had built, yet the Slavs or Goths, or whoever those moderns might be—vandals all of them at any rate—might have destroyed all that the Romans had spared or built. It was under the impulse of a sense of duty to dig where we had already got the Greek Government to put the land at our disposal, and to arrive at least at a negative result before we asked for more room, rather than with any very high hopes of important finds, that we took up the work in April of the present year.

Because the land at our disposal lay mainly to the west, up hill, from the Propylæa, we laid our track around the west end of the Propylæa into the Agora. And here luck was with us. We were driven to success; and it came at once. In all former campaigns we had gone through long weeks of dullness to achieve our results just at the end. So it was with the discovery of the theater, of Peirene, and of the Agora. But now at the outset we ran upon such massive marble blocks that we found difficulty in pushing our truck ahead; and our derrick had to earn doubly the price which we had paid for it last year.

Besides the blocks, both architrave and cornice blocks, with elaborately carved ornamental bands, we soon came upon a colossal statue in three pieces, attached to a pilaster, and immediately afterward found a massive base for the statue, with an odd looking relief. Then came another similar base, and right beside it the upper half of another colossal statue a duplicate of the first. It stood in a roughly made wall, perpendicular, but with the head downward. Our excitement increased as we cleared it down to its perfect chin, and then to its perfect mouth. We yelled with delight when we saw a perfect nose. The other statue had lost its nose, which had been made of a separate piece set in. It is great luck to find statues with noses, because when a statue "takes a header" from its base, it is sure to lose its nose, unless it has the rare fortune of the Hermes of Praxiteles to fall into a bed of mud.

Two other colossal heads, found later, of the same marble, were like the first two, cut away at the back. We soon found some square Corinthian capitals, which fitted upon the tops of pilasters at the backs of the colossal figures. These capitals had also been slightly cut away on one side to allow the heads to be brought more closely up against them. Upon these capitals fitted the architrave blocks, and upon these the cornice blocks. So we have all the members of a *facade* from base to summit. It is probable that they all came from the Propylæa, to which may be assigned also several large pieces of copped ceiling with reliefs in their depressions, two such reliefs representing Helios and Selene. An architect will now be able to make a drawing of the Propylæa, which in itself would constitute the success of a campaign. But this was only our beginning.

I will not here discuss or even catalogue all that we found; but will confine myself to the two greater achievements. In the first place, we went on finding more sculpture, so much, in fact, that the Greek Government immediately started the erection of a local museum, the provisional museum hitherto employed being inadequate.

The most showy piece which we found was a life sized head of Ariadne, with the right hand pressing down an ivy wreath upon it. The tips of the dainty fingers were all broken off, as well as two of the ivy leaves; but in the course of the day all the missing finger tips and one ivy leaf were found. A large fragment of a round base found near by contained a relief of two dancing maenads, two-thirds life size, whose flowing drapery suggests that of the figures on the famous balustrade of the Nike temple at Athens. Quite likely the Ariadne statue stood on this base. Both the relief and the head are works of Roman times, as one sees from the lack of careful finish. But the artist had good models. Whether the Nike balustrade inspired the relief or not, it is almost certain that the Erechtheion inspired the architecture and sculpture of the Propylæa, its palm-

ette ornaments and bearing figures, both slop work in comparison to their great originals.

A less showy piece, but one that is redolent of unmistakable Greek art, is the right hand portion of a small votive relief containing seven figures gracefully poised and grouped. This, perhaps, deserves to be considered our best sculpture find.

There was an especial satisfaction in finding so much sculpture, for two reasons:

First, because sculpture is what the general public look for in excavations. Excavators themselves are apt to think of great monuments like temples and theaters as their great end, and to look at objects of art as something very desirable, but distinctly secondary. During the year when we excavated Peirene, and thought we were doing very well, the assistant government ephor, though an illiterate man, probably voiced the sentiments of a somewhat wide public, when he remarked to me one day: "These are the first serious excavations that I ever attended where there were no finds." By the word "serious" he meant doubtless that we were spending a good deal of money. The workmen shared this feeling, as a matter of course, although they brightened up greatly at the discovery of a few headless statues, all of which I would have gladly exchanged for one first class inscription.

The second reason for satisfaction was that the fact that in former years we found a good many statues and no heads to speak of had been talked about. Something like an insinuation had once been made that workmen were stealing heads. The director of a museum in Europe was said to have jocularly expressed his thanks to the Americans for having dug out for him a very fine head in his museum purporting to come from a Corinthian peasant. Not that I ever gave any credence to the report that such a head really came from our excavations; one who knows much of the ways of those who offer antiquities for sale in Greece has noticed two facts; first, that they are very reluctant to tell the real *provenance* of the article; secondly, that they generally give some place which is in vogue, so to speak; at one period Olympia, at another Delphi, at another Thebes. It would not be surprising if Corinth should now be in vogue. But, at any rate, it has been shown that we are sufficiently watchful at Corinth to keep what is really found.

I pass to a second additional result. In the course of our work we had been gradually advancing westward and approaching the slope of the hill on which stands the Apollo temple. I shall always in excavations pin my faith to the foot of a hill. In Eretria, at the foot of the acropolis, we found with slight labor the ancient gymnasium, with important inscriptions and interesting sculpture. In such a position the kindly earth covers up objects with great promptness. And now at Corinth under six or seven times as great depth of earth we made our most important find.

Passing through a door-like opening in a balustrade made of metopes and triglyphs, we came upon a spot where the earth began to give way under the feet of the workmen; presently one slipped down obliquely with the sliding earth, and disappeared, to reappear with eyes big as saucers over a "room with columns and statues." Before night-fall, which was close at hand, we knew that we had a fountain, its *facade* consisting of a wall supporting the edge of a layer of native conglomerate rock like that which overhung Peirene, at the opposite end of the Propylæa. In the face of this wall were two lions' heads of bronze, which once delivered water into pitchers, the former presence of which was attested by round holes in the solid pavement beneath. The importance of this fountain is that it is a unique example of an ancient Greek fountain intact. Peirene had suffered at least two readjustments in Roman times. Glauke had been badly damaged by an earthquake. But this fountain had escaped the attacks of both man and nature. It can hardly be otherwise than that we have here the single fountain mentioned by Pausanias inside the Agora, and described by him as having upon it a statue of Poseidon with a dolphin at his feet ejecting the water from its mouth. It is true that we have neither

Poseidon nor dolphin; but we can find a place for them. About seven feet higher than the pavement with holes for pitchers is the level of the soil in Roman times. Here is the balustrade of metopes and triglyphs, a few feet to the front of the facade with the lions' heads. From the door in the balustrade through which we found our way in, a flight of seven steps leads down to the Greek level. The balustrade, which is over thirty feet long, has at one point, where it is directly in front of the old fountain, a solid pavement behind it; and on this pavement several bases, on one of which may well have stood Poseidon and the dolphin. That the Romans knew hydraulics well enough to bring water to this higher level can hardly be doubted, although the evidence in the form of pipes is lacking.

The Romans preserved the Greek fountain, but left it underground. In front of it is now a little irregularly quadrangular room approached by the flight of steps, and having for its ceiling the pavement which carries the bases above mentioned, and which is so heavy that it has to be supported by five pillars irregularly placed in the room.

The balustrade in itself may be considered a find of the first magnitude. The paint upon it, in beautiful patterns, red, blue and yellow, is so fresh that it affords perhaps the best example extant of polychromy on Greek temples. The present adjustment is, of course, Roman; but the material must have come from Greek temples destroyed by Mummius, and never seen by Pausanias.

Next year, if we have money, we shall, of course, proceed up the hill. We may have already made our most important discoveries; or we may be simply at the beginning. An enormous vaulted chamber already excavated by us in the southern flank of the hill, about thirty yards from our fountain, makes me incline to the latter view. Mr. Kabbadias, the Greek Ephor General of Antiquities, on his return to Athens from a visit to Corinth, said in an interview with the editor of the *Hestia*: "God knows what new astonishment awaits us when the Americans proceed up that slope."—*The Independent*.

IF A MAN DIE, SHALL HE LIVE AGAIN?—Job 14: 14.

BY A. HUTCHISON.

THIS question has been revolving through the minds of many. And while a comparative few have settled for the time being upon the "annihilation theory," this has not been satisfactory to the masses. What is beyond the veil has not been solved to the full satisfaction of all. To the true Christian, this is all easy, because that one is willing to take God at his word, and wait till his change shall come.

What we see in the realm of nature causes many to question the idea of man ceasing to be. And as we view the case from this standpoint we are impressed with the fact that the former must die before it can continue to live or perpetuate its species. See, for instance, John 12: 24, which says, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." We learn from this that unless the original die, it will be impossible for it to produce fruit. And it can only perpetuate itself, or that which is like itself, because it has but one nature. But man, having two classes of faculties, can develop from the lower to the higher, or retrograde from the higher to the lower. But he can not ascend the scale as long as the lower nature is allowed to predominate.

As it is with the grain of wheat, which can not produce the new crop until it dies, so it is in the development of our spiritual man. The old body, or carnal mind, must be crucified with Christ before the new life of Christ in us can be brought out. It is just as impossible to develop the higher, or Christ life, in us before the carnal man is brought into subjection as it would be for the grain of wheat to reproduce itself without dying. Out of the death of the old body the new life comes forth. Rom. 8: 10 says, "If Christ be in you, the body is dead because of sin; but the spirit is life because of

righteousness." As long as the carnal mind controls the case we are dead, and cannot live again until quickened. And this quickening of our spiritual man means death to the carnal man. And so, in this sense, "If a man die, he shall live again," and can not live again until he does die.

I wish we could all realize how utterly fruitless our efforts must be to live the Christ life as long as we foster the seeds of the carnal nature in us. The idea of being a Christian when we go to Annual Meeting or some other meeting of a spiritual character, and then falling in line with the carnal man on other occasions has kept many precious souls out of the church, and we, too, under these conditions, will be kept out of heaven, and must realize when too late that we had never been dead with Christ, and therefore can not live again with him. 2 Tim. 2: 11, 12 says, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." Again we have the plain declaration from Paul, "If ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8: 13. It is now with us very much the same as Joshua said to Israel. "Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins." Now we would surely want this man of God to tell us why he would speak so discouragingly. And so he here explains. He says, "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good." Here we see, that, if we turn away from our spiritual life, we shall die again, and this means the second death. But if we abandon our sinful life, and die unto sin, we shall live again, and that with Christ. See 1 John 3: 2 and Col. 3: 1-4.

BE NOT FORGETFUL TO ENTERTAIN STRANGERS.

BY NANCY D. UNDERHILL.

THE above language (found in Heb. 13: 2) is applicable to every Christian and means far more than a casual glance or passing thought might seem to imply. It means that when an ordinary looking individual stands just outside our door in the hot sunshine, asking for a little information, we are not to stare at him through the screen, giving curt answers until he takes himself away from our inhospitable presence. "Some have entertained angels unawares;" but they never did it in that way. It means that we shall not slam the door on those who seek our assistance, but treat others as we would like them to treat us, were we in their place, and they in ours. 'Tis so easy, and there is such a sweet sense of comfort and homeliness about it all, as if it were the scent of mother's lilacs, or the old-fashioned pinks and roses out in the back yard, filling the air with their sweet fragrance, on a summer morning. And we do not know how lovely a soul may be hidden under the common-looking suit of clothes at our door. Perhaps there is as tender a heart as ever beat in response to a mother's love, or a child's caress.

The stranger may be a college graduate, a poet, a minister of the Gospel, a missionary. He may be one of the most humble and unlearned of earth's outcast and downtrodden human souls. He is a child of God. He is a soul for whom Jesus suffered torture and death. He is a child whom some mother has loved and kissed and fondly hoped for. He has a heart that can feel and a body that can suffer as much as yours or mine. But not alone in our own homes should we remember the courtesy due to strangers. Wherever we meet them let us always remember they are precious, and that as strangers they are dependent upon us for every mark of courtesy or kindness. Sometimes we are not strangers, though the person before us may be such. They may know us, may expect Christian courtesy at our hands.

One Sunday morning a year ago, bright and beautiful, the world seemed glad that Christ was

alive, and that he had given so much to redeem in love human souls to the heavenly Father's arms. The great iron doors of a gloomy prison swung open, and there emerged a precious human soul, to whom the world seemed all new and heavenly after a long incarceration behind walls of stone and bars of iron. He walked along the beautiful tree-shaded streets of the city, past many a Christian home, and finally entered the doors of a hospitable-looking churchhouse where others were going in. Among the number was one whom every one in the city knew to be a benevolent Christian man. Let me tell you the rest in this man's own words: "I went in, and met one that I knew well, and he me; and he knew where I came from. I received a cool nod; rather too cool for one professing Christ. I remained throughout the service: I received, at its close, a few nods of the head, but not a word of good cheer. Two hours later I was standing in a saloon at — shaking hands with a professed friend, and the result—'come and have a drink,'—and let me add, that poor, discouraged soul is behind the walls to-day."

Why did he have to go to the saloon to find a friend, a grasp of the hand, a word of cheer? Are those things to give to our own members exclusively? Are they too expensive to be bestowed upon the stranger, who stands with hungry eyes and sinking heart in our "august" presence? Notice, the released prisoner went first to the church. There he hoped, among Christ's disciples, to find a little friendly encouragement. But there was none for him; not one word. What do the words of Jesus imply, as recorded in Matt. 5: 47? "If ye salute your brethren only, what do ye more than others? Do not even the publicans so?" Does not Jesus expect more of us than he would of publicans or sinners? But if we do no more than they, then we are no better, but rather worse: for we have received more than they. We, being no better than others, have received light, mercy, pardon and rich blessings from heaven. Can we not afford to bestow a little love upon our fellowmen, when we have received so much?

If there should stand beside thy door
A stranger, tired and weary;
Though you have never met before,
Bestow a greeting, cheery.

When a needy soul you chance to meet
In country place or city,
In office, store or crowded street,
If you have love or pity,

Do not appear as though a stone
Was in your august presence,
To be severely left alone;
As if of dirt the essence.

When in God's house, you meet a soul
That seems to be a stranger;
Spurn him not to some other goal
That's full of sin and danger.

Where'er you meet a fellow-man,
Tho' he be saint or sinner,
Extend to him a friendly hand;
If you would be the winner;

And let him feel the touch of love,
In friendly clasp and pressure:
While Jesus smiles down from above
Upon his priceless treasure.

For one dear soul has countless worth;
And there is untold blessing,
In the bestowal of look and word,
Kind thoughts of love expressing.

Canon City, Colo.

CONGREGATIONALISM.

BY A. G. CROSSWHITE.

EVERY person who is received into the Brethren church in a regular way is supposed to have truly and sincerely repented of all his former sins; believed on the Lord Jesus Christ, with a saving, evangelical faith (Acts 16: 31-33), and before he is received into church fellowship by Christian baptism accepts Christ's teaching on the following points:

I. NONCONFORMITY TO THE WORLD, (a) in dress, Rom. 12: 1, 2; 1 Tim. 2: 9, 10; 1 Pet. 3: 3, 4; (b) in language and conversation, Matt. 12: 36; Psa. 37: 14;

Philpp. 1: 27; 3: 20; 1 Cor. 13: 11; (c) in attending places of worldly amusements; Col. 3: 1; Rom. 13: 13; 1 Pet. 4: 3, 4; Gal. 5: 19-22.

2. NONRESISTANCE, (a) in personal conflicts; Matt. 5: 39; 1 Cor. 4: 12; Luke 12: 4; (b) in going to war; Psal. 27: 3; 46: 9; Isa. 9: 5; Luke 22: 49; (c) in going to law; 1 Cor. 6: 1-9; 1 Tim. 1: 9; James 4: 8.

3. NON-SECRECY; John 18: 20; Eph. 5: 11; 2 Cor. 6: 14.

4. NON-SWEARING; Psal. 15: 4; Matt. 5: 33-38; James 5: 12. When a promise is made to try and live up to these gospel requirements, the counsel of the church is taken, and if no scriptural objection is raised the eighteenth chapter of Matthew is read—tenth to twenty-third verses, as a rule which shall govern them in the matter of trespass between members, no one being admitted without unreservedly promising to be governed by this model law.

Applicants were formerly examined by the deacons of the church, and, at that time, members were probably drawn closer together, and lived out their Christian profession more faithfully than under our present system. These rules are now laid before them in a public way and ought to have advantages over the former method. Great pains should be taken to make these requirements as plain and forcible as possible in a few words. It will serve as a reminder to older members, enlighten outsiders who may be present, and convince all that the same things are required of all applicants. It may be that evangelists have in some instances placed a private interpretation on some gospel requirements, that is not in harmony with views held by our general Brotherhood, thereby influencing some to unite with the church on easier terms than are allowable, thus leaving the church to battle with these latitudinarian views after the minister is gone.

We have thought that something like the following might be printed and placed in the hands of each new member to preserve, both as a record, and as a solemn reminder of the new covenant relationship with the church:

on that they were proud of. Just think of it for a moment! Nine-tenths of the world will talk the same way. Surely the line must be drawn somewhere, and this question of "liberty of conscience" is the surest bane to Christian progress.

Some are placing a good deal of blame on our colleges for the many new styles of dress and advanced lines of thought that seem to issue from fancied reformers' fertile brains. If this charge is false, and I hope it is, our schools certainly have a good deal of persecution to bear. To say the least of it, there is danger of carrying home something that will make trouble in the home church.

Some much-needed reforms are coming, and there is a growing demand for men and women who will "earnestly contend for the faith which was once delivered unto the saints." Jude 3. There is the least chance to set up individual opinion or for churches to justify themselves in congregational views of any time since I am connected with it.

Why not quit fighting our good old mother church and fall into line?

Flora, Ind.

WITH JESUS IN THE UPPER ROOM.

BY EDWARD FRANTZ.

If every love feast that is held in our Brotherhood this season should do for each participant just what Jesus intended, would there not be a considerable increase in piety and power? Is it not a question worth considering, whether we usually get from our Communion meetings the spiritual nourishment that we could and should? Or is it a mistake to suppose that these services are designed to afford such nourishment? Should we rather wash our brother's feet, eat the Lord's Supper with him, greet him with the sacred kiss, and break the bread of Communion to him, in the spirit of unquestioning obedience, without presuming to inquire what these things mean? Is it not enough for us to know that our Lord has told us to do them, and that by knowing and doing them we shall be hap-

significance of these things, and to appropriate their lessons to every-day life. They believe that the rites of the love feast should make some direct contribution to the development of Christian character. They understand that Jesus, being a master of the science of pedagogy, adopted the very best methods of teaching, and that the ordinances which we practice at love feasts are not arbitrarily imposed conditions of salvation, but means of teaching and nourishing the elements of character which alone make possible fellowship with God, either in this world or in the world to come.

Which is the true conception? Have you ever thoughtfully considered the view of this matter presented by Paul in the eleventh chapter of First Corinthians? His charge against the Corinthians is that they ate and drank, "not discerning the Lord's body." That is, they did not consider the significance of what they were doing.

In the treatment of this Scripture at examination services, it is common to dwell chiefly upon the idea of personal fitness to commune. "Let a man examine himself," is understood to mean, let him see whether his past life, his relations with his brethren, his progress in the divine life, have been what they ought to be. Now all this is a most commendable thing to do at any time, and especially before a Communion service, but we should observe that this is not at all the point of Paul's discussion. The question at issue in 1 Cor. 11: 17-34 is not of being worthy to eat and to drink, but of eating and drinking worthily. The trouble with the Corinthians was in the manner and spirit of their proceedings. They did not wait for each other. They did not distribute to all. Some ate and drank to excess. Some had nothing. In all this disorder they lost sight of the true intent of what they were professing to do. They did not discern the Lord's body. Such a love feast was worse than worthless. "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." Verse 29, R. V.

It is worth while to note carefully that the mischief of the Corinthians' disorder was that it hindered spiritual discernment. It was not simply that they transgressed the rules of decency and good order, but that, because of this, they failed to discern.

Of course we have no such indecorous proceedings at our love feasts, but does it follow that there is any less need of watchfulness lest we also eat without discernment? Is there not a real danger that in our very punctiliousness about proper order and exact external conformity to the scriptural teaching and example, our attention may be drawn too exclusively to this, and not sufficiently to the spiritual import of the things that we do?

If we are right in our understanding of the principle which Paul teaches here, then the chief lesson to be learned from his instructions on this subject is this: That the benefit which we shall derive from the love feasts that we attend this season will depend upon the impress which they make upon our characters, upon the stimulus and strength which they furnish for holier living. May we not think of these things with profit when we are with Jesus in the upper room?

McPherson, Kans.

MONASTIC, EXCLUSIVE AND COMMUNISTIC OR SOCIAL, INCLUSIVE, AND DEMOCRATIC—WHICH SHALL BE THE POLICY OF THE DUNKER CHURCH?

BY CARMAN C. JOHNSON.

THESE two groups of terms are distinctly opposite in their character; while the three terms in each group are closely related to one another in meaning and blend into one another, whether they are read backwards or forwards. We shall not profess to give a technical definition of any one of these words, but we do wish to be understood in what we consider the real content of each one of them. The monastic spirit is as old as the oldest prophet, is ex-

Certificate of Baptism.

This Is to Certify, that

was received into church fellowship by Christian baptism at my hands in the bounds of the _____ church, this the _____ day of _____

A. D. _____

_____ Officiating Minister.

REMARKS.

1. Be punctual in your attendance at church, Sunday school, and other authorized meetings.
2. Do not neglect daily prayer and reading.
3. Counsel older members before doing anything of doubtful propriety.
4. In case you move away, obtain a certificate of membership, and place it in the nearest church.
5. Be diligent in every good work, and the Lord will direct and bless you.

This might be considered something new, and so it is; but when we consider the value of the soul and our proneness to wander away from the fold, we should not object to any good thing simply because it is new. "Certificates of membership" were once new too, yet we could not get along without them now. Our great Brotherhood should be a unit in faith and practice and is divided by church lines simply for convenience. Whatever is right on one side of the line is right on the other, and vice versa. But, however much we may desire perfect union, there is, notwithstanding, a spirit of insubordination among us that is fed by elders who tolerate LOOSE GOVERNMENT. Some members will take all the liberty they can get, and will pattern, more or less, after older ones. The older ones have been let go so long, on certain lines, that their reformation is doubtful, and, to be consistent, they dare not come down too hard on the young members; and so young and old pass along together worldward.

I have never yet found a member of our own church or others who would own to having anything

py? Why should we be concerned about the purpose God intended them to serve? Will he not take care of that?

This is evidently what two brethren thought about it who once sat opposite me upon a love feast occasion. Their conversation, for they did not hesitate to converse freely, as well as their whole demeanor, showed clearly that it was no concern of theirs whether these sacred rites were to produce any certain effect upon their characters and lives. Enough for them to do what Jesus had told them to do, and leave results with God. Mechanically considered, they did their part well, and they doubtless went home congratulating themselves on having kept the commandments of God, and wondering how so many seemingly intelligent people could be so utterly stupid as not to see in their Bibles such plain commandments as these.

There are others, however, who, while attaching equal importance to faithful and unquestioning obedience, also think that it is not only not irreverent, but our plain Christian duty, to reflect upon the

plified clearly in the locust-and-wild-honey existence of John Baptist in the wilderness, finds some beautiful examples in the days of primitive Christianity, reaches its most extreme exaltation and depravity at the same time in the Middle Ages, and appears to-day in the monasteries of Catholicism and in the settlements of Shakers and Seventh Day Baptists. It may or may not exact celibacy of its votaries; but it always presupposes a great desire to emphasize the spiritual life above the temporal life by exacting nonconformity in dress, plainness of speech, modesty of demeanor, exclusion from society, and consequent indifference to the affairs of the world in general. It removes men from direct contact with their fellows in the hope primarily of developing the individual, secondarily of inducing others to take upon themselves the same vows and obligations. The result of such a spirit's operating unduly upon men's minds is that it develops within them a disregard for the real affairs of every-day life, makes them unable to appreciate the lives of mankind in general, makes it impossible for them to reach the hearts of their fellows with the saving graces of Christ to any considerable degree, creates sordid and impractical notions of social, political, and industrial economy, fosters the spirit of communism, socialism, and disregard for the civil government, not to the extent of anarchy, however, because of other saving graces.

It is plain to be seen that monasticism, exclusion, and communism, while often producing characters renowned for their sweetness, purity and goodness, do not foster that world-saving policy which should characterize an evangelical church. It were folly for one to deny the power and real Christian worth of this spirit, for it has sanction from Christ in its proper cultivation; and surely there can be no personal development without the closet prayer and even frequent wrestlings with the angel all the night long; but it cannot be adopted as the prevailing policy of an evangelizing institution.

As for the meaning of the second group of terms—social, inclusive, and democratic—it would seem that they convey their own significance on their face. In contrast with monasticism, the social spirit would seek acquaintance with men and their affairs, not necessarily mingling with men in all forms of sin simply to catch the full power and pressure which the particular sin may exert, but sufficiently touching shoulder with humanity to make the neighbor feel that one is human. The Christian with a social spirit may be right in the worldliest of the world and yet not of it. True, this is not the easiest thing to do; but it's a possible thing, and what's more, it's an essentially necessary thing both from the modern man's own standpoint and from the standpoint of the church's progress. Attendance at certain meeting places, association with certain parties, the wearing of certain clothes, the reading of certain books, the contribution to certain funds and an interest in certain affairs are the bases upon which one's individual standing is measured in a community, and are the criteria upon which one's success or failure temporally depend. On the other hand are the individual's tastes, likes and dislikes, working principles, and religious convictions which must be considered; and far be it from us to advocate the slightest swerve from a definite religious conviction, even if it cost money and life. But that there is debatable ground on which the Christian can consistently meet to arbitrate with his social environment in order that he may get in touch with life to the saving of himself and others, we maintain firmly. And further, that there are certain customs and notions which we as Christians in general incorporate by force of habit into our code of "thus saith the Lord," needs no proof: it is so; and it is so, very often, to our hindrance as Christian workers—no one can point these things out more easily than can the man whom we are hoping to redeem. Notice, please, that we are writing all along here on the assumption that every Christian is endeavoring by his life and words to save others. It's the social spirit of Christianity. There is such a thing as church policy which in no sense conflicts with religious principles; and this church policy, since the church has to do

with the saving of souls, finds no better expression than in a reasonable regard for the differences of temperament in individuals, for the localisms of various communities, and for historical events which have developed the tone and manner of a given locality. So the social spirit is magnanimous, open-hearted, humane, sympathetic, and consequently full of saving power to the many. It is inclusive in the sense that it regards not race, color, wealth, social standing, family history, or any other external circumstance as of sufficient importance to make or unmake the soul of the seeker truly Christ-like: all men are to be saved; and it seeks to save all by including all as worthy of preaching, teaching, and prayer. The social spirit is democratic also, because it regards all members of the church with equality of privilege and constitutes every member a part of the voting body without any restrictions so long as he manifests a desire to work in harmony, peace and union on the basis of gospel principle. Any attempt to compel a member into submission to a decree, ritual, or decision which is not strictly spiritual and scriptural in its tone is foreign to the really social and cultured spirit of this broader Christianity.

Now what of Christ in relation to all this? We shall not declare him a radicalist either way; but we shall call attention to his own words in direct reference to these two methods of religious life. He says, contrasting his own life with that of John in the wilderness eating locusts and wild honey, "But I am come eating and drinking, and ye say, Behold a glutton and a wine-bibber, a friend of publicans and sinners." It is not hard to see that Jesus went among men to save them; it is not hard to see that, while he does not condemn John's monasticism, he chooses the social and democratic method. Follow him every day of his life: it is busy with men during the day, and while the shadows darken he is up on the mountains alone in prayer while others were asleep. Surely no one ever was a greater savior, because no one ever knew men better; and no one knew men better because no one ever mingled with them more. His is the free spirit.

The outcome of the exclusive spirit is pride, bigotry, selfishness, self-righteousness, clannishness, lack of sympathy with immediate neighbors, not to speak of the heathen, prejudice against a newcomer into the community, fault-finding with one another, and general ill humor with everybody and everything but the *ego*. History is full of evidence on this point, and our own lives are replete with apt illustrations. It is no mark of intelligence or Christianity to hide a truth, even if the weight of evidence be against one's own self. Better, by far, if a truth applies, take the lesson home and work out a solution of reform. If a local congregation be guilty of harboring this selfish spirit, it may be assured that the conditions are known beyond the church gates; and it's no compliment to Christianity, to say the least, if there are anti-Christian sentiments prevailing right inside the church. It's a sensible thing to look one's self squarely in the face and ask one's self, "Who are you, what are you, what do you mean, what do you profess, where are you going, and are you altogether sure that you are always right?"

The outcome of the truly Christ-like spirit is impossible of comprehension, though one may follow its leadings and determine its direction. If anyone can measure the final result of even a slight kindness shown, he can do more than Christ attempted to do; although he said he should have his reward. And this open-hearted, liberal, free, considerate, sympathetic attitude toward mankind is capable of indefinite expansion. It generates the electric thrill of missionary zeal, it builds colleges and endows them, it sacrifices self-interest in the hope of large spiritual returns, it carries the Gospel the world around and fulfills the Master's injunction. It concerns itself little with the forms of form and ceremony, but sees great spiritual significance in every ordinance. It dotes not upon petty detail, but dwells long in contemplation of large problems of vital import.

Now, making all this closely practical to our own people, shall we be willing to admit that much, too much, of our time and thought is given to directing ourselves either consciously or unconsciously into the narrow channels of the monastic and exclusive orders? We have our various opinions, but one can scarcely claim honestly to be a student of our church polity without admitting that he sees entirely too much stress placed, in council especially, upon points of minor importance, while the communities about us gradually lose faith in our real earnestness as a soul-saving body. Plain truth, but surely no one can be hurt by truth if he be sincere. We have absolute faith in the triumph of gospel principles, but we have this faith because we have the further hope that the church will recognize the fault of a too strenuous effort to preserve certain of her forms and customs while she loses the good old brotherly spirit of evangelization and open-heartedness which made the Dunker of history famous.

There is a vast difference between a religious society and an evangelical church, and it is this difference which we have endeavored to emphasize in this article.

Huntingdon, Pa.

WORTHY OF IMITATION.

SELECTED BY KATIE SHIDLER.

ELISE EMPERT, the daughter of a citizen of Paris, was betrothed to a young man to whom she was to be married in September, 1776. On the evening before the wedding day the bridegroom was at a party at which the bride was also present. He was very merry, talked a great deal and in his self-conceited efforts to amuse others around him turned his jokes against religion. His bride affectionately remonstrated with him, but he rejected all her remonstrances with the tone of a man of the world who will not appear so old-fashioned as to show any respect for God and for religion.

The girl was frightened at first, but soon summoning up all her courage she said decidedly, "From this moment, since I remark that religion is not worthy of your esteem, I can no longer be yours. He who does not love God cannot really love his wife." And to this decision she remained steadfast.

In vain did the bridegroom now simulate religious sentiments. She only despised him the more. In vain did her parents endeavor to patch up the matter. She kept firmly to her determination not to wed a man who mocks at his God and religion, and she won thereby the respect of all truly good people who felt that she had acted wisely and well.

THE *Inglebrook* of August 18 is fully up to the high standard of its predecessors. There is a full and explicit account of the real situation in China by one who has lived there. The *Natural History* page is exceptionally interesting. Some queer inventions are described, and there is a very readable account of the Chinese women of Boston. How toothpicks are made is told in another article. On the last page is a story of a youthful terror that must be read to be appreciated. The issue of Sept. 1 will come out in a beautiful cover, and the paper will be stapled and cut. In that issue will be begun a serial story, written by one of our own people, and it has been pronounced by experts a very good thing. You will want to see it, and the time to get it is NOW. Twenty-five cents will bring it to you the rest of this year. There are no back numbers—don't ask. Send to-day or you may forget it. Address: Brethren Publishing House, Elgin, Ill. Only twenty-five cents.

THE envious man cannot be received into the heavens. He would envy others their robes and harps and crowns. One of the constituents, too, of envy is a degree of malevolence that would destroy the peace of heaven, and imperil the stability of the throne as it was imperiled before Satan and his envious hordes were cast out. Therefore, the envious man will find the gates of pearl barred against his entrance.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

NOTES FROM THE LIFE OF JOHN WESLEY.

BY JASPER BARNTHOUSE.

THE author of the life of Mr. Wesley, from which the following notes are taken, is John Whitehead, M. D. Some of the readers of the GOSPEL MESSENGER will remember a statement in the MESSENGER last fall from me in regard to a little controversy that I had with a Methodist minister on the subject of Christian baptism, during which I read from the "Doctrine of the Brethren Defended," by R. H. Miller, the following: "When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion, if the persons would submit to it; judging this to be the apostolic method of baptizing." Our Methodist friend said Mr. Wesley did baptize by trine immersion because the laws of England required it, and in order to be a law-abiding man Mr. Wesley, practiced trine immersion. He also said there was not one word of truth in the statement that I had read from our book. He said this second-hand stuff that was flooding our country was misleading in the extreme, and left the impression on the minds of a number of people that he was correct.

I made some inquiry as to where I could get a copy of the life of John Wesley, and through our dear brother, W. D. Mallow, of Austin, Ohio, I got Mr. Wesley's life by Doctor Whitehead, and on page 131 the identical language is found that is in the "Doctrine of the Brethren Defended." You can imagine the surprise when I presented the life of Mr. Wesley to the people at the place where the denial had been made, and it was clearly shown that the man either was ignorant of the life of Mr. Wesley by Whitehead and Moore, or he made a willful misstatement.

I also found the following from Mr. Wesley on the dress question, viz: "Should we insist on the band rules, particularly with regard to dress? ANS.—By all means. This is no time to give any encouragement to superfluity of apparel." The statement is also made that in dress Mr. Wesley was a pattern of neatness and simplicity. He wore a coat with a small, upright collar.

On page 377 we find the following directions are given: "Carefully abstain from doing evil: in particular, (1) Neither to buy nor sell any thing at all on the Lord's Day. (2) To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician. (3) To be at a word both in buying and selling. (4) To pawn nothing; no, not to save life. (5) Not to mention the fault of any behind his back. (6) To wear no needless ornaments, such as rings, earrings, necklaces, lace, ruffles. (7) To use no needless self-indulgence, such as taking snuff, or tobacco, unless prescribed by a physician."

I concluded after reading how Mr. Wesley lived and worked that if he should rise from his grave he would not know the Methodist church as the one started and founded by him. Brethren, let us be careful and take warning from those that have gone from the old landmarks of plainness, lest we, too, some day will have cause to regret that we were not more careful.

Markleysburg, Pa.

ENVY is an evil, and inseparably bound in closest and most iniquitous fellowship with the worst evils blacklisted in the Bible. In one passage (Rom. 1: 28-32) Paul enthrones it in the midst of these criminals—unrighteousness, fornication, wickedness, covetousness, maliciousness, murder, strife, malignity, scandalizing, backbiters, haters of God, the despicable, proud, boasters, inventors of evil things, disobedient to parents, covenant-breakers, implacable, unmerciful. Let us beware of entertaining Envy in our hearts, for he is sure to bring some or all of this ungodly crew home with him to dine some day, and perhaps to abide with him indefinitely.

THE + SUNDAY + SCHOOL.

LESSON LIGHT-FLASHES.

The Man Born Blind.—John 9: 1-17.

Lesson for Aug. 19, 1900.

GOLDEN TEXT.—One thing I know, that, whereas I was blind, now I see.—John 9: 25.

THERE was nothing that Jesus did that created a greater stir among the people and aroused more bad blood than this act of opening the eyes of this man who had been born blind.

The question asked about him, you will notice, is peculiar and strange: "Who did sin, this man or his parents, that he was born blind?" The first peculiarity about it is how this man's sin could be the cause of his blindness when he was blind at his birth. And the second is the belief which they had that physical diseases were the result of personal sins. The first is an unreasonable assumption. The second is yet believed by many; and, in a wider sense, by all, as it was sin that brought suffering, sickness and death into the world.

The case itself was an extraordinary one. Blindness and bad eyes are very common afflictions in the Orient at this time, and was also in the time of Christ. And it was our opinion while in Palestine that a more liberal use of water would prevent if not cure much of the sore eyes and blindness that are so common among the people there, and especially among the Jews. Had this been an ordinary case of blindness there would not have been so much stir about it, as they could have said that the anointing with clay and a good wash in the pure water of Siloam opened his eyes—and there would have been a show of a reason for it. But the man being born blind made a stubborn case for them, as the man whose eyes were opened truly said: "Since the world began was it not heard that any man opened the eyes of one that was born blind." That this was true they did not deny. And yet they would not accept it as a miracle performed through the power of God. They had physical sight, but were spiritually blind. They were born blind, and would not come to Christ that their eyes might be opened and that they might see, because it was in part for their sakes that this and his other miracles were performed. They were intended as eye-openers for this people, that they might be cured of their blindness and be enabled to see spiritually. But they seemed determined not to see, and because of this there was trouble with both the young man whose eyes were opened and also with his parents.

But there was one thing that they could not do. They could not change the faith of this man in the one that healed him. They might call him a sinner or anything they pleased. What he knew and was sure about was that he had been blind and now he saw. And, further, he believed that it was done through divine power, and therefore the one who did it must be a good man; and if a good man, it would be safe to follow him and make him a friend. This he did, though he knew that it would put him out of the synagogue.

The opening of this blind man's eyes was a beautiful and apt figure of the great mission for which Christ came into the world—to relieve the world of spiritual blindness and offer light, peace and salvation to all who desire it. He says, "I am come into the world that they which see not might see, and that they which see might be made blind." Spiritually, we are all like this blind man; we have been born blind. And Christ is just as willing to give us sight as he was to open the eyes of the blind man. But he cannot do it until we feel that we are blind and want to see. And this is why so many are groping their way in darkness—because they either think that they see or love darkness rather than light. They don't want to see. He came that all who know they are blind and want to see may be made to see. He came that all who think they see, and do not, may be made blind, or made to know that they are blind, that knowing this they may have a desire to see. The Lord wants all to see. Do we want to have our eyes opened?

H. B. B.

OUR PRAYER MEETING.

REG. NERATION.—Matt. 19: 28.

For Week Ending Sept. 1.

1. *Definition.* 2 Cor. 5: 17; Rom. 6: 4; Eph. 2: 1, 5; Ezek. 36: 26; Eph. 4: 24.
2. *Its great necessity.* John 3: 4; Rom. 8: 7, 8; Matt. 18: 3; John 3: 3.
3. *Its author.* John 1: 13; 1 Pet. 1: 3; 1 John 2: 29; John 3: 6; Titus 3: 5.
4. *Its means.* James 1: 18; 1 Pet. 1: 23; 1 Cor. 4: 15; Psa. 119: 59; John 6: 45.
5. *Its evidence.* 1 John 5: 1; 2: 29; 4: 7; 2 Cor. 5: 17.
6. *Its fruits.* Rom. 8: 29; Col. 3: 10; 1 John 5: 4; Rom. 7: 22.
7. *Its blessedness.* Rom. 4: 6-8; 5: 1-5; 8: 16, 17; 2 Cor. 9: 8; Jude 24.

SCRIPTURE FIGURES OF REGENERATION.

"A new creation," 2 Cor. 5: 17; "a resurrection,"—"life from the dead," John 5: 25; Rom. 6: 13; Eph. 2: 1; "awaking from sleep," Eph. 5: 14; "a transformation," Rom. 12: 2; "putting off the old man, and putting on the new," Eph. 4: 22-24; "from darkness to light," Acts 26: 18.

WHEN WE NEED TO PRAY.

WHEN we speak of praying men and women we do not necessarily include all the professed followers of Christ. For, while only those who by faith and obedience have accepted him have an advocate with the Father, not every one appreciates and makes use of his privileges. The Christian who never makes a real prayer is not necessarily the one who believes that he can get along without God; he is oftener one who has reached the careless conclusion that God will care for him without his thought or asking. It is in the common walks of life, amid its common happenings, that we need most to be reminded of the necessity of prayer. In the great crises of our lives we are ready enough to fly to him for aid. Prayer is profitable as concerns the little days of life.

THE VIA DOLOROSA.

WALKING over the Via Dolorosa does not necessarily bring you near the Crucified One. We can never understand His "Sorrowful Way" till we have a Via Dolorosa a sorrowful way ourselves to pass. The light of the world cannot reveal the glories of Gethsemane. It can disclose the sweat drops and the tears and the darkness. It can reveal the suppliant pouring forth His petition with the voice of strong crying. It can show that the prayer is seemingly unanswered, and the passing of the cup denied; but it cannot disclose the peace that comes within the cup. It cannot detect the angel of strength that follows the surrendered will.—Margaret Bottoms.

TRUE prayer must have the constant co-operation of the one who prays with Him to whom the petition is made. If we ask God to help us bear the cross of service or self-denial, we must be willing to try to lift it ourselves. To ask for help means that we are trying to do something ourselves. To refuse to do our part is to refuse to be helped. We ask for the Holy Spirit. A reasonable prayer, since we are told that God is ready to give the Holy Spirit to them that ask it. Yet, let us know that it is impossible for the blessed Presence to dwell in the heart that is a part of the time given over to the world. By daily, hourly, yes, by constant, fellowship, let us strive to keep the way open between ourselves and God.

It is harder, not easier, to get along in the world, with the world as it is, to one who has a warm heart and a sensitive conscience. "A cold head and a colder heart make many things easy," says Charles Kingsley. Considering others costs more than neglecting them. The higher life demands more effort than the lower. Going down hill requires no such effort or struggle, step by step, as clambering toward the summit. Doing just right and resisting evil costs more for the present than letting things slide. It costs more,—but it more than pays.

HOME * AND * FAMILY

A BABY IN THE TRAIN.

We women, traveling all the day
Through heat and glare, through dust and shaking,
Bore better what there was to bear,
Because a baby, sleeping, waking,
Lifted sometimes her laughing eyes,
Clear as the light, blue as the skies.

We could not wail, for very shame,
Though hours were long and we grew weary,
For, though a few tears veiled her eyes,
The baby's smiles were always cheery.
And every traveler had a share—
The baby was so *debonnaire*.

No one could brood, in saddened thought,
On her own trouble and her burden:
The baby's smile, like a June day,
Brought hope and love and peace for guerdon.
We lost our sadness in her glee,
And dreamed of what her life might be.

Ah, little baby, made so sweet,
For gentle care and love's caressing,
Life will be very good to you,
For God will nourish you with blessing.
The best of earth and sea and skies
Await your seeing, dear blue eyes!

The world has trouble, life has pain,
But God will care for each to-morrow;
I who am old can tell you, dear,
That love and joy are more than sorrow.
And if we doubt that it is so,
God sends a baby, and we know.

—Marianne Farningham.

WHERE JESUS WALKS.

BY LULA GOSHORN.

"Life's wormwood grows sweet as he passes,
Our anguish will vanish for aye,
His love will heal every heart's sorrow;
Then haste to accept him to-day."

At some time in every person's life Jesus has been more than a mystic spirit; he has been a living presence, felt, aye, almost seen. It may have been when we were sorely tempted that we heard his gentle pleading. Or perhaps it was when fortune smiled upon us after a weary conflict and in the first flush of our success he whispered, "Child, beware; let him that thinketh he standeth take heed lest he fall." It may have been when sickness and adversity were sore upon us that his soothing presence calmed our troubled spirit and we found courage to try again.

Death had, perhaps, just closed the baby eyes of our little one and its sweet innocence would nevermore cheer our home, when first Jesus came to us and we arose from our mourning with subdued and chastened hearts to seek the way to meet ours loved and gone before. Each heart knoweth its own bitterness, its own sorrows, its individual joys; and each heart has sometime known the presence of Jesus and his love. How comforting is the recollection of his coming. How peaceful are such thoughts to dwell upon.

O, that he might walk with us always; not only sometimes in our extreme necessities, but as long as life lasts. Where he walks the thorns of disappointed ambition blossom like the rose; not as we expected, to be sure, but in a purer, better way than we had planned.

From the dead ashes of lost faith and hope he creates a new life, a new faith more glorious than the old one has ever been. He may shatter the idols of our creation, but in their stead will erect a living presence, a being after his own heart, pure and true. His footsteps crush the weeds that flowers may blossom. One hand plucks out the low and false, whilst the other sows seeds of truth and beauty. His presence is daily fitting us for a blissful eternity; but if we do not welcome him, if he finds no place to lay his weary head when on his mission of love and mercy, then woe be unto us who ignore the pleading, count as naught the gentle knocking and refuse his gift of love. All we may have if we will.

"Where Jesus walks he smoothes the way
For weary, careworn feet.
Where Jesus walks is pure delight
And rest and comfort sweet.
O, Jesus, Lord, walk in my heart
And take possession there;
And let me feel in life and death
That I have naught to fear.
Be thou my Comfort, Friend and Guide—
And forever then
In thee my soul shall e'er abide,
Even unto the end."

Ladoga, Ind.

THOSE WHO MUST TARRY AT HOME.

THERE are some in this world who are compelled to tarry at home. The great race of life goes on and they are left behind; they are too weak to run. Here is a poor invalid who has for years been unable to leave the bed of pain. He started with grand promise and men said he would be first at the goal. But God weakened his strength in the way and he fell ere the race had well begun. He sees the inferiors of other days pass him and he is tempted to cry in his despair, "What profit is there in my life? Why am I suffered to live on? Thinkest thou, then, that thou art doing no work for God? God himself thinks otherwise. He says that they who run in the race have only half the battle; they must divide the spoil with those who tarry at home. There are those whose duty it is to wait for God. They have nothing to do with the hand, with the sweat of the brow, with the toil of the brain; their work is all with the heart. But what a work that is! The toils of hand and brain are nothing to it; these yield a solace by their very energy, but the sad heart has only to bear. It is harder to bear than to do. I may be rudely jostled in the race, but the race itself gives an excitement that makes me forget my pain; I am there, at least, in the company of my fellow-men. But to tarry at home, to wait passive under the shadow of God, to have nothing to do but bear the burden of one great cross—this is the trial of life, this is the trial of love. Yes, my soul, and this is thy communion with thy Lord. His work, too, was to tarry at home. All the runners in the race laid their burdens on him and left him alone to bear them. He bowed his head in the garden, but he fainted not. He emptied his glory on the cross, but his love remained full. Stand beside him oh, my soul; watch with him in the lonely garden; help him to bear his cross up the Via Dolorosa; strive with the dying penitent by his side to see the majestic strength of his sustained weakness; and thou shalt know why it is written of him: "He shall divide the spoil with the strong."—George Matheson.

TRAINING OF A RICH MAN'S SON.

SOMETIMES the son of a rich man has to work a good deal harder than most people suspect, especially if he is to be educated and properly prepared to take care of the money that is to come to him. Some of them are very carefully taught along this line. The Gould millions are almost entirely invested in railroads, and the Gould boys are therefore thoroughly instructed in the railroad business. Although he is not yet twenty-two years old, Frank J. Gould is first vice-president of the Missouri Pacific Railway, second vice-president and director in the Texas and Pacific Railroad Company, and a director in the Atlantic and Pacific Telegraph Company; the St. Louis, Iron Mountain and Southern Railroad Company; the Tubular Dispatch Company; the New York Mail and Transportation Company, and a trustee in the St. Louis and Southwestern Car Trust Association. When but fifteen years old he was appointed on one of the Manhattan Elevated Railway committees. He spent his school and university vacations traveling on the various Gould roads, and learning all he could about their operation. If by any chance he should lose his ten million dollars' worth of property, he could make a good living as an expert telegraph operator. The millions, however, that fall to him in this world will be of no value in the world to come unless he makes a wise use of them in the present life.

OUR SATURDAY NIGHT.

Old Age.

We think of nothing more interesting to contemplate at this time than that of extreme old age. Most people would like to live past the century mark, but only a comparatively small number are favored with this privilege. Then it is most interesting to study old people and their habits, for it is generally believed that habits have very much to do with longevity.

Not very long since a woman in Chicago died at the ripe old age of 105, lacking only 15 years of being as old as Moses. Her early life did not seem very promising, for at the age of eighteen, while living in Philadelphia, a doctor told her that she had consumption, and that she could not possibly live longer than six months. Miss Yardley, for that was her name, said that she did not propose to pass out of this world according to the doctor's time table. So she lived on, got rid of the consumption, and went on about the affairs of life as any intelligent and well woman would. No one knows how she cured herself of the consumption, but she did it all the same.

Early in life she adopted some simple rules of life and lived up to them. During the summer she arose at five, but in the winter slept until six. Her breakfast consisted of gruel or mush, probably an egg, bread and butter, and a cup of tea. Coffee and alcoholic beverages she never drank. Her dinner never consisted of more than two or three simple dishes, one of which was occasionally meat. As a general rule she ate no meat whatever, and during the last few years of her life the sight and smell of meat were repugnant to her.

She seldom partook of supper, and when she did it was a bowl of milk and bread, or mush.

She never sat in a draft, avoiding even the porch on warm summer evenings. She had not consulted a physician, when at the age of one hundred years, since the Philadelphia doctor told her at eighteen that she was going to die in less than a year.

She made it a point never to be idle, always finding something useful to do. Furthermore, she gave herself no concern as to how long she might live. Her purpose was to get all the good out of each day as it came and went.

One of her most inflexible rules was that of even temper. Her nieces say they cannot recall one unkind word or a look of vexation in all the years she was associated with them. She always kept in tune, and pain and misfortune never wrung from her an inharmonious sound. It was her rule always to thank every one for any service or favor, be it never so slight. The last words she uttered were: "Thank you."

Shortly after her one hundredth birthday she contracted a slight cold. Her nieces were alarmed and sent for a physician. Before he arrived Miss Yardley had given directions as to what remedies she required. When the physician arrived the nieces told him what the patient was taking. He was amazed.

"It is exactly what I would have prescribed," he said.

Miss Yardley did just what every woman might do. She simply took care of the body and mind the Lord had given her. She did not abuse her body, nor did she corrupt her mind. It is not likely that her temperate and cheerful manner of living would guarantee to each person a well rounded old century, but we are certain that if the people would take better care of their bodies, minds and souls, they would see many more pleasant summers and get a great deal more good out of life.

It was probably her habit of not worrying and taking things cheerfully that helped her to lengthen out her days. He who can banish worry and cultivate cheerfulness will as a rule find the road to happiness, whether his days be few or many. J. H. M.

If we but answer the devil's knock, that is sufficient for him; we will not have to bid him to come in, or indeed to call again.

The Gospel Messenger,

A RELIGIOUS WEEKLY.

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ANYONE who does less than his very best is not living fully to his duty.

BRO. W. L. EIKENBERRY, of Mt. Morris, was with the Brethren at Lanark over last Sunday.

BRO. I. B. TROUT has been with the Brethren in the Miami Valley, Ohio, preaching a few weeks.

SISTER BERTHA RYAN, after an absence of two months has returned to her home at Alvo, Nebr.

IN the Nimishillen church is where the District Meeting for Northeastern Ohio is to be held Oct. 4.

THE Ministerial Meeting of Western Pennsylvania will be held in the Jacob's Creek church, near Mt. Pleasant, Oct. 9.

SOME items of church news cannot be given because the writers fail to give the State from which the news is sent.

BRO. MARK D. EARLY, who located here at Elgin a few weeks ago, preached at Batavia last Sunday morning and evening.

BRO. STOVER writes that the rain in India has come at last, and the people are rejoicing. His letter will appear next week.

THE District Meeting of Michigan will be held in the Saginaw church Oct. 13, and the Ministerial Meeting the day before.

THE time appointed for the District Meeting of Northern Indiana is Oct. 4. The meeting is to be held in the Bethel church.

BRO. J. G. ROYER went to Bradford, Ohio, last Saturday, for the purpose of spending a few days with the Brethren in that locality.

BRO. C. P. ROWLAND, of Lanark, Ill., is now giving his entire attention to evangelistic work, all of his time being engaged until spring.

THE members of the Salem church, North Dakota, expect to have their new meetinghouse ready for services by the first of September.

IN Japan a very sensible thing has been done, in passing, by the house of representatives, a bill prohibiting boys under twenty years from smoking.

WERE Jesus to find six preachers at one meeting, Sunday after Sunday, would he say, The harvest is great and the laborers are few? He might say, Willing hands are scarce.

BRO. W. W. HORNING, of South Dakota, called on us last week. Like others he had a desire to look through the office and see the place where the MESSENGER is made. We regret that we could not spend more time with him. He was years ago one of our adjoining workers here in Northern Illinois.

THE massacre of native Christians still goes on in China. At one point 1,000 are said to have been put to death, and at another 3,000. Many of the foreign missionaries have also been killed, and should the terrible work continue there will hardly be a Christian left at the end of three months in some parts of China.

THE Brethren in Northern Missouri announce their Sunday-school, Ministerial and District Meetings for Sept. 5, 6, 7, to be held in the Bethel church.

THE District Meeting for Oklahoma and Indian Territories will be held in the Mound Valley church, Okla., Oct. 5, and the Ministerial Meeting the day before.

AUGUST 5 six came out on the Lord's side in the West Rocklake congregation, N. Dak., and were received into the church by confession and baptism, making ten recent conversions at that place.

THERE are thousands of earnest people, friendly to the Brethren, who do not read the MESSENGER. We should be pleased to have their names, as we desire to send them sample copies of the paper.

THE Brethren at Aylmer, Va., dedicated their house of worship July 22. This was followed by a series of meetings, which resulted in six being baptized, and three others applying for membership.

DURING the recent series of meetings held in Campbell Co., Va., by brethren C. D. Hylton and D. R. Brubaker, seven persons applied for membership, five of whom had been baptized when we last heard from Bro. Hylton.

YOUR Office Editor had the pleasure of being with the Brethren at Mt. Carroll, Illinois, over last Sunday. We attended one service on Saturday evening and three on Sunday. We found the members both cheerful and hopeful. Here is a place where the earnest preacher is always certain of a good hearing.

WE have some readers who think we ought to know everything going on in the Brotherhood, and when they see in the papers anything concerning the Brethren they mark it and send the paper to us. We are almost certain to read all that comes to us marked. Well, we thank them, one and all, for their kindness, and hope they will continue to send us such matter as they think we should have.

ONE of our exchanges says: All the signs indicate that there will be such a work done in tracts next winter as has never been known among us. From every hand we are getting word that the preachers are becoming aroused to the importance of this kind of literature, and are making preparations to use it on a large scale. One preacher signifies his intention of using \$15 worth as an experiment. That means 1,500 tracts. Others are ordering by the hundred, and many more signify their intention of taking up the work in earnest. What others are doing along this line we ought to be doing also. All of our preachers ought to arrange for the distribution of tracts next winter. They ought to be distributed by the thousands. The better way is to send for price-list, then, from the list select and order samples, examine them and decide upon the ones needed. Then raise the money and order what can be wisely used.

IT is not often that we publish an article occupying an entire page, but we believe that the most of our well-informed readers will thank us for reproducing what Prof. Rufus B. Richardson has to say concerning recent excavations at old Corinth, the city in which Paul lived and preached, and where he established a very flourishing church. It was to this church that he addressed two of his New Testament epistles. For centuries Corinth has been a buried city, and above the polished marble that once adorned magnificent temples, the farmers have been tilling the soil for twenty or more generations. Great credit is due Prof. Richardson for uncovering these ruins and presenting to the reading public a description of his finds. The Professor at this time is connected with the American school at Athens, and each year spends his vacation months in a work of this kind. It was our privilege, nearly two years ago, to visit the site of ancient Corinth, and we find much satisfaction in reading the Professor's communications, and comparing what he says with what we saw. See page 514.

MAN is said to be the only erect being among the living creatures. He alone can stand erect and look up without any extra effort. He is made in the image of God, and how important it is that he should stand erect. But it is the upright life, before both God and man, that renders him the true representative of heaven, as he was intended. Without this upright life his erect form amounts to nothing.

AT Anderson, Ind., the pastor of the colored Baptist church sued his congregation for back salary. Matters for a time looked anything but Christ-like, and the people made a more liberal use of their tongues than the Gospel warrants. When things were at their worst form ministers came from Indianapolis and commenced pouring oil on the troubled waters. This led to a love feast, the preacher received the amount due and the suit was withdrawn. The ending was good but the beginning was wholly unbecoming a Christian people, whatever be their color. There is very little religion left in the church that must carry a case of this kind into the worldly courts.

SOME of our readers express astonishment on learning that there are fully 15,000 members who do not read the MESSENGER. They do not see how they can rest contented without the paper. But so it is, and it is one of the conditions not easy to account for. During the approaching fall and winter special efforts will be made to get the MESSENGER into every family, where there are members, in the Brotherhood. Not a family should be without the paper, and we shall do our part to see that they get it. We mean not only to increase our list but to improve the paper in every way possible, and enlarge its field of usefulness. In this undertaking we hope to have the cooperation of all the members, and ask them to both work and pray for the success of the MESSENGER.

ACCORDING to the Los Angeles Evening Express the Brethren have been having some very enthusiastic meetings at Long Beach, Cal. The meeting, or Bible School, as it is called, was opened July 29, and seems to have been quite largely attended. The Express publishes some excellent reports of the meeting, giving some of the sermons almost in full. A sermon by Bro. S. W. Funk on the follies of fashionable dressing, etc., takes up over one long column of fine print. Bro. Thomas Keiser preached a sermon on feet-washing and Bro. S. G. Lehmer another on faith. Extracts are given from both of these discourses. Sister Blanche Lentz—who went from the MESSENGER office to California—read an excellent paper, entitled, "The Child of To-day will be the Man of To-morrow." Many others took part in the different sessions, but special mention is made of the part taken by those in the four issues of the Express sent us.

IN his remarks concerning suicides the editor of the Christian Evangelist probably voices the feeling of most thinking people in this country. The number of suicides reported during the past few days looks as if we were having an epidemic of this peculiar malady. The subjects of this mental disorder are not confined to any particular class of individuals, nor to any particular locality. Both men and women, married and single, rich and poor, during the past week have become tired of life and resorted to self-destruction to end their troubles. The causes assigned, so far as known, are likewise varying in their nature, but may be chiefly summed up under financial and domestic troubles. There is something alarming about this quality of evil. It shows a low estimate upon the value of a soul, an ignorance of moral obligations, a defiance of law and of God, and a lack of courage that is indeed lamentable. Surely, here is a work for the church and the Christian religion, for no other power can reach and avert such catastrophes. The world could have no greater evidence of the need of a Savior and a saving power than in the instances of those who because of their surroundings resort to self-destruction.

It is said that if every New Testament in the world would have been destroyed at the end of the third century, the entire book, with the exception of about eleven verses, could have been recovered from the writings of the first three centuries. This shows how freely the book had been quoted in the writings of the early fathers.

Not long since a brother and sister, stopping in a certain city, went to the home of the minister for dinner. They thought it would be pleasant to spend a few hours with the preacher and his earnest wife, converse with them about the mission that the Brethren had placed in their charge, and eat at their table. With the missionaries this was nothing unusual, for scores of members had stopped with them during the year; some of them to take a meal or two, and others to remain over night. On this occasion the brother and sister visiting made themselves as agreeable as possible, made no apologies and made as little trouble as practicable for the mission sister. This was appreciated by the missionary and his wife, but the good mission sister was a little surprised on clearing the table to find fifty cents by the plate of the brother, who with his wife had called on them. The mission sister afterwards said, that those two good, old people would not soon be forgotten. If all those who visit the city missionaries, supported by the Brotherhood, in order to save hotel bills, would do as did this kind-hearted brother and sister, they would help rather than hinder the work in cities.

PREACHERS CHANGING LOCATION.

We are in receipt of letters from two earnest ministers desiring to change location. One of them is anxious to find a church that is in good running order, and where none of the members are inclined to follow the fashions of the world in their attire. The other wishes a place where he is certain to be needed. We are of the impression that the former would have to travel a long way before finding the model church. At least we have not yet heard of it. Satan got into the garden of Eden and misled our first parents, and he is doing his utmost to-day to corrupt every congregation in the Brotherhood. Among the twelve apostles he had his representative, and we find him greatly disturbing the churches even in the time of the apostles. The early ambassadors of Christ had to contend against Satan in the training and developing of every congregation they established. In not a few of them he got in his corrupting work, and in some instances the results were quite serious.

What was true of the churches in the time of the apostles is true of the churches to-day, only the apostles were probably not so much annoyed by the evil results of the ever-changing fashions, but they had other sins to contend with. We shall never see the generation, this side of the millennium, when churches will be free from blemish. To keep the churches in line with the Gospel demands will require the constant watchfulness and efforts of the most skillful and faithful leaders. Let no one commence canvassing the Brotherhood for the model church. He can find some that are better than others, but all of them have their troubles.

There is one thing, however, that can be done, and we most earnestly recommend that it be done, viz, that each minister do his utmost to bring the church up to a higher plane of living. A minister who desires to engage in this kind of work can find plenty of it near home. In fact this is the kind of men the Lord wants. He has use for them everywhere. Had we a few model churches, where the conduct of all the members is fully up to the Gospel standard, the Master would not send any of his preachers to these churches. He would prefer to have them go where they are needed. We believe that those of our preachers who are looking around for a change of location can do no better than to

inquire for a congregation where a faithful and hard-working preacher is needed. The Lord may help that kind of a man to find a location, and it is to the interest of his kingdom that he should do so. But for those who are looking for a congregation where everything is running smoothly we fear that the chances are few.

PROMPT ACTION CALLED FOR.

To the early church at Jerusalem there came an awakening period in a manner wholly unexpected. For quite a while the apostles and others had been doing some most effectual work in Jerusalem. Thousands of people were converted, and the outlook for the church became exceedingly promising. Meetings were held daily, and in some instances the assemblies must have been characterized by a wave of enthusiasm.

But there appeared a cloud that for a time cast a gloom over the growing band of believers. Stephen, a devout man, eloquent and learned, was put to death, and then a persecution arose. The saints were hunted down like animals and sorely afflicted by their enemies. Hundreds saw but one way of escape, and that was to flee; and so, turning their backs on the city so sacred to them, they departed, some of them never to return again. They left with a sad heart, but in them hope soon revived, for they went everywhere preaching the Gospel. In this way the Gospel was spread and so the persecution turned out for the good of others and the glory of God.

As they went they preached the whole Gospel. It was not a patched-up Gospel to suit the people, or a kind of a selected Gospel to please a few of the rich, fashionable and learned. It was just such a Gospel as Jesus would have them preach; in fact they shunned not to declare the whole counsel of God. Under their earnest and sound preaching multitudes were led to accept the faith and put on Christ in obedience. Thus churches were established and officered and the ordinances set in their place and order.

Well, this is the way it was done in the time of the apostles, but we often wonder what plan the Lord has in mind to bring about the preaching of the whole Gospel in North America, where his people have the language of the masses. We certainly do not want to see a persecution, and yet something must be done to induce the Brethren to see to it that the whole counsel of God is declared in every town, city and village in the land.

It may be pleasant to stay at home and enjoy the fruits of the Christian religion, but this is not the way to save the world, nor is it the way to save the church. To the church have been committed the Oracles of Truth, and God has protected the church in order that the Truth might be maintained. But the church is not seeing to it that her ministers are going everywhere preaching the Gospel. They are staying at home and the cause is not gaining strength. The time has come that we must look this matter squarely in the face and decide on some aggressive measures. With the Brethren it means either more work or a rapid retrograding. We are in a rushing period of the world's history, and if we propose to hold our own, we must become far more active than we are at this time. No church that is not active and full of life can live and prosper in this aggressive age. To make it still plainer, it is either onward, or it is death.

God will not allow the gates of hell to prevail against the church, but he will, if necessary, permit measures that will force the people of God to do their duty. If this cannot be done with the people who are now controlling the workings of the Brotherhood, then the scepter must of necessity pass to other hands. The kingdom of God will not, and can not be stayed in its onward course. It now remains

for those who have it in their power to arouse sentiment in behalf of aggressiveness, to say whether they will act or whether they will not. We may rest assured that the mind of God is for the Brotherhood to spread itself all over North America. This matter ought in some way to be considered in every ministerial and District Meeting, for we must have more American missionary sentiment.

SPENDING THE LORD'S MONEY.

SOME time ago three elders of a certain religious body were sent a few hundred miles to hold some meetings. They traveled at the expense of the church. During the journey it became necessary for some men to see them on special business. These men boarded the train and commenced their search for the elders, and found them comfortably located in the sleeper at the rear end of the train. There was nothing out of the way about this had they been traveling at their own expense. But that was not the case. The hard-earned money of others was used in furnishing them with the best to be had. Much of this money had been given by men and women who never enjoyed the comforts afforded by a first-class sleeper. Not a few of them had only the mere necessities of life, and could they have seen these elders spending the money, which they in good faith had donated, for such luxury while riding only a few hundred miles, they would have felt very much disappointed indeed.

It is just such work as this that throws cold water on the missionary cause. Every effort possible is made to wring money out of the people, and some of them poor people too at that, and too often this money is spent in an injudicious and extravagant manner. Those who give for the spread of the Gospel are willing for those who are sent out to preach the Word to have all the needed comforts of life. They want them to have plenty to eat, good places to rest and good clothing, but they do not think it becoming to spend the Lord's money for sleepers, high-priced hotels, and things of that sort. If preachers want to spend their own money in that way, we have nothing to say. That is their business, and not ours. But the MESSENGER thinks that it is not right to call on the people for money and then spend it in a way that neither Christ nor the apostles would approve of were they here to direct the use of funds.

Some years ago a minister of some note was sent out on important church work. He stopped at the best hotels and ate high-priced meals, saying that his expenses were being paid and he was going to have something enjoyable. There is not much of this kind of work done, but there is just enough of it to make it necessary to say something about it now and then. Not long since a brother, who spends a good deal of time in the interest of the Brotherhood, and whose traveling expenses are paid, was heard to say that he paid no fifty cents for a meal when he could get a good one for twenty-five cents, or even less. This man has the right view of things. When he travels and does work for the church he makes it a point to use as much economy as possible, and he is to be commended for his good judgment.

What we have said may in principle be applied to many phases of missionary work. It may apply to building meetinghouses, furnishing them and to traveling expenses generally. It is altogether probable that far too much of the Lord's money is paid to the railroad companies. This can be avoided by doing more work in the field among the people, and spending less time traveling. And while the MESSENGER urges great economy in the use of the money supplied by earnest donors, it nevertheless insists upon the proper support of those in the field who are giving all their time and energies to the Lord's work.

"THROUGH EACH OTHER."

Nor long ago when reading a book I came across a sentence which attracted my attention. I decided it was not true, and went on. But the sentence came up again and again, and each time there seemed to be more in it. I quit trying to get rid of it and began to study it. The sentence is as follows: "Perdition and redemption in and through each other is the destiny of men."

Originally it was not so. It was the serpent that brought perdition into the world, and it was God's own Son who brought redemption. But after those two acts man has been the great factor in saving or destroying his kind. And as man is influenced by a good or an evil spirit he saves or destroys his fellows. At times God selected and guided a man or a nation in order to accomplish a certain purpose. But even during those times the influence of man over man was greater than that of God over man. Follow the children of Israel during their wandering in the wilderness. Daily they went out and picked up the food which God gave them. They had seen his power at the Red Sea when he gave them a safe passage, but destroyed their enemies. They had heard his thunderings at Sinai; they had seen the glory of the Lord on the face of Moses, and it blinded them; they received his law; they were saved from destruction, they were punished for sin, they were blessed for right doing, and all came directly from the hand of God. Yet what is their history? Notwithstanding God's presence with them they were so wicked that only two of the vast number that left Egypt were permitted to enter the promised land.

The lesson we get from the Jews is the more worthy of notice from the fact that God never selected any other people and led them in the same manner. We cannot presume that he selected the most fickle race; rather we should think that he selected the one that would be most likely to remain true to his doctrine, the one least likely to be drawn away by the evils surrounding them. And if this favored people was so ready to leave the Lord and follow the evil counsel of their neighbors, what can be expected of men and nations who are not so directly led by the Lord?

We expect what very rarely comes, namely, that men will obey God rather than man. It matters little into what community one goes, or among what people, he will find that the majority are led by other men and women, and not by the Lord. When they are undecided whether to do a certain thing or not the first thing that occurs to them is the thought as to whether it will be approved by their neighbors. And in most cases that settles it for them. They seek no further. Man stands between man and his God, and leads him in a way that is not good.

Yet it would not be true to say that all the leading done by man is evil; for it is through man that man learns of salvation, of redemption. Few if any of us can think of our hope of salvation as independent of all men and women. There is always some one, and often several, to whom we look as our leaders. We cannot even imagine that we should be doing as we are if we had never felt their influence. Most often it is a mother whose love and patience and unselfishness have opened our eyes to the things of the other and better world. We shall never know in this world how much of the purity and nobility of our race is due to godly women. To them and to the godly men with whom this earth has been blessed from time to time we owe our hope of life eternal. So we may say that through them has come our redemption.

And there are few without this hope of another and better life who are so without the influence of some person or persons. We can say of these hopeless ones that perdition has come to them

through man. In whatever way we look at ourselves we must say that good and evil come to us through each other. It is the only way in which we are affected, except in rare cases. And as we are affected by others so do we affect them. Thus it becomes important for you and for me to ask, What is my fellow-man receiving through me—salvation or destruction? Does my life make him look to God or away from him? The questions must be answered sometime, and the best time is now, today. If they cannot be answered satisfactorily now, they will not be after awhile. It is indeed true that "perdition and redemption in and through each other is the destiny of men." What are our fellow-men receiving through us? G. M.

TOO RICH FOR CHRIST.

THE *Union Gospel News* makes a good point against the rich churches. It is full of meaning:

A poor man who was looked upon as being very simple, applied to a church whose membership was of what is called the wealthy class for admission as a member. He came before the appointed officers for examination. As it was an aristocratic church they did not like to accept him into membership, but, of course, they adopted the tactics of their class, and asked the poor simple applicant if he was sure the Lord wanted him to become a member of the church.

He replied, "Yes, he was sure, as he had prayed over it for six months." "Well," they said, "better pray over it three months longer and then see what the Lord wants you to do."

He assented, and at the end of three months he applied again. The officers asked him if he was still of the same mind. He said, "Yes." They asked him also if he had asked the Lord about it. He said he had. Then they asked him what the Lord said to him.

The poor, simple applicant replied, "He told me not to be offended with you brethren, for he himself had been trying for the past twelve years, since the church was built, to get in, but he had not succeeded yet."

EFFICIENCY OF PRAYER AMONG THE GERMANS.

THE war between England and the Boers in Africa has given rise to a peculiar discussion in Germany regarding the efficiency of prayer. It would seem that the most devout of the German Christians have been praying for the success of the Boers, and the religious press of Germany has been practically unanimous in opposition to England. These newspapers and many clergymen urged that prayers be offered for the success of the Boer arms, and the suggestion was followed widely. The religious press predicted that the prayers would be heard and that they would be efficacious in bringing about the defeat of the English. Now, that these predictions have been demoralized by the facts, the religious press is seeking an explanation of the failure of the prayers to be answered. The *Literary Digest* says that the bearing of the condition of affairs in South Africa on the subject of Christian prayer has actually become a living problem to the religious life of Germany. The *Kirchenzeitung* claims that even if the results of the war were not what were prayed for, yet these prayers have been heard, and that the situation is "as the battle of Aaron and Hur against the Amalekites." The *Stuttgart Sonntagsblatt* says that the "prayers of Christians in regard to earthly things are not sure of unconditional hearing." Another paper declares God never interferes except in religious wars, which the *Christliche Welt* denies, declaring all prayers are answered, and that the righteousness of God has been amply vindicated by the outcome of the war; not, indeed, by having demonstrated the justice of

the English cause, but by having demonstrated the "utterly corrupt hypocrisy of England." There is scarcely a religious newspaper in Germany that is not taking part in the discussion.

It probably has not occurred to these papers that the Germans have been praying and working for the wrong thing. They should have prayed for the cessation of hostilities and the restoration of peace. While the hand of God may be seen in the rise and fall of kingdoms and nations, still the kingdom of Christ is not of this world, and we may well doubt the propriety of the members of a Christian body arranging themselves with one of the forces, and against the other, while engaged in a war. While we believe the Lord permits nations at war to settle their differences in whatever way they can, still we maintain that he keeps sufficiently in touch with them to see that his purposes in directing the affairs of earth are not interfered with. God will, in some way, bring something out of the South African conflict, as well as he is certain to overrule the trouble with China to his honor and glory. It is useless for us to point out to him what would best be done, but we can in the best of faith both pray and work for peace and good will among men.

QUERISTS' DEPARTMENT.

What kind of cakes were the women making, as mentioned in Jer. 7: 18?—E. B.

THE cakes were for idolatrous purposes, to be offered to "the queen of heaven," and were probably made of honey, fine flour, etc., in a round flat shape to resemble the moon.

Please fully define "gospel objections," as regards the qualifications for an elder.—Calvin F. Eiler.

The gospel qualifications of an elder are very clearly set forth in Titus 1: 6, etc., and in 1 Tim. 3: 2, etc. The man who has these qualifications, along with faithfulness and aptness to teach, may be ordained to the eldership. Should he not possess one of the qualifications named, then a Gospel objection may be urged against him. Should he not be a man of good behavior, or be self-willed, then he lacks the necessary gospel qualifications. A Gospel objection must be one clearly pointed out in the Bible. Such an objection, if not removed, would be sufficient to stop an ordination.

How do the leading Christian denominations of the world stand as regards the trine and single action in baptism?—J. B. K.

In 1892 they stood thus:

For the Trine Action.	
Catholics,	230,866,533
Greek Church,	98,016,000
Armenian Church,	1,990,000
Abyssinian Church,	3,000,000
Protestants,	32,000,000
Total,	366,872,533
For the Single Action.	
Protestants,	110,237,625
Others, probably,	2,000,000
Total,	112,237,625

These figures give the followers, instead of the communicants, and shows more than three to one in favor of the trine action, and this too after a very ample allowance on the side of the single action. There never has been a time in the history of the Christian church when those who held to the single action equaled by half the number who endorse the trine action. If numbers mean anything the latter have the question by great odds.

H. R.—Your question should be referred to some of the adjoining elders, who can tell you whether the expelled member referred to should have his testimony ruled out of the council.

S. L.—Your question is somewhat personal, and we suggest that you refer it to some of the adjoining elders. They will probably know something about the circumstances.

General Missionary

...AND...

...Tract Department.

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MEANS FOR DEVELOPING MISSIONARY SENTIMENT.

It is no small problem to ascertain the best method of awakening and developing missionary conviction in the minds and hearts of the followers of the Lord Jesus Christ. Of course at first thought every follower ought to be enthusiastically missionary; but unfortunately a very large percentage of the church are consistent members otherwise, or in most ways, but lack the evangelistic fire that characterized their Master, and which he would like to see in all his children.

Two avenues open up for such development. First is the sincere and honest study of the Word. By this is not meant the critical study, or the exegetical study, but that imbibing of the precious promises, the better comprehension of what salvation means to self, that fills the student with a burning desire to go out into the highways and hedges, and constrain the unfortunate to come in. One brother says, "I'm not much of a missionary man; I never paid any attention to that subject." Yet that brother does not rightly discriminate, else he would not thus have spoken. If he loves souls, if he lends his ability to the saving of souls, he is a missionary. If he cannot preach or go to the unconverted, he is still a missionary man if unsaved souls lie heavily upon his heart and he does what he can to bring salvation to them. The brother that dotes on prophecy to the exclusion of the great message of salvation misses the most precious part of salvation, and is of little service to his fellow-brethren and the world. If he dotes on Christ's wonderful love, he is burning with a desire to tell others. That is what a large part of the church needs to-day.

The second means of development is to get acquainted with the conditions of the world. The proper inspiration from the study of the Word will lead most professors after souls. Now and then there are those who cannot see the force of world-wide salvation in the Bible, until they, by some cause or other, happen to go out of their own county or State into another part and see that the world elsewhere is not like it is where they live. Then, out of pity for the people in "great darkness," and with the knowledge of God's Word they become very strongly missionary. Here is where missionary books come into play and perform an important part. Who has read the life of sacrifice of Adoniram Judson and has not become more sensible of his service being needed in world-wide salvation? Who has read of the efforts of others and passed it by without further thought?

The Missionary Reading Circle books are becoming an important factor in this part of forming sentiment for missions throughout the Brotherhood. The missionary societies, sewing circles and all such organizations have a similar influence in implanting a desire to save the unsaved. There is a demand for such literature, and how carefully it should be selected and circulated. A certain elder of considerable leading in his own territory recently wrote to the office thus, "Send me at once your best book on the importance of missionary work. Do not send the New Testament—I have that." Now this brother is seeking after the condition of the field to make his message from the Book more forcible by the needs of the field.

Then let there be consecrated study of the Word. Let there be a careful and systematic study of the world field and its various needs, and the church will willingly sacrifice for the salvation of souls.

NOTES FROM INDIA.

BY D. L. FORNEY.

A MISSIONARY'S time is taken up in doing a great many things. Sometimes he has plenty of time to write and at other times he has not. The latter condition has been ours at Novsari for more than a month past. After the usual amount of annoyance and trouble, the latter part of May, we purchased a small piece of land for the erection of necessary buildings for the care of orphan children, and later also a bungalow for ourselves. Since purchasing land our chief time has been given to directing the work of building the orphanage, digging a well and doing other necessary work. With favorable weather the orphanage is now completed and our boys, about forty in number, occupy a part of the building. Their teachers, Brother Lellou and his wife, also occupy one room in it.

We are prepared to accommodate a hundred orphan boys with our present room, while there are thousands in this time of famine who should be cared for and saved. Almost every day children are sent to us or brought to us by parents asking us to take their children, feed and care for them, or they will die. To-day a father brought his daughter to us, asking us to keep her, as they had no work and were wandering from place to place begging and getting such as was given to them. We took the child, intending to send her to Bulsar where the other orphan girls are kept. There are hundreds of cases where parents actually sell their children for whatever they can get—a rupee (thirty-three cents) if they can get it, or even a few annas or a few pounds of grain. When we are asked to buy children we tell the parents we do not buy children, but if it is their desire we will take their child, feed, clothe and teach it as we do the others in our care. We do not refuse, however, to give the parents grain when they are in actual need. But what parent among the tens of thousands in our Brotherhood at home would think of parting from his boy or girl and giving him to a stranger knowing nothing of what his future would be, let the price be what it would? The effects and pangs of starvation who can comprehend till they are experienced?

While the effects of the famine are sad, at the present time there is but little prospect of a change for the better. Almost a month has passed since time for the monsoon to begin, and as yet scarcely an inch of rain has fallen here; some places none at all, and famine is already sore. Bombay has had eighteen or twenty inches of rain, Bulsar about ten, but north of Bulsar little or none. Rain may yet come, but indications are not at all favorable at the present time. May God be gracious to India!

The famine has had the effect of destroying many of the superstitions and caste laws of this land, but still many remain. The following incident occurred recently: While looking after the work on the land one day, carrying my umbrella, I passed a tree in which some of the laborers had placed some bread they had brought for their noon meal. As I passed some of them noticed that my umbrella touched the cloth in which the bread was wrapped. The touch defiled the bread in their estimation and they threw the bread away. I was ignorant of having touched the cloth and when I found out later of it I told them I was sorry they had thrown the bread away, for I would have bought it of them, and our boys, who do not keep caste, would have had it at their evening meal. Later if any bread was brought it was not put on the tree where the umbrella touch might defile it.

Last Saturday wife, self and daughters Ruth and Catherine went to Bulsar to enjoy the association of our fellow-workers and also a love feast. Our meetings together are not so frequent as would be the case if other duties were not so pressing. Yet we derive a mutual benefit from thus meeting and hearing of each other's hopes and fears, and receive new courage to press on in the work. These meetings and feasts together are as milestones along the way which help the traveler to hasten on.

This week we received fifty sacks of corn recently sent to India from America by the *Christian Herald Relief Fund*. It is delivered on our station free of all cost to us and will be distributed to the poor or sold at a very low rate. Most of the missionaries in Gujarat receive in larger or smaller quantities to dispose of in this way. It will be a blessing to many

who are starving. We are glad also for the manner in which our own people continue to contribute to the famine fund; for the end of the famine is not yet. May God bless each one who gives.

Novsari, July 6.

IN BEHALF OF INDIA.

BY FRANK B. MYERS.

If we would measure our lives by the Gospel standard,—the Golden Rule,—and if we loved our neighbors as we love ourselves, we would open our hearts and our pocket-books much more freely than we now do, for the benefit of the poor people in India, millions of them, who are starving for the bread of this life. And they are starving not only for temporal bread, but in a much higher and greater sense for the Bread of Heaven,—the Bread of God, "which cometh down from heaven, and giveth life unto the world."

Why are we so careless and unconcerned about the spiritual welfare of the millions who sit in utter heathen darkness? I fondly hope and earnestly pray that we may be stirred to a sense of our duty. By feeding the bodies of the sufferers in India we may be able to rescue many of their souls from the bondage and degradation into which they have fallen through the power of sin and ignorance.

It may be that God has sent the present terrible death upon India that, being fed temporarily, they may be led to partake of the bread and water of heaven,—that their souls may be saved through saving their bodies.

Our blessed Savior estimates the value of one soul above the wealth of the whole world. And if through our humble efforts only one soul is saved, won't we be richly rewarded?

It should be the constant aim of each one of us to be what God wants us to be and to do what God wants us to do. This means an active as well as a pure Christian worker.

Paul says, "Whoever a man sows that shall he also reap." Now it would not be any of our business what a man sows if only he were willing to reap the harvest himself.

The Gospel must be preached in all parts of the world. This is the will of heaven, and must be carried out.

From the Field.

From Palestine, Ark.

We are glad to report that the Lord's cause is prospering at the three different points in our field. And as this is the poorest month in the year to hold night meetings (in our field), people being busy in their crop and tired and sleepy, we concluded to pay the pastoral visit to the members at Austin and Carlisle. Wife and I started to Austin July 13, and met the Father's children in council on the fourteenth. At this meeting Bro. W. E. Whitcher was advanced to the second degree of the ministry and Bro. James Moss and wife were chosen to the deacon's office. May the Lord bless them in their work.

From here Bro. J. H. Whitcher and wife carried us by private conveyance to Bro. J. H. Lilly's, a distance of sixteen miles, near Loneoke. Here we enjoyed two very interesting meetings and visited the members and another family near the kingdom. From here we were conveyed by private conveyance to Carlisle by Sister Nicewander and son, where we were kindly received by Brother and Sister Buechley. This is known as the Prairie Long church. The members seemed much encouraged by these visits, which we believe will result in much good. We believe that if the pastoral visits are properly made they will prove helpful in many ways. We traveled by rail 222 miles, by private conveyance 136 miles; preached 15 sermons, made 18 pastoral visits. And now may the good Lord add his blessings, is our prayer.

J. H. NHER.

From Brooklyn, N. Y.

The interest at our services continues to be quite fair when we allow for the intense heat of the past month. The past quarter of our Sunday school averaged 81, with a collection of

\$32.72. The attendance at preaching is not as large as we wish to see, but is much better attended by adults than at any time yet.

The prayer meeting has much improved. The first evening we met in prayer meeting there were nine present; one year from that evening there were thirty-nine present.

Rejoice with us that two more were baptized (sisters) last Saturday evening. One is a widow whose little girl (aged nine) was baptized last spring; also a young woman whose husband was once a member, and who will be reclaimed the following week. Others are counting the cost.

We at times feel much discouraged, yet we should rejoice when we feel that most of these people are mere learners. Our Bible School on Tuesday evening continues with an unabated zeal.

J. EDSON ULERY.

July 30.

From Poplar Bluff, Mo.

In the last two months Southeastern Missouri has received many showers. To some they have been a source of rich blessings; to others, a curse. So in the field of spiritual work; some good ground is bringing fruits of repentance, other shows bad fruit. We have done as well as might be expected, considering the season,—both crops and politics. I always dread campaign year; so many lay their religious coat off all during the season, and when they go to put it on it doesn't fit well. Others do not find it a "convenient season."

Our trip to Annual Meeting is the old, old story, "It did so much for me." I've blazed it abroad down here and with so many witnesses through the MESSENGER many are astonished.

IRA P. EBY.

July 31.

From Gainesville, Ark.

VERY pleasant meetings were enjoyed with the Brethren of Farrenburg and East Prairie, Mo., the past month. At the second place Bro. John Blackquell was forwarded to the second degree of the ministry. The Lord willing I expect to be with the Farrenburg church on the occasion of their feast, about the middle of August. Much earnest preaching was done in my own field, and some seemed favorably impressed with the Truth.

The interest in general seems to be growing in a general way, and hopes are entertained that the harvest may come sure and soon. Meanwhile let us pray the Lord to give the increase, and "labor on till the close of day;" for "in due season we shall reap if we faint not."

B. E. KESLER.

July 31.

Financial Reports.

Report of Chicago Mission.

RECEIPTS FOR JULY.	
Balance,	\$20 06
S. S. of Pittsburg, Ohio, per Hettie Stauffer, . . .	8 70
Mary E. Stratton, Chicago, Ill.,	50
Bertha Ryan, Alto, Neb.,	45
Donation,	10
Emma Carstensen, Elgin, Ill.,	1 00
H. E. and Amanda Slifer, Ivestor, Iowa,	50
Primary class of North Morrill S. S., Kane, per Naale Meyers,	8 50
Donation,	50
S. Rodabaugh, New Stark, Ohio,	1 00
Industrial School,	2 50
Mission Board,	30 00
Total,	\$83 61
EXPENDITURES.	
Living fund and street car fares,	\$27 01
Industrial material, car fares,	2 84
Rent,	10 00
Light and fuel,	10 00
Postage and stationery,	95
Incidentals,	95
Total,	\$42 75
Balance on hand,	\$40 86
600 S. Ashland Ave., Chicago, Ill. SUBIR FORNEY.	

Report of Brooklyn Mission.

RECEIPTS FOR JULY.	
Balance on hand,	\$6 06
Received of Mission Board,	80 00
Brooklyn Sunday school,	13 53
Children's Aid Society, North Manchester, Ind., . . .	1 00
Rama Bowman,	1 00
C. H. Van Dyke, Maitland Pa.,	1 50
Henry Gible, Little, Pa.,	1 00
Jesse Emmert, Huntingdon, Pa.,	1 00
Bro. Stelle, Brunswick, N. J.,	1 00
H. A. Spangole, Lewistown, Pa.,	1 00
H. E. and Amanda Slifer, Ivestor, Iowa,	50
Total,	\$105 08

THE GOSPEL MESSENGER.

524

EXPENDITURES.	
Rent,	\$ 42 00
Car fare,	2 51
Boards,	7 75
Clothing,	2 00
Baptisms,	3 38
Donations,	8 03
Fuel and washing,	7 54
Furnishings,	79
Stationery,	4 94
Incidentals,	100 13
Total,	65 49
Balance on hand,	86
Average attendance at Sunday school,	42
Average attendance at preaching,	21
Average attendance at Bible meeting,	29
Average attendance at prayer meeting,	34
Calls made,	J. EDSON ULERY.

1377 Third Ave., Brooklyn, N. Y.

Mission Receipts from Aug. 5 to Aug. 11.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$4,050 93
VA.—Beaver Creek cong., \$20.21; P. D. Zimmerman, Spring Creek, \$3; a brother, \$4; Hoover, 50 cents; James McBride, Spring Creek, \$3; Geo. H. Kline, Cowan's Depot, \$1; John H. Kline, Cowan's Depot, \$5; Elizabeth Kline, Cowan's Depot, 50 cents; W. Wampler, Har-ri-sburg, \$2; B. W. Neff, Mt. Jackson, \$5; Philip Cool, Sangerville, 55 cents; total,	49 76
IND.—Mrs. Lottie Hummel, Tucker, 25 cents; Spring Creek cong. harvest meeting, \$16.21; Salem cong., \$4.40; Elijah S. Miller, Valley Mills, \$5 cents; J. O. Culler, New Paris, \$6; Baugo church, Wakarusa, \$18.25; total,	45 61
MD.—H. J. Hutchison, Cordova,	4 50
IOWA.—J. Longenecker, Defiance,	4 50
KANS.—Pleasant View church,	2 00
OHIO.—Clara Holloway, Zanesville,	1 00
PA.—Mary Puderbaugh, Martinsburg,	50
MO.—Marriage notice by Orman H. Lutz,	50
Total for year beginning April, 1900,	\$5,083 80

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$185 50
PA.—Lost Creek cong.,	3 00
ILL.—A sister, Kent,	2 00
Total for year beginning April, 1900,	\$190 50

INDIA ORPHANAGE.

Previously reported,	\$592 97
ILL.—A sister, Kent,	3 00
COLO.—Minnie Lohmiller, Pueblo,	2 00
Total for year beginning April, 1900,	\$597 97

CHINA'S MILLIONS.

Previously reported,	\$66 20
MO.—E. L. Fahnestock, La Due,	1 00
Total for year beginning April, 1900,	\$67 20

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$7,157 01
PA.—Claar church, \$8.63; Brethren Sunday school, Roaring Springs, 50 cents; Aghvishat church, \$5; Mary Puderbaugh, Martinsburg, \$1; Martinsburg Sunday school, \$5; Richard Sunday school, \$5.25; Adam Frederick, Woodbury, \$30.12; Mountville church, \$36.40; a brother and Hatfield Sunday school, \$26.40; a sister, sister of Spring Grove church, \$2.65; a sister, Royersford, \$5; Snake Spring cong. harvest meeting, \$18.07; Bro. Henderson, Petersburg, \$2; Della Walters, Uniontown, \$1; total,	203 89
VA.—Beaver Creek cong., \$41.97; Mt. Vernon cong. thanksgiving offering, \$20; Middle River cong., \$6; Linville Creek church thanksgiving offering, \$75; Pleasant Valley cong., Weyers Cave, \$12.10; Green Mount cong., \$27.88; a sister, Ft. Defiance, \$1; total,	173 95
OHIO.—Oak Grove Sunday school, Alvada, \$4.66; Allen Hunt, Laura, \$4.50; Lick Creek church and Sunday school, Bryan, \$4; Lewis Deibel, Holly, 10 cents; Mrs. Mary Bab, Holly, 25 cents; Phoebe Regula, Holly, 10 cents; Ralph C. Domer, Holly, 10 cents; David Hirschman, Holly, 25 cents; Susie Scott, Holly \$1; Logan Sunday school, De Graff, \$3.44; unknown, Lima, \$5; Clara Holloway, Zanesville, \$3; a sister, Donnell's Holloway, . \$5; Donnell's Creek cong., \$6; total,	87 50
IOWA.—Panther Creek church and friends, \$32.24; a sister, Shenandoah, \$1; J. Longenecker, Defiance, \$4.50; Walter Uhl and wife, Brooklyn, \$2; total,	39 78
ILL.—Cong. of Hudson, \$8; Mary Young, Oregon, \$5; unknown, Astoria, \$5; unknown, Watseka, \$5; Emma Carstensen, Elgin, \$3; a sister, Mt. Morris, \$5; the Lord's tenth, a brother and sister, Pearl City, \$5; total,	35 00
KANS.—Walnut Valley church, \$15.62; Independent Union Sunday school, Grenola, \$4.58; a brother and sister, Overbrook, \$4.75; Ozarkville Sisters' Aid Society, \$5; a brother and sister, Ramona, \$5; total,	34 95
MICH.—New Haven cong.,	8 66
COLO.—Joelle Lohmiller, Pueblo,	5 00
MO.—Martha James, Lamar, \$1; D. Fah-	

stock, La Due, 25 cents; E. L. Fahnestock, La Due, 75 cents; Warrensburg church, \$2.50; total,	4 50
W. VA.—Harriet Reed, Easton, \$1; M. W. Reed and wife, Morgantown, \$2.25; total,	3 25
WIS.—Maple Grove Sunday school, Stanley,	1 00
MONT.—Stephen Early, Kallispel,	2 15
IND.—Henry Grubb, Remington, 50 cents; Mrs. Lottie Hummel, Tucker, 25 cents; Mrs. J. H. Shelton, Bristol, 10 cents, total,	85 30
MO.—Unknown, Hagerstown,	30

Total for year beginning April, 1900, \$7,758 72

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$323 04
ILL.—The Lord's tenth, a brother and sister, Pearl City,	10 60
IND.—Vander Park Sunday school,	3 63
OHIO.—Maebel Brinkworth, Louisville,	50
Total for year beginning April, 1900,	\$337 17

INDIA MISSION.

Previously reported,	\$597 65
IOWA.—Dallas Cent cong.,	37 84
OHIO.—Jesse Workman, Loudonville,	8 00
Total for year beginning April, 1900,	\$643 49

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale.—Our quarterly council passed off pleasantly July 28. The General Mission Board not being ready to assume the work among the colored people, Bro. Luther Bedel was given permanent charge of the colored mission in our territory. It was decided to have a levee feast this fall, and if Bro. Hutchison is permitted to conduct a revival for us as he anticipates, we will probably hold the feast at the close of the first week of his meetings. Our ministerial force has been recently strengthened by the removal of Bro. Jacob Zern from Holyoke, Colo., into our midst.—James M. Neff, Aug. 6.

COLORADO.

Notice.—The churches of Northwestern Kansas and Northern Colorado will please take notice.—It is the earnest desire of the Building Committee for the proposed new churchhouse here in the city of Denver, Colo., to be able to begin work no later than Oct. 1, 1900, and we would kindly inform the churches of the District and all concerned to send in your donations no later than Sept. 15, 1900. Churches that have not had their congregations solicited will please attend to it at once as per directions of District Meeting. Funds are slowly coming in and it is our earnest prayer that we may be able to have a larger churchhouse soon. Send all donations to undersigned.—L. E. Keltner, Treasurer Bldg Com., Villa Park, Colo., Aug. 10.

INDIANA.

Anderson.—Bro. Ora Foster favored us with a visit last Sunday evening and presented the Gospel in a very acceptable manner. Sunday school is progressing nicely under the superintendency of Bro. Levi Wise and an able corps of teachers. Bro. Elmer Roof was elected to serve as delegate to the Sunday-school convention to be held at Missisnewa church, near Eaton, Indiana. Several other members are also contemplating attending.—J. S. Alldredge, Aug. 10.

Baugo.—One week ago yesterday Bro. Adam Ebey, one of the missionaries to India, was with us and gave talks to the children at our Sunday schools, and preached two sermons for us. Last Saturday afternoon Bro. Lemuel Hillery preached at our harvest meeting. A collection resulted in \$18.25 for the world-wide mission. Bro. Hillery also preached two able sermons for us yesterday. It does us good to see the old veterans of the cross contend so earnestly for the primitive faith. Our next quarterly council will be Aug. 23, at the Baugo house, when the annual visit will be reported.—Christian Metzler, Wakarusa, Ind., Aug. 6.

Cedar Lake.—Bro. Hiram Forney of the Goshen church, was sent here by the missionary board July 6. He preached the Word with power. Some were almost persuaded to turn and serve the Lord. We have no house of worship. Bro. Forney preached some twenty sermons. We have 2,700 population here and only four members in the city. One-third of the population is on the south side of both railroads, and there is no church on the south side of the railroad.—Ida J. Tapner, Butler, Ind., Aug. 10.

Eel River.—Aug. 4 was our regular council. On account of it being a very busy time not very many brethren were present, but the sisters were out in full force. We had almost a sisters' council. Brethren Daniel Snell and I. D. Parker were with us. Much business was disposed of. Our harvest meeting is appointed for Saturday, Aug. 18, at 3 o'clock. Bro. Daniel Wysong, of Nappanee, Ind., preached three sermons at our West house, being called here to preach the funeral of Sister Leckrone.—C. C. Arnold, North Manchester, Ind., Aug. 6.

Fairview.—Last Saturday, Aug. 4, was our regular quarterly council. The elder having the oversight could not be with us. We appointed a harvest meeting for Aug. 26; also Communion for Oct. 27, to commence at 2 P. M. All passed off very pleasantly.—Isaiah Guinn, Heath, Ind., Aug. 7.

Goshen.—This is now the place of work for the writer. The weather is very warm, but the people here do not seem to be intimidated; the attendance is better than I had expected. It requires a little energy to be up to duty. But we can take lessons from the people of this world, if we will watch them a little. Who ever heard of the weather being too warm for worldly organizations to meet on time, or for people to fail to attend a picnic or a circus, or a base-ball game, on account of the heat? Now if those who enjoy such amusements as those can be up to time at all times, it does seem to me that church people ought to be up to time, even if the temperature is high in the material world.—A. Hutchison, Aug. 6.

Howard.—Bro. A. Hutchison came to our place July 15, preached each evening till July 31. One was received into the church by baptism.—U. S. Brubaker, Ridgeway, Ind., Aug. 2.

Notice.—Any Sunday school in Southern Indiana that has not received programs of Sunday-school Meeting, to be held in the Missisnewa congregation, Sept. 6, can have the same by notifying the undersigned.—A. C. Young, Eaton, Ind., Aug. 5.

Pleasant Valley.—The members of the Pleasant Valley congregation met in quarterly council July 28. We received four by letter and one letter was granted. Brethren Elias Shrock and John Misler were chosen delegates to our District Meeting this fall. We expected our love feast for Oct. 6. We expect to have a series of meetings some time this fall, to be conducted by Bro. J. C. Murray. Our harvest meeting will be Aug. 11. Bro. Heeter, from Rockrun will be with us.—L. E. Weaver, Middlebury, Ind., Aug. 6.

Spring Creek church held its annual harvest meeting Sunday, Aug. 5. It was an enjoyable day to all. Program of the meeting: Sunday day to all. Program of the meeting: Sunday school, 9:30 A. M.; preaching, 10:30 A. M.; lunch for all in basement, 1:30 P. M.; singing, led by Bro. Amos Ross, 2 P. M.; talk to the children by Sister David Hollinger, of North Manchester, 3 P. M.; missionary sermon by Eld. I. D. Parker. Collection for world-wide mission, \$16.20. At 8 P. M. there was a special address to the young people. The attendance and interest were good. Eld. David Hollinger, of North Manchester, preached at 10:30 A. M. We were glad to have brethren Hollinger and Parker with us.—Daniel Snell, Sidney, Ind., Aug. 8.

Union.—We had our harvest meeting July 21. Bro. S. F. Sanger, from South Bend, preached for us and remained with us over Sunday. A large crowd was present. Amidst our enjoyment sadness came. The funeral of Bro. Muck's little boy, who died from the effects of being run over by a wagon, was held at 3 o'clock. Our Communion will be Oct. 12.—Ida Beiler, Plymouth, Ind., Aug. 9.

ILLINOIS.

Lanark.—I start out Aug. 8 on a mission tour of several months. My time is all taken up until spring. Aug. 8 I go to Hatchville, Wis.; Sept. 2 to West Branch, Ill.; Sept. 22, Kingsley, Iowa; Oct. 20, to Maple Grove, Wis.; Nov. 20, Greene, Iowa; then spend the winter in the Wisconsin mission field. I find the MESSENGER full of comfort to one away from home.—C. P. Rowland, Aug. 6.

IOWA.

Ottumwa.—We are now holding our tent meetings with good attendance and attention. We have one request for baptism and others are near the kingdom.—C. E. Wolf, 316 S. More St., Aug. 6.

KANSAS.

Emporia.—I feel constrained to tell you that the GOSPEL MESSENGER is very highly appreciated by me. While sitting at the bedside of my sick wife, I while away many hours by reading to her the MESSENGER, thus cheering by the gloomy hours for her as well as myself. I repeat, the MESSENGER is a source of comfort to us in our sickness as well as in health. It seems to get better and better. The last, Aug. 4, is brimful of rich food for the soul.—Jas. A. Stouder, Aug. 10.

Grenola.—The members of the Grenola church met in quarterly council Aug. 4. Eld. Steven Thompson, of Fredonia, having charge of the meeting. Our love feast will be Oct. 6. Our former elder, Bro. G. W. Studebaker, was with us at council and preached an interesting sermon to us on Sunday following.—Chas. E. Schul, Aug. 11.

Notice.—To the members of Northwestern Kansas and Northern Colorado: The District Mission Board requests that all of the churches or isolated members who desire the labor of our District evangelist notify the secretary, and all calls will be filled as long as there are funds in the treasury; also that you send in your donations to the treasurer to help on the mission work. By referring to the minutes of last District Meeting you will see who are entitled to the services of the evangelist.—G. W. Bishop, Secretary District Mission Board, Rockwell City, Kans., Aug. 8.

Peabody.—We met in quarterly council August 4 with our elder, A. M. Dickey, presiding. We appointed our love feast for Oct. 6; also elected delegates for District Meeting. Brethren J. A. Thomas and H. Fisher were elected. We also made arrangements to repair our churchhouse sometime this fall. Visiting ministers present were A. M. Dickey, of McPherson, and Levi Andes, of Newton. They stayed over Sunday, preached for us Saturday evening, Sunday and Sunday evening. We are glad to see ministers come in and help us as we have a large territory to work, with only one minister. Our Sunday school is still moving along nicely with Sister Sadie Thomas superintendent and Sister Mary M. Wise assistant.—Isaac Wise, Aug. 6.

Pleasant Grove.—Aug. 4 we had a pleasant council meeting, our elder, I. L. Hoover, presiding. The time of our love feast was set for Nov. 10, a series of meetings to begin Oct. 28. Bro. J. S. Mohler, who is now located at this place, will do the preaching. The Lawrence members petitioned the church for an organization in the city of Lawrence and petition was granted.—B. S. Katherman, 1242 N. Y. St., Lawrence, Kans., Aug. 9.

Wichita.—We held our harvest meeting, Aug. 4. Bro. John Wise, from Conway Springs, was with us and preached at 11 A. M., also at 2 P. M. He gave us five sermons in all. His sermons are listened to with great eagerness and if practically applied will do much good. He also gave a good talk to the Sunday-school children.—Mrs. N. J. Brown, Aug. 6.

MARYLAND.

Longmeadow.—We held our harvest meeting Aug. 4. Elders Nicholas Martin and David Zook were present. Bro. Zook favored us by his help, using as a text, Deut. 8: 7, 8, 9, 10, which was very interesting. A collection was taken amounting to \$26, which was given to our elder, S. B. Shoop, to dispose of as he thought proper.—Gamma L. Krider, Hagerstown, Md., Aug. 11.

Meadow Branch.—Our harvest meeting was held Aug. 4, at the close of which a liberal collection was taken for the home mission work. With the aid of Eld. Edward E. Snader, of Piney Creek, and the home ministry, a pleasant and profitable children's day service was held on the day following. The singing was ably led by Bro. J. T. Royer, superintendent of the Westminster Sunday school, and the singers with spirit and understanding rendered it most soul cheering.—Wm. E. Roop, Westminster, Md., Aug. 6.

MICHIGAN.

Notice.—The District Meeting of Michigan will be held in the Saginaw church, Saturday, October 13, with Ministerial Meeting on day before. Notice as to railroad arrangements, etc., later.—J. W. Chambers, Brice, Mich., Aug. 5.

New Haven church held its annual harvest meeting yesterday. All our ministers present gave us good thoughts. We also received

words of encouragement from several of the brethren and sisters present. A collection of \$8.66 and a subscription of \$1.55 was taken for the India sufferers. Solicitors were appointed to canvass a considerable territory for more funds. Steps were taken towards the purchasing of a union meetinghouse to be used by Brethren of the North Star arm of the church. The New Haven church has two live and interesting Sunday schools, five regular preaching points, together with occasional services in the homes of those who call for them. Also in the territory of this church are settlements of members with resident ministers who are also doing work for the cause. We have a wonderful mission field here in the local churches of Michigan.—*J. W. Chambers, Brice, Mich., Aug. 5.*

Sugar Ridge.—The good work here is still progressing. This afternoon just before our prayer meeting we met at the river where four put on Christ in baptism,—three sisters and one brother,—all young but one. The youngest was ten years old. Though it was a very busy time quite a crowd gathered to witness the scene. Some others, we think, were deeply impressed.—*J. M. Lair, Aug. 8.*

MISSOURI.

Farrenburg.—The members of this church met in council July 21. All business passed off quietly. Bro. Kesler was with us and staid over Sunday. The church decided to have a Communion in the near future. We also reorganized our Sunday school by electing Bro. Wesley Musser superintendent and Bro. John Moss assistant. We also had a children's meeting on Sunday afternoon. Bro. Eby came to us on Monday and preached for us on the same night.—*Tatiana Cruce, July 30.*

Greenwood.—Bro. F. W. Dove, of Cabool, closed a two weeks' meeting here yesterday. One came out on the Lord's side and members seem to be determined to strive harder for the Master. Saturday was our quarterly council. The meeting decided to send two delegates to District Meeting. I. L. Harris and the writer were chosen. Maggie Harris was chosen solicitor. It was also decided to hold a love feast Sept. 1, commencing at 3 P. M.—*W. D. Harris, Aug. 5.*

Honey Creek church met in quarterly council Aug. 9. Brethren J. E. Shamberger and Joel Glick were elected delegates to District Meeting with Sister Frella Kunison alternate. It was decided to hold a love feast Sept. 29, with a series of meetings as near the same time as convenient.—*Minnie C. Hunt, Sheridan, Mo., Aug. 11.*

Mineral Creek.—Sunday, July 29, we had a missionary meeting. Several talks were made on the subject. Many good thoughts were presented. Much encouragement was given that we should give as the Lord had prospered us. After services a collection was taken for mission purposes as follows: for District, \$7.70; for world-wide, \$1.10.—*Lydia Lents, Leeton, Mo., Aug. 5.*

Notice.—The Sunday School, Ministerial and District Meetings of the Northern District of Missouri meets at Bethany church Sept. 5, 6 and 7. Trains will be met at Norborne or Braymer. Those wishing to attend from a distance should notify either of the following: E. Jones, Judd, Mo.; B. F. Clemens, Stet, Mo.; E. E. Brunk, Stet, Mo.—*Mattie Lam, Stet, Mo., Aug. 11.*

Nevada.—We met in regular council Aug. 4. Wm. Harvey, our elder, on account of his wife's ill health could not be with us. We had a pleasant meeting and arranged for a love feast and series of meetings, to be held at two different places. The feast will be Nov. 17, commencing at 10 A. M. We have an arrangement with Bro. G. H. Leaman, of Madison, Kans., to commence a series of meetings at the church at that time, to continue as long as the interest of the meeting demands and then to go to the west part of the county, where Bro. Leaman held the meetings last fall. Our Sunday school is still presided over by Bro. Isaac Wagoner and is making good progress.—*D. D. Wine, Box 32, Aug. 6.*

NORTH DAKOTA.

Cando.—The Brethren of the Salem church, North Dakota, expect to have their new meetinghouse completed by the first of September. Eld. D. C. Campbell, of Colfax, Ind., is expected to preach the dedication sermon.—*Isaac Wagoner, Aug. 8.*

Turtle Mountain.—We met in special council July 21 and decided about erecting a churchhouse. It was decided to erect the basement and put a roof on and use it until the church is able to go ahead and finish. Sister Cool was installed into the ministry. Bro. Thomas presided.—*Mary E. Hoffman, Perth, N. Dak., July 30.*

West Rocklake.—We rejoice to report six more souls who came out on the Lord's side Aug. 5 and requested baptism, which was immediately administered by Bro. A. B. Woodard in Snider Lake. They were quite young—three brethren and three sisters—and all attendants of the same Sunday school. This makes ten received by baptism since June 29, including two reported by Bro. Geo. E. Dear-dorf in MESSENGER No. 30, which said "Rocklake," but it should have been West Rocklake.—*E. N. Huffman, Cando, N. Dak., Aug. 7.*

NEBRASKA.

Highland church met in quarterly council Aug. 4 at Bro. Geo. Mishler's. Our elder not being present, Eld. Christian Lapp presided over the meeting. All business passed off very pleasantly. Sister Lizzie Mishler was chosen delegate to District Meeting.—*Maria Lapp, Moorfield, Nebr., Aug. 7.*

PENNSYLVANIA.

Aughwick.—Our harvest meeting and quarterly council were held as announced and were conducted by the home ministry. Quite a sum of money was raised for home mission work and India sufferers. The ministerial force of the Augwick church is not adequate to the labor to be done. Two of our oldest elders have moved out of the bounds of the church, but retain their membership with us and come back frequently to visit the church. Some have been called to the ministry who think they cannot serve without remuneration.—*John E. Garver, Shirlensburg, Pa., Aug. 7.*

Husband.—A few of the brethren and sisters of the Middle Creek congregation met on the seventh with our aged Sister Boyds. She is eighty years old and cannot attend any meeting any more, so she desired to have a love feast. Seven surrounded the Lord's table. Our sister expressed herself as enjoying the meeting very much. Bro. Silas Hoover officiated.—*M. A. Ferguson, Aug. 8.*

Mechanic Grove.—Sunday, July 22, we again had services at Shenks Ferry. Bro. H. E. Light preached. Bro. John J. John and family, of Daleville, Va., visited his father-in-law, Bro. Geo. Bucher. During his stay he preached four sermons for us, one at Elm, two at Mechanic Grove and one at Rifton. July 19 he left for North Manchester, Ind., where he expects to enter the college.—*Mary P. Philpity, Box 14, Little Britain, Pa., July 25.*

Springville.—We met in quarterly council Aug. 4. Decided to hold a harvest meeting Aug. 18 at Mohler's, at 1:30 P. M., and also two series of meetings this fall; one at Mohler, the other at Blainsport. We took up a collection for India sufferers; amount, \$31.43, and another of \$7.97 for some other church work. More is yet promised to both collections. Decided to hold a love feast Nov. 6 and 7 at Mohler's.—*Aaron R. Gibbel, Ephrata, Pa., Aug. 7.*

Upland.—Dear Editor of the best paper that comes to our home: Last Saturday morning, Aug. 4, my son T. T. and self boarded the train at Chester, Pa., to meet the members of the Green Tree congregation, where a harvest meeting was announced to give thanks to the good Lord for a bountiful harvest that is stored in large barns in eastern Pennsylvania. After services a collection was taken for the India sufferers which amounted to thirty-five dollars. The Green Tree congregation seems to be very earnest in the vineyard of the Lord. We do all we can to practice more plainness. The members in the above-named church are certainly very zealous in the cause of Christ. The first Brethren church of Philadelphia is certainly gaining along right lines. If the Lord will, Saturday, Aug. 11, I promised to visit the New Jersey churches.—*Tobias Myers, Aug. 9.*

Woodbury.—Our harvest meeting was conducted by Eld. M. C. Swigart, of McVeytown, Pa. Bro. Swigart preached three very instructive sermons and gave an interesting talk to the children, portraying to them the advancement of life. A collection was received for the benefit of the India sufferers, amounting to \$30.11.—*J. C. Stayer, Aug. 7.*

OHIO.

Covington church convened in regular quarterly council. One was received by letter and one letter was granted. A committee to raise our part of the means for the proposed churchhouse in Greenville, Ohio, was appointed. The usual business of the church was attended to. Bro. Jacob Coppock is to assist in our series of meetings in January.—*Geo. Mohler, Boyd, Ohio, Aug. 10.*

Rome.—A number of our Brethren met in a harvest meeting Aug. 4. Truly the Lord has blessed us during the past year; fourteen have put on Christ in baptism and two have been reclaimed. Two letters were granted and two have gone to their reward. One has been elected to the ministry and one advanced to the full ministry. Our social meeting is prospering.—*E. R. Cramer, Aluada, Ohio, Aug. 6.*

West Dayton.—Eld. I. Bennett Trout preached two soul-inspiring sermons for us Aug. 5 at 10:30 A. M. and 7:30 P. M., and J. B. Brumbaugh preached at 6:30 P. M.—*Elmer Wombold, 17 Farley St., Aug. 6.*

TEXAS.

Saginaw.—Our quarterly council was held Aug. 4, having been deferred about one month from the regular time on account of the absence of our elder, J. F. Neher, who has been spending some time visiting and preaching in other churches. About fifteen members were present. Everything passed off pleasantly and in order. Brethren Neher and Wine will represent this church as delegates to our coming District Meeting. Brethren, pray for this little band of earnest workers, that they may be able to overcome all prejudice and win many souls for Christ.—*Alice Vaniman, Aug. 6.*

TENNESSEE.

Knob Creek.—The members of this church met in quarterly council Aug. 4. Several ministers from adjoining congregations were with us and much business was disposed of in a very acceptable manner. Bro. Chas. A. Bowman was elected to the ministry. Brethren Peter Bowman and James Clark were elected to the deacon's office. Brethren James Clark and Alfred Pritchett were chosen to represent us in District Meeting. We decided to have our harvest meeting Aug. 11. Our love feast will be held Oct. 6, beginning at 2 P. M.—*Mary White, Aug. 7.*

VIRGINIA.

Covington.—We had a fine sermon preached by Bro. A. F. Pursley, from Mount Joy, Botetourt County. The meeting was held on Dry Run, one mile North of Covington, Va.—*J. W. Byer, July 30.*

Cook's Creek.—We met in council Aug. 3. All business was disposed of pleasantly. Our love feast will be at the Bridgewater church, Oct. 6, at 2 P. M. Bro. Yeremian has been with us, and gave us one missionary sermon and four of his interesting talks. Our Sunday schools are all doing good work.—*S. I. Bowman, Harrisonburg, Va., Aug. 6.*

Flat Rock.—To-day we held our thanksgiving or harvest meeting in the Cedar Grove church. A good number of brethren and sisters were present. Bro. J. T. Layman gave us a very interesting lesson from Malachi 3: 10. We also held a collection for the sufferers in India, which amounted to \$21.08. Our Sunday school, while not large in number, is deep in interest. To add to the interest of the class we appoint one each Sunday to give a brief history on the life of one of the writers of the New Testament. Our love feast will be held Sept. 30.—*W. N. Cox, Quickburg, Va., Aug. 4.*

Greenmount.—Our harvest meeting to-day was well attended. Eld. D. Hays, of Broadway, Va., was with us and gave us good instruction on thanksgiving; after which the India sufferers were remembered and a collection taken for them. In the afternoon we met in council. A great deal of business came before the meeting, all of which passed off pleasantly. Our Communion meeting will be Sept. 8, at 2 P. M.—*Jacob A. Garber, Aug. 4.*

Mt. Tanner.—Brethren D. C. Flory and Samuel Driver, of Augusta County, Virginia, came to us July 21 and preached on Saturday night, and on Sunday, the 22nd, dedicated our new church at Mt. Tanner. Bro. D. C. Flory preached the dedicatory sermon to a crowded house, and then went on with a series of meetings. He preached seventeen sermons in all. Six were made willing to put on Christ in bap-

tism and three others made application. The cause of Christ was greatly built up in this community. The Brethren were much encouraged. At the close of the meetings we had an enjoyable love feast together Aug. 4. Bro. Samuel Driver and the writer officiated at the love feast. Seventeen communed. The house was filled with attentive listeners. Bro. D. C. Flory preached with great power and earnestness. We met in council Friday, Aug. 3; considerable business came before the church. We organized a Sunday school. The writer was appointed superintendent.—*U. S. Campbell, Aylmer, Va., Aug. 5.*

Nokesville.—The church met in quarterly council Aug. 4. Three certificates were granted. The church decided to make some improvements on the church property. Our harvest meeting will be next Saturday.—*G. W. Beahm, Aug. 8.*

Sangerville.—Our thanksgiving meeting was held Aug. 4. Elder J. E. Rolston was present and gave us an excellent sermon. On the evenings of Aug. 6 and 7 Bro. O. H. Yeremian was with us and gave us a very impressive talk on missionary work, followed by a talk on the Armenian massacre. An opportunity was given to contribute to the mission fund, which resulted in about \$17. We are glad to report the Spirit is at work in our midst. Four little lambs have recently united with the church by baptism.—*Jennie Cool, Aug. 8.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

The Annual Meeting at North Manchester, Ind.

OUR only object in writing this short article is to give to the readers of the GOSPEL MESSENGER and others some information which many who attended our late Conference were not in possession of at the time they were with us. We refer now to the peculiar relation that the Manchester church sustained to the meeting.

Many, perhaps, are not aware of the fact that the Manchester church entered into an agreement with the committee of location, which District Meeting also made the committee of arrangements. In this agreement the Manchester church pledged herself to furnish, complete on the grounds, all buildings with all their equipments, including electric lights, water and every convenience placed on grounds previous to the opening of the meeting. To perform the labor and meet the expense in providing the above was no small undertaking for the local congregation at North Manchester.

To help us in this our lodging committee made a canvass of the town and succeeded in getting the people not only to open their houses to the multitude, but an agreement to turn back to the lodging committee a per cent of the price of lodging, that the loss accruing from the sale of the various materials after the meeting was over might be partially met. Many lodgers, ignorant of the obligations of the Manchester church to the committee of arrangements, insisted upon those with whom they stayed turning back no part of their pay for lodging to our committee, which thing materially interfered with the church's plans and arrangements. We are glad to state, however, that, amid the many unfavorable conditions which confronted us, we have been able to meet all obligations as made to the committee of arrangements.

The report of our committees, as given at our late council meeting, showed all bills paid with a surplus of \$176.10 in cash and unsold materials to the amount of forty or fifty dollars, all of which our committees turned over to the church. The church, in appreciation of the committee's work and the commendable manner in which it was executed, in turn voted to distribute the surplus cash to the various committees appointed, as a partial recompense for services rendered.

While Annual Meeting brings much labor and sacrifice to those upon whom rest its burdens and responsibilities, yet an appreciation of our efforts upon the part of those whose comfort and convenience we sought amply repays us for all our toil.

Respectfully submitted,
A. L. WRIGHT.

Ministerial Meeting of Western Pennsylvania.

THIS meeting will be held in Jacob's Creek church, near Mount Pleasant, Oct. 9, 1900. Communion services Monday evening, Oct. 8.

PROGRAM.

Tuesday Morning, Oct. 9, 9 A. M.

Devotional Services, E. K. Hochstetler, Organization.
Address of Welcome, A. D. Christner.
Response, Alpheus Debolt.

TOPIC 1.—"The Power and Influence of Older Ministers and How Best Develop Young Ministers."—P. J. Blough, W. A. Gaunt, J. H. Beer.

TOPIC 2.—"Should an Educated Ministry be Encouraged?"—Hiram Lehman, D. H. Walker, J. J. Shaffer.

TOPIC 3.—"The Minister and his Work."—S. U. Shober, Eld. Josiah Berkley, Jasper Barnt-house.

TOPIC 4.—"Factors that Lead to a Prosperous Church."—J. F. Dietz, R. A. Nedrow, Isaiah C. Johnson.

TOPIC 5.—"Faults of the Ministry and How to Remedy Them."—Eld. Geo. Hanawalt, J. B. Miller.

TOPIC 6.—"How Best Secure the Co-operation of the Laity in Bringing into the Church the Fallen from the Highways and Hedges?"—Joseph Holsopple, Chas. O. Beery, John N. Davis.

TOPIC 7.—"What is the True Mission of Song Service?"—P. U. Miller, S. S. Blough, U. D. Brounger.

Evening Services, 8 P. M.

Missionary Sermon, Smith Myers.
Committee, { W. G. SCHROCK,
 { SILAS H. HOOVER,
 { JOHN J. DARR.

Sunday-School Meeting of Southern Indiana.

This meeting will be held in the Mississinewa congregation, Sept. 6.

PROGRAM.

- 9:00—Singing and Devotional exercises.
- 9:30—Address of Welcome.—J. W. Rarick.
- 9:45—Roll call and report of delegates.
- 10:15—Qualification and Duties of Sunday-school Superintendents.—Geo. L. Studebaker.
- 10:45—Sunday-school Forces.—Lina Stoner.
- 11:15—Primary Teacher and her Class.—Lizzie Minnick.
- 12:00—Adjournment.
- 1:30—Children's Meeting; subject, "The Heart."—E. M. Cobb.
- 2:00—Relation of the Ministry to the Sunday School.—A. C. Snowbarger.
- 2:45—Irregular Attendance at Sunday School and How to Overcome it.—D. F. Hoover.
- 3:30—Opportunities for Sunday-school Work.—Rachel Rarick.
- 4:00—Adjournment.

Evening.

7:30—Young People's Meeting, subject, "Model Young Man."—H. H. Keim.
Wednesday evening, Sept. 5, an address by L. W. Teeter, subject, "The Origin of Sunday School, by Whom, When and Where Instituted, its Progress and Development in the Brethren Church."

Committee, { E. M. COBB, Foreman,
 { A. C. YOUNG, Secretary,
 { ZERIAH C. HILL.

Northwest Baltimore Mission Notes.

In answer to prayer the Home Mission Fund Committee received \$7.50 during July for the Baltimore City church, lot and house. We praise God for his continued love upon us.

July was a remarkable month in the history of our mission. Though unusually warm weather prevailed, every department of the work continued with most excellent interest.

Bro. J. W. Wayland, a teacher in Bridgewater college, spending part of his vacation at Ellicott City, Md., preached for us each Sunday last month, delivering in all eight sermons, in addition to some special work in Bible class and teachers' meetings, which was highly appreciated.

Sunday evening, July 8, Eld. Silas Hoover, of Pennsylvania, unexpectedly preached to our little flock, helping us on in the kingdom.

Saturday and Sunday evenings, July 21 and

22, Bro. O. H. Yeremian acquainted us more fully with "Life in Asia Minor" and the "Armenian Massacres."

Two missionary collections were taken, one for India Famine (\$6.42) and one for Asia Minor (\$5.44).

Our working force is reduced by a number being out of the city, and this unusual feast of good sermons from visiting ministers proved quite helpful at a time when it could be most appreciated.

A box of good clothing was sent to the writer for the mission work. We thank God for the gift of the charitable donors. Good clothing can always be used to advantage in city missions. The Lord does not want old, defaced and worthless coins cast into his treasury; neither can he use old, worn-out and cast-off clothes. Let us give the best of our money, the best of our time, the best of our talent and the best of our lives to the Lord and his service; and the best that the Lord can give shall be our reward, viz., a home in heaven. Some of us can rejoice in hard labor for a home on earth; but remember the home in heaven is worth more than all the world. All clothing should be sent to Sister Dove L. Sauble, 1802 Harlem Ave., Baltimore, Md., as she is our missionary and is home from school and at her usual post of duty. She needs your prayers.

We accept it as God's will that we continue worshipping him in our little crowded hall awhile longer. Recently we had unusually bright hopes of securing a lot on which to erect the much-needed house of worship, but again our efforts failed. We must look elsewhere. There are a number of very suitable lots, but we have not the means to purchase them, so we continue, hoping the Lord will be pleased in the near future to send us money, and direct us in a most successful effort of buying a lot, and building a house to his name. However, God's will be done.

Send donations to following address:

J. S. GREISER.
1607 Edmondson Ave., Baltimore, Md.,
Aug. 4.

From Currant Creek, Colo.

We have recently felt some very refreshing drops of the Water of Life falling upon our thirsty, drouth-stricken souls from the clouds that for a little while overshadowed us. We have sometimes grown weary, faint, despondent, and wondered if the light were ever going to pierce the darkness round about. But when we needed the heavenly message of peace, God sent one of his angels, with sweet store of refreshing thought. This messenger did not first write to know if we would care to have him come; he just came. And we could not help feeling the dear Savior's presence in his ambassador.

Two weeks ago just two heavy-hearted souls kneeled down in the little Sunday-school tent to ask and receive the Lord's blessing. But where two or three are gathered together in his name the lovely one is sure to be. The next week our audience was larger than ever before, while we listened to one of our dear young brethren from McPherson college. A lady from Missouri said it did her much good to see that earnest consecrated young man standing there, a servant of the Lord, trying to lead precious souls to Christ, instead of being a thoughtless, giddy, frivolous devotee of worldliness and fashion, as so many young people of to-day are. But her soul was not the only one made glad, encouraged, strengthened, blessed. She told me to tell him. So I did. May the dear Holy Spirit reign with power upon the head of every consecrated Christian soul, a beautiful crown of heavenly light, drawing many to God in Christ.

NANCY D. UNDERHILL.
Canon City, Colo., Aug. 5.

Western Cleanings.

JUNE 13 wife and I attended the council meeting at Rocky Ford. Although considerable business (and some of it very trying) came before the meeting, all of it was adjusted in a satisfactory manner. Six letters of membership were read and three were called for. Two days later eight dear young souls were baptized into the church militant. The next evening we enjoyed our first Communion with the Father's children in Colorado. It was a feast indeed, and a foretaste of that blessed land of rest. The order was excellent.

July 14 and 15 I held three meetings at Colorado Springs, and on the following morning baptized one dear young sister in one of those lakes so characteristic of this part of Colorado. The meetings were held in the residence of Bro. Jacob Michael, No. 518 West San Rafael Ave. Although they have no church organization at this place, they have a prosperous Sunday school and seem to be very zealous of the cause of our blessed Master. As the "Springs" belong to the Northwestern District of Kansas and Northern Colorado, I recommend that the Mission Board of that District look after the work at this place. I will do what I can for a few months.

Colorado Springs is located forty miles north of Pueblo and a charming little city, containing about thirty thousand souls. It is beautiful for location and the joy and pride of Colorado; nestled in between the hills and mountains and supplied with water from Pike's Peak, a distance of some eighteen miles, yet it seems much nearer. In fact it looks as if it was only a few miles away. Many things in life are not what they seem and one of the first things to learn in Colorado is not to even guess how far a mountain or any visible object is away. One man said he would take a little walk to the foot-hills, while they were getting breakfast ready. On being asked how far he supposed it was he innocently replied, "About half a mile." When assured that it was eighteen times that distance he deferred the little walk till a more convenient season.

This city is the very gateway of the wonderland of Colorado and hosts of ambitious tourists come here to view the "Balance Rock," "The Garden of the Gods," and to climb or ride to the top of Pike's Peak, to breathe the pure mountain air and to quench their thirst with this ice-cold ale that the God of nature brews high up in the regions of perpetual snow. We are well pleased with this delightful climate.

GRANVILLE NEVINGER.

Was the Call of Matthias to the Apostleship Authorized and Approved by God?—Acts 1: 15-26.

HAVING thought much on the above question of late, I have come to the conclusion that the call of Matthias to the apostleship by the disciples to fill the vacancy caused by the fall of Judas is unauthorized in the Scriptures.

Christ selected twelve men as envoys, representatives of his kingdom, who were with him and taught personally by him during his earthly ministry. To them he committed the plan of salvation, and qualified them by the inspiration of the Holy Spirit to reproduce and commit to the children of men in written form the New Testament Scriptures. After Judas fell, Christ filled the vacancy by the selection or call of Saul of Tarsus, who after his call was known as Paul, the eminent apostle. Paul was not commissioned by man: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1: 12.

While Judas was numbered with the twelve, he never received the Holy Spirit or took any part in the important work of establishing the kingdom of Christ, further than betraying Christ into the hands of his enemies. Paul filled his mission as an apostle loyally, and was one among the most efficient workers in vindicating the Truth and establishing the kingdom of Christ among men. Reasons for above conclusions:

1. The apostles had not yet received the Holy Spirit. They having received the last and great commission to carry the Gospel into all the world, were commanded by Christ to tarry in the city of Jerusalem until they were endued with power from on high. Luke 24: 49. The Holy Spirit did not make his advent into the world till ten days after Christ's ascension into heaven, and it was during these ten days' waiting for the Holy Spirit that Matthias was chosen to the apostleship; hence the call or selection of Matthias was made without the guidance or influence of the Holy Spirit.

2. The apostles were chosen by Christ direct, and commissioned by him as representatives of his kingdom, and the authority to choose apostles was never committed to man.

3. The disciples limited the choice to two men, and these two were set apart by human agency alone,—no spirit to direct in the choice, —and by confining the vote to the two, other men eminently qualified for the office were debarred. Among those thus debarred was Luke, the author of "The Acts of the Apostles," who was evidently qualified for the office.

4. There are only twelve apostles spoken of in the Bible, either before or after the fall of Judas. If Matthias was recognized as an apostle, then there were evidently thirteen after Paul's call to the apostleship. The new Jerusalem has twelve foundations, and in them the names of the twelve apostles of the Lamb, Rev. 21: 14. The twelve apostles of the Lamb are those chosen by him.

5. Christ filled the vacancy in the apostleship in the selection of Paul, commissioning him as he had done the others during his stay on earth.

6. There is nothing on record in the Scriptures of a succession in the apostleship. The office ceased with the twelve. We have bishops, elders, ministers, evangelists, deacons, etc., as officials in the church, and these are authorized in the New Testament. For qualifications of church officers see 1 Tim. 3: 1-13; Titus 1: 5-9; 1 Peter 5: 2, 3; 2 Tim. 2: 2.

I present the above not for controversy, but in the spirit of investigation, and desire very much that some brother enlighten me if my position is unscriptural or wrong.

CHAS. M. YEAROUT.

Warrensburg, Mo.

A Few Brief Items of History.

FOR a season I have been located at Dayton, Ohio, in what is called the Miami Valley, Southern Ohio. This is one of the strongholds of the church numerically, and from what we see and learn in power and strength spiritually it is a goodly country for Zion's might in evangelizing the world. About one hundred years ago my grandfather, John Flory, made several trips across the Alleghany Mountains from the Valley of Virginia and preached here, near or possibly on the grounds where now stands this beautiful city. Meetings then were held in the Brethren's houses and in "God's ancient sanctuaries," the groves.

The groves have gone and in their stead are broad acres of fertile farms. Churchhouses of the Brethren are numerous. All over the valley our Sunday schools make a merry noise unto the Lord, and the Word of God—the Word our forefathers so loved—is preached. Maybe the chime and ring of the minister's voice is somewhat more cultivated and his thoughts somewhat modified in some ways, yet it is presumed the Holy Spirit's work is "just the same to-day." People are converted and become soldiers of the cross that they may enter the same heaven our forefathers talked so much about.

Nearly forty years ago, when I took refuge from the south that my life might be saved from the terrors and persecutions of war, I tarried a little while in this valley, and as a boy preacher, as some then called me, I tried to bear testimony to the Truth. Over thirty years' ago I also visited this section. On that occasion I remember preaching in what was called the Geo. Holler district. Yesterday I preached at the same place. The old house is gone and many of these valiant workers in the church have been called home. A new generation of workers is on the stage of action, and it makes one "thank God and take courage," to see so many young in years in the army battling for God and the church. Our old and esteemed Bro. Holler is yet on the stage of action. While in word he may not preach much, yet he is a preacher all the same and the church, from what we see, does not for a moment wish to "call him down" or put him out of a position of honor and respect. This is right and as it should be.

At night I filled the appointment at the West Dayton church. On several occasions I attended and preached at the East Dayton church. I also have attended most of the congregations within easy reach of the city. The facilities are such now that one can take a street car in the morning, go out from ten to thirty miles in the country, have preaching and return in the evening. In that way we have spent the Lord's days while here. The history of the progress of the church in the Miami Valley for the past century would be interesting. It is all down in God's book. "What shall the harvest be?" J. S. FLORY.

Dayton, Ohio, July 30.

PAUL's antidote for envy is, "In honor preferring one another;" Christ's is, "A new commandment I give unto you, that ye love one another; as I have loved you, so love ye one another." Where love is, there evil has fled, just as miasmas flee the glowing sun.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

KIMMEL—FRY.—At the home of the bride, near Falls City, Nebr., Aug. 1, 1900, at 8 P. M., C. R. P. Kimmel and Miss Lila L. Fry.
ORMAN H. LUTZ.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ABBOTT.—In the Pine Creek church, Ill., July 30, 1900, Floyd L. Abbott, infant son of Frank and — Abbott, aged 5 months and 5 days. Funeral services and interment at West Branch, by Bro. M. S. Newcomer, assisted by the writer.
D. A. ROWLAND.

ALLBRIGHT.—Near Decatur, Ill., July 28, 1900, Emma, daughter of Brother and Sister Chris Allbright, aged 12 years, 11 months and 22 days. Emma was a bright little girl. She desired Bro. M. J. McClure to preach her funeral. Services by Bro. M. J. McClure.
MATTIE E. BLICKENSTAFF.

BLACK.—Near Kinross, Iowa, July 31, 1900, Bro. Wm. H. Black, aged 81 years, 9 months and 30 days. Bro. Black was born in Rockingham County, Va., Oct. 1, 1818, married Eliza Byerly, Nov. 29, 1844. One son and four daughters were born to them, all of whom, with the companion, preceded him. Bro. Black moved to the English River church in 1856. One year later he was called to the deacon's office, in which he served faithfully till health failed him. The last four and one-half years he was unable to walk, and later on could not move a limb. He endured all with Christian fortitude. Text, Heb. 4: 9.

S. F. BROWER.

BURNETT.—At Lagrange, Oregon, Edward P., son of W. F. and Susan Burnett, aged 10 years, 7 months and one day. He came to his death in attempting to board the switch train while in motion. He missed his footing and rolled under the car. It almost severed his right leg and right arm close to his body and bruised him badly in many other places. He only lived about four hours. He leaves a father, mother, five brothers and three sisters.
W. F. BURNETT.

BURNETT.—At her home in Lagrange, Oregon, Ida A. Burnett, daughter of W. F. and Susan Burnett. She passed away after many years' suffering with Bright's disease, heart and stomach trouble. She leaves a father, mother, five brothers and three sisters.
W. F. BURNETT.

CARPENTER.—At Mt. Summit, Ind., July 17, 1900, Sister Sarah Anne Carpenter, aged 86 years, 11 months and 21 days. She was twice married, first to Ambrose Mathus, in 1835, and later to Thomas Carpenter. She was the mother of twelve children, five of whom survive her. Services at the house of her daughter at Mt. Summit, by Eld. D. F. Hoover. Interment at South Mount cemetery at New Castle.
FLORIDA J. E. GREEN.

CRIFE.—In Mulberry, Ind., July 28, 1900, Ruth Pauline, daughter of Benjamin F. and Alice Crife, aged 1 year, 11 months and 28 days. Services at Pleasant View by Mr. Reichard of the Lutheran church, from Matt. 18: 14.
JOHN E. METZGER.

CUSTER.—Near Otto, Kansas, June 27, 1900, Bro. J. G. Custer, aged 57 years and 23 days. He was born in Lafayette County, Pa., June 4, 1843. He moved with his parents to Ohio. He and Bro. C. G. Garman were baptized by Bro. Quinter. He then moved to Iowa, where he was united in marriage to Sophia Miller, April 11, 1872. They then moved to Kansas. Of eight children born to them all survive but one. He was always a kind husband and faithful to the church of his choice. Services from Rev. 14: 13.
W. B. SELL.

CRANSTON.—At Deep River, Iowa, Aug. 4, 1900, Lee Roy Cranston, aged 13 years, 3 months and 22 days. His death was caused by the kick of a colt. Services by the writer from Luke 2: 51-56.
G. W. HORWOOD.

DUVALL.—In the Bush Creek congregation, near New London, Md., July 11, 1900, after a lingering illness, of progressive paralysis, Bro. Chas. T. Duvall, aged 75 years, 11 months and 10 days. He was a consistent

member, and an active and faithful deacon for about thirty years. He leaves a wife, daughter and four sons. Services by brethren E. Bruner and S. H. Utz. Interment in the cemetery adjoining.
MAGGIE E. ECKER.

FLORY.—In the North Poplar Ridge congregation, Ohio, July 14, 1900, Lonnie W., son of Bro. Frank and Sister Clara Flory, aged 7 years, 8 months and 22 days. Services by Bro. G. W. Sellers.
SARAH M. HORNISH.

GIBSON.—At Des Moines, Iowa, July 9, 1900, at the home of his daughter, Sister S. B. Miller, James W. Gibson, aged 53 years and 6 months. Services by Bro. H. R. Taylor. Bro. Gibson was in Des Moines but two weeks, where he sought relief for his long suffering which terminated in spinal meningitis. His body was conveyed home, and July 11 services were held in the Pleasant Hill church, conducted by Eld. J. H. Brubaker, assisted by I. J. Hershberger, from John 14: 1-3. He leaves parents, six brothers, five sisters, six children and a loving wife. He was anointed and died in hope of life eternal.
MARY A. BRUBAKER.

HOTTINGER.—At Anderson, Ind., July 19, 1900, Amanda Catherine Hottinger, daughter of David and Nellie Hottinger, aged 3 months and 13 days. Services at the United Brethren church, at Honey Creek, by Eld. D. F. Hoover. Interment at the Miller cemetery.
F. J. E. GREEN.

KURTZ.—In the Elkhart Valley church, Ind., July 3, 1900, Mary P. Kurtz, aged 71 years, 2 months and 29 days. She was found dead in her bed by her husband. She was the mother of four sons and five daughters. Two daughters died in their infancy. She leaves a husband, four sons and three daughters. Sister Kurtz was a Christian of sterling worth. Death seems to have come to her peacefully and without a struggle. Services at West Goschen church by the writer, assisted by Eld. J. H. Miller.
A. H. PUTERBAUGH.

LECKRONE.—In the Eel River congregation, Ind., Aug. 3, 1900, of typhoid fever, Sister Sophia, wife of Bro. S. A. Leckrone, aged 25 years, 8 months and 6 days. She was a native of Dzwamen, Switzerland, and with her father's family emigrated to this country in the fall of 1886, and settled at Silver Lake on their arrival. They have lived there ever since. In May, 1895, she was joined in marriage to S. A. Leckrone. To them was born one child, who with its father, still survives her. Services at the Brick church by Eld. Daniel Wyszor, from 2 Tim. 4: 6, 7.
C. C. ARNOLD.

MYERS.—At New Castle, Ind., June 10, 1900, Solomon F. Myers, aged 52 years and 15 days. He was born in Dublin, Ind., May 25, 1848. He died quite suddenly, of heart failure. He leaves a wife and five children, two having gone before. Services by Eld. D. F. Hoover in the Christian church at Cadiz, where he formerly resided.
FLORIDA J. E. GREEN.

MERIHUGH.—In the North Poplar Ridge congregation, Defiance County, Ohio, July 3, 1900, Sister Julia A. Merihugh, aged 59 years and 1 day. She leaves a husband, five sons and six daughters. Services by Bro. John Flory.
SARAH M. HORNISH.

NEWCOMER.—In the George's Creek congregation, Pa., July 22, 1900, Sister Abigail Newcomer, nee Lawrence, aged 76 years. For nearly half a century she was a faithful member of the Brethren church. She was married to Bro. David Newcomer. To their union were born nine children, seven of whom survive. Services by Eld. J. C. Johnson in the Lutheran church near Masontown. Interment in the cemetery.
MARY S. JOHNSON.

ROYER.—Near Elmwood, Cass Co., Nebr., Bro. Reuben Royer, aged 73 years and 24 days. Bro. Royer was born in Lancaster county, Pa. He came to Nebraska with his family from Stephenson County, Ill., about twenty-six years ago. His health was as usual. He retired to his room on the evening of Aug. 1. He was found dead in bed the next morning. He lived a very consistent Christian life. Five daughters and two sons are bereft of a kind father. Services by the writer. Text, John 2: 25, 26.
JESSE Y. HECKLER.

ROYER.—At East Greenville, Ohio, June 23, 1900, Sister Mary Royer, wife of Ephraim Royer, aged 73 years, 9 months and 5 days. She was the mother of eleven children. She

was a member of the Brethren church and lived faithful for many years.

JOSEPH SNYDER.

STARR.—Near Perth, N. Dak., Guy Leonard Starr, son of Mr. and Mrs. Wm. Starr, aged 1 year, 3 months and 3 days. Services by Bro. Noah Ritzins from Matthew 9: 14.
MARY E. HOFFMAN.

STOUFFER.—At the home of Bro. Daniel Shock, near York, N. Dak., July 28, 1900, of typhoid fever, Charley Chester Stouffer, son of Eli and Carolina Stouffer, aged 14 years, 11 months and 9 days. Services by Bro. J. E. Smith, assisted by the writer, from Rev. 20: 12. Interment in Pleasant Valley church cemetery.
JOHN MCCLANE.

VECK.—At 1606 E. Lion Street, Des Moines, Iowa, Aug. 3, 1900, Ada Bell, daughter of Brother John and Sister Esther Veck, aged 23 years, 9 months and 3 days. She was a cripple all her life, never able to walk a step and suffered much the last years of her life. Everything was done for her that loving hearts and kind hands could do. Her father preceded her to the spirit world nine years ago. The mother and five sisters survive her. Funeral services conducted by the writer at the Brethren's mission on Sunday, at 11 A. M., after which she was laid beside her father in the Woodland cemetery of this city.
H. R. TAYLOR.

WIMER.—Near Harman, W. Va., July 23, 1900, Mrs. Salome Wimer, aged 37 years and 4 months. She was a daughter of Bro. Christian Cooper. She leaves a husband and seven children.
C. A. HARMAN.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M., 7 P. M.; S. S., 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.
MUNCIE, IND.—Cor. Jackson and Council St. Services, 10 A. M., 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 10th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.
CHICAGO, ILL.—183 Hastings St. Services, 11 A. M., 7:30 P. M.; S. S., 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M., Sunday, Locust Point, 8 P. M., Monday. Ad., 12 W. Camden St. DECATUR, ILL.—Gephart Hall, 1103, 1105 N. Water St., 10 A. M.; Young People's Meeting, 11 A. M., 7:30 P. M.

CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M., 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.

MINGTON, OHIO.—College St. and 4th Ave. (West Side), S. S., 10 A. M.; Prayer service, 5:30 P. M.; Preaching, 10:45 A. M., 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Fremont and Calvert Sts. Services, Sunday, 9:10 A. M., 8 P. M.; Bible Class, Wednesday, 8 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S., 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Cable, off at Irving.

DES MOINES, IOWA.—1606 E. Lion St. S. S., 10 A. M.; Preaching, 11 A. M., 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon, S. S., 9 A. M.; Preaching, 10 A. M., 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel and Herline Aves. S. S., 10 A. M.; Preaching, 11 A. M., 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue, S. E. Preaching, 11 A. M., 8 P. M.; S. S., 10 A. M.; Young People's Meeting, 7 P. M.

ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M., at Old Schoolhouse on Madison St., 1/4 blocks west of car line in Walker's Addition.

ST. WAXIE, IND.—Corner Gay St. and Craton Ave. S. S., 9:30 A. M.; Preaching, 10:45 A. M., 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

KEADING, PA.—Church St. near Greenwich. Services, 10 A. M., 7:15 P. M.; S. S., 9:15 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—1393 3d Ave. S. S., 10 A. M.; Preaching, 11 A. M., 7:30 P. M.; Bible study, Tuesday, Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; Preaching, 10:30 A. M., 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 9th St., S. S., 10 A. M.; Preaching, 11 A. M., 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—26 S. Hancock St., East Los Angeles. Services, 11 A. M., 7:30 P. M.; S. S., 10 A. M.

MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; Preaching, 7 P. M.; Prayer Meeting, Wednesday Evening.

YORK, PA.—East York Mission, East Market Street, Services each Sunday.

GERMANTOWN, PHILADELPHIA, PA.—6613 Germantown Ave. Prayer meeting, Thursday, 8 P. M.; S. S., 9:30 A. M.; Preaching, 10:30 A. M., 7:45 P. M.

THE GISH FUND BOOKS.

SPECIAL TO MINISTERS.

THE FUND.

§ 1. *Name.*—The name of this fund shall be the Gish Publishing Fund.

§ 2. *Fund.*—This fund shall consist of the estate of James R. and Barbara Gish, estimated value, \$20,000; with any other funds that may hereafter be added to it.

§ 3. *Purpose.*—The purpose of this fund shall be to supply the ministers of the German Baptist Brethren Church with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

§ 4. *Superintendence.*—The General Missionary and Tract Committee shall appoint a committee of three, as arranged in form of office that the time of one member expires each year, whose duty it shall be:

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the Publication Department for publication and distribution of publications selected.

§ 5. *Surplus.*—Any surplus on hand at the end of the fiscal year of the General Missionary and Tract Committee shall, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries; but should it not be needed in said fund, then it shall be given to the World-wide Mission Fund.

§ 6. *Terms.*—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

§ 7. *Report.*—The General Missionary and Tract Committee shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

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Divinity of Christ, or the Truth Maintained.—By B. F. Moomaw. Price, 25 cents. Free to ministers'.

Pocket Reference Testament, with the reference following each verse. No. 16, French Seal, divinity circuit, paper binding, round corners, red under gold edges. Price, 50 cents. To anyone who is not able to pay 50 cents, free on receipt of postage, 4 cents.

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A Square Talk About the Inspiration of the Bible.—By H. L. Hastings. For the ordinary reader this is probably one of the best books in the English language on the inspiration of the Scripture. Bound in cloth, 96 pages. Price, 50 cents. Free to ministers' on receipt of postage, 5 cents.

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CORRESPONDENCE.

From St. Francis Church, Ark.

THURSDAY, Aug. 2, Elder J. H. Neher and the writer were called to the bedside of Sister Eva Price, an isolated sister living twenty-five miles from the home church, for the purpose of attending the sacred rite of anointing, which was performed immediately after our arrival.

When we arrived we found her very low with a scorching fever. She could scarcely talk above a whisper, but immediately after the anointing she began to improve and the fever left her the same hour. All medicine was laid aside, as it seemed her faith was sufficient to make her whole. Matt. 9: 23. We left her sitting in a rocking chair, able to eat some nourishments Friday afternoon.

D. L. BURNS.

Palestine, Ark., Aug. 4.

Notice to the Brethren of the Second District of Virginia.

THE Ministerial Meeting of the Second District of Virginia will be held in the Greenmount church, Rockingham Co., Aug. 23 and 24. Those coming from north and east by way of Southern R. R. will stop off at Linville, where they will be met Aug. 22, at 2 P. M. and 9 P. M. by corresponding with J. W. Myers, Edom, Va., a few days before.

Those coming from south and west by way of B. & O. or C. & W. railways will stop off at Harrisonburg on the afternoon of Aug. 22 or on the morning of Aug. 23 by informing D. W. Wampler, Harrisonburg, Va., a few days before. By order of the church.

JACOB A. GARDNER, Clerk.

Greenmount, Va., Aug. 4.

Home Once More.

AGAIN do I have the pleasure of being with dear father and mother and loved ones in my quiet little home. The many friends who have shown interest and sympathy and have given of their means to support the Lord's work in India have my sincerest thanks; also those who have ministered unto my bodily necessities. One hundred meetings have been held. Smallest collection, two dollars and eighty-seven cents; largest, seventy-five dollars. May the Holy Spirit's power attend all done in Jesus' name, and the Father be honored and glorified.

BERTHA I. RYAN.

Aloa, Nebr., Aug. 7.

From the Linville Creek Church, Virginia.

OUR thanksgiving services at the Fairview house, July 21, and the Creek house, July 28, were fairly well attended. These meetings are being more generally attended, which is as it should be. Short talks were given by different brethren present. Bro. Yerman was with us and gave several talks during his stay with us.

According to previous announcement a thanksgiving offering was given to the India sufferers. A council meeting was held at the Creek house in the afternoon. We decided to have Communion meeting Oct. 6, at 2 P. M.; also expect to have several series of meetings this coming fall.

MICHAEL ZIGLER.

Broadway, Va., Aug. 2.

A Solemn Scene.

LAST evening wife and I were called, by phone, to the eastern part of this city, to the home of our aged Sister Shively—widow of Elder Joel Shively. This sister has been an invalid for years. One week ago her daughter Katie took suddenly ill. Realizing her unprepared condition to exchange worlds and the great uncertainty of life, she requested to be received into church fellowship; arrangements were made for her baptism, which was effected about half past seven o'clock in the evening. A large tank was placed in the house, water being turned into it. The applicant at the hands of Eld. W. H. Kreighbaum was immersed in the presence of the attending physician and a number of interested witnesses. The invalid mother was an anxious observer of the solemn rite. Both seemed much relieved of their former anxiety. The sister at this writing is doing well. She and her aged

mother, who has been helpless for about sixteen years, seem to have mutual joy in the new relation.

This is the second person baptized by Brother Kreighbaum within the last two years, borne from the sick chamber to the pool. In one of the cases some of the members of the family were very fearful of the fatal results, but in both cases the persons baptized began to improve. How sad it is to see so many neglecting their salvation, taking risks they would not assume in any other work of life, besides losing the grand opportunity of doing good in leading others to the higher life.

S. F. SANGER.

549 N. Cushing St., South Bend, Ind., Aug. 10.

From Ft. Wayne, Ind.

WE have before us the monthly report of Sister Clara Stauffer, who is jointly employed for the Fort Wayne Mission by the Mission Boards of Northern and Middle Indiana. From this report we glean: Number of visits and calls, 80; tracts distributed, 45; one hundred more were given to a man who desired to make use of them. Some MESSENGERS were also distributed. The writer then goes on to say:

THE MESSENGERS I use are mine besides several doctrinal MESSENGERS that the church here paid for. The General Mission Board sends my tracts.

I still find new Sunday-school scholars; yesterday I found three. Our Aid Society is doing quite well. We have about ten dollars on hand, besides some assistance rendered. The members are very glad for the new church that is coming. We are canvassing for money and have now at least four hundred dollars in view and expect to push our canvass more. Received a five dollar subscription Monday and five dollars Thursday. People are willing to help us; many are as anxious as we are.

A gentleman came to church Sunday night and offered to help us. I am told that he subscribed twenty-five dollars. He told me that his wife was a Dunker once. I told him that she ought to be one now. "Wait till you get that house," he said. We expect to have a special prayer meeting next Thursday night to ask God to help us in our efforts.

An old gentleman nearly eighty-two years of age was received into the church by baptism last Friday.

CLARA E. STAUFFER.

133 Buchanan St., Ft. Wayne, Ind.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

- Sept. 7, District of Northern Missouri, in the Pleasant View church. Ministerial Meeting day before.
- Sept. 20, 8:30 A. M., District of Middle Iowa, in the Harlan church.
- Sept. 21, 9 A. M., District of Oregon, Washington and Idaho, in Damascus meetinghouse, Portland Oregon.
- Oct. 2, 8 A. M., District of Northeastern Kansas, in the Vermillion church. Ministerial Meeting day before.
- Oct. 3, District of Nebraska, in the Bethel church. Ministerial, Missionary and S. S. meetings day before.
- Oct. 4, District of Northern Indiana, in Bethel church.
- Oct. 8, 8 A. M., District of Northeastern Ohio, in the East Nimishillen church.
- Oct. 5, District of Oklahoma and Indian Territory in the Mound Valley church, Okla. Ministerial Meeting day before.
- Oct. 5, District of Southern Iowa, in Mt. Etos church.
- Oct. 13, District of Michigan, in Saginaw church.

LOVE FEASTS.

Colorado—

Sept. 8, Grand Valley.

Oct. 5, Haxton.

Idaho—

Sept. 15, Nampa church.

Illinois—

Sept. 11, 12, Woodland church.

Sept. 15, 5 mi. northeast of Mt. Vernon.

Sept. 8, Mulberry Grove.

Sept. 8, 9, 10:30 A. M., Rock Creek.

Oct. 3, 4, 1 P. M., Shannon.

Oct. 4, 5, 1 P. M., Waddams Grove.

Oct. 4, 5, 10:30 A. M., West Branch church.

Oct. 6, Camp Creek.

Oct. 9, 10, Yellow Creek.

Oct. 20, La Motte.

Oct. 27, Blue Ridge church.

Oct. 31, 3 P. M., Lanark.

Indiana—

Aug. 23, 2 P. M., Ogans Creek.

Sept. 6, 10 A. M., Eel River church.

Sept. 7, 10 A. M., Bear Creek church.

Sept. 8, 10 A. M., Somerset church.

Sept. 12, 4 P. M., Pipe Creek.

Sept. 13, 10 A. M., Beaver Dam.

Sept. 14, 2 P. M., Greentown ch., Plevna.

Sept. 14, 10 A. M., Buck Creek church.

Sept. 15, 2 P. M., Huntington.

Sept. 21, 5 P. M., Turkey Creek.

Sept. 21, 4 P. M., Turkey Creek cong., Gravelton.

- Sept. 22, 11 A. M., Killbuck.
- Sept. 28, Salem congregation.
- Sept. 29, New Hope, Seymour.
- Sept. 30, 10 A. M., Clear Creek.
- Sept. 29, North Liberty.
- Sept. 29, 2 P. M., Middle Fork.
- Sept. 29, 4 P. M., Washington.
- Sept. 29, 5 P. M., Shipshewana.
- Sept. 30, Muncie.
- Oct. 3, Sampson Hill, Shoals.
- Oct. 4, 2 P. M., White church.
- Oct. 4, 10 A. M., Landessville.
- Oct. 4, 4 P. M., Lower Fall Creek, 5 mi SE., Anderson.
- Oct. 4, 2 P. M., Santa Fe.
- Oct. 5, 10 A. M., Camden, Jay County.
- Oct. 6, 10 A. M., Nettle Creek.
- Oct. 6, 4 P. M., Oscola.
- Oct. 6, St. Joseph Valley.
- Oct. 6, 2 P. M., Roano.
- Oct. 6, 4 P. M., Beech Grove church.
- Oct. 6, 4 P. M., Palestine, 4 1/2 mi. W of Reynolds.
- Oct. 6, Pleasant Valley.
- Oct. 6, 10 A. M., Sugar Creek.
- Oct. 9, Union Center.
- Oct. 9, 2 P. M., Howard.
- Oct. 10, 4 P. M., Yellow River.
- Oct. 11, Ladoga.
- Oct. 12, Union.
- Oct. 13, Pine Creek.
- Oct. 13, Nappanee.
- Oct. 25, 2 P. M., Bachelors Run.
- Oct. 26, Four Mile.
- Oct. 27, 2 P. M., Fairview.
- Oct. 27, 4 P. M., Tippecanoe.

Iowa—

- Sept. 1, 2, 11 A. M., Crooked Creek.
- Sept. 7, Libertyville.
- Sept. 7, Franklin ch., Decatur County.
- Sept. 8, Des Moines Valley, country church.
- Sept. 8, 4, Des Moines.
- Sept. 8, Wayman Valley.
- Sept. 15, 16, 10 A. M., Franklin County church.
- Sept. 15, Grundy County.
- Sept. 15, 11 A. M., Deep River.
- Sept. 19, 30, Spring Creek.
- Sept. 21, 2 P. M., Pleasant Hill.
- Sept. 29, 2 P. M., South English.
- Oct. 6, 11 A. M., Brooklyn.
- Oct. 6, 2 P. M., Lower Dear Creek.
- Oct. 6, 7, Boone River, Silson.
- Oct. 6, 7, 2 P. M., Pleasant View.
- Oct. 12, Nora Springs.
- Oct. 13, 14, Rock Grove.
- Oct. 13, 3 P. M., Fairview.
- Oct. 20, Greene.

Kansas—

- Sept. 1, 2 P. M., Saline Valley, at H. Talheim's.
- Sept. 8, 2 P. M., Brazilton.
- Sept. 8, 10 A. M., North Solomon church.
- Sept. 8, Prairie View.
- Sept. 22, 23, 2 P. M., Sabatha.
- Sept. 29, 2 P. M., Salem.
- Oct. 4, Fairview.
- Oct. 6, 7, Topock.
- Oct. 6, Cedar Creek.
- Oct. 6, 2 P. M., Dorance church.
- Oct. 6, Pleasant View.
- Oct. 6, White Rock church.
- Oct. 6, 2 P. M., Kansas Center.
- Oct. 6, Grenola.
- Oct. 6, Verdigris church.
- Oct. 6, Penbody.
- Oct. 13, Kansas City.
- Oct. 13, 4 P. M., Monitor.
- Oct. 13, 10 A. M., Maple Grove.
- Oct. 13, Maple Grove church, Norton County.
- Oct. 14, 15, 10 A. M., Washington.
- Oct. 20, 2 P. M., Parsons.
- Oct. 20, Cottonwood.
- Oct. 27, 2 P. M., Neosho church.
- Nov. 10, 4 P. M., Pleasant Grove.

Maryland—

- Sept. 8, Maple Grove congregation.
- Sept. 8, 1:30 P. M., Sams Creek.
- Sept. 15, Fairview.
- Oct. 6, 7, 1:30 P. M., Meadow Branch.
- Oct. 13, 10 A. M., Beaverdam.

Michigan—

- Sept. 15, 10 A. M., Thorapple church, west house.
- Oct. 6, 2 P. M., Sugar Ridge.
- Oct. 6, 2 P. M., Fairview.
- Oct. 6, 10 A. M., New Haven ch.
- Oct. 13, Berrien.

Missouri—

- Sept. 1, 3 P. M., Cabool.
- Sept. 29, Fairview church, near Cherry Box.
- Sept. 29, Honey Creek.
- Oct. 6, Cedar County ch., 2 1/2 mi. north of Jerico.
- Oct. 20, 10 A. M., Little St. Joe ch., 4 mi. E. Mayville.
- Nov. 17, 10 A. M., Nevada.

Nebraska—

- Sept. 8, eight miles northeast of Arcadia.
- Sept. 8, Exeter.
- Sept. 29, Juniata.
- Sept. 29, Sappy Creek ch., at Stamp schoolhouse.
- Oct. 12, 13, 4 P. M., South Beatrice.
- Oct. 13, 2 P. M., Red Cloud.

North Dakota—

- Sept. 22, 5 P. M., Des Lacs Valley ch., near Kenmare.

Ohio—

- Sept. 15, 10 A. M., Maumee church, Defiance Co.
- Sept. 15, Maple Grove.
- Sept. 15, Frankfort.
- Sept. 29, 10 A. M., Portage.
- Sept. 29, 10 A. M., Logan.
- Sept. 29, 2 P. M., North Star.
- Oct. 6, 2 P. M., Lick Creek ch., 1 mi. S. W. Bryan.
- Oct. 6, 5 P. M., Ashland.
- Oct. 6, 2 P. M., Upper Stillwater.
- Oct. 6, 4 P. M., County Line.
- Oct. 13, 5 P. M., Lafayette church.
- Oct. 20, 10 A. M., Donnell's Creek, country house.
- Oct. 27, 10 A. M., Mohican.
- Oct. 27, 10 A. M., Auglaize Chapel, 3/4 mi. west Dupont.
- Oct. 27, Rome.

Oklahoma Territory—

- Sept. 8, Prairie Lake, Union church.
- Sept. 8, Bethany.
- Sept. 15, 4 P. M., Oak Creek cong., near Canute.
- Sept. 29, Deep Fork.
- Sept. 29, Turkey Creek.
- Oct. 6, Pleasant Plains.
- Oct. 6, Mound Valley.

Pennsylvania—

- Sept. 7, Montgomery.
- Sept. 8, 3 P. M., Greenville.
- Sept. 9, 3:30 P. M., Spiesville, Quasamahoning.
- Sept. 15, Prairie City.
- Sept. 30, 3 P. M., West Johnstown ch., Roxbury.
- Oct. 5, 4 P. M., Dunnings Creek, Holsingerhouse.
- Oct. 6, Hyndman.
- Oct. 6, 3 P. M., County Line.
- Oct. 6, 2:30 P. M., Maple Glen.
- Oct. 6, 4 P. M., Raven Run.
- Oct. 6, 7, 1:30 P. M., Upper Conawago.
- Oct. 6, County Line, Indian Creek.
- Oct. 6, Clear church.
- Oct. 7, 3 P. M., Johnston.
- Oct. 7, 4 P. M., Summit Mills house, Summit cong.
- Oct. 8, Mt. Pleasant.
- Oct. 9, 9:30 A. M., Mountville house.
- Oct. 10, 3:30 P. M., Shade Creek.
- Oct. 13, 3 P. M., Meyersdale.
- Oct. 13, 14, Shirlsberg.
- Oct. 27, 3:30 P. M., Ephrata.

Tennessee—

- Oct. 5, 2 P. M., Knob Creek.

Virginia—

- Sept. 8, 2 P. M., Greenmount.
- Sept. 15, 3 P. M., Manassas.
- Sept. 29, Valley Bethel.
- Sept. 30, Flat Rock.
- Oct. 6, 2 P. M., Linville Creek.
- Oct. 6, 2 P. M., Bridgewater.
- Oct. 6, 2 P. M., Sangerville.
- Oct. 6, 7, Mill Creek.
- Oct. 27, Troutville.
- Oct. 27, Elk Run.

West Virginia—

- Aug. 21, Beaver Run congregation.
- Sept. 6, 1:30 P. M., Sandy Creek, Salem house.
- Sept. 8, Eglon.
- Sept. 15, Miller church.
- Sept. 22, 23, Alleghany.
- Oct. 6, 7, Pine church.
- Oct. 11, 21:30 P. M., Sandy Creek, Mountain Dale house.
- Oct. 27, Harman.

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EDITORIAL MISCELLANY.

We may soon be in a position to study the lost history of Babylon as we can now study that of Greece and Rome. In a recent lecture at the Industrial Art Museum at Berlin, Professor Delitzsch, the celebrated Orientalist and explorer, stated his hope, says *Bibbia* (June), "that in a short time it will be possible to reconstitute the history of Babylon from its monuments. Contemporary inscriptions on monuments show that the excavators are unearthing the relics of a prehistoric epoch antecedent to the period to which we assign Abraham. The list of kings will furnish an excellent foundation for the historical reconstruction of the epoch." This has been made possible by the discoveries of the expedition sent out by the German Oriental Society under the direction of Koldewey. Nebuchadnezzar's favorite temple has already been explored, and the excavators are now attacking "the edifice proper in which Cyrus signed the edict authorizing the return of the Jews to their own land, and in which Alexander the Great died."

LATE reports from Cape Nome, Alaska, indicate that the sufferings in the gold mining district are very great. Four thousand people have petitioned the government to send transports to take them away before the cold winter sets in. This the government will hardly be able to do, and the worst may happen to hundreds who do not have enough to live on, and cannot get away. The destitute already number one thousand. Still there is gold in the locality, but not as much as had been expected. Two ships from Nome brought down over \$500,000 week before last. There is much sickness, and many deaths follow. Some improvements are going on. A railroad six miles long, from Nome to the Snake River placers, has been finished. At a lower point on the coast one fourteen miles long has been completed, from the coal fields to the

shore at Cook Inlet, and the oil companies there will build short railways or pipe lines. Another addition to the railway from Skaguay on the route to Dawson has been completed, and the Canadian telegraph line will soon afford quick communication with the Klondike. It is reported that the Klondike diggings have yielded \$25,000,000 this year, but the exact amount is probably less. There are now hundreds of small mining districts along the Yukon and its tributaries, many of them on our side of the boundaries, and, as the headquarters for several of these, Circle City has become a town of 6,000 people.

PERSECUTION has again broken out in Turkey, and two hundred Armenians are reported to have been massacred, and their town burned. The cruel work was done by some of the fanatical Turks, who regard all Christians as mere dogs. Were it not for the fear of other nations the Turks would soon rid their country of every phase of Christianity by killing the Christians and destroying their institutions. This characteristic is probably not true of the better class of Turks, but it is true of the other, and it so happens that there are comparatively few of the former. Generally speaking, there is no civilizing or elevating influence about their religion. With them everything is for self, and one of them can murder and say his prayers in just as good faith as another who may lead a blameless life. With them the killing of people who differ from them in religious matters is no crime. With such ideas of life it is natural for them to massacre the Armenians, or any other Christians, when a favorable opportunity presents itself. We may look for this kind of barbarity to continue until Christianity in Turkey becomes strong enough to demand justice.

It seems that the silence that has so long reigned over the Dead Sea and the regions around about it is to be broken by the modern steamboat whistle. Merchants desire a better connection between the country south of the sea and the sections north, and for that reason a line of steamers is to be introduced. One steamer, one hundred feet long, to be known as the "Forerunner," is already on the way from Hamburg to Palestine, and a second boat is soon to be built for the same line. The boats are made in Europe, and taken to the Dead Sea in sections. This body of water is forty-five miles long, from seven to ten miles wide, and at one place 1,300 feet deep. Its surface is 1,300 feet below sea level. It is large enough and deep enough to float the largest steamers in the world, but no boats of note have floated upon it since the first century. There was a period in the history of this country when many sails might have been seen upon the sea, doing considerable business between the countries lying on either side. But these days have passed and centuries have rolled over a region of almost complete desolation. Bordering onto and approaching the sea are some fine plains and valleys, which with proper cultivation might be made to produce sufficient to support a large population. It is to be hoped that this line of steamers, should it become permanent, will so improve the conditions of the country as to induce a better cultivation and use of the soil. Had that country the attention that it richly deserves, business enough might be found on the Dead Sea for a dozen large steamboats.

Down in South America, and on the Andes range, is a large lake, in which a steamer plows the water above the clouds. It is known as Lake Titicaca, or the sacred lake of the Incas, and is more than two

miles above the level of the Pacific Ocean, which is often concealed by clouds that hang far below and yet above the mountain slopes to the west. The lake is 120 miles long, over 50 miles wide at one point, and is suspended here at a height so great as to make breathing difficult to the average man. Here, on the bosom of this sacred sheet of water, plies a little steamer that was planned and built many thousand miles away. The boat was taken piece by piece up the mountain slopes on a tiny railroad, which tunnels through mountains and leaps on dizzy viaducts across great chasms. Thus on twenty cars the vessel was carried, and finally cast in fragments on the shore of the lake. The builder found it a task to put his vessel together, and get everything in good running order, for no skilled labor could be had. He was compelled to train some of the natives in order to get the assistance needed. But he finally launched his boat, and now has the pleasure and honor of owning and running the only steamer that floats far above the clouds. Elsewhere we have mentioned the steamer that is to run on the Dead Sea, over a quarter of a mile below sea level. Between this and the steamer in South America, over two miles above the sea, there is a remarkable difference. The former is the lowest body of water in the world, while the latter is probably the highest, and, strange to say, yet it is true, that on the shores of each of these lakes live races of people who have little regard for God or man. Both are sacred bodies of water, the former or Dead Sea having associated with it several important Bible events, while the latter is held sacred in memory of heathen gods.

In all parts of the civilized world there is much rejoicing over the release of the foreign ministers, missionaries and others so long penned up in Peking. They were released by the allied forces Aug. 16. This army, without much opposition, save the encounter with the Chinese soon after leaving Tientsin, marched to the walls of the capital and demanded the release of the foreigners held in the legation. This being denied an attack with artillery was commenced upon the wall. In the evening of the first day the Japanese forces blew up some of the eastern gates, and through the openings thus effected the army forced its way into the city, reached the legations and found all the ministers and their staffs safe. They had for weeks been penned up in a hostile city, and most of the time cut off from communication with the rest of the world. For days at a time they were exposed to both rifle and artillery fire by the Boxers, who were bent on their destruction. Repeated attempts had been made by these Boxers to capture the legations, and the inmates, several hundred in number, were kept in a state of excitement both day and night. During these attacks a number of them were killed and many wounded. The situation was most trying, and at times they were almost in despair, for while being besieged they could get no reliable news, but many discouraging rumors reached their ears. No people were ever more happy than they when rescued by the relief forces. They will now be conducted to a place of safety, while attempts will be made to restore order in Peking and bring China to terms that will hereafter insure the safety of the missionaries and all other foreigners in the Empire. China may yet learn that she has made a fearful mistake in attempting to drive Christianity from her borders. It is the will of God that the Gospel should be preached in China as a witness against her when the end comes.

SERMON DEPARTMENT.

"Preach the Word."

"YE" AND "YOU."—WHO?

BY JAMES M. NEFF.

I AM moved to preach a little sermon. As a basis I select two texts. The first is "Ye," of Matt. 18: 18. The second is "You," of Matt. 18: 19. To get our bearings, I quote the first verse referred to: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." A reference to the original text here shows that it would be entirely consistent with its meaning and would make it more clear to modern readers to read: "Whatsoever ye shall forbid on earth shall be forbidden in heaven; and whatsoever ye shall allow on earth shall be allowed in heaven."

Now what's my question: Who are the "ye" of this text? Who are so unspeakably honored of God that he will stoop to listen to their deliberations and then ratify in heaven the decisions they make on earth? Of whom can it be said that the Lord will always say yea to their yea and nay to their nay? One says this applied only to the apostles and apostolic times. Another says it applies to the visible church of Christ to-day. Still another says it applies to the church of to-day, but that it does not necessarily mean that the Lord will *always* ratify what the church does; sometimes he will and sometimes he won't.

But does this language apply only to the apostles? It is objected that it is immediately preceded and followed by language that is universally admitted to be of general application to the church, and it would be a violation of the best laws of interpretation to limit the application of this verse to the apostles. Does it apply, then, to the visible church? It is objected that there are many things permitted and some things forbidden by the church that the Lord certainly would not permit or forbid in heaven. Does it mean, then, that *sometimes* the Lord will ratify in heaven what the church does on earth? It is objected that to put such an interpretation on Christ's words is to trifle with sacred things. If Christ had meant *sometimes*, he would have said so. To qualify our Lord's words in this way is to render them practically meaningless.

As to my own views, I believe I stand with these objectors and express myself not quite satisfied with either of these interpretations. Who, then, are the "ye" of this text? Are they not God's true children; the real, invisible church of God? *Invisible* church? Not *necessarily*, but *actually* almost so. To the extent that we are actuated by the highest motives and directed by the spirit of God and him only, to that extent do we belong to the "ye" of the text.

I am a member of the First Church of Blankville. The regular quarterly business meeting of our church is to take place in the near future. A certain question is to come before that meeting, which, if decided in the affirmative, will work to the advantage of Bro. A. But Bro. A did me an injury five years ago, and while I have forgiven(?) him, I have not forgotten it. I will vote against the measure. (O shame on such forgiveness!) Another question is to be decided at that meeting. If decided favorably, it will be an advantage to my business. I will vote in favor of it. (What awful sacrilege that will thus, under the cloak of the church and in the name of religion, pander to the dictates of selfishness!) There are two factions in our church, and I never vote on any question till I am sure which *side* it favors, and *I always vote for my side*.

Brother, if I play my part in the work of the church in this way and with such motives, it is possible that *you* do. And to the extent that we do, to that extent may it be said that we have no part or parcel in the "ye" of the text. We may be numbered with the "ye" of the text only as we go to the house of the Lord, having prayed away the last

vestige of our selfishness, personal prejudices and family preferences, and participate in the deliberations of the church with no other desire than to do God's will as shown us in the light of his Word and under the direction of his Spirit. When all the members of all the churches become in deed and in truth God's own to this extent, then will God unquestionably and unconditionally bind and loose in heaven what we bind and loose on earth.

O brethren, what a call to a life of consecration is this! If we will but make ourselves his, *his*, really and wholly, he will not only bestow upon us the unspeakable honor of making us sons of God, but as the earthly father often treats his upright, obedient son as his equal or perchance in some respects his superior, so God will come down and defer his judgment to ours. He will say, "Sons, if you agree on earth that this thing should be done, I will write it down in the eternal record above as my own will and law," and, "Verily I say unto you, *Whatsoever* ye shall bind on earth shall be bound in heaven; and *whatsoever* ye shall loose on earth shall be loosed in heaven."

Now, in the ordinary course of events, I should bring this discourse to a close and say Amen. But I have done the very unusual thing of taking two texts for one sermon, and so I must proceed. Let us briefly consider the "you" of Matt. 18: 19. Read the verse: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Who are the "you" of this text? One says they are the apostles and those of apostolic times only. I object. Read the next verse, from which we have taken comfort again and again, as applying to the whole church in all times. Read what precedes. Read what follows. Read the entire chapter. It is intended for you and me and is of general and universal application. Another says it means the visible church of to-day. I object. There has been instance after instance where not only two, but twenty, or perchance two hundred, agreed as to their desires, went with them to the Lord in prayer and their prayer was not answered. Still another says that while the application may be made to church members of our own time, it must be remembered that God answers prayer only when and where he sees fit. Sometimes he does and sometimes he doesn't. But the text says, "If two of you shall agree on earth as touching *anything* that they shall ask *it shall be done*." Not "sometimes." Not "if you happen to ask for the thing God intended to give you anyhow." But, without any ifs or side considerations about it, *it shall be done*.

Do you agree with the views expressed upon the first text? Then let us apply the same line of reasoning here. The "you" of this text includes not the apostles only, nor, on the other hand, all church members necessarily. But the Lord addresses *his own* in all lands and in all ages with the glorious, assuring promise that the thing agreed upon and asked "shall be done for them of my Father which is in heaven."

But some one suggests that we may ask amiss and so not receive. God's true children never do. Church members may, but if so they are those among whom come "wars and fightings," they are of those who "lust and have not," striving for the friendship of the world, even at the cost of enmity with God. Jas. 4: 1-4.

Again, it is suggested that in relation to even the minutest details of our lives the Lord has laid out for himself a specific course, and to ask anything contrary to that is to ask not "according to his will," and such prayers will not be answered. O brother, if that were so, it were no use to pray. If that were so, it would prove untrue the statement of James (5: 16) that "the effectual fervent prayer of a righteous man availeth much." The master forgave the unforgiving servant all his debt *because he desired it* (Matt. 18: 32), not because he had intended to do so anyhow. Importunity in prayer is plainly encouraged in Luke 11: 1-10, where we are told that we shall receive the thing we ask.

O brethren, what a call is this again to a life of

consecration! All these great and precious promises are for God's own true, faithful children. If we are God's very own, we need not be uneasy as to the answers of our prayers. If we abide in him, we may ask what we will, and *it shall be done*.

If we assist in the deliberations of a church some of whose decisions prove: not to receive the sanction of the Lord, or if we unite in a prayer that is not answered, there is but one explanation—the difficulty is with us, with the Lord never. God has given wonderful things into our hands to do. The results of our deliberations as churches and prayers as petitioners would be sufficient to "turn the world upside down" were we always and altogether given to the Lord. Let us pray for more grace. "Ask and ye shall receive."

But why should these two texts be thus considered together? Because the same method of interpretation is plainly applicable to both. Some of us perhaps have been accepting verse eighteen as meaning what it says and at the same time making all sorts of efforts to explain away verse nineteen. But I insist that if you belong to the "ye" of verse eighteen, you belong to the "you" of verse nineteen. Just as surely as God will bind and loose in heaven what we bind and loose on earth, just that surely will he answer our every prayer that is offered according to verse nineteen. The privilege of prayer is one of the most precious accorded God's children. Many of us live far below it. The power we may have with God in prayer is all but unlimited. How sad that it should remain so largely unused! Not that we need longer prayers or louder, but instant prayers, earnest prayers, *believing* prayers. Let us give ourselves wholly to the Lord and continually abide in him; then when we want anything at his hand, let us go to him without doubt or fear, and the thing we desire and ask *shall be done*. Brethren, let us pray. Amen.

Fruittale, Ala.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

BITTER WORDS.

BY HARRIET J. HOGEBOOM.

SAD thoughts brood round our hearts when days are drear,
And torture us with doubts when night is near;
But when the sun breaks forth in lustrous gleams
The shadows flee before his melting beams.
In vague, uncertain forms they softly rise,
And fade in clouds of mist into the skies.

But bitter words are living, sentient things,
Once uttered, they speedily take wings,
And haste their direful mission to fulfill;
Pregnant with possibilities of ill.
Regret oft follows,—Sorrow and Remorse,—
Threading through tortuous ways a devious course;
Each bent on capturing the angry word let fall,—
'Tis useless. Hath the quiver power the poisoned arrow to recall?
Elgin, Ill.

TWO EXTREMES.

BY J. S. FLORY.

UNDER all dispensations and at all times there seems to be a tendency among theologians to swing, like the pendulum of a clock, to the farthest extreme one way, then to the other extreme. This same tendency is by no means a stranger to our own common Brotherhood. There was a time, and it is so yet in places to lay so much stress on works of obedience in the matter of salvation that the other phases of the Christian religion were or are so relegated to silence that many hearers come to the conclusion we as a people expected salvation by works. In a qualified sense the whole economy of salvation rests on "works of obedience." The Savior said, "This is the work of God, that you believe on him whom he hath sent." But to preach salvation by obedience through works of an outward kind, without a reasonable qualification, naturally would cause the hearer to think we did really believe in regeneration by outward works.

On the other hand, as is seemingly getting to be the case now with some, to preach salvation by grace without duly qualifying the meaning of grace leads many to think that we as a people are swinging to the other extreme. If our doctrine were to be measured by some sermons we have heard, it would seem we have gotten squarely into the faith-alone doctrine. Every extreme should be modified by the conservative ground of the Bible, and to do this to the intelligence of our hearers is one of the things to be "wise" in, lest we make the faith of some vain, or confuse the hope within others.

In the popular religious world at one time it was orthodox theology to preach there is a place of punishment most terrible and severe awaiting the sinner. Now it is a theology with the place of punishment, as a certain man once said, "only comfortably warm." The tendency is for us to get into the same toning-down doctrine. To try to mellow down the stern sayings of Christ on this or any other line is unworthy the work of any ministry. It is safe ground to use the same force of stern denunciation that our Savior did in reference to sinners. The old cross of Christ preached by the apostles did not have its soft paddings, neither did they put cushions on the "yoke" to keep it from galling the neck of the wearer. Any one that will work squarely in the naked yoke of Christ, that is "easy," will never need a modifying ointment to heal bruises.

Let us remember there is always safety in believing and in preaching along conservative lines, lapping the extremes wisely and carefully, lest we make the "cross of Christ," or his doctrine, of none effect in saving the unsaved.

Dayton, Ohio.

THE CONDITIONAL ELEMENT IN PROPHECY.

BY T. T. MYERS.

CERTAIN prophecies in Scripture seem clearly unconditional in their nature. As exemplars under this class we refer to the original announcement of salvation by the triumph of the woman's seed over the tempter; to the promise given to Abraham that in his seed all the nations of the earth should be blessed; to the limitations of this promise by its special connection with the tribe of Judah and the house of David; to the representatives made of the being through whom these blessings should come, the nature and circumstances of his career on earth, the character of his government, the final results and glories of his kingdom, and the opposite destinies of those who might set themselves against it.

In regard to all that in this respect was purposed in the divine mind and announced from time to time in the prophetic word, there would be no room for the conditional element to affect the question whether these things should actually come to pass or not. Here we have simply to do with the omniscience of God in foreseeing, his veracity in declaring, and his overruling providence in directing what should come to pass.

Yet in this class of prophecies there is an evident underflow of a conditional element in regard to the subordinate relations of place and time. In 2 Sam. 7: 5-17 Nathan gives to David assurance of the perpetuity of his seed and kingdom. But David understood this with an implied condition. For after enjoining upon Solomon to walk in the ways and keep the statutes of God, he adds, as a reason for persuading to such a course, "that the Lord may establish his word which he spake concerning me, saying if thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee a man on the throne of Israel." When this fundamental condition was violated, as it began to be in the time of Solomon himself, the Lord said unto Solomon, "I will surely rend the kingdom from thee and give it to thy servant," coupled only with the reservation that so much was still to be left to the house of David as was needed for the maintaining of the essential provisions of the covenant.

Olshausen says: "As everything future, even that

which proceeds from the freedom of the creature, when viewed in relation to the divine knowledge, can only be regarded as necessary; so every future, as far as it concerns man, can only be regarded as conditional upon the use of this freedom. As obstinate perseverance in sin hastens destruction, so genuine repentance may avert it." This principle is intimated in the New Testament by Paul when he described the elements of good in the world as exercising a restraint upon the judgments of God. Our Lord, in one of his parables, Luke 18: 1-8, speaks as if his second advent hung on the steadfast faith and persevering prayer of his elect people. Peter exhorts believers to a hopeful, godly and consistent life that they might hasten on the day of the Lord's coming. Other prophecies, differing somewhat from the foregoing, are those uttered concerning the powers and kingdoms that stood in a rival and antagonistic position to the kingdom of God. These utterances were given to quiet the minds of God's people from whatever might arouse fear and anxiety within them. For such nations, Egypt, Babylon Assyria, Edom, etc., though abounding in wealth and apparent power, should be brought to naught, while the kingdom of the Lord shall survive all changes and attain to an everlasting as well as universal supremacy.

These prophecies, as a whole, disclose the settled purposes of God. And while they seem absolute, and are such in their character, yet we cannot divest them entirely of the conditional element. Individual cases, for instance Ruth and Rahab, prove that where any came to the knowledge of the truth and accepted it, they were received into the divine protection. For so far as any from the godless and rival kingdoms hearkened to the voice of God's messengers, they ceased to belong to an adverse interest and joined themselves to the cause of God's covenant.

The conditional element rests upon two fundamental principles. The first of these is that of an ethical aim. The prediction, on this account, should never be viewed apart from the moral considerations on account of which or in connection with which it was uttered. The second principle is that God speaks in an anthropomorphic manner in giving intimations to men and nations of approaching good or evil. That is, he speaks in a manner most natural to men, and which is best adapted for impressing and influencing their minds. Calvin says, commenting on Gen. 6: 6, "God is represented as clothing himself with our affections that he might the more effectually penetrate our hearts, and impress us with his abhorrence of sin."

Take the case of Nineveh, and we ask why such a change in the mind of God? We answer on the ground of the first principle mentioned—the predominantly ethical character of his revelations and dealings concerning men. Why the absolute announcement of the overthrow of the city in forty days? We answer, on the ground of the second principle stated. God spoke from a human point of view. He took up the case of the city as it stood and pronounced its appropriate doom, knowing perhaps that the very absoluteness and precision of the form was best adapted to arouse slumbering consciences, and lead to serious repentance.

The principle here involved is clearly brought out in Jer. 18: 7-10. "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it. If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Ezek. 18: 25-27 says: "O house of Israel, is not my way equal? Are not your ways unequal? When a righteous man turneth away from his righteousness and committeth iniquity and dieth therein, in his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that

which is lawful and right, he shall save his soul alive."

It is clear in the case of Hezekiah, after the announcement of his death was made to him, that God added fifteen years to his life in answer to his prayer. God said to Isaiah: "Turn again and tell Hezekiah the captain of my people, thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee."

Let us notice also the prophetic utterance in the last words of Jacob on Levi and Simeon: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob and scatter them in Israel." This was of the nature of a curse, though they being children of the covenant are said to have been blessed by the patriarch along with their brethren. But the sentence of judgment pronounced upon them, in consequence of their former union in iniquity, destined them to future separation and scatterment in the land of their inheritance. So far as Simeon was concerned the prophetic threatening of the dying parent produced no beneficial effect. Of all the tribes, that of Simeon suffered most severely on the way to Canaan, implying, of course, that among its members there had been a sad preëminence of transgression. It was so enfeebled on its entrance into the sacred territory that, instead of having a separate province of its own, a portion was allotted to it within the inheritance of the tribe of Judah.

But matters turned out differently with Levi. Probably from a consideration of the solemn words of the dying patriarch, this tribe became distinguished for its piety and zeal in the cause of the Lord. It had the singular distinction conferred on it of having its sons consecrated in all coming time for ministering in the more peculiar offices of religion. What was originally pronounced as a brand of dishonor on the tribe of Levi was at length turned into a mark of distinction. And if it served to render the members of the tribe politically weak, it provided for them at the same time the opportunity of becoming morally strong. Levi turned the judgment of dispersion into a blessing for himself.

We will yet refer to a New Testament example. In the midst of his shipwreck, Paul said, "I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship." But when the shipmen began to flee from the ship Paul said to the centurion and to the soldiers, "Except these abide in the ship ye cannot be saved." The first announcement of Paul, that there would be no loss of life, was later interpreted by him to be conditioned on their remaining at their posts of duty.

Upland, Pa.

JEWISH CHANGES.

BY JOHN E. MOHLER.

IN Christ's day the passover was not kept as instituted in the Pentateuch. The Mishna prescribes a number of changes in its observance. The people reclined at a table, and wine, diluted with water, was used, four cups being handed around in succession, at specified intervals during the meal. They had a sauce, called *charoceth*, in which the bitter herbs were dipped by the president of the feast, and a piece "the size of an olive" was given to each person reclining at the table. Psa. 103-118 was sung in two portions,—the first in the early part of the meal, and the second after the fourth cup of wine.

The question as to whether Christ ate the Jewish passover was not raised until after the first century. The early churches held, substantially, the view of the Brethren now in regard to this, but in 170 A. D. it was contended by the Laodiceans that Christ instituted the Eucharist on the fourteenth, and was put to death on the fifteenth of Nisan, and since that time it has been a disputed subject.

Warrensburg, Mo.

Do not wait for extraordinary opportunities for good actions, but make use of common situations.

THOUGHTS ON IMMORTALITY AND THE RESURRECTION.

BY MRS. P. B. BOWEN.

THERE is no question which has exercised more influence over the human mind than that of immortality and the resurrection, and none which brings sweeter consolation to the Christian believer. Man has ever been homesick for the divine, and the thought which has bound all conflicting elements is the progress of the human soul through all definite existences to a reunion with the divine. On through the weary night of this unintelligible world the soul wakes from its illusive dream of happiness to a bitter disappointment, and finds its constant longings for a unity with eternal life an axiomatic proof of its immortality.

The lesson of a resurrection is everywhere evidenced in the operations of nature. The sun sinking behind the western hills tells us, as we approach the silent and mysterious hours of the night, he will rise again; and so believing, we "wrap the draperies of our couch about us, and lie down to pleasant dreams." The noxious weed in its death to-day gives back to earth those elements which will tomorrow perfect the beauty of the rose. The leaf, sere and brown, parting from the parent stem, falling gently back upon its mother earth, whispers not a death alone, but brings to us the sweet assurance that it will come again, in a newer and brighter hue. There can be no life without death, and no death without life,—all the result of man's disobedience, and "the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our woe, with loss of Eden."

The finite mind of man, imprisoned by sin, cannot conceive of the wondrous beauty and perfection of the birth of creation, when two beings fresh from the hand of Divinity walked in godlike wisdom and purity. Immortal Poesy, though she guide the hand of a Milton, cannot with justice paint the scene. But the tempter came—and with soft, persuasive tones he told Eve of bliss and wisdom yet unknown. She listened to his beguiling words, "deliberated and was lost."

The fall of our first parents must have shocked the realm of nature from center to circumference. All was now discordant and out of tune—minor tones of a dirge, for the purity and divinity that was lost mingled with the music of the spheres. A monster grim and gaunt now stalks through what was so lately the paradise of divine love and life, and with his icy fingers pales the hue of the rose, taints the purity of the lily and silences the voice of the songsters—bringing death and decay to all. Thus through woman came death, and through the seed of the woman came the "resurrection and the life."

The hope of immortality and a risen life has been found among all nations, as has been evidenced in different forms and symbols. Egypt and Asia, the cradle of the human race, are examples of this truth. The Egyptian embalming his dead looked far beyond the material fact that he was preserving the "muddy vesture of decay" from putrefaction and dust. He believed the spirit which had left its tenement of clay would come again and reoccupy it, and hence he wished to keep it pure and clean. The Parsee, whose religion is a remnant of one of the oldest forms of worship, believed if he lived in this life according to the laws of conscience, he would live again in "Va-his-tu-ahn"—the home of the soul. From the beneficent spirit of Ahma Mayda emanated immortality, and by him were the virtuous rewarded and the wicked punished. Immortality is symbolized by their flower, "Homa-I-Saphid"—and as in the Garden of Eden the "tree of life" was guarded by the cherubims, in like manner was their flower guarded by "Fravasha's" innumerable spirits.

The poor, benighted Hindoo prostrating himself to be crushed by the bloody wheels of Juggernaut, and the weeping mother casting her infant in the waters of the sacred Ganges, clung to the thought that at last through incarnation and reincarnation

they would attain "Mukto"—freedom from the bonds of imperfection, freedom from death, for such are the teachings of the Vedas.

In the beautiful drama of Ion the instincts of immortality so eloquently uttered by the Pagan, but death-devoted Greek, find a deep response in every thoughtful soul. When about to yield his existence his beautiful Clemanthe asks if they shall meet again. To which he replies: "I have asked that dreadful question of the hills which look eternal, of the streams which flow forever, of the stars among whose azure fields my raised spirit has walked in glory—all were dumb—but when I gaze upon thy face I feel there is something which mutters through thy beauty that cannot wholly perish—*We shall meet again, Clemanthe.*" Socrates, the wisest of philosophers, felt, as the bitter hemlock touched his eloquent lips, that far beyond in the presence of the God in whose existence he believed, his spirit would live again. "Plato, thou reasonest well. Whence this longing after immortality—the inward horror of falling into naught—'tis the divinity that stirs within us—'tis heaven itself that points out a hereafter and intimates eternity to man."

The wild savage of the New World, untaught save by the Great Spirit whose voice he hears in the thunders, hopes to meet again his loved and lost, and upon the new-made grave for many weary days renews the blazing fires to light the dear departed one on his long journey to the "happy hunting ground" beyond. Thus from the infancy of our race, through all the wanderings of its tribes, from the wisest philosophers of Greece and Rome to the wild red man of the forest, do we find the hope of immortality and of a risen life.

How blest a people to whom the Son of God comes. The revelation of all history, mystery and prophecy. Mythologies, creeds and doctrines fade away from his presence like mists before the sun. He holds the key of life, which unlocks the prison of death, robs it of all its terrors and walks with us the dark valley of the shadow. Weeping with the sorrow-stricken sisters of Bethany, in divine compassion and love he opens the sealed chamber of death, and Lazarus walks forth; "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." It is this blessed hope of a resurrection which garlands the tombs of our departed loved ones and makes life possible when the pangs of separation pierce the heart and curdle the lifeblood to stagnation. It mingles its blessings in the baptismal fount and promises that as we arise from the watery grave to a newer and purer life, so shall we arise from the cold, dark grave of death to endless life.

"Why should it be thought a thing incredible that God should raise the dead?" All nature is his mirror and reflects the omnipotence of his power. We feel the majestic grandeur of his presence in the roar and reverberation of the artillery of heaven. We see his divine tenderness in the gentlest zephyr that stirs the down upon the breast of the robin. From mountain top to valley, from ocean to rivulet, from illimitable space to the tiniest dewdrop that sparkles in its myriad hues upon the bosom of the rose, we see the reflection of a hand divine. He who maketh the sun to know his uprising and his going down, who spreads upon the black canvas of night millions of stars too numerous for the finite mind of man to number, will he not complete his plan? "Yea, though worms shall destroy this body, yet in my flesh shall I see God." "This mortal shall put on immortality, and this corruptible shall see incorruption." Only for a time shall his beloved sleep—the trump shall sound, the sea and earth and hell shall give up their dead, and the victory over sin and death will be complete. Then shall the orchestra of heaven peal out its sublimest symphony, angels and archangels joining in the grand hallelujahs as those who have washed their robes white in the blood of the lamb enter the many mansions prepared for them, to spend the ages of eternity in the presence of him who is the "resurrection and the life."

Brentsville, Va.

THE DEVILS AND THE HERD OF SWINE.

BY B. H. FUNK.

THIS incident affords a good illustration of the methods employed by the devil in the conflict waged in the human heart between the forces of good and those of evil. The devils were entrenched in the heart of the demoniac of Gadara according to the most approved methods of hellish warfare. He could not be tamed, and fetters and chains were accounted by him as nothing. It was not the purpose of the devils to stand a siege; they were entirely too wise for that: more was to be gained by servile capitulation. "And all the devils besought him, saying, Send us into the swine; that we may enter into them." The request of the devils was, by no means, an aimless one. They were a shrewd, scheming set of fellows. They had faith in the game they were playing. If the Lord would but grant their request, they might yet reap, from their present defeat, success fraught with far-reaching advantages.

The victorious generals of this world never willingly grant, to a defeated enemy, any opportunities for retrieving disaster. It is, nevertheless, true, that triumph, achieved after allowing the enemy every possible chance to seize upon advantages, would be all the more glorious, as proving the possession of power to overcome under any circumstances. Upon obtaining the desired concession, the devils stepped upon the vantage ground they are still occupying. The devils shrewdly argued that a severe blow to the reputation of the Lord would result not only in much present dissatisfaction with him, but very possibly in permanent injury to his cause. This has proved to be correct. To-day the school of adverse scientists contend that the Lord had no right to interfere with existing legal institutions; or, in this especial case, with property rights. What a disturbance it raised at the time! The situation was hurriedly discussed, and the authorities deemed it wise to get rid of such an objectionable character as soon as possible. Accordingly the people of Gadara and vicinity waited upon the Lord and requested him to depart. They did not know how soon the destruction of all their property might be required in the furtherance of his mission. If the death of two thousand hogs was a necessary adjunct to the casting out of the devils of this one man, it required but little figuring to convince the most skeptical that the swine industry might soon be hopelessly paralyzed.

We now naturally wonder why the hogs made their famous rush into the sea. Though Tennyson never commemorated this headlong dash into the "jaws of death," yet it contains a germ of truth which might have fitly embellished his stanza. This rush represents the haste of the devils to avail themselves of the one remaining feasible policy. They had found their strongly entrenched position in the human heart no longer impregnable. They had to give ground whenever the opposing spiritual presence planted its foot there authoritatively. A change of policy was demanded. They would, in the future, fight most successfully by working, apparently, in harmony with the Lord. Their sinister eye glanced at the sea, that beautiful emblem of divine truth. They would enter the swine, the type of error or devilish attributes. They would rush the herd into the water; and thus by a mingling of the two emblems, represent their policy of polluting the Word of God by mixing up error with it, and so deceive the nations. The defeat of the devils had, by no means, caused them to lose faith in themselves, or in their methods. The lion's share of humanity is traveling the broad road, as clear evidence as they want of the correctness of their plans. The gambler who rakes in the big stakes is not wont to groan, now and then, over the loss of a few paltry dollars. The devils were so fascinated by the brilliance of this conception that they failed to note the significance of the end of the type, or were powerless to avert it, viz, the choking of the swine. This last signifies the ultimate triumph of the Word. Error must yield to truth. It cannot exist in the light of

truth. Its deadness and effecteness can always be seen by the divinely-illuminated eye.

As to the permission granted the devils to enter the swine: man was commanded by the Lord to multiply, and to subdue the earth. This latter broadly implies possession in accordance with the existing legal institutions of any age. It must be borne in mind, however, that this possession, so far as countenanced by the Lord, is conditional. He set before Israel, at different times, the blessing and the curse. If obedient, they were to be blessed; contrariwise, cursed. Among the provisions of this blessing was the right to own property. The only feature of the curse requiring notice here was that they were, in the event of their disobedience, to be driven, as outcasts, among all nations. The plagues of Egypt, the flood, the destruction of Sodom and Gomorrah, dispossessing the Canaanites, were what some might regard as flagrant violations of property rights. Such procedure was, undoubtedly, an interference with human institutions; but it was an interference with a purpose, and by a being who is just, as well as merciful, in his endeavors to teach humanity those great truths which are as necessary to happiness here as in the ages to come. We have yet to learn when and where the Lord granted to man either unconditional property, or individual, rights. Had he done so, he would have deprived himself of those means which he has employed in the instruction and elevation of the race.

The coming of Christ was heralded by the cry, "Peace on earth, good will toward man." His mission was one of love; hence many look upon his granting the request of the legion of devils as being entirely at variance with the general tenor of his life. We know that the people of God have, ever since the time of Christ, been subjected to a wise system of discipline, comprehended under the term "chastening;" that the object of this has been to root out error and develop spirituality; and that this discipline touches anything which draws the affections away from a life of holiness. We also know that, while Christ was upon the earth, he wrought miracles, not alone as evidence of his divine origin, but embodying, as well, important truths; that all means, so far as the use of things material was concerned in the furtherance of his purpose, were rendered immediately available. We read of his cursing a fig tree. Whether this was individual property, or that of a corporation, or under the control of the Roman Government, the Book does not say; we suppose that our learned scientists look upon the act as an interference too insignificant to deserve remark.

Bedford City, Va.

GOD IS LOVE.

BY W. M. HOWE.

We dare not boast that we know what this means—that we know all it means. It means so much. It is not written that God is justice, though we know that he is just. It is not written God is mercy, or that he is power, or that he is kindness, though we know that he is merciful, that he is powerful and that he is very kind. It is written that

This intimates that there is more in the word love than many have yet thought. "God is power" does not say enough. "God is justice" is a weak remark compared with "God is love." How much does the latter mean? Probably so much that we could with reason say that love is not a quality of God. Some may be surprised at this remark, but we believe it will prove to be a surprise not unlike the one experienced and enjoyed by the schoolboy when his teacher tells and then explains to him that white is not a color. The colors (primary) are red, orange, yellow, green, blue, indigo and violet. White, so much in use everywhere, is not one of them, and yet it is there, as we shall see. In some way blend the colors red and blue and the result will be purple, with them blend one of the seven, and a new color or shade will be produced, but it will not be white. Add another of the seven colors, and another shade will be the result, but it

will not be white. How could it be? Who would expect it? And yet when we have in some way blended them all we will behold the beautiful white. White it seems is not a color, but it is the combination of all the colors. So we think it may be said of love. Love is not a quality of God, but rather the sum total of all the qualities of God. How much we say when we say that God is love!

Men have witnessed a manifestation of the power of God, and seeing no more have said that God is not good and kind. Some seeing that which is in itself the evidence of the justice of God and seeing no more have exclaimed that God is not just. But when these same men have seen the manifestations of the fullness of God they have with one accord united to say that God is love.

God's providence has to some seemed strange and painful. It was so with Job. Let them be patient as was Job and they will learn God better. It may be that like him they shall better know themselves. The time must come to such when they will hurry to admit that they uttered that which they understood not (Job 42: 3). The conclusion must come that God is good, that God is love. He who will stand still to see the salvation of the Lord shall see it.

Strange that, when we have blended the red and orange and yellow, to make the result a spotless white we must add the violet and the indigo, the blue and the green! So it seems that to him who will wear the white robe of Christ's righteousness "it must needs be that offences come" (Matt. 18: 7). Paul understands, for he says, "There must be also heresies among you, that they which are approved may be made manifest among you (1 Cor. 11: 19). It is said even of Jesus that he was made perfect through sufferings (Heb. 2: 10). Let it be emphasized that he was so made perfect, and it will help us to rejoice in the belief that all things do work together for good to them that love the Lord (Rom. 8: 28). Surely, let come what will, God is love.

1030 W. Airy St., Norristown, Pa.

TEN REASONS FOR FORWARD ACTION IN BAPTISM.

BY N. R. BAKER.

THESE reasons were compiled from various sources for a sermon. There may be others advanced, and some of these may not be conclusive if taken alone. But they all certainly point toward the forward action as being the apostolic mode.

1. It is easier or more natural. Naaman no doubt dipped himself with a forward motion, as it is most natural, owing to the arrangement of the joints of the body.
2. The Israelites were baptized in the Red Sea as they were moving forward.
3. Jesus in Gethsemane bowed (forward) three times.
4. Christ on the cross "bowed his head and gave up the ghost." If we are to be baptized "in the likeness of his death" it must be with a forward motion.
5. Bowing and kneeling are proper attitudes for important acts of divine worship.
6. It is an entering into the church, hence should not be consummated by a backward action.
7. It was the historical method. (See Judson and others.)
8. Old statues and paintings show Jesus bowing beneath John's hand for baptism.
9. Some very ancient churches still in existence or in ruins contain church fonts too small for backward action.
10. Romans 6: 4, which is about the only Scripture cited by those favoring backward action in favor of their view, can not be held logically as a proof. Not every part of the type can be carried over to the antitype. It is not known that the writer of Romans 6: 4 had the manner of the two acts in mind. Granting that he had, this passage would prove neither forward nor backward action; for they did not let the dead down into the grave as do we, but carried the body (probably head foremost) up into the tomb. As to the latter part of the

fourth verse which says, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," it should be observed that Paul is comparing Christ's rising up or exit from the grave to our walking in newness of life and not the baptismal act.

Citronelle, Ala.

RARE AND COSTLY BIBLES.

WE are taught at our mother's knee that the Bible is the most precious of books, and that principle holds good in commercial as well as in spiritual affairs, in the auction room as well as in the nursery or the sanctuary. The highest price ever paid for a printed book was \$24,750 for a Latin Psalter, printed by Faust & Schoeffer in 1457. The first use to which printing was put after the invention of movable type was to circulate as a public document a bull of Pope Nicolas V., offering indulgence to everybody who would aid the Christian king of Cyprus against the Turks. This handbill was dated Nov. 15, 1454, and several copies still exist. There is one in the British Museum.

The first book printed from movable type was what is known as the Mazarine Bible, by Gutenberg and Faust (or Fust, as it is sometimes spelled), which was issued Aug. 14, 1456. Only two or three copies of this, the greatest treasure of bibliography, are preserved, and one of them was sold at auction last year by the Earl of Ashburnham to Bernhart Quaritch, of London, for \$19,360, the second highest price ever paid for a book. Lord Ashburnham paid \$16,000 for it in 1892. James W. Ellsworth, formerly of Chicago, paid \$14,000 for a copy some years ago, which formerly belonged to the Earl of Crawford. The copy in the British Museum was bought in 1825 for \$2,520. The Earl of Gosford paid \$19,250 for his copy.

The first Bible with a date was printed in August, 1492, by Faust & Schoeffer, at Mayence, Germany, and but two copies are known. One in the British Museum was bought from the Duke of Sutherland in 1881 for \$8,000. The other belongs to the Earl of Crawford, who paid \$5,125 for it.

The first edition of the Bible printed in English was translated by Miles Coverdale, and copies have sold as high as \$4,100. John Eliot's translation of the Bible into the Indian language, first published in 1632, has sold as high as \$2,775. What is known as the Biblia Pauperum, so called because it was chained to a post in a public place, for the use of the poor, was printed from blocks in 1430. The latest copy sold brought \$5,250. The first Latin Bible, printed in 1475, has sold at different times for \$5,000, \$7,125, \$7,500, and \$8,000. A Bible that belonged to Bishop Crammer, printed in 1559, sold as high as \$5,550. A Bible that belonged to Martin Luther and afterwards became the property of the Earl of Essex, sold for \$4,100.

A manuscript copy of the Bible that belonged to the Emperor Charlemagne, and was presented to him at the time of his coronation in the year 800, was offered some years ago for \$60,000. The price was then reduced to \$40,000, then to \$32,500, and it was finally sold at auction for \$7,500. It is now in the British Museum. St. Cuthbert's copy of the Gospels in manuscript, dating from the seventh century, is also in the British Museum, and was bought for \$3,750. A manuscript copy of Homer's "Iliad" on vellum, the earliest known, cost \$8,000.

A manuscript Bible of the ninth century was bought for \$3,900 by Sir John Thorall, and Lord Crawford paid \$2,860 for a similar copy of a later date.

The most interesting collection of Bibles in the world is in the British and Foreign Bible Society, in Queen Victoria Street, London, although there are more ancient and valuable specimens in the British Museum. The best collection in the United States is in the Lenox Library, New York. The Bible Society in New York has a large variety of Bibles in all languages, which I understand are ultimately to be added to the Lenox collection. The finest private collection in the country belongs to Mr. S. Brainerd Pratt, of Boston.—William E. Curtis, in Chicago Record.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.BRIEF REMINISCENCES OF SOME PREACHERS
WHOM I HAVE KNOWN.

BY J. H. WARSTLER.

No. 1.—Jacob Leatherman.

In bringing up these recollections of preachers of years ago the main object is to animate and encourage the younger ministers of to-day in their calling and labors in the ministry; not only that they may study to show themselves approved of the Lord, workmen that need not be ashamed, but that the lives, characters, gifts, special attainments and manners in the pulpit and out of it, of those gone to their final reward, may be incentives to higher and holier aspirations in the ministry.

The first elder in the Brethren church whom I learned to know was Jacob Leatherman, of the Middletown Valley church, Frederick County, Maryland. He was, no doubt, a descendant of Daniel Leatherman, who went from Pennsylvania to Maryland in 1857. See "History of the Brethren," page 326. It was back in the fifties; he was then well up in years, his hair and beard were as white as snow. He was tall and slimly built, and in the latter part of his life was very nervous. His gifts and abilities as a preacher were somewhat limited. Many could preach better, yet there was that peculiar fascination about him that compelled one to listen and become interested; so fatherly, tenderly and earnestly in his way that you were sure he meant all he said, and that it was said for your good, for the glory of God and the welfare of the church.

But it was his *life and character* that did much of his preaching, and they should do much of it now. His standing as an ambassador for Christ was such that everybody loved him, and looked upon him as a model Christian preacher. I have heard the remark made by members of other churches that "Jackey Leatherman was certainly a good Christian man." Thus he was held in the highest esteem, not only by his own people, but by other churches and the world around him.

He was truly a father in Israel. As a shepherd he cared well for the flock; wise in counsel, gentle, tender as a child and pleasant to all; he had a kind word always for young and old. We find his name three times among the members of the Standing Committee of Annual Meetings of fifty years ago.

Father Leatherman manifested no partiality toward any one of his brethren in the ministry, though there was a wide difference in their abilities as preachers; using them alike, he gave equal liberty to each.

New Paris, Ind.

TO PREACHER AND HEARER.

L. F. BITTLE, a Disciple minister, in a recent issue of the *Octographic Review* says:

It is a sad, dark day in a man's life when he makes up his mind that he will get his living by preaching the Gospel. Of such Paul wrote to Timothy—"Of this sort are they which creep into houses and lead captive silly women, led away with divers lusts ever learning, and never able to come to the knowledge of the truth." Little by little they are induced to teach things they ought not for filthy lucre, and eventually they do not scruple to sell their souls for a good salary.

But the man who makes merchandise of the Gospel is not the only one who, if he repent not, will fail of an entrance into the everlasting kingdom. The penurious hearer of the Word who neglects to obey it and to give as the Lord prospers him will likewise be denied admission through the gates into the city. "To do good and to communicate, forget not: for with such sacrifices God is well pleased"—this also is a part of the Gospel to be observed by all who love the Lord Jesus Christ in sincerity. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Jesus the Good Shepherd.—John 10: 1-16.

Lesson for Aug. 26, 1900.

GOLDEN TEXT.—The good shepherd giveth his life for the sheep.—John 10: 11.

In this lesson we have a parable illustrating how the world must enter into the kingdom of heaven. In this parable we have a sheepfold, a door, a shepherd and a porter. The sheepfold is the kingdom; the door is the way of entrance—the Truth, the Word. The shepherd is Jesus and his representatives in office, and the porter is the Holy Spirit. And we may add to these the sheep, which represent the subjects called into the kingdom. The whole is founded on the customs of the time in which and the people among whom the Christ lived in the world, and was plain to and easily understood by the people whom he addressed.

The parable seems to have a special reference to the sheepfold that was kept near the temple and was left in charge of a keeper whose duty it was to have the care of the door-closing, locking and unlocking at prescribed times; and without whose permission none were allowed to go in or out. This keeper was named the porter. While the shepherd attended the sheep, leading and caring for them, it was the porter who opened the door to the fold that both shepherd and sheep might go in and out.

In this sense Christ may represent both the shepherd and the door, because such he really is. But the opening of this door has been placed in charge of a porter. This porter representing the Holy Spirit, then we have him as the opener of the door into the kingdom of heaven, while Christ, as the shepherd, leads them in. This places the Holy Spirit where he is represented as being and doing. The Holy Spirit converts, or opens the door; Christ invites and leads, and God saves. All three having the same end in view, the purpose is accomplished by each doing a part.

Having then the Author of salvation, the fold, the Shepherd and the Porter, why should not the world be saved? We have some of the reasons in the preceding chapter. Because they were blind and did not wish to see; because they thought they could see while they were blind, and because they studiously resisted both the Shepherd and the Porter, and therefore would not accept the invitation that they might be saved. Then we have some that did not like the door, hated the Shepherd and determined to get in some other way. They wanted to be saved, but in their own way. These are represented as climbing over the wall, and because of this are called wolves. This is because they act like wolves; not only in their manner of entering, but also in what they do after they get in. Wolves climb over the wall and destroy the sheep after entering. So do those who try to get in otherwise than by entering the door, led by the Good Shepherd, as opened by the Porter.

Some of them represent themselves as being true shepherds of the sheep, but are not, because their hearts have not been touched by the Porter's voice. They have not been led in through the door of the sheepfold by the Master Shepherd and have not the good of the sheep at heart. The difference between these shepherds is very marked. The one careth for the sheep of his flock and is willing, if need be, to lay down his life for them. The other careth not for them; and when he seeth the wolf coming, fleeth, because he is a hireling, looking only for the wages that he receiveth.

The lessons we are to learn from this parable are (1) that in receiving the call we should be sure to follow the true Shepherd and enter in through the door. There is no other way but that given by the great Shepherd and Bishop of our souls. All other ways are the ways of thieves and robbers, so that, if we wish to enter the true fold and enjoy the privileges that belong to children of a King, we must be called by the Holy Spirit, led by Christ as he is in his Word, and then we are sure of receiving the Father's blessing.

H. B. B.

OUR PRAYER MEETING.

THINGS THAT PASS AWAY AND THINGS THAT
ENDURE.

For Week Ending Sept. 8.

1. *Life Soon Passes Away.* God speaks of it as a shadow, 1 Chron. 29: 15; a weaver's shuttle, Job 7: 6; a flower, Ps. 103: 15; a leaf, Isa. 64: 6; a vapor, Jas. 4: 14; a sleep, Ps. 90: 5.
2. *The Sinner's Joy is of Short Duration.* A moment, Job 20: 5. Soon the world and its pleasures will pass away and to the Christless one there will be only grief. 1 Cor. 7: 31.
3. *The Saints' Sorrow but for a Moment.* It may be heavy and hard to bear, but it is soon over and the future is bright. 2 Cor. 4: 17.
4. *God Endures.* He is from everlasting to everlasting. Ps. 90: 2. He is the King eternal and immortal. 1 Tim. 1: 17.
5. *God's Love Never Fails.* David says, "God's mercy is from everlasting to everlasting." Ps. 103: 17. God's love changeth not; his grace never grows old.
6. *The Joy of Saints Never Ends.* At God's right hand are pleasures forevermore, Ps. 16: 11. The ransomed have everlasting joy. Isa. 35: 10.
7. *The Sorrow of Sinners is Endless.* Everlasting. Isa. 33: 14; Rev. 20: 10. Blackness of darkness forever. Jude 13. A sad state,—a fearful doom!

SECRET PRAYER.

BY ESTHER SHULTZ.

"NEVER forget your secret closet" was the advice given me by a sister more than twenty-eight years ago. O, what a help that has been to me in my Christian life! Whether the sister is still living I can not tell; neither do I know her name, but her words are still living and grow more precious as the years go by. The storms of life may overtake us and the billows roll high, and there seems to be no way of escape. We can enter our closet and shut the door and pour out our hearts to God whose ears are never shut. Our hearts may be burdened with groanings that cannot be uttered. The Father hears us and comforts us with his presence. Who can tell the battles fought and the victories won in those secret prayers? We pray to the Father who seeth in secret. He will reward us openly, is his promise. We may not live to reap the reward in this life, but the Scriptures cannot be broken. In his own appointed time they will be answered.

Let us ever remember our secret closet, for there is power there—a fountain from which to draw our living water, a fountain that never runs dry. The more we draw from that fountain, the more we seem to need and want, and the more sacred and precious these secret prayers become. Eternity alone will reveal to us what those secret prayers have been to us to help us on in our Christian life. Thank God for this secret closet, where there are none to hear us but God alone; where we need not fear, but we know that his ears are ever open and he is always ready to give us what is best for us.

Big Sandy, Tenn.

FRIGHTENED AT A BLESSING.

How we do shrink back from our best blessings! It has always been so. When the Lord sent his angel to tell the shepherds of Bethlehem of the greatest gift he had ever sent to men, they were sore afraid, and shrank from the light of his glory. When the disciples of Jesus were in a fierce storm on the wild lake in the darkness of the night, they were most troubled when they saw Jesus coming to them. An old clergyman was preaching his fortieth-anniversary sermon. He said that, as he looked back, he could see that the very things for which he had now most reason to be grateful were those things at which he cried out as they came, "O Lord, spare me from this! I am unable to bear it." What foolish children of a wise and loving Father we are! Why should we ever shrink from any gift he sends us! His gifts are all and always good.—S. S. Times.

A CHRISTIAN who cannot pray with the sick and those in trouble, is like a wooden pump in an empty well.

HOME * AND * FAMILY

THE ANSWER.

ONE looked to God, and cried, above life's din
Of driving toil and misery and sin:
"What hope for these whose anguish makes them dumb?
Once men looked forward for the Christ to come,
The mighty Lord for man's deliverance sent,
The Prince of Peace on earth.

He came. He went.
Nor yet comes peace! What hope is left to-day?
Shall Christ be born again?"

God answered, Yea,
In thine own heart, if thou unclench the door,
The Light of Light on earth shall dwell once more;
Through thine own lips, ungraced and poor and weak,
The Love of Love unspeakable shall speak;
Through thine own hands, wearied with toil for men,
Unto his own the Christ shall come again.

—Mabel Earle in *S. S. Times*.

EXPERIENCE IN RAISING CHILDREN.

BY EMMA TRAVIS.

I AM the mother of eight children who are all about grown up, the youngest being nineteen. It seems to me that I ought to have some experience. I often think if I had my time to go over again I would do different. I would try to be more patient with my children, pray more with them, and be ever ready to talk to them of their heavenly Father. I would look to him and thank him more for every blessing received, for we know that "every good and perfect gift cometh from the Father of light."

How very near and dear our children are to us! and we as mothers ought to do all in our power to raise them right. I know it is a task to raise a family, for we have to work hard for them, while they are growing up, in order to educate them; but we should not forget our more important duty. We should teach them very early in life to love and fear the Lord, and trust in his grace. Then we should teach them to love and respect us as parents, and should not be afraid to let them know that we love them. We should lay aside grumbling and fault-finding as much as possible, and try to deal with them according to their disposition, for we know they have not the same disposition.

We should teach them to obey us, and if we promise them anything always try to be as good as our word, and be careful that they don't lose confidence in us. We should set a good example before them and let our conversation be as becometh Christians, for children are very close observers. We should dress them plainly and neatly, and should see that they keep good company. We should also keep them in Sunday school and church, if it is possible, and if there be none, teach them at home. Have them read a chapter every day as soon as they can read, and that will move them to love the Bible, and by so doing they will soon learn their duty to God and man. We should also let them know that we appreciate all they do, and that the Lord loves them. Ask the Lord, dear mothers, to help you in raising your families.

Chase, Nebr.

TO THE PARENTS.

BY A. H. MARSHALL.

How are you raising your children? Are you teaching them to pray? Do you have family prayer? While young is the time to teach children to pray, so when they grow up to be young men and women they will not forget it. The greatest sin in our church to-day is pride. Whose fault is it? I think it is the parents' fault. On our children when quite young, we set so much pride. Is it the child's fault? Even our little boys, when they go to Sunday school and meeting, are not dressed as they should be. Is it the boys' fault? When they get older in years we would like them to join the church and often wonder why they do not. It is not necessary for parents to wonder why their children do not join the church, when they have been brought up on the fashions of the world, in-

stead of in harmony with the Gospel. We as parents should set a good example for our children, not in dress only, but in other things. As you raise your children, so they will be. As you live, so you will die.

Center, Ohio.

LITTLE THINGS OF LIFE.

THE little things of life play a very important part in the history of most women. Few of us are permitted to have a share in the great widely-known movements of our day. No woman has the chance to rival a great captain or admiral. She does not plan campaigns or command ships; her sphere is rather within the doors of her home, and there she is potential and strong, and her influence will be felt throughout immortality. Sometimes these little pin pricks of daily care hurt and wound like stabs; sometimes the fret of the daily routine wears a woman's patience out, and she breaks down and has nervous prostration. Even such an ever-recurring operation as the washing of the dishes three times a day has been the final straw which made a housekeeper's burden too heavy. The never-ending, still-beginning task of preparing food, serving it and clearing it away is enough to tire out the woman who does her own work, unless she has a good husband and considerate children who are ready to give her their aid. I do not think it beneath any good man's dignity to lighten the load of his wife's housework by bending his own muscles to the task now and then, while surely boys and girls alike should regard it as a real privilege to help mother.—Margaret E. Sangster in *Christian Herald*.

OFFENDING THE LITTLE ONES.

"No," said my little German friend, "I should never make a child wear something that it hated. When I was a little girl, my aunt sent my mother some cloth to make me an apron. I can see the pattern clearly before my eyes after twenty years. It was a white ground, over which ran little curly-tailed pink pigs. 'How pretty and amusing!' exclaimed my mother. But with me it was a case of hate at first sight. With a black shadow hanging over my heart, I watched mother cut the cloth into a long, sleeveless apron. When it was finished, to my dismay mother said I was to wear it to school.

"With tears, I begged that I might not; but my firm mother did not believe in yielding to the notions of a child.

"Arrived at school, my teacher noticed my red eyes, and called me to her, making me trot all those little pigs the length of the room.

"Are you sick, Rosa?" she asked.

"No."

"Does something trouble you?"

"Yes, but I can't tell you about it."

"The girls began to whisper and smile, and point at the tiny pigs on my apron, and my little seat-mate—my best friend—drew away her dress, and said, 'I don't want to sit with pigs.'

"After school, I hurried home ahead of my sisters. At table my father noticed my red eyes, and said, 'What aileth my merry little Rose? Has she already found thorns in her path?'

"I could only sob and silently point at the unconscious offenders sprawling their baby pinkness all over my apron. My heart was full of a great dread of the reprimand I should receive from my kind father. But he only said:

"Oh! it's the apron,—is it? Well, take it off, and put on another, and then I'll have my merry Röschen back again."

"But I suffered so much from the time the cloth came into the house until my mother gave the apron to a little girl, who was made happy by the gift, that I have always said I would never make a child wear something that it hated."—Eugenie L. Beckwith in *Sunday School Times*.

If we would be blest with beautiful refined old age, we need to make preparation for it very early in life.

OUR SATURDAY NIGHT.

Parents' Mistakes.

It is an ill wind that blows no good, and, by the way, there are many ill winds, but it is a question as to whether the good that follows these winds will ever atone for the ills. On seeing the mistakes of his father or mother many a child has resolved to live a better life than that set forth in the examples left him to imitate.

A father who loved his children well enough to provide for them all needed comforts came to the conclusion that his son should not spend much of his time reading. He was fearful that reading might lead the boy into indolent habits, and cause him to think more of his book than of his work. His highest idea of a boy was that he should be good and do plenty of work. The boy worked well, but he also loved books. He found them full of most excellent things to think and talk about. In fact he would work hard to get money to buy books, and then spend his evenings at home reading. This son did not like his father's idea of a boy, but he knew that it was his duty to obey as far as possible his earthly parent.

He, however, resolved in his own mind that should he ever become a father he would not attempt to raise a boy in that way. He felt that boys were boys, and he hoped that the time would never come when he would forget that he too had been a boy. He thought it would be so nice if his father would talk with him about what he was reading. He longed to tell some one the interesting things he found in his books. It would be such a pleasure to tell his parents all about them, but he had no encouragement in that direction, and so kept the information gained largely to himself. Still, while loving his parents, he fully made up his mind to encourage the boys who loved to read good books. The mistake of his father prompted him to carry out his resolve more faithfully than he probably otherwise would have done. It was a case of some good from an ill wind.

Another ill wind blew into the brain of a little girl a determination that she faithfully carried out when she reached the mature years of womanhood. Her mother was one of these faithful, hard-working women, but never thought of the consequences of sending her timid little daughter off to bed in a dark and uninviting room. The frightened little creature would jump onto its bed, thinking there might be something underneath, disrobe and crawl under the cover, head and all. Thus breathing the close air under the covers she fell asleep. The child never grew brave, for it had no one to teach it how to retire, with no fear in the heart but trusting the Lord.

But the little girl, on reaching the years of womanhood, never made that mistake with her own little girls. It was her delight to make the going to bed as pleasant as possible for those who called her mother. She early taught them to prepare for retiring, for she thought the training would be for their good. She would then light them to bed, see that they were properly covered, kiss them good-night, and leave them smiling. They fell asleep with no unpleasant thoughts in their minds, and their dreams were sweet. These girls grew to womanhood without the thought of fear. They had a mother who knew that to send a child to bed with its mind filled with ill thoughts is a grave mistake. She made child life a study, and knew the importance of treating the little ones according to their nature and make-up.

Not all children, of course, should be treated just alike, but it should be remembered that they are tender plants, and a mistake made with them in early life may result most seriously. And while parents will make mistakes with their children—for to err is human—still it is to be hoped that each generation will profit by the mistakes of the former.

J. H. M.

"If you are tempted to lose your patience with your fellow-men, stop and think how patient God has been with you."

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BRO. JOHN J. HOOVER, of Carleton, Nebr., should hereafter be addressed at La Junta, Colo.

WHEN last heard from Bro. C. P. Rowland was preaching at Hatchville, Wis., where we have a few members living.

THE Brethren have purchased the Disciple meetinghouse at Girard, Ill., and are preparing it for regular services.

BRO. JOHN CALVIN BRIGHT writes that five were recently added to the Wolf Creek church, Ohio, by confession and baptism.

THE District Meeting of Middle Indiana will be held in the Eel River church, Oct. 11, the same place where it was held last year.

IN spite of the busy season the recent Bible School at Troutville, Va., is said to have been well attended, and proved exceedingly interesting.

DURING a recent series of meetings in the Shade Creek congregation, Pa., held by one of the home ministers, ten persons were induced to put on Christ in baptism.

ACCORDING to the latest reports the M. E. people have succeeded in getting all their missionaries in China to places of safety. Those in Peking, of course, were relieved by the allies. Most of the other churches have not been so fortunate.

CORRECTIONS for the ministerial list in our forthcoming Almanac, are still in order. Should any minister find that his name is not in the list for the present year, let him not fail to notify us at once. The name of every minister in the Brotherhood should be in the list.

IN India last year the wheat crop reached 238,000,000 bushels. This year the yield will not exceed 184,000,000. For the past five years the average crop has been 227,000,000 bushels. This shortage is what helps to make it so difficult to get food to the starving millions. There is this year not food enough in India to feed her people.

BRO S E YUNDT and wife, of Mt. Morris, Ill., are going to start at Lordsburg, Cal., the latter this month, and may permanently locate in that part of the State. Bro. W. I. T. Hoover, president of the Lordsburg College, is their son-in-law. The people of Mt. Morris will greatly regret to have Brother and Sister Yundt leave them.

Nor all church papers are paying even expenses. The Chicago Record says that during the last four years the Methodists have lost \$108,000 on thirteen of their fifteen periodicals. This means \$27,000 a year. By this we are to understand that the Methodists, in order to sustain most of their papers are compelled to spend yearly \$27,000 over and above the actual receipts. While this seems a little unreasonable, still it is given out as a fact. In view of this the Brethren should rejoice that they have a church paper that not only pays the expenses of producing it, but turns over to the mission a surplus each year. This surplus is the result of careful management and great economy.

BRO. ARCHIE VANDYKE, who has been visiting and preaching some in Pennsylvania for the last nine months, has returned to the West, and can be addressed for a while at McPherson, Kans.

SHOULD a notice of your District Meeting not be among the Standing Announcements please send it without delay. If we should have failed to publish a notice already sent us, send it to us again and we will see that it goes in.

THERE are a few members in Thomasville, Ga., who have not heard the Brethren preach for several years. Should any of our ministers visit that part of the South they will please call on Bro. P. R. Wertz, who will be glad to arrange for some meetings.

THE Lord has very little use for the preacher who would sooner remain at home all day on Sunday than to go a few miles to preach the Gospel. In fact it is difficult to keep the right kind of a preacher at home when there is any good to be done.

IT is the every-Sunday-go-to-meeting people that give the devil so much trouble. They have too much zeal to suit him, and the purpose of his kingdom. Were all those who belong to church of that class, Satan would go about trembling worse than he does.

WE close our work on this issue Monday evening, in time to reach the Ministerial Meeting to be held at Mt. Morris on Tuesday. The Sunday-school meeting will be held the day following. Concerning these meetings we hope to have something to say next week.

IN the church we have a hundred or more members, who if they knew for a certainty that Jesus was coming to-morrow, would sit up half of the night removing the ruffles and trimmings from one of their dresses that they might be able to meet him attired in modest apparel.

SISTER BERTHA RYAN must hereafter be known to our readers as Sister Shirk. August 7 she was united in marriage with Bro. Harvey F. Shirk, of Ramona, Kans. The MESSENGER wishes them a long and happy life together. After Oct. 15 their home will be in Los Angeles, Cal.

WERE it generally known that Paul was going to preach at your church next Sunday, there might be present an immense audience, but it would be conspicuous for the unusual absence of feathers, ruffles, jewelry and costly array. The pious(?) brother would be sure to leave his silver-mounted harness at home.

IN one of the Western States a girl twelve years old traveled three hundred miles to a Sunday-school convention to represent the only Sunday-school in her county. This is the kind of zeal we need all over the land. It puts to shame the conduct of those who cannot go a few miles to attend a Ministerial or Sunday-school Meeting.

BRO. I. B. TROUT gave us a short call on his way home from Dayton, Ohio. While in the Miami Valley he had the pleasure of attending the Ministerial and Sunday-school Meetings of Southern Ohio, held in the Upper Stillwater church, the early part of last week. He was very much pleased with the interest manifested at these gatherings, and says that Southern Ohio is rapidly coming to the front along Sunday-school lines.

BRO. J. E. MILLER, of the Mt. Morris College, will soon move to Urbana, this State, to fill a position as instructor in Greek and Latin in the University of Illinois in that city. While we all regret to have Brother and Sister Miller leave Northern Illinois, we feel confident that they will make themselves useful in their new field of labor. At one time there were a number of members and four ministers living a short distance east of Urbana, but at present there are only a few members in the country and no ministers.

It is said that the devils believe and tremble. That is more than can be truthfully said of thousands of church members. Comparatively few of them have faith enough to make them tremble even when doing some things they ought not to do. Had we more fear and trembling there might be greater attempts at doing the will of God from the heart.

THE Register Review has this to say, and it contains some alarming facts: Dancing, card playing and gambling among so-called church members are sapping the life blood out of their churches. An inefficient eldership, one man rule, and lack of church discipline may be given as the leading factors for the prevalence of the foregoing evils. In an exchange we see it stated that "a mother had spent the evening at a party playing euchre for a prize. Next morning in a triumphant spirit she showed to her grown son what a lovely prize she had won the night before, whereupon the son took courage, and pulling out a roll of bills, said, See what I won last night!" Both mother and son had been gambling! The mother belonged to the church, but the son did not. Both gamblers though! Was that mother saved any more than her son?

WE hear considerable complaint about the scarcity of good evangelists to conduct series of meetings. Their increase in number has not kept pace with the demand for their services. It is altogether probable that there is a greater demand for this class of preaching than there was a few years ago. Then some of our faithful workers have passed over the river. The health and age of others will not permit them to continue in the field, while some have family cares that keep them at home. But we ought to have more men preparing for this line of work, and we need to encourage them in the undertaking. We also suggest that the home ministers arrange to conduct more series of meetings in their home congregation, and then let their respective churches unite with them in making the meetings a success. Should this be done in all parts of the Brotherhood we might look for a wonderful gathering of souls. We do not mean that no evangelists should be employed, for it might be well to hold two series of meetings, one by the evangelist and the other by the home ministers.

HOW JESUS WORKED.

WHILE in this world Jesus attended strictly to his own work and permitted others to do the same. He said that his work was to do the will of the Father who had sent him. He did not give his entire time and strength to pulling down what others had set up and were running. He proceeded to establish his kingdom upon the earth, knowing that in time it would overcome and replace all other kingdoms. Upon his part no attempt whatever was made to overthrow other kingdoms in order to make room for his. His work was to set up his own kingdom, gather subjects and put into operation the principles by which his kingdom was to be governed and perpetuated.

He went about preaching the Word and healing the sick, and this, too, without saying so very much about what others were teaching, or about what the doctors were doing. He could easily have spent all of his time refuting the teachings of the different religious sects then in the land, but he did not choose to work in that way. When it became necessary to expose the errors of others he hesitated not a moment, but he did not neglect to plant the seed in the hearts of his own people. With him this seemed the first duty. His ambassadors must be properly trained and equipped for the preaching of the Gospel among all nations, and he gave his time largely to that line of work, so that when he left them they were thoroughly prepared to carry forward everything relating to the interest of the kingdom.

All the sick that came his way were healed. He

did not stop to discuss the questions of divine healing with the doctors, nor does he seem to have said anything special concerning their profession. He did not set up a large health resort, advertise it extensively and then denounce the methods of all others. He simply went on healing those who called on him, letting his own work speak for itself.

In this respect his was a method that was practically beyond the range of criticism. He was criticised for healing on the Sabbath, and even for some things he said, but no one accused him of introducing rival healing methods.

When it became advisable he fed the hungry by the thousands, creating on the spot the necessary amount of food for the purpose. But he did not make a business of it. He had the power to supply a whole city with all the food necessary to sustain life, but he did not choose to employ his power in that way. He had something more far-reaching and enduring in view, viz, the establishing of his kingdom upon the earth.

While he performed miracles by the hundreds, fed the hungry, and even controlled the elements, he did not want his followers for a moment to lose sight of his great purpose in this world—to take away the sin of the world, to set up his kingdom and leave with his apostles and other teachers the principles that should govern this kingdom and carry forward his work. It was the spiritual and not the temporal that he kept in advance in all of his teachings and his work, and he who reads the New Testament with care cannot fail to notice this very prominent feature in the teachings of both Christ and the apostles. We in this day are too much disposed to keep our temporal interests to the front, trying to make it appear that the success of the kingdom depends upon the success of the various temporal enterprises we have in hand. Such was not the method pursued by Jesus and those placed in charge of the affairs of his kingdom.

THE NIPPUR LIBRARY.

WORD comes that the exploring party sent out by the University of Pennsylvania has made some remarkable discoveries in Ur of Chaldaea, or Nippur, as the place is now known. It will be remembered that this was the home of Abraham before he was called by the Lord to leave his country and kindred and go into the land of Canaan. This was about 2247 B. C.

At this time Nippur was a city of wealth, learning and influence as well as the location of a large and widely known heathen temple. The city also possessed an immense library, and we have no reason to doubt that the library may have been visited by Abraham, and even Shem, for the latter did not die until fully three hundred years after the library was established. The library was in existence at least two hundred years before Noah closed his eyes in death.

This library, or at least a part of it, has been unearthed by the party named. They have brought to light more than 17,000 engraved tablets, not one of them of a later date than 2280 B. C. or thirty-seven years before Abraham left the country. Nippur is thought to be the oldest known city in the world, and dates back to over 3700 B. C., but the modern world has known nothing of it until of recent years. It was at one time the religious as well as the literary center of the world. The people of that early date looked up to the city and its magnificent temple as the Jews looked to Jerusalem and the temple on Mount Moriah.

These tablets—for they are only so many books—will throw a great deal of light on the history of the ancient world, when once translated so that they may be read by the ordinary scholar. Enough has already been translated to fill the modern schol-

ar with astonishment. They go to show that almost six thousand years ago civilization in that part of the East had reached a point nearly equal to the highest civilization of the present day. It is shown that the people of that age were cultured and not a few of them were well educated. In Nippur there were bankers as well as real estate agents, who carried on a large business both at home and abroad. They also had assessors and tax collectors, who probably understood their business as well as those of modern times.

It is also stated that considerable attention was given to education, and that so far as possible every boy and girl in the city had to take the prescribed course in school. Slaves are said to have been protected by law, and were even permitted to hold property in their own name. Six thousand years ago, or nearly so, the sculptor carried on his business and bronze figures were even cast. A number of fine statues are reported to have been found, showing a high order of workmanship. The people were acquainted with music, understood drawing, and possessed many books. Among them were poets, historians and orators. Their schools, of various kinds and grades, are thought to have been quite numerous. The people studied law, science, religion, astronomy, mythology, history, medicine, etc.

On some of the tablets are recorded deeds, bonds, receipts, etc., showing that the people of that early period had correct ideas of business. In time we shall know more about the contents of these 17,000 tablets than we do now, and should they be translated, and printed in book form, the book would be nearly one thousand years older than the oldest book in the Bible. While such a work is not likely to contain information anything like as valuable as the historical part of the Old Testament, still it would be read with profound interest in the light of what Moses has left on record concerning the early history of the world. We are a little inclined to think that these early records will yet prove that Moses, in the preparation of the five Old Testament books ascribed to him, had access to records dating far beyond the time of Abraham, and that by the aid of these, and the power of the Holy Spirit, who guarded his pen, he could easily have secured and put in shape every particle of the ancient information found in Genesis, or any other book ascribed to him. Probably information along historical lines was as well preserved then as at the present time. We await with interest further reports concerning the Nippur library.

THE FORGE.

VARIETY, it is said, is the spice of life. And as it is needful that life have its spice, so we crave after variety or change. As physical beings we need changes of scenes, places and positions. It would be a severe punishment for us to be made to remain perfectly still—not allowed to move any members of our bodies. Perhaps most of us have some recollections of being punished by being commanded to stand in one position for a set time.

As it is with the body so it is with the mind. Change is wanted. We want variety in our sermons, sometimes in those who are to preach them. Our hearers tell us that they want to hear a stranger—if not in so many words, they do it in actions. It is the new thing they want. And as we are apt to run in ruts, the stranger is sought after and appreciated because of the different rut in which he runs. We want a change in our music because we tire of repetition. The new thing may not be as good as the old, but we appreciate it more because it is a change. And so it is all through life's experiences.

Our heavenly Father knew our needs and desires,

and most abundantly provided for them. This is a world of endless variety—in the heavens above and on the earth beneath. And if we are not accommodated it is because our ears and eyes are closed to the things he has made for our purposes and enjoyments.

Solomon was among the most eminent of the early writers. And we are told that he wrote thousands of wise sayings, and that he wrote about insects, birds, animals, trees, flowers, hills and mountains. And it was because of this that he was and is accepted as a first-class writer. Now it is not our purpose to write about all these things, and thus be classed with Solomon. But we shall write about the Old Forge, because in going there, being there and returning we may see about all that Solomon wrote about.

The place is some seventeen miles south of Huntingdon, located in a breach or gorge of Terrace Mountain with a most beautiful stream of sparkling, pure water rolling and gurgling down over cascades of rocks, making hundreds of falls before reaching the river below. The ravine, at places, is so deep, and the shades of the mountain sides and the trees so dark, that the stars, at times, are seen at midday. In these depths, years ago, was a forge in active operation, where the best of charcoal iron was forged out and prepared for the uses of the times. This was before railroads coursed along our rivers and mountain sides, and before the shrill whistle of the iron horse was heard. The more convenient modes of transportation have closed these smaller iron shops among the hills, in the out-of-the-way places and given birth to new and larger ones, at more convenient places.

As we now go to these deserted places we meet a quietness that is almost hallowed. The contrast is so marked that we almost hold our breath in wonder. Well, to this Old Forge site a number of our people resorted the other day, to meet each other and enjoy the old ruins and the new things that God has made since man has ceased trespassing on his grounds. It would take us all week to tell you all that is there to be seen, entertain and instruct—rocks and ledges in all forms and placed at all angles, trees of all sizes, shapes and varieties. At one place flowers were found in bloom and rich in fragrance, that in other localities bloomed months ago. But among all the beautiful and rich things found there, there is nothing so delicious, so sweet and so almost ice-cold as the spring that gushes out from the mountain side and seemingly runs down into the creek and is wasted. One of our company said that if he had that spring just as it is there, in the middle of one of our large cities, he would want no greater fortune. And we all agreed with him in his valuation of the refreshing water of this spring. But the Lord doesn't distribute his good things after our way of thinking. Everywhere, and in some of the most out-of-the-way places, he is lavish with the good and the beautiful, so that all in passing through life may see, taste and feed on them.

Brother G. B. Brumbaugh, the present steward, and one of the James Creek ministers, met us there, received us as his guests and gave us a most hearty welcome. He thinks that there is no place in the world that the Lord is nearer to his people than at the Forge. And we felt so too. We had singing, prayer and edifying talks during our stay in this temple sided by the hills and covered by the blue sky overhead. It is truly a pleasant and interesting retreat for those who can see and read God's great book as it is opened on mountain side and in the valleys deep.

We had thought of expanding on some of our thoughts caught by the way, but our space is too short.

H. B. B.

ARE WE DRIFTING?

THE "we" means the Brethren church, and in it there are not-lacking those who will maintain that we are. Others will say that we are changing, and that on the whole the change is for the better. Each one's opinion will be according as he has seen and heard. Whatever we may believe concerning the above question, one thing is certain, and that is that we are not standing still. If we are not closer to Christ than we were ten years ago, we are farther from him. A man or a body of men may drift away from him, but they never drift toward him any more than a boat drifts up stream.

Some things that are quite evident in our body would lead us to believe that we have drifted, while others make us think we have been pulling valiantly up the stream, and that we are now closer to the source of all that is good than we have been heretofore. For instance: The great increase in missionary sentiment is undoubtedly commendable, for it is in accord with the command of Jesus and the example of the apostles. Another thing worthy of mention is the greater interest taken in humanity. Our people have shown that they are ready to contribute to the needs of those who are suffering. The amount of money that has been sent to India within the last year is all the evidence needed to prove this. To be sure some of our number do not consider this increase of missionary zeal for foreign countries an unmitigated blessing; but it is safe to say that the great majority are glad that it is so, that we are converting different nations.

Several things, perhaps, might be mentioned on the other side of the question, but we shall confine ourselves for the present to only a few. Pride is more often mentioned than anything else to show that we are getting away from the doctrine of Christ. And there does seem to be a great deal more pride among us than is strictly in accordance with the profession we make. There is the Pharisaic pride, the pride of wealth, the pride of knowledge, the pride of dress, the pride that finds satisfaction in having a better home and better furniture than one's neighbors. No doubt we have all these kinds, and maybe others could be named without doing violence to the truth. Pride in these things is evil, and no effort should be spared to get rid of whatever kind of pride any of us may possess. The proud one shall be humbled.

Then there is a desire—more pronounced in some parts of the Brotherhood than in others—to get away from the plain form of dress adopted by the church, to become like those who are in the world, so that their appearance will attract no attention. In short, some do not like to appear to be "a peculiar people." This desire to look like others has brought it about that one, if he did not know to the contrary, could go into some of our houses of worship without ever suspecting he was among the Brethren. None of us will say that any particular kind of clothing is necessary to take us to heaven, but we are all ready to say that some kinds will keep us out of heaven. There is no doubt that this desire to be like others is leading many away from Christ. And there can be no doubt that if it is continued it will not be a great while until some of our distinctive features will have disappeared, as similar ones have for so many religious bodies before us. We need to take our bearings and learn where we are on this question, and find the best way to get back to what is unquestionably safe ground.

Some would find excuse for the change that is coming over us by saying that it is the spirit of the age which has taken hold of us, and it is irresistible. That may be so, but I should not like to think so. It would be difficult, if not impossible, to show any age the spirit of which did not lead in a direction opposite to that in which the child of God must go. Yet there have been those who resisted this spirit

unto the death, and by so doing gained a crown of life. Are we weaker than they? Have we less faith than they had? Are we going to sit down and say we are helpless to resist, notwithstanding the promise of the Master to be with his followers and strengthen them until the end? Surely not; for if we do that way the nearly two centuries of preaching and praying and working by our fathers in the faith will not bring forth the fruit that they should; and the fault will be ours, not theirs who rest from their labors. The Lord grant that such a fate may never be ours. May he give the strength necessary to regain the lost ground, and the determination to make the church more nearly what he would have it be.

G. M.

QUERISTS' DEPARTMENT.

Is it necessary to have an elder present to preside over the council meeting, when an elder is to be chosen, to take charge of the church?—C. A. W.

As a rule it is not, and yet if one can be conveniently secured for the purpose, it would be advisable.

Can one, who has been baptized by trine immersion, by a minister of another church, be received, on his baptism, into the Brethren church?—M. M.

The long-established rule of the Brethren is to baptize all those who unite with the church, whether they come from other churches or from the world.

Should the Assistant Superintendent open the Sunday school when the Superintendent is present?—A. D. S.

When so directed or requested by the Superintendent he may do so, and it would be well for him to have some training of this kind.

Is there any decision regarding the use of individual dishes at Communion services? If so, when passed, and when recorded?—F. B. Wolf.

We know of no such a decision, nor ought there to be any. Dishes ought not to figure in the Communion service, any more than what is necessary to carry out both the letter and spirit of the Gospel.

Who is the woman mentioned in Luke 7: 37, 38? She anointed the feet of Jesus, and it is said that she was a sinner. Does the Bible give her name?—J. E. A.

The name of the woman is not given in the New Testament. She is simply designated as "a sinner," probably an outcast, and her home was in or near Capernaum.

Is it according to the order of the Brethren, or the Gospel, for elders to organize a church, where members are nearly all out of order in gospel plainness?—J. Y. W.

Such members may, and should be organized, provided they promise to comply with the rules of the Brotherhood and will endeavor to carry out the order set forth in the Gospel, as understood by the Brethren. This is what any body of members must promise before they can be organized.

Can the potter's field, or field of blood, purchased with the betrayal money, still be seen in Jerusalem?—J. I. C.

The place pointed out as the field of blood, is on the south side of the valley of Hinnom, at the foot of a bluff, and near the junction of the Hinnom and Kidron. The location is directly south of the pool of Siloam, and nearly west of Job's fountain, or En Rogel.

In view of some things David did, how could it be said of him that he was "a man after God's own heart"?—C. H.

When David made a mistake he was willing to correct it. When the Lord chastised him for his sins he did not complain, but endeavored to profit by his sad experience. He was the one man out of a thousand who could sincerely kiss the hand that chastised him. When the Lord told David to do anything he did it. He never disputed with the Lord, though he made some fearful mistakes. With that kind of a man the Lord could do something, hence he was a man after God's own liking.

Can it be proven that Joseph Smith taught polygamy?—H. Good.

It is a question of some controversy among the Mormons themselves, some of them holding that he did so teach, while others do not. It, however, seems clear that he favored plurality of spiritual wives, and this in time led to the polygamy so strongly defended by Brigham Young and others.

What are the principal points of difference between Buddhism and Christianity?

1. Buddhism does not recognize the idea of God. Christianity does, and the fatherhood of God. 2. Buddhism teaches the doctrine of transmigration of souls. Christianity teaches the independent continuance of the soul after death of the body, and the reunion of the soul and the body at the resurrection. 3. Buddhism teaches "Nirvana," or extinction finally. Christianity teaches the immortality of the soul. 4. There are no priests or clergy, properly so called, in Buddhism. Christianity has its priests and clergy. 5. Prayers of Buddhists are conceived less as influencing the will of any superior or being to grant the requests than as reflex benefit to the petitioner himself. Christianity teaches that God hears and answers prayer.—*Christian Herald*.

In Isaiah 5: 14 we read, "Therefore hell has enlarged herself," etc. What is meant by this?—A. S.

"Hell" in this instance is from hades, meaning the unseen world, or the abode of spirits. The quotation is a poetic expression, representing that the unseen world has greatly extended its borders, and increased its capacity. It is figurative, and to the mind conveys about the same idea as the expression about the borders of Zion being enlarged.

Is it right for a brother to rent a building to parties who mean to use it for gambling and drinking purposes?—O. C. M.

We should say, not right. It is not good for the property, nor the community, nor the owner of the property. The rent he gets may be classed with "ill gotten gain."

Are there any buildings on Mars' Hill, at Athens, at this time?—M. H. A.

None whatever. Only here and there can be seen hewn places in the solid rock where the foundations of buildings may have rested. A well-worn stairway, cut out of the solid rock on the south side, leads from the base to the summit, a distance of not more than 25 feet. Standing on Mars' Hill one has a fine view of the city of Athens, and some of the hills and valleys of historic interest. The market place where Paul used to preach, is below the hill, and may be plainly seen from the eastern brow of the hill.

Does sin interfere with Christ's happiness in the world?—C. S. S.

While Jesus is beyond the reach of temptation, he may yet be touched with the feeling of our infirmities. The sins of the world and shortcomings of his people still affect him, and in a measure interfere with his happiness. He is still concerned about his followers, for he is at the right hand of the Father interceding for them. In heaven there is joy among the angels over the sinners that repent. This joy must affect all the inhabitants of heaven, and Jesus as well as others. As the world grows in sin, this joy is more or less affected, and so is the happiness of Jesus interfered with to some extent at least.

C. B.—If you see your minister or elder do on the Lord's Day that which is unbecoming a minister of the Gospel, go to him in a brotherly way, and tell him of the wrong he has done. If he is the right kind of a man he will confess his fault, and do what he can to make the wrong right. If he will not do this, and the offense is a public one, then make out your charge in writing, hand it to the proper officials of the church, and let the man fall into the judgment of the church. You, of course, will be called on to sustain the charge you have placed in writing.

J. H. M.

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WATCHMAN, WHAT OF THE YOUNG MEMBERS OF THE CHURCH?

THE proper disposition of the young members of the church is a question that is engaging the minds of a few members in the church, but only a few. From a large portion they receive very little thought. Possibly when some do think about them it is simply with incorrect thought of comfort, "I grew up in the church without any consideration, and they can do so too; if there is good stuff in them they will come out all right; if not, let them go."

This is not the proper attitude to hold towards these young members. Now and then an exceptionally hardy plant may hold its own in the garden without any care; but every one knows that without proper care most of the plants will come to naught. And so in the church. Unless the church is awake to the proper care of the young members they are going to grow up, not for the Brethren, but for some other religious body. Even to-day where can one travel or stop for a time and become somewhat acquainted, that he does not find this, that or the other person whose parents were members of the Dunker church? When asked to what church they belong they say: "The Brethren had no congregation here and so I joined — church." And thus is the Brotherhood filling the ranks of other denominations more than she is gathering from them into her own.

This ought not to be. The only remedy is the proper care and nourishment of the young members. The problem was not so important twenty five years ago, for not nearly so large a per cent of the membership was young. It will not do to excuse one's self or object to any measures that will care for the young on the grounds that "it was not so when we were young." The young are here in the church by the hundreds and thousands, and thank God that it is so. Let the church arise in her strength of counsel and wisdom and devise such means as will care for them properly. The schools of the church, headed by brethren who see the importance of something being done, are doing their best; but how slow has the church been in encouraging them in their good work. The Sunday schools are striving to do their part, but how many, many are treated with the utmost indifference, and even at times slighted. The missionary societies, sewing circles, and similar organizations springing up here and there over the Brotherhood, led by earnest, active workers, are doing all they can to occupy the hand and the heart of the growing membership of the church. The Missionary Reading Circle is also playing its part in filling the souls of the young members with aspirations to go out into all the world in the name of the Master, and is developing more than one who is willing to lay aside all worldly ambition that he may serve Christ in a world-wide proclamation of the Gospel.

But is this enough? These are not the organized forces of the church in every particular. They might more justly be termed the tolerated uprisings of a fervent desire to grow and do something for the Master.

Could the church see the wisdom of organizing these "sons and daughters of the veterans," not into separate organizations, but into a body of workers, giving them employment for the church and in the church, leading them to study the Word more fully and become acquainted with the great purpose of the church in the world, ten years would show a phalanx of devoted messengers of glad tidings who would shrink from no task, fear no evil, and not even turn aside from death in order

that Christ might be known everywhere. The home congregation, the home mission field, the world-wide field would receive the benefit, and the measure would be one of the longest strides in mission work the church could take.

A VOICE FROM STARVING INDIA.

INDIA'S sun is slowly setting
O'er the dry and withered land—
Burning sands and desolation
Meet the eye on every hand.

All this day we have been seeking
For the few crumbs of bread,
All this day have wept and wandered;
Evening finds us still unfed.

Finds us with our hopes all shattered
Which at morning bounded o'er
With the thought that this day surely
Help will come from some good shore.

Weeks and months we have been waiting,
Saddest human lips have told;
Burning thirst and cruel hunger
Mountains high have o'er us rolled.

From the heart of stricken India
We our plea in pity send,
Will not some kind country help us
Ere we reach the bitter end?

Cruel fate has firmly bound us,
We have learned to sob and cry,
Learned to see our many comrades
Slowly hunger till they die.

Grand America, Oh! help us,
Grandest country God has made,
From her shores of peace and plenty
We are asking you for aid.

With her green and sunny meadows,
With her garners running o'er,
With her broad and waving grainfield
We are begging of her store.

— Clara Miller in the *Vindicator*.

"WE ARE ABLE."

BY G. J. FERCKEN.

A PROUD, ambitious mother asks for her two sons places of honor and distinction in the day of Christ's triumph, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." To such a pretentious request Jesus answers and says, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They say unto him, "We are able."

The answer of these two untutored, inexperienced disciples to that most unanswerable question of the Master has generally been most severely censured, and looked upon as sheer conceit!

We beg to differ from those who see only boasting in the answer of Zebedee's two children. We see rather faith, heroism, the spirit of venture, enterprise and sacrifice in the bold declaration of the Boanerges' sons, "We are able"—able to risk our lives, to bear the consequences, to endure hardships, to suffer loss, contempt, privation, to drink of the cup that thou shalt drink of, and to be baptized with the baptism that thou shalt be baptized with. It is inherent to faith to venture, and we have faith in thee, O Christ! It is inherent to love to dare; and we love thee, O Son of David! It is inherent to hope, to look unflinchingly into the dark, mysterious future, and make present what is distant, real what seems to be but shadows and unrealities; and thou art our hope, O thou Savior of the world, yea, the anchor of the soul both sure and steadfast, entering into that within the veil—"We are able."

O that we could, in the same spirit, adopt this declaration of the two brethren and apostles, and say to Christ, "We are able" to do anything and everything for thee, for thy cause and for thy kingdom. "We are able" to go, like Abraham, where we know not, and sacrifice comfort and pleasure, and means and talents for the sake of something that we have never seen, never heard of, never experienced, but which, nevertheless, is worth the sacrifice of all that we own, and of our lives even! Would it not be to our honor as Christians if, like these two disciples, we could exhibit such faith, such heroism, such spirit of venture and enterprise, anything in short that would make us "able" to drink of Christ's cup, and be baptized with the baptism that he was baptized with?

The future proved beyond doubt what lay concealed behind the "We are able" of the Zebedee's sons: the faith, the courage, the heroism, the spirit of sacrifice and martyrdom that seemed not visible at all at the time the

words were uttered. James, at the beginning of his missionary career, perished mercilessly by the sword of the cruel Herod, thus becoming the first apostolic martyr; while John, long after all the apostles had gone to their long home, lingered yet many years to labor in the mines, and close his career in exile. Verily, of all the sufferings that they endured, of the bitter cup they had to drink, of the bloody baptism they had to be baptized with, they were "able"!

Now, let the church learn a lesson from all this, we mean the church that is timid, prudent, cautious, ever calculating in all her undertakings and enterprises for Christ, when she ought to be bold, daring, courageous, venturesome, heroic, animated with the spirit of sacrifice, her eyes piercing the thick veil of the future and of all seeming impossibilities, saying always, even if she were to be taxed with folly, pride and conceit, "We are able!" Woe to the too prudent and calculating church who wants the harvest without the labors attending upon sowing! Let her ever remember that no bread was ever cast upon the waters that was not found after many days; that no life was ever laid down for Christ's sake that did not rise infinitely richer in power to do greater things for him. Lord Jesus, yes, we are able!

42 Boulevard St. Georges,
Geneva, Switzerland.

INDIA NOTES.

BY WILBUR STOVER.

THE rains have come. Although a month and two days behind time, the time they begin every good year, yet they have come, and the people are hopeful. No one expects a full crop, but they sow joyfully hoping for something.

I am writing from Anklesvar, where I am spending a few days. Yesterday as I was returning from further north in the famine districts, the storm and the train met. The rains were traveling northward. All eyes kept eager watch on the distant clouds. "Yes, that's rain." "See, it's raining over yonder." "The ground shows evidence of a sprinkle here before." So all the passengers kept talking as they rode along. Then it became more damp. A dozen arms were thrust out of the windows to feel the first rain. South of Miyagam station we met the rain. Shut went all the windows on the rainy side. We all looked out from the other side, stretching our necks to see over each other. One old man who sat by the window on the other side, that is, on the dry side, began to feel his rheumatism perhaps, and was about to shut the window by which he was sitting. From all round in the car came cries of, "No, no, don't you shut it." But he was not a low caste man, and being generally used to having his own way he proceeded to shut it. Up jumped three or four stout, good-natured fellows and pushed him by main force down onto his seat, and opened the window wide as it was before.

The rain was coming faster and faster. It just poured. And as all the passengers of the car I was in, the third-class passengers, the rank and file of India, saw the gray, glaring fields that had not been soaked for a year fast changing color to a rich black, as they saw the rain bouncing back from the dry ground in plentiful spray, white like a sheet to cover up the hard past, as these simple-minded men gazed upon this scene familiar in former times, the whole car as one man shouted "Jai, jai, jai," that is, glory, glory, glory. Then they began to clap their hands.

I didn't shout nor did I clap my hands as I observed all, but as I sat in meditative silence I had to wink back to keep back the tears.

The native state to the east of Anklesvar had a population of 170,000 people, of whom about 120,000 were Bheels, a forest tribe of very primitive and very poor people. These people have suffered intensely from the famine. It is commonly said among the people that nearly 100,000 of this class have actually starved. Now that the rains have come, most people can go out debt on the prospects of a crop, but the Bheel people nobody will trust. Poor people, in some houses we found two dead and two alive, all lying on the floor together. What if now the rains are scanty? Indications are unfavorable. Now I close to go with Bro. McCann for a trip among these poor people, to help them and save some more of them if we can. When we see how the

Government of England is doing all possible to save the people, and how native governments here and there are evading the issue as much as possible, I feel like writing a lengthy article on "England in the Orient" that might be unpopular at home.

Oh, I thank God that in this crisis I can be at work on the field saving life!

July 13.

CHRIST A CURB.

BY HARVEY M. BARKDOLL.

ALEXANDER THE GREAT was dying of a wound which did not seem very dangerous at first; but it baffled his physicians and was rapidly becoming mortal. One night, however, it is said he dreamed that some one had brought him a peculiar looking plant which when applied to the festering sore had cleansed and closed it. In the morning, when he awoke, he described the plant: and the historian informs us that it was sought for and found and when applied to the wound the fiery pain subsided, and he was speedily healed. Now your soul has received a deadly hurt; it has been stung by the old serpent the devil, the wound gets worse, there is a tender plant which is able to heal you; it is the Balm of Gilead. They used to wound the balsam tree in order to obtain its healing essence; and so for our transgressions the Savior was wounded and by his stripes are ye healed.

MISSIONARY WORK IN CHINA.

CONCERNING the history of missionary work in the Celestial Empire the *Christian Herald* says:

According to tradition, the Gospel was first preached in the Chinese Empire by the Apostle Thomas. In historical times, the Nestorians came early in the sixth century, and by the seventh had considerable influence. Marco Polo, in 1278, found Nestorian churches newly erected, but they gradually disappeared under persecution. The Roman Catholics first sent missionaries at the close of the thirteenth century. The Greek church was established in Peking in 1685. The Moravian attempt in 1742 to send missionaries was a failure. The London Missionary Society sent the first Protestant missionary, Robert Morrison, in 1807. After working six years alone, Rev. William Milne joined him, and together they issued the New Testament in Chinese. In 1814 the first convert was baptized. Dr. Morrison worked twenty-six years in China, making but few converts, but laying a splendid foundation for future work. The present number of Protestant converts is estimated at fifty thousand in a population of over three hundred millions. In 1865, eleven of the eighteen provinces were practically untouched by Christianity. The vast populations of the interior had not been reached. Since that time, the China Inland Mission has devoted itself systematically to the work, with the result that the Gospel has been preached in every province, though not in every part of each province.

The missionary efforts in China will not be discontinued on account of the present troubles, though they may be hindered in some localities. Bishop Moore of the M. E. Church left Cincinnati, Ohio, a few days ago for his field of labor in Shanghai, China, to assume his duties as Bishop of China and Japan.

Once Peter said to the lame man, "Silver and gold have I none." His so-called successor, as the Pope claims to be, has no need of saying that now, as his income is estimated at \$2,000,000 per year, and even this does not satisfy him, for he desires the prestige of a temporal kingdom.

Up to the present time, about two million copies of the whole Bible, or portions thereof, have been circulated in Japan. During some of the years past as many as two hundred men have been employed in order to get the Word of God into the hands of the people.

Jesus, the richest preacher the world has ever known, while on a mission to earth, preaching the Gospel to the people, had not even a place to lay his head. Preachers of this class make the world move.

Financial Reports.

Mission Receipts from Aug. 11 to Aug. 18.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$5,083 80
ILL.—Daniel Barrick, Byron, \$3; marriage notice by A. L. Bingham, Cerrigordo, 50 cents; marriage notice by C. S. Holsinger, Roanoke, 50 cents; Cherry Grove church, \$3.25; Waddams Grove church, \$2.60; Yellow Creek church, \$1.70; total,	43 02
OHIO.—Chippewa congregation, \$2.03; Black River church, \$8.70; Salem church, \$30.67; total,	41 40
VA.—Savergille congregation, \$2.10; Staunton congregation, \$3; Elk Run congregation, Second District, \$10.60; total,	35 70
PA.—Samuel and Jane Rosen, Vincent, \$1; Anna E. Miller, Woodberry, \$3; Isabelle F. Price, Waynesboro, \$10; total,	16 00
N. DAK.—A brother, York, \$1; total,	15 00
IOWA.—Mary M. Kingley, Greco, \$4; C. A. Shook, Greco, \$3; total,	10 00
TENN.—Knob Creek church,	5 35
IND.—Mary A. Lammende, South Bend,	2 50
TEXAS.—Saginaw church,	2 40
NEBR.—Marriage notice by Jesse Y. Heckler, Elmwood, 50 cents; North Beatrice church, \$1.43; total,	1 93
MD.—C. Temple Sauble, Baltimore,	1 06
KANS.—Lord's share of Sabbath increase, J. H. and E. J. Bosserman, Clinton,	1 00
Total for year beginning April, 1900,	\$5,354 96

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$190 69
ILL.—Daniel Barrick, Byron,	1 00
Total for year beginning April, 1900,	\$191 69

INDIA ORPHANAGE.

Previously reported,	\$597 97
N. DAK.—A brother, York,	5 00
Total for year beginning April, 1900,	\$602 97

CHINA'S MILLIONS.

Previously reported,	\$67 30
N. DAK.—A brother, York,	10 00
Total for year beginning April, 1900,	\$77 30

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunates that lighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every coin sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$7,758 75
PA.—S. S. Gible and wife, Lykens, \$3; Daniel B. Booz, Tyroneport, 25 cents; a sister, Varnfield, \$1.75; Sisters' Sewing Society, Johnston, \$10; In His Name, Gettysburg, 50 cents; A. Quince, Harleysville, 15 cents; A. Roddy, Johnston, \$1.50; I. Merle Holeczer, Johnston, \$1.50; Owen S. Holeczer, Johnston, 25 cents; Cora E. Holeczer, Johnston, 30 cents; Lloyd H. Holeczer, Johnston, 15 cents; Ray G. Holeczer, Johnston, 30 cents; Ephraim church, \$2.50; West Conestoga church and friends, \$28.25; Chiquich church and friends, \$10.31; Altoona church, \$40; B. H. Berkey, Elton, \$1.50; Carson Valley church, \$6.40; Good Will church, Loast Creek congregation, \$19.35; Lucinda J. Rauck, Walfords, \$1; total,	252 50
IND.—Cedar Lake church, \$27; Joseph Hoover, Garrett, \$4; old folks of Yellow River cong. harvest meeting collection, \$13.70; children of Yellow River cong. harvest meeting collection, \$1.18; Bethany church, \$15.43; Wm. Beyside and family, Edna Mills, \$12; a sister, Union City, 50 cents; Pipe Creek church harvest meeting, \$28.85; Three Mile S. S., Peru, \$5; total,	105 66
VA.—Flat Rock district, \$60.33; harvest meeting collection, Nokesville, \$18.14; brethren and friends of Germantown cong., \$16.10; total,	94 66
OHIO.—Loramies church and S. S. and friends, \$10.57; Hickory Grove church, \$20.80; Sugar Grove S. S., \$10; H. H. Lehman, Lattasburg, \$1; Wolf Creek church harvest meeting collection, \$23.54; total,	65 91
KANS.—Brethren and sisters of Redfield, \$3.65; J. F. and Debbie Hiler, Abilene, \$10; Lord's portion of pension check, J. H. Bosserman, Clinton, \$1.80; a few members of Wichita, \$1; Susan Cochran, Wichita, 50 cents; total,	17 95
MO.—Dry Fork church and S. S.,	15 00
N. DAK.—Rosedale S. S., \$1.16; a brother, York, \$5; brethren and sisters of Surry, \$7.03; total,	13 19
TENN.—Knob Creek church, \$5.05; two friends of Belle, \$2; total,	7 65
MICH.—Martha Bratt, Dowagiac, 55 cents; Beaverton cong., \$20; I. F. Young and wife, White Pigeon, \$3; total,	6 56
OREGON.—A brother, Newberg,	5 00
NEBR.—Levi Good, Holmesville, \$3; Amanda Leavelle, Rising City, \$1; Barbara Rash, Rising City, 25 cents; Susan Leavelle, Rising City, \$1; total,	4 25
IOWA.—W. E. Shrader, Greenfield,	3 50
MO.—Shargburg S. S., \$1.50; J. Johnson, Union Bridge, 75 cents; unknown, Hagerstown, 30 cents; total,	2 55
ARK.—W. W. Reynolds, Rogers,	2 00
IDAHO.—Mr. and Mrs. J. W. Wilsey, Winchester, \$1; John Shees, Winchester, \$1; total,	2 00
ILL.—Anna Neher, Salem, \$1; Dave Bosserman, Elgin, \$1; total,	2 00

S. DAK.—A sister, Houghton,	1 00
CA.—A. A. Neher, Lordsburg,	1 00
W. VA.—Richard Neaserbrodt, Thomas,	30
Total for year beginning April, 1900,	\$8,361 30

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$337 17
IND.—Middle Fork church, Clinton Co., \$12.65; Rena Arnold, South Bend, \$1; West Goshen cong. harvest meeting collection, \$36.30; total,	40 95
N. DAK.—A brother, York,	5 00
PA.—Mary Flory, Waynesboro,	1 00
ILL.—Daniel Barrick, Byron,	1 00
KANS.—Susan Cochran, Whitewater,	50
Total for year beginning April, 1900,	\$394 62

INDIA MISSION.

Previously reported,	\$643 49
N. DAK.—A brother, York,	10 00
IOWA.—Cedar Rapids, S. S. birthday bank collection,	7 34
ILL.—Waddams Grove church,	1 50
PA.—S. S. Gible and wife, Lykens,	1 00
KANS.—The Lord's share of refused papers, J. H. and E. J. Bosserman, Clinton,	1 00
Total for year beginning April, 1900,	\$664 33

CORRECTION.—Issue of Aug. 11 donation of \$1 to India famine by Sister Elizabeth R. McDannel, Elizabethtown, Pa., was omitted.

GNN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

Verde.—One brother was baptized the fourth Sunday in July. A love feast was held at Camp Verde Aug. 4. Sixteen communed. This is a good field, and we are still praying for help in the ministry, for which we have pressing need. Will no one come?—*Nettie Wallingford, Aultman, Ariz., Aug. 6.*

ILLINOIS.

Big Creek church expects to commence a series of meetings Nov. 9. Bro. J. H. Baker, of Salem, Ill., is to do the preaching. Communion to be held Nov. 17, to commence at 2 P. M.—*J. M. Forney, Parkersburg, Ill., Aug. 13.*

Kaskaskia church met in quarterly council and appointed our love feast for Sept. 14, at 3 P. M. Our series of meetings will begin Sept. 1, conducted by Eld. J. H. Baker, from Salem, Ill. Our Sunday school is doing a good work.—*D. T. Wagner, Beecher City, Ill., Aug. 15.*

Mulberry Grove church met in council Saturday, Aug. 11. Not much business came before the church, but all passed off pleasantly. Arrangements were made for love feast Sept. 8, at which time Bro. E. M. Cobb, of Pyrmont, Ind., begins a series of meetings.—*N. E. Lilligh, Aug. 13.*

Oakley.—One was baptized last Sunday at Pontiac, Ill., a mission point where Eld. Michael Flory began work last January and has been filling appointments once each month since. An excellent interest has been awakened.—*D. J. Blickenstaff, Aug. 15.*

Pleasant Hill church met in council Aug. 11. Much business was disposed of. Bro. D. C. Vaniman and Eld. J. H. Brubaker were elected delegates to District Meeting. Eld. S. F. Sanger is booked for a series of meetings this fall. We have purchased the Christian churchhouse in Girard, which is being remodeled and ere long we will have a house of our own.—*Mary A. Brubaker, Virden, Ill., August 14.*

Roanoke.—Yesterday we were made glad by the coming of Bro. T. A. Robeson and wife, of Mansfield, Ill. Bro. Robeson gave us two very earnest sermons. He will preach for us again to-morrow evening in Roanoke.—*C. S. Holsinger, Aug. 13.*

INDIANA.

Anderson.—Bro. Moses Smelser, of Stony Creek congregation, came to us last Sunday and gave us two excellent sermons, morning and evening. The Missionary Reading Circle at their next meeting will take up "The Christian's Secret of a Happy Life." All who have kept up the work express themselves greatly benefited by it.—*J. S. Allredge, Aug. 17.*

Cedar Grove.—Aug. 11 Bro. I. M. Wike, of Moreland, Ind., came to this part of the vineyard and gave us three good sermons. This is the third time Bro. Wike has visited this place since April 8, laboring earnestly for the salvation of souls.—*Retta Brown, Whitewater, Ind., Aug. 13.*

Elkhart Valley.—Our harvest meeting, Aug. 18, was fairly well attended. Bro. S. F. Sanger, of South Bend, did the preaching. His discourses were made exceedingly practical.

The missionary collection amounted to \$10.90.—*Edna Paterbaugh, Elkhart, Ind., Aug. 18.*

English Prairie church held their thanksgiving and harvest meeting on Sunday, Aug. 5, a very hot day. A large congregation was present. The forenoon services were thanksgiving services, and the afternoon, missionary services, by Bro. I. L. Berkey, from Goshen, Ind. There were several other ministers present from adjoining congregations. A collection of \$9.00 to remember the poor was taken.—*John Long, Brighton, Ind., Aug. 15.*

Lakeside.—Church work here seems to be moving on steadily. July 22 two more, a father and mother, left the world and embarked for a "life voyage" for the kingdom.—*Wm. E. White, Aug. 1.*

Mexico.—To-day was our harvest meeting. Brethren L. D. Eikenberry, of North Manchester, and D. P. Nead, from the Pipe Creek church, were with us. Bro. Eikenberry gave us an interesting talk, after which a collection was taken up. The collection amounted to \$34.12; the greater part is for the India sufferers.—*A. D. Lair, Aug. 16.*

Ogans Creek.—The members met in quarterly council Saturday, Aug. 11. Two were received by letter; two have been baptized within the bounds of our church while attending meeting in an adjoining church. Delegates elected to District Meeting were brethren H. Gronickie and Moses Hoover.—*Sallie E. Cart, Servia, Ind., Aug. 13.*

Prairie Creek.—We met in quarterly council Aug. 11. The business that came before the meeting was disposed of in a brotherly way. We decided to hold our love feast Oct. 5, commencing at 10 A. M.—*John Minnich, Mount Zion, Ind., Aug. 16.*

Walnutlevel.—This church met in quarterly council Aug. 4. Our elder, Jesse Stoneburner, was with us. Bro. Henry Warner was chosen as delegate to District Meeting. We decided to hold a series of meetings here this fall, beginning about the middle of October, which will be conducted by Bro. Reiff, of Converse, Ind.—*Malinda Studebaker, Reiffsburg, Ind., Aug. 7.*

Yellow River.—Our harvest meeting, because of the threatening rain, was not so largely attended, but was very interesting. Bro. J. H. Miller, of Goshen, Ind., preached in the forenoon; the afternoon was spent in short talks; then another sermon by Bro. Miller at 7:30 P. M. A liberal donation was taken in behalf of the India sufferers.—*Rosa Shively, Inwood, Ind., Aug. 15.*

IOWA.

Deep River.—The Deep River church recalls her announcement for love feast Sept. 15, for an indefinite time.—*G. W. Hopwood, Aug. 16.*

Des Moines.—I wish to correct a mistake someone has made. I don't know who. A love feast is to be held in the Des Moines Valley house, fifteen miles from the city, Sept. 8, but no arrangements have been made for a feast in the city of Des Moines Sept. 8 and 9, as is seen in the MESSENGER.—*H. R. Taylor, Aug. 13.*

Ottumwa.—Bro. Abraham Wolf commenced preaching in a tent Aug. 2 and continued till Aug. 15. Aug. 3 the writer came, and Aug. 4 Sister Anna Follis. They assisted in the singing and house-to-house visiting, also distributed tracts each evening. Aug. 12 one soul was born into the family of God. He is entirely deaf, yet he never misses a service. On Saturday night we had no meeting on account of the rain, and Sunday night we had a short service here at the mission, and received one brother back into the fold. We now have seven members in Ottumwa. Aug. 16 we held our love feast. A number of Brethren and sisters from a distance came to the meeting. Twenty-four members surrounded the Lord's table. Bro. John Follis officiated. The tent was filled with interested spectators. Bro. Orlando Ogden is going to continue the meetings over Sunday, Bro. Wolf having to go to other fields of labor. Many are counting the cost and we hope ere long to see many others added to the fold. Bro. C. E. Wolf is certainly doing a good work here, and has the confidence and respect of every one. Aug. 11 Sister Lena Wolf was called away by the death of her sister.—*Alice Garber, 316 S. Moore St., South Ottumwa, Iowa, Aug. 17.*

KANSAS.

East Maple Grove.—Our quarterly council, held to-day, passed off pleasantly, with considerable business; all transacted satisfactorily. A series of meetings begins to-night by I. H. Crist, as a kind of farewell work just previous to his removal to Kansas City, where he is stationed for the year by the General Mission Board. This series of meetings includes our love feast to be held on Saturday, Sept. 1, at 4 P. M.—*C. C. Root, Gardner, Kans., Aug. 18.*

Kansas City.—This church is growing in interest and the attendance is good. The Sunday school, of which the writer is superintendent, prayer meeting and young people's meetings are all growing in attendance and interest. We are highly pleased with the MESSENGER.—*Arthur Brubaker, 1119 Holmes St., Aug. 11.*

Paint Creek.—Another glorious meeting closed last Sunday night. For two weeks Bro. Beery pleaded with the unconverted. As an immediate result three put on Christ. Bro. Beery is an earnest worker for right. On Monday morning Bro. S. Z. Sharp came to us and on Monday night preached for us. Our church is again revived. We stated in our last report that our Communion would be Oct. 14. It should have been Oct. 13, at 2 P. M.—*F. H. Crumacker, Redfield, Kans., Aug. 16.*

Scott Valley.—Our recent series of meetings, conducted by Bro. C. H. Brown, of Navarre, Kans., was full of interest, notwithstanding the hot weather, and busy season of the year. His talks were well received. One was made willing to follow Jesus. Others were deeply impressed. Our council meeting will be Aug. 18, when arrangements will be made for our District Meeting, which will be held in this church this fall.—*C. A. Miller, Box 55, Westphalia, Kans., Aug. 16.*

State Creek church met in quarterly council Aug. 11, Eld. John Wise presiding. Bro. Wise is almost blind, suffering from cataract, and it was decided to have his eye treated at the expense of the church. Our Bible term will begin about the first of November. It is decided to have a love feast at the commencement of the term.—*Jacob Funk, Conway Springs, Kans., Aug. 18.*

Wade.—We met in quarterly council Aug. 11. Not very much business came before the meeting. Bro. John Crist was chosen as our delegate to District Meeting. Our elder, I. H. Crist, was with us over Sunday and gave us two very good and interesting sermons.—*Corde E. Myers, Aug. 15.*

MISSOURI.

Carthage church convened in council to-day. All was disposed of in a Christian spirit. Two letters were granted and one was received by letter. We decided to hold our Communion Oct. 13, at 2 P. M. We also expect to hold a series of meetings, commencing Sept. 25, conducted by Bro. W. H. Miller, of Westphalia, Kans., to continue probably two weeks.—*N. Oren, Aug. 16.*

Notice.—The local Sunday-school secretaries of Northern Missouri will please take notice. In order that a complete report of the Sunday-school work in the District may be made to District Sunday-school Meeting, it is desired that each secretary make out full statistical report of her own school for the last two quarters (up to September, also stating if school will continue through winter) and send same not later than Sept. 1 to me for compilation.—*Louis Macey, District Secretary, Fox, Mo., Aug. 18.*

NEBRASKA.

South Loup.—Bro. D. H. Forney came to us Aug. 1 and preached for us each evening until August 16. Two returned to the fold and one was baptized. Our elder, S. M. Forney, came to us Aug. 9. Our love feast was held the eleventh. Bro. John Wright was forwarded to the second degree of the ministry. The church was much built up by these meetings.—*Susie McLellan, Litchfield, Nebr., Aug. 17.*

NORTH DAKOTA.

Cando.—We have set the time for our harvest meeting for Sept. 2. Program as follows: Sunday school, 10 A. M.; harvest sermon, 11 A. M.; refreshments; children's meeting, 2:15; missionary sermon, 3:30. The meeting will be at the Enterprise house. Brethren visiting North Dakota at that time are requested to be with us.—*G. C. Long, Zion, N. Dak., Aug. 12.*

Surrey.—As we look around and see the hand of the Lord in every direction, and real-

ize that it has been only a few years since this beautiful country was inhabited by the Indians and roamed over by the wild beasts, we, the brethren and sisters, neighbors and friends of Surrey, N. Dak., feel thankful that we are at such an early date in this new settlement enjoying the church privileges as we do, meeting Sunday after Sunday in the Sunday school capacity and listening to the sermons delivered to us by our dear brother, D. M. Shorb. Aug. 12 after our regular meeting we took up a collection that amounted to seven dollars for the India sufferers. We hope that more brethren and sisters will locate here.—*Chas. E. Funderburg, Aug. 12.*

OHIO.

Chippewa.—We met in council at the Grove house Aug. 11, and though we did not have a good attendance we did what we could for the Master. Eld. Tobias Hoover and Elder Norcross were present. Bro. Charles Helms was advanced to the second degree of the ministry.—*Susan Irwin, Creston, Ohio, Aug. 16.*

Loramie.—Saturday evening, Aug. 4, we enjoyed another harvest meeting. Brethren George Mohler, A. Brumbaugh and Samuel Smith were with us. They preached for us again on Sunday morning and evening. A collection for the starving in India was held, which amounted to \$10.00. Aug. 7 we met in quarterly council, with our elder, Bro. I. J. Rosenberger. We decided to hold our Bible school during the holidays, to be followed by a series of meetings.—*Clara A. Souders, Oran, Ohio, Aug. 11.*

Loudonville.—Our church met in regular quarterly council meeting Aug. 4. Elders Sprangle and Workman were with us. Quite an amount of business came before the meeting and was all disposed of in a commendable manner. Bro. A. S. Workman was chosen delegate to District Meeting. It was decided that we hold a love feast on Sept. 8, services to commence at three P. M.—*Grace M. Workman, Aug. 15.*

Salem.—Last Sabbath another dear soul was received by baptism into the fold, and we expect to receive another next Sabbath. Yesterday we met in council and disposed of much business pleasantly.—*Erna Flory, Center, Ohio, Aug. 17.*

Ziontown.—We held an interesting children's meeting here Aug. 12. The programme consisted of recitations by the children, music and an address by Bro. Quincy Leckrone. A large concourse of people were present. \$4.59 was raised for the house in Geneva, Switzerland, in response to the call by the General Missionary and Tract Committee.—*Alphus Dupler, Aug. 13.*

OKLAHOMA TERRITORY.

Notice.—The District Meeting of Oklahoma and Indian Territory will be held in the Mound Valley church, Okla., Oct. 6; Ministerial Meeting the day before. All parties coming by rail will be met at Weatherford on the Choctaw, Oklahoma & Gulf railroad by notifying I. L. Herren or the writer at Thomas, Oklahoma.—*N. S. Gripe, Aug. 14.*

PENNSYLVANIA.

Little Swatara.—Aug. 13 our church assembled at the Merkey house to hold their quarterly council with our elder, John Hertler, presiding. The meeting was well attended. It was decided to hold two series of meetings this coming fall, one at the Merkey house and the other at the Meyer house. Two collections were taken, one for the colored dwelling house on Eastern Shore, Md., and for the suffering in India. The free-will collection for the India sufferers amounted to \$33, and for the colored dwelling house to \$8.50. The time appointed for our love feast is Oct. 2 and 3, to be held at Zeigler house. Our old collaborer, Abraham Ploutz, who was unable to attend meetings for quite awhile, has improved so much that he is again in our midst. However his sight is very dim, he being unable to read.—*E. M. Wenger, Fredericksburg, Pa., Aug. 18.*

Loyburg.—Bro. J. B. Miller, of New Paris, preached our harvest meeting sermon; also preached three very acceptable sermons. These meetings were well attended and a collection was taken, which amounted to \$14.33, towards building a meetinghouse in Switzerland.—*Jacob S. Guyer, Aug. 15.*

Marsh Creek.—Bro. Masterson, of California, is to hold a series of meetings for us at the Marsh Creek house, beginning Sept. 1, to continue two weeks.—*J. D. W. Deardorff, Gettysburg, Pa., Aug. 16.*

Mountville congregation held a harvest meeting Aug. 4, and we made the thanksgiving practical by taking up a collection for the India sufferers, and \$83.20 was contributed by the brethren, sisters and friends. Yesterday, Aug. 12, two were added to the Mountville church by baptism. One is to be baptized next Sunday.—*H. E. Light, Mountville, Pa., Aug. 13.*

Roaring Spring.—We met in quarterly council Aug. 4. Considerable business came before the meeting. One who had wandered away from the fold was restored to full fellowship. Bro. Elmer Snoberger and wife, who were some time ago called to the deacon's office, were duly installed into their office by Eld. T. B. Maddocks. We appointed our love feast for Oct. 7 at 4 P. M. We also decided to hold a series of meetings prior to the love feast, and Bro. L. F. Holsinger, of Waterside, Pa., has promised to do the preaching for us.—*D. S. Replogle, Aug. 13.*

Shade Creek.—We held a series of meetings at our Crossroads meetinghouse with good interest. Bro. J. J. Shaffer, one of our home ministers, did the preaching. Ten made the good choice and put on Christ in baptism.—*W. H. Fry, Scalp Level, Pa., Aug. 16.*

TENNESSEE.

Big Sandy.—Aug. 5 Bro. B. E. Kesler, of Gainesville, Ark., began a series of meetings continuing till Aug. 12. In all he preached fifteen sermons. We cannot report any accessions, but there have been many brought to see the truth of the Gospel as they have never seen it before. The people here must be taught the Truth. We have been greatly strengthened and encouraged to press onward. Bro. Kesler preaches the pure Gospel. We are greatly in need of more such laborers as Bro. Kesler.—*Esther Shultz, Aug. 12.*

Pleasant View.—Saturday, Aug. 11, we met in quarterly council. Elders Christian Diehl, of Pleasant Valley church, and Daniel Bowman, of Knob Creek church; also Elder John Laughrun, of Erwin church, Union Co., Tenn., met with us. Bro. Christian Diehl presided over the meeting. Our visiting brethren reported members in love, union and peace. This church sends two delegates to District Meeting, to be held at Mount Carmel, North Carolina, Sept. 4 and 5. We arranged to hold our Communion services at this church-house Sept. 8 and 9, commencing at 3 P. M. On next day, Sunday, our regular preaching day, a goodly number assembled at the church-house, where we were ably addressed by Bro. J. Laughrun, of Erwin, Tenn., from Micah 5: 2.—*N. B. Christner, Doves Mill, Tenn., via Jonesboro, Tenn., Aug. 14.*

VIRGINIA.

Elk Run.—Bro. O. H. Yeremian was with us on the evenings of Aug. 8 and 9, and delivered two lectures. From the lectures our dear brother delivered to us we feel that we were made to appreciate the gospel privileges and freedom that we have in this American land. For that part of the mission work \$10.60 was contributed.—*D. H. Smith, Hilo, Va., Aug. 14.*

Madison.—Eld. S. H. Utz, of Newmarket, Md., came to us July 21 to hold a series of meetings, and remained until Aug. 2, which was the time of our Communion. We met in council July 31. Eld. Abraham Conner, of Manassas, Va., and Bro. Dennis Weimer, of Bealton, Va., came the latter part of the meeting and were also present at the council. All business was disposed of pleasantly. An election was held for one minister and one deacon. Bro. F. N. Utz was chosen minister and Bro. C. L. Sparks was chosen deacon. One was reclaimed. We feel that the meetings did much good.—*Novella E. Utz, Post, Va., August 13.*

WASHINGTON.

North Yakima.—Yesterday, Aug. 12, we assisted in organizing a union Sunday school at Wide Hollow, five miles west of town. We now have preaching there every two weeks. Eld. S. H. Miller, of Sunnyside, was up and preached the Word for us last evening. The interest seems to be increasing. Eld. Geo. Wise has been kept at home for some time with a severely sprained ankle, but will soon be able to get out and attend preaching again.—*J. U. G. Stiversen, Aug. 13.*

WEST VIRGINIA.

Rough Run.—We met in council Aug. 10, Eld. J. P. Zigler presiding. The reports of the visiting brethren were encouraging. All business passed off harmoniously. Our love feast will be Sept. 12. Three were baptized just be-

fore the council meeting, and we have four more applicants.—*A. L. Cook, Seemly, W. Va., Aug. 14.*

WISCONSIN.

Barron church has a good Sunday school, and preaching by home ministers. Bro. Joyce has the most of the work to do, as Bro. Lolsbey lives nine miles from the churchhouse. Bro. Joyce also has an appointment twice a month at Warner, about forty miles from here. The Barron church received six by letter today at the close of meeting.—*V. Pierce Wasm, Aug. 12.*

Irvin Creek.—The members of this church met in council Aug. 11, with Elder C. P. Rowland presiding. The following is a summary of the business: Communion and Ministerial Meeting are to be held Aug. 30. Decided to organize a Sunday school, which was effected Aug. 12. A call for the election of a minister and a deacon was postponed. Bro. Rowland was chosen our elder in charge. Some money was raised to discharge interest due on church loan.—*John P. Bowman, Knapp, Wis., Aug. 16.*

CORRESPONDENCE

"Write unto thou seest, and send it unto the churches."

With the Brethren in Baltimore.

DURING this month and last I have spent about six weeks in the vicinity of Baltimore City, thus having an opportunity to meet regularly with the Brethren in their work at the Northwest Baltimore Mission. My attention had frequently been called to this work in various ways upon former occasions, but six weeks' intimate association with the work and the workers has more thoroughly than ever before enlisted my interest and sympathy, and I write this in the hope that others may thereby more fully realize the needs and opportunities that are before us in this, one of America's greatest cities.

At Woodbury, a suburb of Baltimore, the Brethren have an organized church and a pleasant and commodious house of worship; the Port of Baltimore Mission, under the conduct of Bro. Quinlan, has also done much effective work; but as the Northwest Baltimore Mission has been most prominently within the range of my observation, I shall confine my remarks to it.

Work has been carried on at this point by consecrated and intelligent workers during the last five years or more, with varying successes. At the present time a Sunday school is regularly conducted at 9:30 A. M. each Lord's Day, under the superintendency of Bro. J. S. Geiser. Bro. D. C. Kemp, a deacon, and the only official in the mission, is assistant superintendent. An effort is made to have preaching services each Sunday evening. In addition to these services, a Bible class is conducted each Wednesday evening by Bro. C. C. Brunner; Sunday-school teachers' meeting is held on Friday night; and prayer meeting each Sunday evening at 7 o'clock. Sister Dove L. Sauble is city missionary and is thoroughly devoted to the arduous duties entrusted to her.

During my entire sojourn among the members here I was constantly impressed with their zeal for the Master's cause, their loyalty to the Brotherhood, and their self-sacrifice and devotion to the work before them. While none of them are wealthy, their liberality would perhaps astonish those who are richer in this world's goods, but less charitable. While many discouragements also beset their labors, they nevertheless face them bravely, trusting God for results. The hall in which all the meetings are held is a small room next to the roof of a small brick building, all the walls of the room except one being outside walls of the building. These conditions of course make the room very uncomfortable, especially in warm weather, when the whole structure becomes thoroughly heated from its unobstructed exposure to the sun's rays. It sometimes happens, also, that no minister is present at the regular Sunday night appointment; then, of course, if strangers from the city, or even occasional comers, are present when such a disappointment occurs, they are not likely to come again next time. It sometimes occurs that persons who, for a considerable time, have been regular in attendance at the various services, and who for awhile manifest a disposition to become members of the church, gradually lose confidence and drop away, simply because

there is no organized church, no churchhouse, and, as they think, no assurance of permanence about the work.

These are some of the problems that the brethren and sisters of the Northwest Baltimore Mission are confronted with. But, thank God, they face them heroically. They labor and wait, believing that the Lord will give the blessing and the increase. They have a properly authorized committee, whose business it is to secure funds for the building of a church, and they have a respectable sum on hand; but the amount is growing all too slowly; good building lots are being taken up; prices are becoming higher; one cherished project after another falls to the ground, simply because the fund on hand is not sufficient to seize the opportunities that may occasionally present themselves. Many will doubtless recall in this connection the fact that Eld. S. N. McCann, in the dedication of that excellent work, "The Lord Our Righteousness," remembered this work in Baltimore, and has devoted the proceeds from his book to the building fund above mentioned.

May the Lord open the hearts and the purses of many more of his people, until the work so well begun and so nobly carried through many difficulties may be fully established and thoroughly equipped; for surely it may be said of busy, bustling Baltimore, as of rich, commercial Corinth, "I have much people in this city."

For the information of those who desire to send donations for the erection of a church in Baltimore, it may be stated here that Bro. J. S. Geiser is chairman of the Home Mission Fund Committee of Baltimore, and he will gladly receive all donations. His address is 1607 Edmondson Avenue. J. W. WAYLAND, Bridgewater, Va., Aug. 14.

Foolish Virgins.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish.—*Mat. 25: 1, 2.*

THIS parable tells us plainly what the condition of the church will be when Christ will come to gather the righteous and destroy the wicked. Why it is that one-half of those virgins will act so foolishly we may never know. But then it is possible for us to know what their foolishness will consist in.

Was it not for this prophecy, we might conclude that the church is getting wrong, from the fact that pride and worldly fashions are rapidly increasing. Ruffles and unnecessary trimmings of almost every sort are worn by many of our sisters. The hat is the only thing wanting to complete a fashionable outfit. How can those sisters promise annually to help promote the church? Is anything more foolish?

It matters not if we do belong to the church, Christ will not own us if we look like the world and act like the world. The church can save no one; but we can save ourselves by being loyal to the church. Disloyalty has been condemned in all ages. Korah and his company went alive down into the pit because of this great sin. Numbers 16.

Fashionable people, who have only heard of the Tunkers, expect to see a plainly attired people when they come among us. How foolishly we act when we disappoint them. Their faith is weakened and they conclude that there is not so much difference after all. Christ tells us to let our "light shine." It cannot do this if we cover it up with fashionable apparel. "The lust of the flesh, and the lust of the eyes, and the pride of life are not of the Father, but of the world. And the world passeth away with the lust thereof." 1 John 2: 6. Christ will not know us when he comes, if he finds us trying to serve the church and the world; for no "servant can serve two masters." This being a fact, no one should ever try to do so foolish a thing.

Some run well for awhile, but finally they go back and indulge in their former lusts. Can there be anything more foolish? "Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of heaven." Luke 9: 62.

Christ has never said what position those foolish virgins will occupy in the church. Possibly some of them will have the position of Sunday-school teachers. Others may be out doing missionary work in some of the local church districts. This only increases the number. Like begets like. Who will be responsible? A. FLORY, Goods Mills, Va.

Field Notes.

JULY 25 Bro. D. R. Brubaker, of Salem, Va., and I left our homes for the mission fields in Southern Virginia. After a seventy-five miles' run we landed in Campbell County and were met by our dear brother, Wm. I. Hall, who is the only minister of the Brethren in the county. He conveyed us to his home, eleven miles away, in his "carry all"—one-horse wagon. As we were driving along in the darkness of the night, with torrents of rain streaming down on us and the vivid lightning flashes giving us occasional light, I asked my traveling companion how he liked missionary work. He seemed to be enjoying it.

A few days later we took dinner with an old gentleman, after which he said: "I want you to take me down here and baptize me." Brethren Hall, Brubaker, the family, the old man and myself went to the banks of the Staunton River, where we led him into the liquid grave. As the little band sat under the branches of a sycamore tree on the bank of the river, the old brother embraced his children one by one and amid tears of joy he bade them not to wait as he bade.

A few days later Bro. Brubaker led four more into the water and baptized them. We remained here till Aug. 3 and preached fifteen sermons. Bro. Brubaker conducted the song service. We left two applicants for baptism for Brother Hall to baptize. We are now in Pittsylvania County. C. D. HYLTON.

Aug. 8.

From Ireton, Iowa.

ELDER O. J. BEAVER, our District evangelist, came to this place July 6 for the purpose of holding a series of meetings in the tent that the District has provided for that purpose. He preached twenty-eight soul-cheering sermons. Bro. Beaver is a bold defender of the Truth; he speaks so as to be understood by all those that have a desire to be instructed in the way of the Lord.

One of our popular preachers came to the tent one evening to inform Bro. Beaver that he was not preaching the truth. This resulted in quite an argument. Finally our opponent challenged Bro. Beaver for a public discussion on several different propositions. The challenge was accepted; but when it came to the test our opponent concluded he did not want to debate. We believe the meetings have been the means of accomplishing much good. One dear soul was made willing to go down in the liquid stream and there be buried with Christ in baptism. Others are seriously counting the cost, and we trust the seed that has been sown may bring forth fruit in due season.

Bro. Beaver gained the confidence of the people of Ireton but few exceptions. We believe that a good work could be accomplished here if we had some place suitable to hold meetings. Our churchhouse is seven miles from here, which is too far for our townspeople to go with the conveniences they have for traveling; but we hope the time is not far distant when we can find a suitable place in which to have regular preaching here in town. We believe the Lord will provide in his own way and at his own appointed time. It only remains now for us to do our part, and we need have no fears but what the Lord will do his. We feel greatly encouraged to press forward with greater earnestness in the cause of the Master, though many discouragements loom up before us. Our watchword is, If God be for us, who can be against us?

ABRAM BUCK.

July 7.

Why I Did Not Unite with a Church.

ON JULY 16 the undersigned was called to the bedside of an aged father who has already passed his fourscore years. After completing some arrangements we asked the question given at the heading of this comment. The reply came firm and strong, "Because of deception." Our cry to God was, "Oh, what a pity!"

Prior to this call he would not allow a minister to approach him, because of the above reason. We conversed a good while about the goodness of God and the long life given him and the many blessings enjoyed during his sojourn up to the present time. Finally he said, "If I had been permitted to live among the Brethren, a people I loved, I should have united with them, as they were the only people I ever placed any confidence in." This shows to us again how needful it is to let our light

shine and practice what we preach, so the world may not be able to say that anything we do is contrary to that which we preach.

Our conversation created quite an interest in the old father, and in his closing remarks he expressed his gratefulness for the interest manifested in his spiritual welfare. Leaving him in that state of feeling, we took our leave. A few days passed, and a request came again to come and sing; and, as we had already done before, we prayed and read to him out of God's holy Word and talked about heavenly things. But before the second request could be filled the third came. It said, "Come, I want to be baptized." As soon as the proper arrangements could be made the writer and twelve other members of the Ft. Wayne church proceeded to the place. It is six miles out of town. A tank was arranged and the aged father's request fully granted. Now the dear brother is spending his last hours in a glorious hope of a home in one of the mansions which the Savior has gone to prepare. Being very happy after baptism was performed, he requested us to sing, which was much appreciated by him.

Thus ended another important work which should be done while in health, so we would not need to be carried to the baptismal font in a sheet. May God bless all, is our prayer.

J. AHNER

Ft. Wayne, Ind., July 27.

From Beaver Creek, Va.

SATURDAY, AUG. 4, at 10 o'clock, we held our harvest meeting at the Beaver Creek church. Brethren H. C. Early and O. H. Yeremian were with us. Bro. Yeremian preached first from Ps. 126: 5, 6. His preaching was listened to with marked attention. At 4 o'clock Bro. Yeremian gave his lecture on "Life in Armenia."

Sunday at 10 o'clock he preached a missionary sermon, and Sunday night he gave a lecture on the "Armenian Massacre." Bro. Early assisted in all of these services, with his inspiring talks adding much to the interest of the meetings.

On Sunday morning at 9 o'clock, instead of the regular Sunday school we had a children's service. There were talks on the following subjects: First, "What Heaven is like," by Bro. P. S. Thomas. Second, "How Jesus Loves the Children," by Bro. J. D. Glick. Third, "Duty of Parents to their Children," by Bro. H. C. Early.

These meetings were well attended and highly enjoyed by all. At the close of the meeting on Sunday a collection was taken which resulted in \$71.18 for the mission cause. Already in this year we have raised more than \$300 for mission work and India sufferers. The mission work is growing among us. We expect much good to result from Bro. Yeremian's visit among us.

Our Sunday school is flourishing. We have about one hundred enrolled; an average attendance of about eighty. We have six wide-awake and energetic teachers, which adds much to the success of our Sunday school.

M. B. MILLER.

Spring Creek, Va., Aug. 10.

From Sweet Water Lake, N. Dak.

SATURDAY and Sunday, Aug. 11 and 12, we enjoyed a feast of good things by celebrating the sufferings and death of our "Lord and Savior." The meeting was held in the upper story of Bro. J. W. Brook's barn. Owing to the busy season, there were not many visiting members present (as wheat harvest has already commenced). Visiting ministers present were Eld. Andrew Neher and Bro. Charles F. Boyd, from the Salem church, Eld. Neher officiating. The brethren spoke very touchingly of the sufferings and cruel torture of "Jesus" upon the cross.

Sunday morning we were delighted by the coming of Eld. David Hollinger, of North Manchester, Ind., who was on his way to his beautiful farm in the neighborhood. Upon hearing of the meeting he made haste and arrived in time to give us a most excellent sermon at 10 A. M.

A more orderly and attentive audience we never saw at a Communion meeting. The drouth in the great Northwest has been broken since July 5. We were visited Aug. 9 by a heavy rainstorm, and ten miles north by hail, which completely destroyed the crops of some of the new settlers and others. A good many small houses were blown down. An old

gentleman died in a few hours after the storm, from the effects of injuries received in his own house while it was being demolished by the storm. ALBERT SNOWBERGER.

Jola, N. Dak., Aug. 13.

In the School of Christ.

To T. T. Myers, Pastor of the Philadelphia Church:

ALTHOUGH you are at present a student in the Theological Seminary at Upland, neither your interest nor responsibility has diminished in relation to your city pastorate. No Christian is rightly educated unless his mental acquisitions add fervor to his prayers, and to his hunger and thirst for deeper knowledge of Christ, and more intense aspirations for the immanence and government of the Holy Spirit. Because the early apostles were stigmatized as "ignorant and unlearned men" by their enemies, some think ignorance is a recommendation in a Christian minister. Acts 4: 13. Paul called special attention to the fact that "not many wise men after the flesh, not many mighty, not many noble were called." For a glorious reason God hath chosen the foolish and weak things of the world to confound the wise and mighty. 1 Cor. 1: 26, 27. Let no one think that God depreciates education. Neither does He encourage and accept it as a substitute for the illuminating and guidance of the Holy Spirit.

The mind and heart are both to be prepared for the eternal praise of God. The Holy Spirit will not so much as teach us the alphabet; but he will use it to the glory of God after we have acquired it. The miraculous tuition of languages in the day of Pentecost was the divine demonstration that the preaching of the Gospel was the introduction of a new dispensation. What was a stumbling block to the Jews and foolishness to the Greeks was "Christ, the power of God, and the wisdom of God." 1 Cor. 1: 22, 23, 24. Prejudice and self-reliance blind the soul and harden the heart. 2 Cor. 4: 3, 4. We need all the education that time and eternity can give us to grasp and appreciate the great verities of 2 Cor. 4: 6 and Col. 2: 2, 3.

Paul's superior education was by no means discarded when his soul was flooded with the light of divine revelation. His great acquisitions were used by the Spirit to make him the chief apostle. A great scholar of great humility is still one of the chief instruments of God in blessing the church and the world. No education is worthy the name that does not make humility and holiness predominant elements. What the world regards as weak, foolish, ignorant, becomes mighty through the regnancy of the Holy Spirit.

I am an advocate of methodical, extensive mental culture; but not one word have I to say in favor of a college course that does not make the heart the primary consideration. Abstract knowledge was the great obstacle to the Gospel in apostolic times. It is as useless to-day. We want more than theology, and philosophy, and science. We must have Christ as Alpha and Omega.

When Paul wrote to the Corinthians he said, "the love of Christ constraineth me." 2 Cor. 5: 14. Why not me, in writing to you? Paul's much and my little have one source and quality. The swaddled Babe at Bethlehem and the crowned Jesus at the right hand of the Majesty on High are the same. But CHRIST we must have if we are to be Christians. As Christ had his genesis, so must we. The Holy Ghost must originate, develop, perfect. Man has wonderful endowments and capacities, but he cannot regenerate himself. And without this supernatural transformation, salvation is impossible. Oh, what a Gospel to preach! Oh, what a responsibility is ours! The very word, CHRIST, reveals the mighty secret of redemption. Without CHRIST, we never could have had JESUS. Without *unction*, God would never have been incarnate. Without Luke 1: 35, we never could have 1 Pet. 2: 24. The same is true of us. 1 John 2: 20, 27. That anointing is the very essence of Deity. Oh, for more preachers of CHRIST. Not eloquent discourses about Christ, but CHRIST. As the result of the incarnation repeated in us, we are miniature Christs, as really as the Son of Mary is the Son of God. Our whole life must mean Emmanuel.

I earnestly hope that as your mind expands a little, your heart is large enough to hold the wonderful mystery of Col. 2: 9 and Eph. 3: 17, 18, 19. If our hearts do not know more than

our heads, we are poor indeed. Mary could not comprehend or tell what lay concealed in her matrix. But this she knew, and this she could assert, GOD IS IN ME. The Divine Witness is as emphatic for us as it was for her. Rom. 8: 16.

God bless thee, and make thy sainthood conspicuous, and a means of winning many souls. Union Deposit, Pa.

The Troutville Bible School.

BRO. J. Z. GILBERT began a Bible school at the Troutville church, Botetourt Co., Va., Aug. 5 and closed Aug. 12. It was the first school of the kind ever held in this congregation. Bro. Gilbert is thorough in his teaching of the Bible. He gave entire satisfaction, though I believe every one present was willing to confess we did not measure up to the ideal Christian that the Bible and Bro. Gilbert marked out. This is a busy season with the tomato growers and canners, but all seemed to say, "Stay here until we go yonder and worship." The congregation was large, both day and night.

He also attended our Sunday school and gave some good practical suggestions, relation of pastor to the school, etc. Bro. Gilbert preached at railroad church on Sunday at 11 A. M. to a large congregation. He goes from here to Franklin County to conduct a Bible school.

Allow me to say here that time is well spent in attending schools like this. Start at the beginning and do not lose the connection, and you will not regret it. The weather is extremely warm and dry here at present. Health is good with few exceptions. S. L. SHAVER.

Troutville, Va., Aug. 14.

Ministerial Meeting of Northern Indiana.

This meeting will be held in the Bethel church, on Tuesday evening and Wednesday, October 2 and 3.

PROGRAM.

Tuesday Evening, 7: 30.

Sermon.—Perfect Development. Eph. 2: 21.—Abraham Neff.

Wednesday, Morning Session.

8: 00—Opening Devotion.—Committee.
8: 15—Organization.
8: 25—Address of Welcome.—Committee.
8: 35—Address to Young Ministers.—Eld. H. Putterbaugh.

8: 55—General Discussion.
9: 05—The Help We Think We Need.—David Metzler, Elmer Himes, Amsey Clem, Edgar Mock, Jesse Anglemeyer.
9: 30—The Kind of Sermons We Like Best.—Laura Appleman, Rebecca Steele, Susie Putterbaugh, Edna Putterbaugh, Lovina Neff.

9: 55—"Preaching."—S. F. Sanger.
10: 15—General Discussion.
10: 30—Decline of Congregations. (1) Reasons For.—J. H. Miller, D. Wyson.
10: 50—General Discussion.
11: 00—(2) In What Way May a Faithful Minister be Successful in Building up his Home Church?—J. H. Worstler, J. E. West.

11: 20—General Discussion.

11: 30—Adjournment (noon).

Afternoon Session.

1: 30—Is the Minister Free to Engage in Business as He Elects?—Henry Neff.
1: 40—And to What Extent is He Responsible to the Church for Faithful Discharge of His Office?—Eli Roose.

1: 50—General Discussion.
2: 05—Christian Adornment. (1) The Women's.—Clara Stauffer.

2: 15—(2) The Man's.—Henry Wyson.
2: 25—General Discussion.

2: 40—The Minister being an Example to the Flock, What Manner of Life Should He Live?—Wm. Hess.

2: 50—General Discussion.
3: 05—To What Extent are the Laity Responsible for the Success of the Home Ministry?—J. R. Miller.

3: 15—General Discussion.
3: 25—Power of Ministerial Meeting for Improving the Ministry.—H. H. Brallier.

3: 40—Miscellaneous. Adjournment.

Evening Session.

6: 30—Prayer Meeting, led by J. V. Felt house. Subject: Spiritual Counsels. Phil. 4: 6, 7.

7: 30—Sermon.—Gracious Employer. John 15: 16.—Geo. D. Zollers.

15: 16.—ALEX. MILLER, JACOB HILDEBRAND.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

FLORA—GROFF.—At Cerro Gordo, Ill., Aug. 11, 1900, by the writer, Jeremiah L. Flora, of Nappanee, Ind., and Alta A. Groff, of Cerro Gordo, Ill. A. L. BINGAMAN.

SHIRK—RYAN.—At the home of the undersigned, near Elmwood, Nebr., Aug. 7, 1900, Bro. Harvey F. Shirk, of Ramona, Kans., and Sister Bertha Ryan, of Alvo, Nebr. They will be at home in Los Angeles, California, after Oct. 15, 1900. JESSE V. HECKLER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ALBRIGHT.—Near Roaring Spring, Blair Co., Pa., Aug. 6, 1900, Bro. Frederick Albright, aged 63 years, 1 month and 16 days. Bro. Albright was under afflictions for some time before his death. He and his wife and adopted daughter were baptized some time ago. Services by Bro. J. L. Holsinger, assisted by brethren Frederick Dively and D. B. Maddocks, from Matt. 24: 44. D. S. REFLOGLE.

BASKET.—In the Rock Creek church, Nemaha Co., Kans., July 7, 1900, Bro. Barton Severe Basket, aged 66 years, 7 months and 22 days. Bro. Basket was a native of Tennessee. At the age of thirty-four he moved to Story County, Iowa, where he united with the Brethren church. He afterwards located in Kansas. He lived an exemplary life, and died in the faith of the Gospel. He filled the office of minister for about thirty years. He leaves a wife, four sons and two daughters. Services by the writer and Bro. John Eisenbise from 2 Cor. 5: 1. R. A. YODER.

BAKER.—In the Elkhart church, Goshen, Ind., July 27, 1900, of a severe liver trouble, Sister Susan Baker, aged 67 years, 6 months and 14 days. She was born in Stark County, Ohio, Jan. 13, 1833. She moved with parents and nine children to Elkhart County, Ind., in 1847; was married to J. J. Baker in 1851; united with the Brethren church in 1858. She was true and earnest in her faith. Two sisters preceded her in less than a year. Services by L. Hillery in West Goshen house. DAVID R. MYERS.

BRUBAKER.—In the Chiques church, Pa., May 7, 1900, Sister Kate Brubaker, nee Gibbel, wife of Bro. Eli B. Brulaker, aged 41 years. She had been a very faithful sister in the church. She was the mother of two daughters, who also belong to the church. She was buried in the Green Tree cemetery. E. M. WEAVER.

CARTWRIGHT.—In the bounds of the Ft. Wayne church, Ind., Aug. 10, 1900, Bro. James M. Cartwright, aged 81 years, 9 months and 15 days. He was born in Miami County, Ohio, Oct. 23, 1818. He came to Allen County, Ind., in 1837, where he has since lived. His wife preceded him twelve years ago. He leaves a family of eight daughters and three sons, all of whom survive him. Bro. Cartwright spent the last few weeks of his life in the church. Services by the writer from Gen. 3: 10. J. AHNER.

FALKNER.—Within the bounds of the George's Creek church, Clinton district, eight miles southeast of Morgantown, W. Va., April 8, 1900, of general weakness, Sister Margaret Hamilton Falkner, wife of friend James Falkner, aged 49 years, 7 months and 28 days. For over thirty years she was a member of the Brethren church and for more than twenty-two years a helpless, suffering invalid. She is survived by a husband, mother, several brothers and sisters, children and stepchildren. Memorial services in the Goshen Baptist church at the place where she was interred. Text, Matt. 26: 13. ALPHEUS DEBOLT.

FILBRUN.—In the Lower Stillwater church, Ohio, Aug. 3, 1900, Lora Belle Filbrun, infant daughter of friend Daniel and Lizzie Filbrun, aged 5 days. Services by the Brethren. JOSIAH EBY.

FUNK.—Near Oakley, Ill., July 28, 1900, Amanda Funk, wife of Martin C. Funk, aged 49 years, 7 months and 8 days. She was the mother of ten children, five of whom are living. Services by the writer from Heb. 9: 27, 28. A. L. BINGAMAN.

GIBBEL.—In the Chiques congregation, Pa., Bro. Samuel Gibbel, aged 89 years, 6 months and 12 days. He was a faithful brother and a deacon for many years. He was the father of five children, of whom two survive. He had been a widower for twenty years. E. M. WEAVER.

HARRISON.—In the Pleasant View congregation, Kans., July 28, 1900, after intense suffering from Bright's disease, Bro. Geo. W. Harrison (an inmate of the Old Folks' Home), aged 69 years, 3 months and 21 days. He leaves a kind and loving wife to mourn his loss. Services by Bro. A. F. Miller. LENA KREEDY.

HOFFMAN.—In the Brothers' Valley congregation, Somerset County, Pa., Aug. 3, 1900, Bro. James H. Hoffman, aged 21 years, 7 months and 28 days. He was instantly killed on the railroad. Services by Eld. D. H. Walker. EMMA SCHROCK KNEPPER.

KIMMEL.—In the Wolf Creek church, Ohio, Aug. 12, 1900, of consumption, Sister Jemima Kimmel, aged 21 years, 8 months and 5 days. Services by the Brethren. JOHN CALVIN BRIGHT.

KLINEDINST.—In the Lower Cumberland church, Mechanicsburg, Pa., Aug. 7, 1900, of consumption, Sister Ida Klinedinst, wife of David Klinedinst, aged 39 years, 7 months and 17 days. About three weeks before her death she was baptized. She leaves a husband, a son, a sister, father and mother. Services by the writer from Philpp. 1: 21, assisted by Mr. Blackwell. H. BEELMAN.

LIPS.—In the Eel River church, Ind., Jacob Lips, aged 81 years, 8 months and 23 days. Deceased was born in Darke Co., Ohio, moved with his parents to Kosciusko County, Ind., in 1838, and remained a resident of said county till his death. He was a good citizen and kind neighbor, but made no profession of religion. Services by the writer at the home of the deceased. DANIEL SNELL.

LAKE.—At Mt. Morris, Ill., Aug. 2, 1900, Sister Diantha S. (Calkins) Lake, aged 63 years, 5 months and 21 days. Deceased was born Feb. 11, 1827, in Canada, came to McHenry County, Ill., October, 1851, and emigrated with her parents to Mower County, Minnesota, in 1856. She united in marriage with John Lake May 3, 1857. To them were born four sons and one daughter. One son and daughter preceded her. The sons and her husband remain. She united with the Brethren church in 1887, at Peabody, Kansas, and lived a faithful member to her death. SIMON E. YUNDT.

LEMONS.—In the bounds of the Kilbuck congregation, in Madison County, Ind., after a brief sickness, July 31, 1900, Sister Nancy Ann Lemons, nee Harris, aged 53 years, 1 month and 23 days. She was a faithful member of the Brethren church for ten years. She leaves a husband and seven children to mourn her departure from this life. Services by the writer from Rev. 14: 13. JOHN R. WELLINGTON.

LICHLIDER.—Near Maurertown, Va., June 27, 1900, Bro. James M. Lichlider, aged 79 years, 2 months and 25 days. He died by his funeral text 2 Tim. 4: 6-10. Services by the writer, assisted by Bro. J. Ryman. S. A. SHAVER.

MAST.—In the South Beatrice church, Nebr., April 29, 1900, Sister Barbara Mast, aged 67 years, 6 months and 29 days. Sister Mast was sick about five years. Services by Eld. Owen Peters, assisted by Bro. James Gish. LYDIA DELL.

MARTIN.—In Florin, Chiques congregation, Pa., July 23, 1900, Sister Catherine Martin. She was married to David Martin. She was the mother of four daughters and three sons. Her husband and two grown-up sons preceded her. Text, Ps. 90: 12. The ministers she selected were brethren Charles Maderia, Daniel Eshelman and Henry Zug. She was living with her oldest daughter, Mrs. Emanuel Young, until the day of her death. MARY B. BRENNEMAN.

OAKS.—At Washington, Kans., Aug. 5, 1900, of consumption, Bro. Geo. W. Oaks, aged 30 years, 5 months and 17 days. He started from the Kidder congregation, Mo., with his brother, Bennett, in a wagon to Kansas for his health. For awhile he seemed to improve, but soon took worse near the home of Sister Mollie B. Ganey. Here he was well cared for

till death. He was sent to Osborn, Dekalb Co., Mo., for interment. Services in the M. E. church to a large congregation by the writer, assisted by Eld. D. A. Miller. He lived a consistent life for nearly ten years. Text, Heb. 9: 27. HENRY ETTER.

PRICE.—At Augh Mills, Pa., at her daughter's, Aug. 4, 1900, Sister Hannah Price, wife of Christian Price, deceased, aged 70 years, 11 months and 7 days. She was a very consistent, kind and exemplary member for many years. Services by the undersigned, assisted by Eld. J. R. Lane and C. Myers. Text, 2 Tim. 4: 6-8. JOHN E. GARVER.

REESE.—In the Brothers' Valley congregation, Somerset County, Pa., Aug. 3, 1900, John Melvin Reese, son of Mr. and Mrs. Reese, aged 4 months. Services by D. H. Walker. EMMA SCHROCK KNEPPER.

RUFF.—At Sangerville, Va., July 29, 1900, Mrs. Lydia Ruff, aged 80 years, 5 months and several days. Mrs. Ruff was a faithful member of the Mennonite church for a number of years. Services by Eld. Gabriel Heatwole, of the Mennonite church. JENNIE COOL.

SMITH.—In the Turtle Mountain church, N. Dak., July 26, 1900, Lillie Belle Smith, little daughter of Mr. and Mrs. Henry Smith, aged 1 year, 6 months and 25 days. Services by Bro. I. C. Eisenhour, assisted by Bro. Noah Ritzins, from Luke 18: 16. MARY E. HOFFMAN.

SPARKS.—In the Spring Creek congregation, Ind., June 16, 1900, Sister Gennette Sparks, aged 44 years, 7 months and 15 days. Sister Sparks is a daughter of George and Hannah Ross. Services by A. L. Wright. ROBERT ROSS.

SCOTT.—Near Scottsford, Va., June 29, 1900, Sister Laura Scott, daughter of Bro. Joseph and Sister Caroline Minick, aged 23 years, 3 months and 12 days. Interment in the Ottobine cemetery. JENNIE COOL.

SHIVELY.—In the Sandy church, Columbiana Co., Ohio, Sister Idella May Shively, aged 23 years, 1 month and 24 days. She leaves a husband, two little children and many friends. She united with the church two years ago. We trust our loss is her eternal gain. Services by Eld. D. Byers. ELLA WEAVER.

STROLEY.—At the residence of R. A. Matteson, four miles northwest of Geneva, Fillmore County, Nebr., William Strole, aged 88 years, less a few months. Services at the house by the writer. Interment at the Bear cemetery, fourteen miles northeast of where he lived. D. B. HEINY.

VANDYKE.—In Chicago, Ill., July 31, 1900, Clarence Lee, son of Dr. Geo. H. and Catherine B. VanDyke, aged 8 months and 2 days. Services by W. R. Miller and the writer. ALBERT C. WIEAND.

WOLFORD.—In St. Joseph, Mo., June 27, 1900, while being treated for appendicitis, Clarence V. Wolford, son of Bro. Thos. and Sister Lucretia Wolford (deceased), aged 26 years, 5 months and 18 days. The remains were taken to Morrill, Kansas, and interred in the old Pony Creek graveyard. He leaves a sister and brother. Services by the writer from Eccl. 8: 8. R. A. YODER.

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ANNOUNCEMENTS.

DISTRICT MEETINGS.

Sept. 7, District of Northern Missouri, in the Pleasant View church. Ministerial Meeting day before.
 Sept. 20, 8:30 A. M., District of Middle Iowa, in the Harlan church.
 Sept. 21, 9 A. M., District of Oregon, Washington and Idaho, in Damascus meetinghouse, Portland, Oregon.
 Oct. 3, 8 A. M., District of Northeastern Kansas, in the Vermilion church. Ministerial Meeting day before.
 Oct. 3, District of Nebraska, in the Bethel church. Ministerial, Missionary and S. S. meetings day before.
 Oct. 4, District of Northern Indiana, in Bethel church.
 Oct. 4, 8 A. M., District of Northeastern Ohio, in the East Nimschillen church.
 Oct. 6, District of Oklahoma and Indian Territory, in the Wound Valley church, Okla. Ministerial Meeting day before.
 Oct. 5, District of Southern Iowa, in Mt. Etna church.
 Oct. 13, District of Middle Indiana, in the Eel River ch.
 Oct. 13, District of Michigan, in Saginaw church.

LOVE FEASTS.

Colorado.—
 Sept. 13, Grand Valley.
 Oct. 5, Haxton.
Idaho.—
 Sept. 15, Nampa church.
Illinois.—
 Sept. 8, Mulberry Grove.
 Sept. 8, 9, 10:30 A. M., Rock Creek.
 Sept. 11, 12, Woodland church.
 Sept. 14, 3 P. M., Kaskaskia church.
 Sept. 15, 5 mi. northeast of Mt. Vernon.
 Sept. 22, Cole Creek.
 Oct. 3, 4, 1 P. M., Shannon.
 Oct. 4, 5, 1 P. M., Wadams Grove.
 Oct. 4, 5, 10:30 A. M., West Branch church.
 Oct. 6, Camp Creek.
 Oct. 9, 10, Yellow Creek.
 Oct. 20, La Motte.
 Oct. 27, Blue Ridge church.
 Oct. 31, 3 P. M., Lanark.
 Nov. 3, 10 A. M., Panther Creek.
 Nov. 17, 2 P. M., Big Creek church.
Indiana.—
 Sept. 6, 10 A. M., Eel River church.
 Sept. 7, 10 A. M., Sams Creek church.
 Sept. 8, 10 A. M., Somerset church.
 Sept. 12, 4 P. M., Pipe Creek.
 Sept. 13, 10 A. M., Beaver Dam.
 Sept. 14, 10 A. M., Buck Creek.
 Sept. 14, 2 P. M., Greentown ch., Plevna.
 Sept. 14, 10 A. M., Buck Creek church.
 Sept. 15, 2 P. M., Huntington.
 Sept. 21, 5 P. M., Turkey Creek.
 Sept. 21, 4 P. M., Turkey Creek cong., Gravelton.
 Sept. 22, 11 A. M., Kilbuck.
 Sept. 28, Salem congregation.
 Sept. 29, New Hope, Seymour.
 Sept. 29, 10 A. M., Clear Creek.
 Sept. 29, North Liberty.
 Sept. 29, 2 P. M., Middle Fork.
 Sept. 29, 3 P. M., Washington.
 Sept. 29, 5 P. M., Shipshewana.
 Sept. 30, Muncie.
 Oct. 2, 2 P. M., Blue Creek.
 Oct. 3, Sampson Hill, Shoals.
 Oct. 4, 2 P. M., White church.
 Oct. 4, 10 A. M., Landers church.
 Oct. 4, 4 P. M., Lower Fall Creek, 5 mi SE., Anderson.
 Oct. 4, 2 P. M., Santa Fe.
 Oct. 5, 10 A. M., Prairie Creek church.
 Oct. 5, 10 A. M., Camden, Jay County.
 Oct. 6, 10 A. M., Nettle Creek.
 Oct. 6, 4 P. M., Osceola.
 Oct. 6, St. Joseph Valley.
 Oct. 6, 2 P. M., Roann.
 Oct. 6, 4 P. M., Beech Grove church.
 Oct. 6, 4 P. M., Palestine, 4½ mi. W of Reynolds.
 Oct. 6, Pleasant Valley.
 Oct. 10, 10 A. M., Sugar Creek.
 Oct. 9, Union Center.
 Oct. 9, 2 P. M., Howard.
 Oct. 10, 4 P. M., Yellow River.
 Oct. 11, Ladoga.
 Oct. 12, Union.
 Oct. 13, Pine Creek.
 Oct. 13, Nappanee.
 Oct. 25, 2 P. M., Bachelors Run.
 Oct. 26, Four Mile.
 Oct. 27, 2 P. M., Fairview.
 Oct. 27, 4 P. M., Tippecanoe.
Iowa.—
 Sept. 1, 2, 11 A. M., Crooked Creek.
 Sept. 7, Libertyville.
 Sept. 7, Franklin ch., Decatur County.
 Sept. 8, 9, Des Moines Valley house.
 Sept. 8, 9, Des Moines.
 Sept. 8, Wayman Valley.
 Sept. 15, 10, 10 A. M., Franklin County church.
 Sept. 15, Prairie City.
 Sept. 15, Grundy County.
 Sept. 19, 40, Spring Creek.
 Sept. 21, 2 P. M., Pleasant Hill.
 Sept. 29, 2 P. M., South English.
 Oct. 6, 11 A. M., Brooklyn.
 Oct. 6, 2 P. M., Lower Deer Creek.
 Oct. 7, Boon River, Stillson.
 Oct. 6, 7, 2 P. M., Pleasant View.
 Oct. 13, Nora Springs.
 Oct. 13, 14, Rock Grove.
 Oct. 13, 3 P. M., Fairview.
 Oct. 20, Greeno.
Kansas.—
 Sept. 1, 2 P. M., Saline Valley, at H. Tahlm's.
 Sept. 1, 4 P. M., East Maple Grove.
 Sept. 8, 2 P. M., Brazilton.
 Sept. 8, 10 A. M., North Solomon church.
 Sept. 8, Prairie View.
 Sept. 8, 2 P. M., Wade Miami Co.
 Sept. 8, 2 P. M., Wade Branch.
 Sept. 15, 4 P. M., Ottawa.
 Sept. 22, 23, 2 P. M., Sabetha.

Sept. 20, 2 P. M., Salem.
 Oct. 6, 7, Topeka.
 Oct. 6, Cedar Creek.
 Oct. 6, 2 P. M., Dorrance church.
 Oct. 6, Pleasant View.
 Oct. 6, White Rock church.
 Oct. 6, 2 P. M., Kansas Center.
 Oct. 6, Grenola.
 Oct. 6, Verdigris church.
 Oct. 6, Penbody.
 Oct. 6, 10 A. M., Olathe.
 Oct. 13, 4 P. M., Kansas City.
 Oct. 13, 4 P. M., Monitor.
 Oct. 13, 10 A. M., Maple Grove.
 Oct. 13, Maple Grove church, Norton County.
 Oct. 14, 15, 10 A. M., Paint Creek.
 Oct. 14, 15, 10 A. M., Washington.
 Oct. 20, 2 P. M., Parsons.
 Oct. 20, Cottonwood.
 Oct. 27, 2 P. M., Neosho church.

Maryland.—
 Sept. 8, Maple Grove congregation.
 Sept. 8, 1:30 P. M., Sams Creek.
 Sept. 15, Fairview.
 Oct. 6, 7, 1:30 P. M., Meadow Branch.
 Oct. 13, 10 A. M., Beaverdam.

Michigan.—
 Sept. 15, 10 A. M., Thoraapple church, west house.
 Oct. 6, 2 P. M., Sugar Ridge.
 Oct. 6, 2 P. M., Fairview.
 Oct. 6, 10 A. M., New Haven ch.
 Oct. 13, Berrien.

Missouri.—
 Sept. 1, 3 P. M., Cabool.
 Sept. 3, 4 P. M., Vound church.
 Sept. 29, Fairview church, near Cherry Box.
 Sept. 29, Honey Creek.
 Oct. 5, Cedar County ch., 2½ mi. north of Jerico.
 Oct. 13, 2 P. M., Carthage.
 Oct. 20, 10 A. M., Little St. Joe ch., 4 mi. E. Maysville.

Nebraska.—
 Sept. 8, eight miles northeast of Arcadia.
 Sept. 8, Exeter.
 Sept. 29, Juniata.
 Sept. 29, Sappy Creek ch., at Stump schoolhouse.
 Oct. 12, 13, 4 P. M., North Beatrice.
 Oct. 13, 2 P. M., Red Cloud.

North Dakota.—
 Sept. 22, 5 P. M., Des Lacs Valley ch., near Kenmare.

Ohio.—
 Sept. 8, 3 P. M., Loudonville.
 Sept. 15, 10 A. M., Maumee church, Defiance Co.
 Sept. 15, Maple Grove.
 Sept. 15, Frankfort.
 Sept. 29, 10 A. M., Portage.
 Sept. 29, 10 A. M., Logan.
 Sept. 29, 2 P. M., North Star.
 Sept. 29, 10 A. M., Lick Creek ch., 1 mi. S. W. Bryan.
 Oct. 5, 5 P. M., Ashland.
 Oct. 6, 2 P. M., Upper Stillwater.
 Oct. 6, 4 P. M., County Line.
 Oct. 13, 5 P. M., Lafayette church.
 Oct. 20, 10 A. M., Donnell's Creek, country house.
 Oct. 27, 10 A. M., Mohican.
 Oct. 27, 10 A. M., Auglatze Chapel, ¼ mi. west Dupont.
 Oct. 27, Rome.

Oklahoma Territory.—
 Sept. 8, Prairie Lake, Union church.
 Sept. 8, Bethany.
 Sept. 15, 4 P. M., Oak Creek cong., near Canute.
 Sept. 29, Deep Fork.
 Sept. 29, Turkey Creek.
 Oct. 6, Pleasant Plains.
 Oct. 6, Mound Valley.

Pennsylvania.—
 Sept. 7, Montgomery.
 Sept. 8, 3 P. M., Greenville.
 Sept. 9, 3:30 P. M., Spiesville, Quemaohoning.
 Sept. 30, 3 P. M., West Johnstown ch., Roxbury.
 Oct. 2, Little Swatara.
 Oct. 5, 4 P. M., Dunnings Creek, Holsingerhouse.
 Oct. 6, Hyndman.
 Oct. 6, 3 P. M., County Line.
 Oct. 6, 2:30 P. M., Maple Glen.
 Oct. 6, 4 P. M., Raven Run.
 Oct. 6, 7, 1:30 P. M., Upper Conawago.
 Oct. 6, County Line, Indian Creek.
 Oct. 6, Claar church.
 Oct. 7, 3:30 P. M., Johnstown.
 Oct. 7, 4 P. M., Roaring Spring.
 Oct. 7, 4 P. M., Summit Mills house, Summit cong.
 Oct. 8, Mt. Pleasant.
 Oct. 9, 9:30 A. M., Mountville house.
 Oct. 10, 3:30 P. M., Shade Creek.
 Oct. 13, 3 P. M., Meyersdale.
 Oct. 13, 24, Shirlsberg.
 Oct. 27, 3:30 P. M., Ephrata.
 Nov. 3, 1:30 P. M., Marsh Creek, Gettysburg.

Tennessee.—
 Sept. 8, 9, 3 P. M., Pleasant View church.
 Oct. 6, 2 P. M., Knob Creek.

Virginia.—
 Sept. 8, 2 P. M., Greenmount.
 Sept. 15, 3 P. M., Manassas.
 Sept. 29, Valley Bethel.
 Sept. 30, Flat Rock.
 Oct. 6, 2 P. M., Linville Creek.
 Oct. 6, 2 P. M., Bridgewater.
 Oct. 6, 2 P. M., Sangerville.
 Oct. 6, 7, Mill Creek.
 Oct. 27, Troutville.
 Oct. 27, Elk Run.

West Virginia.—
 Sept. 6, 1:30 P. M., Sandy Creek, Salem house.
 Sept. 8, Egdon.
 Sept. 12, Rough Run.
 Sept. 15, Miller church.
 Sept. 22, 23, Alleghany.
 Oct. 7, Pine church.
 Oct. 11, 2:30 P. M., Sandy Creek, Mountain Dale house.
 Oct. 27, Harman.

Wisconsin.—
 Aug. 30, Irvin Creek.
 Oct. 27, Barron.

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It also advocates the Scriptural use of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Address:

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"SE" FOR THE DEFENSE OF THE GOSPEL.—Phil. 1: 17.

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EDITORIAL MISCELLANY.

It would seem that race hatred is spreading to the North, and in time may exist wherever the negro is found. Last week a furious mob in its attempt to lynch a negro at Akron, Ohio, caused the death of two children, the wounding of eighteen citizens and the destruction of property valued at \$1,000,000. The negro, it is true, had committed an infamous crime, but his punishment would probably have been meted out according to law. For this the people could not wait, and attempted to take matters in their own hands. The negro had been taken away to Cleveland, and placed in jail, so that the mob failed to accomplish its purpose. Those who took part in the lawless proceeding can now do some sober thinking over the terrible work charged up to them. Then just the week before there was another riot in New York, due to the fact that a negro had killed a policeman. Every colored man who showed himself on the streets was beaten. Some were dragged from the street cars and pounded until they were rendered unconscious. Such conduct is common in parts of the South, but better things should be expected of those who reside in the North. Should this race hatred continue it may in course of years become serious. In fact, it is a question as to whether the black and white races are going to be able to live together peaceably.

SOME rich finds, relating to early history, are reported to have been recently made in New Mexico by a party of scientists from the Northwestern University at Evanston, Ill. A building of 1,200 to 1,500 rooms, only one of which was excavated, was found in Pajarito Cañon. The structure is 560 x 450 feet, and constructed entirely of carefully dressed stone. It is only one of a large number of similar ruins. The structure was two or three stories high originally, but now only walls six to ten feet high remain standing. The upper story evidently was open to the sky, and upon this the dwellers of the building probably spent both night and day. But it is the finds in the room 9 by 12 that was excavated that are the most suggestive of the civilization of

the ancient people. An old furnace or smelter was found, near which was a large iron bar deeply incrustated with rust; also pieces of rich copper ore, as well as gold ornaments and a piece of beautiful turquoise. Twenty-five pieces of pottery of great beauty and brilliancy of colors were in the room. They were heavy, fully one-quarter of an inch thick, and decorated inside and out with unique designs showing some degree of uniformity. Around the fireplace in the room which was excavated stood a dozen large pots, each with buffalo bones in them, showing that the inhabitants abandoned the room while preparing a meal. Near some of the smelter slag was found scorched corn, together with the bones of birds and other animals. Several baskets in the room were more beautiful than those woven by the Navajos of to-day, but they crumbled to dust when touched. Iron knives, stone battle-axes, polished stone reflectors, awls, several musical instruments, including fifes, were in evidence and well preserved. Many human bones were found in the regulation burial mounds. There are hundreds of similar ruins in the twenty-five miles from Bland to Espanola, so runs the report, showing that in that district at one time lived more people than are in New Mexico to-day. The region has not yet been touched by scientists and explorers. One of the party thinks that about 500 or 600 years ago the dwellers of that region who left their records in numerous hieroglyphic inscriptions had been driven out either by an earthquake or by the invasion of a stronger race. The whole thing, however, is shrouded in mystery.

Bote aus Zion is the title of a German missionary journal published in Jerusalem. It gives an account of the modernizing of the ancient Jewish capital, which is of special interest in connection with the Zionist congress. During the present century the city has been somewhat modernized, and it is since that time that Christians have been given the right to acquire property; for, until recently, even in official utterances Christians were designated as "dogs." Recently the city has prospered greatly, the population having increased from 23,000 in 1851 to about 60,000 in 1900. Pilgrims from all parts of the world go there, and there has been a great revival of trade and business. Modern hotels followed the construction of the railroad from Jaffa, and during the last five years telephones, telegraphs, and other modern inventions have been installed in the City of David. Some of the more conservative people, not only Mohammedans but others with a Ruskinian longing for the discomforts of our ancestors and a despising of modern things, regard these changes as vandalism, but the improvements go on, and should they thus continue, the City of the Great King will inside of a decade in no manner resemble the city known to the ancients. Those who would see the old city must visit it soon; otherwise they will be able to look upon only a modern city. The most of the improvements, however, at this time, are outside of the old walls. In fact, the city has greatly outgrown its walls, and is spreading out over the hills in almost every direction, especially north and west.

THERE are in Japan 120,963 enrolled Christians, of whom 53,924 are Roman Catholics, 41,808 Protestants and 25,231 Greek Catholics. If we include their unenrolled children and other dependents this would give about 225,000 souls, or about one-half of one per cent of the population of Japan outside of Formosa. This comparatively small body has already furnished a large number of the officers in the

government, and in other ways is exerting a wide influence. In the universities there are many Christian instructors and students. Six graduates of one of the best government colleges are now studying abroad, and five of them are Christians. Three of the great dailies of Tokio are under the control of Christian men, and in several others Christians are at the heads of departments on the editorial staff. The most successful charitable institutions are under Christian leadership. This prominence of Christian men is not due to accident, but evidently must be attributed to the stimulus which is the product of the Christian faith. Most of these leading Christians are Protestants, the effect, doubtless, of the emphasis put on education in Protestant missions. By "Christians" are, of course, meant those who believe in the Christian religion, regardless of the fact that they do not in full keep the commandments. Their influence, however, is good, and they are opening up the way for still better work, if there should be found those disposed to do it.

NOT long since Sir William Vernon Harcourt, of England, made a significant speech concerning the war England is waging with the Boers in South Africa. He said that so far the war has cost England fully \$400,000,000, and that the dead and disabled British soldiers already number more than the entire Boer army at the beginning of the war. He also stated that the soldiers were badly clothed and not properly fed; and went so far as to say that some of them were almost starved. At times hundreds were so weak that they could scarcely drag themselves along. With people starving in India and other parts of the world, and the soldiers in South Africa suffering for the want of food, it begins to look as though war is causing a wonderful amount of neglect and distress. But these are only some of the evils that exist because of war. Were it not for the present wars in different parts of the world the starving millions in India might be better cared for, and a million of lives saved. But the wars will go on, people will be sacrificed by the hundreds, the starving will be neglected, and so it will continue until Satan is bound and the millennium is ushered in.

THE siege of the Peking, China, legations lasted fifty-six days, dating from June 20. Before the Chinese made their attack on the legations the foreigners had been practically prisoners for three weeks. At the beginning of the trouble a marine force of three hundred and fifty officers and men left Taku and went to Peking by rail. A few days later communication between Peking and the coast was cut off, and so remained until August 14, when the Allies, sixteen thousand strong, entered the walled city and rescued the foreigners. Much of this time the pent-up people were under fire. It was well that the relief force arrived when it did, as the legations could not have held out much longer. After relieving the legations the Allies invested the city, and at last reports had captured nearly every part of it. Neither the Empress nor the Emperor could be found. They have probably fled to the interior under heavy guards. Two Chinese armies seem to be approaching Peking with a view of recapturing the city, and a great battle is expected. So far war has not been declared by either the Powers or China, and still the fighting goes on. The Powers appear to be willing to consider terms of peace, provided any one can be found duly authorized to represent China. At this time the government seems to be demoralized. A few more weeks should make some changes in the situation.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE DYING BROTHER.*

SELECTED BY ELERY LONG.

LAY up nearer, brother, nearer,
For my limbs are growing cold,
And thy presence seemeth dearer
When thy arms around me fold.

I am dying, brother, dying,
Soon you'll miss me in your berth,
For my form will soon be lying
'Neath the ocean's briny surf.

Hearken to me, brother, hearken,
I have something I would say,
Ere the vale my vision darken,
And I go from hence away.

I am going, surely going,
But my hope in God is strong.
I am willing, brother, knowing,
That he doeth nothing wrong.

Tell my father when you see him
That in death I prayed for him,
Prayed that I may one day meet him,
In a world that's free from sin.

Tell my mother, God assist her,
Now that she is growing old,
Say her child would fain have kissed her,
Ere his lips grew pale and cold.

Listen, brother, catch each whisper,
'Tis my wife I speak of now;
Tell, oh! tell her how I missed her,
When the fever burned my brow.

Tell her, brother, closely listen,
Don't forget a single word,
That in death my eyes did glisten,
With the tear her memory stirred.

Tell her she must kiss my children,
Like the kiss I last impressed,
Hold them as I last did hold them,
Folded closely to my breast.

Give them early to their Maker,
Putting all her trust in God,
And he never will forsake her,
For he says so in his Word.

They were all my life to me,
Would I could once more caress them,
Ere I sink beneath the sea.

'Twas for them I crossed the ocean,
What my hopes were I'll not tell,
But I've gained an orphan's portion,
Yet he doeth all things well.

Tell my sister, I remember
Every kindly parting word,
And my heart has been kept tender,
By the thought her memory stirred.

Though I never reached that haven,
Where I sought that precious dust,
Yet I've gained a port called heaven,
Where the gold will never rust.

Urge them to secure an entrance,
For they'll find their brother there;
Faith in Jesus and repentance
Will secure for each a share.

Hark! I hear my Savior speaking,
'Tis his voice I know so well,
When I am gone, O don't be weeping,
Brother, here's my last farewell.

*Commonly called "The Californa Brother."

WHY EMPHASIZE BAPTISM?

BY J. E. MILLER.

SOMETIMES ministers preach very much on baptism, and people wonder why this is. Let us turn to the Bible and see if we can find an answer for them.

God sent John the Baptist to prepare the way for Christ. When John came he preached. What did he preach? *Repentance and baptism.* John understood this to be the way to do his work. A great many came out to hear him and repented and were baptized. To some he refused baptism because they were not worthy this holy ordinance.

Among others that came was Jesus, the Christ. Him the desert prophet does not feel worthy to

baptize. But Jesus was baptized in the Jordan. And having been baptized, as he was praying, the heavens opened and the Holy Ghost descended and the voice from heaven came.

Not only was Jesus baptized, but he even told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. True, there are people who say that this has nothing to do with water baptism; but there are just as many who say that it does mean water baptism. What does it mean to you?

The apostles baptized both while they were with Jesus and after his ascension. Do you not remember the dispute that arose between the followers of John and the Jews about purifying? Christ with his disciples was baptizing even more than John had ever baptized. Now they could have done this under the direction of no one but the Master himself.

On Pentecost their preaching was followed by baptism. Paul not only had to repent, but he also had to be baptized. How do I know? By reading Acts 9: 6 and 18. Philip preached to the eunuch and as a result of the preaching the eunuch was baptized. Lydia and the jailer, along with their households, were baptized after hearing the Word. Think you that there was no baptism in these sermons?

Not only did Paul baptize, but in Acts 19: 5 we are told that he even rebaptized. Certainly Paul must have thought that not only should baptism be observed but—contrary to much of the teaching of to-day—he thought there was a right and a wrong way of observing it.

Why did the apostles lay such stress on baptism? Did not the blessed Master tell them, "Go ye therefore, and teach all nations, baptizing them, . . . Teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20. Was not baptism one of the "all things"? How, then, could they do otherwise than to preach and to practice it? If they, his followers, could not do otherwise, then, can the minister to-day who is his follower do otherwise?

Let us turn to the Bible and see if we can find an answer for them. If the apostles preached and practiced baptism; if Christ did not enter upon his active ministry until he had been baptized; if he taught baptism in his parting words, who am I, that I should say it is a matter of indifference, or of no importance whatever? We seem to me to have sufficient ground for preaching a great deal about baptism.

Mt. Morris, Ill.

CHRISTIAN HELPERS.

BY MYRA FORNEY.

LIFE is beset with many needs, hindrances, difficulties and disappointments. Many are the thirsty hearts and hungry souls who long for that with which to supply their impoverished natures. On every side are hearts bruised and crushed because of the storms of life, and there are those that have been utterly lost, because of the lack of the much needed balm.

But that man may not utterly despair in his lot, a loving Father has wisely created within the hearts of his people a force which would counteract this destroying influence. This force is known as Christian Helpers. Mankind has been created beings of mutual dependence, and that we might not lose sight of our duty towards our fellow-man, Christ has given this injunction to his followers: "Bear ye one another's burdens." Then the questions for each one of us to ask ourselves are, What am I doing as a helper? How may I do more? Am I a helper for Christ?

That our lives may not become dwarfed because of the lack of that which would promote growth and develop strength there is that necessary that will stimulate life—opposition, demands, service. These give rise to many opportunities. Our powers are developed by meeting them, and as the Christian life is in us, will we attain unto the place of a Christian helper. Can we think of any call that will

more quickly penetrate the compassionate heart than the call for help? It conveys the thought that some soul is in distress or danger and appeals to another for that which will lighten the burden or give relief.

There are many touching incidents of life which make demands upon the nature of him who is kindly disposed to help. It may cause *sacrifice*, but if we would attain unto that refined and Christ-cultured life we must heed the calls, at home and abroad, as they come ringing to our ears. Wants and woes are presented to us from far and near, and we are not only responsible to meet those at our door, but whosoever we learn there is need, to whomsoever we can lend a helping hand. Who is not cheered and strengthened by the thought that he has been of some *real* help to some *needy* soul? Who can perform noble deeds of unselfish love without feeling that he has been raised to higher planes of usefulness?

Those who are helpers in the behalf of others are not impoverished because of their efforts, but are renewed in strength and ability to accomplish work, and gradually they are found developing into broader and more useful spheres of life. Some one has expressed the demonstration of this truth: "Those who have drained their own wells dry in order to fill the poor man's cistern, shall never perish for want of water to quench their thirst." Bless and you shall be blessed. Why not strive to live for the true object of life,—to be a Christian helper? The ways by which this may be done being so numerous, no one needs to be idle because of the lack of opportunity. Aside from the deeds of charity, there are many little acts of life, though meager in themselves, which if performed may result in lasting impressions. The cheerful face, the kindly look, the pleasant word, words of sympathy, words of encouragement, words of appreciation, the helpful expressions of thought, the kindly interest, all of these lend much help in treading life's difficult path.

More than one life has been saved from ruin through a few kind words rightly spoken. Others, who have almost despaired in their lot have been encouraged and helped to take hold of life anew because of some one's kindly interest in them. Then, why are not *more* willing to give thought and attention to these acts of life which do so much good instead of allowing their opposites to displace them? All over this earth there are those who are carrying burdens, and if we will but help our brother as his burden comes to our observation, we not only lighten *his* load, but double our strength to carry our own. The Christian helpers are those who are ever using their strength and directing their efforts in supplying the worthy needs and demands of their fellow-men, glorifying God in their service. Who can estimate the reward of him who will fulfill in his life the words of Prov. 3: 27? "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Can not a desire be awakened among many more to become colaborers in this consecrated work? Who will help?

Laurel, Ill.

CALLED TO BE SAINTS.—1 Cor. 1: 2.

BY P. R. KELTNER.

THERE are many worthy and exceedingly responsible callings in life. Some of them require special gifts, and long years of preparation. But they have no right to claim a comparison with the call of God to man to be a saint. Webster says, a saint is "a person sanctified; a holy or godly person; one eminent for piety and virtue; any true Christian as being redeemed and consecrated to God." Paul says, in 1 Cor. 1: 2, "sanctified in Christ Jesus, called to be saints." Also Rom. 1: 7, "beloved of God, called to be saints."

An important thought in my subject is, that the saint is *called* of God. What significance when the authority of God with his love and matchless power are contrasted with any condition of the authority.

that calls men to fill earthly positions, together with the results that follow from each! In this calling to be saints, God does not work on the principle that is largely the controlling influence in secular callings. He is absolutely impartial. He thinks just as much of the soul of the beggar as of that of the millionaire, and has just as big a place in his heart of mercy for the lowest and most debased of earth as he has for the most cultured and refined. If there be any distinction at all, it is in favor of the lowly. And I presume the reason of this is because of the greater inclination upon the part of such to heed his call. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." 1 Cor. 1: 26, 27. If there is one thing that the Christian may rejoice in more than another, aside from God's mercy and love, it is in the impartial callings of God. He called me. Paul says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." 1 Tim. 1: 15.

Another prominent characteristic of my subject is the conditions and laws necessary to become saints. First he must be the *called of God*; must be sure the call is not a false alarm, but has come through the proper channel, is the right Spirit, and calls to humility and obedience. My text says, "Sanctified in Christ Jesus." Sanctified, is set apart, and Christians are called to be separated and set apart from the world for a special work—"to be saints."

Again, Paul says set apart in "Christ Jesus." This call must come through his Word and can be brought about only by implicitly obeying the form as well as the spirit of his will. See Eph. 5: 26. "That he might sanctify and cleanse it with the washing of water by the word." The saint is a *true* believer, has genuine apostolic Christian faith; has undergone gospel conversion, and feels and knows and exemplifies that he now belongs to the family of God. He is to give positive evidence of the written Word that he is a child of God. We cannot magnify too much in its proper time and place that part of God's Word that relates to his way of making saints out of sinners, for there is none other name under heaven given among men whereby ye can be saved, but alone through the name of Jesus.

But there comes a time in the experience of every child of God that he needs to leave these evidences of his relation with God and go forward. Heb. 6: 1. This text calls our attention to the fact that Christianity must be lived. God does not only call us to have faith, to believe and to be baptized, to be members of his church, etc.; but he also calls us to lead holy and praiseworthy lives. Webster says, "A life eminent for piety and virtue," a life whose purposes clearly indicate to others that it is the bubbling up of a holy, pious heart, showing fruits of genuine conversion. One of the regrets of every consecrated child of God is that his life does not always impress others that he is a "set apart," sanctified man.

Paul tells the Philippian to be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world. Phil. 2: 15. And in 1 Tim. 2: 15 he tells Timothy what kind of a life to live that his "profiting may appear to all." A sinner is the direct opposite of a saint. The one is unconverted, hence not redeemed; is not under the guiding influence of the Holy Spirit. The other has been born again of "incorruptible seed," by the Word of God, etc. He belongs now to the kingdom of Christ. The contrast cannot be too sharply drawn. The prospective points of each are in opposite ways. The saint, while in the world, is there for a purpose, and is not *of* the world. The world owes much to these saintly lives. They are its preserving power. Jesus says, "the salt of the earth." The saints will only know in the world beyond how they have been the keystone that has so long held up the arch of God's mercy, and stayed his vengeance from being meted out to a wicked world.

Lastly, we want to note that the blessings of God

in the eternal world are only for the saints; not to the mere professor, but to the redeemed of earth, to them who have come up through great tribulation and have washed their robes and made them clean in the blood of the Lamb. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who has called you out of darkness into his marvelous light." 1 Peter 2: 9.

Sterling, Ill.

THE TALMUD.

BY JOHN E. MOHLER.

THE ancient Jews had a written and an unwritten law. The former is the Pentateuch, and the latter is the Mishna. The Mishna is considered an elaboration of the Mosaic law, in its application, and some Jews assign the same antiquity to the Mishna as to the Mosaic law, claiming it was received by Moses on Mt. Sinai, given to Joshua, transmitted through him to the seventy elders, then through these to the men of the Great Synagogue, the last of whom was Simon the Just. From these it came into the hands of the rabbins till Judah the Holy, who collected the traditional law into the book Mishna, in about 200 A. D., which included all the authorized interpretations of the Mosaic law, the traditions and decisions of the learned, and the precedents of the courts or schools. An elaborate commentary upon the Mishna was composed by successive generations of schools and doctors of the law, and this commentary is called the Gemara. The Gemara, together with the Mishna, are known as the Talmud. The Gemara was considered by some as more important than the Mishna, and the Mishna more important than the "written law," or Pentateuch.

Some of the sayings of the Talmud are most extravagant and absurd. For instance, God is represented as praying, and as needing a sacrifice to atone for himself. In speaking of the occupation of God, he is represented, at one time, as reciting the lessons he hears from the lips of all the rabbins, with the exception of rabbi Meir, who had incurred his displeasure. It is said that when Moses went to heaven he found God occupied in twisting wreaths for the letters of the law. The Talmud comprises 2,947 pages, but so far, to the best of the writer's knowledge, only fragments of it have been translated. In fact parts of it are said to be too revolting to be read in the English language, and one English writer says, "In one of the treatises of the Talmud called *Challah* we find, almost verbatim, what our Lord says in Matt. 5: 28; and yet that portion of the Talmud is written in language so obscene and immoral that it would be difficult to meet its equal among the most licentious publications of ancient or modern times. We challenge any admirer of the Talmud to translate the treatise and publish it, and then everyone will be able to give the right reply to the query so often raised by the reviewer, 'What is the Talmud?'"

It must not be inferred, however, that no good thoughts are found in the Talmud. In a work of such magnitude it would be strange if a number of excellent sayings could not be found. But there is so much of the absurd and immoral in it that some of the Jews themselves can only apologize, and wish it were otherwise.

Warrensburg, Mo.

HYPOCRISY.

BY J. H. MILLER.

LET love be without hypocrisy.—Rom. 12: 9. (R. V.)

THERE is nothing that seems so foolish as a professional hypocrite. The church and the world shun such a person. He is despised by the better class of people. Paul was acting wisely by giving timely warning against this great sin. Judas was a fair sample of such a character. A scorpion will hide its head under a leaf, thinking the whole body is hid. So does the hypocrite hide his evil designs to entrap the honest man.

What kind of a man should I be? Why should I try to deceive man? We cannot deceive God. Job 15: 34 tells that the congregations of hypocrites shall be desolate. One who becomes a fault-finder or gives rash judgment may be called a hypocrite. Matt. 7: 5. What kind of a show does a hypocrite make of himself? What will the hypocrite do in the judgment day? He will stand confounded as David did when Nathan said, "Thou art the man." If a man covets he is likely to steal. If a man has a murderous heart he will commit murder if an opportunity presents itself. If a man will brood over dishonest thoughts he may become a knave. If a man harbors sharp and bitter jealousies, they may lead to ruin. Society is not so much injured by them as by a hypocrite.

I remember in my young days a minister of a certain order was delivering a discourse. While in the midst of his sermon two detectives came and took him from the stand. He was charged with theft, with belonging to a gang of horse thieves. Oh, how sad that congregation felt! They were woefully deceived by this man who was a hypocrite. How many professors there are who haughtily steal into the kingdom of the meek and lowly Redeemer, who usurp the best seats and put on the robes of sanctity, sing so beautifully, pray so charmingly, step so gracefully and put on the appearance of an angel! Jesus would say, "Thou hypocrite." The scribes and Pharisees belonged to this class. "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Matt. 23: 27. Some of those hypocrites have prayers they offer to God in high mockery. While their hearts are filled with pride, with covetousness, with adultery, with theft, etc., they make a show of some things they do not possess. Religion by some is made a show bubble. Pride is her handmaid and selfishness her leader.

In the world we need not expect to see anything else but hypocrisy, but in the church we have no use for it. True religion is above the world and all hypocritical aims. Men have tried to make a show of religion by a hypocritical act and Pharisaical deception, until men and women become sick at heart. Poorly will hypocrisy pass the bar of God. Nothing but the true metal will ever stand the test "when Jesus comes." Hypocrisy is a cheat, a gilded lie, a painted temptation. It will lure men and women away from the truth; it wastes their energies and gives them a disrelish for the real, the substantial and everlasting truth, the sure Word of God.

Goshen, Ind.

HOW TO ENJOY THE SERMON.

A WRITER, C. R. Bush, in the *Sunday School Times* tells how to prepare for church, and how to enjoy the sermon.

"There is the first bell! We're late again! Maud, run up and turn the water into the bath-tub! Paul, come here, so I can button your shoes! Bridget, leave the table, if you want to go to church,—you can't clear it now!"

Thus giving orders, the Widow Dumont hastened from the dining-room and up to the disorderly chamber, where for an hour she sought to dress herself and children amongst the chaos of unmade beds and scattered clothing.

Just as the last bell ceased from ringing, Mrs. Dumont and her little flock ran down the steps and started for their long walk to the church. Breathlessly she hastened through the streets, and sharp and nervous was her voice, entreating and commanding her children to "Come on quick!" Arrived at the church, she paused to give an anxious searching glance over her small son and daughter, and then, holding a hand of each, she glided breathlessly into her seat just as the minister began the reading of the Bible lesson.

When the service was over, Mrs. Dumont walked home with her next-door neighbor, while the children of both wandered home together. Unusual

good fortune had made Mrs. Dumont's next neighbor an old schoolmate, two years older than herself. As they walked homeward, discussing the sermon, Mrs. Dumont said:

"I wouldn't say it to any one else, Mary, but I do think we have the most stupid sermons! I never can get my mind on them. I have tried my best. I like the minister when he calls, and at funerals and such times, even Sunday evenings, but Sunday mornings I can't make the least thing out of the sermon."

So long a silence followed this remark, that Mrs. Dumont looked at her companion inquiringly.

"What is the trouble now? I like the new minister except when he is preaching."

"Yes, Kate, I remember you found the same fault with the other minister. I hadn't lived near you so long then, and didn't understand it. But I do now. Will you mind if I tell you just what I think is the trouble? You know we agreed long ago that we could not help knowing what went on in the next house."

"Yes, I know, Mary. Say what you like. If you can tell me how to enjoy the sermons, I shall be glad. They are a perfect drag."

"Well, then, Kate, here goes. I can't help knowing, living so near, that on Sundays your kitchen fire is made nearly two hours later than when the children have to go to school. Your bathroom blind opposite my window goes down just as the first bell is ringing, and I am in church with my little brood a long time before you come. I've been through it all. I used to be late to church, and think the sermon and all the rest of it stupid, till my old uncle taught me better. I had no mother to bring me up, and I used to leave everything till Sunday morning. Uncle Charles visited us, and taught me how to enjoy Sunday. He taught me to be ready for church, to give the children their bath, and to have their Sunday things laid out. So now I really do enjoy Sunday morning, the service, and walk to church. On Saturday, the children not only take a bath, but lay out their Sunday clothes. Every shoe button and glove-fastening is in place for them and me. We have breakfast at the usual hour, and the maid can finish the work and have time for her Sunday-school and church. The children and I are dressed when we come to breakfast, and so can spend the time before church in reading or talking or walking. We walk slowly to church, with minds free to enjoy the beauties of the walk, and in tune to the meaning of the service. Sunday is a day of rest all the way through because we have prepared for it, and have leisure to receive any thought that comes. I have tried both ways, Kate, and I know the only way to enjoy Sunday and the sermon is to prepare for it."

"Well," replied Mrs. Dumont, "I will try it, for I certainly do not enjoy it now, though it seems as if late rising and late breakfast should be enjoyment."

A few months later, Mrs. Dumont sent to her friend a little note between the pages of "The Imitation of Christ." The note said: "Thank you a thousand times. The fault was in me, not in the sermon. I find that no sermon can make an impression on a mind blurred and half covered (so to speak) with half a dozen reflections. It should have a clean, fresh plate."

FRAGMENTS.

BY J. O. GARST.

Gather up the fragments.—John 6: 12.

ONE thing we learn from the study of our Savior's life is that he was careful and methodical. Waste-fulness and extravagance met with his denunciation on all occasions. In the story of his feeding the five thousand we find this trait manifested in the command that the fragments be collected and saved.

Again, when the woman with the demon-possessed daughter came to him for assistance, notice how quickly he was mollified at her apt retort, "Yet the dogs under the table eat of the children's

crumbs." Other events in our Savior's life might be adduced to the same effect. Many of the best illustrations giving an insight into his great life, were fragmentary happenings as he journeyed from place to place. Even his life, as given by the four evangelists, is of a somewhat fragmentary character. One furnished a fragment here, another a fragment there, so that by putting the crumbs together as best we can, we can get some idea of what the Bread of Life—as he styles himself, John 6: 35—really was. Indeed, if a full account, not mere fragmentary descriptions of that life, were given, we can well believe the hyperbole of John when he says, "And there are many other things which Jesus did, the which, if they should be written everyone, I suppose even the world itself could not contain the books that should be written." John 21: 25.

We should learn a lesson from this not to despise the fragments we find along the highway of life. The preacher, even while engaged in some secular pursuit, sometimes finds himself the possessor of a new illustration of an old truth. Across his mental horizon has flashed this thought with the swiftness of a meteor; but whether it shall disappear into oblivion, with the same rapidity that a meteor flashes across the sky into nothingness, depends entirely on its being noted and remembered, or its being allowed to sink in the lake of forgetfulness. With the manner the thought has stolen into his brain, apparently uninvited, he perplexes himself not. He leaves that to the metaphysician and philosopher to explain. Even though the thought be fragmentary in character, it is his especial duty to write it with an indelible pen on the tablet of his memory, and not to waste his time in fruitless endeavors to explore the labyrinths of his mind as to how it has been evolved. It is enough for him to know he has found a gem, and his duty is to preserve it. That he is the possessor of a detached thought, broken off from the great rock of originality, as valuable to him in sermon illustration or the exposition of some difficult text as a newly discovered nugget of gold is precious to the miner, he should realize. The miner carefully puts away his nuggets for future needs; but too often the gleaner in the field of thought, while knowing that some golden grain has blown his way, complacently observes it, supposing that the wind of inspiration will continue to waft thoughts in his direction and he can gather them as his wants require. Some time later, when he stands before his people, he realizes he has not even a crumb to toss to the congregation. He remembers the field of thought and calls it up, alas to find it barren, the golden grain having disappeared and refusing to be resurrected.

How much better if we would cage each good thought as it comes to us and not, Felix-like, say, "Go thy way for this time, when I have a convenient season, I will call for thee," because when our need is, the bird may be beyond our call. Like Noah's dove, the same thought may return a second time, but if sent forth again, the probability is that its history will be written the same as Genesis 8: 12 records of the dove. "It returned not again unto him anymore." Let us be careful of the fragments, as they are valuable only in proportion as they are saved and used.

Dayton, Ohio.

THAT OF GREATEST IMPORTANCE.

BY MATTIE A. LEAR.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6: 33.

WHAT things? The things that supply our bodily wants, as food, clothing, shelter and the like. These things are the chief concern of the world, but Jesus would have his followers make the things of the Spirit their first, their highest, care. And that we may be encouraged to cast all our care on him who careth for us (1 Peter 5: 7) we are pointed to the fowls of the air, which though they sow not, nor reap, nor gather into barns; yet, says he, "Your heavenly Father feedeth them." And the lilies,

which are of so little value that though they flourish to-day to-morrow are used as fuel, yet God so clothes them that they outlive Solomon in splendor.

What comfort in the assurance that our Father knows our needs and will supply them without any distracting care of ours, for "the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Ps. 84: 11. Oh, for the faith of the prophet Habakkuk, a faith that looked not at discouragements, but at the living God. Said he, "Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord. I will joy in the God of my salvation." Heb. 3: 17, 18.

If we do our part we have the blessed assurance that God will supply all our need according to his riches in glory by Christ Jesus. Philpp. 4: 19. These Philippian brethren had been very liberal in supplying the wants of Paul. This rejoiced his heart, not so much because he was the recipient of their bounty, but because he saw in this that their hearts had been moulded by divine grace. He commended them for ministering to his necessities once and again at Thessalonica; then he says, "Not because I desire a gift: but I desire fruit that may abound to your account." Philpp. 4: 17. What a lesson is here taught. Not Paul, but the liberal saints at Philippi were the more blessed. Paul's temporal wants were supplied, but the donors were enriched spiritually. Truly, "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11: 25. Surely, it is "more blessed to give than to receive."

"But seek ye first the kingdom of God, and his righteousness." Ye who are mine, who have chosen me as your portion, seek ye, make it your first, your chief concern, to become citizens in this kingdom, and in possession of its righteousness. The Savior shows how earnestly we should strive to gain possession of the inestimable treasure of righteousness, in the parable of the merchantman seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had and bought it.

How much care, how much thought is devoted in ministering to the body, in pampering the flesh, and how little in ministering to the wants of the soul; and sad indeed is it when those who have named the name of Christ, who profess to be guided by his teachings, vie with the world in the mad race for preferments, honors, wealth, or pleasures. How much better to devote our energies to beautifying and enriching that part which is capable of so wonderful a development and of such a high destiny.

Paul said to the Colossian Christians, "When Christ who is our life shall appear, then shall ye also appear with him in glory." But this was on the condition that they were dead, and their life hid with Christ in God. Col. 3: 4. And to those whom John addressed, he says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Like Christ, astonishing! but on condition that the world knoweth us not, understands us not, because it knew him not. 1 John 3: 1, 2. The same John saw a great company without fault before the throne of God; but they were so because they had followed the Lamb. Again, we have the promise that we shall reign with him, but this is on the condition that we suffer with him. And Paul says, "If so be that we suffer with him that we may be glorified together." Rom. 8: 17.

The kingdom of God is the gospel church, which Christ established on earth, which is governed by his laws, and is the subject of his care. Paul speaks of this organization as the church of the living God, the pillar and ground of truth. Those who are citizens of this kingdom devote their energies to its interests. It is their highest joy to see her dominion and power extended, and to this end they will sacrifice and labor. Many of the faithful subjects of this kingdom can say of the Jerusalem which is

above, and which is the mother of us all, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." This is the goal which we must make every effort to reach, and never be satisfied until we do reach it. Paul said, "Not as though I had already attained, either were already perfect: but I follow after." Philpp. 3: 12. The apostle would have his Philippian brethren, for whom he had such an unbounded affection, to think on those things that are true, honest, just, pure, lovely, of good report. And why? Because he would have them imbibe right principles, and grow up into them. People's actions are the outward expression of their thoughts. Of ancient Israel it was said, "They walked in a way that was not good, after their own thoughts." Hence the Lord called them a rebellious people. But pure thoughts will produce pure words and pure actions.

The idea of growth is frequent in the Scriptures. We are to grow up into Christ, our head, in all things. Eph. 4: 15. We must grow in grace and in the knowledge of our Lord and Savior Jesus Christ. 2 Peter 3: 18. Then we have the blessed promise, "All these things shall be added unto you"—food raiment, all things that our heavenly Father knows that his children have need of. Surely he will supply the wants of his trusting ones, for "like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103: 13, 14.

Hudson, Ill.

PRAYER.

BY J. A. SEESE.

In thinking of prayer, this beautiful quotation from Beecher came into my mind: "Prayer is the key of the morning and the bolt of the night."

This quotation intimates the importance of daily, yes, hourly, prayer. Prayer is the key of the morning. It unlocks to us the great possibilities of the day—opens the day to us in the cause of the Master. Prayer is the bolt of the night. It shuts out from our sleep all the trials, cares, and worries of the day, giving us a peaceful and refreshing slumber.

It seems that there are many professing Christians who do not appreciate the blessed privilege of communing with God through the medium of prayer. Furthermore we do not think the statement overdrawn, when we say that there are many professing Christians who never pray, except perhaps upon their deathbed. It is not expected that all shall engage in public prayer. There are those who are timid, and over-sensitive about their weaknesses, who could not be induced to offer up a prayer in public; but there is no reasonable excuse for anyone who professes the name of Christ for not engaging in private prayer. What the Christian world needs to-day is more downright, earnest prayer. The truth of this statement is sustained by Matt. 7: 7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The reason the Christian world is not progressing more rapidly is that there is not enough faithful praying. For Matt. 21: 22 says, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Even Christ, the Son of the living God, resorted to prayer before encountering the most important events connected with his life. Before walking on the Sea of Galilee he went into a mountain to pray. Luke states that he prayed on the Mount of Transfiguration; and we are all familiar with the most earnest petition offered up on the night of his betrayal. Now, Christ is set before us as an example for us to follow. And, since he resorted to prayer, the lesson comes to us with great force that we, who are infinitely weaker in spirit, should resort to prayer the more.

The importance of prayer is emphasized in a great many Scriptures, some of which we shall give. In Matthew 17 Christ, in explaining to the disciples

why they were not able to cast the evil spirit out of the lunatic, goes on to say in verse 21, "Howbeit this kind goeth not out but by prayer and fasting." Matthew 20. When Christ passed by the two blind men, they cried out, "Have mercy on us, O Lord, thou son of David." A short prayer, indeed, nevertheless it was answered, for he restored their sight. In Acts 12 we have an account of Peter being cast into prison. "But prayer was made without ceasing of the church unto God for him," and an angel came by night and released him. And in Acts 16, when Paul and Silas were cast into prison, they "prayed and sang praises unto God: and suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." 1 Thess. 5: 17, 18. "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

We will again refer to the quotation from Beecher. We have a maxim, "Well begun is half done." Beginning the day with prayer is certainly well begun. Another maxim is as follows: "All is well that ends well." Closing the day with prayer is surely a good ending. Then, if we begin the day with prayer and close it with prayer, we have, as it were, the double assurance that the day was well spent.

Our earnest appeal to God is that all who may read this article may be induced to come before the Lord in humble supplication, and in this manner grow in the grace and knowledge of our Lord and Savior Jesus Christ. "Watch and pray, that ye enter not into temptation."

Aden, Va.

MIRACLES.

BY W. W. FOLGER.

"No man can do these miracles that thou doest, except God be with him."

This notable interview was evidently brought about by the divine manifestation of our Lord's miracles, which he had so distinctly wrought during the great feast at Jerusalem. Just what their nature was we are not told; but we are informed that many believed when they saw this evidence, and among that number was this notable Pharisee who came and made this honest confession.

That he asserted the truth when he exclaimed, "No man can do these miracles that thou doest except God be with him," I trust no one will deny. But why his followers do not enjoy or manifest this power seems to be a query that is perplexing many minds, and various reasons are given; the most prominent, perhaps, is "a lack of faith." And some even assert that God is no longer with his professed followers. That such miraculous works were contingent upon faith we most readily admit; that there is a decided lack along this line upon the part of many professors, we are forced to believe; that Jesus has a people on earth, and that he will be with them always, even until the end of the world, we dare not question. But what was their design? is what we are anxious to learn, and to this we now turn our attention.

God has ordained that we should walk by faith, and not by sight (2 Cor. 5: 7), and has designed that this faith come by *hearing* (Rom. 10: 17) and *hearing by the word of God*. Will sensational stories, anecdotes, personal experiences, etc., do? Nay, verily; and we farther learn that without faith it is impossible to please him. Heb. 11: 6. We now have the importance of faith and the means of its development distinctly set forth, and we learn with interest that the great groundwork is the Word of God, wherein the salvation of the guilty race is made manifest, and that God also bore witness both with signs and wonders and divers miracles (Heb. 2: 4), thereby attesting to this heavenly message ocular evidence so abundantly that there is no room for us to linger in doubt and no occasion for a desire upon our part to walk by sight, but a careful survey elicits the fact that, could such evidence be resorted to in this day, not all men would believe.

Hear Abraham, Luke 19: 31, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." What greater miracle could be wrought (and for that matter one has risen, even the Son of God), and yet all men do not believe. But we hear him say to doubting Thomas, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." John 20: 29. Evidently there is a greater blessing in store for those who believe without seeing than for those that saw. And the only available remedy for a weak faith is to give the *more earnest heed* to the things we have heard (Heb. 2: 1), for this is God's means of reaching and saving our souls.

Osceola, Iowa.

THE PRODIGAL SON.

BY MARY M. COX.

OH, how homesick was the poor prodigal, with no one to lend him a helping hand! He feared yet longed to return to his old home. The journey would be a long one, for he had gone to a far country.

While feeding the swine he pondered over what he had done. He knew his father would be justified in refusing to take him back, but so desperate was his need and so genuine his repentance that he was willing to take his place among the servants, if only he could be at his old home once more. He knew his father's servants were in much better circumstances than he could ever hope to be if he did not return. He thought it all over and resolved to go. Our Savior tells us nothing about the long, weary journey, how he suffered with hunger and thirst on the way as he undoubtedly must have done. Footsore and weary he at last reached home. His father saw him while yet a great way off and hastened to meet him. Oh, the joy of that meeting between the tender, forgiving father and the humble penitent child! No more feeding swine for him! The best robe was put upon him, the fatted calf killed and a great feast prepared.

We, like the prodigal, have wandered far away from our heavenly Father. We have wasted golden opportunities and spent our time in sinful pleasure, and often it is only after we have wandered *very, very* far in forbidden paths that we realize what we have done. But if our repentance is as genuine as was that of the prodigal our heavenly Father will be just as willing to welcome us back as was his earthly father. Yet we cannot expect to ride to heaven in a palace car. We have formed many evil habits which must be broken before we are fit to enter the Father's house. It will be a long, weary journey; but if we only, like the prodigal, travel on in the straight and narrow way it will end by and by, and we will receive the glad welcome and hear the "Well done, good and faithful servant." Forgotten will be all of the hardships through which we have passed, in the pleasure of being home at last. Temptation can never more assail us, but in all the glad forever we will dwell in our Father's house.

Sweet Springs, Mo.

A NATION that honors God in worship, in keeping the integrity of the Sabbath, in its material wealth, will aspire to and secure all the other blessings that flow from true religion. It will realize its mission to humanity, and secure education to all. It will, in its expression of God's law, dethrone crime, and greed, and lust, and intemperance, and all that pauperizes, depraves and ruins man. Pure and undefiled religion, the religion of Christ, is the only hope of nations and of the world. Battleships and standing armies are not the bulwarks of a nation.

It is possible so to complicate the machinery of living that the very life itself is crushed among the wheels. We may wrap ourselves in comfort until our breath is smothered in the folds. The man whose wants are few is the man most likely to be found carrying a light heart.—W. R. Huntington.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

BRIEF REMINISCENCES OF SOME PREACHERS
WHOM I HAVE KNOWN.

BY J. H. WARSTLER.

No. 2.—Jacob D. Trostle.

BROTHER TROSTLE was called to the ministry in one of the Eastern churches of Maryland, the Lingnore church, in Frederick County, and it was but a few years in the early part of his ministry that I had the opportunity of seeing him and hearing him preach. It was only on Communion occasions, which then began in the morning, and therefore there always was considerable preaching done during a Communion meeting. He, in company with Brother Jesse Roop, would attend these meetings in the Middletown Valley congregation, Beaver Creek, Washington County, and other churches. It would require several days to attend one of the meetings, on account of the distance traveled. They always crossed the Cotoctin mountain, and when going to Washington County, the Blue Ridge also.

The first feature of attraction of Brother Trostle was his fine, manly form. He was a large, healthy-looking man, with a pleasant expression, features that made him admired as he stood before a congregation. His gestures, however, were somewhat subject to criticism. They seemed to be a little premature, especially the movements of his hands and arms. They emphasized the point a little in advance of the words spoken. But his earnestness in the delivery made amends for gestures, and it was his earnestness that drew and held the attention of many who listened to him on these occasions. Earnestness will hide a multitude of rhetorical defects. Another feature of attraction in addition to this was his voice. This I always considered exceptional. I cannot now recall another like it in all my knowledge of public speakers. It was loud, clear and musical, and when he began to preach those who were still outside would rush for the church door. Groups of men and women, young and old, were soon dissolved, the huckster would be deserted and all would endeavor to gain an entrance into the house.

It is an established fact that not all men are endowed with the same talents, have not the same gifts and attainments. In this there is quite a difference in individuals. One may be proficient in one direction, and in another an entire failure. Brother Trostle was not gifted in the apt quotation of Scripture. In this he would often become a little puzzled. He could beautifully and gracefully lead up to the passage wanted. He knew and fully understood what he wanted, but it was not always that he could get the exact wording. That was early in his ministry, and no doubt as he attained age and experience this difficulty disappeared. But Bro. Roop, who usually sat by his side, was full of Scripture and had the gift of properly quoting it, and could always aid him with a correct quotation.

I left Maryland in 1865 and did not see Brother Trostle again until 1883, at Bismarck Grove, Kansas. He was at one of the pumps near the enclosures of the wild animals. One of the buffaloes had created quite an excitement by breaking through the barbed wire fence and was then standing near the repaired breach in a threatening attitude. As I approached Brother Trostle was relating the circumstance, and being considerably excited his voice was somewhat above the usual pitch with the same musical sound that made it familiar to me. I was much amused in hearing him tell of the scare the animal made. The last time I saw him was at the Annual Meeting in Frederick, Md. We met in our old county seat, the last meeting on earth, but we trust not the last forever. We hope again to hear that voice still louder, and clearer, and more musical than ever we did on earth. Blessed be the memory of Elder Jacob D. Trostle.

New Paris, Ind.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Seventy Sent Forth.—Luke 10: 1-11, 17-20.

Lesson for Sept. 2, 1900.

GOLDEN TEXT.—The harvest truly is great, but the laborers are few.—Luke 10: 3.

In the lesson of to-day we have the sending out of seventy other teachers to proclaim the gospel tidings to a lost world. In the sending there is reference had to the Jewish church and a modeling after that system. This was done because it was a plan after God's own appointment; the twelve disciples representing the twelve patriarchs, and the seventy, the seventy elders appointed by Moses and associated with himself.

These seventy were sent out by twos. For this there may have been different reasons. The mission on which they were sent was very important and there being two they could witness for each other, and thus share with one another in the responsibilities of the work they had to do. Then there would be great discouragements in their way. In these they could share with each other. And so there would be many ways in which, by going in twos, the work could be the better done. Even to-day, if evangelists would go out as these did there might be many advantages in going by twos.

The intimation is that the work was not only important in character, but the time for going was urgent. It was necessary to go soon, at once. The going is compared to the reaping of a harvest. The grain was ready for the harvest, and if not reaped soon there would be a waste. A waste of grain is bad enough, but a waste in saving souls is a thousand times worse, because of their value. If one soul is worth a world, what would be the value of many souls? The trouble in evangelizing the world is that not enough importance is placed upon the value of souls. There is more value placed on the well-being of the evangelist than there is on the souls that he is to save.

Another feature we notice in this sending is, they are to take with them neither scrip nor purse. The scrip is a bag that the travelers carried, in which food and other things were carried for the convenience and comfort of the traveler. The purse was used, the same as now, to carry the needed money. But as these men were sent out under the direct command of the Lord, and as divine trust was what they needed most, he told them to leave scrip and purse at home and depend absolutely on the Lord for all their needs. Neither should they carry with them shoes for their feet; thus teaching them that full dependence upon the Lord that was necessary to success under the most adverse and trying circumstances. The Lord doesn't do much for men and women because of lack of faith and trust. We depend too much on our own efforts, wisdom and strength. The Lord does not intend that we shall be dependents in all things, but in those things that he has promised to supply. While directly and wholly in his employ, we should go, do and implicitly trust, and the supply will come. It is said that with food and raiment we should be content.

These seventy went trusting. And in the seventeenth verse we see how they got along and how they returned. "And the seventy returned again with joy saying, Lord, even the devils are subject unto us through thy name." This was a wonderful experience for them. Their returning with joy shows that the Lord was with them and that they experienced no lack, though they went without scrip or purse. And their casting out devils, being the most difficult thing to do, is expressive of the power that they received on their mission and in the prosecution of their work.

The exercising of such power was a great attainment, but there was a thing still more desirable than all this. They were to rejoice because their names were written in heaven. And the assurance of this is what we all want and may have by trustingly doing the Master's work.

H. B. B.

OUR PRAYER MEETING.

HARVEST LESSONS.—Ps. 107: 8.

For Week Ending Sept. 22.

1. *Harvest Time Proclaims God's Faithfulness.* "Seed time and harvest shall not cease," is a gracious promise. Gen. 8: 22. Each recurring harvest is a reminder that God is true to his word.
2. *Harvest Time Tells of God's Goodness.* "Thou crownest the year with thy goodness." Ps. 65: 11, 13.
3. *Harvest Time a Time for Prayer and Work.* "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Matt. 9: 37, 38.
4. *Harvest Time a Time for Joy.* Isa. 9: 3. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." Ps. 126: 6.
5. *Harvest Time a Testing Time.* There may be uncertainty before, but there is absolute assurance when the gathering in is done. Matt. 13: 40-43.
6. *Harvest Time in its Results Depends on the Sowing.* We reap as we sow—in amount, in kind, in quality. Gal. 6: 7, 8.
7. *Harvest Time Speaks Loudly to the Unsaved.* There is a time when it may be "too late" for us to turn to God, Better turn to the Lord while it is called to-day. Soon time will be no more. Where will eternity find us?

"SHE HATH DONE WHAT SHE COULD."

BY FANNY MORROW.

WE almost hear the self-righteous fault-finders: "Why, I would never do such a thing! She is very wasteful indeed! Who ever heard of the like!" etc. Calmly the Master says: "She hath done what she could," adding a few more words of loving appreciation. We know not whether the woman was rich or poor—whether she stood high or low in the eyes of the world. But we understand she desired to show her love for Christ, and seemed to feel the shadow of the impending cross. No matter where one's lot in life, or what the surroundings, there are always opportunities to show a love for Christ in service such as circumstances make possible. And hundreds and hundreds of loving hearts—though questioned by critics here—will be comforted by the one who reads all hearts, when they hear him say, "She hath done what she could."

Ottawa, Kans.

A GOOD PRAYER MEETING.

THE good prayer meeting, like the poet, cannot be made. It is a product of certain well-defined conditions. Material must be at hand—a company of humble, earnest Christians, seeking spiritual uplift for themselves, and also the coming of the Kingdom. A good leader, of deep piety, of large Christian experience, and much knowledge of Scripture, is desirable, but not indispensable. A spirit of true Christian fellowship must pervade the company—a spirit of sympathy for each other in all each other's needs, a spirit of unity of desire, of unity of consecration, of unity of faith. Coming together "with one accord" in such conditions, forms and external circumstances count for nothing; but prayer, heartfelt, earnest, effectual, will ascend to the edification of all. A prayer meeting is no place for display of eloquence, learning, nor even of spiritual gifts; but where the children of God come together for communion with him. To make it "interesting and spiritually helpful," abolish everything inconsistent with this ideal. The desired result will follow as naturally and as surely as sunshine produces light and warmth.—John G. Osborne in the Christian Herald.

THE tests of life are to make, not break us. Trouble may demolish a man's business but build up his character. The blow at the outward man may be the greatest blessing to the inner man. If God, then, puts or permits anything hard in our lives, be sure that the real peril, the real trouble, is what we shall lose if we flinch or rebel.

HOME * AND * FAMILY

LIGHT AND DARK.

By Nella McGavack, in *Christian Evangelist*.

GOD in his goodness and mercy
Opens the gates of light,
Sends the morn's glittering sunbeams
Into the silent night;
Types of His love never-ending,
Light shining bright and clear,
Let thy Light shine to my soul-depths;
Chase out each doubt and fear.

God in his goodness and mercy
Curtains the skies with night,
Fold upon fold of thick darkness,
Shutting away the light;
Type of His love like a mantle
Folding me close to His side,
Shutting out all save His presence;
Thus would I ever abide.

Nevada, Iowa.

MORAL COWARDS.

BY LULA GOSHORN.

How strange a checkerwork of Providence is the life of man.—*De Foe*.

FROM the most unpromising surroundings come some of our greatest men. Men who have overcome besetting sins, conquered heredity and lived down family failings are the world's greatest heroes. Their lives may have been checkerwork indeed, and strange beyond belief, but the reward in the end is worth it all. Is man a creature of circumstance and chance? He may be influenced by associates; hindered by environments; handicapped by hereditary sins, and in spite of all rise to remarkable prominence in moral and industrial circles; therefore he is a free agent to will and to act as he pleases. Chance has nothing to do with him, circumstances amount to little in the face of a determined will.

A man's life is largely what he makes it, but there are some persons who think they must "follow the crowd," no matter what their own convictions are or how much principle is sacrificed in so doing. All such are moral cowards. They are anxious to make a success in life, and by some mistaken theory think it can be attained by obedient servitude to public opinion. When we go against our principles of right and justice we are making the one real failure possible in life, and that is not to be true to the best one knows. The man who has the moral courage to resist what he knows to be wrong, even in the face of overwhelming opposition, is one of God's noblemen. Anyone may win the title if he will. A moral coward is deceitful. He tells a "white" lie because he lacks moral courage to tell the truth. He tells another to cover the first, and it is a shade darker. He takes the first social glass, and the next one is easier. He becomes so weak that he forgets home love and virtue and follows where vain women lead. Finally, in abject slavery, he dies, reaping as he has sown.

Moral courage is a matter of education. Moral cowardice is a most despicable weakness. We doubt not that there is one among every dozen who has some moral weakness he might remedy. He knows his failings better than he likes to confess, but he hasn't the moral courage and determination to begin a reform. Let him wade through thorns if he will; let him sail seas of fire if need be; but let him turn resolutely upon all that has a downward tendency. He knows how certain things affect him; let him choose wisely and well, remembering "all high and beautiful gifts, graces and achievements have flowered on the stem of pain." Such men, who have come up through tribulation and trials, are counted among the bravest. No battle hosts have witnessed their daring; no national honors crown them with glory; but in their heart of hearts there will be a peace that passeth understanding. There will be a consciousness of duty done, of victory won, of a reward eternal, and the beneficent smile of God's good pleasure shining over all. But alas, that such men are so rare. They need not be. Oh, for

a revival of moral courage in all walks of life. But,

"Thus it is all over the earth,
That which we call the fairest,
And prize for its surpassing worth,
Is always rarest.

"Iron is heaped in mountain piles,
And gluts the laggard forges;
But gold-flakes gleam in dim defiles,
And lonely gorges.

"The snowy marble flecks the land
With heaped and rounded ledges,
But diamonds hide within the sand
Their starry edges.

"All common good has common price;
Exceeding good, exceeding;
Christ bought the keys of Paradise
By cruel bleeding."

"Whatever that is which thinks, which acts, which understands, which wills, it is something celestial and divine, and, upon that account, must necessarily be eternal." Such is Cicero's sage opinion. Then, since man is all this, is he not worth perfecting in every part? An eternal building should be carefully moulded, fittingly and harmoniously joined. The united labor of parents, teachers, friends and individual is not too great an effort; but God gives grace and strength, and if all else fails he is ever near and always ready to sustain the weak, raise the fallen and save the lost.

Nothing inspires moral courage more than the knowledge that God is here now and always. He is our life and our salvation. Blessed be God who through his goodness and in the face of all our unworthiness has given his ONLY Son that we may live if we will. God give us strength and courage to will and to do as best pleases him. So let it be.

Ladoga, Ind.

TEACH CHILDREN TO BE FAIR.

I WAS spending a day with my cousin Jenny, says a writer of experience, a young cousin with three children. The baby, Ruth, was five years old, at once the despot and the darling of the household. "My dear," I said to Jenny, after watching Ruth's behavior one afternoon, "do you know that Lewis has had to leave his seat three times in an hour, move his books and papers, and go somewhere else? My little Lady Ruth wants his place for her dolly, or her tea party, or on account of her own restlessness, and she has no hesitation whatever in ordering him around at her pleasure. She treats Amy in the same way. It is absurd to let her domineer so, and bad for her disposition."

"The older should yield to the younger," said Jenny.

"Yes, but not to an unreasonable extent. It is wrong to make the younger a tyrant. Even-handed justice should prevail in a family."

Mothers, pray, be fair to all the brood.

A STRIKE WE APPROVE.

A UNIQUE strike has occurred in the works of a glass company at Bridgeton, N. J. Five shops in full blast were compelled to shut down on account of about one hundred boys going out. The company has a horse which they work all day and then put him in at night and work him until midnight. The boys gave notice that unless this was stopped they would not work. The horse was worked as usual last night, and the boys walked out. More than one hundred journeymen are thrown out of work on account of the strike. The boys say they will not go to work while the poor horse is overworked, and the blowers are compelled to stay out also. This kind of a strike is to be commended. It is a strike based on a principle that will be recognized by all good thinking people.

HERE is good advice: Call upon a business man in business hours. State your business in a business way; and, when done with business matters, go about your business, and leave the business man to attend to his business.

OUR SATURDAY NIGHT.

Advice.

SOME years ago when I located in the orange belt of Florida I felt the need of some reliable information about orange culture. It was important that I should know what kind of trees to plant, when and how to plant them, and how to cultivate them. There were plenty of men to give free advice, and as a rule each one had some ideas different from all the rest. I noticed that those who could do the most talking, and seemed to know more than anybody else, were only recently from the North.

All through life it had been my rule when seeking information to go to those who had made a success of the business about which I wished to make inquiry. While I appreciated the kindness of the recent comers from the North in their desire to inform me concerning the best way to raise an orange grove, I did not prize their knowledge very highly. So I drove out in the woods seven miles, and interviewed a kind old gentleman who had lived in that part of the State for thirty years, and was then making money out of his fine orange grove. I saw that he was making a success of his business, and thought he would be the man from whom to secure information that could be relied upon. I whiled away many a pleasant and profitable hour from year to year in his grove and society.

This leads me to say that there is nothing like experience when it comes to giving information and advice that is of value. In my younger days, before I had any family of my own, I used to preach on how to raise a family. I had some fine theories, and had my earnest way of presenting them to the congregation. I felt confident that my theories were correct, and thought it my duty to enlighten others, but I had no experience to relate. Well, years have gone by, I now have considerable experience but no theories. I do not do as much preaching along that line as I did when I knew less about it. I think that I have learned that two decades of experience in raising a family is worth a half dozen volumes of theories. Had your young minister gone to some father who had made a success of raising a family, for information before delivering his sermons on the subject, he might have said something that would have been of special value to his hearers.

But how common it is for ministers, who have no children of their own, to tell other people how to raise their children! Some who have never raised even one child can preach by the hour on family government and kindred subjects. They have theories almost without number, and had they time they would like to write a book on a subject about which they know practically nothing.

Before Harriet Beecher Stowe became the mother of any children she wrote a most charming book on child training. The work had a large sale, and was widely read in all parts of the country. It gave the author quite a reputation as a writer along that particular line. One time Mrs. Stowe met a lady who had considerable difficulty in keeping her child quiet while waiting in the depot for her train. Mrs. Stowe was kind enough to tell the lady that if she would read her book on child culture it would prove very helpful to her in keeping her child quiet under such circumstances, and received this surprising answer from the tired mother: "Whenever you have some children of your own, then you may know how to write a book."

I do not mean to say that preachers who have no children of their own, and have never had any experience in raising a family, should not preach on the subject of raising a Christian family, but they should bear in mind that a few words from men of experience along such lines are worth an hour spent in parading empty theories. Whenever I listen to a long sermon or essay on child training, or how to raise a family, by one who has never had any experience whatever, I cannot help thinking about the answer given to Mrs. Stowe in the depot. Theories are very fine things to write and talk about, but of little practical value to the parent who wants to make life for himself and family a success. My counsel for those desiring advice is to seek it from such as have made their calling a success, even if they do have to drive out in the woods for it.

J. H. M.

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A RECENT series of meetings, in the Octavia church, Nebr., closed with eleven accessions.

A SERIES of meetings in the Cabool church, Mo., resulted in eight persons putting on Christ in baptism.

THE address of Bro. E. M. Wolfe, of Monmouth, Kans., is changed to Girard, R. R. No. 1, same State.

SIX persons recently united with the Big Creek church, Okla., and two others were restored to fellowship.

AFTER the middle of October, Bro. Daniel Miller, of Mendon, Ohio, may be addressed at Fruitdale, Ala.

BRO. S. M. STOUFFER, of Green Springs, Pa., is booked for a series of meetings at Ephrata, Pa., to commence Oct. 13.

BRO. J. A. MILLER has been selected to represent Texas and Southwestern Louisiana on the Standing Committee in 1901.

BRO. I. B. TROUT has been engaged for a series of meetings to be held at Franklin Grove, Ill., in the early part of October.

BRO. D. E. DRUBAKER is booked for a series of meetings in the South Keokuk church, near Ollie, Iowa, beginning Sept. 1.

THE next District Meeting for Texas and Southwestern Louisiana will be held in the Roanoke church, La., in the fall of 1901.

THOSE who send us corrections for the ministerial list in the Brethren's Almanac should not fail to give their names and addresses also.

THE Ministerial Meeting of Northern Iowa, Southern Minnesota and South Dakota will be held in the Winona church, Minn., Oct. 3.

FOLLOWING the District Meeting, held at Manvel, Texas, Aug. 10, there was a series of meetings which resulted in seven putting on Christ in baptism.

BRO. A. C. WIEAND, who is now in Chicago, attended our late Ministerial and Sunday-school meetings at Mt. Morris, and had some good things to say now and then that the people greatly appreciated.

BRO. ADAM EBEL, of Wawaka, Ind., was with us over last Sunday, and preached at the morning service. He is now preparing for his trip to India, he being one of the missionaries approved by the late Conference.

THE ministerial list in the Brethren's Almanac for 1901 promises to be much larger than heretofore. We are receiving many new names, the most of them being young brethren who have been called to the ministry during the past ten months.

WITHIN the bounds of the Green Tree church, at Port Providence, two miles below Phoenixville, Pa., in the orchard of John Harley, there will be held, on Saturday, Sept. 1, the second annual assembly of the Young People of the Brethren Churches of the Schuylkill Valley.

On page 520 it was stated that the Sunday School, Ministerial and District Meetings for Northern Missouri would be held in the Bethel church Sept. 5, 6 and 7. Bro. L. H. Eby writes us that the dates are correct, but the meetings are to be held in the Pleasant View church, and not in the Bethel.

THE missionaries, who are to go to India, have arranged to leave New York Sept. 19, on the steamship, "City of New York." They expect to reach New York City about Sept. 15, and will remain at the mission, in the home of Brother and Sister Edson Ulery, 1377 3rd Ave., Brooklyn, until time to sail.

ONE of our readers writes that the duly authorized correspondent from his congregation seldom sends his news for publication. When that is the case it might be well for the church to appoint another correspondent. We publish all the church news coming to us in anything like proper shape.

WHILE at Mt. Morris, attending the Ministerial and Sunday School meetings, we called on Aunt Kittie Rice, who was 103 years old Aug. 24. We found her enjoying her usual health, and her memory still serving her in a most admirable manner. She converses intelligently about passing events as well as events of eighty and ninety years ago.

THOUSANDS of our readers are anxious to keep well informed regarding the leading events of the world, and the probable outcome of important movements. Such will find on the last page of this issue an article that will repay even a second reading. A problem, greatly affecting the future of nominal Christianity, is making its appearance in China.

ACCOMPANIED by his mother Bro. S. P. Early, of North Manchester, Ind., is here this week visiting his brother, Mark D. Early. He spent the greater part of his vacation in Michigan, laboring for a small body of members, having no minister. From here the mother goes to her home in Oregon, while Bro. Early will return to his work in the Manchester College.

ON page 527 will be found a death notice under the name of Vech. It should have been Vech. This correction is made for the information of those who have had some acquaintance with Bro. John Vech, a deceased minister in the Brethren church. He located in Des Moines, Iowa, ten or twelve years ago, but was not there long until he died. The Ada Bell Vech, mentioned in the obituary referred to, was his daughter.

WRITING from Goshen, Ind., under date of Aug. 25, Bro. Andrew Hutchison says: "To-day I move to North Manchester, Ind., and Sept. 1 to Mexico, Ind. According to program, I will close my work in Indiana for this summer at Mexico, Sept. 14. On the fifteenth I begin in the Tom's Run house, near Johnsville, Ohio. I will be in care of Elder Jonas Horning till Oct. 1. My health has kept up well for one afflicted as I am. The Lord be praised."

A LARGE number of our readers will be favored this week by the receipt of the *Inglenook* in a new dress. It is decidedly improved, and there are other changes in contemplation that will go a long way toward making it an ideal paper for all classes. It is growing in circulation daily, and every home in the Brotherhood should be sure of the weekly visit of this most interesting publication. Read the sample copy you receive, and then send on your subscription so that you do not miss an issue.

BRO. S. J. BURGER, of Ohio, writes: "How many of our ministers have ever taken up the subject of the lodge and preached against it? Would it not be well to remind our ministers of their duty along this line? I have never heard but one sermon on that subject." This shows that there are some ministers in the Brethren church who have shunned, or at least neglected to declare the whole counsel of God. We trust that this will serve as a sufficient reminder, and that hereafter we shall hear of more preaching against the evils of secret societies.

As stated elsewhere your Office Editor had the pleasure of spending a few days at Mount Morris last week. We had not been back since we left the town nearly one year ago. We always did like Mt. Morris, and like it still. There is probably no place in the Brotherhood that will excel it for congenial environments for members who delight in the services of God. Years ago one of the brethren designated it as "The Saints' Rest." We have sometimes thought that there is too much rest for the saints, considering their number and capacity. Still, it is a pleasant place to reside, and if in eternity any of the members or their children should learn that they have failed to make their calling and election sure, we are certain that they will not feel like charging it up to the environments. In appearance the town has made some improvements. Especially is this true of the College campus, for concrete walks now extend from one side to the other, and connect all the buildings. The large trees, the green lawn, the well-constructed buildings and winding walks give the place a real picturesque appearance. Here the young people can pursue their studies with surroundings that are charming, and under influences that ought to make religion inviting.

NECESSARY NOTICES.

May I ask whether it is in accordance with the ruling of the Annual Meeting of 1899 that land advertisements, etc., be inserted in the GOSPEL MESSENGER?—V. C. F.

THE decision referred to reads thus:

We recommend that the advertisements in the GOSPEL MESSENGER be limited to books and papers of moral and religious character, and to such other notices as shall be necessary in carrying forward the interest of the church.

The advertisements, or notices, pointed out by our brother, are provided for by the clause, "and to such other notices as shall be necessary in carrying forward the work of the church." These notices are sent us by the railroad companies which grant the House such transportation as may be needed in carrying forward our work. The business of the House requires a good deal of traveling, and did we not insert these notices, so as to get transportation, the cost for traveling would be considerable. This transportation is regarded as being necessary in carrying forward the work of the church as entrusted to us. On the last page of this issue will be found a time table published under this arrangement. We did not commence inserting these notices before securing good counsel.

WHAT IS NEEDED.

NOT a few earnest men and women are beginning to ask, What is the matter with the churches? In many places the attendance is falling off, and in one very large religious body the membership is actually decreasing. The number of converts is not as large as was reported a few years ago, and there seems to be a great lack in religious interest. It is altogether likely that we cannot tell just where the trouble lies, but this condition in religious circles gives us occasion to say a thing or two that may apply to our people at least.

It is to be feared that church members are growing exceedingly cold. They do not attend church as regularly as they should, nor do they take the active part in the services that should characterize devout men and women. In far too many congregations there is a lack of spirit in the singing. If there is any one service that should be inspiring above another, it is that of singing. Then, we sometimes wonder if the preaching is as edifying and spiritual as it might be? We do not mean learned or eloquent preaching, but such talking as comes from the heart and goes to the heart. Pious people do not go to church to be entertained intellectually. They yearn for the Bread of Life—the spiritual food intended for the soul,—and the minister who cannot give them this is not filling his mission as he should.

Not long since one of our ministers delivered a plain gospel sermon in a house where the Brethren had never before preached. An earnest woman was heard to say at the close of the sermon, "We do not often get sound gospel preaching any more." May this not be the reason that some of the churches are growing a little cold? In fact, do we have as much real sound gospel preaching these days as is needful to keep a congregation in a healthy, growing condition? There is a disposition to shun some of the very plain gospel truths. If referred to at all, they are treated so cautiously as to lose their intended force.

In view of these facts and conditions it does seem to us that it becomes the duty of our people to become far more aggressive in the preaching of the whole Gospel. We love the Truth, and it is our duty to give it to the people. All of them may not accept it, but the common people will. We need not go far to find openings. There is not a preacher who cannot find a place within a score of miles of his door where the people do not stand in need of the pure Gospel. Then why should a half-dozen ministers, Sunday after Sunday, meet at the same place, while there are many other places where the Gospel is needed far worse! Why not our ministers scatter out more! Why not have more appointments, and in this way reach more people? We can do more if we only will, and there is no better time to commence enlarging the borders of Zion than right now.

Then when we enter the new fields we want to deliver the Word to the people intelligently and in deep earnest. Too much of the preaching these days is lacking in real earnestness. Men who propose to make an impression must preach as though they meant what they say. There must be a warmth about the preaching that can be felt. And if our people will go forth with the pure Gospel, accompanied by becoming zeal, we are sure that good results will follow.

OUR MINISTERIAL AND SUNDAY SCHOOL MEETINGS.

This year the Sunday-School and Ministerial Meetings for Northern Illinois and Wisconsin were held at Mount Morris, the former August 21 and the latter the day following. The attendance at the Ministerial Meeting was some larger than that at the Sunday-school gathering, but the interest manifested was excellent in both. Nature did her part in giving us charming weather, but it is to be regretted that the attendance from some of the congregations was not as large as it should have been. The ministers and Sunday-school workers not present missed much.

The Brethren at the Mount know how to entertain and provide for visitors. The College dining hall was set apart for their use, and here the meals were served under the most pleasant conditions, while the guests were lodged in the homes of the members and others. All this of course was done free, and each one was made to feel welcome.

Both meetings were presided over by Bro. John Heckman in a very acceptable manner. The first topic, relating to "The Preparation of the Ministry, Literary, Biblical and Spiritual," proved to be an exceedingly interesting one. It was strongly urged that the minister who would prove a power for good, should have special training along these lines, and especially the last two. There was no disposition to underrate the importance of literary preparation, for to all present it was evident that thus far among the Brethren too little attention had been given to this part of the minister's equipment. But while encouraging the preparations to be secured in institutions of learning, the biblical and spiritual were deemed the more essential.

The method of preparing sermons brought out the fact that no two ministers have the same method, and some of them appear to have no method at all. One minister said that he was giving more attention to the preparation of the preacher than of the sermon. It was thought that the preacher should be a lifelong student, daily gathering and storing away information, so that when called on to preach he will at all times have a sufficient command of knowledge to make his talks instructive, edifying and inspiring. There were probably more practical things said on this than on any other topic before the meeting.

The elder as a pastor, called out not a few remarks concerning the little assistance most of our ministers are receiving from those for whom they are preaching year after year. It was strongly urged that if the laity would aid the hard-working elders more they might then give more attention to pastoral duties. This, however, opens up a wide field, and hardly justice could be done in the brief time allotted for its consideration.

At 7:30 in the evening Bro. D. L. Miller gave us an interesting sermon on the "Distinctive Features of the Brethren Church," taking up certain leading characteristics of the church and showing that they are not only Gospel, but that some of them, at least, carry with them a force that is being widely recognized in the world. He strongly insisted upon maintaining these features or characteristics, believing that a departure from them would greatly endanger the interests of the church.

The Sunday School Meeting was held on the second day, and while the local attendance was good, and really encouraging, there was not the representation from the different schools in the District that was expected. There were four topics discussed, three in the forenoon and one in the afternoon. On some of these subjects the discussion was real animating. Especially was this true when considering the best method of getting more self-sacrificing and efficient Sunday-school workers. Just how to get these workers is the problem. It was stated, among other things, that where there is an active superintendent at the head of the school, and then a live man at the head of the church, the rest will settle itself.

How to conduct a recitation, brought out the most pointed remarks. There seems to be a general desire to get rid of the teacher who wants to do all the talking and have his pupils to do as little as possible. The coming teacher is the one who seems to know all about the lesson, but never recites it to the class. He makes the class recite to him.

At this meeting it was decided that a list of all the ministers in Northern Illinois and Wisconsin should be arranged, and hereafter the roll should be called, so as to ascertain how many of our preachers attend the Ministerial Meetings.

It was further decided that at the Sunday School Meetings each Sunday school should be represented by one delegate. The committee on program for next year are J. H. Moore, W. E. Trostle and E. P. Trostle. The services closed with the very best of feeling, each and every one present feeling that he had been greatly benefited by what was said and heard, and only regretted that all the members in our District were not permitted to enjoy the same privilege.

KISHACOQUILLAS VALLEY.

As we go eastward about six miles we come to the small yet ancient burg of Mill Creek. From the northeastern side there is a well-beaten and rather evenly made road leading into the Big valley, more properly called the Kishacoquillas. It is called "Big" because, comparatively speaking, it is larger, some two and a half miles wide and

about twenty miles long. It would have been larger had it not been for the chains of mountains by which it is framed. Our eastern valleys are all necessarily small because of the many mountains that have been stretched through the countries as borders and division lines. And though they seem useless to the casual observer and those who don't know, they form an important part of our resources, as in their bowels are found our fine white sand and minerals.

Yes, indeed! Who could live in and admire a world without mountains! It was a mountain that saved Noah from a shipwreck; and Jerusalem would not have been half so notable a city had she been built on a dead level.

As we said, on either side of this valley was a mountain. On the east side is Jack's mountain and on the west side Stone mountain. We shall not take your time in giving you the significance of these names. The name of the valley is noted for its length and ease of pronunciation, and the name of the latter mountain is self-explanatory.

The other day we and Prof. J. H. Brumbaugh planned a business trip down through this valley; but got from it more pleasure than business, as most people will get if they happen to spend the noon hour at one of the well regulated and well supplied farmhouses. The day before abundant rain showers had fallen, and in the early morning hours the air was cool and refreshing, which gave us a pleasant mood for thinking. And as we noticed the vast fields of oats—thousands and thousands of bushels being stored away in the spacious red barns—and the broad acres of blue-green corn that seemed to be crowding over the fences to get room for growth, we were made to think of the seven years of plenty as they were in Egypt, without the ensuing years of famine. And then followed the thought, Could there be a famine, under existing circumstances, in so productive a country? We have never known such a thing, though we have grumbled as much as did the Israelites in the wilderness. Yes, were the Lord to withhold his life-giving showers for two successive years we would have a howling wilderness and our children would be crying for bread.

It is because of the unmeasured goodness of God that we have and enjoy these things. And because of them our lips morning and evening should speak forth his praise. Truly it can be said, The Lord is in this place—in our land—and we didn't know it.

But what kind of people do we find in this valley that they seem to be so highly favored? They belong to the well-to-do farming class, and are largely of the Amish faith. We nooned in one of these homes; and, as we learned, one of the wide-awake progressive sort, whose pleasure it is to take the stranger in and most bountifully administer to his wants. In many ways in their religion they are at one with us, and exceed us in formality in dressing. We were informed, while there, that their church in this valley is divided into six divisions, all the outgrowth of their rulings on the dress question. Just what the differences are we did not learn. But it is very easy to see how such differences may be made the bone of contention if unduly pressed.

It is right and proper that Christian people should use all lawful means to suppress the spirit of pride that has such a fast hold upon the minds and hearts of the people. But there should be more careful work done along the line of gospel teaching, so that whatever means are used will be accepted as being Christian duty and privilege, rather than force and compulsion. Whatsoever we do should be done to the honor and glory of God. And all Christian people should be willing to do any and all things that have this purpose in view. H. B. B.

CLOSING SUNDAY SCHOOLS.

THE time of the year is drawing near when many of our Sunday schools, especially those in rural districts, make preparations to close for the winter. I have never been able to see any good reason why it should be so. The winter is the season when the attendance at the day school is largest. Why, then, should the Sunday school be closed? We believe that it is even more important to learn God's will than it is to be well educated, and yet the average parent among us will spend many times the money to educate his children in literature, science, language, mathematics, etc., that he will to have them learn the will of God concerning us. It is not wise to do so; it is placing more value on the temporal than on the eternal; it is placing too high an estimate on the material and one entirely too low on the spiritual.

Those of us who are connected with the printing office know that it is not necessary to print as many quarterlies for the two winter quarters as for the other two. Of course not all the persons not members who attend in the summer would attend Sunday school in the winter; but many of them would if professing Christians showed more zeal in the work. Why should our membership be so indifferent to the work of the Master as to be content with reaching fifteen thousand less people in the winter than in the summer? We cannot afford to slacken our efforts. The day is now here for us: not one of us knows how soon the night will come for him. And when it comes there is an end of labor as far as this world is concerned. The record is made, and so it will stand forever.

If the same manner of procedure obtained in financial affairs that does in spiritual affairs, it would not be long until we should have an unlimited number of financial bankrupts; and every one acquainted with them would say it served them right, for they did not do business on business principles. What can be expected in spiritual matters where we are apparently so indifferent? The Sunday school is the best means we have to reach the children of irreligious parents. If we can reach them every Sunday in the year we get but a small part of their time. If we voluntarily give up one-half of our opportunities, what can be expected? For each opportunity an account will have to be given. Is there not reason to fear that for them no better account can be given than the servant gave for the talent which he buried in the earth?

The forces that make for evil do not go into winter quarters. Their representatives seem to be always ready to sow the bad seed, no matter how cold or how warm the weather. There is much at stake, even the salvation or destruction of that which is of more value than the whole world. Do you realize that? Do you believe it? And yet do you consider your comfort and convenience are to be considered before your duty to those whom you may be able to lead in the path of life? You are not ready to admit that. When pressed you can and do find many specious excuses for the course you have chosen. They may satisfy your conscience here, but they will not satisfy the Judge over there. He knows what you have done and what you might have done, and the reward will be as the labor has been. No mistakes will be made; no excuses will avail. Whatever each one can do to make the world better and happier, he is under obligation to do. One's possibility is the only limit of his obligation.

Several times each year Sunday-school workers are reminded of their duty and are urged to perform it. We believe that they, as a rule, are willing to do the best they are able. But they need support; they need encouragement; they need to feel that they have the church back of them. It is so easy to try to shift responsibility. But it will be well to

remember that our business is not to point out what others have failed to do. We shall never be asked about that. Our accounts are all individual. They concern only ourselves. We have a story of one man who tried to lay his failure at the door of another; and he failed utterly. So it will ever be. If you have taught fewer than you could have taught, or if I have, the failure of some one else will not redound to our credit. Be sure, before voting to close a Sunday school, that there is no possible way to continue the work. If you do thus there will be no schools closed during the coming winter; and there should be none. The harvest has been great for more than eighteen centuries and the laborers few: let us not be the means of decreasing the number of laborers.

G. M.

QUESTIONS' DEPARTMENT.

Was there but one anointing of the Savior, as many claim to believe; as spoken of by Matt. 26: 7, Mark 14: 3 and John 12: 3? If so, how can we harmonize the following Scripture with the above? Luke 7: 11 says the Savior went into a city called Nain, and while there (for we have no account of his leaving there before) Luke 7: 36 says, "And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat at the Pharisee's house, brought an alabaster box of ointment. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet and anointed them with the ointment." Luke 7: 38. By reading the balance of the chapter we must conclude that this woman was of a very different character from Mary who anointed him at Bethany.—*Reuben Weller.*

There were probably two anointings. One took place in Bethany at the house of Simon, and the other occurred at Capernaum in the house of another Simon. At the former anointing, Mary, the sister of Lazarus served, while at the latter the anointing was done by a woman whose name has not been recorded. The two anointings occurred at different times, and nearly 90 miles apart.

Can Brethren be allowed to pick berries on Sunday for the market, and hire hands, trying to justify themselves by saying, "The Lord gives the rain and sunshine to ripen those berries, and they should be saved."—*J. H. M.*

No congregation can afford to tolerate such a loose regard for the Lord's Day. Arguments of this kind would lead to justifying fishing, plowing corn and most other kinds of farm work. The Lord has given man six days in which to do his work, and he ought not to be so inconsistent as to demand the seventh also. The Brethren church cannot afford to lower the Sunday keeping standard. We must teach our people, and all others, to duly respect the Lord's Day.

(1) Has a brother the right to change anything he has said in a speech before the public at Annual Meeting so it will read entirely different when it comes out in Annual Meeting Report? (2) Has anyone else the authority to change it for him, so it will read entirely different in the Report?—*H. R. Taylor.*

No one has the right to change the sense of his speech, nor has any one the right to change it for him, and so far as we know, nothing of that kind has been done. Before the manuscript is placed in the hands of the printers it must be carefully gone over by our literary critic, whose duty it is to put it into a readable shape, without changing the sense or force of anything said. Now and then a speaker in the heat of debate will use a word or expression that is not the best, or he may thoughtlessly employ a slang phrase, that neither he nor anyone else would care to see in print. All such expressions are corrected by our critic, but the sense of the reading is retained to the last degree.

In Acts 18: 8 we read that many of the Corinthians "hearing believed, and were baptized." Is there a good place at or near Corinth to immerse?—*B. A. C.*

The city of Corinth was located near the delightful bay of Corinth, and a more pleasant and convenient place to immerse could not be desired. The shore is sloping and covered with sand or gravel, and the water never gets very cold. In fact the New Testament lands abound in suitable places for immersion.

What was there around Hebron to induce Caleb to desire his allotment of land in that part of Palestine?—*C. S.*

In some respects it was the most favored section of the Holy Land. Here the valleys are numerous, fertile and well watered. The whole section is well adapted to the vine, olive, fig and other fruits. For fine grapes it can hardly be excelled in the world. The scenery is delightful, and in the time of Caleb the hills were probably covered with a fine growth of oak and pine, thus furnishing fuel, lumber and shelter. For years this had been the home of Abraham, and it was in a cave here at Hebron that Abraham, Isaac, Jacob and their wives were buried. In our travels in the winter of 1898 we saw no part of Palestine with which we were more favorably impressed.

Is there any reliable evidence to show that the planets are inhabited the same as the earth?—*A. B.*

The planets are so far from the earth that no reliable information on this subject can be obtained. Some of the planets so greatly resemble the earth in their movements and appearance that some astronomers have been led to conclude that they might possibly be inhabited by races much the same as the world in which we live. This is a question that is not likely to be settled in this life. We may have to wait until we reach the other shore for reliable information.

A brother joins church, communes several times, and then grows cold. He claims that he was coaxed into the church before he was ready. While at the Communion table he felt condemned, because (as he claims) he was not converted. Now he wishes the Brethren to rebaptize him, and claims that he will never feel right until he is baptized. Now what shall be done in the case?—*J. H. M.*

We met with a case of that kind some years ago. A sister did not feel satisfied with her former baptism for about the same reason given in this instance. She made repeated requests to be baptized again. The officials consulted about the matter and decided that it was her privilege to be baptized again, and it was attended to. After that she was fully satisfied. We see no reason why the brother may not have his wishes carried out in this respect.

Is it right to lay up money for a rainy day; or, while young, for old age? Does that not show a lack of faith in God; for the Bible commands us to take no thought for the morrow?—*S. P.*

We see nothing wrong about providing for old age while in the prime of life. It shows no lack of confidence in God. Then it is a wise thing to so situate ourselves that we need not be a burden to others. The injunction about taking no thought for the morrow is probably meant as a warning against becoming over anxious for the morrow. The language must be taken in a restricted sense. He who sows must take thought for the morrow, but he need not become unduly anxious about it. And what is true of sowing may be true of scores of other necessary things.

N. W.—Your only course is to refer the case to your elder. It is unfortunate that he lives so far away, but he can be reached by letter.

What promises are referred to in Heb. 11: 13?—*C. I.*

Several promises may be referred to. 1. The seed of the woman bruising the serpent's head. 2. In the seed of Abraham should all the kindred of earth be blessed. 3. The promise—which they doubtless had—of the coming Redeemer. There may have been other promises, not capable of classification. The ancient people of God were full of hope, and that all seem to have centered in a coming Messiah, of which they had some faint idea.

When and by whom was the standing posture of the candidate in baptism introduced, if not the original mode?—*J. D. H.*

We have, at our command, no record of the introduction of the standing posture in baptism, but it is quite old, dating back to the time of the painting of the Catacombs at Rome. For forward baptism, which was unquestionably the original practice, the kneeling posture seems much the more convenient as well as the more appropriate.

J. H. M.

General Missionary

...AND...
...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois | S. F. SANGER, Indiana
L. W. TRESTER, Indiana | A. B. BARNHART, Md
JOHN ZOCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

THE OUTLOOK FOR THE YOUNG MEMBERS OF THE CHURCH.

LAST week the young member's outlook was viewed from the church standpoint. Let it be looked at this week from the young member's standpoint.

Never in the history of the church has the prospect been more bright and encouraging than it is now. It is a fact that there is still some opposition in some localities to a proper development of the young, but it is fast receding before a better view of the situation. And those young members who sit down and fold their hands, because the way is not perfectly clear for them to go ahead, will simply be lost in the dust which their associates will make in their onward strides of development. In fact, a certain amount of difficulties and opposition is good to bring out the real and more admirable material of one's being.

Youth is the vital period for preparation for life, and so many let these precious days go by, only to lament their loss throughout a lifetime afterwards. The temptation is so readily at hand to stop one in his preparation for life, and he enters upon its duties too soon. Be not so anxious for the conflict yet; there are others to take the place now. Prepare still more, so that you are able to cope with the greater problems that await the church in the future years of your maturity.

Youth is also such an important period, because then it is so easy to imbibe wrong ideas and they cling so closely to one all through life. Guard well the kind of ideas entertained. First measure every one of them carefully by the Word of God and cast aside any that pander to your selfish self and are against Christ. If you love the cause of Christ and desire to see it spread abroad, be slow, very slow to accept ideas not generally accepted by the church. She has lived through the centuries and proved most everything, and is holding fast to that which is good. She may be a little wrong in methods at times, but rarely if ever in principles. To pose for ideas foreign to her tenets is simply to cut yourself off from usefulness to her and the Master. If you are convinced you are right and the church is wrong, be patient with yourself till your maturer years prove to your mind that your youth has discovered a new and better way. The story of nearly every life has been that mature years have condemned the haste of youth.

The schools of the church may have their weaknesses one way or the other, but in the light of the experience of the many who have gone to school, no young member who holds eternal life dear to himself, who really desires to help along the church of his choice, the church of his fathers, the church he believes in all sincerity to be nearest the Gospel, can afford to go to an undenominational school or a school of another denomination. The dollars saved or the advantages gained are too dearly purchased—it is not paid in dollars of gold, but in principles and gospel faith more precious than fine gold.

And with the church entering as she is on an era of wide-awake and enthusiastic world-wide evangelization, what a great field full of opportunities for every one who is prepared to enter, to work! Never was the field greater and more diversified. Never was there as much promise for the really prepared as now. Behold the harvest fields of the world waiting for skilled workmen! Prepare yourselves to gather into God's garner the grain in waiting. And whether your place be at home or abroad, you are a factor in the great mission of the church, and God's purpose has been accomplished. This is as truly mission work as in

later years dying for the cause in a foreign field is mission work. The one is preparation, the other completion.

QUALITIES OF A MISSIONARY AND HOW TO GET THEM.

BY J. EDSON ULERY.

THE preparation for all ordinary work is the actual doing of it. It does not consist of a theoretical knowledge of how it should be done. Would you employ a mechanic who had never worked at his trade, or a doctor who had never treated the sick? Then should we ever send missionaries—preachers and teachers—to cities or foreign fields who have never been blessed with conversion of souls at home? If a man is not a successful soul-winner in his own church he is not likely to become one abroad. Our short experience in Brooklyn has taught us that it means more to be a missionary than "I feel that I would like to be one."

Is it not possible for every local church to "look out among them one or more young brethren or sisters of honest report, full of the Holy Ghost and wisdom" (Acts 6:3), to whom they may give practical work? Have we not come to the time when our Mission Board should have a Missionary Training School under their own supervision, that may offer practical training for missionary students? We have visited medical institutions where students receive their preparation, then should we not have a training school where our brethren and sisters may receive schooling from court and alley as well as the Bible? Do we not find in our large cities nearly all types and conditions of man that will be found where our missionaries are to go? Why not rather let the young missionary prove his gift among these while he may be with or under those of whom he may receive further directions in reference to difficult problems he must meet, than to wait until he is isolated and withdrawn from counsellors? Let us think along this line.

We have to face opposition, and endure at times contempt and shame for the Master's cause. Can we not better prepare for these trials while at the side of our helpful companions? To preach from the pulpit to an ordinary congregation, or to prepare to listen respectfully and sympathetically for such, is by no means a preparation for missionary labor. But in missionary work other tactics must be employed. The missionary has to press the message on man, some who are not even disposed to listen, who have no enlightened conscience, and some who have no religious habits or decorum. By such means the student is not only trained for his future work, but "he who is best tested is best proved fit for it."

In addition to his experiences, the missionary needs, of course, a wider range of knowledge. Education has its place, though it be far from first. The higher the mental condition of the brother or sister, the better. We sometimes fear that mission boards and societies draw more from the "head" preparation than the "heart" preparation. Some highly cultured men, of course, are needed in mission work to prepare literature, to train, to organize, to direct; but they are not the only men that are needed. Did you ever hear of an army that consisted of all officers that marched to victory?

We need not only to look to our colleges for help; we have the material on the farm, in the office, in the shop, on the ship. Jesus called men from fishing smacks, the taxgatherer's chairs to be the first preachers of Christianity. But, on the other hand, to send out ignorant and untrained men to do effective mission work is folly,—a waste of time and money. Common sense would say, "Let such be first proved." Paul would also say, "The same commit thou to faithful men, who shall be able to teach others also;" and again, "Let these also be proved." 1 Tim. 3:10.

Knowledge is a power, and missionaries as a class should have a general knowledge. They should know something of anatomy and medical aid, as they are often called for instead of a physician; know enough of history to perceive the background of Bible facts, which is often refuted; know enough of nature to appreciate the works of God. The more grammatical knowledge they have, the better; as they are more apt to grasp and use the foreign tongue. This applies to city as well as foreign work. Above all, they should know their Bible,—a companion in their loneliness, a counsellor in

perplexities, the INSTRUMENT of their labor. Our colleges are a stepping-stone to this, but more than this we need the practical training.

Will not the local churches awaken? Select useful young members to a position that they may be free to work. Brethren, we have too much power in our young brethren and sisters that lies dormant. Stir it up, that the fire may burn and that more may be warmed by the spiritual fire. The success of our future mission work lies in the interest that is manifested in the local churches. Have we not arrived at the time when we as a Brotherhood should have a MISSIONARY TRAINING SCHOOL, where-by our beloved Mission Board may know whereof they choose?

1377 3rd Ave., Brooklyn, N. Y.

WITHSTANDING GOD.

BY C. D. HYLTON.

SIMON PETER was a very eminent man. In some of his enthusiastic gusts he proved to be on the wrong side, but there was no one more ready to surrender than Peter when he knew the Lord was on the other side. The Lord entrusted much to him as a representative of the church. The keys of the kingdom were committed to him. He was the leading spokesman on the day of Pentecost, when three thousand souls were added to the church. He opened the door of the kingdom to the Gentile world at the house of Cornelius. In so doing he went contrary to his own preconceived opinions, and when he came before the church at Jerusalem, and they "contended with him," he rehearsed and expounded the matter before them. When he saw the evidences of God's spirit on the other side (from his former opinion), notwithstanding the fact that he was an elder, an important man in the eyes of the Lord, he became very little in his own estimation, and thought, "What am I, that I can withstand God?" Acts 11:17.

This is an evidence of the greatness of Peter. God knew Peter, and from the fact that he possessed this noble character God committed important work into his hands.

There is yet important work to be done for the Master here on earth. The church has been organized with the power of God behind it. The design of the church is to take the world for Christ. Rev. 11:15. Christ has given the orders in Matt. 28:19, 20 and Mark 16:15. The church has wisely divided the territory into State Districts and ordered these Districts to carry on the work. The State Districts are divided into congregational districts, with a man known as an elder to see that each congregation carries on the work specially committed to them. The elder who neglects or refuses to urge his church on in this great work is not only taking issue with the State District which placed him where he is, by authority of the Annual Meeting, but he is withholding God, a thing Peter did not dare to do.

God through the Holy Ghost has directed his people to give to the work of the Lord "as God hath prospered" them. 1 Cor. 16:2. Yet Paul found it necessary to send and make up their bounty beforehand—"whereof ye had notice before." 2 Cor. 9:5. Up at Dan there is a church of one hundred members; the Lord has told them to lay by as he has prospered them; but nothing has been laid by. Our general Brotherhood has thought it necessary to exhort them to give at least one cent a week. Still the church at Dan does not comply. The State District Mission Board has asked the church at Dan to give five cents per member to carry on the work in the District, and still there is no response. Upon investigation we learn the following facts: There is a man there who says, "I am elder of this church, and by virtue of my office I have a right to do as I please about this matter; and I do not propose to submit it to my church. In my opinion this mission work is not necessary." This man's opinion is more important to him than God's Word, and, unlike Peter, he exercises his opinion and withstands God.

There is another church at Beersheba having one hundred members. Pretty near the same conditions have existed there, only some of the members at Beersheba are pressing the matter and contributing to the demands of the Bible. The elder has laid the matter before his church with the remark, "You can do as you please; I will not urge the matter."

There is still another church at Bethel with

only a few members. They are poor and have to struggle hard against opposing elements. Their bounty is always ready beforehand. When we begin to wonder why it is so, one of the members says, "I can tell you; we have an elder here who is servant of the church; he is little in his own estimation; he does not follow his opinions. He tells us that it is always safe to keep in line with the great Brotherhood and that we should never withstand God."

This withstanding God by some few elders is retarding the work and showing the weakness of humanity. By it we are admonished to be very careful whom we ordain to the eldership, and to lay hands suddenly on no man.

Daleville, Va.

OUR RIGHTEOUSNESS.

BY A. HUTCHISON.

WHO is not righteous? Even "the way of a fool is right in his own eyes." Such a one can say "my righteousness." But the remainder of that verse says, "But he that hearkeneth unto counsel is wise." The trouble with us is we are not ready to receive counsel. And as long as we are set on our own righteousness we are more ready to give than to receive counsel. And in this way we can very easily fall into error. For Jesus says, "Whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man." Matt. 7:24. But then he calls up the other side, and shows that if we hear them and do them not we then occupy the place of the foolish. Yet we might parade our own righteousness, and think we are all right. And according to our standard of right, this might be true. But with all our righteousness he might say, "Depart from me, I know you not." Then what becomes of our righteousness? It is "altogether lighter than vanity." Ps. 62:9. Hence it is foolishness with God.

Jesus gives a rule of action that will be safe to every one. He says, "But seek ye first the kingdom of God, and his righteousness." Matt. 6:33. Then, and then only, can we truthfully say in the language of Paul, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1. We can read still further, as to the right way: "Every way of a man is right in his own eyes; but the Lord pondereth the heart." Prov. 21:2. Here we notice there are two standards by which the case may be tried. Man's scales say, "All right here." But when the Lord sizes the case, man's righteousness is as filthy rags before God.

How strange it is that we are so much inclined to cling to our own ideas of things, when at the same time we know that our conclusions may be, and often are, the results of our earlier training and present environments. Therefore we should put our righteousness to the most severe test; not by our standard of right, but by the great Book, the New Testament, which will be opened in the judgment. Jesus says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48. Now, since we all know that we must be weighed in the Lord's scales, why attempt to depend upon our righteousness? All is worse than vanity of vanities. In Prov. 30:12 we read of a class that ought to put us on our guard. That says, "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."

A brother may be weak and unproductive to-day, but has germs of strength and usefulness in his character that only need culture and development in order to a high degree of perfection. If these elements are making progress, do not number him with the cumberers. Young wheat does not cumber the earth, though in its present state it is well-nigh valueless. Wrapped up in it are all the possibilities of harvest-time. So all our hopes of future days center in those in whom altruistic purposes are forming and whose growing strength will be sufficient to give them dominancy over the life, notwithstanding an environment of selfishness and aggravated egotism.

Preachers who lay aside the Sword of the Spirit for honors and wealth will some day have to lay this aside for a lot in the cemetery only a few feet square.

Financial Reports.

Mission Receipts from Aug. 18 to Aug. 25.

WORLD-WIDE MISSIONS.

(Money donated to this fund will be used as or abroad as necessity demands it. This fund is on the true basis, to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.)

Previously reported, . . . \$5,254 96

PA.—J. S. Andes, for Cuba, Birdsboro, \$5; New Enterprise church, \$40; Wm. A. Myers, Mount Pleasant, \$20; Belwood cong., \$6; Artemas church, harvest meeting collection, \$6.31; Joseph Holsapple, Indiana, 69 cents; total, . . . 77 90

IND.—Louis Cripe, South Bend, \$2.50; Noah and Eunice Early, South Bend, \$5; Mexico church, \$6.31; Turkey Creek church, \$8.24; English Prairie church, \$4.31; Monticello harvest meeting collection, \$10.95; David Whitmer, South Bend, \$10; Christ Hildebrand, South Bend, \$2; total, . . . 49 31

VA.—Middle River church, \$4.25; Wevers Cave cong., \$2.60; J. N. and Hettie E. Smith, Cherry Grove, \$1; total, . . . 35 85

IDAHO.—Stephen Johnson, Nez Perce, . . . 10 50

KANS.—Marriage notice, by H. F. Crist, Johnson County, 50 cents; J. M. Frantz, Conway Springs, \$3.97; total, . . . 9 47

IOWA.—Fairview cong., \$4; Susan Pinkerton, Waterloo, \$5; total, . . . 9 00

ILL.—Isaac Barnhizer, Mt. Morris, \$5; Verna Young, Oregon, \$1; total, . . . 6 00

MONT.—H. Thompson, Hardy, . . . 1 00

NEBR.—Marriage notice, by C. B. Smith, Rqf Cloud, . . . 50

OHIO.—Marriage notice, by Samuel Driver, Lima, . . . 50

Total for year beginning April, 1900, . . . \$5,455 99

INDIA ORPHANAGE.

Previously reported, . . . \$602 97

PA.—Artemas church Sunday school, . . . 3 06

Total for year beginning April, 1900, . . . \$606 03

WASHINGTON MEETINGHOUSE.

(The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.)

Previously reported, . . . \$191 69

VA.—Samuel Clark and wife, Wevers Cave, \$6; Mary Riddle, Wevers Cave, 25 cents; total, . . . 6 35

WASH.—D. M. Clark and brother, Tekoa, . . . 2 00

Total for year beginning April, 1900, . . . \$199 94

CHINA'S MILLIONS.

Previously reported, . . . \$77 20

PA.—J. S. Andes, Birdsboro, . . . 5 00

Total for year beginning April, 1900, . . . \$82 20

INDIA FAMINE FUND.

(Two years ago famine devastated India. Thousands of people starved to death. This year a greater famine is upon the unfortunate of that afflicted land. Two years ago brethren and friends responded liberally to help relieve this great want. A great want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.)

Previously reported, . . . \$8,361 30

IND.—Cottage Grove cong., \$4.50; White church, \$31.16; Mexico church, \$22.15; Malinda Summey, Clunett, \$1; Santa Fe cong., harvest meeting collection, \$10.05; total, . . . 68 86

VA.—A sister, Elk Run cong., \$5; Wevers Cave cong., 50 cents; Maanassas cong., harvest meeting collection, \$22.25; Botetourt Memorial Mission, Troutville, \$15.82; total, . . . 43 57

PA.—Ardenheim church and friends, Huntingdon, \$6.50; Wm. Trevor, Senator, \$1; Lou Ammons, Kithville, \$1; Bethel church, \$13.60; Artemas cong., Buckleyville house, \$3.68; Martinsburg S. S., \$7.34; a brother and sister, Royersford, \$5; Unknown, Liverpool, \$1; Lizzie Balsbaugh, Union Deposit, \$2; total, . . . 41 56

KANS.—Two sisters, Cuba, \$5; Brethren S. S., Walton, \$6.75; J. W. Wampler, Brazilton, \$10; a sister, Norton, \$5; a sister, Brazilton, \$3; J. C. Peterson, McPherson, \$6; total, . . . 31 75

IOWA.—Laurens church, \$7.62; Maple Valley church and friends, \$5; total, . . . 15 62

ILL.—Geo. E. Flintrock, Lanark, \$5; Sterling church, \$2.25; Hudson church, \$3; total, . . . 10 25

OHIO.—Birdella A. Printz, White Cottage, \$1; Mrs. John Custer, Mt. Repose, 25 cents; two friends, Mt. Repose, 50 cents; A. D. Coate and family, Celina, \$5; Mary Coate, Celina, \$2.50; total, . . . 9 25

W. VA.—Jane Harper, Harman, \$1; Mrs. W. H. Duncan, Oak Hill, \$2; Top of Allegheny cong., \$5.21; total, . . . 8 21

MO.—Unknown, Hagerstown, 30 cents; Alfred Engle, New Windsor, \$1; Chas. C. Brunner, Baltimore, \$5.28; total, . . . 6 58

KY.—Constance Mission S. S., . . . 1 25

N. DAK.—Rosedale Sunday school, . . . 1 00

TENN.—Friends at Bells, . . . 70

Total for year beginning April, 1900, . . . \$8,599 99

SWITZERLAND MEETINGHOUSE.

Previously reported, . . . \$394 62

IOWA.—Fairview church, \$4; South Keokuk church, \$4.10; a brother and family, Conrad, \$5; Indian Creek church, \$7.05; Grundy County church, Iwester, \$12.26; total, . . . 35 41

VA.—Jacob G. Layman and wife, Troutville, . . . 25 00

IND.—Bachelor's Run church, \$10.45; Bel River cong., \$10.03; total, . . . 20 48

W. VA.—German Settlement congregation, . . . 15 43

PA.—Koon's church, Snake River Valley, \$14.33; Emma M. Hornberger, Aline, \$1; total, . . . 15 33

MO.—Unknown, Whiting, 30 cents; Mound church, Bates County, \$17.75; total, . . . 11 05

ILL.—Hudson cong., \$5; Sterling cong., \$5.60; Sister H. H. Hamley, Auburn, \$2; total, . . . 12 60

OHIO.—Lower Miami church, . . . 10 60

TENN.—J. W. Lovegrove, Jonesboro, . . . 1 00

Total for year beginning April, 1900, . . . \$541 52

INDIA MISSION.

Previously reported, . . . \$664 33

VA.—Wever's Cave congregation, . . . 00 00

IND.—Children's meeting, Nappanee, . . . 6 41

Total for year beginning April, 1900, . . . \$671 74

CORRECTION.

In World-Wide report from July 28 to Aug. 4 a credit of \$5.44 was given to Chas. C. Brunner, Baltimore, Md. It should have been Northwest Baltimore Mission, \$5.44.

GNN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ILLINOIS.

Mt. Vernon.—We met in council Aug. 18, to prepare for our love feast, to be held Saturday, Sept. 15, at 2 P. M. Bro. O. Z. Hicks presided. Business was transacted pleasantly.—D. Z. Angle, Aug. 19.

Woodland.—Our quarterly council was held Aug. 18 with a good attendance. Quite a number were with us from our adjoining churches. Bro. M. Flory, our elder, was with us. We had a good meeting. Although there was considerable business before the meeting everything was disposed of in love and union. This church renews a call for District Sunday School and Ministerial Meeting for 1901. Bro. C. Bucher is our delegate to District Meeting. Our series of meetings commenced Aug. 25. Bro. Geo. Cripe will conduct the meetings. One was received by baptism since our last report.—Lydia Walter, Aug. 20.

INDIANA.

Anderson.—On the evening of Aug. 13 Sister Roof called for the elders to be anointed. Elders John R. Wellington and Frederick Fesler responded promptly and the sacred rite was duly performed. We are pleased to note her improvement. Those attending report a very successful children's meeting at the Summit church a week ago Sunday.—J. S. Aldredge, Aug. 25.

El River.—To-day we met at 3 P. M. in harvest and thanksgiving services. Quite a good representation of the membership was present. We were very much disappointed, as we expected Eld. Daniel Wyson to be with us. Eld. Daniel Snell was with us and gave us an earnest, practical discourse on missions, after which a collection was taken for the general missions, which resulted in nearly thirty dollars; also collection for the church in Switzerland, which amounted to ten dollars and three cents. After this we did some church work preparatory to our Communion, which will be Sept. 6. This is the church that District Meeting of Middle Indiana will be held in the second Wednesday of October, as also the Ministerial Meeting the day before. Bro. Jacob S. Secrist, of Eugene, Ind., expects to begin a series of meetings at our West house on Saturday evening, Sept. 8; as also Bro. J. H. Wright, of Ogan's Creek church, Ind., will begin a series of meetings at our Brick church immediately after our District Meeting.—C. C. Arnold, North Manchester, Ind., Aug. 18.

Goshen.—Bro. Andrew Hutchison commenced a series of meetings in Goshen, Ind., (west house) Aug. 4. The weather was extremely warm. Owing to the warm weather and busy season, the congregations were not so large as we desired; yet the interest was good. He preached three weeks. Two were baptized during the meetings. Bro. Hutchison gave us some fine Bible lessons. His preaching was much appreciated; his method of work is on a different line from the ordinary. His calls come from thirty-six different States and territories, which, if he would preach one sermon a day would take him ten years to fill. Brethren would do well, wherever he goes, not to ask too many visits from him. Preaching he can stand much better than, so many calls and changing of beds. He seems to be a constant sufferer, and wishes the prayers of the faithful. He is a teacher and does not give an uncertain sound. May he live many years to "preach the Word" among the people of his choice.—J. H. Miller, Goshen, Ind., Aug. 25.

Goshen.—Our meetings closed at this place last night. We had much heat and rain to encounter, but the Lord can be worshiped at any time, if we are just as full of zeal as the people are in matters pertaining to this life. I am

told there was a political meeting in one of the neighboring towns, and I have not heard of one who remained at home because of the heat. A brother who lives in the country said he saw some of our brethren there. And one of our preachers was in the list. That brother will be a good witness in the case, if a witness is necessary. I am so glad that I am neither the preacher nor the witness. There may be times when it would be all right for brethren to vote quietly, but I seriously doubt whether the Lord is pleased to have us participate in political rallies.—A. Hutchison, Aug. 25.

Harvest Meeting.—The Brethren of the Goshen district, Ind., held their harvest meeting Aug. 15. Bro. A. Hutchison did the preaching in the forenoon. In the afternoon we held a children's meeting. The meeting was full of interest. The call for a church-house in Switzerland was responded to, and \$36.30 was donated. If the different church districts would at once respond, it would not be long until our people would have a house of worship in that part of the world. Elders and ministers, will you see to it that your churches give to this noble enterprise? Much depends upon the leaders about this work.—J. H. Miller, Goshen, Ind., Aug. 25.

Middle Fork.—We held our harvest meeting Aug. 12. Eld. Isaac Billhimer did the preaching. A collection of \$12 was taken for the Switzerland meetinghouse.—John E. Metzger, Edna Mills, Ind., Aug. 19.

Monticello.—We held our harvest meeting Aug. 18. Notwithstanding a warm day and some disappointments, a very pleasant time was had. Bro. Dave Dilling gave a harvest sermon in the forenoon and a missionary sermon in afternoon. The young people gave a very good program after dinner, and at the close of the meeting a collection was taken up for the general mission fund.—R. H. Whitchee, Aug. 20.

Nappanee.—We had our harvest meeting Aug. 19. We had good attendance. Bro. S. F. Sanger, from South Bend, Ind., preached for us. He gave us rich food, perhaps all that we are able to digest. After preaching we held a collection. It was \$25.35. In the afternoon we had children's meeting with good attendance and attention. They were entertained by short talks and an essay was read. At the close we held a collection for the India mission. It was \$6.41. In the evening Bro. Sanger preached to the young people. They were all good listeners. He gave rich thoughts.—B. J. Miller, Aug. 20.

New Hope.—We closed our two-weeks' Bible school yesterday. It was the first Bible school ever taught in our community, and all the brethren and sisters say they enjoyed it very much. We had a good attendance all the two weeks, nearly thirty-five enrolled. We had seven good sermons while our brother was with us. Bro. Secrist has given us a start in God's Book that we may understand the blessed Gospel.—Murtie Spall, Seymour, Ind., Aug. 18.

Peterson.—Bro. J. I. Rosenberger commences his meetings in the Pleasant Dale church Aug. 30.—H. J. Dilling, Aug. 19.

Sugar Creek.—The members met in quarterly council to-day. The business that came before the meeting was disposed of in a Christian manner. Brethren Henry Neff and B. B. Bollinger were chosen delegates to District Meeting; the writer was chosen corresponding secretary to GOSPEL MESSENGER. Decided to hold our harvest meeting Sept. 9. Program: Sunday school, 9:30; preaching at 10:30; dinner at the church; preaching in the afternoon and collection; also preaching in the evening.—Henry Neff, South Whitley, Ind., Aug. 25.

Summit.—We held our harvest meeting Aug. 12, and also children's meeting same day. We had a good meeting. A number of members from other congregations were with us. Eld. Jacob Rarick delivered the harvest meeting sermon, followed by Eld. Joseph Spitzer. We are having a good Sunday school, considering adverse circumstances.—Linnie Hollis, Leach, Ind., Aug. 21.

Springfield.—Bro. J. V. Felthouse was with us over Sunday, Aug. 19, and gave us some good meetings. Our harvest meeting will be held Sept. 9. Bro. J. H. Miller will do the preaching.—Hattie Weaver, Cosperville, Ind., Aug. 20.

Upper Fall Creek.—We had meeting at the old folks' home yesterday, a sermon by Bro.

Henry Fadely, the superintendent. Bro. A. C. Snowerberger has been quite sick, but is some better at this time. Our churchhouse will soon be under roof and ready to begin the inside work. We want to finish it in time for a fall Communion. We have begun a prayer meeting at Middletown. We use the prayer-meeting outline. We need something to build us up, and this is calculated to do us good, as there is so much to draw us away.—Florida J. E. Green, Middletown, Ind., Aug. 13.

Upper Deer Creek.—We held our harvest meeting Aug. 18, and a children's meeting on Sunday following. They were very pleasant meetings. Bro. A. G. Crosswhite, of the Bachelors Run church, preached excellent discourses. Every one seemed interested and instructed. A collection of \$10.54 was raised for home missions; and the orphans at the Home at Mexico, Ind., were remembered at the children's meeting, by a donation of \$1.20.—Artemas Smith, Aug. 22.

IOWA.

Brooklyn.—Sunday, Aug. 19, Bro. G. W. Hopwood and wife made us a pleasant visit. Bro. Hopwood gave us an excellent discourse on the subject of consecration. After services our little girl was received into the fold by baptism.—Irene S. Miller, Aug. 20.

Cedar.—The members of this church met in quarterly council Aug. 25 at the Pleasant View house, and had a very pleasant interview together, lasting only about two hours and thirty minutes. Bro. J. E. Keller will represent this church at District Meeting, which will be at Harlan, Iowa, Sept. 20. Bro. W. E. West, of Ankeny, Iowa, will hold a series of meetings for us beginning Sept. 22, and continue over our feast which will be Oct. 6 and 7. May the Lord bless our Bro. West for the work and prepare our hearts for a soul-refreshing season.—John Zuck, Clarence, Iowa, Aug. 24.

Crooked Creek.—The brethren and sisters and our elder, C. M. Brower, met in quarterly council preparatory to our love feast. One letter of membership was received. Bro. A. Sanger was chosen delegate to District Meeting.—Sarah A. Burger, Keota, Iowa, Aug. 18.

Lone Tree.—Our members are few. We have no preacher at this place, so it is difficult to see the members. We expect to have meeting about Sept. 11. We ask an interest in your prayers for the success of our meetings.—Charlotte Colwell, Aug. 24.

South English.—The church met in regular council Aug. 18. Brethren D. B. Miller and J. W. Borden were elected delegates to District Meeting. No queries were sent. Various items that are inclined to lead the church worldward were considered and good admonitions were given. Decided to devote half an hour at each quarterly council in indoctrinating the members in the gospel paths.—S. F. Brower, Aug. 23.

South Keokuk.—We met in council Aug. 18. All business was disposed of pleasantly. We decided to hold our love feast Sept. 21. Bro. Frank Gillam was chosen as delegate to District Meeting. We expect Bro. D. E. Brubaker, of Mt. Morris, Ill., to commence a series of meetings for us Sept. 1.—Grace Brown, Olin, Iowa, Aug. 21.

Waterloo.—Bro. David Hollinger, of North Manchester, Ind., will begin a series of meetings in the South Waterloo church, Sept. 1. Our love feast will be held Sept. 22, at 4 P. M.—Eliza B. Miller, Aug. 20.

KANSAS.

Ozawkie.—The members of the Ozawkie church met in council Aug. 11. The time of our love feast is set for Oct. 27, 2 P. M., with a series of meetings to begin one week previous.—H. L. Brannell, Aug. 20.

Sumnerfield.—The Ministerial and District Meetings of Northeastern Kansas will convene Oct. 2 and 3 in the Vermilion church. Delegates will be met at Sumnerfield, Beatrice, and Oketo, on Monday, Oct. 1.—W. F. Davisson, Aug. 20.

Saline Valley.—The church met in council to-day. On account of the scattered condition of our membership the attendance was small; but we had a good meeting. Our elder, L. W. Fitzwater, gave us some good instruction. It was unanimously decided to tax each member ten cents per quarter for general expenses. This plan we think will avoid an empty treasury. Most of the business referred to our love feast, which is to be held Sept. 1. Those coming by rail will be met at Minneapolis by not-

lying the writer. The visiting brethren reported all in love and union. Our home ministers expect to hold several series of meetings this fall.—*Byron Talhelm, Minneapolis, Kans., Aug. 18.*

Soldier.—The church here has just closed a series of meetings conducted by our District evangelist, C. J. Hooper. Three precious souls came out on the Lord's side and were baptized during the meetings, and one a short time before. We held our quarterly council Aug. 11. Our elder, Wm. Davis, and Bro. C. J. Hooper were present. A choice was held for a deacon. The lot fell upon Bro. Leslie Moberly who, with his wife, was duly installed. Our love feast will be held Sept. 8 and 9, at the Olive Hill church.—*Annie Horn, Aug. 19.*

Walnut Valley.—Our church met in regular quarterly council Aug. 18, at 2 P. M., our elder, A. F. Miller, being present. All business was disposed of in order. Decided to hold our love feast Oct. 20, at 2 P. M.; council meeting Oct. 11, beginning at 2 P. M.—*F. E. Weimer, Heiser, Kans., Aug. 22.*

MARYLAND.

Manor.—We held our harvest meeting on last Saturday, Aug. 18. Bro. Caleb Long, of Boonsboro, Md., was with us. The time has been set for our love feast, Manor House, Oct. 13, 1:30 P. M., continuing next day.—*Bertha Rowland, Hagerstown, Md., Aug. 24.*

MICHIGAN.

New Haven church was favored the past two Sundays with four good sermons from Eld. Urias Shick, of Nebraska. They were such as encourage and strengthen.—*J. W. Chambers, Brice, Mich., Aug. 20.*

MISSOURI.

Cabool.—Brethren F. W. Dove and S. M. Stevens held a six days' meeting on the east side of this congregation, commencing Aug. 11. Eight souls put on Christ. Cabool church met in quarterly council Aug. 18, elders F. W. Dove and J. P. Harris presiding. Request sent to District Meeting to have a District missionary and solicitor appointed. Eld. J. P. Harris sent to District Meeting. By unanimous vote decided to unite this church with Greenwood congregation.—*C. W. Gitt, Aug. 30.*

Dry Fork.—The members of this congregation met in quarterly council Aug. 9. What business came before the meeting was adjusted very harmoniously. A letter was granted to Bro. D. C. Glick, who leaves soon for Plattsburg, Mo. It was decided to hold our Communion meeting Nov. 7, at 2 P. M. Bro. George Lentz, of Adrian, Mo., is expected to conduct a series of meetings, beginning Sept. 15.—*Annie Wampler, Jasper, Mo., Aug. 22.*

Fairview.—Bro. Chas. M. Yearont came to us July 28 and remained until Aug. 12. He held forth the Word of God with power. I think much good was done. Four were baptized; one old man about seventy years. May the good Lord bless Bro. Yearont's efforts.—*Lizzie Dickerson, Olathe, Mo., Aug. 21.*

Prairie View.—Bro. D. M. Mohler, from Warrensburg, Mo., came to us Aug. 4 and began a series of meetings, closing on the evening of Aug. 19, preaching in all nineteen sermons. The interest and attendance throughout the meetings were very good. Two dear souls were made willing to come out on the Lord's side, and one who had gone astray became tired of the world and returned to the fold, which caused our hearts to rejoice. Our love feast was held on the evening of Aug. 14. Bro. D. L. Miller will come to us, the Lord willing, Sept. 1, remaining until Sept. 6. He will give us lectures on Bible lands each evening, beginning at 7:30.—*Alice L. Lehman, Fortuna, Mo., Aug. 22.*

Spring River.—We are enlarging our church and expect to have it ready for the feast, Sept. 20. Love and union prevail here.—*Christian Holdeman, Aug. 2.*

MINNESOTA.

Notice.—The District Meeting of Northern Iowa, Southern Minnesota and South Dakota will be held in the Winona church, Winona Co., Minn., Oct. 3, 1900. The Elders' Meeting will be held on Tuesday, Oct. 2, at 2 P. M. Love feast services in the evening. Ministerial Meeting and Sunday-school Meeting will be held in connection with District Meeting.—*J. H. Wirt, Lewiston, Minn., Aug. 24.*

Salem.—Aug. 19 Bro. C. E. Arnold, of McPherson, came to us and assisted us in conducting our first Sunday-school meeting. The topics selected by Bro. Arnold were ably discussed, after which Bro. Arnold preached us a Sunday-school sermon. Quite an interest was manifested. We have an evergreen Sunday school at this place with a good attendance.—*J. William Norris, Nickerson, Kans., Aug. 23.*

NEBRASKA.

Carleton.—We met in quarterly council this afternoon at the Bethel church. Arrangements were made for the District Meeting, to be held here Oct. 2. We expect Bro. J. M. Mohler, from Pennsylvania, to hold meetings for us immediately after District Meeting. Our love feast will be in November.—*H. A. Hoffert, Aug. 18.*

Octavia.—Our three weeks' meeting conducted by Bro. J. M. Mohler, of Pennsylvania, closed last evening. Eleven were added recently, and two have fallen asleep.—*John O. Streeter, Aug. 24.*

NORTH DAKOTA.

Crocus.—Two precious souls were made to see the need of a Savior, and were recently received into the Rock Lake church by baptism.—*J. M. Markley, Aug. 18.*

OHIO.

Ludlow.—Our quarterly council, Aug. 18, was very pleasant and very brief, the business part of the meeting lasting about one hour. One who had gone astray returned to the fold. It was decided to have a series of meetings during the coming fall and winter at each of the churches. Bro. Jacob Rarick is expected to begin preaching at Red River Dec. 1. Jacob Coppock is expected to preach at Pittsburg, Samuel Horning at Painter Creek and J. B. Light at Georgetown. Five letters of membership were received and five given. One of those given was to one of our young ministers, Bro. Granville Minnich, whose address will be changed from Potsdam, Ohio, to Trotwood, Ohio. Although death has repeated its ravages upon Bro. Minnich's family, yet he has zealously continued his services for the Master. While his labors have been much appreciated and greatly needed in our District, yet he takes with him the prayers and best wishes of those whose servant he has been.—*Levi Minnich, Greenville, Ohio, Aug. 17.*

Mohican.—Aug. 18 we met in quarterly council. On account of the absence of our elder, Tobias Hoover, our home ministers officiated, which was done with satisfaction to all. We chose brethren Silas Weidman and David Worst to represent us at District Meeting. Eld. Samuel Graves, an aged brother from the Black River congregation, was with us and admonished us very kindly.—*H. H. Lehman, Lattasburg, Ohio, Aug. 20.*

Oakland.—We are glad to report that the work of the Master is still moving on. Aug. 16 Bro. Samuel Ploutz, aged seventy-six years, was baptized. Saturday evening, Aug. 18, we held our harvest meeting. We were much pleased to have with us our beloved brother, J. B. Brumbaugh, of Huntingdon, Pa., who gave us some excellent thoughts. Bro. Brumbaugh also preached for us on the following Sunday morning and gave a very much appreciated talk to our Sunday school. Aug. 22 we held our quarterly council meeting. We are pleased to note that we had but little business to attend to and that everything passed off pleasantly.—*J. B. Miller, Gettysburg, Ohio, Aug. 22.*

Pleasant Valley.—Saturday, Aug. 11, we held our annual harvest meeting at the Valley house. Brethren S. W. Blocher, of Greenville, Ohio, and Samuel Smith, of Painter Creek, Ohio, were with us. Bro. Blocher doing the most of the preaching; three sermons in all, while Bro. Smith gave our Sunday school an interesting talk. The meetings were well attended. We are building a new house of worship, to take the place of the old one at Jordan. Work has already begun. We contemplate completing it before cold weather. Our Communion will be Oct. 4, at the Valley house.—*C. E. Mikesell, Cosmos, Ohio, Aug. 20.*

West Dayton.—Elder Daniel M. Garber preached for us Aug. 19, at 10:30 A. M.; also at 7:30 P. M. We were much pleased with our brother.—*Elmer Wombold, Aug. 21.*

OKLAHOMA TERRITORY.

Cushing.—The Big Creek church is having a season of refreshing. The world has lost her grip on some precious souls. Bro. Gish, of

Southern Texas, is with us doing the preaching, and the church has got to work for Christ. Congregations large and attentive. Six have come to Christ to be buried with him in baptism to-day, and two reclaimed. Meetings continue. Let us have the prayers of the saints.—*A. W. Austin, Aug. 19.*

Clarkson.—We are glad to report that the Lord's cause is prospering at the mission point in Guthrie. Bro. J. Appleman and the writer were with the Brethren on Saturday evening and Sunday. On Saturday evening Bro. Appleman preached a very interesting sermon to those that were ready to hear the Word. On Sunday, at 10 o'clock, we met in Sunday school. I never stood up before a more attentive school than I did at this mission point. The few brethren have an evergreen school in the city of Guthrie. Bro. Appleman not feeling well on Sunday morning, the Brethren held a social meeting and all seemed ready to say something for the cause of the Lord. Sunday evening Bro. Appleman preached. The house was well filled. The Brethren are very much built up at this mission point in Guthrie. Any one wishing to make a change would do well to come and see Guthrie and the country near it. For any information write to J. H. Neher, Guthrie, Okla.—*J. H. Cox, Aug. 23.*

Deep Fork.—The date of our love feast has been changed from Sept. 29 to Oct. 20. Meetings will commence one week earlier.—*Oct. 13—James West, Wallston, Okla., Aug. 20.*

Hoyle church met in quarterly council Aug. 19, our sixth anniversary. Quite a good bit of business came before the meeting and was disposed of in the spirit of love. We decided to hold a feast Nov. 3 and in connection will hold a Sabbath-school meeting, assisted by some of the adjoining congregations.—*Emanuel J. Smith, Aug. 24.*

OREGON.

Coquille Valley.—We enjoyed a series of meetings beginning Aug. 6 and closing Aug. 11. Wednesday of same week was held a love feast at which about 136 members communed. Bro. S. M. Eby, of Jacksonville, Ore., officiating at least and at meeting during the week. Bro. Eby is recently from the East; he came to this coast in behalf of church interests.—*J. N. Roberts, Myrtle Point, Oregon, Aug. 17.*

Powell's Valley.—We met in quarterly council Aug. 18. Considerable business came before the meeting and was transacted in a Christian spirit. Four were received by letter. We arranged for a love feast at the close of District Meeting, Sept. 22.—*Nancy Bahr, Damascus, Oregon, Aug. 20.*

PENNSYLVANIA.

Conestoga.—We met in the capacity of a harvest meeting at Intercourse, Aug. 18, at 1:30 P. M. The services were conducted by the home ministry. The language of the Psalmist, "The earth is full of the goodness of the Lord," as contained in the latter part of the fifth verse of the thirty-third chapter, was selected for a text. We had an enjoyable meeting. The interest, as well as the attendance, was good. We all felt from our very hearts to return our sincere thanks to the Lord for the bounteous harvest which he has blessed us with. A collection amounting to \$15.52 was taken for the benefit of an afflicted ministering brother, who, with his family, is homing in one of our neighboring congregations.—*Abraham H. Royer, Talmage, Pa., Aug. 19.*

Elk Lick.—We expect to hold a series of meetings, beginning Oct. 27 and ending the following Saturday with a love feast. Eld. C. G. Lint, of Meyersdale, is engaged to hold the meetings.—*Carrie Beachy, Aug. 22.*

Harrisburg.—The members met in regular church council last evening, Eld. S. R. Zug presiding. All business was transacted harmoniously. Two were granted letters of membership. Our love feast was appointed for Oct. 7, at 4 P. M.—*J. C. Ethelman, 340 S. 14th St., Aug. 21.*

Johnstown.—In announcing the love feast for the Johnstown congregation, Oct. 7, Walnut Grove should be stated also, as the meeting will be held in Walnut Grove church.—*Lizzie Weritz, Aug. 23.*

Lower Cumberland.—Our council meeting will be held at the Mohler house Sept. 6, at 9 A. M. We expect to hold series of meetings at different points this fall, which will be reported later.—*Adam M. Hollinger, Allen, Pa., Aug. 19.*

Upper Cumberland.—We met in council Aug. 11. In the closing up everything was satisfactory and we believe profitable to all. Our love feast will be Oct. 3 and 4.—*J. E. Hollinger, Mooredale, Pa., Aug. 24.*

Woodbury.—All mail belonging to Roaring Spring church please address to D. B. Maddock, whose name you will see in ministerial list in the *Almanac*; but mail that is for me individually, mail to me.—*J. R. Stayer, Aug. 13.*

TEXAS.

Manvel.—The church at this place met in council July 30 preparatory to the feast. An election was held for deacons. The lot fell upon brethren A. Hollinger, Geo. Marchand, Geo. Burgin and Geo. Ennis. Aug. 8, at 10 A. M., we met in the capacity of a Sunday-school Meeting, followed by the Ministerial and District Meetings. Brethren present with us were: Jos. Glick, A. Molsbee, J. F. Neher, and A. J. Wine; also Jos. Minix and A. A. Sutter, from Louisiana. Our feast was Aug. 11. Bro. Glick officiated. Sunday morning the brethren gave the children a very instructive talk, after which Bro. Neher favored us with an excellent discourse. Bro. Glick remained with us over a week. Seven were baptized. The church met in special council on the evening of Aug. 18. Bro. J. H. Peck was chosen to the ministry, and with his wife was installed into office.—*Cora Moore, Aug. 21.*

Notice.—The District Mission Board of Texas and Southwestern Louisiana met Aug. 21, and organized by electing F. K. Bowman Chairman, A. J. Wine Secretary, and A. W. Vaniman Treasurer. Post-office address of all members is Saginaw, Tarrant Co., Texas.—*A. J. Wine, Secretary, Aug. 25.*

VIRGINIA.

Linville Creek.—Our council, following the visit at this place, Aug. 17, and at Fairview house Aug. 18, were fairly well attended. The visiting brethren made a fairly good report. Twenty-six dollars and eleven cents was by previous announcement laid together for general mission work. One of our elders (J. P. Zigler) just returned from our mission district in West Virginia where he conducted seven visit councils, attended two in Brock's Gap district and the two at home, making eleven in all in so many days. Four were added to the church Aug. 17.—*Michael Zigler, Broadway, Va., Aug. 20.*

WEST VIRGINIA.

Beaver Run.—Eld. Jeremiah Thomas commenced a series of meetings at the Beaver Run meetinghouse Aug. 5 and continued till our love feast, Aug. 21. He preached twenty-one sermons, and as a result two were baptized, one restored and the church greatly revived. From here Bro. Thomas went to the Greenland church, in Grant County, where he will preach a few sermons and attend some funerals.—*Minnie B. Arnold, Burlington, W. Va., Aug. 24.*

WISCONSIN.

Hatchville.—We, the Brethren of Hatchville, were pleased with ten meetings held by C. P. Rowland, from Aug. 12 to 19. Our meetings were closed with many earnest listeners, and many overflowing joys.—*M. J. Joyce, Hatchville, Wis., Aug. 20.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Notice to the Sunday Schools of Northeastern Kansas.

THE Sunday School Meeting of Northeastern Kansas will convene in Morrill, Brown Co., Sept. 29, at 9 A. M. We want each school to send the following report to me by Sept. 20:

1. Name of church.
2. How many schools have you?
3. What length of term?
4. What literature do you use?
5. Average attendance.
6. Total collections.
7. How much missionary money did the school raise?
8. Number of scholars baptized.

This report should cover the time since our last meeting. If each school will send this report we will know what the District is doing. Address me as below.

I. H. CRIST,
Secretary.
17 S. Boker St., Kansas City, Kans.

The Whipping Boy.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on him the iniquity of us all.—Isaiah 53: 5, 6.

WHILE reading the article, "How Princes are Punished," in the *Ingenook*, stating that there was a time that, when princes (king's sons) committed an offense and deserved punishment, the punishment was not inflicted on them, but on another boy called the "whipping boy," the above text came to our mind. The article stated that a prince was deemed too sacred and of too high standing to have punishment administered on his person, so the whipping boy, some one of lower rank or caste, had to be punished in his stead. It further stated that on a certain occasion Prince Edward (afterward Edward VI. of England) tried to defend his whipping boy and did everything he could to prevent his being flogged when he himself deserved it. But finding all his efforts of no avail he made up his mind to behave afterward and relieve the whipping boy, whom he loved, of being thus cruelly beaten in that way. (We beg pardon for repeating these facts, but do it for the sake of those not reading that paper.)

Can we not imagine the feelings of this poor boy when he found that the prince had not behaved and that he would have to suffer for him? In this case there was the suffering of the inferior for his superior's transgressions—suffering because he was forced to do so or perhaps paid for his service in this capacity. Who does not admire Prince Edward's resolution to do better through his love for the boy?

Now let us learn a lesson from this. It will do us all some good to be reminded of it every once in a while. The text above clearly alludes to our Savior and ourselves. Can not all of us who read the Bible and know about Gethsemane imagine to a certain extent how he suffered for us? In our case the infinitely superior suffered for the vastly inferior. He, the Prince of Peace, the only begotten Son of the living God, pure, holy, and spotless did it, not because he was compelled to do it or hired and did it for his gain, but all through love of poor mortal mankind—all for us poor and unworthy creatures of his. How much more should we make such a resolution as Edward's than he did? Should we not also manifest our love toward him by being dutiful to him and his? Do we not grieve him by transgression, disobedience and lack of love?

Let us, dear reader, brother and sister, be very careful in all our actions toward Creator and creature and not grieve him and allow him to suffer any more for our sakes. Let us always remember how much Jesus has already suffered for us. He not only suffered the reproaches of men, stripes, the betrayal by one of his chosen ones, and the crown of thorns, but was nailed on the cruel cross, and all for us. Dear, unconverted reader, consider your ways and his sacrifice, and do as Prince Edward did.

A. H. BRUBAKER.

Bismarck, Pa.

The Nature of Christianity.

CHRISTIAN institutions are so numerous and the kinds of Christian work so varied that there may be a possibility of our forgetting the true nature of Christianity. This is the way it occurred to a Chinaman not long ago, who had become a Christian. He said: "I had fallen into a deep well from which it was impossible to extricate myself. I cried long and loud for help. Finally an old man came and stood over the well. He looked coldly upon me and said, 'If you had done as I told you, you never would have come there.' And he turned away without offering any assistance. As he turned I looked closely at him and, behold, it was Confucius.

"Again I set up my cry for help. Ere long another shadow fell across the well, and, looking up, I beheld an old man peering down into the darkness. I implored him to help me out. But he only said in a cynical tone, 'Forget your present wretched condition, forget the past, and project yourself in thought entirely away from your surroundings, and perhaps you may be able to devise some means of escape.' So saying, he left me to my fate. My eyes followed him and I perceived that it was Buddha.

"Discouraged and despondent, I was scarce-

ly able to raise my voice again for aid. But when hope was almost gone, my feeble entreaties again went up, and a third time the well was darkened by a shadow. Looking up, I beheld the form and face of a young man, his countenance beaming with love and sympathy. He extended his strong right hand and helped me out. This, you must know, was my blessed Jesus."

Love then is the characteristic trait of Christianity—an overflowing, superabounding love; love, such that "while we were yet sinners, Christ died for us." This love transformed into the lives of his followers is the power of Christianity in the world. Without love our religion becomes a mere "form of godliness, but denying the power thereof." While there is something in all other religions that appeals to the animal nature within us, it is the peculiar nature of Christianity to foster only the ethical, the higher part of our being, and to give us mastery over the lower propensities. If professing Christians everywhere would but live up to the fullness of their possibilities of Christian development, what a growth of Christian character there would be! And if the Christian world could realize the power of love to overcome evil, Christianity would receive such an impetus as it has not yet known.

The nature of Christianity is to foster love in the heart, to develop characters strong and self-reliant, to inflame hearts with love for Christ and his work, to develop a power in the world that is ultimately to conquer all for Christ. Are we shedding our part of this Christian influence? Will God hold us guiltless if we do not?

JOHN S. FLORV.

Bridgewater, Va.

"Suicide."

In this fast age of the world the act of self-murder, or suicide, has become so common, that people seem indifferent to the enormity of the crime; not only indifferent, but quite often there is a glamor of romance thrown over the whole transaction that tends to warp the judgment and hide the hideousness of the horrible sin, and it is lightly spoken of and passed by; as if God had never set his sacred seal upon human life. The infidel doctrine that "death ends all," is largely to blame for this condition of things. And when people have trouble or sickness they easily learn to think of death as the quickest way out of it—so they think over and plan the terrible deed as if murder were no sin. If it is a sin in one case it surely is in another, with this difference—the man who kills another has time for repentance, while the one who kills himself goes out of this life into the presence of his Maker with no chance of seeking pardon.

There may be, and probably are, some cases where disease has crazed the brain, and then the suicide will not be held responsible for the deed, but that is surely not the condition of the majority of these unfortunates. Let the Bible doctrine of the immortality of the soul and that this short life is only a preparation place for a long eternity, and that human life is a sacred gift from God and that each individual is responsible for the way he uses the gift—let this doctrine be taught. If these few plain facts be preached and taught to both young and old there will be less of the infidel tendency to self-destruction and a very important field of usefulness will be cultivated.

FANNY MORROW.

Ottawa, Kans.

Sunday-School Meeting of the Northwestern District of Ohio.

This meeting was held in Sugar Creek church, near Lima, Aug. 16, 1900. Eld. Charlie Wilkins was chosen Moderator, and G. A. Snider, Secretary.

TOPIC 1.—"Teacher's Influence Outside the Class."

(1) The teacher gives theory in class and practice outside. (2) We seek entrance for the truth in the class and drive it home by our daily life. (3) We should enforce the truth by action after speaking it by word. (4) The teacher should have an unconscious influence outside the class for good. (5) His daily life should lead his pupils to a higher and nobler life.

TOPIC 2.—"How Interest our Young Men and Women in the Sunday-school Class?"

(1) The teacher must be interested. (2) One soul cannot set another on fire until it is on fire

itself. (3) Make the surroundings pleasant. (4) Let not our actions be formal, but act from the heart. (5) Give them plenty to do, appreciate their efforts, teach them Bible geography.

TOPIC 3.—"How Secure better Bible Study." (a) On the Part of the Teacher. (b) On the Part of Pupil."

(1) The teacher must be converted and consecrated and that will lead him to study the Bible. (2) He must sacrifice and thus find time to study the Bible. (3) Parents should set an example for their children by studying the Bible, instead of newspapers and secular literature.

TOPIC 4.—"Who is Responsible for Idle Scholars?"

(1) Parents are responsible. Some parents give no time to their children to study the Sunday-school lessons. They have them work hard from Monday until late on Saturday evening. (2) The superintendent is responsible by doing all himself and not giving the pupils a chance to do anything. (3) The teacher is responsible by being idle himself. He should ask direct or personal questions, as a rule, and not general. (4) The teacher should give each of his pupils something to do during the week.

TOPIC 5.—"How Encourage the Superintendent in his Work." (1) Minister's part: (a) He can help the superintendent to run the Sunday school by welcoming strangers and placing them in some class. (b) He often gets into other congregations and schools and sees things that would be a benefit if introduced in his school. (c) He should encourage all, both old and young, to attend. (2) Teacher's part: (a) By sustaining a teachers' meeting. (b) In a Christian way tell the superintendent of his faults and suggest better plans. (3) Pupils' part: (a) By attendance. The aged members may greatly encourage by their presence.

TOPIC 6.—"Our Ideal Sunday School."

(1) Promptness,—lessons prepared in the home. (2) Everybody taking part in the song service and everybody bowing in prayer.

TOPIC 7.—"Carrying the Lesson Home."

(1) The real good derived from the Sunday school is in applying the lesson and truths to our daily life. (2) Carry the lesson home twice, to study and then to live it out.

At the evening session an excellent sermon was preached by Bro. J. B. Light, on "Christian Adornment."

The meeting was largely attended by the several churches of the District and a good interest was manifested in the discussions. May the Lord bless the work for good!

G. A. SNIDER.

Harrod, Ohio.

Panther Creek Aid Society.

OUR society was organized June 15, 1899. During the year we have increased our membership from ten to thirty members. We have made many garments for children of all ages, and for grown people.

Much has been given in the line of clothing, so that we did not need to draw on the treasury at all times to purchase material upon which to work.

The sum of \$33.91 has been collected during the year. This we expended as we thought best by giving some to the missions and buying goods for the society.

Most of the clothing we made has been sent to Kearney, because this mission is less known than the others, and needs more help. Each time we hear from the mission points it encourages us in our work.

By thus furnishing a little clothing for the poor we may be the means of helping the mission workers in winning souls to Christ. This is the united desire of our society.

By order of the society.

ALICE CULP STINE, Secretary.

Adel, Iowa, Aug. 20.

To the Churches of Nebraska.

THE Mission Board of Nebraska is at present engaged in erecting a meetinghouse in the city of Kearney, size 28 x 36 feet, with good brick foundation and cellar under part of the building. The house, when completed, will be the property of the District, deeded to the Mission Board and their successors in office as trustees. A number of the churches have subscribed funds for this building. Part of the money was paid to J. H. Rust, our treasurer,

Octavia, Nebr., and all is promised to be paid when needed.

We take this method to inform the churches that all the money subscribed and several hundred dollars more will be needed now within sixty days to finish the house.

Thanking the Brethren for the help given, we ask each church to be prompt in sending in all that can be raised.

S. M. FORNEY,

Clerk.

Box 104, Kearney, Nebr., Aug. 20.

Programme of the Sunday-school Meeting of the Northeastern District of Kansas.

THIS Meeting is to be held in the Morrill church, Sept. 29 and 30, 1900.

Saturday, 9:00 A. M.

Devotional Exercises and Election of Officers.

1. "Secret of Success in Sunday-school Work."—P. E. Whitmer, Maggie Kreutzer.

2. "Training for Christ and the Church."—I. L. Hoover, Wm. Davis.

3. "Teachers' Influence Outside the Class."—C. J. Hooper, J. W. Taylor.

4. "The Effect of Song Service in the Sunday School."—Jas. T. Kinzie, Chas. Isenbise.

Saturday, 1:30 P. M.

Business and Report of Schools.

5. "In What Way and to What Extent does the Home Life of the Teacher Affect His Influence in the Class?"—Geo. Manon, J. R. Frantz.

6. "The Value of a Comprehensive Knowledge of the Bible to the Sunday-school Teacher."—G. R. Eller, D. A. Lichty.

7. "Show the Importance of Teaching more Bible Doctrine in our Sunday Schools."—B. S. Katherman, C. C. Root.

8. "What Should be our Object in Attending Sunday School?"—J. W. Mosier, Mary Reed.

9. "Perseverance in Sunday-school Work."—By Sunday-school Workers Present.

8:00—Sermon—"Christian Adornment."—J. A. Root.

Sunday, 9:00 A. M.

10. "How to Interest our Young Men and Women in Sunday-school Work."—I. H. Crist, S. B. Katherman.

10:00 A. M.—Sunday school, conducted by superintendent in charge.

11. Sermon by Wm. Davis.

12. "Show the Importance of More Thorough and Efficient Teaching in the Sunday School."—Dora Sherfey, M. B. Gauby.

13. "The Value of a Successful Sunday School to the Church and Community."—H. F. Crist, J. M. Gauby.

14. "Teachers' Joys and Sorrows."—By all Teachers Present.

15. "How am I to Profit by this Sunday-school Meeting?"—J. R. Frantz.

Young People's Meeting—Subject, "Christian Steadfastness." 1 Cor. 15: 58.—H. R. Tice, Dora Sherfey, T. A. Isenbise, and others.

Each topic will be open for general discussion.

Song service conducted by S. B. Katherman.

R. A. YODER,
L. K. HAHN,
H. L. BRAMMELL, } Committee.

OUR BOOK TABLE.

"WINTERGREEN" is the title of a small volume of short poems published by the Editor Publishing Company, Cincinnati, Ohio, for Bro. M. M. Sherrick. In the book are many pretty and interesting poems. The simplicity of the subjects chosen adds not a little to the charm of the book. It will pleasantly and profitably entertain the reader.

Cram's Magazine for August has just reached our desk; it is full of most interesting matter. The tale of the Crusade continues with unabating interest. The paper on the Expansion of Russia in Asia will prove instructive reading. The Young Folks' Story of the World, dealing with France in this issue, enables one to review the history of France with more than ordinary interest. There are a dozen other articles that will make delightful reading. The type of the magazine is large and the print excellent.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

RAY—MEGINES.—In the Panther Creek church, Woodford Co., Ill., August 12, 1900, by the undersigned at the bride's parents, Wm. Megines, Al. Rav, of Charleston, Ill., to Miss Nannie Megines, of Secor, Ill.

C. S. HOLSINGER.

JARBOE—THOMAS.—At the home of the bride's parents, by the undersigned, August 15, 1900, Bro. J. Edwin Jarboe and Sister Edith M. Thomas, both of Red Cloud, Nebr.

C. B. SMITH.

HERTZLER—BRAMMELL.—At the home of Bro. E. D. Root, Aug. 15, 1900, by the writer, Mr. Paris I. Hertzler and Sister Etta Brammell, both of Johnson County, Kans.

H. F. CRIST.

... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

ADAMS.—In the Wabash church, Ind., Aug. 13, 1900, of paralysis and gangrene, Bro. Jonathan Adams, aged 80 years and 8 days. He was born in Somerset County, Pa., Aug. 5, 1820. His father, John Adams, died in Pennsylvania. At the age of fifteen, Jonathan, with his mother, removed to Ohio. Oct. 10, 1850, he was united in marriage to Sarah Forney, who still survives him. Shortly after they moved to Wabash County, Ind., and settled on a farm where he lived and died. He has been a faithful member of the Brethren church since August, 1858. In 1861 he was called to the office of deacon and faithfully served the church in that capacity until death. His end was peaceful and happy. He leaves a wife and three daughters. Services by elders Brubaker and Crumrine, from 2 Cor. 5: 1.

KITTE HURSH.

BOWMAN.—In the Nettle Creek church, Wayne Co., Ind., Aug. 3, 1900, Sister Ruth Bowman, aged 86 years and 23 days. She was married to David Bowman, Dec. 5, 1833, with whom she lived until his death, Feb. 10, 1893. To them were born nine sons and two daughters, of whom four sons and the daughters are yet living. Since the death of her husband she has lived alternately with her two daughters. She died at the home of her daughter, the wife of Eld. L. W. Teeter. In the winter of 1851 she joined the Brethren church of which she was a most faithful and devoted member. In 1862 her husband was chosen to the ministry. With him she faithfully shared the burdens and responsibilities of that office. She endured all her affliction with Christian patience. She often expressed a desire to go home, and be at rest. Services by the writer in the Brethren's churchhouse at Nettle Creek.

GEORGE L. STUDEBAKER.

BROWN.—In the Kilbuck church, Delaware Co., Ind., Aug. 14, 1900, Sister Reubener Brown, wife of Benjamin Brown, aged 61 years, 4 months and 21 days. She was united in marriage to Bro. Benj. Brown, Aug. 6, 1856. To them were born three sons and one daughter, who with the husband and three stepchildren still survive. Sister Brown was a faithful sister. A few days before her death she was anointed, after which she expressed herself as being fully resigned to the Lord's will. Services by the writer, assisted by Eld. Isaac Branson.

GEORGE L. STUDEBAKER.

BROWN.—At the residence of G. M. Sinar, July 18, 1900, of typhoid fever, Chas. L. Brown, aged about 37 years. Interment in Rose Hill cemetery.

HENRIETTA STICKLEY.

BEST.—In the Elkhart Valley church, Ind., July 26, 1900, Sister Lydia Ann Best, aged 26 years, 3 months and 6 days. She was the daughter of Josephus and Elizabeth Wallace. Services at the Yellow Creek church, conducted by Eld. A. H. Putterbaugh, from Rev. 14: 13.

FRANK KREIDER.

CORRELL.—In the Beech Grove congregation, Ohio, Aug. 11, 1900, Bro. Samuel Ephraim Correll, aged 27 years, 4 months and 28 days. His last days were full of suffering, which was borne with Christian fortitude, leaving the blessed assurance that he has gone to dwell with his Savior. Services by Eld. F. B. Weimer, assisted by Bro. James Murray.

SUSAN IRWIN.

CLEMENT.—In the Ludlow church, Ohio, July 5, 1900, Fanny Clement, aged 68 years, 5 months and 29 days. Deceased was born Jan. 6, 1832. Services at Georgetown, conducted by Eld. Jesse Stutsman. Text, "Let her alone; she hath done what she could." Interment at Georgetown.

LEVI MINNICH.

CLINE.—In the city of Muncie, Ind., Aug. 8, 1900, Robert, son of friend J. C. and Florence Cline, aged 1 year, 10 months and 7 days. Little Robert was a bright little boy. His sickness was for only a few days. Services by the writer.

GEORGE L. STUDEBAKER.

COOKSON.—In the Pipe Creek congregation, Md., Aug. 15, 1900, J. Dennis Cookson only child of Guy and Ada Royer Cookson, aged 4 months and 6 days. His life went out suddenly after an illness of only twenty-four hours. Services at the home of the above by Eld. C. D. Bonsack and the writer, assisted by Eld. Greenberry Ecker, of Pipe Creek. Interment in the Uniontown cemetery.

W. E. ROOF.

CHUMNEY.—At Flora, Ind., Aug. 17, 1900, Sister Lydia Ellen Chumney, aged 31 years, 10 months and 11 days. She was a daughter of Bro. Daniel Landis and was married to George Chumney a few years ago, who, with the aged father and brothers and sisters, survive her. She united with the Brethren church early in life and lived an exemplary Christian life. Her death was caused by cancer. During her many months of suffering she manifested the Christian spirit of patience and faith. Services by Eld. Wm. Toney, from Jer. 15: 9.

J. G. STINEBAUGH.

EMSWELLER.—Near Middletown, Ind., Aug. 3, 1900, Bro. Richard S. Emsweller, aged 56 years, 9 months and 19 days. He was born in Rockingham County, Va., Oct. 14, 1843. Four sisters and his mother preceded him to the spirit land. Four brothers and father, also wife and nine children survive him. One infant daughter has gone before. He belonged to the Brethren church twelve years and was faithful. Services at his home by Bro. A. C. Snowberger, assisted by Eld. D. F. Hoover. Text, Isa. 38: 1, latter clause. Interment at the Miller cemetery.

FLORIDA J. E. GREEN.

ELLIS.—At Walkerville, Mich., July 17, 1900, James Massy Ellis, father of Bro. Clifford Ellis, aged 80 years, 11 months and 23 days. He was in sympathy with the Brethren church. He leaves three sons and two daughters.

C. B.

FINK.—In the South Beatrice church, Nebr., of cholera infantum, Cecil Cleston Fink, little son of Bro. Daniel and Sister Bettie Fink, aged 1 year, 3 months and 8 days. Services by Eld. Owen Peters, assisted by Bro. Isaac Dell.

LYDIA DELL.

GROFF.—About four miles south of Cerrigord, Ill., Aug. 11, 1900, R. B. Groff, son of Frank Groff, aged 14 years, 2 months and 22 days. He leaves father, two brothers and one sister. His mother preceded him about two years ago. Services by Bro. M. J. McClure in the Oakley church.

MATTIE B. BLICKENSTAFF.

GARMAN.—Near Sinking Spring, Highland Co., Ohio, July 28, 1900, of heart failure, Bro. Joseph Garman, aged 77 years, 7 months and 5 days. Services from Heb. 9: 27, 28.

W. Q. CALVERT.

HULL.—In the Muddy Valley church, Custer Co., Nebr., Aug. 12, 1900, Bro. J. M. Hull, aged 71 years, 5 months and 22 days. He was born near Nashville, Tenn., Feb. 20, 1829. He leaves behind him one son and four daughters. His wife, one son and one daughter preceded him. He was a faithful member of the Brethren church for about eight years. His last sickness was diabetes, and lasted about twelve days.

S. M. FORNEY.

HIBNER.—In the Tippecanoe church, Kosciusko Co., Ind., May 7, 1900, of a complication of diseases, Sister Caroline Hibner, aged 73 years, 8 months and 16 days. Deceased was born in Germany, Aug. 21, 1826. She came to Kosciusko County, Ind., in 1874. She united with the Brethren church in 1879, in which she lived a consistent Christian life till her death. She leaves husband and three sons. Services at the U. B. church by Eld. D. Rothenberger.

ELIZA KOLBERG.

KREIDER.—At Sugar Creek, Whitley Co., Ind., July 26, 1900, George Kreider, aged 68 years, 4 months and 22 days. He was united

in marriage with Lydia Gable. Of thirteen children seven survive. He moved to Whitley County, Ind., in 1858, united with the Brethren church in 1860, and lived faithfully. He served in the office of deacon for over thirty years. About eighteen months before his death he had a stroke of paralysis from which he never fully recovered. Services by L. H. Wright, assisted by G. B. Heeter, from Psa. 39: 4.

DAVID KREIDER.

LONG.—At Bethel Center, Ind., July 26, 1900, Mrs. Elizabeth Long, aged 66 years, 10 months and 21 days. She was united in marriage with Amos Long Nov. 14, 1853, in Darke County, Ohio. She leaves a husband and one son. Services by Eld. I. J. Howard. Text, 2 Cor. 5: 1.

LIZZIE HOLLIS.

McMULLEN.—In the bounds of the Midland church, Fauquier Co., Va., Aug. 7, 1900, of diphtheria, William Henry, little son of Brother Joseph and Sister Lydda McMullen, aged 7 years, 2 months and 14 days. Services by M. G. Early, of Nokesville, Va.

W. S. CUBBAGE.

NOFFSINGER.—In the bounds of the Lower Miami church, near Dayton, Ohio, Aug. 1, 1900, Howard Noffsinger, son of Amos and Fianna Noffsinger, aged 5 years and 13 days. This little boy met his death in a sudden and shocking manner. Having gone with his aunt to the home of Bro. E. Shank, one of our ministers, where thrashing was contemplated, he somehow fell unnoticed under a wheel of the heavy separator. His crushed little body was tenderly taken up by loving hands, but his spirit soon sped away to God. He leaves father, mother, three brothers and two sisters. Services by D. C. Stutsman and the writer.

J. O. GARST.

SNYDER.—In Plymouth, Ind., Aug. 9, 1900, Mr. Andrew Snyder, aged 66 years, 3 months and 17 days. Deceased was born in Stark County, Ohio, April 22, 1834. He was married to Mary Ann Wiser in 1857. Their union was blessed with eight children, of whom five survive him. Services by Eld. G. H. Sellers.

ROSA SHIVELY.

STEVICK.—In the Union congregation, Ind., at his home in S. W. Plymouth, July 27, 1900, Bro. Jacob Stevick, aged 68 years, 1 month and 16 days. He leaves a wife and eight children. Services by Bro. Edward Ruff.

LAURA APPLEMAN.

SCHULTZ.—In the Meyersdale congregation, Pa., Aug. 3, 1900, Ida, daughter of Brother and Sister Abraham Schultz, aged one year, 8 months and 5 days. Services by the writer.

ELD. C. G. LINT.

STEELE.—In the Yellow Creek congregation, near Cypher, Pa., Aug. 17, 1900, Mary Ellen Steele, aged 1 year and 20 days. Interment in the Bethel cemetery. Services by Wm. Ritchey, assisted by D. A. Stayer.

J. A. MORRIS.

TOMAS.—In the Palestine church, Ohio, Aug. 12, 1900, Flosie Gertrude Tomas, daughter of John and Nancie Tomas, aged 12 years, 10 months and 25 days. For about eight months before her departure she was a constant sufferer yet amid it all she was calm and serene, manifesting a patience and Christ-like Spirit. Services by Eld. Samuel Leckrone.

TROUT.—Five miles east of Middletown, Ind., Aug. 13, 1900, George Raymond Trout, son of Arthur M. and Mary D. Trout, aged 3 years, 1 month and 25 days. Services by Eld. D. F. Hoover. Interment at the Miller cemetery.

FLORIDA J. E. GREEN.

UNGER.—Near Cashton, Pa., Aug. 9, 1900, very suddenly, Miss Bessie B. Unger, aged 16 years, 9 months and 13 days. She was much loved, as was demonstrated by the great throng of people who attended the funeral. Services by the writer, assisted by Bro. John Lehner and Mr. Mower, of the U. B. church. Text, Lam. 3: 27. Interment at Marion, Pa.

WM. A. ANTHONY.

YOUNG.—In the Meadow Branch congregation, near Westminster, Md., Aug. 12, 1900, Sister Sabilla, wife of John Young, aged 79 years, 9 months and 23 days. She was a very estimable woman, a consistent and faithful member of the German Baptist church and highly respected by all who knew her. Services by Eld. Uriah Bixler, assisted by the home ministry, at Meadow Branch church. Interment in the church cemetery.

W. E. ROOF.

THE GISH FUND BOOKS.

SPECIAL TO MINISTERS.

THE FUND.

1. *Name.*—The name of this fund shall be the Gish Publishing Fund.
2. *Fund.*—This fund shall consist of the estate of James R. and Barbara Gish, estimated value, \$50,000; with any other funds that may hereafter be added to it.
3. *Purpose.*—The purpose of this fund shall be to supply the ministers of the German Baptist Brethren Church with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.
4. *Superintendence.*—The General Missionary and Tract Committee shall appoint a committee of three, so arranged in term of office that the time of one member expires each year, whose duty it shall be:
 - (a) To examine and pass upon publications issued and distributed by this fund.
 - (b) To arrange with the Publication Department for publication and distribution of publications selected.
5. *Surplus.*—Any surplus on hand at the end of the fiscal year of the General Missionary and Tract Committee shall, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries; but should it not be needed in said fund, then it shall be given to the World-wide Mission Fund.
6. *Terms.*—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.
7. *Report.*—The General Missionary and Tract Committee shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

THE BOOKS.

- Trine Immersion.**—As the Apostolic form of Christian Baptism. By James Quinter. Price, 90 cents. Ministers* free on receipt of the postage, 10 cents.
- Doctrine of the Brethren Defended.**—An able treatise on the Divinity of Christ and the Holy Spirit, Immersion as the Mode of Baptism, Trine Immersion, the Forward Action in Baptism, Foot-washing, the Lord's Supper, the Holy Kiss, Nonconformity, or Plainness of Dress, and Secret Societies. By R. H. Miller. Price, 75 cents. To ministers* free, on receipt of the postage, 9 cents.
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WHAT DO WITH CHINA?

A WAR with China seems almost certain. But when it is over, what then? Should the Empire be partitioned out among the powers there would be no end to trouble for generations. Suppose the Empire should not be broken up; what will a great independent China, with her hundreds of millions of people, and vast resources, mean to the world? With proper training it might easily become the greatest power the world has ever seen. The editor of the *Independent* does some interesting forecasting along this line. He says:

The moment the Empress Dowager and her supporters are overthrown and the Emperor is reinstated, we shall see a most sudden wave of progressiveness come over China. That will be repeated on a large scale which we have seen in Japan. The Chinese are a stronger, steadier people than the Japanese, and ten times as many. Already the world is surprised to learn what progress they have made in the manufacture of military weapons, and how quickly they take to the service of war. This process of renaissance will go on much faster. Railroads and telegraphs will speedily connect the principal cities. Manufactures will be developed. The spirit of patriotism will be aroused as never before. The Chinese will be very quick to learn all that the Westerners can teach, even as have the Japanese, but chiefly so that they may get rid of the foreigner as soon as possible. Already Japan feels able to make a good fight with Russia, and fully expects war. China has old scores to settle, and in a generation she may be well able to drive every foreigner out of her ancient boundaries. Russia would have little chance against China's four hundred millions, and could not easily hold Manchuria, while the French possessions in the South and the ports now held by Great Britain and Germany would be at the mercy of the Chinese. A condominium of the Powers, or any Egyptianizing of China, would be a very difficult, and probably impossible, task. The Chinese could not be ruled as are the Hindus.

Then the relation of Japan to China must be considered. Just now Japan is compelled, against all her interests, to join the European allies in fighting China. But she knows that China is her natural ally. Let China follow Japan in welcoming modern science, and then the two Powers would surely act together. It is no foolish request that China made to Japan that they pool their interests in opposing the Europeans. That was a request made by the reactionary party; let it be made by a progressive party and it will be granted. Then Russia's days of conquest in the East will come to an end. What the result will be to the world of introducing modern machinery into factories run by the cheapest labor we hesitate to say. Then we may not be so eager for an open door out of China as we now are for one into China.

We have not yet got fairly used to a pagan Power of the first magnitude. It is not as bad as we might have feared, simply because Japan is thus far accepting the conclusions of Christian morality in conducting public affairs. But how will it be when we have two great pagan Powers, whose combined productive or fighting force will be equal to that of all Christendom? There will be a rivalry indeed, perhaps a "yellow peril" such as we have not dreamed of. Must we consider the possibility of a war between Michael and the Dragon?

We think not. We do not fear. But this conclusion must be reached by the help of a force which statesmen think too little of—namely, that of the unarmed missionary. If Japan is not a dangerous national neighbor, it is very much because Dr. Verbeck and a whole band of missionary teachers brought Christian ethics with their physics and history into the island. Japan remains in a way Buddhist, but Japan and its Buddhism are half Christianized. The diplomatists and the consuls are puzzled and bothered by the missionary, but it is the missionaries who wander far from the treaty ports, and are to the people the representatives of the Western culture which China is so soon to seek, that will conquer and correct the pagan savagery and hostility which now exist. The safety of Christendom from the "yellow peril" is found not in navies and cannon, but in missions. Missions will transform the heart of China, as they are transforming that of Japan. Those two empires will become Christianized within a very few generations, and then there

will be much the same fraternity between them and us as there is now between Christian nations. The greatest international force for permanent peace, and brotherhood, as well as for enlightenment, is the Christian missionary.

Russia will take Manchuria; Japan and Great Britain and the United States will forbid the further breaking up of the Chinese Empire, although Germany may extend her frontiers in Shantung. The general partition of China would be a very dangerous experiment, and would entail a terrible war in a generation. The safest way is an undivided China; but divided or undivided, it will be a fearful menace to Christendom, but for the work of Christian missions.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Sept. 7, District of Northern Missouri, in the Pleasant View church. Ministerial Meeting day before.
Sept. 20, 8:30 A. M., District of Middle Iowa, in the Harlan church.
Sept. 21, 9 A. M., District of Oregon, Washington and Idaho, in the Panamas meeting-house, Portland, Oregon.
Oct. 3, 8 A. M., District of Northeastern Kansas, in the Vermilion church. Ministerial Meeting day before.
Oct. 3, District of Nebraska, in the Bethel church. Ministerial, Missionary and S. S. meetings day before.
Oct. 3, District of Northern Iowa, Southern Minnesota and South Dakota, in the Winona church, Minn.
Oct. 4, District of Northern Indiana, in the Bethel church.
Oct. 4, 8 A. M., District of Northeastern Ohio, in the East Nimishillen church.
Oct. 6, District of Oklahoma and Indian Territory, in the Mound Valley church, Okla. Ministerial Meeting day before.
Oct. 5, District of Southern Iowa, in Mt. Etna church.
Oct. 11, District of Middle Indiana, in the El River ch.
Oct. 13, District of Michigan, in Saginaw church.

LOVE FEASTS.

Colorado.—
Sept. 13, Grand Valley.
Oct. 5, Haxton.
Idaho.—
Sept. 15, Nampa church.
Illinois.—
Sept. 8, Mulberry Grove.
Sept. 8, 9, 10:30 A. M., Rock Creek.
Sept. 11, 12, Woodland church.
Sept. 14, 3 P. M., Kaskaskia church.
Sept. 15, 5 ml. northeast of Mt. Vernon.
Sept. 22, Cole Creek.
Oct. 3, 4, 1 P. M., Shannon.
Oct. 4, 5, 1 P. M., Waddams Grove.
Oct. 4, 5, 10:30 A. M., West Branch church.
Oct. 6, Camp Creek.
Oct. 6, 7, Pine Creek.
Oct. 9, 10, Yellow Creek.
Oct. 20, La Motte.
Oct. 27, Blue Ridge church.
Oct. 31, 3 P. M., Lanark.
Indiana.—
Sept. 6, 10 A. M., El River church.
Sept. 6, Little Walnut.
Sept. 7, 10 A. M., Bear Creek church.
Sept. 8, 10 A. M., Pleasant Dale.
Sept. 8, 10 A. M., Somerset church.
Sept. 12, 4 P. M., Pipe Creek.
Sept. 13, 10 A. M., Beaver Dam.
Sept. 14, 2 P. M., Greenwood church.
Sept. 14, 10 A. M., Buck Creek church.
Sept. 15, 2 P. M., Huntington.
Sept. 15, 5 P. M., Turkey Creek.
Sept. 21, 4 P. M., Turkey Creek cong., Gravelton.
Sept. 22, 11 A. M., Killbuck.
Sept. 28, Salem congregation.
Sept. 28, Bremen.
Sept. 29, New Hope, Seymour.
Sept. 29, 10 A. M., Clear Creek.
Sept. 29, North Liberty.
Sept. 29, 2 P. M., Middle Fork.
Sept. 29, 4 P. M., Washington.
Sept. 29, 5 P. M., Shipshewana.
Sept. 30, Muncie.
Oct. 2, 2 P. M., Blue Creek.
Oct. 3, Sampson Hill, Shoals.
Oct. 4, 2 P. M., White church.
Oct. 4, 10 A. M., Landessville.
Oct. 4, 4 P. M., Lower Fall Creek, 5 mi SE., Anderson.
Oct. 4, 2 P. M., Upper Deer Creek.
Oct. 4, 2 P. M., Santa Fe.
Oct. 5, 10 A. M., Prairie Rock church.
Oct. 5, 10 A. M., Camden, Jay County.
Oct. 10, 10 A. M., Nettie Creek.
Oct. 6, 4 P. M., Osceola.
Oct. 6, St. Joseph Valley.
Oct. 6, 2 P. M., Roann.
Oct. 6, 4 P. M., Beech Grove church.
Oct. 6, 4 P. M., Palestine, 4½ mi. W. of Reynolds.
Oct. 6, Pleasant Valley.
Oct. 6, 10 A. M., Sugar Creek.
Oct. 9, Union Center.
Oct. 9, 2 P. M., Howard.
Oct. 10, 4 P. M., Yellow River.
Oct. 11, Ladoga.
Oct. 11, 10 A. M., Pleasant Hill.
Oct. 12, Union.
Oct. 13, Pine Creek.
Oct. 13, Nappanee.
Oct. 25, 2 P. M., Bachelors Run.
Oct. 26, Four Mile.
Oct. 27, 2 P. M., Fairview.
Oct. 27, 4 P. M., Tippecanoe.

Iowa.

Sept. 7, Libertyville.
Sept. 7, Franklin ch., Decatur County.

Sept. 8, Des Moines Valley house.
Sept. 8, Des Moines.
Sept. 8, Wayman Valley.
Sept. 15, 16, 10 A. M., Franklin County church.
Sept. 15, Prairie City.
Sept. 15, Grundy County.
Sept. 21, 2 P. M., Pleasant Hill.
Sept. 22, 4 P. M., South Waterloo.
Sept. 22, 3 P. M., South Keokuk.
Sept. 29, 2 P. M., South English.
Sept. 29, 30, Spring Creek.
Oct. 6, 11 A. M., Brooklyn.
Oct. 6, 2 P. M., Lower Deer Creek.
Oct. 6, 7, Boon River, Silsion.
Oct. 6, 7, Cedar church.
Oct. 6, 7, 2 P. M., Pleasant View.
Oct. 13, Nora Springs.
Oct. 13, 14, Rock Grove.
Oct. 13, 3 P. M., Fairview.
Oct. 20, Greene.

Kansas.

Sept. 8, 2 P. M., Brazilton.
Sept. 8, 10 A. M., North Solomon church.
Sept. 8, Prairie View.
Sept. 8, 9, Olive Hill, Soldier.
Sept. 8, 2 P. M., Wade Miami Co.
Sept. 8, 2 P. M., Wade Branch.
Sept. 15, 4 P. M., Ottawa.
Sept. 22, 23, 2 P. M., Sabatha.
Sept. 29, 2 P. M., Salem.
Oct. 1, 5 P. M., Vermilion.
Oct. 6, 7, Topeka.
Oct. 6, Cedar Creek.
Oct. 6, 2 P. M., Dorrance church.
Oct. 6, Pleasant View.
Oct. 6, White Rock church.
Oct. 6, 2 P. M., Kansas Center.
Oct. 6, Grenola.
Oct. 6, Verdigris church.
Oct. 6, Peabody.
Oct. 6, 10 A. M., Olathe.
Oct. 11, 2 P. M., Walnut Valley.
Oct. 13, 10 A. M., Kansas City.
Oct. 13, 4 P. M., Monitor.
Oct. 13, 10 A. M., Maple Grove.
Oct. 13, Maple Grove church, Norton County.
Oct. 13, 2 P. M., Paint Creek.
Oct. 14, 15, 10 A. M., Washington.
Oct. 20, 2 P. M., Parsons.
Oct. 20, Cottonwood.
Oct. 27, 2 P. M., Neosho church.
Oct. 27, 2 P. M., Ozarkie.

Maryland.

Sept. 8, Maple Grove congregation.
Sept. 8, 11:30 P. M., Sams Creek.
Sept. 15, Fairview.
Oct. 6, 7, 11:30 P. M., Meadow Branch.
Oct. 13, 10 A. M., Beverdam.
Oct. 13, 11:30 P. M., Manor.

Michigan.

Sept. 15, 10 A. M., Thornapple church, west house.
Oct. 6, 2 P. M., Sugar Ridge.
Oct. 6, 2 P. M., Fairview.
Oct. 6, 10 A. M., New Haven ch.
Oct. 13, Berrien.

Minnesota.

Oct. 2, Winona.

Missouri.

Sept. 3, 4 P. M., Mound church.
Sept. 15, 10 A. M., Osceola.
Sept. 20, 2 P. M., Spring River.
Sept. 29, Fairview church, near Cherry Box.
Sept. 29, Honey Creek.
Oct. 6, Cedar County ch., 2½ mi. north of Jerico.
Oct. 13, 2 P. M., Carthage.
Oct. 20, 10 A. M., Little St. Joe ch., 4 mi. E. Maysville.
Nov. 7, 2 P. M., Dry Fork.

Nebraska.

Sept. 8, Glenrock.
Sept. 8, eight miles northeast of Arcadia.
Sept. 8, Exeter.
Sept. 29, Juniata.
Sept. 29, Sappy Creek ch., at Stump schoolhouse.
Oct. 12, 13, 4 P. M., South Beatrice.
Oct. 13, 2 P. M., Red Cloud.

North Dakota.

Sept. 22, 5 P. M., Des Lacs Valley ch., near Kenmare.

Ohio.

Sept. 8, 3 P. M., Loudonville.
Sept. 15, 10 A. M., Maumee church, Defiance Co.
Sept. 15, Maple Grove.
Sept. 15, Frankfort.
Sept. 29, 10 A. M., Portage.
Sept. 29, 10 A. M., Logan.
Sept. 29, 2 P. M., North Star.
Sept. 29, 10 A. M., Lick Creek ch., 1 mi. S. W. Bryan.
Oct. 4, Pleasant Valley.
Oct. 6, 5 P. M., Ashland.
Oct. 6, 2 P. M., Upper Stillwater.
Oct. 6, 2 P. M., County Line.
Oct. 6, 5 P. M., West Nimishillen.
Oct. 9, 10 A. M., Upper Twin ch., Wheatville house.
Oct. 13, 5 P. M., Lafayette church.
Oct. 20, 10 A. M., Donne's Creek, country house.
Oct. 27, 10 A. M., Mohican.
Oct. 27, 10 A. M., Augliese Chapel, ¼ mi. west Dupont.
Oct. 27, Rome.

Oklahoma Territory.

Sept. 8, Prairie Lake, Union church.
Sept. 8, Bethany.
Sept. 15, 4 P. M., Oak Creek cong., near Canute.
Sept. 29, Deep Fork.
Sept. 29, Turkey Creek.
Oct. 6, Pleasant Plains.
Oct. 6, Mound Valley.
Oct. 20, Deep Fork.

Oregon.

Sept. 22, Powell's Valley.

Pennsylvania.

Sept. 7, Montgomery.
Sept. 8, 3 P. M., Greenville.
Sept. 9, 3:30 P. M., Sipesville, Quemahoning.
Sept. 30, 3 P. M., West Johnstown ch., Roxbury.
Oct. 2, Little Swatara.
Oct. 3, 4, Upper Cumberland.
Oct. 5, 4 P. M., Dunnings Creek, Holsingerhouse.

Oct. 6, Hyndman.
Oct. 6, 3 P. M., County Line.
Oct. 6, 2:30 P. M., Maple Glen.
Oct. 6, 4 P. M., Raven Run.
Oct. 6, 7, 11:30 P. M., Upper Conawago.
Oct. 6, County Line, Indian Creek.
Oct. 6, Clear church.
Oct. 6, 3 P. M., Middle Creek.
Oct. 6, 7, Spring Run, near McVeytown.
Oct. 6, 4 P. M., James Creek.
Oct. 7, 4 P. M., Harrisburg.
Oct. 7, 3:30 P. M., Johnstown.
Oct. 7, 4 P. M., Roaring Spring.
Oct. 7, 4 P. M., Summit Mills house, Summit cong.
Oct. 8, Mt. Pleasant.
Oct. 9, 9:30 A. M., Mountville house.
Oct. 10, 3:30 P. M., Shade Creek.
Oct. 13, 3 P. M., Meyersdale.
Oct. 13, 4 P. M., Woodbury.
Oct. 13, 14, Shirlsberg.
Oct. 20, 1:30 P. M., Antietam cong., Welty house.
Oct. 27, 3:30 P. M., Ephrata.
Nov. 3, Elk Lick.
Nov. 10, 4 P. M., New Enterprise.

Tennessee.

Sept. 8, 9, 3 P. M., Pleasant View church.
Oct. 6, 2 P. M., Knob Creek.

Virginia.

Sept. 8, 2 P. M., Greenmount.
Sept. 15, 3 P. M., Manassas.
Sept. 29, Valley Bethel.
Sept. 30, Flat Rock.
Oct. 6, 2 P. M., Linville Creek.
Oct. 6, 2 P. M., Bridgewater.
Oct. 6, 2 P. M., Sangerville.
Oct. 6, 7, Mill Creek.
Oct. 27, Troutville.
Oct. 27, Elk Run.

West Virginia.

Sept. 6, 1:30 P. M., Sandy Creek, Salem house.
Sept. 8, Egton.
Sept. 12, Rough Run.
Sept. 15, Miller church.
Sept. 22, Alleghany.
Oct. 6, 7, Pine church.
Oct. 11, 2:30 P. M., Sandy Creek, Mountain Dale house.
Oct. 27, Harman.

Wisconsin.

Oct. 27, Barron.

TIME CARD

Chicago, Milwaukee & St. Paul R'y.

Going West.

Leave Chicago,	2:00 P. M.	6:15 P. M.	10:30 P. M.
" Elgin,	3:00 "	7:15 "	11:30 "
Arrive Davis Jc.,	4:22 "	8:12 "	12:44 A. M.
Arrive Rockford,	4:45 "	8:12 "	12:44 "
Arrive Madison,	8:45 "		
Leave Leaf River,	4:54 "		1:13 "
" Forreston,	5:01 "		1:31 "
Arrive Savanna,	6:10 "	9:35 "	4:30 "
" Des Moines,		4:50 A. M.	11:20 "
" Council Bl.,		7:40 "	3:30 P. M.
" Omaha,		8:05 "	3:55 "
" Kansas City,		9:30 A. M.	6:00 "

Going East.

Leave Kansas City,	9:30 A. M.		7:00 P. M.
" Omaha,	7:15 "	6:00 P. M.	
" Council Bl.,	7:40 "	6:25 "	
" Des Moines,	7:05 P. M.	9:40 "	
" Savanna,	6:50 "	4:50 A. M.	9:35 A. M.
" Forreston,		10:30 "	
" Leaf River,		10:47 "	
" Rockford,		7:07 "	
" Davis Jc.,		8:44 "	6:25 "
" Elgin,		9:30 "	7:30 "
Arrive Chicago,	10:30 "	8:30 "	11:45 "

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EDITORIAL MISCELLANY.

FINLAND is a small country lying east of Sweden, just across the Gulf of Bothnia. It has a population of about 3,000,000 intelligent, industrious and law-abiding people. But years ago it was drawn into the great Russian net. For a time the little country was ruled with moderation. Last winter she was deprived of her constitution, and became a part of Russia, to be governed by Russian laws for the benefit of Russia. Recently the Russian government decided that the Russian language should become the official language of Finland. Since there are not more than 8,000 persons in Finland who understand this language, it follows that nearly all the official positions must soon be filled by Russians. This is very painful for the Finns, for they do not like to have their beloved country filled with foreign office-holders. It seems to be the full determination of Russia to crush out all the life and aspiration among the Finns. Their national pride and ambition are gone, and they will soon have little to live for. The course of Russia is said to be greatly disheartening this once happy people. Thousands of them will probably emigrate to America, seeking homes in a land of liberty, where they can, unmolested, enjoy the fruits of their labor.

ONE would hardly think that tobacco could be the means of spreading the dreaded microbe, or that it could in any manner impart flavor to the weed. Yet, as quoted from *The Medical Times*, Mr. Clarke Nuttall declares that the characteristic taste and smell of the leaf, the peculiar aroma which renders it grateful to the smoker's palate, are due entirely to the action of bacteria. The leaves when gathered are left for a certain time to dry and wither, after which they are stacked together to induce fermentation. It is in this process that the activities of the microbe come into play, for myriads of these organisms are involved, converting by their action the decaying mass into the "fragrant weed" of commerce. A German bacteriologist, Dr. Suchsland, after diligent research, not only discovered the secret of the transformation, but succeeded in

cultivating and transplanting its microscopic agents, and by introducing those taken from the finest West Indian weed into a heap of poor German tobacco actually converted it into a leaf of a very high quality.

COMMENTING on the discovery, recently made at Nippur, as mentioned last week, the *Christian Evangelist* says: The discovery of the library of the great temple at Nippur, by Prof. Hilprecht, president of the University of Pennsylvania, with over 17,000 tablets, not one of which is supposed to be later than 2280 B. C., will probably take rank as one of the greatest discoveries of the century. It is said that it will require five years to excavate the unexplored rooms of the temple library, and these may prove as rich in tablets as those already uncovered. It seems that we are about to recover the knowledge of many centuries of a civilization heretofore known only as a prehistoric civilization. The translation of these tablets will require many years, but their contents will be most anxiously awaited by the world. It is not probable, however, that any knowledge will be revealed that will materially affect present civilizations or their religions. Christianity will stand the test of the past, the present and the future, because it is from God and for man's elevation.

ARE the recent events in China and South Africa in any way a fulfillment of prophecy? In answer to this a writer in a recent issue of the *Christian Herald* says: There is, so far as I have been able to find, no specific prophecy which has been fulfilled by these wars. There is, of course, the general prophecy of "wars and rumors of wars" (Matt. 24: 6), which these, like other wars, fulfill. I know of no prediction relating to any land that can be identified with the Transvaal. China is mentioned only once (Isa. 49: 12), and then under its Asiatic name of Sinim. There is, however, a feature of this Chinese trouble very interesting to a student of prophecy. In Rev. 17: 12, 13 there is a prediction that ten kings will give their power and strength to the beast. It has always been urged that no such combination could ever take place, owing to the mutual jealousies of the great powers. But this Chinese trouble shows that union for a definite purpose is possible. We have seen Russia, France, Germany, the United States, Great Britain and Japan uniting their forces; and in the latest development agreeing to place them under the command of the German general. Never before have six nations acted together for a common purpose. The precedent will not be forgotten, and may help to make the great final confederacy of the last days possible.

THE *Chicago Record* says that unless measures are taken either by California or the United States the California big trees may be destroyed, and the big-tree grove disappear at the hands of the woodman and lumberman. Robert Whiteside, of Duluth, is the prospective tree vandal, having an option on the big forest. He has no intention to utilize its scenic beauties; he is merely figuring how much lumber the gigantic sequoias will make and how much profit will accrue to him from the purchase of a forest nature has spent centuries in making the most unique to be found anywhere upon the globe. . . . Now that these trees, the like of which exist in no other part of the world but California, are about to be felled, tardy public interest is being aroused. The Sierra Club and the San Joaquin Valley Club, the Water and Forestry Association, the Pioneer Club, the California Club, and both univer-

sities are considering methods of preventing the wholesale vandalism. Two courses are open. Money enough may be raised to pay Robert Whiteside the lumber value of the whole tract, or he may somehow be deterred from setting his sawmill in operation until by memorials and personal efforts of legislators, Congress or the State legislature may be induced to decree that the Calaveras grove shall be a public park purchased at public expense.

PLANS, it seems, are being considered for a railroad from New York to Paris via Bering Strait. The gold fields in the Northwest make a line from the United States to Alaska a necessity. This, it is thought, can be extended to Bering Strait. Russia will soon complete her line to Port Arthur, China, and will then doubtless extend a line to a point a considerable distance to the north in order to protect her own interest. The plan under consideration is to provide for a line from the latter point to the east side of Bering Strait. Here it is said the two lines, the one from North America and the other from Asia, can approach within six miles of each other. When all of these lines shall have been completed there will be an all-rail line with the exception of six miles at Bering Strait, from New York to Paris. And whenever the nations of earth will cease their fighting, and quit their preparations for war, and give more attention to civilizing the people and building up the interest of the country, it will be an easy matter to connect roads from Africa and South America with the great line here referred to, so as to afford easy facilities for reaching nearly all parts of the world by rail. It takes only a little stretch of the imagination to see how, under favorable conditions, one might purchase a ticket in Elgin for Jerusalem, have his baggage checked to the same point, and inside of three weeks be walking the streets of the Holy City. Harry de Windt, an explorer, who has already traveled nearly one million miles over the surface of the globe, has been commissioned by a Paris syndicate to investigate the possibility of the proposed line from Paris to New York. In some ways it looks as though this world were getting ready for the millennium.

DR. DOWIE is making the tour of Europe, and also has a visit to Palestine in contemplation. He seems to be traveling like a prince. The papers say that when he reached London he took state apartments in one of the best hotels in the city, occupying two royal suites of rooms facing the Thames embankment. His company consists of two valets, three secretaries, a personal bodyguard, three deacons of his own church and members of his own family. After leaving London he proposes to spend some weeks in Scotland, preaching at various points, and visiting the home of his childhood. He says that one of his most important missions to England is to arrange for the departure of a considerable number of lace workers to carry on the lace industry in Zion, a city which he has planned to build some distance north of Chicago. In this city of Zion he proposes to have established a manufacturing establishment where some of the finest lace in America will be made. Just in what way the preaching of the Gospel of simplicity, as set forth in the New Testament, and the manufacturing of fine laces should go together, must be left for some one else to explain. Most of our readers will probably wonder what Jesus would have to say about the manufacturing of fine laces in the interest of religion, should he ever visit the prospective Zion.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

GOD'S MERCIES.

WHEN all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

O how shall words with equal warmth
The gratitude declare
That glows within my ravish'd heart?
But thou canst read it there.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.

Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.

When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord,
Thy mercies shall adore.

Through all eternity, to thee
A joyful song I'll raise;
But oh! eternity's too short
To utter all thy praise.

APPOINTMENT OF CHURCH OFFICERS.

BY DANIEL HAYS.

THE appointment of church officers with each step in detail is not given in the Gospel. Of the one hundred and twenty in that upper room it does not appear that there were any officials besides the apostles, though the seventy whom the Savior appointed and sent out two by two probably formed part of the company with the women whom the Apostle Peter addressed, and which selected Matthias by lot to the apostleship (Acts 1: 15-26).

Our Savior called unto him his disciples; he chose them; he appointed them; he gave them authority; he sent them; but there is no account that he performed any ceremony over them whatever. We hold that the church had an existence before Pentecost, that it was fully organized and established by our Lord while on earth. Then in it, thus established by the Lord, must have been every grade of official from apostle to deacon, and these were increased by the apostles as occasion required.

The selection of Matthias to the apostleship was the first work of the kind on record. There were two named that had the qualifications, and they wanted but one. After prayer "they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." There are a number of things not mentioned in this sacred narrative, such as, Who conducted the election? How did they give forth their lots? Was he installed by the laying on of hands? And if we knew this much more, it is not likely that we would be more benefited by it, because there would be other things we would wish to know. The Gospel lays down general principles which we are to apply in church work, and a consistent and proper application of those principles we claim for the order as we now have it.

Luke has given us emphatically the *Acts of the Apostles*, and says but little about other officials of the church. To the superficial reader it would seem that, notwithstanding the multitude of the disciples, the twelve apostles did everything for them from preaching down to preparing the tables and distributing the loaves. That the apostles had the oversight of the disciples is reasonable, but that they did the manual labor, and "served tables" is unreasonable. When we come to Acts 6, Luke says there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration. The declaration of the apostles to the multitude, "It is not reason that we should leave the Word of God and serve tables," is proof that the apostles were not the table servants,

and that they were not the persons who had neglected the Grecian widows.

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Here is the first instance on record where the apostles obtained relief in a part of the oversight of the disciples by appointing others, and they state as a reason that they might give themselves "continually to prayer and to the ministry of the Word." The seven chosen must have been leading men or their gifts would not have been known. They were appointed over the table service, hence over the table servants. The table servants to this day are the deacons of the church; and *epi* with the genitive, as in verse 3, is used to express a charge or service over which any one is placed: *epi tees chreias tautes,—over this business.*

The laying on of hands was not for imparting greater wisdom or more of the Holy Ghost, for the seven were to be full of the Holy Ghost and wisdom as a qualification for the duty. When any one is full of the Holy Ghost and wisdom, you can not give him any more. Some think a great blessing attends the laying on of hands. No blessing will attend a service that is not in harmony with God's law. What greater blessing can any one obtain than the gift of the Holy Ghost by the laying on of hands and prayer in baptism? What, then, is the purpose of the laying on of the hands of the presbytery in appointment to office? The apostles laid their hands on the seven of Acts 6: 5, for the purpose as they declare in verse 3, to appoint them *over this business.*

Paul says, "Whereunto I am ordained a preacher and an apostle, a teacher of the Gentiles" (1 Tim. 2: 7), and the place we find his ordination is in Acts 13: 2, 3, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Paul and Barnabas had been in the ministry for some time, and the Holy Ghost then wanted them "separated" for the work whereunto they had been called. If this was the time and manner of their "separation," then they had not been separated before. To separate means to *sever from the rest*, and is applied to a sacrifice, or wave offering (Num. 8: 10, 11), which is done but once and last, as to Levi, though in the service before. Here Paul receives his full commission to preach the Gospel to the Gentiles, and to take the oversight of the churches he should establish.

Since, then, Paul was "ordained a preacher and an apostle, a teacher of the Gentiles," and it was performed by the "laying on of hands," as recorded in Acts 13: 3, therefore the church holds the practice of laying on of hands in ordaining elders, since the instruction to Titus (Titus 1: 5) and the action of the apostles in Acts 14: 23 apply to elders only.

Broadway, Va.

HOW TO CONDUCT A RECITATION.

BY LILLIE LAMPIN.

In conducting a recitation, first it is essential that the teacher be filled with the Holy Spirit. He should teach, not merely for an hour on the Sabbath, but for seven days of every week, for his life is more potent than his words. He should show forth the character which he would impart, and live in the realm to which he aspires to lead his class. He should have a personal interest in the salvation of each member, for the noblest work on earth is to train a soul for heaven, and no small part of this is done by the faithful Sunday-school teacher. The teacher should prepare a plan of teaching, either mental or written, and should know before he opens his Bible before his class what is to be his order of thought, how he shall open and illustrate it, and what shall be his method of applying it to every scholar in his class.

He should begin early in the week to prepare the

lesson, as soon after the teaching of the last lesson as possible, and not forget to go to the Father in prayer, asking him to help and guide him in the teaching of his Word, for if we depend on ourselves, our teaching will be a failure. This is one reason why there is so much sowing of the seed and so little reaping of harvest; we do not ask God's blessing on the work we do. Through prayer the very air about us may be charged with God, so as to bear us up like eagles in electric clouds. Closer than our breath is God with his almighty Spirit and grace.

Before Franklin's experiment for harnessing the lightning, the air was as full of electricity as it is today, but men did not know how to appropriate it. A battery may be charged with electric fire, but you must make your connections to get the power. So the teacher should not forget that there is great power in prayer; and not only pray for help in the preparation of the lesson, but pray for each one in the class, remembering that the one object of all Christian work is to bring souls to Christ, and to develop Christian character.

It is well to use all the aids and helps one can get in preparing the lesson, but in coming before the class it is better to have nothing but the Bible. Do not expect to use all facts and thoughts that you have gathered upon the lesson, but make a careful selection from the knowledge that you have gained, for one truth made to stick is better than a dozen half taught, and the knowledge held in reserve is not lost; it will aid power to that which is used, and will aid in the preparation of other lessons.

Arrange your material in order, so that each thought will connect itself with the succeeding thought, for the teacher who proposes to give to his class ten items of knowledge in the lesson, may present each one clearly, yet by failing to fix them in the right order may not succeed in imparting any, while the same points of knowledge systematically presented may be apprehended and remembered.

At the beginning of each recitation it is well to have the class give a short review of the previous lesson, and tell what thought they received for the lesson as the most important; for that which is to be remembered must be frequently reviewed. The lesson lasts but half an hour, and a week of other occupations tends to divert the scholar's mind from the truths. Unless it is recalled to his memory it is sure to be forgotten. This is also a good way to ascertain whether the class have received much from the lesson or not.

There are two ways of conducting a recitation, the lecture method, or that of direct address, and the question method, or that of inquiry. While both of these methods are used in the Sunday school, yet the latter is certainly the one to be preferred, for it is due to the pupil that questions be asked him, for in no other way will his work be recognized and appreciated. The most successful teacher is the one that is able to get the greatest amount of work from the class, and if more questions were asked in the class, there would be more studying in the homes of our pupils. It is a mistake to suppose that either teachers in their meeting for the study of the lesson, or the senior scholars in the Bible class, or the boys and girls in the primary department would rather listen to a talk on the lesson, than to answer questions. Many classes have been killed by too much talk on the part of the teacher, and our most successful teachers are without doubt those who call out the knowledge and thought of their pupils. But the questions should not be read from a question book or lesson leaf, they should be the teacher's own questions, however prepared, and every question should be straightforward in its purpose. Questions should rarely be asked of the class as a whole, but should be addressed directly to some member of the class. Sometimes when a very important question comes up, it is well to get an expression from each one upon the subject, and thus get them all interested in it.

Illustrations should be used, for they often give a new conception of truth, whether heard or seen. Look out in daily life for illustrations; they are to be found on every hand. The simplest are the best,—things that you see on the cars or on the

street, these are full of power. The Savior's illustrations were of this nature. Heaven, which he had seen his mother take and use, he afterwards used to illustrate the workings of the kingdom of God. The sower with his seed, the fisherman with his net, the shepherd with his sheep, such were the illustrations that he used. Be like him, and like him you will have power in your teaching; and let the pupils suggest Bible incidents or Bible characters which present the traits of character which the lesson enforces.

Then let us as teachers study each lesson and its meaning till our souls are full of it, and we have experienced the truth it is intended to teach; then we can teach others, for no teacher can direct his pupils into a life which he does not himself possess. He must be what he would teach his scholars to be. We should not be discouraged if things do not go just as we wish. Fidelity is itself success. Our efforts may be like bread cast upon the waters, which may be found after many days. And let us not forget that the most important work of the teacher is to call forth and cultivate the spiritual possibilities of his pupils. And let us not be weary in well-doing, for in due season we shall reap if we faint not. And again Paul says, "God is not unrighteous to forget our work and labor of love." Then let his light and love shine through us in all we do. Present him as a personal Savior at every session of your school, and at every opportunity to your scholars alone. Be cheerful, be hopeful, prayerful, and humble.

Mt. Morris, Ill.

"BE YE STEADFAST."

BY C. H. BALSBAUGH.

To B. F. Kittinger, Pastor of Upper Dublin Church, Montgomery Co., Pa. Dearly Beloved Brother in the Family of God.—

YOUR letter went to the center of my heart, and awakened warm feelings of sympathy. Gladly would I be one of your auditors when you deliver God's message to the people. It is not numbers that give the chief inspiration to the minister of Christ. The Christian enthusiasm of humanity is sustained where there is but a single soul to receive the glad tidings. John 4: 7-26. God made one man, in his own image, and in that single duplicate lay all the interest of the race. The salvation of each individual is a repetition of the Divine Incarnation.

Let not your heart fail because of the combination of what seems to threaten the welfare of your church. "Ye are Christ's, and Christ is God's." 1 Cor. 3: 23. This great truth is the secret of Paul's wonderful serenity and confidence. 2 Cor. 4: 8-11. It is no less adapted to encourage and animate the Christian worker to-day. God is the same, man is the same, the Gospel is the same, salvation is the same. God's interest in humanity is not abated: why should ours?

We must learn to "endure hardness as good soldiers of Jesus Christ." 2 Tim 2: 3. Let all your fighting be done with God's own weapon. Eph. 6: 17. Wield it with the vigorous, steady hand of faith. The devil cannot stand before the strokes of God's two-edged blade. Before the Cross, the great adversary is a conquered foe. The chief trouble often is that we are not "hid WITH CHRIST IN GOD," and then "the fiery darts of the wicked" are sure to hit us. Col. 3: 3; Eph. 6: 16. Abide in Christ, live Christ, preach Christ; let it be the crucified, risen, mediating, sovereign Christ, ruling body, soul, and spirit, for his glory.

Make the cross the center of your life and ministry. Gal. 6: 14. This is the last thing the carnal mind will accept; but it is the *only* thing God has to offer for our salvation. Human nature is corrupt through and through. The whole of it must be given to crucifixion, or the blood of Jesus will not avail for us. "Ye are dead." Col. 3: 3. "I am crucified with Christ." Gal. 2: 20. "Dead to sin." Rom. 6: 2, 11. This is the pivotal fact of salvation. Preach it

earnestly, mightily, persistently, with all the constraining sweetness and power of the love of Christ. You will succeed. The Holy Trinity will endorse you. Against such a ministry the gates of hell shall not prevail. "It is the power of God unto salvation." Rom. 1: 16. Stand firm in the equipment of omnipotent love. Bury yourself in the glorious paradox of 2 Cor. 12: 9, 10. My heart longs for your triumphant realization of Rom. 8: 35-39.

"Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings." 1 Pet. 4: 12, 13, 14. Fidelity and opposition constitute the biography of all God's true ambassadors. If John Baptist wants to be faithful to his mission he must lose his head. Paul ditto. We are no exceptions. "The Captain of our salvation was made perfect through sufferings." Heb. 2: 10. The reproach of the cross has not ceased. Gal. 5: 11. We are to esteem the reproach of Christ greater riches than the treasures of the world. Heb. 11: 26. True to Christ means a target for the devil. But we have a shield wherewith we may quench all the fiery darts of hell. Eph. 6: 16.

There is but one door of entrance into the Holy City, but there are many ways of reaching it, and yet but one way. "I am the Way," says our Leader, but no two experiences are exactly alike. He is the Author and Finisher of faith, and by faith we are saved. There are twelve gates of pearl to the square home of God; and no matter on what side we approach, we enter through Jesus. The faith that means less than Jesus is a delusion. It is worth while to sacrifice life in such a service and for such a destiny. Every preacher of the Gospel should be an enthusiast. Paul said he was beside himself in his devotion to the glory of God and the interests of humanity. 2 Cor. 5: 13, 14, 15. A wonderful sermon I heard Brother Quinter preach from this text in 1866, in the Manor church, Maryland. Jesus declared, in prophecy and experience, that the zeal of God's house had eaten him up. Psal. 69: 9; John 2: 17. His friends said he is beside himself. Mark 3: 2. Paul was so utterly absorbed in his great theme that Festus said he is beside himself. Acts 26: 24. It is just the same to-day, when a preacher's soul is flooded and overwhelmed with the glorious truth that God was made flesh and hung on the cross, and bled and died that poor, hell-doomed sinners might be saved by grace, people suspect that he is a fanatic.

Well, my dear brother, let none of these things move you, neither count your life dear to yourself. *Be steadfast, unmovable, ALWAYS ABOUNDING IN THE WORK OF THE LORD.* Acts 20: 24; 1 Cor. 15: 58. Go on preaching Jesus, which means mind and heart, tongue and lips, face and hands and feet, aflame with Pentecostal fire. "Let not your heart be troubled, neither let it be afraid." John 14: 27. Study well the pledge which is the inspiration of all Christian hope and effort. Matt. 28: 20 and 2 Cor. 1: 20. Here are words that need to be profoundly pondered by the whole Brotherhood. "UNTO THE GLORY OF GOD BY US." *By us; by me; by you.* "Truly we are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4: 9. Alleluia: Amen.

Union Deposit, Pa.

THAT TIME LIMIT.

BY LOUIS MACREY.

THE "Dead Line" discussion seems to be about settled, but while agreeing that no age limit can be set, yet some still keep trying to set a time limit to a sermon which is equally absurd. No one should attempt to set such limit except for himself. A set limit for all cannot be made, for congregations vary, so do preachers, so does the same preacher at different times. The writer once preached two hours, and under the same circumstances would again; at other times he has been glad to quit in twenty minutes.

It is quite true that the demand seems to be for shorter sermons, and not often can a congregation be held for *over* an hour; but is this tendency a healthy one? Paul preached on till midnight, if one *did* go to sleep. We are living in a faster age, we travel faster, work faster, eat faster, wear out faster. With all our labor-saving devices we have less time to spare than ever, our lives are more complex and our *wants* so many that to satisfy them we give too much thought and time. Should we not urge a more simple manner of living and insist that the Lord's Day, at least, be given more to worship, for we surely cannot worship "by electricity."

We observe a sister over on the second bench with three little ones. On week days they wear cool, comfortable clothes simply made; but Sunday morning, with a good deal of trouble and loss of time, they are gotten into a wonderful lot of stiff, starched, uncomfortable garments. Result, they get restless and fidget in meeting (don't blame them), attract attention and the mother, unable to get interested, wishes it was over; *so do the children*, and the worst of it is they *grow up that way*. I once knew a young man who wished the sermon over because his collar was too high and tight.

I believe Sister Underhill once told us something about some sisters working so hard getting a big dinner ready that they were too tired to enjoy the sermon. We might supplement that with instances of sisters putting on dinner before going to church and wishing the sermon over for fear *something might burn*. Simple eating and simple, comfortable dressing on Sunday would result in a call for longer seasons of worship and longer sermons. Let us preach simple living.

Of course the *kind of sermon* has a great deal to do with the interest, and if the preacher is not in the Spirit himself, he had better quit in even fifteen minutes than to drum along an hour to "fill the appointment." To get so wrapped up in our own discourse as to fail to see that the congregation is not interested would in our judgment justify the brethren to "pull our coat."

So, we see sometimes the people are at fault, sometimes the preacher has no real message, and now we observe, sometimes it is the *other* preacher. Brother John preaches a good sermon, gets through in three-quarters of an hour and sits down. Brother William gets warmed up listening, and observing that "there is some time left" proceeds to bear testimony; but having been prepared (in fact loaded) to preach himself, he gradually gets off on to his own subject and preaches another half-hour sermon, which the people cannot receive, as they are full of the other and must needs digest it.

OBSERVATIONS:

1. Teach and urge strongly that the congregation remove their own hindrances to enjoying worship. There is much in this.
2. Let the preacher recognize his own measure of power, seek to increase it; but in every instance limit his sermon by it, and *not* by the watch.
3. A "second sermon" added to even a short, *well-finished* one makes it too long.

Fox, Mo.

NOTES AND JOTTINGS.

BY I. J. ROSENBERGER.

THE anxiety of the civilized world has not for years been at such a high tension as it has during the present sudden crisis of war with China. And the present prospects for peace, and an amicable settlement of the difficulty, are not flattering. The complications growing out of the Boer uprising are justly regarded serious. That China has just grounds for grievances is only too apparent. For example: The free and unrestricted sale of opium, forced upon them by Great Britain in that cruel "Opium War," is shocking, yes, revolting, even to philanthropy, saying nothing about Christianity. Think of the utter, widespread, continued ruin to millions of Chinese homes by the opium

habit! And how vigorously did her rulers seek to prevent its introduction; but their efforts were to no avail. The British gunboats compelled China to grant the free trade of that odious drug, to the continuous ruin of millions of her subjects. This being done by one of our so-called great Christian nations, would certainly prove a great menace to mission work in China. It is apparent that the missionaries have been the basic cause of the present serious trouble. The Roman Catholics have opened up large missions in portions of China. Where Roman Catholic rule predominates they not only seek to control their church interests, but the interests of state also; and trouble is sure to follow.

Mr. Loy Sing is a Chinese by birth, of fine education, residing in Cincinnati. He is Americanized, has an American wife and five interesting children. Mr. Loy Sing gives the cause of the present Chinese trouble thus: "The Boxers represent the most progressive people in China, and are opposed to the dowager Empress. . . . They combine patriotism, religion, and a form of freemasonry in their organization. In religion they are followers of Confucius, and none can continue their membership who renounce their religious faith. The missionaries are successful with the lower castes who are in sympathy with the Dowager, but enemies to the Boxers. These people are told by the missionaries that what they have learned heretofore is absolutely wrong and false, and that some particular church is the only right one. Later they are met by missionaries of some other denominations, and they tell them that the laws of Confucius and of the other Christian churches are wrong, and the only way to get on the right track is to join their church. Many of the converts follow the lines laid down by the missionaries, and in a very short time commit acts which, in the light of Chinese laws, are considered wrong, transgressions; and, as a result, are punished. When much punishment has been inflicted, the converts lay all their troubles at the doors of the missionaries, and as a result their feelings of distrust soon grow into hatred; soon follow mob arrests, murderous assaults, and missionaries are sacrificed." The foregoing would be a most disturbing experience for the most civilized people, and much more to those less enlightened; and all this is done by those who say they are carrying the life-saving message of the everlasting Gospel. What a pity that there is not told that people the pure old primitive story of the "all things," with the humble, meek life of Jesus, with his nonresistant, noncombative, nonlitigation principles. What a brilliant fulfillment there is to-day of the prophecy, "They shall come and say, Lo, here is Christ; and, lo, he is there."

Father Pardow, in Washington, D. C., on Easter last, dwelt on this subject thus: "The closing years of the nineteenth century have seen outside of the Roman Catholic church some very radical changes in some points of religious belief. A recent Protestant writer says, 'The reaching of modern critical research has seriously modified the Protestant view concerning the absolute authority of the Bible: this is admitted on all sides. Modern Protestant theology does not place as its foundation stone the infallibility of the Book.' Father Pardow adds: 'What surprises us beyond measure is that our Protestant brethren, though now professing that the Bible contains many errors, falsehoods, and myths, are still shipping cartloads of Bibles to foreign lands and gaining by this mechanical method the spread of Christianity. Surely it is time for such a farce to stop. Will not all thinking men and women agree that it is absolutely wrong to scatter among these people a book containing falsehoods and errors without giving them the key to discover the errors? Would not sound judgment declare that at least the Book should first be purged of its errors and a revised, condensed Bible containing only the Word of God, be sent to them?' The keen interrogative criticism of this Roman divine must be consciously felt by the honest reader. The time was when such criticisms did not reach us as a church; our position was too high; but, alas, we are steadily settling down and setting aside our well-

known and well-defined peculiar principles so clearly outlined in the Gospel. Amalgamation with the world, abandoning church discipline, and the special prayer covering, so strongly set forth in First Corinthians 11, is in many places set aside. 'Verily, when the Son of man cometh, shall he find faith on the earth!'

It will doubtless be remembered that Bro. C. H. Balsbaugh was called to take part in the Sunday services on the day of the dedication of the Brethren's house in Washington, D. C., Jan. 14, last. The part assigned him was to address the parents and children on Sunday afternoon. His appeal to parents, his kind words to the children, his commanding and commanding, humble, spiritual manner made a most visible impression upon all. I was pleased to find Bro. Balsbaugh's private conversations like his writing, so full of the Spirit. I am sorry to state that on his return home he contracted a cold that has seriously disabled him since. On June 21 he says: "Your letter of the twenty-first is here, full of deep problems. You wonder why some people must suffer so much? That was a perplexing enigma of my life for years. But it is settled now. Take an instance: I used to think Paul rash and obstinate. 'He purposed in the Spirit to go to Jerusalem.' 'After I have been there, I must also see Rome.' (Acts 19: 21.) Little did he think how this was to be accomplished. At Tyre the disciples said through the Spirit that he should not go to Jerusalem. At Caesarea a prophet, Agabus, told Paul how the Jews would bind him and deliver him to the Gentiles; they all again joined in pleading for Paul not to go to Jerusalem. To all of which Paul replied, 'What mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.' What was the result? He went to Jerusalem, was put in fetters; taken to Rome a prisoner, kept in chains and died a martyr. Was it a failure? No; but an incalculable gain to the churches through all coming centuries. This was God's way of enriching the church through all coming centuries. Now you have my answer to your question."

Covington, Ohio.

WHAT WOULD JESUS DO?

BY J. F. DIETZ.

I AM surprised to know that a number of Christian papers treat the above subject as a new one. They quote it as a new thing just sprung upon the minds of the Christian world and recently originating in the fertile brain of a Kansas clergyman. I have before me on my desk a prominent herald asking, "What will we do with the new question, What Would Jesus Do?" And yet it is claimed that this herald has been published and distributed by the million, that it has Christianized a world of people, that it has carried the Blessed Tidings over land and sea, that it is read in almost every country in the world, and that it has a prosperous distribution on every civilized island, that it is published in many different languages and is read by parent, child, king, priest, emperor, queen and governor; that it is studied alike by rich and poor, black and white; and yet it looks upon this question as a new surprise.

Recently a brother was asked to express his mind upon this question: "To Live as Jesus Would." In answer the good brother said, "Should I express myself on any subject for publication, a different one must be selected, as no one can say what Jesus would do or how he would live, were he now in the world, with conditions and circumstances changed and some even reversed."

The question, "What Would Jesus Do?" and the supposed new author, is severely criticised and shamefully attacked from every side and point of view. From pulpit, press and rostrum are hurled the burning brands and thrust into this profound and soul-searching question. It is stung and ridiculed by some of the most brilliant minds of almost every denomination.

Some one has said that some criticize because to them the question really is new and they do not understand it; others because they are jealous of the honors that are being conferred upon Mr. Sheldon. Brethren, it is no wonder that the Christian world is at variance with each other and that the different denominations are disputing and quarreling even among themselves, when their most influential men and women can not think, reason and know what Jesus would do. We are not now surprised that Christendom is at such a low ebb, when we know that this question is new to thousands of its leaders. We must remember that it is not supposed that we can tell at all times and in every instance just what Jesus would do. Neither is it expected that one should be without fault or mistake in this matter.

Again, we must remember that in asking and deciding and discussing this question we must not think or imagine a new religion and life that Jesus might practice and live and then give it to us to follow in his footsteps were he now in the world and living his life over again, with conditions and circumstances changed, and were the holy men of God now to write the epistles to the church. What Jesus would do with reversed conditions no one knows, and permit me to say that it is dangerous for us to assume the position that we do know. No, my brother, it is not that; but the thing for us to settle and know is. What are the words that fell from the lips of truth while the Master was here? What was his life? What were the teachings of the holy apostles, and does Jesus want us to live his life over again?

Yes, that is it. Jesus wants every one of his disciples to live his life over again, and he wants us to obey the teachings of his holy and inspired writers. To say that it is useless and foolish to try to practice the teachings of Christ is to say that he left us a religion that will not do in this age of the world. And that is just what thousands of poor, perishing souls are doing and saying. They refuse to practice the ordinances and commands of God, and say they were not intended for this day and generation. And yet thousands go out to save sin-cursed souls, pretending they are doing the will of God, and openly assume the position that such and such is not necessary, and so they teach and persuade poor humanity. Oh, in the judgment day, "What will their poor answers be!"

Brethren, I appeal to your best judgment and highest intelligence. Did not Jesus know the changes that would come into the world? Could he not foresee the future? You say, Certainly. We are glad for your answer. Then let us take up the question in its proper sense. There is one thing that we are sure of; that is, that Jesus came not to do his will, but the will of his heavenly Father. This fact he asserts repeatedly. Now we are satisfied that the Father's will is not changed, or I suppose Jesus would have come back ere now to change it. Then the question arises, If Jesus were now here in person, without his Father's will changed, would he again obey his Father? Or would he violate and trespass and contradict his own Gospel, which is his Father's will? No, no; who can think of Jesus being guilty of such conduct? Not one of us. Now then, having these points settled, let us sincerely and truly and solemnly ask ourselves the question, "What Would Jesus Do?"

Remember his teaching, his life; his Testament is given to us as the law, the pattern, the example and the rule of life. Yes, it is the rule by which to live and by which to die! Allow me to name a few of the splendid principles that we find in the life of the great Master:

1. He was about his Father's business.
2. He was subject to his parents.
3. He was pure in his conversation and all forms of speech.
4. He rebuked sin and all manner of evil.
5. Drove out the wicked spirits.
6. Cleansed the lepers.
7. Healed the sick.
8. Preached the Gospel to the poor.

9. Visited the sick.
10. Gave thanks for food.
11. Prayed to his Father.
12. Overcame temptation.
13. Cleansed the temple.
14. Was baptized.
15. Received the Holy Spirit.
16. Washed the feet of his disciples.
17. Partook of the holy Communion.
18. Was honest and upright, had a heart full of sympathy, love, respect and tender compassion.

Jesus declares himself to be (1) the Light of the World, (2) the Way, (3) the Truth, (4) the Life, and (5) the Good Shepherd.

Knowing and believing all this and seeing the above-named principles, with many others, in his excellent life, will we not follow him? Or is he the Light and we cannot see it? Or the Truth, but we do not know it? Or the Good Shepherd, but he leads us not, and we are lost in the mountains? No, no, dear reader, not so with Jesus.

Now I wish to be plain and understood. What wrong and harm is there in asking ourselves the question, before we speak, act or decide, "What Would Jesus Do?" then decide and act according to his Word? And if his Word is not plain on a certain point, or if he leaves it unnoticed altogether, then, I would suggest, "Go slow, read, think, study, meditate and pray, and the Holy Spirit will lead you safely." Then may we know "what Jesus would do." My answer is, "yes," to all of you who love his Word and his life and are striving to obey him and to follow him.

Then, dear brother and sister, let us thoroughly acquaint ourselves with his Word, study every principle and detail, then we may know what Jesus would do!

Johnstown, Pa.

ADVERTISING.

BY J. S. MOHLER.

ADVERTISING is to make public such things as we desire the public to know. To do so is "voluntary advertising," i. e., we do so willingly, knowingly. Our motive in advertising may be to benefit ourselves, as well as others, or it may be wholly selfish, and even injurious to others. Our advertisement may be true or false. The medium through which advertising is generally done is the

NEWSPAPER.

The advertisement is put in the most conspicuous place in the paper, and is printed in large letters so as to be easily read, and attractive in form.

There is, however, another kind of advertising done that is "involuntary," i. e., we advertise unconsciously. The medium through which this kind of advertising is done is the

HUMAN FACE.

We carry this "advertising sheet" with us wherever we go, and it is written in indelible lines portraying the inner workings of the heart—the secret springs of life. It is placed in the most conspicuous part of our body, where all may read. Its letters—the eye, the mouth, the countenance—clearly describe the quality of goods within. If love is the prevailing stock, it looks out of the eyes; it plays upon the lips; it beams from the face, and gives grace to every movement of the body; and the reading is exceedingly pleasant. But if malice reigns within, its angry features are seen and read in the savage fire of the eye, the cold, repulsive lips, the fierce countenance, the ungraceful and revengeful actions of the body, and makes repulsive reading. This kind of advertising is true to life, and we cannot disguise it, except by the vilest hypocrisy; and it is read and interpreted truly by a discerning public every day and everywhere. This manner of advertising is true of all the virtues and vices that reign in the heart. They appear on the face, and are read by the letters above described.

Thus unconsciously we are advertising for Christ or Satan by the organs and lineaments of the face.

But while the expression of the countenance continues unconsciously, the life within, which produces the expression, is a matter of our own choosing. Then we may advertise for whom we will.

Our prayer is that in this true and convincing way we may always advertise for Christ, that others may take knowledge of us that we have been with Jesus and learned of him: and may our countenance ever beam with the joy that comes from peace, holiness and love within.

Pleasant Grove, Kans.

CHURCH GOVERNMENT.

BY JOHN E. MOHLER.

No. 1.—Early Organization.

The organization of the Christian church is remarkable for its simplicity. At the outset it was in marked contrast with Judaism, without temple, tabernacle, altars, priests or Levites, and almost without ceremonies, all indicated a kingdom of God "not of this world." The first form of organization was with Christ present as the visible head of a body of worshipers. During this stage, four ordinances were established by direct appointment of the Savior.

Following the ascension, for a short time the apostles were the only officers to teach and guide the church. During this period the Holy Spirit miraculously started a great awakening at Jerusalem, and following the increase of believers was the appointment of deacons, or officers of help. For a few years later there appeared to be no officers in the church besides the apostles and deacons.

The next phase of government is where elders were appointed but there is no specific account of when this was first done. There were elders at Jerusalem in about A. D. 41, or eight years after Pentecost, and a few years later they were ordained generally, in all the churches (Acts 14: 23). So far as is known, the elders of the New Testament were evangelists, teachers, and pastors. Some of them were bishops, a term most probably first applied to elders having the general oversight of a congregation, as distinguished from associates in the eldership.

As Christian influences radiated from the churches other congregations were established, and bishoprics grew in importance. At this stage a great error crept in, which was that of attributing priestly functions to the ministry. Elders were called priests and soon bishops became high-priests; deacons were called Levites; and after the conversion of Constantine the system grew until it exceeded Judaism in pomp and ceremony. Since that time all forms of church government have been in vogue, but the rule has always been, that the more simple the government the better has spirituality thrived.

Warrensburg, Mo.

QUAKER VIEW ON WAR AND CHINESE MISSIONARIES.

An interesting document has been issued by the Friends in England concerning wars, etc. We quote the following:

"We believe that the spirit of Christ will ultimately redeem national as well as individual life. We believe, further, that, as all church history shows, the human means will be the faithful witness borne by Christ's disciples. It has been well said, 'It seems to be the will of Him who is infinite in wisdom that light upon great subjects should first arise and be gradually spread through the faithfulness of individuals in acting up to their own convictions.' This was the secret of the power of the early church. The blood of the Christians proved a fruitful seed. In like manner the stanchness of early Friends and others to their conscientious convictions in the seventeenth century won the battle of religious freedom for England. We covet a like faithful witness against war from Christians to-day. . . . The Church of Christ is unfaithful to her trust if she does not confront the world with the teaching of her Master. . . .

The question is often asked, 'How would England fare if she abandoned her reliance on armed force?' We answer that as the change we have foreshadowed takes place she will grow into a larger and a nobler spirit than the England of to-day. The energy, the self-sacrifice, and the heroism which now sport their God-given strength in the service of death will be animating an era of fuller brotherhood. As man advances, the moral force of righteousness and good will will become more and more the basis of power. They have given our country her moral influence in the world, and are the true foundation on which her empire now rests. It is difficult to set limits to the strength she would possess if her national character and policy became fully Christian. But if sacrifice and loss were her portion, her service to the kingdom of God might even become the greater for her suffering."

The following is from *The Friend*, a Quaker paper published in Philadelphia. It has the true ring of the principles set forth in the New Testament:

"It is aggressive covetousness of others, backed up by arms, that has forced the Chinese to read war between the lines of such gospel as was preached unto them. And yet the missionaries had the opportunity, had the Christendom that sent them believed in the doctrine, to have made their learners read peace and not war; to have assured them that the undivided interest of the Christian missionary is the kingdom of One whose teaching was, 'My kingdom is not of this world, else would my servants fight.'"

"While the covetous encroachment of nations has naturally, to the Chinese mind, made missions mean war, and while some missions may have taught the same thing by appealing to the military arm to sustain their foothold within the empire, yet it is not because too much of Christianity was taught that war found entrance, but rather because not enough of it was taught. If the part that is usually omitted had been consistently taught it would have disarmed suspicion against the missionaries, at least. To this extent only—the error of omission rather than of commission—may we hold missionaries, along with their churches at home that taught them, responsible. Had modern Christianity faithfully represented that of the disciples of the first two centuries, whose brave answer was, 'I am a Christian; therefore I can not fight!' Christians need not have been understood in China as the pioneers of gunboats and bombshells.

"We do not say that Christians before savage men would invariably escape massacre by abstaining from carnal weapons and appealing to the protection of the Prince of Peace alone. Yet, as a rule, marvelous has been the protection of such as have done so. The blood of some martyrs of peace may be expected to fall to the ground as the seed of the Church of the Prince of Peace. The testimony of some missionaries of such a gospel may be blessed and confirmed by being sealed with their lives. But how soon would the carnal sword drop from hands unnerved by the sword of love in the spirit of those whom they were slaughtering! Such passive bravery for Christ's sake is courage with its eyes open. Enmity could not stand before it.

"But let every breath of blame be hushed toward those volunteers for Christ who willingly took their lives in their hands to labor among a benighted people. We arraign not them but the Christendom which kept back a part from their outfit for the work—the peace-making part of the whole counsel of Christ. Was not his warning enough, when one tried to defend His cause by the sword, that a Christianity that takes the sword shall perish by the sword? Never will the free triumph of the Christian faith among the nations appear till the weapons of this warfare are not carnal."

We wish to make some mark in life. We turn to the distant and far away, we believe in the things that lie like mountain peaks under the horizon, when, indeed, the things for us, the things to make our marks upon, to let us into heaven, are the little ones lying just here about our daily path, the overlooked things next to us.—J. F. W. Ware.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

PREACHERS CHANGING LOCATIONS.

BY A. HUTCHISON.

I SEE in our dear MESSENGER that I am not the only one to whom preachers come to inquire for an easy job. It certainly would be real pleasant to live where every member was faithful and trying to ascend the scale to a still higher plane in the Christ life. But my acquaintance with humanity, up to this date, has led me to the conclusion that we will not likely reach that condition of things this side of the millennium. It is surely clear to every observing person that Paul told the truth when he said, "All men have not faith." 2 Thess. 3: 2.

To expect to find a congregation where everything was moving smoothly, and every brother and sister was faithful in every respect, would be about like looking for a piece of ground that would produce all manner of fine fruits, vegetables and grains, but would bring no weeds, briars, etc. Even in the garden of Eden there was work to do. It was Adam's business to "dress the garden and to keep it." Gen. 2: 15. The business of the shepherd is to keep watch over the flock. Paul's idea of the shepherd's relation to the flock is here given: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Why would he give this charge, and the following warning, if there were nothing to do? Here is the warning: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 28-30. Here it is shown that there are enemies in the true church. But they will not remain in the flock, but draw out, and then try to draw others away, only that these would-be shepherds may have followers. These are some of the wolves, or enemies which make it necessary that the sheep have a good shepherd.

I like the idea of a preacher looking out for a place where there is great need of work, and that he will take hold of the rough handle, if the smooth one is in some one else's hand. Jesus came into the world to work, and he said, "I must work the works of him that sent me." He did not wait to get the smooth side of the case, not even at the time when it required his life; he said he would give it. Paul says, "Now if any man have not the spirit of Christ, he is none of his." Rom. 8: 9. And again, "If we be dead with him, we shall also live with him." Man, in order to be saved by Christ, must be in harmony with him. And he will therefore have to take the contents of the bitter cup as well as the sweet. The idea of finding a place where we would have nothing to do but to sing the sweet songs of Zion, would be very pleasant to one who wishes to have a good time here. But that surely is not the Christ idea of our mission in this world. I think we all ought to desire to be workers for the Lord. Brethren and sisters, let us all go to work in the Lord's vineyard, and if we cannot have our own way, let us fall in line with his way, and go on. Show fidelity in the little things and the great ones will come.

RAPHAEL's chief joy was to paint scenes from the life of Jesus. His last work, the culmination of years of study, was "The Transfiguration." It was scarcely finished when he became ill, and so he had the picture hung in his sick room that his thoughts might ever be directed to his glorified Savior. When he died the picture was hung above the body and, as great crowds came to pay their last tokens of respect to the painter, they beheld above him the vision which had transfigured his life and given birth to his genius. The picture truly was beautiful, but Christ himself was more beautiful, and Raphael's reward was to depart and to be with him and ever after to look upon his countenance.

THE + SUNDAY + SCHOOL.

LESSON LIGHT-FLASHES.

The Good Samaritan.—Luke 10: 25-37.

Lesson for Sept. 9, 1900.

GOLDEN TEXT.—Love thy neighbor as thyself.—Luke 10: 18.

In this lesson we open with a very important question and an answer that is strikingly appropriate and full. The narrative says that the question was asked on the part of the lawyer to tempt the Christ. But he got more in the answer than he anticipated and more than he asked for. This frequently happens when we ask questions through mere curiosity—to puzzle or tempt. Such questions become reflections and show up the true purpose and character of the querist rather than inconvenience or disturb the peace of the one that is queried.

In this case the lawyer was made to answer his own questions. And it proved to be far beyond his purposes to fulfill. And the same answer applies to us. We will look at it for a moment. What does it mean? Or, rather, how much does it mean? The answer is so full, so complete that there is no place to act or do. It calls into action all the forces of body and spirit. We are to love the Lord with all our heart. The supreme feelings and efforts of our heart power are to be given first to the Lord. He is to be the supremely great in all of our feelings. And so with our soul, which is better translated "life." We are to love God in our living, or as we live and do. In all we do, day by day, we are to do it with reference to the Lord. We are to do the things we do because they will be pleasing to the Lord and tend to the good of our fellows. Of course the latter it is needless to add, because the things that please the Lord are the things that are good for our fellows, good for ourselves and good for everybody.

It follows, then, that when we have dispositions to love the Lord in our lives, we are doing that which insures to us eternal life. That we may have this eternal life we must call into action more than our physical feelings and strength. In addition to these the Lord wants our thinking powers and our thoughts. We, in life do a deal of thinking. By day and by night this thinking is to be in reference to the Lord and his righteousness. The conclusion of the answer is a summation of the whole. "Love thy neighbor." The answer was so complete that the Lord had no more to add. "Thou hast answered right; this do and thou shalt live."

The lawyer, to gain what he lost in his first question, asks another: "Who is my neighbor?" This afforded the Master another opportunity of impressing the lesson he wished to teach. And to do it he introduced the "Good Samaritan parable." It was intended as an object lesson for this lawyer to see the more clearly who his neighbor was. And it is a lesson needed quite as much by us. If it was necessary for this lawyer to love his neighbor as himself, so it is for us. It was how to get eternal life that he inquired about, and it is eternal life that we want. The summation of which is to love our neighbor as ourself; and this we cannot do without loving the Lord with all our powers, physical and spiritual. Then that we may have eternal life by loving our neighbor we too must know who he is.

The "certain man" found in our lesson by the Samaritan was the neighbor in this case. Who is he in our lives and experiences? The German calls him *unser Nächster*, or the next, nearest, one to us, needing our help, love, care and sympathy. Do we have any such neighbors? These next ones need not be by the wayside, mangled by thieves and robbers, nor in almshouses, prisons and places of public charity. And yet they may be if there are none nearer; but they are the unfortunate, the sick, the distressed, the well—everybody to whom we can give a needed kind word, act, smile, helping hand, or whom we can point to the higher and better life. Our neighbors are those we touch with our everyday life. We are to be living, walking, doing Christs in this world, and from us is to go out this Christ life into those whom we touch. H. B. B.

OUR PRAYER MEETING.

WILDERNESS EXPERIENCES.—Ex. 15.

For Week Ending Sept. 22.

1. *Redemption Song.* Verses 1-22. All singing in Scripture connected with redemption. (1) Great deliverance "then." What of us? Eph. 1: 7; Col. 1: 13; Gal. 1: 4; 1 Thess. 1: 10. Is it so? Then sing—"Sing unto the Lord." (2) The theme, Praise, Adoration and Worship,—our duty to-day. (3) All honor given to the Lord by Moses; all honor due him to-day.
2. *Relationship.* (1) We the habitation of God. Verse 2. See Isa. 57: 15; Ps. 135: 3-5; Eph. 2: 19-22 (the church); 2 Cor. 6: 14-18; 1 Cor. 6: 19; Eph. 3: 17; 1 John 4: 12 (the believer). (2) God our habitation. Verse 13. See 1 Pet. 3: 12; Eph. 2: 4, 6; John 15: 5; 1 John 4: 16; John 17: 24; 1 Thess. 4: 17. Marvelous relationship. Blessed union! Glorious hope!
3. *No Water.* Verse 22. Uncertainty of things here. Unsatisfying at best. See Ps. 63: 1. Contrast Isa. 55: 1, 2; John 4: 14; 7: 38.
4. *Marah.* Verse 23. A change. Music still in the air, but now bitter complaint and murmuring. Christian conflict—flesh against spirit—spirit against flesh. Spirit ceases to sing; flesh begins to murmur.
5. *Prayer.* Verse 25. Only refuge. Water not taken away but sweetened. See Philipp. 3: 10; 2 Cor. 12: 9; John 14: 13, 14.
6. *Elim.* Rest, shelter, refreshment! The Lord is ready to give us Elim when Marah has done its work. See Hagar and Ishmael, disciples in storm-tossed vessel, etc. Constant fellowship with Jesus, our Elim, will prove an antidote for all our bitter Marahs.

THE AVENUE TO GOD CLOSED.

THE profit of prayer is such that we can not afford to live our lives without it. The head of a manufacturing concern was in the habit of going to a room on the roof, and locking himself in that he might be free from interruptions. One day he discovered that the building was on fire. He flew to the door to find that the lock had become set, and he was unable to open it. He remembered the speaking-tube that communicated with the room below. But it also was useless. It had not been used for many months, and had become so obstructed that his calls were in vain. How fit an illustration is this of a prayerless life. It is only by daily fellowship that we keep the way open between ourselves and God. Too many are like the child who said that he said his prayers at night only, because in the daytime he could take care of himself.

THERE are many members of the church who do not attend the prayer meeting at all. They make no excuse for their absence; they have none. They have simply settled it that others must see to keeping up the mid-week service. Again, there are those who will tell you that they attend the prayer meeting, and yet who are there only when it is perfectly agreeable for them to go, and when there is nothing in social or business life that calls in another direction. No prayer meeting can succeed without "rain-or-shine" attendants. It would be hard to tell which the meeting needs most. It is usually in a strait betwixt the people who, when it rains, are afraid of getting their feet wet or spoiling their clothes, and the others who feel that they ought to take advantage of the fine evening and go out for a ride or to see their friends.

It is the rough work that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land and, expanding into a salt loch, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful—angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, so in grace; it is rough treatment that gives souls as well as stones their lustre; the more the diamond is cut the brighter it sparkles; and in what seems hard dealing their God has no end in view but to perfect his people's graces.—Thos. Guthrie.

HOME * AND * FAMILY

OUR SATURDAY NIGHT.

The Anointing.

It was one Sunday afternoon. Thus far the day had been pleasantly spent. The Sunday-school lesson in the morning was about Jesus the Good Shepherd. We had also listened to an excellent sermon concerning the leaven in three measures of meal. We felt that we had something on which to meditate during the week. But there was to be a change in the line of thought for the time at least.

A young sister had been sick for weeks. She had suffered much, but during all her illness not a murmur or complaint had escaped her lips. To all who visited her she appeared as one perfectly resigned to the will of God. While in good health she was much beloved, but in her sickness she seemed to have drawn the members still closer to her, and therefore closer to God. She, however, desired the anointing, and had called for the elders to perform the sacred and solemn rite. They came at her request, and others came also.

An air of solemnity seemed to pervade the place. All felt that they had come together for no ordinary purpose. Without the gentle showers were coming down, and all nature seemed to be smiling. Every flower and every spear of grass appeared to be delighted, for they were drinking in the forces that were dropping from the clouds. But why should nature do anything but rejoice! The hand that made the smiling vegetation was diffusing his blessings through the clouds. It is not too much to say that the scene without was in keeping with the scene within. The earnest men and women of God had come together seeking a blessing first for the young sister and then for themselves. They knew that the Father of our spirits had promised to bless those who in good faith called for the anointing. In appearance they may have seemed sad, but within there was joy in the Holy Ghost.

Around the well-kept couch where lay the weak form gathered the fervent in prayer, and appealed to God for help, for we all realized that he can and will aid where no earthly physician can. The elders applied the oil in the name of the Lord, as directed by James. They prayed that the Lord might restore the young sister to health, for they felt that the young pilgrim might be of some use in the Master's work. Then, they prayed that her sins might all be forgiven. They had no doubt but that their earnest prayer would in some manner be answered, for to the Lord they had said, "Not our will, but thine, O Lord, be done." He who can see the end from the beginning has his way of answering prayers, and those who have a spiritual insight for God's dealings in this world, can see answers where the less spiritual cannot.

But in the room on this occasion the gentle showers of grace were coming down, and the spiritual natures were being refreshed. Hope was springing up in one soul after another. Good impressions were made upon the hearts, and more than one person present resolved from that hour to live a more devoted life. One act of kindness followed another, and no person thought of being anything else but just as good as his abilities and opportunities would permit. Smiles were seen playing over the face of the young sister. The gentle showers of grace, from even beyond the clouds, had reached her soul. Hope revived, the faith grew stronger, and she felt perfectly resigned to the will of the Great Being who had given her her form as well as her soul. She was back again in the potter's hands, this time to be moulded either for use in God's house upon the earth or for use in the great house beyond the stars. She was not troubled. Why should she be! Who can deal more gently with the vessel than the potter who formed it, gave it its shape and fitted it for use? It was the soul this time to which the potter was giving special attention. It needed some finishing touches, and how important that these touches be

given by one who is not only a moulder, but an artist as well.

But as I walked away from the sister's earthly home I wondered why more of the sick do not call for the elders to come and anoint them? There is so much in the anointing. "The prayer of faith shall save the sick." There are so many ways in which the sick may be saved. Even the life may be prolonged, for he who gave life can lengthen it. He who made the vessel can also renew the bonds of life. He one time added fifteen years to the life of a king. But at other times he permits the transplanting to take place early. I say he permits it, for he who made all things knows what is best for the plant as well as for the vessel that contains the plant.

And then we read, "The Lord shall raise him up." This gives hope. It strengthens the faith, and it is through the hope and faith that the heavenly physician can do most effectual work for the drooping spirit. As the raindrops from the clouds prolong the life of plants, so will the showers of grace, received into the soul, add strength to the outer as well as to the inner life. "If he have committed sins, they shall be forgiven him." The best of all promises! If the tender plant must be transplanted, let it first be cleansed and every defect removed. If it is to remain upon the earth, it is only the better for the forgiveness. Then why not call for the anointing! The hand of God is in it.

J. H. M.

ONLY ONE MOTHER.

You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break,
So cherish that mother, my boy.

You have only one mother, who will
Stand by you through good and through ill,
And love you, although
The world is your foe:
So care for that love ever still.

You have only one mother to pray
That in the good path you may stay,
Who for you won't spare
Self-sacrifice rare;
So worship that mother alway.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight:
To help her all pains ever take.

You have only one mother—just one;
Remember that always, my son,
None can or will do
What she has for you:
What have you for her ever done?

—Early Days.

ENTERTAINING IN THE HOME.

BY MARTHA CLICK-SENGER.

In this age it seems to puzzle some minds as to the best ways of entertaining those who call or visit in our homes. If we always knew the likes and dislikes of visitors it would not be difficult to know how to plan for their enjoyment.

In visiting or inviting friends to see us there should be an object in view. When planning to entertain guests we should not so much study their likes, etc., as the real needs to promote spiritual growth in those we come in contact with at home or abroad. When visitors are expected we begin to see if we can adapt ourselves to them in order that they may be most highly entertained. Do we not too often fall in line with those around us and forget the plain, simple truths God has recorded for us to believe and obey? Here are some plans for a week. Do they altogether meet God's approval?

Monday is wash day, and then we also put away Sunday clothes and replace dishes, etc., that were used on Sunday. Tuesday we iron and prepare some extra dishes, for we remember that Mrs. A. is coming on Wednesday, and when we were to see her she had gone to so much trouble to prepare a nice meal. She had more dishes than we could eat

of, yet she apologized because there was something else she wanted and failed to get. Now I will adjust myself to her one day, and in order that I may be complimented on entertaining will show her what nice meals I can prepare.

Thursday Mrs. B. is coming, but she is a dress-maker and gets into so many homes where nice meals are served that I will turn my attention that day to dress. She will give some plans about my little girl's new dress and I have some fancy work she is interested in, besides my new quilts she has never seen. While enjoying the day with Mrs. B., planning for our dressing and home-furnishing, we receive a message from Mrs. C. that she will come Friday. Well, two days have been spent entertaining guests and our eating things are getting scarce, but as Mrs. C. would rather talk than eat I will prepare to spend the day talking. She is always on the go and knows all that is going on. I have heard several reports that she can give me satisfaction on; then I must tell her how awfully one of our neighbors is treating his wife and get her comments on it.

Well, Saturday comes with much cooking and baking, for Sunday will be our regular day for preaching, and as we have services only once a month there are many who come from other congregations and we are sure to have the preacher and others to dinner. After supper we remember that sick sister that we have neglected all week, so we must run over and take her some flowers, and husband will help to-night with the work I must leave in order to make this call. Both work late at night, then rise early in order to get to church in good time. The preacher drives a distance, hoping to find the congregation hungry for spiritual food, but is disappointed in finding them tired and too sleepy to stay awake half an hour.

In Proverbs we read that a good woman "looketh well to the ways of her household," and we must plan; but do we not often spend too much time on unecessaries? If Mrs. A. went to extremes with her meal when we visited her, why not try to impress a lesson upon her mind by preparing a plain, wholesome meal, and then tell her we get our simplicity from Christ feeding the five thousand with only two kinds of food? Mrs. B. may be glad to spend a day without talking of adorning the body and go home deeply impressed with the fact that dressmaking would be a pleasure if all dressed themselves and children as plainly as the one just visited. We wonder if Mrs. C. would not have some good seed planted in her heart if, instead of encouraging her in gossiping, we should prove by the Bible that this is wrong. Since it is wrong for us to speak idle words, it should be our business to discourage it in others. I once saw a sister wear her prayer covering to the table, then after dinner lay it off saying she thought we often say things when together thus that are not becoming with a covering on. Should we not, instead of getting ready for some light talk, wear our coverings more and have our conversation accord with our profession?

If we would ask God to show us how to entertain those we come in contact with, the rising generation would be more impressed with their responsibility to God. Home enjoyments would be sought instead of theaters or other worldly amusements. The minister could preach solid gospel sermons and have large congregations of earnest listeners at each service.

HOW ARE WE ENTERTAINING?

Franklin Grove, Ill.

At the battle of Wagram Napoleon recognized among the slain a Colonel who had given him cause for displeasure. He stopped and gazed for a moment upon the sadly mutilated body stretched upon the gory field and said: "I regret not having been able to speak to him before the battle, in order to tell him that I had long forgotten everything." How many times do we wait too long before speaking the word that would relieve the aching heart!

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Entered at the Post-office at Elgin, Ill., as Second-class matter.

THE first District Meeting of Arkansas is to be held in the Austin church, Nov. 7.

BRO. JOHN ZUCK commenced a series of meetings in the Grundy County, Iowa, church last Saturday.

A SERIES of meetings was recently held in a grove near Lantz Mills, Va., and five were added to the church.

AT a new point in Texas County, Missouri, the Brethren recently held a series of meetings and baptized eight.

NINE, writes Bro. A. W. Austin, were lately baptized at Cushing, Okla. Nearly 400 people witnessed the baptism.

SOME love feast announcements cannot be published for the reason that the writer failed to mention the State.

THE District Meeting for the First District of West Virginia, will be held in the Cheat River congregation, Oct. 19 and 20.

BRO. W. L. EIKENBERRY, of Mt. Morris, was with the Brethren at Mt. Carroll over last Sunday, preaching both morning and evening.

BRO. P. H. BERRY, formerly of Citronelle, Ala., has accepted a position in the Smithville College, Ohio, and should hereafter be addressed at that place.

BRO. ULERY writes us that the interest at the Brooklyn mission continues splendid, and that the Sunday-school attendance the last Sunday in August was 89.

BRO. F. M. WHEELER is booked for a series of meetings in the Panther Creek church, Dallas Co., Iowa, to commence Sept. 21 and continue until after the feast Oct. 3.

BRO. IRA P. EBY writes us that a nine days' meeting in Stoddard County, Missouri, has just been closed with six accessions. At Whiting he had one applicant for membership.

BRO. C. W. METZ, of North Manchester, Ind., spent a few hours with us last week. He had been visiting his parents at Batavia, Ill., and preached once for the Brethren while there.

BRO. CHARLES O. BEERY has taken charge of the work at the Geiger Memorial church, Twenty-sixth and Lehigh Ave., Philadelphia. Bro. J. W. Cline, the former pastor, goes to Lordsburg, Cal., where he should hereafter be addressed.

SCORES of ministers are writing us to enter their names in the forthcoming Almanac, or change their address in the ministerial list. This is right. Let each preacher see that his name is in the list, and not depend upon somebody else to send it in for him.

THOSE who send love feast notices, for the standing announcements, should, in connection with the date, name place and State. To say "please announce our love feast" on such and such a date is too indefinite. In most instances we do not know what congregation "our" represents.

THE new meetinghouse at Leetown, W. Va., is to be dedicated Sept. 16.

THE District Meeting for Southeastern Kansas will be held in the Scott Valley church, Oct. 10.

SOME one writing from Farrenburg, Mo., sends an item of church news, but fails to give his name.

BRO. D. L. MILLER is now with the churches in Middle Missouri, and if health permits may remain several weeks.

BRO. RUFUS GISE, of Texas, recently held a series of meetings in the Ridge Creek church, Okla. T., which resulted in thirteen accessions.

BRO. DORSEY HODGDEN, of Indiana, is doing some evangelistic work in Southern Illinois. He has just closed a meeting in the Milmine church.

THE members of the Pine Creek church, Ill., are now engaged in a series of meetings in Polo, Bro. John Heckman, one of the home ministers, doing the preaching.

WE publish many excellent reports of Sunday school meetings, but very few if any of them will be found more readable than the one given by Bro. Levi Minnich, on page 573 of this issue. We recommend his plan of reporting a meeting of this kind.

THE last Sunday in August there were two farewell sermons delivered in the chapel at Mt. Morris, one in the morning by Bro. J. E. Miller, who goes to Urbana, this State, and the other by Bro. S. E. Yundt, who expects to reach Lordsburg, Cal., about the middle of this month.

THE next meeting of the General Missionary and Tract Committee will be held in Elgin Oct. 23, beginning at 8 A. M. Any business intended for this meeting should be placed in the hands of the Secretary at Elgin, Ill., not later than Oct. 13, so that it may be prepared to be submitted to the Committee in writing.

THIS week we move the standing announcements to one of the inside pages. As this part of the paper is printed a few days before the page where the notices have been appearing heretofore, it follows that new notices, when received late in the week, must be held over until the next issue before appearing in this department.

THE Brethren at Naperville, Ill., had a very pleasant council meeting last Saturday afternoon. It was decided to hold their love feast Oct. 6 and 7, commencing on Saturday at 2 P. M. Efforts will be made to secure some one to conduct a series of meetings. A committee was also appointed to consider the advisability and feasibility of removing the meetinghouse to Naperville.

DURING services at the Botoh's Church, Boston (England), while a storm was raging, the lofty tower was struck by lightning, and a large pinnacle was torn from its place, crashed through the roof of the building, and alighted on the floor 300 feet below, where it was shivered to pieces. The congregation rose to their feet and rushed to the doors in terror. The clergy remained at their posts and by dint of much persuasion at last restored order so that a panic was averted. Fortunately, no one was injured, either in the rush for the doors, or by the flying fragments of the broken pinnacle.

BRO. W. H. HANDY, of Bud, Ashe County, N. C., says that for the first time in his life he writes something for the MESSENGER, but he has good news to tell. He says that some meetings were recently held at White Rock, and six persons applied for membership, five of whom had been baptized when he wrote. The locality is a new point for our people, and the outlook seems encouraging. There are now twenty-nine members at White Rock, and with well-directed efforts many more may be induced to come into the church. Our brother will let us hear from him again when he has something good to tell.

THE Ripley Times, published at Ripley, Okla., speaks very favorably of the Brethren in that part of the Territory, saying that the congregation there numbers at this time about one hundred members.

BRO. G. J. FERCKEN, of Switzerland, writes us that the masons have already begun to dig for the foundation of the church that is to be erected at Geneva, and it is expected that work will be commenced on the building soon.

BRO. J. EDSON ULERY, 1393 Third Ave., Brooklyn, N. Y., wishes it announced that the Brooklyn church will hold a love feast on the evening of Sept. 16, and that on the evening preceding there will be a council meeting. A cordial invitation is extended to those wishing to attend the feast. Our three missionaries, on the way to India, are expected to be at the feast.

HERE is something from Bro. Hutchison that should concern all of our ministers, and the laity as well. Read it and then prepare to act:

Amen, and again Amen. Yes, I say, call on your home ministers to conduct your series of meetings, and then give them the same encouragement that you do to the one you would call from abroad. And you will have a good meeting, try it. Pray for him, and with him, keep your heads up, and look him in the face, and make him feel that you are helping him.

IT often happens that those who write to this office fail to give their address and not infrequently the writer forgets the importance of signing his name. Bro. D. L. Miller informs us that he has a letter from Salem, Va., asking for information, but the writer fails to give his name. Also a letter from Bro. A. Moomaw, of Kansas, without address. Bro. Miller will be pleased to answer both if name and address are given.

WE have just put in another large press, making three first-class cylinder presses we now have in this office. Our growing business demands the use of all of these. Our pressman informs us that with these three presses he can make nearly 40,000 impressions a day. This enables us to turn out a vast amount of work in the course of a week, and is quite an improvement over what we used to do with one ordinary cylinder. It is altogether probable that our business will soon crowd all of these presses to their full capacity.

THE anointing of the sick, as directed by James, is receiving the attention of Bible students outside of the Brethren church. W. Thornton Parker, M. D., a minister in the Episcopal church, has written for the *Living Church* a very able article on the subject. He holds that anointing was largely employed in the time of the apostles, and extensively practiced by the faithful for centuries afterwards. He deprecates its discontinuance in the Episcopal church, and thinks that efforts should be made to renew the practice.

NOW and then a correspondent calls our attention to a congregation where the MESSENGER, for some reason, is not widely read. This condition is to be regretted, for as a rule the congregations that do not read our literature are greatly lacking in religious enterprise. Those who know such conditions to exist should not fail to inform our local agents of the facts, and urge them to make a thorough canvass among the people and endeavor to get the paper into as many families as possible. To hold our people as they should be held we need to get the MESSENGER into their families.

WRITING from Novsari, India, August 3, Bro. D. L. Forney says: "We are glad to say that good rains have fallen over most of Gujarat. While there may be scarcity of crops, we do not now fear famine. The past week about twenty inches has fallen here. Some places more, others less. There is still much suffering, and much help will be needed before a crop can be raised. Farmers have lost their bullocks, and nearly all must be provided with grain before they can sow. Prices of grain are also high. Our orphans here numbered ninety, but a few have since died."

BRO. MARTIN L. WENGER, of South Bend, Ind., accompanied by his son, C. M. Wenger and wife, called on us last week. The old brother remarked that he wanted to see what kind of a place we had selected for the MESSENGER office, so after looking the city over he said he thought we had made an excellent selection—in fact better than he had expected to find. He is one of those men who knows a good thing when he sees it. The call of these members was short but we appreciated it very much.

THE BURIED CITIES.

Reading about the buried cities of Egypt, I have often wondered why they were buried so deep and why there should be so many of them. Can you give us some light on the subject?—*Reuben Weller.*

THESE buried cities exist in different parts of the earth, but most of them are found within a radius of a thousand miles, having Jerusalem for its center. They are found in the Euphrates and Tigris valleys, as well as along the Nile. Not a few are found in Italy, Greece, Asia Minor and Syria. Some are found in Mexico and Central America, and there are indications of buried cities in New Mexico and Arizona.

Concerning the history of those on the Western Continent nothing whatever is known for a certainty. They remain as silent monuments of an extinct race, somewhat advanced in civilization. The history of most of the buried cities of the Bible lands is within the reach of the careful student. They were generally located in very fertile sections, and in their time became commercial centers. In some instances the channels of commerce changed and left thriving cities without the usual means of support. Most of the large cities were destroyed by invading armies, and thus repeatedly, while others were destroyed by earthquakes. On a few the deserts so encroached as to render them practically uninhabitable. Then the downfall of kingdoms and dynasties caused the neglect of scores or even more.

New cities were built on the ruins of the old ones, and in some places this was so often repeated that the ruins of the first city may sometimes be found fifty feet below the present surface. We find this to be the case in some parts of Jerusalem. In some valleys, where flourishing cities once stood, the rains for centuries have been washing the soil of the surrounding hills, until the sites of these places have become covered to a considerable depth. This may be seen most clearly at Ephesus, Corinth and other places. The sands of the desert and the gradual filling up of the Nile, Euphrates and Tigris Valleys have left the ruins of a number of large and wealthy cities considerably below the present surface. Some of the cities referred to were only partly buried. To this class belong Rome, Athens and Jerusalem. Babylon, Nineveh; Susa, Ur of Chaldaea, Memphis, Thebes, Corinth and Ephesus and Pompeii have been buried for long centuries, and are affording fields for extensive researches.

MINISTERIAL COURTESY.

As one reads the Acts of the Apostles he cannot help admiring the ministers of the early church for the courtesy shown each other. Just how this courtesy was manifested in their public services we are not told, but we cannot think otherwise than that they treated each other, private as well as in public, in a manner wholly becoming their high calling as ministers of the Gospel of Christ.

This leads us to say that ministerial courtesy is a matter of no small consideration. Ministers, who, in their relation to one another, do not manifest a very high order of courtesy, cannot expect the members of the flock to treat each other as they should. From the very beginning of the Brethren's reformatory movement our preachers have

been noted for their ministerial courtesy. They have been taught to respect each other in every way possible. In fact it was for generations carried almost to an extreme, but it caused them to think none the less of each other. When they met in service, one opened the meeting, another preached, sometimes followed by remarks from two or three others, while still another closed the services.

This may have been carrying the courtesy rather far, but is there not danger of now going to the other extreme? It looks that way, when a preacher goes into the stand alone, opens the services, preaches, then closes, without extending the ministerial courtesy to any other preacher, though there may be several present. We should hardly think that the apostles did that way, and we know that it has not been the general custom of the Brethren. In fact, most popular denominations hardly go this far in the neglect of common ministerial courtesy.

Right along this line we need to guard ourselves with more than ordinary care. It may be in keeping with propriety for a minister, during a series of meetings, and now and then at a regular meeting, to conduct all the exercises, without calling the ministers present to his assistance, but he ought not to make a business of it. Should that become the rule it would practically put an end to the time-honored ministerial courtesy among the Brethren. The MESSENGER is very much in sympathy with the time-honored custom of our ministers inviting each other to assist in the regular meetings as much as convenient. There may be times when the one who preaches would prefer to open or close his own meeting, but let him not carry the change so far as practically to ignore every phase of becoming courtesy.

The most of our congregations have doubtless acted wisely in doing away with two and three sermons at the same service. But now the tendency, in certain localities, is toward the other extreme. Ministers take their turns in preaching and one never thinks of inviting the other to either open or close the exercises. Several preachers may be present, and yet but one of them takes part in the services. It is probably needless for us to say that the ordinary ministers of other denominations would hardly think of showing so little respect for each other. In the large and very fashionable churches, however, there is almost a complete absence of ministerial courtesy. The pastor seldom thinks of inviting even a visiting minister to the stand. May we not be imitating these fashionable preachers in this respect far more than prudence would dictate! That is the way it strikes us. We do not mean to favor rigid formalism in matters of this kind, but we do believe that the time is here when our preachers need a little warning along this line.

What is more becoming, when visiting ministers call than to invite them to preach? If they do not care to preach, they may take part in the opening and closing exercise. Then all of our home ministers should be encouraged to show all becoming courtesy towards each other. They should take their turns in preaching, but this need not interfere with ministerial courtesy in the least. They can aid each other in the opening and closing exercises in such a manner as to make every part of the services the more impressive. It is this phase of ministerial courtesy that the MESSENGER feels to encourage.

THE CRICKET'S SONG.

It is not often that we do writing in the evening hour; but the day has been cloudy, with light showers of rain, and as darkness came, with it we have the song of the cricket. Usually its song brings sadness—not that we know any reason why it should, but by common consent we say so; and as we say,

so we feel. The song started us to thinking, and the more we thought, the more we became interested. And so we got paper and pen to write our thoughts down.

When a boy we lived in a country stone house with a large chimney where the cooking, baking and winter warming were done. Mother would tell us that as soon as the first wind would blow over the oat stubble we would hear the crickets sing in the chimney corner. This, of itself, had no special significance to us, but associated with it were woolen stockings and new shoes for our feet, making it quite an important event in our experiences.

In those times the hides of the cattle killed for the home meat supply were taken to the small country tanneries and tanned on the shores, so that the families were well supplied with sole and upper leather which was used to shoe the families for the winter. The custom was for the shoemaker to go around to the homes, and there convert the stock of leather on hands into shoes. This, to the boys and girls, was a season of great interest, as it determined the stock of foot-wear for the coming year. It is one of the experiences that those who have passed their threescore years always revert back to with interest and pleasure.

Only a few days ago an aged elder was telling us of these experiences of his boyhood life. He said the happiest day of his life was when he got his first pair of new shoes made in this way. It was an extremely interesting process, from the time that he set his right foot on the measuring stick until the shoes were finally finished and "tried on." How vividly these things all come crowding before us. How plainly we see the "shoebench" with its leather seat and kit of tools! We see the cutting out process, hammering the soles, driving the awl and the pegs, the long bristled waxed end for the sewing and the trimming and polishing the soles as the "finish."

All these old ways are crowding upon us because of the cricket song. And were we to tell all, several pages would be required to give it place.

Independent of the past the song of the cricket is fraught with more than ordinary interest. To some it brings sadness; to others, joy and gladness. And indeed there may be cause for both. First, it is the harbinger telling us that summer is past, which means that our past is growing longer and our future shorter, that our shadows are largely in the rear and that the time will soon come when all will be in the behind as far as this life is concerned. A past without a future is a sad thought for contemplation. And we don't need to wonder that, to many, the cricket song brings only sadness.

But the cricket song also reminds us of harvests reaped and gathered into the garner, as food and supplies for coming days. It reminds us of store-houses filled, of fruits, sweet and luscious, matured, the fruitage of labor and patient waiting, of a time to cease from toil, a time of rest and home enjoyments. It reminds us that life's rough and uneven journey is growing shorter, and that day by day we are nearing the passing over into the land of eternal rest—our continual and never-ending home. There is no reason why sadness should be associated with going. To those who have taken sea voyages, the news that land has been sighted, that the home shore is near, brings feelings of joy and gladness, because it means that the voyage is ending and soon the great ship will glide into the harbor. Home will soon be reached, when a reunion of parted ones will be again enjoyed.

This life is a voyage towards our eternal home, and the cricket song should be a gladsome har-binger to us that the end of the voyage is drawing near.

H. B. B.

"FATHER, FORGIVE THEM."

A FEW weeks ago, when the Sunday-school lesson was on forgiveness, the question was asked, whether we should forgive others their trespasses against us before they asked to be forgiven. The prayer of Jesus on the cross for his murderers was quoted as evidence that we should. The spirit which he showed there was certainly divine, for no man could have uttered such a prayer under those circumstances. The forgiving disposition is too rarely found even among those who profess to be followers and imitators of the Master. He who can pray for those who spitefully use him and persecute him has made progress in the divine life and some day will be found with those seen by the Revelator, who had come up through great tribulation. The spirit which leads one to pray for his enemies is not of this world; neither does it look forward to any reward which this world can give.

But can there be forgiveness where the one committing the wrong does not desire it? Were the Jews who brought about the crucifixion of Christ forgiven because he prayed for them? He desired their salvation, as he desires the salvation of every person in the world; but that desire is very far from securing the forgiveness and salvation of the human race. And why? For the same reason that Jesus did not gather together the children of Jerusalem—they would not, and the great majority of the men of to-day will not. According to the plan of redemption, not even God himself can forgive a sinner as long as the sinner does not desire to be forgiven. He wants the whole world to be saved; he has made provision whereby it may be saved; but he cannot force it to be saved against its will. The long-suffering of God often leads men to repentance, and so may ours; but without repentance there can be no washing out of sin.

The New Testament is given us as a guide; it is our perfect law. By it we shall be justified or condemned. What does it say on this question? Here are Jesus' own words: "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." The Christian must rebuke a brother when he sins and forgive him when he repents. He must always pray for and labor with the erring; but the object of his prayer and labor is that there may be repentance, never that there may be forgiveness without it, for that is a moral impossibility.

There are some who think that as long as one does not forgive he cherishes ill-will against the offender and would injure him if opportunity were offered. But such is not the case. The refusal to forgive and the desire to injure often do go together, and sometimes the latter is the cause of the former. Yet the two are not necessarily connected; with the true child of God they never are, for he has no desire to injure any one. God himself now withholds and always will withhold forgiveness from the greater part of the human family: not because he delights in their destruction, but because they will not put themselves in a position to receive the forgiveness which he offers to all on certain conditions, one of which is repentance. He wishes he could forgive them, yet ever recognizes the fact that he cannot do so until they come to him and ask to be relieved of their burden of guilt.

By all means let us cultivate the forgiving spirit; but let us also remember and teach that all offenses not repented of will remain forever. To teach differently would be to do our race a positive injury. There is no passage in the Bible which gives any one the slightest reason to expect that even the smallest sin will be blotted out without repentance. The Lord does not require of his children what he will not do himself. No sin, no matter how little, ever was or ever will be removed simply by the for-

giving spirit of the one sinned against. Even the forgiving spirit of God and Christ does not accomplish that.

To bear no ill-will for injuries received, to pray for the one inflicting them, surely this is divine. But it does not, cannot, remove the guilty one's transgression. No act of any person but myself ever can take away my guilt. As long as I do not repent, so long does my guilt remain, and all the prayers of all the saints in the world cannot make it otherwise. "The effectual fervent prayer of a righteous man availeth much," but not so much as to blot out our transgressions. By all means, let us bear no malice, let us ever be ready to forgive, let us always pray that the erring one may see and be made willing to confess his sin. By so doing we shall be happier ourselves and will be more likely to reach and save those who have erred from the truth.

G. M.

QUERISTS' DEPARTMENT.

Matt. 10: 2; Mark 3: 16; Luke 6: 14 say, Peter was called to the discipleship first, while our Sunday-school quarterly says in the fifth lesson of 1900 that "first disciples of Jesus" refers to John and Andrew. We read in John 1: 41 that Andrew first findeth Peter. Now, which was called first?—R. L.

This was referred to Bro. L. W. Teeter. Here is his answer: All harmonists place Lesson 5, first quarter, 1900, before Matt. 10: 2; Mark 3: 16; Luke 6: 14, and for a good reason. The above Sunday-school lesson alludes to the discipleship of a group of those whom Jesus with eight others called to the apostleship in the above references. The twelve were Jesus' disciples (learners) a good while before they were appointed as his apostles (persons sent out to preach). So it appears that Andrew and John (as is likely) (John 1: 37) were first to become his disciples. But for some reason Matthew (10: 2); Mark (3: 16); Luke (6: 14) mention Peter first, when they were called to be apostles. Hence, no conflict between Lesson 5, first quarter, 1900, and the lists of Matthew, Mark and Luke.

Why is it that you do not publish all the death notices sent you?—D. N. S.

All death notices reaching this office are published save the following:

1. Those that do not contain the name of the writer.
2. Those in which the date of the death is omitted.
3. Those that fail to mention the place of death.

In the course of twelve months we receive one hundred or more obituaries that cannot be published for the above reasons. Scores of them we return to their author for correction, but when writers fail to give their address even this cannot be done.

How often may the anointing mentioned in James 5: 14 be resorted to in case of sickness? once every few months, or less frequent?—S. E. E.

On this point the New Testament is silent, and yet it would seem out of place to employ it as we do food, medicine, or anything else intended for the restoration of health. In our judgment it was not the mind of the apostle that the sick might be anointed every few months. There is a fitness about the use of this rite that must be determined without rule. Surroundings and conditions should have something to do with it. It is probably left largely to discretion.

We, the brethren of Mt. Carmel congregation, would like for you to give us the form of affirmation as the Brethren accept it. Signed by order of the church.—John C. Woodie, Elder.

So far as we know there is no special form about it. The officer who administers to one of the Brethren says "affirm" in the place of "swear," otherwise employing the same form. Some request him to omit "so help me God." We, however, do not raise the right hand, nor do we kiss the Bible under such occasions. To the affirmation thus administered we answer "yes" or "no" as the occasion may demand. In signing an affirmation our members should see that the word "affirm" has been substituted for "swear."

Was John Mark, Acts 12: 12, 25, the one who wrote the gospel of Mark?—C. J.

John Mark, the companion of Barnabas, is presumed to have been the author of the New Testament book of Mark. He was not one of the twelve apostles, and probably received his information mainly from Peter. He seems to have written principally for the Gentiles. Tradition says that he went to Egypt and in the city of Alexandria founded the first school established by the Christians. He was probably an educator of some note as well as a preacher of recognized ability.

Can Robinson's History of Baptism be had?—J. H. D.

A copy might be found in some of the old libraries. There is a copy in the Cassel Library at Mt. Morris, Ill. The book was printed by the Baptist Publishing House at Memphis, Tenn., before the war, but at present is out of print. The plates may be in existence, at least they were a few years ago.

When and where was the Roman Catholic church organized? Who was the first Pope?—S. J. B.

The Roman Catholic church did not come into existence by formal organization. Like the Greek church of the East, it simply grew into existence. In the beginning there was no east or west in the church. The members of the Christian church were all one in Christ, though formed into local organizations. In time certain cities became centers. Then followed centralization, and for the West, Rome became the center, and her bishop a man of more than ordinary authority. This continued until the Bishop at Rome developed into a Pope, but it was not till of late that he was declared infallible. The evolution of the local bishop to a Pope is a long one, but this is the short of it. Among themselves the Catholics regard Peter as the first Pope, and in one of their famous cathedrals at Rome they claim to have the picture of every Pope from Peter to the present one. But this is all the merest tradition.

Is there any foundation for the claim, that people who go to the church in the winter, and are baptized when the weather is so cold that the ice has to be cut, are likely to hold out better than those who come at other times?—W. M. F.

None whatever. The apostles, as well as nearly all others who united with the church during the first half of the Christian era, were baptized in a country where there has never been an occasion for removing the ice for that purpose. Thousands were baptized in the Jordan and the Sea of Galilee, where the climate is as mild as southern Florida. The climate is also mild at Antioch, Corinth, Athens, Rome and where the Seven Churches of Asia were located. Nearly all the baptisms in the early history of the church were performed under most agreeable circumstances, so far as the water was concerned. A region more favorable to immersion could not well have been selected for the beginning of Christianity. Especially is this true of Palestine. People who are baptized in warm weather, and in mild climates make just as faithful Christians as those who come to the church in the coldest of weather.

Has anyone ever been able to reach the top of Mt. Ararat, the place where the ark landed?—R. T. A.

A few men, after much exposure, have succeeded in reaching the summit of the mountain, which is 17,750 feet high, and is covered with a heavy body of snow the year round. A few years ago three men, two of them Americans, succeeded in reaching the top on the Fourth of July. They remained there only a few hours. They found the weather too cold to be long endured.

Matthew 16: 18: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it." Who is the rock spoken of here?—W. T. W.

By "rock" is probably meant the truth that Peter had just confessed. He confessed that "Thou art the Christ." On the truth the church of Jesus Christ is founded. The truth is the foundation stone, and on it rests the great superstructure, the church.

J. H. M.

General Missionary

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois S. F. SANGER, Indiana
L. W. TARTER, Indiana A. B. BARNHART, Md.
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

The next meeting of the General Missionary and Tract Committee will be held in Elgin, Ill., Oct. 23, beginning at 8 A. M. Any business intended for this meeting should be placed in the hands of the Secretary at Elgin, Ill., not later than Oct. 13, so that it may be prepared to be submitted to the Committee in writing.

DISTRICT MISSIONARY SOLICITORS.

THE Minutes of Annual Meeting of 1886 make this provision for the development of missionary sentiment and support in each State District:

"Let each State District appoint a brother who is known to be favorable to missionary work, to act as treasurer of the general mission fund, whose duty it shall be to consult with the elder of each local church and see that a solicitor is appointed to solicit every individual brother or sister. He shall report to his District Meeting each year."

Soon after the adoption of the plan a number of Districts appointed the officer, and the work was pushed with vigor. Good results followed, considering the entire work being new in the church.

But for some unknown reason a large number of the Districts never appointed an officer, while some of those who had appointed at first have neglected it lately, till at the present time Northern Illinois, Second District of Virginia and Eastern Pennsylvania are the only Districts who have active solicitors in their territory.

That the decision of Annual Meeting is a good one may be seen in the good results from the Districts where these officers have been steadily at work. And it is a fact easily noticed in the Mission Rooms that the sentiment for missions is strongest and the contributions more regular and liberal from these solicited Districts than from any other. This is but natural. Let a brother whose heart is in the work, whose interests are identified with every other member's in the District, come into a congregation and preach a missionary sermon, and it has an influence that no outside person can yield. Such a brother can get over the territory assigned him every year, and thus every congregation is helped and encouraged in this good work. The results are but a natural and easy consequence indeed.

The expense of the office is but slight,—a few dollars at the most to cover postage and exchange. And even this is reduced to almost nothing by Bro. John Heckman's plan in Northern Illinois. He has instructed the churches to send their money direct to the Mission Rooms instead of to him, and he will make his report from the weekly reports of mission receipts which appear in the MESSENGER. As these reports are made out by States, he says that it is a very small work to attend to this, less work than to recash the money and write a letter and forward it to the office. He visits the churches and preaches mission sermons and pushes the work in every other way possible.

While Eastern Pennsylvania does not follow this plan, the results are good under the earnest efforts of Bro. H. E. Light as District Treasurer. And there is Virginia who has taken a place in contributions far up in the rank of donors to what she was a few years ago. Whatever other influence has been felt there, it is evident that Bro. Kagey's work as solicitor is felt.

And now, brethren of the several Districts, what has been done in these Districts can be done elsewhere. Annual Meeting has not annulled the decision. Shall there not be re-appointment and new work along these lines? Good results must follow.

INDIA NOTES.

BY WILBUR STOVER.

—At the present time we have at Bulsar over 250 children, at Novsari nearly 100 and at Anklesvar nearly 150. Total, about 500. We count about sixteen dollars a year as the economical cost of each child's keeping. You can figure out the annual expense our present orphanages will incur, but the starving, helpless, naked, parentless keep on coming! Our number is increasing almost daily!

\$1.25 a month keeps an orphan.
\$4.00 a month keeps a native Christian worker.
\$4.00 a month keeps a missionary's child.
\$16.50 a month keeps a Dunker missionary from America.

—While we all here feel exceedingly grateful for the splendid liberality of our churches at home toward the starving in India, and the confidence in us and the work here this liberality clearly indicates, yet I feel like urging our dear members of Christ's family at home to give regularly. If you decide in your own heart to give, say, \$1.25 a month, you can know your gift is equal to the support of an Indian orphan. You need not have the child named after you. It would spoil a child in the orphanage with the others to tell him he was supported by such and such a one at home.

—If you can give \$4 a month you will be supporting a native brother in the work he gives his whole time to, or you might be feeding one of our real missionary "American Indian" babies—J. Emmert at Bulsar, Ruth and Catharine at Novsari, or Henry G. at Anklesvar.

—If you can afford \$16.50 a month, you would support one of yourselves here, one of us, who have not yet quit having physical wants. But send all to the board, and not to us here. I have written as above on regular giving. My reason is my apology. It looks more and more as if there is to be famine upon famine. This month, regularly the wettest of the year, is clear and sunshiny like in May. The Brahmins have been saying there would be rain in two days, in three days, or inside of a week according to their shastras, but their shastras are false, and the sun keeps on shining every day, and the stars by night. As the clouds hang low and the sea waves are high, the sound of the sea can be heard afar, and all say that the rains have come; but now, alas! the sea is calm, and no welcome sound is heard throughout the coasts of Gujarat. A second famine will be far more serious than the first. Christian charity will take even a more prominent place. Each day when we get up in the morning, the first of all we look up to see if there are any rain clouds in the sky. Often there are wind clouds, but these are not in our sympathy, for the wind drives away the rain. And there are no signs of rain!

—In some localities the rains have come and the number of Government relief works has decreased, but in Gujarat so many more have turned to the Government relief works that the whole total shows an increase of 28,000. The whole number now on relief works is 6,281,000; perhaps the largest number of people ever receiving relief from any government at any time in the entire history of the world!

—The rainfall I reported two weeks ago was only local, and enough to encourage seed sowing,—but now it seems the sown seed is all to be lost, for the little plants only grow enough to wither and die. And the freight trains are being reduced because there is not enough water for the engines! Going from Bulsar north the rainfall is less. The papers show the total rainfall of the season to be at

Bulsar,	43½ inches
Novsari,	4½ inches, (6½)
Surat,	4½ inches
Anklesvar,	2½ inches
Anand,	1½ inches
Ahmedabad,	1½ inches

On the Bombay side and to Poona has been more rain than north of us, and the crops are growing. Bulsar has a higher rainfall than any place in all Gujarat, and Gujarat seems almost surely entering upon more and worse famine.

—Since my last letter, Bro. McCann and I visited in the native State east of Anklesvar. We had gathered some twenty starving waifs from the roadsides, and had given three bags of grain to the most needy there, and had separated those we would take with us from the others, and a miserable looking set they were. The train had come, and we opened the car doors to put our helpless crowd in, when,

lo, the crowds of hungry people came over the fence, under the fence, and around the fence in one general rush to get in the car doors we had opened. The weaker ones got knocked down and there was a general stampede. All these people thought that if they could only stay with us they would get something to eat. We had to eject them by main force, starving men and women—O these are trying times!

—One place we had some sorry looking children collected, dirty and naked and sick, and were going to sleep on the station platform, waiting for the train which would come in the morning. After we had lain down, we heard the station master, a Hindoo, tell the children in harsh tones, "If you want to lie here, lie; but don't you die here. If you're going to die, go out in the jungle and die."

—Two starving children were standing on opposite sides of a fence. One saw a grain of rice, one grain, lying on the other side, and pointed to it. The other got it and handed it through the fence to the first one, who put it in his mouth. Not a word was spoken. Tears came to the eyes of those who saw this, and tears came at the memory of it.

—At another place, a Parsee loaned us his horse so we could go farther out into the interior. In one house was a man lying on the bare floor. I thought he had died. He was naked and the flies were everywhere. Noticing more closely, we saw he was breathing. A boy lay near him. Another larger boy came in with some leaves and blades of grass which they were going to cook and divide among themselves. His wife had died, his bullocks had died, and they had no grain to eat or to sow. There they stood, the empty grain jars, earthen jars, telling their own sad story. House after house we found conditions much the same, though the majority of the people are quite a good deal better off than these few cases I mention. Famine begins its work among the poorest and as it continues and becomes harder and harder, it works its way up from class to class. Those who have money can always buy, but they must pay the price. At the present time, potatoes and onions are three times the usual price and other vegetables are high too and exceedingly scarce. Grain is higher than usual and meat is the same as usual in price, though of very inferior quality.

—At one place where we staid all night, a man had two beds and offered to give us the use of one which we accepted thankfully. Presently he told us how it was he had two beds. A poor man brought his only bed one day and as he was nearly starved offered to sell it for anything. The man laughingly said, "I gave him a pound of rice for it."

—Old men say that last year the same as this, the crowds built high up on the tree tops, an indication of drought. When they build low and on the east side, there will be plentiful rains. And a letter from an English gentleman received this morning says: "It is very hot here, and if the bright red sunsets we are now having are to be accepted as an index we need not look for any more rain. They are the usual beautiful sunsets that herald the termination of the monsoon."

—In our Bulsar county, the Government gave out free help to poor people, last week \$414, and has loaned to the farmers to the present time \$14,000 for seed grain, etc. And this is the one county where rain fell more than any other in Gujarat, and this is the English Government in the Orient, that cartoonists delight to gloat about.

—As I close these lines to-day, it looks as if there were heavy rains falling northward. These local showers in the monsoon time are not indicative of much rain. I have asked the Brethren to give regularly, for we have 500 children now, and the hope of avoiding another famine in Gujarat next year is almost gone. As to the children, we counted for three years our present funds, allowing for those who would die or run off or be able to take care of themselves. But if there should be increased famine, then we must go in for life-saving in general on a larger scale if possible.

—BRETHREN, PRAY FOR US.

July 27.

THE CHURCH MISSIONARY SOCIETY.

THE Church Missionary Society of England has long been known as the largest organization for the conduct of foreign missions. Its annual report, just issued, shows a record of

great success during the past year. The entire income, including the centenary and special funds, amounted to considerably over \$2,000,000, the general and appropriated contributions of the year being somewhat over \$1,500,000. The review of its work in statistical form shows that the work is carried on in 541 principal stations by 1,238 missionaries and 6,839 native laborers, making a total of 8,077. Of the missionaries, 412 are clergy, 146 laymen, 349 are wives of missionaries, and there are 331 unmarried women. The total number of medical missionaries, male and female, is 85. The number of communicants reported is 71,500; of native Christian adherents, meaning those who are identified with the Christian community, although not necessarily communicants, 270,600. The number of baptisms during the year was 19,415, of which 8,478 were of adults, the remainder of children. The Society has the care of 2,139 schools and seminaries, with a total of 104,197 pupils, of whom 683 are in the higher grades preparing for service in the church. The remainder are divided between boys and girls in the proportion of 71,000 boys to 32,000 girls. The medical work reports 11,557 in-patients, and 641,006 visits to out-patients.

The work of the Society is carried on in West Africa, at Sierra Leone, Yoruba and the Niger territory, Eastern Equatorial Africa, including the coast district at Mombasa and Uganda, Egypt, Palestine, Persia, Northern Arabia, or Southern Mesopotamia, India, Ceylon, Mauritius, China, Japan, New Zealand, and Northwestern Canada and British Columbia. The Church Missionary Society missions in China are not in the vicinity of the present trouble, but principally south of Shanghai, along the coast and in the far west of China.

The progress in the different missions during the year has been very noted. Among the specially successful ones are those at Uganda, extending far beyond the limits of that province itself. In Persia also the missionaries are no longer confined to the Armenian suburbs, but are able to reside within the long jealously guarded walls of Ispahan. Probably the most significant fact in connection with this Society's work has been its resolve to refuse appointment to no thoroughly qualified and well accredited applicant for missionary service because of lack of funds. Under this rule the force has very largely increased within the past decade, and during the past year the number of acceptances for missionary work has been 122, 47 men and 75 women.—The Independent.

WHAT CAN I DO FOR THE CHURCH?

1. I can give my whole heart to God by faith in Jesus Christ, and thus secure a special blessing for myself and for the church of which I am a member.
2. I can set my brethren a good example and so help them to grow in grace, and that will be a blessing to the church.
3. I can, through faith, be courageous and cheerful, and thereby strengthen and encourage the church in its herculean work.
4. I can pray for the prosperity of the church and God hears the prayer of faith.
5. I can, by a godly life, illustrate to the world the saving power of the Gospel and thereby lead souls to Christ.
6. I can induce others to attend the divine services with me.
7. I can give part of my earnings for the support of the church.—Exchange.

A TOUCHING INCIDENT.

THE still form of a little boy lay in a coffin surrounded by mourning friends. A mason came into the room and asked to look at the lovely face. "You wonder that I care so much," he said, as the tears rolled down his cheeks, "but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof and found your little boy crouched behind me when I reached the ground. He looked up in my face with a childish wonder and asked frankly, 'Weren't you afraid of falling when you were up so high?' and before I had time to answer he said: 'Ah, I know why you were not afraid—you had said your prayers this morning before you went to work.' I had not prayed, but I never forgot to pray from that day to this, and by God's blessing I never will."

Financial Reports.

Mission Receipts from Aug. 25 to Sept. 1.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis, to be used where needed, and is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$5,455 99
IOWA.—Mrs. A. J. Shrader, Greenfield, \$2; J. S. Albright, Eldora, \$10; English River cong., \$16.75; Mrs. Anna Buchely, Waterloo, \$5; total,	33 75
PA.—Green Tree church, \$11.25; Amanda Roddy, Johnstown, \$1; cents; Sisters' Aid Society of Plumcreek church, \$5; Plumcreek Sunday school, \$13.75; total,	31 50
OHIO.—Clara Beeghly, Ashland, \$1.02; Fountain Hill Sunday school, \$6.30; Sadie Wertz, Friendville, \$1; marriage notice by J. I. Helman, Weaver Station, \$1; Green Spring cong., \$10.75; total,	30 07
W. VA.—Children's Mission of Brookside Sunday school,	5 60
Wis.—Irvin Creek cong., Knapp,	5 00
IND.—H. D. Hoover, Leesburg,	5 00
CAL.—Tropico cong., \$3.16; marriage notice, J. W. Trostle, Glendora, \$5; cents; total,	3 66
V. A.—Elizabeth Copp, Fisher's Hill, 52 cents; Fannie Wakeman, Fisher's Hill, 52 cents; Birtie Richard, Fisher's Hill, 52 cents; total,	1 56
ILL.—B. Gaugy, Franklin Grove, 70 cents; R. J. Farringer, Ashton, 20 cents; Mrs. S. E. Farringer, Ashton, 20 cents; total,	1 10
MD.—Jacob Abe, Cumberland,	1 00
Total for year beginning April, 1900,	\$5,584 23

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$109 94
PA.—Mr. and Mrs. Emanuel G. Koonce, Roaring Springs,	5 00
MD.—Jacob Abe, Cumberland,	1 00
Total for year beginning April, 1900,	\$105 94

INDIA ORPHANAGE.

Previously reported,	\$568 03
PA.—Young People's Missionary and Temperance Association, Bedford Co., \$7.35; Amanda Roddy, Johnstown, \$1; total,	8 35
W. VA.—Lona Star Sunday school,	6 10
MD.—Jacob Abe, Cumberland,	50
Total for year beginning April, 1900,	\$620 98

CHINA'S MILLIONS.

Previously reported,	\$82 20
MD.—Jacob Abe, Cumberland,	50
Total for year beginning April, 1900,	\$82 70

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there today. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$8,599 90
PA.—Chiques church and friends, \$7.17; Green Tree church, \$35; Spring Creek church and friends, \$79.50; Springfield church and friends, \$53.90; Mrs. Hooker, Philadelphia, \$1; Mrs. Ruie C. Shultz, Windber, \$2.50; a brother, \$1; Vernfield shop, 50 cents; a sister, Palmyra, \$1; Lydia Dubbs, Hinkleton, \$4; Susie Walker, Black Rock, \$1; total,	254 65
IOWA.—Mrs. A. J. Shrader, Greenfield, \$2; Walter Shrader, Greenfield, \$2.50; a family, Greene, \$2.50; English River church, \$35; Upper Iowa River church, \$4; total,	40 00
IND.—Rock Run cong., \$13.50; Osceola, \$10.70; Four Mile church, \$12; total,	36 20
VA.—Barren Ridge church, \$22; Verne Crabbil, Mauretown, 75 cents; total,	22 75
MD.—Henry Funk, West Beaver Creek, \$10.75; Jacob Abe, Cumberland, \$1; total,	11 75
W. VA.—Lillie C. Moore, Bismarck, 75 cents; Greenland church and Sunday school, \$6; Ida McCaw, Gatewood, \$5; total,	11 75
OHIO.—D. E. Bosseman, Bradford, \$8.10; a sister, Pottsdam, \$2; total,	10 10
OKS.—A. S. Shuck, Merrill, \$1; Myra Brooks, Independence, \$5; total,	6 00
KANS.—Brethren church, Fredonia, \$1.50; Wm. H. Brees, National Home, \$1; total,	2 50
LA.—J. H. Minnix and children, Jennings,	1 00
ILL.—A sister, Leat River,	1 00
CAL.—Friends of Channing Street Mission, Los Angeles,	50
Total for year beginning April, 1900,	\$8,998 10

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$541 52
IOWA.—Mallard cong., \$2; Laurens church, \$5.88; Laurens ch., \$3.04; South Waterloo church, \$24.81; Upper Iowa River church, \$5; Libertyville church, \$3.12; total,	41 85
IND.—Beaver Dam cong., \$2.25; Pleasant Valley church, \$21.90; Spring Creek Sunday school, \$6.45; total,	30 60
OHIO.—Ezra Flory, Center, \$0.40; Lafayette harvest meeting, \$3.70; Maple Grove church harvest meeting, \$17.26; total,	30 36
ILL.—Polo Sunday school, \$15; Mrs. Simon Hildebrand, Mt. Morris, \$1; total,	16 00
N. DAK.—Pleasant Valley church,	3 10
TEX.—Saginaw Sunday school,	2 00

PA.—Amanda Roddy, Johnstown, \$1; a sister, Philadelphia, 50 cents; total,	1 50
MD.—Jacob Abe, Cumberland,	50
Total for year beginning April, 1900,	\$607 49

INDIA MISSION.

Previously reported,	\$671 74
PA.—Y. P. S. of Gelger's Memorial Brethren church,	15 00
MD.—Mrs. Margaret Hoffman, Linwood, \$5; Jacob Abe, Cumberland, 50 cents; total,	5 50
Total for year beginning April, 1900,	\$692 24

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

COLORADO.

Hotchkiss.—The members were made glad by the coming of Bro. G. E. Studebaker to this place Aug. 12. He held meeting each evening till Aug. 19, when he returned home. Though we are few in number, we are looking forward to the time when we can have a resident minister and many souls may be gathered into the fold. All business passed off so pleasantly at our council. Our Sunday school is running along nicely. Average attendance for last quarter was thirty-nine; next will run over forty.—*Geo. A. Dove, Aug. 23.*

ILLINOIS.

Cerro gordo.—I have closed the series of meetings in the Milmine congregation. My sojourn among the membership in this part has been pleasant. Much rain has made against the meetings. This is the home of D. B. Gibson, who has done a great amount of evangelistic work. My next series of meetings will be near Auburn, this State. May the Lord bless the work and workers.—*Dorsey Hodgden, Sept. 3.*

Romine.—Aug. 12 this church was made to rejoice when three young sisters were buried with Christ in baptism. We expect to commence a series of meetings Oct. 6. Eld. J. H. Baker, of Salem, is to do the preaching.—*Mary Caylor, Salem, Ill., Aug. 20.*

INDIANA.

Correction.—I wish to make a correction in reference to the date published for our love feast at Union Center. It is set for Oct. 11, 4 P. M., instead of Oct. 9.—*Irwin Yoder, Napance, Ind., Aug. 27.*

Greentown.—There was rejoicing among God's people because of an old man seventy-four years of age making his wants known. After meeting he was baptized, and can now rejoice. He at one time was identified with the Amish church.—*Daniel Bock, Aug. 26.*

North Manchester.—Sunday, Aug. 19, the North Manchester church held her annual harvest meeting at the west churchhouse. All other appointments were withdrawn that those who desired might enjoy this special service. At 10:30 A. M. Bro. G. B. Heeter gave us an excellent sermon suited to the occasion, after which a collection was taken and \$20.44 raised for home mission work. In the afternoon at 3:30 Sister Alice King, who soon sails as missionary to India, conducted a very interesting and instructive children's meeting. May all her work in foreign fields be as much appreciated as were her efforts with us upon this occasion.—*A. L. Wright, Aug. 26.*

Rock Run.—Our harvest meeting was held Aug. 23. The forenoon services were conducted by Elder Andrew Hutchinson, of Kansas, the afternoon services by Eld. I. D. Parker and others. We took up a collection of twenty dollars for the erection of the Fort Wayne churchhouse. We also held a collection for the India sufferers, which amounted to \$13.50, on Sunday, Aug. 26.—*J. A. Miller, Aug. 27.*

St. Joseph Valley congregation met in quarterly council Aug. 25. Business passed off very pleasantly. Owing to conflicts with other Communions, we have changed ours to Oct. 10 instead of Oct. 6, as was previously announced. Eld. Geo. D. Zollers will hold our series of meetings, which will begin Oct. 7.—*Anna E. Cripe, South Bend, Ind., Sept. 3.*

Tippecanoe.—We held our harvest meeting Aug. 26. The forenoon service was well attended. Eld. J. S. Flory, of California, did the preaching. A donation for the missionary cause was taken up and a liberal amount was collected. Bro. John Stump, from Texas, was also present and assisted in the services, and remained Sunday night and preached.—*David Rothenberger, North Webster, Ind., Aug. 27.*

White.—Our Bible school closed last Saturday. Bro. E. M. Cobb, of Pyrmont, was teacher. The harvest meeting was held Aug. 19. There was a large audience, and a collection of \$31.20 was received for the India sufferers.—*Edith Rettinger, Darlington, Ind., Aug. 27.*

IOWA.

Libertyville.—At our council, Aug. 25, arrangements were made for our love feast, to be held Sept. 7. Our series of meetings, which are to be conducted by the home ministry, will commence Sept. 1. Bro. Amos Ross, of Indiana, is now conducting a singing school at our church and also at Pleasant Hill. He delivered an interesting discourse to the young people Sunday evening, Aug. 19.—*W. N. Giotfely, Aug. 27.*

South English.—Our summer thanksgiving meeting was held Aug. 25, the different ministers calling attention to God's blessings. Another offering of \$25 was given for the India sufferers. Bro. C. H. Brown is to begin meetings in North English Sept. 1.—*S. F. Brower, Aug. 27.*

The Wayman Valley church met in council Aug. 25. Much business was disposed of. The meeting passed off very pleasantly. We elected Bro. Chas. C. Schmidt agent for the GOSPEL MESSENGER, Bro. John G. Schmidt Sunday-school superintendent, and Sister Nancy Schmidt solicitor and corresponding secretary.—*C. H. Stone, Edgewood, Iowa, Aug. 27.*

KANSAS.

Eden Valley.—We met in quarterly council Aug. 25, Eld. M. Keller presiding. Since Eld. Thomas Winey could not take the oversight we chose M. Keller to care for us one year. A series of meetings will be held, beginning Oct. 27; love feast Nov. 3. Brethren D. S. Bowen and Wm. Beaver are delegates to District Meeting.—*J. William Miller, Seward, Kans., Aug. 27.*

East Maple Grove.—The following will give some idea of what the Sisters' Aid Society of the East Maple Grove church, at Gardner, is doing. Number of members enrolled, forty; average attendance, eleven; number of garments donated, twenty-eight; received for sale of aprons, \$3.37; for work done, \$6.50; for sale of quilts, \$5.75; for comfort pots, 90 cents; amount collected, \$11.44; amount donated for charitable purposes, \$23.40. Expense, \$2.35. Total amount handled, \$27.96. Total amount paid out, \$25.75; amount on hand at close of year, \$2.21. The society meets from 2 till 5 P. M., every Thursday.—*Elta Hertsler, Sec., Gardner, Kans., Aug. 27.*

Hamlin.—Eld. David Bowers, of Sabetha, Kans., is quite low with cancer in right breast. He has had the best medical treatment for two months with rather discouraging results. He was anointed for the healing of the body some ten days ago. I was to see him to-day. He expressed himself as feeling much better and as wonderfully encouraged as a result of the anointing, and said he felt confident that God in his own way would make his promises good, that he has left his case wholly with him, willing to abide the consequences. He especially desires the brethren and sisters to remember him at a throne of grace.—*P. E. Whitmer, Aug. 25.*

Notice.—Oct. 17, at 8 A. M., the District Meeting of Southwestern Kansas will be held in the Newton church. Ministerial Meeting the day before, at 9 A. M.; Elders' Meeting, Monday, at 2 P. M.—*C. E. Arnold, Writing Clerk, McPherson, Kans., Aug. 30.*

Notice.—The Southeastern District of Kansas will hold its District Meeting in the Scott Valley church Oct. 10. Ministerial Meeting day before, Oct. 9. We desire the usual good attendance and representation of all our churches.—*W. H. Leaman, Writing Clerk, Madison, Kans., Sept. 1.*

Labette.—We have about seven hundred dollars in sight towards building our churchhouse. We will break the sod for the basement Sept. 11, and lay the corner stone Sept. 17. We hope to have the basement completed by Oct. 1, ready for the carpenters to put the building up; and as we will need funds for seats and lamps the soliciting will continue while building.—*J. W. Eikenberry, Altamont, Kans., Aug. 30.*

MARYLAND.

Beaver Creek.—Our annual thanksgiving or harvest meeting was held in the Mt. Zion church Aug. 18, at the close of which a collec-

tion was taken for the world-wide mission, amounting to \$23.64. A good number of brethren and sisters were present. Elders W. S. Reichard and A. Barnhart, of Hagerstown, were with us. Bro. Reichard gave us a very interesting lesson from Luke 17: 17. On Sunday, Aug. 26, at Chewsville, a very interesting Sunday-school meeting was held. The attendance was very good, considering the very warm day. There were many ministering brethren from the adjoining congregations present.—*K. S. Grossmickle, Mapleville, Md., Aug. 27.*

Burkittsville.—The new meetinghouse at Leetown, W. Va., will be dedicated Sept. 16. This point is in the Berkley congregation, which belongs to the Middle District of Maryland. The interest there is good. One applicant now awaits baptism.—*David Ausherman, Sept. 1.*

MISSOURI.

Notice to the Churches of Middle Missouri.—The Ministerial and District Meetings for the Middle District of Missouri will be held in the Mound church, at Adrian, Oct. 3 and 4. The Missouri Pacific railroad has kindly granted us one and one-third fare rate from Tipton, Kansas City and Carthage, and all intermediate points. Tickets will be on sale from Oct. 2, and we expect to have return limit to Oct. 8. All coming by rail will confer a great favor by writing Bro. H. P. Lentz, Adrian, Mo., stating when they will arrive. We expect Bro. D. L. Miller to be with us at this time and preach each evening.—*G. W. Lentz, Adrian, Mo., Sept. 1.*

Phelps City.—By the directions of the Mission Board of the Northern District of Missouri Bro. David Hildebrand, of Mound City, came to us Aug. 12 and arrangements were made to commence a series of meetings at the Shady schoolhouse that night. But in the evening a heavy rain cloud arose, resulting in eight inches of water falling on the earth that night. So the meeting was not commenced until the following evening. The roads were muddy and weather unfavorable, but the people came out to hear the Word preached. After sixteen sermons were preached the meeting closed with a crowded house. The Brethren's doctrine is but little known in this neighborhood, but some have been led to search Scriptures to see if these things are so. We believe that had the meeting continued longer there would have been an gathering of souls.—*S. P. Weaver, Aug. 27.*

NEBRASKA.

Glenrock church met in council Saturday, Aug. 25. Considerable business was brought before the church, but all was disposed of in a Christian manner, Bro. H. H. Ross presiding. Bro. A. S. Culp, from Kentucky, was also with us. He and Bro. A. J. Nickey will conduct a series of meetings for us from this time on to Sept. 8, which time we have set for our love feast.—*Miriam Maxcy, Aug. 25.*

Muddy Valley.—We met in council at Bro. McCrea's, near Berwyn. Bro. D. H. Forney presided. All business passed off pleasantly. We send two delegates to District Meeting, the writer and Bro. B. F. Homlez. Bro. D. H. Forney closed a ten-days' series of meetings Aug. 26.—*D. M. Ross, Arcadia, Nebr., Aug. 27.*

NORTH DAKOTA.

Bowbells.—We met and had our Communion Saturday, July 21, in Bro. John Lesh's big sod house, one-half mile southwest of town. The Spirit of God was with us. We had preaching services in the afternoon by Bro. Henry Longenecker. Several members were with us from the Des Lacs church. Five were received by letter. Bro. Longenecker and Bro. Petry, both ministers, have found a welcome home in the church, as well as all others who have united or will unite with us in reaping the golden grain. The Bowbells church regrets the departure of Elder and Sister Culp, who have been with us for several weeks. May they be blessed by divine favors in their efforts to do good.—*Ocia C. Lanham, Aug. 25.*

Surrey.—The brethren and sisters of this place were paid the annual visit by Bro. A. W. Hawbaker and Bro. Harris, of the Des Lacs Valley church, and were called together in a council, letters read and accepted. Decided to elect a deacon, and hold a love feast Sept. 29, at 1 P. M.—*Chas. E. Funderburg, Aug. 27.*

OHIO.

Black Swamp.—We expect to commence our series of meetings Sept. 16, conducted by

Bro. S. P. Berkeley. — *Catharine Garner, Moline, Ohio, Aug. 30.*

Dayton. — S. D. Royer, of Bradford, Ohio, preached for us Aug. 26 at 10: 30 A. M., and W. M. Barnhart, of North Manchester, Ind., at 7: 30 P. M. The attendance was large. — *Elmer Wombold, 17 Farley St., Aug. 27.*

Prices Creek. — Brethren J. H. Brumbaugh and John Feidley came to us Aug. 11, that being the time appointed for our harvest meeting, and remained with us over Sunday. They gave us three good lessons and one talk to the children, which were appreciated by all present. Our Sunday schools are progressing nicely. They are three in number. — *Jos. Longenecker, Aug. 26.*

Silver Creek. — Our quarterly council occurred Aug. 25. There was a large attendance of members. One brother was restored to fellowship on that day. We decided to hold our Communion Thursday, Sept. 13, meeting to begin at 10 A. M. We expect to hold an election for three deacons at that meeting. We are expecting Bro. Daniel Snell to begin a series of meetings at the Walnut Grove house about Sept. 15. — *Mrs. Della Landis Long, Pioneer, Ohio, Aug. 27.*

Wooster. — We met in quarterly council Aug. 25, at 1 P. M. Bro. A. I. Heestand was with us, from Chippewa church, and was chosen as our Moderator. All business was transacted to the satisfaction of all present. The church decided to have her Communion Oct. 13, commencing at ten o'clock. Our delegates to District Meeting are Eld. D. A. Norcross and Bro. Eli Holmes. — *Maria Runkle, Weirsville, Ohio, Aug. 27.*

OKLAHOMA TERRITORY.

A Correction. — I notice in GOSPEL MESSENGER, Vol. 38, No. 34, page 541, a "notice" stating that the District Meeting of Oklahoma and Indian Territory will be held Oct. 6, which is a mistake. I, as writing clerk of the District Meeting of the District above mentioned, notified the MESSENGER that the District Meeting of Oklahoma and Indian Territory would convene Oct. 5, 1900, which will be seen by referring to Vol. 38, No. 33, of MESSENGER announcements for District Meeting; also among the items on page 520, 2nd column, second item from the top. My announcement will be shown to be correct by referring to the minutes of the last District Meeting, page 6, which reads, "On Friday before full moon in October." This places it on the fifth instead of the sixth, and also as found in the standing announcements of last issue. I desire to have this correction published to avoid any misunderstanding or disappointment to those who are arranging to attend these meetings. — *Jas. A. Stouder, Emporia, Kans., Aug. 26.*

Cushing. — Meeting closed last night. A very large crowd was gathered to witness the baptizing yesterday at 3 P. M. Nine were baptized. In all the meetings fifteen were received by baptism and two reclaimed. — *A. W. Austin, Aug. 27.*

PENNSYLVANIA.

Olenhope. — We convened in quarterly council Aug. 25, and appointed a love feast for Oct. 6. — *A. R. Kitchen, Aug. 26.*

Husband. — Brother Frank Myers, from Johnstown, was with us Aug. 25 and 26. He preached three sermons. On Saturday and Sunday evening he preached at the Husband house, and on Sunday at 10 A. M. he preached at the Grove house. We all wish Bro. Myers back again. We are always glad to have our ministering brethren come among us and preach for us. — *M. A. Ferguson, Aug. 27.*

New Enterprise. — Bro. W. J. Swigart and wife, with Paul, spent a few days visiting in the "Cove" during vacation. Bro. Swigart preached our harvest sermon Sunday, Aug. 12; talked to the children in the Sunday school, and preached a very edifying discourse to the young people on Sunday evening, and labored for us several other evenings. We have been blessed with rain and therefore have much to be thankful for. A collection was taken for home mission work, amounting to \$20.50. Our quarterly council meeting was held Aug. 4. All business was disposed of in a pleasant manner. Our love feast will be Nov. 10, preceded by a series of meetings, to begin Oct. 20. — *E. A. Replogle, Aug. 26.*

Pentz. — Our council, Aug. 25, was held in the Greenville churchhouse. Quite a number attended from Rockton. Bro. James A. Sell

was with us and preached our dedication sermon, Aug. 26, at the Greenville church. How I wish every brother and sister and the kind friends who so kindly aided us in building could have been present. May the Lord bless you all abundantly for what you have done for us. — *Libbie Hollopeter, Aug. 27.*

Woodbury. — We held our quarterly council Saturday, Aug. 18. Elders Geo. W. Brumbaugh, C. L. Buck and J. S. Snowberger were with us. In the event of the death of our presiding elder, J. B. Replogle, Eld. John L. Holsinger was chosen, to fill that position. All the business was disposed of in a Christian spirit and to the satisfaction of all. Eld. Brumbaugh remained and preached for us in the evening from the subject of "Love." On Sunday evening brethren I. C. Van Dyke and J. B. Emmert, of Huntingdon, spoke to us; Bro. Van Dyke in the interest of the Sunday school and Bro. Emmert very earnestly encouraged a more consecrated life. Both talks were interesting and instructive. — *J. C. Stayer, Aug. 21.*

Yellowcreek. — The Yellowcreek church expects to hold a series of meetings, to commence Oct. 27. The love feast will be Nov. 4, at 4 P. M. — *A. Steele, Aug. 27.*

VIRGINIA.

Barren Ridge. — We met in council Aug. 17. All business was disposed of pleasantly. Our love feast will be at this place Nov. 3, at 2 P. M. Bro. Yeremian has been with us and gave us two interesting talks on life in Armenia and the Armenian massacre. He also preached an interesting missionary sermon. We held a collection which amounted to about \$18, to be used where needed. — *Wm. H. Coffman, Aug. 25.*

Flat Rock. — Aug. 11, 1900, was the day of our quarterly council at the Pleasant View church. Eld. B. W. Neff presided. A considerable amount of business was disposed of in a manner that became the children of God. Bro. A. J. Kagey was advanced to the second degree of the ministry. Aug. 18 he held our council at the Stony Creek church. Eld. B. W. Neff again presided. All business was disposed of in a Christian manner. At this meeting Bro. Chas. Nezzlerodt was advanced to the second degree of the ministry, and an election was held for a deacon, which resulted in the election of our Bro. Frank Hamilton. Bro. J. F. Driver, of Timberville, Va., closed an interesting series of meetings, held in a grove near Edinburg, Va., within the bounds of the Flat Rock congregation. As an immediate result five precious souls came out on the Lord's side. — *W. N. Cox, Quicksburg, Va., Aug. 26.*

Lantz Hills. — The Brethren held a meeting in Bro. J. O. Wakeman's grove, near this place, beginning Aug. 5, and continued two weeks. Brethren J. F. Driver, Jonas Wakeman and Benjamin Neff took part in the exercises. Bro. Driver was the principal speaker. There was a good attendance during the meeting and five were received into the church. Bro. Driver visited a number of families during the meeting, and we believe made a good impression in many cases. The church here has been strengthened and enlivened by the meeting. — *W. H. Cook, Aug. 27.*

WASHINGTON.

Spokane. — We have arranged to have services at three places, viz, Wayside, Waverly and Tekoa, although we have no churchhouse. The interest in all the services is growing and we feel that God is blessing our labors. The entire membership of Spokane church is thirty-three, but we have only nine members at this place. At this place we have Sunday school each Lord's Day with an enrollment of forty-seven and preaching every second and fourth Sunday. There is truly a great need of consecrated effort. We need those who live Christ, not merely members of the church, but those who do whatever they do as unto the Lord. Those who are thinking of emigrating to a field of labor for the Lord will find a large territory here and we invite those coming this way to stop and see us. — *B. F. Click, Tekoa, Wash., Aug. 23.*

WEST VIRGINIA.

Cheat River. — We met in council Aug. 25, Bro. Emra T. Fike presiding. Not much business came before the church, but all passed off pleasantly. Sister Effie King and Bro. W. M. Huett are our delegates to District Meeting this year. Sister Effie King, one of our solicitors, reported at council meeting \$7.11 for the

mission board. Our Sunday school is doing a good work this summer. Our series of meetings will begin Oct. 6. Elder Geo. S. Arnold is to do the preaching. — *W. L. Teets, Terra Alta, W. Va., Aug. 28.*

Notice. — The District Meeting of the First District of West Virginia will be held in the Cheat River congregation, Oct. 19 and 20. Those coming by rail will be met at Terra Alta, Thursday, Oct. 18, by notifying D. A. or J. A. King what train they will come on. — *W. L. Teets, Terra Alta, W. Va., Aug. 28.*

WISCONSIN.

Pine Grove. — We had the pleasure of listening to Bro. E. E. Joyce, who came and preached three good sermons for us. We decided to have a love feast here some time in November, but the time is not set yet. Our Sunday school is progressing nicely. — *Ella M. Parker, Ladysmith, Wis., Aug. 26.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Southern Ohio Sunday School Meeting.

REPORT of the second annual Sunday School Meeting of Southern Ohio, held Aug. 15, in the Upper Stillwater district.

The masterly address on the evening of the fourteenth on "The Sunday School the Church School," by I. Bennett Trout, was brimful of practical instruction and Sunday-school inspiration, and was listened to by a house filled with people. Bro. Trout gave a brief history of the encouraging growth of the Brethren's Sunday schools of recent years and greatly emphasized the importance of proper home influence and surroundings as an incentive to successful Sunday-school work.

One of the most prominent topics before the meeting was "The Home Department of the Sunday School." This department is made up of classes of persons who do not or cannot attend Sunday school. Its purpose is to encourage the study of God's Word in the home. Its methods and possibilities were ably discussed and will, no doubt, cause some thinking along this line.

A well-prepared discourse on "Parental Responsibility," with the discussion, suggested that the success of a Sunday school depends largely upon the spiritual interest parents manifest in their children by precept and example, and that they should be co-workers with the Sunday-school teacher.

Amongst other things said on "The Superintendent's Place During the Sunday School" was that he should be everywhere, and instead of having a regular class to teach he should very frequently and quietly visit and encourage every class in school; study their needs, and so far as possible see that they are supplied. He should cheerfully receive visitors and kindly invite them into proper classes. He should know when to speak, how to speak and what to say.

Amongst the various ways given as to "How Improve the Song Service" were to do more singing in the homes; occasionally to employ some competent instructor and have the rudiments of music taught in every community; to have the Sunday school to sit in a body during song service and have a qualified singer, filled with the Spirit of God, to stand up and lead them; to use books with a large number of selections whose words and music are adapted to children, and then have the Sunday school well supplied with books.

A paper on "The Yeast of the Sunday School" alluded to the teacher as being the leaven and said that his success as such depended upon the preparation he made for the precious half-hour of each week.

Another topic closely related to this was "The Teacher before his Class." Like teacher, like school. Hence no one except a thoroughly converted person should teach. His character should be pure, moral and social. No reading questions and answers in class. The teacher should have his work previously mapped out and studied, that he may be able to teach from memory and adapt his methods to the advancement of the individual pupils of his class.

The last topic was a broad one, "How to Make the Sunday School Go." Among other requirements named were a live, energetic superintendent; good, exemplary teachers; sociability of officers, teachers and pupils; regular

attendance; preparation; promptness; a united church; teachers' meetings indispensable.

Thus ended a very pleasant, profitable, largely attended and soul-inspiring Sunday-school Meeting. Amongst those present from other State Districts, whose assistance added to the usefulness of the meeting, were, J. G. Royer, J. B. Brumbaugh, I. Bennett Trout, E. S. Young, A. C. Young, Jacob Rarick and B. T. Snyder.

LEVI MINNICH.
Greenville, Ohio, Aug. 27.

A Pleasant Outing.

DURING the "heated term" of summer wife and I concluded a sojourn on the border of some lake would be nearly like the ocean breezes we are so used to enjoying. Having learned that Bro. E. M. Cobb and the Brethren in the Tippecanoe congregation had planned for a twelve days' Bible Institute at Vawter's Park, on the border of Wawasa Lake, in Kosciusko County, Indiana, we decided that would afford recreation, pleasure and profit. Not such pleasure as the world gives, but such as comes from the quietude of a soul that looks up to God through nature and "walks in heavenly places" in associations with God's children engaged in religious services, and in the gracious study of God's holy Book.

To say we enjoyed the outing fails to express our appreciation of the occasion. Bro. Cobb certainly did a good work in pushing the purposes of the assembly along with energy and good will. The students that had come to be profited, and all that took part seemed to catch the spirit of enthusiasm manifested, and declared it was good to be there. At nights and during the two Sundays the attendance was large.

Bro. D. L. Miller's lectures and sermons were greatly appreciated. Bro. J. G. Royer's two days' work was fully up to his ability to make such occasions a success. One special saying that he presented to the class was copied from notebook to notebook, and as it is so good I here present it to my readers. It was this: "We instinctively pay a tribute of respect to a person of culture, but when that is coupled with true vital piety it begets reverence." That should be a golden text in the mind and purpose of every student of our day schools, colleges and Sunday schools; especially of those who want to make life a success in the most approved manner.

During the hours of recess, evening and morning, there was ample time for fishing, boating and recreation. All in all, it was a success, though not as well attended by our people as it should have been; but that will come all right by any. Some men have to be at the beginning of new enterprises, and that too often at personal sacrifices; but in the end the rewards will be ample. What every congregational District in our Brotherhood wants to adopt as soon as possible is a decision to hold a Bible assembly or institute somewhere in the District each year, and the expense, financially and otherwise be met by the District. Such a decision was passed in the District of California and Arizona three years ago, and the outcome has been a success.

It is one of the ways to get our people posted in the Scriptures—and we all need that. It is a most excellent way to get our doctrine, or rather, we might say, the doctrine of the Bible before the minds of the public who attend. Ministers of other denominations and religiously inclined people will attend. The dull and careless minister might object to having the laity well posted along Bible lines, but then in the end it will pull him out of his bed of ease in Zion and make him study to be a "good workman." Let every earnest advocate of more Bible education push on the work until every congregation in the Brotherhood has the opportunity of its members attending Bible school free of charge for tuition. If those who are the cause of some vexed questions confronting the church to-day along non-conformity lines were better acquainted with their Bibles these things would settle themselves.

J. S. FLORY.

From Pullens, Va.

AUG. 5 Bro. D. R. Brubaker and I began a meeting at this place. The schoolhouse soon became too small and hot for our accommodation. By means of logs, slabs and rails we made seats, then put up forks, poles and

(Concluded on last page.)

Ministerial Meeting of Nebraska.

PROGRAM for Ministerial Meeting of the District of Nebraska, to be held in the Bethel church, Oct. 2, 1900, beginning at 8 A. M. Devotional Exercises.—Eld. J. J. Kindig. Address of Welcome.—Eld. D. B. Heiny. Response.—J. S. Dell.

1. "How best Increase and Maintain Spiritual Life in Young Members."—O. W. Leavell, A. J. Nicky.

2. "What Means can be Employed outside of Sermons to Make a Series of Meetings a Success?"—N. B. Wagoner, D. M. Fike.

3. "What are some of the Hindrances to a Minister's Work, and How to Overcome them."—H. H. Ross, B. M. McCue.

4. "Does the Scripture Teach that the Church should have an Efficient Ministry? If so, What Duty must the Church and the Ministry Perform to Accomplish a Greater Efficiency?"—J. W. Gish, D. G. Wine.

5. "Give in Full the Duties of an Elder and his Accountability."—S. M. Forney, J. B. Moore.

6. "What Should the Minister Avoid while in the Pulpit?"—George Mishler, Wm. Mohler.

7. "What is the Best Method of Impressing Individual Responsibility of Mission Work upon all Members?"—J. L. Snavely, U. Shick.

MISSIONARY MEETING PROGRAM.

1. "What is the Best Method of Impressing Individual Responsibility of Mission Work upon all Members?"—J. L. Snavely, U. Shick.

2. "The Best Method of Securing Funds for Missionary Purposes."—Mission Board.

3. "Necessary Qualifications for a Missionary."—S. M. Forney, J. Y. Heckler.

4. "The Best Way of Beginning a Mission in a City."—Hattie Netley, Bertha Ryan Shirk.

Committee: E. S. ROTHROCK,
I. C. SNAVELY,
C. B. SMITH.

Program of Ministerial Meeting of Northern Iowa, Minnesota, and South Dakota.

WEDNESDAY evening, Oct. 3, 7: 30 P. M., Missionary Meeting.—S. M. Miller, H. P. Strickler.

TOPIC 1.—"Best Method of Conducting Public Services to Make them both Impressive and Inviting."—C. Hillary, L. R. Peifer.

TOPIC 2.—"Who is Responsible for (1) Poor Preaching, (2) Poor Singing, (3) Idle Members?"—W. H. Eikenberry, A. P. Blough, W. H. Pyle.

TOPIC 3.—"How do I Prepare my Sermons?"—W. H. Lichty, W. H. Albright.

TOPIC 4.—"Needs of our District and How to Supply them."—Harvey Eikenberry, O. J. Beaver.

COMMITTEE.—John Broadwater, Wm. Lewis, J. H. Wirt.

Sunday School Meeting will begin Thursday evening, closing the next day, Friday.

Those coming by railroad will come to Lewiston, two and one-half miles northwest of place of meeting on the Chicago & Northwestern Railway: Eastbound, 11: 15 A. M., 4: 55 P. M.; 8: 47 P. M.; westbound, 8: 38 A. M., 2: 40 P. M., 7: 35 P. M. Those coming on Winona & Western change at Utica. Those on C., M. & St. Paul change at Minnesota City. Those wishing to be met at the train send their names to O. C. Gibbs, Almon, Minn.

J. H. WIRT.

Lewiston, Minn., Aug. 23.

A Visit to Wood County, Illinois.

AUGUST 12 wife and I were permitted to meet in worship with the members of the Panther Creek church, Woodford County. It was very pleasant for us to meet and worship with, and preach for some that we had not seen for about twenty-three years. Bro. C. Holsinger was one among the number. While I stood behind the table reminding us (from Heb. 13: 14) "that here we have no continuing city, but we seek one to come," I was made to think how fast they pass away. Not long ago father Geo. Gish and uncle Jas. R. Gish, with others, stood there in defense of the truth, while to-day we can only visit their last resting place. As I turned and glanced over the congregation I was made to say, One by one the saints are going to their home above, for out of a large membership that was there twenty-five years ago only a few remain. Some have moved away, while many have gone to their reward. Strangers have taken

most of their places in the community, while in the church their seats are vacant, but some sweet day when life is o'er, we shall meet again.

Bro. J. Switzer and wife accompanied us to the Pigeon Creek church, the point we had started for, as their elder, Bro. S. Bucklew, had requested me to meet with the members there. We met with a warm reception at this point, both with members and neighbors old and young. Here we had two meetings. Here my heart bled for the many youths out of Christ. My delight would be to work among them and win them to Jesus.

At this point they have some earnest members, but they need help. It seems that a zealous minister, with the co-operation of the members, might soon build up a large membership.

Talk about mission work! If the money spent for railroad fare and traveling expenses all around were given to help feed some poor minister's family and furnish him a place to live, so he could utilize most of his time in the work, more good might be done near home. It is one thing to get a lamb into the fold and another thing to feed and care for it. Were I so situated that I could, I would spend my life and energy for the church I love dearer than life, because it is the Lamb's wife. I never get tired talking for Jesus.

T. A. ROBINSON.

Mansfield, Ill., Aug. 25.

From Mt. Vernon Congregation, Va.

JUST home from a visit to some of our outside points. The first objective point was near Ononoco, Amherst Co., Va., where we have a churchhouse and a membership of sixty or seventy members, but no resident minister. We have two deacons. Bro. E. M. Powell is the nearest minister now living in Rockbridge County, distance from Ononoco church about eight or nine miles. The Blue Ridge mountains lying between the church and preacher makes the trip laborious. Bro. Powell makes one trip a month.

This church should have at least two visits per month. The distance from the home church being about thirty-five miles, and part of that mountainous, renders it very inconvenient, and our visits are too seldom to give the best results. However, we are glad to report the interest fairly good. Bro. Powell and myself assisted the deacon brethren in making the annual visit. This means work in a mountainous country as this is, the members being scattered over an area of fifteen miles or more. The visit completed, we held the visit church meeting on Saturday, Aug. 18. Report favorable. Peace and union seem to prevail. Decided to have a love feast the last Saturday in October.

While in the bounds of this church we held twelve preaching services and one council meeting; one was baptized and two were received by letter. Ten of the above-named meetings were held in a schoolhouse, three or four miles from the church. The interest was good.

We found very few MESSENGERS; would be pleased if all our members could read the MESSENGER. Many of our members in this congregation are poor and say they have nothing to pay with.

We returned home yesterday.

L. R. KINDIG.

Sport, Va., Aug. 23.

Mission Work in West Virginia.

AUGUST 7, in company with Bro. S. H. Flory, of Nokesville, Va., we started by private conveyance for a two weeks' visit among the churches in our West Virginia mission field. The first night Bro. Flory preached at the Pitzemberger schoolhouse in the Beaver Creek field.

The next evening we were at the Signboard church, where we held five meetings. We also held four meetings on the Hunting Ground; all with good interest.

On Monday, Aug. 13, we went to Friend's Run; had one meeting. Next day we went to Smith's Creek; held four meetings, two in daytime.

On the evening of Aug. 16 we were at Branch church; held three meetings.

On Sunday, Aug. 19, we drove fifteen miles to Brandywine, where we held three meetings the same day to an attentive audience. The meetings were all very well attended, and a good interest manifested. Some seem to be

near the kingdom. Could we have several series of meetings in this field we believe a good work could be done. The cry is for more preaching.

This was Bro. Flory's first trip to this field. He did most of the preaching. Many good impressions were made. This is a large field, very mountainous. We held twenty-one meetings, traveled nearly two hundred miles, returning Aug. 20.

S. I. BOWMAN.

Harrisonburg, Va., Aug. 21.

From Texas.

THE Sunday School, Ministerial and District Meetings of Texas and Southwest Louisiana were held in the Manvel church, Brazoria Co., Texas, Aug. 8, 9 and 10, and were one among the best meetings we have had. All seemed to enjoy the meetings very much, and we hope the work done will be far-reaching and will be the means of doing much for the Master's cause in the District.

I remained with them ten days after the District Meeting and I find them alive to the cause of the Master. Our next meetings will be in the Roanoke church, La., during Christmas week of 1901.

Eld. J. A. Miller was elected to represent the District on Standing Committee at Annual Meeting of 1901; Eld. Joseph Minix, alternate. A. J. Wine was re-elected as District Sunday School Secretary.

A. J. WINE,
Writing Clerk.

Saginaw, Texas, Aug. 21.

A Trip to Europe.

AUGUST 3 we left Montreal, Canada, on board the ship "Tunisian," for Europe. This ship belongs to the Allan line, is a new vessel, 530 feet long and 70 feet wide. In the evening we reached Quebec, where the Brethren are entirely unknown. The Catholics and Episcopalians predominate. Quebec is a place of much note in American history, as it figured very largely in the early wars of this country. The next day we left for England, and thus sailed away from the land we love so well. The voyage on the St. Lawrence, for two days was very pleasant. On either side of the stream may be seen a country where very little farming is done. Most of the people living along the shore make their living by fishing. On the third day out from Quebec, after passing through the Straits of Belle Isle, we came in sight of nine huge icebergs from forty to sixty feet high. We then lost sight of land, and were for eight days on the ocean. The voyage was probably as pleasant as any, and yet it was not all pleasure. We participated in the seaman's life to the full extent.

The vessel on which we sailed reminds me of the old ship Zion. When she appears to rock, some of those on board get sick. One night two of the passengers, who were very sick, wanted to jump overboard, but were kept from so doing until they could realize that they were doing, or rather trying to do. And so there are those on the old ship Zion, who, on becoming dissatisfied, want to leap overboard, and get out in the cold world.

We reached Liverpool, England, Monday morning, August 13, feeling very thankful that we were permitted to reach the haven in safety.

Aug. 13.

The Work in Kearney.

ANOTHER year has almost elapsed since our District Meeting, at which meeting we were asked again to take charge of a portion of the work at this place. Many different things have come and gone, some to encourage and some to discourage. Not so many have been received into church fellowship as during the preceding year, but during this year our attention was turned more closely to disciplining the members, and endeavoring to fortify them on the principles of the church, that when they go out into the world and are met by Satan's temptations, they may be able to stand.

At last District Meeting it was decided to erect a house of worship here, as we were only worshipping in a dwelling house which was convenient enough for some things, but very inconvenient for other things. It did very well for Sunday school, but quite inconvenient for preaching service, with some people behind you all the time. But being located off to one side of the city we were greatly hindered.

Our new building, which was begun Aug. 16, is located nearer the center of the city, and we hope for a better attendance at all our services when it is completed. But in order wholly to complete it and seat it and finish ready for service, we will need more means. It is to be a small, neat house 28 x 36,—made as comfortable as can be. We hope to secure the necessary help to finish our much needed building, so that the work in this city need not be hindered.

I. C. SNAVELY.

404 E. 16th St., Kearney, Nebr., Aug. 19.

OUR BOOK TABLE.

Plans for Enlarging the White House.

THE October *Ladies' Home Journal* will publish plans for the proposed enlargement of the White House, at Washington, and Colonel Theodore A. Bingham, U. S. A., custodian of the Executive Mansion, will urge their adoption in an article pointing out the great need therefor. Our Chief Executives have been poorly housed for a long time, but the obstacle that has stood in the way of enlarging the White House has been the fear of destroying the fine proportions and symmetry of the building. This has now been overcome by a skilled architect, whose solution of the problem will be given in the October *Journal*.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

MACK-VORE.—At the residence of the bride's parents, August 12, 1900, by the undersigned, Mr. Jesse F. Mack and Miss Mittie P. Vore, both of Lima, Ohio.

SAMUEL DRIVER.

HERRINGTON—EMMERT.—At the home of the bride, near Covina, Cal., G. W. Herrington and Miss May Emmert.

J. W. TROSTLE.

SAYLOR—SHUSS.—At the residence of the bride's parents, Aug. 28, 1900, by the writers, Bro. Joseph E. Saylor, of Huntington, Pa., and Sister Vinnie Shuss, of Valley Mill, Pa.

J. M. BLOUGH.

... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

ANGLEMYER.—In the Union Center church, Ind., Aug. 23, 1900, Oliver Marion Anglemyer, only son of Bro. Oliver and Sister Gertie Anglemyer, aged 1 year, 4 months and 17 days. Services by Bro. George Lambert.

IRWIN YODER.

ABERNATHY.—At West Lebanon, Ind. Aug. 19, 1900, Margaret Goodrich Abernathy, aged 66 years, 7 months and 6 days. She was a member of the church for many years and always lived a consistent Christian. She leaves a husband and four children. Services by Eld. Solomon Bickenstaff from Ps. 17: 15.

J. G. STINEBAUGH.

BEST.—In Elkhart Valley congregation, Ind., July 26, 1900, Sister Lydia Best, wife of Melvin Best, and daughter of Bro. Joseph and Sister Elizabeth Wallace, aged 26 years 3 months and 6 days. She leaves husband, father, mother, three brothers, and two sisters. Services by Bro. A. H. Putebaugh and Frank Krider from Rev. 14: 13. ALICE BURHANS.

BURK.—At Lakeside, Ind., July 4, 1900, Sister Lizzie Burk, nee Brown. While making soap Sister Lizzie's clothing was caught by the flames, and before help could reach her, she was fatally burned. After lingering seventeen days, enduring the most intense suffering, she passed away in full assurance of eternal peace. She leaves a husband and seven children. Sister Burk was born, and spent her early life, in Pennsylvania. Services by Bro. David Dilling.

WM. E. WHITE.

ECKER.—In the bounds of the Locust Grove church, Md., Aug. 13, 1900, of jaundice and heart failure, Bro. James M. Ecker, aged 61 years, 3 months and 29 days. He leaves a wife, two sons and two daughters, one son residing in Kansas. He was sick about five months, confined to bed only three days. Services at Pipe Creek church by Eld. S. H. Utz. Text, Jer. 31: 17. Interment in adjoining cemetery.

M. E. ECKER.

KREIDER.—In the bounds of the Ludlow church, Ohio, Aug. 19, 1900, Lucy Lugenna, daughter of Isaiah and Emma Kreider, aged 4 months and 23 days. Services by Wm. Hoffman, of the Mennoite church, and Bro. S. Z. Smith, of the Brethren church. Interment at Abbottsville. **LEVI MINNICH.**

KERCHER.—Near Goshen, Ind., in the Elkhart district, Aug. 12, 1900, William Kercher, aged 86 years, 7 months and 14 days. He married Elizabeth Moyer in 1838. To them were born eleven children, seven of whom yet live. They moved to Indiana in 1851. He was a faithful member of the church for many years. Services by the writer from 2 Tim. 4: 5, 6, 7. **I. L. BERKEY.**

LEHIGH.—In Abbottstown, Pa., Aug. 11, 1900, child of Bro. Clayton and Sister Lehigh. Services at the Mummert meetinghouse by Bro. Moses Mummert and David H. Baker. **AMANDA K. MILLER.**

LINDZY.—In the North Manchester congregation, Wabash County, Ind., Aug. 14, 1900, Sister Mary Lindzy, aged 67 years, 6 months and 2 days. She leaves four sons and five daughters. Services by Bro. G. B. Heeter. **A. L. WRIGHT.**

MINCER.—In the Middle Creek church, Mahaska Co., Iowa, Aug. 22, 1900, Sister Mary Magdelane Mincer, nee Donehoo, aged 74 years, 11 months and 25 days. She was married June 18, 1848, to James Mincer. Of ten children six survive. She was a member of the Brethren church for about thirty-five years. Services by the writer. **JOHN GABLE.**

MICHAEL.—In the Oakland church, Kans., Aug. 23, 1900, of typhoid malaria fever, William Michael, aged 27 years, 9 months and 7 days. Deceased was the youngest child of Brother Reuben and Sister Lydia Michael. Interment at Ozawie. Services by J. A. Root from Gen. 3: 17, 18. **H. L. BRAMMELL.**

MOHR.—At Woodbury, Pa., July 8, 1900, Charles Mohr, son of Bro. Ferdinand and Sister Ina Mohr, aged 5 months and 26 days. Services by Eld. J. L. Holsinger. **J. C. STAYER.**

MILLER.—In the Union Center church, Ind., Aug. 25, 1900, Bro. David C. Miller, aged 53 years, 2 months and 17 days. Bro. Miller was born in Montgomery County, Ohio, June 26, 1817. When nine months old he moved with his parents to Stark County, Ohio. Nov. 4, 1838, he was married to Rachel Bigler. To them one son and nine daughters were born. In 1842 they united with the church, to which they remained faithful. In the spring of 1850 they, with five of their children, moved to Elkhart County, Ind., where they lived the remainder of their days. His wife died March 11, 1893. Aug. 20, 1894, he was married to Anna Hoke, who died Aug. 23, 1899. Four daughters also preceded him. Bro. Miller was a faithful member of the Brethren church for fifty-eight years. Services by Bro. J. C. Murray. **IRWIN YODER.**

PEARCE.—In Waynesboro, Pa., Aug. 19, 1900, Bro. Henry Pearce, aged 53 years and 6 months. He is survived by a wife and several children. Services at Price church. **SUDIE M. WINGERT.**

RUMMEL.—At the Maple Spring church, Quemahoning congregation, Pa., Aug. 20, 1900, infant son of Brother and Sister John Rummel, aged 16 days. Services by the writer. **P. J. BLOUGH.**

REICHARD.—At Pymont, Ind., Aug. 7, 1900, infant son of Edward and Anna Reichard, aged 4 days. **D. L. CRIPE.**

SHIRK.—At Hartley, Iowa, Aug. 19, 1900, Bro. John S. Shirk, aged 70 years, 11 months and 9 days. Bro. Shirk was operating a weed machine on the railroad track, when he was struck by the engine of a passenger train, which caused his death. He leaves a wife, six sons and three daughters. Services by Bro. John Cakerice from Heb. 4: 9. **ALDA E. ALBRIGHT.**

STAMBAUGH.—Near Thomasville, York Co., Pa., Aug. 18, 1900, Bro. Jacob Stambaugh, aged about 74 years. Services at Roth's church by Mr. Geesey (Lutheran) and Bro. David H. Baker. **AMANDA K. MILLER.**

SIMMONS.—At her home, near Carrollton, Carroll County, Ohio, in the bounds of the Sandy church, Stark and Columbiana Counties, Ohio, July 19, 1900, Sister Martha, wife of Bro. Levi Simmons, aged 68 years, 6 months and 19

days. She was the mother of two children. One preceded her. She leaves an aged husband and one son. Services by Mr. G. H. Souder, of the German Reformed church. **G. W. SIMMONS.**

SLACK.—In Deep River, Iowa, Aug. 23, 1900, Mary Slack, nee Griffin, aged 90 years, 8 months and 5 days. Deceased was born in Delaware, Dec. 18, 1809. In 1826, with her mother, she moved to Ohio. In 1828 she married John Slack. To them were born nine children. Her husband and two children preceded her. In 1874 she with her children moved to Poweshiek County, Iowa, where she lived till removed by death. She bore her afflictions with great patience. Services by the writer, assisted by Bro. Isaac Barnhizer. **G. W. HOPWOOD.**

TROYER.—In the Rock Run district, near Goshen, Ind., May 18, 1900, Alice (Steel) Troyer, aged 24 years, 6 months and 14 days. Her health had been failing for six months. She endured her affliction in great patience. She was married to Wesley Troyer Oct. 7, 1897. Two children were born to them. She leaves husband, one child, father, mother, two sisters and two brothers. She was the daughter of Brother and Sister Jacob Steel, of Goshen, Ind. Services from Rev. 14: 13 by Mr. Melt and the writer. **I. L. BERKEY.**

WARD.—At Sixteenth and Vine Streets, East Des Moines, Iowa, Aug. 15, 1900, George Ward, aged 81 years, 4 months and 14 days. One son and one daughter survive him. His wife preceded him thirty-seven years. Services by the writer and Bro. A. B. Miller. **H. R. TAYLOR.**

WOLBER.—Near Sterling, Ill., Aug. 16, 1900, Sister Mary Wolber, wife of Bro. Mathias Wolber, aged 69 years, 1 month and 17 days. Sister Wolber, nee Deiterle, was born in Wittenberg, Germany, and came to America in 1853. She soon after married Bro. Mathias Wolber, and also united with the Brethren. She remained faithful till death. They settled in Whiteside County, Ill., which has been their continuous home. She was the mother of twelve children, seven of whom are still living; also her aged and infirm husband. Services by the writer from 1 Thess. 4: 13, 14, in the West Jordan Lutheran church. **P. R. KELTNER.**

WELLMAN.—In the Cedar County church, Mo., Aug. 20, 1900, Sister Mary E. (Jenks) Wellman, wife of friend Wellman. She was born May 31, 1839; was married forty-two years; united with the church in February, 1879, in the Ash Ridge church, Wis. She lived in Cedar County, Mo., for twelve years. She was a faithful sister, though afflicted for a number of years. Services by the writer from Heb. 13: 14. **SAMUEL WRIMER.**

WILKINS.—Near Lost River, W. Va., Aug. 17, 1900, Martha Eveline Wilkins, aged 19 years and 9 days. She was sick only ten days with typhoid and pneumonia. Services by the writer, assisted by Bro. L. W. Teats and Mr. W. Varner from Matt. 24: 42, 44. Interment at the family graveyard. **LORENZO H. MILLER.**

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Sept. 7, District of Northern Missouri, in the Pleasant View church. Ministerial Meeting day before.
Sept. 20, 8: 30 A. M., District of Middle Iowa, in the Harlan church.
Sept. 21, 9 A. M., District of Oregon, Washington and Idaho, in Danacus meetinghouse, Portland, Oregon.
Oct. 3, 8 A. M., District of Northeastern Kansas, in the Vermilion church. Ministerial Meeting day before.
Oct. 3, District of Nebraska, in the Bethel church. Ministerial, Missionary and S. S. meetings day before.
Oct. 3, District of Northern Iowa, Southern Minnesota and South Dakota, in the Winona church, Minn.
Oct. 4, District of Northern Indiana, in the Bethel church.
Oct. 8, 8 A. M., District of Northeastern Ohio, in the East Niles church.
Oct. 6, District of Oklahoma and Indian Territory, in the Mound Valley church, Okla. Ministerial Meeting day before.
Oct. 5, District of Southern Iowa, in Mt. Etos church.
Oct. 11, District of Middle Indiana, in the El River ch.
Oct. 13, District of Michigan, in Saginaw church.

LOVE FEASTS.

Colorado—
Sept. 13, Grand Valley.
Oct. 5, Haxton.
Idaho—
Sept. 15, Nampa church.
Illinois—
Sept. 8, Mulberry Grove.
Sept. 8, 9, 10: 30 A. M., Rock Creek.
Sept. 11, 12, Woodland church.

Sept. 14, 3 P. M., Kaskaskia church.
Sept. 15, 5: 15 P. M., northeast of Mt. Vernon.
Sept. 22, Cole Creek.
Oct. 3, 4, 5 P. M., Shannon.
Oct. 4, 5, 1 P. M., Waddams Grove.
Oct. 4, 5, 10: 30 A. M., West Branch church.
Oct. 6, Camp Creek.
Oct. 6, 7, Pine Creek.
Oct. 9, 10, Yellow Creek.
Oct. 30, La Motte.
Oct. 27, Blue Ridge church.
Oct. 31, 3 P. M., Lanark.

Indiana—

Sept. 6, 10 A. M., El River church.
Sept. 6, Little Walnut.
Sept. 7, 10 A. M., Bear Creek church.
Sept. 8, 10 A. M., Pleasant Dale.
Sept. 8, 10 A. M., Somerset church.
Sept. 12, 4 P. M., Pipe Creek.
Sept. 13, 10 A. M., Beaver Dam.
Sept. 14, 2 P. M., Greentown church.
Sept. 14, 10 A. M., Buck Creek church.
Sept. 15, 2 P. M., Huntington.
Sept. 21, 5 P. M., Turkey Creek.
Sept. 21, 4 P. M., Turkey Creek cong., Gravelton.
Sept. 22, 11 A. M., Killbuck.
Sept. 28, Salem congregation.
Sept. 28, Bremen.
Sept. 29, New Hope, Seymour.
Sept. 29, 10 A. M., Clear Creek.
Sept. 29, 2 P. M., Middle Fork.
Sept. 29, 4 P. M., Washington.
Sept. 29, 5 P. M., Shipshewana.
Sept. 29, 3 P. M., Muncie.
Oct. 2, 2 P. M., Blue Creek.
Oct. 3, Simpson Hill, Shoals.
Oct. 4, 2 P. M., White church.
Oct. 4, 10 A. M., Landessville.
Oct. 4, 4 P. M., Lower Fall Creek, 5 mi S.E. Anderson.
Oct. 4, 2 P. M., Upper Deer Creek.
Oct. 4, 2 P. M., Santa Fe.
Oct. 5, 10 A. M., Prairie Creek church.
Oct. 5, 10 A. M., Camden, Jay County.
Oct. 5, 2 P. M., Lower Deer Creek.
Oct. 6, 10 A. M., Nettie Creek.
Oct. 6, 4 P. M., Osceola.
Oct. 6, St. Joseph Valley.
Oct. 6, 2 P. M., Roann.
Oct. 6, 4 P. M., Beech Grove church.
Oct. 6, 4 P. M., Pleasant, 4 1/2 mi. W. of Reynolds.
Oct. 6, Pleasant Valley.
Oct. 6, 10 A. M., Sugar Creek.
Oct. 9, Union Center.
Oct. 9, 2 P. M., Howard.
Oct. 9, 2 P. M., Yellow River.
Oct. 11, Ladoga.
Oct. 11, 10 A. M., Pleasant Hill.
Oct. 12, Union.
Oct. 13, 2 P. M., Hartford City.
Oct. 13, Pine Creek.
Oct. 9, Nappanee.
Oct. 25, 2 P. M., Bachelors Run.
Oct. 26, Four Mills.
Oct. 27, 2 P. M., Fairview.
Oct. 27, 4 P. M., Tippecanoe.

Iowa—

Sept. 7, Libertyville.
Sept. 7, Franklin ch., Decatur County.
Sept. 8, 9, 10: 30 A. M., Moles Valley house.
Sept. 8, 9, Des Moines.
Sept. 8, Wayman Valley.
Sept. 15, 16, 10 A. M., Franklin County church.
Sept. 15, Prairie City.
Sept. 15, Grundy County.
Sept. 21, 2 P. M., Pleasant Hill.
Sept. 22, 4 P. M., South Waterloo.
Sept. 22, 3 P. M., South Keokuk.
Sept. 29, 2 P. M., South English.
Sept. 29, 30, Spring Creek.
Oct. 6, 11 A. M., Brooklyn.
Oct. 6, 7, Boone River, Silson.
Oct. 6, 7, Cedar church.
Oct. 6, 7, 2 P. M., Pleasant View.
Oct. 13, Nora Springs.
Oct. 13, 14, Rock Grove.
Oct. 13, 3 P. M., Fairview.
Oct. 20, Greene.

Kansas—

Sept. 8, 2 P. M., Brazillton.
Sept. 8, 10 A. M., North Solomon church.
Sept. 8, Prairie View.
Sept. 8, 9, Olive Hill, Soldier.
Sept. 8, 2 P. M., Wade, Miami Co.
Sept. 8, 2 P. M., Wade Branch.
Sept. 15, 4 P. M., Ottawa.
Sept. 22, 23, 2 P. M., Sabetha.
Sept. 29, 2 P. M., Salem.
Oct. 1, 5 P. M., Vermilion.
Oct. 6, 7, Topeka.
Oct. 6, Cedar Creek.
Oct. 6, 2 P. M., Dorrance church.
Oct. 6, Pleasant View.
Oct. 6, White Rock church.
Oct. 6, 2 P. M., Kansas Center.
Oct. 6, Grenola.
Oct. 6, Verdigris church.
Oct. 6, Peabody.
Oct. 6, 10 A. M., Olathe.
Oct. 11, 2 P. M., Walnut Valley.
Oct. 13, 4 P. M., Kansas City.
Oct. 13, 4 P. M., Monitor.
Oct. 13, 10 A. M., Maple Grove.
Oct. 13, Maple Grove church, Norton County.
Oct. 13, 2 P. M., Paint Creek.
Oct. 14, 15, 10 A. M., Washington.
Oct. 20, 2 P. M., Parsons.
Oct. 20, Cottonwood.
Oct. 27, 2 P. M., Neosho church.
Oct. 27, 2 P. M., Ozawie.

Maryland—

Sept. 8, Maple Grove congregation.
Sept. 8, 1: 30 P. M., Sams Creek.
Sept. 15, Fairview.
Oct. 6, 7, 1: 30 P. M., Meadow Branch.
Oct. 13, 10 A. M., Beavertown.
Oct. 13, 1: 30 P. M., Manor.

Michigan—

Sept. 15, 10 A. M., Thornapple church, west house.
Oct. 6, 2 P. M., Sugar Ridge.
Oct. 6, 2 P. M., Fairview.
Oct. 6, 10 A. M., New Haven ch.
Oct. 13, Berrian.

Minnesota—

Oct. 2, Winona.

Missouri—

Sept. 3, 4 P. M., Mound church.
Sept. 15, 10 A. M., Osceola.
Sept. 20, 2 P. M., Spring River.
Sept. 22, 2 P. M., 5 mi. S. E. Mound City.
Sept. 29, Fairview church, near Cherry Box.
Sept. 29, Honey Creek.
Oct. 6, Cedar County ch., 2 1/2 mi. north of Jerico.
Oct. 13, 2 P. M., Carthage.
Oct. 20, 10 A. M., Little St. Joe ch., 4 mi. E. Maysville.
Nov. 7, 2 P. M., Dry Fork.

Nebraska—

Sept. 8, Glenrock.
Sept. 8, eight miles northeast of Arcadia.
Sept. 8, Exeter.
Sept. 29, Juniata.
Sept. 29, Sappy Creek ch., at Stump schoolhouse.
Oct. 12, 13, 4 P. M., South Beatrice.
Oct. 13, 2 P. M., Red Cloud.

North Dakota—

Sept. 22, 5 P. M., Des Lacs Valley ch., near Kenmare.
Sept. 29, 1 P. M., Surrey.

Ohio—

Sept. 8, 3 P. M., Loudonville.
Sept. 13, 10 A. M., Hickory Grove.
Sept. 15, 10 A. M., Maumee church, Defiance Co.
Sept. 15, Maple Grove.
Sept. 15, Frankfort.
Sept. 29, 10 A. M., Portage.
Sept. 29, 10 A. M., Logan.
Sept. 29, 2 P. M., North Star.
Sept. 29, 10 A. M., Lick Creek ch., 1 mi. S. W. Bryan.
Oct. 4, Pleasant Valley.
Oct. 6, 5 P. M., Ashland.
Oct. 6, 5 P. M., Upper Stillwater.
Oct. 6, 4 P. M., County Line.
Oct. 6, 5 P. M., West Niles church.
Oct. 9, 10 A. M., Upper Twich ch., Wheatville house.
Oct. 13, 5 P. M., Lafayette church.
Oct. 20, 10 A. M., Donnell's Creek, country house.
Oct. 27, 10 A. M., Mohican.
Oct. 27, 10 A. M., Augsburg Chapel, 1/2 mi. west Dupont.
Oct. 27, Rome.

Oklahoma Territory—

Sept. 8, Prairie Lake, Union church.
Sept. 8, Bethany.
Sept. 15, 4 P. M., Oak Creek cong., near Canute.
Sept. 29, Deep Fork.
Sept. 29, Turkey Creek.
Oct. 6, Pleasant Plains.
Oct. 6, Mound Valley.
Oct. 20, Deep Fork.
Nov. 3, Hoyie.

Oregon—

Sept. 22, Powell's Valley.

Pennsylvania—

Sept. 7, Montgomery.
Sept. 8, 3 P. M., Greenville.
Sept. 9, 3: 30 P. M., Slipswille, Quemahoning.
Sept. 29, 3 P. M., West Johnston ch., Roxbury.
Oct. 2, 9: 30 A. M., Little Swata.
Oct. 3, 4, Upper Cumberland.
Oct. 5, 4 P. M., Dunning's Creek, Holsinger house.
Oct. 6, Glenhope.
Oct. 6, Hyndman.
Oct. 6, 3 P. M., County Line.
Oct. 6, 2: 30 P. M., Maple Glen.
Oct. 6, 4 P. M., Raven Run.
Oct. 6, 7, 1: 30 P. M., Upper Conawago.
Oct. 6, County Line, Indian Creek.
Oct. 6, Clear church.
Oct. 6, 3 P. M., Middle Creek.
Oct. 6, 7, Spring Run, near McVeytown.
Oct. 6, 4 P. M., James Creek.
Oct. 7, 4 P. M., Harrisburg.
Oct. 7, 3: 30 P. M., Johnstown.
Oct. 7, 4 P. M., Roaring Spring.
Oct. 7, 4 P. M., Summit Mills house, Summit cong.
Oct. 8, Mt. Pleasant.
Oct. 9, 9: 30 A. M., Mountville house.
Oct. 10, 3: 30 P. M., Shade Creek.
Oct. 13, 3 P. M., Meyersdale.
Oct. 13, 4 P. M., Woodbury.
Oct. 13, Shirleyburg.
Oct. 19, 20, 1: 30 P. M., Buffalo.
Oct. 20, 1: 30 P. M., Antietam cong., Welty house.
Oct. 27, 3: 30 P. M., Ephrata.
Nov. 3, Elk Lick.
Nov. 4, 4 P. M., Yellow Creek.
Nov. 6, 10 A. M., Hads's.
Nov. 10, 4 P. M., New Enterprise.

Tennessee—

Sept. 8, 9, 3 P. M., Pleasant View church.
Oct. 6, 2 P. M., Knob Creek.

Virginia—

Sept. 8, 2 P. M., Greenmount.
Sept. 15, 3 P. M., Manassas.
Sept. 29, Valley Bethel.
Sept. 30, Cedar Grove.
Oct. 6, 2 P. M., Laville church.
Oct. 6, 2 P. M., Bridgewater.
Oct. 6, 2 P. M., Sangerville.
Oct. 6, 7, Mill Creek.
Oct. 27, Oronoco church.
Oct. 27, Troutville.
Oct. 27, Elk Run.

West Virginia—

Sept. 6, 1: 30 P. M., Sandy Creek, Salem house.
Sept. 8, Egion.
Sept. 12, Rough Run.
Sept. 15, Miller church.
Sept. 22, Alleghany.
Oct. 6, 7, Pine church.
Oct. 11, 3: 30 P. M., Sandy Creek, Mountain Dale house.
Oct. 13, 14, 3: 30 P. M., Knobley.
Oct. 27, Harman.

Wisconsin—

Oct. 27, Barron.

(Concluded from page 573.)

brush, used plants, bed muslin, etc., and soon had a pleasant place to worship God. The weather was warm and dry and each evening we met for services till the night of the seventeenth. We had an enjoyable meeting. Two were baptized, and a number of applicants are to be baptized next month.

On the eighteenth we drove to Franklin County, where Bro. Brubaker left me for his home, and I spent one week in a Bible Normal at Bethlehem church, conducted by Bro. J. Z. Gilbert. This was a pleasant and profitable week, and I think well spent. Bro. Gilbert did his work in a masterly manner. The doctrine of the Bible was well ventilated so far as he went.

In Franklin County, during the normal, and partly in connection with it, I preached seven sermons. Bro. D. N. Eller preached two sermons during the normal. His missionary sermon was especially good.

Aug. 25 I came to Mt. Hermon church, in Henry County, Va., to hold some meetings. Here I met Bro. A. M. Payne, from Cana, Va., who came to conduct the song service. I have had only two services yet, with fair congregations. C. D. HYLTON.

Daleville, Va., Aug. 27.

The Bethlehem Bible School.

BRO. J. Z. GILBERT began a Bible school at the Bethlehem church, Franklin Co., Va., Aug. 20 and closed Aug. 26. It was the second school of the kind ever held in this congregation. The attendance was good, ranging from one to two hundred students. Many attended from the adjoining congregations.

Our District evangelist, Bro. C. D. Hylton, and Bro. D. N. Eller were with us in the school and took part in the preaching. Bro. Gilbert is certainly well informed in the Book of books. We were made to realize the importance of a more thorough preparation for the service of the Master. We need more men that can go out into the world, fully equipped with the Word of God, to battle against sin.

I think we should spend more of our time studying the Bible instead of laying up treasures on earth where "moth and rust doth corrupt, and where thieves break through and steal." Let us continue in the work and encourage the young both by precept and example. Bro. Gilbert went from here to his home at Daleville to rest a few days before school time. Junta, Va., Aug. 27. L. A. BOYMAN.

Ministerial Meeting of Texas and Southwestern Louisiana.

This meeting was held in the Marvel church, Brazoria Co., Texas, Aug. 9, 1900. After devotional exercises the meeting was organized by electing Eld. J. F. Neher Moderator, A. J. Wine, Writing Clerk and A. S. Sutter Reading Clerk. After this the following topics were discussed:

1. "What are the Best Methods for the Wife to Assist her Husband in Preaching the Gospel to the World?"

Encourage him in every possible way. Live faithful; go with him when possible. Show him his unbecoming habits and also his good qualities. Welcome strangers to meeting and invite them back. Care for the home and children when he is away.

2. "Show in what Way the Prayer Veil is Power. First Corinthians 11."

Gives her authority to teach, pray and prophesy. By being at all times properly veiled she is ready for any emergency.

3. "If Ministers Should be Criticised, Give the Best Methods and Points."

Tell them alone and in the right spirit. Put in writing and silently hand to them.

4. "Who Stands First, Second and Third in Responsibility for Preaching the Gospel to the World?"

One speaker thought the church first, individual members second, the minister third. Others thought the church stood first, second and third.

5. "Show the Best Methods to Revive the Lord's Work in Churches once Strong, but now Weak."

Find the cause, and remove it. Give work to all. If necessary, change ministers. Work and pray more.

6. "Review the Progress of the Church for the last one-fourth or one-half century."

Half a century ago the publication of papers, if any, was in its infancy, as also were Sunday

schools and social prayer meetings. There was no organized missionary work; no colleges, etc. Within the last quarter of a century the publishing interests of the church have become a strong factor, being owned and controlled by the church, sending out over one and one-half million pages of papers and tracts every year. Schools also are becoming a factor, there being no less than six in successful operation. Sunday schools are held in nearly all the congregations, prayer meetings are held; altogether affording better opportunities for all the members to work, and we think there is a greater degree of spirituality in the last quarter of a century. Within the last quarter of a century we have a well organized Mission Board, which is pushing out over our land, as well as in some one-half dozen foreign countries; also District boards in nearly every District, and the work is encouraging. As the years go by we get nearer the Gospel. Some changes in that line have been made, as in feet-washing and in the supper, etc., and many are coming to a knowledge of the truth.

7. "Upon what Different Principle, if any, Does Paul Command the Silence of Women in Church over that of the Man?"

Subjection; not usurp authority in councils, etc.; obedient, submissive, helpers.

This was one among the best meetings we have had and we hope much good will result therefrom for the enlarging of Zion and the salvation of souls. A. J. WINE, Clerk.

From Cabool, Mo.

In July, last, Bro. F. W. Dove made a trip of twelve miles from Cabool to the head waters of Jack's Fork, Texas Co., Mo., and held two services, which created such a desire among the people to hear more of the doctrine and practice of the Brethren that in compliance with earnest solicitation, on Aug. 11 the writer, in company with Bro. Dove, made them another visit and held nine services in the Brethren's tent (which had been previously taken there and put up), which resulted in six additions by confession and baptism.

Bro. Dove was then compelled to return home. The writer remained another day and baptized two young sisters, aged respectively ten and thirteen years. It was one of the most touching baptismal scenes I ever witnessed. Their youth and modesty, their dignified bearing, their clear, firm answers, which were plainly heard by the audience, brought tears to the eyes of many.

This place is now made a mission point, where we shall try to hold regular monthly services. They have as yet no house in which to meet, but Bro. Lindsey is erecting a dwelling which he will so arrange that services can be comfortably held in it. We now have ten members there, and a number more seem to be very near the kingdom. We earnestly ask the prayers of the Brethren for this little band of brethren and sisters, and for us. S. M. STEVENS.

Aug. 25.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Oct. 3, 4, Middle District of Missouri, in Mound ch.
Oct. 10, District of Southeastern Kansas, in the Scott Valley church. Ministerial Meeting day before.
Oct. 10, 20, First District of West Virginia, in the Cheat River church.
Nov. 1, First District of Arkansas, in Austin ch. Ministerial Meeting day before.

LOVE FEASTS.

Illinois.
Sept. 29, 4 P. M., Milledgeville.
Oct. 6, 7, 2 P. M., Naperville.
Oct. 13, Routine.
Nov. 2, 10 A. M., Panther Creek.
Nov. 3, 3 P. M., Martin Creek.
Nov. 17, 2 P. M., Big Creek church.
Indiana.
Oct. 10, St. Joseph Valley.
Oct. 11, Union Center.
Nov. 2, 2 P. M., Arcadia church.
Nov. 2, 10 A. M., Mississinewa church.
Nov. 3, 4 P. M., Antioch.
Nov. 3, 4 P. M., Andrews.
Iowa.
Oct. 3, 4, 4 P. M., Panther Creek ch.
Kansas.
Nov. 3, Osage church.
Nov. 3, Independence.
Nov. 10, 4 P. M., Pleasant Grove.
Michigan.
Sept. 29, 10 A. M., Sunfield.
Sept. 29, Chippewa Creek.

Missouri.
Oct. 6, Polo.
Nov. 17, 10 A. M., Nevada.

Ohio.
Oct. 13, 10 A. M., Wooster church.
Nov. 3, 4 P. M., Lower Miami.

Pennsylvania.
Oct. 5, 4 P. M., Clover Creek.
Oct. 6, 5 P. M., Upper Dublin church.
Oct. 9, 10, Etter house, 4 miles south of Chambersburg.
Nov. 1, 2, 9:30 A. M., Conestoga.
Nov. 2, 4 P. M., Artemas.
Nov. 3, 10 P. M., Marsh Creek, Gettysburg.

Church Directory.

Limited to three lines for cities of 30,000 or over.

YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S., 9 A. M.; Song Service, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.
MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S., 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.
LOS ANGELES, CAL.—Channing Street, between 9th and 10th Sts. Preaching, 7:30 P. M.; S. S., 3 P. M.; Bible Reading, Thursday, 7:30 P. M.
CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.
BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M., Sunday, Locust Point, Md., Monday, Ad., 12 W. Camden St. S. S., 10 A. M.; Gephart Hall, 1103, 1105 N. Water St. S. S., 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.
CEDAR RAPIDS, IOWA.—Cor. 4th Ave. and 14th St. Services, 11 A. M.; 7:30 P. M.; S. S., 10 A. M.; Prayer Meeting, Wednesday evening.
DAYTON, OHIO.—College St. & 4th Ave. (West Side), S. S., 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.
BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Fremont and Calhoun St. Services, Sunday, 9:30 A. M., 8 P. M.; Bible Class, Wednesday, 8 P. M.
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ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S., 9 A. M.; Preaching, 10:30 A. M., 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.
KANSAS CITY, KANS.—Corner Central Ave. and 6th St. S. S., 10 A. M.; Preaching, 11 A. M., 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.
LOS ANGELES, CAL.—308 S. Hancock St., East Los Angeles. Services, 11 A. M., 7:30 P. M.; S. S., 10 A. M.
MONTREAL, CANADA.—110 Delormier Ave., near St. Catherine. Services, S. S., 11 A. M.; Bible Class, 3 P. M.; Preaching, 7 P. M.; Prayer Meeting, Wednesday evening.
YORK, PA.—East York Mission, East Market Street. Services each Sunday.
GERMANTOWN, PHILADELPHIA, PA.—661 Germantown Ave. Prayer meeting, Thursday, 8 P. M.; S. S., 9:30 A. M.; Preaching, 10:30 A. M., 7:45 P. M.
BALTIMORE, MD.—Woodberry mission house, Cor. Sycamore and Third Ave. S. S., 9:45 A. M.; Preaching, 10:45 A. M.; 7:45 P. M.; Young People's Meeting, 7 P. M.

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" Savanna,	6:50 "	4:50 A. M.
" Foreston,		10:30 "
" East River,	7:53 "	10:47 "
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THE GOSPEL MESSENGER.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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EDITORIAL MISCELLANY.

THE Methodist church, urged on by the lack of pride, in numerically recently, is going to make an like to bring two million persons into the church during the year 1901. The plan is to get two hundred thousand workers, each of whom will pledge himself to bring ten members into the church during the year. Time will tell whether the plan will be entirely successful. But whether it is or not this attempt will be of profound interest to all Christians, and cannot but have a stimulating effect upon the denomination undertaking such a work. The effect will not all be in the M. E. church, for renewed effort on the part of one denomination means that the others will increase their efforts to bring members into their respective bodies. And this means much for the religious advancement of the country. It seems that a decrease in the number of communicants can cause what the sin of the world could not. But even this is better than that the more earnest work should not be done. And yet it would seem that the command of the Master and the knowledge of the need of the world would be sufficient to make the followers of Christ untiring in their efforts to seek and save that which is lost.

In Socorro, New Mexico, is found what is alleged to be the oldest bell in the United States. This historic bell was made in 1545. In 1680 the church was destroyed by the Indians. In 1734 the bell was dug out of the ruins of an old church at Gran Quievera, an old pueblo and Spanish city, said by several Spanish historians to have exceeded 20,000 in population. From Gran Quievera the bell was brought back to Socorro and hung in the old San Miguel church. In 1781 this church at Socorro was destroyed by the Indians and the people driven south to Isleta near El Paso. In 1806 a colony of seventy families came from Belen, on the Rio Grande, and resettled Socorro and repaired the old church, which stands to this day. This old bell was again resurrected and placed in the church. The bell weighs 461 pounds. The metal used in it came from a mine in Grant county called the Santa Rita de Copie. The women added all their jewelry

of silver and gold to it. Chippings from the old bell have been assayed and it is found that it is worth over \$400 in gold and silver. The bell was the first to ring on the American continent, and that on the banks of the Rio Grande. Seventy years before the Mayflower sailed into Boston harbor this old bell, with its clear tone, was calling together a brave little band of worshipers with their weapons of defense in one hand and the cross in the other.

INQUIRY was recently made by the German Government, says the *Chicago Tribune*, into the effect of lightning upon trees. Observations were made by overseers of foresting stations scattered over an area of 50,000 acres in the district of Lippe. The forests comprised seventy per cent of beech trees, thirteen per cent of pines, eleven per cent of oaks, and six per cent of firs. Of two hundred and seventy-five trees struck by lightning, fifty-eight per cent were oak, twenty-one per cent fir, eight per cent beech, and seven per cent pine. These figures show the extreme susceptibility of the oak to lightning stroke, and the large and disproportionate percentage of its attack upon the fir. The beech appears to be almost immune from lightning stroke. While seventy per cent of the forest trees were beeches, they received only eight per cent of the strokes, or about one-ninth of their proportionate share. It has often been asserted in England that the beech was never struck by lightning. While the German observations disprove this broad assertion, they amply justify the common belief in the rarity of the occurrence.

THE Duke d' Abruzzi, an Italian, nephew of the late King Humbert, has succeeded in reaching a point eighteen miles farther north than Nansen did a few years ago. The expedition, said to have been the best equipped one that ever started out, started in June of last year. For eleven months their vessel was fast in the ice; the pressure was so great that a hole was made in the side of the vessel and its machinery was injured. The members of the expedition suffered many hardships and three of them died. The sledge dogs were eaten. It is claimed that important scientific facts will be learned when some one succeeds in reaching the pole. The explorers have already discovered some. The hardships endured do not deter other men from trying to reach the pole. The fate of Andree's party was sad. What will be the result of Lieutenant Peary's expedition no one can tell. He may or may not make a new record. But whether he does or not, and whether he ever returns or not, there will be others to make new efforts to reach the pole. If professing Christians were as eager and persistent in their efforts to reach the heavenly Jerusalem, they would transform the world and hasten the coming of the Millennium.

FINANCIALLY, the Paris exposition is a failure. At the beginning sixty-five million tickets were printed. It is very probable that at least thirty million of these will remain unsold. People did not go to the great fair as they were expected to. The tickets were stamped one franc (twenty cents) each. The exposition will last about two months yet; but even now the tickets are selling for less than half their face value, and it is prophesied that before the end they will sell for two or three cents apiece. Perhaps it is as well that the exposition is a failure; for there seemed to be no end to the desire for these great fairs. A failure had to come sometime, and since it has come there will be less desire on the part of cities and countries to hold

these expositions. For the commercial interests of the different nations, no doubt there is an advantage, for each tries to send the best that is made. But it is also true that these expositions cause an immense amount of expense; and much of it falls upon those who cannot afford to bear it. There is a disposition on the part of most people to spend money for that which is not bread, and these great expositions but encourage this. There are many things for which these immense sums could be spent to better advantage.

GALVESTON, Texas, was visited by a terrible storm last Saturday and Saturday night. The city is built on a low island. A violent wind, which when it had reached a velocity of eighty-four miles an hour carried away the instruments in the government observatory, came in from the Gulf, and the water was forced upon the island until the highest point on it was some feet under water. In the whole city, which has a population of about fifty thousand, very few houses are uninjured and many are totally destroyed. It is impossible to tell at present, and probably will be for some days, just how much damage was done. But one thing is certain, and that is that the loss of property and life has been appalling. Galveston was not alone in suffering. Many other towns were injured. Communication has been interrupted and it is impossible to learn to how great an extent the storm injured them. Thousands of people are without food or shelter, and the Governor of the State has sent out an appeal for help. The United States Government has ordered tents and food to be sent. Relief work has been begun systematically, and no doubt supplies will be sent in from many parts of the country. Such misfortune appeals to the sympathies of mankind and prompts the giving of aid to those who are in need. We trust that the loss of life will prove to be less than is at present supposed, for at best it will be bad enough.

AFFAIRS in China, so far as any settlement is concerned, are at a standstill. The great powers do not seem to be inclined to trust each other. At present it seems quite likely that the American troops will be removed from China within a short time. Whether Russia and France would follow such an example is doubtful. But the withdrawal of the American soldiers, especially if it should be followed by the withdrawal of others, would probably cause the powers to come to some kind of an agreement. It is to be hoped that such action will be taken as will promote peace in the Chinese Empire and make it safe for others to live there. The country should not be divided, and its inhabitants should be allowed to work out their destiny as a nation, guided by the more enlightened people of the world. Above all else, China needs Christ and his law.

THE missionaries to China have a difficult problem to solve. The hatred of the natives for foreigners is due largely to the teaching of those who have been sent to carry the Christian religion to that heathen people. They are eager to go on with their work, but if they return to their posts and begin to teach Christ they will arouse the anger of the Chinese and may bring about another uprising against foreigners. This fact is what makes them hesitate about going. On the other hand, if they abandon the field the native Christians will be left to themselves. This would mean that in a few years at longest no trace of Christianity will be left in that land.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE NEW CENTURY.

WHEN in the dim, gray East shall rise
The morning of thy birth,—
When thy first dawn steps from the skies
Upon the hills of earth,—
Shall waiting nations breathless stand
Oppressed with haunting fears,
Of what thou boldest in thy hand,
Thou coming Hundred Years?

Or shall a glad world welcome thee
With laughter and a song—
Thou unborn child of Destiny
Whose reign shall be so long?
Who knows!—we only know that thou
Shalt enter like a king
Into thy courts,—that we must bow,
Whatever thou dost bring.

What matter whether war or peace
Thy heralds shall proclaim,—
The story of the centuries
Is evermore the same!
Thy children-years shall tell abroad,
Through all thy mighty span,
Naught but the Fatherhood of God,—
The Brotherhood of Man.

—Selected.

RECENT CHANGES IN THE HOLY LAND.

By John Balcom, D. D., of New York, in the Independent.

THE writer of this most interesting and instructive article sees the better side of Palestine, and seems to be exceedingly hopeful of the future—Ed.

Those who visited the Land of the Book a quarter century or even a decade ago would scarcely know it now, so many are the changes that have taken place there of late. Indeed, any one intent upon a pilgrimage thither will have to hasten the fulfillment of his purpose, or suffer overwhelming disappointment.

These changes are traceable only indirectly to the advance of civilization. Of course, some progress is always making even within the Turkish domain; but the credit in this case belongs chiefly to the tourist. He has created demands that had to be supplied. He has "imputed himself" upon the people with whom he has come in contact, communicating to the dragomans, innkeepers, drivers and other like classes many of his ideas and at least some degree of his enterprise. What has been even more determinative, he has put large sums of money into circulation throughout the country, and this has had some proportion of its usual economic effect.

The visit of the Emperor of Germany three years ago produced surprising results. Old roads that had fallen badly out of repair were generally improved, and new roads were opened in all directions. The most notable example of the latter is the fine macadam road leading over Scopus to the Mount of Olives. It is as good a piece of road making as one could wish to see, splendidly graded, and though we used it just after the rainy season had closed, as smooth and hard as an English turnpike. The Emperor's visit did little to improve the hotels, because he carefully avoided these and lived in his own tent. The Hotel du Parc, in Jaffa, was the only one in which he slept during his entire stay in Palestine.

A singular result of his visit was pointed out to us on our way to Hebron. It was a field of oats—a real curiosity in the Holy Land. Our driver told us that when the Emperor's retinue came to leave Jerusalem his coachman gave the two or three bags of oats that remained of the supply apportioned for that place to the native helpers about the royal camp. Instead of immediately feeding it, they wisely kept it for seed. The next year they reaped the first crop of oats ever grown in Palestine; and now the cultivation of that grain is slowly spreading throughout this section of the country.

The change first to impress the modern tourist is that which has taken place in the modes of travel.

The railroad from Jaffa to Jerusalem, though one may have prepared himself for it, is an overwhelming surprise. Nor is this the only railroad in Palestine. The drive from Haifa to Nazareth takes you for miles along the track that is building between Haifa and Damascus. Work has lately been suspended on this enterprise, it is true, but it is likely to be resumed at any moment, the amount of the gratuity to be paid the Turkish officials being now the only obstacle in the way. The carriage roads into and about Jerusalem have been wholly transformed within the last few years. All through the northern and northwestern suburb of the Holy City the streets are in thoroughly good condition, while the road over the precipitous hills to Jericho is almost a marvel of engineering. Scarcely less may be said of the splendid road to Hebron. Our carriage had little difficulty even in getting from Jericho to the Dead Sea and the Jordan.

Improvement in the roads has brought better carriage accommodations. Landaus may be easily secured now in any of the larger towns, and are quite as comfortable as those to be had at home. Four or five large parties were in Jerusalem at the same time with us, our own party numbering over eighty; yet there seemed no difficulty in supplying the requisite conveyances, and they were much superior to those obtainable at Gibraltar, or any of the larger towns of the Upper Nile. We were told there was nothing even tolerably comfortable to be had at Haifa for the trip into Galilee, and that the roads were wholly impassable. The roads were certainly not the best, but our company, then numbering over twenty, one of whom had a broken collar bone, made the journey to Tiberias and back without any serious discomfort, and the wagons provided for us were as easy as anything we had ridden in since we left New York. Landaus and victorias were frequently passed between Nazareth and Tiberias.

The hotels have undergone a still more remarkable improvement these recent years. They are not sumptuous, of course, and one must put up with considerable inconvenience in them yet; but they are much better than anything Palestine had to offer even five years ago. The new Hotel du Parc in Jaffa, set down in a well-kept tropical garden, presents a most attractive appearance and is surprisingly well-appointed within. Its enterprising proprietors are building an extensive new hotel at Jerusalem, without the walls and not far from the Damascus Gate. The Jerusalem Hotel, about a mile northwest of the Jaffa Gate, is also modern. It is well surrounded, has large, airy rooms, and furnishes meals that are for the most part reliable. The Jordan Hotel at Jericho has an odd and ugly exterior, but its interior is singularly attractive. No one could reasonably ask for a better table d'hôte than was served us on two successive evenings there.

The hotels in Galilee were the best we found. They are kept in every case by Germans, members of the industrious colony that settled in Haifa in 1869. These Germans make good hosts, and cater to American and English tastes with remarkable success. The Hotel Germania at Haifa is beautifully located, and we were made so comfortable there that had time permitted we would gladly have prolonged our stay for several days. Only the first story and basement of the new hotel at Tiberias are now available, but a year or two more will lift it to the level of the other Galilean hostleries. Then there is a popular summer hotel on Mount Carmel, a favorite resort with our Syrian missionaries and other foreign residents along the coast. It is said to be in every way first class.

By all odds the greatest change has taken place in Jerusalem. The Holy City is steadily growing, and in the most substantial form. This growth is without the walls, chiefly to the north and northwest, this section having already become more populous than that within the city proper. All the new hotels, the best stores and shops, the foreign hospitals, and many of the modern churches are in this quarter. Here most of the various religious colonies have their residences, as also a large set-

tlement of foreign Jews. The buildings in every case are of solid stone and conform to one prevailing type of architecture. An atmosphere of prosperity pervades this new Jerusalem. Business everywhere is on the increase. The people look well fed and happy. New industries are being slowly introduced, a soap factory only a few months since. Indeed Jerusalem seemed to me to be making as rapid progress as any Oriental town we visited.

The change which perhaps is the most depressing of all is what might be called the modernization of the inhabitants and their customs. This process is extremely, imperceptibly slow with the great mass of the people, but quite the opposite, as might be expected, with those who come in close touch with travelers. This class is fast adopting European dress, imbibing foreign notions, and imitating Occidental habits and customs. Wherever one goes, into the heart of Galilee or far back within the valleys of Judea, he finds the cigarette habit. Drunkenness would spread more rapidly than it does were it not for Moslem control. It is astonishing how many people speak English.

All this has its better side, fortunately. It is gradually dissipating superstition, increasing self-respect, and lessening perils of travel. The Bedawy is less and less in evidence, and where found is not near as malicious as he used to be. With rare exceptions, the tourist may now travel unmolested from one end of the land to the other.

If changes such as these I have indicated have been possible under Turkish rule, what may not be hoped for when that incubus is lifted, as it surely will be in the not distant future? A company stands ready to give Jerusalem a water supply the instance Constantinople will grant permission and not ask too large a price for it. A dock would have been built at Jaffa long ago if the Government had not insisted upon an exorbitant fee. Industries will spring up in every part of the country so soon as the least chance, not to say the slightest encouragement, is given. Let Palestine fall into the hands of England, her logical and probable partner, or, as is thought by many to be more likely, under the control of Germany, and the prophecies regarding this ancient land will have, not their visionary, but their practical, fulfillment. May God hasten that day!

HOW TO MAKE THE SUNDAY SCHOOL A SUCCESS.

BY SARAH E. NEHR.

A VITAL question. What superintendent or teacher has not studied this question?

In looking at this question we are impressed that there is much variety in Sunday-school work and workers. We all desire success. What we wish to consider now is, How to make the *Brethren's* Sunday school do the greatest amount of good for the church. We are apt to measure our success by numbers. The largest schools are not always the most successful ones; but those which impart the truths of God's Word to the scholar in such a way that he accepts them and becomes a worker in the Master's cause,—these are the truly successful ones, be they large or small.

To begin with, we want a live, energetic superintendent, filled with the Holy Spirit, apt to teach in precept and example. Superintendent should be on time and open school promptly, even if there are but few to begin with, this will induce others to be there on time. Superintendent should study to know his place, should avoid making too many speeches, or the scholars will lose interest and there will be disorder. However much they love their superintendent they would rather talk to each other than listen to long speeches.

Next, we consider the importance of having good, exemplary teachers to place before the classes, such as will live the lessons of the Sunday school and will look upon their classes as belonging to the Lord. We want teachers who will put on the whole armor of God and are not ashamed of the peculiarities of our people. "In time of war a man enlisted, as a soldier, but refused to wear the

uniform of his army, thinking that thus he would avoid the attacks of the enemy. When the armies met in battle, both sides judged the man without a uniform to be a foe, and he soon fell, riddled with bullets from friend and foe." The Christian who fears to confess himself as such exposes himself to double dangers; he is misjudged by both friend and foe.

Children are creatures of imitation, and when they love their teacher are apt to think what that teacher says and does is about right. We have known conscientious parents who kept their little children out of the Sunday school because their teacher did not reflect the proper light.

To make the Sunday school go, we must have the cooperation of the parents. Fathers and mothers, do not simply send your children to Sunday school, but go with them yourselves whenever possible. God has committed into your hands a trust for which he will hold you accountable. Bring up your children in the nurture and admonition of the Lord, is the command from inspired lips. The wise man has said, "Train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22: 6. The training must be done when the child is young. Dress the children in modest apparel; tell them why you do so. We have learned from observation that children early taught the truths of God's Word usually accept their Savior in the morning of life. Too many of our good mothers cultivate pride in their innocent children, forgetting that "pride goeth before destruction, and a haughty spirit before a fall." Prov. 16: 18.

The examples of God's displeasure against pride are most strikingly exhibited in the history of Pharaoh, Hezekiah, Haman, Nebuchadnezzar and Herod. The Sunday school is designed for the rich and the poor to meet together in equal prostration before God. But in many of the popular churches the poor are practically driven from their Sunday school because of this common humiliation, ~~even~~ We want more grandmothers and mothers ~~discuss~~ Lois and Eunice, then will we have more sons and daughters like Timothy, who will know the Holy Scriptures from a child.

Sociability is also an important factor in the Sunday-school work. We all love to go where we feel welcome, where we feel we are wanted and will be missed if not there. Officers and teachers especially should try to win the love and respect of the children. Particular attention should be given to the poor and backward children of the school. Very often a little child, who has learned to love the Sunday school will lead his parents to become regular Sunday-school attendants, when all other means would fail. If visitors come into our school, they should be furnished with Bibles and invited to take part in the lesson. In this way they are made to feel at home at once. It should be the pleasure of the regular Sunday-school attendants to meet those visitors after services with a kindly handshake and invite them to come again. This will create within them a desire to visit the place and people again.

How to secure regular Sunday-school attendance is a problem which we have not yet learned to solve. So long as we have Sunday excursions, pleasure resorts open on the Lord's Day, "big" dinners, etc., to contend with, we will have trouble along this line. Satan never tires throwing hindrances in the way of any good work. But we would suggest that teachers be present with well-prepared lesson every Sunday, or provide a substitute for their classes, so that some one will have a lesson prepared for each class. Give the children something to do. Change secretaries and librarians frequently. Such little duties will prompt them to be there regularly.

Another perplexing question frequently comes before the superintendent and teachers, "How to conduct the quarterly review to get the most good out of it for the school in general." So many teachers dread review day and shift the work on some one else if possible. It is impossible for one person successfully to conduct the review for the whole school. For primary grade the questions

must be made so simple that they will not prove interesting to intermediate or senior grades. Perhaps the better way would be for each teacher to conduct the review in his own class, as he should understand the needs of his class better than anyone else in the school. Teachers should commit to memory titles, golden texts and leading questions of the lessons of the quarter, and insist on the class doing the same. This will not be difficult for a class of young people. In fact, they take pleasure in doing so. Review can then be conducted with closed books. Quarterlies and commentaries have their place in the preparation of the lesson, but the Bible alone should be used in the Sunday school.

We would yet add: To make the Sunday school a success, teachers' meetings are indispensable. Here is the place to talk of the management of the school. Every important measure should receive the approval of the teachers. Teachers will feel a deeper interest in carrying out any plans which they help make. There is an advantage in having a uniform understanding of the lesson. This can be done only by studying the lesson together. It is not often that a body of intelligent teachers will fail to develop the important features of the lesson. Let us all as Sunday-school workers resolve, in the words of the poet, to do

"More and better work for Jesus!
More and better, year by year,
Till a darkened world is rescued,
And a fadeless dawn is here."

Painter Creek, Ohio.

CHURCH GOVERNMENT.

BY JOHN E. MOLHER.

No. 2.—My Brother's Keeper.

THE design in church organization is to aid one another in spiritual growth, and plant Christianity in the hearts of others. There is no place for selfishness in the government of the church. "Whosoever of you will be the chiefest shall be the servant of all." The greatest benefactor in the church is the one who saves his brother or sister from error (Jas. 5: 19, 20), while the greatest offender is the one who causes to stumble (Matt. 18: 6). The Christian rule for converting erring members is contained in Matt. 18: 15-17. Individuals are to be dealt with, invariably, for their own good, and not to satisfy the wounded feelings of the wronged party. "Vengeance is mine; I will repay, saith the Lord." Another's honor is to be preferred to our own. Rom. 12: 10.

Teachers and elders are chosen because of their ability and earnestness in maintaining harmony in the church, and in the conversion of sinners. They thus serve the church in her highest interests, and rule only as counsellors or executives. No spiritual office in the church is of any pecuniary benefit, but all service is prompted by love.

Deacons there are to look after the poor in the church, whose needs are supplied by those who have a sufficiency, and to spare (1 John 3: 17). And behind all the officers stands the great body of the laity—the Christian army. It is, after all, upon the laity that the victory of the church depends. Close the ranks, care for the wounded, revive the fainting, hold the cup of Life to the dying! What a comradeship! And after the battle is ended, the church victorious, and we meet in a grand reunion, will we talk of the past? And will it then have the glamour of childhood memories to the bowed down?

Warrensburg, Mo.

THE LORD'S SUPPER AGAIN.

BY CHAS. M. YEAROUT.

In reply to a circular sent out by Mr. Blessing.

"Prove all things; hold fast that which is good."—1 Thess. 5: 21.

THROUGH the kindness of the Office Editor of GOSPEL MESSENGER, I received "Tabular Synopsis of the Seven Last Days of Jesus' Ministry," by

Solomon T. Blessing, it being a review with an endeavor to weaken or overthrow the arguments in my articles on "The Lord's Supper."

When a man takes a position founded on scriptural truth, that position, if right, must and will harmonize throughout the Bible. If the position taken conflict with any part of God's Word, then there is an error somewhere, and the error is in the man and his position, and not in God's Word: for the true scriptural position will agree and harmonize from Genesis to Revelation. I propose to show by uncontroversial statements of scriptural truth that the position of Mr. Blessing does not harmonize with God's Word, but is antagonistic to it, and the position is therefore false.

Mr. Blessing in his diagram places the Bethany supper, which was held six days before the passover, on Friday, which position compels him to place the triumphant entry into Jerusalem on the Sabbath. This is unreasonable, and unsustained by the facts in the case.

He places the eating of the passover just after sunset at the close of the thirteenth day of the month. He says: "The Jews had not eaten the passover in the early morning of the fourteenth after Jesus and the apostles had eaten it in the beginning of the fourteenth, the evening before. See John 18: 28; 19: 14. Would Jesus eat the passover that he had so much desired to eat, on a day other than the one appointed by God?" I answer emphatically, no. Jesus did not eat the passover at all that year; for he died before the time specified in God's law for eating it. "It is evident that either he (Jesus) or the Jews observed the wrong day." It is evident that Mr. Blessing in his trying to evade or get away from the Lord's Supper is bewildered, and is making confusion and nonsense out of God's Word. It must be self-evident that Jesus kept the passover on the correct [beginning of the] fourteenth, especially as he was the antitypical Lamb, and was slain before the fourteenth ended."

Jesus always kept the passover on the correct time when he kept it at all; which was after sunset at the close of the fourteenth, which brought the passover on the beginning of the fifteenth day of the month, where God placed it. "How came it then that the Jews were observing the passover on the fifteenth contrary to God's appointment? It can be accounted for by Joshua's long day. Josh. 10: 13." He refers here to the time the sun stood still till Joshua overcome his enemies; but what has this to do with the passover? The law and rules governing the passover as to time and observance were given by God long before Joshua commanded the sun to stand still. The Jews kept the passover on the correct time, as I shall show further on.

The day of unleavened bread—the preparation of the passover—was the fourteenth. Luke 22: 7; Mark 14: 12; Ex. 12: 18. Christ was tried, condemned, crucified and buried on the preparation day; all before the time to eat the passover, John 19: 14, 31, 42. The passover was to be killed at the going down of the sun,—in the evening of the fourteenth day of the month. Ex. 12: 6; Deut. 16: 4-6. The passover was eaten on the fifteenth day of the month, after sunset of the fourteenth and the Israelites left Egypt the same night. Ex. 12: 8, 31, 37, 42; Deut. 16: 1; 2 Chron. 35: 14.

It will be seen that God prescribed in his law that the lambs should be killed in the evening—at the going down of the sun on the fourteenth. According to Mr. Blessing's position, Christ ate the passover with his disciples about twelve hours before the sun arose on the fourteenth, and about eighteen hours before the time prescribed in God's law for killing the passover. If Christ ate the passover at the beginning of the fourteenth with his disciples he violated God's law or plan six times in doing so: (1) In eating the passover twenty-four hours before the legal time prescribed in the law. (2) In having the lamb killed eighteen hours before God said it should be killed. (3) In having the apostles kill the lamb which was the work of the priests. 2 Chron. 35: 10, 11; Ezra 6: 20. (4) In killing the lamb within the gates or enclosure of

the upper room. Deut. 16: 5, 6; 2 Chron. 35: 5, (5) In cooking the lamb with water, making and eating a soup. Ex. 12: 8, 9. (6) In leaving the place and going out before morning. Deut. 16: 7. Jesus came not to destroy—break the law—but to fulfill it. Matt. 5: 17-19.

The meal Christ ate with his disciples was not the passover, neither is it called the passover; but is called supper—the supper. Luke 22: 20; John 13: 2, 4; 21: 20; 1 Cor. 11: 25 (R. V.). The thing Jesus sent his disciples to prepare was the passover or the Scriptures do not mean what they say. The meal that Christ ate at the beginning of the fourteenth was not the passover, but the supper; otherwise the New Testament has misrepresented the facts in the case. See references above.

Mr. Blessing places feet-washing with the supper mentioned in John 13, at Bethany, six days before the passover, but he fails to give any scriptural proof in behalf of his position, and I will not accept of his mere assertion. The supper mentioned in John 13 is the same meal or eating mentioned in Matt. 26: 26; Mark 14: 22; Luke 22: 20. Proof (a) The traitor is made known at this meal or supper. Matt. 26: 21-25; Mark 14: 18-20; Luke 22: 21; John 13: 21-30. Proof (b) Peter is told at close of this meal that he would deny his Lord. Matt. 26: 34; Mark 14: 30; Luke 22: 34; John 13: 38. Proof (c) Jesus goes with his disciples from this meal or supper into the garden of Gethsemane where he is betrayed by Judas. Matt. 26: 36; Mark 14: 32; Luke 22: 40, 41; John 18: 1. We have the conversation of Christ at the close of the supper with his disciples recorded in John thirteenth to the end of the seventeenth chapter. "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron where was a garden, into which he entered and his disciples." John 18: 1. Will Mr. Blessing or some one of those that teach the feet-washing supper was at Bethany please tell us how Jesus could cross the brook Cedron in coming to Gethsemane from Bethany? The Cedron is between Jerusalem and Gethsemane, while Bethany is on the same side of the Cedron as Gethsemane, hence it was impossible for Jesus to cross it in coming from Bethany to the garden.

"The table also shows that the crucifixion occurred on Thursday and not on Friday, as the majority of Bible students contend. Christ arose on Sunday morning. He himself said he would be 'three days and three nights in the heart of the earth.' Cleopas also testified that Sunday was the third day since these things were done. Luke 24: 20, 21." That the three days and three nights refer to the time Christ lay in the tomb is an assumption unsustained in God's Word. According to the above theory Christ was in the tomb only three nights and two days; for he arose Sunday morning before daylight, just about twelve hours short of three days. The sepulchre in which Christ was laid was a cavity cut into a rock on the earth's surface, and in no sense of the word was it the heart of the earth, neither was he in the tomb three days and three nights. Sometime between Christ's resurrection and ascension into heaven he spent three days and three nights in the heart of the earth, preaching to the spirits of the antediluvians who perished in the flood. See 1 Peter 3: 18-20; 4: 6. This position conflicts with no part of God's Word. Jonah was in the center of the whale and not on its surface.

The Jews, in observing the passover on the fifteenth day of the month, did exactly as God had appointed. See my diagram in GOSPEL MESSENGER No. 27, p. 419, where every day of the passion week is accounted for, and it is clearly shown that Christ was crucified on Friday at the very time the paschal lamb should have been killed. Christ was the anti-type of which the paschal lamb was the type, and as such he met the type in time and place, and died instead of the lambs, and the type ceased forever, and the real Lamb of God—Christ our passover—is sacrificed for us.

Proofs that Christ was crucified on Friday. Proof (a), The next day after the crucifixion was the Sabbath. Mark 15: 42; Luke 23: 54; John 19: 31. "The Sabbath" is specific, referring to the seventh

day Sabbath. Proof (b), The woman followed the body of Jesus to the tomb. "And they returned, and prepared spices and ointment; rested on the Sabbath day according to the commandment." Luke 23: 55, 56. The commandment was to keep the seventh day. Ex. 20: 10, 11. Proof (c), The women returned from the tomb Friday evening, rested the Sabbath, and came to the sepulchre early Sunday morning before it was light. The New Testament is clear on these points, and no man can get more time in the Gospel from the crucifixion and burial of Christ to his resurrection than from Friday evening to Sunday morning. Proof (d), Christ was hanged on the cross at nine o'clock Friday morning; died at three o'clock in the afternoon, and was laid in the tomb about five o'clock in the evening.

He lay in the tomb Friday night, all day the Sabbath (Saturday) and Sabbath night, and arose early on Sunday morning, and Cleopas said late Sunday afternoon: "To-day is the third day," and Jesus said himself that he would arise on the third day. See Matt. 17: 22, 23; Mark 9: 31; Luke 9: 21. The angel testifies after Christ's resurrection that he had risen on the third day. Luke 24: 6, 7.

Now it is very clear that if Jesus was crucified on Thursday, as Mr. Blessing claims, then he arose on the fourth day instead of the third; from this conclusion there is no escape. Proof: Thursday is one, Friday is two, Sabbath (Saturday) is three, and Sunday is four. Here Mr. Blessing's position again conflicts with the plain statements of Christ; hence his position is erroneous—false. According to scriptural testimony Christ was in the tomb parts of three days, and in arising from the dead on the first day of the week, he arose on the third day, just as he said he would.

Mr. Blessing calls the bread and cup of Communion the Lord's Supper. He is again wrong: for the words of inspiration are against him. Christ instituted the bread and cup of Communion at the close of the supper. Luke 22: 20; 1 Cor. 11: 25. R. V. The Communion (1 Cor. 10: 16) is nowhere called supper in God's Word, neither is it a supper in any sense of the Word. Supper is a full meal taken at the close of the day.

Warrensburg, Mo.

"VANITY FAIR."

BY A. W. REESE.

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a Fair kept, called Vanity Fair. It is kept all the year long. It beareth the name of Vanity Fair, because the town where it is kept is lighter than vanity. . . . Therefore at this Fair are all such merchandise sold as houses, lands, trades, places, honors, preferences, titles, countries, kingdoms, lusts, pleasures, and delights of all sorts; as harlots, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.—*Pilgrim's Progress*.

THE snows of many winters have covered the last resting place of John Bunyan; and yet, like the voice of the first martyr, "he being dead, shall speak" forevermore. For nearly three centuries of time his immortal book has thrilled the heart of mankind. Lord Macaulay, the eminent English historian, said that although the sixteenth century had produced many clever men, in every department of literature, science, and art, the long, bright list contained but two great creative minds. One of these gave to the world "Paradise Lost"—the other the "Pilgrim's Progress." High praise from a lofty source! Tennyson, Sir Walter Scott, Victor Hugo, as well as our own Longfellow and Whittier, are exquisite and wonderful "word-painters," a single sentence bringing to the mind, by one facile stroke, as it were, of the magic pen, a picture, vivid, thrilling, perfect, complete in all its charming details. And yet in this sublime gift John Bunyan surpassed them all!

One of the finest pictures in his matchless book is that of *Vanity Fair*. Footsore, weary, travel-stained, to this town came the pilgrim's Hopeful,

Christian, and Faithful, on their way from the Valley of Destruction to the Celestial City. Here they were subjected to all manner of indignities, insults, taunts and jeers; and here Faithful suffered martyrdom for the name of Christ.

The genius that created this enchanting book "came not by the will of man," but was a divine gift. This wonderful dream was a revelation of the Holy Ghost! It is a priceless legacy to the human race! No picture was ever truer to life, more vivid, than the description of *Vanity Fair*! The author with keen dissection knife, lays bare the seething, festering, moral rottenness and corruption of this wicked city. It had its counterpart in the moral leprosy of Sodom and Gomorrah. Although these suffered the vengeance of God under a rain of brimstone and fire, they were, really, no more corrupt than other pagan cities of that age. Babylon, Nineveh, Tyre, Sidon, and other centers of heathen population, were no less steeped in shameless debauchery, licentiousness and crime, the details of which no modest pen can write, and of which it is a shame even to speak. Romans 1: 24, 25, 26, 27, and to the end of the chapter.

But some may say these things were done in a pagan age—these nameless crimes committed by a heathen people who knew not God! We live in a Christian age, and boast of a Christian civilization where such crimes cannot exist. Alas! were the secret vileness and moral pollution of our own great cities uncovered to view, the virtuous would shrink in dismay from the shocking scene! The fact that these putrescent ulcers are concealed under a thin veneer of public decency, by no means proves that they do not exist. A wholesome fear of the law, some faint "respect for the opinions of mankind," business policy, more than the presence of any inherent moral principle, prevent their exposure and summary extinction.

We find in these modern cesspools of iniquity the same sensual and disgusting practices, the same infernal spirit, and the same class of citizens, that gave to *Vanity Fair* its unhallowed distinction, the days of old. On the thronging streets of a modern city we meet the same "characters" portrayed by Bunyan's pen—Mr. Hate Good, Mr. Love Lust, My Old Lord Lechery, Mr. Heady, Mr. High Mind, Mr. Implicable, Mr. Liar, Mr. Facing-two-ways, and Mr. Pickthank. Says Bunyan: "And moreover, at this Fair is, at all times, to be seen juggling, cheats, games, plays, fools, apes, knaves and rogues, and that of every kind." What a true and graphic picture of the modern "Vanity Fair!"

But it is not with these gross and disgusting forms of vice that we wish, at this time, to deal. These, surely, are horrible enough, and yet we do not regard these monstrous evils as the most formidable obstacle to the spread of the Gospel in our great centers of population. The common inherent sense of decency in the better part of our race shrinks from contact with vileness like this. The greatest danger to vital Christianity in this day and age, is not the presence or indulgence in the grosser forms of vice and immorality—more or less confined to the most degraded and abandoned members of society. These crimes are self-limited, as it were—suicidal in their very nature and sooner or later will cease to exist in a civilized land.

The peril of the hour is the extinction of the living spirit of the Gospel of Christ by a disregard of its plainest commands. The inevitable tendency and result is seen in the almost universal prevalence of a dead formalism among the popular churches. People have become so wedded to creeds and dogmas and so accustomed to transcendental theological discussions that they no longer accept what is opposed to these favorite views. Whatever is antagonistic to these is either totally disregarded or set aside as "nonessential" to salvation.

Meantime *Vanity Fair*, influenced by such example and instruction, and glad of any excuse to get rid of the distasteful demands of the Gospel, points with unconcealed satisfaction to these glaring inconsistencies, on the part of people professing to be the followers of Christ, sinks into entire indifference to the claims of the Gospel, and denies the

truth of revelation *in toto*. Nominal Christianity is largely to blame for the infidelity and skepticism of the present day. It is the utter disregard of the plain teachings of Christ, by his professed followers, that fills the world with unbelievers. Because "the carnal mind is enmity to God," men refuse to accept the simplicity of the Gospel and seek to avoid its claims, by explaining it away, or declaring that "these things" are nonessential. Did you ever observe how studiously the thirteenth chapter of John's Gospel is avoided in the *popular pulpit*? How significant this is! It is in vain that you call the attention of the popular and worldly religionist to these plain commands. In vain you establish in the case a positive "thus saith the Lord"! So wedded are they to theory, dogma and creed, and to "the commandments and traditions of men" that such appeals have about as much effect as the pouring of water on the back of a duck!

"O, it doesn't mean that!" says one. "I can't look at it *in that way*!" says another; while a third reconciles all the discrepancies, contradictions, inconsistencies, and conflicting opinions of popular Christianity, with the bold assertion that "we can't all see alike in these matters," and that if a man is entirely *honest* in his faith he is all right in the sight of God. The sophistry of this position is quite transparent, and yet multitudes accept this view, and seem satisfied to trust their *title* to "mansions in the skies" on such an illogical and untenable foundation. Strange that men who would not accept a warranty deed to their *earthly* possessions, containing a flaw so palpable as this, can be so easily satisfied with such a *flimsy title* to their heavenly home!

Any close observer of the tendency of modern theologic thought cannot fail to see that the plainness and simplicity of the Gospel finds but little favor, either with the masses or with the leaders of religious opinion. The modern pulpit, to a large extent, has ceased to be an exponent of the mind of Christ. It is the arena wherein fashionable preachers air their literary or scientific lore, or engage in the discussion of popular *political* questions, which they seem to think they are called on to settle. There is very little, if any Gospel incorporated into these performances. The soul that "hungers and thirsts after righteousness" will get no *food* there! The starving spirit cannot thrive on empty husks like these! Some of these preachers put in a portion of their spare time in writing religious (?) novels. Perhaps they think this the kind of spiritual food our Savior meant when he said to Simon Peter, "Feed my sheep."

There seems to be more of an itching for *notoriety* on the part of some of these "shepherds" than any earnest desire to lead the trembling "prodigal" to the "Lamb of God which taketh away the sin of the world." One of these gentlemen has recently become quite prominent by trying to show us how Jesus would run a *political newspaper in Kansas*. The thoughtful mind cannot fail to be somewhat bewildered in the attempt to unravel the mystery involved in the "Reverend" gent's *source of information* in the case. Another enterprising editor, in the far-famed "Sunflower" State, not to be outdone in the matter by the "Reverend" aforesaid, followed suit to establish how the *devil* would put up the same kind of a job!

Comment is superfluous. These things can but "make the judicious grieve." The world is full of religious theory, speculation, doubt, skepticism, infidelity, agnosticism—all opposed to the simplicity of the Gospel. The only antidote for these widespread evils is an unfaltering trust in the plain declarations of the Word of God, and a steadfast adherence to "that form of doctrine once delivered to the saints." It was given but *once*, but it was given for *all time*.

Scranton, Pa.

The song of the whip-poor-will out of the darkness of the evening twilight is sweeter than the song of the robin in the early dawn. The sweetest of all songs is the song in the night.

SERMON OUTLINE WITH NOTES AND OBSERVATIONS.

BY I. J. ROSENBERGER.

The Church.

Upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16: 18.

This church has God for its architect and Christ for its constructor (see John 6: 38), and is intended for all time, nations and people. It must, therefore, be well adapted to the needs of mankind and have most excellent qualities.

1. *Every person is to build a church within his own heart.* Christ says, "The kingdom of God is within you." St. Paul says, "I as a wise master builder have laid the foundation; . . . but let every man take heed how he buildeth thereon." "Know ye not that ye are the temple of God?" We want Christ to accept of our temples, our churches in that coming day; if so, they must be Christ-like. They must have the same baptism and the same Communion service as did the one Christ built; "for whoso transgresseth, and abideth not in the doctrine of Christ, hath not God." This kingdom, this church that we are building within us, must also have the Spirit of our Master; for "if any man have not the Spirit of Christ, he is none of his."

2. *Permanence and durability of this church.* This is a most inviting property of this gospel church. Daniel (2: 44) says, "It shall stand forever." 7: 14, "His dominion is an everlasting dominion, which shall not pass away." Gabriel assured Mary before Christ's birth that "of his kingdom there should be no end." (Luke 1: 33.) My text sets forth the durability of the church in the strongest terms. Therefore there need be no fears about the church continuing, but there are often grounds for fear of individuals. "Weep not for me, but weep for yourselves and your children," said Christ.

3. *The oneness of this church.* How pleasant and inviting is that scene, when "all speak the same thing," being "knit together," "joined together," "raised up together," and "sit down together." "In whom all the building fitly framed together groweth unto an holy temple in the Lord." "By one Spirit are we all baptized into one body." Division lacks a single good quality either in the family or in the church; the fruit being bad renders the tree evil; for "by the fruits we know the tree." This oneness is necessary that we may be admitted as Christ's bride in that coming day, for Christ will not have a divided bride.

4. *The Character of its inmates.* Not angels, but men and women; fallible, erring creatures. The parables, the net cast into the sea (Matt. 13: 47), the field in which wheat was sown (Matthew 13), the ten virgins, each clearly symbolizes the unfaithful element in the church. The church at Corinth and the church at Sardis are clear proof of the presence of the unfaithful element in the church. Jude 12 relates the sad circumstance of this unfaithful element communing with the church. The presence of this unfaithful element may mar, but will not defile, the faithful element, for "he that doeth righteousness is righteous"; besides, "If a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."

5. *The design of the church is to save.* The ark was a high type of the church, and was built to save the faithful in Noah's time. The temple had two departments, the holy place, which was a type of the church on earth, and the holy of holies, a type of the church in heaven. There was no way of getting into the holy of holies, save passing through the holy place; hence I know of no way of getting into the church above save passing into and through the church down here. Christ is the head and the church is the body; "and he is the savior of the body." Christ is the groom and the church is the bride. When Christ comes it will be for his bride, the wise virgins in his church. As to guests, there are many, and they come by invitation, and are often richly fed; but it is the bride alone that enjoys that sweet and inner association, and will

have provided for her a dwelling place in some of those mansions of bliss. Besides, "Christ is the author of eternal salvation to all those that obey him." It is members of his church alone that can live up to his high standard of Christian life.

6. *The power of the church.* Christ on coming into the world as the Redeemer was empowered: "This is my beloved Son, in whom I am well pleased; hear ye him." Christ in turn empowered the church. In the matter of the offense in Matthew 18, first the individual makes an effort; upon his failure, a second effort is made by taking one or two with him; in case of no settlement, it is then told to the church; the church has full power of final settlement for Christ assures that "whatsoever ye shall bind on earth shall be bound in heaven." Christ gave personal assurance to his disciples as to their power, thus: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." (John 20: 23.) In the days of Israel there was a measure of the judiciary and executive given to the people, the final of which came before Moses. In the days of the apostles there were those who rose up and "troubled them with words, subverting their souls." (See Acts 15.) The apostles and elders, with the church, took action in the settlement of the matter. It is not possible to do business without empowering those in whose hands the work is entrusted. Christ, on taking leave of the world, left the church in the care of his apostles and disciples, and he empowered them, assuring them that "whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Even "if two of you shall agree on earth as touching anything that they shall ask, it shall be done of my Father which is in heaven!" This certainly indicates that heaven as a higher court will ratify what the church does down here. We certainly will not be found reconciled over there when we are not reconciled down here. We will reap over there what we sow down here. While we are to hear Christ, we are also to hear the church. That fruitless fig tree symbolizes the unfaithful member in the church; and the sparing of the tree the patience of the church toward that unfaithful member; while the cutting of it down symbolizes the action of the church in the expulsion of that unfaithful member. The casting out of the ancient camp of Israel symbolizes the casting out of the church to-day, but it must all be done by the gentle spirit of our Master.

Covington, Ohio.

THE INGLENOOK.

THE 'Nook of Sept. 15, is an unusually interesting number. The story of Levi and Leah assumes a very interesting phase. The home life of the German people is interestingly told. The usual column of questions and answers makes most inviting reading. The story of how and where the street hucksters get their vegetables is told under the caption of The Midnight Market. There is an account of a dog that talks, and the history of a man who suddenly had his hearing restored to him, how it felt, and how he acted. The paper is full of matters of minor interest, and those who fail to read it miss a rare treat. Every family where the MESSENGER goes should have the *Inglebrook* on its table.

Not long ago the writer asked a class of small boys in Sunday school what was their idea of heaven. It was curious to note how their replies were influenced by their own circumstances in this life. A ragged little urchin, who had been born and brought up in a squalid city street, said it was "tall grass and green trees." One from the richer quarter of Boston said it was like a big, broad avenue, with tall houses each side. A sweet-voiced Episcopal choir-boy was of the opinion that people would sing a good deal in heaven. The last member of the class, a quiet, thoughtful boy, though one of the smallest in the class, answered, just as the bell was ringing for the close of school hours, "A place where—where—you're never sorry."

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

THE BIBLE.

BY A. HUTCHISON.

THIS Book is thought to be the will of God to man. But we are called upon to give some reasons why we believe this.

1. It is said by the one through whom it was given to us, that it is the New Testament, that it is here to stay. See Matt. 24: 35. It says, "Heaven and earth shall pass away, but my words shall not pass away." Here it is stated that this Book will outlast the heaven and the earth. And when we think about the many efforts which have been made to destroy it, and still it is here, we are made to feel that it is here to stay.

2. While it is said to contain God's will to man, it is the only book that will satisfy the wants of the awakened soul. Other means may serve as a kind of palliative for the time being, but when one feels that he must soon change worlds he then wants the comfort which the Bible alone can give. And when a man complies with the terms set forth in that book, he is then, and not till then, satisfied. He is then prepared to bear testimony to what its author said, "If ye know these things, happy are ye if ye do them." The will of God is that man should be happy. And when we see that what is made known to man in that Book will give the desired happiness, we are impressed with the idea that it is divinely inspired, and therefore has the power about it that is not contained in any other book.

3. It is furthermore stated by its author that the contents of this book should be preached in all the world, "for a witness unto all nations." Matt. 24: 14. And the simple fact that those who have the privilege of hearing it quake under the testimony of this withering witness, when they come to a realizing sense of their true condition, proves that there is something about it that is not about any other book.

4. It is also stated by its author that it will judge those who hear it. And when we consider the fact that there is no other judge before whom the awakened soul so much dreads to appear, we are again reminded that this Book differs from all others.

5. Each one who is awakened to the fact that it is appointed unto men once to die, seems at once to be impressed with the idea that this is not the end of life, and that it is not the end of death, when the physical man ceases to move here. Then one realizes, perhaps more keenly than ever before, that 2 Cor. 2: 15, 16 contains a fearful truth. It says, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life."

6. When man knows himself to be in harmony with the teachings of the Bible, he feels a consciousness of peace which can not come to him through any other channel. And he can then adopt the language of David, and say, "As for me . . . I shall be satisfied, when I awake with thy likeness." Psa. 17: 15. The person who knows that he is in harmony with the Bible can triumphantly say, "I am now ready to be offered, and the time of my departure is at hand." Obedience to the Bible opens heaven to man. But all other books will fail.

It is the little word you speak, the little thought you think, the little thing you do or leave undone, the little moments you waste or use wisely, the little temptations which you yield to or overcome—the little things of every day that are making or marring your future life.

SERMONS which show the people what God says interest them far more than sermons which only tell what the preacher thinks. It is God's message that touches the heart, and not man's wisdom.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Rich Fool.—Luke 12: 13-23.

Lesson for Sept. 16, 1900.

GOLDEN TEXT.—What shall it profit a man if he shall gain the whole world, and lose his own soul?—Mark 8: 36.

THE chapter opens with a discourse of warning to his disciples that they should beware of the leaven of the Pharisees, which is hypocrisy. And all hypocrites are covetous. Men having dispositions of this kind will resort to every kind of deception to carry out their purposes. They coveted the reputation that the disciples were getting among the people, and had set their seal to a pledge that they would, by some means, rob them of the powers they possessed, that their own might be enhanced.

But he told them to have no fears of them, and to allay all of their fears gave them this striking illustration: "Are not five sparrows sold for two farthings? and not one of them is forgotten before God; " more, "the very hairs of your head are all numbered." "Fear not therefore, ye are of more value than many sparrows." This was very assuring and was intended to settle their minds in reference to how wonderfully the Lord cared for them.

And about this time one of the Pharisees came to him asking that he would advise his brother, who, after his father's death, instead of being willing to make the usual distribution had determined to take it all to himself. In other words, he counted all of his father's possessions. As this was not his business, nor the purpose of his coming into the world, he refused to hear the request. But to shame the true inwardness of such characters, he gives the following significant parable: "The ground of a certain rich man brought forth plentifully;" so much so that all his barns were filled—and they were large enough to hold all that he needed, and more. Had it not been for his exceedingly covetous spirit he would have given the balance to his needy neighbors, or have given it to the poor. I suppose that is the way we would have done in his place.

Why lay up in store more than we can care for? But no; he did not do it that way. "And he said, This will I do. I will pull down my barns and build larger; and there will I bestow all my fruits and my goods." What next? "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." He felt that he would then be fixed for years to come. All that he would have to do would be to eat the best of victuals, drink choice wines, sleep on soft cushioned couch and have a general good time. Now, because this man proposed to live in this way he is called "the rich fool." Perhaps it would be more courteous to say "a rich fool," because he is one out of a large class which he represents.

There is no other grace which the Christian world lacks so much as a practical trust in the Lord. This man did not want to trust himself and his living into the hands of the Lord. He thought he could do it better himself. He laid in store, as many do, not only the common and ordinary staple provisions of the year, but he made extra provisions by enlarging his storehouses. And so we are inclined to do. We throw out our lines years ahead, so that if droughts, hailstorms, army worms, etc., should ravage and destroy, we would still be well supplied. All this may be well enough if the proper motive is ever kept in view; but it was the selfish and covetous spirit of this man that made a fool of him. And so it may be with us. For us to lay up in store to gratify our selfish purposes is foolish.

Lastly, we will hear the result of the rich man's economics. But God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" And are there not hundreds and thousands of the same kind of men to-day to whom the same questions could be put with equal propriety? Our first duty is to seek the Lord and his righteousness, and the promise follows that all needed things will be added. Do we believe it? H. B. B.

OUR PRAYER MEETING.

SEVEN IMPOSSIBLE THINGS.

For Week Ending Sept. 29.

1. Impossible for God to Lie. Heb. 6: 18; Rev. 19: 9; Psa. 119: 160; John 17: 17; Psa. 119: 89; 1 Pet. 1: 23-25; Matt. 24: 35; Ezek. 24: 14; Psa. 89: 34, 35; Titus 1: 1, 2; Num. 23: 19. We trust not only in what God can do, but also in what God can not do. Heb. 6: 13-20.
2. Impossible for Man to Enter Heaven unless Born Again. John 3: 5-7; Matt. 18: 3; Rom. 8: 7, 8.
3. Impossible for Man to be Saved without the Shedding of Blood. Heb. 9: 22. Sin must be atoned for, or the sinner cannot be saved. John 3: 14-17. Sin must be put away. Heb. 9: 26.
4. Impossible to be Saved without Personal Faith. John 3: 18, 36; Mark 16: 16; Heb. 11: 6.
5. Impossible for Man to Believe on Christ and not be Saved. Luke 7: 50; Acts 16: 31; Rom. 10: 9; Eph. 2: 8; Rom. 5: 1.
6. Impossible to be Saved after this Life. Luke 16: 26. Our destiny will be eternally fixed.
7. Impossible for those who Reject Christ to Escape the Penalty of their Sin. Psa. 9: 17; Rev. 6: 14-19; 2 Thess. 1: 7-9; Rev. 21: 8; Heb. 2: 3.

ONE SECRET OF HAPPINESS.

THERE is a certain old lady who lives in a little old house, with very little in it to make her comfortable. She is rather deaf and cannot see very well, either. Her hands and feet are all out of shape and full of pain because of rheumatism. But in spite of all this, you will find her full of sunshine and as cheery as a robin in June, and it does one good to see her. I found out one day what keeps her so cheerful.

"When I was a child," she said, "my mother taught me every morning, before I got out of bed, to thank God for every good thing that I could think of which he had given me—for a comfortable bed, for each article of clothing, for my breakfast, for a pleasant home, for my friends and for all my blessings, calling each day by name; and so I began every day with a heart full of praise to God for all he has done and is doing for me."

DUTY OF CHEERING OTHERS.

To speak a kindly word of commendation or encouragement may be a very little thing for you, but a very helpful thing to the one to whom it is spoken. Never a day passes without bringing you opportunities for such service to others. Does a day ever pass without your improving such an opportunity? If so, you have reason to reproach yourself with the omission, and others have reason to regret your failure. Inasmuch as you did it not, you failed in your positive duty.—S. S. Times.

"SOMETIMES Christ seems to be silent to us when we pray. No answer comes to our requests. Should we be discouraged, then? No; he always hears. His heart never is indifferent to our cries. Perhaps when he seems not to be answering he is really answering in the best way. Then sometimes we have to be prepared before we can receive an answer. Our faith is feeble and must be strengthened. We are cherishing a sin which must be cast out. There is bitterness in us which must be given up. Or it takes time to prepare the blessing we ask. It is like fruit which must ripen before it would be good for us to have it. But while Christ seems silent he loves us and he will give us the answer at the best time, in the best way."

If we look down our shoulders stoop; if our thoughts look down our character bends. It is only when we hold our heads up that the body becomes erect; it is only when our thoughts go up that our life becomes erect.

"Is your husband a religious man?" "I'm not quite certain. When I hear him speak in the prayer meeting, I think he is; when I hear him speaking at home, I think he isn't."—Life.

HOME * AND * FAMILY

OUR SATURDAY NIGHT.

The Mistake.

I ONCE knew a family—in fact I made my home in the family several weeks—where everything, to all appearances, went like clockwork. The family was composed of parents and two sons. They lived on one of the best improved farms in the country. The father was known far and wide as the model farmer of that part of the State. Not one thing was allowed to remain out of order on his premises. Every building and fence was kept in the very best state of repair. He had a place for every tool, and when not in use it had to be kept there. So far as orderly farming was concerned, he made it a decided success.

He was noted as a strict church member, and it had to be very bad weather indeed if he was not found at his place in church. He was as strict with his boys as with himself. They not only had to attend church and Sunday school as regularly as the Lord's Day came round, but the Sunday had to be spent in each particular as he directed. His word was law, and it was a law that he did not hesitate to enforce whenever occasion demanded it. For miles around no boys seemed so well trained as these two farmer boys. Under their father's ever watchful eye they kept within the bounds of propriety.

Everybody congratulated the intelligent and successful farmer for his success in raising an industrious and Christian family. Not a few envied him, and wished they could exert over their children the influence which he seemed to have. He was not only pronounced a model farmer, but he was regarded as a wise and most successful parent. In the minds of most of his neighbors he was making family discipline a success in every particular.

The years went rapidly by, and the boys soon reached manhood. When they were twenty-one years old they felt that they were no more under their father. To them it seemed a decided relief. In a little while they were regarded as the wildest boys in the neighborhood. They became positively reckless. This surprised the parents no less than it surprised most people of the neighborhood. To them it became quite apparent that the man who had made a success as a farmer was a failure in his own household. He knew how to compel his boys to obey every word that came from his lips, but he knew not how to develop them. He succeeded in ruling them, but he had not trained them. Under his eye they knew how to behave themselves, but when once cut loose from his authority they knew not how to govern themselves.

Other parents are making the same mistake with their children. They think that enforced ironclad rules will settle the whole question. They exact the strictest obedience, never once seeming to realize that cold, formal rules, as compared with intelligent training, are of no lasting value. Had this farmer spent more time in developing his boys, and less with his fine set of rules, the result might have been very different. The principles of right doing should have been most thoroughly fixed in the minds of the boys, so that when they grew to manhood they would know how to apply them. The boys had been taught how to obey rules, but they had never been taught how to govern themselves.

No one ever saw this stern father engaged in an interesting conversation with his boys. He never consulted them, nor did he try to get them specially interested in his business. It was his so he thought, to command and it was the boys' duty to obey. He did the commanding, the boys did the obeying, for they did not dare to do otherwise; but the results in the end were sad to contemplate. Every parent has a right to rule his children—in fact, it is his duty—but what is government without development? It is practically worthless. It is the father who gets close to the hearts of his children who makes family government a success. He requires obedience, but he thinks more of development and growth along right lines. It is what his

children will be when they leave the parental roof that most concerns him. In the beginning he commences their training with the view of making men and women who will be a credit to their parents as well as a credit to the church and to the community. This is a high ideal of family government.

J. H. M.

A GENTLEMAN.

I KNEW him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time for play;
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street;
Off came his little cap.
My door was shut; he waited there
Until I heard his rap.
He took the bundle from my hand,
And when I dropped my pen,
He sprang to pick it up for me—
This gentleman of ten.

He does not push and crowd along;
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass:
He always shuts the door;
He runs on errands willingly
To forge and mill and store.

He thinks of you before himself;
He serves you if he can,
For, in whatever company,
The manners make the man.
At ten or forty 'tis the same;
The manner tells the tale,
And I discern the gentleman
By signs that never fail.

—Margaret E. Sangster.

A HOME MISSION.

BY B. F. GOSHORN.

LET kindness and respect for others be one of the first things taught your child. There are too many of our boys and girls who have little or no regard for those about them. The little child in his mother's arms is not too young to be taught and if he is to obtain a thorough training it must be begun here. If it is not, disrespect will take possession and in after years will sway its scepter over all. Home will be only a place at which to eat and sleep and any other place where these comforts may be obtained will be to him as much a home as is the home of those who should be respected by him above all earthly companions. The boy who has no regard for home and its inhabitants usually has no regard for country and its enlightening institutions, except that which the fear of punishment drives him to.

But let a father and mother teach their children to treat with due respect all with whom they may come in contact, both at home and abroad, and in course of time, instead of the patient, sacrificing parents with selfish, thoughtless children, may be found a fond, hopeful, helpful, happy family with parents and children alike on the same footing of unselfish, good comradeship; daughters who prefer the company of home to that of any unproved associates, and boys who are slow to leave the old homestead; and when duty demands a separation, the tie that has so long bound is unbroken. Home is no less home than before, though mountain and sea may lie between, and the immortal song by John Howard Payne, learned in childhood, still becomes more sacred to the memory, and fond hopes linger in the bosom. Such boys and such girls become the sinew of all good society, and their parents, forgetting the toils and cares of other years, once more rejoice in the sports and pleasures of the young, and, like an infant, with laurels more to be desired than much fine gold, they calmly submit to the inevitable. The world wants more for love and tenderness than it wants for brains.

Clay City, Ind.

THE EMPEROR'S WIFE AND MOTHER.

ACCOMPANIED by his wife and daughter Dr. Tal-mage recently visited the Royal Family of Russia. After the interview with the Emperor he has this to say of the Emperor's wife and mother:

At the close of this interview, we were conducted by officers of the court into the room of the Empress. She talked with the ladies of my family as she would with sisters. She is very beautiful; her cheeks are aglow with health, and she has suavity in every posture and word. She is taller than the Emperor. She expresses her opinion without reserve. Evidently this royal marriage was a love match, and not a marital alliance for political and international ends. The Empress has three daughters but no son. We heard their frolic and laughter in other rooms.

But there was another pleasure to come. Before we left the dining-hall in the palace of Peterhof, we received an invitation from the Dowager Empress to visit her in her palace. A more delighted group than my family were you cannot imagine, for I had so often related to them how extraordinary a woman for graciousness and charm the former Empress of Russia was. We had to wait but a short time when the Dowager Empress entered the room. Although she had gone through so many bereavements, she looked exactly as when I saw her eight years ago. She made loving inquiry concerning her brother, the Crown Prince of Denmark, who had sent her a message by us. She was full of reminiscence. She said: "Do you remember the handful of flowers I plucked from this arch, and sent them to your family? You stood there; and I, with my smaller children stood here. How well I remember that day, but oh, what changes!"

Then her eyes filled with tears and her voice trembled. Though she is the daughter of a king, and was the wife of an Emperor, and is the sister of the King of Greece and is the mother of an Emperor, her manners are as unaffected as those of any lady we ever saw. She laughed and joked with the ladies and asked familiar questions and interested us all as we have never been interested. She invited us to come, the day after, to her palace and see the Queen of Greece, who is now visiting Russia, and who had received me at Athens years ago, but our plans would not allow it.

CHEERFULNESS.

WHY cannot Christians be cheerful, and thereby help make others cheerful and happy? We speak much of the duty of making others happy. "No day should pass," we say, "on which we do not put a little cheer into some heart, make the path a little smoother for some one's tired feet, or help one fainting robin into its nest again." But we are not accustomed to think of the duty of being happy ourselves. Yet the one duty is taught in the Bible as clearly as the other. Jesus said his disciples should have tribulation in the world, but he said in the same sentence: "Be of good cheer."

That is the problem which is set before us as Christians. We are to live cheerful. The fact is, however, that not all Christians are cheerful Christians at all times. Some are scarcely ever cheerful—are habitually uncheerful. Others are cheerful only at times, when the sun shines and all things go well with them.

The truth is, there are in the ordinary life a thousand pleasant things to one which is unpleasant. It is a shame, therefore, to let the one roughness or pain spoil us for all the gladness of a thousand good things, the one discordant note mar for us all the music of the grand symphony.

REJOICING over victory comes after the battle is won, not while the fight is in progress. This is to be borne in mind even by those whose confidence is strongest that they shall surely have triumph in the war they wage under the Captain of their salvation. As Madame de Staël has it, "A religious life is a struggle and not a hymn."—S. S. Times.

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BRO. S. E. YUNDT preached for the Brethren at Batavia, Ill., last Sunday.

BRO. D. S. FILBRUN, of Brandt, Ohio, expects to move to Utah in November.

THE Ministerial and District Meetings of Michigan will be held in the Saginaw church Oct. 12 and 13.

BRO. D. B. GIBSON, of Cerro Gordo, Ill., is booked for a series of meetings in Washington City, to commence Oct. 7.

THE Ministerial Meeting for the Northeastern District of Kansas is to be held in the Vermilion church, Oct. 2.

THE District Sunday School Meeting for the Middle District of Iowa will be held in the Harlan church Sept. 21.

WHEN last heard from Bro. I. J. Rosenberger was engaged in a series of meetings at Pleasant Dale, near Curryville, Ind.

BRO. J. M. MOHLER is preaching for the Brethren in Nebraska. He reports the attendance and interest as being good.

THE District Meeting of the Second District of West Virginia will be held in the Joppa church, Braxton, Oct. 19 and 20.

THE Ministerial Meeting of the Northeastern District of Ohio will be held in the East Nimishillen congregation Oct. 3.

BEGINNING with next quarter the "Lesson Light-Flashes" will appear one week earlier than they have during the present quarter.

CONSIDERABLE correspondence must be held over for next issue, and even then we must set apart an unusual amount of space for it.

As a result of the series of meetings held in the Raven Run congregation, Pa., conducted by Bro. William Swigart, ten came out on the Lord's side.

THE Ministerial Meeting for the Eastern District of Pennsylvania, New Jersey and Eastern Shore of Maryland will be held in the Lancaster City church Oct. 3 and 4.

BRO. L. H. EBY has labored among the fifteen local churches of Northern Missouri. He was helping to carry out the plan adopted by their last District Meeting.

BRO. H. R. TAYLOR, of Des Moines, Iowa, should hereafter be addressed at 1731 East Grand Ave. He has purchased property at that number, and it now looks as though he meant to remain in Des Moines.

As stated last week the drouth in India has come to an end for this year at least. This gives joy to the millions who have for months been depending on charity for barely enough food to keep soul and body together. The tillers of the soil will now plant their grain and soon the once desolate sections will blossom as the rose. It will take time for things to grow, and in the meantime the relief parties will continue to help those who must have assistance.

THE District Meeting of Southern Illinois will be held in the Oakley church, Macon County, Oct. 3. Ministerial and Sunday School Meetings will begin the next day.

SOMETIMES the date of a feast as given on the last page of the MESSENGER is not the same as the one on the page next to the last. In such cases the date on the last page is the one to take, as it is a correction of the one on the preceding page whenever two notices of one love feast appear in one paper.

IN answer to a brother who wishes us to give in the MESSENGER the questions usually asked by the deacons on the visit, we quote the following from the late Revised Minutes, page 60:

1. Are you still in the faith of the Gospel, as you declared in your baptism?
2. Are you, as far as you know, in peace and union with the church?
3. Will you still labor with the Brethren for an increase of holiness, both in yourself and others?
4. Liberty should be given to members to bring anything they may desire to, and they may think the good of the church requires, before the visiting brethren.

NOT far from London is an almost forgotten graveyard, known as the Jordans. It is here that the remains of Wm. Penn are said to rest. The spot claimed as his grave is not even marked, and no one seems to know for a certainty that the great man was buried here. But so it is. Men may be known the world over, their names may shine upon the pages of history, and even be engraved upon imposing marble shafts, yet after a few generations their bodies are lost sight of. It is unfortunate that the grave of so noble a man should not have been kept in a better condition.

THE steamship "City of New York," which leaves New York next Wednesday, Sept. 19, at ten A. M., will have on board our beloved missionaries bound for India. The party consists of Bro. Adam Ebey, Sister Alice King Ebey, and Sister Eliza Miller. On the same vessel with them will sail our friends Mr. and Mrs. Burkhard of the Mennonite church, sent to the same country as missionaries; also Miss Anna Herr of the River Brethren church, who is being sent to Calcutta, India, as a missionary. We hope they will have a pleasant voyage and that the prayers of God's people will bear them up to the throne as they enter and carry on their work.

IT is said that the Chinese are well armed with the most improved weapons of warfare, but very few of them know how to use the guns to the best advantage. This places them at the mercy of the comparatively small foreign army that recently marched to the capital of the Empire, and captured it with the loss of only a few men. There is a moral in this. The church has the best weapon of warfare—the sword of the Spirit—in existence, and yet if the members know not how to use it skillfully they will be practically at the mercy of their enemies. It is one thing to have the Word of God, but quite another to know how to use it. No one ever used the Word more skillfully than did Jesus in his contest with Satan. Every Christian worker will do well to imitate his example, and learn how to use the sword of the Spirit with skill and force.

THE way things are now going there will soon be no place for the boy who smokes cigarettes. It is stated that hereafter no boy who smokes cigarettes, will be employed in the post office of Chicago. Formerly the rule was merely that the boys employed could not smoke during working hours. It has now been decided that the boy who smokes cigarettes at any time cannot be employed at all. This is the condition that confronts the boys who want to work in the post office. They must either give up the cigarette or seek employment elsewhere. This condition is confronting the boys in many parts of the country. Business men are demanding clerks who do not use the weed in any form. Some of the railroads will not employ men who smoke. So it would seem that the smoking boy will have to go. There will soon be no place of special interest for him.

WE think we never before had so many notes from our correspondents in one issue of the MESSENGER as we have this week. Interesting news from the churches is always in demand.

BRO. J. G. ROVER informs us that Mt. Morris College has begun the present school year with an attendance larger than it had a year ago. Several States are represented by a good class of young people. The outlook is encouraging. We hope to hear as favorable reports from all of our schools.

THE brethren in Nebraska make a good suggestion in regard to delegates remaining at District Meeting until the work is all done. We have said at different times in these columns that it is the delegates' duty to remain at District or Annual Meeting until the meeting closes. They are selected by their respective congregations as representatives and they have no right to leave the meeting, unless absolutely compelled to, before its close. There would be nothing wrong about asking those whose names are presented whether they intend to remain at the meeting until the close. When we select a man to do a piece of work we like to feel sure that he is going to do it. We don't want to hear of his running away when the work is half done. Those sent as delegates to these meetings are to do the Lord's work, and should not think of leaving before they have done their part of it. Delegates should think of this, and then fewer will leave before the close.

IN the following extract the editor of the *Sunday School Times* says what everybody ought to know, but it seems that they do not. In every age since the Gospel was first preached there has been complaint of the decay of Christianity. In every age men have declared that the inner substance of religion has vanished, leaving only an empty husk of profession. In every age the charities of the Gospel have been spoken of as about to take their flight from an unworthy world, and the nominally Christian peoples as no better than whitewashed heathens. The great gulf between profession and practice has been declared to have grown impassable, and the hope of growth into better things has been treated as a delusion. But Christendom still holds together, by virtue of what it has of Christian principle to serve it as salt. And men and women still live heroic lives and die joyful deaths for the sake of him who lived and died for us. For the cheerless prophets who tell us that the worst age is our own would need omniscience to speak with the confidence they use in judging the character of their own time or of any time. And, if they had omniscience, it would teach them charity.

VARIOUS, indeed, are the comments on the recent discoveries made in Nippur. The *American Friend*, a Quaker journal, has this to say: News comes that Prof. Hilprecht, of Pennsylvania University, has unearthed the library of Nippur in Babylonia, containing 17,000 clay tablets written over in cuneiform inscriptions. It is one of the greatest finds of recent times, for the tablets were all written more than 4,180 years ago! Nobody can foretell what these buried clay cylinders from a dead civilization will reveal to us of the past. Nippur itself was so completely buried that its existence and history were unknown until the spade of the explorer brought it to light. Now we know that it was one of the most ancient cities of which we have any historic record, and that for thousands of years it was the seat and center of one of the great religions of the Orient. Prof. Hilprecht carries its authentic history almost or quite back to the date which used to be given for the creation of the world, and no one knows what new light will break when these new tablets tell their story. The earth itself and its buried relics have forced us to see that our childish conceptions of human life and human history on our planet have been much too contracted, and we are now ready to look at the facts themselves as they come before us year after year as the scholar painfully spells out the story which was lost for centuries.

BRO. SAMUEL BOCK, of Dayton, Ohio, gave us a call last week. Like Caleb and Joshua, he had with him some of the fruit of the land—i. e., Idaho—and does not hesitate to give a most excellent report. We know nothing of the country, but we can testify that the fruit is all right.

BRO. W. E. ROOF, of Westminster, Md., says of the Gish Fund: "The books from the Gish Fund reached me safely and we appreciate them very much. The 'Square Talk' we think most excellent. It is hard to tell where the good of this important fund will end—surely not in this life. May the Lord continue to bless the workers and the work of the church."

SLAYING THE INNOCENT.

It is not for the personal good of men and women of mature years that we write just at this time, for they are presumed to be wise enough to know what is best for themselves, but we are especially concerned for the rising generation, and for that reason lay before our readers what the well-informed editor of the *Northwestern Christian Advocate* has to say to the thousands of fathers and mothers in the M. E. church:

A cigarette is not a very large object or entity, but it is potent enough to slay its thousands of boys and young men, and to so wound others that, in many cases, survival with the wounds is scarcely less than death. We confess that up to a certain time, long ago, the warfare upon this form of using tobacco seemed almost notional, but later and better knowledge has modified that hasty and wrong impression. Many who have inquired into the scientific facts have become almost frantic in their subsequent condemnation of the deadly habit, particularly when young boys are the victims. Since writing the above lines, a half-hour ago, we have seen an account of still one more youngster made dependent through cigarette smoking. The evil is of sufficient importance to induce several state legislatures to outlaw the sale of the article, except to those who have attained their majority. Two of the largest railways in the land have determined hereafter not to employ young men addicted to that form of smoking. Two of the largest manufacturing companies in Chicago have similarly condemned the indulgence and those in bonds to it. We doubt not that the list of firms and companies that have taken like action with respect to their employees reaches far into the hundreds.

It is legitimate to conclude that a poison that wrecks the boy's body and mind has the potency that will injure young men. The toxic agent that so dominates the sensitive beating heart of a boy will affect that organ in older clerks who, therefore, must do inferior work for employers. They who have looked into the matter (as have we to some extent) are convinced that the defective service which is traceable to the use of strong drink appears in some other form at the hands of cigarette smokers. Therefore, the two railways, the two immense manufacturing companies to which we have alluded, and still others have the undoubted right to protect themselves from defectives and victims of the two habits. It certainly is significant that the companies have done so, as have many others of whom we now have no quotable accounts.

We owe this impressive testimony and warning to the many parents who may not have awakened to the perils that perhaps already envelop their boys. The habit has its own peculiar other perils. The youngster addicted to such smoking is in danger of gravitating into the company of some of the worst juvenile wretches in any city or town. When a decent boy acquires the habit and may not have money with which to make purchases, he soon finds the little scamps who can initiate him into the mysteries of buying without ready money, or no money—the ultimate of which process bodes no good for the son of the sleeping parents. At any rate, we beseech fathers and mothers to make inquest into the issue. Almost happily, the stinking cigarette

tells the truth, even if some boys do not always do so.

WHERE WAS THE CHURCH?

SOME Catholics delight in vexing Protestants with the question: "Where was your church before Luther?" Many have been the answers given by the witty. It is recorded that Sir Henry Wotton, when at Rome, having gone to hear vespers, the priest, with whom he was acquainted, sent to him by a boy of the choir a small piece of paper on which was written: "Where was your religion to be found before Luther?" Sir Henry immediately wrote under it: "My religion was to be found *then* where yours is not to be found *now*—in the written Word of God." When the same question was propounded to Joseph Mead, a man of great learning, he facetiously answered: "Where was the fine flour when the wheat went to the mill?" And on another occasion: "Where was the meal before the corn was ground?" A still more pointed answer was given more recently when the old taunt was launched by an American priest in Rome at a Protestant fellow-countryman. The Protestant answered by pointing to a cleanly worshiper, whom he and the priest had met earlier in the day, with his face begrimed with soot. "Where," he asked, "was that man's face before it was washed?"

Then one, in reply to the same question, might ask, Where was Lot before the Lord destroyed Sodom and Gomorrah? Then again, Where were the saints before the angel said, "Come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues"? Rev. 18: 4.

Long before the time of Luther, however, there were churches that disclaimed any connection whatever with the Catholic body, though severely persecuted by the Catholics. The most noted of these was the Waldensian, that had existed in the Piedmont Valley of Northern Italy since the time of the apostles. Then history tells of many others that preserved the doctrine of the primitive church in far better form than did the Catholics. They were not large, nor were they at all times as well organized as the Catholics, but they held the faith in a good conscience, and preserved a people for the Lord amid the corruption surrounding them. We do not know that these bodies can be traced with organic connection, but they can be traced by the holy lives they lead, and the noble Christian deeds left behind them.

The Greek church, in fact, antedates the Roman Catholic church, for it had in its communion the first churches planted by the apostles. The Armenian church is also very old, claiming to have come from congregations established in the time of the apostles. It is, however, not age—so far as organization is concerned—that gives a religious body the right to be known as the church of Christ; but the faith to which it holds. Any body of people, who obey from the heart the form of doctrine delivered to the saints, who worship God in the spirit as well as in the truth, must be regarded as the church of Christ. Age cannot cover up corruption, nor can it bind to Christ a body of people who have departed from the doctrine, and cease to manifest in their daily lives the true fruits of the Spirit.

LOYALTY TO CHURCH.

THERE is much said about being loyal to the church and it is a good thing to be loyal to, providing the church is loyal to Christ; but never otherwise. It is generally supposed that we, as members of the Brethren church, should be the most loyal of all professing Christians. And in some ways we may be, but not in all. There is what is called a cheap loyalty. This does not mean much outside of our own eyes. It is not the kind that

honors the Lord most. And this is because it doesn't cost much to give it. A great deal of this kind of loyalty may be shown, but is fruitless as the barren olive or fig tree. And of it may truly be said: "Nothing but leaves."

Then we have the "sacrificial loyalty." This has enough love in it to be willing to make large sacrifices to accomplish right ends, if need be. True to our convictions of right and the truth as it is in Christ Jesus—Christ and his cause always first; self and wealth or gain last. We were made to think of this subject in connection with how we deal with our children. In bringing them up do we always make their spiritual good a first consideration? This should be done, no matter how great the sacrifice. The salvation of their souls is of more value than houses and lands, or all the money that may be hoarded up for them.

How often do we see church members, in order that they may be able to get their children farms, move away from well-established churches and most desirable Christian influences, and go among strangers, where there are no churches of the Brethren, but bad influences and temptations that are intended to lead them away from good and religious lives. Such members may be loyal to the established forms of the church, but are not loyal to either their children's spiritual good or the Christ life. As the future life means more than the present life, so we should make the proportionate sacrifice for that which is the better.

The same is true in reference to sending our children away from home to be educated. The decision should not be made on a money basis, but on the soul basis. Not where it will cost the least money, but where it will be morally and religiously the safest place for them to go. It is natural that we should be more careful about this than other churches, because we believe that there is more at stake. And yet, practically, this is not true of us as a people. We hang on to a few dollars, in the cost of the education of our children, more than many others do. And because of this they are sent to other schools where all the influences are either immoral or against what we believe the Scriptures teach. And as a result they are either led into the communion of other churches or their minds have become so filled with pride and other delusions that they seldom accept the simple doctrines of the Bible. They send their children to other schools because, say they, it costs less or is nearer home.

Now members of other churches, as a rule, do not do this. We say this because we know. We have numbers of children in our own town who are sent away from home hundreds of miles, and at double what it would cost them here, simply because they wish to place them in charge of their own schools. Such loyalty to their own churches ought to put us to shame. And yet we profess to be more loyal than they. Our actions don't prove our profession—and cannot until we show a greater concern for the religious training of our own children. Believing as we do, dollars and cents should not be a factor in deciding where to send our children.

As a covering for such sham loyalty we hear some say that because our schools do not carry out fully all the regulations of the church they would rather send their children to other schools, where the devil has full sway, and where pride and folly are encouraged and taught. Of course, no sane people would advocate such a fallacious policy in reference to anything else. It only shows what prejudice and the love for money will do even when the spiritual welfare of children is at stake.

True and genuine loyalty means to be true to Christ by being true to all the means that are given us to lift up and save the world from the ravages of sin. And that includes our children as well as others.

H. B. B.

OURS ARE NOT THE FIRST TROUBLES.

SOMETIMES we hear persons speak of how it used to be in the church, how much more exemplary the members were then than now. They seem to believe, and want others to believe, that the church of preceding generations was less worldly than the church of the present. They may not be altogether wrong in this; but it is quite certain that they are not entirely right. One is not wise if he allows himself to believe that any one generation has been almost without fault and another filled with faults. It is with people as it is with individuals. No race and no age has had a monopoly of the good of the world or of the evil either.

This was brought home to me with emphasis in reading the manuscript of the "Life of Elder John Kline" recently. He had been on the yearly visit in 1835, and after it was over had this to say about it: "We have found a quiet and peaceable state of feeling in the Brotherhood generally. There is, however, among the younger members, too great a tendency to conform to the world in dress and conversation." What he felt to be true then, most of us feel to be true now; and no doubt there never has been a time since the beginning of our church history when the words of our faithful old brother would not be true. And as long as there is a church militant they will be true of it. There has been, there is, there will always be too great a tendency to conform to the world in various things. In some generations more of this tendency is seen than in others, but some of it is found in all of them. As long as the church is in the world it is affected by the world: it cannot be otherwise.

It may be true that the world is influencing the church more now than at any preceding time. This is perhaps the fastest age the world has ever seen, and it is but natural, inevitable, that each one should be more influenced by the spirit of the age now than were our ancestors by the spirit of their age. They did not live when a large part of the world's business was done by electricity. There were not the rapid changes in fashions then. There were comparatively few rich and idle people whose sole occupation was to invent something, or hire others to invent it, that would be striking. It took weeks and months for the news to travel from one part of the country to another.

Yet even then, when communication was so infrequent, the world had fashions and our younger members saw what they were, and at least some of them tried to imitate them. This was a source of sorrow to the most zealous and faithful of the older members. No doubt they recalled the great prayer of Christ the night of his betrayal. He prayed for his followers, for he must leave them in the world. He did not want them taken out of the world, but kept from the evil. And with fervency of spirit they repeated that prayer. Their heart's desire was that the lambs of the flock might be saved from the destructive influences of the world. And we believe that with the same fervency of spirit the same desire is made known to God day after day. It is the one great prayer that needs to be repeated constantly; Jesus put it in the prayer which he taught his disciples—keep us, keep the church, from evil. And this request going up to the throne has kept many a weak one from going aside into the path of sin; it has availed to keep out of our midst much that would have been a great injury to us spiritually.

What we need to guard against now is the feeling that the church is going from bad to worse, and that to remedy matters is hopeless. We do not believe that such is the case. The devil is seeking whom he may devour, and only too often he finds some who have strayed away from the fold; and these he takes and destroys. If he can get us to believe that there is no help for us he will have gained one of the

greatest victories possible; for when once that belief is fixed there will be no effort put forth to escape from his toils. But if a firm stand is taken, if we know in whom we have trusted, he will lose his power and we shall come off more than conquerors. He wanted Peter, but Jesus prayed for him; he wants you and me, but Jesus is praying for us, and the same prayer that saved Peter will save us. Our enemy never did and never will overcome our Savior. Jesus will never let him destroy the church. The promise has been made, and it stands fast: "The gates of hell shall not prevail against it." Let us not fear, but firmly face the foe, and in the end the victory will be ours. There always will be in the church those who are of the world, but they are not the church; neither have they the power to destroy the church. Let us not fear, but work, and in the end we shall see clearly what now seems dark to us. Our difficulties are not the first the church has known; neither will they be the last. G. M.

QUERISTS' DEPARTMENT.

By what country is Palestine now ruled?—C. B. M.

PALESTINE belongs to Turkey, and is ruled by the Sultan. It is therefore under Mohammedan rule.

Where did Paul die?—W. D. P.

He is presumed to have been beheaded in Rome. Tradition points out the spot, near St. Peter's, where the execution is said to have taken place. Beneath the altar, in St. Peter's, is an iron casket said to contain his body. This, however, is mere Catholic tradition.

In the Brethren Sunday-school Quarterly, for July 22, the date is given as A. D. 29, while in the Bible we find A. D. 32 as applying to the same events. Why is this difference?—A. P.

The date given in the margin of the Bible makes no allowance for the fact that Christ was born in the fourth year before the beginning of A. D. while the quarterlies do. Strictly speaking, the date given in the quarterlies is the correct one. Three full years should be subtracted from the date given in the margin of most Bibles.

Why do our people use leavened bread for the Lord's Supper and unleavened for the Communion?—S. M. Wampler.

In 1 Cor. 5: 8 we have this language: "Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." In the previous verse we read, "For even Christ, our passover, is sacrificed for us." Reference here, is evidently had to the Communion, showing that the unleavened bread was used, otherwise the figure would be of no force. In the New Testament nothing is said regarding the class of food used at the Lord's Supper, and for that reason, probably, the Brethren adopted the custom of using the common food of the times.

I should like very much to have Art. 16, page 104, "Revised Minutes," explained. Does it refer at all to the time when licenses were not required, or should it still be followed?—H. D.

It simply means that ministers should be cautious about solemnizing marriages, when they know that the parents of one of the parties—being members—are opposed to the marriage. It was very good advice when given in 1850, and there may be instances when the advice might serve a good purpose even now. The decision is only a matter of advice, and each minister must be left to decide whether it applies to the case in which he figures.

Are the Brethren united in believing that baptism is for the remission of sins?—C. W. A.

They are most thoroughly united in holding that baptism, preceded by genuine faith and repentance, is for the remission of sins, is the door into the church—the initiatory rite, and therefore one of the conditions of pardon.

When more officials are needed, can the laity call for an election for a deacon or a minister, or must the call come from the particular officials themselves? What is the proper method of procedure?—A. B. T.

Any one of the laity is at liberty to suggest to one or more of the officials that an election be held, or they can hand in the request on the visit. The officials can then take the matter under advisement, and dispose of it as their judgment may dictate. And while this is the privilege of the laity, still it is usual for such requests to come from some one in the official body. There are places, however, where the officials are a little slow, and need to be prompted by some of the laity.

What are the fundamental principles of the Brotherhood? Or have we any?—M. L. H.

The Brotherhood, as a body, claims no fundamental principles, as specifically agreed upon, and yet, they are practically a unit in maintaining the doctrine of the Trinity, holding that both the Old and New Testaments are inspired, that Jesus is the Christ, that he was crucified, buried and arose from the dead, that he has become the head of the church, and that the New Testament contains the will of God, as intended for the government of the church. They believe in future rewards and punishment, believing that a strict obedience to the law of the Lord, as set forth in the New Testament, is the only sure way of securing eternal life.

Does the New Testament contain the often quoted passage about the way that the fool nor the wayfaring man cannot err therein?—H. P. C.

The Scripture referred to is not in the New Testament, but may be found in Isaiah 35: 8, and reads thus: "An highway shall be there, and a way, it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." By Jamieson, Fausset and Brown the book of Isaiah is given mainly in the form of Hebrew, and divided into sections. One section—poetry, commences with chapter 21 and closes with chapter 35. The verse quoted above is near the close of this section, and in poetic form stands thus:

And an highway shall be there, and a way,
And it shall be called the way of holiness;
The unclean shall not pass over it,—but it shall be for those.
The wayfaring men, though fools, shall not err therein.

Do you think that Paul was selected to take the place of Judas, as one of the twelve apostles?—F. F. B.

As we understand the Scriptures, Paul was chosen an apostle of the Gentiles, and did not take the place of Judas, among the twelve. In order to fill the position of an apostle—one of the twelve—it was needful that the one chosen should have a personal knowledge of the work of Christ from the baptism of John until the very day of the ascension. This personal experience Paul did not have. Among the disciples but two brethren could be found having this knowledge or experience, viz., Barabbas and Matthias. When the lots were cast the latter was selected, and he was numbered with the eleven, making the number twelve. Paul was chosen an apostle for another purpose, his mission being among the Gentiles, and for that reason he is called "The apostle of the Gentiles." Rom. 11: 13.

"Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." Matt. 18: 8. "And if thine eye offend thee, pluck it out and cast it from thee: it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire." Matt. 18: 9. Are these two verses to be taken literally?—A. B.

They should be taken spiritually, and are intended to teach that he who would make life a success must rid himself of everything that is a real hindrance, or likely to lead him astray.

E. S.—If your minister neglects council meetings, or goes to places unbecoming a preacher of the Gospel, either go to him, and talk to him of his mistakes, or call the attention of your elder to the matter.

H. M.

General Missionary Tract Department.

D. L. MILLER, Illinois | S. P. SANGER, Indiana
L. W. TRATNER, Indiana | A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

The next meeting of the General Missionary and Tract Committee will be held in Elgin, Ill., Oct. 23, beginning at 8 A. M. Any business intended for this meeting should be placed in the hands of the Secretary at Elgin, Ill., not later than Oct. 13, so that it may be prepared to be submitted to the Committee in writing.

WHERE ARE THE BEST WORKERS NEEDED?

POSSIBLY some who read these lines are not ready to admit that a difference is shown in the workers in a church, as far as their places to work are concerned. Nevertheless, it is very evident that a marked difference is seen in many places. "The appointment to-day is at the schoolhouse near the mountain or the swamp, and so we asked young Brother A to fill it. True, he has had little practice, but the congregation is small and not very intelligent, and it will make little difference." This expression gives too nearly just what is thought at times, if not expressed. And the sentiment is an injustice to both the young minister and the congregation. It is no doubt true that some of these side congregations are glad for the crumbs that the Father is pleased to send through his unworthy and inexperienced servant; but let one of the ablest ministers go to the same place and preach his best sermon,—the one that has moved the crowded house to tears elsewhere,—and see if there will not be marks of appreciation there too. Let the expatriate congregation have the benefit of the best talent the same as elsewhere, and see if it does not thrive most remarkably under it.

The church in general is coming to recognize the importance of having strong men to represent her in foreign lands, and the Committee does insist on sending forth those who, though somewhat inexperienced, are rooted and grounded in the faith, and promise to be able defenders of the Truth. It is important that the messengers of salvation have a clear and full understanding of the great truths of salvation in order that they may clearly present them to others and not be led away by false doctrines.

And what is true for other lands surely is true for the United States. It is a fact that it is said of some ministers that they are all right for the frontier, but for nowhere else. And this sentiment has become so prominent in some localities that a certain able and good elder was once heard to say, "Oh, I am 'too old-fashioned and 'backwoods' for this country; I must go to the frontier where they will hear me gladly." And they did hear him gladly, and he was the means of building up a number of congregations. The instance is one where the congregation at home was the loser, while the frontier reaped a rich gain.

The outposts of every congregation need the help of the ablest ministers of the congregation more than the crowded center appointments. The frontier of the Brotherhood much more needs the best talent the church can produce, than does the strong congregation surrounded by others as strong. It may look like a waste of material to send able workers, the best workers, to the front, but the problems there are mightier in many ways than are the home problems, and the defense is much nearer single-handed. Carey, Judson, and their associates could have found excellent pastorates in the United States one hundred years ago, and plenty of urgent calls; but India had a louder call, and they gave their strong lives there. The church at home was benefited, and India is better to-day. The mission church of Antioch gave her best worker to the mission

field of her day, she gave up the ablest preacher the Christian church ever had. It did her good and the world a world of good.

And so to-day. Let him that is foot-loose take his talents to the frontier. Let him who can become foot-loose go also, and LET THE CHURCH HASTEN TO SEND THESE TO THE FRONTIER, that God's cause may run and his name be glorified. Let the watchword be, "Still better talent on the frontier."

ENCOURAGE OBEDIENCE TO MATT. 28: 19.

BY NANCY D. UNDERHILL.

"Go ye therefore and teach all nations."

THE above language was addressed to Christ's disciples. Does that include us? If so, are we in any degree exempt from obedience to it? The most zealous and earnest ones among us are wondering why we do not encourage a greater sentiment in favor of foreign mission work. Some who are striving to use the means provided in that way reply that it is because our means are limited. "We are doing all that we can with what means we have," say they. Does it not seem strange that Christ would have given such a commission to a little group of unlearned and worldly-poor men, without expecting the means would be provided? Yet there was not a suggestion that we should wait for means. Why? Those who care to know will find the Lord's answer in John 14: 13, 14. When we read the miracle of the loaves and fishes we believe our Lord is able to supply all our needs. But when, a few moments later, the subject of missions is introduced we begin to excuse ourselves on the ground that we lack means. Don't we have no right to. The Lord says "Go." He promises to supply our need. We ought to trust him.

Now let us look at the matter from a point of human reason. If we (the church) lack means, there is a reason for the lack. What is the reason? Let a circus pass through our town, and there will be hundreds, perhaps thousands of dollars (according to population) all ready to lay upon the altar of pleasure. The means are at hand. How do the circus or theater companies manage to get it, while the church is letting her millions starve in ignorance for lack of means? The circus managers simply create a sentiment in favor of their business by informing people concerning it. Notice the posters that tell what is to be seen. People see the notice, and wish to see farther. So if we will create a sentiment in favor of foreign missions, by showing the condition of foreign nations, people will begin to see, and having had their interest awakened will wish to see farther. In order to do so they will give the means necessary.

Let men consecrate their lives to Christ's service, and we need not hesitate for lack of means. When Columbus determined to sail to discover a way around the world he had not the means, but he obtained the same; not, however, by keeping still and excusing himself. What do the common people know about the need of foreign lands? The little they have heard is like a far-away dream. Let them be instructed. Every paper they read ought to have an instructive article in regard to the condition of our foreign neighbors. It ought to be put in, in good clear type, just the same as anything else; not stuck off in some corner, in an obscure place, in fine print that weak and aged eyes will pass over,—not treated as though it were some patent medicine advertisement that we are ashamed of. We have in our own household those who desire to serve the Lord, and who will probably give their lives and means exclusively to his service if encouraged to do so, but who skip over the page of fine print because it hurts the eyes. Books, tracts and leaflets which instruct and encourage along the line of mission work should be placed within the reach of all, not within the reach of only a few, whose lives are already consecrated to his service. There may be some who cannot join a missionary reading circle, whose means are inadequate for the purchase of those books which, if read, would be a means of winning them to Christ's service.

Let us not be afraid of having more consecrated volunteers than we have means of supporting. "The more, the better." I wish there were thousands to-day where there are only units and tens. Heart consecration is

what we need. When men have given their hearts to God, according to the first and great commandment, they will not withhold their means. If they have not the dollars necessary for travel, they will in their fullness of heart find a field of labor nearer home. They will talk of the things in which they are deeply interested, thus influencing others. The aged saint who becomes interested in mission work, knowing his (or her) own lack of qualification for the work, will give liberally to the support of some younger and stronger soul who may go where he would have liked to go.

The busy, consecrated mother, whose soul yearns for God's heathen children, though she cannot find time to read a page a day from the most interesting volume, will listen eagerly to the voice of some younger person reading aloud from those books which tell of God's love, his children's need, and the efforts of some to supply that need. And is her listening in vain? Nay. That full heart, running over with love to God and man will train up children who will do the will of God and help spread the Gospel. Get the fathers and mothers interested. No matter how poor they are, no matter how old or how ignorant. When they have learned the need, their purse will open and expand as their hearts do. Get the children interested. Never mind how young they are. If a child is but three or four, it may receive into its heart a seed of truth that will in later years yield a hundredfold. The soil of a child's heart is far more fertile than that of an older person's. Do not keep these important matters from the children, thinking they cannot understand. God is able to give them understanding.

Let us encourage the sentiment in favor of missions until all our young people will volunteer their service in the Lord's cause. Fathers and mothers and friends will then open hearts and purses, and thousands of precious souls will be brought into the fold of safety. Those who cannot enter foreign lands will find fertile fields in such regions as Mexico, New Mexico, Arizona, Utah, Nevada, and other places where the Gospel is not preached. Those whose education must be limited will distribute tracts and literature, and those whose voices are too weak to proclaim God's Word will wield the pen for Jesus. There is so much to be done even in the United States, and so many ways in which to work for Jesus. None need be idle. Those who do what they can at home will discover and mould missionaries for the foreign field. The Lord did not say, "Send forth laborers." Did it ever occur to you, dear ones, that he never told us to send, but to "go"? "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The Lord is the one who must send. Let us be the ones to go. If we cannot go more than a mile, perhaps we can find a work to do for him within that distance.

But above all let us encourage that desire to go. This we can best do by instructing our membership in regard to the great need. Let us have more missionary sermons. Have Bible readings upon those topics, have courses of Bible study in regard to the work. Let the earnest young members, longing for something to do, organize local circles and go out into their neighborhood, conducting reading courses along that line. We can help and be helped if we only will. God's power is not limited, except as we limit him by our own selfish indifference. Let us first present to him our own lives, without reserve; then, if we obey Rom 12: 1 (which is only one version of our duty to obey the first commandment), we shall see our way more clearly to lead others into the service of our loving Master, who is better than any earthly employer ever can be.

"Let us do with our might what our hands find to do." But in all our doing let us not neglect this one commandment—"Teach."

Matt. 28: 19.

Canon City, Colo.

HARVESTS—GREEN OR RIPE.

BY JOHN E. MOHLER.

WHEN Jesus spoke of the harvest being great and the reapers few, he stated a condition that has perhaps existed in every generation since, and will continue till the end of time—a harvest always ready, and reapers always wanting. At the same time it was not stated, nor even hinted at, that because the world is the field the entire harvest ripens at the same time. True, the Gospel is to be

preached to every creature, but it can't be done at once, and undoubtedly in some places the harvest is waiting, while in others it isn't ready. China wasn't ready, and isn't to-day, for the kind of work that was done. Whether the blood of martyrs will get that nation ready, or not, is a question of the future. India is ripe—waiting—and so are others.

If there is a lesson the Christian world can learn from the work in China it is that intelligence should be exercised in reaping. We are not placed in the world as reapers to rush pell-mell into anything and everything just because it is in the harvest field. If we cut green grain will it not sour? I do not mean to condemn the work done in China. God may bring wondrous blessings from it. But when there are so many open doors for Christian work, it now looks as though the part of wisdom would have been to have cut the ripened grain, and to have trusted God to whiten China for the harvest. He would hardly have done it with lead. But China isn't the only unripened spot in the harvest field. There are green places among the yellow everywhere. They are in the United States, in each of the separate States, and in each church District. And as long as the golden heads bow in waves to the Spirit's breeze, and remain ungarnered, why put the sickle to the stalks of green? And people have actually tried to reap where the seed had not even taken root.

Warrensburg, Mo.

According to the last volume of the *Missiones Catholicae*, published in 1898, there were 569,350 Chinese Catholics. In the province of Pechili, where the main troubles now are, there were 112,790; in Manchuria, 51,830, and in Shantung, the province where the murder of German Catholic missionaries led to the seizure of Kiaochau, there were 31,410.

The British and Foreign Bible Society is stated to be at work on one hundred new translations of the Bible. Its issues last year were nearly five million copies.

From the Field.

From Poplar Bluff, Mo.

AUG. 14 I commenced meeting two and one-half miles south of Frisco, Mo., where our friends had built for us a harbor that was a credit to their zeal for the Lord's cause, though not members of any church, "excepting one or two." We continued nine days with good interest which resulted in planting six precious souls by baptism into Christ. Rom. 6: 5 and Gal. 3: 27.

AUG. 22, after refreshments were served on the river banks, a talk on India's sufferers and our great blessings, a collection of \$3.78 was taken up.

The meetings were of the soul-cheering kind and many more are counting the cost. Aug. 25 we enjoyed a feast with the Farrenburg church. The next night we commenced meetings at Whiting, preaching five sermons and baptized two.

Pray for us that the good work may continue.

Aug. 31.

IRA P. EBY.

From Gainesville, Ark.

THE past month was noted for the amount of hard work done, including a short visit to west Tennessee, where live a few of the Father's children, a zealous little band of brethren and sisters. They stand in need of ministerial help. I promised to return to them about the middle of October, at which time they will have a love feast.

A short time was also spent with the church at Farrenburg, Mo. Here the voice of the church was taken and two brethren were elected to the deacon's office and installed in the usual way. One, the wife of one of the deacons, was baptized. May she be true and faithful, and with the deacons use the office well, that they may be helpful to the church. A feast was also held at this place. And while it was an occasion of joy to many, yet a degree of sadness was manifested on account of a few who did not feel worthy to approach the Lord's table. May they become reconciled ere another Communion season and be prepared to enjoy these rich blessings so graciously given by a beneficent heavenly Father.

Sept. 1.

B. E. KESLER.

Financial Reports.

Report of Brooklyn Mission.

RECEIPTS FOR AUGUST.	
Balance on hand,	\$ 65 49
Received of Mission Board,	80 00
Brooklyn Sunday school,	9 71
Amanda Roddy, Johnstown, Pa.,	1 00
Chas. Anderson, Brooklyn, N. Y.,	1 00
Dry Valley Sunday school, Minnie Howe, Lewis- town, Pa.,	1 88
Total,	\$160 08

EXPENDITURES.	
Rent,	\$ 42 00
Board,	16 00
Car fares,	1 35
Fuel and ice,	2 40
Clothing,	5 63
Doctor bill,	23 00
Sunday-school and mission expenses,	3 79
Stationery,	1 04
Incidentals,	4 61
Total,	\$100 12
Balance on hand,	59 96

Calls made,	52
Average attendance at prayer meeting,	35
Average attendance at Sunday school,	86
Average attendance at preaching,	35
Average attendance at Bible school,	25

J. EDSON ULERY.

437 Third Ave., Brooklyn, N. Y.

Mission Receipts from Sept. 1 to Sept. 8.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$5,564 33
ILL.—Silver Creek cong., \$7.53; David W. Bark- man, Franklin Grove, \$5; Mary E. Dierdorff, Franklin Grove, \$3; J. D. Lahman, Franklin Grove, \$1.43; Pleasant Hill S. S., \$3.45; total, . . .	167 08
PA.—Abraham H. Cassel, Harleyville, \$5; Johnstown cong., \$4; O. M. Brumbaugh, Hunt- ington, \$3; total,	72 00
MD.—E. A. Brunner, Pearl, 11 cents; Broad Fording church, \$23.70; total,	23 81
IND.—A sister, Young America, \$1; Union Center church Harvest Meeting, \$11.43; Bur- nettsville S. S., \$5.56; total,	18 99
KANS.—Vermilion church, \$2.75; Cherokee church, \$3.50; Parsons ch., \$12; total,	18 35
IOWA.—Sale of quilt made by four sisters, Keota, \$3; Will H. Lichty, Waterloo, \$2.50; Lib- ertyville church, \$4.56; total,	10 06
OHIO.—Woll Creek cong.,	6 00
VA.—Cook's Creek cong.,	2 76
TENN.—Mountain Valley church,	2 50
Total for year beginning April, 1900,	\$5,885 78

WASHINGTON MEETINGHOUSE.

(The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.)

Previously reported,	\$205 94
IND.—E. A. Squires, Brimfield,	2 00
Total for year beginning April, 1900,	\$207 94

INDIA ORPHANAGE.

Previously reported,	\$620 98
PA.—Abraham H. Cassel, Harleyville,	25 00
KANS.—Navarre S. S.,	3 30
ILL.—J. D. Lahman, Franklin Grove,	1 00
OHIO.—Mrs. S. A. Mort, Dayton,	25 00
Total for year beginning April, 1900,	\$695 43

INDIA FAMINE FUND.

Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$8,998 10
IND.—Elkhart Valley cong., \$5.20; Missesine- wa, \$3; Sallomies church Harvest Meeting coll., \$4.50; a sister, River, \$5; Nettie Creek church, \$17; Portage cong., \$6.82; a sister, Young America, \$1; Locke Harvest Meeting coll., \$11.30; total,	87 82
PA.—Mrs. Geo. E. Keltz, Fredons, \$2; Child- ren's Mission Band, Palmyra, \$1.14; Abraham H. Cassel, Harleyville, \$5; Fairview cong., \$17.40; a sister, Carlisle Springs, \$1; total, . . .	46 54
CAL.—A brother and sister, Tropic, \$10; a sister and children, Pasadena, \$16; total, . . .	26 00
KANS.—E. Eby, Booth, \$5; Vermilion church, \$3.66; Ramona church, \$1; total,	18 66
MICH.—Woodland church,	13 35
ILL.—Sale of S. S., \$5.10; J. D. Lahman, Frank- lin Grove, \$2; total,	7 10
ALA.—Fruitdale church, \$4; The Pettitioner, Fruitdale, \$1; total,	5 00
OHIO.—A sister, Sidney, 25 cents; Peter Neff, Sugar Creek, \$1; Oak Grove S. S., \$2.86; total, . .	4 11
MO.—Frisco Friends,	3 78
TENN.—Knob Creek church,	3 00
W. VA.—Catharine Hinkle and family, Seem- ly,	1 50
VA.—Mt. Joy S. S.,	1 02
MD.—Unknown, Hagerstown, 30 cents; un- known, Hagerstown, 40 cents; total,	70
Total for year beginning April, 1900,	\$9,417 58

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$667 49
PA.—Abraham H. Cassel, Harleyville, \$5; two	

sisters, Martinsburg, \$2; Back Creek cong., \$13.15; total,	40 15
ILL.—Silver Creek cong., \$10; Bernice Ashmore, Marshallfield, \$1; Yellow Creek church, \$5.30; Silver Creek S. S., \$5.87; total,	22 17
KANS.—E. Eby, Booth,	10 10
OHIO.—Logan S. S., Logan Co., \$2.10; Jona- than Creek S. S., \$5; total,	7 10
Total for year beginning April, 1900,	\$746 91

INDIA MISSION.

Previously reported,	\$692 24
IND.—Nettle Creek church,	2 00
ILL.—J. D. Lahman, Franklin Grove,	1 00
MD.—Pipe Creek church,	1 00
Total for year beginning April, 1900,	\$696 24

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Prairie Longue church held their regular quarterly council Sept. 6, our elder, J. H. Neher, being with us. Our love feast will be held at Bro. Henry Weyland's Nov. 8. J. H. Lilly was chosen delegate to District Meeting. Emma Weyland was chosen for mission solicitor.—H. C. Buchley, Carlisle, Pa., Sept. 7.

COLORADO.

Denver.—After several urgent requests from the few brethren and sisters of Atwood, Colo., and in the bounds of the Good Hope church, we went there Aug. 24 and remained over Sunday. We held four meetings, the only ones they have enjoyed since last Christmas. The meetings were held in the school building in Atwood, where an excellent interest was manifested. One meeting was held south of town in a sod schoolhouse. This was our first experience in trying to preach in a house of sod walls and mud-covered ceilings; yet we found the people eager to hear the pure Word preached. Even we ourselves were so inspired that for the time we forgot we were in such a humble place. Oh! when will our dear Brotherhood awake, and especially our co-laborers, and come and occupy these neglected fields?—L. E. Keltner, Aug. 30.

ILLINOIS.

Auburn.—Our members met in church council Saturday, Sept. 1. Our elder, J. H. Brubaker, was with us. All business passed off pleasantly. We granted three letters and received two by letter. Oct. 13 we intend to begin our series of meetings. Oct. 26 is the time set for our Communion. We send one query to District Meeting. Bro. J. M. Master-son was chosen as delegate to District Meeting. Bro. J. H. Brubaker remained over Sunday and preached for us.—Fannie B. Master-son, Sept. 3.

Notice.—The Missionary Committee of the Southern District of Illinois will meet Sept. 29 at the home of Brother and Sister D. J. Blickenstaff, Oakley, Ill., which is near the place of our next District Meeting. Any one having business with us can meet us, and is hereby cordially invited. If any of our mission points or weak churches are expecting to ask for assistance in holding series of meetings this fall or winter, make this your opportunity. As there are some churches that are back yet on their apportionments, you should send in the amount at once, and not wait to send it with your delegate or someone else coming to District Meeting, as that will be too late for the annual report that I shall make at time of District Meeting, and you will be reported in the list of delinquents, which would be rather unpleasant.—S. S. Brubaker, Sec., Virden, Ill., Sept. 5.

Oakley.—Our series of meetings is now in progress at the Oakley church with seemingly much interest. Bro. A. G. Crosswhite is preaching for us. Love feast will be held in the Oakley church Sept. 21, at 4 P. M.—Mattie B. Blickenstaff, Sept. 3.

Polo.—We began preaching for the members in Polo, Sept. 2. The attendance and interest are good. We sow the seed and look to the Lord of the harvest for the increase. There is no time thought of for closing the meeting. We do not want to stop until we receive the coveted blessing.—John Heckman, Sept. 7.

Virden.—The Missionary Committee of Southern Illinois will be in session on Sept. 29 and Oct. 1.—S. S. Brubaker, Sept. 10.

INDIANA.

Anderson.—Bro. Jacob Swoveland gave us a very acceptable gospel sermon last Sunday. Our fall term of Sunday school was reorgan-ized last Thursday evening with Bro. Curtis Hilbert superintendent, preparatory to continuing through the winter as usual. We feel that there is no more excuse for winter closing of the Sunday school than church services or day school.—J. S. Alldredge, Sept. 1.

Beech Grove.—Aug. 20 Bro. Secrist came to us and began a Bible school, which was appreciated, and we believe will end in good. One was baptized, and one reclaimed.—E. O. Norris, Fortville, Ind., Sept. 1.

Bachelor's Run.—We met in quarterly council to-day and disposed of such business as presented itself. Four members were received by letter and delegates elected to District Meeting. Eld. Peter Houk assisted in the meeting.—J. G. Stinebaugh, Flora, Ind., Sept. 6.

Clarksville.—Our council, Aug. 25, passed off nicely. Eld. David Richards and Jacob Secrist were with us. Our love feast was appointed for Oct. 27, beginning at 4 P. M. Two were received by letter.—M. J. Holsinger, Sept. 3.

Eel River.—A large ministerial force was present at our Communion. Eld. David Dilling officiated. Some of the brethren that were with us thought it was the largest feast they had ever attended.—C. C. Arnold, North Manchester, Ind., Sept. 8.

Hillsburg.—Two have been added to the Hillsburg church recently.—Nathanael Cripe, Boyleston, Ind., Sept. 8.

Landesville.—We met in quarterly council Sept. 1. Bro. Martin Whiteneck was elected trustee to fill vacancy. Brethren J. A. Miller and John Pulley were elected delegates to District Meeting. D. B. Garber was appointed agent for GOSPEL MESSENGER. Aug. 29 a few members met at the home of Bro. Watson Lafferty, who is greatly afflicted, and with him held a Communion service. He had recently been baptized and desired to further obey his Master in keeping the ordinances.—D. B. Garber, Hanfield, Ind., Sept. 8.

Mexico.—Last Thursday was our quarterly church council, but one week before the regular time. Inasmuch as Bro. D. P. Shively was our presiding elder, and has been called to his reward, Eld. J. M. Elliott, of this church, was called to preside in his stead. Our love feast will be Nov. 1, at 2 P. M.—A. D. Lair, Sept. 1.

Nappanee.—Harvest meeting was held in the village of Locke (Union Center district) to-day. Thanksgiving sermon at 10:30 A. M. by Bro. Hiram Roose. Missionary sermon at 2 P. M. by Bro. Levi Hoke. Then short talks to the children by Hiram Roose, Sister Hoke, and Ella Miller. A collection of \$10.80 was taken up for the suffering of India.—J. R. Miller, Sept. 2.

Pymont.—Our quarterly meeting was held Sept. 1. All business was pleasantly disposed of. Six letters of membership were read. The time appointed for our dedication is Nov. 11. It was also decided to hold our Communion Nov. 20 and 21, after which Bro. Isaac Frantz is to commence a series of meetings.—Ellen Blickenstaff, Sept. 3.

Springfield.—We had a good meeting yesterday. It was a special one. Bro. Adam Eby preached his last sermon before going to India. He manifested his zeal and courage for the missionary cause with great power. A goodly number attended. We were made to feel sad on account of his departure, and we pray that God's favors and blessings may be with him.—Hattie Weaver, Cosperville, Ind., Sept. 3.

Salem.—Our quarterly council occurred Sept. 1. It was an unusually busy time, but the attendance was good. Our delegates to District Meeting are brethren Edward Ruff and Edgar Mock. Sunday, Sept. 2, Brother and Sister Rothenberger, of North Webster, came to us, and he preached us an excellent sermon. The meetings were continued each evening until Wednesday evening.—S. G. Crill, Burr Oak, Ind., Sept. 6.

Solomon Creek.—We met in regular council Sept. 1. Two were received by letter and one letter was granted. We decided to begin a series of meetings at our church near Benton, Ind., about Nov. 10. Delegates to District Meeting, brethren J. A. Worstler and James Neff.—A. E. Clem, Milford, Ind., Sept. 4.

Turkey Creek.—Sept. 1 we met in quarterly council in Gravelton. All business was disposed of in harmony. Our annual visit was reported, which was very favorable. Our elder, Daniel Wysong, and Henry Wysong were elected delegates to District Meeting. Bro. Fitzwater, from Ohio, will be with us Sept. 8 and commence a series of meetings in the Gravelton house, closing with a Communion Sept. 29. Our Communion has been changed from Sept. 21 to Sept. 29. One member was received into the church by baptism since our last report.—L. D. Ulery, Nappanee, Ind., Sept. 3.

Wabash.—This church met in council at 1 P. M. to-day. The church sends two delegates to District Meeting, viz: Eld. N. W. Crumrine and Bro. Henry Austine. Three letters of membership were received. The members were quite liberal in donating to the different church funds, such as Home Mission, Home Treasury, etc. Our Sunday school is very good.—Kittie Hursh, Sept. 6.

IOWA.

Crooked Creek.—Our Communion occurred Sept. 2. Nine ministers were present from a distance. About seventy-five communed. Bro. Jacob J. Brower, of Marshalltown, Iowa, officiated. Sunday at 9 A. M. we had Sunday school, and Bro. E. G. Rodabaugh gave a short and interesting talk to the children. At ten Bro. Brower gave us an able sermon.—Sarah A. Burger, Keota, Iowa, Sept. 5.

Coon River.—We met in council Aug. 25. Decided to have our fall love feast Sept. 29 and 30. We selected J. W. Diehl and Stephen Castlow as delegates to District Meeting. Disposed of considerable business. On the morning of Aug. 31 Eld. J. W. Diehl was taken quite seriously ill. At this writing he is improving. Let us carry our dear brother to the mercy seat in our prayers.—J. D. Haughtlin, Sept. 9.

Harlan.—Our Communion will be held Sept. 19, commencing at 5 P. M., the District Meeting, Sept. 20, 8:30 A. M.; and the Ministerial Meeting and Sunday school Convention Sept. 21, commencing at 8:30 A. M. Trains arrive at Harlan as follows: C. R. I. & P. 11:10 A. and 7:32 P. M.; C. & N. W. 8:50 A. M., 4:20 P. M. Conveyances will meet all trains Sept. 19 and the forenoon trains Sept. 20.—Washington Wyland, Sept. 1.

Indian Creek.—Our regular quarterly council was held Aug. 31. This church will be represented at District Meeting by Eld. H. H. Troup. One query was sent. Six letters of membership were given, all in one family. Bro. Daniel H. Walker, of Lull, Pa., expects to begin a series of meetings at this place about the middle of September and close with a love feast.—Nora Faidley, Maxwell, Iowa, Aug. 31.

Notice.—We again ask all those members in Southern District of Iowa, who expect to be in attendance at our Ministerial and District Meeting, Oct. 3, 4 and 5, to notify Matthew Bailey, Mt. Etna, Iowa. The place of meeting is twelve miles from the railroad station; hence the necessity of knowing the number for whom to provide conveyance and lodging. Trains will be met at Corning Oct. 2. Please give this prompt attention.—David F. Sink, Mt. Etna, Iowa, Sept. 8.

Notice.—The members of the Southern District of Iowa are requested by the Mission Board, if they have any report to make or money to send in, to do so soon, as we want to make out our annual report not later than Sept. 27.—J. D. Coffman, Sec., South English, Iowa, Sept. 9.

KANSAS.

Brazilton.—Our elder, A. L. Boyd, has made arrangements to move to Oklahoma. We are sorry to lose him. He came here six years ago, a minister in the first degree.—J. W. Wampler, Sept. 6.

Belleville.—This church met in regular quarterly council Sept. 1. The majority of our members were present and we had a very pleasant meeting together. Arrangements were made for our fall love feast, which will be held Sept. 29, beginning at 2 P. M. Our series of meetings will commence Sept. 9, and will be conducted by Bro. M. M. Eshelman. Bro. J. Henry B. Williams, our Sunday-school Secretary, called for his letter and will leave Sept. 3 for McPherson, where he goes to attend school. Bro. A. C. Daggett left last evening for Phillips County to hold a series of meetings.—Louisia J. Williams, Sept. 2.

Cottonwood.—The Brethren at this place were made glad to see another young brother go down in the liquid grave and come up a new man in Christ Jesus.—*E. B. Sargent, Sept. 6.*

East Maple Grove.—The series of meetings conducted here by Eld. I. H. Crist closed last night with Communion services the preceding evening. There were no accessions during these meetings. At the council held Aug. 19 preparatory to the love feast, Bro. Eli D. Root was advanced to the second degree of the ministry, and was with his wife duly installed.—*C. C. Root, Gardner, Kans., Sept. 3.*

Fredonia.—Our quarterly council was held Sept. 1. Our elder, S. E. Thompson, presided. Considerable business came before the meeting. One brother was received by letter and one letter granted. Bro. A. A. Stauffer was chosen delegate to Sunday-school Convention; Bro. W. B. Sell delegate to District Meeting. The writer was chosen corresponding secretary.—*Viola Thompson, Box 224, Sept. 1.*

Morrill.—We have just closed a very interesting series of meetings conducted by Bro. Solenberger, of Pickrell, Nebr. He came to us Aug. 18 and preached every night, also on Sundays, until Sept. 5. Three made the good confession and were baptized.—*Nannie Myers, North Morrill, Kans., Sept. 7.*

Notice.—Those coming to the Ministerial and District Meetings of the Southeastern District of Kansas will please take notice that the meetings will be held in the Scott Valley church Oct. 9 and 10. They will be met as follows: those coming to Westphalia should correspond with Bro. Ernest Sherfy; those to Burlington, with Bro. Christian Myers, Sharp, Kans.; those to Waverly, with Bro. Samuel Frantz, Kong, Kans. All correspondence should be done at an early date.—*C. A. Miller, Clerk, Sept. 8.*

Parsons church met in regular quarterly council Saturday evening, Sept. 1. The elder being absent, our pastor, Bro. Newton, presided. Considerable business came before the meeting, which was disposed of in a Christian manner. One has returned to the fold. We expect Bro. W. H. Leaman on Oct. 13 to commence a series of meetings, to continue as long as interest is good. Also our love feast is to be held Oct. 20.—*Mabel Murray, 2522 Stevens Ave., Sept. 3.*

Saline Valley.—Our love feast was a spiritual feast of good things. Ministers present from a distance were brethren J. F. Hantz, Daniel Shank and Ben. Forney. Bro. Hantz officiated. The brethren gave us some excellent sermons. An election was held for deacons which resulted in the choice of brethren Grant Cavanaugh, Ches. Spohn, Jacob Dell and the writer. Bro. Ben. Forney has consented to give us a series of meetings beginning Nov. 18, to be held in the Freedom schoolhouse; Lincoln County.—*Byron Talmel, Minneapolis, Kans., Sept. 3.*

Scott Valley.—We met in quarterly council to-day. The yearly visit was reported. We arranged for the District Meeting which will be held here Oct. 10; Ministerial Meeting the day previous. We appointed our love feast Nov. 6 and 7, commencing at 4 P. M. Several letters were received. Our elder, John Sherfy, presided.—*F. J. Price, Kong, Kans., Sept. 1.*

Scott Valley.—This church met in council Sept. 1. The time of our fall love feast was set for Nov. 6, beginning at 4 o'clock. Two delegates were elected to represent us at District Meeting, namely, Bro. John Sherfy and the writer.—*C. A. Miller, Box 55, Westphalia, Kans., Sept. 8.*

MARYLAND.

Denton.—July 29 I began a tent meeting in the county-seat, the above-named place. Although the weather was extremely warm, yet large congregations gathered each evening. We held forth the Word two weeks. I am convinced that the way to reach the people during the summer, is with a tent. Why not have more of these tent meetings during the summer in many places throughout the Brotherhood? We were informed that such as have not darkened a church door for years attended our tent services.—*J. Kurtz Miller, Aug. 28.*

Locust Grove.—Aug. 26 was the day set apart for children's meetings, which was largely attended. Bro. Greenberry Ecker, of Pipe Creek, Bro. S. H. Utz and Bro. Jesse Burrall addressed the school. The singing was led by Prof. Cline, of Virginia, which added greatly to making the meeting the more enjoyable. Aug. 29 and 30 we held our ministerial meet-

ings; they were well attended, but not as well as such meetings should be. All subjects were ably discussed. The evening of Aug. 29 Bro. Hollinger, of Washington, D. C., gave us an excellent discourse on the subject of prayer. We decided to hold our love feast Nov. 3, at 10 A. M. Council meeting Oct. 20.—*Maggie E. Ecker, Sept. 3.*

Maple Grove.—Our council of Aug. 30 was well attended and the love of God seemed to be in the midst of the assembly. We expect to hold our love feast Saturday, Sept. 8, beginning at 3 P. M.—*Annie King, Bevansville, Md., Sept. 3.*

Meadow Branch.—At our late quarterly council, with the aid of Eld. G. K. Sappington, of Beaver Dam, and Eld. T. J. Kolb, of Double Pipe Creek, Bro. E. C. Brown was elected to the ministry and Bro. J. J. Price, Jr., to the office of deacon. Much business was pleasantly transacted. Our regular council will be held in Baltimore City Sept. 23.—*W. E. Roop, Westminster, Md., Sept. 8.*

Westminster Sunday school held a well attended and pleasant children's day service on the afternoon of Sept. 2. Brethren John S. Weybright, from Double Pipe Creek, and W. Philip Engler, from Uniontown, were present and gave short talks. The Scholl's Sunday-school near Union Mills will hold a similar service Sept. 23. At this meeting it is expected there will be a talk on child-life in Palestine. Our council will be held Sept. 5 at the Meadow Branch church.—*Wm. E. Roop, Sept. 3.*

MICHIGAN.

Sugar Ridge.—To-day at 1 P. M. we met in quarterly council. Considerable business came before the meeting, but was disposed of in a Christian manner. The visit reported all in love and peace. By a unanimous vote the time of commencing our meeting on day of Communion was changed from 2 P. M. to 10 A. M., same date, Oct. 6. The writer was chosen delegate to District Meeting. Decided to have a series of meetings sometime this fall, held by the home ministers. Bro. Roy Wheeler is our Sunday-school superintendent for the next quarter. We have a lively school and will use the Brethren's literature.—*J. M. Larr, Custer, Mich., Sept. 1.*

Thornapple.—We, the members of west house, have been trying to conduct a Sunday school. Our regular attendance of last quarter was forty. God has blessed the work far above our expectation. Bro. Hiram Forney, of Goshen, Ind., is here and will begin our series of meetings to-night. Brethren, pray for the work here.—*G. R. Leece, Elmdale, Mich., Sept. 1.*

MINNESOTA.

Worthington.—This church met in quarterly council yesterday. A great deal of business came before the meeting; some that caused sadness and some that caused rejoicing. It was sad because it is the last council meeting we expect to be with the brethren and sisters at this place for a number of years at least. We rejoice because another soul is willing to go with the people of God. Husband gave up the charge of the church at this place. We expect to start from Worthington Sept. 17 for the Canada mission field. Further notice will be given in the MESSENGER. This church will hold a love feast just before our going away, which will occur Sept. 15. Bro. Peter Brubaker was made choice of as delegate to District Meeting.—*Lizzie Hilary, Sept. 2.*

MISSOURI.

Cabool.—The Greenwood and Cabool churches met Aug. 25 in joint council and decided to unite the two churches in one, and agreed to call it the Cabool congregation. Sept. 1 the church met for Communion service. Ministering brethren from abroad were John and Ben Hylton. On Sunday the brethren Hylton preached a good sermon from Rom. 1: 16. One applied for membership at close of meeting.—*W. D. Harris, Sept. 5.*

East Prairie.—Eld. Ira P. Eby came to us and held a series of meetings. He commenced Aug. 26. Two were baptized.—*John R. Groff, Whiting, Mo., Sept. 4.*

Mound Valley church met in council Sept. 1. Our love feast will be Oct. 6, at 3 P. M. We are to have a series of meetings following the love feast, if we can get a minister to do the work. Bro. D. L. Miller will be with us Oct. 19.—*Ada Kircher, Harrisonville, Sept. 8.*

Notice.—The District Meeting of the Southeastern District of Missouri and Arkansas will be

held Oct. 25 and 26 at the Shoal Creek church-house, in Newton County, Mo. All Brethren coming by railroad will be met at Purdy. We will hold our love feast on Saturday following.—*Simson Harter, Grangeville, Mo., Sept. 7.*

Prairie View.—Bro. D. L. Miller came to our congregation Sept. 1 and remained with us until Sept. 5. During his stay with us he gave us seven Bible Land talks, Sunday morning he preached on the "Love of God," and Sunday night he gave us a very instructive talk on "Lessons from Ocean Life." The lectures were very largely attended and much interest prevailed. We only regretted that Bro. Miller could not remain with us longer.—*Alice L. Lehman, Fortuna, Mo., Sept. 7.*

Poplar Bluff.—The Poplar Bluff church will meet in quarterly council Oct. 10, and hold their love feast Oct. 13. Those contemplating a visit South are invited to be with us. Write Ira P. Eby, Poplar Bluff, Mo.—*Minta Eby, Sept. 7.*

Polo.—Our regular quarterly council met Sept. 5. We decided to hold a love feast Oct. 6. Brethren J. E. Ellenberger and M. E. Stair were chosen delegates to District Meeting. We expect to repair our church at Oak Grove this fall.—*M. E. Stair, Sept. 1.*

Plattburg.—A series of meetings was begun in our church Aug. 19 by the home ministers. Aug. 24 Eld. C. H. Brown of Navarre, Kans., came to us and preached one week with good attention and acceptance to both saint and sinner. One precious soul came out on the Lord's side and was baptized on Sunday. Judging from the interest manifested, we believe much good could have been done could Bro. Brown have remained longer. Sept. 1 we had our quarterly council. All business was disposed of in the best of spirit. It was decided to have our love feast on Saturday, Oct. 14.—*S. Z. Sharp, Sept. 3.*

Pleasant View.—Our church met in regular council Aug. 25, in the Bethany meetinghouse. Considerable business came before the meeting, but was disposed of with satisfaction to all. Brethren E. E. Brunk and John Mason were chosen to represent us in District Meeting. E. E. Brunk was chosen Sunday-school superintendent. On the evening of Aug. 25, Bro. John Shenk began a series of meetings at this place, which is in progress now with fair attendance and good interest. We decided to hold our love feast Oct. 27.—*Mattie Lam, Stet, Mo., Sept. 2.*

Warrensburg.—The Warrensburg church has now two houses of worship, the old and main building in the country, and a mission church, bought recently, in the city. At the mission the Sunday school is under the care of Bro. Jos. Six, and the work opens encouragingly. Our love feast is to be held in the church in the country, on Oct. 10. A missionary sermon was preached on Oct. 2, and a collection of over \$15 was received for District work.—*John E. Mohler, Sept. 4.*

NEBRASKA.

Beaver Creek.—We will hold a week's meetings, commencing Sept. 17, and will hold a love feast Sept. 22, and continue the meetings one week after the feast.—*Emma Suearingen, Stockham, Nebr., Sept. 7.*

Falls City.—Our quarterly council of Sept. 1 was a pleasant meeting. Our elder, P. S. Whitmer, was with us. He preached for us to-day an edifying sermon. We decided to hold a series of meetings in October, if we can secure a minister. One query was passed for District Meeting. Bro. Ephraim Peck and the writer were chosen as delegates to our District Meeting.—*Wm. Mohler, Sept. 2.*

Wood River church met in council Sept. 1. Considerable business came before the meeting. The churchhouse is nearing completion. Brethren E. M. Snively and S. J. Marti will represent us at District Meeting. Bro. S. M. Forney starts for Adams, Nebr., to-morrow, to hold meetings.—*Lottie P. Snively, Kearney, Nebr., Sept. 2.*

NORTH DAKOTA.

Cando.—Yesterday, Sept. 2, was our harvest meeting. The services of the day were Sunday school, 10 A. M.; harvest sermon, 11 A. M., by Bro. J. L. Thomas; after lunch, fifteen minutes song service; talks to children, 2: 15 P. M., by Sister J. M. Myers and Bro. L. E. Miller; missionary sermon, 3 P. M., by Bro. Mohler. The day services being in the Enterprise house, the evening service was held in the house in Cando, Elder Seibert speaking. The services were all well attended and appreciat-

ed. The collections, one for poor and one for missionary, amounted to \$43. Bro. Thomas compared temporal and spiritual harvests. Bro. Mohler contrasted enlightened nations with idolatrous, and ancient with Christian nations.—*Geo. C. Long, Zion, Towner Co., N. Dak., Sept. 3.*

Pleasant Valley.—Aug. 25, 11 A. M., we had our harvest meeting, and at 1 P. M. a missionary meeting; all conducted by our home ministers. Both services were well attended. Collection for missionary work, \$635. Sunday, Aug. 26, we had a children's meeting, which was largely attended. Collection for missionary work, a little more than two dollars.—*S. S. Blocher, York, N. Dak., Aug. 30.*

West Rocklake.—We assembled in quarterly council Sept. 1. Much business came before the meeting and was settled in a pleasant way. Brethren Edward Hoff, J. B. Deardorff and M. L. Huffman were chosen as church trustees. After council one sister united with the church by baptism. Our Sunday school at the Deardorff schoolhouse continues to grow in interest.—*E. N. Huffman, Cando, N. Dak., Sept. 3.*

OHIO.

Casstown.—We met in council Saturday, Aug. 25, Eld. Henry Gump presiding. Much business was disposed of. All passed off pleasantly. Arrangements were made for our love feast, Oct. 6, at 3 P. M. Our superintendent having passed away, we elected Bro. P. D. Read in his stead. Our Sunday school is moving along nicely.—*Carrie Weddle, Aug. 28.*

County Line.—We met in council Sept. 1. There was lots of business before the meeting, but all business passed off in a brotherly spirit. Eld. Samuel Driver was with us, also was chairman of the meeting. Our Communion meeting will be Oct. 6, at 4 P. M.—*J. L. Guthrie, Herring, Ohio, Sept. 3.*

Dayton.—Bro. O. P. Hoover, of Huntingdon, Pa., preached for us Sept. 2, at 7: 30 P. M. and 10: 30 A. M. The sermons were soul-inspiring and were greatly appreciated.—*Elmer Wombold, Sept. 3.*

Greenspring.—To-day was the time for our regular quarterly council. A good deal of business came before the council. The church selected Eld. L. H. Dickey, of Alvada, Ohio, as overseer. He presided at the council. A visit was ordered and another council appointed for Sept. 25; a love feast to follow.—*J. B. Light, Sept. 4.*

Hartville.—In connection with the District Meeting of Northeastern Ohio, Oct. 4, at 8 A. M., will also be held the Ministerial Meeting, upon the day preceding, at 8 A. M. Meals will be furnished at ten cents for single meal, or three meals for twenty-five cents; children under six years free. By order of local committee.—*Wm. Bixler, Sec., Sept. 10.*

Logan church met in council Sept. 1. Considerable business came before the meeting, all of which was disposed of in a good spirit. The annual visit has been made and all members seem to be in peace and union and willing to labor for the further advancement of Zion. Steps were taken to hold a singing school sometime in the near future. Our fall love feast will be held Sept. 29, beginning at 10 A. M. Our Sunday school was reorganized for the winter.—*John R. Snyder, Bellefontaine, Ohio, Sept. 3.*

Maple Grove.—Two precious souls were made to see the need of a Savior and were recently received into the Maple Grove church by baptism.—*Ella Beeghly, Sept. 3.*

Middle District.—We are still pressing on in the Master's work. Our meetings are fairly well attended, considering the number of aged members we have. Some of them are so afflicted that they can not come to meeting. Our much-esteemed brother and elder, Samuel Coppock, has not been to meeting for nearly three years until last Sunday. Our meeting was quite interesting. At the close of the meeting he spoke a few words of encouragement which were food to the soul. Two recently gave their hearts to Christ and were received into the church. Our little Sunday school is still alive and is fairly well attended, considering the different denominations that we are surrounded by—Christians, Disciples and United Brethren. Ministers when passing this way are invited to call and see us.—*D. P. Sollenberger, Fidelity, Ohio, Sept. 2.*

Notice.—The Home Mission Board of Northeastern Ohio requests me to state that all

(Concluded on last page.)

Program of Ministerial Meeting of South-western Kansas, Southern Colorado and Oklahoma Territory.

1. Love.—How Best Encouraged among Members of Local Churches so as to Overcome the Habit of Fault-finding.—S. J. Miller, Wm. Johnson.
2. Family Worship.—(a) Benefits Derived Therefrom, (b) How Encourage all Members to Adopt it? (c) How Best Conducted?—Henry Brubaker, M. J. Mishler.
3. How Secure more Holy Ghost Preaching, and less Self and Formality?—Edward Frantz, John Thomas.
4. In what Ways can we Help our Ministers' Wives so as to Lighten their Burdens?—Levi Andes, Sadie Dresher.
5. Sunday-school Work.—How Attain to Successful Sunday-school work? What its Value and how Far-reaching?—C. E. Arnold, Sister Katie Yost.
6. Prayer or Social Meeting.—Its Value. How Awaken a Greater Interest therein?—Lizzie Weiland, Ellis Strickler.
7. Mission Work.—How Push it to Greater Success?—Henry Shamberger, Wm. Bosserman.
8. How Best Open and Close Public Services to Edification?—D. Vaniman, J. Bowser.

Committee, {
A. F. MILLER,
J. P. HARSHBERGER,
LORA DETTER.

From Arkansas.

THE Ministerial Meeting of the First District of Arkansas will be held in the Austin church, Oct. 31, 1900.

PROGRAM.

- Organization, 8: 30 A. M.
- TOPIC 1.—8: 45 to 9: 15, "What is the Best Possible Means to Induce Brethren and Sisters to Adopt the Order of the Church?"—I. P. Eby, J. M. Blackquell.
- TOPIC 2.—9: 15 to 10: 00, "How Best Interest Disinterested Members in Church Work?"—J. W. Gephart, Nannie Neher.
- TOPIC 3.—10: 00 to 10: 50, "What is the Effect of Home Life on the Prosperity of the Church?"—J. H. Lilly, W. D. Neher.
- Intermission, 10: 50 to 11: 00.
- Preaching at 11: 00 by I. P. Eby; subject, "Reading." 1 Tim. 4: 13.

Afternoon Session.

- TOPIC 4.—1: 15 to 2: 00 P. M., "What are the Greatest Needs of the Mission Work in Arkansas; How Supplied?"—J. H. Neher, Henry Brubaker.
- TOPIC 5.—2: 00 to 2: 45, "In What Way can the Interest and Attendance be Increased at our Council Meetings?"—Moses Cruza, Nute Wilson.
- TOPIC 6.—2: 45 to 3: 15, "What is the Best Way to Explain Trine Immersion in a Place where it has not been Taught?"—B. E. Kesler, F. M. Bradley.
- Miscellaneous, 3: 15 to 4: 00.
- Adjournment, 4: 00.

J. C. VALENTINE,
JAMES MOSS,
W. E. WHITCHER, } Committee.

Program of Ministerial Meeting, Eastern District of Pennsylvania.

THIS Meeting will be held in the Lancaster City church, Oct. 3 and 4.

Afternoon Session, Wednesday, October 3.

Opening exercises; organization; address of welcome.

1. How to Realize the Divine Ideal of the Christian Ministry.—F. P. Cassel, J. H. Longacker.
2. What is the Relation of Fasting to the Christian?—B. Z. Eby, Wm. M. Howe.

Evening Session.

3. What is the Higher Christian Life and How can We Make it Our Daily Experience?—John Herr, John Schlosser.
4. How shall We Conduct Our Social or Prayer Meetings in Order to Obtain the Best Results?—Geo. S. Rairigh, Cyrus Gible.
5. Where is Our Greatest Mission in the Work of the Master?—Lizzie Myer, Emma Lefever.

Morning Session, Thursday, October 4.

6. The Anointing, James 5: 14, 15. When to be Practiced? What Results Shall We Realize?—S. R. Zug, L. R. Brumbaugh.

7. For the Deacons and Lay Brethren—The Minister's Imperfections in and out of the Pulpit.—M. R. Henry, C. H. Balsbaugh.
8. Is the Church Drifting? Symptoms, Causes, Remedies.—Geo. Bucher, Hiram Gible.

Afternoon Session.

9. What are the Qualifications of a Sunday-school Teacher?—Caleb Secrist, B. F. Kittinger.
10. What are Some of Our Greatest Needs in Sunday-school Work?—Edward Wenger, David Kilhefner.
11. How can We Awaken a Greater Interest among Parents in Sunday-school Work?—A. L. Grater, William Oberholzer.

Evening Session.

12. What are Some of the Hindrances to and Essentials for a Successful Series of Meetings?—H. E. Light, Henry Hollinger.
13. How Best Counteract the Evil Influence of the Secret Order?—J. F. Myers, Hershey Groff.
14. How may I Know that I am a Christian?—General Discussion.

Committee, {
G. W. FALKENSTEIN,
I. W. TAYLOR,
JOHN H. WITMER.

Program for the District Sunday School Convention of the Middle District of Iowa.

THIS convention will be held in connection with District Meeting and Ministerial Association, commencing at 8: 30 A. M., Sept. 21.

The superintendents of the different Sunday schools herein named will see that delegates from their schools are sent to discuss the following

TOPICS.

1. Duties of Superintendents.—(1) Panther Creek; (2) Cedar; (3) Harlan, and (4) Cedar Rapids Sunday schools.
2. How can we Awaken a Greater Interest in Parents and Others in Sunday-school Work?—(1) Panora; (2) Des Moines Valley; (3) Brooklyn, and (4) Deep River Sunday schools.
3. Qualifications of Teachers: What Should They be?—(1) Des Moines City; (2) Iowa River, North; (3) Garrison, and (4) Dry Creek Sunday schools.
4. What Constitutes a Model Sunday School?—(1) Dallas Center; (2) Iowa River, North; (3) Indian Creek, and (4) Prairie City Sunday schools.

Committee, {
S. C. MILLER, Foreman;
A. M. STINE, Secretary;
D. E. WEIGLE.

Programme of Ministerial Meeting.

THE Ministerial Meeting for the Northeastern District of Kansas will be held in the Vermilion church, Oct. 2, beginning at 1 P. M.

- TOPIC 1.—Relation between the Ministry and the Laity; Duty of Ministry to the Laity and vice versa.—J. S. Mohler, I. L. Hoover.
- TOPIC 2.—Are Ministers' Wives Eligible to Aid in Ministerial Work, when Necessary?—C. J. Hooper, I. H. Crist.
- TOPIC 3.—How Can Inactive and Non-church-going Members be Revived and Induced to Work?—Geo. Manon, C. H. Sargent.
- TOPIC 4.—Sanctification Present and Prospective.—Benj. Forney, R. A. Yoder.
- TOPIC 5.—On what Conditions are we Promised the Holy Ghost, and What is its Office?—Wm. Davis, John Crist.
- TOPIC 6.—Give Method by which to Study the Bible with Greatest Profit.—T. A. Eisenbise, H. L. Brammel.

Evening Session.

- TOPIC: Christian Adornment. (1) Woman's.—J. A. Root, Lizzie Hahn. (2) Man's.—C. T. Heckman, Geo. Weddle and others.
- Discussion limited to forty minutes. First speaker, fifteen minutes; others, five minutes.
- C. W. SHOENAKER, } Committee,
B. S. KATHERMAN, }
Assisted by J. S. MOHLER.

Program for Ministerial Meeting of the Middle District of Iowa.

THIS meeting will be held Sept. 21, in the Harlan church, commencing at 1: 30 P. M.

TOPICS.

1. Should a Brother Make the Ministry a Secondary Matter? If not, What is the Remedy?—John Zuck, F. M. Wheeler, J. S. Sheaffer.
2. Factors that lead to Prosperous Churches.—S. M. Goughnour, M. W. Emmert, H. R. Taylor.
3. Minister—His Temptations; How to Meet them.—J. W. Diehl, J. A. Goughnour, S. C. Miller, H. R. TAYLOR.

From Mexico, Ind.

YOUR correspondent is now in the midst of the active agents in the Lord's workshop at this place. I love to associate with active people, because the law of association is a very strong force.

Yesterday I had the privilege of trying to entertain two of our old workmen in the Lord's vineyard.—Bro. Samuel Murray, perhaps the oldest minister in our ranks now, and Bro. Levi Miller, who is so well known among us as the founder of the old people's home at this place. "I was homeless, and ye built me a home." Who can tell its meaning? God bless these dear ones as they go down toward the setting sun. They have done their work, and now there remains a rest for them. Let us all do our work too. A. HUTCHISON.

Sept. 3.

OUR BOOK TABLE.

THE September issue of *McClure's Magazine* contains among several articles, the concluding paper of Lieut. Commander James C. Gilmore's "A Prisoner Among Filipinos." The author describes in detail the means by which he dissuaded a Filipino general from executing the entire party, the way in which the illness of a Tagal officer prevented the slaughter of his prisoners, how a Filipino lieutenant on seeing a crucifix disobeyed orders and thereby enabled them to escape being put to death, and how the band was at last rescued by American troops from bloodthirsty armed savages. The narrative reads like a page from Robinson Crusoe. The illustrations by W. R. Leigh are spirited and life-like.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

HOLLINGER—STUMP.—At the home of the undersigned, in the Palestine church, Ohio, Aug. 9, 1900, Bro. Cyrus C. Hollinger and Sister Anna L. Stump, both of Darke County, Ohio. J. Q. HELMAN.

GINGER—HOLLINGER.—At the home of the bride's parents in the Palestine church, Darke Co., Ohio, Aug. 11, 1900, Mr. Charles S. Ginger and Sister Rhoda E. Hollinger, both of Darke County, Ohio. J. Q. HELMAN.

... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

BARCHUS.—In the Elk Lick church, Elk Lick, Pa., Aug. 22, 1900, Daniel Barchus, aged 79 years, 8 months and 26 days. He leaves one son and one daughter. Services by Eld. C. G. Lint, of the Meyersdale congregation. CARRIE N. BEACHY.

BOYD.—In the Cherry Grove church, Ill., Sept. 2, 1900, Sister Elizabeth Boyd, aged 86 years, 7 months and 2 days. Her maiden name was Sword. She was born in Franklin County, Pa. Services by the writer, assisted by elders Frank Myers and Henry Martin, in the Cherry Grove church. I. BENNETT TROUT.

CARD.—Near Damascus, Oregon, Aug. 24, 1900, Dexter Waterman Card, aged 71 years, 1 month and 14 days. Deceased was born at Carthage, Maine, July 10, 1829, was married to Sophia Delia Case March 3, 1852. Services by the writer, from Psa. 90. JACOB BARR.

ERNST.—In the Olathe church, Kans., Aug. 27, 1900, Elizabeth (Zimmerman) Ernst, aged 79 years and 7 months. She was born in Lancaster County, Pa., removed to Kansas fifteen years ago. She leaves a husband and seven sons. Services in the Mennonite church, of which she was a member for sixty-one years. Text, Eccl. 8: 8 by the writer. I. H. CRIST.

FARTEY.—In the North Manchester congregation, Ind., Aug. 23, 1900, Bro. Jacob Far-

tey, aged 77 years, 6 months and 25 days. Deceased was married to Lydia Baker, Nov. 1, 1857. He leaves a wife and six children. Services by the writer. A. L. WRIGHT.

FRY.—In the Turkey Creek church, Pawnee County, Nebr., Aug. 14, 1900, Bro. John G. Fry, aged 78 years, 3 months and 7 days. He was united in marriage to Sarah Coffman, Both united with the Brethren church in 1863. He served as deacon thirty years. In 1854 he moved to Keokuk County, Iowa, and in 1880 to Pawnee County, Nebr. He lived an exemplary life and died in the faith of the Gospel. He leaves a sorrowful companion (a sister) and seven children. One child preceded him. Four children are members of the Brethren church. Services by Eld. Owen Peters in the U. B. church. LIZZIE DELLENBACH.

GOULD.—At York, N. Dak., Aug. 30, 1900, Bedia Rachel Gould, little daughter of Bro. R. D. and Sister J. A. Gould, aged 2 years, 2 months and 5 days. Services by W. H. Tigner, from 2 Sam. 12: 23. S. S. BLOCHER.

HARNER.—Within the bounds of the Pyrmont congregation, Ind., Aug. 24, 1900, Miss Etta Harner, daughter of Mr. and Mrs. George Harner, aged about 16 years. Services on Sunday at the Radnor M. E. church. Interment in the Pyrmont cemetery. ELLEN BLICKENSTAFF.

HUFF.—At York, N. Dak., Aug. 30, 1900, Clista Idella Huff, little daughter of Bro. Jacob and Sister Malinda Huff, aged 6 months and 8 days. Services by L. A. Gans, from Matt. 19: 14. S. S. BLOCHER.

HARR.—In the Black Swamp church, Wood Co., Ohio, Aug. 23, 1900, Sister Hettie Harr (nee Brant) aged 82 years, 7 months and 2 days. Deceased was born in Pennsylvania Jan. 21, 1818, and married David Harr July 25, 1839. Of nine children seven preceded her. One son and one daughter are still living. Deceased united with the Brethren church a number of years ago, and has lived a consistent life until the time of her death. She died in the triumphs of a living faith. Services by Eld. L. H. Dickey, from Psa. 39: 4. CATHARINE GARNER.

HULL.—In the Muddy Valley church, Chester County, Nebr., Aug. 12, 1900, Bro. John M. Hull, aged 71 years, 5 months and 23 days. Bro. Hull was born near Nashville, Tenn., Feb. 20, 1829, moved from Tennessee to Indiana with his grandparents. He was married to Susanah Kern Oct. 26, 1852. He lived in Tama County, Iowa, for twenty-five years. In 1878 he moved to Chester County, Nebr. He united with the church in 1893 and lived faithful. Services by Bro. McCrea, assisted by Mr. Stark. D. M. ROSS.

KOONTZ.—At the Maple Spring church, Quemahoning congregation, Pa., Aug. 19, 1900, infant son of Brother and Sister H. J. Koontz, aged 9 days. Services by the writer and S. P. Zimmerman. P. J. BLOUGH.

KLINE.—In the Antietam congregation, Pa., Aug. 12, 1900, Russel Edward, son of Bro. Jonathan and Sister Barbara Kline, aged 4 years, 1 month and 16 days. Services by Bro. C. R. Oellig, assisted by Bro. H. M. Stover. SUDIE M. WINGERT.

LYBERGEN.—At Hooversville, Pa., Aug. 15, 1900, Mrs. Mary Jane Lybergen, aged 32 years, 9 months and 22 days. Deceased was a member of the Methodist church. Services by the writer, assisted by others. P. J. BLOUGH.

MILLER.—Near Brookside, W. Va., Aug. 22, 1900, Edna Marie, infant daughter of Brother Amos and Sister Hattie Miller, aged 7 months and 1 day. Services at the Maple Spring house, by the writer, assisted by Bro. Jonas Fike. TOBIAS S. FIFE.

MOCK.—In Marshall County, Ind., July 19, 1900, Irvin Ernest Mock, son of Brother Edgar and Sister Almada Mock, aged 2 years, 11 months and 16 days. Death was caused by inflammation of the brain, resulting from a fracture of the occipital bone. Services by Bro. Edward Ruff, at the Union church. Interment in the cemetery near by. SARAH G. CRILL.

McMILLEN.—Near Chanute, in the bounds of the Neosho church, Neosho Co., Kans., Aug. 11, 1900, Bro. Samuel McMullen, aged 52 years, 11 months and 1 day. He was born Sept. 9, 1847, in Clark County, Ohio. He moved from there to Allen County, same State, where he lived until about twenty years of age. He

then, with his parents, moved to Johnson County, Missouri. In 1872 he married Celestia Allison. In 1875 he and his companion united with the Brethren church and remained faithful. In 1884, he, with his family, moved to Wilson County, Kansas. He leaves a wife and six children. He was a loving companion and a kind, affectionate father. He leaves several brothers and sisters. Services by the writer, from Isa. 38: 1. M. O. HODGREN.

ONIEL.—In the Carrington church, N. D., Sept. 2, 1900, Harry E. Oniel, infant son of H. E. and — Oniel, aged 3 months and 18 days. Services by the writer. FRED CULP.

ROOP.—At the home of his father, Bro. David J. Roop, near Frizellburg, Md., Aug. 23, 1900, David M. Roop, aged 33 years, 7 months and 20 days. His death resulted from injuries received by a fall from a tree when he was a lad of 12 years. He was well known as court stenographer of Carroll County Circuit Court. Services at the Meadow Branch church, by Eld. E. W. Stoner, assisted by brethren J. Brown and A. P. Snader. Interment in the church cemetery near by. W. E. ROOP.

STONE.—At the home of his daughter, Sister Abbey Oarsler, in Westminster, Md., July 22, 1900, Bro. Wm. H. Stone, aged 75 years and 5 months. Services at the house by Eld. C. D. Bonsack. Interment in the city cemetery. W. E. ROOP.

SELL.—In the Duncansville church, Blair Co., Pa., Aug. 26, 1900, Bro. Daniel Sell, aged 80 years, 8 months and 16 days. He was joined in matrimony with Rachel Detwiler, and their marriage experience extended over a period of nearly seventy years. The union was blessed with eight sons and one daughter. The latter died in infancy. The widow and all the sons survive him. Father became a member of the Brethren church while young and served in the office of deacon nearly half a century. His sons all became members. Four of them are ministers and two deacons. His home was always a stopping place for the Brethren and many a wayfarer found shelter under his roof. He was blessed with a good constitution, and his strictly temperate and upright life kept him free from suffering even up to his last days. His life was serene and peaceful and as length of days was added, and the shadows were lengthening, he waited patiently for the summons to come. His departure was calm and beautiful and glorious, like the sunset of a summer evening. He was a good and useful citizen. On all questions that agitated the public mind he was always on the right side and spoke his convictions. He leaves to his numerous posterity the priceless legacy of unflinching trust in God, fidelity to his church, purity in his private life, and love for all. Services were conducted by Bro. John Miller. JAMES A. SELL.

STARKEY.—At Ruth, W. Va., Dec. 23, 1900, J. H. Starkey, aged 61 years, 1 month and 13 days. He was united in marriage with Ann Mose, March 24, 1850. His death was unexpected. He dropped dead of heart failure at the home of his daughter, Mrs. G. A. Kinser. He leaves a wife and five children. He united with the Brethren church in 1869. Since that time he lived a consistent Christian. He was elected to the ministry in 1875, and faithfully tried to save sinners until twelve years before his death, when his health failed. MRS. ANN STARKEY.

STALNAKER.—In the Octavia church, Nebr., near Shelby, June 25, 1900, of consumption, Sister Lillie Virginia (Rasp) Stalnakier, wife of Bro. Weightman Stalnakier, aged 24 years, 10 months and 5 days. She was born Aug. 20, 1875, in Pennsylvania. Aug. 15, 1897, she married Weightman Stalnakier. She was ever a faithful attendant at religious services and though living at an isolated point, at the age of twenty years she united with the Brethren church. Her health began to fail in the fall of 1899. She leaves a father, mother, three sisters, four brothers, a daughter and a son and a husband. Services at the M. E. church, Shelby, Nebr., by Bro. Levi Meek, assisted by Eld. Moore. MYRTLE LEAVELL.

SCHMIDT.—At Edgewood, Iowa, July 3, 1900, Sister Katie Schmidt, aged 32 years, 5 months and 14 days. She was born in Germany Dec. 20, 1867. She moved with her parents to the United States. Services at the Pleasant Grove church by U. G. Miller, of the Christian church, and the writer, from Rev. 14: 13 and 2 Tim. 4: 7, 8. She became a member

of the Brethren church in 1892, and was faithful. C. H. STONE.

STITZEL.—At Lanark, Ill., Sept. 1, 1900, Mabel, infant daughter of friend Thomas Stitzel and wife, aged 7 months and 9 days. Services in the Lanark church, by the writer. I. BENNETT TROUT.

TRISLER.—In Garden Grove, Iowa, Sept. 1, 1900, Miss Sarah A. Trisler, aged 39 years, 8 months and 7 days. She was a mute, and a member of the Free Methodist church. Services at the home by the writer. Text, 1 Cor. 15: 53. L. M. KOB.

WINDMILLER.—In the Pymont church, Ind., Aug. 29, 1900, Sister Nancy Windmiller, daughter of Nathanael Pearson, aged 62 years, 1 month and 14 days. She united with the Brethren church in 1889. She leaves a husband and many friends. Services by Bro. L. T. Holsinger. Interment in the Pymont cemetery. ELLEN BLICKENSTAFF.

WITHERS.—In the Middle Fork church, Clinton Co., Ind., Sept. 1, 1900, Bro. Daniel Withers, aged 76 years, 6 months and 29 days. Deceased was born in Lancaster County, Pa., married Lydia Tockey, May 6, 1845. To this union were born nine children. He leaves wife and five children. He was a faithful member of the church for fifty years. Services at Pleasant View by Eld. L. T. Holsinger, assisted by Bro. Isaac Hoffer, from Job 38: 17. JOHN E. METZGER.

WAGNER.—At Salem, Nebr., in the bounds of the Falls City church, Aug. 30, 1900, Delta Anna Wagner, adopted daughter of Bro. Clay and Sister Sallie Wagner, aged 9 years, 5 months and 13 days. Services by the writer. WM. DAVIS.

WEAVER.—In the Jacobs Creek congregation, Pa., Aug. 5, 1900, Bro. John Weaver, aged 81 years and 10 months. Bro. Weaver was a member of the church for many years and was a deacon for upwards of 30 years. He lived a peaceful life. Services by the writer. H. S. MYERS.

WAGONER.—In the bounds of the Pymont church, Ind., Aug. 28, 1900, Mary Ellen Wagoner, daughter of Bro. Elias and Sister Emma Wagoner, aged 7 months and 28 days. Services by Bro. L. T. Holsinger. Interment in the Pymont cemetery. ELLEN BLICKENSTAFF.

WEDDLE.—In the Casstown congregation, Miami County, Ohio, Aug. 6, 1900, Callihilly Weddle, aged 49 years, 7 months and 11 days. The deceased came to his death by an accident in driving a vicious colt. He was found in the road unconscious, in which state he remained twenty three days. The deceased was born in Floyd County, Va. In 1878 he was married to Sister Priscilla Studebaker, to which union there were born seven children. He was Sabbath school superintendent and deacon for a number of years. Services by the writer, assisted by brethren Reed and Wine. I. J. ROSENBERGER.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Sept. 20, 8: 30 A. M., District of Middle Iowa, in the Harlan church.
Sept. 21, 9 A. M., District of Oregon, Washington and Idaho, in Damascus meetinghouse, Portland, Oregon.
Oct. 3, 8 A. M., District of Northeastern Kansas, in the Yermillion church. Ministerial Meeting day before.
Oct. 3, District of Nebraska, in the Bethel church. Ministerial, Missionary and S. S. meetings day before.
Oct. 3, District of Northern Iowa, Southern Minnesota and South Dakota, in the Winona church, Minn.
Oct. 3, 4, Middle District of Missouri, in Mound ch.
Oct. 4, District of Northern Indiana, in Bethel church.
Oct. 4, 8 A. M., District of Northeastern Ohio, in the East Minisillen church.
Oct. 5, District of Southern Iowa, in Mt. Etan church.
Oct. 6, District of Oklahoma and Indian Territory, in the Mound Valley church, Okla. Ministerial Meeting day before.
Oct. 10, District of Southeastern Kansas, in the Scott Valley church. Ministerial Meeting day before.
Oct. 11, District of Middle Indiana, in the El River ch.
Oct. 13, District of Michigan, in Saginaw church.
Oct. 19, 20, First District of West Virginia, in the Cheat River church.
Nov. 1, First District of Arkansas, in Austin ch. Ministerial Meeting day before.

LOVE FEASTS.

Colorado—
Oct. 5, Haxton.
District of Columbia—
Oct. 18, Washington.
Illinois—
Sept. 27, 4 P. M., Oakley.
Sept. 22, Cole Creek.
Sept. 29, 4 P. M., Millidgeville.

Oct. 3, 4, 1 P. M., Shannon.
Oct. 4, 5, 1 P. M., Waddams Grove.
Oct. 4, 5, 10: 30 A. M., West Branch church.
Oct. 6, Camp Creek.
Oct. 6, 7, Pine Creek.
Oct. 6, 7, 4 P. M., Naperville.
Oct. 7, 6 P. M., Chicago.
Oct. 9, 10, Yellow Creek.
Oct. 13, Romaine.
Oct. 14, La Motte.
Oct. 26, Auburn.
Oct. 27, Blue Ridge church.
Oct. 31, 3 P. M., Lanark.
Nov. 4, 10 A. M., Panther Creek.
Nov. 3, 3 P. M., Martin Creek.
Nov. 17, 2 P. M., Big Creek church.

Indiana—

Sept. 22, 11 A. M., Killbuck.
Sept. 23, Salem congregation.
Sept. 28, Bremen.
Sept. 29, 4 P. M., Turkey Creek cong., Gravelton.
Sept. 30, New Hope, Seymour.
Sept. 30, 10 A. M., Clear Creek.
Sept. 30, North Liberty.
Sept. 29, 2 P. M., Middle Fork.
Sept. 29, 4 P. M., Washington.
Sept. 29, 5 P. M., Shipshewana.
Sept. 30, Muncie.
Oct. 1, 2 P. M., Blue Creek.
Oct. 3, Sampson Hill, Shoals.
Oct. 4, 2 P. M., White church.
Oct. 4, 10 A. M., Landessville.
Oct. 4, 4 P. M., Lower Fall Creek, 5 mi. S.E. Anderson.
Oct. 4, 2 P. M., Upper Deer Creek.
Oct. 4, 2 P. M., Santa Fe.
Oct. 5, 10 A. M., Prairie Creek church.
Oct. 5, 10 A. M., Camden, Jay County.
Oct. 6, 2 P. M., Lick Creek.
Oct. 6, 2 P. M., Lower Deer Creek.
Oct. 6, 10 A. M., Nettie Creek.
Oct. 6, 4 P. M., Osceola.
Oct. 6, 2 P. M., Roann.
Oct. 6, 4 P. M., Beech Grove church.
Oct. 6, 4 P. M., Palestine, 4 1/2 mi. W. of Reynolds.
Oct. 6, Pleasant Valley.
Oct. 6, 10 A. M., Sugar Creek.
Oct. 9, Nappanee.
Oct. 9, 4 P. M., Howard.
Oct. 10, 4 P. M., Yellow River.
Oct. 10, St. Joseph Valley.
Oct. 11, Union Center.
Oct. 11, Ladoga.
Oct. 11, 10 A. M., Pleasant Hill.
Oct. 12, Union.
Oct. 13, 2 P. M., Hartford City.
Oct. 13, Pine Creek.
Oct. 25, 2 P. M., Bachelors Run.
Oct. 26, Four Mile.
Oct. 27, 4 P. M., Clarksville.
Oct. 27, 2 P. M., Fairview.
Oct. 27, 4 P. M., Tippecanoe.
Nov. 1, 2 P. M., Mexico.
Nov. 2, 2 P. M., Arcadia church.
Nov. 2, 10 A. M., Maucktown church.
Nov. 4, 4 P. M., Antioch.
Nov. 3, 4 P. M., Andrews.
Nov. 20, 21, Pymont.

Iowa—

Sept. 21, 2 P. M., Pleasant Hill.
Sept. 22, 4 P. M., South Waterloo.
Sept. 23, 2 P. M., South Keokuk.
Sept. 24, 2 P. M., South English.
Sept. 29, 30, Spring Creek.
Oct. 3, 4, 4 P. M., Panther Creek ch.
Oct. 6, 11 A. M., Brooklyn.
Oct. 6, 7, Boon River, Stillson.
Oct. 6, 7, Cedar church.
Oct. 6, 7, 2 P. M., Pleasant View.
Oct. 13, Nora Springs.
Oct. 13, 14, Rock Grove.
Oct. 13, 3 P. M., Fairview.
Oct. 20, Greene.
Oct. 20, 1 P. M., Dallas Center.

Kansas—

Sept. 22, 23, 2 P. M., Sabatha.
Sept. 29, 2 P. M., Salem.
Sept. 29, 2 P. M., Belleville church.
Oct. 1, 1 P. M., Vermilion.
Oct. 6, 7, Morrill congregation.
Oct. 6, 7, Topeka.
Oct. 6, Cedar Creek.
Oct. 6, 4 P. M., Appanoose church.
Oct. 6, 2 P. M., Dorrance church.
Oct. 6, Pleasant View.
Oct. 6, White Rock church.
Oct. 6, 2 P. M., Kansas Center.
Oct. 6, Grenola.
Oct. 6, Verdigris church.
Oct. 6, Peabody.
Oct. 6, 10 A. M., Olathe.
Oct. 11, 2 P. M., Walnut Valley.
Oct. 13, 4 P. M., Kansas City.
Oct. 13, 4 P. M., Monitor.
Oct. 13, 10 A. M., Maple Grove.
Oct. 13, 2 P. M., Fair Creek.
Oct. 13, 14, 10 A. M., Washington.
Oct. 20, 2 P. M., Parsons.
Oct. 20, Cottonwood.
Oct. 27, 2 P. M., Neosho church.
Oct. 27, 4 P. M., Washington Creek.
Oct. 27, 2 P. M., Ozarkie.
Nov. 3, Eden Valley.
Nov. 3, 10 A. M., Burr Oak.
Nov. 3, Osage church.
Nov. 3, Independence.
Nov. 10, 4 P. M., Pleasant Grove.

Maryland—

Oct. 6, 7, 1: 30 P. M., Meadow Branch.
Oct. 13, 10 A. M., Beavermar.
Oct. 13, 1: 30 P. M., Manor.
Oct. 20, 1: 30 P. M., Hootersville.
Nov. 3, 10 A. M., Locust Grove church.

Michigan—

Sept. 29, 10 A. M., Sunfield.
Sept. 29, Chippewa Creek.

Oct. 6, 10 A. M., Sugar Ridge.
Oct. 6, 2 P. M., Fairview.
Oct. 6, 10 A. M., New Haven ch.
Oct. 12, Saginaw church.
Oct. 13, Berrien.

Minnesota—

Oct. 1, Winona.

Missouri—

Sept. 20, 2 P. M., Spring River.
Sept. 22, 2 P. M., 5 mi. S. E. Mound City.
Sept. 29, Fairview church, near Cherry Box.
Sept. 29, Honey Creek.
Oct. 3, Plattsmouth.
Oct. 6, Cedar County ch., 2 1/2 mi. north of Jerico.
Oct. 6, 3 P. M., Mound Valley church, Harrison.
Oct. 6, Polo.
Oct. 13, 2 P. M., Carthage.
Oct. 20, 10 A. M., Little St. Joe ch., 4 mi. E. Mayaville.
Nov. 7, 2 P. M., Dry Fork.
Nov. 17, 10 A. M., Nevada.

Nebraska—

Sept. 29, Juniata.
Sept. 29, Sappy Creek ch., at Stamp schoolhouse.
Oct. 12, 13, 4 P. M., South Beatrice.
Oct. 13, 2 P. M., Red Cloud.
Nov. 3, 10 A. M., Bethel.

North Dakota—

Sept. 22, 5 P. M., Des Lacs Valley ch., near Keomaro.

Sept. 29, 1 P. M., Surrey.

Ohio—

Sept. 29, 10 A. M., Logan church.
Sept. 29, 10 A. M., Fortage.
Sept. 29, 2 P. M., North Star.
Sept. 29, 10 A. M., Lick Creek ch., 1 mi. S. W. Bryan.
Oct. 4, Pleasant Valley.
Oct. 6, 5 P. M., Ashland.
Oct. 6, 2 P. M., Upper Stillwater.
Oct. 6, 4 P. M., County Line.
Oct. 6, 5 P. M., West Minisillen.
Oct. 6, 3 P. M., Castown.
Oct. 9, 10 A. M., Upper Twin ch., Wheatville house.
Oct. 13, 10 A. M., Greenspring ch., Bethel house.
Oct. 13, 5 P. M., Lafayette church.
Oct. 13, 10 A. M., Woyter church.
Oct. 20, 10 A. M., Donnell's Creek, country house.
Oct. 27, 10 A. M., Molican.
Oct. 27, 10 A. M., Auglaise Chapel, 1/2 mi. west Dupont.
Oct. 27, Rome.
Nov. 3, 4 P. M., Lower Miami.

Oklahoma Territory—

Sept. 29, Deep Fork.
Sept. 29, Turkey Creek.
Oct. 6, Mound Valley.
Oct. 20, Pleasant Plains.
Oct. 30, Deep Fork.
Nov. 3, Hoyie.

Oregon—

Sept. 22, Powell's Valley.

Pennsylvania—

Sept. 30, 3 P. M., West Johnstown ch., Roxbury.
Oct. 2, 3, 9: 30 A. M., Little Swatara.
Oct. 3, 4, Upper Cumberland.
Oct. 5, 4 P. M., Dunning's Creek, Holsinger house.
Oct. 5, 4 P. M., Clover Creek.
Oct. 6, 5 P. M., Upper Dublin church.
Oct. 6, Glenhope.
Oct. 6, 4 P. M., Garrett church.
Oct. 6, Hyndman.
Oct. 6, 2: 30 P. M., Maple Glen.
Oct. 6, 4 P. M., Raven Run.
Oct. 6, 5 P. M., Upper Dublin church.
Oct. 6, 7, 1: 30 P. M., Upper Conawago.
Oct. 6, County Line, Indian Creek.
Oct. 6, Clear church.
Oct. 6, 4 P. M., Middle Creek.
Oct. 6, 7, Spring Run, near McVeytown.
Oct. 6, 4 P. M., James Creek.
Oct. 7, Purchase Line church.
Oct. 7, 4 P. M., Harrisburg.
Oct. 7, 3: 30 P. M., Johnstown.
Oct. 7, 4 P. M., Roaring Spring.
Oct. 7, 4 P. M., Summit Mills house, Summit cong.
Oct. 8, Mt. Pleasant.
Oct. 8, 9, Spring Creek.
Oct. 9, 9: 30 A. M., Mountville house.
Oct. 9, 10, Etter house, 4 miles south of Chambersburg.
Oct. 10, 3: 30 P. M., Shade Creek.
Oct. 13, 3 P. M., Meyersdale.
Oct. 13, 4 P. M., Woodbury.
Oct. 13, 14, Shrileysburg.
Oct. 14, 6: 30 P. M., Bellwood.
Oct. 19, 20, 1: 30 P. M., Buffalo.
Oct. 20, 1: 30 P. M., Antietam cong., Welty house.
Oct. 27, 3: 30 P. M., Ephrata.
Nov. 1, 2, 9: 30 A. M., Conestoga.
Nov. 2, 4 P. M., Artemak.
Nov. 3, 1: 30 P. M., Marsh Creek, Gettysburg.
Nov. 3, Elk Lick.
Nov. 4, 4 P. M., Yellow Creek.
Nov. 6, 10 A. M., Hade's.
Nov. 8, 2 P. M., Spring Grove.
Nov. 10, 4 P. M., New Enterprise.

Tennessee—

Oct. 6, 2 P. M., Knob Creek.

Virginia—

Sept. 29, Valley Bethel.
Sept. 30, Cedar Grove.
Oct. 6, 2 P. M., Linville Creek.
Oct. 6, 2 P. M., Bridgewater.
Oct. 6, 3 P. M., Topeco church.
Oct. 6, 2 P. M., Sangersville.
Oct. 6, 7, Mill Creek.
Oct. 27, Oronoco church.
Oct. 27, Troutville.
Oct. 27, Elk Run.
Nov. 3, 2 P. M., Barren Ridge.

West Virginia—

Sept. 29, 43, Alleghany.
Oct. 6, 7, Pine church.
Oct. 11, 2: 30 P. M., Sandy Creek, Mountain Dale house.
Oct. 13, 14, 3: 30 P. M., Knobley.
Oct. 27, Harman.

Wisconsin—

Oct. 27, Barron.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

(Concluded from page 589.)

funds intended to be credited in the 1900 Report must be in the hands of the Treasurer, Bro. D. J. Yutzy, Canton, Ohio, not later than Oct. 1. Funds received later will be credited in the 1901 Report.—A. B. Horst, Sec., Chatham, Ohio, Sept. 7.

Newton.—Sept. 6 we met in quarterly council, our church visit having been previously paid. Peace and good will continue among us. Two brethren were elected and duly installed into the deacon's office, elders Daniel Hendrickson and Joseph Groff assisting us in the work. Our love feast will be held Oct. 5; first session at 2 P. M.—D. D. Wine, Covington, Ohio, Sept. 7.

Sugar Creek church met in quarterly council Sept. 1, with Elder Tobias Hoover, of Chatham, Ohio, presiding. It was decided to hold our love feast Oct. 6, commencing at 10 A. M.—Ida E. Fisher, Baltic, Ohio, Sept. 6.

Salem.—Aug. 19 another was received by baptism. To-day we met in council. The annual visit was reported very agreeably. The church selected our two elders—Jesse K. Brumbaugh and John H. Brumbaugh—as housekeepers. Bro. John W. Fidler was advanced to the second degree in the ministry. Our losses during the year ending to-day are: Deaths, six; disowned, three; granted letters, twenty-one. Gains for same time are: Baptisms, thirty-three; reclaimed, one; granted letters, seventeen. We have 315 members, of whom 197 are sisters and 118 are brethren.—Esra Flory, Center, Ohio, Aug. 31.

Swan Creek.—Our council meeting was held in the Swan Creek church, Delta, Ohio, Sept. 1. Quite a lot of business was brought before the meeting. Everything passed off pleasantly. Bro. Jacob Kelsier officiated. Bro. D. G. Berkeybile was elected to the ministry.—Sarah A. Smith, Wauseon, Ohio, Sept. 3.

Stonelick.—Eld. John H. Brumbaugh came Aug. 31, and preached for us four sermons and met with us in council Sept. 1. Our Sister Moll gave a talk on the mission at Constance, Ky., and the importance of the Sabbath school. Our love feast is to be held Nov. 3; then we expect to have a series of meetings, led by brethren Samuel Snell and John Tidder.—Anna Leht, Mt. Repose, Ohio, Sept. 6.

Smithville.—Sister Winkler, of Orrville, Ohio, being very ill and not having been able to attend a love feast for quite a while, felt a burning desire to be anointed and be present at the Lord's table once more. She made her wants known and Bro. David M. Irvin and I, assisted by deacons Hoover and Buchwalter and their companions, met at the sick sister's home at 9 P. M., Sept. 1, and held a love feast, which she enjoyed very much. She is very feeble, but seems to feel some stronger and is perfectly reconciled to God's will.—D. A. Norcross, Sept. 6.

OKLAHOMA TERRITORY.

Big Creek.—We have enjoyed a very interesting series of meetings, which lasted about three weeks. Bro. Rufus Gish, from Texas, did the preaching. We have been greatly strengthened and encouraged to press onward. Our brother preached the pure Gospel, and as a result fifteen precious souls made the good choice and put on Christ in baptism, and two were reclaimed.—Martha Edgecomb, Pippy, Okla., Aug. 27.

Jennings.—We are here holding meetings, Bro. Andrew Deetrich and myself, near Jennings. Bro. Samuel Edgecomb and Bro. Gish are nine miles east, near Terilton, holding meetings.—A. W. Austin, Sept. 4.

Notice.—The Salt Plain congregation will hold their love feast Oct. 13, in the United Brethren church, six miles south and some west of Manchester. Meetings will begin a week previous to the feast.—Jennie Diller, Moran, Okla., Sept. 5.

PENNSYLVANIA.

Back Creek.—Sept. 1 we met in council. A husband and wife who had gone astray were received into the fold again. We had the pleasure of having with us at our council Eld. Abram Barnhart, of Hagerstown, Md. We decided to hold our fifth annual Bible term in February, at the Brandt house. We also

agreed to call a brother to the ministry at our fall love feast. Eld. Wm. A. Anthony preached for us at the St. John house Sept. 2.—J. Kurtz Miller, Sept. 6.

Blain.—Love feast in the Perry congregation, Perry Co., Pa., at the Three Spring church, Oct. 6 and 7, commencing at 2 P. M. Those coming by railroad must be at Newport on P. R. R. in time to take the 10: 32 A. M. train on the Newport and Shermans V. R. R., to place of meetings. Get tickets from Newport to Clark's Run on N. & S. V. R. R.—E. D. Book, Sept. 3.

Everett.—Aug. 25 Bro. Harvey Replogle, of New Enterprise, came to our District and gave us ten very interesting sermons. One precious soul came to the church while the meeting was in progress and one came since, and we believe that many more are counting the cost. The meetings were well attended, with good interest.—A. D. Simmons, Sept. 3.

Garrett.—We purpose beginning a protracted meeting Sept. 29. Eld. Jasper Barnhouse is expected to conduct the services, at the close of which a love feast will be held, Oct. 6, beginning at 4 P. M.—R. T. Pollard, Sept. 4.

George's Creek.—Bro. Jasper Barnhouse, who has the oversight of this church, met with us on the evening of Aug. 31 and preached for us. On Saturday morning the membership convened in council at the Fairview churchhouse. Bro. Barnhouse also preached for us Saturday evening. Sunday morning, Sept. 2, the writer and Bro. Barnhouse drove to the Mount Union churchhouse, three miles from Morgantown, W. Va., where we had our regular appointment. Bro. Barnhouse filled the appointment. He also preached to a large and attentive congregation in the evening; also on Monday evening. Tuesday, Sept. 4, we convened in council for the purpose of electing officers for the M. T. church. The church at Mount Union decided to call Bro. Silas Hoover, of Bills, Pa., to hold a series of meetings, to close with a love feast. Meeting to begin Sept. 23. The Fairview church decided to call Bro. Jeremiah Thomas, of Clifton Mills, W. Va., if he can be got, to hold a series of meetings, to close with a feast. Bro. Barnhouse preached his last sermon on Tuesday evening.—Alpheus DeBolt, Masontown, Pa., Sept. 7.

Johnstown.—We just closed a series of meetings here at the Walnut Grove church. Bro. J. J. Shaffer conducted the meetings. He was with us from Aug. 25 to Sept. 6. There was one added to the church by baptism. Bro. Shaffer also conducted a week's series of meetings in the Maple Grove church. Four souls accepted Christ and were baptized at this place.—Lizzie Werts, Sept. 7.

Lancaster City.—The Ministerial Meeting for Eastern Pennsylvania, New Jersey, and Eastern Shore of Maryland is to be held in the city church on Wednesday and Thursday, Oct. 3 and 4. The Eastern Trunk Line Association has kindly granted, for this meeting, over the various lines of railroads, a rate of two cents per mile, to be obtained through card orders, which can be had by applying to the undersigned at once. Tickets will be sold on Oct. 2, good to return Oct. 8. Bro. O. H. Yeremian is expected to be with us on Thursday and Friday evenings, Sept. 13 and 14. Bro. W. R. Deeter, Milford, Ind., is promised for series of meetings at this place sometime after the middle of October.—T. F. Imler, Sept. 8.

Lower Cumberland congregation held their council meeting to-day. We agreed to hold our love feast Oct. 11 and 12 at the Mohler house, at 9: 30 A. M. Services next day. Should any of our Western brethren be East at that time we would be glad to have them meet with us. Place of meeting, two miles from Shiremanstown, on the C. V. R. R., five miles from Harrisburg, Pa.—Daniel Landis, Bovmansdale, Pa., Sept. 6.

Manor.—This was our regular preaching day at Purchase Line, and we were glad for the presence of our young ministering brother, James Widdowson, before going back to college. He gave us a spirited sermon on hope. We expect to hold our love feast at Purchase Line, Sept. 7; also to begin a series of meetings in Diamondville, Sept. 8; then at the Manor church. We expect Bro. J. H. Beer to assist in preaching the Word at these two places. Then, about the last of October, Bro. H. A. Stahl is to begin meetings at Purchase Line,

and after that also at Crooked Creek.—Lizzie Swartz, Purchase Line, Pa., Sept. 2.

Mummasburg.—We are in the midst of a very interesting series of sermons, conducted by Bro. Masterson, of California. He is presenting the truth in a forcible manner, mainly by chart.—W. B. Jacobs, Sept. 8.

Riddle Creek.—Last Sunday evening we again had the pleasure of leading two young men into the stream to be buried in Christ by baptism. One of them is one of our school-teachers; the other a young student at home on vacation.—R. T. Hull, Bakersville, Pa., Sept. 4.

Norristown.—Regular quarterly council for the Mingo district, Montgomery County, was held at this place Sept. 3. Members representing Skippack, Mingo and Norristown were present. Two letters of membership were read and accepted. Bro. A. L. Grater was Moderator.—Geo. B. DeWilder, 714 Kohn St., Sept. 5.

Raven Run.—Bro. Milton Swigart, from Lewistown, Pa., closed a series of meetings yesterday, which lasted one week. Bro. Swigart labored earnestly. Ten precious souls came out on the Lord's side and were baptized on Saturday. They were all young in years. We think many more were almost persuaded. We were sorry Bro. Swigart could not stay with us longer.—Nancy Dilling, Saxton, Pa., Sept. 3.

Spring Grove.—There will be a love feast at Spring Grove on Nov. 8, at 2 P. M.; also a series of meetings at Spring Grove by Bro. Amos Hottenstein, of East Petersburg, Pa., and another at the Kemper house (same congregation) by Bro. Hiram Gible, of Manheim, Pa.—S. W. Taylor, Sept. 1.

Upper Dublin.—This church recently enjoyed the favor of visits from Bro. B. F. Lightner, of Gettysburg, Pa., W. M. Howe, of Norristown, and Jesse C. Ziegler, of Royersford. Their services were much enjoyed and appreciated by our people. Eld. Ziegler presided at our half yearly council meeting, which passed off harmoniously. Our autumnal love feast was appointed for Oct. 6, at 5 P. M.—B. F. Kittinger, Sept. 1.

Upper Canawago.—Wednesday evening, Aug. 29, Bro. O. H. Yeremian preached a missionary sermon for us in East Berlin, Pa., and on Thursday evening he gave a lecture on the "Armenian Massacre." These meetings were well attended and listened to with marked attention. At a previous meeting we decided to hold three series of meetings this fall and winter, at different houses of worship in our congregation.—Andrew Bowser, East Berlin, Pa., Sept. 4.

TENNESSEE.

Crownson.—Our church met in council Sept. 1. Arrangements were made to hold our love feast on Oct. 6.—Mary L. Davis, Lawrenceburg, Tenn., Sept. 7.

French Broad.—Our quarterly council met Sept. 1, it being our visit meeting. Preparations were made for our love feast, which will be Oct. 5.—Kate McCrary, Kansas, Tenn., Sept. 7.

VIRGINIA.

Lantz Mills.—Another very enjoyable meeting and love feast at Trout Run, W. Va. Brethren A. S. Thomas and B. W. Neff gave us some excellent talks during last week's meeting. The Brethren are having Sunday school here. We are using the Brethren's literature. The members of our place have organized a prayer meeting. We have met and had two meetings. We are holding our prayer meeting at our homes and feel that this is much needed in our neighborhood. We feel that we can do some good in our meeting. We are trying to get a church at this place, and I hope we will get it in time to organize Sunday school next spring.—W. H. Cook, Sept. 3.

Sangerville.—The members met to-day in quarterly council with our elder, Geo. W. Wine, presiding. Elders Jacob Thomas and E. D. Kendig were with us. One who had gone astray was reclaimed. Necessary arrangements were made for a Communion at Sangerville Oct. 6. Eld. E. D. Kendig is engaged in a series of meetings at Branch church. Bro. H. C. Early is to conduct the dedicatory service next Sunday at our new church in Highland county (a mission point), near McDowell.—M. G. Sanger, Sept. 7.

Topeco.—We met in council Sept. 1. Considerable business came before the meeting, but was disposed of in a brotherly way. We decided to hold our love feast Oct. 6, begin-

ning at 3 P. M. Also preaching the day following, beginning at 10 A. M. Two members were received, one by letter and one by baptism. Six letters were granted.—Alice Hylton, Nasturtium, Va., Sept. 5.

Valley Bethel.—Our singing class has closed. It was much enjoyed by all. Brethren Samuel and Joseph Miller visited us. Bro. Samuel Miller preached two well-prepared sermons for us while here. The Communion at Rocky Ridge will be Sept. 15.—Vena S. Bussard, Bolar, Va., Sept. 2.

WISCONSIN.

Ash Ridge.—Aug. 25 Bro. Norman Heeter and wife, of Millersburg, Ind., came to our place with the intention of spending a couple of weeks here. They were here but a few days when their baby was taken sick and they decided they had best return home with him. Bro. Heeter preached seven interesting sermons. We regret he could not stay longer.—Allie Ebleberry, Sept. 1.

Spooner.—Aug. 20 Bro. C. P. Rowland came to us and preached ten able sermons and one funeral. He did a great deal of good visiting. The schoolhouse was crowded. Many are made to think and some to study. Much good was done. This is a new country settling up. Many never heard of our church before. We have nine members much scattered.—Jennie A. Bowman, Spooner, Wis., Sept. 1.

WEST VIRGINIA.

Beaver Run.—One more precious soul united with the church by baptism since my last report.—Minnie B. Arnold, Burlington, W. Va., Sept. 6.

Bean Settlement.—The church here is moving along nicely. A good Sunday school is in progress, under the management of Bro. J. R. Riggelman. It was decided to hold our love feast Oct. 27, beginning at 3 P. M. We expect Bro. Emma T. Fike, of Egion, W. Va., to begin a series of meetings Nov. 14.—A. W. Arnold, Rock Oak, W. Va., Sept. 4.

Chestnut Grove.—The church met in regular council Sept. 1. All business was taken up, and disposed of in a Christ-like manner. One was received by letter. It was decided to hold our love feast Oct. 20, at which time we expect Bro. A. Hutchison and probably our District evangelist, C. D. Hylton.—Minnie B. S. Rodes, Gatewood, W. Va., Sept. 4.

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THE GOSPEL MESSENGER.

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 38.

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EDITORIAL MISCELLANY.

It is said that the people in parts of West Virginia have found a new food for their hogs. A traveler through the state found that a novel industry had been undertaken by a number of men whose lands were overrun by the small variety of snake that infests that section. The snakes were so numerous as to be a nuisance. One farmer tried the hog as an exterminator. He succeeded so well that he found the drove of animals he had turned loose on the plantation had not only decreased the number of snakes, but that they were actually thriving on them. He told his neighbors about it, and now the whole valley is one large hogpen in which hundreds of the animals are feeding literally on snakes. Formerly no one would buy land there, notwithstanding the beauty of the place, because of the snakes; but now that the remedy has been found and at the same time big money is made on the pigs that grow fat on snake food, the land is destined to be in great demand, as it is the most fertile land in West Virginia. The man reporting this says: "This may sound like a fairy snake tale, but I assure you that it is correct, and that hundreds of pigs are sold from the valley every year that have literally become fat on snakes."

The discovery of relics in Egypt has become so common a thing that less attention is paid to it than formerly. People have come to believe that there is a whole world of knowledge of which they know nothing, so a new discovery does not surprise them. A remarkable discovery was recently made by the Egypt Exploration fund at Abydos, under the superintendence of W. M. F. Petrie. Objects of the First Dynasty (B. C. 4777 to B. C. 4514) were found in the cemeteries of the ancient city of Abydos—where, as tradition has it, was the tomb of Osiris—of such artistically beautiful workmanship that the skill and high state of civilization of those

who made and used them evoke astonishment. In a tomb of prehistoric date, certainly earlier than 4800 B. C., was found a beautiful box of pottery, painted on a light-red ground, with dark-red figures of fishes, a boat and gazelles. Another specimen strikingly shows what perfection Egyptian art had reached at the time of the first of the Pharaohs. It is a box in the form of two half ducks, linked together by the tails, beautifully carved out of a single block of ivory, and used to contain eye-paint. In the same tomb were found skillfully fashioned stone jars, which, by comparison with the pottery in the royal tombs, are proved to have belonged to the beginning of the First Dynasty. By the side of fragments of royal drinking bowls and furniture belonging to the kings of the First Dynasty is a piece of pottery, part of a saucer, upon which is inscribed the oldest cursive writing known. The early perfection of metal working is shown in a pair of copper tweezers, so excellently made that a modern watchmaker might find them useful, and a copper harpoon of fine workmanship. A group of painted Aegean pottery, of designs hitherto unknown, is most interesting. The tomb in which this pottery was found fixes its date at about 4500 B. C., the earliest discovered stage of the Greek pottery, and fixes the earliest point yet known in the history of Greek civilization. These discoveries prove to us that civilization is much older than has generally been supposed. Gradually the old ruins are giving up their secrets, and some day a pretty complete history of the countries in which they are found will be written. We welcome these additions to our knowledge.

AMONG the German Protestants a strong opposition to the Passion Play at Ober-Ammergau has developed. It is perhaps true that in former decades spiritual and religious interests influenced the hearers as well as those who acted in the play. But all that is changed now. The spirit of commercialism and the desire for a new kind of entertainment have taken the place of the old feeling of reverence. The former spirit is gone, and the play has degenerated into a theatrical exhibition. It is not a desire for edification nor the gratification of religious needs and longings that takes the multitudes to the play. Those who attend do not show very much reverence for the great things the play reproduces. Those in charge are eager to make as much out of the play as they can. Different schemes are resorted to in order to sell the high-priced seats. It is also charged that the peasants rent their rooms, and then do not hesitate to disappoint the first renter if they can get a higher price from a later one. The spirit of the age tends to materialism, and these once simple and devout people have been carried away by it. So the Passion Play can never again be what it once was. Perhaps it would be well if the play should cease altogether, for we do not believe that an effort to reproduce in spectacular form the sufferings and death of the Savior is well-pleasing to God. The lesson for the church to learn is that there is danger of the world corrupting the things which she holds most sacred.

THE disaster at Galveston, Texas, proves to be greater than was at first supposed. It is not known now, and never can be, how many lives were lost. Yet the number will not be much less than five thousand. In order to protect the living, the dead were disposed of as rapidly as possible, and no effort was made to give them what we should call Christian burial. It could not have been done, and to try to do it would have proved disastrous to the

living. Some of them were loaded on barges and taken out into the Gulf and there thrown overboard. Some were buried in long trenches dug along the beach. And it is said that some were burned in the ruins, for it would have been impossible to wait to dig them out without endangering the public health. There was much talk about abandoning the present site for one not so much exposed to danger, but it now seems that the city will be rebuilt at the former place. It would be wise for the people to try to raise the island so as to be out of reach of tidal waves in the future, as the highest part of it is but sixteen feet above the Gulf level. Such storms do not come often, but yet provision should be made against them. The people of Galveston have been liberal in giving to others in need, and now they are receiving liberally from others in their time of need. The needy are being cared for and everything possible is being done to lessen their suffering. The distress outside of Galveston is great. Some of the towns have no uninjured building in them. Our own people have suffered with the rest, though not to so great an extent, for there are not so many of them. The call for help has been made by the governor and is being responded to as a Christian people should respond.

THE belief that a person must have wealth in order to have influence has become general, and it is not strange when one considers what money will do. Still there are exceptions on both sides—some men of means have little influence and poor men are highly esteemed. A New England farmer told of one who belonged to the latter class. He described him as "mighty rich," but said he had not much land or money. His companion expressed surprise, and then he gave the following explanation: "You see, he hasn't got much money, and he hasn't got much land, but still he is rich, because he never went to bed owing any man a cent in all his life. He lives as well as he wants to live, and he pays as he goes; he doesn't owe anything, and he isn't afraid of anybody; he tells every man the truth, and does his duty by himself, his family, and his neighbors; his word is as good as his bond, and every man, woman, and child in the town looks up to him and respects him. No, sir, he hasn't got much land, but he's a mighty rich man, because he's got all he wants." If it had been added that he did his duty by his God this man would have been rich indeed, for then he would have belonged to the class who have godliness and contentment, which Paul says "is great gain." The idea that men with money should be allowed to do about as they please has crept into churches in some places. But it is a wrong one and will destroy the spiritual life of the church. A fine church and an eloquent minister are not essential to the presence of the Holy Spirit. Money can buy them, but it has no influence over the Spirit. And a church without the Spirit is dead.

ACCORDING to the reports that come from London, England, "Dr." Dowie does not think the best is any too good for him. His board bill for himself and companions is five hundred dollars a week. He has rented offices and is issuing appeals for money with which to carry on his work. It seems rather strange for one to issue an appeal for money when he spends it so lavishly upon himself. He meets with little favor, the papers censuring him perhaps even more than American newspapers did. One of the London papers says his appeal "is a sample of effrontery that is somewhat startling."

ESSAYS

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

A PRAYER.

SELECTED BY MARY FLORY.

How great thou art! before thy throne
The hosts of heaven bow the knee;
Thou guidest the mighty worlds alone,
And all things live and move in thee;
The blazing suns, which roll in space,
Are all directed by thy hand;
Each rushing planet knows its place,
Its circuit by thy wisdom planned.

And yet how wondrous kind thou art,
Thy whispering voice so soft and mild,
As when in visions of the night,
Thou speakest to the prophet child!
How wise thou art! thou knowest best
The pathway good for me and mine;
Then let me in thy wisdom rest,
Nor ever take my hand from thine.

How strong thou art, my glorious Shield,—
A mighty tower of strength indeed!
What consolation in the thought,
Thou canst supply my every need!
How good thou art! the weakest child
May trust thy mercy and thy love.
O Savior, let me trust thee here,
Then take me to thyself above!

SELF-EXAMINATION.

BY A. HUTCHISON.

GOOD men have made mistakes. Second Samuel, eleventh chapter gives an account of a very great mistake made by King David. But we see in 2 Sam. 12: 13 that he confessed his guilt, and the Lord forgave him. The fact that man has the power to do wrong carries with it the idea also that he has the power to cease to do evil and learn to do well. And we read, too, that Moses made a mistake, which grew out of a lack of faith. See Num. 20: 12. Peter, that very ardent friend of Jesus, made a mistake in denying his Master. Matt. 26: 74. Our standard of right and wrong should be determined by 1 Cor. 10: 31, which says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And we all know that we cannot do wrong to the glory of God. And when we so guard our lives we will not sin. 1 John 5: 18 says, "He that is begotten of God keepeth himself, and that wicked one toucheth him not." Toucheth him not! This shows that man to be in the faith. And this is one especial point upon which self-examination has its bearing. In 2 Cor. 13: 5 we read, "Examine yourselves, whether ye be in the faith." When you see a man who keeps a constant guard over his words, and every-day life, you may very readily conclude that he is keeping himself by the Lord's rule, and therefore the wicked one cannot touch him. Ps. 18: 2, 3 says, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation; and my high tower. I will call upon the Lord, who is worthy to be praised: So shall I be saved from mine enemies." This is the way for a man to keep himself. And this very clearly shows the necessity for self-examination, that we may know where we are.

We too often undertake to examine someone else. But here we are met with this very significant question, "But why dost thou judge thy brother? Or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Rom. 14: 10. Then let us read also the twelfth verse. It says, "So then every one of us shall give account of himself to God." My brother or sister, when we come to that stage of our experience our criticisms of others will be in the past. It will then be strictly self-examination. And what painful judgments will we then pass upon self. It will no longer be an effort to get even with or ahead of some one else.

The Savior tells how the different cases will be evened up. First he says, "Judge not, that ye be

not judged." Now, after giving this timely rule of action, he says, "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matt. 7: 1, 2. So we notice here that we are passing upon our own cases when we are rendering judgment upon others. We must use just judgment when we have to give our judgment in any case. The Savior further says, "Judge not according to the appearance, but judge righteous judgment." John 7: 24. And, according to Luke 6: 37, we have it this way: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." This is a grand rule. And instead of trying to parade our self-righteousness we had better take the advice given to us in Rom. 14: 22. It says, "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." And in addition to this we have 1 John 3: 20, 21 saying, "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." We must be honest with ourselves and all others, if we are to give a proper verdict in case of self-examination. If not, the whole case may be reversed when that awful day shall come. We must all be there.

"THAT ROCK WAS CHRIST."

BY S. Z. SHARP.

I say also unto thee, that thou art Peter; and upon this rock I will build my church.—Matt. 16: 18.

FEW Scriptures are brought into controversy more extensively than the above passage. The very existence of the pope and the polity of the Roman Catholic church depend upon its interpretation by that body. Commentators differ widely as to its meaning, and even our own writers do not seem to understand it alike. The point at issue is in regard to the meaning of the word "rock." The Roman Catholics claim that it means Peter, and by the above Scripture Christ indicated that he would build his church upon Peter, thus making him primate of his church, and all the popes his successors.

This interpretation we cannot accept. (1) Because the words Peter—*petros*—and rock—*petra*—have different meanings. The masculine word Peter—in the Greek, *petros*—means a stone which is a piece of a rock and easily moved from place to place, therefore unstable and unsuited for a foundation, while rock—*petra*—means a stable object just suited for the foundation of a house. This distinction between stone and rock is observed by Homer and other writers in Greek. (2) Our objection to the Catholic interpretation is, because "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11. If therefore Christ is the only foundation, Peter cannot be one. (3) In a few verses farther on, Jesus said to Peter, "Get thee behind me, Satan." Matt. 16: 23. Now if at that time Peter partook of the character of Satan, it could hardly be supposed that Jesus would have designated him as a suitable foundation for the church of Christ. (4) Peter himself applies the prophecy of Isa. 28: 16 to Christ. "Behold I lay in Zion for a foundation a stone, a tried stone." 1 Peter 2: 6. Peter's own testimony should be accepted, though it conflicts with the interpretation of the Roman Catholic church.

Among our own writers this passage of Scripture is differently understood. For example take the *Brethren's Quarterly*, third quarter, lesson IV, "Peter's Confession." In the notes on verse 18 we find: "The rock (Greek, *petra*) could not appropriately mean Christ, because *petra* is feminine." We fail to see that the feminine gender of the word "rock" has anything more to do with the meaning here than it does in 1 Cor. 10: 4, where it is said, "They all drank from that spiritual Rock that followed them, and that Rock was Christ." In the Greek Testament the expression is "de *petra* en o *Christos*." The word *petra* here is feminine, yet it is plainly stated that it means Christ. Since *petra* means

Christ in 1 Cor. 10: 4, why should it not mean the same thing in Matt. 16: 18? hence we conclude that "that Rock was Christ." Again, the notes say: "Because the assumed figure is that of a builder erecting a building. The teaching force of the figure would be contradicted if we should say that rock means Christ because never in nature did a builder build a house upon himself as a foundation."

We cannot regard this as an objection to calling Christ the rock, since in other instances Jesus deviates from nature in the use of figures. For example in John 2: 19 Jesus said: "Destroy this temple and in three days I will build it again." "But he spoke of the temple of his body."

If a builder can construct a temple with his own body as material after it is destroyed, why should he not also be able to build a church upon himself as the foundation, especially since Christ is also the Word, John 1: 14? We therefore close as we commenced by saying, "That Rock was Christ;" just what the Scripture says.

CALL OF MATTHIAS.

BY D. B. GIBSON.

BRETHREN seem to be interested in knowing whether or not his call was legal, and after considerable thought I conclude it was, as I will now endeavor to show.

First, because it was never questioned by any inspired man. No one ever questioned it in the days of the apostles. This alone should settle the matter.

Second, in his call was the fulfillment of prophecy. "Let his habitation become desolate, and let no man dwell therein, and his bishoprick let another take." Acts 1: 20; Psalms 63: 25. If this prophecy was not fulfilled in his call, please tell us *when* it was. Peter said it was to be fulfilled, and the work was done; but it is objected that the apostles did not have the Holy Spirit, but were to tarry in Jerusalem until they were endued with power from on high, etc. Tarry means to wait. But the disciples were not idle while waiting in Jerusalem for the endowment for the great gifts, but were engaged in religious work and doing church work. Paul waited for the brethren at Athens, but was not idly waiting; he was doing his duty. So were the disciples at Jerusalem, waiting but busy.

They did not have the Holy Spirit till Pentecost, it is objected. Let us see. Before Jesus ascended he said unto them: "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost," John 20: 21, 22. Did they receive him then, or did it take him a number of days to be effective?

God breathed into man's nostrils "the breath of life and man became a living soul." Was it a week or ten days before man became a living soul? When Jesus breathed on them commanding them to receive the Holy Spirit, they no doubt received it then and there. True, not as they did at Pentecost subsequently, but in the ordinary way. There was a church before Pentecost. They worshipped—did church work that was never called in question in the apostolic age—therefore the choosing of Matthias must be regarded as legal.

Thirdly, he acted with the apostles in his office, in the great Pentecostal meeting and received the baptism of the Holy Spirit which enabled them to preach in the various languages. "But Peter, standing up with the eleven." Peter stood, and the eleven stood up, making twelve. "Matthias was numbered with the eleven." Acts 1: 26. No one questioned his call or his right to stand as an apostle. He acted in concert with the other apostles in preaching and in doing church work. "Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God and serve tables." Acts 6: 2. It is now settled beyond cavil. Matthias preached the Word and helped ordain the seven. The fact that he did all these things without being called to ac-

count shows conclusively the legality of his call and of the work he performed.

Recapitulation. I have shown (1) No one by divine authority ever questioned his call or his work; he worked jointly, with the other apostles. (2) The prophecy that went before was fulfilled in his call. (3) The apostles had the Holy Spirit in the ordinary sense when he was chosen. (4) The command to wait at Jerusalem did not debar religious worship or church work. (5) He was numbered with the apostles. (6) He was as active in all church work, as the rest of the apostles, save Peter. See Pentecost, Acts 2. See call of the seven, Acts 6, etc.

One objection in regard to the number of the apostles. True, Christ called twelve. Judas fell. Matthias took his place. Who was the thirteenth? Barnabas and Paul were called apostles. Acts 14: 14, making fifteen, and I do not know of others. The Bible does not limit the number to twelve only. If so, I presume some one will give us chapter and verse. An apostle is one sent, a messenger, etc., and as far as I know there is no rule or law that limits the number to twelve only. I have shown fifteen by divine authority.

This is not written in a spirit of controversy, but only to elicit truth by a fair, impartial investigation. *Cerro Gordo, Ill.*

SONGS AT MIDNIGHT.

BY C. H. BALSBAUGH.

To Elder Alexander Miller:—

God speaks as distinctly, authoritatively, profoundly, in the epistles of Paul as in the Gospels and the Acts. My correspondence is so absorbing that I rarely have time to prepare what is technically called an essay. And yet I may without hesitation assert that no essays appear in the MESSENGER that refer more constantly to fundamental principles than my epistolary contributions. I always make ~~the pers~~ represent everybody. When Jesus had his private interview with the woman at Jacob's well he was in communication with humanity of all generations. This letter is addressed to a dear, blind brother, whose heart is as large as the needs of the human family, and as warm with love and sympathy as the heart of Jesus. But it is no less for every soul that pulsates with God's pity for the lost. It is a gospel in epistolary form.

In the Brotherhood of saints, personal contact is not essential to acquaintance. God is love, and Christ is his unspeakable gift, and this Jesus dwells in every member of his body, and binds them together with the bond of perfectness. 1 John 4: 16, and 2 Cor. 9: 15, and Rom. 14: 8, and 1 Cor. 12: 27, and Col. 3: 14.

Nothing could have prompted you to write me such a heaven-laden, heart-melting letter but the Spirit of Jesus. I had to weep when I read it. Truly we are one in Christ Jesus. There is nothing so beautifully, perfectly, delicately, harmoniously organized as the body of Christ: Eph. 4: 16 and Col. 2: 19. The great lesson we are to learn is to know our place in the mystical body. Some are too anxious to be conspicuous. They are not contented unless they attract popular attention. They forget that the head gives position and function to all the members. The bishop is as much a servant as the little finger, and little toe. The very least and most obscure can glorify God as truly as those in loftiest position. Paul was the most eminent of all the apostles, yet he esteemed himself "less than the least of all saints." 1 Cor. 15: 10; Eph. 3: 8. O what a beautiful spirit! This constitutes the unity, the glory, the power of the church. Through such a medium Christ can work mightily. If it had not been for Christ's perfect humility and self-renunciation, God could not have used him as the Savior of the world. Matt. 20: 28; Philpp. 2: 6, 7, 8; Acts 8: 32, 33; 2 Cor. 8: 9. Here we can test ourselves whether we are indeed faithful disciples of Jesus. To be like Christ: this is the only certainty of salvation.

My heart bleeds in sympathy for you, my dear brother, because of your loss of sight. Two churches to oversee, and no sight. May the whole Brotherhood pray for Elder Alexander Miller, of Wakarusa, Indiana, that his sight may be restored. Matt. 28: 18; Col. 2: 9, and Heb. 13: 8, have lost none of their permanent significance. Blessed be God, you have the inner vision which surpasses in glory and joy all that it is possible for the natural vision to behold. 2 Cor. 4: 6. How thankful you may be for the dear companion who reads and writes for you. Sing your songs in the night and rejoice in the Lord always. Job 35: 10; Philpp. 4: 4. Do not despair. The wonderful Christ is just the same to-day, "His grace is sufficient." 2 Cor. 12: 9, 10. When our feet are fast in the stocks in the inner dungeon of adversity and suffering, he giveth songs of praise at midnight. Acts 16: 24, 25. We cannot escape 1 Pet. 1: 7. And this means the death of self, and the triumph of the cross. Emphasize the past, present, and future tenses in 2 Cor. 1: 10. Then Rom. 8: 16, 17, 18 is ours. We need eternity to comprehend the "far more" of 2 Cor. 4: 17.

Warmly do I thank you for the stamps. The need was pressing. Philpp. 4: 19. A saint is both a pauper and millionaire.

Union Deposit, Pa.

GROW IN GRACE.

BY J. S. FLORY.

SOME people seem to get the idea that a sinner need not be so much concerned as to the elements or soil in which he is growing, provided he grows *into* grace; that is, so he gets *into* the church and ultimately, as is supposed, into heaven. There is a difference between growing *in* grace and *into* grace. Peter says (1 Pet. 3: 18), "Grow *in* grace, and in the knowledge of our Lord and Savior Jesus Christ."

It is like this: We are to be planted into something, that there may be depth of root, something to hold to, and something to give nutriment in order that the whole man may develop and flourish. John says, "The Word was made flesh, . . . full of grace and truth." He also says, "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 14-17). We also learn from the Scriptures that the gift of God is eternal life through Jesus Christ, and that by grace are we saved, and that the grace of God which bringeth salvation to all men, all classes of men, hath appeared. (See New Version.)

Now then, God has prepared the grace into which we are to be planted, that we may grow and develop after the order of the kingdom of Christ. Having been planted, or inducted into that kingdom legally, we now are to grow while in the nursery where we have been planted. Being in grace, we grow in that grace, and the elements that the root-lets absorb and the leaves that take in of the surrounding elements about us, of the "all things" of gospel grace, are of such a nature that we cannot help but develop *in* grace after the very nature of Christ. Every little tendril, every little opening bud, every expanding leaf, every bloom, and all the fruit will be Christlike, because we are growing *in* grace and grace does not produce anything ungenial to the soil or elements about us—the Christ nature will as surely be manifest as "like begets like."

On the other hand, how inconsistent to presume we can be rooted yet in carnal desires, in worldly pleasures, and expect to grow *into* grace, into favor with God, into salvation, or by some means get into heaven at last, when it is apparent there has been no transplanting from the world—from the displeasures of God—into grace. The Gospel teaches no promise of salvation to those who "call upon the name of the Lord" at the *twelfth* hour. They must come in in time to be developed while in grace. The eleventh hour may do, but it is unwise to wait so long. Inasmuch as heaven is a *prepared* place for *prepared* people, it is necessary that the sinner be converted and planted in the gospel nursery, that

there be a development *in* grace, so there will be something of a heavenly nature about the children of God fitting them for heaven and heavenly surroundings.

Possibly one of the greatest needs of the professed Christian world to-day is to see this matter in the light of the Gospel, as it is emblazoned upon the divine records. It is an utter impossibility for one to become prepared for heavenly enjoyments here or hereafter while growing and developing along lines of worldliness and vanity, utilizing worldly customs and lusts that war against the soul's growth in grace. No, no; this haphazard way of professing Christ will never do. Transfiguring beauties and the shining halo of the glories to be revealed cannot fall to the lot of such as have never developed *in* grace. Get *in* grace, grow *in* grace, live *in* grace, and most assuredly the going to sleep will be *in* grace and the awaking will be in grace,—THEN SHALL WE BE SATISFIED IN GRACE.

BRIGHT OR SHADY OUR PATHWAY, JUST AS WE WILL IT.

BY SARAH LEFFERT GRABILL.

NOT wholly can the darkness fall over the sky of night, not wholly can the shadows gather in the horizon of our life. While in heaven shine the stars, or on earth hope remains. Life is strangely and wisely intermingled with sunshine and shadows, but in too many instances the shadows darken the pathway of life; yet all is not gloom and sadness. The rainbow of hope arches every soul, and the sunshine of joy often beams into every heart. If life is chilled into passive woe, or dimmed by care, hope is a songbird in the heart, breathing hymns continually; yea, it runs through all the weary years as a golden chain let down from heaven, to lead the soul to holy thoughts and pure communion of the immortals.

Life consists of only a few fleeting years, but many live without the least tendency to usefulness; they pass on without a thought of charity for others or a word of kindness for those who love them, trampling down all generous feelings and giving full vent to their own selfish passions. But wait, the shades of evening are closing round them, old age creeps on, and there is a pause; the memories of the past are before them. Think you they would change the path they have chosen? Ah, yes! they are now alone and none to care for them or to shed a tear over their wounds after they are laid to rest. They die misanthropists, blaming God and man for their failure in life; but when the true account is balanced it will be shown that they neglected to gather the fragments of time, in which God had hidden the golden opportunities of life.

Again we see the exact personification of fashionable life. There are the city belles arrayed in gayest costumes, bestowing brilliant smiles on their train of admirers. These are giddy beings threading the mazy dance. It's a bright gay life in the ballroom; the dance goes on as if they wished to drown the memories of the past in the dizzy whirl of the present.

"These pleasures fade away,
Youth and beauty they decay,
And leave them forlorn and gray."

Ah! our pathway is truly what we make it. Then why not, as we travel on, gather up the fragments of joy, the stray rays of heart-shine that gleam out on life's daily pathway, do our duty, live a peaceful life, still pursue the cultivation of our minds and not pass our time in idle coquetry and fashionable follies so the future may bring to us pleasant reminiscences? At best life is a shadowy dream, a dream of feverish haste. The ambitious man who works with all his energy and mind to reach a mark far above his fellow-men puts forth all effort to gain the pinnacle of his fame. There he sits towering above an unsympathizing crowd. Is he happy? No; he only wanted to gain wealth and renown. These are not the true ends of exertion, and he finds too late that he has been self-deceived or has chosen the wrong path.

There are many who think that surrounding circumstances make us what we are. This is true only in part, for give to some every opportunity and they do not appreciate their advantages. Place one person in a position where he has all that is desirable to make him what he should be, he may still never accomplish anything in life. And see the difference! Another with nothing but industry and perseverance to aid him rises from obscurity, gains honor, fame and knowledge. In this class many of our greatest men might be assigned a place, their success being the result of energy. Thrown upon life at an early age without any means or resources, save their natural powers and abilities, with only a common school education and nothing to rely on but themselves, but resolving to surmount all difficulties which they might encounter, they succeeded in their high and worthy aims.

"The key to success is labor." The greatest men the world has ever produced are those who set out with an object in view, set their mark high and only worked to reach that goal at which they aimed. Whosoever is satisfied with what he does has reached his culmination point. Men's destiny is to be not dissatisfied, but forever unsatisfied. Was Cato contented at eighty with what he had learned? No; he commenced the study of Greek at that late period of life, determining by strenuous labor and unparalleled effort to add other bright laurels to his wreath of glory. Sophocles wrote "Œdipus" and "Simonides" at this old age. Bunyan, while in prison, wrote "Pilgrim's Progress." Milton, while suffering bodily frailty, enduring existence with no light to cheer his soul, became inspired by his muse and composed his lofty epic, the fame of which will never cease to exist.

To be happy we must be hopeful, for when we are least expecting it we are made so by a trifle. We may put our hearts out of tune in various ways; and then neither the song of birds, nor the rising sun, nor the summer breeze of the sea, nor a beautiful face can stir the feelings of joy within us.

On the other hand, if our faculty for happiness is kept healthy, we find delight in the smallest things, as the humming bird finds honey in the tiniest flowers. Shadows may drag their heavy skirts over the hills and mountains of our life, care and sorrows come, trials assail us; but amid all these let us hope on. After our days are accomplished on earth and in answer to the Master's call we ascend to be judged by the King of life, we may lay down at his feet a bundle of golden sheaves.

The gloom has now gone, slowly fades the purple mist, softly float away the clouds, and in the wondrous light of song the world once more is fair, and as we stand within the goal the sunshine from the Eden hills falls around us and far out on the valley of the future we see the fadeless laurel trees within whose shade we pass our days softly and gently away. We must never give up until the crown for which we have striven is won and encircles our brow. If we gain this we must work, dig deep; the most precious gems lie farthest down. Then, while the bow of promise is in the heavens "ere the silver cord is loosened or the golden bowl is broken," let us improve the fleeting moments so as to make our life bright and glorious for the future; for man, like the fabled bird of Greece that is said to arise from its own ashes more beautiful and majestic than its former self, may to-day pass through the valley and shadow of death and to-morrow the spirit will arise more resplendent and take its flight to worlds unknown.

Roseland, Nebr.

A PURE MIND IN A PURE BODY.

BY DANIEL HAYS.

Let us cleanse ourselves from all filthiness of the flesh and spirit.—2 Cor. 7: 1.

WHEN God starts a man out on the highway of holiness he starts him out a clean man. This means that a man should keep himself so. God does not create a clean heart and renew a right spirit within a man for nothing. "Having our hearts sprinkled

from an evil conscience and our bodies washed with pure water" (Heb. 10: 22) means that our hearts must be kept pure, and our bodies must be kept clean.

There are some men that look as though they had not enjoyed a genuine bath since the time they received it at the hands of their mothers. Then not a few are by no means satisfied with the general accumulation of filth thus imposed upon the "outer man," but the breath is made offensive, the teeth discolored, the saliva poisoned, while a mal-odorous exudes from every pore, by the use of tobacco. Give us the bright eye, the sweet breath, the rosy cheek, the clear intellect, the exuberance of youth, transmitted from age to age, that spring from a pure mind in a pure body.

Then some women lose the vivacity of youth, and the rose tint upon the cheek, and the sprightliness in the eye, early in life, by the use of the scrub and snuff,—and all this upon the plea that it keeps the teeth clean, while they are in reality sapping the fountain of life. Let it be said, however, to the honor of woman that she leads the van in banishing the quid, the pipe, and the snuff-box from the home, the school and the church.

There are such things as contrasts in this world, and sometimes they are set off so sharp as to become startling. What was my surprise once when approaching a place of worship just before time of service to see two sisters with the clean white head-veil, the symbol of purity, upon their heads, stepping out of the door and passing along the side of the building, each with a pipe in the mouth! Did they pass by unadmonished? Not at all. Those sisters were reminded then and there of the inconsistency of the thing,—that purity on the head and a pipe in the mouth would not agree. Now I am pleased to state that they took it kindly and the pipe went out.

When a boy comes to school and uses tobacco, we take the boy in, but the tobacco and its use are left out and off the grounds. When a girl comes to school with tooth-scrub and snuff, as is sometimes the case, the girl comes in, but the snuff and its use goes out. Bad habits are corrected in school by culture and refinement. What does the church do for the man that wishes to enter the school of Christ? She does more. He is apprised before he is received, if he does not already know, that the church opposes the use of tobacco, and when he comes on and enters the church it is clear that he accepts the ruling of the church on its use. The church holds her altar, her sanctuary, her associations, too pure to be contaminated with "fleshy lusts which war against the soul," and the member that uses tobacco is admonished, is to a degree slighted, and should he become "filthy" in its use is debarred from church fellowship. "For the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

The Bible does not oppose the use of food, but the gratification of a perverted taste it does oppose. It does not condemn the clothing of the body, but the outward adornment of the body it does condemn,—"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3: 3, 4.

If then indulging the use of tobacco be a "lust of the flesh," adorning the body is a "lust of the eye," and is not pleasing to God. A man with adornments of the body, whether in gay attire, gold, or costly array, is required to lay all these aside as a condition of church membership. A lady in jewelry, hat and feathers, and outward adornments is required to put them away before she is received as a member.

"But," says one, "why not treat the wearing of gold, the hat and its fixtures as you do the use of tobacco?" Since you propose to put the wearing of the hat on a level with the use of tobacco, then the lady would quit the wearing of the one as she would quit the use of the other, because the church

condemns both. If the one is a sin of the flesh, the other is a sin of the disposition. The one yields to culture and refinement; the other does not, because the teaching and culture of the church is opposed by that of the world. The Gospel does not pander to the wishes and caprices of the world. We are commanded to come out from the world and be a separate people. This separation relates not to the moral and spiritual man alone, but also to the physical. Does not God regard the body? The body has wants, and the mind has desires. "The lust of the flesh, the lust of the eye, and the pride of life" must be controlled by a pure mind in a pure body. The natural man seeks to adorn the body, because it lacks the higher adornment. God does not want us to adorn the body, but the inner and higher nature. God does not want us to adorn this corruptible nature, but that which is incorruptible.

Years ago the church stood alone, yet solid against slavery. The world then opposed, but now stands almost a unit against slavery. Years ago the church stood solid and almost alone against the manufacture, sale and use of intoxicating drinks. Now there is a move, earnest, wide and deep, against King Alcohol, so much so that the noble-minded men and women of all nations are in sympathy with the temperance cause. Having gained two strongholds from the enemy, shall the church give up the third? The battle is now all along the line of dress reform. Do we see evidences of coming triumph? We may not hope to reach it in this world. Of its ultimate triumph, however, there can be no doubt. It is the cause of truth, and must prevail. The fact is it requires a plain people to practice a plain Gospel. A union upon gospel plainness will produce nonconformity to the world in dress. Our Lord in his teaching sets up a standard for the world's righting. The loose morals, the cold formalities, unguarded expressions, love of display, over-anxious concern for food and raiment, all receive a merited reproof from the Savior of men.

Then let all the members wheel into line, and the example of a united people give character and impulse to the spread of the Gospel in all its fullness, in all its purity, a blessing to man and an honor to God.

Broadway, Va.

CHURCH GOVERNMENT.

BY JOHN E. MOHLER.

No. 3.—Amputation.

THE church is the most sensitive organization there is. Paul couldn't explain this better than by comparing it to the human body, with its network of nerves, and Christ compared himself to a vine, of which his disciples are the branches. These branches are subject to spiritual disease, and sometimes must be cut off, both for their own good and to guard against contagion. The church should be a physician, as well as a surgeon, and seek the cause of the disease. Remove the cause and the symptoms will disappear, and it is only when the cause cannot be removed that a member should be severed from the body. Hunt the cause, the cause, the cause—and the church that amputates without searching the cause of the trouble is assuming a tremendous responsibility. Does your doctor cut off your foot because of a splinter in your heel? What is a foot compared to a soul!

The bulk of church troubles may be traced to one of three sources,—idleness, worldly associations, or a lack of brotherly love. In the church, as in bodily ailments, "an ounce of prevention is better than a pound of cure," and if the causes named are prevented, amputation will seldom be necessary. But when it is necessary, let it be done gently. Opiates are not needed, but the balm of Gilead is in place. The erring one may return. He is to be pitied, not spurned. "Be ye therefore merciful, as your Father also is merciful."

But the way it is too often done, a member is tried by the plumb line, is convicted, then required to retract or suffer expulsion. No effort is made to

keep the members active, or to make church associations more agreeable, or to kindle brotherly love. The elder should do this, but perhaps can't, the church doesn't help him do it, and is it any wonder that councils are held to turn members loose to the wolves, when it should have been to drive the wolves away?

Warrensburg, Mo.

THE NIPPUR LIBRARY.

CONCERNING the tablets found in Nippur the *Chicago Tribune* says:

The tablets found in the temple at Nippur show that the tax assessor and the tax collector were among the oldest of evils. They did business in the year 4000 B. C., and doubtless the complaints on the part of taxpayers were quite as frequent as they are to-day. Property owners in Nippur had to pay a "king's tax," an army tax, a tax for the maintenance of canals and for the improvement of streets and roads. Thus it is seen that the special assessment department is also a matter of considerable antiquity.

The officers who are entrusted with the enforcement of the Compulsory Education law in Chicago may be interested to learn that their ancestors in Nippur had an equally hard time of it in getting the small Babylonians to go to school rather than fishing or swimming in the gently flowing Euphrates. Every free born citizen of Nippur was well educated, and even the slaves were given the advantages of manual training schools. The slaves were also protected by law from cruelty on the part of their masters, and were even allowed to own property in their own names.

More than 6,000 years ago there were sculptors in Nippur and big art bronze foundries, for both splendidly executed statues, carved from solid porphyry and other stones, and cast bronze figures have been found in great abundance. The skill with which the sculptors did their work is evidence that the Nippurian tool makers were not far behind the present generation. There were great jewelers, too, in those days, for the ruins are full of beautiful amulets and other ornaments.

When it comes to music and the arts, the people of Nippur would, if one may judge from their remains, give Boston a close shave for supremacy as the Hub of the Universe. Libraries were common, and tablets have been found giving directions to students as to how they should proceed in drawing books from the library. From this it would appear that the libraries were catalogued, and that then, as now, there were people who would keep out the latest novels more than two weeks if a fine or other punishment were not provided.

THE MISSION OF THE SUNDAY SCHOOL TEACHER.

BY MARGARET PFEIFFER.

Go work in my vineyard to-day, is the command of Jesus. This command should come with force to every child of God, but it should come with special force to every Sunday-school teacher, because his mission is such a great and responsible one. The teacher occupies a position next to the minister, and he wields an equal or greater influence; so he is just as responsible to God for his work of sowing the seed of gospel truth. In proportion as he feels his responsibility to God and man will he learn to be instant in season and out of season, to deliver the message with which he is entrusted by the Lord.

The work of the teacher is not any easy task. To fill the mind with such thoughts, to reach the hearts with words of heavenly love, and to unfold the Word of God in such a way as to meet the needs of the young mind require much thought and preparation. Every teacher that is desirous of doing good will find time for preparation. A teacher that will not make a sacrifice to prepare himself is not worthy the name of teacher. Many of us come far short of what God wants us to be, and we can attain to that power and strength only through

study, meditation and the true spirit of prayer. We can influence those under our care only as we have inspiration and manifest earnestness and zeal for their welfare. We must make them feel that we are laboring for the interest of their souls above everything else.

We cannot give to others what we do not have ourselves. In the Lord Jesus are hid all the treasures of knowledge and wisdom which it is our privilege to know. The Bible itself is a storehouse of knowledge. From the life of the Savior we may learn many lessons which will help us in our work. Our aim should be to make our scholars know the love of Christ; but this we cannot do until we have found Jesus precious to our souls. The love of God should shine forth in our lives like the sunbeam which cannot be hidden. Our aspiration should be for such pure motives to fill every fiber of our soul. Then we will be able to mould the children into the image of Christ. To train the infant souls for heaven is one of the noblest missions of this life. Since God has placed us in the vineyard and entrusted to our care the tender buds of the vine, we cannot be too earnestly engaged in sheltering them from this sinful world. We should give them nourishment from the true Vine, so that in due time they may bring forth fruit unto everlasting life.

The mission of the Sunday-school teacher is not to take the place of home training, but it is to assist the parents in giving the children such religious instructions as will train them for the future duties and responsibilities of life. It is a sad truth that many mothers, yes, even Christian mothers, do not follow the example of Hannah in consecrating their children to God in their youth. Some are indifferent about sending them to Sunday school; but this gives the teacher an opportunity to gather such neglected children into the school and through the influence of the children the parents may be brought to Christ. When we stop to think that the children of to-day must fill the places of the gray-headed fathers and mothers who in a few years will be silent in the tomb, our hearts should be stirred within us. As teachers we should ask ourselves the question, Are we striving to impress in the hearts and minds of the young such gospel principles as will help them to become strong men and women for God, earnest and noble-hearted workers in the church and Sunday school?

In the Sunday school we find the young and old, the earnest, devoted Christian, and the careless, the indifferent ones. All these need the message of God delivered to them. Let us as teachers resolve to labor as never before in the service of God, so that in the year to come we may be able to guide many in the way of righteousness and peace.

Nappanee, Ind.

SUNDAY SCHOOL WORK IN WESTERN PENNSYLVANIA.

BY S. S. BLOUGH.

District Secretary.—After three years' service in this capacity I give the work over to my successor, though still assisting wherever possible. At the last Sunday School Meeting, money was placed in the treasury by which the Secretary will be enabled to visit more of the schools, and so come in closer touch with the workers. It is to be hoped that in this way more permanent organizations may be effected, and more lasting work done. If the schools stand by the secretary, he will be able to do them good.

Sunday School Meetings.—Four annual Sunday School Meetings have been held, with increasing interest and attendance. The number of schools sending delegates is becoming larger, which shows that the benefits derived from these meetings are being felt and appreciated.

The Quenahoning congregation has set a noble example by having an annual Sunday-school meeting held by the workers of the congregation. They also take a commendable interest in the general meeting. Other congregations could profit by their example.

The Schools.—Many of the schools are wide-awake

and doing excellent work. Those open during the entire year have opportunities for doing the best work. The workers should see that their schools become evergreen as soon as possible. Some of the schools seem not as yet to have caught the full design of the Sunday school. There are places where schools are needed. Do not wait longer.

Collections.—In the Sunday school, children are taught to give for the Lord's work. Schools holding collections for mission work are doing the proper thing. It should become the rule to hold at least one collection each quarter for this purpose. Some hold them once a month. I am glad to report along this line.

Growth.—The growth of the work has not been phenomenal, but gradual and healthy. A casual observer may not see much change, yet one who has seen many of the schools and kept a watch upon them sees marked improvement. The number of earnest, zealous workers is increasing; and everywhere we find a conviction that more should be done and resolves to do better work. We are glad for this, and earnestly entreat that those in charge of schools furnish the secretary with the desired information; also that they welcome him among them. In this way, and in still others, you may greatly encourage the work. Let us have a year of marked growth.

Pittsburg, Pa., 8 Camp St.

MUSINGS BY THE WAY.

BY FANNY MORROW.

"DRUMMOND'S YEAR BOOK" gives us for consideration on the sixth day of August the following:

"Friendship is a spiritual thing. It is independent of matter, or space, or time. That which I love in my friend is not that which I see. What I love in my friend is not his body, but his spirit." Spiritual friendship is a precious pleasure to those who have learned its worth. The truly good of all ages bring to bear a mighty influence upon the human family by means of this spiritual force, sent out, not by a grand appearance, but by good actions and words pure and true.

This line of thought brings us naturally to the words of Jesus, "Ye are my friends, if ye do whatsoever I command you." The highest conception of blessedness is this, to be a friend of the greatly exalted Prince of Peace, to hold spiritual intercourse with the all-wise, all-loving Jesus.

Holy Father in heaven, we most sincerely thank thee for opening the way for us to walk upon the high plane of friendship with thy Son Jesus Christ. We pray thee that all who have been drawn upward in obedience to thy holy Word may be fully sanctified by thy Word of Truth. Amen.

Ottawa, Kans.

THE CHURCH OF THE LIVING GOD.—1 Tim. 3: 15.

BY C. H. BROWN.

THE church of God is a grand and glorious structure towering toward heaven, built by workmanship divine upon the immovable rock of eternal ages. Matt. 16: 18. Purchased at great cost (Acts 20: 28), its mission is to reflect the divine nature and character as manifested by Jesus Christ, and bring about the salvation of the world. When clothed with majesty and divine power, through faith, its prospects and possibilities become infinite.

But let us remember, dear brethren, that though the wealth of this world might be lavished upon the church, with all the wisdom, culture and eloquence of this advanced age, without that fire which in the heart of Deity moved him to send his Son, this great car of salvation will stand helpless on the track of time, subject to the cold, wintry blasts of formalism and worldliness. So let us all unitedly pray the Father in Jesus' name that the Holy Spirit may kindle a fire of sacred love in every brother's and sister's heart, and that this disinterested love of God, which is the motive power in the moral universe, may so fill every department of the church that the news of salvation may reach the ends of the earth, and the glorious light of the cross may shine from pole to pole.

Navarre, Kans.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

HOW THEY SETTLED IT.

The late Dr. M. D. Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said:

"Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor, and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside, and the former said:

"Before you commence telling what you think wrong in me, will you please bow down with me, and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer."

It was done, and when the prayer was over the man who had sought the interview said:

"Now proceed with what you have to complain of in me."

But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and I have need that you pray for me and forgive me the wrong I have done you."

Dr. Hoge tells the story very well, and here and there in almost every community is a man or woman who might profit by it.—*Religious Herald*.

THE SEVEN WISE MEN.

A WRITER in the *Christian Herald* has this to say concerning the origin of the Seven Wise Men of Greece. It contains a moral very applicable to preachers:

The "Seven Wise Men of Greece" were the great philosopher Thales, of Miletus; the great law-giver Solon, of Athens; Periander, of Corinth; Chilo, of Sparta; Cleobulus, of Liddus; Pittacus, of Mitylene; and Bias, of Priene. The title of "Seven Wise Men," is said to have been given them under the following circumstances: Some fishermen, having cast their nets into the sea, sold the expected draught of fish to some persons standing by. But when the nets were drawn in, it was discovered that the nets contained instead of fish, a golden tripod. The fishermen refused to give it to the purchasers, saying that they had sold to them *only the fish*. After much quarreling, both parties decided to refer the decision to the citizens of Miletus, who at once consulted the oracle at Delphi. The oracle ordered the tripod to be given to the wisest man who could be found. It was first offered to Thales, who modestly declined it, saying there were others wiser than he. Thales sent it to Bias, but he likewise declined it, and sent it to another. Thus the golden tripod passed in succession through the hands of all who were ever afterward classed as the "Seven Wise Men of Greece." The seven sought to enlighten mankind by a great number of moral truths, maxims and proverbs. They lived about 625 B. C.

IT DOES MAKE A DIFFERENCE.

OCCASIONALLY we hear some one say, in a very pious way, "It doesn't matter what people think of me, I know my heart is right." Ah, my friend, but it does matter.

Let me give you an illustration, says a writer in the *Outlook*: In sight of my office window is a church tower; on each of the three sides there is a clock face. On one of these one of the hands has been broken, making the clock tell strange tales. Of course, there are people who do not understand the circumstances and are, therefore, misled by it. At heart the old clock is all right, but that doesn't alter the seriousness of the fact that people have been late in meeting their engagements and have missed their trains, because the face is not an index to that which it covers.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Duty of Watchfulness.—Luke 12: 35-46.

Lesson for Sept. 22, 1900.

GOLDEN TEXT.—Watch and pray, that ye enter not into temptation.—Matt. 26: 41.

DIFFERENT conditions in life place upon us different responsibilities. These we accept or reject as we decide which will or will not accrue to our well-being and best interests. In the things of this life, as far as our judgment goes, we choose and act wisely because it is the highest that we are seeking after. And in doing this we are ever watchful that no good opportunities are passed by unused. As to the best things in this life, it is not necessary that we be exhorted to constant watchfulness. We do it of our own accord. To do it is in harmony with all our desires and purposes in life. We do it because we want to do it and because it is our advantage to do so. But there are things that are farther off and farther on in life that are vastly more important to us that we do not look after, but let them pass by, and get away from our grasp, simply because of their seeming remoteness from us.

The religion of Jesus Christ is more to us than all else in the world can be. There is nothing else with which we can compare it. Its value cannot be measured with gold and silver, houses and lands. It is far above and beyond all these. And yet, as valuable as it is, we are inclined to put it off as far as possible.

Our lesson opens with the thought of being ready so that when the opportune moment comes we may be ready to accept its provisions and enjoy its benefits. To do this we must observe two things: our loins must be girded about, and our lights burning. The thought is couched in a night picture and may be founded on the children of Israel leaving Egypt on the night of the passover service. They were to be in a state of immediate readiness to leave when the call came. And this readiness included all that was necessary to make a successful journey. "Girding the loins" has reference to Oriental dressing, where the men wear skirts much the same as women. These are quite long and loose, when the wearers are at leisure, but when they travel or labor they are held up and tightened around their bodies by fastening a girdle around their loins. So when they are girded they are ready to travel at once. In other words, they are ready to respond when called.

Another essential for traveling among Orientals is the light or the lamp. This was not only to be kept filled with oil, but it was to be lighted and burning on special occasions, such as wedding feasts and suppers to be eaten on call, also to guide persons coming at unexpected times and hours. As the lamps were expected to be in readiness and waiting for such persons and calls, so we as the children of God are expected to be in readiness when the Master calls upon us; because it is said that "at such an hour as ye think not, the Son of man cometh." Blessed are those servants who, when the Lord cometh, shall be found watching.

The lesson is further enforced by using for illustration the coming of the thief. If the good man of the house had known what hour the thief would come he would have watched and not have suffered his house to be broken through.

The same lesson is still further enforced under the figure of a steward whom the lord had made ruler of his goods, to take care of them during his absence. He knew not when his lord would return, so that it was necessary always to be on the watch that he might be able to render a true account of his doings when he came. So we are stewards to whom the Lord has entrusted his talents and work. We are to be faithful, that when he comes we may be able to meet him in peace. The time of his coming we know not. He may call at any time—to-day, to-night, to-morrow or next week. Yet if we are truly his children, doing his work, we need not fear, because we are ready. Watch and pray daily that our Lord may not find us unprepared.

H. B. B.

OUR PRAYER MEETING.

SOME THINGS TO GET RID OF THAT GOD MAY
USE US.

For Week Ending Oct. 6.

1. *Self-esteem.* Matt. 5: 3; 18: 1-4; 1 Sam. 15: 17; Philpp. 2: 3.
2. *Self-righteousness.* Job 33: 8, 9; 40: 4.
3. *Self-consciousness.* Either in the form of pride or forwardness, or of shrinking and fear. 1 John 4: 16-18; Rom. 5: 5; Acts 4: 31.
4. *Self-assertion.* Love of power and pre-eminence. Judges 8: 3; Luke 22: 24.
5. *Harsh Judgment of Others.* James 4: 11; 1 Cor. 13: 7, 8.
6. *Envy of the Success of Others.* 1 Cor. 13: 4; Gen. 37: 3, 4.

HOW TO ACCOMPLISH THE WORK.

1. Yielding ourselves entirely to the hands of God, that he may do his work in us. Rom. 6: 13-19.
2. Being absolutely honest before God and with ourselves, as to the true condition of our soul, and our great needs. Titus 2: 7, 8.

CONCLUDING THOUGHTS.

1. God may withhold manifest results in our work to teach us a needed lesson. Matt. 17: 16-21.
2. If we would be Christ-filled, we must be self-emptied. Luke 1: 53; Acts 9: 17; Eph. 3: 19; 5: 18; Acts 20: 24.

THE PROFIT OF PRAYER.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." There is an inspiring assurance in these words which may well give courage to the fainting heart. As sure as we ask aright it shall be given us. As sure as we seek in the proper way we shall find. And just as certain as we knock at the right-door it shall be opened unto us. It is a universal law. God is no respecter of persons, "for every one that asketh receiveth," etc. But the asking must be in accordance with the will of God. The seeking must be sincere, unselfish, persevering. The knocking must be full of purpose and persistency. By such conditions of receiving we are lifted up into a state of preparation for enjoying the blessing received.

As if still further to encourage prayer the great Teacher appeals to parental experience and love: "What man is there of you," he asks, "who if his son shall ask him for a loaf will give him a stone; or, if he shall ask for a fish will give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" It would be difficult to imagine words that are better calculated to inspire confidence in the value of prayer than these of the Master. We know what delight it gives us to bestow gifts on those we love, especially upon our children. This, Jesus teaches us, is a feeble illustration of how God delights to give good gifts to his children. "Good gifts," mind you. We sometimes in our blindness ask him for things which are not good for us, just as our children often ask us for things which our love for them prevents us from giving them. It is well to remember this when our prayer is not answered in the way in which we expected it to be answered. If God does not give just what we ask he will always give us something better in its place, although we may never be able here to see that it is better.

And then there is in this passage the recognition of our relationship to God as his children, which gives meaning and power to prayer. If the great Being who rules the universe is our Father, deeply solicitous for our welfare and more anxious to give good gifts to us than we are to receive them, then it is not difficult to understand the profit of prayer. We are limited and straitened in ourselves, not in God. Many a father would give vastly more to a son or daughter than he does if he felt they were able to receive it and to wisely use it. Our ability to receive and to use is the only limitation upon God's giving. O, how richly he would pour his blessings into our souls if we were only "hungering and thirsting after righteousness."

HOME * AND * FAMILY

SATURDAY NIGHT.

Correcting the Erring.

A COMPARATIVELY nice child may now and then do a naughty thing. It may not be the purpose of the child to be naughty, and yet he does things that he should not do. Should we call the child naughty for what he has done, he of course would not like it. There is no bright boy, or girl either, for that matter, who would care to be called naughty. In fact to speak of him in that manner is likely to offend him. It will be found far better to speak to him of his naughty conduct. Let him know that he is loved and even respected, then let him take a good square look at his unbecoming conduct. Approaching him in this manner will cause him to think. He will see that the act is below what should be expected of a boy of his standing. It is a direct appeal to his little manhood. If he can be made to see that he has a reputation that should be maintained, there is an opportunity of inducing him to cease his naughty acts and strive to live a better life. We must not forget that the average boy has some feeling of respect for himself, and will not lower himself in the estimation of others, unless it be in a thoughtless way. There is nothing like appealing to a boy's better nature, and it will pay to study a boy in order that his better qualities may be learned and located.

And what is true of boys in this particular may be true of men. A man at most is only a grown-up boy, with his ways of thinking somewhat modified. Every man who prays the Lord's Prayer confesses, each time he repeats that prayer, that he does things that he should not do. He does things that he knows are wrong. Then he asks the Lord to forgive him as he forgives others. And while he knows that he commits sin daily, still he does not want anybody to call him a bad man. To do so would be almost certain to offend him greatly.

He may need to be approached in some manner on account of the wrong he has done. If he has sinned, he should be led to repent; but probably it would not be for his good to call him a wicked sinner. He may feel just like one, and yet does not care to have it said, especially in a harsh manner. This might not be true of all men, but it is true of some.

It is suggested that more good might be accomplished by talking to the man about the wrong he has done and not so much concerning the man. He may not have meant the wrong-doing, and yet in an unguarded moment was led into it. He is fully convicted of his sin, wants to repent, and yet he feels the need of sympathy. He is willing to confess that he did some very bad things, but cannot stand being called a bad man. It might be well to make this manner of approaching people a study, keeping constantly in view the fact that the best of men and women will now and then make mistakes. And if such occasionally do the things that should not be done, what can we expect of the poor mortals who have but few friends and very little influence.

John Wesley was known far and wide to be much opposed to the wearing of jewelry. On a certain occasion a good sister took hold of a lady's hand, containing a number of rings, held it close to the eyes of the devout preacher and said: "Bro. Wesley, what do you think of that?" Wesley pretended not to see the costly, diamond-set rings, but remarked: "That is a very pretty hand." The compliment passed upon the beautiful hand had its effect, for the lady went to one side, removed her rings, and reappeared with hands that no one needed to be ashamed of. Mr. Wesley knew how to reach the lady's self-respect. And that is just what some people need to learn to-day. Let them learn how the wrong-doing of persons may be pointed out in such a manner as to bring about the necessary reformation, and the saving of the soul will have been accomplished. The average man does not care to be called a bad man, any less than the boy who makes

a mistake wishes to be called a naughty boy. Both are willing to have judgment passed on their deeds, but prefer to have the individual left out. The more respect we can show for that inward principle, called the "inner man," the more we shall cause the man to respect himself, and conduct himself accordingly.

J. H. M.

BEAR ONE ANOTHER'S BURDENS.

[BY EMMA PLAYTER SEABURY.]

HELP carry your neighbor's burden,
The way is weary and long,
Let your voice be heard with a cheering word
And little snatches of song;
You never know who may falter,
Or the good that a smile may do,
And the loads you lift make a kind of shift
For your aching shoulders too.

I know your load is so heavy,
We each have all we can bear,
But our backs grow strong in the pressing throng,
If we think of another's care.
And our toil somehow grows lighter
When we share the weight of woe
That quivers and throbs and moans and sobs
Wherever our footsteps go.

Help carry your neighbor's burden,
Be sure he has one of his own;
We each have enough, and the road is rough,
To carry it all alone.

Lean hard on the tender Master,
But give of his strength to all,
For the human touch has a virtue, such
If we feel, we may not fall.

Oh, if only we lifted the burden
Of the weak with the hand of a friend,
Who knows but the heart that failed its part
Might struggle on to the end?
Who knows but the debt of our neighbor
Some time we may have to pay,
For the love denied as he toiled beside
Life's rugged, thorny way?

The yoke of the Master is easy,
If we let love carry the load,
And the burden is light, both day and night,
If love is treading the road.
No matter how heavy your sorrow,
A greater one you can see,
And as ye have done to each suffering one
"Ye have done it unto me."

DEFILING THE TEMPLE.

BY LULA GOSHORN.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.—1 Cor. 3: 16, 17.

ONE Saturday evening not long ago my husband and I were in our little city for a couple of hours, and on these evenings the brass band discourses music to the busy, restless crowd that swarms the streets. As I watched the seething mass of humanity surge to and fro, saw sweet youth and all periods of life in all stages of dissipation, the above thought came to me. How little we ponder the God-given question. How little we, seemingly, think or care whether we defile our temple or not.

The young man with swaggering gait curls cigar smoke about the laced figure beside him and breathes sentimental nothings in her jewel-decked ear. The pleasure seeker rests first one cramped foot then the other, chewing, chewing incessantly until a comrade approaches; then up one street and down another with an occasional halt and halloo. The business men and women elbow their way through the crowd as best they can, the ladies often with an expression of supreme disgust at the tobacco-sprinkled sidewalk and smoke-scented air. If ye will defile your temple, why compel others to defile theirs?

"The Spirit of God dwelleth in you." How little one would think it, judging from outward appearances. But since it is true, what a burning shame so to pollute its dwelling. We bear the windows with the wine cup. We defile the threshold with foul weeds and fouler language. We disfigure the form and dwarf the intellect by improper dressing and immoral living. Proud mothers deck the innocent little bodies given into their care and keeping

and parade the streets with them when the little ones should be sound asleep in a cozy home nest. The invincible small boy only just in trousers swaps dog knives and ugly stories with his comrade on the street corner. What can we expect in manhood when the temple has so early started to decay? Whose fault is it? Is there no one to set the young life straight and repair the damage already done? Where are our pure homes and happy, cheerful fire-sides that our youth and tender innocents must be turned free and loose upon the village streets for recreation and amusement?

O parents, teach the children whose dwelling place their bodies are. Read more in Sacred Writ and ponder well the great issues of life and eternity. Yours is a paramount responsibility and your best efforts will be required if you would have your building stand the test of eternal ages.

The time will come when we must give an account of our stewardship; God grant we may have a clean record and just account to submit at judgment. Then let our lives, our teaching and our preaching be consistent, always remembering that Truth has declared that "your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's."

Ladoga, Ind.

TRIALS OF THE MINISTER'S WIFE.

"THE average parish feels a sense of ownership in its minister's wife, her children and her home, and because this interest often uses the eyes of affection, she tries to blind herself to the fact that she has no privacy, no liberty to choose her own friends, no leisure for her own refreshing," writes "A Minister's Wife" of "The Church Engaged My Husband, Not Me," in the September *Ladies' Home Journal*. "The lack of privacy, and the sacrifice of dignity that must accompany it, are as nothing, however, to the deprivation that most of us feel when we are denied the right to choose our own friends. It is only common sense to suppose that some people in the parish are going to be more congenial companions than others for the minister's wife, who was probably a very human girl once. A minister's wife rarely dares to make close friends among her husband's people, because those whom she has not chosen become offended and critical. She usually succeeds in living on terms of colorless friendliness with all, and perhaps has a somewhat lonely life in consequence. There are intimacies which she does not care for, because she is a woman of sense; there are others which she may not have because she is a woman of discretion; her friendships are not to be achieved; they are to be thrust upon her, or denied. Greater than any difficulty of this sort is a more practical one regarding hospitality. When a visiting clergyman comes to the church, when missionaries, and secretaries, and evangelists, and lecturers appear, the parish is usually willing to have the minister's wife reap all the blessing from the entertainment of 'angels, un-awares.'"

A MOTHER MADE INSANE.

A WESTERN paper records the suicide of a girl on account of the death of her mother who spent the last years of her life in an insane asylum. She was driven there by the sins of this same girl who awoke to her folly only to add the crime of self-murder. The paper in commenting on the dead says, "It is a pity the girl did not commit suicide before she drove her poor mother to the asylum." The remark may be harsh, but it serves to make vivid the truth that wayward boys and girls all over the land are slowly crucifying their mothers and fathers and leading on to their own self-destruction. What a pity that their eyes cannot be opened in time! But up with the Sunday-school, the church and all that is good, and down with the saloon and the dance-hall and evil resort, and little by little the repetition of such things will be impossible.

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BRO. JOHN E. JOSEPH should be addressed at Granville, instead of Towner, N. Dak.

BRO. JONATHAN KELSO, of Carleton, Nebr., changes his address to Meyersdale, Pa., after Oct. 1.

THE time of the love feast at Plattsburg, Mo., is Oct. 13, instead of Oct. 3, as heretofore announced.

BRO. D. SNELL is booked for a series of meetings in the Silver Creek church, Ohio, beginning Sept. 14.

THE Ministerial Meeting of the Middle District of Indiana will be held in the Eel River church Oct. 10.

BRO. F. W. DOVE is booked for a series of meetings in the St. Vrain church, Colo., to commence Oct. 13.

THE new house of worship in the Fraternity congregation, Forsyth Co., N. C., will be dedicated Nov. 11.

THE Sunday School Meeting for Michigan is announced for Oct. 14, and is to be held in the Saginaw church.

BRO. A. W. AUSTIN reports an interesting series of meetings at Jennings, Okla., with some applicants for membership.

THE feast at Nappanee, Ind., is Oct. 13 instead of Oct. 9. This correction will appear among the standing announcements next week.

BRO. J. W. METZGER, of Lordsburg, Cal., has been quite sick for some weeks. He most earnestly desires the fervent prayers of the faithful.

BRO. CHAS. M. YEAROUT, of Warrensburg, Mo., expects to spend some time in Virginia preaching among the Brethren during the coming winter.

THE District Meeting for the First District of Arkansas will convene in the Austin church Nov. 1 instead of Nov. 7, as announced two weeks ago.

THE meetings held by Bro. J. C. Garber in the Swift Run congregation, Va., resulted in eight being received into the church by baptism and one reclaimed.

OUR missionaries sail from New York this week, and will be upon the water fully three weeks. Let us not forget them in our prayers.

THE Missionary Meeting for Southern Illinois will be held in the Oakley church, Oct. 2, at 7 P. M. The program for the meeting will appear in the MESSENGER next week.

LAST Sunday morning Bro. Amick preached at Naperville, Bro. E. S. Young conducted the services here in Elgin, while your Office Editor was with the Brethren at Batavia, in their morning and evening services.

THIS week we omit the Querists' Department and turn a part of the editorial space over to our correspondents. We happen to be too much pressed with other work to prepare matter for the department, and then we have on hand an unusual amount of correspondence.

THE Sunday School Meeting of the Southern District of Pennsylvania will be held in the York church Dec. 26 and 27.

THE Sunday School Meeting for Southern Illinois is expected to convene in the Oakley church, near Cerrigordo, Oct. 1 and 2.

LET our people not neglect the feasts in their adjoining congregations. There is not always that fraternal exchange of visits at these feasts that there should be.

BRO. L. A. POLLOCK, of Batavia, who has been sick for several weeks, has so far recovered that he was able to attend the preaching services last Sunday, both morning and evening.

BRO. A. C. SNOWBERGER, Superintendent of the Old People's Home of Southern Indiana, says that he has been a reader of the MESSENGER for a number of years, and that he would sooner do without his Sunday dinner, for the fifty-two weeks in the year, than to be without the paper. He knows how to appreciate what is written.

BRO. G. H. SHARP, better known among our people as the blind preacher, died at the home of his daughter, near Atwood, Kans., Sept. 10, at the age of 63 years. It was never our pleasure to have met Bro. Sharp, but from others we learn that he was a very earnest Christian and an impressive preacher. His obituary will appear soon.

BRO. S. E. YUNDT and wife spent a few days visiting the members in Elgin last week. From here they went to Franklin Grove, expecting to start to Lordsburg, Cal., a few days later. Hundreds of the members in Northern Illinois regret to see them leave this part of the Lord's vineyard, but it is to be hoped that they will find a pleasant and profitable field of labor on the Pacific coast.

IN the Querists' Department last week the types caused us to say that Barabbas was a candidate for the apostleship at the time that Matthias was selected to take the place of Judas. The most of our readers probably smiled at the attempt to make an apostle out of an unconverted robber. This is no greater mistake, however, than the efforts put forth by the Catholics and others at making saints of certain men whose lives have not been up to even the ordinary standard.

NOT long since a congregation met for worship. For some reason, unknown to those present, the minister failed to come. The meeting was at once turned into a social meeting and the hour was spent in a most interesting and profitable manner. Prayers were offered, the Scriptures were read, songs were sung and a number of short talks given by both brethren and sisters. We are certain that the meeting was very pleasing to the Lord, as well as it was edifying to the congregation.

SOME of our correspondents insist upon us saying just what is in line with nonconformity to the world and what is not. So far as it relates to outward appearance they would have us go into detail. This we cannot do. We cannot, as a rule, go farther into the detail than what is found set forth in the New Testament. Others may see their way clear to go further but the MESSENGER does not. When one starts in on the detail of attire he is not likely to find a stopping place within the bounds of consistency. We much prefer to both teach and insist upon general plainness, feeling certain that if there is in the church the general plainness demanded by the Gospel the details will take care of themselves. There is, however, one thing that has not escaped the attention of the close observer, and that is the disposition upon the part of not a few to root out general plainness by introducing the fashionable details that hail from Paris. Probably we need more teaching about the importance of the plainness set forth in the New Testament, so as to prepare the heart to resist the sinful details that come from Paris and elsewhere.

BRO. C. D. HYLTON is pushing the work of preaching the Gospel at isolated points in Virginia with commendable zeal. One of his recent tours resulted in ten accessions.

BRO. J. W. WAYLAND, of Bridgewater, Va., should until further notice be addressed at No. 1205 University Ave., Charlottesville, Va. He expects to spend the present year in the University of Virginia, taking advanced work in literature, history, etc.

BRO. P. S. MYERS, of Los Angeles, Cal., is now at Bareville, Lancaster Co., Pa., and expects to start to the Pacific Coast soon, going via Philadelphia, Baltimore, Washington, Richmond, Norfolk, and may possibly visit some of the churches in Tennessee, North Carolina, Georgia, Alabama and Texas. Those wishing to confer with him about stopping over at their places will immediately address him at Bareville.

AT this time there are over forty members in Elgin, including seven preachers and three deacons. Most of them have settled in the northwestern part of the city, where eleven families may be found within a few minutes' walk of each other. Two other families will move into the same locality soon. The foundation is thus being laid for a community of Brethren that will grow as the years go by. Being pleasantly and conveniently situated our people will be able to prove quite helpful to one another, and will also be well prepared to carry their influence for good into other parts of the city, as well as into the country adjoining.

THE great storm of Sept. 8, that destroyed Galveston, Texas, came near demolishing all the houses in Manvel, where we have about seventy members. The meetinghouse was completely destroyed and only two buildings were left standing on their foundations. None of the members were killed, but a number, we understand, were left in destitute condition and will need assistance. Some who were in good circumstances before the storm are now homeless. A relief committee has been appointed to secure assistance for the needy, and it is to be hoped that none of them will be left to suffer for the necessities of life. Further information may be had by writing Bro. J. A. Miller, the elder of the church at Manvel.

LED BY THE SPIRIT.

NOW and then Bible students get some strange notions in their heads. They make themselves believe that they are led by the Holy Spirit, and therefore need not pay much attention to the demands of the church. It probably never occurs to them that the church may be under the guidance of the Spirit while they themselves are controlled by their own notions. If the church of the Brethren is the church of Jesus Christ, then it is led by the Spirit, and it is our duty to show it some respect. If it is not the church of Christ, and is not led by the Spirit, then the sooner we all leave it and get into the right church, the better.

THE MESSENGER holds that the Brethren church is the church of Jesus Christ, and that the Holy Ghost is presiding over her work. The Spirit may not at all times be able to induce the church to do as he would desire, but he is leading her, nevertheless. The church, it should be remembered, is the bride, the Lamb's wife, and is not left to grope her way through this world without the guidance and the comforting influence of the Holy Spirit. Christ has declared that the gates of hell should not prevail against the church and we may rest assured that the Spirit will never leave or forsake her so long as she is the heaven-recognized body.

TO us it looks like a gross piece of presumption for a man to try to make it appear that the Holy Ghost is doing more for him than for the bride, the Lamb's wife. This kind of teaching is not calculated to encourage the respect the members

should have for the body of Christ upon the earth. It would probably be a little better for some people to talk a little less about being led by the Spirit, and more about being guided by the Word of God. One leading purpose of the Spirit is to guide the people of God "into all truth" (John 16: 13) as set forth in the New Testament. The way to tell whether a man is led by the Spirit is to determine whether he is walking in the Truth. We are living in an age in which a certain class of zealous men and women—who have little regard for the commandments—are constantly appealing to the Spirit in vindication of their course, and unless we are careful we may be led into the same error. Let us not fail to bear in mind that the Spirit and the Word go hand in hand, and that there is no better way to prove a thing than to prove it by the written Word. If the Word is on the side of the church, then the church is right, and is being led by the Spirit through the instrumentality of the Word.

INTENSE HONESTY.

It is always a pleasure to speak and write of the accomplishments of honest men. This story is told of Mr. Charles N. Purvis, of Williamsport, Pa.:

Fifty-six years ago his grandfather went into the banking business in Baltimore. In 1864 he failed, owing \$180,000. His son tried to pay this debt, but in 1873, during the panic, he failed for an additional \$75,000, and died leaving a widow and a young son. This boy grew up with the idea of paying off the quarter of a million indebtedness of his father and grandfather. Long before he could do this the debts were outlawed by time and could not have been collected in any court of law, because the law provides that debts which are not enforced within a certain length of time cannot be collected; the idea being that if the debt is just it should be enforced within a reasonable period after it is contracted. But that made no difference to this man to whom a debt was a debt, no matter how old it was or how far back it had been contracted by his ancestors.

When he finally got the money with which to pay these debts it was necessary to advertise for the creditors, and then claims had to be proved and accounts compared with books forty years old. But at last every one has been paid and Mr. Purvis is left practically penniless, but with a stout heart to conquer a new fortune.

Men are not held responsible for the debts of their parents, but they should have some conscientious scruples regarding the obligations they make themselves. Had we in the world more men as honest as Mr. Purvis, the world would be a great deal better off, and the cause of Christianity proportionally strengthened.

WHAT THE LORD WILL NOT ENDORSE.

THE so-called divine healer, Schrader, or Schlatter, has been heard from again. He recently spent a few days in Carroll County this State. He pretends, by divine power, to cure all manner of diseases. In appearance he is said to resemble what is reported of Jesus, both in facial form and dress. He is of medium height, of a tanned color, with gray eyes. His long brown hair is parted in the middle and falls down on his back. His outward apparel consists of a black, loose-fitting robe, reaching to the feet, with a blue front. He is said to make no regular charges for treating the sick, but takes such gifts as the people may see proper to give him.

He says that he is the original divine healer who created such a sensation at Denver a few years ago. It was once reported that his bones had been found bleaching on the western sands, but the report was found to be false. He now travels from city to city preaching, lecturing and healing the

sick. He, of course, heals some ailments, the same as anybody else might do who knows how to impress the people in the same way; but he does not preach the whole Gospel. There are probably a number of commands in the New Testament that he could not be induced either to obey or teach.

To maintain that the Lord is miraculously endorsing the teaching of a man of this kind is simply to admit that he is pleased with the work of those who neither obey him, nor preach the whole Gospel. If the Lord miraculously endorses the work of the men who do not obey him, then what is the use of any one trying to keep the commandments! If it can be proved that the Lord is behind all of this faith-healing business, carried on by men who contradict each other at every turn, then there is no need of the Brethren church, or any other church that proposes to carry out the form of doctrine once delivered to the saints.

It has been intimated that we should exercise unusual care when referring to this subject, lest we be found opposing the work of the Holy Ghost. It is not at all likely that the Holy Ghost would inspire holy men to write the New Testament, make a careful record of the commandments given by Jesus Christ, and then in these latter days prompt men to ignore the commandments and teach others to do likewise. No one of reason can conceive of the Holy Ghost being so inconsistent as that. When we stand by the New Testament and the doctrine it sets forth, we feel that we are helping to forward the work of the Spirit, and therefore have the approval of the Spirit in our work. It is not the healing of diseases by faith that we oppose, but the ignoring of the commandments by men who claim to be endorsed and led by the Spirit. We believe that neither God the Father, nor Jesus the Son, nor the Holy Ghost the Comforter will miraculously endorse the work of men who deliberately oppose the plain teachings of the New Testament.

THE HOME MINISTER.

Who is he? Where does he stand? And what do you think of him? These are rather broad and important questions to be answered in one paper, yet they properly belong together and are what may be very properly called live questions.

WHO IS HE? can be answered by yourselves better than we can do it for you—if you will give the matter a little thought. As you very well know, he is not a man of his own election. He has not called himself; but by your voice and that of your brethren and sisters he has been called, which meant more to him than you know or can imagine. You have said that henceforth he shall devote his time, his possibilities, and the very best the Lord has given to him in this new field of labor—to serve the church and you. You have said that he is your servant, to do much of the religious work that belongs to you. In a sense he is your substitute.

WHERE DOES HE STAND? Our answer to "who he is" determines in a general sense where he stands. In a personal sense he stands just where you place him. The place to which you have called him demands that you should treat him with the greatest deference and respect. In proportion as you fail to do this you lower your own manhood and cast dishonor upon the calling of God made through the church and you. His position as a minister commands the respect of all Christian people, and especially of those by whom he was called. Look at your home minister as you have now placed him, and then ask yourself: Where does our home minister stand among his own people and in the community? If he is not prepared for the work he has to do, ask why. If he spends all his time on the farm, that he may have bread to eat and clothes to wear for himself and family, ask why. If on Sunday morning he does not drive to church behind

a spanking span of horses, in fine harness and an up-to-date buggy, ask why. And so we might go on indefinitely in asking questions—all to be answered by yourself. Your minister stands about where you stand him.

Having now looked at your minister as to who he is and where he stands, we want now to see what you think of him. About the last question I have been especially impressed, because of several letters received on the subject. One of them runs this way: "I am all discouraged and hardly know what to do. I have been called to the ministry by this church and have been laboring for it as best I could, considering my circumstances, for the last fifteen or more years. During this time I have received but little encouragement from the members, and a number of discouragements. When special meetings are to be held—harvest meetings, etc.,—strangers are sent for. When the young people get married they either go away or send for some one else to marry them. Now it is not that I want to do these things so badly that I make this complaint, but it makes me feel that my work is not appreciated and that, as a minister, I am not needed. What shall I do? Shall I quit preaching and attend to my farming, as the other members do, or shall I go on in this crippled way?"

We have not long since received another letter very similar to this. As I think of these brethren my soul is pained. And now what kind of an answer should be given? Brethren and sisters, what do you say? What do *you* think of your home minister? And we want our young members especially to think of this carefully. How have you been treating your home minister? As you think of him are you not ashamed of yourselves? Some of you ought to be. If there is a man or set of men in the world that demands your consideration, encouragement and sympathy, it is the home ministry. If he cannot preach as you think he should, you should not have called him; or after calling him, you should see that he has the time and means to make the necessary preparations. If you have favors to grant, honors to bestow or a marriage to perform, have your home minister enjoy the benefits and honors. He can do it just as well. And in after life you will feel better and can look your home minister in the face with a clearer conscience. As you settle down in life, and trouble or sickness comes, you will look to him for comfort—want him to pray for you, etc. With how much better grace you can do this if you have shown him proper respect when you were married and well. And then, your minister will have more liberty in going into your homes and more power in prayer, because he can feel that you appreciate his services. We know of ministers who never feel quite good and free towards members who have either gone away to get married or called in a stranger to do it. And there is certainly a shade of reason for it. More—the feeling towards the minister thus called is just a little dampened on the part of the home minister. It is a slight, not felt for a few days, but for years. It dampens the feelings that should exist between the home minister and his people; that is unfortunate, to say the least. And it is a practice that should not be encouraged by ministers. It is not doing to others as they would have others do to them.

In conclusion what do you think of your home minister? If you think well of him, treat him as your pastor—as you *best* friend—as the one that careth for your souls — and your relation towards him will be pleasant. He will be encouraged, will have more heart in his work, preach better sermons and be more efficient in the high and holy calling into which you have called him. Every kind word and act done to your minister reflects to your own good.

H. B. B.

✠ CORRESPONDENCE ✠

Western Cleanings.

—SINCE my last to the MESSENGER I held three meetings at Colorado Springs again, with increasing interest. I am very sorry the work must stop for the present.

—To-day was one long to be remembered by our little family especially, as our dear daughter Jessie put on Christ by confession and baptism. The audience seemed to be favorably impressed.

—Paul said, "All things are lawful," etc., but not expedient. I believe that it is lawful for our ministers to run a dairy, but I doubt its expediency, unless they have plenty of help without entangling themselves with the work. Therefore, if the Lord will and we live, we expect to move next spring seventy-five miles southeast of Pueblo to the Holbrook Valley and engage in general farming which will give me better opportunities to assist in the cause of our Master. I am no land agent, but I think that valley is the garden spot of Colorado. We aim to make that our future home, and would welcome any loyal members to come over and help us, as we expect to organize a church there in the near future. In writing please enclose stamp for reply.

—I seldom see a deserted house, and especially if it is falling to decay, but it saddens my heart to think that perhaps some happy home has been broken up by death or the adversities of old Father Time; but the saddest picture I ever beheld came under my notice a few days since. Away out on the prairie, far from the haunts of men, and no human habitation within sight, some strong man tried very hard to lay the foundation of a happy home. He had bestowed much labor on the dwelling house and other buildings, but he had the hardest struggle against nature in supplying water for irrigating his fields, as he was out of reach of those artificial channels that make these deserts smile as the rose. One, two, three wells were dug,—the one looks more like a coal shaft than a well,—and failing in all these attempts he began sinking an artesian well. At first he used an old-fashioned horse-power, but as the depth increased he procured an engine, but before he had coupled it to the drill the work ceased. The expensive machinery is rusting, desolation has laid its firm hand on the entire premises, and silence broods like a demon over this once happy home. Why was all this change? Noticing a well-preserved small lot I betook myself thither and found the cause of this sad, sad change. A well-kept grave marked the last resting place of the husband and father who was stricken down at the very threshold of victory, at the very consummation of all his hours of toil. The wife and mother was unable to finish the work that her husband had so unceasingly labored to achieve, and as she could not, with her helpless brood, win their bread from the waterless waste, she tenderly consigned him to mother earth and kindly decorated his grave with some of the very stone that his strong arm had wrenched from their deep hiding places. She moved to a more suitable locality—and all that labor is lost. How sad! Will that be the result of our labors? Will our building fall to decay? Yes, unless we build on the sure foundation, Christ Jesus.

GRANVILLE NEVINGER.

Pueblo, Colo., Sept. 2.

Keeping Order.

WITH some ministers it is a very perplexing question to keep order in the congregation while the sermon is being delivered. Others have no trouble and seem to give themselves very little concern about the matter. The disorder I have before my mind is whispering and leaving church during services. Of course there are other disturbances we sometimes have to encounter, such as crying babies, children running over the floor and dogs in church. As an individual, I don't like to associate with dogs in a very social way, either at home or at church, "for without are dogs." Those who love the association of dogs should enjoy that luxury at

home, and not force that association on people of higher ideals of society.

No thoughtful mother will allow her little children to play and romp in church during services, to the annoyance of both minister and congregation. But as there seem to be thoughtless mothers it would be a good plan for some of the aged sisters to speak to such mothers of the impropriety of letting their children disturb services. I always pity the mother with a crying baby at church. Wisdom will dictate to her the best plan to quiet the disturbance. But I am of the opinion that home training is the best thing for children to keep them quiet at church. Children or dogs are very liable to do at church as they are permitted to do at home.

In many instances whispering may be avoided by interesting sermons. If we study our sermons well we may be able to gain the ear of the whisperer. But there are cases where this will not prove effectual and other means must be resorted to. I had a little experience once in a country where I was a stranger that I have often utilized to quiet whispering in church. The congregation was composed of strangers to me and I was a stranger to most of them. With the exception of one young man and some little boys around him, the congregation was giving good attention. The exception worried me. I looked that way and was quiet till all became quiet. When I went to talking the young man also began again. I called his attention to the fact that I would be pleased if he would be quiet till I ended my discourse. He smiled assent, but went on whispering when I resumed my discourse. Services soon ended and I asked a deacon brother who that young man was. I was told he was an idiot. When I think it is necessary I tell of that circumstance. I don't want to rebuke idiots, so I am at a loss when I see people whispering in church to know what they are.

I went to another place and on the way a brother said, "You will have a hard time to keep those people in church while you are preaching." A lady said that church has the reputation of having the worst behavior of any church in the country. So I began thinking what to do. The hour for services came and quite a congregation assembled. When services were about half over a young man started out, when every one turned to look; another followed, then another, till four had left the church. At the close of services I said, "To-morrow evening just after prayer, before announcing my text, I want to demonstrate here publicly a philosophical fact. I want specially every young man present." The next evening the front seats were crowded with young men early. (I borrowed the demonstration.) Two small vessels were taken, the larger one was filled with water. Part of the contents were poured into the smaller vessel until it was full, then the pouring was continued and the water ran off. Two facts were proved; first, all vessels are not of equal capacity; and, secondly, when a vessel is full it is useless to try to crowd more into it. Men's heads were then compared to vessels of unequal capacities, some being so small that a sermon of ten minutes would fill them to the brim; and as no more could be crowded in, such persons would be excused if they left the house. Judging from the results, no one's head got filled during that series of meetings, and I never saw a more quiet and well behaved congregation. Yet I have met two congregations that were so devoid of self-respect that I could not reach them by the above plans.

C. D. HYLTON.

Jottings.

—WE often hear persons say, "I am afraid if I were to confess Christ openly and unite with the church I could not hold out, and had better remain outside." And so we find them looking into the church and longing to be there, but they do not have the moral courage to take the important step and trust the Lord. Before me is the open Bible and I read these beautiful, comforting words: "They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever." If we

put our trust in poor fallible man, we will be drawn away and enticed; but we are to trust in the promises of One who is a strong deliverer and provides a way of escape from every temptation. What a consoling thought that the Lord is our keeper and that he is willing and ready to lead us and keep us. He knows our weakness. He remembers we are but dust, and yet is willing to hear our plaintive cries and help when our strength fails. Like the little child who implicitly trusts its earthly parent, we put our hand into the divine hand and "trust and obey." Then let come what will, affliction, bereavement, etc., we are assured of the success of our great Leader and Conqueror, and we know all is well for "Father is at the helm."

—We very much regret that Sister Bertha Ryan passed through our valley and we knew not of her coming. We had hoped to have her visit our congregation and home, and I think coming in personal contact with members of all the churches would have awakened a greater interest in mission work.

—The Sunday-school lessons are all very interesting, but the "Transfiguration," that deep, grand and beautiful account found in Luke 9, was especially uplifting. There are times in the lives of all of us when we feel like building tabernacles and remaining, because we have been lifted above the turmoils of life and have a foretaste of the glories of heaven. But we cannot always be on the mount. These special seasons are needed to fit us for work down in the valley, or wherever the Master has given us work to do. If he who had no sin needed to pray, that he might be strengthened for the work assigned him, how much more do we needy and dependent ones need to hold communion with our Father that we may have grace and strength!

—Our congregation has met with a sore bereavement in the death of Bro. Edward Foglesanger, a prominent business man in Shippensburg. He was a young man and always active in every good work. Why such are removed from usefulness: just when most needed is not wisdom in us to inquire. The wife and three little children are greatly bereaved as well as the whole congregation.

—Our beautiful Cumberland Valley has passed through a severe drought and the farmers are somewhat discouraged. The showers are here now, and the air much cooler.

—We have very much enjoyed hearing so much from India of late. Sister Stover's letters were very much appreciated and surely made the women of America feel like drones. We are glad to hear from the dailies that rain has fallen throughout India and conditions will improve.

WEALTHY A. BURKHOLDER.

Newburg, Pa.

Joy and Sorrow by the Way.

WIFE and I left home Aug. 2 for a visit in Colorado. Our first stop was at Colorado Springs. Here we found a small band of members, thirteen in number, with two deacons, but no minister. They have a Sunday school every Sunday at a private house, with Bro. John Baker superintendent. They earnestly request that ministers passing that way should stop and give them some meetings. They will be met at the train by notifying Bro. John Baker, Colorado Springs.

We left there Aug. 6 for Sterling, Colo., where we met another small band of members with one minister, Joel H. Kinzie. They greatly desire the help of those passing that way, who will be met at the train by notifying Joel H. Kinzie, Haxtun, Colo. After one week spent there we started home, stopping at Denver, with Bro. Keltner.

We expected to visit a few days in Denver, but received a telegram from Sterling that our nephew, James Dorsey Kinzie, was killed by lightning. This ended our visit. The next day, Aug. 15, wife turned her face homeward, while I returned to Sterling to take charge of the body and bring it home to his parents, J. Kinzie and wife, who reside in the Appanoose church, Kans. The remains were quietly laid away in their last resting place Aug. 18.

JAMES T. KINZIE.

Centropolis, Kans., Aug. 18.

General Missionary

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois S. F. SANGER, Indiana
L. W. TETTER, Indiana A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

The next meeting of the General Missionary and Tract Committee will be held in Elgin, Ill., Oct. 23, beginning at 8 A. M. Any business intended for this meeting should be placed in the hands of the Secretary at Elgin, Ill., not later than Oct. 13, so that it may be prepared to be submitted to the Committee in writing.

OUR MISSIONARY READING CIRCLE.

THIS Circle of readers was founded possibly as much through the instrumentality of Bro. Wilbur Stover as anyone. Anyhow, he with a few others whose hearts were afire with the spirit of missions decided to begin a systematic course of reading missionary books. Out of this little beginning has grown the Circle of readers whose numbers are counted by the hundreds and whose influence for the cause of missions cannot be estimated.

Under the present plan a number of books are arranged to be read within a year, and each person can take his own time and way of reading them. Some suggestions on how to read to the most profit are given to the members, and that is about all.

And why have a Circle? Well, without the Circle anyone can do as well as with it, providing he will do the reading. The only purpose of the Circle is to bring such influences of system and association as will lead the person, otherwise disposed to negligence, to read what is assigned him. As for the books, they are all good books, will do anyone much good, will open the eyes of many who never dreamed of such experiences and sacrifices as are recounted therein.

The writer well remembers when, years ago on Thanksgiving day, "Our Country," by Dr. Strong, fell into his hands, and for some reason he clung steadily to the book until he had read every page of it. He had been a member of the church before that day, but after that day he could be classed as a missionary member, for that book set him full of enthusiasm for the cause. And who among all the readers of the book has not felt a similar mainspring in his being, unless it already was there? Some time after the writer read the life of Judson, written by his son. A more pathetic, interesting and helpful biography never was read. To be willing to sacrifice one must know what sacrifice is. In plain terms it is in that book. And so other books might be mentioned, all within the course of reading of the Circle.

But why read such books? Is it a good thing to be taught to sacrifice for Christ's work? Is it not enough to give a penny here and there, and live in blissful ignorance of the real conditions of need in the world? Brother, sister, if such thoughts revolve in your mind, ask yourself these questions as well. What did Christ mean by sending out in the highways and hedges and having them come to the feast? What did he mean when he said, "Other sheep I have, but not of this fold"? What did he mean by the illustration of the poor widow and her mite? What does he mean by his last command, "Go ye." What does Paul's life teach, the ideal apostle, who traveled over much of the then known world, preaching Christ everywhere?

Ah, think not that to remain ignorant will make you guiltless. It cannot be so when the means of knowing are at hand, and here are offered you the means of knowing the condition of the world field, of leading you into the paths of sacrifice for Christ's sake, of seeking the brother's good and not one's own good. Shall all this be spurned and the condemnation of God rest upon our willful neglect?

The Circle is under the general direction of the General Missionary and Tract Committee,

to whom it makes an annual report. While it especially appeals to the younger members of the church, be it remembered none need be deprived of its benefits and blessings. If any reader knows very little about the work, let him not speak slightly of it, but drop a card to "Our Missionary Reading Circle," Covington, Ohio, and get full particulars.

READING CIRCLE NOTES.

BY JOHN R. SNYDER.

—THE interest in our Missionary Reading Circle is still on the increase. The fact that during the month of August our Secretary wrote nearly one hundred letters in the interest of the Circle shows how it is growing. And it was what is considered the dullest month of the year. The membership is gradually growing and the work extending in many directions.

—The Secretary has something of special interest to local secretaries. A special circular dealing with the work in local organizations is being printed, and we want a copy in the hand of every local secretary. We appreciate the efforts they are putting forth and the Circle management is willing to encourage them in every way possible.

—We wish that every one who reads this, whether you are a Circle member or not, would at once send thirty cents to the Brethren Publishing House for a copy of the "Christian's Secret of a Happy Life." We would want you to start your winter's reading upon a book of this kind. We are sure you will find a pleasure in reading it and we will not venture any measure as to the spiritual benefit you will derive from it. It is one of those books that live after the author has passed away. It is a precious book for the young Christian as well as the old.

—The writer recently had the pleasure of meeting a number of the friends of the Circle in Southern Ohio, at their late Ministerial and Sunday-school Meeting at the Upper Stillwater church. It does us good to meet personally those whom we have learned to know through other channels. We also met a larger number of members at the same kind of a meeting for Northwestern Ohio, at Sugar Creek church a few days later. The outlook in both these Districts is good, and we hope to enroll many of them as active Circle workers in the near future.

—Along this line we will say that we expect to hold a number of Circle meetings in Southern Ohio, beginning Oct. 1. The itinerary has not yet been completed, but one of the members of the Reading Circle Committee expects to visit some of the principal churches and take steps toward the organization of local circles. We trust that every member of the Circle will be on the lookout for these meetings and aid in every way possible to make them a success.

—Missionary information is the taproot of missionary activity. Dean Vaughn has said, "Know, and you will feel; know, and you will help; you will be ashamed of the sluggishness, the isolation, the selfishness which has made you think only of your own people and your father's house." This sentiment expresses what is contained in John 3: 16 and 1 John 3: 16-18.

—How much in these "latter days," when we see so many of our noble youth taking up weapons of carnal warfare, seemingly eager to slay their fellow-man, are we reminded of the closing words of the great Alexander Duff before the Assembly of the Free Church of Scotland. He had been carried, exhausted, from the speaker's stand to a side room. After receiving somewhat he asked to be carried back, as he had a few more words to say. Supported on either side by his coworkers, the old veteran of the cross, his locks white as the driven snow, said, "They tell me you have no more sons and daughters for India. There is not a valley, nor dell, nor burning waste, from one end of India to the other that is not enriched with the bones, and not a rivulet or stream which has not been dyed with the blood of Scotia's children. And will you, fathers and mothers, send out your children in thousands in quest of this bubble fame—this bubble wealth—this bubble honor and perishable renown—and prohibit them from going forth in the army of the great Emmanuel, to win crowns of glory and imperishable renown in the realms of everlasting day?"

—It shall be the aim of our "Missionary Reading Circle" to create such sentiment among our young people, that if the call comes to them to take up arms, it shall be with the army of our Lord Jesus Christ.

INDIA NOTES.

BY WILBUR STOVER.

—THE rainfall at Bulsar has reached sixty-nine inches for the season, to-day closing a thirteen-days' rain. And all the people are glad to see sunshine once more.

—Last week's report shows that 68,000 people in Bombay Presidency were added to the Government relief lists during the week.

—During the months of January, February and March in Bombay Presidency alone the various printing presses published 158 new books. A few of these are English, and most of those in vernaculars were Gujarati. This does not include the thousands of school books issued in Bombay.

—The conditions in China are much talked about all over India, and the native press is full of comments. The native here freely speaks of the Chinaman as jungly and uncivilized.

—I have just finished reading the Report of Annual Meeting. It is interesting from several considerations. The study of character it affords is not the least so. One brother meekly refers to himself as "your unworthy servant," and another doesn't. One says, "hearts warm and heads cool" and makes a good point. The "Book of Tradition" struck me as being perhaps a part of the Apocrypha or something I had never read, and I understood only when I read the explanation that followed. Unintentional sarcasm makes wit sometimes, witness: "It would not offend the dignity of heaven, nor of God, nor of Jesus, nor of the Holy Ghost, but I fear it would offend the dignity of some of the Brethren." On the whole it must have been a good meeting, well directed, but I fear some of the Brethren do not feel sufficient confidence in the others, some seem to feel that everybody is on the opposite side and against "us," while we are right and they are all wrong, and others would produce good logic on one point, but fail to accept it on any other. I wish we could have been there. We pray for the continued prosperity and unity of the church we love. I sent my Report on to a Quaker friend who is editor of a paper in England.

—The rainfall has reached nine inches in Ahmadabad.

—Pandita Ramabai has 1,500 widows and orphans in her care now.

Aug. 10.

A SOWING AND A REAPING.

BY JOHN E. MOHLER.

A FARMER does not sow at night and expect a harvest at dawn. Nor does he judge the value of a harvest by the time it takes it to mature.

But the Christian is not so wise in spiritual things as is the farmer in temporal. From a child's birthday, it is about twelve years until a harvest is looked for. And yet, in the mission field, visible results are wanted at once, or the work is derided. From the buried kernels to the nodding heads of gold is too long to wait for a soul to be born for eternity. In missions, proper allowance is not made for the soil, atmosphere, or sunlight. Under the clouded skies and in the baked soil of China missions are forced as in an American hot-house, and in the harvest the good seed molds with the bad. It is a mistake. And the sower is not always responsible for forcing the harvest. Donors to the work look for visible returns, and the missionary knows it. He knows also they can't understand that the conditions may make well-ripened sheaves the matter of a lifetime, and that another generation may see showers of blessings falling, where now there are gusts of burning winds.

The sowing time must come first. And if the seed is sown abundantly and the soil to receive it is worked judiciously, the harvest will follow as sure as there is a God to give the increase. But Paul must plant and Apollos water patiently, persistently, until the gathering time.

Warrensburg, Mo.

"SEND ME."

Let none hear you idly saying,
"There is nothing I can do."
While the souls of men are dying,
And the Master calls for you.
Take the task he gives you gladly,
Let his work your pleasure be;
Answer quickly when he calleth,
"Here am I; send me, send me."

"They went everywhere preaching the word." Have you been attaching a narrow meaning to that word "preach"? "They" were not preachers at all; besides, when they were fleeing from their enemies how could they find preaching-places? I think they must have been carrying out very literally now the command under which they were first sent out, "As ye go, preach." Their very presence was an introduction to the sermon. In reply to the question: "Why come ye hither?" quickly would come the answer, "Because of our faith in Jesus, the Son of God, we have been driven out of Jerusalem." Then, whether there were further questions or not, they preached unto the people the Word. Never was there better opportunity for doing so. It is so still that assaults upon Christianity but give wider opportunity to those who would proclaim it.

Many who feel themselves the "lords of creation" are really cumberers of the earth. Laboring men and women only are entitled to a place in this heritage. The bee that will not work is soon exterminated. The human drone deserves to be driven from the hive. Those who boast they are not working men boast of what should be their shame. They are dead-weights being borne by more honorable men. It would seem that only producers are entitled to any share of the products of the world. Paul commanded, "If any will not work, neither let him eat." If we are not contributing to the general prosperity of the world, to the happiness, moral, intellectual or spiritual advancement of its tenantry, we have proved ourselves such cumberers of this earth that we shall never be received into the new heavens and the new earth.

The church has a ministry to the souls of men. If Jesus is the great Teacher, sent from God, the church is a great teaching institution, the body through which the great Teacher instructs the world. Christ's commission to his disciples is, "Go . . . teach all nations." She is a teacher of spiritual truth. Over against the materialism of the world she is to set the truth, "God is; and he is a rewarder of them that seek after him."

Again and again hath God, who planted us in Zion, come seeking fruit in our lives, and found none. But Jesus hath plead for us in glory and secured for us days of grace. If we improve these, we shall yet find favor in the great Vintner's eye; but if these, too, be wasted, then will come, on some awful day of doom, the irrevocable decree, "Cut it down; why doth it also cumber the ground?"

Financial Reports.

Report of Chicago Mission.

RECEIPTS FOR AUGUST.

Balance,	\$20 86
Pleasant Grove Sisters' Aid Society, per B. S. Kath- erman, Lawrence, Kans.,	4 30
Fannie Troyer, Chicago, Ill.,	50
Harry Fahney, Elgin, Ill.,	50
Pleasant Valley church, Ind., per G. C. Everding, Jones, Mich.,	1 30
Mrs. Clara Holloway, Zanesville, Ohio,	2 00
Donation,	2 66
Donation,	2 00
Amanda Roddy, Johnstown, Pa.,	1 00
Mrs. S. S. Miller, Laplace, Ill.,	75
Minnie Brown, Cerrigordo, Ill.,	25
Adam Bingham, Cerrigordo, Ill.,	10
Industrial School,	4 45
Mission Board,	40 00
Total,	\$80 67

EXPENDITURES.

Living fund and street car fares,	\$30 43
Industrial material,	00
Rent,	10 00
Light and fuel,	80
Incidentals,	2 15

Total, \$42 47

Balance on hand, \$38 40

SUSIE FORNEY.

600 S. Ashland Ave., Chicago, Ill.

Mission Receipts from Sept. 8 to Sept. 15.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis, to be used where needed, and it is hoped that it will be well supported. Interest on endowments not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$5,855 78
VA.—Unknown, Maurertown, \$3; Second District of Virginia, \$62.84; total,	65 64
PA.—York cong., \$11.50; Harmonyville church, \$2.17; total,	13 67
N. DAK.—Pleasant Valley church,	6 31
CAL.—A sister, Pasadena,	5 00
MD.—Sam's Creek church,	4 00
KANS.—Abilene church,	4 40
OHIO.—Sister C. McCune, (Sunday eggs) Criderville,	2 55
ILL.—Marriage notice, by A. J. Crosswhite, Cerrigordo,	50
Total,	5,983 85
Less transfer to India Famine account,	15 75
Total for year beginning April, 1900,	\$5,968 10

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$207 94
PA.—Young People's Missionary and Temperance Society, Woodbury,	5 75
ILL.—Sisters' Sewing Society, Mt. Morris,	4 00
Total for year beginning April, 1900,	\$217 69

INDIA ORPHANAGE.

Previously reported,	\$650 43
OHIO.—Ashland church,	15 68
VA.—Sisters' Aid Society, Mill Creek,	15 00
PA.—Sisters' Missionary Sewing Circle, Wayneboro,	12 00
IND.—Samuel Neher and wife, Petroleum,	10 00
IOWA.—A sister, Fredric,	5 00
MD.—Two sisters, Hagerstown,	4 00
Total for year beginning April, 1900,	\$712 11

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that beleaguered land. Two years ago brethren and friends responded liberally to help relieve this great want. A greater want is there today. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$9,417 58
OHIO.—Two sisters, West Nimschillen church, \$2; Cyrus Hoover, Wellersville, \$50; Sarah A. Steele, Wellersville, \$2; total,	54 00
ILL.—Hudson cong., \$21; Macoupin Creek church, \$17.73; total,	34 73
IND.—D. F. Eby and wife, Westfield, \$2.30; Joseph A. Ulery, South Bend, \$1; Wilhelmiana Ulery, South Bend, \$1; Jacob Mitchell and wife, Saline City, \$1; E. Harter, North Manchester, \$1; Springfield church, \$21; total,	31 30
PA.—Mary Miller, Altoona, 30 cents; Dorna Wilt, Altoona, 75 cents; Pearl Johnston, Altoona, \$2.85; Pearl Hees, Altoona, 20 cents; Effie Ferguson, Altoona, 5 cents; Grace Ferguson, Altoona, 5 cents; Viola Clabaugh, Altoona, 13 cents; Elsie Clabaugh, Altoona, 13 cents; Ollie Foreman, Altoona, 4 cents; Alice Butterbaugh, Altoona, 23 cents; Nellie Shaw, Altoona, 42 cents; Mildred Long, Altoona, 14 cents; Elsie Clapper, Altoona, 8 cents; Bertha Wilt, Altoona, 71 cents; Zula Brumbaugh, Altoona, \$1.30; Helen Johnston, Altoona, 45 cents; Rebecca Armstrong, Altoona, 32 cents; Chester Robinson, Altoona, 38 cents; Paul Johnston, Altoona, 75 cents; Chalmers McFarlin, Altoona, 30 cents; Clarence Brumbaugh, Altoona, 5 cents; Edgar Miller, Altoona, 41 cents; Anson Hees, Altoona, 20 cents; Altoona Sunday school, Altoona, \$2.52; Koontz church, \$7.23; Beck Creek cong., \$2; Mt. Joy Sunday school, \$5; total,	26 95
VA.—Unknown, Maurertown, \$2; Flat Rock District, \$16.05; total,	18 01
MD.—Sharpsburg Sunday school, \$2.43; Peach Blossom cong., \$5.30; two sisters, Hagerstown, \$6; unknown, Hagerstown, 40 cents; total,	14 13
LA.—I. S. Metzger, Iowa,	10 00
NEBR.—Yale Sunday school, \$1.00; total,	8 00
IOWA.—A. M. Stutsman, Muscatine, \$2; a sister, Fredric, \$5; Mary A. Yeager, Meridan, \$1; total,	8 00
CAL.—A sister, Pasadena,	5 00
KANS.—H. A. Thomas, Culver, \$1; J. F. Thomas, Culver, 50 cents; total,	1 50
N. C.—Antoinette Sides, Burkville,	1 00
Total,	\$9,430 20
With transfer from World-wide Fund,	18 75
Total for year beginning April, 1900,	\$9,448 95

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$76 91
PA.—Kate R. Price, Pottstown,	20 00
VA.—Unknown, Maurertown, \$1; a family, Beaver Creek cong., \$5; total,	6 00
LA.—I. S. Metzger, Iowa,	5 00
KANS.—Cottonwood church, \$1.80; two Sunday-school classes and teachers, Brazilton, \$2.40; total,	4 20
Total for year beginning April, 1900,	\$78 11

INDIA MISSION.

Previously reported,	\$656 24
KANS.—Abilene church,	2 00
Total for year beginning April, 1900,	\$658 24

CORRECTION.—Issue of Aug. 8, donation from Sisters' Aid Society and Plum Creek Sunday school, should have been credited to India Famine Fund.

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale.—The church at Fruitdale has had recent encouragement from the visit and preaching of Bro. D. D. Wine, of Covington, Ohio, who was with us from Aug. 24 to 29 and ably defended the Truth.—*James M. Neff, Sept. 9.*

ILLINOIS.

Astoria.—The members of the Astoria church met in council Sept. 4, our elder, Bro. Bucklew, being present. Two letters of membership were received and two granted. Bro. Beck was chosen as delegate to District Meeting.—*Mary Rowland, Sept. 10.*

Batavia.—We met in council Sept. 8. All business was disposed of pleasantly. Our love feast will be Sept. 29. Bro. S. E. Yundt having resigned the oversight of this church on account of going to California, Bro. J. H. Moore was chosen to fill the position. We were very sorry our minister, Bro. L. A. Pollock, could not be with us on account of sickness. On Sunday Bro. Yundt preached his farewell sermon.—*Carrie Barkdoll, Warrenhurst, Ill., Sept. 12.*

Liberty.—The church met in council Sept. 1, Eld. D. M. Brubaker presiding. Bro. Rile Sierle was with us. We decided to have some brother come and preach a series of doctrinal sermons here this fall. We have set no time until we secure a minister. Bro. D. M. Brubaker is corresponding with the desire of securing an able minister to carry on the meeting. Bro. Brubaker is laboring faithfully here for the church. He was at Hadley Creek church yesterday and will stop on the way coming home and hold a meeting at a school-house.—*Lewis Phillips, Sept. 10.*

Okaw.—The members of this church met in quarterly council to-day. One member was received by letter. Four letters of membership were granted. Our love feast will be held Oct. 9, beginning at 4 P. M. Bro. M. Flory is to commence a series of meetings for us Sept. 12. Brethren John Arnold and S. S. Miller were elected as delegates to District Meeting. Another council meeting was appointed for Sept. 27. The writer was chosen as corresponding secretary.—*Emma Peterson, Laplace, Ill., Sept. 6.*

Notice.—The Mission Board of the District of Northern Illinois and Wisconsin will meet in regular quarterly session Sept. 29, at 2 P. M. at the home of Bro. J. W. Buck, near Franklin Grove. All business intended to come before the Board should be in the hands of Secretary not later than Sept. 28.—*C. H. Hawbecker, Sec., Franklin Grove, Ill., Sept. 14.*

Notice.—The District Meeting for the Southern District of Illinois will be held in the Oakley church, Macon Co., Ill., on Oct. 3. This meeting will be preceded by our District Sunday-school Meeting, beginning Oct. 1, at 7 P. M., and will be continued next day. Our Ministerial Meeting will be held on Oct. 4. These meetings will all be held at the same place, two and one-half miles northeast of Oakley and two and one-half miles west of Cerrigordo. The Wabash R. R. will give a rate of one and one-third fare for the round trip. Tickets will be on sale from Oct. 1 to 4, inclusive, good returning to Oct. 5, inclusive. Those coming from the east get off at Cerrigordo. Those coming from the west get off at Oakley. There will be three trains each day arriving as follows: At Oakley, east bound, 9:30 A. M.; 11 A. M.; 4:55 P. M. At Cerrigordo, west bound, 10:10 A. M.; 4:49 P. M.; 7:40 P. M.—*D. J. Blickenstaff, Sec. Com. Arr., Oakley, Ill., Sept. 11.*

Silver Creek.—Our harvest meeting was held at the Silver Creek meetinghouse on Sept. 1. It consisted of a forenoon and afternoon session. Bro. A. C. Wicand was with us. A collection was taken, which resulted in about ten dollars for the Switzerland meetinghouse and about seven dollars for the World-wide Mission Fund.—*Nelson Shirk, Mt. Morris, Ill., Sept. 10.*

Salem church met in regular council Sept. 1. Decided to hold Communion Nov. 3, at 4 P. M. Series of meetings to commence Oct. 20, by Bro. G. W. Cripe, of Cerrigordo. Delegates to District Meeting, brethren J. H. Baker and David Hersberger. Decided to renew call for District Meeting for 1901.—*Jacob Hersberger, Sept. 8.*

West Otter Creek.—We expect to begin a series of meetings on Nov. 4, to be conducted by Bro. G. W. Lentz, of Adrian, Mo. We have also appointed our Communion meeting for Nov. 9. May the Lord bless these meetings to his glory.—*W. H. Skull, Virden, Ill., Sept. 11.*

INDIANA.

Bethel Center.—We met in quarterly council Sept. 8, Eld. Winklebleck presiding. Our love feast will be held Oct. 19, commencing at 2 P. M. We have an evergreen Sunday school which is progressing very nicely. We have teachers' meeting once a week, which is very beneficial to the school. We use the Brethren's supplies in our school and deem them very good. We have preaching twice a month in the morning and evening. Bro. John C. Rodgers preached a very interesting sermon to us last Sunday evening.—*Ida L. Smith, Hartford City, Ind., Sept. 10.*

Little St. Joe.—We met in quarterly council Sept. 8. The visit reported all in love and union. The business was all adjusted satisfactorily. We made arrangements for our Communion, which will be Oct. 20, at 10:30 A. M. We expect to commence a meeting one week before the Communion. Bro. Stone, of Michigan, is to do the preaching.—*John Stafford, Spencerville, Ind., Sept. 10.*

Manchester.—The members of this church met in council Sept. 5, at the west house. Bro. I. D. Parker was with us. Brethren A. L. Wright and Isaac Miller were chosen as delegates to District Meeting. A corresponding secretary to GOSPEL MESSENGER was also chosen. Our series of meetings at the west house will be conducted by Bro. A. L. Wright (our elder), commencing Oct. 23 and continuing over our love feast, which will be Nov. 3, at 2 P. M. Our missionary solicitors reported at this meeting. Amount, \$32.92.—*Mary Neher, North Manchester, Ind., Sept. 6.*

Mississinewa.—Last Saturday we met in quarterly council. Our elder, Jacob W. Rarick, called attention to what the Annual Meeting had decided about attending county fairs, circus shows, and political meetings, followed by a timely admonition to stay away from these places. Some felt to make a voluntary acknowledgment, which we hope may result in much good. On Sunday Eld. Rarick delivered an able harvest sermon, closing with an impressive word picture of India's suffering and starving condition, after which \$37 was raised for India's relief fund.—*John F. Shoemaker, Shideler, Ind., Sept. 8.*

Salomonie church, Huntington County, Ind., had her annual harvest meeting Aug. 25, at her Lancaster house. On account of the extreme heat the attendance was not so large, but we had a good meeting. Bro. Aaron Moss delivered a sermon on the occasion in the forenoon and Bro. J. Spitzer in the afternoon on mission work. Our quarterly council was Sept. 8. We elected our delegates to District Meeting. Our love feast was appointed for Oct. 13, at 4 P. M.—*O. C. Ellis, River, Ind., Sept. 14.*

Union.—We held our quarterly council last Saturday. Bro. J. F. Appleman was moderator. All business was transacted with a good spirit, and everything passed off pleasantly. Bro. J. F. Appleman was elected delegate to the District Meeting.—*Ida B. Beiler, Plymouth, Ind., Sept. 11.*

Union Center.—We held our quarterly council Sept. 8. Eld. Alexander Miller presided. Eld. Daniel Wysong and Bro. Nusbaum were with us. Three letters of membership were granted and two received. We also reorganized our Bible school, choosing brethren David and Jesse Anglemeyer as teachers. We also have teachers' meeting every Thursday evening. The Sunday following was our regular meeting day at the Brick. The services were conducted by Bro. Joseph Hartzaw, who very earnestly encouraged a more consecrated life. After the meeting it was decided to have a harvest meeting at the Brick on Sunday Sept. 23.—*Irvin Yoder, Nappanee, Ind., Sept. 10.*

Wolf Lake.—Our quarterly council meeting occurred Sept. 1. Much business came before the meeting. One was restored to our last love feast. Letters of recommendation were granted to Bro. Walter Swihart and wife. They are going to Florida for his wife's health. We much regret to see them leave us. We agreed to hold our fall love feast Nov. 3, at 3 P. M. We also selected two delegates to represent us at our District Meeting. Our harvest

meeting was last Sunday. Elder Leonard Hyer did the preaching.—*Levi Zumbrun, Blue River, Ind., Sept. 13.*

Yellow River.—We held our quarterly council Sept. 8. Necessary preparations for our coming love feast were made. We also decided to have another choice for one minister the morning following our love feast, which will be Oct. 11.—*Rosa Shively, Inwood, Ind., Sept. 11.*

IOWA.

Coon River church met in council Aug. 25; sends G. W. Diehl and S. T. Castlow delegates to District Meeting. No queries. Set Sept. 29 and 30 for our love feast.—*J. D. Haughtelin, Panora, Iowa, Aug. 25.*

Grundy County.—Last Saturday we met in council preparatory to our feast and District Meeting. Bro. John Zuck presiding. Brethren selected to represent us at District Meeting are Eld. H. P. Strickler and J. E. Jones. We have now appointed three tract distributors, whose duty it will be to place tracts in the railway depots and other public places. We decided to have a series of meetings in the east arm of the church, at Grundy Center, at our earliest convenience.—*Alda E. Albright, Eldora, Iowa, Sept. 11.*

Iowa River.—We met in quarterly council to-day. Sister Simpson desired to be anointed, which will be attended to Monday evening. We expect Bro. Lemuel Hillery to hold a week's meeting prior to our love feast, which will be Oct. 13 and 14.—*Ellen Hillery Nicholson, Rockton, Iowa, Sept. 8.*

South Keokuk.—Bro. D. E. Brubaker came to this place and began a series of meetings for us Sept. 1. While there are as yet no accessions the meetings are growing in interest, and we hope that many may make the good choice before the meetings close.—*Grace Brown, Ollie, Iowa, Sept. 7.*

South Ottumwa.—Eld. John Follis and wife, of Fredric, stayed with us Sunday evening, Sept. 9, and preached for us, as they were on their way home from attending the love feast at the Libertyville church. We are always glad to have our members to stop with us, especially the ministering brethren. On more has been added to our number by left since our last report. Our attendance is: E. Wolf, 316 S. Moore St., Sept. 11.

Wayman Valley church held a love feast at Brother and Sister J. Harbaugh's Sept. 8. Our elder, C. H. Stone, officiated. We all enjoyed the meeting very much.—*Nancy Schmidt, Strawberry Point, Iowa, Sept. 11.*

KANSAS.

East Maple Grove.—To-day our elder, I. H. Crist, takes leave of us and locates on South 7th St., Kansas City, Kansas. One of the brightest features of his farewell work was a children's meeting which he conducted on Sunday after our Communion on the previous evening. His blackboard illustrations were graphic and instructive to young and old. A collection was taken up at the close of Sunday school same day for the home mission, amounting to \$8.75.—*C. C. Root, Gardner, Kans., Sept. 11.*

Topeka.—I came to Topeka Aug. 22 to visit a few days at the home of Bro. C. J. Hooper, our District evangelist. When I arrived I found his son very sick with typhoid fever. He had been brought home from Colorado only a few days before. On Friday following, another son was taken sick with fever, and on Tuesday Sister Hooper took sick, and has been very sick. Bro. Hooper has been quite sick also. The first son is much better at this writing, and we trust that all will soon be given health.—*Agnes Yearout, Lyndon, Kans., Sept. 7.*

Wichita.—We decided to hold our love feast in the North church, near Kechi, Oct. 13. All that may come on Rock Island R. R. should stop off at Kechi and they will be cared for. Meeting to commence at 10 A. M. and continue over next Lord's Day.—*Peter Long, Kechi, Kans., Sept. 10.*

MISSOURI.

Farrenburg.—Bro. B. E. Kesler, of Gainesville, Ark., commenced preaching for us, and continued till the night of Aug. 26. On Tuesday we met in council, and as we had no deacons the church decided to hold an election for two deacons. The lot fell on brethren N. W. Eisenbise and Wesley Musser, and they were duly installed the same day. We also decided

to hold our love feast on Saturday following, and on Wednesday night one dear soul came out on the Lord's side and was baptized on Saturday morning. She is the wife of Bro. N. W. Eisenbie. She was installed in her office in the afternoon before the feast. Bro. Ira P. Eby, from Poplar Bluff, and Bro. John Blackquell, from East Prairie, were also with us at our feast. Sister Kesler was also with us.—*Tabitha Cruce, Aug. 18.*

Fairview.—Sept. 8 the members met in church council. The visiting brethren reported the church to be in love and union. Our love feast will be Oct. 14. Brethren J. B. and D. S. Hylton will be our delegates to District Meeting. Sister Lizena Hylton was chosen for corresponding secretary. Sunday morning after Sunday school the brethren preached an excellent sermon from the Sunday-school lesson.—*Nannie Harman, Denlow, Mo., Sept. 10.*

Smith Fork.—Aug. 10 we began a series of meetings with our home ministers, continuing until Aug. 24, when Bro. C. H. Brown, of Navarre, Kans., came to us and continued the meetings until Aug. 31. He was obliged to close, on account of former arrangements, when the interest was at the highest. One brother, past his seventieth year, was baptized, and we feel that others would have followed if the meetings could have continued. Sept. 1 we met in regular quarterly council. We appointed a committee to arrange at once for a series of meetings to continue not less than a month, in August, 1901. We hope to avoid our mistake of this year. We will hold our love feast Oct. 13.—*Erva Mohler, Plattsburg, Mo., Sept. 10.*

MARYLAND.

Peach Blossom.—Our council, Sept. 6, passed off pleasantly and we have set the time for Communion for Nov. 3 and 4, commencing at 2 P. M., at the Fairview house, Peach Blossom congregation, Talbot Co., Md.—*Isaac Barbo, Cordova, Md., Sept. 11.*

NEBRASKA.

Arcadia.—Bro. W. P. McClellan officiated at our love feast. Twenty-two members surrounded the Lord's table. Bro. J. H. Kihlner, of Octavia, Nebr., led in the singing. The Yale union Sunday school was in the tent. A collection of \$8.00 was taken for the India sufferers. About three hundred people were present at the preaching and the children's meeting. The services were conducted by Bro. D. H. Forney.—*D. M. Ross, Sept. 10.*

Beatrice.—Our elder, James Gish, presided at the council Sept. 8. Bro. J. E. Young was chosen delegate to District Meeting. Arrangements were made to have Bro. E. S. Young, of Elgin, Ill., come to us the latter part of October to hold a Bible school.—*E. J. Kessler, Sept. 9.*

Lincoln.—We met in quarterly council meeting Sept. 3. Our elder, S. M. Forney, of Kearney, Nebr., presided over the meeting. A collection was taken up for District Meeting expenses amounting to \$1.70; State expenses, \$7.05; full amount, \$8.75. Sunday school is growing in interest. Number of scholars for Sunday, Sept. 9, twenty-five; collection, sixty-seven cents.—*D. K. Reasy, 1539 North 21st Street, Sept. 8.*

Silver Lake.—We met in regular quarterly council Sept. 1. Bro. B. M. McCue presided. All business passed off in a Christian way. We decided to hold a love feast Nov. 3, at 4 P. M. Brethren Thomas Evans and Peter T. Grabill were elected delegates to District Meeting.—*Mary A. Grabill, Roseland, Nebr., Sept. 7.*

NORTH DAKOTA.

Salem.—We met in a called council Sept. 1 to make arrangements for our love feast and to dedicate our new churchhouse. We decided to have both the feast and dedication on Friday, October 5, at 2 P. M. We extend a hearty invitation to all to attend.—*J. Will Shively, Box 135, Cando, N. Dak., Sept. 10.*

White Rock.—We held our first council meeting Sept. 8. We decided to hold a love feast Oct. 6, commencing at 3 P. M. Those coming by rail will be met at Denby by notifying Bro. Samuel Duncan of that place. The place of meeting will be at the home of the writer, situated in township 156, range 78, section 4. Four were received by letter since our last report. For the benefit of the Brethren in our district, not present at the organization, we give the boundary lines of the district: west line, meridian 101; east line, meridian 100; south line, 13 standard parallel; north line,

to Canadian line.—*Daniel Genrger, Towner, N. Dak., Sept. 9.*

OHIO.

Broughton.—Bro. Perry McKimmy, from Fairview church, Mich., came to us Aug. 25 and was with us at our council meeting which was held Aug. 25. Bro. McKimmy and his good wife remained with us for some time working hard to build up the good cause in the little Blue Creek church. He preached thirteen sermons and one funeral sermon. Jonnah Penny, a young man seventeen years and six months old, was called to his long home. If all who were under the sound of Bro. McKimmy's voice would heed his timely warning not one of us at the little Blue Creek church would need to be lost.—*D. W. Gerdes, Sept. 11.*

Lower Twin.—Two received yesterday in our church by baptism—a husband and wife. I began a series of meetings in the Bear Creek congregation, six miles west of Dayton, Ohio, Sept. 1. Meetings are progressing with fair interest. Bro. Andrew Hutchison is expected to begin a series of meetings with us in the Lower Twin congregation, and in the Tom's Run house on Sept. 15.—*D. M. Garver, Farmersville, Ohio, Sept. 11.*

Seneca.—Saturday, Sept. 8, we held our council meeting. Eld. S. A. Walker presided. All business was disposed of in the spirit of love. We will hold our love feast Oct. 6 at 10:30 A. M.—*Mabel Bestman, Chicago, Ohio, Sept. 10.*

Sugar Creek.—We met in council Sept. 8. Considerable business came before the meeting. All was disposed of in a Christian manner. We decided to hold our love feast Nov. 3, at 4 P. M.—*C. D. Miller, Elida, Ohio, Sept. 8.*

Wauseon.—Bro. S. P. Berkeybile, one of our home ministers, labored for one week in the town of Wauseon. He preached each evening. We believe the seed has fallen on some hearts that will bring forth fruit. Bro. Berkeybile expects to leave us in the near future to hold meetings at other places. He expects after holidays to go to Fostoria, a mission point, to work for the Master. We expect to hold a series of meetings this fall, conducted by Bro. C. L. Wilkins.—*Sarah A. Smith, Sept. 10.*

OKLAHOMA TERRITORY.

Bethany.—A series of meetings commenced here Aug. 31 and continued until Sept. 10, including the love feast. Sept. 1 we held our council. Having plenty of ministerial aid, we decided to hold two series of meetings, one at the church, with Bro. Austin and Bro. Detrick in charge; the other at Terilton with Bro. Gish, of Texas, and our elder, Bro. Samuel Edgecomb, in charge. Each meeting closed by one accession by baptism, and others near the fold. Forty-one surrounded the "Lord's table." Quite a number of visiting brethren and sisters were there from a distance. Immediately before examination services we decided to hold an election for a minister, and also a deacon. Bro. Wm. Phillips was chosen deacon, and the writer minister.—*J. L. Teeter, Terilton, Okla., Sept. 10.*

Paradise Prairie congregation met in quarterly council Sept. 8. Two members were received by letter and one by baptism since my last report. Bro. D. E. Cripe was chosen delegate to District Meeting. Our Sunday school will be represented by Sister Cripe. Our love feast will be held Nov. 10.—*J. H. Cox, Clarkson, Okla., Sept. 10.*

Spring Creek.—Our love feast was held Aug. 18, on the farm of Bro. Bucher Gingerich, near Annville, Pa. Brethren Hiram Gible, of Manheim, Pa., and B. F. Masterson, of Lordsburg, Cal., preached for us. A collection was taken up for India sufferers which amounted to \$69.75. Our quarterly council meeting was held Sept. 3, at the Palmyra house. Eld. Jacob H. Longenecker presided. Considerable business came before the meeting which was disposed of pleasantly. A love feast will be held at the Spring Creek house on Oct. 8 and 9.—*J. B. Aldinger, Elizabethtown, Pa., Sept. 4.*

PENNSYLVANIA.

Berkley.—Aug. 11 Bro. J. M. Blough, of Juniata College, Pa., began a series of meetings here. He preached thirteen sermons. The members were much strengthened spiritually and others are counting the cost. One was baptized.—*E. C. Shumaker, Sept. 11.*

Chiques.—Our congregation met in council Sept. 10, at Green Tree. Considerable busi-

ness was disposed of satisfactorily. Two were reclaimed. We decided to have two love feasts this fall—Oct. 11 and 12 at Fairview, and Nov. 1 and 2 in Elizabethtown; also decided to light the churchhouse in Elizabethtown with electricity. Brethren J. H. Longenecker and I. N. H. Beahm were present. The writer was appointed to act as correspondent for the GOSPEL MESSENGER from this congregation.—*John C. Zug, Mastersville, Pa., Sept. 10.*

Mechanic Grove.—Sept. 8 we met in council at Refton. Everything passed off pleasantly. We decided to hold our love feast Sept. 29. Those coming by rail will have to leave Lancaster at 10:05 A. M. Teams will be at Quarryville to meet that train only. Since our last report one was baptized in the Susquehanna by Bro. Geo. Bucher.—*Mary P. Phillips, Little Britain, Pa., Sept. 11.*

Philadelphia.—One was recently received into the church by baptism. Bro. Yereimian was with us Sunday, Sept. 2. In the morning he preached a missionary sermon and in the evening he gave a talk on the "Armenian Massacres." A collection for "world-wide missions" was taken at each service. Bro. C. O. Beery has been chosen to succeed Bro. Cline at the Geiger Memorial church, and Bro. W. S. Long has been selected to succeed Bro. Ellis to assist in the work of the Dauphin St. church. We were sorry to lose Bro. Ellis and Bro. Cline, but we trust that the church may continue to prosper under the ministry of brethren Long and Beery. Pray for us.—*T. T. Myers, Upland, Pa., Sept. 10.*

Royersford.—The second annual consecration assembly of our young people in the Schuylkill Valley brought about two hundred and fifty together on the first day of September at Port Providence, near the Green Tree church. Splendid addresses were delivered by Bro. J. P. Hetrick, of Coventry; Bro. T. T. Myers, of Philadelphia, and Prof. J. Allan Myers, of Juniata College. The advantages of the Missionary Reading Circle were set forth by Bro. C. F. McKee, of Royersford. A workers' prayer meeting in the evening was conducted by Bro. Lewis Keim, and a song service followed which was quite delightful. Reports from the various churches were given by Bro. Shickendens, of Philadelphia; Sister Jennie Dome, Norristown; Sister Irene Frocke, Royersford; Bro. J. T. Myers, Green Tree; Sister Ella Miller, Coventry; Bro. H. C. Keim, Harmonyville, and Bro. F. F. Holsopple, Parkerford. Bro. O. H. Yereimian was present.—*W. G. Nyce, Sept. 7.*

York.—A few days ago we had the pleasure of having our Armenian brother, O. H. Yereimian, with us, who gave us an interesting talk on "Armenian Massacres." At the close of the talk a collection was held which amounted to \$11.50, to be sent to the General Mission Board, and used in the World-Wide Fund. Our new churchhouse will be completed about Nov. 1. It is contemplated by the Brethren to hold a series of meetings after the dedication of the church, closing it with our fall love feast. The Sunday School Meeting of the Southern District of Pennsylvania, will be held in the York church Dec. 26 and 27. A program will no doubt appear in the columns of the MESSENGER in due time.—*Abram S. Hershey, Sept. 10.*

TENNESSEE.

New Hope.—We had our annual visit meeting Sept. 8. The visiting brethren reported the church generally in love and peace. An election was held for deacons. W. H. Lovegrove and Albert T. Hilbert were elected and installed. John B. Hilbert and the writer were advanced to the second degree of the ministry. We now have four ministers in the second degree and six deacons. Our love feast will be Oct. 13.—*J. W. Lovegrove, Jonesboro, Tenn., Sept. 12.*

VIRGINIA.

Elk Run.—This church met in quarterly council Sept. 8. The necessary arrangements were made for our Communion meeting, which will be held Oct. 27. Other business that came before the council was very pleasantly disposed of.—*D. H. Smith, Hilo, Va., Sept. 10.*

Red Oak Grove.—The members of this church met in quarterly council Sept. 8. We decided to hold our love feast Oct. 13. We are glad to learn that Bro. Chas. M. Yearout, from Warrensburg, Mo., will be with us and probably will spend the winter preaching and visiting relatives in Floyd County, Virginia. Sept. 9, at 11 A. M., S. G. Spangler and J. F. Keith

gave us good sermons.—*Asa Bowman, Ephratty, Va., Sept. 10.*

Swift Run.—Bro. J. C. Garber came to us Aug. 25 and commenced preaching, and continued until Sept. 7, preaching in all sixteen sermons. As a result eight were baptized, one reclaimed and three more applicants, and more near the kingdom. We had very good order and attendance. We have no meetinghouse yet, but have decided to try to build as soon as possible. Our brother handles the sword of the Spirit with zeal.—*E. S. Geer, Stanardsville, Va., Sept. 9.*

WEST VIRGINIA.

Egdon.—We met in quarterly council at Maple Spring church, Eld. Jonas Fike presiding. Elders Jonas and T. S. Fike are delegates to District Meeting. At night these two brethren began a series of meetings, which continued until our love feast, Sept. 8. As a result three were baptized. Bro. G. S. Arnold officiated at the love feast and preached Sunday morning.—*D. G. Judy, Sept. 11.*

Notice.—The District Meeting for the Second District of West Virginia will convene at the Joppa church in Braxton, W. Va., Oct. 19 and 20. Ministerial Meeting at same place Oct. 18. Those coming by rail will leave train at Heaters, W. Va., and by notifying Bro. E. L. Lockard, they will be met at Heaters Station and conveyed to place of meeting. Those who expect to attend would do well to notify Bro. E. L. Lockard what day they will come and how many, so that there will be ample provisions made for conveyance. To the churches of the Second District I will say, Make an especial effort to attend and make this the best meeting ever held in the District. The Joppa church will do all it can to make it a good meeting.—*W. R. Murphy, Bulltown, W. Va., Sept. 3.*

WISCONSIN.

Spooner.—Bro. C. P. Rowland came Aug. 20 and remained until Aug. 29. His time was fully occupied preaching the Gospel. All were well pleased and would like him to return. Sept. 1 Brother and Sister Garber, from North English, Iowa, came. We hope others also will come and make their home here.—*Helen Achley, Sept. 10.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Notice to Brethren in Nebraska.

OWING to the fact that Nebraska is to have the Annual Meeting for 1901 there will be much important business to be transacted at our District Meeting, which will convene Oct. 3, and may continue two or three days. If brethren chosen as delegates to that meeting cannot remain until its close, it would be better for them to state that at the time their names are proposed, and let some one be chosen who can remain. I think it would be perfectly proper for the churches to have that understanding with their delegates before giving credentials to represent the church. If this can be done, our work at the District Meeting can be done in less time and more satisfactorily to all.

As a matter of fact no moderator has either the right or the privilege to excuse a delegate under any circumstances. A delegate may fall sick or be obliged for some cause to absent himself, but the right to excuse from service rests only with the church that sends him out to work for them. If we all understand this we will save the moderators of District Meetings much time and annoyance.

J. B. MOORE, Moderator.
A. D. SOLLENSBERGER, Clerk.

Sept. 3.

From Manvel, Texas.

On Sunday morning, Sept. 8, only a small per cent of the houses were left standing at all, and only two standing on their foundations, and they were injured some. Only one was killed (not a member), and no fatal injuries so far as we know. Many who were well situated are homeless. Their furniture, dishes, etc., are all broken, bedding and clothing all whipped to pieces and blown off by the storm, or badly ruined in the debris.

Our churchhouse which was so much appreciated by our people is completely destroyed, (Concluded on last page.)

Program of the Ministerial Meeting of Middle Indiana.

This meeting will be held in the Eel River church, Wednesday, October 10.
8:00 A. M.—Opening Exercises.
9:00 A. M.—Organization.
9:30 A. M.—Name Some of the many Things that are Helpful to the Minister in Making the Delivery of his Sermon easy.—D. P. Nead, E. Brubaker.

10:30 A. M.—Series of Meetings. (1) Value and Necessity of.—A. G. Crosswhite. (2) Minister's Part.—D. Hodgden. (3) Church's Part.—Official and Laity.—D. Snell.
12:00 M.—Recess.

1:00 P. M.—Who are the Proper Persons to Pay Church Visits? (1) To Erring Members.—R. H. Whicher. (2) Pastoral.—S. S. Urey.
2:30 P. M.—(1) Name Some of the Qualities of the Woman that Makes a Good Wife for a Minister.—Mila Newcomer, Hattie Bond. (2) Tell of her Sacrifices.—Isadore Pottinger, Lucinda Wright. (3) What Can We do for Her Encouragement?—Emma Amick, Sallie France.

3:30 P. M.—Empty Seats in the Churches. (1) The Cause.—E. M. Hoff. (2) What Can be Done to Induce Church Members to be more Faithful in Attending our regular Church Services?—Jacob Urey.

4:30 P. M.—Miscellaneous.
5:00 P. M.—Adjournment.

7:00 P. M.—Our Ministry. (1) How Men are Called to that Office.—W. S. Tony. (2) The Church's Jurisdiction over Them.—A. L. Wright. (3) Church's Duty that Will Tend to their Help and Encouragement.—J. L. Cline.

(D. DILLING,
S. LACKOWE,
J. H. WRIGHT, Sec.

Ministerial Meeting Report.

THE happy coming together of ministers and laity for this annual occurrence in Eastern Maryland was this year at the Locust Grove church, Aug. 29 and 30. While the attendance was not as large as it might have been, still the interest and congenial spirit manifested by those in attendance were most excellent. The weather was all that could be desired, the refreshing showers just previous making a drive over the smooth roads quite pleasant. The lessons drawn from the nine topical discussions were, we think, above the ordinary, and those who missed hearing the many suggestive points as they dropped from the lips of the speakers have much to regret. The visitors welcome by the elder in charge was amply demonstrated by the abundant provision of good things to eat and by the hospitable entertainment given by the Brethren and friends of the Bush Creek congregation.

The meeting, after the usual devotional service, organized by making Eld. S. H. Utz Moderator and the writer Clerk.

The first topic, "Pulpit Power," while not depreciating the native-born elements, brought forth the great need of culture in voice and manner, to be followed by a desperate activity to do good under the guiding influence of the Holy Spirit. Thus truth clearly conceived and earnestly set forth will surely grip the heart with its magnetic eloquence. Preceded by the requisite training, effective preaching is as certain as sunshine to follow rain.

That a "Model Church" should have an efficient ministry, according to New Testament teachings, there seemed to be a unity of sentiment. But the methods advanced for preparing the ministry in efficiency were more or less diversified. Many practical things were brought out along these lines. The minister who has the Lord Jehovah as his salvation, and God's Word that never fails as his help, and the power of the Holy Spirit to guide into all truth and reveal the things of Christ, is certain to surround himself with an efficient laity. The reaction of such influences upon the minister is sure to be an offering of help abundant, that he may be able to seize every opportunity to get the Old Testament unfolded; and by special study of Christ's themes, such as law, prophets, soul, Father, future, etc., to get the mysteries of the New. No little part of the discussion turned upon the fact that our elders and ministers are loaded with too great concern for the necessities of this life.

Our "Church Covenants" and more interest in council meetings elicited an array of argument in favor of "old-time" religion, when a man's word was as good as his bond and when, our "first love" burning brightly, every op-

portunity was sought for meeting with and working for the Lord.

In the evening of the first day, at 7:30, Bro. Albert Hollinger, of Washington, D. C., gave us an interesting sermon of a missionary turn. His subject was Paul's first preaching in Europe—showing how man's efforts accomplish good, even with the insignificant few God has designed to recognize and approve, the heart being the center of a better influence in this early religious life. His strong appeal was for greater consecration to the divine life and an outward growth from an open heart to a fully submissive yet zealous life, given up to love for God and man. With individuals thus devoted the stability and growth of the church is wholly assured.

The second day's work was of equal, and in some places of more, interest than the first. One of the four parabolic themes of our Lord, "The Church and the World," occupied the main line of thought. Though given under various topics, the lesson is that the spirit of the age is worldly, and that while an organization may be easily captured by a worldly spirit and run in the interest of personal ambition, social pleasure, and public display, the safe ground is that prompted by the motive to keep the church as distinct from the world as possible, and which may be plainly seen to be "not of this world." As with the church so with the individual. Jesus says: "Take ye heed; watch and pray."

At this meeting an effort was made to secure a more general interest in the benefit to be derived from similar meetings of the future. The committee for this purpose are A. P. Snader, C. D. Bonsack and J. S. Weybright. The programs hereafter are to have the name of but one person assigned to each topic. The committee on next program are G. K. Sappington, C. D. Bonsack, J. S. Weybright and E. A. Snader.

It was further decided to accept the request to hold the meeting next year in the Pipe Creek church. The meeting closed, as was characteristic throughout, with the very best of feeling, and all who had the pleasure of being present feel to count it a privilege as well as a blessing of the past. Together with the spiritual uplift, the warm reception and hearty handshakes will ever be remembered and cherished.

WILLIAM E. ROOP, Clerk.

From Bear River, Utah.

I HAVE recently returned from a flying trip to the Bear River Valley, Utah. This new country has a few drawbacks with its many encouraging advantages.

I am more than pleased with the opening for Sunday-school and church work. Indications bid fair for a prosperous work for the Master in the valley of the Bear River in Utah. All with whom we met expressed themselves as being highly pleased at our coming. We had a very kind reception, even by quite a number of Mormons.

We are now maturing our plan to locate in Utah in November, the "Lord willing." May we have the united prayers of the Brotherhood in our behalf, and for the prosperity of the church in this new field of labor.

D. S. FILBRUN.

Brandt, Ohio, Sept. 3.

Railroad Arrangements.

THE following railroad arrangements have been made for the Ministerial and District Meetings of Michigan, to be held in the Saginaw church, Oct. 12 and 13.

Those coming from the Northwest will be met at Bannister on Thursday, Oct. 11, at 6 P. M. Those from the Southwest will be met at Ovid, Oct. 11, at 1 P. M.

Should there be those who desire to come on other trains they will be met by notifying Bro. J. E. Albaugh, Olney, Michigan.

J. W. CHAMBERS, Clerk.

Bric., Mich., Sept. 4.

Notes from Chicago.

OUR quarterly council was held Saturday evening. Bro. S. E. Yundt, of Mt. Morris, Ill., who has been our elder for several years, was also with us again, for the last time, as he is moving to California this fall. We have appreciated his fatherly counsel and help while with us and he goes with our prayers and good wishes to other fields of labor.

Bro. J. V. Felthouse was also with us, and on

Sunday morning gave a most helpful and practical sermon from Philpp. 4: 4-7.

Bro. J. F. Souders and other brethren and sisters from a distance were also with us at our Sunday services.

There are many interesting and wonderful things to be seen in our city that are helpful and instructive; but when you are making your list of places to be visited, we trust that not the last on your list will be 183 Hastings St. You will find no place more interesting or helpful, especially on the Lord's Day, than this. It is an oasis in a desert of sin and iniquity.

We have passed through some very hot weather the past month, and its effects have been felt in more ways than one.

We expect this month to rally our forces and to see the broken ranks replenished, and as a united army move out against the forces of evil around us, "conquering and to conquer."

SUSIE FORNEY.

665 S. Ashland Ave., Sept. 4.

A Sunday School Convention.

THE Middle District of Pennsylvania held an interesting and very helpful Sunday-school convention at Martinsburg, Blair Co., Aug. 16 and 17. A preparatory service was held on the evening of the fifteenth, the principal feature of which was a sermon by Eld. W. J. Swigart, on "Human Instrumentality."

The program occupied three half-day sessions; the afternoon of the second day being devoted to a business meeting. The attendance and attention at each session were convincing, not only that the meeting was a good one, but also that the community was anxious to get and appropriate whatever good was there to be found.

The churchhouse was crowded to its utmost capacity, but no one seemed to feel wearied because of the unusual number in attendance, though the weather was oppressively hot. One very striking feature of the meeting was the singing. When hymns were announced every one in the house seemed to feel called upon to sing, and they did it with a will.

The committee on entertainment really had a task on hand, but the hospitality of the people of the town precluded all possibility of difficulty to them, for many families were well prepared to accommodate more than came to be served.

It has become a well-recognized fact that the Sunday school is a very important factor in the Christian work. Let us have more of these conventions. They are the right kind of inspiration to laborers in this productive field.

I. C. VANDYKE, Sec.

Aug. 30.

... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

BOWMAN.—Near Rockingham, Mo., Sept. 6, 1900, Sister Alelia Henrietta Bowman, wife of John Bowman, of Broadway, Va., and daughter of Samuel and Fanny Newbam, of Rockingham, Mo., aged 30 years, 5 months and 16 days. She was a consistent member of the Brethren church and died in full hope of a blessed immortality. She leaves a husband and two children. Services by the undersigned, from 2 Tim. 4: 7, 8. S. Z. SHARP.

BURKHOLDER.—In the bounds of the Springfield church, near Cocalico, Pa., Aug. 23, 1900, Sister Catharine Burkholder, aged 73 years, 11 months and 28 days. Death was caused by consumption. Services were held by brethren Wenger and Keller at the home of deceased. Interment at Dornback's graveyard. AARON R. GIBBEL.

CLINGENPEEL.—In the bounds of the Stroud church, Okla. T., Sept. 1, 1900, Lee Elmer Clingenpeel, youngest son of Bro. Milton and Sister Enna Clingenpeel, aged 9 months and 28 days. Services at the Salt Creek schoolhouse by Bro. J. C. Neher from Isa. 64: 6. M. E. NEHER.

CARTER.—In the Meadow Branch congregation, Baltimore County, Md., Aug. 29, 1900, Sister Malinda Carter, aged 88 years. Services by Elder Uriah Bixler. Interment in a Baltimore County cemetery. W. E. ROOP.

CRIPPS.—In the Poplar Bluff church, Mo., July 28, 1900, Bro. David Cripps, aged 73 years, 2 months and 23 days. He was a member of the church over thirty years. MINTA EBY.

CAUFFMAN.—In the Falling Spring congregation, Franklin Co., Pa., Sept. 2, 1900, Herbie, infant son of friend John and Mariah Cauffman, aged 1 month and 14 days. Interment at the Falling church burying ground. Services by the writer. Text, James 4: 14. WM. C. KOONTZ.

DOVER.—In the Poplar Bluff church, Mo., July 1, 1900, Sister Myrtle Dover, aged 23 years and 28 days. MINTA EBY.

DIERDORFF.—In the Upper Canawago church, Pa., Aug. 23, 1900, Sister Elizabeth Dierdorff, aged 76 years, 8 months and 5 days. Services at the Mummert house by the home ministers. ANDREW BOWSER.

DISSLER.—In the bounds of Springfield church, near Cocalico, Pa., Aug. 16, 1900, Bro. Jacob Dissler, aged 71 years, 10 months and 6 days. Deceased was ill six months with kidney trouble and infirmities of old age. Services at the Flickinger meetinghouse by brethren Wenger and Royer. Interment in family graveyard. AARON R. GIBBEL.

GERARD.—Near Bourbon, Ind., Aug. 24, 1900, Clarence Lester, son of Skyler and Lucy Gerard, aged 3 months and 16 days. ROSA SHIVELY.

GEYER.—In the Solomon Creek church, Elkhart Co., Ind., Aug. 13, 1900, of consumption, Sister Catharine Geyer (nee: Weybright), aged 53 years, 9 months and 8 days. Deceased was born in Elkhart County, Ind., Nov. 5, 1847. She was united in marriage to Hiram Geyer, in 1868. To this union were born two sons and two daughters. One daughter preceded her. She was a member of the Brethren church for many years. She leaves a husband, two sons and one daughter, her aged parents, five brothers and one sister. Services by brethren Wm. Neff and J. H. Worstler. A. E. CLEM.

HYKES.—In York, Pa., Sept. 3, 1900, of old age, friend Samuel Hykes, aged about 84 years. Interment at Aughenbaugh's burying grounds. Services by Eld. Jos. A. Long and Brother Emerich, from Job 14: 14. ABRAM S. HERSHEY.

HENRY.—In the Middle Creek congregation, Somerset County, Pa., Sept. 2, 1900, Sister Sevilla Henry, wife of Daniel Henry, aged 53 years, 6 months and 6 days. Services by the writer from 1 Thess. 4: 14. H. A. STAHL.

LESHER.—In the Union City church, Ind., Sept. 2, 1900, Sister Elizabeth Leshner, aged 87 years, 10 months and 14 days. She was born Oct. 18, 1812, in Bedford County, Pa. In 1834 she moved to Richland County, Ohio, and in 1830 to Montgomery County. She was married to Daniel Studebaker Aug. 31, 1837. To them were born three sons and three daughters. Her husband, three sons and one daughter preceded her. She was married to John D. Leshner Aug. 30, 1858, and moved to Darke County, Ohio, the same year, which was her home until her death. She united with the Brethren church in 1827, and lived a consistent life. Services by Bro. Jesse Stutsman. DORA W. NOFFSINGER.

LINEAR.—In Jacksonville, Oregon, Aug. 31, 1900, Bro. Samuel C. Minear, aged 82 years, 3 months and 21 days. He was a member of the Brethren church for about ten years. His wife, Caroline E. Minear, died one year prior. Services by S. M. Eby from Isa. 38: 1, latter part. Interment at the Brethren Cemetery near Talent. Z. P. WEBSTER.

MOCKERMANN.—In Harrisburg, Pa., Sept. 9, 1900, from internal injuries received from a fall, Sister Matilda Mockerman, aged 86 years, 1 month and 3 days. Services by Eld. J. A. Long and Sam'l Reed, from 2 Tim. 4: 6, 7. ABRAM S. HERSHEY.

MERTZ.—In New York City, Aug. 31, 1900, of heart failure, Bro. David Franklin Mertz, son of Bro. Daniel A. and Sister Sarah Mertz, of Burnettsville, Ind., aged 31 years, 5 months and 27 days. Frank entered Mt. Morris College in December of 1886. Here he continued with the Brethren church, of which he continued a devoted member until his death. After finishing the preparatory course and the freshman year at Mt. Morris he entered the University of Michigan where he graduated in 1895. Since that time he has given his best efforts to the cause of education. At the time of his death he was attending Columbia University, preparing himself more fully for a department in the Michigan State Normal school.

at Ypsilanti, to which he had been called early in the present year. Services at the old home near Burnettsville, Ind. M. M. SHERRICK.

MCGRAW.—In the Howard church, Howard County, Ind., Sept. 6, 1900, Samuel W. McGraw, son of Bro. T. H. and Sister Mary McGraw, aged 24 years, 8 months and 12 days. Services by the writer. DANIEL BOCK.

PRICE.—In the bounds of the Howard church, Ind., Aug. 30, 1900, Bro. Michael, Price, aged 71 years, 11 months and 6 days. Services by elders Peter Houk and Aaron Moss, from Job 14:10-14. U. S. BRUBAKER.

RICHCREK.—In the Solomon Creek church, Ind., Aug. 27, 1900, Goldie May, daughter of friend John and Ida Richcreek, aged 7 years, 1 month and several days. Little Goldie was a bright little girl. The last week of her life she made deep and lasting impressions on those whom she left behind. Services by Bro. Wm. Neff. A. E. CLEM.

RENNECKAR.—In the Mt. Zion congregation, Tuscawawas County, Ohio, Sept. 4, 1900, Sister Lydia Renneckar, aged 73 years, 4 months and 10 days. The deceased was for many years a worthy member of the Brethren church. Her sufferings she bore with patience and fortitude. Services from 2 Tim. 4:6-8, by the writer. E. LOOMIS.

SUNDAY.—In York, Pa., Sept. 4, 1900, of hemorrhages and the infirmities of old age, Sister Lovina Sunday, wife of Brother Daniel Sunday, deceased, aged 66 years, 3 months and 16 days. She was a faithful, zealous member of the Brethren church for many years. Sermon by Eld. Jos. A. Long and Bro. Jas. P. Lehman, from Job 10:25, "I know that my Redeemer liveth." ABRAM S. HERSHEY.

SHROCK.—In the Kingman church, near New Murdock, Kans., Aug. 27, 1900, Sister Elizabeth V. Shrock (*nee* Baldwin), aged 58 years, 3 months and 6 days. She was born in Miami County, Ind., and was united in marriage to Bro. Wm. Shrock in 1859. She was the mother of thirteen children, ten of whom, with a sorrowing husband, remain. She had been a consistent member of the church for thirty-two years. Services by Mr. J. S. Grang of the Baptist church. ANNIE L. KLINE.

SHELLY.—At the home of her son, Bro. Isaac Shelly, near Ollie, Iowa, Sept. 3, 1900, Mary Shelly, aged 89 years, 8 months and 3 days. Deceased was born in Pennsylvania, Dec. 30, 1810. She united with the Old Order Brethren, and remained faithful until death. Services at the Brethren church by Bro. D. E. Brubaker, assisted by Bro. John Gable. Text, Mark 14:8. GRACE BROWN.

STRIEBY.—In the Solomon Creek church, Indiana, at Syracuse, Aug. 21, 1900, Sister Mary Strieby (*nee* Shock), aged 68 years and 16 days. She was born in Montgomery Co., Ohio, Aug. 5, 1832. She came with her parents to Elkhart County, Ind., in 1837. She was united in marriage to Daniel Strieby, May 28, 1871. She was a member of the Brethren church for a number of years. Her husband preceded her Jan. 20, 1891. Services by brethren W. R. Deeter and D. Rothenbarger from 1 John 3:2. A. E. CLEM.

SHELLABARGER.—In the Salem church, Ohio, Aug. 20, 1900, Sister Elizabeth Shellabarger (*nee* Ward), aged 83 years, 10 months and 6 days. She was the widow of Saml. Shellabarger, a minister of the Brethren church, who preceded her to his long home a number of years. Services by Eld. Jesse Stutsman and the home ministers from Rev. 14:12, 13. JESSE K. BRUMBAUGH.

TRIMMER.—In the bounds of Marsh Creek congregation, Adams Co., Pa., Sept. 5, 1900, Bro. Peter Trimmer, aged 81 years, 1 month and 15 days. Interment at Friends' Grove. Services by Eld. C. L. Ploutz. W. B. JACOBS.

TRIMMER.—In the borough of East Berlin, Pa., Aug. 19, 1900, of cholera infantum, Myrtle Trimmer, infant child of friend William and Jennie Trimmer, aged 2 months and 1 day. Services at the Mummert house by the home ministers. ANDREW BOWSER.

WELLS.—In the Coventry church, Pa., Aug. 30, 1900, Bro. David Wells, aged 97 years, 8 months and 28 days. He was married over seventy years. His wife, Kezia Keim Wells, survives him. He was for many years deacon, and loved the church. W. W. KULP.

WILLIAMS.—At Farrenburg, Mo., Sept. 3, 1900, of typhoid fever, Calvin Williams, son of Sea and Milkah Williams, aged 13 years and 8 months. Services at the Bloomfield graveyard by Bro. Moses Cruce from Luke 21:36. TABITHA CRUCE.

WEYBRIGHT.—In the Salem church, Ohio, Sept. 4, 1900, Sister Nancy Weybright, (*nee* Kinsey), aged 81 years, 7 months and 8 days. She was born in Montgomery County, Ohio, 1819. She married Daniel Weybright. Six daughters and two sons were born to them. Services at the West Milton house from 2 Cor. 5:1, by J. H. Brumbaugh and the writer. JESSE K. BRUMBAUGH.

WALKER.—In the Warrensburg church, Mo., July 27, 1900, Bro. Elijah Walker, aged 81 years and 5 months. He was born near Fairfax, Highland Co., Ohio, in 1849. He was married to Lockeyann Frazier, who preceded him nearly fourteen years. To this union were born six sons and two daughters, all of whom are yet living. He was a member of the Brethren church for eleven years. His sufferings for some months were very great. MARY MOHLER.

WALKER.—In the Ashland congregation, Ohio, Aug. 21, 1900, Sister Roxana Walker, aged 64 years, 5 months and 13 days. She leaves a husband, a son and daughter. Services by the writer from Rev. 14:13. W. F. ENGLAND.

WENGER.—In the Spring Grove church, Pa., Sept. 5, 1900, Nora G. Wenger, infant daughter of Moses and Sister Lizzie Wenger, aged 6 months and 3 days. I. W. TAYLOR.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Oct. 3, 8 A. M., District of Northeastern Kansas, in the Vermilion church. Ministerial Meeting day before.
Oct. 3, District of Nebraska, in the Bethel church. Ministerial, Missionary and S. S. meetings day before.
Oct. 4, District of Northern Iowa, Southern Minnesota and South Dakota, in the Winona church, Minn.
Oct. 3, 4, Middle District of Missouri, in Mound ch.
Oct. 3, District of Southern Illinois, in Oakley ch.
Oct. 4, District of Northern Indiana, in Bethel church.
Oct. 4, 8 A. M., District of Northeastern Ohio, in the East Nimishillen church.
Oct. 5, District of Southern Iowa, in Mt. Etna church.
Oct. 6, District of Oklahoma and Indian Territory, in the Mound Valley church, Okla. Ministerial Meeting day before.
Oct. 10, District of Southeastern Kansas, in the Scott Valley church. Ministerial Meeting day before.
Oct. 11, District of Middle Indiana, in the Eel River ch.
Oct. 13, District of Michigan, in Saginaw church.
Oct. 20, 26, First District of West Virginia, in the Chest River church.
Nov. 1, First District of Arkansas, in Austin ch. Ministerial Meeting day before.

LOVE FEASTS.

Arkansas—
Nov. 8, 4 P. M., at H. Weyland's, 3½ mi. S.W. Carlisle.
Colorado—
Oct. 5, Haxton.
District of Columbia—
Oct. 18, Washington.
Illinois—
Sept. 29, 4 P. M., Milledgeville.
Sept. 29, 10 A. M., Hudson.
Oct. 3, 4 P. M., Shannon.
Oct. 4, 5 P. M., Wadams Grove.
Oct. 4, 5, 10 A. M., West Branch church.
Oct. 6, Camp Creek.
Oct. 6, 7, Pine Creek.
Oct. 6, 7, 2 P. M., Naperville.
Oct. 7, 6 P. M., Chicago.
Oct. 9, 10, Yellow Creek.
Oct. 13, Rome.
Oct. 20, La Motte.
Oct. 26, Auburn.
Oct. 27, Blue Ridge church.
Oct. 30, 31, 4 P. M., Franklin Grove.
Oct. 31, 3 P. M., Lanark.
Nov. 2, 10 A. M., Panther Creek.
Nov. 3, 3 P. M., Martin Creek.
Nov. 3, 4 P. M., Salem.
Nov. 9, West Otter Creek.
Nov. 17, 2 P. M., Big Creek church.
Indiana—
Sept. 27, Bethany, Boon Co.
Sept. 28, Salem congregation.
Sept. 29, 4 P. M., Turkey Creek cong., Gravelton.
Sept. 29, New Hope, Seymour.
Sept. 29, 10 A. M., Clear Creek.
Sept. 29, North Liberty.
Sept. 29, 2 P. M., Middle Fork.
Sept. 29, 4 P. M., Washington.
Sept. 29, 5 P. M., Shipshewana.
Sept. 30, Muncie.
Oct. 2, 2 P. M., Blue Creek.
Oct. 3, Simpson Hill, Shoals.
Oct. 4, 2 P. M., White church.
Oct. 4, 10 A. M., Landesville.
Oct. 4, 4 P. M., Lower Fall Creek, 5 mi. S.E. Anderson.
Oct. 4, 2 P. M., Upper Deer Creek.
Oct. 4, 2 P. M., Santa Fe.
Oct. 5, 10 A. M., Prairie Creek church.
Oct. 5, 10 A. M., Camden, Jay County.

Oct. 6, 2 P. M., Lick Creek.
Oct. 6, 2 P. M., Lower Deer Creek.
Oct. 6, 10 A. M., Nettle Creek.
Oct. 6, 4 P. M., Osceola.
Oct. 6, 2 P. M., Roann.
Oct. 6, 4 P. M., Beech Grove church.
Oct. 6, 4 P. M., Palestine, 4½ mi. W. of Reynolds.
Oct. 6, Pleasant Valley.
Oct. 6, 10 A. M., Sugar Creek.
Oct. 9, Nappanee.
Oct. 9, 2 P. M., Howard.
Oct. 10, 4 P. M., Yellow River.
Oct. 11, Union Center.
Oct. 11, Ladoga.
Oct. 11, 10 A. M., Pleasant Hill.
Oct. 11, 2 P. M., Hillsburg.
Oct. 12, Union.
Oct. 13, 2 P. M., Hartford City.
Oct. 13, Pine Creek.
Oct. 13, 2 P. M., Kewanna.
Oct. 13, 4 P. M., Salamone church, Lancaster house.
Oct. 20, 10 A. M., Little St. Joe.
Oct. 20, 10 A. M., 4 miles east of Mayesville.
Oct. 25, 2 P. M., Bachelors Run.
Oct. 26, Four Mile.
Oct. 27, 4 P. M., Clarksville.
Oct. 27, 2 P. M., Fairview.
Oct. 27, 2 P. M., Tippecanoe.
Nov. 1, 2 P. M., Mexico.
Nov. 3, 2 P. M., Arcadia church.
Nov. 4, 10 A. M., Mississinewa church.
Nov. 4, 3 P. M., Summit church.
Nov. 3, 10 A. M., Spring Creek church, Kosciusko Co.
Nov. 3, 2 P. M., North Manchester.
Nov. 3, 4 P. M., Antioch.
Nov. 3, 4 P. M., Andrews.
Nov. 20, 21, Pymont.

Iowa—

Sept. 29, 2 P. M., South English.
Sept. 29, 30, Spirit Creek.
Sept. 29, 1 P. M., Geon River, near Panora.
Oct. 3, 4 P. M., Panther Creek ch.
Oct. 6, 11 A. M., Brooklyn.
Oct. 6, 7, Boon River, Stinson.
Oct. 6, 7, Cedar church.
Oct. 6, 7, 2 P. M., Pleasant View.
Oct. 12, South River ch., 3 mi. southeast of Truro.
Oct. 13, 14, 2 P. M., Iowa River church, south house.
Oct. 13, Nora Springs.
Oct. 13, Rock Grove.
Oct. 13, 2 P. M., Fairview.
Oct. 20, Greene.
Oct. 20, 1 P. M., Dallas Center.

Kansas—

Sept. 29, 2 P. M., Salem.
Sept. 29, 2 P. M., Belleville church.
Oct. 1, 5 P. M., Vermilion.
Oct. 6, 7, Morrill congregation.
Oct. 6, 7, Topeka.
Oct. 6, Cedar Creek.
Oct. 6, 4 P. M., Appanose church.
Oct. 6, 2 P. M., Danance church.
Oct. 6, Pleasant View.
Oct. 6, White Rock church.
Oct. 6, 2 P. M., Kansas Center.
Oct. 6, Grenola.
Oct. 6, Verdigris church.
Oct. 6, Peabody.
Oct. 6, 10 A. M., Olathe.
Oct. 13, 2 P. M., Walnut Valley.
Oct. 13, 1 P. M., Kansas City.
Oct. 13, 4 P. M., Monitor.
Oct. 13, Wichita ch., Kechi.
Oct. 13, 10 A. M., Maple Grove.
Oct. 13, 2 P. M., Paint Creek.
Oct. 14, 15, 10 A. M., Washington.
Oct. 15, 4:30 P. M., Newton.
Oct. 20, 2 P. M., Parsons.
Oct. 20, Cottonwood.
Oct. 27, 2 P. M., Noshko church.
Oct. 27, 2 P. M., Klogman church, at Cleveland.
Oct. 27, 4 P. M., East McPherson.
Oct. 27, 4 P. M., Washington Creek.
Oct. 27, 2 P. M., Ozarkie.
Nov. 3, Eden Valley.
Nov. 3, 10 A. M., Burr Oak.
Nov. 3, Osage church.
Nov. 3, Independence.
Nov. 4, 4 P. M., Scott Valley.
Nov. 10, 4 P. M., Pleasant Grove.

Maryland—

Oct. 6, 7, 1:30 P. M., Meadow Branch.
Oct. 13, 10 A. M., Beaverdam.
Oct. 13, 1:30 P. M., Manor.
Oct. 13, 1:30 P. M., Brownsville.
Nov. 3, 10 A. M., Locust Grove church.
Nov. 3, 4, Peach Blossom.

Michigan—

Sept. 29, 10 A. M., Sunfield.
Sept. 29, Chippewa Creek.
Sept. 29, Pokagon.
Oct. 6, 10 A. M., Sugar Ridge.
Oct. 6, 2 P. M., Fairview.
Oct. 6, 10 A. M., New Haven ch.
Oct. 12, Saginaw church.
Oct. 13, Bertio.

Minnesota—

Oct. 2, Winona.

Missouri—

Sept. 29, Honey Creek.
Oct. 2, Warrensburg.
Oct. 3, Plattsburg.
Oct. 6, Cedar County ch., 2½ mi. north of Jerico.
Oct. 6, 3 P. M., Mound Valley church, Harrison.
Oct. 6, Fairview church, near Cherry Box.
Oct. 6, Polo.
Oct. 13, Smith Fork church.
Oct. 13, 2 P. M., Carthage.
Oct. 13, Poplar Bluff.
Oct. 27, Shoal Creek.
Nov. 7, 2 P. M., Dry Fork.
Nov. 17, 10 A. M., Nevada.

Nebraska—

Sept. 29, Beaver Creek.
Sept. 29, Juniata.

Sept. 29, Sappy Creek ch., at Stump schoolhouse.
Oct. 12, 13, 4 P. M., South Beatrice.
Oct. 13, 2 P. M., Red Cloud.
Nov. 3, 10 A. M., Bethel.
Nov. 3, 4 P. M., Silver Lake.

North Dakota—

Sept. 22, 5 P. M., Des Lacs Valley ch., near Kenmare.
Sept. 29, 1 P. M., Surrey.
Oct. 5, 2 P. M., Salem church.
Oct. 6, 3 P. M., White Rock church.

Ohio—

Sept. 29, 10 A. M., Logan church.
Sept. 29, 10 A. M., Portage.
Sept. 29, 2 P. M., North Star.
Sept. 29, 10 A. M., Lick Creek ch., 1 mi. S. W. Bryan.
Oct. 6, Pleasant Valley.
Oct. 5, 2 P. M., Newton.
Oct. 6, 10 A. M., Sugar Creek.
Oct. 6, 7, 1½ mile north of Bloomville.
Oct. 6, 10, 30 Seneca church.
Oct. 6, 5 P. M., Ashland.
Oct. 6, 2 P. M., Upper Stillwater.
Oct. 6, 4 P. M., County Line.
Oct. 6, 5 P. M., West Nimishillen.
Oct. 6, Mercer church, 3 miles east of Minden.
Oct. 6, 3 P. M., Castown.
Oct. 9, 10 A. M., Upper Twin ch., Wheatville house.
Oct. 13, 10 A. M., Greenspring ch., Bethel house.
Oct. 13, 5 P. M., Lafayette church.
Oct. 13, 10 A. M., Wooster church.
Oct. 20, 10 A. M., Donnell's Creek, country house.
Oct. 27, 10 A. M., Mohican.
Oct. 27, 10 A. M., Auglaize Chapel, ¾ mi. west Dupont.
Oct. 27, Rome.
Oct. 30, 4 P. M., Lower Twin church.
Nov. 1, 2 P. M., Lower Stillwater.
Nov. 3, 4 P. M., Lower Miami.
Nov. 3, 4 P. M., Sugar Creek, near Lima.
Nov. 3, 5 P. M., Mt. Zion church, Tuscawawas Co.

Oklahoma Territory—

Sept. 29, Deep Fork.
Sept. 29, Turkey Creek.
Oct. 6, Mound Valley.
Oct. 13, Salt Plain.
Oct. 20, Pleasant Plains.
Oct. 20, Deep Fork.
Nov. 3, Hoyto.
Nov. 10, Paradise Prairie church.

Pennsylvania—

Sept. 22, 4:30 P. M., Ligonier, Waterford house.
Sept. 29, Mechanic Grove.
Sept. 30, 3 P. M., West Johnston ch., Roxbury.
Oct. 2, 3, 9:30 A. M., Little Swatara.
Oct. 3, 4, Upper Cumberland.
Oct. 4, 5, Back Creek, Brandt house.
Oct. 5, 4 P. M., Dunning Creek, Holsinger house.
Oct. 5, 4 P. M., Clover Creek.
Oct. 5, 5 P. M., Upper Dublin church.
Oct. 6, Glenhope.
Oct. 6, 4 P. M., Garrett church.
Oct. 6, Hyndman.
Oct. 6, 2:30 P. M., Maple Glen.
Oct. 6, 4 P. M., Raven Run.
Oct. 6, 5 P. M., Upper Dublin church.
Oct. 6, 7, 1:30 P. M., Upper Conawago.
Oct. 6, County Line, Indian Creek.
Oct. 6, Clear church.
Oct. 6, 3 P. M., Middle Creek.
Oct. 6, 7, Spring Run, near McVeytown.
Oct. 6, 4 P. M., James Creek.
Oct. 6, Coventry ch.
Oct. 7, Purchase Line church.
Oct. 7, 4 P. M., Harrisburg.
Oct. 7, 3:30 P. M., Johnstown.
Oct. 7, 4 P. M., Roaring Spring.
Oct. 7, 4 P. M., Summit Mills house, Summit cong.
Oct. 8, Mt. Pleasant.
Oct. 8, Spring Creek.
Oct. 9, 9:30 A. M., Mountville house.
Oct. 9, 10, Etter house, 4 miles south of Chambersburg.
Oct. 10, 3:30 P. M., Shade Creek.
Oct. 11, 12, 9:30 A. M., Lower Cumberland.
Oct. 11, 12, 1 P. M., Chiques ch., Fairview.
Oct. 13, 3 P. M., Meyerdale.
Oct. 13, 4 P. M., Woodbury.
Oct. 13, 14, Shilburg.
Oct. 14, 6:30 P. M., Bellwood.
Oct. 27, 1:30 P. M., Antietam cong., Welty house.
Oct. 27, 3:30 P. M., Ephrata.
Oct. 31, Nov. 1, 1:30 P. M., Buffalo Valley.
Nov. 1, 2:30 P. M., Chiques ch., Elizabethtown.
Nov. 1, 7:30 P. M., Philadelphia.
Nov. 1, 4:30 A. M., Conestoga.
Nov. 4, 4 P. M., Artemas.
Nov. 3, 1:30 P. M., Marsh Creek, Gettysburg.
Nov. 3, Elk Lick.
Nov. 4, 4 P. M., Yellow Creek.
Nov. 6, 10 A. M., Hade's.
Nov. 6, 7, 9:30 A. M., Springville cong., Mohler house.
Nov. 8, 2 P. M., Spring Grove.
Nov. 10, 4 P. M., New Enterprise.

Tennessee—

Oct. 6, 2 P. M., Knob Creek.
Oct. 6, Crosson.

Virginia—

Sept. 29, Valley Bethel.
Sept. 29, Cedar Grove.
Oct. 6, 2 P. M., Llanville ch.
Oct. 6, 2 P. M., Bridgewater.
Oct. 6, 3 P. M., Topeco church.
Oct. 6, 2 P. M., Sangerville.
Oct. 6, 7, Mill Creek.
Oct. 6, Salem, Stephens City.
Oct. 13, Redoak Grove.
Oct. 27, Ononoco church.
Oct. 27, Troutville.
Oct. 27, Elk Run.
Nov. 3, 2 P. M., Barren Ridge.

West Virginia—

Oct. 6, 7, Pine church.
Oct. 11, 2:30 P. M., Sandy Creek, Mountain Dale house.
Oct. 13, 14, 3:30 P. M., Knobley.
Oct. 20, Chestnut Grove.
Oct. 27, 28, Bean Settlement.
Oct. 27, Harman.

Wisconsin—

Oct. 27, Barron.

(Concluded from page 605.)

but we trust to the Lord for the future, though at present we are unable to build at all. The Manvel church has been organized over seven years, and the house has been standing about the same time. Since that time over one hundred letters of membership have been given to those who for a season stayed and worshipped with us for a season, and we still have a membership of seventy. Since the first organization probably forty members have been received by baptism. Our church was in good condition and her influence was being felt abroad.

A cloud of distress overhangs our sky, but we trust that ere long the Sun of Righteousness will rise with healing in his wings.

J. A. MILLER.

Manvel, Texas, Sept. 12.

From Kjeffinge, Sweden.

LAST Sunday, Aug. 12, I took the train for Flor, accompanied by Bro. Anderson and some others from Linnham, and other members from Wanneberga. Two meetings were held (not so many attended the meeting) under the open air in a pleasant vale beside a stream, among rocks and trees. Beside us, in the midst of the stream, stood some beast, which I thought listened to us. Then it ran in my mind what is said in the Holy Bible about the children of God in Rev. 22: 1-5.

At this place we have a dear sister, and it was decided to have regular meetings in the future. God bless the work everywhere.

I have also another place, Lvalorf, where I have preached the Gospel sometimes. After preaching one evening a woman came to me with her husband and said to me: "We have no peace with God, but long after that." This talk happened on the way to my lodging. The woman was very anxious for baptism.

Sodervidinge.

O. P. OLIN.

Field Notes from Virginia.

AUG. 25 I went to Henry County, Va., to hold some meetings with the little isolated church there. Our meetings grew in interest for the first ten days and then some complaint was made that the preaching was too plain, and the congregation fell off for a few meetings. The falling off was only temporary.

For the last fifty years the Primitive or "Ironsides" Baptists have been the predominating church here. They bitterly oppose Sunday schools and believe that all things were foreordained from before the foundation of the world. The result is they do not oppose sin very strenuously, and they have numerous "still houses" among them which are well patronized. They claim to understand the mysteries of the Gospel, especially Romans ninth chapter, but such Scriptures as John 3: 16, 17, also John 13: 13, 14, 15 and Rom. 16: 16 seem to be mysterious to them in this country. As a rule, they don't attend services conducted by other denominations. But a number of them attended our meetings and a few of them gave words of encouragement. Our meetings closed Sept. 9. Three were baptized and two more were received as applicants for baptism.

I arrived home Sept. 10, after an absence of forty-eight days. I held fifty-eight meetings and traveled four hundred and sixty-three miles. On this trip ten were baptized, besides a number of applicants.

I visited two counties, each having an organized church with perhaps forty members, and not a single reader of the GOSPEL MESSENGER in either county. This I regard as a very unfortunate condition of the church in these sections.

C. D. HYLTON.

Daleville, Va., Sept. 12.

Pittsburg Mission.

THOSE who have experience in carrying a newly-opened mission through the hot season know that the work is not an easy one. This is especially true when some of the attendants have gone to the country and others, perhaps, are a trifle indisposed. The interest which was manifested here from the beginning has not diminished to any alarming extent.

We are trying to carry on the work to the best advantage, and are becoming better acquainted daily with the needs. Much interest centers in our Bible class, which meets each Sunday at ten o'clock. Here the Sunday-school lesson is taken up and thoroughly dis-

cussed. The preaching service follows at eleven o'clock.

We have been made glad to have a few brethren and sisters come to give us encouragement in our work.

That the best work may be done, we need a church building, or at least a public church room. Will not some who have means set on foot a movement which will hasten the permanency of the work? Worshipping in private rooms is never entirely satisfactory.

We desire information concerning any members who may be in the city, of whom we have no knowledge. Also of others as they from time to time may move here.

Ministers and others who may be in the city over Sunday are cordially invited to attend our services at 8 Camp St. This place can be reached by taking a Herron or Bedford Ave. car, and coming to the car barn. May the work in this city and elsewhere have the hearty co-operation of all, and an abundance of divine blessing.

S. S. BLOUGH.

8 Camp St., Pittsburg, Pa.

A Mission Point.

I was at Findley, St. Joseph Co., Mich., over Sunday, Sept. 2. There are but a few members living here. The preaching is done in a schoolhouse, two miles from Findley. The appointment, as it now stands, is every first Saturday of the month, and Sunday and Sunday evening following. There should be a church of our people in this goodly land. Why not some of the Brethren of Indiana say: "Let us go and possess this land"? Most of the people that live there are from New York State and other New England States. May the truth be fully established here, is my desire.

J. H. MILLER.

Goshen, Ind.

Report of Ministerial Meeting for Northwestern Ohio.

THE Ministerial Meeting for the Northwestern District of Ohio was held in the Sugar Creek church, Allen Co., Ohio, Aug. 17. The meeting was organized with Eld. J. B. Keiser as Moderator and John R. Snyder as Secretary. A goodly representation of the ministry was present from the District, but many faces were absent when we should have enjoyed their presence.

There were many good things said that were worth treasuring up in the storehouse of knowledge, but it would be useless for us to attempt any sort of outlined report in the space at our disposal; hence we shall confine what we shall write to some of the principal topics and the general line of thought as expressed.

"The Need of a Deeper Consecration of the Ministry" was the first topic on the program, and it was ably handled by those who were chosen to open the discussion. One of the things necessary to a deeper consecration was to have more faith in God and his Word. The church in general also can help the ministry to a greater consecration by more co-operation and proper support.

"Social and Prayer Meetings" received due notice, and we are encouraged to know that a great many of our churches are now supporting a prayer meeting of some kind. Among the many things necessary to a successful prayer meeting are inspiration, leadership, care in selection of leader, a responsive audience and care in selection of topics. Prayer should be short and often. Talks should be short and spiritual. The song service should be live and abundant. The outlines in MESSENGER were thought to be good, but many thought them too difficult for young people.

In the discussion of the topic relating to the pastoral visit the lamentable fact was brought out that it had been sadly neglected in this District. But we think that from henceforth it will be more generally carried out. It was shown that the pastor stands in the position of a shepherd and what the duty of a shepherd to his flock was. What would we think of the shepherd of real sheep if he paid no personal attention to his flock for years? Would they not soon become discouraged and scattered? As much so with the spiritual flock. These visits should not be too formal. Many ministers do not realize the importance of the pastoral visit. Pastor must know his people in their homes, to be successful. Give your visits a spiritual tone and uplifting influence.

The entire meeting was characterized by the

best of spirit, and there has never been a meeting of this kind before in this District where the spiritual life was so prominently brought out. But why should it not be so? Jesus has said, "God is a Spirit, and they that worship him must worship him in spirit and in truth." It is a spiritual worship. In the discussion of whether ministers should depend entirely upon the Holy Ghost in their preaching it was the mind of all that the Spirit alone will direct the work of the spirit-filled minister; but this does not debar the minister from asking and seeking the Spirit's direction and aid in the preparation of his sermon. Let us have more spiritually prepared sermons. If you can aid the work of the Spirit by the use of notes to direct the thoughts, use them rather than have a spiritless sermon without them.

Taken all in all, it was a most profitable meeting for all. We were glad to note the general good feeling between young and old, ministry and laity. But why should it not be so? For we are all one in Christ Jesus. We have never been at a meeting where this was more prominently noticed than here. There was perfect freedom and unity of the Spirit that was commendable. The old standard-bearers of the cross are endeavoring to leave their work in the hands of the young who will be thoroughly trained in all good works.

We were much encouraged by the presence with us, and their earnest words, of Professors E. S. Young, of Elgin, Ill.; S. P. Early, of North Manchester, Ind.; and Eld. Daniel Byerly, of —, Ind. We were glad they could be with us in this meeting. The following committees for the next year were appointed:

Sunday-school Committee: Banks Light, Green Springs; S. P. Berkeley, Delta; Eld. Geo. W. Sellers, Bryan.

Ministerial Meeting Committee: Eld. D. D. Thomas, Jenera; John Flora, Jewell; G. A. Snider, Harrod.

The meetings this year were kindly cared for by the Sugar Creek Brethren, and many kind thoughts will revert to them by those who had so pleasant a stay with them during the Sunday School and Ministerial Meetings of 1900. May the Lord keep them always.

JOHN R. SNYDER, Secretary.

Bellefontaine, Ohio, Aug. 20.

The Inglenook.

THE current *Inglenook* is a very much improved paper. The cover is of a heavier paper, and the typography is an improvement over past issues. The table of contents is most interesting and instructive. The serial story of Levi and Leah comes to an end in a very tragic way. There is a full account of Peking, the strange Chinese imperial city. There is an article on dried oysters, and the Nature Study page is full of good reading. There is a full account of why women live longer than men, and there is a most excellent and interesting article on how corn is canned for market. The method of making the crayon pictures had for so many tickets at the store is fully described, and on the last page is a description of a cemetery for dogs in France. The success of the *Nook* has been wonderful. It has bounded into immediate circulation and its success in interesting its readers is phenomenal. Every MESSENGER reader should have the *Inglenook*.

ANNOUNCEMENTS.

LOVE FEASTS.

- Colorado—
Oct. 27, St. Vrain church.
Indiana—
Nov. 3, Blue River.
Iowa—
Oct. 6, 3 P. M., Kingsley, west house.
Illinois—
Sept. 29, 4 P. M., Batavia.
Kansas—
Oct. 13, 4 P. M., Rock Creek, 5½ mi. north of Sabetha.
Missouri—
Oct. 14, 3 P. M., Fairview.
Ohio—
Sept. 27, 28, Blue Creek, Paulding Co.
Oct. 27, 4 P. M., Beaver Creek church.
Pennsylvania—
Oct. 6, Plum Creek.
Nov. 1, 2, West Conestoga.
Tennessee—
Oct. 13, 3 P. M., New Hope.

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Going West.

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" Elgin, . . . 3:00 "	7:15 "	1:00 "
Arrive Davis Jc., . . . 4:22 "	8:12 "	12:44 A. M.
Arrive Rockford, . . . 4:45 "	8:12 "	12:44 "
Arrive Madison, . . . 8:45 "		
Leave Leaf River, 4:54 "	11:13 "	
" Forreston, 5:01 "	11:31 "	
Arrive Savanna, 6:10 "	9:35 "	2:30 "
" Des Moines, . . . 4:50 A. M.	11:20 "	
" Council Bl., . . . 7:40 "	3:30 P. M.	
" Omaha, . . . 8:05 "	3:55 "	
" Kansas City, 9:30 A. M.	6:00 "	

Going East.

Leave Kansas City, 9:30 A. M.	7:00 P. M.
" Omaha, . . . 7:15 "	6:00 P. M.
" Council Bl., 7:40 "	6:25 "
" Des Moines, 1:05 P. M.	9:40 "
" Savanna, . . . 6:50 "	4:50 A. M.
" Forreston, . . . 10:30 "	
" Leaf River, 7:53 "	10:47 "
" Rockford, . . . 7:07 "	10:50 "
" Davis Jc., . . . 8:21 "	6:25 "
" Elgin, . . . 9:30 "	7:30 "
Arrive Chicago, . . . 10:30 "	8:30 "

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EDITORIAL MISCELLANY.

AN RECENT issue of the *Independent* contains some valuable and rare information concerning the Tower of Babel. In a late session of the Paris Academy of Inscriptions de Mély gave some interesting accounts of the condition of the Tower of Babel in the year 355 A. D. The information was based on a lately discovered Greek manuscript which the speaker had published by authority of the Academy of Sciences. This document contains the description of a Chaldee temple which Harpocraton visited, and of which he gives accurate measurements. The identity of the temple with the Birs-Nimrud, or the "Tower of Babel," he claims cannot be doubted, and this is the oldest important account. The tower was renovated in the days of Nebuchadnezzar in the sixth century B. C., and this king reports in the inscription he caused to be made that the tower had been erected forty-two generations before his times. Thanks to the reports of Harpocraton we now know that as late as the fourth Christian century this temple was still a place of worship, although it ceased to be such some time before 380. The tower was about fifty-five miles from Ctesiphon, south of Babylon. It consisted of a very wide substructure, 75 feet high, the sides being 605 feet. In the middle stood a four-cornered tower, built of six sections, one upon the other, each 28 feet high, and upon the top section was a small temple, only fifteen feet high. These seven stories together made the structure 218 feet high. The ascent to the temple was by 365 steps, of which 300 were of silver and 65 of gold, the number to equal the days of the year. The division into seven sections corresponded to the days of the week.

THE war in South Africa is practically ended, and terminated as had been expected. The Boers are a brave people, but they were too few to stand the force of a great empire like England. They fought heroically, in a worldly way of looking at it, but were finally crushed. They thought they had a good cause, but they lost, and their Republic disappears. The Free State is also a thing of the past. In their

place have come two Crown Colonies to be ruled by Great Britain. s a great misfortune for these lovers of freedom e thus pitted against the strongest military power he world. Their leaders might have known t ey were digging their own graves, as well grave of their country. But England has n to boast of. On every field of battle, where t es were well matched in numbers, the Boers d their equals, and in some instances their s. s. From a moral and a Christian standpoint the war is a blot upon the pages of the history of England. She has interfered with and overcome two nations that should have been permitted to work out their own destiny. In the struggle there were some humane features, but in a general way it was cruel, as all wars must necessarily be. It has been the means of sending nearly if not quite 20,000 men to untimely graves. Thousands of widows and orphans have been made and millions upon millions of property destroyed. In the course of a half generation the distressing results of the war may pass away, but the blood of the thousands will long cry out against the cruelties on the field of carnage. When, oh, when will the cruel wars of earth cease!

THE people of Mansfield, Ohio, seem determined that the Dowie elders shall not preach in that city. Last Sunday two of these elders were found in the place, and were stripped and treated to a coat of tar. One of them, who showed a disposition to resist, was beaten and kicked into submission. Covered with mud and tattered garments they were marched through the streets followed by a mob of six thousand excited people. The elders were finally taken from the mob by the police, thoroughly cleansed of the tar and provided with clothes from a store near by. They were then put on the cars and sent away. The whole thing was a most disgraceful affair, and shows that some of the people of Mansfield stand greatly in need of more civilization. We have no sympathy for the doctrines taught by the followers of Dowie, nor do we think they are conducting themselves in some respects as a Christian people should, but we do say that it is a shame that a people must be persecuted in this fair land on account of their religious faith. This spirit, when developed, may lead to the persecution of those of other persuasions, and in time there may be no small amount of persecution in this land of religious liberty. The way to meet such errors as are propagated by these elders, or anybody else, is with the sword of the Spirit, and not with tar, and clubs and mob jeers. Wherein they violate the laws of the land, let them be tried before the courts, and punished as the law demands. It will be a sad day for our cities when they must be ruled by mob force. While we believe that the Dowieites are mainly to blame for much of the persecution they are receiving at the hands of enraged mobs, still it is a sad comment on the civilization of the country when such conduct must be reported as was witnessed in Mansfield last Sunday.

THE Ararat Mountain, in Armenia, says the *Scientific American*, comprises two peaks situated seven miles apart. They are known as Great and Little Ararat, and are respectively 17,260 and 14,320 feet above the plain. They partially belong to three countries, Russia, Turkey and Persia. The mountains are covered on the tops with perpetual snow, ice and glaciers. The summit of Great Ararat was reached in 1829 by Prof. Parrot, and on September 2, 1900, a member of the Russian Geographical Society, named Peoggenpohl, ascended the peak with a considerable party. The difficulties of the ascent

are very great, and his successful expedition will be welcome news in geographical circles. Ascents are rare, having been made in 1834, 1843, 1845, 1850 and 1856. Little Ararat is even more difficult to climb, as its declivities are greater and steeper, its form being almost conical. It is believed to be the spot where the ark rested, but there is a tradition that Mount Judi in southern Armenia was the spot. The mountain is of volcanic origin and was in eruption in 1785, and in 1840 there was a vast discharge of sulphurous vapors from its sides, and a tremendous earthquake shook the surrounding country. There is considerable literature devoted to the mountain.

THE *Little Chronicle* says: When the German government got permission to build a railroad in Asiatic Turkey, last spring, to connect the Mediterranean Sea with the Persian Gulf, it was at once supposed that Germany would use the opportunity to push its trade in that part of the world. Already a little steamer, built at the Hamburg docks, is puffing on the Dead Sea. For thousands of years this body of salt water has been forsaken in the midst of the desert. No fish can live in its waters, no cities flourish on its sandy shores. But now it serves to shorten the route of travel and trade between Jerusalem and Kerak, the ancient capital of the land of Moab. This latter town has eight thousand people and a large trade with desert caravans in silks, spices, dried fruits, camels, rugs and other products of the East. So much business has been done by the little steamer, named the "Prodromos" ("forerunner"), that another has been ordered. The boat carries thirty-five passengers besides the crew and miscellaneous freight. It is managed by a German captain and engineer and a native crew.

IF the man, who can make two blades of grass grow where only one grew before, is a blessing to humanity, then the man who can bring good out of the old cornstalks, that have heretofore been left to rot or annoy the plowman, should also be regarded as a blessing. Millions of tons of these stalks have been burned or otherwise lost to human welfare. But now it is stated that every ounce of the material can be used to most excellent advantage. A shredding machine has been invented that will slit the stalks into fine fodder, which the farmers report is not only relished by the cattle, but is as good as clover hay for horses, and costly mixed feeds for cattle. It is not only fed from the fields, but is preserved in silos, and fed the whole year around. It is as good a food for sheep as for cattle, and lowers the cost of fattening these animals nearly one-half. Shredded corn costs not above \$2.75 per ton when stored. So the farmer has a new feed at half the cost of hay, and almost unlimited in its supply. It is made of one of the wastes of the farm, at the same time converting a nuisance into a blessing. American agriculture has a grand opening before it as the old century passes into the new.

WHILE the allies in China are doing little else save trying to find the Chinese Government, and endeavoring to reach an agreement among themselves, the Boxers in some localities go on with their murder of native Christians. Quite recently a number of women were taken from a boat on West River and literally butchered in cold blood. All the missionaries have left the outlying stations, and either sought shelter in the large cities under foreign protection, or have returned to their homes. A number of the American missionaries have returned to this country.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

A CHRISTLESS BURIAL.

I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done.—Ecc. 8: 10.

WRAPT in a Christless shroud,
He sleeps the Christless sleep;
Above him the eternal cloud,
Beneath, the fiery deep.

Laid in a Christless tomb,
There, bound with felon chain,
He waits the terrors of his doom,
The judgment and the pain.

O Christless shroud, how cold,
How dark, O Christless tomb!
O grief that never can grow old,
O endless, hopeless doom!

O Christless sleep, how sad!
What waking shalt thou know?
For thee no star, no dawning glad,
Only the lasting woe!

To rocks and hills in vain
Shall be the sinner's call;
O day of wrath, and death, and pain,
The lost soul's funeral!

O Christless soul, awake
Ere thy last sleep begin!
O Christ, the sleeper's slumbers break,
Burst thou the bands of sin!

—Horatius Bonar, D. D.

HOW SHALL WE HAVE MORE HOLY GHOST PREACHING?

BY J. B. BRUMBAUGH.

THIS subject was before a recent Ministerial Meeting, and it impressed us as a very important and practical one.

In the first place, to have Holy Ghost preaching the minister must be under the Spirit's influence. Indeed, our preaching is effectual in proportion as the Holy Spirit is present. The Holy Spirit is the power of God, and he who is anointed with the Holy Spirit is the power of God. The Holy Spirit is the power of God, and he who is anointed with the Holy Spirit is the power of God. The Holy Spirit is the power of God, and he who is anointed with the Holy Spirit is the power of God.

After the descent of the Spirit at his baptism, it is said he was full of the Spirit, and thus equipped with power he went forth on his great mission to the world. The apostles were thus equipped before they went forth to preach. The Pentecostal outpouring was a special preparation for their ministerial labors; all of which shows that no minister is fully equipped for his work without the Spirit's power. Just here I note that it is not the mission of the Spirit to give men and women brains. He never has done so and never will. God has given us mental faculties which he intends that we shall develop as we have time and opportunity.

An aged and respected elder recently said that "education means increased power, either for good or evil," which is very true. If we have a developed intellect the Holy Spirit will direct it for the honor and glory of God; but to suppose that he will arbitrarily enlarge and develop the intellect without our effort borders on absurdity. It is said the apostles were illiterate fishermen. In reference to this note two things: First, there were two classes in those days. All those who sat at the feet of the great teachers of that day, as Paul, were regarded as educated men. Those who did not attend on these teachers were regarded as the illiterate. The apostles, being fishermen, come under the latter class, and yet may have had a fair education. Second, the apostles were under the tuition of Jesus, the greatest teacher that ever lived, during his entire ministry, before they were equipped, by the Holy Spirit, for their work. They received their education, and then the Holy Spirit used it for the upbuilding of the kingdom of God in the hearts of men.

But now the important question: How shall we get under the influence of the Holy Spirit? We must be under his influence to do Holy Ghost

preaching. This is clear. First, we must consecrate ourselves to the ministry. We ought not to expect to be equipped for the ministry when we are not willing to give ourselves fully to it. Too many of our ministers make some calling in life of first importance and the ministry second,—not in all cases because of indifference to the ministry, but because the condition of things demands it. A minister must provide for his family, and if the church fails to do her part, he is not responsible. If, however, a minister is really more concerned about his earthly calling than his ministry, he has no right to expect the power of the Spirit.

Second, we must be free from selfishness. When a minister has his own glory in view rather than the glory of God, he cannot have the Spirit's influence. Ministers need to analyze their motives carefully. Why do I preach? Is it that I may have the reputation of being a spiritual man, or a worker having great results? If it be these or any other motive which centers in self I shall fail to receive the Spirit. What, then, should be my motive? The crucifixion of self; the abasing of self; and the exaltation of Christ; the glorification of God in my body and in all my mental powers; that Christ may have the preeminence in all I do.

Ministers must be free from envy, jealousy, ill-will, and a determination to have their own way. These evils lurking in the hearts of our ministers are a great source of spiritual decline and weakness. No man can preach under the influence of the Holy Ghost with these things in his heart. If we would have more Holy Ghost preaching our hearts must not cherish any unforgiving spirit or hidden sin. The fruits of the Spirit are love, long-suffering, kindness, etc. Ministers cannot have the Holy Spirit's power when they are determined to preach their own opinions and notions. The Spirit will not come into our lives until self is fully dethroned. We must desire to know and preach the truth only. The Spirit-filled soul will not wrest the truth to establish some church custom.

Some ministers are set for the defense of the church instead of the truth. Such preaching is not Holy Ghost preaching, although it may appear ever so earnest and forcible. I heard a preacher spend a full hour trying to show his people that feet-washing was not to be literally observed by the Christian church. I never heard a man more earnest and seemingly more sincere. He was doubtless sincere in his efforts to defend the nonobservance of the rite in his church, but was he under the Holy Spirit's power? We would hardly think so; and so our own ministers may be earnest and sincere in the defense of some opinion or custom peculiar to the church, and yet not be under the Holy Spirit's influence. If we would do Holy Ghost preaching we must desire with all our heart to know nothing but the truth.

Ministers must be obedient to preach with Holy Ghost power. Peter in the fifth chapter of Acts speaks of the Holy Ghost, "whom God hath given to them that obey him." If we do not have the fullness of the Spirit, may it not be because of some willful disobedience to the expressed will of God? How about the command of Christ, "Go tell thy brother his fault between thee and him alone?" How about the command of the Savior, "Go ye into all the world?" I do not believe God is calling every minister to be a missionary, but I do believe he would have everyone willing to go, even to the ends of the earth.

Another condition of receiving the Spirit and preaching with the power of the Spirit is prayer. Note the promise of Christ, "How much more shall your heavenly Father give the Holy Spirit to them that ask him." Christ received the Spirit while praying. The Spirit came upon the disciples while praying. Paul was praying when Ananias came to usher him into the same blessed experience. I fear that many of us do not spend as much time in our closets as we should in the preparation of our sermons. We cannot expect the Spirit's aid if we do not sincerely ask for it.

I should like to dwell on this thought at length, and also the duty of being filled with the Spirit,

but this article is already beyond the prescribed limits.

Huntingdon, Pa.

EQUALITY.

BY A. HUTCHISON.

It has been and still remains a question whether things are evened up just right. I think we are safe in saying that as far as God's rulings are to figure in the case, we may say all things are equal. Man sometimes drops out of line with God, and in this case it cannot be thought anything strange if that man does not get the blessing. God calls upon man to render only such service as the man has the capacity to render. Deut. 16: 17 says: "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Here we see that God was not unreasonable in his demands, And he is evermore the same. Therefore we have Paul saying, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

But here we are met with the plea that God did not bless us, and therefore we have nothing to give. Perhaps you failed to get in range with his conditions of blessing. I see one man has apples, peaches, pears, corn, potatoes, etc., and another has none of these. How is this? Well, I inquire who planted all these trees? Not the Lord. And I furthermore notice that the same rain and sunshine that made one of those trees grow and bear fruit made every tree grow. And if he had put fifty or more trees, plants, etc., in his field God would have blessed him through each of these. Not every man has the ground upon which to operate, in planting trees and other things, it is claimed. Very true, but those trees and plants need attention. And 1 Cor. 3: 8 says, "Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor." So we see that if the man is faithful in what he is given to do, the reward will be full, whether he plants or waters.

All persons have not the same skill in the management of finances,—neither have all the same gift in preaching. But each one has his or her own talent for work of some kind. I could not go to India, or any of the foreign mission fields. But while we have earnest, able and consecrated brethren and sisters who can go and have gone, I can remain on this side of the great waters and help to keep the stuff. See 1 Sam. 30: 24, which says, "But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." The thing for each of us to learn, is to work in the line of work for which we are fitted. And in this way every one will have something to do, and in doing it will get the blessing.

We meet with persons sometimes who seem to find pleasure in finding faults in those who are trying to work. And if each one of that class will read right carefully 1 Thess. 2: 15 he will soon decide to seek a new line of work. It says, "They please not God, and are contrary to all men." This is a representation of those who killed the Lord Jesus, when he was here in human form. Surely the fault-finder will not get a blessing equal with those who work, but must fall under the displeasure of the Lord, because such a one is out of line with God's system of blessing. Our Father wants workers, instead of grumblers in his vineyard. Those who are earnestly working for the advancement of the Master's cause have no time to spend in fault-finding,—they are too busy about their Father's business. See how it went with Korah & Co. Read Numbers sixteenth chapter. They may have thought the Lord would give them an equal blessing with all others. But this was not true, for the simple fact that God has no blessings for such as will refuse to obey his Word.

Our Father in heaven is a very dear Father. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103: 13. But he does not pity the willfully rebellious. His rule is to

bless all alike who place themselves in harmony with his conditions. Jesus says, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5: 45. Here we can see that God is equal in his ways,—but man is unequal in his ways. Every one can wear a crown of glory, if he will have it upon God's terms.

THE CHRIST LIFE.

BY JOHN R. SNYDER.

WHILE we have been studying the life of Christ in our Sunday-school lessons for some months past, our mind has been drawn out to the possibilities of the Christ-life. From the time he began to be subject to his parents to the dramatic culmination of his life upon the cross it has been a continual pattern for his followers, and no one can be a true disciple of his without following in his footsteps. When he said to his disciples, "If any man will come after me, let him take up his cross and follow me," he defined the whole problem of living the Christ-life. What a wonderful life is incorporated in these few words.

"If any man." Here is the world-wide view. No restrictions, no limitations. Are we living the Christ-life if we do not put the knowledge of the Christ within the reach of all the world? We are so glad that the invitation is universal. The Father intended the Gospel for the whole human race, and not to be confined to a few chosen races.

"Will come after me." Living the Christ-life is not a compulsory act. It is as we will. But it is a glorious privilege. "After me." In living this life we will not have to tread upon any path that has not already been trod by him. He has been to the marriage feast and on the Jericho road. He was on the mount of transfiguration, and through the valley and shadow of death. He worshiped in God's house of holies, and was spat upon in Pilate's hall. He walked the courts of eternal glory that he might enter the tomb. He wore the kingly crown and stepped the cross of the malefactor. He was King of kings, yet he humbled himself and stooped to wash his disciples' feet. He was rich and yet had not where to lay his head. Oh, it means much to come after Jesus.

"Let him deny himself." Ah, here is where we so often fail. It is so hard for the carnal man to deny himself. We follow where he leads us until it comes to some denial of self, then it is "afar off." Our carnal nature seems to be always crying out for the fostering of some selfish desire. Until we lose sight of self and see "Jesus only" we are far from the Christ-life. Our lives must "be hid with Christ in God," before we can lay claim to the promises which shall entitle us to an abundant entrance into the glories of the Father's house. "Set your affections on things above, and not on things on the earth."

"Take up his cross." How many of us sincerely and understandingly mean what we say when we sing,

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me?"

It is a sad reflection on the Christian world that there are so few who are truly cross-bearers. It appears we are willing to bear almost everything except our cross. We all want to wear the crown, but we seem to lose sight of the fact that the cross must be borne first. The Christ had first to bear the cross before he could partake of the glories of the resurrection. So if we would be partakers of the Christ-life we must climb to Calvary. There will be no Cyrenian Simon to bear our cross for us. Oh, beloved, let us early learn that without the cross there can be no crown; and no crown, no part in the glories of eternity, for we are all called to be princes, joint heirs of the kingdom with Jesus Christ.

"Follow me." How often did Jesus use these words! In selecting his apostles, those who were to be his companions during his earthly ministry, it

seemed that this simple command was sufficient. But what a world of labor and toil and sacrifice and care it meant. And what joys! These are sure to follow the spirit-filled Christ-life. And it means all of these to-day, just as much as it did these centuries past. It is the culmination of all. It will lead us from our different avocations over the hill countries, through the liquid stream, over into the wilderness of temptation and make us conquerors over all. Even on the mount of glories or through the vale of humility, he has been there. Even as it leads us to the garden of Gethsemane where our sweat may be as drops of blood, we are only following in his footsteps. And though we are led up the rugged path that takes us to Golgotha, he has been there before us. And as the path wends downward to the grave,—O cold and repulsive thought,—remember he has hallowed it and made it glorious by his presence; breaking the bands that bound it, he has thrown away the shackles, and rolled away the stone, making possible the preciousness of the resurrection.

This is what it means to live the Christ-life. It answers the question, "What would Jesus do?" In his humanity he has done nothing but what we can do, by his counsel; and in his divinity he has shown us the life that is perfect through his abounding grace,—the Christ-life fully comprehending what Paul did when he said to the Colossians, "And whatsoever ye do, do it heartily as to the Lord, and not to men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Might we all truly and anxiously learn to pray,

"The consecrated cross I'll bear
Till death shall set me free."

Then, after a life that has been patterned after the Christ-model, filled with good works, and following after Jesus in all things, we will fully know how to sing,

"And then go home my crown to wear,
For there's a crown for me."

Bellefontaine, Ohio.

WHEN WILL THE WORLD SICKEN OF WAR?

THE Brethren and Quakers are not the only people in the world who deplore war with all of its cruelties. Both the artist and the poet are beginning to look at this human strife seriously, and wonder why it is, that men who practically have no unkind feelings against each other must fight and kill one another. But the men are not the only ones who are wronged. Their wives and children must suffer most. At the Paris exhibition pictures, setting forth the horrors of war, were exhibited in a way to make good impressions on those who looked upon them. Thousands after seeing these paintings—and some of them were very fine—went away praying that they might never have to witness in reality what greeted their eyes on the canvas.

About the same time there was shown at the Royal Academy in London, a picture by John H. Bacon, called "Ordered South." It represents a young English officer saying good-bye—perhaps forever—to his wife and child. He has been ordered to South Africa. The troop ship waits in the harbor, his men are perhaps on board, having already said farewell to their wives and children. This is his home where he brought his wife but a year or so ago. His baby, helpless, unknowing, lies upon his arm. He may never see it again, it may grow to manhood without knowing its father. In the agony of parting the wife is struck dumb.

Then the *Little Chronicle*, from which we glean these facts, goes on to say that from an artistic standpoint there were greater pictures shown in the exhibit of 1900, but this picture went straight to the hearts of the people. All day crowds of silent men and women pressed about it, and many an eye was wet when it turned away, and many a sob testified to a home whence some member had been ordered south.

Among the sermons on war there has recently

appeared a little poem of four stanzas in *Ainslie's Magazine*, that has its place among these pictures:

"From hill to hill he barred me;
He stalked me day and night;
He neither knew nor hated me;
Nor his nor mine the fight.

"He killed the man who stood by me,
For such they made his law.
Then foot by foot I fought to him,
Who neither knew nor saw.

"I trained my rifle on his heart;
He leapt up in the air.
My screaming ball tore thro' his breast,
And lay embedded there.

"It lay embedded there, and yet
Hissed home o'er hill and sea,
Straight to the aching heart of her
Who ne'er did wrong to me."

The picture and the verses bring it terribly home to us that every bullet that reaches its marks wounds also some helpless woman, leaves orphan, perhaps, some child, or childless some parent. This officer in the picture is but a unit in an army, all in all in that home in England, simply a target in South Africa. There may be a bullet for him, and he may have one for some Boer farmer, who has said a no less tender farewell to a no less tender wife or helpless child. And neither man, in any but war times, but would have risked his life to save the life of the other, and to save a heartache to the one "who ne'er did wrong to him." Now they, who neither know nor hate the other, must hunt and harry each other from cover to cover and make a glory out of the killing.

There are religious wars—the war of the American Revolution, the war to free the slaves, the war now in China to rescue foreigners and make living in the Orient possible for white men—and the sorrow caused by these the world must bear; but where there is one war for humanity there are numbers for gain or glory. Thinkers, men who think in story and verse, marble and canvas, as well as people who have no artistic means of expressing themselves, but may at least speak to neighbors and friends, are asking themselves and others if it be right that private grief should pay so heavily for public advantage.

And even that does not pay the debt. There is a "far off interest of tears" which the nation itself must pay, in time, in decay of strength where its best sons have been slain.

If the papers, both in Europe and America, would contain more reading matter like this there might be some hope of lessening the horrors of war even before the Millennium is ushered in.

GEMS OF TRUTH.

SELECTED BY FRANK B. MYERS.

THE cross merits the crown.
Love lifts the soul into the light of life.
Giving for the heathen is living for heaven.
Truth stands the test of time.
Every sin centers in self.

The "pearl of great price" cannot be obtained with the riches of earth.

The Christ spirit is the missionary spirit.
Hope anchors the soul to the "Rock of Ages."
The sainted soul is saved from sin.
Every Christian is a miniature "tree of life" on which flourish the "fruits of the Spirit."
The Sun of Righteousness has really no eclipses on its glorious face.

If we would live near to God, all of our fellow-men must be dear to us.

Consistency is a gem of the first water, and needs no polishing.
The "robe of righteousness" is not soiled by the dust of ages.

If we would play on the harps of heaven, they must be tuned on earth.

The treasury of God's goodness is never empty.
If we would behold the glory of God, we must climb the mount of transfiguration.
The creature proves the Creator.
Mammon masters many men.

The "crown of life" is not obtainable at the goldsmith's or milliner's.

The through train to Zion takes on passengers at any point, but no baggage of worldlyism is carried on it.

There is only one morning star of glory in the celestial firmament, and that is the "Light of the world."

The license of the liquor evil is the liberty of the devil.

Christianity is more than creed.

The Lamp of Life never explodes.

The fragrant flowers of God's grace in the sanctified soul are refreshed by the dews of heaven.

Time's scythe needs no sharpening.

The sparkling stream of salvation flows freely from the eternal rock of truth.

God's machinery runs with a perpetual motion, and with the precision of divinity.

The dews of divine grace sparkle in the sunlight of God's glory.

Hate sin, but not the sinner.

The apple next to the sun ripens first.

The "Sun of Righteousness" shines most brightly through the clouds of sorrow.

The ecstasies of eternity are ever vernal.

Mt. Pleasant, Pa.

THE HOME DEPARTMENT OF OUR SUNDAY SCHOOLS.

BY ELIZABETH D. ROSENBERGER.

THE Home Department is like the philosopher's garden. He often talked of its beauty, but one day some visitors were surprised to find it very small. "Yes," he replied, "it is small, but it has wondrous height; it reaches up toward heaven."

How often we have listened with thrilling interest to the tales told by our fathers, who laid the foundations deep and strong for all that we enjoy to-day. Their perilous journey across mountains and through ravines, the dangerous fording of rivers, the nights spent in the solitudes of the wilderness, until at last, somewhere in the depths of the forest,—it was ended,—the stakes were set and a cabin was built. Here they lived, content in the thought that they could leave to their children a legacy—a heritage of luxury as well as unparalleled advantages,—where they had found only bitter toil and privation. You have all heard how in the rudest of conveyances they traveled many miles to attend religious services. The meeting may have been held in some barn, but sweeter songs of praise, or more sincere prayers never ascended to the heart of God. In their homes the Bible was read, studied and revered, and children knelt with their parents in prayer.

With such a record as this in the past we ask, What are we doing now? Shall not the holy zeal of our fathers prove an incentive to us? As in their homes they loved and studied the Bible, so we would study it to-day. The mothers who have many cares, the invalid who has learned well the lesson of suffering, the aged and infirm, all should enjoy the consolation that the Bible gives. The Home Department is an attempt to carry the Sunday school to the people when the people cannot come to the Sunday school. After learning something about this work one woman thought she would do what she could. The next day she visited an old lady who was unable to attend church. She asked her to study the Sunday-school lesson each Sunday. The old lady promised to do so; and thus the Home Department was started in that school. All that is needed in the organization is a leader, a scholar and a lesson to study. The Home Department work was first started almost twenty years ago; as yet but few schools in our Brotherhood have Home Departments,—we know of none in our District. The extension of the privileges of Sunday-school membership, the free use of Sunday-school helps and library books for those who do not enter our church doors, this is the fundamental idea of the Home Department.

The first step towards a Home Department is to

have the officers of your Sunday school appoint a number of visitors who will call at the homes of people who do not attend any Sunday school. This includes our own members. Some may have good reasons for remaining away, while others, who are careless and indifferent, may thus be brought back to the church. Rich and poor alike are visited, and asked if they will study the Sunday-school lesson at home, each Sunday, if lesson helps are supplied. Every three months or oftener some one will call to see how they are getting along with their lessons. If you find but one who is willing, do not be discouraged; those who refuse the first invitation may be won by a second visit. The woman who searched for the piece of silver, and the shepherd who followed the wandering sheep, both sought until they found. Distribute the quarterlies and report cards, then work and wait with patience.

The majority of the people who are outside the pale of the church and Sunday school need to be approached in some simple way. The Home Department asks so little of them; it is only the entering wedge. How many there are throughout this District, your neighbors and mine, who never attend church. Should we not make at least this one effort to save them? The children who belong to the Home Department and are given cards and papers in their homes will not forget the kindness. They will be likely to turn with pleasure to the Sunday school and church that has remembered them; and if Jesus ever becomes an inmate of some godless homes he will be carried there concealed in the heart of a little child.

"It is surprising," said a noted writer on social ethics in one of our oldest universities lately, "how the students of every kind of social problem are getting back to the home as the source and center of their particular subject." Bishop Vincent says "the Home Department is the most valuable innovation in Sunday-school work that has taken place in one hundred years." In one school in a city over five hundred were found who joined the Home Department when solicited, and over one hundred became regular Sunday-school scholars. Some of the mothers were moved to tears when they were asked to teach their little ones the old, old story. Who knows what memories of their own childhood and a plain country church came to them?

To hold our own we must win others. Our Savior has given us the task not merely of holding our own, but of disciplining. His ancient command still stands, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, the halt and the blind." These are the special objects of his solicitude; go out into the highways and hedges and compel them to come in. We are all children of our Father. How many of us avoid the hedges entirely, and if on the highways we chance to meet the poor and the halt, with freezing indifference that repels them we pass by on the other side. We forget that

"In vain ye fling alms to the rags that ye meet,
But souls that lie naked and starved at your feet,
These cry out unheard and must die in the street."

And so it has come to pass that to-day in this country twelve millions are outside of our Sunday schools and not nine millions within, and the unreached are increasing twice as rapidly as the membership of our schools. Is it any wonder that not a few feel that the supreme need of our Sunday schools is a mighty impulse from the Spirit of God, thrusting out the workers to gather in the poor and neglected everywhere? One absolute essential for your Home Department is a sister, a brother, who will penetrate the hedges and stop in the lanes to hear "the cry of the children" and visit those whom the world passes by.

The Home Department is the evangelizing agency of the Sunday school. It purposes to reach out after the masses. We must not live as if we thought Christ's work were confined to the church building. When Christians start out every three months to visit those who seldom or never go to church, a new tie is formed between the church and the multitude.

We have seen a lens that was poised over a piece of paper. The rays of sunlight falling upon it were gathered up and brought to a focus. As we patiently watch that focus point we see a gleam and a spark of fire, and, lo, the paper is consumed. In this work make the soul your focus point, make each one feel that God and his church are seeking him with a loving persistence.

The hope of the movement lies in our answer to the heart-felt cry of Cain, "Am I my brother's keeper?" Let it not be said of us that we paid tithe on mint and cummin, but neglected weightier matters. In a poem, Kipling speaks of a man named Tomlinson who died, and St. Peter asked him about his life:

"The good that ye did for the sake of men before ye came to die.

The good that ye did for the sake of men in little earth so lone,

And the naked soul of Tomlinson grew white as a rain-washed bone.

'This I have read in a book,' he said, 'and that was told to me.'

And this I have thought that another man thought of a Prince of Muscovy.'

And Peter listened silent and said in weariness and wrath,

'Ye have read, ye have heard, ye have thought,' he said, 'and the tale is yet to run,

By the worth of the body that once ye had, give answer, what ha' ye done?'"

We must put the emphasis of living where God will make his tests of life.

Covington, Ohio.

SOME INSIDE HISTORY OF AMISH DIVISIONS.

BY J. K. HARTZLER.

THE GOSPEL MESSENGER of September 1 has an interesting and appreciated communication on Kishacoquillas Valley by H. B. B. As one born and raised in the heart of that valley, I read with pleasure the description of the beauty and fertility of the valley and of the kindness and hospitality of its people; but when the writer touched upon the condition of the Amish people he was led into error as to the number of divisions among the Amish churches in the valley and their cause, which does them injustice. I am sure H. B. B. did not intend any injustice or unkindness.

H. B. B. says: "We were informed, while there, that the Amish people in the valley are divided into six divisions, all the outgrowth of their rulings on the dress question." I quote from memory and the italics are mine. There are five divisions among the Amish in the valley—just four too many, and when the unwelcome fact is published abroad we don't like to have even one added to it. How your Amish informant came to make it six I do not know. Here is the truth:

First is the regular Amish church which has meetinghouses, Sunday schools, Bible classes, and has a growing interest in home and foreign missions, and has contributed freely for the relief of suffering in Armenia and India.

Second, the Peachy church.

Third, the Old church, resembling in some points the Old Order Brethren. The two congregations in the Old church are not in fellowship, and so make the third and fourth divisions.

The fifth, and only other division, is a schism which withdrew from the regular church about two years ago. Every division in the valley has occurred within my memory and every division, excepting possibly that in the Old church, was preceded by an element in the church who were dissatisfied because the church would not rule as strictly as they thought it should.

Briefly stated, the history of these divisions is as follows: Fifty-five years ago the Amish church in the valley was all one; but the leaven of division was at work. There were in the church a conservative and a progressive element, and people of strict "Old Order" convictions. A minister of "Old Order" sympathies was suspended from the ministry, charged with wrong doing of some kind. His friends in the church sympathized with him and insisted that he be reinstated. Primarily the dress

question was not involved; it was purely a disagreement on a question of church discipline. But incidentally as the case progressed there was opened a discussion which raised the questions as to where and how to apply the doctrine of nonconformity to the world as they understood it. The Old church people insisted on ruling strictly according to the old order, to the exclusion of everything new. Among the things then new, but coming into use among our people, were umbrellas, buffalo robes, martingales on bridles, steel springs on carriages, fur hats instead of woolen, and many of the sisters wished to substitute a plain bonnet, or woolen cap, as a head protection; instead of the peculiar style of antique straw hats which our great-grandmothers wore in their Swiss and German homes. The Old Order people wanted the church to rule out all these things and reinstate their minister. Dissatisfied because the church would not rule as they thought right, they withdrew, reinstated their minister, and set up for themselves.

The second division came about fifteen years later. There were in the churches differences of opinion as to the mode of baptism. The outcome of several years of discussion was that the conservative part of the church would not agree to sanction baptism in the water, which many of the brethren and sisters conscientiously preferred to the customary baptism administered in the house. The conservative part of the church also insisted upon a rigid adherence to the existing church order. The more liberal element in our churches claimed that on the question of the mode of baptism, as in all things, we must look to the Word of God, rather than to the practice of our forefathers. Therefore it would yield to every applicant for baptism the privilege of having baptism administered in the water, if this was his or her conscientious preference. This part of the church also was less rigid than the other part in matters of dress. In this second division the controversy on the mode of baptism was uppermost throughout. A good deal of personal feeling became enlisted, the bonds of Christian love were not strong enough to bear the strain, and at last the conservative, or what is known as the Peachy, church withdrew from our churches.

As to the causes which led to the division in the "Old church," which we name the third and fourth divisions, I am not well enough informed to say anything.

The fifth, and let us hope the last, division was not, properly speaking, a division, but a schism from our churches of some who were dissatisfied and irreconcilable on questions of church policy. The prevailing sentiment in our churches had become favorable to the gradual use of the English language. They would not discipline a man because he would not fasten his coat and vest according to the old custom, nor because he would ride in a buggy with a falling top. Our friends who withdrew from our churches wanted to have all these things ruled out by the churches, and because they were not allowed to dictate the course of the church, they withdrew from our churches and from the church conference.

In view of these bits of history, it is right to say that your informant evidently was not acquainted with the facts in these matters when he used language which left a friendly visitor under the impression that the divisions among the Amish churches in Kishacoquillas Valley were "all the outgrowth of their rulings on the dress question."

Never was there a division in our churches directly in consequence of church rulings on dress, except possibly in the case of the division in the Old church. In every case there was something else than dress, something of more significance. In the first division it was primarily a controversy over a case of discipline; in the second it was a point in church doctrine, a disagreement as to the mode of baptism; in the last case were involved questions of church policy.

Instead of these divisions having been caused by too much bigotry and strictness on the part of our churches, as your readers may have been led to

think, the truth is all the other way: our churches were not strict enough in ruling out things to please a dissatisfied element and in consequence they withdrew from us.

McVeytown, Pa.

NOTE.—I must cordially grant the writer the privilege of making his correction, as it was not my intention in any way to misrepresent our Amish brethren. And yet, as will be seen by his explanation, my informant was not far from the truth. If not directly, indirectly, the cause is seen to be somewhat as stated.—H. B. B.

EVIL SPEAKING AGAINST OFFICIALS.

BY FLORA E. TEAGUE.

SOME time ago, in conversation with an earnest, consecrated brother, I received a thought which I think too good to be lost.

The subject of our conversation was, Why are not more of the Brethren's children in the church? Among the different reasons given was that of finding fault with elders, ministers, etc., by the laity as well as by fellow-ministers, etc., before their children. Several instances were then called to my attention of children outside of the church and but seldom attending its services. In many cases these children are from families whose heads are chronic fault-finders. Unkind remarks about certain ministers' actions, prayers, words and gestures were called to remembrance that had been made by some of these young people. In several cases we also could remember of similar expressions having been previously made by the parents.

Since our conversation I have often had this subject in my mind, and I have been able to call up several more cases of godless children, in whose homes I have been, or have come in contact with in some way or another, whose parents I know have nothing but censure or sarcasm for ministers or elders from whom they differ.

I should be glad to have our minds aroused on this subject and see if some more of us are not able to locate the cause of this trouble. If this idea be true, and I am sure it is, it is high time we held our hasty tongues in our evil speaking of our officials and fellow-workers. Do not place the blame on the minister, whom you dislike, because your children are still standing out in the cold world, but where it belongs—upon your own unkind speaking and judgment. Live out the Gospel as found in Eph. 4: 31—let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. Also in James 4: 11—speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law.

Again, too many of us are careless about keeping our church matters and troubles to ourselves, but freely talk about them before our children and other outsiders, and even known enemies of the church. What a sad condition of things that is! What would we think if a member of the family were in the habit of telling anywhere and everywhere all the family troubles? How long would that family hold the respect of its neighbors? How long will a church do so if its members are constantly tattling about themselves and their Christian brethren? Ah, my dear fellow-workers, these things ought not so to be. Put on charity for your brother's weakness or go to him according to Matthew 18 as you promised once to do, or hold your tongue in peace!

Mt. Morris, Ill.

CURIOSITY.

BY J. S. MOHLER.

CURIOSITY is a principle of the heart that prompts the understanding to trace all effects to their legitimate causes; to pry into all mysteries; to explore all countries, and seek to discover new ones; and to attain to all possible knowledge. The principle of curiosity, coupled with human necessities, has wrought every invention in existence.

Without curiosity the world would be jogging along in its primeval fashion. Its motive power in

transportation would be the camel, the horse, the mule, the ox, on land; and on sea the slow-sailing, clumsy vessels of old. The power of steam engines, railways, steam vessels, telegraphy, telephones, electricity, and a thousand other useful inventions would be unknown, and the condition of the human race would be barbarous.

Curiosity, or the desire "to know," is a very beneficial one when properly directed. But, like all good principles, it may be abused. We may become curious about things that do not concern us, and that would be injurious to us if we knew them. For this reason, no doubt, the "future" is veiled from our vision. It is enough to look after "to-morrow" when it comes.

There are, however, certain conditions in life and its relations, in regard to which we ought to be specially curious. The angels desire to look into the things God revealed. 1 Peter 1: 12. They were curious. We ought to be curious to understand as much as we can of the mystery of godliness; and whether we love God with all our heart, mind, soul, and strength as we are taught to do.

Be curious to know whether we really love our neighbor as ourselves, or whether we love ourselves a good deal the best.

Be curious to know whether we are as forgiving as we wish the Lord to be toward us.

Be curious to know whether our lives are such as to deserve that our names should be in the Lamb's Book of Life.

Be curious to know whether our treasures in heaven are increasing or diminishing.

Be curious to know whether the weight of our influence is helpful or injurious.

Be curious to know whether we are making spiritual growth, or whether we are dead on our feet.

Be very curious to know whether we are ready to meet our God at any time.

Being curious along these lines is exceedingly profitable for us all, both in this life and in the life to come. No doubt but that in heaven our curiosity will be fully gratified.

Pleasant Grove, Kans.

CHURCH GOVERNMENT.

BY JOHN E. MOHLER.

No. 4.—When Churches Multiply.

THERE are rules common to nearly all deliberative bodies, such as forms of request, queries, suggestions, or appeals. These, together with Matt. 18: 15-17, are sufficient for any church congregation properly officered. Moreover, the same principles applied are sufficient for a multitude of congregations constituting one body.

When churches first began to multiply, questions of dispute were referred to the best counselors. This is the rule adopted by the Brethren, and we have so systematized our work that the entire church can act as one body. Members are grouped into local churches, locals into State Districts, and Districts into one body, represented in the General Conference. Each subordinate body makes its own rules and works in harmony with its superior. It is only when a matter cannot be decided, or is of a general character, that it should go from the local church to the District; and only when the District cannot decide it should it go to the General Conference.

A local church has the power to expel a third of its members; a District a third of its churches; the General Conference a third of its Districts; and the Word of God can expel all. It is the duty of each church to guard against spiritual disease in its members; each District, against disease in its churches; the general Brotherhood against disease in the Districts; and the Lord will protect us against disease in the Brotherhood, if we will let him. And as in the local church, if we prevent idleness, avoid worldly ways, and increase brotherly love, we will have purged out the greatest causes of disease.

Warrensburg, Mo.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

A MAN OF ONE BOOK.

To candid, reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf; till a few moments hence, I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book! Oh give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be *homo unius libri* (a man of one book). Here then I am, far from the busy ways of men. I sit down alone: only God is here. In his presence I open, I read this book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not thy word, "If any man lack wisdom, let him ask of God?" Thou "givest liberally and upbraidest not." Thou hast said, "If any be willing to do thy will, he shall know." I am willing to do: let me know thy will. I then search after, and consider parallel passages of Scripture, "comparing spiritual things with spiritual." I meditate thereon, with all the attention and earnestness of which my mind is capable. . . . And what I thus learn, that I teach.—*John Wesley.*

THE GOSPEL ONENESS.

JESUS prayed that his people might be one as he and his Father are one. Now we believe that Christ and God are one in nature, thought, feeling and purpose. Evidently any oneness not found in all those things is not the unity for which the Savior prayed. A man to be a Christian must be "a new creature"—one "born of water and of the Spirit;" he must have "the mind of Christ;" he must love the brethren "with a pure heart fervently;" and joined to them in the "one body" he must "earnestly contend for the faith which was once delivered unto the saints." When all who think themselves Christians become such in fact by obeying from the heart the form of doctrine delivered unto them in the Gospel and afterwards continuing in the word of Christ, then sects and false ways will disappear and the divinely intended unity be manifested to the salvation of the world. In the meantime, if the Gospel "be hid, it is hid to them that are lost."

MAKING LIFE A JOY.

THERE is an immense amount of dissipation where people neither drink nor carouse; dissipation of mind, heart and energy in frivolous things, or concerns not relevant to the main business of one's life. In Northern Jersey there used to be a great deal of waste water. It flashed in pools, and bred fish for the boys' pin-hooks; it sang in rivulets for the birds to hear; it stagnated in swamps, breeding frogs, turtles, water-snakes and malaria. Engineering art united these waters, and now they give life, health and manufacturing power to a great city. How many lives are but the bright water-patches, waiting for the evaporation of the years which will leave them utterly profitless, and of which they will say, "I have no pleasure in them!" Each one of these lives may be made a joy of itself, and a source of vast beneficence to others, if only united under some consecrated purpose.—*Homiletic Review.*

RELIGION cannot pass away. Be not disturbed by infidelity. Religion cannot pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.—*Thomas Carlyle.*

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Jesus Dining with the Pharisee.—Luke 14: 1-14.

Lesson for Oct. 7, 1900.

GOLDEN TEXT.—Whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted.—Luke 14: 11.

THE first thought that we have in this lesson is that of Christ meeting an anticipated objection in reference to his attitude towards the Sabbath day. The service of the Pharisee was largely a code of dead formalities. It was a dead service because of there being no spirit, no soul in it. They misconstrued the purpose and intention of the law, and also the design of living. All the laws God ever gave to man were intended to do him good and make him good to others. The laws were only directions leading to the good to be received and done.

Christ was invited to eat bread in one of their houses on the Sabbath day; more, perhaps, to get an opportunity to find fault with him than to entertain him as a friend. And as their rulings about the Sabbath were especially formal, the opportunity soon came. Diseases of the body were especially prevalent in Palestine at that time, so that at all public gatherings were always found some who were diseased. And so it was on this occasion. A man who had the dropsy was present, and they were already questioning in their minds, What will he do? The law says, Thou shalt do no work on the Sabbath day. They had also learned to know the loving, serving spirit of Christ, and that he always had mercy on the needy when he came in touch with him. What will he do now? Will he ignore the law of Moses?

Christ, knowing their thoughts and their questionings, answered them by asking them: "Is it lawful to heal on the Sabbath day?" This was a puzzler to them because it was equivalent to asking, Is it lawful to do good on the Sabbath day? And to say no would be to deny the very purpose of the Sabbath. The Sabbath was a day of release from labor—to set free. There was a man laboring and in bondage to a disease from which he could get no release. Shall he be relieved, rescued? They held their peace. "And he took him, and healed him, and let him go." He did the thing that every Christian heart should do—relieve the suffering at the first opportunity.

He then asks them a second question: "Which of you shall have an ass or an ox fallen into a pit and will not straightway pull him out on the Sabbath day?" "And they could not answer him again to these things." They, of course, could have given him the answers; but not without committing themselves. And the lesson comes home with force to us. We are disposed to condemn in others things that we allow in ourselves. These men were too discreet to do this; therefore they gave no answer.

In addition to answering the questionings of their hearts he volunteers some very pertinent advice; and in this advice a profitable lesson comes to us. These lawyers and Pharisees, like many others, ourselves included, were always looking for first positions—the highest places. This parable has special reference to Jewish homes and customs, where frequent entertainments were given and in which were seats denoting the position of those who occupied them. The advice of a wise rabbi was, "When entering a house go two or three seats lower than the place that belongs to thee and sit there till they say unto thee, Go up higher; but do not take the uppermost seat, lest they say unto thee, Come down." It is on the principle that it is always pleasanter to go up than down in the estimation of our fellows.

He also gave advice to those who made feasts. What was to be the character of the guests? Call not thy friends or thy brethren, neither thy kinsmen or thy rich neighbors . . . but "call the poor, the maimed, the lame and the blind." This is a lesson for us all. How shall we learn it? It reads like plain, straightforward English that is not susceptible of more than one interpretation. Go and do.

H. B. B.

OUR PRAYER MEETING.

TRUE FREEDOM.—John 8: 36.

For Week Ending Oct. 13.

1. *Liberty through Christ.* Gal. 5: 1. Man can do nothing.
2. *Made Free from Present Condemnation.* Rom. 8: 1; 10: 4; Gal. 3: 13; 2: 19; Rom. 6: 7. Until by faith we take our place in union with Christ we are under condemnation and in bondage.
3. *Made Free from Future Judgment and Wrath.* John 5: 24; 1 Thess. 1: 10; Rom. 5: 9. The redemption price having been paid, justice is satisfied.
4. *Made Free from the Power of Sin.* Gal. 1: 4. Christians, though in the world, may keep themselves from sin by God's power. John 17: 15; Rom. 6: 18, 22; 6: 14; 8: 2.
5. *Made Free from the Presence of Sin.* Christ's redemption is all sufficient. Titus 2: 14; 1 John 1: 7; 4: 17.
6. *Made Free from the Fear of Death.* Ps. 56: 13; Heb. 2: 14, 15; Rom. 5: 21; Ps. 23: 4. Free because death has its sting. 1 Cor. 15: 54. Free because of the blessed hope. 1 Pet. 1: 3; Job 19: 25, 26.
7. *Made Free from all Anxiety.* 1 Pet. 5: 7; Philipp. 4: 6, 7; Matt. 6: 25-34.
8. *How to Maintain this Glorious Liberty.* There must be knowledge of the truth. Truth and liberty are inseparable. We are only free as we move in harmony with the will of God. John 17: 17; 8: 32. Know—understand; Luke 24: 45; John 16: 13; 2 Cor. 3: 17.

THE PRAYING HABIT.

DANIEL was in the habit of praying to God three times a day, at a particular open window. It is a good thing to have good habits, and especially the habits of prayer and worship. Habit is a momentum acquired which insures that, even at times when ordinary motives are weak, one will keep on in the way that he has been going. Bad habits seem to force one on in the wrong way even when he knows that it is wrong. Good habits strengthen one in right-doing even when the temptation to wrong is forceful and the flesh is weak. It is a great thing to learn to pray when one is young. It is a blessed thing to have a time and a place to pray, and come to that place at that particular time without standing there may be influences to deter one from so doing. We are largely creatures of habit. How important that we should form our habits, in the fear of God, to be resolutely faithful to him all the days of our life.

THE man of prayerful spirit is the one who makes answer to his petitions possible. If you venture only occasionally into the presence of the King, you will be poorly fitted to present your petitions. You may address eloquent words to the throne of grace. You may ask for things that are in themselves precious, while your heart is far from God. When we speak the language of petition without realizing the presence of God, we do not really expect an answer. If you ask God for patience to-night, and go out and live all the week without further communication with him, you prove that your prayer was but idle words. Prayer is more than asking; it is keeping in touch with the Infinite.

SAVING ONE'S SOUL.—Saving one's soul is a poor object in life. Using one's soul, one's life, one's self, in God's service, is a commendable object. One who is absorbed in God's work has no time to be worrying over his own salvation. If a man gives his first thought to his own soul, it may well be questioned whether that soul is worth saving at any price. Moreover, he who thinks most of saving his soul has least prospect of compassing that end. Jesus came to seek and to save the lost. We must do likewise if we would be His followers in deed and in truth.

MANY who are upon beds of affliction request the earnest prayers of the faithful for their recovery. Let us all remember that the fervent effectual prayer of the righteous availeth much.

BLESSED are the pure in heart; they shall not only see God but shall enjoy him forever.

HOME * AND * FAMILY

SILVER LINING.

BY MOLLIE H. TURNER.

THE darkest night will surely end,
The dreariest day will close,
The burning fever cease at last
And lend us sweet repose;
The fearful storm is followed by
The rainbow's circled reach,
The tossed and raging ocean's crest
Dies gently on the beach.

Oh! will this cruel, pain-tossed life
Bring us at last to rest,
Within the glory of His love,
Upon the Savior's breast?
Shall sweeter joy and peace arise
From the chastenings of his rod?
Are tears and pains and heart-throbs wild
But stepping-stones to God?

Oh! then unquiet, weary heart,
Fear not the unwritten years;
Look upward through the rifted clouds
And smile through falling tears.
Though fierce and hydra-headed sorrow
Lash thee with forked tongues,
Still lay the "Balm of Gilead"
Upon thy quivering wounds.

The angel pale will hide thee soon
From earth's unresting days,
And fold thee in his drapery soft
With gentle, tender ways;
Thou'lt sweetly dream of him who comes
To wake His own from sleep,
To dwell where hearts no more shall ache
And eyes no more shall weep.

—Christian Evangelist.

TALKING TO SLEEPING CHILDREN.

THE *Little Chronicle* has something to say about child training that will doubtless be new to most of our readers. Every little boy and girl, says the journal, who are good sometimes and not so good some other times have wondered, and their mammas have wondered, why it was. A good many reasons are given for it, and one of these reasons is that every little girl—and little boys are included—is in reality two little girls. If this is true, it explains the behavior of the one with the curl in the middle of her forehead and of all the rest.

Any one who has ever had a child fall asleep on the sitting room couch in its night clothes knows how easy it is to get it to walk up stairs and climb into its own little bed without really waking it up. As soon as the towed head is on the pillow, sleep is again as sound as ever.

Through it all the child understands and obeys the familiar voice and touch, responding instantly, getting up and walking with its eyes open. If the guide lets go of the hand, however, the child will sink to the floor or stairstep, or even return to the couch. If asked about it the next morning the child will not remember a thing that took place, although it may remember falling asleep on the couch, and be surprised at waking up in bed in the morning.

THE SELF THAT DOESN'T SLEEP.

There is undoubtedly something in us that does not go to sleep. Soldiers have been known to fall asleep on night marches, and yet to obey the orders of officers; firemen spring out of the deepest sleep at the sound of the alarm; trained nurses sleep by the side of the patient and wake at the proper time for giving medicine. Many people awaken at an unusual hour for some special reason, such as to catch a train.

One way in which this talk is used by some mothers is that when the little girl, who has been doing things her mother didn't want her to do, is asleep, her mother talks about them to the little girl who is still awake. Mrs. Charles H. Kerr, of Chicago, says that since her little daughter Katherine was three years of age she has treated all her childish faults in this way and broken up bad physical, mental and moral habits. Never has she been scolded or punished or disciplined in the day time, but after she was asleep her mother went to her bedside and talked to her gently and firmly about her faults.

Before Katherine went to bed she would tell her that she was coming to talk to her about a certain thing after she was asleep, and tell her she must listen and remember.

SLEEP TALK THAT CURED THUMB SUCKING.

The first habit Mrs. Kerr dealt with was that of thumb sucking, which the child had persisted in up to her third birthday. In her sleep the mother told her baby that she must not suck her thumb any more. It would spoil her mouth and wither the thumb, so that it would not be nearly so beautiful or useful for play or work. Over and over the mother repeated the lesson. Sometimes the child would murmur a few words, or would turn restlessly, but oftener she lay quite still. In one month, so Mrs. Kerr says, the habit was broken completely and the child never remembered the little talks in her waking hours. The memory of the little girl that didn't sleep was impressed, however, and the fault was corrected without any exercise of the child's consciousness will.

The child understood what her mother was doing and joined with her heartily, often asking her what she was coming to talk to her about when she was asleep. In this way she was said to have been cured of talking in a high key and very fast when excited, and of turning her toes in. Now, turning the toes in is usually due to some physical defect such as inward turning of the knees or weak ankles, and specially-made shoes or even braces are necessary when the trouble is serious. But where the defect is only slight, children can overcome the trouble by trying and keeping at it. Mrs. Kerr chose the way described as being more pleasant and less of a mental strain on the child. While talking to her in her sleep the mother rubbed her ankles and gently turned the toes outward.

CURE FOR MANY BAD HABITS.

Mrs. Kerr is certain that all such habits as biting the nails, letting the shoulders fall forward and the chest in, quarreling, peevishness and even telling untruths, being indolent and selfish, can be cured in this way. In defense of her method, Mrs. Kerr says that our whole system of education is carried on by suggestion—that is making impressions on the mind through the senses. A mother makes a positive impression on a child's mind by saying: "You will be a good little boy, because you love mamma," and a negative one when she says: "You're a naughty boy, and don't love mamma or you wouldn't behave so badly." In nine cases out of ten the child acts on these statements.

Mrs. Kerr simply works out that idea, using what the psychologists call the "sub-consciousness" as a medium for reaching the mind, and making the impression at a time when, the senses being asleep, the will of the child is not opposed to that of the mother. Now that the theory is to bring up children along the line of least resistance, this plan of breaking up bad habits in children will no doubt be tried by a great many mothers.

"A GOOD vocabulary is acquired by reading good books, as well as by hearing the talk of those who express themselves in the speech of educated people," writes Margaret E. Sangster, in the September *Ladies' Home Journal*. "Thought lies back of speech, and the more subjects interest us the more command of language we shall have in which to describe them. They who read scientific books will have a grasp of scientific terms. They who discriminate nicely and use the very best word to say what they have in their minds will consult a dictionary and see what are the similarities or the contrasts of certain words; will choose, as among gems, the flawless ruby or crystal; will not be satisfied except with the exact word which can express precisely the meaning they wish to convey. The reading of good authors lifts our vocabulary from meanness and meagerness to nobility and splendor, enriches our speech with words which are like a beautiful embroidery, and furnishes us with allusions, quotations and phrases which are picturesque, apposite or convenient for illustration."

OUR SATURDAY NIGHT.

The Preacher.

In the course of a few weeks a number of the churches will be engaged in series of meetings, conducted by a minister who has been secured for the purpose. He is expected to do a good work in the way of reviving the members and converting sinners. The former is often the more difficult thing to do.

But it is not about this feature of a protracted meeting that I care to write at this time. I now call attention to the care the preacher should receive if he is expected to make the meeting a success. Like other men, the preacher is mortal and in a general way cannot stand any more than the ordinary man. He needs to take good care of both body and mind, and he must take the very best of care of his soul. He should not make his presence a burden to the family in which he makes his home, and yet there are things concerning his comfort that ought not to be overlooked.

First of all he should have a fixed lodging place not far from where he is conducting the services. To have him go from one house to another during a series of meetings, sleeping in a different bed each night, and eating different food each day, will soon ruin the health of the strongest minister in the church. By all means he should have a comfortable room in which to sleep, especially in cold weather. Preaching at night, for weeks, is very exhaustive on the body, and to have to sleep in a cold bed, that has not been used for a month or more, is very hard on any man. If there is no other way of doing, place some hot irons, stones or a hot board in the bed an hour before he retires.

Do not make extra preparations at the table just because the preacher is present. As a rule preachers prefer to eat very plain food, and it is a great deal better for them. You can probably do no better than to set before them the same dishes usually prepared for the family. They live on very plain food at home and should have the same kind while engaged in a series of meetings.

Many good-hearted people make a mistake in trying to entertain the preacher while he chances to be in their presence. In a general way most evangelists, especially the successful ones, have a way of entertaining themselves. They prefer to spend their leisure moments thinking, reading or writing. In this respect they are often a little world to themselves, and on this account may, at times, seem to be a little selfish, or exclusive. Such is not the case. While meditating and sometimes moping they are only gathering material and strength for their discourses. Above all things do not talk the preacher to death, as the saying goes. Treat him as a member of the family, and let him feel that he can regard the place as his temporary home, and be welcomed.

During the day let him visit the different families in the community as may be deemed proper, but do not get up big dinners for him. When he is invited out to dinner give him a very plain meal, and still better give him a chance to meet all the members of the family and become acquainted with them. The more people he can meet and become acquainted with, the more successful he is likely to make his meeting.

While he is with you, and doing what he can to strengthen the members and convert the sinners, do not criticise his ways and methods too freely. It will be found better to leave the fault-finding to the devil and his helpers, while the people of God come to the aid of the minister in his work. He needs the assistance of every member in the congregation, and without this he is not likely to succeed.

Now and then we hear of a minister who makes a good deal of work in the family where he lodges. He seems to think that it is the duty of everybody to wait on him, and do things just as he wants them done. This may be his privilege in his own home or when stopping at a hotel, where he is expected to pay for his accommodations, but it is very much out of place when he is received as a guest in a family. There are not many preachers of this class, and so a very mild hint will be found sufficient.—J. H. M.

THE GOSPEL MESSENGER,

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BRO. C. P. ROWLAND, of Lanark, Ill., is now preaching at Kingsley, Iowa.

BRO. D. C. CAMPBELL is at this time engaged in a series of meetings at Anderson, Ind.

DURING the last month ten were added to the membership in the Barron church, Wis.

THE address of Bro. D. C. Campbell is changed from Darlington, Ind., to Colfax, same State.

BRO. W. I. T. HOOVER writes us that the school at Lordsburg, Cal., has opened with an encouraging attendance.

THE Ministerial Meeting for Southern Pennsylvania will be held in the Falling Spring congregation Nov. 7 and 8.

HEREAFTER Bro. Isaac Barto, of Cordova, Pa., should be addressed at Mechanicsburg, Cumberland Co., same State.

OUR correspondent at Rocky Ford, Colo., says that eight were recently added to the church at that place by baptism.

IN next issue Bro. J. Edson Ulery will tell about the visit of our missionaries to Brooklyn, N. Y., and their departure to India.

BRO. EDMUND FORNEY, of the Pine Creek church, Ill., has purchased property at Lordsburg, Cal., and will soon make that his home.

BRO. JOHN J. HOOVER, of Colorado, finds it necessary to return to Atchison, Kans., for further treatment for the cancer on his face.

BRO. J. S. FLORY was with us last Sunday, and preached for us in the evening. He conducted the morning services at Batavia.

THE Sunday School Meeting for Southern Missouri and Northwestern Arkansas will convene with the Carthage church, Mo., Oct. 15.

DURING a series of meetings in the Pleasant Valley church, Virginia, conducted by Bro. D. C. Flory, eleven persons put on Christ in baptism.

WE are requested to say that the feast at the Purchase Line church, Pa., will be Oct. 7. The announcement for Sept. 7 was a mistake.

BRO. GEO. W. CRIFE has just closed a good series of meetings in the Woodland church, Ill., with ten accessions by confession and baptism.

BRO. M. M. ESHELMAN is engaged in a series of meetings at Belleville, Kans. When last heard from there were four applicants for membership.

MANY of our readers are praying for our missionaries who are now upon the broad Atlantic. May God give them a safe voyage, is the one prayer of all.

BRO. ANDREW HUTCHISON has closed his work at Mexico, Ind., and is now preaching in the Lower Twin church, Ohio. He is preparing to spend some of the winter months in Florida.

THOSE desiring the place and date of their District Meeting for 1901 announced in the forthcoming *Almanac*, will see to it that the announcements reach us inside of the next ten days.

WE regret the necessity of publishing programs of Ministerial and other meetings without the dates. We have done this in the past, and now have on hand one that contains neither place nor date.

IN this issue will be found the program of the Ministerial Meeting of Northeastern Ohio, to be held in the Nimishillen church, Oct. 2 and 3. The program reached us too late to appear last week.

A MISSION, in charge of Bro. John T. Moll and wife, has been started at Constance, Boone Co., Ky. They will appreciate visits from our ministers. The place is located about five miles from Cincinnati.

THIS week we are again compelled to set apart an unusual amount of space for the correspondence. This we do with pleasure, knowing that the news from the churches will be read with more than ordinary interest.

THE way the reports are coming in from the churches is very gratifying indeed. In the issue two weeks ago we had a report from nearly one-fifth of the churches in the Brotherhood. This is something unusual.

NOTWITHSTANDING Queen Victoria's disposition for peace over forty wars have been waged by England during her reign. This is a sad comment on a Christian nation, or rather a nation claimed to be governed by Christian principles.

BRO. C. S. HILARY and wife, of Worthington, Minn., have gone to Montreal, Canada, to enter upon work in that city. While we regret to have them leave Minnesota we cannot help but feel that they will do a good work in their new field of labor.

IN this issue will be found a most interesting statistical Sunday-school report from Southern Ohio. Reports of this kind are encouraging. It must be evident to the close observer that in Sunday-school work Southern Ohio is coming to the front.

THE Brethren in Denmark held their District Meeting Sept. 9, in the church at Hordum. The meeting is said to have passed off very pleasantly. A feast was held in the evening of the same day. So writes Bro. C. Hansen, of Brønderslev, Denmark.

ON account of the destruction of their meeting-house by the late storm, the Brethren at Manvel, Texas, are holding services in such of their private houses as will answer for that purpose. It is to be hoped that they will soon be able to rebuild their church.

OUR ministers ought not to neglect the feasts in their adjoining congregations. As near as possible they should attend all the Communion services within easy reach of them. In this way the services may be made the more interesting and the members greatly encouraged.

BRO. D. L. MILLER is still at work among the churches in Middle Missouri, going from one congregation to another, and delivering interesting talks. Up to Sept. 22 he had been in the State twenty-one days, and held thirty-eight meetings. His audiences are said to be large and appreciative.

OUR printers are hard at work on the "Life of Eld. John Kline," and for the second time we are going over the manuscript before it is placed in type. We were a little surprised to learn that Bro. Kline attended the Annual Meeting held in the Waddam's Grove church, in Stephenson Co., Ill., in 1856. Of this meeting he gives quite an interesting account. We were not aware that he had ever been that far west. During the year Bro. Kline says that he traveled six thousand miles, and probably preached more than any man in the Brotherhood.

SOME of the churches have already taken up collections for the Brethren in Texas, who suffered great losses on account of the destructive storm Sept. 8.

WE are taxed to our utmost this week to make room for some urgent matter that came in late, but we have done the very best possible under the circumstances.

ONE of our correspondents is mistaken in presuming that the Gospel was once preached by Paul to the inhabitants of the Philippine Islands. It is not likely that Paul ever visited that part of the world. One of the twelve is presumed to have preached the Gospel in China, and from that section the good news may have been carried to Japan and also to the Philippine Islands.

The *Herald of Gospel Liberty*, published at Dayton, Ohio, and now in its ninety-second year, publishes a list of nearly one hundred persons who have been taking the paper over fifty years. One man had been reading the journal seventy-four years. Then follow the names of nearly two hundred subscribers who had been taking the paper more than a quarter of a century. Probably no other religious journal in the Union can show such a list.

IN addition to what Bro. W. R. Deeter says on another page about railroad arrangements for those wishing to attend the District and Ministerial Meetings, to be held near Milford Junction, Ind., next week, Bro. Wm. B. Neff wishes us to publish the following late announcement from the B. & O. people:

For this occasion we will sell excursion tickets at rate of a fare and a third for the round trip, tickets to be sold from Alida, St Joe and intermediate points on Oct. 2nd and 3rd, good for return until October 5th. [Gen. Pass. Agt.]

A CABLEGRAM from Wm. T. Fee, United States Consul at Bombay, dated Aug. 30, says: "In spite of previous rainfalls, the situation is again alarming. Crops are beginning to wither; great anxiety is felt lest they be destroyed. Starvation still threatens. Money is needed for buying both food and clothing. The ravages of cholera are increasing. Let America maintain her splendid benevolence. The need is undiminished." This indicates that the outlook in India is not very encouraging, and that more means may be needed for the starving. We await a further report from our missionaries.

NOT long since an earnest elder called the attention of his little flock to what the Annual Meeting had said about members attending places unbecomingly devout men and women. The next day he preached an earnest sermon in behalf of helping the needy and preaching the Gospel to them. This he followed with a collection for the India sufferers. This is the way to impress people favorably. When it becomes necessary to refer to the decisions of the Annual Conference, follow up with a sound missionary sermon, and let the people understand that we have a most earnest desire to spread all over the world the doctrine we accept.

WE are in receipt of a letter from a brother who has been sick for some months. For a living for himself and family he is almost entirely dependent upon his day's labor, so that when work stopped the supplies for his family were also partly cut off. There is one thing, however, that he cannot understand. The members come to see him, express great sympathy for himself and family, but never make any inquiry as to how they are managing to live. He does not like to ask for help and yet he needs it badly. May there not be a number of members in the different parts of the Brotherhood who are standing in need of assistance and yet do not feel like asking for it? Might it not be well for our deacons to give this class special attention? There is one thing of which we may rest assured, and that is, when the laboring man has to quit work on account of sickness his family must suffer more or less. We profess to take care of our poor, and we should do it in a way that will keep the needy from suffering beyond reason.

THE blindest men in the world are those who have good eyes and yet do not want to see. They, as a rule, first form an opinion, and then look for the things that fit their views. Such people are willfully blind. But the time is coming when the Lord will open their eyes for them, just enough to let them see what a fearful mistake they have made.

SEVERAL copies of the MESSENGER are now going regularly to the Prison Library at Moundsville, W. Va. We are in receipt of a letter from the warden, thanking us for the papers. He says, "I am sure the reading of their inspiring contents will do very much good among the prisoners." At the present time there are over 700 prisoners confined within the walls of the prison.

WHEN Jesus was twelve years old he was about his Father's business. He never thought of neglecting an important duty, nor did it occur to him to do things wholly unbecoming a person of his religious standing. He was not a child disposed to spend the Sabbath in a way displeasing to his Father. He was always found about his Father's business and ever ready to do his full duty in each particular. This should serve as an example to all his followers. It is to be feared that some of his people now and then engage in things that do not belong to the Father's business. In fact they would exceedingly regret to have Jesus come and find them thus engaged.

THERE has been placed on our desk a copy of the second edition of a pamphlet entitled "An Exegesis on Divorce and Remarriage," by Bro. I. J. Rosenberger, Covington, Ohio, price, five cents. In this pamphlet the author takes decided exceptions to the late decision of the Annual Meeting on the divorce question, and argues against the decision at some length. It was fondly hoped that the decision of 1898 would give quite general satisfaction, as passed the Conference with very little opposition, but there are those who do not see the Scriptures that way, and Bro. Rosenberger is one of them. Here we so disposed we might say much in defense of the position taken by the Conference, but we deem it hardly wise to do so, for the present, at least.

WE are in receipt of a communication from an isolated brother who thinks that the church is all going to pieces, and that nothing is being accomplished. He seems to be judging the Brotherhood by the wrecked condition of things around him. Suppose some one at Galveston, Texas, would come to the conclusion that all the cities and towns in the United States had been destroyed by a hurricane! His immediate surroundings might indicate such to be the case, for he could see only ruin in every direction. A trip to other sections would convince him of his error. And so with the people who think that the church of God has been wrecked. They need to get away from their surroundings. True, the church is not as strong as it should be, but it is by no means going to pieces. The gates of hell will not prevail against it.

In the article, on page 612, concerning the Amish Division, there is a moral well worth considering. To most readers it will seem very foolish indeed that a people should permit themselves to be cut up into five parts on account of matters of very little concern. How much better it would have been for these people to have remained together, and worked out their destiny along the same line! But the work is now done and it never can be undone. Less than a generation ago two bodies became separated from the Brethren, and some people are even foolish enough to think that there ought to be another separation. Candidly, there are no good gospel grounds for any of these divisions. It would be far better for a people of a similar faith to continue considering their differences until they should become perfectly united in the same mind and in the same judgment. We believe this to be not only possible, but such a course would certainly be pleasing to the Lord.

SEVERAL weeks ago we were requested to announce that the District Meeting for Oklahoma and Indian Territory would be Oct. 6. Later some one whose name we cannot now recall, wrote that Oct. 5 was the proper date, and the change was so made in the standing announcements. Now Bro. James A. Stouder informs us that the latter date is an error, and that the meeting will be held Oct. 6. He being the writing clerk has a right to make the announcement, and so the matter now stands that the meeting will be held Oct. 6.

SPEAKING of Sunnyside, Washington, where a number of our Brethren live, and have regular preaching, a writer in a late issue of the *Lanark (Ill.) Gazette* says: "A feature of Sunnyside life is the rural telephone system that has just been installed. The line runs to Mabton, the nearest railroad station, and the 'phones are in use in about a dozen houses. They have a 'phone in the school-house where 'preaching is held and anywhere on the line where the fourteen 'phones are, one can hear every word spoken and every song sung."

ON the last page of this issue will be found an appeal for help that deserves special attention. The call has been approved by the Executive Committee of the Publishing House, and is therefore published in harmony with the decision of the Annual Meeting of 1898, Art. I, section two. Unless they get help, some of the Brethren at Manvel, Texas, must suffer for the necessities of life. Some of them lost everything they had, and all of them suffered more or less in the loss of property. Do not fail to read the appeal, and let there be an immediate response.

DISCUSSIONS IN THE MESSENGER.

To what extent should the columns of the MESSENGER be opened to discussing questions about which the Brethren differ?

The above is a question for a symposium to appear in the MESSENGER in due time. Those of our readers who have some good points on the subject, that they desire to have appear in our columns, will let us hear from them not later than Oct. 15. Let the writers make their points clear, the arguments strong, and that in as few words as possible. From the articles received we shall select a number of the best, and publish them in the same issue.

Not a few of our people think that the columns of the MESSENGER should be open to a wider discussion of points about which the Brethren hold different views; then there are many who maintain that the paper should represent only the accepted sentiment of the Brotherhood. Here is a chance for both sides to be heard, and our readers will take pleasure in reading what may be said. But remember that we want all short articles.

WHAT CAN I DO?

THIS may seem a strange question to ask when we are told that everywhere the cry is for laborers to work for the Master. And yet it is the question of thousands of men and women who are devoted Christians. And no doubt we have all asked it many times in our own hearts. It is not the voice of the sinner crying out, "What must I do to be saved?" but of those who have been saved, as to how they may be more useful in the service, and go forward unto eternal life.

Though the field is said to be exceedingly large and the harvest ready for the gathering, yet to know the exact kind of work we are to do is still a problem unsolved. We speak thus from our own experience. There are times when we feel satisfied with the field in which we are laboring and the little we are doing. Then there are times when we get all mixed up and our soul groans to do more effective service for the Master. Then comes the ques-

tion, What may I do? And there is a voice that always seems to say, "Go." But go where? The first interpretation generally is, Go, save the heathen. And we feel pressed to drop everything at home and go somewhere to do good and save souls. Then the thought comes, Where are these souls that need saving? Are they all in Africa, India and other heathen lands? Could there not be as many souls saved nearer home, if the same efforts were made and the same amount of money expended? Perhaps so. Quite as many and possibly more. And we say, Why not labor nearer home?

Again the question comes, What may I do? Go where, and do what? If preaching was the only way to save souls, so much of the problem would be solved. But it is not. And this is a truth that we all should learn, and it will help us much in answering our question. Christ did his work among the people nearest to him. The disciples were sent out among the people of their own land. Paul and his fellow-workers went to the people who were ready for the Gospel. And those who received it were to do the things next to them. They were to do their preaching by living the Christ life in their homes and communities. The herder, the farmer, the merchant, and all those who were engaged in honorable callings were to continue to labor as they had been doing before, but to put the Christ Spirit into their living. Not all are called to preach, but all are called to right living. And, after all, this is right religion. The widow preached in casting her mite into the collection box; the poor woman, by anointing the Savior's feet and wiping them with her hair; and the Samaritan, by administering to the wants of the man who fell among thieves. The trouble with many of us is that our zeal is not according to knowledge. We live too much by starts and spells. And in the "far off" look we overlook the things at home—the work that needs to be done, and the work that we can and should do.

It was the life of Christ that saves the world, and it must be our lives, Christed, that will continue the soul-saving process. If the Lord calls us to go out beyond our home environments to preach the Gospel, or do his work, it is right that we should go. But it must be remembered that where there is one thus to go there should be one hundred to send, so that there are a hundred senders to one goer. And there is as much blessing in the sending as there is in the going.

There are too many who, if they cannot go to China, Africa or India to convert the heathen, will obstinately sit down and do nothing. Just as if the soul of our next-door-neighbor or the American sinner was not as valuable and precious in the sight of the Lord as the souls of the heathen.

The Lord has most wonderfully adapted his work to the conveniences and possibilities of his people. In the Old Testament service it was an ox from the herd for the rich; a lamb or goat from the well-to-do, and a turtledove from the fowls for the poor. The judge that was to fight battles of the Lord was not to run off somewhere after a bow or two-edged sword, but use the ox goad which he had in his hand. It was the thing at hand, and it admirably answered the purpose.

It is heart service that we need to give and that the Lord wants. This we can give by following the plow, pushing the plane, measuring the merchandise, plying the needle, washing the clothes or doing any of the needful things that add comfort to those around and about us. The Master needs scores and hundreds of home workers and Christ livers in all lands—among all people. If we cannot make the ox or the lamb offering, let us be willing to give the turtledove, which also made a sweet savor unto the Lord. This places possibilities within reach of us all—in our own homes and in our own hands. Kind acts, kind words and sweet smiles are the balms that heal the world.

H. B. B.

✦ CORRESPONDENCE ✦

From Pennsylvania.

We spent the months of May and June very pleasantly visiting the churches in Franklin County, Pennsylvania, also in Upper Cumberland; assisted in teaching Bible school, attending love feasts and regular appointments. I was favorably impressed with the sociability and liberality of the members, and their appearance indicates conservatism. The manner in which they conduct their public services is commendable. Their singing is good.

During the months of July and August we traveled over part of our native county—Lancaster—by private conveyance, visiting relatives, members and others, and our cup was frequently overflowing with joy when meeting those from whom we had parted many years ago. And as often were our hearts made sad when places and circumstances vivified to our minds the life of those who have passed away.

Since Sept. 1 I am serving the Brethren of Marsh Creek church, Adams Co., Pa., in a series of meetings. The attention and attendance are good. This church was organized about one hundred years ago. David Pfoutz was the first elder in charge; second, David Bosserman; third, Joseph Sherfey, whose widow lives in Gettysburg with her daughter. The fourth, who is now in charge, is Elder C. L. Pfoutz. In this church the late elder, Jacob Trostle, was reared;—also elders Levi Trostle, of Franklin Grove, Ill., and Joseph Trostle, of Glendora, Cal.; it was also the native place of our dear brother, Elder Wm. J. Thomas, of Inglewood, Cal.

I sometimes compare such workers to a phonograph. As one speaks into this instrument the vibrations of the voice make impressions upon the pliable material on the disk, after which, at any time or place, by winding up the instrument, the same are reproduced. So our old foreparents have taught their children. The holy religion of Jesus the Christ, like the voice upon the disk, has made an impression upon the heart, and the children, in turn, being wound up by the Holy Spirit, are teaching the same, throughout the States and foreign lands.

Little did our foreparents (who were never out of their native State, or perhaps not beyond the limits of adjoining counties) think how far-reaching would be the influence of their labors. Eternity will reveal wonders. B. F. MASTERSON.

Sept. 11.

From Southern Ohio.

FOLLOWING are the statistics of the Brethren's Sunday schools in Southern Ohio for the year ending with close of first quarter of present year.

Forty-four different reports have been received. A few of these include the Sunday school held at two different places alternately every two weeks and reported as one school.

Twenty-eight of these continued through the year, as compared with nineteen the previous year.

Forty used the International Lessons and the Brethren's Sunday-school literature in connection with the Bible.

Thirty-four used the Brethren's song books.

There were 316 teachers. Of these there were 162 males and 154 females. Ten Sunday schools held teachers' meetings.

Total enrollment, about 3,837; average attendance, 2,517; total collection, \$1,106.54, or an average of \$25.15 to the school, as compared with \$716.30, or an average of \$17.90 to the school the previous year.

One hundred and thirty-three Sunday-school pupils united with the church; as compared with 52 the previous year.

The five Sunday schools having largest average attendance were: Painter Creek, 143; Upper Stillwater, 122; West Dayton, 111; Oakland, 109; Red River, 109.

The five Sunday schools having largest contribu-

tions were: West Dayton, \$140.18; Lower Stillwater, \$98.59; Painter Creek, \$81.82; Pleasant Hill, \$80.00; Bear Creek, \$67.00.

The five Sunday schools with the greatest number of pupils uniting with the church were: May Hill, 16; Ridge, 12; Upper Stillwater, 12; Bear Creek, 12; Bethel, 9.

A very good Sunday school sentiment seems to prevail throughout the District. This is largely due to the encouragement given by elders and ministers and their coöperation in the work.

We have received a statistical report from every one of the Brethren's Sunday schools in Southern Ohio, and very many encouraging letters. The superintendents, secretaries, and all others who have in any way been helpful in this work have our sincere thanks. I hope that we may all continue to labor in the interest of our Sunday schools, with increased earnestness and faithfulness.

LEVI MINNICH,

District Secretary.

Greenville, Ohio.

Are We Drifting?

I AT one time was holding a series of meetings in Kansas, where nearly all belonged to some church. There were only two families of the Brethren. I commenced meeting in a schoolhouse not far from a meetinghouse. The house was packed full the first night. When I dismissed the first night they came to me saying, "Move your meeting to the meetinghouse; you are welcome to use the house. That is what the house is for. This schoolhouse is too small to hold the congregation." I thanked them kindly and gave out my next meeting to be at the meetinghouse. I always feel cramped when I have meeting in others' houses.

I told them they had been very kind in opening their house for me, and I had one favor to ask them, that they would grant me the privilege of preaching our principles and not get offended. I felt then more free, and I preached our principles as plain as I did anywhere. No one was offended as far as I know; at least they were very friendly toward me,—invited me to their homes.

At one home they invited me into the parlor and showed me the portrait of old Peter Cartwright and wife, life-size, hanging on the wall. He was a very prominent minister at one time in the M. E. church in America, a good many years ago. They were dressed just like our members when in order, even to the white cap on the sister's head. I would have said they belonged to the Brethren church if I had not been told the difference. By their appearance they were very plain. But where are they to-day? Drifted to the world; perhaps more world than church. Old Peter Cartwright was a sample of how others looked at the principle of nonconformity to the world, before pride and popularity got the strong hold they have.

We see the necessity of firmness. Are we drifting only a little at a time? Let us learn a lesson from others. God forbid that we should drift as others have drifted.

Galesburg, Kans.

S. HODGREN.

Tour in Europe.

AUG. 14 we left Liverpool for London, stopping over at Birmingham, "the tin shop of the world," as it is called, as they manufacture almost every conceivable thing. This city is like most other cities of England, compactly built. We arrived in London on the fifteenth. At this place we set our wheels in operation and started for Crystal Palace, which is a wonderful structure, built of glass, covering nearly two hundred acres of ground, with its fine gardens, used not for the worship of God, but for the pleasure of man.

Sunday morning we rode about fifteen miles into the country and attended Sunday school and church. In their Sunday school they had about one hundred and fifty small scholars, ranging from five to twelve years of age, attentively engaged in studying the Scriptures and repeating parts of their

catechism, they having been given different parts to commit. When we asked where their young men's and ladies' classes were they said they did not have any; that after scholars got beyond common school age they did not attend Sabbath school; nor do the other members of the church attend. The Sunday schools are held in the schoolhouses, not in the churches as in America, and the accommodations are very poor.

In their church services their routine is very lengthy, taking about two and one-half hours to complete their services; preaching about twenty minutes. At this service they had about one hundred sailor boys march in under a band of music in full uniform. They were from twelve to sixteen years of age. It is wonderful how they encourage military life.

Monday we went to Dover, crossing the English Channel to Calais, where we realized for the first time we were in a strange land indeed—everything French. We rode from here to Paris on our wheels, passing through as nice a farming country as I ever saw. Crops are good, and we were sure labor was plentiful, as the cradle and sickle are still in common use. In traveling two hundred miles we saw only two binders in use; yet harvest was in full blast. They have as fine wheat and oats in France as I ever saw.

Here the women truly do their share of the work. We saw them in the harvest field feeding thrashing machines, taking the straw away from machines, in fact, the women do all the dusty, dirty work.

Aug. 19 we arrived in Paris. Here we met P. A. Yoder and wife, brother of D. Yoder, our traveling companion. We were very glad to again meet an American; it increased our number and made us feel more at home. In this city there are many Americans at present.

We also visited Versailles, the home of Louis XIV. and the royal family. It was built through oppression, which caused the French Revolution and the beheading of Louis XVI. and his wife, at this time two thousand eight hundred of their descent were beheaded. R. W. DAVENPORT.

Paris, France, Aug. 27.

From Sterling, Ill.

THE Sterling church held its quarterly council Sept. 15. A love feast for Nov. 10 was appointed, and a series of meetings at this time is to be begun, conducted by Bro. John Heckman, of Polo, Ill. A good representation of the members was present. There seems to be an earnest desire to do more acceptable work.

The church took some more decided measures in order that our distinctive features in nonconformity may be maintained. We have an ample amount of advice and instruction in minutes of Annual Meeting to enable us to carry out the requirements of the Gospel along these lines. The trouble is that too many elders and churches are neglectful of duty in enforcing discipline. This neglect does not only affect the church concerned, but makes it difficult for other churches to do their duty. What we need is implicit and united obedience to the Gospel, and universal loyalty to the demands of our spiritual mother, the church. P. R. KELTNER.

Sept. 17.

Notice.

THE Ministerial Meeting of Southern Pennsylvania will be held in the Falling Spring congregation, Nov. 7 and 8. The love feast will be on Nov. 6. We will secure rates over the C. V. & W. M. railroads, and I suggest that each correspondent of the various congregations write me and state about the number wanted, so I may get enough that all may be supplied. As to transferring and other arrangements, we will give ample notice later.

WM. A. ANTHONY.

Shady Grove, Pa., Sept. 17.

EDUCATION is a capital to the poor man, and an interest to the rich man.—Horace Mann.

General Missionary

...Tract Department.

COMMITTEE.
D. L. MILLER, Illinois | S. F. SANGER, Indiana
L. W. TREYER, Indiana | A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

The next meeting of the General Missionary and Tract Committee will be held in Elgin, Ill., Oct. 23, beginning at 8 A. M. Any business intended for this meeting should be placed in the hands of the Secretary at Elgin, Ill., not later than Oct. 13, so that it may be prepared to be submitted to the Committee in writing.

THE MISSIONARY USE OF THE MESSENGER.

SEVERAL years ago the General Missionary and Tract Committee provided that each State District Mission Board could use, free of expense to them, twenty-five copies of the GOSPEL MESSENGER in the District for missionary purposes. The subscriptions were for six months, with the privilege of renewing the same names or sending in a new list at the end of each six months. The privilege is continuous until notice is served that the same is discontinued. The only restrictions were that the names were to be of persons known to be favorable to the church of the Brethren, and that the list each time be endorsed by the secretary of the District Board of the District from which the names came. Repeatedly has notice been sent to the District Boards calling attention to this privilege, besides notices in these columns. What is the result?

Upon actually checking up the books in the Mission Rooms on Sept. 18, 1900, the following is found: Out of thirty-seven State Districts which are supposed to have mission boards appointed, nine Districts are using their full quota of twenty-five names; thirteen are using them in part, and fifteen are not using them at all.

Just what to think of this situation is a little difficult to tell. When a doctrinal issue of the MESSENGER is issued for general distribution it takes about 40,000 copies to supply the demand. Missionaries write the office that the MESSENGER is a splendid tract and a good missionary. Testimonials without number come to the office telling what the MESSENGER has done for this, that, and the other one, and there are those who would gladly give away MESSENGERS every week for missionary purposes if there was a fund provided to meet the expense.

It is possible that some of the boards, through new members being elected, are not aware of this privilege, and yet surely not all can make this plea. Of course there is some cost connected with it,—the cost of an effort to secure the list of names and send them in,—but that, compared with the value that it can be in each District field, surely is small.

Let the fault lie where it will, this suggestion is offered to any and every one who is interested in the spread of true vital piety in his State District. Write to the Secretary of your District Mission Board and ask if the full quota of names for that District has been sent in. If not, take interest enough in your part of the District to send to him a list from your territory to whom the sending of the MESSENGER will do good. Ask him to forward the same to the General Missionary and Tract Committee, and the orders will be filled at once. This should appeal to missionaries working in State Districts as an opportunity not to be missed.

Then at the end of six months let each secretary send each one of these persons a letter of inquiry. If he does not have time to write one a neatly printed one for each person will be sent from this office free. This will bring out some good letters and work up some interest that cannot be reached in any other way.

Brethren, sisters, no matter where the fault lies for the past, let there be activity in each

State District to use these twenty-five names promptly and carefully, and a good work will be done.

NOTES FROM INDIA.

BY D. L. FORNEY.

At last we have been favored with an abundance of rain. Though coming about six weeks later than usual, most of the farmers have been able to sow their crops and much of the rice has also been set out. Nearly all of the famine districts have been having good rains, and for many it means only added suffering for a time. To see men shivering from cold in August may seem strange, but when nearly starved and having scarcely any clothing to speak of, and the rain beating down upon them, one need not wonder that they shiver. Such conditions we saw in the famine districts just this week.

While out with brethren McCann and Stover Tuesday, distributing grain, each at separate villages in the famine districts, we could readily see the conditions to which the people have been reduced. Such as are able to work have sown their crops, and in a few months hope to have sufficient to eat again. We were out in one of the native states, Rajpipla, from fifteen to twenty miles east from Anklesvar, from where we have also received some orphans. Being a native state, the English Government does not as a rule look after famine conditions and the native ruler is often indifferent to the needs of his people; hence many die without help. It is among these people we expect to distribute grain each week till the people can again support themselves. Had we the help we could distribute to tens of thousands where we can at present reach only a few thousand. Were the new missionaries, who are coming to us, here now they would find plenty to do, and would also see conditions of poverty such as they have never seen before. We anxiously await their coming the latter part of October.

Of the ninety orphans we had at this place, a few weeks ago, a number have since died, while others also are weak. Some who were very weak when they came have become strong and robust. Among the first lot of children we got there chanced to be two brothers, but only a few days ago they came to know each other as such. Anand Rao is one of the smallest of our boys, and was very poor and weak when he came. Fulia was larger and stronger. They had been separated from their home for so long that when they were brought together they did not recognize each other. By careful inquiry as to parents, place of birth and other conditions they seem sure of their relationship and are happy.

One week ago Sunday we baptized a man who had been, for many years, a Roman Catholic. He became convinced that their way of worship was wrong and but little different from the idolatry of the Hindoos. Now he worships in the Christian way. Baptism was performed in the orphanage compound in a tank containing "much water." When the water of the tank dries up we must go a distance to the river to perform the rite.

There came to our bungalow to-day perhaps the smallest man in the world. His name is Kusunia Nersey. He was born at Ahmedabad, Gujarat, and is now sixty years old. His hair is gray and his features show age. To know his actual height we had him stand up beside the yard stick, and he lacked just four inches of reaching the top of it. His weight is thirty-seven and one-half pounds. He has traveled in England and over many of the countries of Europe, not alone, but accompanied by some one who has care over him. He is fairly well proportioned and seems genteel and intelligent. He receives alms from the people, and being a dwarf receives sympathy from many. As he went away a man carried him on his back as he would a little child. We would have been glad to talk with him longer, but he seemed anxious to go on.

Nousari, India, Aug. 17.

PORTO RICO.

BY S. F. SANGER.

SHORTLY after this island fell into the hands of the United States, the Presbyterian Mission Board sent General Adams there to investigate the field, with a view of establishing missions

there. A few nights ago I had the pleasure of hearing him talk on "The new Possessions and our Duty toward Them."

The General spoke in substance as follows: This island was discovered twice, first by Columbus in 1493 on his second voyage to the New World; the second time by General Miles, July 25, 1898. The island is about forty miles wide and one hundred long. When Columbus landed there it was inhabited by Indians, numbering about one million. They treated Columbus with great kindness, while he later on treated them with great cruelty. Finally they were exterminated entirely by the Spaniards.

General Miles found the island inhabited by Spaniards, negroes and mulattoes, the former constituting about one-half. The negroes were brought there many years ago as slaves and liberated only a few years ago. They are, of course, very poor and ignorant. Ninety-five per cent of the inhabitants are natives, five per cent only being foreigners, which shows this little island lived almost as exclusive as China. The climate for a greater portion of the year is ideal, the mercury ranges from 70 to 74 degrees for eight months in the year.

Springs are numerous, one hot spring being equal to that of Arkansas. About six hundred streams flow from the hills to the ocean; some of them navigable. Much of the soil is very fertile. In the valleys from three to four crops are grown in a year. Living is cheap.

Not a single public schoolhouse was found on the island. Less than ten per cent of the natives can read or write; yet the Spanish boasted of their fine educational system. There were many prisons and dungeons there, but no charitable institutions, no comforts or encouragements whatever for the poor. The inhabitants are grossly immoral and irreligious. Sunday is their market day. The produce is "packed" to the towns on mules or donkeys. Vehicles are not used, as they have no roads.

The island has been controlled by state and church together for four hundred years—the latter was the dominant power. The people were so heavily taxed and priest-ridden that the common people were mere slaves. Men seldom went to church; they were thoroughly disgusted with the religion of the priests. The women and children attended church—largely to display their fine dress, said the General. The heavy exactions of the priests not only alienated the men from church, but led to the grossest immorality. Marriage licenses were taxed fifty dollars, and the marriage ceremony cost twenty-five dollars. Many were too poor to pay this tax, consequently the sexes lived together without marriage. As a result of this, four-fifths of the children are illegitimates. No illegitimate person could hold property.

Gambling and feasting are the absorbing interest of rich and poor. They have one hundred and twenty feast days in a year. Every house is a gambling place. The priests were often the leaders in these follies. Not only were the farms and buildings taxed as a whole, but the doors, windows, chimneys, etc.,—in fact everything was taxed. The Spaniards are generally the property owners. They are not very friendly toward the United States. The rest of the inhabitants are greatly delighted at the change of government. Many of the Spaniards are selling out and leaving the island. The Presbyterians have already opened ten missions, several schools and built one church at a cost of four thousand dollars. One school opened with five hundred pupils and fifteen hundred were turned away for the want of room. Four hundred years of Catholic rule has done nothing to help the masses; they have never had the Gospel.

With 12,000,000 people recently brought under the American flag, who are practically without the Gospel, what is our duty toward them? It is a momentous question and deserves our prayerful consideration. Cuba and Porto Rico are at our door. The English will soon become their language to a great extent. Transportation to them is low, living is very cheap, the demand is great. Who of our Fraternity will go to these downtrodden and benighted people and give them the glorious Gospel of peace and good will? Yes, who?

South Bend, Ind.

SHOWING BRAVERY IN FLIGHT.

FLIGHT is sometimes a duty. There are places where a coward loses his head and stands still, while the brave man keeps his

self-possession and runs away. Soldiers seeing the shells coming flee into the bomb-proofs. So in the Christian life; out of danger is in to God. To run away in that manner is not cowardice, it is common-sense and duty. The faster we run, the better soldiers we are. Our Captain means us to take such cover. And indeed in this matter he runneth quickly whose heart and lips give wings of prayer unto his feet.

There are times when neither steam nor electricity have ever made us journey so fast as just kneeling down can do. A godly man was told of the tremendous speed of the flight of the heavenly bodies. "I know," said he, "of one thing that is quicker, it is the answer of God to the prayer of faith: for it is written, 'Before they call I will answer, and while they are yet speaking I will hear.'" The soul that casts itself on God travels faster than the light. And this is a race which every runner can win; no one robs another of the prize. It is just as true for your neighbor as it is for you, and just as true for you as it is for your neighbor, that "the name of the Lord is a strong tower: the righteous runneth into it, and is safe."—S. S. Times.

FROM THE FIRST DISTRICT OF VIRGINIA.

If each congregation in this District would put one minister in the field one month annually, twelve hundred sermons could be preached besides our regular work.

If each minister in our District would conduct a ten days' meeting annually, more than one thousand sermons would be preached.

If five persons should be converted at each of the above series of meetings, then more than five hundred persons would be added to the church yearly.

If each member in this District would give as "the Lord has prospered" him, we could have four District evangelists regularly in the field, and then have funds for the world-wide mission, India sufferers and other missions.

If each member would give only one cent a week we would have \$13,000 yearly for mission work.

If each family where there are members in this District would take the MESSENGER, at least six hundred subscribers would be added to the list, and three thousand more people would get to read the MESSENGER.

If every member in our District would do just what we promise the deacons yearly, viz, "that we will still labor with the Brethren for an increase of holiness both in ourselves and others," the above figures would be fully met.

C. D. HYLTON.

Daleville, Va., Sept. 16.

From a human standpoint it did look as though God has made a mistake in permitting Stephen to be cut off in the very midst of a work for which he was so well fitted. Yet, then as now, the success of the cause did not depend upon any man. This lesson has been repeated so often that we ought by this time to have faith in the final victory of righteousness. God will not be without witnesses, and his word shall not return unto him void. Stephen's case was only a beginning. There was an end to the quiet fellowship of the saints then in Jerusalem. The enemy had been aroused. As for Saul, he made havoc of the church. Happy day for the church! Although the clouds seemed to have closed about it, a broader day was about to dawn upon the church.

There are but two centers in the universe, God and Self. We recognize either the one or the other of these as the center about which all other things are drawn, in our existence. In the one case we consider our neighbor, the world, our interests, our duties, and our pleasures, in their relation to God and in God's relation to them. In the other case, we consider all these things in their relation to Self, and the relation of Self to them. How is it in your case?—S. S. Times.

WHENEVER you make the sunshine
On a darkened day to break,
Whenever a self-denial
For another's sake you make;
Whenever for souls of the wandering
In Jesus' name you pray,
You are being a ministering spirit
And making things go God's way.

Financial Reports.

Mission Receipts from Sept. 15 to Sept. 22.

WORLD-WIDE MISSIONS.

(Money donated to this fund will be used at home or abroad as necessity demands. This fund is on the true basis—so be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.)

Previously reported,	\$5,959 20
IOWA.—By a deceased sister, Adol, \$2.50; Franklin church, \$2.70; U. S. Blough, Waterloo, \$1; Ephraim Lichty and wife, Waterloo, \$3.40; total,	43 20
ILL.—A brother and sister, Rock River cong., \$3; Samuel J. Fike, Milledgeville, \$10; Cyrus Miller, Lanark, \$5; marriage notice by P. R. Keltner, Sterling, 50 cents; Oakley cong., \$7.50; Sally Kimmel, Lanark, \$1; total,	27 00
KANS.—Cedar Creek church, \$12.57; Newton church, \$1.50; Kessler Morris, Altamont, 80 cents; total,	14 80
MO.—Beaver Creek cong.,	13 00
PA.—Marriage notice by G. W. Shock, Berlin, 50 cents; marriage notice by Joseph Holopole, Indiana, 50 cents; Roysford church, \$6.50; Parkersford church, \$2.57; a brother, Norristown, \$1; total,	11 07
OHIO.—Paradise S. S., Wooster church, \$5; Sarah A. Crowell, Delta, \$1; total,	6 00
MO.—Osceola church,	5 25
LA.—Roanoke church,	3 00
VA.—Salle Maphis, Mt. Olive,	1 50
IND.—Hartford City S. S.,	1 46
CAL.—Sarah Gnagey, Pasadena,	1 00
Total,	6,095 47
Less transfer to India Famine Fund,	1 06
Total for year beginning April, 1900,	\$6,094 41

WASHINGTON MEETINGHOUSE.

(The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.)

Previously reported,	\$217 69
CAL.—G. M. Hepper, Covina,	25 00
PA.—A brother and sister, Warrior's Mark church, \$1; a brother, Norristown, \$1; total,	2 00
Total for year beginning April, 1900,	\$244 69

INDIA ORPHANAGE.

Previously reported,	\$712 11
CAL.—G. M. Hepper, Covina,	100 00
VA.—Linnville Creek S. S.,	2 45
ILL.—A brother and sister, Rock River cong.,	2 00
PA.—Emma C. Keltz, Friedens,	1 25
Total for year beginning April, 1900,	\$817 81

INDIA FAMINE FUND.

(Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that beleaguered land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent to it will be forwarded direct to the missionaries of the Brethren church in India.)

Previously reported,	\$9,448 95
MD.—Middleton Valley church, \$1; Beaver Dam S. S., \$4.50; unknown, Hagerstown, 40 cents; total,	35 90
KANS.—Salem church,	25 35
PA.—A brother, Norristown, \$1; Lizzie Swartz, Purchase Line, \$1; Spring Run church, \$2.26; total,	32 26
VA.—Sisters' Aid Society, Barren Ridge, \$3.80; Franklin S. S., \$2.25; total,	12 05
CAL.—Sarah Gnagey, Pasadena, \$10; B. Riley, Tropico, \$1; total,	11 00
IND.—Union cong., \$4.25; brethren and friends, Shalva, \$5.70; total,	9 95
N. DAK.—Little S. S., of Foxholm, \$2.50; Rose-dale S. S., \$3.90; total,	6 40
OHIO.—Sisters' Aid Society, Mohican church, \$5; a brother, Safford, \$1; total,	6 00
NEBR.—Sisters' Sewing Circle, Juniata, total,	6 00
ILL.—A brother and sister, Rock River cong.,	5 00
IOWA.—By a deceased sister, Adol,	2 50
WASH.—M. E. Andrews, Oysterville, \$1; Mrs. Hadley, Oysterville, \$1; total,	2 00
TEX.—Mrs. K. Sumner, Kemp,	1 00
W. VA.—John W. Hovener, Gillespie,	1 00
MO.—Lizena Hylton, Olathe,	50
Total,	9,585 86
With transfer from World-wide,	1 06
Total for year beginning April, 1900,	\$9,586 92

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$782 11
CAL.—G. M. Hepper, Covina, \$24.35; Sarah Gnagey, Pasadena, \$1; B. Riley, Tropico, \$1; total,	26 35
VA.—Garber church S. S.,	5 17
MO.—Osceola church,	2 50
Total for year beginning April, 1900,	\$816 13

INDIA MISSION.

Previously reported,	\$898 24
KANS.—Lois Carr, Holmington,	5 00
CAL.—Sarah Gnagey, Pasadena,	3 00
IOWA.—By a deceased sister, Adol,	2 50
Total for year beginning April, 1900,	\$908 74

CORRECTION.—Aug. 25th issue, donation of \$1.06 by C. Temple Sauble, Baltimore, Md., was credited to World-wide and should have been credited to India Famine.

GEN. MISSIONARY AND TRACT COM.

You can help your fellow-men. You must help your fellow-men. But the only way you can help them is by being the noblest and the best man that it is possible for you to be.—*Phillips Brooks.*

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin.—We met in regular quarterly council Sept. 12. Eld. J. H. Neher presided. Sister Alice Woodell and the writer were chosen as delegates to District Meeting. We will hold our fall love feast Nov. 2. Our District Meeting will be held Nov. 1; Ministerial Meeting day before. Those wishing to be met at Austin will please drop the writer a card.—*W. E. Whitcher, Sept. 12.*

CALIFORNIA.

Ukiah.—We have started at last from the isolated places, Toleta and Fortuna, Cal. It is about seven hundred miles by wagon road the way we will travel. It is very pleasant to travel this way. It was over seven years since I was baptized, and I haven't heard a brother preach since; nor have I attended a love feast. It will take about thirty days to make the trip.—*B. W. Hays, Sept. 16.*

COLORADO.

Rocky Ford.—We held our quarterly council Sept. 13. Our love feast will be Oct. 27. Eight young people have recently been added by baptism and a number by letter. Our elder, G. E. Studebaker, has now located permanently among us; but on account of his evangelistic work cannot be here much of his time. We have regular services each Sunday morning and evening.—*Minnie C. Gockley, Sept. 18.*

ILLINOIS.

Cornell.—We will hold our Communion Saturday evening, Nov. 3. Bro. Thomas Roberson, of Mansfield, Ill., will commence a series of meetings Oct. 29.—*David Heckman, Sept. 21.*

Laplace.—I am at the Okaw church and have been since Sept. 13. Meetings are continued with great interest. Two have made the good choice and others are near. Can hardly wait for the MESSENGER; it comes laden with so many good things. May God's rich grace ever guide those in charge, to his honor and glory.—*M. Flory, Sept. 21.*

Mt. Carroll.—The church at this place met in regular quarterly council Aug. 29. The business of the meeting was agreeably and pleasantly disposed of. At this meeting Bro. Calvin McNelly was advanced to the second degree of the ministry. Brethren Franklin Myers and I. B. Trout were with us to assist in the work. Since our spring feast three have been received into church fellowship.—*W. H. Eisenbeis, Sept. 12.*

Mulberry Grove.—Our love feast occurred Sept. 8. It was a very enjoyable and we hope profitable meeting. Bro. E. M. Cobb, of Pymont, Ind., came to us that evening and is still continuing the meeting with good interest.—*L. E. Lilligh, Sept. 14.*

Milmine.—Bro. Dorsey Hodgden held a very interesting series of meetings for us, which closed Sept. 2. Our council occurred Sept. 13. One letter was granted and two were read. We appointed our love feast for Sept. 26.—*Daniel Heckman, Cerro Gordo, Ill., Sept. 15.*

Mt. Vernon.—We held a love feast Sept. 15 and had a good meeting. Bro. Henry Lilligh officiated. At a special council Bro. O. Z. Hicks was chosen delegate to District Meeting.—*D. Z. Angle, Sept. 18.*

Polo.—Our meetings in Polo still continue. So far one baptized and two applicants, and others very near the kingdom. The attendance has been good and the spirit of the meeting most excellent. We shall continue some time yet.—*John Heckman, Sept. 17.*

Polo.—Our council passed off very pleasantly yesterday. Bro. E. Forney and wife were granted letters of membership. He has been in charge of the Pine Creek church more than a quarter of a century. The church has prospered under his care. He now goes to California. We pray the church may continue to prosper under the care of others as it has in the past. The community as well as the church regret to see him go, but since he goes we bid him God-speed in his new field of labor.—*John Heckman, Sept. 21.*

Woodland.—Sunday evening we closed a very interesting series of meetings which we have all been enjoying for the last three weeks. Bro. Geo. W. Cripe, of Cerro Gordo, did the preaching. We have been greatly encouraged. As a result of the meetings ten came out on the

Lord's side. Six of these were heads of families whose companions have been trying to hold up the banner of Christ alone. Sept. 11 and 12 we held our Communion meeting. Besides Bro. Cripe, Bro. Flory, of Girard, was with us. We held an election for one minister; but two brethren receiving about the same number of votes, we agreed to install them both. The lot fell on brethren Samuel G. Bucher and Emmert Esheleman. Our aged brother, Henry Donner, is very low. He was anointed a few days ago. I think he is next to the oldest minister in the Brotherhood.—*Lydia Walter, Summum, Ill., Sept. 18.*

West Branch.—Bro. C. P. Rowland began a series of meetings at the West Branch house Sept. 2, and continued until the evening of the sixteenth, when the meetings closed with good interest and one applicant for baptism. Baptism was administered yesterday morning.—*D. A. Rowland, Polo, Ill., Sept. 18.*

INDIANA.

Beaver Dam.—This church met in quarterly council Sept. 8, preparatory to our Communion. Much business was transacted with the best of feeling. Our Communion, which occurred Sept. 13, was thought to have been the smallest in the history of the church; it was, however, a rich feast to those that surrounded the table. Bro. James Warren, one of our old deacons, who has been very feeble most of the time for a year or over, has been blessed with strength enough to attend the services in the afternoon and evening, and also again enjoy the sermon the next morning after the Communion. Bro. John Scrist, from Eugene, Ind., was with us over the meeting and did nearly all the preaching. Our presiding elder, Samuel S. Leckrone, officiated, assisted by brethren Scrist and Emanuel Leckrone. Eld. Samuel Burket, who has been a resident in this church ever since his early boyhood days, has sold his property and moves away to another field of labor, which leaves this church with Bro. Edward Warren alone in the ministry. Eld. David Dilling is booked for a series of meetings here, to begin the fore part of December.—*John L. Kline, Sevestopol, Ind., Sept. 16.*

Buck Creek.—We met in special council preparatory to our Communion, to be held Sept. 14. We also did the business of the regular council. We had a very pleasant meeting. Our Beech Grove churchhouse is now repaired. Next Sunday will be our first meeting in it since repaired. Our Sunday school is progressing, with C. E. Stauble and L. L. Teeter superintendents. We feel to thank the Brethren for giving us such good quarters to prepare the lessons from.—*I. B. Wike, Mooreland, Ind., Sept. 12.*

Cedar Lake.—Aug. 5 we held our annual harvest meeting. Bro. Adam Ebey, of Wawaka, did the preaching. He gave us two good sermons, one thanksgiving and one missionary sermon; after which we took up a collection for the starving of India, which amounted to a little over twenty-one dollars.—*J. H. Elson, Fairfield Center, Ind., Sept. 17.*

Mexico.—Bro. A. Hutchison came to us Sept. 1 and preached each evening and twice each Sunday until the evening of Sept. 14. Two made application for membership the last evening. His sermons were all clear and to the point. The members were encouraged while sinners had the Gospel offered to them in its true light.—*A. D. Lair, Sept. 17.*

Manchester.—On Sunday evening, Sept. 9, there was a meeting held in the College chapel that will long be remembered by those that were there. It was the last Sunday that Brother and Sister Adam Ebey would be with us before going to India. The evening was spent in missionary talks. They gave us a farewell address and words of encouragement, after which some of the brethren and sisters gave some very good talks. It was a meeting where sorrow and joy mingled. It was very hard to hear Sister Alice say farewell, for she has so long been with us, and has been one of our most earnest workers in Sunday school. We will miss her very much. Yet it brings joy to think that some more are going to the field of India where there is so much to do. May they have a safe and pleasant voyage.—*Mary Neher, North Manchester, Ind., Sept. 12.*

Notice.—The following railroad arrangements have been made for the Ministerial and District Meetings of Northern Indiana. The meeting will be held in Salem churchhouse, three miles south and two miles east of Mil-

ford. The Big Four will stop all trains both from north and south at Gregg's crossing, three miles south of Milford. Ticket for Milford, but get off the train at Gregg's crossing, which is only two miles from place of meeting. All trains will stop there Oct. 2, 3, 4 and 5. The fare on this road will be one and one-third fares for the round trip. Those coming on B. & O. will change cars at Milford Junction. Arrangements are being made for rates on the B. & O.—*W. R. Deeter, Milford, Ind., Sept. 18.*

Notice.—Those wishing to attend the Ministerial and District Meetings of Middle Indiana, to be held in the Eel River church, Oct. 10 and 11, will please remember that trains are due as follows at Packerton, on Nickel Plate: going east, 1 P. M. and 7 P. M.; going west, 2 P. M. Big Four at North Manchester, Ind.: trains pass at North Manchester at 10:43; one south at 6 A. M. and another at 3:45 P. M., and north at 4 P. M. Silver Lake: north, 10:05 A. M.; 3:22 P. M.; 8:11 P. M.; south, 10:28 A. M.; 4:15 P. M.; 5:35 A. M. Wabash road: east, 3:58, 4:59 and 7:28 P. M.; west, 11:51, 9:07 and 6:42 A. M. All the above trains will be met Oct. 9, with conveyances to haul passengers to place of meeting. No arrangements have been made to meet passengers before or after the above date.—*C. C. Arnold, North Manchester, Ind., Sept. 22.*

Osceola congregation met on Sept. 1 in special council preparatory to our love feast, to be held Oct. 6. We had another enjoyable meeting. The report of the annual visit was a pleasure. We want to announce that any desiring to attend our feast Oct. 6 will find it very convenient between Goshen and South Bend as the street car stops just opposite the church, one-half mile east of Osceola.—*J. W. Hoover, Elkhart, Ind., Sept. 15.*

Pleasant Dale.—Bro. I. J. Rosenberger commenced a series of meetings Aug. 30. Owing to the warm weather and busy season, with some other hindrances, the congregations were not so large as we desired; yet the interest was good. He preached twenty-two sermons. Four were baptized, all young in years. Bro. I. J. is a teacher that gives no uncertain sound.—*H. J. Dilling, Sept. 17.*

Pipe Creek.—Our council meeting preparatory to our love feast was held Sept. 5. Bro. Daniel P. Nead was selected as presiding elder for this church, owing to the death of Eld. Daniel P. Shively. Brethren Davis Klepinger and D. P. Nead were selected as delegates to District Meeting. Our love feast was held Sept. 12. Owing to the busy season of the year the attendance was small, but a good meeting was held. Bro. David Wolf, of Santafe church, officiated.—*W. B. Daily, Nead, Ind., Sept. 15.*

Springfield.—Our harvest meeting, Sept. 9, was a pleasant one. Bro. J. H. Miller, of Goshen, preached to us. \$19.36 was donated for the India sufferers. On Thursday and Friday evenings, previous to the harvest meeting, Bro. Adam Ebey and wife gave us social meetings, which were much enjoyed.—*Hattie Weaver, Cosperville, Ind., Sept. 11.*

Sugar Creek.—Our harvest meeting, held Sept. 9, passed off pleasantly. Bro. E. B. Hoff, of North Manchester, preached a harvest sermon at 10:30 o'clock and a missionary sermon at 2 o'clock, after which a collection was taken for the Orphans' Home of Middle Indiana, which amounted to \$7.30. Our council meeting preparatory to our Communion was held Sept. 13. Our new churchhouse was dedicated Sept. 16. J. H. Wright and Samuel Leckrone conducted the services. The debt, which was small, was satisfied. We have a nice house. May the Lord bless those who labored so hard for the house.—*Henry Neff, Sept. 17.*

Wabash.—On the evening of Sept. 2, Bro. Otho Winger, of the Somerset church, and late of Manchester College, preached a very acceptable discourse at this place.—*Kittie Hursh, Sept. 19.*

IOWA.

Des Moines Valley.—We met in council Sept. 1. Eld. H. R. Taylor presiding. Sister Sage was chosen delegate to District Meeting. Last Saturday, Sept. 8, we held our love feast. There were not so many ministering brethren present, yet we had a very impressive meeting. There were some present who had never before had the privilege of attending one of our love feasts. Sunday morning at 10 Sister Manda Mathis gave a very interesting talk to the children.—*Sara Goughnour, Sept. 13.*

Franklin.—Our Communion of Sept. 7 passed off pleasantly. Ministers from adjoining churches were W. W. Folger and J. E. Baily, the latter remaining with us and conducting a series of meetings, which closed last night. Bro. Baily surely did his duty and although none were ready to heed the warning at this time, we hope the good seed will not be lost. A choice was held for minister. The lot fell on Bro. Edward Johnston, who with his wife was duly installed.—*Jemima Kob, Garden Grove, Iowa, Sept. 17.*

Garrison.—Our quarterly council occurred Sept. 14. Our love feast will be Oct. 6, beginning at 10 A. M. This church will be represented at District Meeting by Eld. W. H. Long. We reorganized our Sunday school by electing Bro. Harvey Gnagy superintendent. One was received by baptism Sept. 16. Bro. F. M. Wheeler, of Rockton, Iowa, will be with us some time in October and conduct a series of meetings.—*Sadie Lehman, Sept. 18.*

Kingsley.—Our church met in quarterly council Sept. 8. Brethren R. F. McCune and Geo. A. Shamberger were present and conducted the meeting. Bro. Daniel Dierdorf was elected delegate to our District Meeting. Two letters of membership were read. We elected our Sunday-school officers for the next six months. We decided to hold our Communion services Oct. 6, at 3 P. M., at the West house. Brethren McCune and Shamberger gave us some very good sermons Sunday morning and evening.—*Phoebe Foft, Pierson, Iowa, Sept. 17.*

Libertyville.—Saturday evening, Sept. 1, the home ministry began a series of meetings and continued till Sept. 7, the time of our Communion, when the following visiting brethren came to our assistance: Eld. John Follis, Orlando Ogden, C. E. Wolf, Edwin Rodabaugh and Victor Anderson. Bro. Ogden officiated. About seventy members surrounded the table. Although our congregation was very large, perhaps not more than one-third of the people could get into the house; yet we never had better order. A deep solemnity pervaded the entire audience. The next day Bro. Ogden gave us a most excellent sermon, his subject being, "Walking with God." The home ministry again took up the work, but on account of ill health of the writer the meetings had to close at the time when they should have continued. Bro. Holder did most of the preaching.—*Abraham Wolf, Batavia, Iowa, Sept. 13.*

Monroe County.—This church met in quarterly council Sept. 8. Considerable business was before the meeting. Our love feast will be held Oct. 26, at 3 P. M. Bro. J. M. Follis was selected as our delegate to District Meeting.—*Willis Rodabaugh, Fredric, Iowa, Sept. 19.*

North English.—Bro. C. H. Brown came to us Sept. 1 and has been holding forth the words of Eternal Truth to us. Yesterday two were made willing to put on Christ in baptism. Others are near the kingdom. We expect to have a Communion meeting here in town next Thursday evening. It will be the first one ever held in this church.—*Alice Garber, Sept. 17.*

North English.—I left home Aug. 23 for Plattsburg, Mo.; commenced meetings with the Brethren Aug. 24; continued over 31st. One made the good choice. I am at present holding meetings in North English, Iowa.—*C. H. Brown, Sept. 20.*

Waterloo.—Our series of meetings closed last evening. Although there were no immediate results, we trust the good seed sown will bring forth much fruit. Bro. Zuck certainly did his part well. Our feast was an enjoyable one. The representation from the adjoining churches added much to the interest of the meeting. A children's meeting was held in connection with the feast. Very interesting talks were given by Bro. Shick, Sister Nicholson, and Sister Johnson, of Nezperce, Idaho.—*Alda E. Albright, Sept. 17.*

KANSAS.

Atchison.—As many of your readers assisted in defraying expenses of curing my cancer, who no doubt are anxious to know how I am getting along, I wish to tell them that I am again at the hospital at Atchison, Kans.; this time to stay until cured. As the doctor tried to save all the flesh he possibly could he did not kill it wide enough to get all of the diseased bone. He now is doing so and it will take from three to five weeks.—*John J. Hoover, Box 234, Sept. 18.*

Brazilton.—At our feast, Sept. 8, sixty-four members were at the tables and love and good will were manifested everywhere. Seven ministers were in attendance. The evening services were conducted by Bro. Christian Holde-man, of Jasper County, Mo. Four were willing to go with us and were baptized Sunday. Our elder, A. L. Boyd, is going to move into the Indian Territory, so we will need a minister, and would be glad to correspond with any minister wishing to locate in our vicinity. Our church is growing both in number and unfeigned love.—*J. W. Wampler, Sept. 12.*

Cedar Creek.—We held our harvest meeting Sept. 9. Eld. John Sherfy, of the Scott Valley church, was with us and preached a practical sermon, using a part of the sixteenth chapter of Deuteronomy as a basis. In the afternoon a missionary meeting was held. After a few good talks were delivered a collection was taken, which resulted in raising \$10.89. Let the missionary spirit continue to grow.—*L. Watkins, Mont Ida, Kans., Sept. 13.*

Gypsum City.—We commenced a series of meetings in the Rock Creek church, Kans., last Saturday evening. Attendance fair; singing splendid.—*Geo. Manon, Sept. 17.*

Notice.—All the elders of the Northeastern District of Kansas are requested to meet at the home of Bro. Simon Studebaker at place of District Meeting on Tuesday morning, at 7:30, Oct. 2.—*I. H. Crist, 18 S. Mill St., Sept. 14.*

Notice.—The Mutual Aid Association of the Northeastern District of Kansas will hold their annual meeting in the Vermilion church, Oct. 4—on the day following District Meeting. All are invited to remain for this meeting.—*B. S. Katherman, Sec., Lawrence, Kans., Sept. 17.*

Osage.—Sept. 15 we met in quarterly council with a good attendance. Elders Leonard Wolfe and A. L. Boyd were with us. Bro. Salem Beery was ordained to the eldership and he and his wife duly installed. Two were received by letter. One letter was granted. Bro. E. M. Wolfe was elected to represent us at District Meeting. One query was sent to District Meeting. We re-elected our Sunday-school officers for six months. More definite arrangements were made for our Communion, which will be held Nov. 3. Bro. Samuel Urey was appointed MESSENGER and *Inglemoch* agent. Collection taken up for missions: \$1.65.—*D. P. Neher, Girard, Kans., R. R. No. 1, Sept. 17.*

Oakland.—Our council meeting was held the evening of Sept. 11. Bro. C. J. Hooper presided. The business which came before the meeting was promptly and pleasantly disposed of. Bro. John Taylor is our delegate to District Meeting, and Bro. Harley Taylor is our delegate to the Sunday School Meeting. In the afternoon of this day Brother and Sister C. J. Hooper, who have both been sick, called for the brethren and were anointed. The service was very impressive. The Lord was with us and the blessing came. After council meeting a few members repaired to the home of another of our brethren, where the rite of anointing for the cleansing of both soul and body was again administered. As we beheld the countenances of these dear brethren "reflect the light divine," and listened to their words of joy and soul comfort, we were made to wonder why this ordinance is not more often engaged in.—*Dora Sherfy, 221 West Tenth Avenue, Topeka, Kans., Sept. 20.*

Prairie View.—Our elder, Bro. A. M. Dickey, of McPherson, came to our place Sept. 5. Meeting commenced on the same evening, and continued each evening during the week. Our Communion services were very enjoyable. A number of young sisters and one young brother were at the table for the first time. On Sunday afternoon, at 2 P. M., we had Sunday-school Meeting, conducted by Bro. Dickey, which was very enjoyable and beneficial to all.—*Ida M. Hudson, Friend, Kans., Sept. 15.*

Soldier.—Our love feast was held Sept. 9. It was a very enjoyable meeting. About thirty communed. Bro. Peck, of the Falls City congregation, was the visiting minister. Our elder, Bro. Wm. Davis, officiated. Two precious souls were received into the church by baptism.—*Annie Horn, Soldier Creek, Kans., Sept. 16.*

Washington Creek.—We met in quarterly council Sept. 8. This being the last meeting before the District Meeting delegates were chosen. Bro. William Stutsman was chosen

to act as delegate. An election was held for two deacons. Bro. Ezra Fishburn and Bro. Charles Hoover were the choice of the church. Bro. William Miller, of Westphalia, will begin a series of meetings Oct. 16, and will continue them until our love feast, Oct. 27.—*S. E. Postma, Alfred, Kans., Sept. 18.*

MARYLAND.

Maple Grove.—A series of meetings was begun in our church Sept. 2 by our presiding minister. He was assisted during the latter part of the week by Bro. John Pittinger. On Saturday morning we were pleased to see one precious soul buried in Christ by baptism. Our love feast was held Saturday evening and was largely attended. Sister Handwork, who was unable to attend our love feast on account of old age and afflictions, desired to have a love feast held at her home, which they granted. The feast was held Wednesday evening, Sept. 12. Sunday morning we held a children's meeting, which was conducted by Bro. John Pittinger, of Huntingdon, Pa. Other visiting brethren that were with us were Jeremiah Beeghley and Lewis Peck.—*Annie King, Beavansville, Md., Sept. 16.*

Sam's Creek.—Sept. 8 the members of the Sam's Creek church were made to rejoice in once more having the privilege of engaging in the ordinances of the Lord's house. The brethren gave us some wholesome food to digest. Bro. A. B. Barnhart, of Hagerstown, Md., officiated. A number of neighboring brethren assisted in the services.—*Minerva Koop, New Windsor, Md., Sept. 16.*

MINNESOTA.

Worthington.—Sept. 9 Eld. C. S. Hilary delivered a farewell sermon to this congregation. In the evening Bro. Brubaker, of Sterling, Ill., and Bro. Horning, of South Dakota, occupied the pulpit. Saturday, Sept. 15, our love feast was held. Over one hundred members surrounded the tables. We can look back after five years, when about two dozen gathered around the Lord's table in a shed at the home of Bro. Schechter. Surely the Lord has blessed us. Brethren Rolston and Wolf were the visiting ministers. Other members were present from afar. Bro. Peter Brubaker was chosen to the ministry, and Bro. D. H. Keller was advanced to the second degree. Sunday afternoon one young man was baptized. The evening of Sept. 17 we bade farewell to Brother and Sister Hilary, our dear father and mother, who now leave for their work in Montreal, Canada. May the Lord bless their labors and keep us all in the right.—*Martha Hilary Keller, Sept. 17.*

MISSOURI.

Fristoe.—Bro. D. L. Miller's visit and talks on Bible Lands, etc., have been most highly appreciated by all who had the privilege of hearing him. The only regrets were that his stay was too short. I regard this visit as one of the most enjoyable as well as profitable visits of my life, as it afforded us an opportunity of talking over matters concerning the church. May the good Lord abundantly bless and prosper our dear brother, so that he may do much good work yet for the cause of Christ.—*M. T. Baer, Sept. 17.*

Mineral Creek.—We met in council Sept. 15. Considerable business came before the meeting; all disposed of very pleasantly. One letter was granted. It was decided to hold our love feast Nov. 10. We expect to hold a series of meetings beginning Oct. 27. Bro. George Manon, of Kansas, will do the preaching. Brethren M. A. Logan and James Mohler were called to the deacon's office.—*Lydia Lents, Leeton, Mo., Sept. 14.*

Osceola.—Bro. D. L. Miller came to us Sept. 12 and delivered eight Bible Land talks and was with us during our love feast, which was held Sept. 15, at ten o'clock. Among the visiting brethren were A. Rodabaugh, A. Killingworth, T. Bray. We had a crowded house and good order. We had five accessions to the church, one by baptism and four by letter. We took up a collection for the world-wide missions and received \$5.50, and \$2.25 for the churchhouse in Switzerland.—*Jonah Cripe, Sept. 21.*

Spring Branch.—Bro. D. L. Miller came to us Sunday, Sept. 9, and continued with us till the evening of Sept. 11, preaching in all five sermons to interested audiences. Good impressions were made on several persons outside the church. Monday evening, Sept. 12, we had our church meeting. Everything

passed off pleasantly. B. E. Breshears and L. B. Ihrig were chosen as delegates to District Meeting. Our evergreen Sunday school is progressing nicely, with Bro. R. S. Rust as superintendent.—*L. B. Ihrig, Avery, Mo., Sept. 14.*

NEBRASKA.

Exeter.—Our quarterly council, held last Saturday, passed off pleasantly. On account of sickness our elder, D. B. Heiny, could not be present; so Bro. James Flory, of the Bethel church, presided. In the evening we held our love feast. Eleven members surrounded the tables. Bro. Flory officiated. We had an enjoyable meeting. We are still without a resident minister. Would be pleased to have some minister locate with us.—*L. C. Klingsman, McCool Junction, Neb., Sept. 12.*

Highland.—Bro. J. M. Mohler, of Pennsylvania came to us and held a two weeks' meeting in the Apton schoolhouse. Bro. Mohler presented the truths of the Gospel with his usual energy and power. We were greatly encouraged and many lasting impressions were made. No accessions during the meeting, but several seemed near the kingdom.—*Geo. Mishler, Cambridge, Neb., Sept. 10.*

NORTH CAROLINA.

Fraternity.—We held our quarterly council Sept. 8, at which we decided to dedicate our new church building Nov. 11, and hold our love feast Nov. 14.—*C. R. Faw, 910 Apple St., Salem, N. C., Sept. 6.*

NORTH DAKOTA.

Des Lacs Valley.—This church met in quarterly council Sept. 15. It being also our council preparatory to our love feast, the report of annual visit was heard and everything was satisfactorily adjusted. Twenty letters of membership were received and read; among them one minister and one deacon; but as our membership is much scattered it makes the work scattered and we do not make the apparent success we might, if our number was more concentrated.—*A. W. Hawbaker, Kenmare, N. Dak., Sept. 17.*

OHIO.

Bear Creek.—On the evening of Sept. 1 Bro. D. M. Garver, of Farmersville, Ohio, came to us and began a series of meetings, and continued until the evening of Sept. 12. We had a very good meeting with fair attendance considering the busy season of the year. Sept. 5 our church met in quarterly council, with elders John Smith and Jacob Garber present from adjoining districts. All business was pleasantly disposed of. On Sunday, Sept. 16, our District Sunday School Secretary, Bro. Levi Minnich, was present and gave our school an interesting talk. Bro. Granville Minnich was also present and preached for us.—*Josiah Eby, Sept. 18.*

Black Swamp.—We are glad to report that the work of the Master is still moving on. Sept. 9 Bro. J. B. Light preached for us at Lindsey, Ohio. One dear sister who had gone astray returned to the fold, which caused our hearts to rejoice.—*Catherine Garner, Moline, Ohio, Sept. 10.*

Eagle Creek.—Our church met in quarterly council Sept. 15. A good representation of the membership was present. All business was happily adjusted. Our fall Communion is appointed for Oct. 20, at 10 A. M. We expect a series of meetings in December, when we hope to be assisted by Bro. Reuben Shroyer, of Canton, Ohio. The church is working. Our Sunday school continues with good interest under the leadership of Sister Florence Spacht. Our Bible prayer meeting is a means of spiritual development. Bro. Noah Bame is the moderator. Every church should have her weekly prayer service. The MESSENGER prayer meeting topics are a great aid.—*Chas. A. Bame, Williamstown, Ohio, Sept. 17.*

Lower Twin.—We are now meeting in the Tom's Run house. Meetings thus far very pleasant. Closed my summer's work in Indiana last week, at Mexico. I tried to do the Lord's work in a way that would be pleasing to him, and beneficial to his cause. The sheaves gathered in were few. If I sowed the seed, others may reap later. Any way, so the Lord is pleased. From here I will aim to move south, and will stop off, if the Lord will, at Charleston, W. Va., Oct. 5-13, and at Oak Hill, Fayette Co., W. Va., Oct. 14-25; Roanoke City, Va., Oct. 26 to Nov. 1. Then on through Tennessee, Mississippi and Alabama, and on to Florida. I refer to my whereabouts,

(Concluded on last page.)

Ministerial Meeting of the Northeastern District of Ohio.

THIS meeting will be held in the East Nimschillen church, Oct. 2 and 3.

PROGRAM.

Tuesday, 7 P. M.

Devotional Exercises.

Organization.

Address to the ministers on the importance and sacredness of the ministerial call.—Edward Loomis, D. D. Culler.

Wednesday, 9 A. M.

Devotional Exercises.

Utility of Young Members: (1) How may the Church best Employ Them?—Q. Leckrone. (2) What the Gain by so Doing?—D. N. Irvin. (3) What the Loss by not so Doing?—A. W. Harold.

How can We best Impress Individual Responsibility upon the Members of the Church in the Regular Meetings and Council?—C. J. Workman, F. J. Weimer.

Afternoon, 1:30 P. M.

Question Box.—Conducted by James Murray. Time, thirty minutes.

Should the Ministry Assist in the Finances of the Church? If so, Why? If not, Why?—R. R. Shroyer, George Carper.

How can the Educational Work of Northeastern Ohio be Helped by the Elders and Ministers?—W. F. England, Tobias Hoover.

Evening, 6:45 P. M.

What Constitutes the Perfect Man According to Matt. 5:48?—N. Longanecker, S. Sprankle.

Song service conducted by W. H. Gerber. Bring "Gospel Songs and Hymns No. 1."

Committee, { WM. DESENBERG,
D. WORST,
A. S. WORKMAN.

Program of Missionary Meeting.

THIS meeting is to be held in the Oakley church, Macon Co., Ill., on Oct. 2, at 7 P. M. Devotional Exercises.

1. "A Diagram of our District with Explanation."—By a member of District Mission Board.

2. "Much of the Territory of our District is Unoccupied: The Cause: The Remedy."—J. H. Baker, G. W. Cripe.

3. "The Church's Responsibility for this Unoccupied Territory."—Michael Flory, D. M. Brubaker.

After the discussion of these topics liberty is extended to anyone, to ask questions pertaining to our District missionary work.

All are cordially invited.
By order of District Missionary Committee.
D. J. BLICKENSTAFF.

Oakley, Ill.

Program of Sunday School Meeting of Southern District of Illinois.

THIS meeting will be held in the Oakley church, near Cerrogoro, Ill., Oct. 1 and 2.

Evening Session, 7:00.

1. Devotional Exercises.—Mattie A. Lear.
2. Organization.
3. Address of Welcome.—W. J. Barnhart.
4. Response.—Mary Mohler.
5. Aims and Objects of the Sunday School.—Rufus Robinson.
6. Best Method to get the Bible Used in the Sunday School.—Emma Wheeler.

Forenoon Session, 8:30.

1. Devotional Exercises.—H. M. Garber.
2. The Home Department of the Sunday school.—D. W. Cripe.
3. Getting Hold of and Retaining Scholars.—Peter Eshelman.
4. ESSAY.—Model Sunday School.—Nora Arnold.
5. Advisability of a Sunday School Organizer in the Southern District of Illinois.—Marion Long.
6. Value of Blackboard in Sunday School.—Aurelia Watson.

Afternoon Session, 1:30.

1. Query box, thirty minutes.—Chas. Gibson.
 2. Between Sundays.—Ezra H. Brubaker.
 3. Benefits to be Derived from Our District Sunday School Meetings.—Anna Myers.
- Five minute talks on the following subjects:

1. What Hindrances do You Find in Your Own Individual School and How do You Meet Them?

2. Do Teachers' Meetings Pay?

3. Do the Rewards and Pleasures of Sunday-school Work Overbalance the Toils and Expense?

4. After this Meeting Then What?

Committee, { WM. LANDIS, Pres.,
JESSE ROBERTS,
JOHN W. LEAR, Sec.

Program for Sunday School Meeting for District of Michigan.

THIS meeting will be held in the Saginaw church, Sunday, Oct. 14.

8:30 A. M.—Devotional Exercises.

Organization of Sunday School. By Whom and How Often?—J. E. Albaugh.

How Increase Spirituality in Sunday School.—Henry Smith.

Teachers' Attitude towards the Pupil's Outside Reading.—H. Towns.

ESSAY.—"Christ the Great Teacher."—Elen Rairigh.

The Best Way of Observing Christmas so as to Teach Children the True Import of the Occasion.—C. H. Stutzman.

ESSAY.—"Open Your Eyes to Your Opportunities."—M. M. Chambers.

Teacher's Influence Outside the Class.—D. E. Sower.

Responsibilities in the Sunday School.—Sarah Long.

Parental Responsibility.—Samuel Bollinger. Best Methods of Instructing the Infant Class.—Lizzie Chambers.

Song service of the Sunday School.—Lelia Miller.

What Does it Mean to Save Sunday-school Scholars?—J. F. Sherrick.

What Results Should we Expect from our Sunday-school Work?—Levi Baker.

Business Session.—Singing and Prayer.—Bring your "Gospel Songs and Hymns No. 1."

Singing to be conducted by Lelia Miller. Time allowed each speaker, about five minutes.

Time for entire program, two hours.

J. A. CHAMBERS, District S. S. Sec.

Chicago Notes.

THE INGLENOOK AS A SUNDAY-SCHOOL PAPER.

MAY I endeavor to show why the 'Nook should be in every Sunday school in the church? Because it is a wide-awake, up-to-date young people's paper. As Rosa Fredricks says, "Because it contains such nice short stories." Because its make-up is not fictitious, but "really, truly" truth; just such things as every boy and girl should know, and many times a revelation to the older, and of such a character as to awaken an interest and create a desire for more knowledge.

As compared with the common Sunday-school book or novel (may I say), the 'Nook creates a thirst for knowledge; these others many times a desire for light, but full reading. Just here I wish more deeply to impress the thought of placing in the hands of the young good literature. How many times we hear men say, who have made a success in life, what influence a certain book had in shaping their career; and at this impressionable age is the opportunity of the parents and Sunday-school officers. The 'Nook furnishes and fills this avenue, open to us at a very modest expense. I know the expense will be one of the cries first heard, as it is most always when some good is to be done. But consider the pure mind of your boy and girl and how it may be kept so. If you do not satisfy this hunger someone else will, and if Satan does not get in his work here in the satisfying of this natural craving of the human mind it will be because somebody has been more awakened to opportunities and responsibilities than you have.

Again referring to the matter as to expense, and that in the way of comparison. The 'Youth's Companion, for instance, is a high-priced young people's paper, a very excellent paper, read by a great many people, but as to price nearly double that of the 'Nook. As to read instructiveness in the common things of every-day life, it is not the peer of the 'Nook.

Again I say the 'Nook ought to be in our Sunday schools, because its pages are clean, pure, wholesome and instructive, as well as in-

terestingly interesting. I have a class of ten boys and girls. All receive the 'Nook each Sunday. I frequently notice how anxiously they wait for the time of the distribution of the paper. Hear what some of the class have to say about the 'Ingleenook:

Mr. Miller, Dear Sir:—I think the 'Ingleenook is very interesting. I do love to read it because it contains such nice short stories.—Rosa Fredricks.

Dear Teacher:—The 'Ingleenook is very interesting. I can hardly wait until I read it. It is a good adviser. After reading it I feel wiser. It is just the sort of a paper we need. Your friend, Minnie E. Kooplin.

Dear Bro.—Will say in reference to the 'Ingleenook that it is both interesting and instructive, and is a paper that should be in every Christian home.—M. K. Little.

I like to read the 'Ingleenook; it is the kind of paper for which our young people of the Sunday school have been looking. I believe the paper has a growing future, and with a wide-awake editor like Howard Miller we have reason to expect something good.—E. A. Hansen.

The 'Ingleenook needs no recommendation. Once reading it will impress the reader of its worth. The number of interesting facts contained in it, which are not to be found in other publications, make it very interesting to me.—Ralph W. Miller.

These expressions from my class who have received the paper before it became the 'Nook, and ever since, speak volumes for it as a Sunday-school paper. To-day we receive the paper in its new dress, which makes it still more attractive. Teacher, try it one quarter for your class, and I bespeak its continuance ever as a medium of instruction. W. R. MILLER.
466 Jackson Boulevard, Chicago, Sept. 2.

From California to Pennsylvania.

HAVING been tied down quite close for some years by our home church duties in Los Angeles City, Cal., wife and I felt we were entitled to a short vacation; we took our leave by a circuitous route, via North Dakota to Annual Meeting. After attending to the duties entrusted to us, as representatives of the Coast District, being joined there by my dear companion, we started on a general visit to friends and churches, spending some time in Illinois and Indiana.

We are now in Pennsylvania, the home of our childhood. My father entered upon the homestead before his marriage and remained until his death, raising a family of ten children. My birthday occurred seventy-three years ago, in the old log house of which there is now no trace left. But in 1831 father built a large brick house which for many years was not only a dwelling place for the family, but a meetinghouse as well.

On Lord's Day we met with God's dear children in the old Spring Run churchhouse we helped to build many years ago, which brought back to us many pleasant reminiscences, as well as some not so pleasant.

It now becomes necessary, perhaps for the last time in this life, to take the parting hand and say good-bye to the friends that are dear to us, and to the scenes of our childhood, and wend our way to our far-away home on the Pacific slope, trusting we may meet in the home above.

Now we purpose, the Lord willing, to make the return trip through the South, stopping at Philadelphia, Baltimore, Washington, and possibly Richmond and Norfolk. We should be glad to visit many churches in North Carolina, Georgia, Alabama, etc., on our way toward Houston, Texas, via El Paso to Los Angeles, Cal. I will leave here about Sept. 22.

P. S. MYERS.

Bareville, Lancaster Co., Pa., Sept. 4.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

HECKMAN-BLICKENSTAFF.—At the home of the bride's parents, Brother and Sister Isaac Blickenstaff, by the undersigned, Sept. 5, 1900, Bro. William T. Heckman, of Cerrogoro, Ill., and Sister Hannah Blickenstaff, of Oakley, Ill.

A. G. CROSSWHITE.

CLARK-CASSIDY.—Sept. 12, 1900, by the writer, Mr. W. T. Clark and Sister Mina M. Cassidy, both of Indiana County, Pa.

JOSEPH HOLSOPELLE.

... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

ANTHONY.—In the Baugo congregation, Ind., Sept. 11, 1900, of diphtheria, William Anthony, son of Bro. George and Sister Louisa Anthony, aged 24 years, 8 months and 28 days. He leaves two daughters, father and mother, five sisters and two brothers. Services by Charles Wright and Bro. H. M. Schwalm. Text, 2 Cor. 5:1.

LIZZIE SCHWALM.

ANTHONY.—In the Baugo congregation, Ind., Aug. 3, 1900, Anna Elndra Anthony, nee Tollimen, wife of William Anthony, aged 23 years, 9 months and 11 days. She leaves a husband, two daughters, father and one sister. Disease, diphtheria. Services by Charles Wright and Bro. H. M. Schwalm.

LIZZIE SCHWALM.

BLAKE.—In the Rock Lake congregation, near Cando, N. Dak., Aug. 9, 1900, Bro. William A. Blake, aged 35 years, 11 months and 10 days. He leaves a wife, three sons and one daughter. Services by Eld. Jacob Fike and the writer, from John 11:23.

LEVI MOHLER.

COFFMAN.—Near Denlow, Douglas Co., Mo., Aug. 22, 1900, of whooping cough and bronchitis fever, Frantie, infant daughter of Isaac and Emma Coffman, aged 1 year and 3 months.

NANNIE HARMAN.

CRIPLE.—In South Bend, Ind., Aug. 29, 1900, Bro. Jacob C. Cripe, aged 70 years. Services at Utery church, north of the city.

H. W. KRIEGBAUM.

COYNE.—In the Long Creek church, Ark., Aug. 29, 1900, of congestion of the stomach, Sister Sarah Coyne. She was born in Ohio, and some twelve years ago with her husband, Bro. John Coyne (who passed away May 28, 1900), removed to Arkansas. She was an excellent woman and faithful Christian. No funeral was held, the writer being away from home.

B. E. KESLER.

COOL.—In the Sangerville congregation, near Sangerville, Augusta Co., Va., Sept. 12, 1900, Bro. Philip Cool, aged 74 years, 8 months and 12 days. The deceased was born in Rockingham County, Va., Jan. 1, 1826. Sept. 10, 1850, he was married to Anna Sanger, of the same county. Shortly after marriage they moved to Augusta County, Va., at which place he died. To them were born five daughters and seven sons. He leaves a wife, two daughters and five sons. Bro. Cool was a member of the Brethren church for about forty years. Services were held at the Sangerville church by Bro. W. B. Yount, assisted by Bro. Jacob Thomas, from Heb. 13:14.

LIZZIE S. SANGER.

FAIR.—In the bounds of English Prairie congregation, Lagrange Co., Ind., Aug. 15, 1900, son of Levi and Anna Fair, aged 39 years, 6 months and 23 days. Services by Bro. N. H. Shutt, assisted by Bro. Peter Long, from Acts 10:34.

JOHN LONG.

GARMAN.—In the bounds of the Chiques congregation, Lancaster Co., Pa., Sept. 6, 1900, Bro. Nathaniel W. Garman, aged 31 years and 25 days. Services by brethren Henry S. Zug and Daniel M. Eshelman at the Green Tree house, where interment was also made, from Rev. 12:13. He leaves a widow and three children. He was a consistent member of the church, having united with the same eleven years ago.

JOHN C. ZUG.

GRIM.—At the home of her daughter, Catherine Ringer, Hartsville, Ohio, Aug. 31, 1900, Mary Grim, aged 82 years, 8 months and 9 days. She came to Ohio in 1834. The first few years she lived at Columbiana, Ohio. She then moved to Stark County, Ohio, where she lived the remainder of her life. She was a widow thirty-four years. Of seven children five are yet living. In her youthful years she joined the Reformed church, of which she remained a member until death. Services at St. Peter's church, by George F. Chenot. Interment in the adjoining cemetery.

GEORGE S. GRIM.

HUNTER.—In the Fredonia congregation, Wilson Co., Kans., Sept. 3, 1900, Bro. Hansmer Hunter, aged 50 years, 11 months and 11 days. Bro. Hunter was born Sept. 13, 1849, in Ohio. He was united in marriage to Sister Mary M. Umbaugh in 1852, in Indiana. Both united with the church while young. From

29, 1900.

and they moved to Missouri, and later on North Dakota. While there he lost his wife. He came to Fredonia, Sept. 3, 1885, with a wife, sister and three children. Services by the writer, from Num. 23: 10.

W. B. SELL.

KARRER.—At Hartsville, Ohio, Sept. 6, 1900, harmonia, Sister Julia Ann (Langenhann) Karrer, aged 66 years, 4 months and 13 days. She was born in Saxton-Gotha, Elizabethtown, Maryland, April 23, 1834. She came to America in 1854, was married to Thomas Karrer in 1854. To this union were born two children. Her husband and two children preceded her. Services by brethren John Kahler and C. F. Ebie, from John 11: 28.

D. F. EBIE.

KEIM.—In the City of Ft. Wayne, Ind., Oct. 10, 1900, of consumption, Miss Emma J. Keim, daughter of Bro. Daniel Keim, aged 30 years, 9 months and 11 days. Miss Keim was married to Lagrange County, Ind., Nov. 29, 1869. Her mother and one brother preceded her. She leaves father, three brothers and three sisters. Services by the undersigned from 1 Cor. 13: 1, latter clause.

J. AHNER.

KUSTBORDER.—In the Bellwood church, Co. Pa., Aug. 31, 1900, Bro. James Kustborder, aged 38 years, 3 months and 19 days. Bro. Kustborder was a brakeman on P. & N. W. Railroad and was killed at Erie City, and brought home a corpse. He leaves a wife and four sons, three brothers and three sisters. Father and mother, nine brothers and sisters, and one child from his own home, preceded him. Services by J. W. Wilt and J. B. Brumbaugh.

J. B. BRUMBAUGH.

KIMMEL.—In the East Nimishillen church, Ohio, Sept. 14, 1900, of old age, Sister Anna Kimmel (nee Brumbaugh), aged 79 years, 7 months and 17 days. She united in marriage to Bro. Jacob Kimmel in 1838. To this union were born seventeen children, of whom thirteen remain. Services by elders John Longenecker and C. F. Kinsley from Luke 23: 33.

D. F. EBIE.

MILLER.—At the hospital in North Yakima, Wash., Sept. 11, 1900, Sister Maud, daughter of Ed. S. H. and Susan Miller, of Sunnyvale, Wash., aged 17 years and 10 months. She here Aug. 8, to attend the teachers' convention. She was taken with a severe attack of typhoid fever and Aug. 13 we removed her to the hospital. Sister Maud was a member of the Brethren church, and during the early part of her sickness she called for the elders and received the holy anointing. Although her sufferings were great she never complained. Her parents were with her all through her sickness. Interment at Sunnyvale. J. U. G. STIVERSON.

PILISTER.—Near Wheatland, Oregon, Aug. 30, 1900, Charles Theodore Pilister, son of Charles Theodore and Flora Pilister, aged 2 years, 6 months and 25 days. He drowned in the Willamette River, near Wheatland, Oregon. Services by the writer from Eccl. 12, assisted by Bro. A. H. Partch. JACOB BAHR.

REES.—In the Maumee congregation, Defiance Co., Ohio, Sept. 3, 1900, of cancer of the stomach, Sister Sarah E. Rees, wife of Bro. John Rees. She leaves a husband and five children. Services by the writer from 1 Thess. 5: 13.

JACOB KINTNER.

REDDICK.—In the Honey Creek congregation, Nodaway Co., Mo., July 18, 1900, from a complication of diseases, Elijah Reddick, aged 25 years and 25 days. Bro. Reddick was born in Muskingum County, Ohio. He married Mary Boyer, of Nobleton, Ind., Aug. 31, 1856. To this union ten children were born. All of them are living but one. In 1856, with his wife, he moved to Taylor County, Iowa. From there he went to Nodaway County, Mo., in 1860, and settled on the farm where they remained until his death. With his companion he labored with the Brethren church Oct. 17, 1875, and remained faithful until death. He was among the first members of the Honey Creek congregation, in which he was called to the office of deacon, at the time of organization. He was always faithful in discharging the duties of said office during life. He died fully equipped, and in hope of the first resurrection. Services by the writer from 2 Tim. 4: 6, 7.

J. E. ELLENBERGER.

SICKEL.—At Riverside, Cal., Nov. 21, 1899, Charles Wesley Sickel, son of B. F. and Sister Ella Sickel, aged 12 years and 2 days. He was born in Wilson County, Kansas, Nov. 19,

1887. He was a bright boy. He leaves father, mother, one sister and two brothers. Services in the Egan church, near Egan, by brethren I. M. Gibbel and S. E. Yoder. Interment in the Egan cemetery near by. G. W. PRISER.

SHARP.—At his daughter's, near Atwood, Kans., Sept. 10, 1900, of cancer of the stomach, G. H. Sharp (the "Blind Preacher"), aged 63 years, 1 month and 27 days. He was born in Park County, Ind., came to Iowa in '53, married Susan Allen in '55. He preceded him twenty-two years. To this union were born seven sons and five daughters. He was married to Julia Durbin in 1878. To this union were born one son and one daughter. He was blind thirteen years and was an example of patience to all who knew him. He was a consistent member of the Brethren church for about forty years. Five years ago he came to Kansas and was elected to the ministry. One year later he was advanced to the second degree. He leaves a companion, five sons and five daughters. Services by Mr. Hall, of the Christian church of Atwood, from 2 Cor. 5: 1.

MELISSA PLAYLE.

SINGER.—At Elizabethtown, Pa., Aug. 29, 1900, Jacob Singer, aged 50 years, 2 months and 1 day. Bro. Singer was sick but a short time. Services at Kreider's meetinghouse (White Oak congregation) near Manheim, conducted by brethren Benj. Z. Eby, Samuel H. Hertzler and Hiram Gibble, who used as a text 2 Cor. 5: 1. The body was laid to rest in the cemetery adjoining the meetinghouse. He leaves a sorrowing widow and children.

J. H. ESHELMAN.

TAYLOR.—In the Black Swamp church, Ohio, Aug. 2, 1900, Sister Sarah Taylor, nee Yost, aged 97 years, 9 months and 11 days. Deceased was born in Belmont County, Ohio, Oct. 21, 1802. She was married to Caleb Taylor in 1822. To this union were born eleven children, seven boys and four girls. Two boys and three girls are still living. She was a faithful member of the Brethren church for about forty-five years. Services by Bro. J. C. Witmore, from 2 Tim. 1: 10.

CATHERINE GARNER.

WILSON.—In the bounds of English Prairie congregation, Ind., Aug. 23, 1900, of lockjaw, Marvin Wilson, son of Melvin and Catherine Wilson, aged 12 years, 5 months and 23 days. Services by brethren I. Long and N. H. Shutt from Rev. 21: 4.

JOHN LONG.

WELLMANN.—Near Damascus, Oregon, Sept. 1, 1900, Clara Wellmann, aged 13 months and 22 days. Services by the writer, from 1 Thess. 4: 13-18.

JACOB BAHR.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

- Oct. 3, 8 A. M., District of Northeastern Kansas, in the Vermilion church. Ministerial Meeting day before.
- Oct. 3, District of Nebraska, in the Bethel church. Ministerial, Missionary and S. S. meetings day before.
- Oct. 3, District of Northern Iowa, Southern Minnesota and South Dakota, in the Winona church, Minn.
- Oct. 3, 4, Middle District of Missouri, in Mound ch.
- Oct. 3, District of Southern Illinois, in Oakley ch.
- Oct. 4, District of Northern Indiana, in Bethel church.
- Oct. 4, 8 A. M., District of Northeastern Ohio, in the East Nimishillen church.
- Oct. 5, District of Southern Iowa, in Mt. Etna church.
- Oct. 6, District of Oklahoma and Indian Territory, in the Mound Valley church, Okla. Ministerial Meeting day before.
- Oct. 10, District of Southeastern Kansas, in the Scott Valley church. Ministerial Meeting day before.
- Oct. 11, District of Middle Indiana, in the Eel River ch.
- Oct. 12, District of Michigan, in Saginaw church.
- Oct. 19, 30, First District of West Virginia, in the Cheat River church.
- Nov. 1, First District of Arkansas, in Austin ch. Ministerial Meeting day before.

LOVE FEASTS.

- Arkansas—Nov. 8, 4 P. M., at H. Weyland's, 3½ ml. S.W. Carlisle.
- Colorado—Oct. 5, Haxton. Oct. 27, St. Vrain church.
- District of Columbia—Oct. 18, Washington.
- Illinois—Oct. 3, 4, 1 P. M., Shannon. Oct. 4, 5, 1 P. M., Waddams Grove. Oct. 4, 5, 10, 30 A. M., West Branch church. Oct. 6, Camp Creek. Oct. 6, 7, Pine Creek. Oct. 6, 7, 2 P. M., Naperville. Oct. 7, 6 P. M., Chicago. Oct. 9, 10, Yellow Creek. Oct. 13, Romeus. Oct. 20, La Motte. Oct. 26, Auburn. Oct. 27, Blue Ridge church. Oct. 30, 31, 4 P. M., Franklin Grove. Oct. 31, 3 P. M., Lanark.

- Nov. 2, 10 A. M., Panther Creek.
- Nov. 3, 3 P. M., Martin Creek.
- Nov. 3, 4 P. M., Salem.
- Nov. 4, West Otter Creek.
- Nov. 17, 2 P. M., Big Creek church.

Indians—

- Sept. 30, Muncie.
- Oct. 2, 2 P. M., Blue Creek.
- Oct. 3, Sampson Hill, Shoals.
- Oct. 4, 2 P. M., White church.
- Oct. 4, 10 A. M., Landessville.
- Oct. 4, 4 P. M., Lower Fall Creek, 5 ml. S.E. Anderson.
- Oct. 4, 2 P. M., Upper Deer Creek.
- Oct. 4, 2 P. M., Santa Fe.
- Oct. 5, 10 A. M., Prairie Creek church.
- Oct. 5, 10 A. M., Camden, Jay County.
- Oct. 5, 2 P. M., Lick Creek.
- Oct. 6, 2 P. M., Lower Deer Creek.
- Oct. 6, 10 A. M., Nettle Creek.
- Oct. 6, 4 P. M., Osceola.
- Oct. 6, 2 P. M., Roann.
- Oct. 6, 4 P. M., Beech Grove church.
- Oct. 6, 4 P. M., Palestina, ¼ ml. W. of Reynolds.
- Oct. 6, Pleasant Valley.
- Oct. 6, 10 A. M., Sugar Creek.
- Oct. 9, 2 P. M., Howard.
- Oct. 10, 4 P. M., Yellow River.
- Oct. 10, St. Joseph Valley.
- Oct. 11, Union Center.
- Oct. 11, Ladoga.
- Oct. 11, 10 A. M., Pleasant Hill.
- Oct. 11, 2 P. M., Hillsburg.
- Oct. 12, Union.
- Oct. 13, 2 P. M., Hartford City.
- Oct. 13, Pine Creek.
- Oct. 13, Nappanee.
- Oct. 13, 4 P. M., Kewanna.
- Oct. 13, 4 P. M., Salamone church, Lancaster house.
- Oct. 20, 10, 30 A. M., Little St. Joe.
- Oct. 20, 10, 30 A. M., 4 miles east of Mayesville.
- Oct. 25, 2 P. M., Bachelors Run.
- Oct. 26, Four Mile.
- Oct. 27, 4 P. M., Clarksville.
- Oct. 27, 2 P. M., Fairview.
- Oct. 27, 4 P. M., Tippecanoe.
- Nov. 1, 2 P. M., Mexico.
- Nov. 2, 2 P. M., Arcadia church.
- Nov. 3, 10 A. M., Missalawna church.
- Nov. 3, 4 P. M., Summit church.
- Nov. 3, 10 A. M., Spring Creek church, Kosciusko Co.
- Nov. 3, Blue River.
- Nov. 3, 2 P. M., North Manchester.
- Nov. 3, 4 P. M., Antioch.
- Nov. 3, 4 P. M., Andrews.
- Nov. 20, 21, Pymont.

Iowa—

- Oct. 3, 4 P. M., Panther Creek ch.
- Oct. 6, 11 A. M., Brooklyn.
- Oct. 6, 7, Boone River, Stilson.
- Oct. 6, 7, Cedar church.
- Oct. 6, 3 P. M., Kingsley, west house.
- Oct. 6, 7, 2 P. M., Pleasant View.
- Oct. 12, South River ch., 3 ml. southeast of Truro.
- Oct. 13, 14, 2 P. M., Iowa River church, south house.
- Oct. 13, New Springs.
- Oct. 13, 14, Rock Grove.
- Oct. 13, 3 P. M., Fairview.
- Oct. 20, Greene.
- Oct. 20, 1 P. M., Dallas Center.

Kansas—

- Oct. 1, 5 P. M., Vermilion.
- Oct. 6, 7, Morrill congregation.
- Oct. 6, 7, Topeka.
- Oct. 6, Cedar Creek.
- Oct. 6, 4 P. M., Appanoose church.
- Oct. 6, 2 P. M., Dorrance church.
- Oct. 6, Pleasant View.
- Oct. 6, White Rock church.
- Oct. 6, 2 P. M., Kansas Center.
- Oct. 6, Genola.
- Oct. 6, Verdigris church.
- Oct. 6, Peabody.
- Oct. 6, 10 A. M., Olathe.
- Oct. 11, 2 P. M., Walnut Valley.
- Oct. 13, 4 P. M., Kansas City.
- Oct. 13, 4 P. M., Monitor.
- Oct. 13, Wichita ch., Kechi.
- Oct. 13, 10 A. M., Maple Grove.
- Oct. 13, 2 P. M., Paint Creek.
- Oct. 13, 4 P. M., Rock Creek, ½ ml. north of Sabatha.
- Oct. 14, 15, 10 A. M., Washington.
- Oct. 15, 4, 30 P. M., Newton.
- Oct. 20, 2 P. M., Parsons.
- Oct. 20, Cottonwood.
- Oct. 27, 2 P. M., Neosho church.
- Oct. 27, 4 P. M., Kingman church, at Cleveland.
- Oct. 27, 4 P. M., East McPherson.
- Oct. 27, 2 P. M., Washington Creek.
- Oct. 27, 2 P. M., Ozark.
- Nov. 3, Eden Valley.
- Nov. 3, 10 A. M., Burr Oak.
- Nov. 3, Osage church.
- Nov. 3, Independence.
- Nov. 6, 4 P. M., Scott Valley.
- Nov. 10, 4 P. M., Pleasant Grove.

Maryland—

- Oct. 6, 7, 1, 30 P. M., Meadow Branch.
- Oct. 13, 10 A. M., Beaverdam.
- Oct. 13, 1, 30 P. M., Manor.
- Oct. 20, 1, 30 P. M., Brownsville.
- Nov. 3, 10 A. M., Locust Grove church.
- Nov. 3, 4, Peach Blossom.

Michigan—

- Oct. 6, 10 A. M., Sugar Ridge.
- Oct. 6, 2 P. M., Fairview.
- Oct. 6, 10 A. M., New Haven ch.
- Oct. 13, Saginaw church.
- Oct. 13, Berrien.

Minnesota—

- Oct. 2, Winona.

Missouri—

- Oct. 2, Warrensburg.
- Oct. 6, Cedar County ch., 2½ ml. north of Jerico.
- Oct. 6, 3 P. M., Mound Valley church, Harrison.
- Oct. 6, Fairview church, near Cherry Box.
- Oct. 6, Folsom.
- Oct. 13, Plattburg.

- Oct. 13, Smith Fork church.
- Oct. 13, 2 P. M., Carthage.
- Oct. 13, Poplar Bluff.
- Oct. 14, 3 P. M., Fairview.
- Oct. 27, Shoal Creek.
- Nov. 7, 2 P. M., Dry Fork.
- Nov. 17, 10 A. M., Nevada.

Nebraska—

- Oct. 12, 13, 4 P. M., South Beatrice.
- Oct. 13, 2 P. M., Red Cloud.
- Nov. 3, 10 A. M., Bethel.
- Nov. 3, 4 P. M., Silver Lake.

North Dakota—

- Oct. 5, 2 P. M., Salem church.
- Oct. 6, 3 P. M., White Rock church.

Ohio—

- Oct. 4, Pleasant Valley.
- Oct. 5, 2 P. M., Newton.
- Oct. 6, 10 A. M., Sugar Creek.
- Oct. 6, 7, 1½ mile north of Bloomville.
- Oct. 6, 10, 30 A. M., Seneca church.
- Oct. 6, 5 P. M., Ashland.
- Oct. 6, 2 P. M., Upper Stillwater.
- Oct. 6, 4 P. M., County Line.
- Oct. 6, 5 P. M., West Nimishillen.
- Oct. 6, Mercer church, 3 miles east of Minden.
- Oct. 6, 3 P. M., Castown.
- Oct. 9, 10 A. M., Upper Twin ch., Wheatville house.
- Oct. 13, 10 A. M., Greenspring ch., Bethel house.
- Oct. 13, 5 P. M., Lafayette church.
- Oct. 13, 10 A. M., Wooster church.
- Oct. 20, 10 A. M., Donnell's Creek, country house.
- Oct. 27, 10 A. M., Mohican.
- Oct. 27, 4 P. M., Beaver Creek church.
- Oct. 27, 10 A. M., Auglaize Chapel, ¼ ml. west Dupont.
- Oct. 27, Home.
- Oct. 30, 4 P. M., Lower Twin church.
- Nov. 1, 2 P. M., Lower Stillwater.
- Nov. 3, 4 P. M., Lower Miami.
- Nov. 3, 4 P. M., Sugar Creek, near Lima.
- Nov. 3, 5 P. M., Mt. Zion church, Tuscarawas Co.

Oklahoma Territory—

- Oct. 6, Mound Valley.
- Oct. 13, Salt Plains.
- Oct. 20, Pleasant Plains.
- Oct. 20, Deep Fork.
- Nov. 3, Hoylo.
- Nov. 10, Paradise Prairie church.

Pennsylvania—

- Sept. 30, 3 P. M., West Johnstown ch., Roxbury.
- Oct. 2, 3, 9, 30 A. M., Little Swatara.
- Oct. 3, 4, Upper Cumberland.
- Oct. 4, 5, Back Creek, Brandt house.
- Oct. 5, 4 P. M., Dunning's Creek, Holsinger house.
- Oct. 5, 4 P. M., Clover Creek.
- Oct. 6, 5 P. M., Upper Dublin church.
- Oct. 6, Glenhope.
- Oct. 6, Plum Creek.
- Oct. 6, 4 P. M., Garrett church.
- Oct. 6, Hyndman.
- Oct. 6, 2, 30 P. M., Maple Glen.
- Oct. 6, 4 P. M., Raven Run.
- Oct. 6, 5 P. M., Upper Dublin church.
- Oct. 6, 7, 1, 30 P. M., Upper Conawago.
- Oct. 6, County Line, Indian Creek.
- Oct. 6, Clear church.
- Oct. 6, 5 P. M., Middle Creek.
- Oct. 6, 7, Spring Run, near McVeytown.
- Oct. 6, 4 P. M., James Creek.
- Oct. 6, Coventry ch.
- Oct. 7, Purchase Line church.
- Oct. 7, 4 P. M., Harrisburg.
- Oct. 7, 3, 30 P. M., Johnstown.
- Oct. 7, 4 P. M., Roaring Spring.
- Oct. 7, 4 P. M., Summit Mill house, Summit cong.
- Oct. 8, Mt. Pleasant.
- Oct. 8, 9, Spring Creek.
- Oct. 9, 9, 30 A. M., Mountville house.
- Oct. 9, 10, Ector house, 4 miles south of Chambersburg.
- Oct. 10, 3, 30 P. M., Shade Creek.
- Oct. 11, 12, 9, 30 A. M., Lower Cumberland.
- Oct. 11, 12, 1 P. M., Chiques ch., Fairview.
- Oct. 13, 3 P. M., Meyerdale.
- Oct. 13, 4 P. M., Woodbury.
- Oct. 13, 14, Shirleyburg.
- Oct. 14, 6, 30 P. M., Ballwood.
- Oct. 27, 1, 30 P. M., Antietam cong., Welty house.
- Oct. 27, 3, 30 P. M., Ephrata.
- Oct. 31, Nov. 1, 1, 30 P. M., Buffalo Valley.
- Nov. 1, 2, 1 P. M., Chiques ch., Elizabethtown.
- Nov. 1, 2, West Conestoga.
- Nov. 1, 7, 30 P. M., Philadelphia.
- Nov. 1, 2, 9, 30 A. M., Conestoga.
- Nov. 2, 4 P. M., Artemas.
- Nov. 3, 1, 30 P. M., Marsh Creek, Gettysburg.
- Nov. 3, Elk Lick.
- Nov. 4, 4 P. M., Yellow Creek.
- Nov. 6, 10 A. M., Hade's.
- Nov. 6, 7, 9, 30 A. M., Springville cong., Mohler house.
- Nov. 8, 2 P. M., Spring Grove.
- Nov. 10, 4 P. M., New Enterprise.

Tennessee—

- Oct. 6, 2 P. M., Knob Creek.
- Oct. 6, Crosson.
- Oct. 13, 3 P. M., New Hope.

Virginia—

- Sept. 30, Cedar Grove.
- Oct. 6, 2 P. M., Linville Creek.
- Oct. 6, 2 P. M., Bridgewater.
- Oct. 6, 3 P. M., Topeco church.
- Oct. 6, 2 P. M., Sangerville.
- Oct. 6, 7, Mill Creek.
- Oct. 6, Salem, Stephens City.
- Oct. 13, Red Oak Grove.
- Oct. 27, Onococo church.
- Oct. 27, Troutville.
- Oct. 27, Elk Run.
- Nov. 3, 2 P. M., Barren Ridge.

West Virginia—

- Oct. 6, 7, Pine church.
- Oct. 11, 2, 30 P. M., Sandy Creek, Mountain Dale house.
- Oct. 13, 14, 30 P. M., Knobley.
- Oct. 20, Chestnut Grove.
- Oct. 27, 28, Bean Settlement.
- Oct. 27, Harman.

Wisconsin—

- Oct. 27, Barron.

(Continued from page 621.)

etc., by the request of many who say, "Keep us posted as to where you are." I now think of our dear missionaries who are to sail from New York to-day. God bless and save them. —*A. Hutchison, Johnsville, Ohio, Sept. 19.*

Notice.—Following are the railroad arrangements for Ministerial and District Meeting for Northeastern Ohio, to be held October 2, 3 and 4, in the East Nimishillen church, on Wheeling and Lake Erie Railroad. Place of meeting about forty rods from railroad. Trains will stop at that place during the meeting. Rate of one fare for round trip from following points on Wheeling & Lake Erie R.R.: Valley Junction, Sparta, and Canton, to Hartsville; Kent, Mogadore and Hartsville to Middle Branch; Lodi, Creston, Smithville, Orrville and Justus to Hartsville. Rate of one and one-third fare for the round trip from following points on Pennsylvania lines: Mansfield, Loudonville, Wooster, Smithville and Orrville to Canton; Columbiana, Leetonia, Alliance and Louisville to Canton; Danville to Orrville. Tickets will be sold from points west of Canton for trains 32 and 6, Oct. 2 and 3; from Danville to Orrville for train 535, and from points east of Canton for train 31 same dates. Tickets good returning until Oct. 5. Rate of one and one-third fare from points on Erie Railroad as follows: Ashland and West Salem to Kent; same dates as above. Inquire of nearest ticket agent for particulars. All come by rail that can. It will lessen the burden at the meeting by not having so many horses there. —*Samuel Sprankel, Massillon, Ohio, Sept. 15.*

Rome.—We met in quarterly council Sept. 8. Bro. Joe Roberson presided. One letter was granted. Plans were set on foot to revive the old library. Our next council will be Oct. 12, previous to our love feast, Oct. 27. A good spirit prevailed throughout the meeting. —*E. R. Cramer, Alvada, Ohio, Sept. 14.*

Silver Creek.—Our Council meeting, Sept. 10, although not so largely attended, was a very good meeting. Visiting ministers present were Daniel Snell, Tobias Hoover, G. W. Sellers and S. P. Berkeley. Bro. Snell officiated. The three brethren elected and installed in the deacon's office were as follows: William Marks, John H. Clay and Ira E. Long. Bro. Snell began his meetings at Walnut Grove house, to continue for some time. —*Mrs. Della Landis Long, Pioneer, Ohio, Sept. 16.*

OKLAHOMA TERRITORY.

Oak Grove.—We met in council. Our elder, Samuel Edgecomb, was with us; also Bro. Rufus Gish from Texas. Both gave us good instructions. Bro. Gish preached for us that night, which was enjoyed by all. Our love feast will be Nov. 3.—*Calista Redmon, Davenport, Okla., Sept. 13.*

Washita.—The members of this congregation held their council Sept. 1. They decided to have a series of meetings and love feast sometime this fall. Brethren J. Pitzer and I. S. Merkey were elected delegates to District Meeting. —*Emma Wiltfong, Cloud Chief, Okla., Sept. 14.*

PENNSYLVANIA.

Lancaster City.—On the evenings of Sept. 13 and 14 Bro. O. H. Yeremian gave two talks on "Life in Asia Minor" and "Armenian Massacres." Attendance fair, and interest excellent. Collection for world-wide mission, \$15.51. Our brother showed himself ready to answer many questions and prepared to illustrate many customs and manners which were striking, and quite instructive to our people. A brief sketch of the city work—showing its start and progress since the year 1872, with six half-tone illustrations, representing the different purchases and buildings from then to the present time, with the names of many who were instruments in the work,—is now in the hands of the printers and will be sold at fifteen cents a piece, or two for twenty-five cents. Any one can get a copy by addressing the writer. It will contain announcement cards, a brief history of the Brethren's movements before and since their arrival in America; also the official standing in the church, Sunday school, mission work, trustees, etc., and closes with a copy of the program for Ministerial Meeting to be held at this place Oct. 3 and 4. Baptism was administered this afternoon. —*T. F. Imler, Sept. 15.*

Pleasant Hill.—Bro. J. M. Blough, from Huntingdon, Pa., began a series of meetings at this place Saturday evening, Aug. 25, and

closed Sept. 9, preaching in all seventeen sermons. The interest and attendance were good during the entire meeting. Three were baptized and one reclaimed. Many more were almost persuaded to come to Christ. On Monday, Sept. 10, Bro. Blough left for Juniata College to resume his work. —*W. H. Myers, Somerset, Pa., Sept. 15.*

Quemahoning church met in council preparatory to our love feast Sept. 1, at Sipesville. Sept. 9 the love feast was held at the same place. Our church territory being quite large, we have, for years, held one love feast in the spring at Maple Spring, in the northern part of the congregation, and one in the fall at Sipesville, in the southern part. The attendance of members and spectators was large. Visiting ministers present were Eld. Josiah Berkley, Eld. George Hanawalt, H. A. Stahl, R. T. Hull, Jeremiah Faust, J. M. Blough, Herman Ritter, S. U. Shober, U. D. Braucher and Isaiah Ferguson. Eld. Berkley officiated. The evening before the feast Eld. J. W. Blough held a small feast at the home of deacon Henry Casebeer, whose sickness prevented his leaving his home. The evening after the feast Eld. E. J. Blough held a similar feast at the home of our aged Sister Baker. A young brother was granted a letter of membership. At the council one brother was reclaimed. Oct. 20 we expect to begin a series of meetings in the Pine Grove house, near Stanton's Mill. Bro. Robert T. Hull, of Bakersville, has promised to preach for us. —*J. E. Blough, Stanton's Mill, Pa., Sept. 17.*

Royersford.—Bro. O. H. Yeremian met with our people at the regular Sunday evening service, Sept. 9, and had a large audience to address. His portrayal of the sufferings of Christ's people in Armenia was very vivid, and we all thanked God for the boldness and faith of our brother in being willing to go back and face those perils, as he will sooner or later, for the sake of preaching the Gospel. Bro. Yeremian also addressed meetings at Mingo, Parkerford, Green Tree, Coventry and Harmonyville. He is well qualified to arouse the missionary spirit in the churches, his own conversion bearing constant testimony in behalf of the practical results of such work. —*W. G. Nye, Sept. 19.*

Shade Creek.—We held a series of meetings at our Scalp Level house, beginning Aug. 25 and closing Sept. 9. Bro. W. A. Gaunt did the preaching. One was baptized as a result of these meetings. There were also a man and wife baptized during these meetings who had not attended them. —*W. H. Fry, Scalp Level, Pa., Sept. 18.*

TEXAS.

Manvel.—This church met in quarterly council Sept. 15. On account of our church-house being swept away by the terrible storm which occurred on Saturday night, Sept. 8, we met at the home of our elder, J. A. Miller. The business which came before the meeting was principally the devising of plans by which we might have our church-house rebuilt, and caring for the needy and destitute of this storm-stricken district. We also had a very enjoyable Sunday-school and preaching service at the same place on the day following. Although many of our homes were destroyed, we still felt that the Lord had been very gracious unto us in sparing our lives that we might meet each other once more. Brethren, pray for us. —*Cora Moore, Sept. 18.*

VIRGINIA.

Coulson.—Bro. Wm. Elgin, of Charity, Va., preached an excellent sermon in our church Aug. 10, at 11 o'clock; at night, in the M. E. church at Shiloh. Aug. 25 our elder, Owen Barnhart, accompanied by Eld. A. J. Weddle and F. W. Weddle, came to our place, holding in all five meetings. On Monday, at 4 P. M., we assembled in council. Some business came before the church and was disposed of. By the advice of our aged brother, H. P. Hylton, an agent was appointed in the congregation for the Brethren Publishing House. —*C. A. Coulson, Sept. 14.*

Hylton.—The members of this congregation met in regular church council Sept. 8. The first business before the meeting was our yearly church visit. We decided to have our Communion meeting Oct. 13 and 14, beginning at 3:30 P. M. On Sunday we listened to a well-directed discourse by Bro. Zebarn Keith, of Union. Our superintendent decided to close the Sunday school at the end of this quarter. —*A. Slusher, Willis, Va., Sept. 11.*

Mt. Vernon.—Our visit council meeting was held last Saturday, Sept. 8. A favorable report was heard from our active visiting brethren. Brethren E. M. Powell, from Rockbridge County, and Joseph Cline, of Philadelphia, were with us, whose presence we appreciated. Decided to hold our love feast Oct. 13, beginning at 2 P. M. We also held our regular quarterly council the same day. Our long, dry and hot spell has been broken by an all-day rain. The Lord be praised for his goodness. —*J. R. Kindig, Sport, Va., Sept. 17.*

Manassas.—We held our harvest meeting Aug. 18. The home ministers did the preaching. We took up a collection for the India famine sufferers, amounting to \$22.25. Aug. 25 Bro. Peter Garber, of Weyers Cave, Va., opened a series of meetings at the Canon Branch house. He preached nineteen soul-cheering sermons. Two precious souls came out on the Lord's side. Others seemed to be near the kingdom. Bro. Garber wielded the sword of the Spirit with zeal and power. Sept. 2 we held an interesting children's meeting. On account of the meetings closing so soon our feast, which was announced for Sept. 15, was postponed until some future date, which will be made known in due time. —*E. E. Blough, Sept. 14.*

Notice.—We, the brethren and sisters formerly known as the Hylton congregation, have agreed to name ourselves the Fairview congregation, and also our new churchhouse Fairview. Our love feast will be Oct. 13, commencing at 3:30 P. M. —*Owen Barnhart, Willis, Va., Sept. 17.*

WEST VIRGINIA.

Top of Allegheny.—Sept. 7, at one o'clock, we met for council meeting and heard the report of the visiting brethren. The report was very favorable. Our Communion was Sept. 8, at two o'clock. Services were conducted by Elder Hiram Miller and Martin Miller. —*John P. Varner, Sept. 20.*

WISCONSIN.

Barron.—The Barron church has added four more in number by letter. This makes ten in less than one month. We will have a Ministerial Meeting Oct. 27; love feast in evening. Under the management of C. P. Rowland as their elder, the Barron church is in good working order. —*J. J. Wassam, Sept. 16.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

From Knapp, Wisconsin.

A MINISTERIAL meeting was held in the Irvin Creek church, Aug. 30, for the special convenience of the Brethren residing in this State. Eld. C. P. Rowland was chosen Moderator, J. P. Bowman, Secretary. The subjects discussed were questions bearing directly on church work and along the lines of Christian liberty. The spirit manifested in these discussions was commendable. The meeting was an enjoyable one.

It was the desire of the ministering brethren here to have two more meetings of this kind the coming fall and winter; therefore a committee on program was appointed. Too much value cannot be attached to Ministerial and Sunday-school meetings. Let us have them more often.

The ministerial meeting adjourned at 4 P. M., after which examination services took place preparatory to the love feast which had been appointed for the same date. About forty members participated in these most solemn duties, Eld. S. H. Baker, of the Maple Grove congregation, officiating. Good order prevailed throughout the services.

J. P. BOWMAN.

Sept. 7.

A Call for Help.

On the eighth of September the Gulf coast country of Texas was visited by one of the greatest storms known in the history of this country. It began with a strong wind and rain at noon, increased to a gale by night and continued to increase until ten o'clock, when it reached its highest, but continued until four o'clock with some less force.

No pen can tell the awful terror experienced during the night. Houses and barns were swept away, leaving the inmates exposed to the storm and rain all the night. Our country

which was already somewhat distressed by lack of crops from excessive rains for a year past, was left desolate. Many are left homeless, with no means to rebuild their homes and live until a crop can be raised.

In view of this widespread distress the Ministerial church earnestly and confidently appeals to our brethren and sisters for help, for general distribution, whether members or not. Money, goods, or provisions can be sent to "Relief Committee of Manvel church," Manvel, Texas.* Any means intended especially for the church must be so specified. Already some aid is coming from other sources, and we appeal to our Brethren to join the good work.

We need money and provisions, and some clothing will be needed before a crop can be raised. It is to be hoped that railroads will favor the shipment of provisions. May the Lord open hearts to respond to this call.

J. A. MILLER.

Manvel, Texas, Sept. 12.

*NOTE.—A report of all the money sent to this committee will doubtless be published in the MESSENGER.

Special Excursions.

To enable those wishing to do so to visit Nebraska and see for themselves the splendid opportunities for farmers and others in that land of plenty, we have decided to run two excursions on October 2 and 16, when the round trip ticket rate will be \$12.00 from any place in Illinois to any place in Nebraska and return, excepting that from Chicago and nearby points within 50 miles the rates will be slightly higher, but not more than \$15.00, and tickets will be sold to points within 35 miles of the Missouri River. These very cheap tickets will be good in sleeping cars.

Never before has such a low rate been made. It gives the man who wants to make a change and establish a new home a chance to make the trip of his life at a nominal expense. He can buy a round-trip ticket for the small sum named, good for 21 days, say to some point on the extreme western part of Nebraska, and the way out he may stop off wherever he wishes.

These excursion days in no way interfere with the regular low-priced excursion to Nebraska, Kansas, Colorado, Montana, North Dakota and other points on Oct. 13 and 16, November 6 and 20, and December 18.

Your nearest ticket agent will tell you all the particulars and can probably sell you a through ticket. If not, you can get them of any Chicago, Burlington & Quincy agent on the days named.

Address: P. S. Eustis, Gen'l Passenger Agent C. & Q. R. R., Chicago.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Oct. 17, 8 A. M., District Meeting of Southwestern Kansas, in Newton church. Ministerial meeting at 10 o'clock, 9 A. M. Elders Meeting, Monday, 2 P. M.

LOVE FEASTS.

Arkansas.—Nov. 2, Austin.
Oct. 30, 2 P. M., Rogers, 2½ mi. Southwest of Rogers.
Colorado.—Oct. 27, Rocky Ford.
Indiana.—Nov. 1, 10 A. M., Cedar Lake church.
Oct. 13, 4 P. M., Monticello.
Oct. 20, 10 A. M., Walnut Level church.
Iowa.—Oct. 6, 10 A. M., Garrison.
Oct. 20, 2 P. M., Pleasant Prairie.
Illinois.—Nov. 3, Cornell.
Nov. 20, 11, 4 P. M., Sterling.
Missouri.—Oct. 26, Spring Branch.
Oct. 10, 2 P. M., Wadena church, Ray county.
Nov. 10, Mineral Creek.
North Carolina.—Nov. 14, Fraternity cong.
Ohio.—Oct. 10, 10 A. M., Price's Creek.
Oct. 9, 2 P. M., Salem church, Montgomery Co.
Oct. 20, 10 A. M., Eagle Creek, Hancock county.
Oct. 25, Donnell's Creek church, Oak Run house.
Pennsylvania.—Oct. 5, 7, 2 P. M., Ferry ch., Three Spring house.
Oct. 26, 27, 2 P. M., Pleasant Ridge ch., Fulton.
Oct. 13, 14, Warriors Mark.
Nov. 3, Carson Valley, Blair county.
Nov. 3, Fairview church, Blair county.
Virginia.—Oct. 3, 5 P. M., Staunton.
Oct. 13, 4 P. M., Beaver Creek.
Oct. 13, 3:30 P. M., Fairview church.
Oct. 13, 2 P. M., Mt. Vernon.

THE GOSPEL MESSENGER.

"SET AS AN EXAMPLE TO THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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EDITORIAL MISCELLANY.

THE traveler in Europe is surprised to find so little corn used in that part of the world. But it will be gratifying to the agricultural population of America, and especially of the Mississippi Valley, to learn that the use of corn abroad is on the increase. In the fiscal year which ended June 30, 1900, more than 209,000,000 bushels of corn were exported from this country, the largest shipment ever made in one year. In 1899 we exported 174,000,000 bushels, and in 1898 a little less than 209,000,000, or about 600,000 bushels less than in the year just closed. In 1897 the shipment amounted to 177,000,000 bushels. These years are the only ones in which the exportation of corn went above 100,000,000 bushels. The exportation is still very small, however, compared with the yield, as only about ten per cent of the crop has gone abroad in the years of heaviest exportation. The exhibition of corn made at the Paris Exposition will no doubt have a tendency to increase exports in the future. Europe is slowly learning the value of maize, or Indian corn, and its superiority as a food product over barley, rye and other inferior grains, which supply the breadstuffs for the great majority of the common people in Europe. In some sections of the East corn might be raised to good advantage, but it is not done on anything like a large scale. The time will probably come when corn in both Europe and parts of Asia will be almost as common as in the United States.

It is probably not generally known that the weakness of Russia is her lack of money to carry forward her public works, to conduct her wars, and to pay the running expenses of her government. But such is the case. Her alliance with France, a few years ago, is said to have been formed with a view of securing French money, and since the people of France have learned the facts they are not by any means pleased over the situation. An attempt, it seems, was made to obtain a large Russian loan in America, but it proved unsuccessful, and now an

effort will be made to get the needed funds from France. The French papers are very outspoken about the matter, and it is more than likely that it will be very difficult to secure the funds desired. True, the loan will draw interest, but what is that when it is known that Russia already owes more money than she will ever likely be able to pay. She is going enormously in debt, and some day there may come a collapse. But this debt making is the sin of the age. Both men and nations are assuming responsibilities of this kind that must ultimately ruin them. If this debt-contracting business continues, the time may not be very far distant when the world will owe as much as it is worth.

In order to save their lives several missionaries from China had to make their escape across the great Gobi Desert. They left in June, and were pursued across the desert. Mr. Williams, one of the missionaries, who has worked in China for thirty-four years, said that the first assault on the mission compound at Kalgan was made during the night of June 10. The missionaries, in the course of the night, evacuated the compound and proceeded to the magistrate's yamen. After allowing the Americans to draw their money from the native bank the magistrate furnished them with fifty soldiers as an escort through the great gate in the wall into Mongolia. "We had no notion of having to escape across Siberia," said Mr. Williams, "but wherever we attempted to stop the officials ordered us away, declaring the Boxers were on our heels. Finally, reaching a Mongol encampment at Harausa, we began our flight across the great Gobi Desert. Having secured a caravan, we started on June 23. Just before starting, seven Swedish missionaries, with their families, who had just escaped with their lives, joined us. One woman had horrible experiences. She had been almost clubbed to death, while some of the men were frightful spectacles, being covered with blood. After thirty-eight days of terrible anxiety we reached Urga, on the other side of the desert. The Russian Consul General was most kind. But, to our dismay, the Consul told us we must leave forthwith, as there were 2,000 Mongol soldiers in the neighborhood, who might be hostile. When we reached Kiakhta Mr. Tower, the United States Ambassador to Russia, obtained permission from the authorities at St Petersburg for our journey over the Siberian railway."

WRITERS have a good deal to say about the Zionist plans for opening up Palestine for the Jews. Some think that the project is feasible, while others think to the contrary. Rabbi Wise, a noted Jew, has this to say, as quoted by the *Lutheran Observer*: "Dr. Wise said that its purpose was primarily to finance Jewish industrial and commercial enterprises in Palestine and Syria, after certain restrictions now in force as to Jewish immigration had been removed by the Sultan. It will also occupy itself in obtaining the removal of these restrictions and will provide the backing for several Turkish enterprises. 'The purpose of the Zionist movement,' Dr. Wise said, 'is to establish a Jewish state in Palestine, of course under the suzerainty of the Sultan, but with its stability guaranteed by the European powers. The Sultan is friendly to the project, for he realizes how much the wealth and resources of his empire would be increased by such a state. 'There are already twenty-five colonies of Jews, with a population of 76,000 persons, in Palestine, and all are flourishing. They, however, antedate the Zionist movement, and we will encourage no migration to Pal-

tine until the Sultan has granted the necessary concessions and we are assured of the permanency of the conditions established by them. We expect that the shares of the trust will be largely over-subscribed. The price has been placed low enough to enable the very poorest Jews to become shareholders.'"

COUNT TOLSTOY has long enjoyed the remarkable privilege of living in Russia and saying about what he pleases, without being materially molested. He criticises the government and everything else that does not happen to suit him. He is permitted to enjoy royal favors to a rare degree, and yet he does not believe in war or armies. He maintains that the Prince of Peace came not to the earth to establish militarism, but to establish peace, and to plant in the hearts of the people the principles of peace. But his late book seems to have gotten him into some trouble. In it he shows up the corruption of the Russian Church, and gives the public to understand most clearly that there is little reality in the profession of the high church dignitaries. The exposure is more than these high religious officials can stand, and now orders have been issued for his expulsion from the church. This means that the priests will refuse him the sacraments, and when he dies his body cannot be buried in consecrated ground. The old Count will probably lose no sleep over the action of the synod that ordered his excommunication, for he has too little confidence in the body to be in any way affected.

THE big coal strike of Pennsylvania has for the time thrown many men out of work, and at the same time advanced the price of coal. This makes it hard on the poor people, who can ill afford to purchase coal, as well as hard on the miners whose wages have stopped. It may be a little severe on the mine owners, but they can stand it, for a time at least. There are said to be 140,000 men out of employment on account of the strike. The president of the Miner's Union sets forth the grievances of the strikers in a very able manner, saying that they do not average more than \$250 a year, and an advance of twenty per cent is asked. The grievances cited are important. One is that, although under the laws of Pennsylvania, a ton of anthracite coal shall consist of 2,400 pounds, the companies insist on the miners producing in some instances 2,700 pounds to the ton and in others still more, and some as much as 4,000 pounds to the ton. Another is that the miners are required to buy their powder from their employers at \$2.75 per keg, though they could buy the same powder elsewhere at \$1.50 per keg, or wholesale for one dollar. Besides these complaints, the miners allege that they cannot retain their positions unless they deal at stores supported by their employers. Also that they must pay one dollar a month to the companies for a doctor, whether they need him or not, and must have the doctor the companies select. The owners on their side contend that their profits are not so large as represented and declare that the men would not have been dissatisfied if it had not been that the United Mine Workers, for reasons of their own, wished to precipitate a conflict. It is evident that the golden rule is being disregarded by one or both sides. Some lives have been lost, much property destroyed and much ill feelings engendered. The presence of troops has been made necessary in order to maintain the peace. It was hoped that the trouble would be settled very soon, but up to the time of going to press the outlook seems to be not very encouraging.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

HOLY MANNA.

SELECTED BY J. F. KEITH.

BRETHREN, we have met to worship,
And adore the Lord our God.
Will you pray with all your power,
While we try to preach the Word?
All is vain unless the Spirit
Of the Holy One come down.
Brethren, pray, and holy manna
Will be shower'd all around.

Brethren, see poor sinners round you
Trembling on the brink of woe;
Death is coming, hell is moving;
Can you bear to let them go?
See our fathers, see our mothers
And our children sinking down.
Brethren, pray, and holy manna
Will be shower'd all around.

Sisters, will you join and help us?
Moses' sister aided him.
Will you help the trembling mourners
Who are struggling hard with sin?
Tell them all about the Savior,
Tell them that he will be found.
Sisters, pray, and holy manna
Will be shower'd all around.

Is there here a trembling jailer
Seeking grace and filled with fears?
Is there here a weeping Mary
Pouring forth a flood of tears?
Brethren, join your cries to help them;
Sisters, let your prayers abound.
Pray, O, pray that holy manna
May be scatter'd all around.

Let us love our God supremely,
Let us love each other too,
Let us love and pray for sinners,
Till our God makes all things new.
Then he'll call us home to heaven;
At his table we'll sit down.
Christ will gird himself and serve us
With sweet manna all around.

—From the Old Southern Harmony.

ABUSE AND USE OF THE OLD TESTAMENT SCRIPTURES.

BY L. W. TEETER.

The law and the prophets were until John (Baptist): since that time the kingdom of God is preached.—Luke 16: 16.

THE whole of the Old Testament was fulfilled by its Messiah—Christ, the Son of God (Luke 24: 44). As a law of religion the Old Testament was always imperfect. It was, however, a perfect type of a perfect law. But as such it could not, of course, make the comers thereunto perfect, without its fulfillment (Heb. 10: 1). Hence the justification and salvation of those who lived by it wholly depended on its fulfillment (Heb. 9: 15).

But when Christ came and fulfilled it, "he took it out of the way, nailing it to the cross" (Col. 2: 14). "He took away the first, that he might establish the second" (Heb. 10: 9). It has therefore now vanished away (Heb. 8: 13). It is, since then, no more an acceptable and efficient law of religion. It is a dead letter (Rom. 7: 6). But now, by the more excellent ministry of Christ, we have the perfect law of religion (James 1: 25-27)—the Gospel. Being the fulfillment of the Old, it of course entirely supersedes the Old.

From the foregoing it must be apparent to every one that the Old Testament, or any of its parts, as a law of religion, or God-service, must not be held or used as of equal value with any part of the New Testament law. The New, being perfect, is more spiritual than the Old. For example, "love" means much more in the New than it did in the Old. "Faith" includes much more in the New than it did in the Old. There is much more to all the righteous acts of the New, than to those of the Old.

In allusion to the New Testament we may say that it, being a perfect law, is able to take care of itself. Hence, in our efforts to support and defend any New Testament doctrine, tenet, command-

ment or ordinance, we should in every case absorb all New Testament arguments before making any allusions to the Old Testament; that is, our primary arguments should be taken in the New.

It is true that no doctrine is stronger than the arguments that support it. Hence a doctrine supported by inferior argument or proof is weakened, instead of strengthened. It is stronger without than with such argument. The Old Testament as a law of religion, being out of force, dead, it has no life to give. The reward of observing it as a law of religion is therefore death to its observer. Therefore an Old Testament argument cannot give life to a New Testament doctrine.

The Old Testament, however, has its place, as to the use we may make of it, and it should be remembered that the greatest good that may come from its use is in keeping it, and using it in its place. Christ and the apostles have shown us its place by their use of it. We may use it in the same manner, and for the same purpose that they used it. They referred to its types, shadows, and prophecies as testimony of better things to come. They used it for examples, illustrations and figures in their teaching. They drew from it lessons of faith, love, hope, patience, experience and warnings. If we are sufficiently conversant with it, as we must be, so to use it, we shall get much advantage from it. As a history of the creation, of God's dealings with men, both good and evil, from the beginning until the coming of Christ, the Old Testament Scriptures are our best authority, giving us much that can be found nowhere else.

The historical and geographical portions of the Old Testament may be used in discourse, directly, because they are merely statements of facts. But when the doctrinal portions are referred to under any of the past dispensations, their primary meaning should be associated with their use, and the prophetic or typical meaning only be applied in essay or discourse, on New Testament subjects. For example, Solomon says: "Fear God and keep his commandments; for this is the whole duty of man" (Eccl. 12: 13). Now we must admit that this statement is applicable in reference to any of God's dispensations. It is as true under the Gospel or New Testament as it was under the Old Testament. But we must also admit that the "fear" of God, and "his commandments," and "the whole duty of man," are all very different under the New Testament, and more spiritual.

Again, the proverb, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22: 6), is as true under the New Testament dispensation as it was under the Old. Yet the "way" a child must be trained now to go, is as different as the New Testament is different from the Old. The form of the statement is true. But a child, trained under the Old Testament, would be as different from one trained under the New as the two Testaments are different from each other.

We should, more and more, study to show ourselves approved unto God, as workmen that need not be ashamed, rightly dividing the word of truth (2 Tim. 2: 15).

Hagerstown, Ind.

CHRISTIAN PERFECTION.

BY C. H. BALSBAUGH.

To Elder S. M. Stouffer, Green Spring, Pa. Dearlly Beloved in the kingdom and patience of Jesus Christ.
Rev. 1: 9.

BEAUTIFULLY and sublimely has a distinguished poet said:

"How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder HE who made him such!"

Sin made man very little; redemption exalts him to more than his primeval dignity. Out of the humiliation of the cross comes the perfection of humanity. Omnipotence reduced to infantile weakness, and yet mastering sin, and hell, and death.

This is strength in weakness, not weakness minus strength. "Learn of me." This is the great lesson Christ came to teach, and the last lesson man is willing to learn. Those who learn this marvelous paradox constitute the "little flock" called *Christians*. Your brief, heaven-packed letter is just what all expressions of life must be if Christ has the pre-eminence. Love is wonderfully inquisitive and communicative. God cannot restrain himself because he is love. The universe is the expression of the infinite heart. Sacrifice is as natural to love as light to the sun. Why do Christians love each other so fervently? We cannot help it, because Christ is our life, and he is love, "the same yesterday, and to-day, and forever." Heb. 13: 8. God is love, and this solves all problems. Love makes the Christian. Love is wise and patient and gentle enough to make a model elder, to the cares and joys and responsibility of which you have recently been called. Let nothing rob you of your equipoise and self-control. Be as calm in opposition and turmoil as Christ amid the tempest and rolling billows on the Sea of Galilee. An irritable, vacillating elder is a misfortune.

"STUDY" 2 Tim. 2: 15. Be a disciple still, though occupying the highest office. Study Christ; study yourself; study your fold; study the Word, be familiar with its principles and incidents, and keep an unbroken and joyful communication with Father, Son, and Holy Ghost. Get light and help and victory direct from the mercy seat. His grace is sufficient for every emergency. Study every syllable of 1 Thess. 5: 24, as God's pledge to help in every trial, individual and corporate: Pray, wrestle, crucify, die, live. Such life has in it the righteousness, the holiness, the peace, the love, the power, of God. Risen with Christ, we are armed with all the resources of Omnipotence. "In him dwelleth all the fullness of the Godhead," and "we are complete in him." Col. 2: 9, 10. "Be of good cheer." John 16: 33. "His name is faithful and true." Rev. 19: 11. Ponder the "cannot," and the "impossible" in Titus 1: 2 and Heb. 6: 18.

You are often in my thoughts and all other ministers and elders, with ever-increasing desire that your experience may be the realization of Luke 10: 19. There is power in a sanctified ministry. When self is gone, and the Holy Ghost has absolute control of mind and heart and will, the glory of Emmanuel will be repeated. Self is not to be annihilated, but subjected and sanctified. Sin only is to be annihilated. Not a spark of that may remain in the will or the affections. Where Christ reigns, the flesh is a holy tabernacle of Jehovah. "The Word was made flesh," and such flesh God wants in all his children. The church is as much in need of having sanctification preached, as the world needs the preaching of conversion. Do not spare sin, whether in the world, or in the church. "He that hath an ear, let him hear what the Spirit saith unto the churches." Seven times this solemn injunction is repeated in the second and third chapters of Revelation. It needs to be emphasized in every church to-day. "The temple of God is holy, which temple ye are." 1 Cor. 3: 17. Lust, and excess, and filth, and tobacco do not belong to holiness. 2 Cor. 7: 1. To be a Christian is the highest product of the triune God. Let us keep looking into the mirror of 2 Cor. 3: 18, until 2 Thess. 1: 11, 12 is gloriously consummated.

So holy is God, so horrible is sin, that no salvation is possible apart from the incarnation and death of God himself. This shows "the exceeding sinfulness of sin," and "the unsearchable riches of his grace." Rom. 7: 13 and Eph. 3: 8. "God is not mocked." His love must have corresponding response. Who gives it? Is it I?

Union Deposit, Pa.

NONCONFORMITY.

BY C. D. HYLTON.

FROM the days of Abraham there have been two classes of people. We would call them to-day the children of light and the children of darkness, or

the children of God and the children of the wicked one. Two minds seem to lead individuals, the "renewed mind," or the "carnal mind." All of us are in possession of one of these minds, and our lives prove which it is.

Paul says, "Be not conformed to this world." Then there must be some other form for us besides the world's form. We are all following some form or fashion. The mind that leads us determines what form we shall follow. Let us try the mind or spirit. If this does not convince us, let us consider our work and then judge ourselves by our works.

The worldly man is striving to lay up treasures on earth; he wants a large farm for himself and one for each of his children. He gives more thought to securing these farms than he does to proving his title to heaven. Read Matt. 6: 19, 20, 21 and determine what spirit leads that way.

Suppose I shoulder a musket and march off to the battlefield. Am I led by the "renewed mind?" "Whence come wars and fightings among you?" James 4: 1.

Does the Holy Spirit lead me to raise, buy and sell or use tobacco? If so, why did he not teach the same way in the apostolic days? Why did he leave that matter for the poor Indian to teach us to raise and use it? Does not the use of it savor of a worldly custom? If so, be not conformed to this world.

We all know a drunkard cannot inherit the kingdom of God (1 Cor. 6: 10). Then the Spirit of God does not lead men to drink. But the carnal mind does. So the poor drunkard spends eternity in misery. But what about the retailer? The drunkard cannot exist without him. He must deal out the whiskey that makes the drunkard. "Woe unto him that giveth his neighbor drink." Hab. 2: 15. What spirit leads the retailer, and where will he spend his eternity? But the retailer depends upon the wholesaler. Is the wholesaler clear of the drunkard's blood? What spirit leads him? Surely not the Divine Spirit. And he must go with the retailer and the drunkard into eternity. But the wholesaler depends upon the manufacturer or distiller. And can we suppose for a moment that the Holy Spirit leads anyone to manufacture liquor, which is such a curse to every man that handles it? Would it not be justice for him to spend eternity with the drunkard? But the distiller cannot exist unless someone furnishes him grain or fruit. So here is the fountainhead. Does the world furnish this material? If so, we should not be conformed to the world. Making drunkards is the work of the evil one; and can we suppose for a moment that the dear brethren (?) who aid in this work will walk the golden streets of the New Jerusalem, while the drunkard and all the rest of his encouragers are weeping in torment? What think ye?

The principles of nonconformity apply also to our bodily adornment. The origin of dress was the result of sin. The divine mind or renewed mind does not lead any one to dress for show. The Holy Spirit leads us to adorn our bodies with modest apparel and good works. Depraved nature or carnality leads to wearing flashy ornaments, such as cravats, nose rings, earrings, finger rings, feathers, dead birds and such like.

By these things we are judged by the world, and we may safely judge ourselves and know by what spirit we are led. If we follow the world we cannot expect to lead the world. Jesus says, "Ye are the light of the world." Hence, "Be not conformed to this world."

Daleville, Va.

WHY NOT ALLOW OUR SISTERS TO WEAR HATS?

BY A. HUTCHISON.

I NOW refer to this question by special request. Many, both in the church and out of it, are anxious for some information on this subject. Well, to introduce the case, I suppose that I come into the meetinghouse with a lady's dress on? Would you think it right? I believe there would be one universal objection. But I call on you to produce

your Scripture to condemn me. And very soon some would say, "Here it is." "Well, read it." "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Deut. 22: 5. Yes, I see, that tells it straight. But I inform you that this is in the Old Testament. True, but where can any proof be found that it was ever changed or revoked?

It is claimed that the lady's dress belongs to females alone. Then this does not apply to such garments as were common to both sexes. The footwear is, and was, common to both. The above Scripture looks as if a violation on that line was a very grave offense. But how much more than the following? Jesus says: "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Luke 16: 15. And what is more highly esteemed, when looked at from the human standpoint, than the hats now worn by women? And if it were not so little would be said about sisters wearing hats.

Hats are mentioned but once in the entire Bible, in Daniel 3: 21, which reads thus: "Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace." Here it appears that each of these men was wearing a hat. We have no account of a woman wearing a hat, and but one place in the Bible where a bonnet is named as belonging to the headwear of women. Isa. 3: 20. And here it is classed among the things which the Lord said he would take away from the daughters of Zion as a judgment for their wantonness and vanity. When we look at the character of the articles with which the bonnets are here associated, we are impressed with the idea of a little too much display. And this may be true of the bonnets worn by some of our sisters now. Remember that Jesus says, "That which is highly esteemed among men is abomination in the sight of God."

There is no doubt on the mind of anyone whether it is safe to wear a plain bonnet and live right. But there is a very grave question with many whether it is right for women to wear hats; because hats seem to belong to men, both in olden time and now. But the sister says it is not wrong for a sister to wear a plain hat. Well, then it might be said it is not wrong for a brother to wear a lady's dress, if it is plain. Here, however, we are met with the plea that the dress belongs to the female. Very well. We see that the hat is now universally the headwear of men, and so it was then. Hence the sister had better abstain from its use, and be sure she is on the safe side.

The church has adopted a plain, modest bonnet for our sisters. And I know that I am safe in saying that a sister lowers herself in the minds of the people of this world when she puts on a hat. Hundreds have said so, and there is not an exception to the rule.

LIFE INSURANCE.

BY I. J. ROSENBERGER.

He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.—Jer. 17: 11.

I AM glad to record that the Brethren church never gave life insurance its sanction. I have always looked upon the enterprise with suspicion; for I fail to see how men can pay in small amounts of money and honestly draw out such large amounts. I have the statement that an insurance company lost six members in one month. Months of membership, 39. Sum paid in, \$39; for which the order pays \$9,000. Any firm that does business on such a basis lacks justice, or business principle in any sense, and of course cannot stand. Conscientious men knowing this will not patronize such corporations. A certain company reports 350,000 members, holding policies \$2,000 each; aggregate, \$700,000,000. A liberal estimate paid by each member would be \$500; aggregating \$175,000,000 paid in; leaving a

deficit of \$525,000,000 to come from some source to meet actual obligations. Besides, add the running expenses of the society, including fat salaries for its officers. Are not all such firms insolvent? A bank that receives money when it is insolvent falls under the ban of the law. Should not these insurance companies be dealt with in the same manner?

Be it remembered that there is no guarantee for the payment of this \$175,000,000. Many of these policy holders are poor, cannot even pay their rent, and they are at liberty to decline payment of their dues at any time. There is not a business in our land that is so void of business principle as life insurance; and there is no business that has such continued failures. An underwriter handed me a list of 400 companies that had to quit their iniquitous business. I have the statement that the superintendent in the State of Kansas reported the failure of 1,700 companies in his State alone.

There are said to be "three ways of getting money; to inherit it, to work for it, and to steal it." Is there not a fourth, viz, by false pretense? How many are there who have paid into these firms and realized nothing? They found that the claims set up were false. How can a father feel at peace when he comes to die, in leaving his children several thousand dollars that he has not inherited, not earned, and not given an equivalent for? I claim that there is no moral right for us to take the big difference between the amount paid in and the amount received. The whole incentive in this business seems to be to get something for nothing. Is that not covetousness of the clearest brand, which will close heaven's door swiftly against them in that great day?

The blending of property insurance with life insurance is unfortunate with those who desire facts. Insurance means "securing against loss by paying a certain sum of money." There is no life insurance, in reality it is a misnomer. This can be done to protect property, but cannot be done to protect life. There is no assurance that a company can give that renders it a life insurance in any sense. But there is an assurance that can be given on property that renders it a property insurance. Property insurance adds to its value; in life insurance it does not. On this point I quote from my scrapbook the ringing words of Bro. H. C. Early, as appeared in GOSPEL MESSENGER No. 41, of 1893: "The purpose of property insurance is to restore to the loser a part or the whole of his loss by fire. The purpose of life insurance is twofold; on the part of the company, to get gain from her members; on the part of the members, to get something for nothing. This may sound like a contradiction of terms, but such are the facts. Members expect to pay in much less than they expect to draw out. That is the inducement to become members. It is to disregard the law of equivalency or value received,—the basis of all legitimate business,—and to get what we do not pay for. This gives life insurance the complexion of gambling. There is nothing of this sort in property insurance. It is simply a mutual agreement among a body of men, pledging help to the loser."

In Ft. Scott a boy six years old while playing with his mate said, "When mamma dies we will get lots of money." She called it protection for her child. How gloomy is the scene of parents leaving ill-gotten gain as an inheritance for their heirs, and then calling it protection for their children.

Life and accident insurance belong to the same school, contemplating an income without giving an equivalent; hence it is sin.

We close by appending the following facts:

1. It is a fact that no estimate can be placed upon human life; hence it cannot be insured by human agency.
2. It is a fact that man has no power to restore life or to give its equivalent; hence is unable to give a life insurance in any sense.
3. It is a fact that every life policy holder, in open violation to the golden rule, expects a larger sum than he gave; hence does not contemplate giving for value received.
4. It is a fact that there would not be a single pol-

icy written, upon the condition, that in the final settlement there would be allowed the policy holder only the sum paid, plus the legal rates of interest.

5. It is a fact that many persons have lost their lives at the hand of the cruel assassin to render due the policy carried; hence life insurance invites crime.

6. It is a fact that the large majority of life insurance companies could not exist if it were not for the dues that have been paid by delinquents; hence life insurance treasuries contain much ill-gotten gain.

7. It is a fact that the burden of distress is not the result of a lack of funds, but is due to a lack of economy and business tact. Life insurance increases this distress, by compelling the payment of a part and sometimes all their income in meeting their dues; which in most instances never returns in their lifetime; hence the family often grows up without that needful business experience.

8. It is a fact that life insurance constitutes a species of children's saving bank, which is good in its place; but St. Paul says, "When I became a man I put away childish things." Reader, do thou likewise.

9. It is a fact that in case of incompetence, the law provides for a guardian, who, being under bond, renders funds placed in his hands entirely safe.

10. It is a fact that Christ, through the church, offers a life insurance, and it is the only life insurance there is; assuring us of the life that now is as well as of the life to come. 1 Tim. 4: 8.

Covington, Ohio.

HOW TO CARE FOR THE LITTLE BARE-FEET.

BY ANNIE L. GARVER.

SOME one has said little children are winnowing messengers from heaven. Their life on earth is neither a blank nor a failure.

Nothing in all God's universe fails to answer its end. The tiny insect that starts into life at sunrise, and dies with old age at the first sunset, fulfills its mission as completely as the flaming hierarch that waits before the throne. So the infant that lives but an hour or a day accomplishes the end of its existence. Its very frailty and crying were an argument for a better life than this. It lifts its little voice and twines itself in loving grasp about a parent's heart, then dies a witness for Jesus and an heir of glory, as if to draw father or mother to the Lord who gives and takes away. Each dead infant is thus a minister and a martyr.

But it is not for the dead children that we have fears or tears; but for the living. It is the children that live and call for anxiety, for training and for tears; and what shall our answer be? Will we be neglectful of their interests, and let them grow up a crew of aliens and enemies to God and home, or will we train them up as God commands and reap the rich reward? The wise man has answered this question: "Train up a child in the way he should go, and when he is old he will not depart from it." Look at the children. See them as we have them, in simplicity, undefiled,—pure gifts, fresh from the hand of God. They are "the little bare-feet." We are the church to-day. They are the church to-morrow. It is evident that Christ wants his church kept just as it has been given in the humility and purity of the little children, because he told the disciples that he wanted them to be as little children. The future church will be largely composed of the characters we mold; hence we, the church of to-day, will be to a great extent responsible for the church of to-morrow. Is it any wonder, then, the all-important question has sprung, How shall we preserve the church for to-morrow? or, How shall we care for the "little bare-feet?"

To have them exist any considerable time on earth they must be given that food and drink which is necessary in the regular course of nature to sustain the physical body. And the same God who gave these physical bodies to be nourished placed within a soul to be developed. Both must be fed and developed according to God's plan of life and

growth in order to be saved and made happy; and he has bountifully supplied food and drink for both and placed them within our reach. Through the industry of man he sends the daily bread; he causes the water to gurgle forth from the mountains, hills and valleys, thus supplying the necessities of physical life.

Through the suffering of his Son he supplies the soul with the food of righteousness, and through the shedding of his blood he furnishes that that will quench the thirst, "For whosoever eateth my flesh and drinketh my blood shall never thirst," says Christ. But the question arises, "How shall they come in possession of it?" So our plans would be, first, get them into a nursery; second, place them under the care of trained nurses, that they may receive the proper nourishment.

First. We recommend to you no other nursery than the nursery of the church; the Sunday school which is to "the little bare-feet" "a safeguard and refuge from the many pitfalls that beset the youthful steps." And we know of no better way to reach the children than through the aid society, for some of them must have clothes before they can enter the Sunday school. In every local district there should be an aid society, and a committee of two sisters placed in each sub-district to look after the needs of the children. We speak of this because it is the way in which we have been the most successful in collecting the little ones. In canvassing our little district we found a number of children who were not in a Sunday school, twenty-two of whom needed clothing. The result was they became so interested that when the next spring rolled around all were ready for Sunday school with the exception of four. Go out into the highways and byways and gather them in from the storms of sin.

Second. The trained nurses are the teachers from the school of Christ, filled with the knowledge of the Word of God. It has been suggested that they be sisters, thinking that they can win the confidence of the children quicker than the opposite sex. There was a time when the feminine part of the church seemingly remained silent; but the time is here in which we sisters can fill a most noble position right among the children. And, sisters, the nurses should be who are perfectly devoted to children, and will get right down into their childish, prattling ways, who look to the value of their souls and will prepare for them the bread and water of life, and place it within their reach; so that not one crumb will be left to mould.

Children know not how to choose aright. They are in constant danger of taking evil for good, bitter for sweet. They know not the poison that lies within the fruit; hence they know not what fruit to pluck. Their little hearts are in danger of being contaminated with sin. Therefore they need the Word of God to enable them to discern the things which are excellent, to prove all things and hold fast that which is good. Feed them upon the missionary food. Make missionaries of them by giving them something to do. Although they be small, yet they can do something.

We know of a class of little boys and girls who had money enough (from the investment of eleven dimes) to feed eight people in India for nearly three months. If that is what children can do when small, what will it be when they become men and women, if all are trained up missionaries? Why, it will be as it was in the time of King Joash, the chest will be filled, emptied and refilled. It will be a "go ye" church, as in the time of the apostles. They will disperse, going everywhere preaching the Word of God. Then India's starving will be fed, Africa's dark continent will be enlightened and China's teeming millions will be converted.

Take them on a journey. Be as a lamp to their feet and a guide unto their pathway. Start with them early in life, and go heavenward, but don't fail to stop to visit old grandfather Abraham. It will do them good. Relate to them his faithfulness toward God. Take them to visit Solomon in all his splendor and glory. Thrust into their minds some of his wisdom and knowledge. Should you meet any giants on the way, teach them David's method.

If they become weary and impatient on their journey, lead them to Job and have him comfort them. As you go along, make Daniels of them, and by all these early impressions the future church will be, first, a faithful church; second, it will be a wise church; third, it will be a church ready to battle against the giants of sin; fourth, it will be a faithful church; and fifth, it will be a church that will stand the test. Yes, make early impressions, for the earliest are the most lasting.

"There was once a native Greenlander who came to the United States. It was too hot for him here, so he made up his mind to return home, and took passage on a ship; but he died on the way and as he was dying he turned to those about him and said, 'Go on deck and see if you can see ice.' What a strange thing this might seem to some; but was not strange at all, because the first thing he saw, after his mother, was ice. His house was made of ice. The window was a slab of ice. He was practically cradled in ice. The scenery all about his home was ice. He was accustomed to ice all his life, and he knew if they could see ice it would be an evidence that he was nearing home. Ice was the first and last thought in his mind. Those things which are instilled into the hearts of children will endure long."

Just a word to the mothers who have a great part in taking care of the little children. Too many mothers who belong to a plain church, who worship a plain God, look too much upon their children as being church ornaments. Instead of sending them to Sunday school in a plain, neat garb they decorate their bodies with ribbons, laces and ruffles, and some even place feathers on their heads, ornamenting the greater with the less. Do you know that the serpent charms the mother bird to get the nest of her young? That is just the very way Satan, the old serpent, is trying to do with the mothers. He thinks that if he can catch the mother's eye, and charm it with his foolish fashions he is sure of getting the children. Mothers, teach your children that their little bodies are of more value than fine clothes, that their minds and souls are of eternal worth. Maintain the principles of plainness among the children to-day and to-morrow the church will not be burdened with the dress question.

Now I have tried to hold up before you the "little bare-feet," the future church, and to impress our minds with the responsibility that rests upon us in maintaining it in its pure condition; but that isn't all. You know it doesn't make any difference how much machinery we have; if there isn't the power to run it, it is of no use. Just so it is in this case. We must have the force. Dr. Vincent says: "The mightiest force in the world is heart force;" but it is the perpetual heart force we want, that that will not allow the Sunday schools to go into winter quarters. Let a man's heart cease beating, and he is a dead man. Let the heart force of the Sunday school stop, and you will not only have a dead Sunday school, but dying boys and girls. Dying? yes, dying, spiritually dying.

What would you think of an Orphan's Home that protects children during the mild days of summer, and when the cold, bleak days of winter come turns them in the street saying: "We can't care for you in winter; it's too cold. When spring comes, then we will care for you again." Methinks I can hear them utter the words which poor little Bessie (the drunkard's daughter) uttered: "No home, no home. So cold, so cold." But when spring comes where will the little orphans be found? Ah! the undertaker came, gathered them up and laid them over in the potter's field. Just so we are made to look at the Sunday school as being God's orphanage for the protection of his children, and we wonder what he thinks of Sunday schools which close the doors against the boys and girls in winter. Then, too, we wonder where the boys and girls will be found when spring comes? Ah! Satan comes along, snatches some of them up in his clutches and carries them over in the field of sin.

Just as many children as we neglect and let grow up in ruin, just that many souls will be missing up

yonder. And when the time comes that we must appear before the great Judge I fear the question will be put, Where are all those little souls that were entrusted in your care to be developed and saved? Must we say, "Oh, they grew up in ruin. We had not time to care for them; we were too busily engaged in the cares of life?" Then the verdict will come: "Guilty." "Thou wicked and slothful servant. Take ye him and cast him into outer darkness, where there shall be weeping and gnashing of teeth."

We, as a church, have those out to inspire the people with a missionary spirit, which is all right. We must be converted, because we were not trained. But since the destinies of the nations, the hope of the church lies in the children, is it not necessary to instill into the minds of the people the importance of taking care of the children?

May the time speedily come when we will put forth every effort to care for "the little bare-feet," the children, that they may grow up to be men and women living such noble lives that when their journey of life is ended and they enter the cold, icy regions of death, like the Greenlander, they will have the consolation that they are nearing home.

Virginia.

AN INTELLECTUAL OR HOLY GHOST MINISTRY—WHICH?

A WRITER, in a late issue of the *Zion's Watchman*, has some plain things to say about the kind of preacher needed in the pulpit of to-day. It may be well for some of our people to do a little careful thinking along this line. The writer says:

One of the saddest things I have read in a long time was a series of resolutions passed by a body of ministers in New England, some time ago, calling for a higher standard of qualifications for the Gospel Ministry in regard to their scholarly and literary attainments. Now we have nothing, whatever, to say against scholarly attainments in the pulpit. God forbid that we should speak lightly of the works of the Christian Ministry or say a word against the right kind of intellectual equipment that is necessary to aid a man who has consecrated his life to preach the Gospel of the blessed God. A consecrated minister of the Gospel cannot be too great a linguist, or scientist, or philosopher, or theologian these days of culture and learning for the purpose of combating error which everywhere abounds.

If God could use the intellectual ability of the great Hebrew Lawgiver Moses, or the scholarships of Paul of Tarsus, or the eloquence of Apollos, he can certainly use the learning of our modern preachers to advance his Kingdom.

But are scholarly attainments the only thing the pulpit needs to-day? Does the ministry need only intellectual weapons by which to fight the devil and his hosts? And will intellectual preaching save America from the moral rottenness by which she is afflicted these closing months of the Nineteenth Century?

Every year a score of Theological Seminaries turn out a large number of intellectual prodigies, but, as far as spiritual knowledge is concerned, they are babes and sucklings, and many of them are sadly deficient in the truth and experience that make wise unto salvation through Jesus Christ. A Christian minister who attended a meeting in Brooklyn, called to license several young men, told me that they were compelled to admit, that with all their intellectual equipment they had received in college and seminary, they never had been instrumental in leading a soul to Christ! And yet these men were licensed to preach the Gospel!

Was the dear brother of the ministry, who passed the aforesaid resolutions, so far behind the times as to forget that in a great majority of our churches the food furnished to the people on the Lord's Day is usually of a cold, intellectual, hair-splitting, essay-type that is lacking in spiritual power, while hundreds are going down to a lost eternity, or are drifting away from God for lack of a plain, earnest, soul-saving, soul-stirring, Holy Ghost preaching!

In many parts of the United States, which we

need not name, Sabbath breaking, drunkenness, pleasure seeking, lawlessness, and Godlessness are on the increase, not to speak of the silent growth of infidelity, agnosticism, universalism and spiritualism. Seldom do we hear of old-fashioned revivals of religion and moral upheavals, such as were common a half a century ago. And few additions to the churches take place except an evangelist is called in "to get up a revival." All of which is unscripural. And with all the intellectual culture of the ministry to-day the church hardly gains one per cent per year at home! And it is safe to say if a Philippian jailer arose in one of our fashionable churches and asked, what he must do to be saved, one of the good deacons would soon inform him that that was no place to discuss such profound, religious questions!

What the ministry of to-day needs, is not more scholarly attainments, but power from God, and the tongues of fire, to preach the Gospel with a burning desire to save souls. The ministry needs men mighty in the Scriptures, in faith, in prayer, and full of the Holy Ghost, who are willing to preach the preaching that God bids them, and quit preaching to please the pews. The fact is, there is too much sermonic mummery and ecclesiastical tom-foolery in our churches already, that passes for preaching, while spiritual deadness increases at a most alarming and appalling rate. And, unless the Almighty raises up a few John the Baptists, Finneys, Bishop Taylors, or Moodys, to call the people to repentance, or in some way, awake them from the sleep of death into which they are now fallen, the conditions will be worse than ever when we reach the Twentieth Century. It is time, then, that sensible men, especially Theologians, should quit this foolish fad, and stop asking for scholarly attainments for the ministry when its greatest need is a baptism of Holy fire from God. It would be more in keeping with the teaching of the New Testament if, when a church was about to call a minister, the people would ask if he was a Holy Ghost man? proficient in the Scripture? or in prayer? or had a love for dying souls? With such men in the pulpit, having a passion for souls, and a message from God for the people, and delivering it with the holy zeal of one of the old prophets, or an apostle, every Lord's Day would be a day of Pentecost, and as a result, multitudes would be added to the churches daily of such as should be saved.

ANGELS.

BY KATIE FLORY.

WHEN we think about angels, we think of pure, holy beings dwelling in heaven, in the presence of Jesus and our Father, worshipping continually and doing their biddings. But "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" They are continually caring for, and ministering to the wants of those who are to be heirs of heaven.

While Daniel was in the lions' den he said that because he had injured no one and was innocent "God hath sent his angel, and hath shut the lions' mouths that they have not hurt me." David also comforts us with these words, "For he shall give his angels charge over thee, to keep thee in all thy ways." They are always around us watching all our actions and carrying our whispers before the Great White Throne. How careful we ought to be! We should always regard them, for we may offend them by acting carelessly and in unholy manner, or by offending those about us by saying unkind words and doing unkind deeds. We should be like Daniel, innocent and harmless, then we will be delivered by angels.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Each person has his angels, then; for it says *their* angels. Oh! think, would you want to grieve one of Jesus' little ones? You may do so, and if you do, you grieve our Father in heaven, and

the holy angels see it. Let us be very careful, then, how we treat each other.

When Jesus was born they carried the glad tidings to the shepherds in the field at night. When he was tempted in the wilderness and overcame Satan, angels ministered to him. He was also strengthened by an angel when in great agony in the garden. Psa. 34: 7, "The angel of the Lord encampeth around about them that fear him, and delivereth them." There is great rejoicing among them over one sinner that repents.

When the poor beggar died he was carried by the angels to Abraham's bosom.

Isaiah saw something of their strength and worship when he said, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he did fly. And one cried unto another and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."

When John the Revelator said: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands," you may know to some extent how many there are.

Psa. 68: 17, "The chariots of God are twenty thousand, even thousands of angels."

What a blessed privilege to have holy communion with the angels about us, when in sorrow, trouble or joy.

Let us not be forgetful to entertain strangers, for we may have that happy experience that Abraham once had. We should never turn strangers aside, for we may turn angels away. They are sweet messengers employed in the service of Christ and doing only the things that please him.

Center, Ohio.

"Do that which lies nearest you," or, as the more ancient phrase puts it, "Do the next thing," is an injunction often repeated to those who, dreaming of well doing, never know exactly where to put their hand to it. When Edison, the inventor, was a very poor young man, walking the streets in search of work, he happened into a Wall Street office. The telegraph recording machine was out of order, and nobody could make it work. Instead of pleading his case in general statements, he simply asked whether he might try his hand on the balky machine. He was permitted, and was successful. This was the turning-point in his career toward fortune. He not only had knowledge and skill enough to make a machine go, but he had wit enough to perceive the opportunity just at his hand. Some things are difficult to perceive just because they are so close to us. But this is all the more reason why we should look for them.—S. S. Times.

THERE is a legend that a traveler over a great desert who was nearly perishing with hunger came upon the spot where a company had lately encamped. Searching about for some article of food he found a small bag which he hoped might be a bag of dates. Opening it, he discovered that it contained shells and silver coins. Throwing it down, in bitter disappointment, he exclaimed, "Alas, it is nothing but money!" A single date or a fig would have been worth more to him than a chest full of gold. There is a time coming to all of us when we would gladly surrender the wealth of the whole world for what an apostle once called "a like precious faith."—T. L. Cuyler.

Go, do your duty, giving to every task the sublimest motive which you know and which you can bring to bear upon it. Get at the essence of goodness, which is not in its enthusiasm or delights, but in its heart of consecration. Sometimes the consecration may be all the more thorough and complete when the joy of consecration seems to be farthest away. And yet every consecration made in the darkness is reaching out toward the light, strong in the strength gathered by its struggle in the dark.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS FOR THE MINISTER.

THE PREACHER'S CRITIC.

BY JOHN E. MOHLER.

THE congregation is always a critic; but this is not what I mean. Each preacher ought to have a personal critic who will tell him his faults to his face. Not a lot of volunteers—deliver us from them. But a critic of his own selection, whose judgment and frankness can be depended upon, and such a one will be the making of the preacher. But it will be hard on the preacher, and more than once will he think it is his unmaking. With all our talk of humility and consecration and the hatefulness of selfishness, humanity is apt to come uppermost under criticism. It grinds the best of us, and we forget how the diamond is polished. Nothing will test friendship like criticism, and for this very reason it is hard for the preacher to get the kind of critic he needs, though he have the courage to stand it.

People say a preacher's wife should be his critic, and she ought to be. That she is not, is not always her fault. She knows better than others how to handle him. She knows how far to go and hold his regard, and how to throw out the best hints for his improvement. And she wants him to improve. But as a rule she is not a fearless critic. She trembles to criticise him. His love and regard for her are more than his proficiency in his calling. This is right, but how much more might she make of him, could he stand it! It is the man's loss that he cannot, and she knows and deprecates it, but how can she help it? Nor am I talking of occasional instances. The majority of our ministers have this fault, and if you doubt it ask your wife her candid opinion about it. And if you have real courage you will thank your personal critic, be it your wife or some one else, who helps you along. But to resent or shun impartial criticism is always a sign of weakness and pride.

Warrensburg, Mo.

THE MISLEADING PREACHER.

I WAS present one night not long since, says a writer in the *Octographic Review*, where a revival of old time Methodist religion was going on. We gave good attention to all that was said and to all that was done. One thing the preacher said made us say, Amen. It was that no one could be saved out of Christ. He then proceeded to quote John 3: 1-4, 6-8, leaving out the fifth verse entirely. He made this quotation to show that we come into Christ by a birth. When he gave an invitation two girls came forward and knelt down for the preacher to sing and pray them into the blessing of being in Christ. The meeting was dismissed and the girls unsaved. I said to the preacher that he had omitted part of the record that John made of the language of our Savior, and added that if he had quoted the fifth verse it would have shown some one the way into Christ. His answer was, "I will never quote it. I know how I came into Christ, and everyone must experience for himself." Where will such men be found when the Lord Jesus comes the second time? (Matt. 25: 31-46.) For an answer to this question see Rev. 22: 19.

A CHRISTIAN should hold his tools in general with a loose hand, but in particular with a firm hand. No man knows when he may be deprived of his health, his money, his position, his friends; he must not set his heart on any one of them as a final good, as an essential blessing. But upon the tools he has he must set his heart with great appreciation and concentration that he may learn how to use each one so as to get the best results inside and out. Love not tools less, but craftsmanship more. Work while you have your tools; the hour cometh when you may not have them.—S. S. Times.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Parable of the Great Supper.—Luke 14: 15-24.

Lesson for Oct. 14, 1900.

GOLDEN TEXT.—Come; for all things are now ready.—Luke 14: 17.

WE notice, first, that in this lesson the Master is still in the Pharisee's house and at the feast prepared for him and the other guests, and that he continues to use the occasion for teaching the people the way of eternal life.

Again, we notice that in the teaching he uses not only the most common illustrations, but the things that are nearest and at hand. They were, at the time, enjoying a social feast together. And while some had bitterness in their hearts against the chief guest, others greatly admired the gracious words that fell from his lips, and were glad to believe that in a very short time he would assert his power and declare himself the great King of the world.

And one of them, after hearing his words and seeing his power, was so filled with admiration that he spoke out and said: "Blessed is he that shall eat bread in the kingdom of God." And he said a greater truth than he knew at the time. His thoughts were on a literal feast. He no doubt was enjoying the feast in this Pharisee's house. But how much greater would be the enjoyment to have the privilege to be at a feast in a king's house who had not only wonderful power, but a love and respect that would reach out and embrace all classes of people. We need not wonder that this man thought it would be a blessed privilege to eat bread and feast in such a kingdom. If this man could have seen a little farther and caught the spiritual import of the Master's teaching his views of the blessedness of the privilege would have been greatly enhanced.

Immediately after this, and while the minds of those present were fixed on the man's saying, Christ continued to teach them by using the parable of the "great supper," and he took occasion to show them that though they would all gladly accept an invitation to a feast of this kind, how slow they would be to accept an invitation to enjoy the much greater feast in the kingdom of God. The lesson is a strikingly apt and strong one and shows our readiness to accept the things of the flesh and how very slow we are to accept those of the Spirit.

The "certain man" represents God, the servants represent the disciples and ministers of Christ. The first invited were the Jews, and those in the streets, lanes, highways and hedges were the Gentiles. The "compel" means to constrain, plead and strongly urge. This parable was adapted to the time, customs and people to whom he spoke. To us it may have a different application. The feast represents the joys, blessings and privileges to be enjoyed in the kingdom of Christ now and hereafter—in this life a hundredfold and in the future, eternal life.

This feast has been prepared by God, through his Son, and for eighteen hundred years his servants have been inviting. The Jews and many others born and reared in Christian lands and homes have been making their excuses; some one thing, some another,—farms, houses, lands, marriages, business of all kinds; fleshly lusts and pleasures, all have been and are being used as excuses for staying away from the kingdom and the great supper. Of those who rejected the call it is said, "They shall not taste of my supper." Applied to the kingdom of Christ, they in the great and final gathering, shall not enter—have no part, shall not taste of the joys prepared for those that love the Lord, but shall remain on the outside, in the darkness, where there is only weeping and gnashing of teeth.

The lesson to be learned from this parable is certainly a very important one and touches all of our lives, because all of us have received the invitation to the "great feast." And it is for us to know whether, like the first ones named, we are making our excuses and remaining away, or joyfully accepting the call and are enjoying the blessedness.

H. B. B.

OUR PRAYER MEETING.

STEPS TO CHRISTIAN USEFULNESS.—John 15: 8.

For Week Ending Oct. 20.

1. Put away Doubts and Fears. John 5: 24; Rom. 8: 33-39; John 10: 27-29. Act on principle. If there is sin within read 1 John 2: 1, 2; 1: 9.
2. Study the Word and Pray Daily. Ask the Holy Spirit to interpret,—then obey God's will at once and fully. John 5: 39; 14: 15; 16: 13, 14. Begin the day with prayer and live in constant fellowship with Jesus. Matt. 6: 6; Heb. 13: 15.
3. Stand up Boldly for Jesus. Show your colors everywhere and at all times. Be a faithful witness. Matt. 10: 32, 33; Acts 4: 13.
4. Separate Yourself from the World. There must be a contrast between the believer and the character, course and doom of a Christ-rejecting world. Salvation is by separation. Avoid even doubtful ways. Jas. 4: 4; 2 Cor. 6: 14-18; Rom. 12: 2.
5. Love God's people. Enjoy fellowship with the saints, and the practicing of the ordinances. A blessed assurance may be yours. Be slow to take offense. Don't imitate backsliders but Christ. 1 John 3: 14-19; Heb. 10: 25; 1 Cor. 11: 1.
6. Be a Christian at Work. God calls, equips and sends you. Salvation is not a selfish luxury but a solemn trust. Do your best. John 15: 16; Dan. 12: 3; 2 Tim. 4: 7, 8; Rev. 22: 12.
7. Love, Look for and Hasten Christ's Coming Again. Be holy, zealous and wise. Titus 2: 12-15.

THE relation between benevolence and religion has never been a strained one. We look for philanthropy wherever we find a man who professes to love God. The Bible does not merely associate almsdeeds with the Christian life. It makes them a part of it. James, with his usual terseness, defines the religion that passes current with God. Religion is this, he says, and goes on to describe its manifestations. We have a class of people in the church to whom James' exceeding blunt way of putting things is a severe trial. He has even been accused of leaving out the spiritual elements of religion. However, no one can give the book a careful reading and maintain this view. "Pure religion and undefiled before God and the Father is this: To visit the widows and the fatherless in their affliction, and to keep himself unspotted from the world."

WHILE we owe it to the poor and the unfortunate to minister to their needs, we owe it to the world to try, so far as in us lies, to banish the causes of destitution. Though this can never be wholly accomplished, still there is much of it that would vanish with the prevalence of righteousness. To simply look after those who have been wounded in an unequal struggle and let the conflict go on, is not humanity. It is madness. We can not let the needy starve or the orphan perish while we are putting better foundation stones under our social structure, but we ought to be looking to the future while we are dealing with the present.

ONE of the best ways of keeping one's self unspotted from the world is found in unselfish devotion to the needs of others. Money has proven itself to be a root of all kinds of evil, but never in the hands of the genuine philanthropist. Men who have spent vast sums of money upon sinful indulgences could not have done so if the needs of the world had appealed to them. While we would be placing the matter upon a low basis if we were to engage in charitable pursuits for the mere sake of protecting ourselves, it is true that we can attain our highest and best only when we prefer others before ourselves.

UNDER stress of hunger Esau sold his birthright for a mess of pottage, and posterity has branded the act as folly. But under far less extenuating circumstances men have voluntarily forfeited the privilege of eating bread in the kingdom of God.

SUFFER, if ye must; do not quarrel with the dear Lord's appointments for you. Only try, if you are to suffer, to do it splendidly.

HOME * AND * FAMILY

SOMETIME—SOMEWHERE.

You gave on the way a pleasant smile
And thought no more about it;
But it cheered a life that was sad the while
That might have been wrecked without it—
And for this smile with its fruitage fair,
You'll reap a crown, sometime, somewhere.

You spoke one day a cheering word,
And passed to other duties;
But it warmed a heart, and promise stirred,
And painted a life with beauties—
And for the word and its silent prayer
You'll reap a palm, sometime, somewhere.

You lent a hand to a fallen one,
A lift in kindness given;
But it saved a soul when hope was none,
And won a heart for heaven—
And for the help you proffered there
You'll reap a joy, sometime, somewhere.

REPORT OF THE SISTERS' AID SOCIETY,
BRIDGEWATER, VA.

BY MATTIE V. WAYLAND.

THE Sisters' Aid Society of Cook's Creek congregation was organized a little more than a year ago. We now have twenty-four active members, with an average attendance of fifteen. The present officers are as follows: Sallie Holsinger, President; Ida Miller, Vice-President; Alice Kagey, Secretary; Ida Fry, Treasurer.

Since our organization we have received in all \$75.19, of which \$38.28 was for regular fees, \$24.45 for articles made and sold, and \$12.46 from donations. We spent \$14.61 for goods and \$56.74 for missionary purposes.

During the year a box of clothing and goods was sent to Staunton and one to Washington. Our work consists mainly in working counterpanes and in making comforts, aprons and caps.

We feel encouraged by the increasing calls for our goods, and we also hope that the efficiency of the Society may be continually enlarged.

Bridgewater, Va.

FAT MEN OF OLDEN TIMES.

We do not give the following on account of the religion there is in it, but for the purpose of showing that the ancients also knew a thing or two:

We know from ancient history that some of the greatest men of the old world were fat, but it is news to hear that they were troubled in their minds on that account. Banting, a method of reducing flesh, is generally supposed to be an invention of the present century, but that this is not the case is shown by the treatise by Galen on the foods best adapted for preventing, or reducing, obesity, which has now been edited for the first time in the original Greek by a German scholar.

From an interesting account supplied by a writer in the *Lancet*, we learn that the treatise in question, which was written somewhere in the second century, A. D., was discovered in 1840 and purchased by the Bibliotheque Nationale. The MS. was frequently referred to by ancient authors, and there seems no reason to doubt that it is really the work of the famous physician. Be that as it may, it is noteworthy that the treatise is a scientific anticipation of the banting system, which became popular about the middle of this century. Galen deprecates the use of drugs, and says that the proper way to reduce fat is by dieting. He recommends eating leeks, onions, mustard and nasturtiums, among green herbs, and fishes which haunt rocks and birds frequenting mountains, saying that aquatic birds are fat-producers. One of his most curious hints is that vegetables which have been preserved in vinegar or brine are food for the fat, and herein he anticipates the "mixed pickles," which are considered on the continent to be a purely English invention. Some of his recommendations read very comically nowadays, but all of them are full of common sense, and it seems extraordinary that so much knowledge

should be lost to the world for so many years. There is nothing new under the sun, not even the present craze for a slim figure, and Galen's treatise shows us that after all people of 1,700 years ago were men of like passions with ourselves.

A STREAK OF SUNSHINE.

"WELL, grandma," said a little boy, resting his elbows on the old lady's stuffed arm chair, "what have you been doing here at the window all day by yourself?"

"All I could," answered grandma, cheerily. "I have read a little and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny-brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah, here she comes now!"

"That girl with the brown apron on?" he cried, "Why, I know that girl. That's Susie Moore; and she has a dreadful hard time, grandma."

"Has she?" said grandma. "O, little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur promptly; and, to grandma's surprise, he raised the window and called: "Susie, O Susie, come up here a minute! Grandma wants to see you."

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," exclaimed the boy, "what makes you look so bright all the time."

"Why, I have to," said Susie. "You see, papa's been sick a long while, and mamma is tired out with nursing, and baby's cross with her teeth; and if I didn't be bright, who would be?"

"Yes, yes; I see," said dear old grandma, putting her arms around this little streak of sunshine. "That's God's reason for things: they are because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—*The Sunbeam*.

ON THE SIMPLICITY OF DRESS.

THE following article, under the above head, appeared in the first issue of the *Maryland Journal*, now called the *Baltimore American*, August 20, 1773, or 127 years ago:

That a plain dress is the best ornament of a beautiful woman, I had lately a most convincing proof. The neatness of a daughter of that religious sect called Quakers, in one of the public walks, caught my eye—never was innocence and elegance more sweetly portrayed. But when I had an opportunity of beholding her face, my astonishment and delight were inexpressible. Her complexion was lovely, her eyes sparkling, her teeth and lips such as a Reynolds only can imagine, and her smile an emanation of divinity. I contemplated her person with a pleasure till then unknown, and should have pronounced her the most finished work of Heaven, but that it occurred to me, that many of my fair country-women appeared inferior to her, from only not being satisfied with what Heaven had made them—tortured hair, a superfluity of ribands, idle gems, etc., etc., were, though meant for so many additions, only so many disadvantages to them by preventing the eye from judging rightly of their charms, or indeed beholding them through the happiest of all mediums—the medium of simplicity. In short, I am convinced that some Deity, in his wrath, suffered them to be betrayed into this *dressing folly*; from which I most heartily wish that some sensible mortal would endeavor to reclaim them.

We fancy it is the detail of life, its smallest grievances, its apparent monotony, its fretful cares, its hours alternately lagging and feverish, that wear out the joy of existence. This is not so. Were each day differently filled the result would be much the same.—*A. Repplier*.

OUR SATURDAY NIGHT.

Sweet Home.

SOME years ago an artist, who was traveling in the South, sent me a picture of a most dilapidated negro cabin. It was built of unhewn pine logs, and covered with pine clapboards, held to their places by poles. The battened door opened outward and swung on primitive wooden hinges. Not a window pierced the walls of this Georgia cabin, nor was it dignified with even the skeleton of a porch. Not a spear of grass or a tree was to be seen.

In front, on an old split-bottomed chair, of a very primitive type, sat an aged negro, whose silver hair contrasted sharply with his black skin. By the side of him sat his wife. Both of their faces were wreathed in smiles and to all outward appearances they seemed the very embodiment of happiness. A few children, some neglected panels of fence and several farm articles laid here and there completed the setting of the sketch. Beneath this picture were written these words,

"SWEET HOME."

At first thought it was the meeting of the sublime and the ridiculous on a common level. But it led me to thinking. Probably not two miles away stood the marble mansion of the man who could count his money by the million. His wife and children imported their fine clothing from Paris, and wore diamonds that would lighten up the face of any negro in the South. They rode in a fine carriage, had a score of servants to wait on them, walked floors covered with the rugs of Damascus, ate the richest of foods, entertained the most distinguished people in the land, slept upon downy beds and never knew what it was to want.

A glance at this mansion from without was enough to give rise to the sin of covetousness. The appearance of the building was artistic in every way. An ornamented fence, charming lawn, beautiful shade trees, fragrant flowers and sparkling fountains made a picture that was the envy of every lover of the beautiful. To write beneath such a picture "Home, sweet home" would seem most fitting indeed.

How can we compare the dilapidated negro cabin with the home of the *elite*? Around one poverty seems to reign, while the other abounds in wealth. But "sweet home" is not always found within the gilded walls. Delightful lawns, beautiful shade-trees, lovely flowers and sparkling fountains do not always indicate happy hearts. Much of the seeming happiness of the rich and even the gifted, may be only outward. In this world there is an amazing amount of deceit spread over the surface of things.

In the attempt to combine the ridiculous with the sublime may not our artist have unwittingly sketched much of the real in life? There is probably more genuine happiness in the humble homes of our land than may be found within the walls of the costly mansions and palaces. Were an angel from beyond the stars to visit all the homes in this fair America and write "Sweet Home," in letters of gold, upon the doors behind which peace reigns supreme, the people would behold the result with profound amazement. The more humble would be delighted with the title that came to them unsought, while thousands of the rich and influential would be made thrice miserable because the angel had refused to adorn their costly doors with the shining title.

J. H. M.

"THE Lord's mercies are new every morning." What an assurance this to carry with us in all our wayfaring through this world! The future is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is behind the veil, what is advancing out of the impervious mist, none of us can know. We have no anxious questions to ask. This is enough for all that is coming. "The Lord's mercies are new every morning." Live a comforted, happy, thankful life! Take up each day as it comes, certain that it will bring new mercies for new needs.

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THE meeting at Belleville, Kans., closed with six accessions to the church.

THE meeting at Laplace, Ill., is still in progress, with five baptized when last heard from.

THE new house of worship in the Black River church, Ohio, is to be dedicated Oct. 21.

BRO. JOHN ZUCK has been selected to represent Middle Iowa on the next Standing Committee.

BRO. F. M. WHEELER is at this time engaged in a series of meetings in the Panther church, Iowa.

DURING the last ten days six more members have located in Elgin, running our number up to within one of fifty.

THE Ministerial Meeting of Middle Iowa, which was held at Harlan, Sept. 21, is said to have passed off very pleasantly.

BROTHER and Sister C. S. Hilary have reached Montreal, Canada, and are now engaged in earnest mission work in that city.

BRO. JOHN CALVIN BRIGHT, of New Lebanon, Ohio, should hereafter be addressed at Dayton, Ohio, Rural Route No. 4.

BRO. GEO. W. CRIFE closed his series of meetings in the Woodland church, Illinois, with ten additions by confession and baptism.

A SERIES of meetings has just been closed in the Branch house, Virginia, with thirty-four confessions. Bro. E. D. Kendig did the preaching.

BRO. JESSE STUTSMAN is to spend some time this fall, holding meetings in Northern Illinois. We trust that great success may attend his meetings.

IN some unaccountable way the feast for Plattsburg, Mo., was announced in our columns for Oct. 13 instead of Oct. 3. This we regret very much.

BRO. A. H. PUTERBAUGH, of Elkhart, Ind., writes us that his health is improving some, and that he hoped to be able to attend the District Meeting.

BRO. S. S. ULERY and wife, of North Manchester, Ind., spent an hour in the office last week. We hope they will be able to remain longer the next time they come.

THE Union Bridge Collegiate Institute, Maryland, under the control of Brethren, opened for its second year's work Sept. 25, with considerable encouragement, so it is said.

MANY write us requesting that we publish a call for the address of certain friends that have not been heard from for years. We regret that we cannot comply with these requests only in cases of urgent necessity.

A FEW Sunday schools are closing for the winter. Many, however, are preparing to continue the year through. This is the proper thing to do. No Sunday school should think of going into winter quarters. Just as good work can be done during the winter months as at any other time.

A SERIES of meetings in the Maumee church, Ohio, has just been closed with ten persons baptized.

BRO. GEO. MANON, of Gypsum, Kans., is engaged in a series of meetings at Sabetha, that State. The services are well attended, and the interest good.

SOME one who gives only his initials sends a report from the Bear Creek church, Indiana. Such reports should be accompanied by the name of the writer.

THE time for the dedication of the new church at Pyrmont, Ind., has been changed from Nov. 11 to Nov. 18. A more extended notice will be published next week.

THE corner stone for the First Brethren church in Switzerland has been laid. Bro. Fercken will have something interesting to say about it in our next issue.

THE District Meeting for Southern Missouri and Northwestern Arkansas will be held in the Shoal Creek church, Mo., Oct. 25 and 26. So writes Bro. Christian Holderman.

IN our next issue Bro. H. C. Early will tell us about a new congregation that has just been organized in the eastern part of North Carolina. His communication will be read with considerable interest.

SOME of those who forward to this office money for a good cause say, "We send it with our prayers." Whenever the liberal hearted sends his money along with his prayers, or accompanies his money with his prayers he may rest assured that a blessing is certain to follow.

IN their appeal for help last week the Brethren at Manvel, Texas, mentioned provisions, etc. We are now requested to say that nothing but money need be sent by the Brethren, as some provisions are coming from other sources. With money they can purchase what they need and replace much that has been lost or destroyed.

THE steamship "New York," on which our missionaries sailed, reached Southampton, England, Sept. 27, twenty-four hours late. It is said to have been the stormiest voyage experienced for years. The ship lost one propeller, the other was loose and a tug landed the passengers. Our missionaries had a rough experience, but they reached England in safety.

ONE of our correspondents, in Indiana, criticises the churches in Illinois most severely for having so few reports in the news department of the MESSENGER. He says he sometimes wonders what has become of them. We have no apology to make for them, for we believe that they should favor our readers with more information concerning their labors than what they do.

THE members' meeting in Elgin, last Monday evening, passed off very pleasantly. Our Sunday school, with Bro. M. D. Early as superintendent, was reorganized, and the necessary church officers elected. We are all looking forward to aggressive work in the Lord's cause. Elgin is a city of 23,000 people, and in it and the surrounding country we find an extensive field where the whole Gospel should be preached, and churches established.

BRO. J. A. MILLER, Chairman of the Relief Committee, at Manvel, Texas, writes us that the loss on account of the storm affected fully fifty families, and that ten thousand dollars will be needed to place the people in a condition where they may help themselves. They need money for clothing, bedding and food. Some of them lost their farming utensils while nearly all of them had their feed for stock either blown away or ruined. Some houses were destroyed and many damaged. With the money sent they will relieve the suffering as far as possible. A committee has been appointed to receive and make a proper distribution of the money contributed. By writing Bro. Miller any information desired may be had.

THE Brethren of the St. Joseph congregation, Ind., have remodeled their church, located at the corner of Midway and Miami Streets, South Bend, and will dedicate the same Oct. 7, Bro. S. F. Sanger preaching. They desire a large attendance from the churches of that State and elsewhere.

WE are in receipt of a pamphlet, entitled, "A Sketch of the German Baptist Brethren Church," located at 341 North Charlotte Street, Lancaster City, Pennsylvania. It contains a cut of the first house, and also one of the second. Then there are two cuts of the third and last house, one being a view of the interior. There is also one of the parsonage. The pamphlet contains a good deal of information about the Lancaster church, and will be read with more than ordinary interest, especially by those having some knowledge of that part of the Brotherhood.

LAST Saturday evening the Brethren at Batavia came together, as did Jesus and the apostles, and broke bread. Not, however, in the modern way, for they have long since learned to keep the ordinances as they were delivered by Christ to his disciples. There were not as many members from other congregations as we would like to have seen, still that did not keep those in attendance from having a most enjoyable feast. The congregation the next day was unusually large and the interest of the best type. Meetings of this character always result in good.

BRO. O. H. YEREMIAN has closed his work among the churches in the east, and returned to his home at Batavia, Ill. We had the pleasure of meeting him last Sunday, and he expresses himself as being very much delighted with his sojourn among the Brethren in the east and elsewhere. He is now settled down to hard school work, expecting to continue two years. By that time he will have been in the United States five years, and can then return to Smyrna as an American citizen entitled to the protection of this government. He has a yearning for his native land and longs for the time when he can work among his people.

THE Sisters of Charity, during the Galveston calamity, did a brave thing. They were in charge of the Orphan Asylum where there are a number of children. When they found the building in danger of being washed away they tied the children in bunches, and then each sister fastened to herself one of these bunches, and attempted to reach places of security with their charges. What were their efforts in the storm for dear life no one will ever know. Some of these bunches of children have been found among the dead, still fastened to their lifeless leader. The sisters stood by their children to the last, and finally went down together. No one can even question the sincerity and unselfishness of such acts. We wonder how many preachers in this country would be willing to do as much for the flocks entrusted to their care! The good shepherd will lay down his life for his sheep, but how about the spiritual shepherds of these days! Can those who have charge of congregations answer?

THE JEWISH STATE.

THE plan for making Palestine a Jewish state seems to be growing in favor. Of this movement the *Christian Herald* says:

Such a spectacle as was witnessed at Cooper Union, New York, when the Jews of the city were invited to celebrate the opening in London of the Fourth Zionist Congress, has seldom been seen here or in any other land. Three thousand enthusiastic Jews crowded the vast auditorium, all interested in the widespread movement to recover Palestine for Jewish occupation. This was the more remarkable because so many of the New York Jews belong to the Reformed School which professes neither the hope nor the desire to return to their fathers. But even they are now interested in the movement and are astonished at the strength it has developed. It is only four years ago that the

movement was born. It had its origin in a pamphlet under the title of "The Jewish State," by Dr. Theodore Herzl, a brilliant journalist of Vienna. He pointed out that the return to Palestine was a most desirable thing, not only for the Jews, but for all the nations of the earth, and he showed, too, how such a movement could be accomplished. He proposed not a return in colonies, not a pilgrimage on religious or sentimental grounds, nor a military effort to wrest the country from its Saracen lords, but a business-like arrangement to lease the land from the Sultan on terms advantageous to him. Dr. Herzl declares that, in spite of all reports to the contrary, the Sultan is disposed to entertain such a proposal, providing it brought him, as it certainly would, an increase of revenue. Dr. Herzl believes that the Jews, who would return if they could be assured of protection and permanency of tenure, would not be exclusively agriculturists nor traders, but manufacturers who would soon make the country famous in the marts of the world. The Fourth Congress, which has just closed its sessions, was more hopeful than any of its predecessors, and now thousands of Jews in many lands are beginning to hope that the way is opening for a return to the land of their fathers.

COMPLAINTS ON THE VISIT.

ONE of our earnest brethren thinks that on the visit too many complaints are handed to the deacons, and says that they often result in unnecessary trouble. He is inclined to think that these complaints should not always be presented to the church.

In a general way he is correct. There are too many complaints handed to the deacons while on their annual visit, but it is not necessary to make all of such complaints public. If they relate to personal matters that should be settled according to Matthew 18, the deacons should so advise. As for other complaints, they should be disposed of with all necessary discretion. Some of them may do to present to the church and others may not. It will be found wise for the deacons to consult the elders about all those of doubtful propriety. The matters to which they refer may sometimes be adjusted without bringing them to the notice of the church.

In every congregation there are members whose judgments are at fault. They may hand in complaints that are not advisable. Such things should not be presented to the church if they are likely to disturb the peace of the congregation. It will be found far better to dispose of them in a quiet way. This the elder and other officials can often do to the satisfaction of all those concerned, provided they are in every way impartial. We see no reason why members may not continue to be permitted to suggest what they think proper to the visiting brethren. To cut them off would be to deprive them of a privilege they have long enjoyed, and might lead to some trouble.

It was originally intended, however, that this privilege should not be abused. And when it is the officials must devise ways of remedying it. One time an elder felt that the privilege was being abused by some of his members, so he instructed the deacons to carry with them a little blank book, and enter therein all the complaints handed them, accompanied by the names of those doing the complaining, and let him see what was found. The deacons went their rounds, but were not permitted to record one complaint. Those having faults to find were not willing to have them entered in writing with their names attached. That was the end of unnecessary complaining in that congregation.

OMITTING SCRIPTURE.

THERE seems to be a growing disposition upon the part of certain writers and preachers to get the

people to discredit some parts of the Bible. They find a few words in this, that and the other verse that do not suit them, so they begin a search among the old manuscripts—or rather what writers say about the old manuscripts—to find some way of getting rid of these words. Possibly some copyist has omitted the words in question, in some of his work, and the scholars in their comments refer to the fact. This fact is seized by men who have no knowledge whatever of the ancient languages, and they proceed to sow the seed of doubt in the minds of such as happen to know a little less than themselves. In this way they change the meaning of some passages and then the way is open to teach their false doctrine.

There is just a little too much of this kind of work going on. The tendency is to cause people to lose faith in the Scriptures, for if one word is in doubt, so they reason, why may not another be also in doubt. And so it is. It may be well enough for critics of scholarship to discuss the doubtful words and clauses found in the old manuscripts, but we gravely doubt the wisdom of doing that kind of work before those who have neither time nor disposition to consider questions involving so much scholarship. We also question the wisdom of attempting to establish a doctrine on the chance omission of certain words from a few of the many ancient manuscripts now in existence. But this is just what some people are doing, and if they do not soon put a stop to it they will ere long, in the minds of the masses, have the whole Bible in the scale of doubt; then no one will care to believe and practice what it says.

The latest example of this kind is by a preacher in Chicago, who endeavors to show that the words "save" and "his feet" should be omitted from John 13:10. The object is to pave the way for getting rid of feet-washing as a religious rite in the church. Well, if this is the purpose, why not omit the whole of John 13 and be done with it! If people do not want to wash one another's feet, as commanded by Jesus, what use have they for that part of the New Testament anyhow? If they do not propose to obey it, they might just as well leave it out of the book and save themselves the trouble of reading it, or having it read in their Sunday school. We predict, however, that when these false teachers reach the judgment bar of God, and see the books opened, they will have the misfortune of facing a copy of the New Testament that contains not only the thirteenth chapter of John, but the rest of the citations that they are doing their utmost to have eliminated from the Book.

A PLEASANT VISIT.

DURING the early spring and summer months we were so closely confined to home and home scenes that we felt a few days off would be a relief, a pleasure and a profit. And making feelings actively practical we planned a short visit to our former neighbors, brethren A. S. and Jos. S. Bechtal's, who now reside in and are active members of the Fairview church, in the adjoining county of Blair. We made the trip with horse and buggy, because to us this way of traveling in the fall season, when the roads are good and weather pleasant, is more restful and enjoyable. The distance was between eighteen and twenty miles, and on the steep slopes of Tussey's mountain. Though the way for miles and miles was through a wilderness of trees, brush and rocks, yet we enjoyed the gradual ascent because of the broadening view as we neared the mountain top.

It would do us all good, occasionally, to ascend the mountain tops and enlarge our scopes of vision. Our spiritual and religious outlooks need broadening, that we may more and more get away from our little selves and reach out after the welfare and good of others. The trip, on the whole, was a very

pleasant one and gave us some time for profitable observations and meditations.

After a five hours' drive we reached the place of our visit and were most kindly received by all. Thus to meet in these homes, after years of separation, was a pleasure that cannot be well told in words. Scenes of this kind must be felt to be understood. The home associations, social reviews of bygone days, old-time experiences, the realization of our hopes and expectations, and our meetings evening and morning at the family altar, were all occasions that afforded much real pleasure.

On the day following Bro. Bechtal kindly took us over to Williamsburg, an ancient burg nestled down among the hills on the bank of the "Juniata," and years ago the bed of the canal that stretched from Philadelphia to Pittsburg. In our student days, in this place was located the "Old Academy" where we attended school, and where we spent many happy days. And to have the pleasure of returning to the place and driving through the streets and viewing the houses in which we spent many pleasant hours was a treat greatly enjoyed. But how changed! The Academy building is now converted into dwellings, the houses once so familiar have grown old and the then well-known indwellers have gone and passed away, and in their places are seen only strange faces. Though the town shows but few changes, the once familiar faces are no more to be seen in her homes or on her streets. And as we ask for their whereabouts, of many it is said: "They are dead." We bow our heads, close our eyes for a moment's meditation and ask ourselves, What does all this mean? Why all these changes? The response is, Time has been speeding onward and with its onward moving the life dial has been turned time and again, and our own years have been passing swiftly by. Yes, life's changes have been leaving her marks, and year by year our work is being nearer completed. All right, if all has been well. If others have gone, should we not, with joy and gladness, follow in the way? Yes, nearer home than we ever were before. The visit was a pleasant one, and many and hallowed were the remembrances of past associations that flooded in upon us.

On Lord's Day morning we all went to the Fairview church, where we had Sunday school and a pleasant church service. This church is under the care of Eld. Joseph S. Snowberger, who at this time is unwell and was not at the meeting.

After services, having a desire to see him, we were taken to his home. Though ill, he seemed much pleased to have us, with a number of others, come to see him. When he saw us coming he said that he was made glad that we could now have prayer and worship together. And we certainly had a sweet service of worship together. Eld. Snowberger evidently holds a warm place in the hearts of his people, and their earnest prayer is that he may be restored to health. And although he seems fully resigned to the Lord's will as to whether the result shall be life or death, yet he feels that if it is the Lord's will that he should yet remain a season, it is his wish. And as he has a strong faith in the prayers of the righteous it is his request that the church pray for him and for his restoration. We most gladly express this request, and hope that he may thus be remembered.

Our afternoon devotions so encouraged and revived him that he felt strong enough in the evening to go out to the church where we were urged to give a talk on Palestine. And after the service was over he made the usual announcements, said he felt quite well and greatly enjoyed being again in the house of the Lord.

We again returned to the pleasant home of the Bechtal brethren for the night. And the next day returned home, much pleased with our visit.

H. B. B.

BIBLE HISTORY AND PROPHECY.

THE explorer's spade is giving to the world a new history of the Bible lands, or rather an older history than has heretofore been known to scholars. From an article which recently appeared in the *Chicago Tribune* we glean some facts that will be read with more than ordinary interest:

Only a short distance to the northeast of the City of Gaza is the mound of Tel-el-Hesi, in which explorers have been finding proofs of the history and the prophecies of the Bible. It is the site of the ancient City of Lachish, and a recent discovery of a cuneiform letter, written by Zimride, one of its Governors, makes this location of Lachish certain.

On behalf of the Palestine exploration fund the excavations into this mound were begun by Dr. William F. Petrie in 1890. Subsequently Dr. W. Bliss took up the work, and called the place a "Mound of Many Cities."

From the fact that the ruins of so many cities are there, the Bible student finds one of the proofs of prophecy. For Jeremiah has written:

"Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have no mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof."

CITIES ON TOP OF EACH OTHER.

Excavators have found eight or nine cities, builded one upon another, on this site. Uppermost of these is the city of the later Jewish period, supposed to have been destroyed by Nebuchadnezzar. Below this is the city besieged by Sennacherib in 701 B. C. Below this are several cities dating back to the time of the Judges, and still below are ruins of the settlements of the pre-Israelite builders, the Amorites.

Lachish was one of the cities fortified by Rehoboam. According to 2 Chronicles:

"And Rehoboam dwelt in Jerusalem and built cities for defense in Judah.

"He built even Bethlehem and Etam and Tekoa,

"And Bettizur and Shoco and Abdullam,

"And Gath and Moreshah and Ziph,

"And Adoraim and Lachish and Azekah,

"And Zorah and Ajalon and Hebron, which are in Judah and in Benjamin, fenced cities."

Unfortunately, one side of these ruins has been undermined by the Wady Muleibah, a branch of the Wady Hesi. These streams become torrents from the winter rains, and the smaller stream especially has wrought damage to the ruins.

The hill covers about 40,000 square feet of ruins at the surface. Its base is the crest between the small valleys of the two rivers. The nature of the soil invites the scouring action of the rainfall, as it is a deep bed of sand with a cap of clay on the top of it. Thus the rain is shed to the small water-courses, which have already cut through into the soft sand, resulting in a strange furrowing of the ground.

From the top of the Tell to the level of the stream is a depth of 120 feet. At sixty feet above the water are the rocky foundations of the first Amorite city. Above this lie the others.

Only this side of the hill has been exploited. The other sides of the mound are less steep, and the soil to the top of the mound was cultivated by the Bedouins, so that it was only on its steeper sides that Dr. Petrie could make excavations without buying out the crops and afterward restoring the surface of the land to cultivation.

CITY OF GREAT STRENGTH.

The Amorite city has been of especial interest, and seems to have been a city of great strength. Its walls were of sun-dried brick, twenty feet in thickness, and frowning high above the level of the streets. Buildings were of the same material, and when the upper portions of these walls crumbled and fell in they protected and preserved the lower portion of the houses as well as all but the most fragile of their contents. On these "heaps" of rub-

bish the subsequent inhabitants built their new cities of a like material. So, as city after city fell into decay, it made a foundation for its successor, and buried its records to await the explorer.

In the ruins of the City of Lachish were found the remains of the residence of the Governor, with a kind of primitive barrack before it. In one of the chambers of this building was a small clay tablet, in shape and style of writing resembling those found at Tell-el-Amarna. This tablet is most important, as it shows that the cuneiform writing was in common use in Palestine about 1400 B. C., a century before the conquest by the Israelites.

From the depth of the accumulations and the character of its remains, Dr. Petrie thinks that Lachish may have been built in the seventeenth century before Christ. This corresponds with the eighteenth dynasty in Egypt, in the time when it was making foreign conquests and when the Syrians must have had need of fortifications.

FORTIFIED BY REHOBOAM.

Of the fortifications of Lachish there is much remaining. Dr. Petrie finds that its walls date from 970 B. C., and in proof of this he suggests that neither David nor Solomon would have been likely to fortify a place so near home; the Jewish Kingdom had too much vitality in it to need defenses in its interior. He holds that it was not until the weakened power of Rehoboam laid him open to foreign invasion that strongholds were needed within the country.

Among the most important objects found at Lachish are the stone slabs bearing pilasters in low relief. They are supposed to date from the time of Solomon and are the first intimations of the style of early Jewish architecture and suggestive of the form of the famous Temple of Solomon. The original purpose of these slabs remains a mystery.

In the British Museum are sculptures from the ruins of Sennacherib's palace at Nineveh, showing the assault upon Lachish and its surrender. Of this siege by Sennacherib the Bible story from 2 Kings reads, simply:

"Now in the fourteenth year of King Hezekiah did Sennacherib, King of Assyria, come up against all the fenced cities of Judah and took them.

"And Hezekiah, King of Judah, sent to the King of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the King of Assyria appointed unto Hezekiah, King of Judah, 300 talents of silver and thirty talents of gold."

FORETOLD BY MICAH.

This destruction was foretold in Micah 2: 13, in the following:

"O thou inhabitant of Lachish, bind the chariot to the swift beast; she is the beginning of the sin to the daughter of Zion; for the transgressions of Israel were found in thee."

In the first portion of these museum bas-reliefs is shown the fenced City of Lachish, resting upon its "heap." Above, its towers are filled with archers and others, who rain lighted torches upon the wooden cars, under cover of which the battering-rams are worked, and upon the tall wicker screens, behind which bowmen and spearmen and slingers are assailing the defenders. Here and there are scaling ladders reared against the walls. From the principal gate captives are issuing, and in the immediate foreground two soldiers are in the act of impaling a youthful prisoner, side by side with his father and brother. This was an atrociously cruel mode of execution, devised by the Assyrian Kings for important captives, and practiced by the Turks until quite recently.

RECITES SENNACHERIB'S GLORIES.

In the second portion of the sculptures Sennacherib sits on his splendid throne of bronze and ivories, while his great officers present the prisoners from the fallen city. Above is the inscription:

"Sennacherib, King of the World, King of Assyria, sat on a throne and caused the spoil of Lachish to pass before him."

The victorious monarch grasps bow and arrows as symbols of his warlike prowess and recent success. Behind the throne stand two eunuchs, holding fly-flaps over the King's head; and behind them is a large tent, over which is the inscription: "Tent of Sennacherib, King of Assyria."

Below is the King's chariot, with its attendants, one of whom carries a state umbrella, and on the left captives are being dispatched. Palms, vines, and olives adorn the landscape. The distinctly Jewish type of face of the inhabitants of Lachish also may be noticed.

The great gate through which the prisoners are represented as passing was discovered by Dr. Petrie. He found the steps and the guard house in good preservation. Altogether, the delving into these mysteries of Tel-el-Hesi is regarded as having thrown remarkable light upon Old Testament history.

QUERISTS' DEPARTMENT.

A Christian minister uses Eph. 4: 5 in support of Single Immersion. He says that the original Greek word used instead of baptism is in the singular and means to dip, hence should read "One Lord, one faith, one dip." Is this correct? What is the Greek word used in this verse and is it used in the singular?—M. L. H.

The Greek word from which baptism is rendered in Eph. 4: 5 is *baptisma*, singular in form, but cannot be rendered *dip*. By Wilson, in his *Emphatic Diaglott* it is translated "dipping," a term that is admissible of more than one action, the same as jumping, walking, writing, etc. In order to be rendered *dip*, as stated by the minister referred to, the original should have been *bapto*. Probably the most distinguished Christian Greek scholar of antiquity was John Chrysostom of Antioch. He lived in the fourth century. He thus explains the term "one baptism" of Ephesians 4: 5: "Christ delivered to his disciples one baptism in three immersions of the body, when he said unto them: 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" And with this agrees the testimony left on record by all the ancient church fathers.

To whom did Jesus refer when he said, "Other sheep I have which are not of this fold"? John 10: 16.—A. R.

Jesus refers to those among the Gentiles who were to believe on him when they should hear the Gospel, and who would be gathered into the Christian fold. They were already his sheep because of their willingness to receive the truth and to walk in it. The Lord appeared in a vision to Paul in Corinth when he was doing evangelistic work in that city, telling him that he had much people in that city. They had not yet heard him preached, and did not at that time believe on him, but they possessed that honesty of heart and that moral purpose which Jesus recognized as the necessary preparation for receiving the Gospel.

I cannot understand how the once great city of Corinth could be buried to a great depth by the accumulation of centuries. I could not conceive how Chicago could ever become buried in this manner. I have never seen this explained in any book treating the buried cities of the world.—J. D. L.

Corinth was located on an extensive plain that slopes to the north, reaching the Bay of Corinth. Back and above the present ruins is an extensive hill 2,000 feet above sea level. Several times was Corinth sacked and destroyed by her enemies. It was one time leveled to the ground by an earthquake. Then for centuries the soil from the extensive elevation back of the city was carried over the ruins by the rains and in time nearly all of the ruins became buried to the depth of several feet. Destroy Chicago a few times, and as often build a new city on the ruins of the former. Then let the last city be leveled by an earthquake, and so remain for five hundred years, and the desolation would be as complete as that found where once stood some of the famous cities of the east.

J. H. M.

General Missionary ...AND... ...Tract Department.

COMMITTEE.
D. L. MILLER, Illinois | S. F. SANGER, Indiana
L. W. TESTER, Indiana | A. B. BARNHART, Md.
JOHN ZOCC, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

The next meeting of the General Missionary and Tract Committee will be held in Elgin, Ill., Oct. 23, beginning at 8 A. M. Any business intended for this meeting should be placed in the hands of the Secretary at Elgin, Ill., not later than Oct. 13, so that it may be prepared to be submitted to the Committee in writing.

PREACHING ABOUT THE PROPER USE OF MONEY.

WHATEVER good comes from congregationalism, or from any association with those of like precious faith, Christianity nevertheless is decidedly a personal religion. And it is so deeply personal that the most shrewd of mortals cannot always tell where sincerity ends and hypocrisy begins in others. In fact, it goes further. There are those who are deceived in themselves, judging their hearts to be good when evil really is present. The heart is deceitful and desperately wicked. Who can know it?

Attached to this personal religion, of course is personal responsibility which no one can shake off. This responsibility covers all property, talents, and opportunities that come to one in life. One may become heir to much property and waste it; another may be endowed with exceptional talents, and let them lie dormant; still another may be indifferent to the use of all opportunities for usefulness presented to him. Alike they are guilty and alike they will suffer for their respective transgressions.

Sometimes ministers with good talents preach in rather severe words about those members of the church who have money and do not make disposition of it according to the preacher's ideas. What the minister says may be true enough, but possibly, if the laymember could make a reply, he could as truthfully speak in as strong language about the minister's use of his wealth,—the talents, and the opportunities which he has given him. If the teacher or the preacher is to convert laymembers to a life of sacrifice, he himself must lead the way in sacrifice first. Like begets like. Preachers are leaders if they are preachers and teachers worthy their calling, and when a preacher feels called upon to declare a discourse on the right use of money, let him prepare his sermon by casting about himself and weighing his own use of his wealth in the same balance in which he is going to weigh his brother's money. The influence of such reckoning will likely be to mellow his words and give them more of a sympathizing and persuasive strain, instead of the harsh and cutting words sometimes heard.

And when all is said and done that any preacher can say or do, to direct the wealth of his congregation in the right direction, the final decision must rest with each individual, and the responsibility rests with him also. The young man with two hundred dollars of hard-earned savings may be slow to put a nickel into the collection for missionary work just now, because he expects to use the entire two hundred dollars for the development of his mind for a larger usefulness for the church in the years to come. This plan of his may not be after the ideal of another brother who would spend it about all now, using his hands to do what he can now for the Master and let the future take care of itself. Another may utter some bitter denunciations against the young brother's course, but should he persist, and in later years, in his broad field of usefulness, all eyes note the fruits of his plans and preparation so many hundredfold more than others, might not the words of denunciation be recalled, if only they could be?

Brother, sister, continue to teach what you believe is the right use of wealth in such terms as Christian charity will permit, and be thankful that you need not make disposition of anyone's wealth—but your own. See to it that the disposition of the wealth of your lives is in harmony with the eternal plan, and your example will teach louder than words. Teachers and preachers ought to be leaders in this.

SOME MISSIONARY SPARKS FROM ISAIAH'S FORGE.

BY JOHN R. SNYDER.

—So many of us are prone to gather all of our missionary inspiration from the pages of the New Testament. While it is to this precious volume we go for our marching orders and equipment, yet we like to go to the old "school-master" that prepared the way for the Captain of the Lord's hosts and still gather some golden nuggets from its mines of wealth.

—*The Invitation to Return.* "O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. 2: 5. Some of us at times seem to think that to do missionary service is to go to some foreign land. We seem to forget that there are those near to us who once tasted of the sweets of Canaan, but have forsaken their early love. Judah had forgotten the fire and the cloud of the wilderness and had builded for herself gods of the heathen. I am often constrained to think we are too neglectful of the "heathen at our door." Often when one has been "overtaken in a fault," instead of trying to restore such a one in a spirit of Christ-like love, we may treat him as the priest and Levite did the wounded man on the Jericho road. God's hands are ever open to welcome the wayward one, and he is ever inviting the "house of Jacob" to return. This is missionary service, for it is saving the lost. Oh, beloved, let us not neglect to pour in the "oil and the wine" for those whom Satan has wounded and left by the wayside to die.

—*The Call to Service.* "Whom shall I send and who will go for us?" Isa. 6: 8. A most wonderful vision had been granted to the prophet. The seraphim from heaven had been brought into service to teach this lesson. God had called a man into his service for a special work. And this special work needed special preparation. Isaiah was led to see his unfitness and unworthiness. God is today calling for workers "to send." But he is not looking for the boastful or self-righteous; rather for those who are willing to have the coal of purification, fresh and glowing from off God's altar, placed upon their lips, that they may be purified and consecrated unto an eternal deliverance. How often does the vision of a world lost in darkness and sin come to each of us; but we fail to see our part, our own lost condition before God washed away our sins. Just as soon as we see our own unworthiness and leave all in his hands, then will the seraphim gladly leave the courts of glory and bring the purifying coal, cleanse and consecrate us for the service of soul saving.

—*The Promise of the Leader.* "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." Isa. 11: 1. No work can be a success unless we have a leader or pattern. The Branch from the roots of Jesse has been to the missionary both. He was both a home and foreign missionary. He left the courts of eternal glory and came to a sin-stricken world. He came to his own kindred, but they crucified him; then he turned to the aliens and foreigners, and we now are all "one in Christ Jesus." He so loved the world that he gave his life that the blood thus spilled might wash away the sin of the world. Beloved co-worker, is not this a Leader we would love to follow? Is it not a Pattern we would desire to hold up to a lost world? Even unto the end of the age he will lead us, and in every good work he has shown us the way. Thank God for the missionary's hope in the Branch from the roots of Jesse.

—*The Refuge.* "O Lord, thou art my God. . . . For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Isa. 25: 1-4. If there is one thing more than another that cheers the worker in the vineyard it is the refuge he has in the Lord Jesus. Being hid with Christ in God he is safe from every foe. The earthly soldier puts his trust in his captain, and he is but

human; but the soldier of the cross that hides in the Captain of the Lord's hosts is safe forever. True, he may be called to yield up this life, which is only for a season at best, but the life eternal is kept in the inner chambers of the holy of holies and is secure for the eternal years of God. "O Lord, thou art my God. I will exalt thy name among the heathen."

—*The Call is Universal and World-wide.* "Listen, O isles, unto me; and hearken ye people from far." Isa. 49: 1. "Ho, every one that thirsteth, come ye to the water . . . Yea, come, buy wine and milk without money and without price." Isa. 55: 1. Oh, the selfishness of the human heart! God is so abundant in love and mercy that were he not divine he would never have told us of this great blessing. Instead of keeping all of the glory and beauty of holiness around the throne, for angels and archangels, he has called all from the ends of the earth to become partakers. There is not one created in his likeness, even though his skin be of ink blackness, but has a part, if he will, in the great Alleluia chorus. All who thirst after the water of life have a part to drink at the everlasting fountain. All who hunger have a right to eat of the tree of life. But oh, my brother, where shall our part appear if we fail to carry the message? He has called to "the isles of the sea," but to us is committed the message. He has sent the call to the "utmost parts," but we are to carry the news.

—*The Call to the Church.* "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Isa. 52: 1. While it is to the individual that the call for carrying the glad tidings comes, it is to the church that the authority of sending out these messengers is given. When Israel had become corrupt and idolatrous God selected prophets to warn his chosen people. It was a case where the messenger was sent to the churches. When, during the Dark Ages, the church had again become corrupt and idolatrous it became necessary again for God to call out the individual to warn the church, and we have the faithful band of early reformers and martyrs. But God has ever had a work for his church. In the text above he calls on Zion to awake. Oh, that the church would rise to her privilege as the bride of Christ! May the day soon dawn when she shall be clad in her pure and spotless robe, having done faithfully the work left for her to do. But, beloved, if we would have the church awaken we must awaken ourselves. If we would have her pure, we must be pure ourselves. If we would have a missionary church (and our Lord's church is that), we must be missionary members. If we want to see her clad in "beautiful garments" ours must be spotless. If we want the church to go into the highways and hedges, we must go there ourselves. If we want the church to reach the masses, we must be willing to reach them ourselves. Let us ever keep in mind that the church militant is just what we as militant builders shall make it. Let us all pray for a special awakening of Zion.

Bellefontaine, Ohio.

From the Field.

From Brooklyn, New York.

AFTER a few days of sweet fellowship with those who are interested in the saving of souls we are left alone in the Mission Home. How quiet, and even lonesome, it now seems.

On the evening of Sept. 15 we met Bro. Adam Ebey and wife, and Sister Eliza Miller, en route for their field of labor. Indeed it was a joyful meeting. They were the first ones we met since in Brooklyn that we formerly knew. The evening of Sept. 15 the members of the South Brooklyn church met in the Mission Room for council. We had the report of the semi-annual visit. But one question was presented at this meeting. We also called Bro. L. B. Flohr and wife to the deacon's office. Bro. Wm. Howe and wife, of Norristown, Pa., Sister Elizabeth Howe, of Chicago, and Sister Minnie Howe, of Maitland, Pa., were present.

On Sunday morning the school was addressed by Sister Ebey, "The True Meaning of JESUS." Sister Howe reviewed the lesson from a TEMPERANCE standpoint. In the afternoon at two o'clock we met and discussed how to do more effective mission work. At 6:30 we met for love feast service. Seventeen sisters and fifteen brethren were present at the Lord's table. Bro. Ebey officiated. The feast

was one long to be remembered by the Brooklyn church.

Monday a company of nine of us visited the steamship "New York" and a few places of interest, also a few mission points—Doyer Street, Five Points and McAulay's. Returning home we found Brother and Sister J. F. Sanger, of Gatewood, W. Va., also Brother Herr and daughter (River Brethren), of Kansas. Sister Herr accompanied the missionaries on her way to Calcutta.

Tuesday morning Bro. J. A. Lamen and Jacob Burkhart and wife (Mennonites) called at the Mission Home. The latter are missionaries to India also. After spending the day in arranging for passages and calling on the members of the Brooklyn church, we met in the Mission Room to spend one-half hour in Bible study and one hour in talks. In addition to the above present were two Mennonite sisters (missionaries), of Philadelphia.

Wednesday morning, at 6:30, we again met in the room for farewell talks. This meeting was an impressive one. When shall we meet again as we did that morning? There were those present from Pennsylvania, West Virginia, Ohio, Indiana, Illinois, Kansas, Nebraska and Iowa. Nine o'clock found us all aboard the ship. We visited the cabins of the sisters and brethren. The four sisters were in one and the two brethren in another. The brethren were quite fortunate to have with them in their cabin two M. E. missionaries who have spent thirty-eight years of their life in India. They were again returning to their labor.

The time soon came when we had to part. At 9:45 we all withdrew to the stern deck where our little band, twenty in number, joined hands and sang, "Blest be the Tie that Binds," after which we repeated the Lord's Prayer. We then took the parting hand. At ten o'clock sharp the gong sounded. The gangways dropped. The "floating palace" began to move slowly and majestically out into the deep, amid the wavings of farewells and the salutes of the boats near by, and soon the loved ones were lost to sight. We could but feel that as they bid adieu to home and loved ones they were accompanied with prayer and best wishes for the faithful discharge of the responsibility imposed upon them. Soon the remaining visitors were speeding their way homeward and we are left alone in this great city teeming with its millions, to do and work for the blessed Master. J. EDSON ULERY.

1377 Third Ave., Sept. 20.

From Geneva, Switzerland.

SEPTEMBER 2 we had the pleasure of meeting the brethren and sisters in their mission work at Geneva, Switzerland, in charge of Eld. G. J. Fercken, who has been here only about fifteen months and has gathered in fifteen members at this place, who are bound together in love and practices of the Brethren church, the sisters wearing their prayer covering and some of the brethren adopting the order of the church in dress, which showing is remarkable in so short a time.

The services are conducted in Bro. Fercken's room, and it is quite inconvenient and few outsiders can attend. Bro. Fercken made a call last spring to the Mission Board for \$600 to build a churchhouse in Geneva, which was granted, but owing to certain restrictions of the city and other circumstances the call was too small and he renewed his call for \$500 more (of which Bro. D. L. Miller explains in MESSENGER of Aug. 19) from the churches in America, and I believe if they could see the need of the church having her own place of worship as one that was among them sees it, they would respond to the call. Bro. Fercken is a good organizer, does his work well and is the right man in the right place as his language is his mother tongue (French).

Their new house is being pushed forward as fast as possible. They expect to have it completed by Nov. 1. The members are very anxious to see the time when they can have a house of their own to worship in, when they can have Sunday school. Brother and Sister Fercken did what they could to make our visit profitable and entertaining; for which we feel grateful.

Bro. Fercken is conducting another mission point in Eastern France, where there are some twelve members gathered in with one minister. May the Lord bless these mission points, and may they push forward and do a good work gathering in souls, is our prayer.

R. W. DAVENPORT.

Financial Reports.

Mission Receipts from Sept. 23 to Sept. 29.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$6,094 41
OHIO.—Sandy church, \$35.44; Donnell Creek church, \$2; Rebecca Carmine, N. Hampton, \$1; total,	41 44
VA.—Mill Creek church,	28 50
MO.—Major cong. (for Asia Minor),	15 00
Dunlap, \$12; total,	13 30
ILL.—Andrew Shively, Cerragordo, \$5; Naperville church, \$2.40; total,	7 40
IND.—Pigeon River church,	7 00
OREGON.—A brother, Mohawk Valley church, Mo., M. Grant,	2 50
PA.—Marriage notice by D. D. Horner, Jones Mills, 50 cents; marriage notice by Wm. G. Schrock, Berthonsen, 50 cents; total,	1 00
NEBR.—Marriage notice by D. H. Forney, Litchfield, 50 cents; North Beatrice church, 33 cents; total,	83
IOWA.—Marriage notice by W. E. West, Clarence,	50
Total for year beginning April, 1900,	\$6,212 88

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$244 50
IOWA.—E. C. Whitmer, Mallard,	1 50
Total for year beginning April, 1900,	\$246 00

INDIA ORPHANAGE.

Previously reported,	\$817 81
IND.—North Manchester church prayer meeting collection, \$14.50; total,	15 00
PA.—Young People's Meeting of Tyrone church, \$2; total,	5 00
KANS.—Navarro S. S.,	2 62
MO.—Mary J. Mays, Cedarville,	2 00
Total for year beginning April, 1900,	\$842 43

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$8,586 92
IND.—Bethel Center S. S., Hartford City, \$1.50; Brick church, Union Center cong., \$37.00; total,	38 50
ILL.—Blue Ridge church harvest meeting collection, \$14.53; Fols church, \$3.95; total,	21 38
VA.—Addison Rexroad, Palmito, \$6; Effie Thomas, Spring Creek, \$2.25; Mattie V. Miller, Spring Creek, \$2; Lottie Miller, Spring Creek, \$1.50; Grace Miller, Spring Creek, \$1.36; Lena Click, Spring Creek, 75 cents; Barbara Coffman, Spring Creek, \$2.14; Effie Evers, Spring Creek, 75 cents; Mattie Miller, Spring Creek, 75 cents; Elsie Ringgold, Spring Creek, \$1.15; total,	18 75
OHIO.—Sisters' Aid Society of Maple Grove, \$5; Dillon Dague, Ashland, \$1; Maple Grove church, \$5.78; Maple Grove S. S. children's collection, \$3.46; total,	15 44
PA.—Cevilla C. Worley, Gasoli, \$1; Amanda R. Cassel, Vernfield, \$1.50; Hinkleton S. S., Spring Grove church, \$2.25; D. F. Deason, Spring Hope, \$5; total,	9 75
KANS.—Crisman & Sons, Walker,	6 04
NEBR.—Jeanette Phillips, Maywood,	5 00
W. VA.—Elsie Sanger (Sunday eggs June and July), \$3.37; a brother and sister, Gatewood, \$1.25; total,	3 61
OREGON.—A brother of Mohawk Valley church,	2 50
MICH.—John Offley and wife, Nashville,	2 00
Total for year beginning April, 1900,	\$8,709 99

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$816 13
IND.—Frathe View church,	19 55
PA.—Amanda R. Cassel, Vernfield,	1 00
IND.—S. S. Cripe and wife, Goshen,	1 00
Total for year beginning April, 1900,	\$837 68

INDIA MISSION.

Previously reported,	\$708 74
IND.—Montclair brethren,	5 00
OHIO.—Gladys Snyder, Bellefontaine, \$1; Ada Hodge, Bellefontaine, \$1; total,	2 00
Total for year beginning April, 1900,	\$715 74

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

St. Francis.—We met in regular quarterly council Sept. 27, at 10 A. M. Bro. W. D. Neher presided, in the absence of our elder, J. H. Neher. The business of the meeting was agreeably and pleasantly disposed of. We decided to have our love feast Nov. 17, and we will have one week's meeting prior to our feast, beginning Nov. 10. Bro. W. D. Neher was

chosen as delegate to District Meeting.—*D. L. Burns, Palestine, Ark., Sept. 28.*

IDAHO.

Nampa.—At our love feast about thirty-five members surrounded the Lord's table: two for the first time, and one who had not had the privilege for eleven years, owing to isolation. We enjoyed the association of some of the brethren and sisters from Payette church for the first time. Although not many in number, we enjoyed a ministerial meeting during the day. Bro. Whistler, of Payette, being with us, acted as moderator. He also officiated acceptably in the evening at the feast. If we can get sufficient funds together we intend to build a churchhouse this fall. We have a large corps of officers compared to the membership,—six ministers and four deacons, with a membership of about thirty-five.—*David Belts, Sept. 22.*

ILLINOIS.

Kaskaskia.—Eld. I. H. Baker, of Salem, came to us Sept. 5 and remained until Sept. 16, preaching in all fifteen sermons. As a result two precious souls were baptized. Sept. 12 was our council meeting preparatory to our Communion. Eld. Baker gave us some good advice at this meeting. Two were received by letter. Eld. D. T. Wagner and wife are delegates to District Meeting. Sept. 14 was our love feast. It was indeed a feast to the soul. Eld. Baker officiated. Other ministering brethren present were, S. S. Fouts and B. Overton.—*T. N. Sluder, Ramsey, Ill., Sept. 20.*

Laplace.—The meetings at Laplace are in progress. Rain is interfering some. Five baptized; three are still awaiting that rite, and others are counting the cost.—*Emma Peterson, Sept. 20.*

Martin Creek.—Our elder, S. W. Garber, of Allison, Ill., was with us over the second Sunday of this month and gave us two good sermons. Two have been received by letter since our last report. Eld. J. C. Stoner, of Hutsonville, Ill., is expected to begin a series of meetings at this place Oct. 27. Our love feast is to be Nov. 3, at 3 P. M.—*J. J. Scrogum, Fairfield, Ill., Sept. 12.*

Oakley.—This church met in special council Sept. 18, preparatory to our love feast. Our meeting was indeed a profitable one. Brethren Daniel Mohler and D. J. Blickenstaff were chosen delegates to District Meeting. One letter of membership was given. Our meetings closed Sept. 20 with five added by baptism and one restored. Our feast was indeed a most enjoyable one. Brethren and sisters from other congregations were present, including several ministers. Brother A. G. Crosswhite officiated. We are looking forward to the time of the District Meeting with great pleasure, as it will convene in our church this year.—*Mattie E. Blickenstaff, Sept. 22.*

Rock Creek.—We met in quarterly council Sept. 1. Our elder, Bro. William Eisenbeis, was with us and preached for us Sept. 2. Our love feast was held Sept. 8 and 9. Brethren Daniel Dierdorff, Edmund Forney, Samuel Newcomer, Harrison Crouse, and Calvin McNelly were with us and preached the Word to an attentive audience. We contemplate holding a series of meetings at the church; also at the South Clyde schoolhouse this fall and winter.—*John W. Miller, Matvern, Ill., Sept. 19.*

Shannon.—Eld. W. G. Cook, of Mt. Morris, began meetings at Shannon, Ill., on Sept. 16. Attendance good; interest excellent. Will continue until our feast, Oct. 4. We much desire to see souls turn to the Lord.—*D. Rowland, Sept. 14.*

Woodland.—We have just closed a glorious meeting, with ten additions by baptism. We held Communion services on the stormy Tuesday, Sept. 11, a special Communion for some old soldiers and a few sick. We anointed two dear ones. The Woodland congregation is under the care of Bro. M. Flory, of Girard, Ill. The church is certainly in a prosperous condition. We came here to Canton Sept. 22, to assist Bro. Bucklew; held Communion services Sept. 23. Meetings will continue over Lord's Day. So far two precious souls have united with the church.—*Geo. W. Cripe, Canton, Ill., Sept. 26.*

Waddam's Grove.—We held our quarterly council Sept. 22. Two, a husband and wife, made application to be received into the church and were baptized the next day. Our elder, Bro. J. G. Royer, was with us and remained over Sunday and delivered two excellent sermons on Sunday. A collection was

taken up on Sunday for the Brethren in Texas who suffered through the late storm, which amounted to over fourteen dollars.—*Albert Myers, Sept. 24.*

INDIANA.

Buck Creek.—We held our Communion Sept. 14, at 10 A. M. A large crowd came early to the meeting to listen to a discourse by Eld. L. W. Teeter. We met at 2 P. M. for another sermon, by Eld. Richards, of the Beech Grove church; at 4 P. M. for self-examination services. It was well represented by the members. There were but two or three members in the church that did not take part in the Communion. Surrounding congregations were well represented. Ministers present were elders L. W. Teeter, D. Richards, Levi Winklebleak, C. A. Snowberger, G. L. Studebaker, Lewis Kinsey, A. Bowman, Levi Dilling and Jacob Swoveland.—*J. B. Wike, Mooreland, Ind., Sept. 24.*

Eel River.—We had special council Sept. 15, and at the close one was received by baptism.—*C. C. Arnold, North Manchester, Ind., Sept. 22.*

Eel River.—Our series of meetings at the West house, conducted by Bro. Jacob Secrist, closed last Sunday night, Sept. 23, with one addition by baptism. Our brethren are repairing our East and West houses. Much sickness is in our land at present.—*C. C. Arnold, North Manchester, Ind., Sept. 27.*

Goshen.—(Elkhart church.) This church met in council Sept. 15 at the West Goshen house to make a report of the annual visit, which brought quite an amount of labor. Everything passed off pleasantly and made the members feel that it was good to be there. Two letters were given. The visit showed about 314 members. The church decided to hold a love feast Nov. 1.—*David R. Myers, Sept. 22.*

Greentown church met in council Sept. 11. The annual visit was made the day following, which proved very satisfactory. Our love feast was held Sept. 14. Owing to the busy season there was not a great number present from neighboring churches, but a good interest was manifested. Since our last report one was received into the church by baptism.—*Henry Lorenz, Plevna, Ind., Sept. 17.*

Kilbuck.—Our Communion occurred Sept. 22. There was a large number present to enjoy the meeting. Ministerial force was ample for the occasion. On Sunday morning we met to hear the farewell addresses which were very impressive and instructive. At this meeting one that had wandered away from the fold expressed his desire to return. Bro. Alldredge, of Anderson, Ind., remained and gave us a very instructive sermon in the evening; he also promised to be with us Oct. 28 and preach for us again. Bro. Jacob Secrist, of Eugene, Ind., will commence a series of meetings in the Antioch church Nov. 6. We also expect to hold a series of meetings in the Pleasant Run church during the holidays.—*Henry E. Millsbaugh, Rival, Ind., Sept. 24.*

Ladoga.—Sept. 23 was the time appointed for our harvest meeting. Home ministers conducted the services. A collection was taken which amounted to \$14.—*Lula Goshorn, Sept. 25.*

Middle Fork.—We held our quarterly council yesterday. Three were received by letter. One letter was granted. The report of our annual visit was pretty favorable. A good deal of business was disposed of pleasantly.—*John E. Metzger, Rossville, Ind., Sept. 28.*

Nappanee.—We met in quarterly council in the evening of Sept. 27. Bro. David Angemyer was with us, from Union Center congregation. The last visit was reported. Much business came before the meeting. Everything passed off pleasantly. Two letters of membership were received and three granted. Brethren Murray and Metzler are delegates to District Meeting.—*B. J. Miller, Sept. 28.*

Pine Creek.—This church met in council at the Center house Sept. 22, Eld. Jacob Hildebrand in charge. The returns of the annual visit were given and all things were in a favorable condition for good work in the future. Elders Jacob Hildebrand and A. M. Rupel were elected delegates to District Meeting. Our love feast will be held Oct. 13, at 4 P. M.—*C. F. Rupel, Walkerton, Ind., Sept. 25.*

Union City.—We met in quarterly council Sept. 15 at the Brick church; visiting brethren, Henry Garber and Henry Baker. Three letters of membership were received and one was

granted; also one brother reclaimed into full fellowship. Sunday-school officers were elected as follows: brethren Ezra Noffsinger and Ira Blocher. The Sunday school at No. 8 schoolhouse closed Sept. 23. The average attendance for the summer term was sixty. During Bro. Spitzer's meeting two were received by baptism. Would there were more schoolhouses used for Sunday school and preaching.—*Dora W. Noffsinger, Sept. 25.*

Upper Fall Creek.—We met Sept. 22 for our council meeting. Bro. L. W. Teeter and wife, of Hagerstown, were with us. Our churchhouse is about completed. We held our first service to-day, an able sermon by Bro. Teeter. We will hold our love feast Oct. 26, and the dedicatory sermon will be preached Oct. 28. We will hold a series of meetings beginning about Thanksgiving, Bro. D. C. Campbell doing the preaching. Our prayer meeting is very interesting. Bro. John Green is appointed for our regular leader.—*Florida J. E. Green, Middletown, Ind., Sept. 23.*

Yellow Creek.—Sept. 7 we were called to the bedside of one of our Sunday-school scholars, who was seriously afflicted. After prayer and reading of God's Word he was carried from his sick bed to the water where Christian baptism was administered. Our young brother rejoiced that he was permitted to follow his blessed Jesus in Christian baptism. July 28 we had a good harvest meeting, assisted by brethren L. Hillary and Adam Ebey, who is now sailing for his new field of labor in India. At our harvest meeting we raised \$49 for the India sufferers. Aug. 16 our church was visited by brethren L. T. Hollinger, L. W. Teeter and David Hoover as a committee from Annual Meeting. Their decision was unanimously accepted. Our love feast will take place Oct. 10, at 4 P. M.—*Hiram Roose, Wakarusa, Ind., Sept. 28.*

IOWA.

Prairie City.—We met in quarterly council Aug. 30. Our elder, S. Goughnour, was with us and gave us words of encouragement. Sept. 1 Bro. Harvey Eikenberry came to us and preached until Sept. 16, preaching in all twenty-two sermons. While there were no additions to the church, we feel satisfied that some were almost persuaded to accept the Truth. Sept. 15 we surrounded the tables of the Lord, twenty-seven members being present. We had a large attendance of spectators, and also the best of order and attention. We have an old sister who has not been able to attend church for more than a year. She desired to be anointed while Bro. Eikenberry was with us, which was attended to. Sept. 17 we met with this sister and Bro. Brown for the purpose of giving them again the pleasure of communing with the children of God.—*Rebecca Brubaker, Sept. 24.*

South Keokuk.—Our series of meetings closed Sunday evening, Sept. 23, with good interest. We feel as though we have had a very profitable meeting. Our love feast of Sept. 22 was one long to be remembered. Quite a number from adjoining congregations were with us. Bro. D. E. Brubaker officiated.—*Grace Brown, Ollie, Iowa, Sept. 25.*

Waterloo.—On the evening of Sept. 1 a series of meetings was begun in the South Waterloo church, conducted by the home ministers, and continued one week, when Bro. Gorman Heeter, of Indiana, came to their assistance, and continued the meetings two weeks. On the evening of Sept. 22 the semi-annual love feast was held. Some of our members could not be present on account of sickness, among whom we mention Bro. John Speiker (an aged minister), who was anointed on Sunday evening, Sept. 18 our quarterly council was held. Bro. W. O. Tannenther was advanced to the second degree of the ministry. Brethren A. P. Blough and Wm. H. Lichty were elected delegates to District Meeting. Since Aug. 1 Sister Alma Crouse has been working as Waterloo City missionary, having been chosen to fill the vacancy caused by Eliza B. Miller being called to the foreign field.—*Della Peifer, 1102 South St., Waterloo, Iowa, Sept. 28.*

KENTUCKY.

Constance.—Brethren traveling by way of Cincinnati are invited to stop with us at our mission point here. Wife and I are alone here in the work and are conducting prayer meeting and Sunday school; also services each Sunday and Thursday evenings. You are needed here, and as we are only some five miles from Cincinnati and many of our members pass

through that city we ask you to come and assist us. Take Sedamsville car at Fountain Square, to Anderson's Ferry. Then we can meet you if notified.—*John T. Moll, Constance, Boone Co., Ky., Sept. 20.*

KANSAS.

Correction.—Please allow me to correct a mistake which I see in my article in GOSPEL MESSENGER No. 38, page 602. It should say: "I brought the body of James Dorsey Kinzie home to his parents, *Daniel A. Kinzie and wife*," instead of J. Kinzie, as stated.—*James T. Kinzie, Centropolis, Kans., Sept. 21.*

Cottonwood.—We met in quarterly council at this place Sept. 15; decided to hold a series of meetings, commencing the fore part of December. Two were received by letter. Eld. G. W. Weddle will represent us at District Meeting. Considerable business was disposed of.—*E. B. Sargent, Dunlap, Kans., Sept. 20.*

St. Scott.—Our council convened Friday evening at 7:30. Our elder, A. L. Boyd, accompanied by Eld. E. M. Wolf, was with us. Eld. Boyd contemplates moving to Oklahoma, and resigned his charge of this church. Eld. E. M. Wolf was unanimously chosen to succeed him. One of our aged sisters who has been afflicted for a year was anointed according to James 5.—*Mary E. Tisdale, Sept. 21.*

North Solomon.—Our love feast was held Sept. 8. Quite a number of brethren and sisters from adjoining churches were with us. Ministering brethren from a distance were John Hollinger, G. Throne, S. Myers, Bro. Sloniker and Bro. Wurteneberger. Bro. Throne officiated. On Sunday at 10 o'clock we met for children's meeting. The brethren and sisters gave some very interesting and instructive talks to the children.—*Rose V. Naylor, Portis, Kans., Sept. 22.*

Notice.—The time and place of holding our Sunday School Meeting has been changed from Nov. 2 and 3, at the Verdigris church, to Nov. 9 and 10, at Paint Creek church, Bourbon Co., Kans. The Brethren of Paint Creek have changed the time of their love feast from Oct. 13 to Nov. 10, in order to have this meeting. Programs will be sent out soon. All schools should be represented by at least one delegate, and if possible. Let arrangements be made by as many as possible to attend the Sunday School Meeting Friday and Saturday and a love feast Saturday evening.—*W. D. Tisdale, Fort Scott, Kans., Sept. 22.*

Paint Creek.—We met yesterday in our regular quarterly council. Our elder, E. M. Wolfe, was present. We have changed our Communion from Oct. 13 to Nov. 10, as it came too near the District Meeting. We expect the Sunday school to convene here the ninth and part of the tenth. Three letters were granted. I. B. Bolinger called for the elders, to be anointed last evening. He was poisoned and is dangerously ill. We expect to have a protracted meeting of one or two weeks at the time of Communion.—*A. C. Numer, Sept. 23.*

MARYLAND.

Fairview.—Sept. 15 we met and observed our annual love feast. The weather was somewhat inclement, and the people in attendance were not as many as usual, but the interest and spirit manifested were very good. Bro. Aaron Fike officiated and on Sunday morning preached. We purpose holding a series of meetings as soon as a minister can be procured.—*Henry M. Harvey, Wilson, W. Va., Sept. 19.*

MICHIGAN.

Galt.—An aged lady, after an illness of three months, requested baptism. She was very helpless, having had the second stroke of paralysis. The baptism took place last Thursday evening, at seven o'clock, by her request. There was a large tank placed just outside the door and in the presence of quite a number of spectators she was baptized. Some of the spectators thought she would die in the water, but the teachings of the Gospel were carried out, and everything passed off "decently and in order." She was feeling better when visited Sunday. We hope and pray that she may regain her health and become a useful instrument in the work of salvation.—*Harvey Good, Sept. 24.*

MISSOURI.

Carthage.—Sept. 7 I left my home for the Wade Branch church, Miami Co., Kans., to do some work for the Master. We continued until Sept. 21. There were no immediate accessions, yet we feel that we had a good meeting. I never preached where there was better be-

havior and interest. The saints at Wade Branch are to be commended for their hospitality. Here is where Bro. J. E. Crist lives. He is doing a good work here. From there I came to Carthage, Mo., where we are to remain a couple of weeks. It has been about five years since we met with these dear saints, and many changes have come. From here we go to the Washington Creek church, Kans., Oct. 16, and Nov. 3 to Independence church, Kans., and Dec. 8 to Dunlap. This is as far as arrangements are made. Address me at Westphalia, Kans., Box 25.—*W. H. Miller, Sept. 26.*

Deep Water.—Bro. D. L. Miller came to this congregation Sept. 17 and gave us eight good Bible land talks. We think great good was done. The good attention and full house were evidence that his talks were appreciated. From here he went to Mineral Creek, Mo. We hope Bro. Miller may be spared to come and give us more Bible talks.—*Lissie Fahnestock, Montrose, Mo., Sept. 22.*

Kidder.—We held our regular quarterly council Sept. 15. We decided to hold our love feast Nov. 3 and 4, commencing at 2 P. M.—*D. E. Fox, Sept. 23.*

Poplar Bluff.—Four more were added to the Stoddard Company band of saints Sept. 25, and others are nearer than ever before. There are now seventeen members where there were only seven two months ago. Here is a good field for some young minister to locate in.—*Ira P. Eby, Sept. 26.*

Whiting.—Our feast will be held at Frisco Oct. 20, at which time we expect ten lambs of the fold to be for the first time at the "feast of love." We hope for others by that time.—*Ira P. Eby, Sept. 22.*

NEBRASKA.

Higland.—Bro. J. M. Mohler came into our midst Sept. 10 and held a week's meeting near Moorefield, Nebr. The attendance and interest were good. Bro. Mohler handles the Sword of the Spirit with power.—*Maria Laft, Moorefield, Nebr., Sept. 19.*

Junata church met in council Sept. 20. The church decided to send a delegate to District Meeting. Bro. J. J. Tawzer was chosen. A collection was taken for District expense, amounting to \$9.70, and one for home work, amounting to \$7.85. The church and Sunday-school officers were re-elected for the coming year. Our elder could not be with us. Bro. Nickey presided over the meeting. Two letters were granted.—*Bertie L. Smith, Sept. 20.*

Pleasant View.—Bro. A. C. Daggett came here from the west arm of the church Sept. 10 and delivered eight good sermons, which were listened to very attentively and with good interest. But on account of unavoidable circumstances on our part the congregations were small. We would like to have Bro. Daggett come again.—*L. M. Ellrod, Republican City, Nebr., Sept. 22.*

Sappay.—We met in council to-day. Four more have been added to the church recently by baptism and on Sunday, Sept. 23, we were all made to rejoice, as one that had wandered away from the fold repented and came back. Our elder, J. P. Noffziger, presided over the meeting. We elected Bro. J. P. Noffziger as delegate to District Meeting.—*J. M. Osborn, Edison, Nebr., Sept. 22.*

South Beatrice.—We met in quarterly council Sept. 15. Elder Owen Peters presided. Two who had gone astray were received into the fold again. Brethren Perry Beckner and John Van Dyke were elected delegates to District Meeting. We decided to hold a love feast Oct. 12. Our Sunday school is still progressing.—*Lydia Dell, Sept. 23.*

NORTH DAKOTA.

Des Lacs Valley.—Our love feast was held Sept. 22. About thirty members surrounded the Lord's tables. On account of the busy time among the farmers the attendance was not so large as on former occasions. Eld. J. A. Weaver officiated. We all enjoyed the meeting very much. Sunday morning we enjoyed a good sermon by Eld. Weaver on the subject of watchfulness. Sept. 29 we will have another feast at Surrey, in the eastern part of our congregation.—*A. W. Hawbaker, Kenmare, N. Dak., Sept. 25.*

OHIO.

Black River church dedication service is to be held Oct. 21. We expect to begin a series of meetings with the dedication service and

continue until the time set for our Communion, Nov. 3.—*Mary Hoover, Chatham, Ohio, Sept. 24.*

Canton.—David M. Irvin, of Orrville, Ohio, came to us and preached at the Center house on the evening of Sept. 22, and preached a missionary sermon at ten A. M. the 23rd. After the meeting a collection was taken in support of the same. Our home ministers held one meeting in the evening.—*Geo. S. Grim, Louisville, Ohio, Sept. 24.*

Dayton.—Bro. J. D. Fidler preached for us Sunday, at 10:30, and Eld. Isaac Frantz, in the evening at 7:30. Attendance was large and the sermons were appreciated by all.—*Elmer Wombold, 17 Farley St., Sept. 24.*

Frankfort.—Our love feast was held Sept. 15. The officiating minister was Eld. Jonas Horning, of Johnsville, Ohio. The brethren and sisters from a distance who met with us, were from Circleville, Washington C. H., and Jeffersonville, Ohio. We never saw better behavior by spectators.—*J. C. Jones, Musselman, Ohio, Sept. 24.*

Mahoning.—Our quarterly council meeting was held at the Zion Hill church Sept. 15. It was decided to hold our next Communion at Zion Hill Oct. 13.—*Wilford Esterly, Columbiana, Ohio, Sept. 24.*

Price's Creek.—The members convened Sept. 22 at the Price's Creek church in council, to hear the report of our annual visit. Brethren J. H. Brumbaugh and J. C. Bright met with us. Our Communion will be Oct. 4, at 10 A. M.—*Jos. Longenecker, West Manchester, Ohio, Sept. 24.*

Palestine.—We met in quarterly council Sept. 13. Elders John Christian and David Hollinger were present. An unusual amount of business came before the meeting. The church decided to continue our Sunday schools during the winter. One dear soul was received into the church since my last report.—*Daniel Bausman, Baker, Ohio, Sept. 25.*

Rush Creek.—We expect to begin a series of meetings at the Bremen house Oct. 7, and will continue until the love feast, which will be held Oct. 20, beginning at 2 P. M. The meeting will be conducted by the home minister.—*Lissie Bagwell, Bremen, Ohio, Sept. 25.*

OKLAHOMA TERRITORY.

Mount Hope.—Our quarterly council was Sept. 22. Five were received by letter. A love feast was appointed for Nov. 17. Sunday-school officers were elected for the next six months: E. L. Brubaker for superintendent. All are well satisfied with our new church-house. It was decided to hold a three weeks' meeting before our love feast. Decided to try to get Bro. R. G. Gish, of Texas, to do the preaching. This congregation numbers about fifty members. Brethren G. W. Landis and W. R. Brubaker are the ministers. Bro. J. O. Brubaker has lost his voice and does not preach. Bro. F. B. Landis is moving to Guthrie, Okla.—*E. L. Brubaker, Acton, Okla., Sept. 27.*

Oak Creek.—Bro. N. S. Gripe and wife came to us Sept. 1. Bro. Gripe presided over our council meeting. Two delegates were chosen for District Meeting. All other business was postponed until after the annual visit, after which we called a council Sept. 8, preparatory to our love feast. Bro. Gripe began a series of meetings the night of Sept. 1 and continued over the sixteenth. Sept. 9 three precious souls were buried with Christ in baptism. We held our love feast Sept. 15, the first ever held at this place. Nineteen communed. On account of sickness several could not be with us. Bro. John Pitzer, of Washita congregation, was with us. Bro. Gripe officiated. Good interest prevailed throughout these meetings. We feel greatly strengthened and encouraged. Our next council will be Dec. 1.—*Julia Owen, Pixlee, Okla., Sept. 20.*

Stroud.—The members of this church met in quarterly council on the evening of Sept. 2, with Bro. Austin in the chair. At this meeting one more that had wandered away came back and was received with great joy. Since my last report three that had wandered away have been received back in the fold.—*J. C. Neher, Sept. 24.*

Turkey Creek.—The above-named church met in quarterly council Sept. 22. Our elder, W. B. Sell, of Fredonia, Kans., was with us and presided in the council. We will have meetings every night this week, and next Saturday, Sept. 29, will hold our love feast. This

date six years ago this church was organized with eleven members, and the church chose Eld. Sell for her elder and since then we have succeeded finely. We now number about forty members scattered over about forty miles square.—*M. E. Anglemeyer, Ponca City, Okla., Sept. 25.*

PENNSYLVANIA.

Corrections.—In GOSPEL MESSENGER, No. 37, current volume, in editorial items, the meeting at Raven's Run congregation, Pa., conducted by "William" Swigart should read Milton Swigart. Also in column from our correspondents in the Raven's Run congregation, Pa., item, is "Milton Swigart, Lewistown, Pa.," should read McVeytown, Pa.—*M. C. Swigart, McVeytown, Pa., Sept. 21.*

Chiques.—Bro. Edward K. Masterson, of Kansas, stopped off a few days and preached two sermons at Fairview and the "Home," and also visited his birthplace here ere his departure for Porto Rico, from New York, Sept. 29, where he is going to assist in inaugurating a school system under the auspices of the United States Government. Our children's day services will be held at Chiques Sept. 30.—*John C. Zug, Mastersonville, Pa., Sept. 25.*

Mt. Pleasant.—Brethren attending Ministerial Meeting of Western District of Pennsylvania, which will be held in the Jacob's Creek congregation Oct. 9, will come to Mt. Pleasant station, on the B. & O. R. R., where they will be met at all trains on Monday, Oct. 8.—*A. D. Christner, Sept. 20.*

Marsh Creek.—We just closed a three weeks' meeting at the Marsh Creek house, conducted by Bro. B. F. Masterson, of California. His forcible preaching and teaching from chart has done much to remove prejudice and erroneous views of the faith and practice of the Brethren in this community. Never was there such an intense interest manifested as during these meetings.—*J. D. W. Deardorff, Gettysburg, Pa., Sept. 25.*

Notice.—Bro. Jesse B. Emmert, of Huntingdon, Pa., has been appointed to act as Sunday-school Secretary of the Middle District of Pennsylvania this year in my absence.—*I. C. Van Dyke, Huntingdon, Pa., Sept. 27.*

New Enterprise.—Our congregation is working in a quiet way with its usual services. We have a great many sick people. Around the mountain from New Enterprise there are about twenty cases of typhoid fever and new cases are being added to the list. Families suffer for lack of domestic help.—*E. A. Replogle, Sept. 23.*

Red Bank.—I met with the members of the Red Bank church on Saturday evening, Sept. 15, and continued meeting till Sunday evening, Sept. 23. On Wednesday, Sept. 19, at 1 P. M., we met in council preparatory to love feast, which was held Saturday evening, Sept. 22. I was made to feel that it was good to be there. Better order and attention on the part of the spectators I don't think I ever saw. I hope the time will soon come when they will enjoy regular services and have a good overseer to look after their needs.—*Jasper Barnthouse, Markleysburg, Pa., Sept. 27.*

Spring Run.—We held our harvest meeting Sept. 15, the sermon being preached by Bro. W. J. Swigart, of Huntingdon, Pa., using as a text Acts 14:17. His sermon was very suitable to the occasion and highly appreciated. We used the entire day. Having brought our lunch, we ate our meal as one large family under the trees in the churchyard. After dinner a program was rendered by the Sunday school, consisting of recitations, quartettes, addresses, etc., everything being suitable and appropriate to the occasion. A large congregation was present all day. A collection of \$18.25 was taken for the India sufferers.—*M. C. Swigart, McVeytown, Pa., Sept. 22.*

Ten Mile.—Bro. T. S. Fike came to this church Sept. 14 and preached three sermons at the Brick church and one sermon at the Pigeon Creek church. Council meeting at the Brick church Sept. 15. We had a very pleasant meeting. There has been a fairly good Sunday school at each church this summer, conducted by our deacon brethren, S. W. Bail and F. E. Lane.—*Rebecca Wonsettler, Glyde, Pa., Sept. 10.*

TEXAS.

Saginaw.—Our quarterly council was held on the evening of Sept. 25. All business was transacted peaceably and in good order. It was decided to hold a love feast on Saturday

(Concluded on last page.)

Program of Ministerial Meeting.

THE Ministerial Meeting of Southern Missouri and Northwestern Arkansas will be held in connection with our District Meeting. [No date or place given.—Ed.]

TOPIC 1.—How can We Get the Members more Interested in All the Work of the Church?—J. P. Harris, N. Oren.

TOPIC 2.—What is the Best Course to Pursue to have the Members to Attend Public Worship more Regularly?—George Barnhart, W. S. Watts.

TOPIC 3.—Has the Commission that Says, "Go into All the World and Preach the Gospel to Every Creature" been Fulfilled, or is it still Obligatory Upon the Church?—Christian Holdeman, J. L. Jordan.

TOPIC 4.—How is the Mission Work of the Church to be Carried out? Is the Ministry to do it Alone or is the Church to Help?—F. W. Dove, W. D. Harris.

TOPIC 5.—Is Nonconformity to the World Taught in the Scriptures and What Benefit is to be Derived Thereby?—Wm. Harvey, Isham G. Harris.

TOPIC 6.—Does not the Life and Vitality of the Church Depend Largely on Every Family having Family Worship?—Samuel Weimer, Samuel Click.

TOPIC 7.—Do Filthy Habits at all Become Members of the Church? If not, What Course should be Pursued to Get Them to Lay Them All aside?—Joseph Hylton, Daniel Teeter.

TOPIC 8.—What is the Best Course to get the Church rid of the Pride that is Creeping in by Degrees?—Abel Killingsworth, Joel Garber.

TOPIC 9.—Is Sunday School an Auxiliary to the Church, and if so How Get the Members more Interested in it?—J. N. Wagoner, Andrew Peterson.

Committee, { SAMUEL WEIMER,
CHRISTIAN HOLDEMAN,
ISHAM G. HARRIS.

Program of Sunday School Meeting of Southern Missouri and Northwestern Arkansas.

THE Sunday School Meeting for the Southern District of Missouri and Northwestern Arkansas will be held in the Carthage church, Mo., Oct. 15, commencing at 9 A. M.

TOPIC 1.—The Value of a Good Sunday school to the Church.—A. P. Peterson, Allie Stump, Emma Bowser.

TOPIC 2.—How to Get Young People More Interested in Sunday School.—L. Leslie, J. N. Wagoner, G. Dunning.

TOPIC 3.—How is the Teacher to Gain the Confidence of Pupils, and the Importance of it?—F. Dunning, N. Oren, Eva Holmes.

TOPIC 4.—Are Frequent Changes of Teachers Essential?—C. E. Holmes, M. Buterbaugh, G. Barnhart.

TOPIC 5.—What Does a Well-Prepared Lesson (by the teacher) Consist of?—Otis Weimer, D. Wampler, A. M. Neher.

TOPIC 6.—Importance of Teachers Being Modest and Plain in their Appearance.—C. Holdeman, D. Teeter, I. Harris, W. M. Harvey.

Short talks from all interested. Discussion limited to fifty minutes. First speaker, fifteen minutes; others, ten minutes.

Come one, come all, and enjoy the love feast on Saturday before.

Committee, { S. WINE, Foreman,
A. M. NEHER, Secretary,
C. E. HOLMES.

September 21.

District Sunday School Meeting.

THIS meeting was held in the Missisnewa church, Southern District of Indiana, Sept. 6.

The evening previous Eld. L. W. Teeter gave an address: "The Origin of the Sunday School,—By Whom, When and Where Instituted; its Progress and Development in the Brethren Church."

Address of welcome, J. W. Rarick.

Report of delegates showed twenty-five Sunday schools represented. Seventy-six scholars united with the church. Collections, \$392.76.

Qualifications of Superintendent, G. L. Studabaker. (1) A Christian; (2) a Man of Influence; (3) a Student of the Word; (4) an Organizer; (5) One with Force of Character.

Sunday School Forces, Sister Lina Stoner (1) Love; (2) Zeal; (3) Faith; (4) Patience; (5) Prayer; (6) Life Dead to the World—Alive in Christ. Satan is on the Field. Will you come to the Rescue?

Primary Teacher and Her Class. Sister Lizzie Minnick.

Keep up a constant review. Teach the beautiful lesson of giving. What she teaches ever clings to the child. Conduct becomes character.

A very beautiful and impressive children's meeting, "The Heart." Bro. E. M. Cobb. Relation of the Ministry to the Sunday School. A. C. Snowbarger.

Ministers are the church's advocates. Should not be slow to give the best there is to encourage this work.

Irregular Attendance at Sunday School and How to Overcome it. D. F. Hoover.

Example. Get parents to attend. Show feeling of personal interest. None too poor or vile to be taught better things. The love of God can go out and bring souls to Christ.

Opportunities for Sunday School Work. Sister Rachel Rarick.

Appreciate the magnitude of the work. Sister Ida Cripe read a paper on Sunday School Pedagogy, and Prof. Lowdon, of Muncie Normal College, and Prof. Sherrick, of the same institution, made very interesting addresses.

The subject of the evening Young People's meeting, "A Model Young Man," by H. H. Keim.

The next meeting will be held in October, 1901. HOWARD H. KEIM, Secretary. Ladoga, Ind., Sept. 18.

From Middle Iowa.

We have been feasting on rich spiritual food furnished by a love feast, the District Conference, Sunday School Meeting and Ministerial Association of the Middle District of Iowa, held in the Harlan church Sept. 19 to 21. The weather was pleasant, the attendance and representation full; interest good, and a spirit of love and serious responsibility was manifest through all the exercises.

Bro. Brubaker, of Prairie City, officiated at the Communion services, Brother John Zuck, of Clarence, presided over the District Meeting and Bro. J. Q. Goughenour, of Ankeny, over the Sunday School and Ministerial Meetings.

This was our first District Sunday-school gathering, and many took an active part in the discussion of the topics, and many brethren and sisters publicly expressed themselves as being edified.

The Brethren of the Harlan church worked harmoniously, and royally entertained the Brethren that came to them, and they too expressed themselves as being richly repaid for their labor of love. There was a Missionary Meeting on the evening of Sept. 20, conducted by Eld. S. M. Goughenour. Collection for missionary work over thirty dollars.

J. D. HAUGHTELIN.

Panora, Iowa.

From Texas.

THE Sunday School Meeting of Texas and Southwest Louisiana was held in the Manvel church, Brazoria Co., Texas, Aug. 8. After the usual devotional exercises Eld. A. Mulsbee was elected Moderator; A. J. Wine Writing Clerk; Eld. J. F. Neher Reading Clerk.

The relation of the Sunday school to the growth of the church was thought to be that of a nursery or auxiliary; hence helpful in bringing the young into the church. Good Sunday school and working church go together. It opens fields for all to work and early become acquainted with the Scriptures. Good influence to old and young.

As to who should teach in the Sunday school. By all means a Christian, well versed in Scripture; one of influence, with love for the children and the salvation of souls, should be selected by committee, superintendent or church.

As to union Sunday schools. We prefer them to none; but not best.

Teachers' Meetings are indispensable; strengthen and unify.

How and to what extent should Sunday-school helps be used? Not as text-books, only as helps in studying the lesson, and then left at home. They are indispensable to primary and intermediate classes, as commentaries. Charts and blackboards should be used to give object lessons.

Who should be interested in Sunday-school work? All, and especially Christians; because it elevates society and teaches children early

in all that is good, and especially in the nurture and admonition of the Lord.

Three essays were read: "Appreciation of Sunday School;" "Opportunities Offered by Sunday School;" and "Officers of Sunday School." All were good.

We had a good meeting, and it was so well thought of that the District Meeting decided to hold one every year in connection with District Meeting.

A. J. WINE. Saginaw, Texas, Sept. 17.

From Doves Mill, Tenn., via Jonesboro, Tenn.

At our love feast, Sept. 8, about one hundred brethren and sisters communed. It was indeed a feast to the soul to all who had the privilege of enjoying it. Eld. J. Pence, of Limestone church, Tenn., officiated. Assistant ministers present were J. W. Lovegrove, Samuel Garber and J. H. Argabright, of New Hope church, Tenn., Daniel Bowman, Knob Creek church, and A. J. Laughrun, of Erwin, Tenn. The good people of "Old Cherokee" crowded the house and gave good attention to the Word preached.

On Sunday morning, Sept. 9, we again met at churchhouse for song service. Our hearts were made to rejoice and our minds were lifted heavenward. After song service Bro. J. Pence, of Limestone, Tenn., addressed us from Lamentations 4: 1 and 2. Subject, "God's Children Compared to True Gold." We were made to feel like Paul at "Applian forum," to "thank God and take courage." Acts 28: 15. Nearly two years ago with family we left our native State (Pennsylvania) and came to East Tennessee, an entire stranger, to dwell and sojourn among these dear people, and the way has been opened that we might pitch our tent among the dear Brethren of like precious faith, and be made happy in sitting down with them in "heavenly places in Christ Jesus." Eph. 2: 6. N. B. CHRISTNER. Sept. 11.

Minutes of Ministerial and Sunday School Meeting.

THIS meeting was held at Harlan, Shelby Co., Iowa, Sept. 21. The meeting was organized by electing J. Q. Goughenour Moderator and C. B. Rowe Clerk.

There was present at the meeting a good representation of ministers of the District. The meeting was pronounced by all present to be entertaining and edifying, as well as a decided success.

The meeting greatly encouraged the members of this congregation, which is somewhat isolated.

Previous to the meeting a sister asked to be disowned, but before the close of the meeting she felt so revived she withdrew the request and asked to be retained in full fellowship.

Meeting closed with vote of thanks to people of Harlan church for their hospitality and kindness during the meeting. C. B. ROWE. Sept. 21.

From Montreal, Canada.

BRO. C. S. HILARY and wife, of Worthington, Minn., who were appointed to work in the Canada Mission field at this place, arrived here the morning of Sept. 20. We felt to rejoice, as earnest consecrated workers are needed in a place like this. We believe that what loss it may be to the church they left may be gain to the Montreal church. May the Lord bless them abundantly, that there may be good work done and souls won for Christ.

Eld. H. E. Light being here at the time, our council was held in the evening of Sept. 20. All passed off pleasantly. Bro. Light left for his home Sept. 21. The writer also shortly intends leaving for her home in Pennsylvania. EMMA C. ZIEGLER.

15 Disraeli Place, Sept. 24.

From the Ludlow Church, Ohio.

SEPTEMBER 22 we held our council meeting following the annual visit. Our deacons reported 433 resident members in our district,—176 brethren and 257 sisters. Every one of these expressed their desire to continue in the Master's service. The greater portion of them were present at the council meeting. Four letters of membership were received and two given. It was decided to hold our Communion Meeting Oct. 11, beginning at 2 P. M.

Bro. Jacob Swinger, of Hutsonville, Ill., and

Bro. John Christian were with us. Bro. David Stutsman, now of Dayton, preached for us at Pittsburg, Sept. 23.

Lucinda Stauffer, one of our enthusiastic church and Sunday-school workers and secretary for the Reading Circle, solicited our entire church district and received \$240, the amount allotted to us for the building of the new house of worship in Greenville. Hettie Stauffer, who assisted in the Chicago mission nearly two months, has returned home well pleased with the system there, but says we ought to have a great many more missionaries in Chicago than we have.

About the middle of October our esteemed elder, Jesse Stutsman, expects to go to Northern Illinois where he will spend some time in preaching at places where most needed, with stopping place in the vicinity of Mount Morris. Later he may extend his labors to parts of Missouri and Kansas.

Elder Tobias Kreider is not permitted to attend all our church services on account of the illness of Sister Kreider.

LEVI MINNICH.

Greenville, Ohio, Sept. 26.

From Blue Ridge Church, Ill.

SEPT. 16 we took our dinners and went to the country church to meet with brethren, sisters and neighbors in an all-day meeting. At 11 A. M. we preached a harvest discourse calling forth thanksgiving to God for the bountiful crops he has blessed us with, contrasting our land of plenty with some of the desolations of other climes. India especially was not forgotten. Collections were taken up from the congregation, amounting in all to \$12.53, to help to feed those needing bread in India, which we send with our prayers.

At 2 P. M. we had children's meeting. At 3:30 we preached again from Jer. 8: 20, "The harvest is past, the summer is ended, and we are not saved." We returned home feeling that we had spent a day very pleasantly with the Lord. T. A. ROBINSON.

Mansfield, Ill., Sept. 24.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

BARNHART—SHEETS.—Sept. 6, 1900, by the undersigned, Mr. Milton J. Barnhart and Sister Anna A. Sheets, both of Jones Mills, Pa. D. D. HORNER.

COBER—WALKER.—By the undersigned at his residence, Sept. 12, 1900, Mr. Albert B. Cober and Miss Catherine E. Walker, both of near Berlin, Pa. W. G. SCHROCK.

GAULRAPP—MARTIN.—At the home of the bride, Sterling, Ill., Sept. 20, 1900, Mr. Frank E. Gaulrapp and Sister Susie E. Martin. P. R. KULTNER.

GRAY—MOWERY.—At the residence of the officiating minister, D. H. Forney, Sept. 16, 1900, Mr. George Gray, of Litchfield, Neb., and Miss Dellie Mowery, of Arcadia, Neb. D. H. FORNEY.

MAUST—REIMAN.—At the residence of the bride's parents, Sept. 22, 1900, by the undersigned, Bro. Morris S. Maust and Sister Annie Grace Reiman, both of Somerset Co., Pa. WILLIAM G. SCHROCK.

... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

BLACKBURN.—At Hatfield, Pa., Sept. 2, 1900, instantly by railroad accident, William C. Blackburn, aged 58 years. The deceased was a good citizen of Amherst and a supporter of the Upper Dublin Brethren's church. Brief talks were given by N. T. Brown and the writer. Text, Ps. 51: 15. Interment at the Skip-pack church, where services were conducted by Eld. H. A. Price and James B. Shisler, of Harleysville. B. F. KITTENGER.

BURK.—At his home in Columbus, Kansas, Aug. 14, 1900, W. L. Burk, aged 62 years, 2 months and 7 days.

MRS. NETTIE ELLSWORTH.

BROWN.—Near Fostoria, Blair County, Pa., in the bounds of the Altoona church, Sept. 8, 1900, our beloved brother, George S. Brown, aged 57 years, 1 month and 22 days. He was afflicted with cancer of the mouth and paraly-

sis, and suffered intensely for almost a year, but bore it with Christian patience and fortitude, ever looking to the Master for strength. He united with the church at the age of twenty years. He leaves a wife (a sister) and a little son; also one brother and one sister. Interment in the Fairview cemetery, in the city of Altoona, his former home. Services by brethren Joseph Wilt and Seth F. Myers, the resident ministers. **ANNIE M. JENNINGS.**

BRUMBAUGH.—At New Enterprise, Pa., Sept. 14, 1900, Herman C. Brumbaugh, aged 9 years, 1 month and 14 days. He was the little son of Brother Cyrus and Sister Hannah Brumbaugh. He was killed instantly, while returning from Hopewell township with his father. Services by Bro. D. Detwiler. The large church was full of sympathizing relatives and friends. **EMMA A. REPLOGLE.**

BRENNEMAN.—In the Locust Grove church, Ind., June 18, 1900, little Perry Hubert, son of Daniel and Ella Brennenman, aged 6 years, 3 months and 7 days. Services by Eld. Abram Bowman. **ANGE MILLER.**

EIKENBERRY.—In the Bachelor Run church, Florida, Ind., Aug. 30, 1900, Henry Eikenberry, aged 75 years, 6 months and 9 days. Uncle Henry was a consistent member of the Old Order Brethren, and died in full hope of a blessed immortality. He came to Indiana from Virginia with his parents in 1835 and has resided in this County ever since. He was twice married, leaving a widow, five sons and one daughter. Services at the Old Order church by Eld. Joseph Fisher, of the Old Order, and Eld. Crosswhite, of the Conservative church. **D. EIKENBERRY.**

EICKENBERRY.—In the West Rock Lake church, North Dakota, Sept. 7, 1900, Gladis Agnes, daughter of Mr. and Mrs. Leonard Eickenberry, aged 1 year, 1 month and 12 days. Services by the writer, from Matt. 19: 14. **J. H. FIFE.**

FENTERS.—In the Middle District, Miami Co., Ohio, Sept. 16, 1900, Sister Mary Fenters, oldest daughter of Brother Joseph and Sister Emma Younce, aged 71 years, 3 months and 1 day. She was a consistent member of the Brethren church for many years and a deaconess for the last fifteen years. Services by D. C. Hendrickson and D. P. Sollenberger, assisted by O. P. Furnas, of the Christian church. Interment at the Monroe cemetery. **A. J. HENDRICKSON.**

Flickinger.—In the Bethel church, Nebraska, Aug. 23, 1900, Bro. Dillon Parker Flickinger, aged 22 years, 3 months and 7 days. Death was due to blood poison from a broken limb. Services at Bethel church to a very large congregation by Bro. N. J. Miller, assisted by the Brethren. **E. S. ROTHBROCK.**

FRETS.—At her son's, in Auburn, Ind., Sept. 13, 1900, Mary Shelly Frets, aged 76 years and 24 days. She was married to Jacob Frets Nov. 9, 1843. To this union were born three children. They moved from Fayette County, Pa., to Dekalb County, Ind., in March, 1867, where they have resided ever since. Her husband preceded her Sept. 24, 1892. Services by the writer. **J. H. ELSON.**

GILLUM.—In Middle District church, Miami Co., Ohio, Sept. 13, 1900, of consumption, Theodore E. Gillum, aged 30 years, 3 months and 20 days. Services by D. C. Hendrickson and D. P. Sollenberger. **A. J. HENDRICKSON.**

GARST.—Near Girard, Macoupin Co., Ill., Aug. 18, 1900, Sister Louisa J. Garst, wife of Henry Garst, aged 41 years, 4 months and 16 days. She was the mother of twelve children, ten of whom survive her with her husband. She died as she lived, in hope of eternal life. Services by the writer, assisted by J. H. Brubaker and the home ministry from 2 Cor. 5: 1, 2. **M. FLORY.**

HOOPER.—In the Oakland church, Kans., Sept. 9, 1900, little Guy, son of Brother and Mrs. Ellis Hooper, aged 2 years and 6 months. Services by Bro. I. L. Hoover. Text, "Suffer little children to come unto me." **DORA SHERFY.**

HAYES.—In Benton Harbor, Mich., Sept. 10, 1900, of neuralgia of the heart, Mrs. Rhoda A. Hayes, nee Burger, wife of Bro. Geo. W. Hayes. She was born in Houghton, Ontario, Canada, May 4, 1858, and moved to Lincoln, Isabella Co., Mich., with her parents at the age of two years. She was united in marriage to Bro. George W. Hayes Nov. 27, 1879. Three children preceded her. A kind hus-

band, one child, a little boy of two years and one sister survive. Bro. Hayes and his wife were both mutes. She was a member of the Protestant Episcopal church. Services by Mr. Weiham, and the writer preached to the mutes (thirteen in number) from Heb. 4: 1-4, 9, 11. The body was interred in Kalamazoo, beside her three children. **J. J. CROSS.**

KELLER.—In the Brothers' Valley church, Somerset Co., Pa., Sept. 13, 1900, Sister Isabella Keller, wife of Bro. Daniel Keller, aged 52 years, 11 months and 17 days. She was the mother of three daughters and one son, all in the church. She died as she lived, in full assurance of peace. Services by Eld. W. G. Schrock, from Isa. 51: 3-9. **EMMA SCHROCK KNEPPER.**

KINZIE.—Near Sterling, Colo., Aug. 14, 1900, James Dorsey Kinzie, son of Bro. Daniel A. and Sister Martha J. Kinzie, of Pansy, Kans., aged 21 years, 6 months and 18 days. Dorsey went to Colorado last spring. He was working for R. J. Patterson. In the evening he went out to drive in the horses. A cloud came up in the west. He took shelter under a shed from the rain. Just as he stepped out a heavy bolt of lightning killed him. The body was brought home to Appanose, Kans., where his parents now reside. Services in the Appanose church by brethren C. T. Heckman and D. B. Barnhart from the words, "It is appointed unto man once to die." Interment in the Appanose cemetery. **JAMES T. KINZIE.**

KUHN.—At Piercetown, Ind., Sept. 19, 1900, Sister Barbara Kuhn, wife of Isaac Kuhn, of near North Webster, Ind., in the Washington church, Kosciusko County, Ind., aged 69 years, 4 months and 4 days. Services by the writer. **H. H. BRALLIER.**

LANDIS.—At Petoskey, Mich., Sept. 15, 1900, Freva Catharine Landis, aged 5 years and 14 days. Her mother had gone to the above place for her health Aug. 15, 1900, and the daughter died while there. Interment at Salem church, Ohio. Services by Bro. I. J. Rosenberger and the home ministers from Rev. 22: 1, 2. **JESSE K. BRUMBAUGH.**

McNAUGHTON.—In the Lower Cumberland church, Pa., near Newport, Perry Co., Sept. 4, 1900, Sister Lavena Rider McNaughton, aged 80 years, 2 months and 25 days. She leaves five children and one sister. Services at her late home by the writer. **HENRY BEELMAN.**

NICKENS.—At Ft. Scott, Kans., Sept. 1, 1900, at the home of her daughter, Sister Keils, Sister Nickens, aged about 74 years. She was born in Arkansas. She lived a consistent member until death. Services by Bro. W. D. Tisdale, from John 11: 25. **MARY E. TISDALE.**

PERRY.—In the limits of the Sugar Creek church, Allen Co., Ohio, Aug. 17, 1900, James Harvey, son of Wm. and Corda Perry, aged 1 year, 11 months and 2 days. Services by Eld. Samuel Driver. **C. D. MILLER.**

REECY.—In the New Enterprise church, Pa., Sept. 21, 1900, of typhoid fever, Sister Susan (Berkhimer) Reecy, wife of Brother David Reecy, aged 39 years, 1 month and 28 days. Sister Reecy was a good wife and mother. She leaves an aged and helpless mother and a number of brothers and sisters. Services by Bro. D. T. Detwiler and others. Interment in New Enterprise cemetery. **EMMA A. REPLOGLE.**

REDMAN.—In the limits of the Sugar Creek church, Allen Co., Ohio, Sept. 11, 1900, Sister Elizabeth Redman, aged 61 years, 1 month and 26 days. Services by Eld. Samuel Driver. **C. D. MILLER.**

SNELL.—In the Hickory Grove church, Ohio, Aug. 4, 1900, Sister Maria Louisa (Rupp) Snell, aged 68 years, 6 months and 21 days. She was united in matrimony with John Snell, Nov. 7, 1850. This union was blessed with one son and two daughters. Sister Snell united with the Brethren church in 1858. Since then she lived a faithful and consistent life. Services by the home ministers. Interment in Studebaker cemetery. **VINNIE FILBRUN.**

SHUSTER.—At her mother's, Mrs. Cross, in Laporte Co., Ind., Sept. 15, 1900, Sister Olive Shuster, aged 53 years, 1 month and 18 days. She united with the church in 1894 and was a faithful member until her death. She was a mute sister. There were ten mutes present at the funeral. All are members but one. Her

brother, Joseph Cross, is the only mute preacher among us, to my knowledge. She leaves an aged mother, three brothers and one sister. Her three brothers and one sister are mutes. Services by the Brethren. **J. H. MILLER.**

SNIDER.—Near the Snider church, New Enterprise congregation, Pa., Sept. 6, 1900, of paralysis and old age, Sister Lavina Snider, aged 81 years, 10 months and 6 days. Her husband, Bro. Jacob Snider, died about four years ago. She leaves several sons and daughters. Services by brethren C. L. Buck and D. T. Detwiler, in the Snider church. **EMMA A. REPLOGLE.**

WEAVER.—In the Cedar Lake church, Ind., Sept. 12, 1900, Lydia (Towns) Weaver, wife of Bro. Jacob Weaver, deceased, aged 69 years, 3 months and 9 days. She was united in marriage to Jacob Weaver in 1852. To this union were born ten children. Five, with her husband, preceded her to the better land. She leaves five children, two brothers and one sister. She united with the Brethren church early in life. Services at her late home, by the writer. **J. H. ELSON.**

WILLIAMS.—In the Johnstown congregation, Pennsylvania, Sept. 17, 1900, Sister Catharine Williams, aged 82 years, 7 months and 16 days. Services by Eld. David Hilderbrand. **LIZZIE WERTZ.**

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Oct. 10, District of Southeastern Kansas, in the Scott Valley church. Ministerial Meeting day before.
Oct. 11, District of Middle Indiana, in the Eol River ch.
Oct. 13, District of Michigan, in Saginaw church.
Oct. 17, 8 A. M., District Meeting of Southwestern Kansas, in Newton church. Ministerial meeting the day before, 9 A. M. Elders Meeting, Monday, 2 P. M.
Oct. 19, 30, First District of West Virginia, in the Cheat River church.
Nov. 1, First District of Arkansas, in Austin ch. Ministerial Meeting day before.

LOVE FEASTS.

Arkansas.—Oct. 30, 2 P. M., Rogers, 2½ mi. Southwest of Rogers. Nov. 8, 4 P. M., at H. Weyland's, 3¼ mi. S.W. Carlisle.
Colorado.—Oct. 27, Rocky Ford.
Oct. 27, St. Vrain church.
District of Columbia.—Oct. 18, Washington.
Illinois.—Oct. 7, 6 P. M., Chicago.
Oct. 9, 10, Yellow Creek.
Oct. 13, Rome.
Oct. 20, La Motte.
Oct. 26, Auburn.
Oct. 27, Blue Ridge church.
Oct. 30, 31, 4 P. M., Franklin Grove.
Oct. 31, 3 P. M., Lanark.
Nov. 2, 10 A. M., Panther Creek.
Nov. 3, Cornell.
Nov. 3, 3 P. M., Martin Creek.
Nov. 3, 4 P. M., Salem.
Nov. 9, West Otter Creek.
Nov. 10, 11, 4 P. M., Sterling.
Nov. 17, 2 P. M., Big Creek church.
Indiana.—Oct. 9, 2 P. M., Howard.
Oct. 10, 4 P. M., Yellow River.
Oct. 10, St. Joseph Valley.
Oct. 11, Union Center.
Oct. 11, Ladoga.
Oct. 11, 10 A. M., Pleasant Hill.
Oct. 11, 2 P. M., Hillsburg.
Oct. 12, Union.
Oct. 13, 2 P. M., Hartford City.
Oct. 13, Pine Creek.
Oct. 13, Nappanee.
Oct. 13, 4 P. M., Kewanna.
Oct. 13, 4 P. M., Salamone church, Lancaster house.
Oct. 13, 4 P. M., Monticello.
Oct. 20, 10 A. M., Walnut Level church.
Oct. 20, 10, 30 A. M., Little St. Joe.
Oct. 20, 10 A. M., 4 miles east of Mayesville.
Oct. 25, 2 P. M., Bachelors Run.
Oct. 26, Four Mile.
Oct. 27, 4 P. M., Clarksville.
Oct. 27, 2 P. M., Fairview.
Oct. 27, 4 P. M., Tippecanoe.
Nov. 1, 10 A. M., Cedar Lake church.
Nov. 1, 2 P. M., Mexico.
Nov. 2, 2 P. M., Arcadia church.
Nov. 2, 10 A. M., Mistletoe church.
Nov. 3, 4 P. M., Summit church.
Nov. 3, 10 A. M., Spring Creek church, Kosciusko Co.
Nov. 3, Blue River.
Nov. 3, 2 P. M., North Manchester.
Nov. 3, 4 P. M., Antioch.
Nov. 3, 4 P. M., Andrews.
Nov. 20, 21, Pymont.

Iowa.—Oct. 12, South River ch., 3 mi. southeast of Truro.
Oct. 13, 14, 2 P. M., Iowa River church, south house.
Oct. 13, Nora Springs.
Oct. 13, 14, Rock Grove.
Oct. 13, 3 P. M., Fairview.
Oct. 20, 21, 30 P. M., Pleasant Prairie.
Oct. 20, 21, 30 P. M., Dallas Center.
Kansas.—Oct. 11, 2 P. M., Walnut Valley.
Oct. 13, 4 P. M., Kansas City.
Oct. 13, 4 P. M., Monitor.
Oct. 13, Wichita ch., Kechi.
Oct. 13, 10 A. M., Maple Grove.
Oct. 13, 2 P. M., Paint Creek.
Oct. 14, 4 P. M., Rock Creek, 5½ mi. north of Sabetha.
Oct. 15, 10 A. M., Washington.
Oct. 15, 4:30 P. M., Newton.
Oct. 20, 2 P. M., Parsons.
Oct. 20, Cottonwood.
Oct. 27, 2 P. M., Neosho church.
Oct. 27, 2 P. M., Kingman church, at Cleveland.
Oct. 27, 4 P. M., East McPherson.
Oct. 27, 4 P. M., Washington Creek.
Oct. 27, 2 P. M., Ozarkia.
Nov. 3, Eden Valley.
Nov. 3, 10 A. M., Burr Oak.
Nov. 3, Osage church.
Nov. 3, Independence.
Nov. 6, 4 P. M., Scott Valley.
Nov. 10, 4 P. M., Pleasant Grove.
Maryland.—Oct. 13, 10 A. M., Beaverdam.
Oct. 13, 1:30 P. M., Manor.
Oct. 20, 11:30 P. M., Brownsville.
Nov. 3, 10 A. M., Locust Grove church.
Nov. 3, Peach Blossom.
Michigan.—Oct. 12, Saginaw church.
Oct. 13, Berrien.
Missouri.—Oct. 10, 2 P. M., Wakenda church, Ray county.
Oct. 13, Smith Fork church.
Oct. 13, 2 P. M., Carthage.
Oct. 13, Poplar Bluff.
Oct. 13, 3 P. M., Fairview.
Oct. 26, Spring Branch.
Oct. 27, Shal Creek.
Nov. 7, 2 P. M., Dry Fork.
Nov. 10, Mineral Creek.
Nov. 17, 10 A. M., Nevada.
Nebraska.—Oct. 12, 13, 4 P. M., South Beatrice.
Oct. 13, 2 P. M., Red Cloud.
Nov. 3, 10 A. M., Bethel.
Nov. 3, 4 P. M., Silver Lake.
North Carolina.—Nov. 14, Fraternity cong.
Ohio.—Oct. 9, 2 P. M., Salem church, Montgomery Co.
Oct. 9, 10 A. M., Upper Twin ch., Wheatville house.
Oct. 13, 10 A. M., Greenspring ch., Bethel house.
Oct. 13, 5 P. M., Lafayette church.
Oct. 13, 10 A. M., Wooster church.
Oct. 20, 10 A. M., Donnell's Creek, country house.
Oct. 20, 10 A. M., Eagle Creek, Hancock county.
Oct. 25, Donnell's Creek church, Oak Run house.
Oct. 27, 10 A. M., Mohican.
Oct. 27, 4 P. M., Beaver Creek church.
Oct. 27, 10 A. M., Auglar's Chapel, ½ mi. west Dupont.
Oct. 27, Rome.
Oct. 30, 4 P. M., Lower Twin church.
Nov. 1, 2 P. M., Lower Stillwater.
Nov. 3, 4 P. M., Lower Miami.
Nov. 3, 4 P. M., Sugar Creek, near Lima.
Nov. 3, 5 P. M., Mt. Zion church, Tuscarawas Co.
Oklahoma Territory.—Oct. 13, Salt Plain.
Oct. 20, Pleasant Plains.
Oct. 20, Deep Fork.
Nov. 3, Hoyle.
Nov. 10, Paradise Prairie church.
Pennsylvania.—Oct. 7, 3:30 P. M., Johnstown.
Oct. 7, 4 P. M., Roaring Spring.
Oct. 7, 4 P. M., Summit Mills house, Summit cong.
Oct. 8, Mt. Pleasant.
Oct. 8, 9, Spring Creek.
Oct. 9, 9:30 A. M., Mountville house.
Oct. 9, 10, Etter house, 4 miles south of Chambersburg.
Oct. 10, 3:30 P. M., Shade Creek.
Oct. 11, 12, 9:30 A. M., Lower Cumberland.
Oct. 11, 12, 1 P. M., Chiques ch., Fairview.
Oct. 13, 14, Warriors Mark.
Oct. 13, 3 P. M., Meyersdale.
Oct. 13, 4 P. M., Woodbury.
Oct. 13, 14, Shirleyburg.
Oct. 14, 6:30 P. M., Bellwood.
Oct. 25, 27, 2 P. M., Pleasant Ridge ch., Fulton.
Oct. 27, 1:30 P. M., Antietam cong., Weitz house.
Oct. 27, 3:30 P. M., Ephrata.
Oct. 31, Nov. 1, 1:30 P. M., Buffalo Valley.
Nov. 1, 2, 4 P. M., Chiques ch., Elizabethtown.
Nov. 1, 2, West Conestoga.
Nov. 1, 7:30 P. M., Philadelphia.
Nov. 1, 2, 9:30 A. M., Conestoga.
Nov. 2, 4 P. M., Artemas.
Nov. 3, Carson Valley, Blair county.
Nov. 3, Fairview church, Blair county.
Nov. 3, 1:30 P. M., Marsh Creek, Gettysburg.
Nov. 3, Elk Lick.
Nov. 4, 4 P. M., Yellow Creek.
Nov. 6, 10 A. M., Hade's.
Nov. 6, 7:30 A. M., Springville cong., Mohler house.
Nov. 8, 2 P. M., Spring Grove.
Nov. 10, 4 P. M., New Enterprise.
Virginia.—Oct. 13, 2 P. M., Beaver Creek.
Oct. 13, 3:30 P. M., Fairview church.
Oct. 13, 2 P. M., Mt. Vernon.
Oct. 13, Red oak Grove.
Oct. 27, Oronoco church.
Oct. 27, 3 P. M., Valley ch.
Oct. 27, Elk Run.
Nov. 3, 2 P. M., Barren Ridge.
West Virginia.—Oct. 11, 2:30 P. M., Sandy Creek, Mountain Dale house.
Oct. 13, 14, 3:30 P. M., Knobley.
Oct. 20, Chestnut Grove.
Oct. 27, 28, Bean Settlement.
Oct. 27, Harman.
Wisconsin.—Oct. 27, Barron.

(Concluded from page 637.)

evening, Dec. 1. Should any of the brethren or sisters be coming this way about that time we would be glad to welcome you at our feast. We are few in number, but we are trying to let the world know that we are on the Lord's side.—*Alice Vaniman, Sept. 20.*

VIRGINIA.

Greenmount.—The Ministerial Meeting, held in this church, Second District of Virginia, Aug. 23 and 24, was a success. The attendance and interest were good. Those assigned duties made creditable preparation. These meetings are destined to be very helpful to the church. The missionary cause and the Sunday school had each a suitable place in the program. When we begin to think and talk on these subjects, then we can hope for sentiment to grow.—*D. B. Wampler, Onawan, Va., Sept. 20.*

Valley.—Sept. 22 was our regular time for the yearly visit report at the Valley church, Va. Bro. J. Z. Gilbert led off in admonishing the members in a very clear manner. Eld. Moomaw and others followed. We were glad to welcome Bro. Gilbert and wife to this congregation by letter. The time for our love feast at the Valley House is Oct. 27, at which time we look for Bro. A. Hutchison to be with us. After a long dry spell we have had two nice rains. The school under charge of Bro. Gilbert and others opened Sept. 18 with the largest enrollment in the history of the school. Arrangements have been made for three series of meetings in the bounds of this church by our home ministers this fall.—*S. L. Shaver, Troutville, Va., Sept. 25.*

WEST VIRGINIA.

Burlington.—I have just closed a short series of meetings at Woodlawn, a mission point in the Tear Coat congregation. Part of the time I was assisted in this meeting by Bro. B. W. Smith, the elder. Two were received into the fold by baptism and one was reclaimed. There is a brighter day dawning for this congregation, we believe. Bro. Jesse Brumbaugh, of Ohio, is expected at the love feast Oct. 13, and will hold some meetings for them after the feast.—*J. A. Click, Sept. 26.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Railroad Arrangements.

THE following arrangements have been made for the Ministerial and District Meetings, to be held at the Newton church, Kans., Oct. 16 and 17: Those coming from the south and west will be met at Newton, Oct. 15 and 16, at 11:55 A. M. Those coming from the northwest will be met at same place Oct. 15 and 16, at 5 P. M. Should there be those who desire to come on other trains they will be met by notifying Bro. U. S. Royer, Newton, Kans.

Sedgwick, Kans., Sept. 28.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Oct. 25, 26, District of Southern Missouri and North-western Arkansas, in Shoal Creek church, Missouri.
Oct. 16, 17, Ministerial and District Meeting of South-western Kansas, Southern Colorado and Oklahoma Territory, in the Newton church, Kansas.

LOVE FEASTS.

Indiana—
Oct. 10, 4 P. M., Yellow Creek.
Oct. 13, 4 P. M., Pine Creek.
Oct. 13, 4 P. M., Hawpatch, Lagrange Co.
Oct. 13, Springfield cong., Wawaka.
Oct. 20, 4 P. M., Beaver Creek ch., Pulaski Co.
Oct. 26, 10 A. M., Upper Fall Creek.
Oct. 27, 2 P. M., Windfall church, Tipton Co.
Kansas—
Oct. 20, 2 P. M., Walnut Valley.
Oct. 27, 2 P. M., Abilene ch., Navarre house.
Maryland—
Oct. 20, 2 P. M., Woodberry ch., 3rd & Sycamore, Balt.
Oct. 27, 2 P. M., Longmeadow.
Missouri—
Oct. 13, 2 P. M., Oak Grove ch., 8 mi. west of Collins.
Oct. 27, East Prairie ch.
Ohio—
Oct. 11, 2 P. M., Ludlow church.
Oct. 13, Mahoning ch.
Oct. 13, 5 P. M., Lexington church.
Oct. 20, 2 P. M., Rush Creek ch., Bremen house.
Pennsylvania—
Oct. 21, 6:30 P. M., Tyroce church.
Oct. 26, 27, 2 P. M., Lost Creek ch., Free Spring house.
Wisconsin—
Oct. 20, Ash Ridge.

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" Elgin, . . . 3:00 "	7:15 "	11:25 "
Arrive Davis Jc., . . . 4:22 "	8:12 "	12:44 A. M.
Arrive Rockford, . . . 4:45 "		
Arrive Madison, . . . 4:45 "		
Leave Leaf River, . . . 4:54 "		
Forreston, . . . 5:01 "		
Arrive Savanna, . . . 6:10 "	9:35 "	1:13 "
" Des Moines, . . . 4:50 A. M.		1:31 "
Council Bl., . . . 7:40 "		2:30 "
" Omaha, . . . 8:05 "		3:30 P. M.
" Kansas City, . . . 9:30 A. M.		3:55 "
		6:00 "

Going East.

Leave Kansas City, . . . 9:30 A. M.		7:00 P. M.
" Omaha, . . . 7:15 "	6:00 P. M.	
" Council Bl., . . . 7:40 "	6:25 "	
" Des Moines, . . . 8:05 P. M.	9:40 "	
" Savanna, . . . 4:50 A. M.	9:35 A. M.	
Forreston, . . .	10:30 "	
Leaf River, . . . 7:53 "	10:47 "	
Rockford, . . . 7:07 "	10:50 "	
" Davis Jc., . . . 8:21 "	6:25 "	11:20 "
" Elgin, . . . 9:55 "	7:30 "	12:45 P. M.
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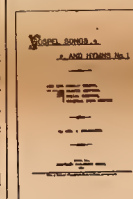
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EDITORIAL MISCELLANY.

It is said that one of the most remarkable boys in this country is a Jewish preacher by the name of David Haber, who is at this time thirteen years old. He is traveling about preaching the orthodox faith of Israel. In appearance he is a mere child, wearing knickerbockers and enjoying boyish games. He was born in Hungary, but has lived in New York most of his life. He commenced to qualify himself for the position of cantor when he was seven years old and has since then led the choir in some of the largest synagogues in the East. While engaged in the duties of that position he learned how to render the various services. He is said to be a splendid Hebrew scholar and speaks German as well as English fluently. He has already conducted services in Chicago, Detroit, Baltimore, Philadelphia, St. Louis and Omaha, and intends to devote his life to the work. It is unfortunate that he does not believe that Jesus is the Christ, for he might then be the means of converting some of his kindred to the true faith.

MR. HOGARTH, the director of the British school at Athens, Greece, says the *Scientific American*, has recently returned to England, and given an account of his excavations in the Sacred Cave of Zeus among the Cretan mountains, about 2,000 feet above the level of the sea. This cave is sacred to Zeus, because he is supposed to have been hidden therein by his mother, Rhea, to save him from his father, who was addicted to cannibalism. For several years past discoveries of ancient relics have been made by the natives. Mr. Hogarth therefore determined to systematically explore the cave and for several months past he has been employed in

this task, making many remarkable discoveries. During the excavations one day a laborer rested his candle in a little niche, with the immediate result that a scintillating brilliancy was emitted from some object behind it. Examination proved it to be an offering placed there over 3,000 years ago. In other niches of the stalactite pillars were unearthed weapons, needles, and many other similar curios, valuable relics of what had been offered to Zeus. To enable Mr. Hogarth to carry out his work with complete thoroughness, women were employed to explore the cave, since their eyes are sharper than those of the men. They withdrew the treasures from their secret hiding places by small tweezers, and were extremely zealous in the work, for the simple reason that Mr. Hogarth handsomely remunerated them for everything they discovered. So successful have been the researches, that Mr. Hogarth estimates that it will occupy him seven years to study and to classify the antiquities.

A NEW era has dawned on Cuba. The first crop of sugar cane since the rebellion against Spain began, more than four years ago, is being harvested. During the war many plantations were destroyed and nearly all of the sugar mills were burned. Some of these mills were very expensive. The plantations grew up in rank weeds, for the weed has a wonderful growth in that fertile soil and mild climate. To clear the fields of weeds and bushes was no small task. Mills had to be built and tracks laid for the bullock cars to bring the cane to the mill. All this took money, most of which had to be borrowed. Many of the planters, who were well-to-do before the war, were so completely ruined during the continuance of the struggle that they could not even afford to borrow means to restore their plantations, and so most of their fields are left uncultivated. In time, however, all of the old fields will be brought into use and Cuba will probably prosper as she never prospered before. But the people realize that they must introduce new and improved methods in order to compete with the great beet sugar industry of the North. The war destroyed almost everything old, but in doing so paved the way for the new, and the new is certain to come.

A FEW weeks ago, says the *Christian Evangelist*, the city of Odessa, in Russia, witnessed an anti-Jew riot, about which very little has been said. Russian soldiers were being hastily gathered from village and farm in Odessa, the chief port on the Black Sea, to be transported to China. Many of them, leaving home on short notice and for an indefinite period, brought with them many of their civilian possessions, hoping to dispose of them to the second-hand dealers. The Jews bought willingly until their stocks were overcrowded and they had no more money left. Then, one Sunday evening (July 29), trouble arose between a soldier who wished to sell and a Jew who would not buy. Other soldiers and other Jews joined the fray. The rabble of the street, always prompt to seize upon any pretext for beating the Jews, re-enforced the soldiers and virtually took the case out of their hands. All night the row continued, and it was a very one-sided battle, as a fight against the Jews always is. Monday morning there were about two hundred and fifty Jews in the hospital. All day Monday the disorder continued intermittently. A band of rioters would suddenly appear. The crowd would withdraw into doorways and passages as they rushed down the street shouting blood-curdling Russian imprecations against Israel. The windows of stores kept by

Jews were broken in and articles dragged out and broken on the pavement. The little kiosks for the sale of papers and tobacco, being mostly kept by Jews, were overturned, smashed, or carried off bodily. Throughout the whole period of disorder the police took no part, except occasionally to warn the leaders of the mob away from some shop which was not kept by a Jew. There were no arrests. Such is the life of the Jew in Russia.

GALVESTON, Texas, has a problem that no one yet sees a way of solving. The purpose is to rebuild the city and restore the public works. Before the storm the city had gone into debt not quite to the full limit allowed by law, for matters of this kind are regulated by state legislation. This is done to keep the people from being overburdened with taxes, and to protect the lenders. Since the storm the valuation of property in the city has decreased fully one-half; so figuring from the present basis no further debt can be contracted. Yet the city must have one and a half million dollars to restore her sidewalks, her waterworks, refurbish her schools, improve the streets, rebuild and equip the street railways, etc. How to secure this money is the problem. There will be some way out of it, but that way has not yet been found. But here is a lesson about going into debt. Nearly all of the nations on the globe are greatly in debt, and some of them so deeply that they may never be able to pay their way out. Every city of any importance carries a large debt, and thus burdens the taxpayers. When something befalls them, like that which happened to Galveston, they will find it very difficult indeed to rise again. This lesson may apply to individuals just as well as to nations and cities. The better policy is to keep out of debt.

It is stated that the Protestants in France have a unique problem to solve, caused by a large number of Catholic priests coming over to the Reformation. It seems that they have become dissatisfied with Catholicism and wish to find something better. One hundred and twenty-five have already broken connection with the Roman church, and hundreds of others stand ready to follow as soon as positions can be assured them in the Protestant ranks. With them it is a matter of conviction, and bread and butter besides. They are not pleased with the doctrine and claims of the Catholic church, and having been trained for the priesthood have no other way of making a living, save to serve in the pulpit. The Protestants are discussing the situation and seem to be a little slow about encouraging these rapid conversions. They see that these priests must not only receive training to fit them for the Protestant pulpits, but places must be provided for them. It is a movement that gravely affects the support of the Protestant ministers of France. It looks as though the pulpits of that country are going to be crowded. It is unfortunate that each of these priests cannot open up a mission and convert many of his former members! In that way they might do some good besides merely filling Protestant pulpits. In that case, however, their course would be almost certain to invite persecution, and if there is anything in the world that these timid preachers dread it is persecution.

THE latest report indicates that the balloon, containing Andree and his party, came to the ground at a point on the extreme northeastern shore of the Hudson Bay, and that the men were killed by the savages who inhabit that country.

ESSAYS

*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

AT THE CROSSING.

BY ADALINE HOHF BEERY.

A Distant, dread, on-coming rumble,—
The lightning express is due!
The man at the gate is watching,
And waving his white flag true!
"All's well!" and he backs, with the signal
Still up, for the morning is gray,
When O!—neath the hoofs of the engine
A baby is coming to play.
He shouts; but the toddler is laughing;
He runs, with a quick purpose grim;
Well knowing to rescue the bairnie
Means martyrdom certain for him;
With strength that is born in a crisis
He throws her clear over the rail,
And dies in an instant—the hero
Of many a neighborhood tale.
No deed of a chivalry splendid
Men's praises more honestly won
Than this, which a knight in old garments
In fine self-forgetting hath done;
No statue is carved in his likeness,
No shield is emblazoned for him;
Unshrined in the busy world's glory,
His one little service grows dim.
But O! for the heroes in homespun!
For whether, with courage born deep,
By danger and duty transfigured,
Divinely to quick doom they leap,
Or whether, in routine unbroken,
Serene, strong, and faithful they plod,
They both, bronzed and poor and unlettered,
Are wearing the image of God.

Huntingdon, Pa.

"SIMON, WHO IS CALLED PETER."

BY J. W. WAYLAND.

Name.—Simon is another form of the Old Testament Simeon, and means "hearer." Peter is the new name given by Christ, and means "stone," or "rock." Cephas is the Hebrew, or Aramaic, form, and means the same as Peter.

Life.—Peter was born at Bethsaida, a city of upper Galilee, which was also the native place of Philip. Peter had at least one brother, Andrew. His father's name was Jona, or John. His mother is not named in the New Testament, but there is a tradition that she was called Johanna. By trade Peter was a fisher. Bethsaida means "House of Fish," or "Fishtown."

Although Peter never received professional or rabbinical training, he was not wholly without education. The Jews always made great efforts to educate their children, and Peter was naturally put in acquaintance with the two languages prevalent in Palestine at that day,—the Hebrew (Aramaic) and the Greek.

At some time in his life Peter married and settled at Capernaum. By tradition his wife's name was Concordia or Perpetua. He became a disciple of Jesus, was made one of the twelve apostles, and accompanied the Savior during his early ministry. Peter was a leader of the apostles after Christ's ascension, and one of the "pillars" of the early church. He was probably bishop of the church at Antioch for a period. It is likely that he traveled extensively on preaching tours in Asia Minor and Babylonia, and that he went to Rome, presumably after Paul's death (68 A. D.), where tradition says he was confined in the Mamertine dungeon and afterward crucified. It is not reasonable to suppose that Peter was at Rome while Paul was there; for had such been the case some mention of the fact would doubtless have been made in the latter's Epistles. There is slight ground, therefore, for the assertion that Peter was for many years bishop of Rome, and still less for the primacy and almost absolute power ascribed to him by the Church of Rome.

Eminence of Position.—Peter was one of the first three disciples, and received three distinct calls by

Christ: the preparatory call at change of name, the call by the lake, and the call to the apostleship; he was one of the three men (Peter, James, and John) who were witnesses of Christ's power and glory upon three great occasions; he thrice denied the Lord, and three times was made to confess him.

Peter was first among the twelve. He was first to speak, first to act, and is always first mentioned. He was first to declare his faith in Christ, first to confess him as the Son of God; first to declare his readiness to die for his Master, he was first (except Judas) to deny him; yet, it may be, he was also first to repent. He was first among the eleven in directing the choice of Judas's successor; first at Pentecost in preaching to the Jews; first to administer severe discipline; and first to open the door of faith to the Gentiles.

Writings.—Peter wrote two Epistles that we have preserved. Both were most likely written about 68–70 A. D. from Babylon on the Euphrates, though some interpret Babylon as used figuratively for Rome. These Epistles were written in Greek, and were addressed to the saints dwelling and sojourning in the various parts of Asia Minor.

The prevailing tone of First Peter is that of animation. Its prevailing object is apparently to "cheer and strengthen tried disciples, by recalling the great facts of grace." Perhaps Peter in writing had in mind the words of his Master: "When thou art converted, STRENGTHEN THY BRETHREN." The tone of the Epistle is so hopeful that its author is called distinctively the "apostle of hope." Second Peter is remarkable for "the picture it gives of the unity of the Christian graces, for its view of prophecy, for its description of the last days, its doctrine of the final purification of the world by fire, its mention of Paul and his Epistles."

Character.—Peter was typically an extremist. "He was bold, intrepid, radical, ever attempting the impossible and achieving the marvelous." We are not to emphasize too much the fickleness of his character; for although he wavered often under his Master's eye, and at least once afterward, he continually became more and more like the "rock" that Christ intended him to be, and was indeed a "pillar" of the church.

Peter was an optimist. He could never have been characterized as the apostle of hope if he had not possessed the enviable faculty of "looking on the bright side," even under the severest stress of trials. He was a born leader, as evidenced by the whole history we have of his life. He was a man of great faith, though he perhaps made bad use of it at times; but who else but Simon Peter would have dared to climb over the side of that fishing boat, in the face of a raging storm, plant his foot on the crest of a rolling billow, and start to go to Jesus? Peter's confidence was sometimes self-confidence, occasionally bordering on self-conceit; but what man was ever more willing to be corrected, or more humble under rebuke? "He was a man of boundless energy, kicked difficulties out of the way as easily as snowflakes, led forlorn hopes, preached great sermons. . . . Such a man is invaluable to a movement beset with difficulties."

Charlottesville, Va.

DEMAS.

BY ELIZABETH D. ROSENBERGER.

Demas hath forsaken me, having loved this present world.—2 Timothy 4: 10.

WHEN friends prove untrue it causes suffering and sorrow. If those whom we have loved and trusted turn away and forsake us, our cross seems heavier and life becomes more dreary. When Julius Cæsar was stabbed by his friends he fell down at the base of Pompey's Pillar, and his dying words were a sad reproach, "And thou too, Brutus!" His dearest friend had helped to bring about his death.

The few friends Paul had in Rome must have been very precious to him. There is something pathetic in Paul's brief account of Demas; he does not say much about their friendship; he does not even censure him very severely; perhaps he felt the

desertion too keenly; he simply states the fact: "Demas hath forsaken me, having loved this present world." But his sense of loneliness and isolation must have been increased, when Demas, his friend, turned away from him.

There is the reason—"having loved this present world." Many Christians to-day are forsaking the church, and forgetting Christ, because they are fascinated; this old world weaves a spell about them, and when they wander into strange paths there are many pitfalls for the unwary, and many are walking in that way. Paul, as a prisoner, was accustomed to the seamy side of life; his yearning love and friendship for Demas found vent in tender pleadings and exhortations; but when Demas went into the world there were a dozen companions who were gay, careless and happy, enjoying wealth and luxury. So at last he forsook Paul who, in a prison, awaited his trial before Cæsar.

We are to keep ourselves unspotted from the world. A life of purity and self-sacrifice is lived by the separatist. How Paul must have suffered as he noticed the influence that the world was having upon Demas; but all his wise counsels, anxious solicitude and much prayer did not keep Demas faithful. We have no record of any church proceedings against Demas only the pathetic statement of Paul, "He hath forsaken me." We do not know whether Demas ever returned, and accepted Christ again. We know it is possible to bring back the wanderer; divine love can do this. When one of our number forsakes the church, let us be sure that unkind criticism and thoughtless neglect on our part have not had more to do with it than the world's allurements. The hireling fleeth when the wolf cometh, but the good shepherd will follow the missing sheep.

"Po' lil' brack sheep what strayed away,
Done los' in de win' and de rain,
An' de shepherd, he say: 'Oh, hirelin',
Go fin' my sheep ergain'."

"An, de hirelin' frown: 'O shepherd,
Dat sheep is brack an' bad',
But de shepherd, he smile laik dat lil' brack sheep
Is de onlies' lam' he bad'."

"An' he say: 'Oh, hirelin', hasten,
For de win' an' de rain am col',
An' dat lil' brack sheep be lonesome
Out dere, so far from de fol'."

"An' de hirelin' frown: 'O shepherd,
De res' ob de sheep am here',
But de shepherd, he smile laik dat lil' brack sheep
He hol' it de mos'es' dear'."

"An' he wander out in de darkness,
Where de night was col' and bleak,
An' dat lil' brack sheep, he fin' it,
An' lay it ergain' his check'."

It requires courage to remain true to Paul and to Christ; it meant being faithful unto death. Demas lost the opportunity of being a hero, he forgot that

"Once to every man and nation comes the moment to decide
In the strife of Truth with Falsehood for the good or evil side."

He turned from the higher life and loved this present world. Circumstances favored his decision, but he should have remained king of circumstances. The purest water lilies often grow in a pond green with slime and sluggish with filth. As in Descartes, so something in us whispers, "I am free." We see men take desperate odds against temptation and win thrilling victories. Invincibility is not in circumstances, but in man.

Covington, Ohio.

PASSING CHARIOTS.

BY OTHO WINGER.

It was a singular occurrence when Philip met the Ethiopian eunuch and so directed their short conversation that it resulted in the conversion of a soul. The world will never know the far-reaching results of Philip's work, but it undoubtedly was the means of sending the light of Christ to many who were in darkness.

All along the pathway of life are these passing chariots. Daily they are going by and carrying

with them precious souls who are being borne onward toward a dark land of death, but who would gladly live in a higher life if only "some man should guide them." Christian, it is your duty to assist them. And if you have so completely yielded yourself in submission to God's will that the Holy Spirit is the guiding power of your life, you will be constantly brought into conscious touch with them.

Are you a minister? If so, then great is your responsibility. Your life should prove to be a benediction upon all with whom you associate. Think not that your work is limited to the pulpit. Jesus, while careworn and weary at Jacob's well, spoke words of eternal life to the Samaritan woman, and Paul in the Philippian jail saved a soul from death by the overflow of the spiritual joy which he possessed. Do you not know of some thoughtless youth into whose life you might drop some inspiring words that would cause him to stop and think? Is here not, within your reach, some person who is trying to live a better life, to whom you could more fully reveal the beauty of the Christ life? Are you on your travels always watching for these passing opportunities of doing good? Your great work is to help save souls, and you "should be about your Master's business."

An active evangelist, on arriving at a certain town late in the night, was taken to his room by a hackman. As he left the vehicle he placed the fare into the hand of the rough driver and said: "Good night! I hope to meet you in heaven." The next morning the driver called upon the minister and in a trembling voice asked to know more of Jesus.

Are you a Sunday-school teacher? And do you seize every opportunity to curb the evil propensities of the boys and girls who have been placed under your instruction? A special visit, a confidential talk or a word fitly spoken may bear precious fruit in years to come. Parents, remember that it is very easy for your children to get so far from your confidence that your influence cannot reach them. While their little chariots are lingering near the parental door is the time to teach them "the way they should go." What golden opportunities for making lasting impressions for good upon the hearts of children are permitted to go by unimproved in the home circle, and then in after-years the minister is solicited by the sad parent to go and bring their wayward offspring into the fold.

Many of these passing chariots go our way but once. Our own indifference and inactivity may be responsible for their destruction. Will we not speak kind words where hearts are saddened? Will we not gently point the erring to a better way? Will we not breathe new hope into the hearts of dependent ones? And will we not throw out the life line and save a perishing brother to-day?

Sweetser, Ind.

WHAT CAN THE SISTERS DO TO PROMOTE THE WORK OF THE MINISTRY?

BY MARY POLK ELLENBERGER.

To be competent to forward the work of our ministry it is essential that we have an intelligent understanding of the duties which devolve upon our ministers; for upon our proper knowledge of the requirements of the ministerial office depends, to a great degree, our ability to assist them. What do we understand to be the work of the ministry?

It is to enlarge the borders of Zion, to lay the palm of Gilead upon wounded hearts, to make peace where chaos reigns, to preach the Word in all its beauty, purity and simplicity; it is to forsake all and follow him. It is to be the housekeeper of our word, the shepherd of his flock.

And now comes the question, What can the sisters do to promote this great and good work? The subject naturally divides itself into three sections:

1. The duties peculiar to the minister's wife.
2. The requirements of the deacon's wife.
3. The sisters in general.

I do not believe that we, as sisters of the church, realize the grave responsibilities resting upon us.

I fear we are more or less unconscious of the power we might wield for good, were we but in more earnest, consecrated coöperation with our ministry. The minister's wife could assist him so much in keeping order in the church, especially in matters of nonconformity in dress and in social lines. She should be an example to the sisters of the flock as he to the brethren, in all ways pertaining to a high plane of Christian character. She can and should encourage her husband in many ways in his life work.

There are times when our lips say go where duty calls; but our selfish hearts say stay. We must learn to put down love of self, and say go with all our hearts; go and work in the vineyard of the Lord. Divine love is never self-considering; it flows out to the evil and the good alike. Human love must be patterned after the divine if it is to work beneficially and to be ennobling.

We cannot overestimate the influence of the stimulating words of a good wife when the clouds hang low and our minister stands as it were at the crossing of the ways. And, on the other hand, in direct contrast, the speech of the foolish wife is ruinous, as in the case of Haman of old, whose wife Zeresh fed the fires of his wrath by advising him to have built a gallows fifty cubits high, that Mordecai might be hung thereon. True, Haman was far gone in sin, but a good and wise wife might have saved him from his own folly. A good wife—who shall tell her value? A bad wife—who shall declare her power of mischief?

I once heard an old elder tell an experience of his early life. One dark, rainy day in the late fall, his child sick, the mother ailing, the temptation to stay at home came strongly over him. There were fifteen miles of muddy road between him and the little schoolhouse where his monthly appointment was due. He opened the door and looked about him and decided to stay. But the wife's noble heart spoke from her eyes as she said, "Go and do what you can," and he went. Fifteen miles, lonely and disagreeable, with a congregation of six at the end—five young men, and one who could be seen only by the eye of faith, but he was there. For has he not promised to be with us even though our number is small? And he said that his tongue was as the pen of a ready writer that day. And when his face was turned homeward again his heart was warm with praise and thanksgiving, for he had buried two of those young men in the holy baptism, and he thanked God for them and for the good wife at home.

Paul in his letter to Timothy lays particular stress upon the qualities of an ideal deacon's wife, and by so doing impresses us with the knowledge that her work in the church is of great importance. "She must be grave, not a slanderer, sober and faithful in all things." And if her life reaches this high standard, great and good and far reaching will her influence be. The church depends much upon her deacons, who can be assisted in many ways by their wives, in visiting the sick and afflicted, by fortifying the weak ones of the flock in the time of trouble, in working for peace, that disturbance may be kept out of the church.

And in case of the sisters in general, it is a part of the divine plan that the talents of the human family are of endless variety. We cannot all be sweet singers, but those who have the beautiful gift of song should inspire the minister by singing with the spirit and understanding as recommended in the Holy Book. We cannot all be eloquent in speech during prayer and other meetings. I know there are many times when our souls plead for utterance that our lips are dumb. But we can all be peacemakers, and the Savior said, "Blessed are the peacemakers: for they shall be called the children of God." What a grand privilege for a minister to be able to preach to a congregation made up entirely of "the children of God."

We should remember, too, that vacant seats afford but little inspiration to our ministry. We are commanded to "forsake not the assembling of ourselves together." We are exhorted to "draw near with true hearts and in full assurance of faith," and

to "hold fast the profession of our faith without wavering," "for he is faithful that promised;" and "to consider one another," "to provoke unto love and good works."

One great and grand gift he has bestowed upon all, even unto the least,—the power to love and to bear one another's burdens. We can all say kind words of encouragement to our ministers. They have their dark days. When weary and sad of heart such words might constitute the silver lining to the clouds which hover over them.

We can and should live in harmony with the teaching of our blessed Master, and should delight in holding up the hands of him who as our Master's servant deals out to us without cost or stint, the spiritual food without which we must surely die.

It is our duty, as sisters and co-laborers, to do all in our power to help our ministers in the great and good work set apart for them, remembering that to have a rich harvest we must one and all do our share of the labor. In the end may we hear the welcome summons, "Well done, thou good and faithful servant: enter into the joy of thy Lord."

TO THE PREACHERS.

[Daniel Sommers, editor of the *Octographic Review*, is saying some good things to the preachers in the Disciple church. We call the following from one of his recent articles. It will be found most excellent reading for our own preachers.—ED.]

WHILE avoiding dirtiness, we should avoid fastidiousness. Charles Haddon Spurgeon said that when he and his wife began housekeeping they "vowed vengeance against dirt, debt, and the devil." That would be a good vow for all mankind to make, and especially for preachers. Dirt is a disgrace, debt enslaves, and the devil destroys. Having forewarned you against being personally dirty, I now say that we should avoid debt to the utmost that is possible, and when it may seem impossible we should contract debts very sparingly, and meet them very carefully. The outcry of every one who is in debt should be, "O God, I pray thee in the name of Christ to help me to deliver myself from my indebtedness to man." Then, in order to do our part in working such deliverance, we should be diligent in business, and sufficiently economical to save what our diligence may enable us to gather. Slothful people and wasteful people are close related. Neither class can keep out of debt or pay debts which have been contracted. Therefore preachers should be very careful to avoid debt to the utmost, first, for their own sakes, and, then, for example's sake.

But in vowing vengeance against the devil we must vow vengeance against pride, and thus against fastidiousness. Pride is of the devil, and those who are lifted up with pride fall under the condemnation of the devil. Paul set this forth when he wrote that a bishop in the church should not be a novice, "lest being lifted up with pride he fall into the condemnation of the devil." 1 Tim. 3: 6. Sometimes we are told that there is a certain degree or kind of pride which all should possess. But that is a mistake. The words "pride" and "proud" are always used in an unfavorable sense in the Bible. According to God's written word there is no good or useful pride. A high sense of respectability, a disposition to cleanliness, an avoidance of vile company—these are not pride, unless cultivated for the purpose of appearing well before our fellow-mortals rather than for our own comfort and to meet the approval of God. There is no good, or useful or even innocent pride. But as soon as the heart becomes lifted up with pride the individual falls under condemnation, and is closely related to the devil, who, by reason of pride, fell from his first estate. Therefore we should avoid every vestige of pride.

For our mutual benefit, my brethren, let us now consider a few particulars in which pride may be manifested in a preacher's dress and behavior. The first particular that is suggested to my mind is a cylinder hat. There is no use in any one wearing a hat that is double the height that is necessary, and that is a frequent, if not constant, care by res-

son of its extra or unusual height. Besides, prominent and pompous professional men have so frequently adopted the cylinder hat that it becomes the humble and devoted followers of the lowly Nazarene to avoid every appearance of imitating that class of puffed mortals. Would Jesus or any of his apostles wear a cylinder hat if they were now on earth? No one who has read the New Testament can honestly express the opinion that Christ or any one of his chosen ones would show that much conformity to the pomp of this world. Jesus Christ wearing a stovepipe hat! The very thought is repulsive, if not sacrilegious.

But this is not all. A gaudy watch chain, or a chain with trinkets appended thereto, a ring on the finger, or any other appearance of vanity is out of harmony with what we read in the Sacred Text concerning Christ and his apostles. It is likewise out of harmony with the high and holy mission of the gospel preacher. Therefore we should avoid every appearance of vanity, as we would avoid all appearance of evil. It is pitiable and shameful, if not positively sacrilegious, for preachers of Christ so to clothe or conduct themselves as to show that they wish their audiences to have their person in admiration. Those guilty of such misconduct may attract the light-headed of an audience, but they disgust all sensible people who may behold them. A swell preacher is a miserable exhibition of human weakness wherever seen.

If nature has gifted us with good physical proportions we should be grateful to the Giver of all good. At the same time we should remember the weakness and wickedness of Saul, the son of Kish, and of Absalom, the son of David. The former was richly gifted in physical size, and the latter was richly gifted in physical beauty. Yet the Old Testament sets forth the record of very few men who were weaker or more wicked than they appear when their surroundings are considered. Then, if we be gifted by nature with either good size or regular features, or both, we should not forget the excellency and prominence of the apostle Paul. His bodily presence was weak and his speech contemptible in the estimation of some (2 Cor. 10: 10). Yet he was a chosen vessel of Christ, and was the greatest man that has been permitted to live on earth this side of the earth-life of Jesus the Christ.

And did you, my brethren, ever reflect on the fact that the first king of Israel and the last apostle of Christ were both chosen from the smallest tribe of the Jewish nation? And did it ever occur to you that they had both been named Saul; and that while the first king of fleshly Israel was "higher than any of the people from his shoulders and upward" (1 Sam. 10: 23), yet the last apostle for spiritual Israel was so small that he was called "Paul," which means *little*? To me it seems that there was divine appropriateness in such facts. Fleshly Israel desired a king in order to be like other nations in pomp and splendor, and God selected for their gratification the man who appeared as if he was born to command. Spiritual Israel needed another apostle to set forth the difference between Christ's kingdom and the kingdoms of this world, and in view of that end a man was chosen whose physical appearance probably looked as if he was an underling. With such facts before our minds how contemptibly foolish is every exhibition of pride concerning personal appearance, and especially if such exhibition is made by a preacher!

My brethren, we should ever bear in mind this exhortation: "Let not then your good be evil spoken of." Rom. 14: 16. We should practice the good that is found in cleanliness of person and clothing without any exhibition of pride, for this is necessary in order to prevent our good being "evil spoken of." No one is offended at cleanliness, yet many are offended at dirtiness; no one is offended at plainness, yet many are offended at fastidiousness. No one is offended if we go out doors to brush our shoes and other clothing, yet many are liable to be offended if we brush them in the house. No one is offended if we treat them kindly, yet many are liable to be offended if we offer them undue compliments.

My preaching brethren, let us try to conduct ourselves in all things as Paul gave directions to Timothy and Titus. Then we shall do good without doing harm. He did not direct those young preachers to deliver lectures on housekeeping and thereby endeavor to work reformatations in regard to ordinary customs which did not pertain to character. He did not instruct them to meddle with anything which did not belong to religious welfare. Solomon wrote, "Be not righteous over much; neither make thyself over wise: why shouldst thou destroy thyself?" Eccl. 7: 16. We could name a preacher who thought that he was wise enough to teach the people of a certain community concerning housekeeping, and he destroyed his influence as a preacher so suddenly that it gave him, perhaps, the greatest surprise of his life. Any attempt to teach women in regard to housekeeping or men in regard to politics is dangerous for any preacher. All preachers of Christ should follow Paul's example. He wrote to the Corinthians, "For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2: 2.

TWO PICTURES AND HOW THEY APPEAR.

BY J. H. MILLER.

No. 1.—Friendship and Happiness.

True friendship is a bright flame that comes from God. "Ye are my friends, if ye do whatsoever I command you." John 15: 14. A man that is possessed with friendship, such as the Bible teaches, is a friend to God. "A friend loveth at all times." Prov. 17: 17. No time for hatred or ill-will towards his neighbor. "A man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother." Prov. 18: 24. Friendship has its origin in heaven. True friendship will enrapture the soul. There may be a bogus friend. Such was Judas.

Friendship is a flower that will bloom in all seasons. It may be found on the snow-capped mountains of a northern clime as well as in more favored valleys of the sunny South. There seems to be no limit to its growth. All it needs is to be watered with the dews of kindness. Friendship, true friendship, can only be found to bloom in the soil of a noble and self-sacrificing heart. Friendship will cast a thousand rays of love and peace to all those who are around. There is much joy and happiness to those who are possessed with a true spirit of friendship.

True friendship and happiness have their beginning with Providence. True friendship and happiness greatly sweeten life's pathway. What a pleasure it is to have a true friend to whom we can speak fearlessly upon any subject. Oh, the comfort, the inexpressible comfort of having a friend that we can fully trust in.

Friendship has with it an object of benevolence. Friends must study to please each other, and if possible oblige each other. It is said the first law of friendship is sincerity, and he who violates this law will soon cease to have friends.

True friendship will make the soul happy. It has a perennial summer, a never-ending season of felicity, and joy to its happy possessor. Friendship is the main thing that leads to true happiness; obedience to God will bring happiness to every soul. God created man to be happy and to enjoy sweet fellowship with God. Doing the will of God will bring unto us much happiness. "If ye know these things, happy are ye if ye do them." John 13: 17.

Health, peace and wealth is a popular definition of happiness, yet thousands and tens of thousands may possess these blessings, and still not be happy. "Having food and raiment, let us be therewith content." 1 Tim. 6: 8. Christ was happy and full of friendship, yet he had nowhere to lay his head.

No. 2.—Fretting and Grumbling.

Many very excellent people in the world make their lives miserable because, like the troubled ocean, they are unhappy. They claim they have no friends, no one that cares for them. They pass

many sleepless hours, and do much fretting and worrying. The fault is not with their circumstances, nor with general character, but alone with themselves. They wait for happiness to come to them, instead of trying to make themselves and others happy.

Sometimes those unhappy people shade the present with every cloud of the past. Although surrounded with a thousand charming duties and pleasures to make life happy, they are miserable. Some of those fault-finders are nervous and irritable, fretful, etc. They make company miserable. They will not enjoy life, neither will they allow others to do so. In the domestic circle they fret their life away. Everything seems to go wrong because they make it so. Pleasure they never seem to know, because they never are ready to enjoy it. With some people the weather is never as it should be, the sun is not properly tempered, the winds are too high or too low; it is too wet or too dry, etc. Their neighborhood is not fit to live in. They claim many remarks are made about them which are not true. Such people are nothing but a set of grumblers.

Such people are to be pitied. They deserve our sympathy and compassion. Such people in the church make the church much trouble. They cannot be led to see they are in the fault. Knowing their ability and virtues, they do not see any faults in themselves, but all the time it is that other man or woman that is the cause of all the trouble. They see the actions of others through their own shadow. This often comes by making the subject of fault-finding and grumbling a study. This leads to a defect in the character of a person, often caused by improper habits that may weaken the mind. It is the result of gloomy thoughts, morbid fancies, habitual melancholy, a complaining, fault-finding disposition. How miserable such people must feel. It seems to me a fretting man or woman is the most unhappy person in the world.

I never had much of a taste for a wasp or a hornet. The facts are they sting only when disturbed; but a fault-finder or grumbler will buzz if he does not sting. How unpleasant they are in company. Solomon observed this fact: "It is better to dwell in the corner of the house-top than with a brawling woman in a wide house." Prov. 25: 24.

Children do not like fretting parents, neither does a Christian like a fretting preacher. We sometimes hear it said, "The church is on the down grade, preachers are out of line," etc. How such grumbling and fretting will annoy those who hear so much buzzing.

I have two pictures before me. Reader, which one will you have? I imagine I hear all say, "Give me the first picture." That would be the more profitable. Hang it up so that you can see it, and then profit by it.

Goshen, Ind.

THE CIRCLE OF ILLUMINATION.

BY WALTER SWIHART.

NATURE's sun has set behind the broad Pacific. Day is dying on the western slope. Man turns his inward eye upon his life, sees his dependency, falls upon his knees and thanks the God that rules with such an even hand the destiny of subjects.

This dream has lost its general thought. The Brethren of western Washington and Oregon, assembled for their Saturday evening worship, pour upon the last rays of departing day a prayer for the perpetuity of the good and wholesome Word of God. At the very same moment the dear brethren and sisters of Bulsar (twelve hours to the west) arise from their Sabbath morning couches, turn their eyes heavenward and answer, "O, alleluiah! Alleluiah to the God of all goodness and blessings;" while returning day drips purified from the deep chambers of night.

Three hours later, when Bulsar's elect assemble for Sabbath school, our flock at Smyrna arise from slumber, offer their secret thanks for the continued mercies of God. An hour later when public worship is held at Bulsar our Brethren in Denmark

catch the inspiring herald fresh across the brine of the Baltic; and ere the services at Bulsar have ceased the roll of day and dawning gilds the pinnacles of glaciated Switzerland. And, so, within Geneva's humble vale the continued roll of Oregon is heard—the perpetuity of humble worship.

When our dear Brethren there raise their voices in public defense of truth, Brooklyn feels the quickening and pays her earliest tribute to arising day. And those at Germantown and Philadelphia soon have offered their earliest oblations, and Washington but a moment later. Then follow in quick succession the churches west—Roanoke, Indian River, East Tennessee, Ft. Wayne; and then Chicago, Elgin and St. Francis. Before another twenty minutes ends Fargo of the North and Texas of the South have joined;—all these with scores of others passed have raised their voices heavenward before Bro. Ulery, of Brooklyn, concludes his services and goes home.

Thirty minutes hence Denmark begins her services, and ere they close the Verde of Arizona has received the blazoned herald of truth, and throws with unabated zest the love-born message onward west to Pasadena, which, like the soul-impulse, is passed again to Washington and Oregon.

And as they there engage in the Sunday evening service it is the vesper to receding time—the last evening chime, the knell to a departing day, which dies with the midnight in the midst of the wide Pacific. But, O, the thought, though day dies, yet the breathed prayers at that moment from this shore echo from those arising on the famine-chained land of Bulsar. And they again begin the anthem of the new day and herald after herald announces the procession of time, the perpetuity of the good and wholesome Word of God.

Wabasso, Fla.

ESTHER.

BY LYDIA STAUFFER.

THE little orphan child, Esther, daughter of Abihail became the adopted daughter of her uncle, Mordecai, who was among the captives taken by Nebuchadnezzar.

As we think of the little Jewish maid in her uncle's home we see her in her childlike simplicity enjoying the games and toy amusements of her playmates. She is a child of implicit obedience in heeding the biddings of her foster parents. Mordecai and wife, in turn, are ever eager to have their much-loved Esther enjoy their many favors and dotings. Esther was not a peevish, pettish child, made so by the constant indulgences of all of her childish wishes, for Mordecai and his wife were wise in their jurisdiction and carefully considered what was best for their little girl.

Esther was also taught the simple practices of her parental religion. The respect and honor for her own people attended her gentle personage all through life. When Esther had grown to womanhood, Mordecai heard of the decree issued by the king, Ashasuerus, that some fair virgins should be taken from among his subjects, that one might be chosen to become his wife instead of the disobedient queen, Vashti. Mordecai, ever ambitious for the welfare of Esther, speedily arranged to have her among the selected number. As she entered the room of the receiver of the virgins, her pure, beaming countenance so attracted the attention of the custodian that she received special attention from the attendants. After twelve months the king called the maidens before him.

Imagine the anxiety of the numerous maidens who are to come before him. Each one is very anxious, in arranging her attire, that she may make a favorable impression upon the king. But Esther, as usual, dresses in her plain costume and awaits her summons to the king's chamber. One by one the maidens enter the room. But each one is dismissed with his displeasure. At length Esther's name is called. She, not aware of her winning and loving disposition, enters, half abashed as she beholds the splendor of his palace and the king ar-

rayed in his royalty. The mien and beauty of the fair girl so attracted king Ashasuerus that "he loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins, so that he set the royal crown upon her head and made her queen instead of Vashti." In her honor a feast was proclaimed and all the princes and servants were invited to attend.

After the feast Esther enters her new position, but is not forgetful of her pious uncle to whom she most of all owes her present position. "For Esther did the commandments of Mordecai like as when she was brought up with him." Mordecai, still anxious about her welfare, lingers in the king's gateway. While here he hears of the plot to take the life of Ashasuerus. He tells Esther of the plot and she saves the king's life.

At this time Haman was advanced to an office of honor, and all must bow and do him obeisance. But Mordecai bowed not. This so enraged Haman that he bribed the king to issue a decree for the destruction of all of the Jews. Mordecai, overcome with grief because of the late decree, lay before the king's gateway, clothed in sackcloth and ashes. When Esther heard of Mordecai's grief she besought him to tell her the cause. He told her of his sorrow and also showed her the written decree. The only way to effect any change in the decree was for Esther to plead with the king himself. Since she knew the doubt of his accepting her presence, she entreated Mordecai to have the people fast and pray for her three days before she entered the king's chamber. Then, willing to trust her life in the hands of her God, she entered saying, "If I perish, I perish." She was successful in obtaining his favor, and the king issued a second decree saying that the Jews should stand for their lives at the time of their destruction. So, instead of it being a day of sorrow and destruction, it was a day of victory for the Jews.

In honor of Esther's finding favor and the saving of her people, an annual feast was established in memory of the event. Thus the humble life of the little maid developed into that of being queen, and at a very critical period she saved the life of her people.

Do we not have many noble devoted Esthers in our own beautiful land? Are there not, to-day, many uncrowned queens, who, when the Master comes to make up his jewels, will be permitted to wear the crown and bear the palm of victory? May the study of the life of Esther be an inspiration to many nobly to perform their duty, that it may be said, "She hath done what she could."

Pittsburg, Ohio.

FROM COPENHAGEN, DENMARK.

BY K. M. JÖRGENSEN.

OUR Sunday school opened again after five weeks' vacation. We are made glad to see all the children come back. There are about fifty in the school. Some of these are new scholars, and they seem to take a great interest in listening when we talk to them about the love of Jesus. We are glad we are able to speak to them, teaching the children to walk in the footsteps of our blessed Savior.

We have to endure a great deal of tribulation and trouble in this our work from the state church Christian people. They are all zealous for what they call the true doctrine, only to be found in the Lutheran state church. The leaders of this church have established Sunday schools, too, in which to teach old and young how necessary it is to believe as their fathers did.

Their ministers are sacrificing a great deal in order to help the children and thus maintain them in darkness. So, for instance, do they send them out in the country during the hot summer months to enjoy the fresh country air, also giving them clothing and everything else necessary free of charge; which all tends to keep them in their old forms. I only mention this so as to give you an idea of what we have to contend with in our humble efforts to lead

the children to Christ and to embrace the truth as it is in Jesus.

Not long ago I decided to visit my brother-in-law, who lives in the country, where I had an occasion to meet one of these ministers. My kinspeople told the minister the peculiar way in which I am serving my Master, and as a consequence he admonished them to be very careful not to listen to me, if I was to talk to them about my faith, which was, he said, entirely false and very dangerous.

After having listened to the above, I told the minister in a very humble way that we in the Brethren church consider it absolutely necessary to walk in the footsteps of our Master, Jesus, who has given us an example, and that it is our duty to obey him in all of the ordinances set down in his holy Word. We discussed together the baptism, the feet-washing, the prayer covering, as well as the absurdity for a true Christian to go to war in order to kill his brother and fellow-Christian. We kept on this way a long time, and several listened to our conversation. After the minister had left, my people said: "We hardly know what to believe in this matter, as even the minister was not able to contradict you."

We wish, by the grace of God, to do all we can for the enlightenment of our dear countrymen, who are walking in the darkness, knowing nothing about God and his blessed Word. We are in our children's meeting reading some from the GOSPEL MESSENGER. We are also using the outline set forth in the paper for our prayer meetings, which we find very useful.

We have preaching every Sunday evening by Bro. Alfred Gustafson, and our hope is that souls may be saved and carried over from darkness to the light. And for this purpose we earnestly solicit the prayers of our dear brethren and sisters in America.

A ROYAL ADVOCATE OF TEMPERANCE.

THE young queen of Holland, says the *Christian World*, of London, England, is distinguished among European sovereigns as a total abstainer, and is an ardent worker in the temperance cause. She has made a convert of her great friend, the Princess Paulina of Wurtemberg, and both royal ladies actively use their influence on the side of temperance in their respective circles. Queen Wilhelmina is patron both of the Total Abstinence society of the Netherlands and of the Woman's Social Purity league.

The indications are that upon the death of Victoria, Wilhelmina will succeed her in popular estimation as the best beloved and most influential queen of Europe, and her attitude toward temperance is therefore most significant. Total abstinence from the use of intoxicating liquors will not only be popular at her own court, but it will be at least respectable at the courts of other European sovereigns. It will also negative the plea that wine is necessary at state banquets given by the president of the United States because it is the required beverage at foreign courts and its absence would be a discourtesy to the representatives of foreign sovereigns. Mrs. Hayes, when, as the first lady of this land, she refused to set wine before her guests in the White House, for which action she was contemptuously criticised by many, set an example which may yet be commendably followed by her successors. It will be a great day for this world when the rulers of earth will set the kind of examples that should be followed by the masses.

THERE is some joy in every Christian's heart. Much will depend on temperance, much on habit, much on outward circumstances, as to the development and cultivation of this sacred principle. But in every case you have the element and actual beginning—the root and fountain and flowing spring of heavenly and eternal joy. Blessed necessity, that compels every soul in Christ to be happy in him! A flame of renewal has passed through the inmost being, refreshing waters of grace have cleansed every corrupted faculty and cooled every fevered thought.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

INTELLIGENT SOWING.

BY JOHN E. MOHLER.

THERE is no such thing as intelligent sowing of the Word of God; that is, no one can pick out the good soil and confine his sowing to it. The seed has to be scattered by the wayside, upon stony ground, and among thorns, to reach the good soil also. The reason is we cannot read the heart of man as the farmer reads his crop conditions. Christ could do it, though. He read Nathaniel's heart, and Peter's and Judas's. In our sowing we must scatter the precious seed everywhere, and if it perishes it perishes. It is not a mistake to do it, either, for there is reason in this prodigious waste. Could man determine the relative productiveness of spiritual soil he would hunt out only the best. There would be contentions and wrangling for the richest fields, just as there are for rich acres. People would spend their time going from place to place for better soils.

Such is human nature, and it is a blessed thing that we shall sow blindly, as to discrimination, yet seeing by faith that our work shall be blessed. And there is no limit to the amount we may sow. The garner is full, and if we sow a bushel there are ten thousand bushels left. If we scatter a ton there are a million tons more. It is all there to sow and the field to sow it in is boundless. Then sow lavishly, profusely, for "he which soweth bountifully shall reap also bountifully."

Warrensburg, Mo.

THE BACK-DOWN.

THE *Christian Advocate* relates that when Daniel Wise was a pastor in Springfield, Mass., he stepped into a store, and while transacting business heard a follower of a noted atheist denouncing God in blasphemous language. A number of young men surrounded him, and Dr. Wise perceived that the oburgations were making some impression upon them.

As he passed toward the door Dr. Wise paused and said, "Pardon me, sir, did I understand you to say that you do not believe there is a God?"

"Yes, sir."

"There is then no Being to whom you owe anything, no Being to whom you pray, or from whom you hope anything?"

"Yes," answered the man, defiantly, "those are my sentiments."

"Very well, then," said his interlocutor, "if that be the case, you would have no objection to sign a document to that effect."

Dr. Wise wrote: "As I do not believe that there is a God, I hereby renounce all claim upon him in time and in eternity, in joy or sorrow, in life or death; and to prove the genuineness of my profession I hereby subscribe my name."

The man read the note and began to equivocate, but those who had heard him said, "If you believe it why don't you sign it?" Thus taunted, he wrote his name. Dr. Wise folded the note, placed it in his pocketbook, and took his departure.

After he walked a few blocks he heard the steps of some one rapidly gaining upon him. Turning, he saw this man, who said, "If you have no objection, I would like to have that document."

"That document is mine; you gave it to me. What do you wish to do with it?"

"I should like to tear it up."

Said Dr. Wise, "Do you not believe what you said?"

"Yes, but I think I should feel a good deal happier if that paper was torn up."

Whereupon he surrendered it to him, and gave a most earnest exhortation with it.

Long since we heard the narration, and having an opportunity, propounded the inquiry to Dr. Wise, "How did you dare to do that?" Said he, "Few men are reckless enough to adhere to their statements when they are brought to realize what they mean."

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Lost Sheep and Lost Coin.—Luke 15: 1-10.

Lesson for Oct. 21, 1900.

GOLDEN TEXT.—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 10.

THE disposition on the part of Christ to take advantage of every opportunity to save sinners brought him in conflict, quite frequently, with the self-righteous and jealous scribes and Pharisees. On the occasion of our lesson a large number of publicans and sinners had come to hear him. And, instead of casting them away and ignoring them, he kindly received them and even went so far as to eat with them. And this was very objectionable to these men, because they considered them beneath the notice of good and respectable people. The publicans or taxgatherers were especially objectionable, because they were men from among their own ranks who had prostituted their own lives by accepting and farming positions so beneath the standard of a Jewish citizen.

Publicans—taxgatherers—were of two classes: (1) Roman citizens who were appointed by the government for the purpose of having taxes gathered from their Jewish subjects, the inhabitants of Palestine. But instead of doing the work themselves they hired the work out to such Jews as would be willing to do it at a smaller percentage than that allowed by the government for the work. There were always plenty that were willing to do this kind of work. And that they might make the position profitable, though the work was taken at a low per cent, they "farmed the position." That is, they exacted from the citizens more tax than was due from them. This practice made them, as a class, especially odious in the eyes of their brethren. And because of this they were regarded as outcasts and classed with the heathen or sinners.

If these men could have known and understood the higher and nobler purposes which the Master had in view there could have been no occasion for their murmurings or that they should be offended. As they could not do this under existing conditions, the Master has patience with them and labors to teach them. This he does by using the two parables that follow. And while their applications were intended, at the time being, for the scribes and Pharisees, the lesson comes to us with equal force.

A shepherd has a hundred sheep. All are equally his, and for their well-being and safety he is equally concerned. Ninety and nine of them are safe in the fold—but the one is missing. What would the shepherd do? What would these scribes and Pharisees do? What would you do? We would all say, Leave the safe sheep where they are and go out and seek the lost one. Certainly. That is plain enough. And all would see the propriety of such a course of action. And this is the way Christ took to teach these people the propriety of the cause he was then pursuing in receiving and conversing with publicans and eating with sinners. They represent the lost sheep, and he is seeking and laboring to find and restore them to the fold.

All peoples are God's sheep by creation. All should be the sheep of his pasture and safe within the fold. But many of them had strayed—they were scattered as sheep without a shepherd. To gather these back again was the mission of Christ into the world. And because of this he laid aside all marks of distinction, caste or position and went to work right among the people most needing salvation—he ate and associated with publicans and sinners.

Whom the ninety and nine represented is not fully agreed upon, more than the good, the righteous—such as are safe in the church or fold. Perhaps the good and devout among the Jews; or, as some think, the angels who have never sinned. As we are to be like the Christ, it is our duty to pursue the same course toward those who are without the fold.

The second parable, of the "ten pieces of silver," is of similar interpretation and forcibly teaches the same lesson.

H. B. B.

OUR PRAYER MEETING.

LESSONS FROM BIBLE PRAYERS.

For Week Ending Oct. 27.

1. *Kinds of Prayer.* Earnest Petition, Philpp. 4:6. Wrestling Prayer, Gen. 32:24-29. Meditative Prayer, Ps. 19:14. Secret Prayer, Matt. 6:6. United Prayer, Matt. 18:19, 20. Regular Prayer, Ps. 55:17. Long Prayer, Dan. 9:3-21; 2 Chron. 6:14-42. Short Prayer, Luke 18:13. Intercessory Prayer, Mark 7:25, 26.
2. *Places of Prayer.* Temple, Mark 11:17. Mount, Luke 22:39-41. Upper Room, Acts 1:13. Chamber, Dan. 6:10. Riverside, Acts 16:13. Housetop, Acts 10:9. Roadside, Gen. 28:20. Everywhere, 1 Tim. 2:8. Closet, Matt. 6:6.
3. *Times of Prayer.* Morning, Noon and Night, Ps. 55:17; Dan. 6:10. Always, 1 Thess. 5:17; Rom. 12:12; Luke 18:1.

CONCLUDING THOUGHTS.

Thus we find that we, as Christians, are expected to live in prayer, that it should be as natural to us as our breath, and that at all times, in every place, and under all circumstances, and in every frame of mind, our heavenly Father would have us pray to him for whatsoever we need. John 14:13. We need the power of the Holy Spirit. Rom. 8:26. Should pray in the name of Christ. John 14:14; 16:24. Should resign all to his will. 1 John 5:14.

"HE CAN WIND YOU UP."

SOME time ago at a meeting held in a large seaport town, two sailors, when spoken to about salvation, said: "It ain't no use. If we give up drinking and swearing to-night, we should be as bad as ever to-morrow."

The leader of the meeting took his watch from his pocket and said: "Do you think the maker of this watch could wind it up again?"

"Of course he could, sir!" was the answer.

"Well, God is your Maker, and don't you think he could wind you up and keep you going?"

"I never thought of that, sir."

"Come to him then and prove his power. He can put you in working order and keep you going on board ship just as well as on land."

They both sought salvation.

Some eight or nine months later, when they returned from a voyage and were asked how they had got on, they replied: "All right, thank God! We made up our minds that every morning we would kneel down and ask him to wind us up for the day and every night we would thank him for having done it; and he did."

ACROSS the brow of Alexander the Great was drawn a disfiguring sword scar. He sat before a celebrated painter for his portrait. The artist wished to be true to his art, and yet not display to strangers that blemish on an otherwise handsome face. Accordingly he painted the emperor in thoughtful pose, with his finger lying over the scar. Oh that men would paint us, represent us to others, with the hand of charity lying across the scars in our life. But, if men will not, Christ, the blessed one, will, if we claim his advocacy, when he presents us to our Father who is in heaven.

To every one of us God gives something that he wants us to say to others. We cannot all write poems or hymns, or compose books which will bless men; but if we live near the heart of Christ there is not one of us into whose ear he will not whisper some fragment of truth, some revealing of grace or love, or to whom he will not give some experience of comfort in sorrow, some new glimpse of glory. Each friend of Christ living close to him, learns something from him and of him which no one has learned before, which he is to forth-tell to the world.—John R. Miller.

COVETING this world's riches is reprehensible, for it makes us of the earth earthy. But against coveting earnestly the best gifts divine grace has made it possible for us to acquire—real riches—there is no moral restriction, but encouragement rather, because that makes us heavenly-minded.

HOME * AND * FAMILY

A TRAGEDY IN THREE PARTS.

PART I.—*The Bonnet.*

A BIT of foundation as big as your hand,
Bows of ribbon and lace,
Wire sufficient to make them stand,
A handful of roses, a velvet band—
It lacks but one crowning grace.

PART II.—*The Bird.*

A chirp, a twitter, a flash of wings,
Four wide-open mouths in a nest;
From morning till night she brings and brings,
For growing birds, they are hungry things,
Aye! hungry things at the best.

The crack of a rifle, a shot well sped,
A crimson stain on the grass,
Four hungry birds in a nest unfed—
Ah! well, we will leave the rest unsaid;
Some things it were better to pass.

PART III.—*The Wearer.*

The lady has surely a beautiful face,
She has surely a queenly air;
The bonnet had flowers and ribbon and lace,
But the bird has added the crowning grace—
It is really a charming affair.

Is the love of a bonnet supreme over all,
In a lady so faultlessly fair?
The Father takes heed when the sparrows fall;
He hears when the starving nestlings call—
Can a tender woman not care?

—Current Literature.

MAKING OTHERS HAPPY.

BY MAGGIE KOONTZ.

MANY of us are rather careless about bestowing love and kindness upon our fellow-beings. Oftentimes we wait till death has robbed us of our dear ones; then how keenly we remember every selfish, unloving act by which we have made them suffer! We gaze tenderly upon their dead faces, and over their coffin lids lavish tears enough to have brightened their whole lives. Oh, why do we wait till death has robbed the ear of the power to hear, the brain of the sense to understand, ere we speak words of kindness to our fellow-being? Why do we let the lips go unkind until they are cold in death?

So let our love be shown every day, while hearts are living, to be cheered by it. Over every life cast the flower of love and charity, and bedew them with tears of sympathy. Feel for their sorrows and help bear their burdens. A smile of affection will do wonders in dispelling a shadow of trouble. One single grain of real, warm human love and sympathy is worth more to a living heart than all our tears and affections to a heart that has ceased to beat. Then let us take heed, and make one and another happy while they are with us.

Loysburg, Pa.

MURDERERS.—WHENCE COME THEY?

BY C. D. HYLTON.

GOD does not make murderers. Infants may be born with that bias and the parents responsible. Or they may be born pure and holy, and by wrong influences and training they may become miserable and wretched creatures.

A wonderful responsibility rests upon parents; too great for any save the children of God. No more important work can be given to human beings than that of training souls for an eternal existence. Many neglect that training at the most important and successful period, and then lament a lost opportunity. Proper training should begin even before birth, and continue through life. Every intended mother should read the story of Hannah in the first chapter of First Samuel, then follow Phil. 4: 8, and the rising generation will go better.

An envious, stubborn disposition in the parent is often followed by the same disposition in the child. "Johnny" or "the little man" manifests it when denied some request. Not infrequently will he fall down and kick and scream until his wants are grati-

fied, to "stop the noise." Johnnie soon learns how to manage his parents and becomes master of the family. His father wants to please him, and he buys him all sorts of toys; but the most prominent is a toy pistol. Every parent who buys toy pistols for his little boys tells them by actions that he wants them to carry real pistols when they get older. Johnnie is quite apt when it comes to this kind of training, so at an early age he is the possessor of a real up-to-date revolver. He has often seen his papa take a moderate drink of whiskey; so his outfit is not complete without a bottle of whiskey in his pocket to balance the revolver. Now follow this youth, and you will soon learn where nine-tenths of the murderers come from.

Brethren, how many of us, suppose ye, are training murderers? Remember, "As the twig is bent the tree is inclined." God gives our children into our hands first; we have the first chance at training them. Don't forget to bend the twig while it is flexible.

Daleville, Va.

CURIOUS MARRIAGE CUSTOMS.

In Yorkshire, England, it was formerly considered only right for the parson to be the first person after the ceremony to kiss the bride. On one occasion, says the *Christian Herald*, a clergyman, who, as a stranger, did not understand the local custom, was puzzled after marrying a couple in a Yorkshire village, to see the whole company keep together in an attitude of anticipation. "What are you waiting for?" he asked. "Please, sir, answered the bridegroom, "ye've no kissed Mollie, and I mustn't do it until ye have." In Nottingham, in the parish of Wellow, there is a pretty custom dating from time immemorial, when the banns of marriage are read out, for a person previously selected to rise in the midst of the congregation and say aloud, "God speed them well!" whereupon the clerk in the congregation responded with fervor, "Amen." In Cheshire the bride's path to church is strewn, not with loose flowers but is carpeted with beautiful wreaths and garlands, made by kindred and friends and laid down in the dewy dusk of the previous evening, friends vieing together in decorating the doorstep with the finest wreath. The bridegroom's path is strewn with flowers, too, but of a different kind. If he be a carpenter his acquaintances strew the way with a great profusion of curly shavings; if a tailor with odds and ends of cloth; if a harness-maker or a cobbler with bits of leather, and there is a tradition that an agreeable young butcher once found his pathway decorated with bones.

All of this may be interesting enough, and some of it really beautiful, but how much better is it to strew the whole path of life with deeds and acts of kindness! By so doing life might be made much more pleasant than what it is.

Love without service is like a sunbeam without light. The mother must minister to her child. A friend must seek to be helpful to his friend. The first recorded words of Christ were: "Wist ye not that I must be about my Father's business?" and his last, "It is finished." What lies between these words? Constant ministry. When he said, "Let him that is chiefest among you be the servant of all," he outlined the form the Christ-life must take. "Ah, but," you say, "that was all very well for him who came for the accomplishment of a special work, but it has no meaning to us." No meaning for us? Are there not as great evils to-day as when he came? Do not millions bend beneath indescribable sorrow? Have all men even yet the truth? Do all know that they are the children of God? Have the doors between this and the spirit life been thrown open? The very work which faced the Master still remains. He began that which his followers must complete.

THE Christian who works as hard as if everything depended on himself and as unconcernedly as though everything depended upon God, has a nearly perfect working theology.

OUR SATURDAY NIGHT.

Talking About Preachers.

IT may be good to talk about preachers. The New Testament is full of that kind of talk. Were we to omit all that is said concerning ministers and their work the size as well as the value of the Book would be greatly reduced.

In the Sacred Volume very little, however, is said that is not complimentary to the preacher. Some things are said not very creditable to Peter, but it is said in a way that is helpful rather than detrimental to the cause. It was necessary to say some things about Judas that would tend to implicate him, for he was a bad man, and deserved all that has been placed on record concerning his treacherous conduct.

Concerning Peter, Paul one time said something that was no credit to the venerable apostle, but it was said for his good, and for the good of the cause. Then the writer of Acts relates how Paul and Barnabas one time engaged in some rather sharp talk. But they made up in after-life and became fast friends. And thus it is in the New Testament. What is said concerning the misconduct of ministers is said in such a way as to help the cause of Christ as well as the preachers.

But this is not the way with all the talking that is done about the preacher, his habits and his work. Some ministers may deserve all the bad things said about them, but this is by no means the case with all who are talked about. Members of the church, who ought to know better, are often too free with this kind of talk. They talk as though they have neither respect for the preacher nor for the feelings of those listening. They seem to have fallen into the habit of talking about some minister, and so they must keep it up. To say the very least, it is a very bad habit, and should be overcome and gotten rid of.

If a minister does wrong he should be admonished and set right, but he need not be talked about. He has his ways, his peculiarities as well as his views about things. If he is not a man, he ought to be, and conduct himself accordingly. But why talk so much about him?

There are hundreds who do this very injudicious talking before the unconverted, and even before the children. In the presence of young people they will say some very hard things about a certain preacher, and thus cause them to lose what little faith they ever did have in Christianity.

One time we heard of a preacher doing some very unseasonable talking about another minister, and that, too, before the children of members. These members had always been very careful of their conversation before their sons and daughters, for it was their purpose to lead them to Christ. But when they heard this minister denouncing another, and telling some very damaging things about his brother minister, they were simply astonished. They thought that the man ought to know better without even being told. They greatly feared that the conversation of that one evening would give their children such a backset that they might possibly never come to the church, and so they were greatly grieved.

Eternity alone will reveal how much evil has been done in this way. Hundreds may be kept out of the church for that very reason, and the judgment is certain to bring out the facts. There ought to be some way of putting a stop to this kind of evil work, but it seems there is not, short of genuine conversion, or some earnest rebuking. If talking evil about the preacher would result in any good, there might be some excuse for it, but it does not, and everybody seems to know it. But the difficulty is to get even Christians to do the good that they know. There is not a reader of the MESSENGER who does not know that talk of this kind is damaging to the cause of Christ, and must necessarily result in the loss of many souls.—J. H. M.

WHEN a Christian begins to neglect his Bible he has already begun to backslide.

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BRO. WALTER SWIHART, of Churubusco, Ind., may now be addressed at Wabasso, Florida.

THE prayer meeting subjects and outlines are used in Denmark as well as in the United States.

THE meeting at Laplace, Ill., conducted by Bro. Michael Flory, closed with eight accessions.

THE next meeting of the General Missionary and Tract Committee will be held in Elgin, Oct. 23.

BRO. TOBIAS HOOVER will represent the Northeastern District of Ohio on Standing Committee of 1901.

AFTER NOV. 1, Bro. W. S. Long should be addressed at 2249 Sydenham St., Philadelphia, Pa., instead of Tyrone, Pa.

At Franklin Grove, this State, Bro. I. B. Trout is engaged in a series of meetings with very favorable outlook. The members seem to be very much encouraged.

THE District Meeting of Middle Missouri is reported to have passed off very encouragingly. Bro. D. M. Mohler is to represent the District on the Standing Committee.

BRO. C. M. YEAROUT, of Warrensburg, Mo., has arranged to spend the most of the coming winter in the east, and until further notice should be addressed at Fred, Floyd Co., Va.

We regret the conflicting dates that occurred in the announcements for the love feast to be held at Plattsburg, Mo. We are now fully assured that Oct. 13 is the correct date.

We learn that the District and Ministerial Meetings of Northern Indiana, recently held near-Milford, passed off very pleasantly. Bro. I. L. Berkey was chosen to represent the District on the Standing Committee of 1901.

ABOUT the year 1858, Eld. John Kline, of Virginia, published a small work entitled, "Apology and Defense of Baptism." Should a copy of this publication be in the possession of any of our readers they will confer a favor by writing us.

IN this issue will be found a short sketch of the life of Simon Peter by Bro. J. W. Wayland. We have on hand two other sketches, one of Andrew and another of James, the son of Zebedee. Bro. Wayland is preparing, for the MESSENGER, a short sketch of each of the twelve apostles. These articles will prove interesting reading.

FROM the Naperville meeting, last Sunday, your Office Editor went to Chicago, and met with the Brethren in their feast in the evening. The meeting was very orderly, spiritual and full of interest. We were very favorably impressed with the quiet and unassuming way the members here have of arranging the tables for the feast. There seemed to be an air of devotion about everything done. The meeting, including the self-examination services, commenced at six and closed about eight.

BRO. C. S. HOLSINGER writes that the members of the Panther Creek church, Woodford Co., Illinois, in their work, are moving along in love and union. One was recently baptized. Bro. D. H. Weaver is to commence a series of meetings there Oct. 28.

By the Mission Board of Northern Illinois and Wisconsin, Bro. John P. Bowman, formerly of Tennessee, but late of Wisconsin, has been located at Batavia to take charge of the work at that point, the ill health of Bro. Pollock not permitting him to continue longer in charge of the mission.

BRO. SILAS HOOVER, of Bills, Pa., is receiving many calls for holding series of meetings. He wishes us to say that while on a visit to Meyersdale, Pa., his wife took quite ill, and it was five weeks before she could be brought home. She is now slowly improving, and as soon as she recovers sufficiently for him to leave home he will endeavor to respond to some of the calls at least.

ON page 638, last issue, will be found the program of a Ministerial Meeting for Southern Missouri and Northern Arkansas, with neither place nor date given. We are now informed that the Meeting will be held in the Shoal Creek church, Newton Co., Missouri, in connection with the District Meeting, which is announced for Oct. 25 and 26. See notice of District Meeting among the standing announcements.

BRO. I. N. H. BEAHM, of Elizabethtown, Pa., so his wife writes, is very slowly improving, and by the use of a cane can now walk around some. It may require months before he gains sufficient strength to do any preaching. He has returned to the Walter Park Sanitarium, Pa. He likes the institution very much, and it seems to help him. The sister says they are very thankful to the Lord for the rich blessings they are receiving.

A REAL enjoyable feast was held in the Naperville church last Saturday evening. There were not as many in attendance from other congregations as the Brethren would have liked to see, still that did not prevent those in attendance from making the feast a very spiritual one. The meeting, the next day, was well attended, and the interest paid to the Word preached most excellent. In the afternoon a young man, living at Joliet, was baptized.

A CORRESPONDENT wishes to know whether it would be proper to ordain to the eldership a minister who could not be trusted to take charge of a church. The object of the ordination is to prepare men so the church may use them in the work of the eldership should they be needed. We see no necessity of preparing a man for a line of work that he cannot do. Why make a bishop of a minister who cannot serve the church as a bishop? If he can serve the church in the second degree only, it will be found best to leave him in the second degree.

WRITING from Goshen, Ind., Bro. J. H. Miller says: "I hear that the Seventh Day Adventists at Waterford, Laporte Co., and North Liberty, St. Joseph Co., this State, have got into trouble. Some of their ministers are preaching that those who eat butter and eggs, and even drink milk, cannot reach heaven. This is strange doctrine, and some of the members are leaving that church. Mrs. White claims to have been to heaven of late, and now predicts that Jesus will come soon. The Advents seem to be very much confused." And well might they be divided and confused, claiming as they do, that the Old Testament, as a rule of faith and practice, is yet in force. Should they ever learn that Christ is the end of the law to all them that believe, then they can take the New Testament as their rule of faith and practice, and by it be led away from confusion and inconsistencies. As for Mrs. White, her prophecies are numerous, and should Jesus come soon it will not be because this somewhat gifted and yet very eccentric woman has said so. But just such preaching as these Advents do about what to eat weakens the faith of some people and makes infidels of some others.

LET no correspondent cease sending in church news just because a former report may not have appeared in the MESSENGER. The former report may not have been received, or if received, it may have had the State or writer's name omitted, or the same report may have been sent in by some one else. Do not fail to send us the news, the more of it the better. Let the reports be short, and then write the oftener.

QUEEN WILHELMINA'S SPEECH.

WILHELMINA, Holland's girl queen, opened the States General at The Hague in a speech, in the course of which she expressed the hope that the international bureau of the arbitration tribunal provided for by the peace conference at the Hague would shortly be established there and would lead to a settlement of differences between nations by peaceful means.

This young queen is on the right side of the war question. It is to be regretted that all other rulers do not display as good judgment. They go on increasing their armies, continue to build more war ships, manufacture more arms and increase the burdens of the people. Will this kind of work ever stop? No, not as long as Satan remains unbound. The day is coming, however, when a strong angel from heaven will bind him and cast him into the bottomless pit. Then wars will cease, and these preachers who have been preaching against the doctrine of peace and in favor of war may be able to read their doom as set forth in Rev. 19: 20.

The man who stands in the pulpit, with the New Testament in hand, and preaches in favor of war, telling his people that the spirit of war is in keeping with the doctrine set forth in the Blessed Book, is certainly a false teacher, for he is teaching false doctrine, and is thereby misleading his hearers. He is a false prophet, because he prophesieth falsely. May God in some manner convict these teachers who are opposing the Gospel of Peace.

PROSELYTING.

THERE are some people who are very much opposed to proselyting. They have an idea that it is wrong even to attempt to proselyte. They do not stop to think that both Christ and his apostles did a great deal of proselyting. Proselyte means "to convert to some religion, opinion, or system; to bring over."—Webster. In the Jewish religion there was proselyting, and provision in the law of Moses for it. Gentiles were won over to the Jewish religion, and formally accepted their faith. These persons were called proselytes, and there were many of them.

All of the apostles were proselytes, converted by the preaching of John the Baptist and Christ. That is, they were won over to the Christian faith. These apostles and others went everywhere preaching the Gospel and making proselytes of the Jews. In the early part of their ministry they really converted more Jews than any other class. Their work was, however, to convert the people of every class and order. This they did by preaching the whole Gospel, and demonstrating to the people that Jesus is the Christ.

This is still the work of the faithful minister. He is to preach the whole Gospel to the unbelievers, as well as to those who have already accepted the faith in part. There are those who believe that Jesus is the Christ, but do not obey the whole Gospel. Such are to be taught the way of the Lord more perfectly and won over to the true faith. This is proselyting, but it is the right kind of proselyting. It is the converting of people from the error of their way. It is taking the erring by the hand and bringing them to Christ, where they can have the blessed privilege of obeying all the commands that Jesus has given to his people. Against

a work of this kind there ought to be no sentiment whatever in the Brethren church.

But we should not stop here. There are the thousands, even here in America, who do not believe that Jesus is the Christ, and then there are others who have some impression of his divinity, but have never formally accepted of the faith in any manner. Among these classes we must work, as well as with the heathen in other lands. But while doing this we must not overlook the importance of setting the whole truth clearly before those who claim to be Christians, and yet are not doing their whole duty. We should make the whole truth known to them. And if they do not obey it, it will be their fault and not ours.

THE LORD'S SUPPER.

Is the Lord's Supper a command?—*M. Reed.*

THE command for the Lord's Supper must be inferred, the same as we infer it to be the duty of all Christians to keep the First Day of the week in honor or in memory of the resurrection. In connection with feet-washing and the Communion Jesus instituted the Lord's Supper. He placed this supper between two positive commands. It was directly associated with commands, and must therefore be classed with them. It is not likely that he would have placed an ordinance on both sides of an institution that he did not intend his people to observe. The inference in favor of the supper being an ordinance is so strong that there is really no necessity of it being misunderstood. The example of Jesus in support of its being an ordinance ought to be sufficient. But it has even more than his mere example. It was purposely associated with rites that were meant to be perpetuated. To observe two of the rites, and drop out the third, would be to do the very thing that Jesus could have done, and would have done had he not wished to enjoin a third institution. But since he did not drop out the third, and did not say one word about his followers omitting it in their practice, it must be evident that he intended that it should be perpetuated along with feet-washing and the Communion.

The apostle understood it in this way, for we find mention of the Lord's Supper by Paul nearly thirty years later. 1 Cor. 11: 20. Under the name of "feasts of charity," or "love feasts," as given in the Revised Version, it is mentioned by Jude (verse 21) as late as A. D. 66. As a command it was observed by the primitive churches for several generations, and was set aside solely on the account of abuses that crept in. When the Brethren commenced their reformatory work in Germany in 1708 they revived the Lord's Supper, and have since been observing it as one of the New Testament ordinances.

ORIGINALITY OF CHRIST'S TEACHINGS.

Was Christ in any way dependent on other sources for the teachings set forth in the New Testament? There are those who claim he was, and yet there are no good grounds for such a conclusion. The whole thing is summed up in these words: "Never man spake like this man." Professor Harnack, of the University of Berlin, Germany, in his new book on "Essence of Christianity," gives some reasons for the originality of Christ's teaching. His conclusions are as follows, as quoted from the *Literary Digest*:

1. It is highly improbable that Christ owes anything in his teachings to the schools of the rabbins, which he doubtless never attended. Nowhere in his discourses does he speak like a rabbi, or make use of the technical terms current in their schools, or adopt their exegesis. In this regard, he stands in decided contrast to St. Paul, in every epistle of whom the traces of his rabbinical training can be readily detected. In Jesus we find nothing of all

this. He lived and had his being in the Scriptures, but not after the manner of the teachers of his day.

2. The claim that he was a pupil of the Essenes is without foundation. He could have had no connection with this school of Jewish monks, for he teaches directly the contrary of what was inculcated by its representatives. The Essenes laid great emphasis on the observation of external legal purification, and in this respect even surpassed the teachings of some of the Pharisees. Their rigid separation from the habits of other men, their many daily washings, show how much this was the case. In Christ's manner of living we see the exact opposite of this. He does not avoid the unclean; he even seeks out the sinners. Only an external resemblance exists between some of his commands to the disciples and some of the ordinances of the Essenes.

3. There are no evidences to show that the new and revolutionary teachings of Christ were the results of a merely psychological development—the development of a storm-and-stress period in his soul. There was nothing of this kind that had caused him to break with the past. That which issues from his lips appears as the natural and spontaneous outflow of his heart, the expression of a natural inner conviction and development.

4. Nor does Jesus in any way show that he was indebted to the Greeks. Neither internally nor externally do the signs of such a dependence appear. This is almost a matter of surprise. Galilee was at that time full of Greeks, and Greek was spoken in all the cities and villages as the language of cultured men and women. Greek philosophers gave instruction in their systems, and it is scarcely possible that Jesus should have been ignorant of the language of learning they employed. But at no point in all that he taught is there the least indication that the thoughts of Plato or of the Stoics, either in their scientific shapes or in their popular forms, had the slightest influence on him.

Christ's whole life was absorbed in his relations to his God, and yet he nowhere spoke as a fanatic or an enthusiast. He spoke for the world and of the world, in the cool, collected manner of one who was perfectly clear as to his purpose and the source of his knowledge. He developed his doctrine with a freedom which no prophet before him had ever shown. The supernatural which dwelt in him did not destroy for him the appreciation of the world in which he lived and labored. He had not the spirit of an ecstatic prophet; he taught in peace and quietness, conscious of the superior spirit within him.

And this originality appears all the more marvelous when it is remembered what a phenomenal progress in religious thought is marked by the advent of Jesus Christ. He was really the founder of a religion and not the compiler of a system from elements found elsewhere. Nothing in the development of thought in Greece or elsewhere is equal to this. The Greek poets and philosophers could never elevate their religion to a high standing. How vastly he surpassed the teachings of the prophets in the Old Testament! It is a progress unequaled in all history and an originality without a parallel in the world of thought.

THE OTHERWISE.

THAT we are, to some extent, creatures of circumstances is a fact, no matter how slow we are to admit it. We sometimes boast of our personality, individuality and originality as if we were made after a pattern especially gotten up for our benefit. We may have more or less of all these things, but much of that which we have and are is that which is in common with our fellows. Just what we would be, had we been pressed and circumscribed with the "otherwise," is hard to tell, and even guess.

We received a letter, the other day, commending our descriptive articles on the hills, mountains and valleys and were advised to say that Pennsylvania is the poor man's home. While this good brother of the plains of Kansas no doubt spoke as he was

moved by his surroundings, we have no doubt that had he been otherwise located his conclusions might have been very different.

And the same is true of all of us. The otherwise in life has much, more than we think, to do in shaping our lives and our estimates of things around and about us. We recognize the fact that it is a very different thing to sit facing the beautiful hills and mountains, and speak admiringly of them, from what it would be to get on one of those hill-sides with the well-known hillside plow to prepare the surface for the seedtime that is now upon us. Our admiration of certain things depends largely on our relation to them. And so it is, not only with mountains, hills and valleys, but with everything around and about us; and because of this fact it is well for us to pause and think a little before we pass judgment.

We often hear people say if I were in that man's place I would do thus and so. Why would we do differently from our fellows? Did you ever stop to ask this question? That we as individuals are born with certain tendencies and characteristics is very evident. And how far we are able to develop these or get away from them is an unsettled question: some more, some less, none altogether. But all depends on the "otherwise" or the different circumstances and forces that are brought to bear on our lives. This being so, what shall we do to reach the highest possible type of manhood and womanhood, and help others to do so?

Some stretch themselves out of the unfavorable environments of life, while others do not and cannot. They do not have the necessary will power to do the things that they see and know they ought to do. The man that was born blind sat by the wayside and begged. And while he may have had desires for the better things in life, he could not be otherwise than what he was. He was satisfied with what he supposed was best under the circumstances. But when he learned that his condition might be changed, the desire for the change came. The desire brought the change, and new possibilities came to him. The beggar was changed to a producer. The world is full of such people to-day. They are born blind—never did see—never will see until they get the desire for sight and make application to the proper source.

The problem for us to solve is to know who these are, what they want and how to meet their want. Some are more easily seen than others because of their circumstances and the manner in which these circumstances have molded them. Some people become so fully adjusted to their environments that they are shaped and hardened in the mold—are satisfied and cannot be moved; at least it is a very difficult task to fit them into a better mold. They are rutted. We saw a man this morning who has a wife and children. They pay the rent, provide the provisions and keep themselves in clothes, while he spends his time, day after day, in lounging about beer saloons, pitching quoit and doing such things as are of no benefit to himself or family. This man is morally and religiously blind, but cannot be made to see because he is satisfied and seemingly has no aspirations to live a better and more useful life. The otherwise as we see it can never come to him until his environments are changed. And this will not be done, unless he can be reached with forces yet untried.

There are others who would be otherwise had they the needed help and encouragement. And they are the ones that are calling to us from the hedges and the waysides. Will we, like the Christ, give the needed help, or like the Levite and priest pass them by and thank God that we are not as other men are? It is an easy thing to say that men and women should live and do otherwise; but it is a far better thing to help them to do so. H. B. B.

THINGS NOT LIKED.

ONE of our correspondents says there are some things that he does not like to see, and we here give them in the order presented. We are certain that they will put a number of our readers to thinking, and possibly may cause a few to act differently:

1. While at the Lord's table, eating the Lord's Supper, I do not like to see the members talking just as though they were at a common meal.

It is strange that thoughtful members would do a thing of this kind. We have attended many love feasts in different parts of the Brotherhood, but have never seen anything of this sort. We are sure this condition does not exist in many localities.

2. When Brethren go to meeting, to worship God, I do not like to see them stand around outside of the church, and engage in talking. Especially do I not like to see the ministers do this. When they reach the place of meeting, before the time for services, why can they not go in and take their seats as the sisters do? They can engage in singing.

Here our sisters set the better example, and it will be to the credit of the cause, as a rule, for the brethren to imitate them.

3. Neither do I like to see members remain outside during Sunday school, when there is Sunday school before preaching. Some will come to the place and remain outside until the school services are over.

This is a good point, and deserves more than a passing notice.

4. Furthermore, I do not like for our ministers, when they baptize, to make such long prayers while the candidate is in the water. When I was forwarded to the second degree of the ministry, I was told that I should make short prayers in the water.

This point is too important to be overlooked. It seems to us that no minister should ever so far forget himself as to keep the candidate in the water any longer than is absolutely necessary. There is no necessity for the baptismal prayer occupying more than one minute, or one and a half minutes at most. "Let all things be done decently and in order" (1 Cor. 14: 40) will apply to all the conduct herein referred to.

THE LIBRARY AT NIPPUR.

THE *Scientific American* sums up the late discoveries at Nippur, the ancient Ur of Chaldee, in a most interesting manner. We take great pleasure in giving the following from that journal:

The remarkable discoveries made by the Pennsylvania University expedition at Nippur under Prof. Hilprecht have awakened great interest, as by these discoveries the history of Babylonian civilization has been carried back to a period more than 7000 B. C. Prof. Hilprecht has now returned to Constantinople, and has described some of the chief results of this year's work in the old city. The library of the great temple was the most important discovery which was made. Prof. Hilprecht stated some eleven years ago that the remains of the library would be found at the very place where the discovery was made. In three months no less than 17,200 tablets bearing inscriptions in cuneiform characters had been found. They relate to business contracts, conveyances, letters, etc. The latest discoveries disclose the facts that the tablets are historical, philological, and literary, treating of mythology, grammar, lexicography, science, and mathematics. It is thought that when they have all been deciphered, they will enable us to obtain a very adequate idea of life in Babylonia. None of the documents bear a later date than 2280 B. C. It is probable that the library was destroyed during the invasion of the Elamites, which occurred at this date.

Prof. Hilprecht considers that at the present rate of working, five years will be necessary to excavate and examine the contents of the great library. He considers that the unexplored part will yield 150,000 tablets. We know that the library was of great importance in early Babylonia, and was the chief college for instruction in law and religion, as well

as in all other studies. It is probable that no example of a literary treasure trove in the world's history, not even in Egypt, will result in so complete a recovery of the records of ancient civilization. The work of exploration has been stopped on the library in order to continue the work at the temple and to complete the examination of the southern and eastern lines of the walls of the fortifications. The numerous weapons were found along the fortifications in the lower strata. This affords material for determining the methods employed by the besieging armies in the bloody early period of Babylonian history. In the course of the present excavations the palace belonging to the pre-Sargonic periods was uncovered beneath an accumulation of 70 feet of rubbish on the southwestern side, which divided Nippur in two parts. Prof. Hilprecht considers that this palace, which has a frontage of 600 feet, will probably be found to be the palace of the early priest-kings of Nippur. The few rooms excavated have given valuable results in the way of tablets, cylinders and figurines. It is hoped that statues will also be found. A large building with a remarkable colonnade, which was discovered in the first campaign, has been completely excavated.

An important tomb has also been discovered. The French expedition has done good work at Tello, on the southeast side of the great canal connecting the Tigris with the Euphrates. The chief finds of the year are about 10,000 inscribed tablets. A third expedition that Germany arranged has been at work in Babylonia since the spring of 1899. The greatest success of the year is that made by the American expedition.

QUESTISTS' DEPARTMENT.

Did Dr. Talmage ever administer baptism in the river Jordan? If so how?—*M. Reed.*

In 1889 Mr. Talmage baptized a man in the river Jordan by trine immersion. A full account of the baptism may be found in the *Christian Herald* of March 10, 1890.

In an article that recently appeared in the MESSENGER, the writer, telling of Acts 19: 5 says Paul rebaptized the persons there referred to. I can find nothing like that, but I do find that Paul laid his hands on them and they received the Holy Ghost. Please explain.—*S. S.*

At Ephesus Paul found certain disciples, who though they claimed to have been baptized by John's baptism, had not even so much as heard whether there be any Holy Ghost. After being properly instructed by Paul, they were baptized in the name of the Lord Jesus. It was following this last baptism that hands were laid on them, and they received the Holy Ghost. The very plain language of verse five shows that the persons referred to were baptized the second time. The first baptism was an error in some manner, while the latter was regular, and therefore genuine and valid.

How do you account for the power displayed by the witch of Endor in calling Samuel from the grave? 1 Sam. 28: 18.—*J. E. Jones.*

Witchcraft in Palestine, as well as elsewhere, was a species of deception, but on this occasion, we think, the Lord had Samuel come from the abode of disembodied spirits at the call of the witch. He permitted this in order to teach Saul that there was yet a God in Israel and that his fate was sealed, as had been made known to him years before. It is altogether probable that the witch was as much surprised at the actual appearance of Samuel as was Saul himself.

Do you believe that, when a brother is elected to the ministry, and does not feel to accept the call just then, he should be coaxed and urged?—*B. F. P.*

We believe that, when a brother is called to the ministry, and desires time to consider the matter, he should have it. To us it never did look just right to coax and urge a brother until he almost had to accept. The Lord wants no forced work when it comes to securing leaders. He wants all earnest volunteers. Jesus used no undue persuasion

when selecting the twelve, or the seventy. There is nothing wrong about giving a brother time to consider whether or not to accept the call to the ministry.

(Query from Denmark.) Is it customary among the Brethren in America, in their Sunday school exercises, to have Christmas trees set off with ornaments?—*John Nelson.*

The Brethren in America, so far as we know, do not make use of the Christmas tree at all in any of their public services. They do not regard it as becoming the occasion.

Is there anything out of the way in thinking that both John the Baptist and the apostles may have done some baptizing in the Dead Sea?—*D. S. B.*

It is altogether reasonable to presume that some baptizing may have been done in the Dead Sea. When calm it is a beautiful sheet of water, and at many places has a very fine beach. People bathe in it, and we see no reason why some of the early converts may not have been baptized in it.

In 1 Cor. 11: 4, we read, "Every man praying or prophesying having his head covered, dishonoureth his head." Does this prophesying have reference to preaching?—*C. E. Funderburg.*

The term here, as used by the apostle, includes preaching as well as other talking and speaking engaged in at time of worship.

Has God any faith?—*G. M. B.*

We cannot conceive of God having faith. He has all knowledge, and therefore faith is neither necessary nor possible with him. Faith is something that belongs to a lower order of beings than Deity. When the righteous reach their eternal abode most of their faith will disappear, being superseded by knowledge.

When and where did the apostle John die?—*A. R.*

Tradition says that he was released from Patmos, returned to Ephesus and there died at the age of one hundred years. His resting place is pointed out to the traveler.

For a church, having elders in her membership, would it be proper to select an elder from another congregation?—*H. A. E.*

It is the evident intention of the Gospel that there should be at least one resident elder in every congregation, and he is the one who should watch over the flock. A nonresident elder, for a flock where there are resident elders, should be selected only when there are good and satisfactory reasons for refusing to place the church in care of the home elders. A nonresident elder should be the last resort for any congregation. In some localities there is a disposition to depend too much on nonresident housekeepers. It is not what the Gospel contemplates, and we need to remedy the defect just as fast as possible, and see to it that there are elders ordained in every church.

Is it right to invite the members of the Salvation Army to sing and play on their instruments in a Sunday school conducted by the Brethren?—*S. C. F.*

There is too much military display about the Salvation Army singing and playing to accord with a properly-conducted Brethren Sunday school. What business have the Brethren with fifes, drums and other war instruments in a religious gathering? We should think such conduct entirely out of place. If the Salvation Army people should attend any of our services they ought to be made to feel welcomed, and accorded the same kind treatment shown anybody else, but we have no use for their drums, banners and army display in a Brethren Sunday school. There are places where the Salvation Army is doing good, and not one word have we to say against their line of work in this respect, but since the Brethren stand opposed to militarism in every form, and are also opposed to the use of musical instruments in their churches, it does not look very consistent for them to invite into their gatherings displays that we believe to be contrary to the Gospel.

General Missionary

...AND...

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois. S. F. SARGENT, Indiana
L. W. TAYLOR, Indiana. A. B. BARNHART, Md.
JOHN ZUCK, Iowa.

Address all business to General Missionary
and Tract Committee, Elgin, Illinois.

The next meeting of the General Missionary and Tract Committee will be held in Elgin, Ill., Oct. 23, beginning at 8 A. M. Any business intended for this meeting should be placed in the hands of the Secretary at Elgin, Ill., not later than Oct. 13, so that it may be prepared to be submitted to the Committee in writing.

THAT WASHINGTON MEETING-HOUSE DEBT.

A CERTAIN brother wrote to the office wondering why the balance of the debt on the Washington meetinghouse could not be paid out of the World-wide Fund. It is a fair question, but indicates that the writer did not know that the Committee had already appropriated out of the World-wide Fund \$500 for this house. This was done before the house was begun and was included in the funds when the amount on hand was considered before building.

Last April the indebtedness on the house was \$1,495.32. Since that time donations have come in to decrease it to \$1,239.11. At that rate it will take two and one-half years yet to pay the debt.

Now these are the facts. "Why did the building committee go in debt on the house?" some may ask. Two reasons prompted them to take the step. First, the steady increase in the price of material prompted such an action. Second, the great need of a house of worship in Washington and the expense of renting were strong arguments. These two, coupled with the firm belief of the Committee that the Brotherhood will not let a debt rest on the churchhouse in a city like Washington, led to but one conclusion,—build the house, and trust the Brotherhood for the funds.

There are many who have remained loyal to such a trust and are doing their part towards paying off the debt. Did others do as well, the debt would be paid in less than two months.

It is true a number of calls have been made on the Brotherhood for help on this house, yet few realize the heavy expense in the city where ground is sold by the square foot and building material is high and labor expensive. This is what has made the struggle long and hard for the Committee.

But the Committee has not been the only one under a strain. There are the brethren in Washington who helped in the supervision of its construction, and a few of these have made sacrifices in this particular the extent of which none but the Lord knows. They have done it willingly and without saying one word of what the burden is. They have appreciated the blessings that come to them because of their place of worship.

Could the brethren and sisters over the Brotherhood know what it is to live in a city and be without the "dear spot" called the meetinghouse, where the faithful gather and pour out their hearts to God in devotions and then enjoy the spiritual blessings that come from such a place of worship, their hearts would well forth in such strains of gratitude as would open the purse strings and remove the debt now resting upon this place of worship.

It can be done easily if the churches will but take hold. If this is read and laid by, it will not be done. If at the next gathering of the church a collection is held in every congregation in the Brotherhood, let the offering be great or small, the debt will be paid and the Brotherhood could give her attention to some other line of charity, while the church in Washington goes on its way rejoicing in fullness of joy. May this be the result soon.

THY WORD.

"Thy word have I hid in mine heart that I might not sin against thee."—Ps. 119: 11.

As a fire to purify,
As a lamp to journey by,
As a balm all wounds to heal,
For mine own, and others' weal,
As a ware of olivetment sweet,
As a rule of life—complete,
As a seed to grow and bloom,
So that sin may find no room,
As a song to banish fear,
As a spring of water clear,
By thy grace, assist me Lord,
In thy heart to hide thy word.

—R. S. T.

TO THE BROOKLYN WORKERS.

BY C. H. BALSBAUGH.

Beloved Brother Ulry:—

WITH my whole heart I wish you the precious realization of Eph. 3: 16-19. It is the divine purpose that every Christian should know and enjoy the grace that is ours by our identification with Jesus Christ. The life of incarnate Deity pulsates to the remotest and most insignificant member of the mystical body. This is not formal church membership, but vital Christ membership. Father, Son, Holy Ghost, and Christian are one. John 14: 20.

I have just been reading the notice in the MESSENGER of your prospective love feast. How I would rejoice to be with you and partake of the holy sacrament. May you have a blessed occasion of fellowship with Jesus. He will not fail to be there, unless you interpose an obstacle to his presence, which I am sure you will not consciously do. He is very sensitive, and his pure, loving heart is easily wounded. He wants communicants who are temples of the Holy Ghost. If we are to eat his flesh and drink his blood, and appropriate his divinity and humanity, we must realize Gal. 2: 20. A Christian love feast is a glorious reality.

Give my fervent love to every saint in Brooklyn, and to all God's children who will be present on the occasion. 1 Thess. 5: 27. May the missionaries who are to commune with you, eat a whole Christ, and proceed on their voyage to heathen lands under the impelling and sustaining inspiration of the cross.

Union Deposit, Pa.

FROM INDIA.

BY S. N. McCANN.

Dear Messenger:—

You will be glad to know that prospects for crops are fair in this land of famine. We are doing more famine relief work now than at any time before. This week we send into the Raj Pipla state one hundred and fifty bags of rice for free distribution. This means over 24,000 pounds. This will all be given out on next Tuesday, except at one station, where about fifty bags are given out by one of our native Christians, he remaining and giving out every day of the week, but to one person only once per week.

Brethren Stover and Forney come up each Tuesday and we each take a station and give about three pounds of rice to each man for a week. Sometime ago before we had commenced regular giving at these stations I offered to bring grain and sell it at one penny per pound, but the people said, "Where will we get the rice?" (One penny is one-fourth of a cent; grain was selling at over five cents per pound.) We realized that they could not even get the rice, so now we are giving. The giving is a comparatively easy matter when we get the assistance of the native village officers, but where we fail to get their assistance no one can ever imagine the difficulty to be encountered in trying to give grain to a crowd of thousands of starving people.

Last Tuesday, when I got to my station, thousands had already gathered; not a village officer had come to help; we had with us one native Christian. I at once gave out 1,700 tickets, giving only to the poorest; having only twenty-seven bags of grain at the station, we could not give to all; and, besides, not all were in absolute need. After the tickets were given we told the people all to remain sitting and they could come one by one and get their grain. We told them not to crowd, else we could not give to them. But no sooner had we commenced to give out the grain than there was a perfect rush, tramping upon each other

and all crowding around us until we were compelled to keep them off with good stout bamboo canes and get out of the crowd.

We attempted to give the rice with the help of several police, who were of little account, and with many natives time after time, and in every way we could think of, but to little purpose, for the whole afternoon and up to nine o'clock at night found us with only five empty bags. The poor people were nearly starved to skeletons, and we had plenty of grain for 1,700 of them a good meal or more, but they were overly anxious to get it. We were just as anxious to give, but could not. We got out of the crowd and earnestly prayed for some way to give the grain, but no way came that day. At last we appointed some police to watch our grain and we slipped away, feeling so weak and tired that we staggered as we walked.

We got the promise of more police next morning, and we commenced giving out before daylight. We had our rice in a small shed enclosed with a picket fence having two gates. One of these gates we had vainly tried to use as an entrance and the other as an exit for the people, but they came in at both gates and over the palings so we could not work.

I stepped up to the head policeman who was ordered to keep the exit gate clear and took hold of the bamboo in his hand. He refused to give it, but I jerked it from him and drove every one out of the enclosure who had come in wrong; then I cleared the gate and after some trouble with the police I kept a clear gate. The entrance gate cannot be described; it was simply heartrending to see the lack of feeling manifest among these starving people.

Rough means to keep the way clear proved a blessing, for by nine o'clock we had given out fifteen bags. Seven bags remained and nearly seven hundred tickets were still out, but I had to take the train. My native Christian stayed and gave out the other seven bags, having to buy an extra bag to take up the tickets.

We have the promise of the help of the village officers next Tuesday, but we may not get them, as the chief officers in that county are afraid of us. They fear we will try to bring Christianity into their midst.

May the Lord ever help and direct us all.
Ankleswar, Aug. 31.

LAYING OF THE CORNER STONE OF THE FIRST BRETHREN CHURCH IN SWITZERLAND.

BY G. J. FERCKEN.

ON Saturday afternoon, Sept. 8, in presence of our members and of a few friends of our mission, was laid the corner stone of the first Brethren church in Switzerland! The portions of Holy Scriptures read by the undersigned on that occasion were Ps. 127; Isa. 28: 16, 17; Eph. 2: 19-22; 1 Peter 2: 1-10. An address followed, emphasizing the fact that if another church was going to stand within the old walls of the city of the French Reformation, it had also Christ and his "everlasting Gospel" at its foundation; that far from wishing to increase the already existing innumerable sects, which sadly and shamefully rend the body of Christ and bring disgrace upon Christendom, especially in the eyes of nonbelievers, our aim was to work here peaceably and harmoniously toward the healing of this lamentable state by endeavoring to show that only by going back to the source far beyond Protestantism and Roman Catholicism, to the Christianity of the early days, to the uses, customs and practices of the primitive church, can the last prayer of our blessed Lord be realized: "that they may be one, as thou, Father, art in me, and I in thee!"

The corner stone was then laid, in which was deposited a metallic box containing the following objects:

1. The Word of God.
2. THE GOSPEL MESSENGER.
3. Report of the Proceedings of the Brethren's Annual Meeting held in North Manchester, Ind., in 1900.
4. The Inglenook.
5. The Brethren's Juvenile Quarterly.
6. The Brethren's Illustrated Teachers' Quarterly.
7. The Young Disciple.
8. Children at Work.
9. French and English Tracts.
10. Coins of 5, 10, 20 centimes and 1 franc struck in 1900.

11. A little sketch of the foundation of our mission in Switzerland, with list of our members up to present date.

Prayer then followed, dedicating the building to the glory of God and to the worship of his most holy name according to the doctrines and usages of the German Baptist Brethren church in the United States of America.

We would not close this sketch of what was more than a red-letter day in the history of our mission, without adding a few words more in regard to the building itself. The cost of this chapel is all told ten thousand francs, or \$2,000. Of the amount received up to date, the lot only was purchased for 2,179.20 francs, or \$436. Some \$1,500 are yet needed for the completion of the building itself. We hope that the appeal, made by order of the General Missionary and Tract Committee in the GOSPEL MESSENGER of August 11 last, will be responded to promptly and liberally by our Fraternity in America.

Our builder being a Christian and a very accommodating gentleman, is willing to wait until March 1 next for the full settlement of the amount due him. But in honor to our name, especially among strangers, we will not keep him as long as that. We therefore trust the money will soon be forthcoming. Our hope in God and faith in the well-known liberality of our Brethren in the United States has decided us to go ahead with the construction of our meetinghouse before having the full amount in hand or even pledged, and thus not be restless still another year. After next Annual Meeting delegates will come and visit us for the first time since our mission was started in this republic, and it is our wish, as well as our praiseworthy ambition, to have them worship with us in a house consecrated for that purpose. Next year, also, a little chapel, smaller and much cheaper than the one we are at present constructing in Switzerland, will be needed in France; let therefore whoever gives now give liberally and as unto a double purpose!

42 Boul. St. Georges, Geneva, Switzerland.

SYRIAN AID FOR INDIA.

THE mountain regions of Lebanon belong to Syria. Among these mountains may be found many real charming valleys, and here may also be found a number of small Christian churches. The people are exceedingly poor, but generally quite liberal with what little they possess when their hearts are touched. Mr. Nelson, who lives at Tripoli, a short distance north of Beyrout, has been traveling among some of these churches and gathering funds to aid the India sufferers. In a letter to the *Christian Herald* he tells some of his experiences, showing the willingness of poor people to make great sacrifices:

At one village, the Protestant community has been greatly depleted by emigration to America; scarcely any one remains but the women and old men. Money is scarce among them, and yet when the story of suffering was told there was an instantaneous outburst of sympathy and pity. One at once handed me a silver dollar, another did the same, a third said, "Put down my name." A poor widow said, "Please put down five cents for me," and so all wished to do what they could.

A young lad whispered to his mother and then went out, upon which the mother said that he wanted to send some of his own earnings to those poor children in India. The next morning he brought the missionary two small coins worth about four cents, saying he wanted that sent to the poor orphans in India.

As I sat alone in the room preparing for a public service, a poor widow entered with a simple shirt in her hand. She said if she could sell it she would do so, but as no one cared to buy she would ask me to sell it for whatever it would bring, and send the proceeds to India. It is a raw silk undershirt, such as goes into every bridal outfit, and had been among the treasures of this poor woman. It had never been worn, had been long in her possession, and, as a matter of sentiment, parting with it meant no slight sacrifice.

Later, as I was just about to leave, another small coin worth about one cent was handed me. It came from a poor woman who makes her living by carrying jars of water on her shoulder from the fountain to the houses, and represented a good part of her day's income. She wished me to be sure and send this little mite to help some helpless one in India.

Financial Reports.

Report of Chicago Mission.

RECEIPTS FOR SEPTEMBER.

Balance	\$36 40
J. V. Felthouse, Elkhart, Ind.	50
Dry Valley S. S., per Minnie Howe, Matland, Pa.	50
J. F. Souders, Ohio	25
Adam Eber, Wawaka, Ind.	50
"Donation,"	15 25
Mary Stratton, Chicago, Ill.	25
Mrs. Leah Taylor, Norristown, Pa.	2 00
"Deceased sister" of Panther Creek church per D. W. and Laura Badger, Adel, Iowa.	2 50
Industrial school.	4 62
Total.	\$64 86

EXPENDITURES.

Living fund and street car fares.	\$27 95
Rent.	10 00
Library.	1 48
Light and fuel.	1 05
Loan.	2 00
Incidentals.	2 54
Total.	\$45 08
Balance on hand.	\$19 84

CORA CRIBB.

660 S. Ashland Ave., Chicago, Ill.

Report of Brooklyn Mission.

RECEIPTS FOR SEPTEMBER.

Balance on hand.	\$5 96
Received of Mission Board.	80 00
A brother.	1 00
Mennonite sisters, Philadelphia, Pa.	75
Minnie Howe, Matland, Pa.	1 00
Brother and Sister J. F. Sanger, Gatewood, W. Va.	5 00
D. C. Reber, Brooklyn, N. Y.	1 00
Mrs. L. A. Peck, Savage, Pa.	45
Lewistown S. S., per C. H. Swigart.	2 45
Industrial work.	1 43
Brooklyn Sunday school.	16 72
Total.	\$169 76

EXPENDITURES.

Board.	\$5 25
Fuel for winter.	34 50
Rent.	42 00
Car fares.	2 73
Donation to mission.	1 89
Sunday school and to Bro. Rarigh.	2 00
Janitor.	1 25
Industrial work.	1 25
Dry goods.	1 25
Incidentals.	3 17
Sunday-school expense.	10 69
Total.	\$128 24
Balance on hand.	41 52

Average attendance at Sunday school.	83
Average attendance at preaching.	39
Average attendance at prayer meeting.	31
Average attendance at Bible school.	35
Average attendance at industrial work.	38

J. EDSON ULRY.

1377 Third Ave., Brooklyn, N. Y.

Mission Receipts from Sept. 29 to Oct. 6.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported. \$6,212 88

PA.—Peach Blossom church, \$5; Mingo church, \$5; Elizabeth Sheave, Lingstons, \$3; Pleasant Grove S. S., \$40; First Brethren church, Philadelphia, \$25; total.

OHIO.—Canton church, \$11.45; Canton church S. S., \$9.22; Logan church, \$7.49; total.

IOWA.—J. J. Brower, Marshalltown, \$1.68; Sarah F. Brower, Marshalltown, \$1.67; Fairview church, \$3.34; class of small girls, Libertyville S. S., 30 cents; Geo. Ploster, Lacy, 50 cents; J. Alexander and wife, Lacy, 50 cents; Sister Dora, 25 cents; Jacob Pike, Calvin, \$10; total.

ILL.—Addie L. Rohrer, Mt. Carroll, \$2.50; Lizzie A. Rohrer, Mt. Carroll, \$2.50; Wm. Bratton, Mt. Carroll, \$5; Geo. I. Rousser, Lanark, \$5; Joseph Arnold, Lanark, \$5; total.

VA.—Nettie H. Rhodes, Fayette county, \$15.00; KANS.—Monitor cong., \$12.25; Eliza Saylor, Abbeville, \$1.50; I. H. Miller, Abbeville, 50 cents; total.

IND.—Stephen C. Ulrey, Liberty Mills. \$4.25; MO.—Carthage church S. S., 3.16; NEBR.—Brethren church, Juniata, 1.00; CAL.—G. W. Priser, Hemet, .90

Total for year beginning April, 1900. \$6,366 67

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported. \$246 19

PA.—L. L. and Stella Leininger, \$5; Little Swatara church, \$1.25; Lost Creek church, \$3; total.

OHIO.—Sarah A. Scott, Hillsboro, .50

Total for year beginning April, 1900. \$255 94

INDIA ORPHANAGE.

Previously reported. \$82 43; MO.—Wakanda S. S., 11 95; KANS.—Monitor cong., \$8.25; Jacob D. Miller, Abbeville, \$1; total.

ILL.—Macoupin Creek S. S., 6 10

W. VA.—Glade View S. S., 5 66

IND.—Sisters' Aid Society, N. Manchester, 7 75

OHIO.—Retta Sherer's S. S. class, \$1.45; Harry Taylor, Canton, 55 cents; total.

VA.—S. S. class of twelve boys and girls, Daleville, 1 88

Total for year beginning April, 1900. \$883 02

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of peaceful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported. \$7,709 99

OHIO.—A brother and wife, Covington, \$5; Geo. Holopolsky, Air Hill, \$1; Sugar Creek S. S., \$2.20; Logan S. S., \$17.37; Chilpeewa S. S., \$5; Hattie Driver's S. S. class, Sugar Creek, \$9.40; total.

PA.—Mt. Joy cong., \$4.40; Little Swatara church, \$3.95; First Brethren church, Philadelphia, \$5.20; Children's Day exercise, Ridge S. S., \$2.28; total.

ILL.—Hudson cong., \$7.80; Hickory Grove, \$10; Sister B. S. Kladig, \$1; total.

TENN.—Mollie Satterfield's S. S. class, Oak Grove, 7 00; VA.—Mill Creek S. S., \$3.62; a sister, Barren Ridge cong., \$1; a sister, Linville Depot, \$2; total.

PA.—Waste paper sold from Post Office, \$1; H. Bosseman, Clinton, \$1.50; Rosalinda Kalebaugh, Gardner, \$1; Anna Fishburn, Appanoose, \$3; total.

CAL.—Friends of Channing Street mission, Lordsburg, 5 07; NEBR.—Brethren church, Juniata, 2 37; UNKNOWN.—S. McMullen, in memory of mother, 1 00

ALA.—The Petitioner, Fruitdale, 1 00; MD.—Unknown, Hagerstown, 40

Total for year beginning April, 1900. \$9,868 83

INDIA MISSION.

Previously reported. \$715 74

KANS.—Monitor cong., 7 25

PA.—Elizabeth Sheave, Lingstons, 3 00

TENN.—Maggie Satterfield, Oak Grove, 2 15

IOWA.—Dallas Center church, 1 25

Total for year beginning April, 1900. \$729 39

CORRECTION.—In issue of Oct. 6th the amount previously reported in India Famine should be \$9,586.92 and total for the year be \$9,709.99.

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

COLORADO.

Lamar.—Bro. G. E. Studebaker, our District evangelist, came to this place Sept. 10 and preached three sermons for us. This is the second visit from Bro. Studebaker, which we appreciate very much. He expects to come again sometime in October and try to make this a regular mission point. Husband and I are the only members here, but we find others anxious to know more of the faith and practice of the Brethren.—Amanda Cline, Sept. 28.

Poudre Valley church met, in council Sept. 22. All in love and union. We communed the same evening. Our elder, L. E. Keltner, of Denver, and Bro. Larick, of Longmont, were with us and preached twice on Sunday. We expect our evangelist, Bro. Daggett, to hold a series of meetings in this church sometime during the coming winter. The field is large, but the laborers are few.—J. F. Shuck, Ft. Collins, Colo., Oct. 1.

ILLINOIS.

Blue Ridge.—Our council meeting was Sept. 29. Our elder, Bro. S. Heitz, presided in his firm, but kind way. We are working hard every way to bring back to shore those that are launching out in pride and sin. All we need is plenty of love to Christ. Bro. J. Barnhart and Sister B. Ashmore will represent us at District Meeting. The bread we cast upon the waters at Howard last winter is returning. I was requested to come and baptize a man that had been preaching some for the Missionary Baptists. Arrangements were made for the work at a new point, some fifteen miles distant. With Bro. Barnhart as a pilot, we reached the point and talked to a large congregation of eager listeners. Then we repaired to the Sangamon river where another soul was born again.—T. A. Robinson, Mansfield, Ill., Oct. 1.

Cerrogordo.—This congregation met in quarterly council Saturday, Sept. 29. Bro. John Arnold presided. Five letters of membership were granted and five received. Delegates for District Meeting were chosen. Several new Sunday-school officers were confirmed. A series of meetings will begin on Saturday evening, Oct. 6, by Bro. Jacob Witmore, of

McPherson, Kans. A Communion will be held Oct. 19, at 4 P. M.—Anna E. Bowman, Oct. 1.

Hudson.—We met in quarterly council Sept. 14. Eld. Solomon Bucklew, presiding. The business of the meeting passed off pleasantly. This being the last council meeting before the District Meeting, our delegate was chosen to said meeting. Bro. Ira Michael was chosen. Several of our sisters have started to-day to attend the Sunday-school Meeting held at the same place as the District Meeting, Sept. 21. We began a very enjoyable series of meetings, closing the evening of Sept. 30, a very enjoyable love feast intervening on the evening of Sept. 29. Bro. Henry Neff, of Indiana, did the preaching and administered at the Communion. There was not one visiting member at the Communion, a circumstance that we don't remember to have occurred before in the history of our church.—Thos. D. Lyon, Oct. 1.

Mulberry Grove.—Our series of meetings, conducted by Bro. E. M. Cobb, closed Sept. 25. We hope the meetings were a benefit to all, although there were no visible fruits. Two letters were granted to members moving to the State of Washington.—N. E. Lilligh, Sept. 28.

Notice.—Will each State District Sunday-school Secretary please send his name and address and the number of Sunday schools (approximately, if not accurately known) in his District to the undersigned? Please do this to-day; the Sunday-school Advisory Committee wishes to supply you with blanks. By order of Sunday-school Advisory Committee.—Albert C. Wicand, 33 D. Hall, U. of C., Hyde Park, Chicago, Ill., Oct. 6.

Okaw.—Our series of meetings closed last evening. Bro. Michael Flory began preaching Sept. 13. Good interest has prevailed throughout the meetings. As a result of his efforts eight have been added to the fold by baptism; others are near the kingdom. The church has been greatly strengthened and built up. We feel that the meetings closed too soon. The members of this church met in quarterly council Sept. 27. Report of the annual visit was quite satisfactory. Sunday-school superintendents were elected for the following six months: for Decatur, Bro. Rufus Henricks; for Laplace, Bro. Aaron Ulrey.—Emma Peterson, Laplace, Ill., Oct. 1.

Waddam's Grove.—We held our love feast Oct. 4 and 5. The attendance was good. Bro. Peter Keltner officiated. Bro. J. G. Royer, our elder, was with us the first day. Second day in the morning we had a children's meeting. Talks were given by Sisters Boyer and Keltner and Bro. Jacob Delp, which were very instructive.—Albert Myers, Oct. 8.

INDIANA.

Bremen church held a love feast Sept. 28. Eld. Daniel Wysong officiated. Bro. John H. Miller was with us. We all enjoyed the meeting very much.—Jesse G. Bollman, Oct. 1.

Clear Creek.—We held our Communion Sept. 29. The weather was very favorable and we had a large attendance. Quite a number of ministering brethren were with us. Bro. D. B. Gibson, from Illinois, was with us. On Sunday following there were nine that gave us some very encouraging talks. Bro. Eikenberry, of North Manchester, was with us. We had very nice singing. Brethren Jesse B. Haines and Frank France are our delegates to District Meeting.—Effie B. Shock, Huntington, Ind., Oct. 1.

English Prairie.—Sept. 29 we held our annual council meeting. The annual visit was reported. A good number of the members were present. We elected two brethren to represent us at District Meeting, to convene Oct. 3 and 4. We decided to hold our Communion meeting Nov. 10, at 5 P. M. Our Sabbath school has been evergreen for several years. We also have a Bible meeting on Sabbath evenings. A report of money collected on the visit shows a fair report on our home mission.—John Long, Brighton, Ind., Oct. 4.

Elkhart City.—We met in quarterly council Tuesday evening, Sept. 25. Bro. Kriegbaum, our elder, was with us and presided. Much business was disposed of in a Christian manner. One sister was restored to fellowship. Several letters were granted. Several letters were received recently. We also had the report of the annual visit, and reorganization of church officers. The writer was chosen correspondent for the MESSENGER. Brother and Sister E. L.

Heestand are our delegates to District Meeting.—Salome E. Heestand, Sept. 25.

Elkhart Valley.—Our church met in council Sept. 29. All business was happily adjusted. Brethren A. H. Puterbaugh and Frank Kreider were chosen delegates to District Meeting. Our Communion will be Nov. 8, at 4 P. M. The Sunday school continues to be an interesting factor of our church work.—Edna Puterbaugh, Elkhart, Ind., Oct. 1.

Hartford City.—We listened to a very interesting sermon Sunday evening, preached by Bro. Bruce Leonard on the subject of readiness of mind. We have an evergreen Sunday school; teachers' meeting each Friday evening.—Rosella Holcroft, Oct. 1.

Middle Fork.—We held our Communion Sept. 29. Brethren L. T. Holsinger, D. C. Campbell, Peter Houk, D. Bock and I. Guinn were with us. Bro. Holsinger officiated. We had a good, quiet meeting. Some said it was the best Communion we ever held here. On the evening of Sept. 30 a few members met at the home of a sick sister and held a Communion for her benefit. Eld. David Dilling officiated. The meeting was much appreciated by the sick sister as well as by all who were present. We feel much encouraged by our good meetings.—John E. Metzger, Rossville, Ind., Oct. 2.

Notice.—Please allow me to correct a mistake which I see in my article in GOSPEL MESSENGER No. 40, page 636. It should say, "the annual visit," instead of "the last visit."

—B. J. Miller, Naphtan, Ind., Oct. 7.

Notice.—The Pyrmont church has changed the time of dedicating their new churchhouse from Nov. 11 to Nov. 18; also the time of their Communion from Nov. 20 to Nov. 27. The Lord willing, Bro. D. L. Miller will be with us on the day of dedication. We expect him to remain with us a week or ten days with his stereoscopic views and give us Bible land lectures. Following this we expect to hold a series of meetings conducted by Bro. Isaac Frantz, of Pleasant Hill, Ohio.—Ellen Blickenstaff, Pyrmont, Ind., Oct. 1.

New Hope.—We met in quarterly council Sept. 28. Our elder, R. R. Goshorn, was with us. Considerable work came before the council. Bro. Squire Carpenter was installed in his office as deacon, and a choice was made for speaker. The lot fell on Bro. Jefferson Ross. He was duly installed. On the following day was our love feast. Twenty-one surrounded the Lord's table. Sept. 30 was children's day. Services began at 10 A. M. and ended at 3 P. M., with intermission for dinner. A suitable program had been arranged and was carried out with profit and pleasure. Oct. 3 three were buried with Christ in baptism. Bro. D. R. Richards was with us during the week and preached for us.—J. S. Secrist, Shoals, Ind., Oct. 4.

Prairie Creek.—We met in council Sept. 29 preparatory to the love feast to be held Oct. 5, beginning at 10 A. M. We had a fair representation. The annual visit was previously made and reported at this meeting. Some matter of interest was presented and disposed of. The total number of members reported were 118; with 5 ministers, 2 elders and a corps of active, devoted deacons. One was received by baptism at our regular meeting last Sunday.—D. C. Cripe, Oct. 1.

Samson Hill.—The love feast at the Samson Hill church was postponed until Nov. 3, instead of Oct. 3.—Anna Hensler, Shoals, Ind., Oct. 6.

Turkey Creek.—Wife and I met with this church Sept. 29 at the love feast. This is the old home church of our childhood. Here we saw one brother ninety-three years old at the table; also a sister of eighty-three, with two of her daughters by her side and two of her granddaughters all at the same table. What a scene to see the old veterans of the cross with such a posterity all working for the Lord. We left the old church fourteen years ago. So many changes in this time! Here we first had impressions made in the schoolroom. Here we first began to walk together as husband and wife. Here we found peace to our soul and were married to Christ. In this church I was called to the ministry, here advanced, and also ordained to the full ministry. While there many fond recollections passed through the mind. Many of the old standard bearers have crossed over the river. The country has undergone many changes. This church at present is presided over by Bro. D. Wysong, assisted by brethren H. Wysong and

P. Stuckman. Nappanee in former years was a part of the Turkey Creek, but has been cut off to a district of its own, presided over by Bro. J. C. Murray, assisted by Bro. David Metzler. The leaven has been working until many souls have been brought in favor with God.—*J. H. Miller, Goshen, Ind., Oct. 2.*

IOWA.

Panora.—Our love feast is past. Previous rains and bad roads prevented a large attendance but the meeting was very enjoyable and profitable to those present. One old sister in her eighty-eighth year was at the table; others over four-score were with us. Brother Emery Fisel was chosen to and installed in the ministry. One sister who had left the fold, returned. Ministers were present from Marshall, Dallas and Greene Counties. Elder Frank Wheeler officiated at the Communion and R. F. McCune at the installation services. Elders S. Badger and J. D. Miller addressed the children's meeting.—*J. D. Haughtelin, Sept. 30.*

South English.—The church has enjoyed another love feast. The meeting began at 2 P. M. About one hundred and fifty members communed. Bro. J. J. Kindig, of Nebraska, officiated. Other visiting ministers assisted in the work to the edification of all. We expect to begin a protracted meeting Oct. 4. Bro. L. H. Eby is to assist in the work.—*S. F. Brouwer, Oct. 1.*

KANSAS.

Belleville.—Sept. 9 Bro. M. M. Eshelman began a series of meetings at this place, continuing until the evening of Sept. 26. He closed with a full house. Six were added to the church by baptism. We never had a better attendance during any series of meetings at this place. We had song service one-half hour before preaching, conducted by Bro. David Holsinger. We had reasons to rejoice to see those six young girls come out on the Lord's side, all being members of our Sunday school. Bro. Eshelman labored with great earnestness. Yesterday, Sept. 29, at 2 P. M., our love feast services began. Bro. Martin Gauby, of the Washington congregation, gave us some crumbs from the Master's table, and at 4 P. M. this examination services were held. Bro. Samuel Myers, of the Whiterock congregation, addressed us first, and Bro. Gauby being the only ministers from adjoining churches present. Bro. Gauby officiated. Over one hundred communed. This morning at 10 o'clock Bro. Eshelman had charge of the children's meeting, reviewing the Sunday-school lessons with illustrations on the blackboard. Brethren Gauby and Hoff each also gave ten minute talks to the children, and at 11 A. M. Bro. Eshelman again addressed a large congregation. At the close of this meeting one more sister came out.—*Louisa J. Williams, Sept. 30.*

Gypsum City.—Last evening closed the meetings at Rock Creek church, Kans. One was baptized to-day. We go to District Meeting of Northeastern Kansas and on Thursday evening we commence meetings at Sabetha, Kans.—*Geo. Manon, Oct. 1.*

Monitor church met in quarterly council Sept. 29, Eld. A. M. Dickey presiding. Arrangements were made for our love feast Oct. 13, and a Sunday-school meeting on Sunday afternoon following. Brethren M. J. Misher and W. O. Beckner were elected delegates to District Meeting. Bro. W. O. Beckner was advanced to the second degree of the ministry. We have received one letter of membership since our last report. We are in excellent working order and have a thriving Sunday school.—*Dora Ardinger, Inman, Kans., Sept. 30.*

Pleasant View church met in quarterly council Sept. 29. All business passed off quietly. Brethren Levi Hertzler and John Showalter were elected as delegates to the District Meeting.—*Lena B. Keady, Booth, Kans., Oct. 2.*

Ramona.—Our church met in quarterly council Sept. 29. The business of the meeting was agreeably and pleasantly disposed of. We expect to hold a series of meetings this winter sometime. Bro. Ellis Strickler was chosen as delegate for District Meeting.—*Mrs. Emma Long, Oct. 5.*

Saline Valley.—Our church is being aroused from its slumber and the future looks bright. Bro. D. H. Bennett will conduct a series of meetings at No. 3 schoolhouse, Saline County,

beginning Oct. 14. He will be assisted by Bro. D. W. Stoner and perhaps by Eld. John Humbarger, of Abilene. It is encouraging to see our home ministers reaching out. May we be an encouragement to them. Our aged brother and father, Eld. Humphrey Talhelm, is in very poor health.—*Byron Talhelm, Minneapolis, Kans., Oct. 1.*

MINNESOTA.

Worthington.—Bro. J. E. Keller, of Tipton, Iowa, came to us, and during his short stay preached for us three sermons.—*Martha Hilary Keller, Sept. 30.*

MISSOURI.

Carthage.—We had a called council Sept. 29, preparatory to our Communion, which takes place Oct. 13, at 2 o'clock. Our annual visit report was made. Two delegates were chosen for District Meeting, Noah Oren and Eld. George Barnhart. We also reorganized our Sunday school by electing Bro. A. M. Neher superintendent. We also held a collection at our Sunday school Sept. 30 for world-wide mission. \$3.16 was collected. We are in the midst of a series of meetings conducted by Bro. W. H. Miller, of Westphalia, Kans. Four have already come out and acknowledged they are tired of sin.—*Noah Oren, Oct. 2.*

Dry Fork.—Bro. Geo. Lentz, of Adrian, Mo., came to us and held a two weeks' meeting. Bro. Lentz presented the truths of the Gospel with energy and power. The members were greatly encouraged and many lasting impressions were made.—*Annie Wampler, Jasper, Mo., Oct. 1.*

NEBRASKA.

Octavia.—We held regular council Sept. 29. L. L. Meck and D. G. Wine were chosen delegates to District Meeting. Three papers go to District Meeting. Many admonitions were given. It was a profitable meeting. Love feast Nov. 3.—*John O. Streeter, Sept. 30.*

NORTH DAKOTA.

Surrey.—We held a very pleasant love feast Sept. 29. Prior to the feast we held an election that resulted in the installing of Bro. Wm. Parriott and Bro. C. E. Drescher in the deacon's office. Bro. A. W. Hawbaker and Bro. Henry C. Longanecker were with us. Bro. Longanecker officiated. Many others were present, and we feel that it stamped an indelible impression on the minds of all.—*Chas. E. Fundenburg, Sept. 30.*

OHIO.

A Heart-sickening Scene.—On Sept. 24 I, with many others, looked upon the most fearfully mangled human body that I ever saw. Daniel Lane, of Dayton, Ohio, fell in front of a street car which was moving very rapidly, and was carried a number of feet. His body was literally crushed into fragments. I asked the motorman if he saw him ahead. He said he did not see him till he fell across the track but a few feet in front of the car. He was at the end of the Bearcreek bridge, and was concealed from the view of the motorman. It is supposed that he purposely threw himself in the way of the car. I was only a few rods away, but did not see the car strike him.—*A. Hutchison, Sept. 20.*

Ashland.—The Ministerial Meeting of Northeastern Ohio met Oct. 2 and 3 in the East Nishmillen church. All present pronounced it the best meeting of the kind they ever attended. The general discussion of the several topics brought out the practical as well as the theoretical. Oct. 4 District Meeting convened. These meetings were largely attended and the spirit manifested was becoming the children of God. Eld. Tobias Hoover was chosen as member of the Standing Committee. No papers sent to Annual Meeting.—*W. F. England, Oct. 5.*

Blue Creek church held her love feast Sept. 26. Bro. Jerry McKimmy, from Michigan, was with us; also Bro. Bud, from Indiana. Bro. McKimmy preached a few sermons for us before the feast. Result, three more baptized, making four in all since Bro. McKimmy commenced preaching for us.—*Dora W. Gerdes, Braughton, Ohio, Oct. 4.*

Canton.—The members of the Canton congregation held a children's meeting at the Mount Pleasant church, Sept. 30 at 10:30 A. M., with good interest. We also held a harvest meeting at 2 P. M. the same day. Reuben Shroyer, of Tuscarawas church, Ohio, preached, and made a stirring appeal in behalf of the Texas sufferers. A collection was taken after

the meeting, and \$19.02 was received and sent to the Brethren at Marvel, Texas, for the relief of those sufferers in that congregation.—*Geo. S. Grim, Louisville, Ohio, Oct. 1.*

Jonathan Creek.—We held our quarterly council meeting at the Zions town house, Sept. 27. Eld. Samuel Sprankel was with us and presided at the meeting. The report of the visit was satisfactory. Part of the territory was not visited. Bro. Jacob Leckrone was chosen as our delegate to District Meeting. All the business was conducted pleasantly. At the close Bro. Sprankel gave the members good admonitions; he also preached for us on the evenings of Sept. 26 and 27. He will hold a series of meetings for us in the near future. We are anxiously awaiting them.—*A. W. Dupler, Zions town, Ohio, Sept. 30.*

Lower Twin.—Bro. A. Hutchison closed his efforts here with us in "Tom's Run" house (Lower Twin district) last night with excellent interest and left for other fields of labor in the south. The meetings were full of interest from the beginning, and largely attended. Our members and others became very much attached to Bro. Hutchison.—*D. M. Garver, Farmersville, Ohio, Oct. 5.*

Logan.—Our love feast, held Sept. 29 and 30, was truly a feast of good things. Many said it was the best they had ever partaken of. Bro. Jacob Driver officiated, assisted by brethren Peter Reed, S. Z. Smith, Chas. A. Bame and C. W. Keith. The brethren gave us many good sermons and words of encouragement. A children's meeting was held on Sunday morning, addressed by some of the brethren. Bro. Bame remained with us and will conduct some meetings for us. He preached at the Marl City Mission Sunday evening.—*John R. Snyder, Bellefontaine, Ohio, Oct. 1.*

Maumee.—Bro. John Killian commenced a series of meetings in the Maumee church on the evening of Sept. 10, and on Sept. 12 Bro. Perry McKimmy came and assisted. Bro. McKimmy stayed with us until after our love feast, which was Sept. 15, and Bro. John Killian continued the meetings until Sept. 23. As a result ten came out on the Lord's side and were baptized. They ranged from thirteen to sixty-four years of age. They were all baptized before our love feast. Sept. 15 a choice was held for two deacons, and the lot fell on Wesley E. Shong and John Sponseller.—*David Shong, Sherwood, Ohio, Sept. 29.*

It Repose.—Last week I returned from a ten days' visit to the home of Brother and Sister Moll, of Constance, Ky. In their humble, two-roomed house, they have set apart the larger room for the Master. They keep up a Sabbath school, having some forty pupils. Although Bro. Moll is not an ordained minister yet, every Sunday night, and every Thursday night he tells the people who congregate the story of him who came to seek and to save that which was lost. In the beautiful Ohio, Bro. Moll was baptized over two years ago by Bro. D. M. Garver, and last October Bro. D. C. Stutsman baptized Sister Moll. She came to us from the Baptist church of Cincinnati, where she had been a mission worker for many years. None of our ministering brethren have been with them since last April. The people of Constance listen kindly to the Word, but the only fruits shown is that fewer oaths are heard in the neighborhood, the people more temperate and children who had never before been in Sunday school are learning Scripture verses and hymns of praise. Will not congregations in our Brotherhood, blessed with a number of officials, send some of their laboring brethren to give these faithful, isolated members some needed assistance? God bless Bro. Moll and wife in their labors.—*Anna Lesh, Sept. 25.*

OREGON.

Powell's Valley.—Many brethren and sisters from Idaho, Washington and Oregon convened at the Brethren's new meetinghouse, near Damascus, Oregon, to participate in the labors of the District Meeting. At the close of the District Meeting we celebrated the Lord's Supper, which was witnessed by a well-filled house of attentive spectators. Three were added to our number by baptism and one by letter during the meeting; also a brother was chosen to serve in the deacon's office, and was duly installed with his wife, on Sunday, Sept. 23, the dedicatory sermon was delivered by Eld. John Bonewitz. We named our house Emmanuel.—*Nancy Bahr, Oct. 4.*

PENNSYLVANIA.

Lewistown.—We held our quarterly church meeting to-day, and had a very pleasant meeting. Considerable business came before us and was transacted in a Christian spirit. We appointed our love feast for Nov. 2, at 4 P. M., at the Lewistown house.—*J. S. Swigart, Sept. 29.*

Montgomery.—Our Sunday school closed Sept. 30 for the summer. Average attendance during term, seventy-seven. Average contribution, seventy-four cents. Whole amount given during term, \$20.49. After all expenses were paid we have \$1.58 for missions.—*N. A. Fyock, Hillsdale, Pa., Oct. 4.*

Notice.—The undersigned has sent programs and orders for reduced rates over the Western Maryland and Cumberland Valley railroad to one or more ministers in each congregation of Southern Pennsylvania. Those desiring either, can get them by inquiring. I desire to have the unused orders for reduced rates returned to me. Anyone desiring orders can write me. All persons coming to the meeting will be met at Five Forks on Tuesday, Nov. 6, at the 12:06 train from Baltimore and the 2:09 train east. Those coming by any other train will be met only by writing the undersigned.—*Wm. A. Anthony, Shady Grove, Pa., Oct. 5.*

Pittsburg.—Our mission was greatly benefited, and we were all much encouraged, when Sister Lizzie Howe stopped here on Sunday, Sept. 30. Sister Howe spoke in the morning on "How to Make a Success of the Christian Life, and Preparation for Mission Work." Her able presentation and deep religious spirit were appreciated by all. In the evening she conducted an instructive Bible reading on "How to Overcome Difficulties in Mission Work." We were forcibly shown how the Word of God has an answer for every excuse of the sinner. We are glad for such visits and desire more of them.—*S. S. Blough, 8 Camp St., Oct. 2.*

TENNESSEE.

New Hope.—We have the promise of Bro. B. E. Kesler, of Arkansas, to come to the New Hope church, west Tennessee, Oct. 16, and hold some meetings for us. He will preach till Oct. 27. At that time we will have a love feast. We are always glad to have Brethren come here. We are located nine miles east of McKenzie, and any one coming through here and desiring to stop will be met at McKenzie by the writer.—*C. M. Bantz, Lankford, Tenn., Oct. 1.*

Pineyflats.—Our church met in council Sept. 22. A good representation of the members was present. All business was happily adjusted. Our Session is appointed for Oct. 27, at 2 P. M.—*Sue Larimer, Gross, Tenn., Oct. 2.*

VIRGINIA.

Mill Creek.—Our council meeting preparatory to Communion was held Sept. 22. A letter was granted to Bro. Isaac Long, who goes to Union Bridge, Md., to teach in the Brethren's school at that place. Six were recently added to the church at Evergreen and one reclaimed. Bro. S. A. Sanger did the preaching. One was also induced to put on Christ in baptism at Pimple Hill, Bro. D. B. Wampler doing the preaching. Bro. Yereimian came to us Aug. 18 and gave us a talk on Armenian customs Saturday night, a missionary sermon on Sunday and a lecture on the Armenian massacre on Sunday night. Amount collected, \$28.—*Samuel Pence, Scotts Ford, Va., Sept. 25.*

Middle River congregation has appointed two Communion; one at the Pleasant Hill house Nov. 2 and one at the Middle River house Nov. 10.—*J. F. Miller, Knightly, Va., Oct. 6.*

Pleasant Valley.—Aug. 26 Bro. D. C. Flory began a series of sermons at the Lebanon house and continued three weeks, preaching in all twenty-five sermons. If ever a minister bowed to the gospel line, Bro. Flory surely did. Eleven souls put on Christ in baptism, while many others were exceedingly near the kingdom. By our continued earnestness and zeal they may be won for Christ in the near future. Let us all work to that end.—*A. F. Wine, Mt. Sidney, Va., Sept. 19.*

Saugerville.—Eld. E. D. Kendig came to us at the Branch house Sept. 6, and began a meeting, which continued until last night, Sept. 23. He preached twenty sermons and held one children's meeting. Result, twenty-

(Concluded on last page.)

Report of Ministerial Meeting.

OUR Ministerial Meeting convened at the Damascus house, Oregon, Sept. 19. The meeting was opened by Bro. G. C. Carl using hymn No. 162 and reading 2 Tim. 2: 23-25 and 4: 2-5, and leading in prayer.

The organization was effected by electing S. E. Decker moderator, M. F. Woods timekeeper and the writer clerk.

After the election of the proper committees they proceeded to discuss the topics before the meeting.

1. "Sunday-school Literature and Helps—their Use and Abuse."

Bro. D. B. Eby, speaking upon this subject, brought forth that we should use the Bible in our Sunday schools, and if we use any other literature, he recommended that we should study it at home, and put it aside when we go to Sunday school.

Several of the other Brethren gave some very good, earnest thoughts regarding their experience in lesson helps, showing their use and abuse.

2. "What Relation does the Elder Sustain to his Church?"

Bro. Thos. Barklow asked a question which can be remembered by all: "What relation does a father sustain to his children?" He was followed by other speakers.

Some good things were said on the third and fourth topic, but on the fifth which, reads as follows: "Show the Qualification of a Sunday-school Teacher," Bro. S. M. Eby gave some very good thoughts, also some Scripture points. Bro. J. H. Stover gave us a good outline; (1) Must be in it for the good of the pupil. (2) Must teach sound doctrine. (3) Must possess executive ability. (4) Must feel responsibility of his position: preparation, punctuality. (5) Filled with the Holy Spirit. (6) Must study the class individually. (7) Must be courteous everywhere. (8) Life must correspond with that of Jesus in matter and manner. (9) Watchfulness on each pupil. (10) Consecration embraces all effort.

6. "In what Way and to what Extent does the Home Life of the Minister Affect his Influence in the Pulpit?"

Bro. C. H. Barklow brought forth some good points. One is that our every-day life, as well as that in the pulpit, should be a living epistle and known by all men. Bro. J. U. G. Stivers, one of our evangelists on this coast, expressed his thoughts with earnestness. The home life affects it to the utmost extent.

SISTERS' TOPICS.

1. "How can a Minister's Wife be Most Helpful to Him in his Mission?"

By being a consecrated Christian, being kind, helpful and patient, bravely facing every description of discouragement; ever ready to go at the time appointed for church. And when at church take an active part in singing and if called on read a chapter and open the meeting with prayer, with words of exhortation to faithfulness, and after services try to speak to all strangers and others, kindly inviting them to come again.

She should take an active part in prayer meeting and Sunday school, visiting the sick as much as possible, scattering tracts, always going dressed plain, neat and tidy, avoiding all superfluity, also by careful training of the children.

She should not be a tattler, not a betrayer of confidence, not trying to tear down, but helping to build up, ever ready and willing to defend all the doctrine of the church. And if her husband should look on the dark side she should invite him over on the bright, sunny side. So said Sister Nellie Carl.

2. "The Responsibility of Mothers Teaching their Children to Pray."

Sister J. A. Stephens said: "The responsibilities resting upon mothers are many and varied. From the hour of existence of a child, a godly mother never ceases to ask the heavenly Father to protect the loved ones from harm. This is her duty as well as her privilege. She must teach the little one, as it learns to lispen the words taught it, to learn to pray. The question may arise, Why is it so necessary the child should pray? Because Jesus taught his children to pray. When on one occasion one of them said to the Master, 'Teach us to pray,' he gave them the beautiful form of prayer, 'Our Father who art in heaven.' The importance of prayer is much more than we realize at time of learning; it serves as a safeguard in after-years of life. When temp-

tation comes the still small voice whispers the prayer learned early in youth, and carries the tempted over temptation; while if no knowledge of prayer was known they would be lost in sin."

T. J. MILLER.

Wendling, Oregon.

Back Again to Illinois.

SINCE last Annual Conference I have been traveling in the interest of the General Missionary and Tract Committee through the churches in the east. About forty-five congregations were visited in Pennsylvania, Maryland, and Virginia. One hundred and fifteen meetings were held, during which the churches contributed liberally to the cause of missions. The largest contribution, coming from Virginia, amounted to nearly one hundred dollars. My aim has been to stimulate the missionary spirit among our people; and I hope that through my weak efforts the churches have been encouraged to greater activity in the cause of saving souls.

I expect to spend the winter at Batavia, Ill., and those wishing to write me, may address me as below.

O. H. YEREMIAN.

184 N. Van Buren St., Batavia, Ill.

Middle Iowa District Meeting.

SEPTEMBER 20 the delegates from the different congregations of the District, with a good number of other brethren and sisters, assembled at the Harlan church, Shelby Co., at 7:30 A. M. Devotional exercises. Organization followed by electing John Zuck, Moderator, H. R. Taylor, Writing Clerk and W. E. West, Reading Clerk.

Some matter came before the meeting that caused a little commotion, but everything was disposed of in a loving and we think a satisfactory manner to all present. Eld. S. M. Goughnour, our District evangelist, preached the usual missionary sermon in the evening and did justice to the occasion. A collection of \$30.05 was taken for mission.

Sept. 21, at 8 A. M., the first Sabbath School Meeting of Middle Iowa organized by electing Eld. J. A. Goughnour, Moderator and C. B. Rowe, Clerk and Treasurer. The different Sunday schools of the District were well represented and all the topics ably discussed. We think Bro. John Zuck voiced the sentiments of all when he remarked that it had gone away beyond his expectation, and we never heard so many testimonies offered in way of approval by our brethren and sisters, and especially those more advanced in years, as was given at the close of this meeting.

At 1:30 P. M. the Ministerial Meeting followed with the same officers as in the Sunday School Meeting and again we had some able talks given. One session of the elder's association was held during interval, with only a few things presented.

In the evening the writer was requested to preach, and presented some thoughts that were upon his mind concerning consecration.

With the ample provision that was made and the loving manner in which the brethren and sisters received and cared for all who came, we think all went home feeling that it had been, on the whole, a great renewal of spiritual strength.

H. R. TAYLOR.

1731 East Grand Ave.,
Des Moines, Iowa, Sept. 24.

From Arkansas and Missouri.

AUGUST 29 I started for the Rogers and Round Mountain churches, Ark., by private conveyance, and arrived in the Rogers church, which is located in Benton County, Sept. 1. Then had meeting every night and twice on Sunday, and also assisted in making the general visit to the members.

Sept. 6 I went to Round Mountain, in Washington County, and met Eld. W. S. Watts. He is the only official now in that church, and he lives twenty miles away. Sept. 7 I assisted him in making the visit there, and Sept. 8 we had a council and decided to hold a Communion Sept. 13. There were three letters granted which left but five members on the Mountain. There are, however, more members belonging there, but some of them are thirty and forty miles away. We had meetings all we could.

Sept. 10 I went thirty miles farther southwest, to visit some members that belong to the Round Mountain church. I had two meetings for them and then returned Sept. 13 for the

feast that evening. The house was full of spectators, and we had the best of order. But nine members were present. All communed.

Then I came back to Rogers church and had meeting there again, and Sept. 17 had a council meeting there, and decided to hold a Communion there Oct. 30. The next day I left for the Communion in the Spring River church, Mo. Sept. 20 we had a nice meeting there, and Sept. 21 I came home.

Sept. 22 we had our council for our Communion. All passed off very pleasantly. Eld. C. Holdeman is expected to be at our Communion and then hold us a series of meetings following the Communion.

SAMUEL WEIMER.

Jerico, Mo.

From Canada.

SUNDAY evening, Sept. 16, after services we bade farewell to all the dear brethren and sisters and friends of the Worthington church, Minn. We never can forget the flood of tears and the prayers that ascended in our behalf. Monday evening quite a number met with us to stay with us until train time, which was one o'clock at night. Before we started we had a season of worship together.

After we had been in the train some hours a young man came in, and he had no ticket. When the conductor came in he demanded the money. The young man did not have quite money enough; the conductor did not have any pity on him, but at once stopped the train and hurried him out. I thought in this case we could learn a lesson. The conductor on the road from earth to heaven does not ask for money; but if we do not comply with his orders we will be put off the road and not be permitted to reach the haven of eternal rest.

We arrived at Minneapolis in the morning and left at 6:35 in the evening. We passed through Wisconsin and Michigan. We saw nothing but pine and scrub forests with now and then a few cabins and a lumberyard. Towering rocks and mountainous hills would often appear. It looked to us like a barren waste for hundreds of miles. But the change slowly came. We crossed at Sault Ste. Marie and passed the customhouse and officers and were in Canada. We passed by the nickel works and many other places of interest.

We arrived at Montreal at 8 o'clock and now here we are in this great city, of which we hope to tell you more in the future.

LIZZIE HILARY.

16 Lelande Ave., Montreal, Canada.

From the Northwest Baltimore Mission.

I HAVE not written anything for the MESSENGER for a long time; but I want to take this way of thanking the dear ones who have in any way contributed to the work.

For the last four or five months I have asked no one personally for help in the work. I have gone direct to the Father. Bless his holy name! He is the same yesterday, to-day and forever. In answer to prayer, I have received money, clothing and homes in the country for all the children from our mission (that needed to go), and a few others. Some of them were entertained two weeks, some a month, others all summer. Thus their vacation was made pleasant and profitable. I wish I could see each one of you, and thank you "In His Name."

Our school has been small during the summer, owing to the hot weather and so many being in the country. But as fall approaches we hope to have a larger school. Sept. 9 Bro. C. C. Ellis gave us a soul-inspiring sermon on Acts 14: 22.

Sept. 14 we held our regular missionary meeting. We had an interesting and profitable meeting. Free-will offering, \$3.34. Sept. 16 Bro. Wm. Roop gave us an interesting discourse on the Danish mission.

DOVE L. SAUBLE.

1802 Harlem Ave., Baltimore, Md., Sept. 17.

From North Beatrice, Nebr.

WE began our tent meeting on the evening of Sept. 5, eight miles west of Adams, Bro. S. M. Forney, of Kearney, conducting the meeting, assisted by J. W. Netzley and A. D. Soltenberger. A love feast was held in the tent Sept. 15. Forty-two surrounded the Lord's table. It was indeed a feast to the soul. This was the first meeting of its kind held in this community, and it made a deep impression on

the minds and hearts of many who witnessed it for the first time.

The next day, Sunday, we held a harvest meeting immediately after Sunday school. Great interest was manifested through this meeting. Talks were given by all who felt so disposed, on the subject of giving. Two hours passed very swiftly and pleasantly in this way, at the end of which a collection was taken amounting to over \$18.

Dinner was then eaten in the tent, which was also a pleasant feature. An hour was then devoted to prayer, followed by a missionary meeting. Great zeal and enthusiasm were shown in this meeting. The important subject of missions and missionaries was warmly advocated. Outsiders, even, gave their opinions and sentiments. As a result of our meetings three dear souls came out on the Lord's side and others are very near the kingdom.

The meetings closed Sunday evening, Sept. 23, with unabated interest.

SADIE O. NETZLEY.

Adams, Nebr., Sept. 28.

From Washington, D. C.

AGAIN we have been requested by the Helping Hand Society to call for more funds and donations through the GOSPEL MESSENGER, and we feel sure that our dear brethren and sisters will respond. It is not expected that our society will be fully equipped to meet all the demands and worthy cases, but through the help of those who so kindly remembered the needs of the destitute here at this place before, we shall feel encouraged this winter again, trusting that it will enable us to clothe the cold and shivering ones; yes, to feed the hungry, and thus relieve the sufferings of humanity.

The call comes with force from abroad for aid in the Master's cause, and in a like manner do we hear from home,—let us not forget either. The opportunities are ours, and if we are willing we are able. Let us all be good Samaritans. "Go and do likewise," says Christ!

We were kindly remembered by our sisters of Sam's Creek and Pipe Creek churches, of Maryland, with some nicely made-up clothing for children; also received a few articles of clothing from Meyersdale, Pa. May God bless the givers. CARRIE A. WESTERGREEN.

401 Eleventh St., S. E., Washington, D. C.

OUR BOOK TABLE.

THE October number of McClure's opens with an article on "The Strategy of National Campaigns," attractively illustrated by Jay Hambidge. The frontispiece, showing Governor Roosevelt and Senator Hanna in conference at Republican National Headquarters, and the strikingly original portraits of Cleveland, Blaine, Quay, Croker, Bryan and others, lend a special interest to this paper on the tactics of party managers in the Presidential campaigns of the past twenty-five years. The author has been in the thick of the conflict and has evidently been brought very closely into contact with the great leaders in the battles which he describes. The Rev. John Watson and the Rev. Cyrus Townsend Brady are also contributors to the October McClure's.

"LIFE as a School Study," published at Chicago, is the title of a series of articles begun in the current issue of *The Little Chronicle*, Chicago's weekly newspaper for young people, which should prove of much practical value to parents and teachers. The keynote is that however they may differ in other points—educators past and present and everywhere—man in the education of his children, and the animal in the education of its young, agree that the object of a school is to prepare its scholars for life; and therefore that the proposition to bring the text-book in touch with current events is much like a suggestion to introduce horses into a riding academy or to turn water into a swimming school. The remarkable thing is, not that modern education is bringing more and more of the real world into the school, but that a school was ever conceived of without it. The child goes to school with his mind full of life. The great difficulty has been to separate him from it—a difficulty which only the unfortunate ingenuity of man has ever solved. Having learned how, we are now progressing rapidly—by forgetting as fast as possible.

"The Lord's Prayer in the Sign Language" is one of the most beautiful and interesting little booklets received at this office in a long while. It is published by Connecticut Magazine Co., Hartford Conn., price, 15 cents. There is a picture for each word in the prayer, and the pictures show the signs for the words. For the young it will be found especially interesting.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

ZUCK—DORCAS.—At the home of the bride's parents, near Tipton, Iowa, Sept. 25, 1900, by the undersigned, Bro. Chas. L. Zuck and Clara M. Dorcas, both of Cedar County, Iowa. W. E. WEST.

... FALLEN & ASLEEP ...

"Blessed are the dead which die in the Lord."

ARMSTRONG.—Near West Lebanon, Ind., Sept. 21, 1900, Bro. Martin Armstrong, aged 53 years, 11 months and 16 days. Services by W. E. Payne and the writer.

ELD. SOLOMON BLICKENSTAFF.

COPPOCK.—In the Ludlow church, Ohio, Sept. 15, 1900, Elma, daughter of William and Mary Coppock, aged 4 years, 1 month and 22 days. Services by Eld. Tobias Kreider.

LEVI MINNICH.

CROUSE.—In the Union City church, Ind., Sept. 23, 1900, Sister Lydia Crouse, aged 66 years and 23 days. She was born in Darke County, Ohio. She was married to James Crouse Jan. 25, 1851. To this union were born ten children, nine of whom are still living. She united with the Brethren church twenty-five years ago, and lived a consistent life. Services by the home ministers.

DORA W. NOFFSINGER.

CLUTZ.—At her home near Franklin Grove, Ill., Sept. 23, 1900, Sister Emma Mary Catherine Clutz, nee Fogle, wife of Bro. J. D. Clutz, aged 42 years, 5 months and 22 days. Sister Clutz's death was very sudden and unexpected. She attended morning services with her family, at the Franklin Grove church, in apparently her usual health. On her way home she was taken sick and passed away at six o'clock in the evening. She was born in Carroll County, Md., March 31, 1858, and was united in marriage to Bro. J. D. Clutz Nov. 3, 1880. Six children were the result of this union, five of whom are left, as well as a devoted husband and an aged father. She led a devoted Christian life for about thirteen years. Services by Bro. Daniel Dierdorff, from James 4: 14.

D. B. SENGER.

CRISS.—In the Okaw congregation, near Laplace, Ill., Sept. 26, 1900, Rayman Herbert, son of friend Clark and Sister Mary Criss, aged 9 years, 7 months and 26 days. Services by Bro. Michael Flory.

EMMA PETERSON.

ECKERT.—In the Welshrun congregation, near Mercersburg, Pa., Sept. 13, 1900, Sister Antineta Eckert, aged 84 years, 6 months and 3 days. Sister Eckert came to this country in 1839, from Germany, connected herself with the Brethren church in 1846, and lived a consistent member to the end. For fifty-four years she was in the Lord's service. Services by the writer, assisted by Bro. Luther Elliott, from Job 5: 26.

D. M. ZUCK.

FLORY.—Near Dayton, Va., in the Cook's Creek congregation, Sept. 21, 1900, Bro. Joel Flory, aged 78 years, 11 months and 10 days. He served the church faithfully as deacon for over thirty years. He lived an exemplary life, leaves a son and two daughters. Interment and services at the Bridgewater church by Eld. J. M. Kagy, assisted by Bro. P. S. Thomas. Text, 2 Kings 20: 1.

S. I. BOWMAN.

HAMMERS.—In the Marsh Creek congregation, Gettysburg, Pa., Sept. 22, 1900, William C. Hammers, son of Bro. Albert Hammers, aged 20 years, 6 months and 18 days. He was accidentally shot and instantly killed by a revolver in the hands of his cousin. A large concourse of people followed the remains to their resting place in Marsh Creek burying ground. Services by the writer, assisted by Eld. C. L. Pfoutz and E. K. Leatherman, from 1 Sam. 20: 3, last clause.

J. D. W. DEARDORFF.

LAWSON.—In the Pleasant Hill church, Jefferson Co., Iowa, Sept. 25, 1900, of cancer, Sister Rachel (Livesay) Lawson, aged 77 years, 6 months and 18 days. Deceased was born in Lee County, Va., March 7, 1900. She was united in marriage to T. H. Lawson, Sept. 19, 1850. Their union was blessed with eight children. The husband and one child preceded her. She united with the Brethren church about thirty-five years ago, and has lived a Christian life ever since. They moved to Iowa about 1865, where they have resided ever since. Services by Eld. D. Zook, assisted by the writer. E. G. RODABAUGH.

OREN.—In the New Hope church, Carroll County, Tenn., Sept. 26, 1900, George Emmert Oren, son of Brother Alva and Sister Alma Oren, aged 2 months and 1 day. Services by the writer. C. M. BANTZ.

MOYER.—In the Indian Creek church, Pa., Sept. 9, 1900, Sister Bessie, wife of Bro. Ezra Moyer, aged 29 years. She was sickly for quite a while, but confined to her bed but a few weeks. She lived a consecrated life, and died with a living hope of a home in heaven. Sister Bessie was loved by all who knew her, and her smiles are missed at home and in the church. They, together, joined the church soon after marriage, and he now serves in the office of deacon. Bro. Ezra has the sympathy of the neighborhood and the church. A little son, Harry, survives.

HANNAH R. SHISLER.

PARKISON.—In the bounds of the Loudonville church, Ashland County, Ohio, Sept. 27, 1900, friend James Parkison, aged 50 years, 1 month and 10 days. He leaves a wife and seven children. Services by the writer.

DAVID BRUBAKER.

SWINGER.—At Painter Creek, Ohio, in the Ludlow district, Sept. 11, 1900, Omer Ellis, infant son of Oliver and Hattie Swinger, aged 6 days. Services by Eld. Tobias Kreider.

LEVI MINNICH.

SEARER.—In Union Center congregation, Elkhart Co., Ind., Aug. 29, 1900, Bro. Geo. Searer, aged 80 years, 9 months and 9 days. He was born and raised in Berks County, Pa. He was joined in marriage to Elisabeth Searer. To this union was born one daughter. He united in Christian fellowship with the Brethren about fifteen years ago. Services by brethren Daniel and Henry Neff, from Rev. 14: 13. Interment in the South Union cemetery.

J. R. MILLER.

SHROYER.—In the Pleasant Hill church, Shelby Co., Ohio, Sept. 22, 1900, of dropsy, Bro. Wm. Shroyer, aged 75 years and 23 days. He was a member of the Brethren church for a number of years. Services by Bro. Wm. Bean, assisted by Bro. C. W. Keith, from 2 Cor. 5: 1.

ELLA KEITH.

SMITH.—In the Lost Creek congregation, Pa., Sept. 3, 1900, of old age, Bro. Joseph Smith, aged 92 years, 8 months and 1 day. Deceased was born in Juniata County, Pa., and married to Elizabeth Haller, of Lancaster County, Nov. 11, 1830. To them were born seven sons and three daughters. Two sons and one daughter preceded him. His wife died about three years ago. He united with the Brethren in 1835, and served as deacon. He was anointed a few days before he died. In him the church has lost a faithful servant, and the family a kind father. JOHN HART.

THOMAS.—In the bounds of the Quemahoning church, Pa., Sept. 14, 1900, Amanda, wife of friend Calvin Thomas, aged 23 years, 8 months and 29 days. Services by the writer, assisted by Mr. Gross (Lutheran).

S. P. ZIMMERMAN.

WEAVER.—In the Union Centre church, Elkhart Co., Ind., Sept. 15, 1900, after an illness of two weeks, Earl Ray, son of friend John and Sister Libbie Weaver, aged 4 years, 2 months and 9 days. Services by brethren Henry Neff and Joseph Hartsough, from Matt. 24: 44. Interment in Rock Run cemetery.

LOVINA NEFF.

WILSON.—In the Locust Grove congregation, Md., in Woodville, Sept. 15, 1900, suddenly of apoplexy, Sister Rachel Wilson, wife of Evan Wilson, aged 78 years, 2 months and 24 days. She was a consistent and amiable sister, an affectionate wife and mother. She leaves an aged husband, four sons and one daughter. Services at Prospect church by elders E. W. Stoner and S. H. Utz. Interment in adjoining cemetery.

MAGGIE E. ECKER.

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" Elgin, . . . 3:00 "	7:15 "	11:25 "
Arrive Davis Jc., . . . 4:22 "	8:12 "	12:44 A. M.
Arrive Rockford, . . . 4:45 "	8:12 "	12:44 "
Arrive Madison, . . . 4:45 "		
Leave Leaf River, 4:54 "		1:13 "
" Forreston, 5:01 "		1:31 "
Arrive Savanna, 6:10 "	9:35 "	2:30 "
" Des Moines, 4:50 A. M.		11:20 "
" Council Bls., 7:40 "		3:30 P. M.
" Omaha, . . . 8:05 "		3:55 "
" Kansas City, 9:30 A. M.		6:00 "

Going East.

Leave Kansas City, 9:30 A. M.		7:00 P. M.
" Omaha, . . . 7:15 "		6:00 P. M.
" Council Bls., 7:40 "		6:25 "
" Des Moines, 1:05 P. M.		9:40 "
" Savanna, . . . 6:50 "	4:50 A. M.	9:35 A. M.
" Forreston, . . . 7:07 "		10:30 "
" Leaf River, 7:53 "		10:47 "
" Rockford, 7:07 "		10:50 "
" Davis Jc., . . . 8:21 "	6:25 "	11:20 "
" Elgin, . . . 9:55 "	7:30 "	12:45 P. M.
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(Concluded from page 657.)

six baptized and eight applicants, and the church much encouraged.—*J. W. Wine, Sept. 24.*

WEST VIRGINIA.

Lindsale.—Sept. 8 I met with the brethren and sisters at Dawson, W. Va., also Bro. S. W. Riner, from Oak Hill, W. Va. We held five regular services. On Monday, Sept. 10, Bro. Abram Frantz was ordained to the full ministry. Monday night we had a feast at that place.—*G. W. Hutchison, Sept. 25.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

A New Congregation in Eastern North Carolina.

ABOUT six years ago a blind man by the name of Haynes, now dead, an evangelist, preached in eastern North Carolina and baptized a Mr. Williams, then a citizen of North Carolina, and ordained him a minister in what he called the church of God. It was true immersion. Three years later Williams baptized Lewis Foys, then a minister in the Free Will Baptist church, and ordained him a minister. Since then Lewis Foys baptized twenty-one persons in his community and organized them, there being one minister, one exhorter and one deacon, with a house of worship. Their faith and practice were almost identical with the Brethren's. But they stood without conference relations. So far as they know Haynes represented only himself. His church, the church of God, could not be found.

Elder Foys came in possession of some of our literature and at once put himself in correspondence with our General Mission Board. It was only a short time till he developed a desire to unite himself and his little flock with the Brethren church. Last February the Board asked me to pay them a visit and see what could be done toward bringing them into the church. On the seventeenth day of March I went down. But when it was stated to them that they would have to be rebaptized, they having been baptized just as we baptize, and that their present organization would be a thing of the past, they were slightly set back. Whereupon it was suggested that they take more time to weigh the matter and labor to be united. This was accepted.

But before the Board meeting in May, Elder Foys wrote the board that they were well nigh a unit to come, and to send some one to attend to their wants. So, according to the Board's request, Bro. J. M. Cline, of Knightly, Va., and myself went to them the twelfth of September, and on the seventeenth twelve persons were baptized, and on the same day they were organized. Bro. Lewis Foys was elected as minister, Bro. Jerry Foys as deacon, Sister Anna Foys as secretary and treasurer. Brethren Bryant Mitchell and Jerry Foys as trustees, and H. C. Early was chosen as elder for the present. The new organization is to be known as the White Oak Grove congregation. They own a churchhouse 20 x 30 feet, not yet plastered or ceiled, located four miles south of La-Grange, Lenoir County, North Carolina.

One of the twelve baptized had not been a member of the former organization. Two applicants for membership were not baptized on account of their health. They expect to come soon. And we feel there are others near.

With the necessary help and judicious management we think the outlook rather promising. The doctrine is new to those people, but they say our practice agrees with the reading exactly. Now let it be known to traveling ministers that they will meet a ready welcome in this little church and find a field ripe for the sickle. May God's blessing abound.

Montevideo, Va., Sept. 29.

H. C. EARLY.

ANNOUNCEMENTS.**DISTRICT MEETINGS.**

Oct. 16, 17, Ministerial and District Meeting of Southwestern Kansas, Southern Colorado and Oklahoma Territory, in the Newton church, Kansas.
Oct. 19, 20, First District of West Virginia, in the Cheat River church.
Oct. 25, 26, District of Southern Missouri and Northwestern Arkansas, in Shoal Creek church, Missouri.
Nov. 1, First District of Arkansas, in Austin ch. Ministerial Meeting day before.

LOVE FEASTS.

Arkansas.—Oct. 30, 4 P. M., Rogers, 2½ mi. Southwest of Rogers. Nov. 2, Austin.
Nov. 8, 4 P. M., at H. Weyland's, 3½ mi. S.W. Carlisle. Nov. 17, St. Francis.
Colorado.—Oct. 27, Rocky Ford.
Oct. 27, St. Vrain church.
District of Columbia.—Oct. 18, Washington.
Illinois.—Oct. 19, 4 P. M., Cerro Gordo.
Oct. 20, La Motte.
Oct. 26, Auburn.
Oct. 27, Blue Ridge church.
Oct. 30, 3 P. M., Franklin Grove.
Oct. 31, 3 P. M., Lanark: Preaching to A. M., next day.
Nov. 2, 4 P. M., Macoupin Creek, Montgomery Co.
Nov. 2, 10 A. M., Panther Creek.
Nov. 3, Corns.
Nov. 3, 3 P. M., Martin Creek.
Nov. 3, 4 P. M., Salem.
Nov. 9, West Otter Creek.
Nov. 10, 11, 4 P. M., Sterling.
Nov. 17, 2 P. M., Big Creek church.
Indiana.—Oct. 20, 10 A. M., Walnut Level church.
Oct. 20, 10:30 A. M., Little St. Joe.
Oct. 20, 10 A. M., 4 miles east of Mayesville.
Oct. 20, 4 P. M., Beaver Creek ch., Polaski Co.
Oct. 25, 2 P. M., Bachelors Run.
Oct. 25, 10 A. M., Upper Fall Creek.
Oct. 26, Four Mile.
Oct. 27, 2 P. M., Windfall church, Tipton Co.
Oct. 27, 4 P. M., Clarksville.
Oct. 27, 2 P. M., Fairview.
Oct. 27, 4 P. M., Tippecanoe.
Nov. 1, 10 A. M., Cedar Lake church.
Nov. 1, 2 P. M., Mexico.
Nov. 1, Elkhart ch., Goshen.
Nov. 2, 2 P. M., Arcadia church.
Nov. 2, 10 A. M., Missions church.
Nov. 2, South Bend church.
Nov. 3, Samson Hill.
Nov. 3, 4 P. M., Summit church.
Nov. 3, 10 A. M., Spring Creek church, Kosciusko Co.
Nov. 3, Blue River.
Nov. 3, 2 P. M., North Manchester.
Nov. 3, 4 P. M., Antioch.
Nov. 3, 4 P. M., Andrews.
Nov. 8, 4 P. M., Elkhart Valley.
Nov. 10, 5 P. M., English Prairie.
Nov. 27, 21, Pymont.
Iowa.—Oct. 20, 2:30 P. M., Pleasant Prairie.
Oct. 20, Greens.
Oct. 20, 1 P. M., Dallas Center.
Oct. 25, 2 P. M., Monroe County ch.
Nov. 3, 4, 4 P. M., Dry Creek, Llan County.
Kansas.—Oct. 14, 15, 10 A. M., Washington.
Oct. 15, 4:30 P. M., Newton.
Oct. 20, 2 P. M., Parsons.
Oct. 20, Cottonwood.
Oct. 20, 2 P. M., Walnut Valley.
Oct. 27, 2 P. M., Abilene ch., Navarre house.
Oct. 27, 2 P. M., Neosho church.
Oct. 27, 2 P. M., Kingman church, at Cleveland.
Oct. 27, 4 P. M., East McPherson.
Oct. 27, 4 P. M., Washington Creek.
Oct. 27, 2 P. M., Ozarkie.
Nov. 3, Eden Valley.
Nov. 3, 10 A. M., Burr Oak.
Nov. 3, Osage church.
Nov. 3, Independence.
Nov. 6, 4 P. M., Scott Valley.
Nov. 10, Paint Creek.
Nov. 10, 4 P. M., Pleasant Grove.
Maryland.—Oct. 20, 2 P. M., Woodberry ch., Baltimore.
Oct. 20, 1:30 P. M., Brownsville.
Oct. 20, 2 P. M., Woodberry ch., 3rd & Sycamore, Balt.
Oct. 27, 28, Longmeadow.
Nov. 3, 10 A. M., Locust Grove church.
Nov. 3, 4, Peach Blossom.
Michigan.—Nov. 2, 10 A. M., Black River ch., Van Buren County.
Missouri.—Oct. 26, Spring Branch.
Oct. 27, Shoal Creek.
Nov. 3, 4 P. M., Kidder.
Nov. 7, 2 P. M., Dry Fork.
Nov. 10, Mineral Creek.
Nov. 17, 10 A. M., Nevada.
Nebraska.—Nov. 3, Octavia.
Nov. 3, 10 A. M., Bethel.
Nov. 3, 4 P. M., Silver Lake.
North Carolina.—Nov. 14, Fraternity cong.
Ohio.—Oct. 22, 2 P. M., Rush Creek ch., Bremen house.
Oct. 22, 10 A. M., Donnell's Creek, country house.
Oct. 25, 10 A. M., Eagle Creek, Hancock county.
Oct. 25, Donnell's Creek church, Oak Run house.
Oct. 27, 10 A. M., Mohican.
Oct. 27, 4 P. M., Beaver Creek church.
Oct. 27, 10 A. M., Auglaize Chapel, ½ mi. west Dupont.
Oct. 27, Rome.
Oct. 30, 4 P. M., Lower Twin church.
Nov. 1, 2 P. M., Lower Stillwater.
Nov. 3, 10 A. M., Black River ch.
Nov. 3, 10 A. M., Stonelick.
Nov. 3, 10 A. M., Wyandot ch.
Nov. 3, 4 P. M., Lower Miami.
Nov. 3, 4 P. M., Sugar Creek, near Lima.
Nov. 3, 5 P. M., Mt. Zion church, Tuscarawas Co.
Oklahoma Territory.—Oct. 20, Pleasant Plains.
Oct. 20, Deep Fork.
Nov. 3, Hoyle.
Nov. 3, 10 A. M., Stroud.

Nov. 10, Paradise Prairie church.
Nov. 17, Mount Hope.

Pennsylvania.—Oct. 14, 6:30 P. M., Bellwood.
Oct. 23, 4 P. M., Snake Spring cong.
Oct. 21, 6:30 P. M., Tyrone church.
Oct. 21, Altoona.
Oct. 25, 27, 2 P. M., Lost Creek ch., Free Spring house.
Oct. 26, 27, 2 P. M., Pleasant Ridge ch., Fulton.
Oct. 26, 27, 2 P. M., Freespring church.
Oct. 27, 1:30 P. M., Antietam cong., Welty house.
Oct. 27, 3:30 P. M., Ephrata.
Oct. 31, Nov. 1, 1:30 P. M., Buffalo Valley.
Nov. 1, 2, 1 P. M., Chiques ch., Elizabethtown.
Nov. 1, 2, West Conestoga.
Nov. 1, 2:30 P. M., Philadelphia.
Nov. 1, 2, 3:30 A. M., Conestoga.
Nov. 2, 4 P. M., Artemas.
Nov. 2, 4 P. M., Lewisstown.
Nov. 3, Carson Valley, Blair county.
Nov. 3, Fairview church, Blair county.
Nov. 3, 1:30 P. M., Marsh Creek, Gettysburg.
Nov. 3, Elk Lick.
Nov. 4, 4 P. M., Yellow Creek.
Nov. 6, 10 A. M., Hades.
Nov. 6, 7, 9:30 A. M., Springfield cong., Mohler house.
Nov. 8, 2 P. M., Spring Grove.
Nov. 10, 4 P. M., New Enterprise.
Nov. 11, 4 P. M., York.

Tennessee.—Oct. 27, 2 P. M., Piney Flats.
Oct. 27, New Hope.

Texas.—Dec. 1, Saglaw.

Virginia.—Oct. 27, Gronoco church.
Oct. 27, 3 P. M., Valley ch.
Oct. 27, Elk Run.
Nov. 2, Middle River (Pleasant Hill house).
Nov. 3, 2 P. M., Barren Ridge.
Nov. 10, Middle River.

West Virginia.—Oct. 20, Chestnut Grove.
Oct. 27, 28, Bean Settlement.
Oct. 27, Harman.

Wisconsin.—Oct. 20, Ash Ridge.
Oct. 27, Barron.

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EDITORIAL MISCELLANY.

OCTOBER 7 the Catholic Bishop of Jerusalem, in the name of the Pope, and in the presence of the German Consul, and five hundred German pilgrims, laid the corner stone of the church which is to be erected on Mount Zion, on the site the Sultan of Turkey presented to the Emperor William, on the occasion of the latter's visit to the Holy Land in the winter of 1898. The site is on the outside, and a short distance to the south of that part of the city wall passing over Mt. Zion from west to east. For a church the location is a very fine one. It is on or near this spot that tradition locates the building containing the upper room where feet-washing, the Lord's Supper and the Communion were instituted. Near by is an upper room that is also pointed out as the scene of the Last Supper. It has also been suggested that it was on this part of Mt. Zion that the apostles were assembled when they were filled with the Holy Ghost on the day of Pentecost. If this be correct, then at the close of the great meeting the multitudes, led by Peter and the other apostles, could have passed down the slope of the Mount, to the west, to the pool of Lower Gihon, where there were excellent facilities for baptizing the three thousand converts. The baptizing may have been performed at the north end of this pool, and could easily have been witnessed by one hundred thousand people. The facilities for baptism at this point must have been admirable in the time of the apostles. This is where we are inclined to think the three thousand were immersed in the name of the Lord Jesus, that is, "into the name of the Father, and of the Son, and of the Holy Ghost."

ABOUT forty-five miles southwest of Munich, Germany, is Oberammergau, a small village in a beautiful valley among the mountains. It contains a pop-

ulation of thirteen hundred inhabitants, and is noted on account of the Passion Play, or dramatic representation of the suffering and crucifixion of Christ. This play is performed every ten years, and is always attended by thousands of visitors. The play was introduced in 1633, with the hope of staying a plague and has been kept up ever since. From start to finish the play lasts about nine hours, with a short intermission at noon, and about seven hundred actors are required to carry it through. During the intervening years these actors are drilled by the pastor of the village, all of them belonging to the village. To act the part of Christ and Mary is considered quite an honor. The one who represents Christ must train his hair and beard to represent the supposed appearance of the Savior while he was upon the earth. By the people of the village the play is regarded as a very solemn act of religious worship, and is said to be quite impressive. The little place is becoming quite a fashionable resort at the time of the play, and it is feared that this fashionable feature may divert a good deal from the solemnity of the occasion. The whole scene of the Passion week is dramatically portrayed, even to the washing of the disciples' feet. While these simple people are to be commended for their zeal in keeping alive the vow made nearly three hundred years ago, it is to be regretted that they did not vow to keep the ordinances as they were delivered by Christ, and in this way, worship God in spirit and truth.

It is said that the old Bible house, New York City, the home of the American Bible Society for nearly fifty years, is to be sold. The great printing establishment of the society will be given up and Bibles printed by contract. Because of competition the receipts of the American Bible Society have been reduced from \$662,729 in the fiscal year 1893-94 to \$350,173.82 in the year just ended. The issues in 1893-94 were 1,477,659 volumes, and in the year just closed 1,408,201 copies were sent out. The corner stone of the Bible house was laid on June 24, 1852. The property cost \$304,000, and its present value is probably \$1,000,000. During the last eighty-four years the American Bible Society has issued 67,396,306 copies of the Holy Scriptures. The society owns 135 sets of stereotyped plates of the Bible, which are considered notable typographical works. The society has had the Bible translated and printed in ninety-five different languages and dialects. Among these are the following: Albanic, Slavonic, Reval, Eshonian, Osmanli, Turkish, Koordish, Azerbaijan, Ancient Syria, Urdu, Canarese, Pahari, Chinese, Choctaw and Zulu. So many large firms have gone into the Bible business that it makes it very difficult for the Bible Society to keep up its work and make expenses. This is not because there is a decreasing demand for Bibles, for the demand has greatly increased, but because other firms, and not the Bible Society, are supplying the books.

In a former issue we have said something concerning the Zionist Congress, which was held in London in August. The movement is composed of Jews, and some of them are learned as well as very wealthy. Their purpose is to secure Palestine for the Jews. There are already more Jews in Jerusalem than all the rest of the population put together. But, further, concerning the movement, Dr. Theodore Herzl, the chairman of the Congress, and a man of wide influence among the Jews all over the world, says that a Jewish state in Palestine, as a factor in the Asiatic problem of to-day, is a matter of

importance. He also states, with considerable positiveness, that the guarantee for the security of the proposed state would come from the great nations most interested, but that the state, if established, would be under the suzerainty of the Sultan. This view is not entirely acceptable to all those who are planning for a new Hebrew nation, to be independent and subject to no other power. Mr. Zangwill, the novelist, in an interesting article of comment upon the Congress published in the London papers, expresses the opinion that the present meeting has shown a more sober spirit, with less rhetoric and less polemic violence than have characterized the congresses which have been held on the continent. This, he thinks, indicates that practical considerations are now coming to the front, and visionary schemes have less place. Mr. Zangwill expresses surprise at the important part taken by the Russian Jews in this movement, and sees in it proof that there is a great amount of idealism of intellect among the Russian Jews which had hardly been suspected. The significant feature of the Congress lay in the special session devoted to discussions by women delegates; non-Hebrews have been accustomed to consider that Jewish women were allowed little part either in religious ceremony or in political discussion, and the fact just stated is for that reason somewhat surprising. Mrs. Gottheil, of New York, presided over the sessions of the women delegates; and they seemed to agree with her in favoring both the national and religious aspect of the Zionist movement. It is a matter of special significance that many of the best informed people in the world are interested in the probable future of Palestine. We shall keep our readers posted on everything of interest pertaining to the Holy Land.

THE waters of the Mississippi, it is reported, have finally covered all that remains of the site of the ancient town of Kaskaskia, first Territorial and State capital of Illinois and one of the first white settlements made west of the Alleghany Mountains. More than two centuries ago the French priests and cavaliers, who were the first to explore the Valley of the Illinois, found a little Indian village located on the west bank of the Kaskaskia River, and there a few years later they set up a religious establishment under the name of the Mission of the Immaculate Conception. Records still in existence date back to 1695 and show that in that year James Gravier, a bold and zealous Jesuit, was preaching to the Indians at Kaskaskia. In 1804 citizens of the United States exercised, for the first time in the present State of Illinois, the elective franchise, and in 1809, when the Territory of Illinois was organized, Kaskaskia, as it was the most important town in a commercial way, was made the first capital. It so remained after the admission of Illinois as a State and until 1819, when the capital was removed to Vandalia. Within recent years the old village has become almost depopulated, and gradually the Mississippi has encroached more and more on its site, until now nothing remains of its former glory but a name. The place figures in the early history of the Brethren church in Illinois. It was here that Elder Geo. Wolfe, Sr., died and was buried in 1809. He was probably the first elder to visit Illinois. He was the father of Eld. Geo. Wolfe, of Far Western Brethren fame, whose remains rest near Liberty, Adams Co., Ill. Bro. Wolfe once held a debate in Kaskaskia with a Catholic priest, and the Catholics became so enraged at him that the Governor deemed it advisable to detail a number of soldiers to guard him when he left the city.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

EARTHLY IDOLS.

BY LULA GOSHORN.

STRANGE how we cling to earthly idols,
In this world of sin and woe;
How our love will twine about them,
How loath we are to let them go.

Life has truer, deeper meaning,
Divine was he who told us so;
Flesh and blood will fade and wither,
Things of earth will surely go.

Let us lift our hearts above them,
Love to whom best love is due;
Spirit only is eternal,
Wise is he who does not rue.

Ladoga, Ind.

OTHER LITTLE SHIPS.—Mark 4: 36.

BY OTHO WINGER.

WHEN Jesus, after an active day's labor in teaching the people, sailed away from Capernaum for a trip across the sea of Galilee, a number of little boats started to accompany him. That night a terrible tempest swept down across that beautiful sheet of water and the wild waves in great frenzy lashed the frail ships to and fro. It was only by having Jesus on board the ship that the disciples were able to outride the storm and arrive at their destination. What became of the other little ships is not known, but from the fury of the tempest we conclude that they were swallowed by the waves.

Life is frequently and very fitly termed a voyage. All must make of it a success or a failure. But the thought that is encouraging to every individual is that God has prepared a way by which all can make the journey in safety. The old ship Zion, which was made of the timbers of Calvary's cross and insured by the blood of Jesus, stands ready to carry all who are willing to go. It has been carrying travelers for ages and has never lost a single one who has fully committed himself to the care of Jesus, the noble Captain. Notwithstanding the assurance of a safe journey upon this great ship, there are and always have been many people who are satisfied to risk their souls in *other little ships*.

Morality is possibly the most popular of these little ships that are trying to sail across life's stormy main independent of Jesus. Upon its deck are many of our best citizens who expect to get to heaven by virtue of their good works. By their actions they seem to believe that the establishment of the church which cost the life of the Son of God was all of no avail, since they can go to heaven outside of the church. To be sure, Morality is a beautiful little boat and much of its timber is of excellent quality, but it never will be strong enough to land the pilgrim in the heavenly port. To use the words of a prominent writer, "The great trouble about this little boat is, it leaks. No man ever yet was good enough to earn heaven by his virtues and generousities. Trust your soul to it and you will go to the bottom."

Another prominent little ship is Self-Righteousness. Hypocrisy and Inconsistency are its sisters. Of all ships that sail life's sea this is unquestionably the most dangerous. It is nothing but a rotten old hulk that has been floating around ever since the world began and has carried untold millions to eternal destruction. Among its passengers was Balaam who attempted to worship both God and mammon. It was upon this ship that David found great trouble when he committed the most wicked deed of his life by the murder of Uriah. It was here that Jesus found the Pharisees against whom he pronounced some of his fiercest denunciations. When in the judgment these people will present their plea, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" the judge shall answer them, "I know you not."

Among the many of these other little ships we

mention one more, that of Belonging to Church. Many people seem to think that the congregational record book and the book of life are one and the same thing, and if their name is recorded in the one it is sure to be in the other. Such persons are to be pitied, for they go through this life deceiving themselves and their friends and having their eyes blinded by the great delusion that they are in a safe condition if only they belong to some church. Often when reading an obituary of some individual whom we have known for years, we are surprised to learn that the deceased had joined the church many years ago and had lived a devoted member until death.

Let us not deceive ourselves. Simply belonging to church cannot save us; self-righteousness will be against us in the judgment, while morality alone will fall far below the required standard. These are *other little ships* which know not the Lord; and when the spiritual tempests of life sweep down upon them they have no one to whom they can fly for help; no one to whisper, "It is I; be not afraid;" no one to calm the raging storm. And when these little ships shall bear their cargoes of deluded souls to the judgment bar of God, where they must be tested by the eternal Word, they shall utterly fail and go down to certain death. Jesus said: "No man cometh to the Father but by me." Then who is willing to risk his happiness for eternity by remaining outside of the ark of safety and not living a true child of God?

Sweetsters, Ind.

"JESUS CHRIST, AND HIM CRUCIFIED."

BY HANNAH SMITH.

WHEN Paul went to deliver the message of salvation to the Corinthians he determined not to know anything among them, "save Jesus Christ, and him crucified." 1 Cor. 2: 2. His mission was to preach the Gospel of salvation, and this is the mission of every minister of Jesus Christ. It is God's plan of salvation through the foolishness of preaching to save them that believe.

But the salvation of souls depends much on the kind of preaching that is done. There is only one kind of preaching that meets the divine requirement; that kind is "Jesus Christ, and him crucified." This gives the whole plan of salvation. When Philip joined himself with the "Ethiopian eunuch" he asked him if he understood what he was reading. The eunuch said, "How can I except someone guide me?" He had not heard the story of the cross, it seems; but Philip began at the same Scripture that the eunuch was reading, "and preached unto him Christ." To preach Christ is simply to proclaim the plan of salvation. When this was done the Ethiopian was willing to comply with the conditions, for as they drew near a water he said: "See, here is water; what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest."

Here we see that the preaching of Christ consists in the preaching of his Gospel as he delivered it to us, with the message of a Savior born into the world—a babe in Bethlehem, a boy at the age of twelve years disputing with doctors, a full-grown man living a life of purity, an obedient Son of God coming to John the Baptist to be baptized. John forbids him saying, "I have need to be baptized of thee, and comest thou to me?" Jesus insists, saying, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." John submits and Jesus sets an example of that which becomes a part of the Gospel in the preaching of Christ, and a part, too, that Philip as a true servant of Christ could not leave untold or call nonessential to the inquirer of the way of salvation. After Jesus was baptized and was coming up out of the water a voice from God in heaven acknowledges him to be the Son of God, while the Spirit in the shape of a dove rests on him, showing the triune God of whom Jesus is a person, having come from God in the likeness of man to reveal the plan of redemption by his crucifixion and the plan of salvation by his precepts and

examples which consist, as a part of Christ, in preaching him and the conditions of salvation for us to comply with to insure our salvation from our sin.

If you have not accepted Christ as your Savior, remember "there is no other name given under heaven among men whereby we must be saved, but the name of Jesus." God loves you and has been watchful over you in your sinful career. He wants you to have the benefit of the Savior he has given you, but he will not compel you to a home in one of the many mansions which Jesus has gone to prepare for them that love him. But if you will only give up sin and accept him by giving yourself up to him, he will lead you through the regeneration where all must go in order to become fit subjects for his kingdom, and be in a state to enjoy that home where all the redeemed go who have washed their robes and made them white in the blood of the Lamb.

Remember, it is the sinner like you that Jesus wants to make clean from sin and save.

Garwood, Pa.

"THOUGHTS ON THE COMMUNION."

BY C. L. FEEBLER.

Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins.—Matt. 26: 26-28.

THE language in the above Scripture carries our minds most forcibly back to the night in which our Savior instituted the Communion. We notice that he emphatically says: "This is my body; also, This is my blood." With these two thoughts in mind, let us carefully review one of these Communion services as practiced by God's children.

"We have met, sat down to a prepared meal, than, in obedience to Christ's command, we arose from supper and washed one another's feet; after which we partook of the Lord's Supper; and now we are come to the most sacred part of the services. Let us with bowed hearts enter into this the 'holy of holies.' The officiating brother now approaches the table upon which the sacred emblems are laid. Tenderly he lifts the covering and discloses to our view the emblems of the broken body and shed blood of our Lord and Savior Jesus Christ."

Let us with an eye of faith look beyond and behold the broken body and flowing blood of our Savior. We hear the brother say, "Let us arise and give thanks, thanks to God that he so loved us that he sent his only begotten Son to bleed and to die that we might be saved."

Now we are seated; we see the brother tenderly take up the emblem of the body of Christ, and after giving a portion to another brother he comes to our part of the tables. How solemn are our thoughts as we gaze on the emblematic body of Christ as piece by piece is broken, until all have a part. A part of what? In a spiritual sense a part of the broken body of Christ. Do we in spirit fully realize that before us is a part of the broken body of Christ, and that we are about to partake thereof? How can we refrain from crying out, "O God, am I worthy to partake of this, the body of Christ?"

Again we hear, "Let us arise and give thanks." The body obeys, but the spirit is so overwhelmed with the sacredness of the scene that it cries out again and again, "Am I worthy?" etc.

Now the brother is pouring out the emblem of his blood. In spirit we look beyond this scene and back to Calvary's brow. There we see the lowly Lamb of God, the only begotten of the Almighty hanging upon the rugged cross. Already the blood is trickling from his hands and feet and brow, but that does not suffice. No, a spear is thrust into his side and there come out blood and water. Now the fountain is complete. The whole world may come to the fountain and be cleansed.

We hear the words, "This cup is the communion of the blood of Christ." As we in spirit behold the atoning blood, now we in reality will partake of the

emblematic blood of Christ. As we drink of the cup we know and realize that we are drinking of the living fountain which springs up unto everlasting life. 'Tis not the bit of bread and the sip of the cup that we take, for they are only outward signs; but it is spiritually partaking of the inner man, of the broken body and shed blood of Christ. Should we, poor, weak mortals of earth, feel grateful to our God that he should deem us worthy to partake of the body and blood of his only begotten?

Oh, God, help us, that we may be worthy to eat of that bread and drink of that cup, fully discerning the Lord's body, that we may not eat and drink damnation to ourselves.

Nampa, Idaho.

PAPERS ON GALATIANS.

BY P. B. FITZWATER.

In Four Parts.—Part One.—Introductory.

1. Who Were the Galatians?

GALATIA was a province in the central part of Asia Minor, surrounded by Paphlagonia, Pontus, Cappadocia, Lycaonia, Phrygia, and Bythinia. The people of this region, as the name indicates, were Gauls,—a people from the northern part of that country now called France, who about the third century B. C., made an invasion of the East.

Character of the Galatians: (a) Fickle. Gal. 1: 6; 4: 9. These people were susceptible of quick impressions, but unfortunately they were as quick to change. "All writers, from Cæsar to Thierry, have described them as susceptible of quick impressions and sudden changes, with a fickleness equal to their courage and enthusiasm." (b) Intensely demonstrative. Gal. 4: 15, 16. So enthusiastic were they in their admiration of Paul that they gave unmistakable evidence that had it been possible they would have plucked out their eyes and given them to him. The thorn in the flesh of 2 Cor. 12: 7 was without doubt a physical infirmity. The fact that Paul employed an amanuensis, almost invariably, in his epistolary work, and this willingness on the part of the Galatians, clearly intimate that the physical infirmity which was the "thorn in the flesh" was weak and diseased eyes. These people seeing this great and gifted apostle, who had brought the grace of Christ to their hearts, afflicted thus, and as they thought his work hindered, would have been willing, if it had been possible, to suffer the awful pangs of having their eyes plucked out and given to him. Marvelous! that persons who were so intensely in earnest should so soon be removed from the faith! But equally marvelous is it that we should have counterparts of these people in our churches to-day.

2. Their Spiritual Condition. Gal. 1: 6-9; 4: 9-11; cf. Acts 15.

They were tempted by Judaizing teachers to supplement the faith of Jesus Christ by the works of the law. Paul was followed by this class of people who were making proselytes of his converts by coming to them at a time when their ardor was somewhat abated, to persuade them to believe that their faith in Christ was not sufficient, that it was necessary to perfect it by being circumcised, keeping the Sabbath, abstaining from the use of meats, observing days, months, times, and years. This is "Galatianism." This low spiritual condition exists in the church to-day. It is the legalist spirit. How many to-day in our own beloved church are in bondage,—trying to merit salvation through keeping of ordinances?

NOTE.—The Seventh-Day Adventists are a class of people corresponding in our day to the Judaizing teachers of Paul's day. They are about as great a detriment to the church to-day as were those people then. I am told that they are not much of a missionary people, but are fond of proselyting.

3. The Plan of the False Teachers was to undermine the faith of the Galatians in Paul's apostleship. This will be clearly seen in the next article.

4. The General Outline falls naturally in three parts, viz.,—Part I.,—personal,—a defense of his apostolic authority; chapters 1 and 2. Part II.,—

doctrinal,—a defense of the doctrine of justification by faith; chapters 3 and 4. Part III.,—practical,—a practical application of this doctrine to the everyday affairs of life; chapters 5 and 6.

Sidney, Ohio.

CORNELIUS TELLING HIS EXPERIENCE.

It is a very common thing these days to hear men tell their experience, or relate just how they were converted. In the tenth and eleventh chapters of Acts we have an account of the conversion of Cornelius, who lived at Cæsarea, on the Mediterranean coast, some distance north of Joppa. The *Christian Standard* thinks that whenever he told the story of his conversion he must have related it about thus:

I am a soldier, a centurion of the cohort called the Italian. I was stationed with my command in Cæsarea, the political capital of Judea. I feared Jehovah, the God of the Jews, and I was known as a "devout man." I prayed to him constantly at the regular hours of prayer observed by the Jews; and as the Jews were his people, I felt a natural interest in them, and I had the credit of "giving much alms to the people." I taught the same fear of God to my household, including the soldiers whom I detailed for household duties. I had learned a great deal about Jesus of Nazareth. I knew that from the time of John the Baptist he had gone about in Galilee and Judea teaching wonderful things, and healing all that were oppressed by the devil. I knew that the Jews in Jerusalem had crucified him, or, rather, that they had induced Pontius Pilate, the former procurator of this province, to crucify him, and that certain persons had been for several years proclaiming that God had raised him from the dead. I knew that these persons believed him to be the long expected Messiah of the Jews; but as I am a Gentile, and had never identified myself with the Jewish people by being circumcised, I supposed that the question was of no great moment to me, so I paid but little attention to it. I continued to worship God as I had been taught, believing that this was my whole duty.

One day I was praying as usual at the ninth hour, when suddenly a bright being stood before me whom I recognized at once as an angel of God. He called my name. I was badly frightened, but I fixed my eyes upon him, and said, "What is it, Lord?" He answered, "Thy prayers and thine alms are gone up for a memorial before God. And now, send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the seaside."

The angel also told me that this man Peter would speak to me words by which I and my household should be saved. (Acts 11: 13.) This made me all the more prompt to obey the angel, so I immediately called to me two of my household servants, and one of the devout soldiers, and after telling them what had occurred, started them for Joppa.

I knew how long it would take them to go to Joppa and return, so before the hour of their arrival I called together my kinsmen who were in the city, and my near friends, that they also might hear the words by which we were to be saved. All who came were, like myself, ready and willing to hear (33). When I learned that the man was drawing near, I was so overwhelmed with the majesty that must belong to one whom an angel had so highly honored, that I went out and prostrated myself at his feet. He thought that I intended to pay him divine honor, so he took me by the hand, and said, "Stand up; I myself also am a man."

He then walked into the house with me, followed by six Jews who came with him. When he saw the company I had called together, he said: "Ye yourselves know that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet God hath showed me that I should not call any man common or unclean: wherefore also I came without gainsaying when I was sent for. I ask, therefore, with what intent ye sent for me." I recited to him the words which I had heard from the angel, and then said: "We are all here

present in the sight of God to hear all things that are commanded thee of the Lord." This I said, not as a mere form, but as the real feeling of my soul, and I was sure, from what had been said among us before his arrival, that it was the feeling of us all. None of us could doubt that the message brought to us by a man sent for in obedience to the angel's command, would be a message from God himself, and we were prepared to receive it, whatever it might be.

Peter then delivered to us a short sermon which he introduced with these words: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him." This seemed to be a new revelation to him, and it certainly was to us; for we had supposed before that only the circumcised descendants of Abraham were acceptable in all respects to Jehovah. How Peter had learned this lesson he did not tell us, and we were so glad to hear it that we asked no questions. It at once, however, made me honor, more than ever before, the God whom I had worshiped without fully understanding him. It seemed to have the same effect, also, on Peter. He then recited to us what we already knew from hearsay, the story of Jesus, beginning from the baptism which John preached and ending with his reported resurrection. On this last point he let us know that he was himself one of those who saw Jesus after his resurrection, and did eat and drink with him. He told us that Jesus had charged him and others to preach to the people that Jesus had been ordained by God to judge of the living and the dead, and that through his name, as all the prophets had taught, "everyone who believeth on him shall receive remission of sins." This last assertion I was overjoyed to hear; for in all that I had learned of Jehovah and his religion, I had reached no clear conception of the ground on which sins could be forgiven, and I was troubled when I thought of the probability of dying in my sins.

I don't know how much longer Peter would have spoken or what more he would have said; but just at this point I felt a strange power working within me, and it put me to speaking in a tongue that I had never used before, and I am not sure that I had ever heard it before. All of my friends and kinsmen broke forth at the same moment, everyone speaking in a different tongue. Peter stood silent, and looked on with amazement, as did the other six Jews. When the power ceased to move us, and we all became silent, Peter said to the six Jews who were with him, "Can any man forbid the water, that these should be baptized, who have received the Holy Spirit as well as we?" From this we learned that it was the Holy Spirit that had moved us and that this fact was proof to Peter that we should be baptized as was required of Jews who believed in Jesus. It was joyful news to us that this was our privilege; and seeing that no objection was made by the six Jews, Peter commanded that we be baptized in the name of Jesus Christ; and it was done without delay. I then learned what it was to be saved in the name of Jesus by the remission of my sins, and no man who has never experienced it can know the joy I felt.

This is about the way he probably related his experience to his friends. From Peter he learned that he had to do something in order to be saved. He believed on the Lord Jesus with all his heart, repented of his sins, and at the command of Peter was baptized. He then felt that his sins had all been taken away, and he was one of the saints. His experience was a blessed one, and it may have been his delight to tell it on suitable occasions.

THREE GREAT WORDS.

BY J. E. MILLER.

THE Bible touches upon many subjects, it deals with man in many ways. Sometimes we catch its meaning easily; sometimes its words seem not so clear. Our understanding, or not understanding, its message depends largely on how we read. The

same question that Jesus put to the lawyer (Luke 10: 26) applies to us to-day.

Men may read Luke 24: 25 and come to very different conclusions. One may put all the stress on "believe," and say that we are not to believe the prophets. Another emphasizes "all" and thinks we are to believe only some of it. And yet a study of this verse in its connection clearly teaches that both have missed its meaning.

Those who have read their Bibles prayerfully know that these three words, viz, *Faith, Repentance and Baptism*, stand out with great prominence in the New Testament. Heb. 11: 1 tells us what faith is; Gal. 5: 22 tells us what it is the fruit of; Heb. 11: 6 tells us that without it we cannot please God. But why add more? All churches lay very great stress on faith, and rightly too, for the Bible does the same.

Let us look at repentance. Even back in Lev. 26: 40-42 we read about it, and what God will do with those who repent. John introduced his message with "Repent ye," Matt. 3: 2. Jesus included repentance in his teaching. Matt. 4: 17. Peter preached repentance on Pentecost. Acts 2: 38. But I need not refer you to other passages. You know that there are many and can readily find them. Because repentance is so clearly taught in God's Word his followers to-day need to teach it to sinful men and wandering saints.

We have seen that these two great subjects are taught in the Book. How is it about the third? With the same breath that John preached repentance he also preached baptism. Mark 1: 4. The same Christ who taught men to repent also taught them to be baptized. Matt. 28: 19. When the Holy Ghost directed Peter to tell his hearers to repent, he also directed him to tell them to be baptized. Acts 2: 38.

Now here arises a question: Why do so many churches come out strong on two of these great New Testament themes and say so little about the third? The apostolic church made them all prominent,—shall I not say equally prominent? The church fathers did not pass one by and teach only two. Christ did not command the third in any less strong terms than he did the first two.

I conclude, therefore, that the church that would stand with the "fathers," that would preach what the apostles preached, that would teach as Jesus commands must teach faith, repentance, and also baptism.

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"ANDREW, SIMON PETER'S BROTHER."

BY J. W. WAYLAND.

WHILE we know much of Peter, we know but little of Andrew. In the days of the early church Peter is a prominent figure; but of Andrew we get only occasional glimpses. This, however, does not argue that his life was devoid of interest, or that his work was unimportant.

Andrew's name occurs in the New Testament thirteen times. The first glimpse of him is afforded us in John 1: 40, where he and a friend, supposed to be John the brother of James, follow Jesus when the latter is pointed out to them by John the Baptist as the "Lamb of God." Up to this time Andrew had been a disciple of John the Baptist; but now he becomes a disciple of Jesus. He no sooner had found the Messiah than he went in search of his brother Simon, found him, and brought him to the Master.

Sometime after this, when Andrew and Peter had resumed their business of fishing by the Sea of Galilee, Jesus called them from their nets to follow him, promising to make them "fishers of men" (Matt. 4: 18, 19; Mark 1: 16, 17). By this time the two brothers had left their native city, Bethsaida, and had become the joint possessors of a house in Capernaum, as we learn from Mark 1: 29. It was at this house that Christ healed Peter's mother-in-law. When the twelve apostles were selected, not long after, Andrew was chosen as one of the number. Of the names of the twelve we have four lists given in

the New Testament,—in Matt. 10: 2-4, Mark 3: 16-19, Luke 6: 14-16, and Acts 1: 13, respectively. In Matthew and Luke, Andrew's name stands second in the list; in Mark and the Acts, fourth. The latter arrangement doubtless places him more nearly in his proper order of eminence among the twelve. This is the order in which he also appears in Mark 13: 3, when four of the disciples come to Jesus, as he is sitting upon the west slope of the Mount of Olives, to ask him concerning the destruction of the temple, of which he has but recently spoken. Upon the occasion of the feeding of the five thousand, it was Andrew that had taken the care to ascertain the exact amount of provisions on hand (John 6: 8, 9); and it was to him that Philip appealed when the latter was approached at Jerusalem by certain Greeks who desired an audience with the Master (John 12: 22).

After these brief glimpses which the Scriptures afford of Andrew's life, we must depend for further information upon history and tradition. According to Eusebius, Andrew, at some period of his life, preached in Scythia; Jerome and Theodoret speak of him as laboring in Greece; while Nicephorus is authority that he assisted in spreading the Gospel in Asia Minor and Thrace. If we accord due credit to these ancient writers we may conclude that it is probable that Andrew's work extended over parts of all these countries. Some of the above writers are also authority for the commonly accepted statement that St. Andrew suffered martyrdom at Patræ in Greece, sometime between the years 60 and 70 A. D. While some of the oldest writers say that he was put to death by being nailed to an olive tree, the prevailing belief is that he was crucified, and that the cross upon which he suffered was of the form now generally called, from him, "St. Andrew's cross" (X). It is also said that his bones were transferred, two or three centuries after his death, from Patræ to Constantinople.

Eusebius, Epiphanius, and others speak of a writing called the *Acts of St. Andrew*, which they say was extant anciently, and which was accounted by the Eucratides, an ascetic class of the early centuries of the Christian era, as one of their principal Scriptures. This writing, as well as another called the *Gospel of St. Andrew*, was declared apocryphal by Pope Gelasius in the twelfth century, and is now wholly lost.

St. Andrew is the patron saint of Scotland. He is also much venerated in Russia, because of the tradition that he, first of the apostles, preached the Gospel in that country. In each of these countries, Scotland and Russia, is an order of knighthood devoted to him. Both the Greek and the Latin churches celebrate the thirtieth of November as St. Andrew's day,—as the anniversary of his martyrdom.

In character, Andrew was very different from Peter, with whom he was associated,—not only as a blood brother and fellow-fisherman, but probably also in the ministry, when the Lord sent the apostles out in pairs,—and upon whom he doubtless acted as a sort of safety valve; for while Peter was impetuous, and an extremist, Andrew was a conservative. The few glimpses of his character, as given in the Gospels, confirm this view. He never puts himself forward like Peter; he did not undertake to feed a hungry multitude without first estimating the means in hand; and it was to him that Philip came for counsel when he was perplexed by the request of the Greeks; and we know that men do not usually seek advice from reckless or inconsiderate persons. So, then, granted that Andrew was a conservative, whenever Peter would be ready to plunge forth upon some immature project, or whenever his hot blood would turn him fiercely upon some opponent in a burst of passion, Andrew would say, "Not so fast, brother; just wait a little till we consider the matter."

If Andrew was needed in the early days of the church, he is no less a necessity now. The old ship of Zion needs ballast as well as steam; controlling, as well as propelling power. If we have been accustomed to think of Andrew as of little consequence in comparison with Peter, John, or

Paul, let us get rid of that idea. Scores of as great men as Caesar have lived whose histories have never been written. Andrew had a part to perform in the perfect plan of the Master, and he did his part. The man who led Peter to the Savior upon the first day of his discipleship did not neglect the duties of subsequent years.

Charlottesville, Va.

JESUS AND CHURCH ORGANIZATION.

BY EDWARD FRANTZ.

WE are often surprised to find that Jesus seemed very little concerned about some things that are of great importance in our minds. One such subject is the organization of his church. The names and number of the officers in his church, the precise manner in which its work should be carried on—all this was of much less concern to him than that there should be a church. To assume that Jesus himself mapped out a definite scheme of organization is to assume a thing for which there is no evidence, and which is in itself extremely improbable. Jesus' great task was the education of his chosen disciples up to an understanding of the nature of his kingdom, sufficient to enable them to carry on his work. Indeed, they were so slow to learn that lesson, and came so far short of having learned it truly, even to the very time of Jesus' ascension (Acts 1: 6), that their idea of the nature and mission of the church was too vague to enable them to receive profitably instructions as to definite methods of church work. This Jesus was content to leave to the development of the work, under the guidance of the promised Holy Spirit.

And it all took care of itself, or, more accurately, God took care of it, as naturally as anything could be. In the beginning the apostles were the natural leaders of the work. When numbers and duties multiplied so that it became necessary to have special officers to look after the distribution of the alms of the church, they were appointed. When the church was scattered by persecution and congregations formed at various places, it became necessary to have special officers to take care of these local churches, and they were appointed. The determining factor in the matter was the needs of the situation. That form of church organization is most truly apostolic which is best adapted to existing needs and conditions.

McPherson, Kans.

THE TRULY SAVED.

BY ELD. D. P. SAYLOR.

"THOU shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1: 21). The angel of the Lord appeared to Joseph in a dream, told him that the child which Mary his wife should bring forth was of the Holy Ghost, and that he should call his name Jesus, because he should save his people from their sins. Saving from sins and the remission of sins are two different things. In Acts 2: 47 it is said, "And the Lord added to the church daily such as should be saved." "Those who are saved" is the reading of the revised translation. And according to Clarke this is the true rendering. He says, "Though many approved of the life and manner of the primitive Christians, yet they did not become members of this holy church; God permitted none to be added but those who were saved from their sins and prejudices. The church of Christ was made up of saints; sinners were not permitted to incorporate themselves with it."

Is not this the true design of the church? How can she be the body of Christ, if made up of sinners? But was it not Christ's mission to save sinners? Yes, to save them from their sins, and when so saved, adding them to the church is an easy matter; it is a consequence which follows being saved from sins. A reformation in repentance saves from continuing in willful sins. Ceasing to do evil, and learning to do well, forsaking evil ways and unrighteous thoughts, is saving from sins. They who are saved from pride find no more pleasure in the

society of the proud; they who are saved from vanity have no pleasure in the society of the vain. If saved from unbelief, they feel it unequal to be yoked with unbelievers; and so through all the ramifications of sins.

The saved from sin are no more of the world, the world knows them not; they seek the church, the soul's asylum, and are added by baptism in the name of Jesus Christ, for the remission of sins committed before they were saved from sins or *sinning*. Their sins are a dead body on the soul, and must be, and in baptism are, remitted. The church made up of such is holy, and is the salt of the earth, and the light of the world; all will speak the same thing, and there will be no divisions among them, but they are perfectly joined together in the same mind and in the same judgment. And we are justified in saying that all the saved from sins are to be added to her.

The great effort of the age is to add numbers to the church, while the effort to save from sins is very feeble. The Savior said of some that they compassed sea and land to make one proselyte, and when they had made him they made him twofold more the child of hell than themselves. Brethren, I tremble when I see and hear how things are going with us. **NUMBERS! NUMBERS!** seems to be the raging mania of the age in which we live.

To save his people from their sins the Lord employs *helps*. Among these is preaching the Gospel. It is the power of God unto salvation to all them that believe. But the Gospel must be preached to edification, and to comfort. The understanding must be instructed and the mind enlightened. The people must be taught that God is holy, and that to be with him they must be holy; they must be taught that God is pure, and that only the pure in heart will see God. They must know that they must follow peace with all men and holiness, without which no man shall see the Lord. To preach the Gospel is to proclaim that every transgression and disobedience is sin, and that no sinner can enter into the kingdom of God.

Another *help* is the godly parental instructions. Parents can bring up their children in the nurture and admonition of the Lord, so as to be saved from many sins, by never having fallen into them. In olden times parents brought up their children for the Lord, and when they grew up they were readily added to his church. But now many of the children of Christian parents are leaders in pride, fashion and extravagance; and if added to the church at all, the parents plead for them to be received as they are in their sins; and hence the degeneracy in holiness and the grievous departures from the landmarks of the holy fathers in the church.—*The Brethren at Work for 1878*.

THE RELIGION OF JESUS CHRIST A WORLD RELIGION.

BY JOHN R. SNYDER.

OUR mind has been diverted to this theme by many so-called critics of missions of to-day, especially concerning the present crisis in China. The cry has gone forth that the missionaries were responsible for the outbreak among the natives; that they were trying to force them to accept the Christian religion, and many more absurdities. In addition to this individual misconception of the true status of affairs, it has been augmented to a considerable extent by the utterances of certain newspapers whose reputations for veracity and fairness are seriously in question. The aim has been, apparently, to create a sentiment opposed to the extension of missions in that land. And we are pained to know that this same idea is upheld by some professed Christians, even members of the Brethren church. Only a few days since, when in conversation with a prominent man of our city, he said: "I do not see the use of sending missionaries to the Chinese. Their religion is better for them than ours is; so why not let them alone?" And some others who were standing by echoed the same opinion.

This put us to thinking. Is the religion of the Chinese, in all its phases, as good for the Chinese as the Christian religion? If it is, we are undone, and the story of the cross is only a myth. Christ was only a fraud and a human. The Bible is only a book of traditions and superstitions, and we are its deluded followers. The story of the resurrection and the ascension are only the fantasies of a disordered brain. Paul was right, then, when he expressed the doubt, "If Christ be not risen, then is our preaching vain, and your faith is also vain." The great commission, which has been the marching orders of the church for all these centuries, is only the command of a false captain. Oh, the shallowness, unfaithfulness and infidelity in such argument. To deny in any manner the word or works of our Lord Jesus is to deny his divinity; and to claim to follow his teachings and "deny the power thereof" is rank heresy.

But let us examine the Word and see if there is any authority whatever for the view that the religion of Jesus Christ is *not* for the whole world. Away back nearly two thousand years before Christ came and gave to us his unselfish example, and God demonstrated his love for the world, we have a promise given to Abram of old in these words: "In thee shall all families of the earth be blessed." Gen. 12: 3. Again in Psa. 2: 8, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." Psa. 24: 1, "Ho, every one that thirsteth, come ye to the waters." In addition to these commands and promises of God to Israel, we have the witness of Jesus and the apostles that this Gospel was FOR "ALL THE WORLD." The responsibility does not rest on the heathen accepting this religion, but it does rest upon his professed followers to *give them the opportunity*. Therefore we assert that it is not presumption for the church of Christ to send messengers into all the earth to proclaim the glad tidings.

A religion is best known by the impress it leaves upon its followers and their dealings with their fellow-men. What has been the result of these long centuries of heathenism in China? Have the Chinese people been growing better? Here we find the oldest *intact* nation upon the earth. But what is their condition? A nation steeped in ignorance, superstition and vice. A people who live in the past and worship the past, with no hope for the future except as it is given to them through the lowly Nazarene. Confucius was no doubt a great teacher, but his teachings were only for earth and morality. Their only hope is through the eternal Word. Even from a humanitarian or sociological point of view, with all the glories of the future as the blessing, Buddhism, Confucianism, and all the other heathen and semi-heathenisms of the world have never lifted them one iota from the mire into which they have fallen. But when once China becomes permeated with the Gospel of the Son of God then will we see a nation of power and a "flowery kingdom" indeed, radiant in the hope of immortal glory.

No less has been the changing power of this religion in other lands, clearly demonstrating our claim that it is a world religion. Look at India! A century ago closed to the Gospel, and yet to-day every barrier is down and many are the precious jewels that are being gathered there. The crimson thread of redemption through the blood of the Lamb is being woven through every fiber of the Indian nation. And what the outcome of the present extremity of man's need will be can only be surmised; suffice it to say that even the staid philosophy of the Hindoo cannot fathom the unexampled generosity of Christendom in coming to their aid in a time of such dire distress. Man's extremity is God's opportunity if only his servants will magnify their calling. Look at Africa! Once known as the "Dark Continent," but now being lighted by the Lamp of Life. Surely if ever there was a field that the messengers of the Most High

would be justified in leaving in darkness it was these degraded creatures of Central Africa; barely removed from the brute creation. Yet through the elevating power of the Gospel they have reached a state of comparative civilization.

Let us go to the islands of the sea. Look at these neat chapels. Hear their songs of praise and thanksgiving, yet only a few years ago, as we count time, these same people were devourers of human flesh. Many of the first missionaries sealed their services with their own lifeblood that these people might know God. Did it pay? Let the redeemed souls of those who are saved answer. And so we might go on and enumerate land after land that has felt the uplifting power of the Gospel. Superstition, tradition, and idolatry are falling before the power of the hosts of God's army. Nations that have long withstood the guns of nations have opened by the peaceful doctrines of the Lord Jesus. Grosser idolatry and lustful passions have given way to songs of praise and thanksgiving.

But how has it been with other religions? If they are as good as this religion, why have they not made some progress toward the enlightenment of their adherents? It is because their very basic principles are dark and mythical and their continuance depends upon keeping their followers in superstition and ignorance. There is not one of these self-made critics who say "their religion is as good as ours" who would care to live among the people professing it. They could not transplant it to any Christian land; for it is a creature of environment and ignorance. But Christianity can be planted anywhere. It has no special land in which to grow. In the Arctic North or Tropic South; in Western isles or Eastern sands it shall grow. It knows no bounds, and before it ignorance, superstition, tradition and idolatry shall vanish and in their place shall grow up enlightenment, civilization, knowledge and love. The emblems of the dragon, the crescent, the trident shall fall before the emblem of the cross and the crown. The light of Asia and the darkness of Africa shall alike give way before the brightness of the Light of the World.

Brother, what are you and I doing to hasten this glorious consummation? The kingdoms of gold, silver, brass, iron and clay shall be broken in pieces by the "stone cut from the mountain without hands," and the kingdom set up by the "God of heaven" shall fill all the earth, and all will become the kingdoms of our Lord Jesus Christ.

Bellefontaine, Ohio, 803 N. Main St.

FAITH IN MEN.

It is of the most vital importance to our holiness, as well as to our comfort, that we retain our confidence in our fellow-men. He who loses his faith in man will not long retain his trust in God. There can perhaps be no severer temptation, as there can be no sorer sorrow, than to find that a friend has been unfaithful to you; but it would be terrible beyond measure to cease to have confidence in friendship. Still trust your other friends as before. It was not what was best in your friend that betrayed you. You do not know how sorely he was tempted. In his heart he may be loyal to you still. Do not be afraid to walk in the fields, even though you have discovered that snakes sometimes run in the grass.

How many good and true people most of us have known, people who have helped us believe in the goodness and faithfulness of God. If your nature is true, you will be likely to be trustful. It is better to have faith in some who may not prove altogether worthy of it, than to become distrustful. We are saved by our faith in God; but we are also saved by his faith in us. He believes that we are capable of salvation and trusts us with blessings, opportunities responsibilities and all the riches of his grace. The best have sometimes disappointed him, but he trusts them still. What would become of us if our heavenly Father were to cease to have faith in us? —*Northern Christian Advocate*.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

HINTS TO MINISTERS.

BY P. R. KELTNER.

1. ONE of the first needs to a successful ministry is studiousness. He must be a student. Paul tells Timothy to "study that he may be approved unto God," etc. Again he says, "Give attendance to reading." To be studious one must be a thinker. Cultivate the habit of thinking. It would be surprising to know how much of our time is taken up in thoughtlessness. The live minister cannot afford to do this. He should study concentration of thought. Have special hours and seasons for study and meditation.

2. Do not imitate. In the real, none of us are original, but generally speaking we may be. Ministers should make no man their model. We can no more imitate others' style, than we can wear others' clothing and have a fit. Our sermons lose all their force and spirit when they are so closely modeled after someone else. They are dead and lifeless. Be yourself. Fish are considered by many a very palatable dish, but food that is fishy is nauseating. Like our imitations it is repulsive.

3. Do not assume to know more than you are in possession of. It is dishonesty. The minister is not expected to be an expert in any one line. His field of labor is so broad and varied that he cannot bend his energies in any one line. It is not disgraceful to be ignorant of many things. It is noble to realize and confess our limits. It is said the minister must "do the work of four,"—study as much as a professor, make as many calls as a doctor, do as much public speaking as a lawyer, and give as much time to church work as the average man gives to his business. This will not allow him to become an expert in any one thing.

4. We should cherish a modest estimate of our own attainments. No profession has more or closer critics than the Christian ministry, and yet the minister's severest critic should be himself. An evidence of strength is to be conscious of our weakness, and to feel that there are others who are in many ways our superiors. "He that humbleth himself shall be exalted." The way to get up is to get down.

5. There are no callings where there are placed so many temptations and snares for man's ruin, as in the ministry. Labor to aspire to ambitions that are holy. Do not try to advance your own interest by unworthy means. Commune often with the Lord, and ask him to keep you from temptations, for it is only by his help that we may succeed. If we desire promotion, it will come from the Lord in due time. Cultivate a hungering desire for souls, and it will help to steer away from temptations.

6. Study well the law of adaptation. Jesus adapted himself to his surroundings. His illustrations were apt and appropriate, his language was simple and comprehensive, his habits and life were such as to reach the hearts of the common people. In every way, he was *one* among the people. No minister can be successful who does not study well the law of adaptation.

Sterling, Ill.

A VISITOR, passing through a certain department of a large shop, noticed a set of regulations written on a blackboard. He also noticed that, in several particulars, every man in the shop was disregarding them. He questioned the foreman concerning the matter. At first the man was reluctant about answering him. Finally he said, "Those rules were written by one of the firm. He has neither wisdom nor judgment. If we should follow his directions, we would ruin a good part of the work." The men took their own way because they lacked faith in their commander. However else we may characterize it, failure to obey is simply lack of faith.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Prodigal Son.—Luke 15: 11-24.

Lesson for Oct. 28, 1900.

GOLDEN TEXT.—I will arise and go to my father.—Luke 15: 18.

In all Bible story there is nothing so apt and pathetic as this story of the prodigal son. It is the climax to the two parables of last week's lesson, and must have come to these scribes and Pharisees with great convicting force, showing the unjust position they had taken against the Master in receiving and associating with publicans and sinners. In this parable Christ represents the father, the Jews the elder brother and the publicans and sinners the prodigal son. The application was so apt that they could not fail to see that the lesson was for them. Just what effect it had upon their minds and hearts we do not know. Neither do we know how much good we may be able to get from it, as the lesson is; in many ways, equally applicable to us.

The first thought may be why it was that the father made the division as he did, knowing the character of the wayward son. The parable is founded upon the custom, which was equal to law, that was then in force. When sons arrived at a certain age they had a right to demand of their father a certain inheritance which they could use at pleasure, and to deny them was to violate a custom and law then in force, and bring reproach upon the parent. But on the other hand, if the sons would take the inheritance and misuse or squander it, the father could have such son brought before the magistrate and fined an amount corresponding to what he received.

Soon after this division was made—"not many days"—the younger son left home and wandered off into a foreign country where, we are told he wasted it all in riotous living. This was done among harlots, among a class of people where a young man could soon and readily spend all he had—body, mind and soul—a fit picture of the sinner, young man or woman, who wanders away from the paths of right, from home and religious associations, into sin and degradation. Soon, very soon, all that they had that was valuable, noble and good is wasted, lost, and misery and want follow.

All over the world yearly and daily we have the experience of this prodigal boy repeated in its first stage. They leave home, parents and good associations—fall into riotous living, associate with the wicked and harlots, and soon come to want. And when young men get into this condition they are where there is nothing to be had, not even for the asking and begging. No one gave him. He joined himself to the citizens of the place, that he might get from them a living. But they sent him to feed swine—the lowest known work. And even then he did not get enough to satisfy his hunger. We think of a young man now who left a good home, squandered his living and life forces, and is now in a work as low and as debasing as feeding swine. In a sense, he is feeding swine. Truly sin is a hard master, and those who hire under him will surely come to eating husks.

But a more pleasant phase of the story is that "he came to himself." He came to his senses. He saw what a fool he had made of himself. He repented of his folly and made a resolve to return to his father's house. And this is what all prodigals should do: There is a sense in which all sinners are insane—they do not seek after the things that tend to their best interests, but do the things that lead to their loss, misery and ruin. Every one that is away from Christ is away from home, from God. Such are in a strange land and among harlots, wasting every day their substance and living. When the young man came to himself he saw the folly of his career and resolved to return to his home and throw himself into the mercy of his father. It was a good thing to do, the only thing that he could do—and live. It should be noticed that he made a resolve, and it was this resolve that brought him into favor and friendship with the father. And so, sinner, will your heavenly Father do towards you if you return with the resolve to sin no more. H. B. B.

OUR PRAYER MEETING.

FRUITS AND EVIDENCES OF JUSTIFICATION.

For Week Ending Nov. 3.

1. *Life of Confession.* Ps. 32; Prov. 28: 13. Not confession in order to be saved, but the natural impulse or outflowing from a heart full of love and a present salvation.
2. *Life of Holiness.* Rom. 6: 18-22. Not in order to be justified, but a PROOF of the OUTGROWTH of it. If the root is holy, what of the branches, the fruit? Holiness means a crucifixion of self. Gal. 6: 14.
3. *Life of Love.* Luke 7: 41, 42; 1 Cor. 13; Rom. 12: 10.
4. *Life of Unselfish Liberty.* 2 Cor. 9: 6, 7; Jas. 2: 14-18; Rom. 15: 2.
5. *Life of Peace.* Rom. 5: 1; Eph. 2: 14; Col. 3: 15; Isa. 26: 3.
6. *Life of Prayer and Dependence.* John 15: 4, 5.
7. *Life of Faith.* Gal. 3: 11; 2: 20.
8. *Life of Praise.* Gratitude our noblest emotion. Heb. 13: 15.
9. *Life of Hope.* Rom. 5: 2; Luke 19: 13; Titus 2: 13; Rev. 22: 12, 20.

EVER since the day when Jesus proclaimed himself to be the Savior of men, his trial before the world's court has been in progress. Generation after generation has risen to ask the question, "Is he indeed the Christ?" and again and again his followers have been called into court to tell what they know concerning the validity of his claims. We are told of the early disciples that they went everywhere preaching the Word. It is true that the persecution directed against them made it necessary that they should tell concerning their faith; however, it was not only when they were dragged before magistrates and questioned concerning Jesus of Nazareth that they witnessed for him. They literally compelled men to listen to their burning testimony. Hear Peter, as he boldly declares, "We cannot but speak the things we have seen and heard." Would that more men to-day felt this compulsion to bear witness!

In the story of the ten lepers, is the relation of faith to obedience exemplified. Think what a test of faith they were subjected to. Jesus told them to go to the priest and offer the gifts required of those cleansed. But they were still lepers. Imagine them starting off to obey, and being questioned as to where they were going. "Why, we are on our way to the priest to offer a gift for our cleansing." "For your cleansing! Why you are not cleansed. You are even worse than you were when I saw you last." But still they stumble on. He said it, and that is enough for them. Oh, the shame of it that we refuse to obey, because we do not see how God is going to fulfill his promise. Faith sees the victory in the present tense. "This is the victory that overcometh the world, even our faith."

In the Christian life, faith is the great cause. This is true, also, in material concerns. Men go into business, they invest capital, they spend the force of nerve and brain and muscle, because faith tells them that they will be rewarded. In short, all our activity is born of faith. The commandments of Christ mean, from first to last, spending and self-denial. Why, then, do men attempt to carry them out? Because they have faith in the Commander, and therefore in his assurance that in obeying them the real good is to be attained.

ALL distinctions of earthly wealth vanish the moment we die. We know not nor does it affect us, whether our friends mark where they lay our dust with wooden headboard or marble obelisk. Why should men so strive for that whose possession is surely limited and always precarious, when with less endeavor they could possess eternal treasures?

THE widow, worshiping God in his temple through the gift of her only two mites, was very poor in the estimation of the bankers of her day. But in the Savior's opinion she was rich toward God. She exchanged all she possessed of this world that she might increase his glory two mites.

HOME * AND * FAMILY

PUT-OFF TOWN.

DID you ever go to Put-Off Town,
Where the houses are old and tumbledown,
And everything taries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives Old Man Wait,
And his two little boys named Linger and Late;
With unclean hands and tousled hair,
And a naughty little sister named Don't Care.

Grandmother Growl lives in this town,
With her two little daughters called Fret and Frown;
An Old Man Lazy lives all alone
Around the corner on Street Postpone.

Did you ever go to Put-Off Town
To play with the little girls, Fret and Frown,
Or go to the home of Old Man Wait,
And whistle for his boys to come to the gate—

To play all day in Tarry Street,
Leaving your errands for other feet?
To stop, or shirk, or linger, or frown,
Is the nearest way to this old town.

A SERIOUS QUESTION.

BY MYRA FORNEY.

"AM I rendering the best possible service to God, under my circumstances?" These were the words which fell from the lips of an earnest minister in a sermon some months ago.

They having become so fastened and riveted to my mind, I feel it is a question which is worth being presented to many more for consideration. They are words which should not be slightly considered.

It is no trifling thought—it will determine your destiny. Would it not be well for all who read to ponder long and seriously and search to see of what significance these words are to their lives? Could you feel justified with the answer you would have to give? Too often we do not dwell long enough upon many of the striking truths that are presented to us, to do us the real good for which they are intended.

Lanark, Ill.

THE SPOILED CHILD OF MIDDLE LIFE.

A SPOILED child is very likely to prove himself a trying, vexatious, obstructive member of society. But the worst part of a spoiled child is not so much what he now is as what he will be. The spoiled man, or woman, is immensely more objectionable than the spoiled child. The adult in middle life, who, without reason, expects every one to yield to him, who must have first choice in everything, whose best argument for his universal priority is in his hurt feelings, who gains his selfish ends less through his merits or his deserts than through the good-natured unwillingness of others to have an unpleasantness—this sort of spoiled person grows intolerable as he grows intolerant of the rights and claims of others. Compared with such men and women a spoiled child is a soothing delight. But it is the spoiled child that makes the spoiled man, and in order to do away with spoiled men and women parents must learn not to turn spoiled children off onto the world. Train up a child in the way he should go in the Bible doctrine.

LOST HIS OWN FAMILY.

WOMEN sometimes forget things as well as do the men. Here is an instance as related by a writer in the *Little Chronicle*:

One winter General Wheeler and his family lodged in a fashionable section of Washington, but after a trial of it for a few days Mrs. Wheeler became dissatisfied, and one evening when her husband returned from Congress she said: "Father, I do not like this place at all, and really think we had better move, if you don't object."

"Certainly not, mother," returned the ever-gallant General, "just please yourself—anything suits me."

Nothing more was said on the subject, but a couple of days later, on seeking the society of his family after the official duties of the day were over, the Congressman found the apartment deserted, and on inquiry, that his family had moved during the day. No one knew where they had gone. Mrs. Wheeler had merely neglected to inform her husband that they were to move that day, and where the new residence was. He went to various hotels, but didn't find them, so finally spent the night at one, and next day his colleagues were highly diverted and interested at the engaging candor with which the great little man related how he had lost his family, and asked their advice as to where they supposed he could find them. In the course of the day one of the children came to the Capitol to find out why his father hadn't been home the night before, and then the omission of letting him know the secret of where they had moved was rectified, and he went gaily to the new quarters, where, with Mrs. Wheeler, he had a hearty laugh over their temporary separation.

But it is not every woman who has a husband so easy to please as was Mr. Wheeler. Then how much better it is to look on the sunny side of our disappointments!

BEAUTIFUL TWINS.

ONE of the most striking cases of mixed identity on record is that of the Misses Bessie and Mazie Moss, twin sisters, of Windom, Mo. The young women who are twins, twenty years old, so closely resemble each other that even their own father is unable to tell them apart. In order to be on the safe side he addresses them as Bessie Mazie, using both names in order to avoid a mistake.

The Misses Moss are extremely pretty, and are the belles of Windom. The fact that they look so much alike has naturally resulted in many amusing and some embarrassing situations and is said to have driven several suitors almost insane. Miss Bessie has been for several years a teacher in the Presbyterian Sunday school at Windom. One Sunday recently she was indisposed and her sister took her place. Not one of the children knew or even suspected the difference.

DID THE BABY REASON?

CAN a baby reason? Some of them can. A writer says he knew a little cherub of two years' terrestrial experience who found the cat in his high chair after he had left it and went to eject her. The cat objected and scratched his hand, whereupon he withdrew to think it over. That high chair was of the dislocating kind that can become a low easy chair by pulling a handle. Two-year-old walked around the table, came up behind pussy's strategic position, pulled that handle and brought the whole fortification down like a flash. That cat made a leap such as could only have been inspired by a conviction of the approaching end of all things, and young humanity had established forever the "dominion" given him in Genesis over the "beast of the field."

Yes, very small children can sometimes reason.

HAPPY CHUMS.

"GRANDPAPA and I are chums!" said little Eleanor. And indeed they were. Gold-haired maiden and silver-haired gentleman, they went hand in hand along the beach, they gathered shells and seaweed, they sat upon the sand and told each other stories. Somehow they were very close together, both having the sweetness of the child-heart, and both accepting with joy and gratitude whatever gift the dear Father sent them from above. Happy chums, grandsire and granddaughter. Why not parents and children be chums! What looks more pleasant than to see parents and children mutually enjoying themselves together!

THE church with its hallowed influence may keep a hypocrite out of the penitentiary or the county jail, but it never will take him to heaven.

OUR SATURDAY NIGHT.

Hospitality.

AMONG the early settlers in this country there was doubtless more hospitality than there is at the present time, and it was probably more highly prized. Those given to the entertaining of strangers were generally spoken of in a complimentary manner. In the absence of hotels they were sought out by the traveler, and then recommended to the other travelers. In this way some families became widely known with the traveling public.

There were those who prided themselves with the thought that they never turned a stranger from their door. My father was one of this class. At the time of which we now write he lived on a farm a short distance from an extensively traveled road in Cedar County, Missouri. Houses were then few, and some of them wide apart. Every traveler who asked for lodging got it, such as we had in those days, when everybody in that part of the country was glad to be the proud owner of even a one-story log cabin, with a puncheon floor, clapboard roof and a large fireplace, where most of the cooking was done. In the lodging of strangers our experience was varied, sometimes interesting and now and then a little vexing. We now refer to an instance that has always been pleasant to think about.

One evening a well-dressed traveler rode up to the fence, just in front of the door—we lived about three hundred yards from the road—and asked lodging of my father. He was told that he could share the hospitality of the home if he thought he could put up with our simple way of living. This he said he could do with pleasure. He dismounted—nearly all travelers in those days made their way through the country on horseback—and his horse was placed in the log stable on the south side of the hill, while the traveler with my father and us children waited for supper in the sitting room, dining room and kitchen combined.

For supper that evening my mother had prepared only mush and milk, the famous evening diet for that part of the West. When she learned that we were to entertain the stranger she immediately commenced readjusting things at one end of the table. Here she placed her best china—such as it was—and a few choice articles of diet. The stranger witnessed the readjusting with considerable interest. When all things were ready he was invited to take his place at that part of the table where the china and spreads contrasted rather sharply with the crocks and plain dishes elsewhere.

After my father had given thanks he told the stranger to "help himself." This was the usual western style of indicating the moment to commence eating. The gentleman nodded politely, at the same time keeping an eye on the rest of us who dipped into the common dish, took out plentiful supplies of mush, and placed the same in our bowls of cool, fresh milk. After watching the movements a few seconds he leaned back in his chair, looked straight at my mother and said: "Madam, what have I done that I cannot have some of this mush and milk too?" This brought out smiles all around the table. He was assured that there was plenty of it and was immediately supplied with a bowl and spoon, and was soon eating mush and milk like the rest of us. It was a pleasure to see that hungry traveler enjoying the best relished meal that he had probably eaten for months. To him it was something unusual to sit in a rude log cabin, with a family of poor yet healthy and happy people, and share with them such simple articles of diet as they could afford.

The evening was spent most pleasantly, for he proved to be a man of fine literary attainments. Little did he think that by coming down to our level he was making on young hearts impressions that would be spoken of forty-five years later. He went his way. His name has long since faded from my memory, but his kind and manly conduct will never be forgotten. It is a pleasure to think of a stranger traveling over the country, and leaving behind him traces of kindness that will be fondly remembered long after he has gone to his grave.—J. H. M.

THE GOSPEL MESSENGER,

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SIX persons lately united with the church at Purchase Line, Pa.

BRO. C. FITZ is to represent Nebraska on the next Standing Committee.

THE recent series of meetings held in Polo, Ill., closed with five accessions.

NORTHEASTERN Kansas is to be represented on the next Standing Committee by Bro. I. L. Hoover.

BRO. B. E. KESLER, of Arkansas, has gone to Lankport, West Tenn., to hold a series of meetings.

BRO. WM. WISE, of Wichita, Kans., accompanied by his wife, is on a visit to Pennsylvania, his former home.

MIDDLE Indiana sends Bro. Dorsey Hodgden to represent the District on the coming Standing Committee.

THE Sunday School Meeting of Southeastern Kansas will convene in the Verdigris church Nov. 2 and 3.

In our next issue something will be said regarding the steps already taken to locate the Annual Meeting for 1901.

On the last Sunday of September seven persons were added to Maple Glen church, Pa., by confession and baptism.

BRO. DANIEL WYSONG, of Nappanee, Ind., is conducting a protracted meeting in the Pipe Creek church, that State.

BRO. DANIEL DIERDORFF is booked for a series of meetings in the Naperville church, this State, to commence Nov. 25.

BRO. S. S. ULERY, of North Manchester, Ind., promises us a report of the financial part of the late Annual Meeting soon.

At their recent District Meeting the Brethren in Nebraska appointed a committee to locate the Annual Meeting for 1901.

BRO. T. RODNEY COFFMAN, of Fairplay, Md., takes charge of the church at Tyrone, where he should hereafter be addressed.

BRO. H. P. GARBER and wife, of Portland, Ind., have been with us several days, visiting with their son-in-law, Bro. J. S. Flory.

THE Communion of the Huntingdon, Pa., church will be held on Saturday, November 3rd. Preparatory services will be at 3 P. M.

BRO. CHAS. D. BONSACK is booked for a series of meetings at Longmeadow, Beavercreek congregation, Md., commencing Nov. 17.

BRO. WILLIAM L. HATCHER is conducting a series of meetings in the Wabash church, Indiana. He commenced last Saturday evening.

NEXT week the General Missionary and Tract Committee will be with us. We understand that they have some important business awaiting their attention.

THE Woman's Foreign Missionary Society, which met at Rock Island, Ill., recently appropriated \$90,000 for general missionary work.

BRO. J. W. METZGER, of Lordsburg, Cal., is quite ill. His recovery is doubtful. His wife and some of their relatives are giving him the best of care.

THE Ministerial Meeting for Middle Pennsylvania is to be held at Everett, Nov. 22 and 23. An excellent program has been arranged for the meeting.

ONE of our correspondents suggests that those seeking information about relatives marrying might do well to read the eighteenth chapter of Leviticus.

FOR some weeks Bro. P. R. Keltner has been engaged in a series of meetings in the Yellow Creek church, Illinois, and was to have closed last Sunday evening.

BRO. D. L. MILLER will close his work in Middle Missouri this week. During his brief sojourn in that State he has delivered nearly one hundred addresses.

BRO. J. H. MILLER, of Goshen, Ind., is now engaged in a series of meetings in the Pine Creek church, that State. From there he goes to the Yellow River church.

DURING the month of September there were received at this office over 900 more letters than in the same month for the year before. This shows a decided increase in our business.

FIFTY ministers are said to have been present at the recent Ministerial Meeting of Eastern Pennsylvania, New Jersey, etc. This speaks well for the preachers in that part of the Brotherhood.

SISTER MURRAY, wife of Bro. Samuel Murray, of Mexico, Ind., is here visiting her son, Bro. S. M. Eshelman. She says Bro. Murray is growing weaker as his age advances. He is now in his ninety-fifth year.

BRO. HARVEY BARKDOLL, one of the ministers in the Naperville church, spent a few hours with us last week. He said that he felt like congratulating us for having such a fine location for the Publishing House.

MANY of those who write our missionaries in Montreal, Canada, Brother and Sister Hilary, are sending them stamps for reply. They will please bear in mind that our stamps are of no value in Canada.

IN next issue will probably appear a letter from one of the missionaries recently sent to India, giving an account of the rough voyage across the Atlantic. It was written on the ship, and mailed at Southampton, England.

WE are informed that the District Meeting of Middle Indiana, held at Eel River, Oct. 11, passed off very pleasantly. Bro. Daniel Snell was Moderator, Bro. Frank Fisher Reading Clerk, and Bro. J. H. Wright Writing Clerk.

WE have on hand a number of reports of Ministerial, Sunday School and District Meetings for which we shall endeavor to find space next week. An unusual amount of this kind of matter has come to our desk during the last few days.

WE think that in some ways our forthcoming *Almahac* for 1901 will be an improvement over the past. The paper is to be better and the printing also better. When ready for distribution a copy will be mailed free to all those whose names appear on our mailing list.

BRO. DAVID HOLLINGER, formerly of North Manchester, Ind., is now located at Greenville, Ohio, where he should hereafter be addressed. Sister Hollinger writes us that they are enjoying their work very much, and that their new, substantial brick church, when completed, will be a very desirable place in which to hold services. The members there are looking forward to its completion with considerable interest.

NOTHING has ever been done that is likely to prove so helpful to our ministers as the Gish Publishing Fund. It is furnishing them a certain class of books practically free. Let each minister write us for a list of the books which we have already placed at their disposal.

SISTER SARAH SLATER, of Lamoille, Ill., writes very encouragingly about the MESSENGER as a help to the isolated members. With her family she has been isolated for some time, and says the MESSENGER helps her to continue faithful in the Master's work. She hopes the Brethren will not relinquish their efforts in the interest of plainness and holiness.

To a number of our ministers we sent this question:

Were you to be placed in charge of a new mission point for the purpose of remaining several years and building up a church, and to have the use of but twenty volumes to assist you in your work, what books would you select?

Next week we shall publish their answers. Their different lists of books will prove a most interesting study.

WE learn that it has been deemed necessary at certain points to abandon some meetings on account of political disturbances. We beg to suggest that our people do nothing of the kind. Religion should come before politics, and no amount of political excitement should cause us to abandon our work for the salvation of souls. There may be times when it will be found expedient to move the meeting from one point to another, but we should never think of giving up the work. Right in the midst of a political campaign is when the pure Gospel is most needed.

THE editor of the *S. S. Times* well says: God is sure to reveal a way out of our troubles. But we must have faith enough to stop worrying over the impossibility of help, and look straight ahead toward the opening he has made for our escape. Many a man who claims to be a servant of the Almighty so far forgets himself, when human aid fails, that he begins to worry over a financial matter of the morrow, or wherewithal he shall be fed or clothed, when Faith has been pointing the way out before he could ask or think. If our Guide has helped us in the past, he surely can do so in the next thing we are tempted to worry over.

SCIENTIFIC men tell us that the magnetic North Pole is always shifting, that is, the compass rarely points true north. This shifting is a constant menace to the mariner, who must depend on his knowledge of exact north to avoid dangers at sea, and to make the port for which he is bound. If he is mistaken, or relies on mistaken information, serious disaster may befall. Jesus is the magnetic pole in the Christian world. He never shifts. To him the Word of God, our compass, points century after century. The spiritual mariner can always depend upon the Word, and it will be certain to guide him safely into the heavenly port.

ONE of the strongest and most consistent advocates of plainness we have in the Brotherhood, writes thus concerning one of the congregations that he visited and preached for: "The church is doing well. They have, however, made a little mistake in their efforts to uphold the order of the church. They have overloaded the cart, and those who are disposed to be unruly, can use the mistake against the church." There are chances of making even serious mistakes right along this line. One should contend earnestly for the right, but there is such a thing as overdoing even a good thing. Wisdom should characterize the saints in all their efforts, and the moment they fail to exercise prudence just that moment do they place themselves at the mercy of their enemies. One can become strenuous on the order question just as well as on anything else. It becomes every minister, as well as every member to guard against the over-efforts that are sometimes made in the interest of even a good cause. Churches have been ruined by unwise efforts of the kind referred to by our correspondent.

THE TWENTIETH CENTURY.

THE twentieth century will soon be ushered in, and with it the MESSENGER enters upon another year—a year that will be full of great possibilities. It is our purpose not only to maintain the principles for which the MESSENGER has been so long noted, but to make the paper better than it has been in any previous year of its history. Just how well we shall succeed in carrying out this purpose must be left for our large circle of readers to decide. But one thing is certain, no effort shall be spared to bring our work up to the very highest possible standard.

Among our contributors are the best writers in the Brotherhood, and we are constantly adding to the list. We need not name any of them. They are generally known to our people, and our readers read their productions with interest and profit. We believe that it is the purpose of these writers, or most of them at least, to place in our hands for publication, from time to time, some articles as good as, if not better, than anything they have yet produced. The coming inspiration of the new century is taking hold of them, and they feel disposed to put forth their best efforts in order to make the year 1901 memorable in the history of the Brotherhood.

The news department of the MESSENGER is most highly prized, and if possible we shall make this part of the paper even better than it has been heretofore. At least there will be no falling behind. We believe this department of the paper alone is worth the yearly subscription to any of the Brethren. They certainly want to be kept posted regarding the occurrences in the Brotherhood, and it is in the MESSENGER alone that the news of the Fraternity may be found. One who fails to keep himself informed concerning the doings of the Brotherhood is always at a disadvantage, and he feels it most keenly when conversing with those who read the paper regularly. Especially does this apply to ministers in a very practical way.

INCREASED CIRCULATION.

We feel that the MESSENGER must enter the twentieth century with a greatly increased circulation, not merely for the success of the paper, but for the success of the cause we have at heart. There are hundreds of members of the Brethren church who are not taking the MESSENGER, while there are tens of thousands outside of the Fraternity who ought to read it. Our purpose is to get it into the hands of as many of these people as possible.

Never before in the history of the paper has there been such an effort made to place our claims before the reading people of America as there will be made the coming year. There is no way by which this can be done more successfully than by increasing the already large circle of our readers. In this undertaking every advocate of primitive Christianity can assist, not only by taking the paper, but by bringing it to the notice of others. All over this land there are thousands of people who are earnest seekers after the truth, and would gladly read the MESSENGER, and be enlightened by it, were they made acquainted with its well-directed purpose. Do not hesitate to speak to all of your friends about your church paper.

THE BIBLE LANDS.

THERE has never been a period when the happenings in the Bible lands were read and sought after more than at the present time. The explorer's spade is bringing new truths to light, and the lost history of parts of the land are being placed within the reach of every Bible student. We keep a careful watch for all the news relating to the land of the

Sacred Story, and report the same to our readers so as to keep them fully informed.

The editors of the MESSENGER have visited the Bible lands, and have made themselves so familiar with the country that they can easily present the news in a form that places it within the comprehension of the most ordinary reader. The building of railroads in the country, the rebuilding of Jerusalem, the improvements of various sections, and the prospective return of the Jews to Palestine are all matters about which every Bible student is most intensely interested. None of this news escapes our attention, and it shall be our pleasure to give it to our readers in the best possible form.

Among scholars there is much interest taken in the great library recently discovered at Nippur. This library dates beyond the time of Abraham, and may have often been visited by him. Fully 17,000 tablets have been recovered and twice as many more will likely be brought to light. These tablets are much older than the oldest book in the Bible, and the information they contain will be read with interest just as fast as they may be translated. Our readers are anxious for this information, and we shall not be slow about getting it to them.

THE GISH FUND.

THIS is a fund set apart by the action of Sister Barbara Gish for the purpose of supplying our ministers books free, or at a greatly reduced rate. The fund is to be kept on interest, that is, none of it is to be spent, but is to be kept loaned, and the interest used in supplying our preachers with books in the manner stated.

It is the purpose of this fund to continue in its good work for generations to come. Each year our ministers will be offered books for the postage, and on a few of the books the postage may possibly be paid out of the fund. During the twelve months past eight books have been placed at the disposal of our ministers, and thousands of them have been sent out. Should we be able to furnish our preachers five volumes a year for twenty years, that would mean just one hundred volumes, valued at fully one hundred dollars.

With such a library each preacher will feel himself well equipped for his work, and all this is within the reach of each and every preacher in the Brotherhood. As these books are ready for delivery, from time to time, the fact will be announced in the MESSENGER. This is one of the many reasons why the paper should go to the address of every preacher in the Fraternity. They want these books, and should see the announcements when they are made. The books alone will be worth much more than the cost of the MESSENGER. With such inducements we can hardly see how any of our ministers can even think of doing without the paper.

THE DOCTRINE.

In his work, as a student and minister, Paul told Timothy to give attention to the doctrine. The MESSENGER proposes to follow this advice very closely, and give all needed attention to doctrine. This is an age of exceedingly loose teaching, when almost any doctrine will pass current. It is not only loose doctrine that is taught, but erroneous doctrine is being pushed to the front. There is a class of people now, as there always has been, who will not endure sound doctrine, for these teachers are ready to deal out anything that the itching ear may desire.

The MESSENGER aims to counteract this influence to the fullest possible extent, by giving special attention to sound doctrine. In fact, doctrine will be made a leading feature along with other necessary lines of teaching. In doctrine we shall give no un-

certain sound, but aim to give the world as well as the church a system of doctrine that cannot be gainsaid, and will tend to unite the discordant elements in the world, as well as to lead all people to a higher and better life. In the course of the coming year every phase of the doctrine, as it relates to the practical work of the church, will be discussed in the ablest possible manner. This feature of the paper should commend it to every lover of the truth.

THE FOREIGN MISSION FIELD.

OUR foreign mission work is enlarging and the interest is increasing. At this time we have missions in Denmark, Sweden, Switzerland, France, Asia Minor, India and Canada. Thousands of our readers are deeply concerned about the work in these countries, and by them this foreign news is sought after with a zeal worthy of the good cause. We shall make a special effort to keep our people informed concerning the labor of love in these fields. We are doing no more than our duty in sending the Gospel to those who live in other parts of the world, and it is a pleasure to hear from the earnest workers who are enduring the hardships and privations in order to save souls. Hardly an issue of the MESSENGER is sent out that does not contain some news from these workers, and we are sure that in the future they will be as diligent about reporting the results of their efforts as they have been in the past. We regard this as being a very important feature of the MESSENGER, and feel confident that all of our present readers, as well as the thousands of new ones we hope to secure, will appreciate it. The paper would hardly be the Gospel MESSENGER, in the true sense, without this feature.

THE FIRST PAGE.

PROBABLY no part of the MESSENGER has given rise to more favorable comments than the first page. There are hundreds who take the paper largely on account of the matter appearing on this page, and not a few of the many thousands of the readers read that page before turning to the other parts of the paper.

It will be gratifying to all of our patrons to learn that this feature of the MESSENGER is to be continued, and, as far as possible, improved. He who, from week to week, masters the contents of this page will know a good deal of what is going on in various parts of the world. By the use of this page we aim to keep our readers informed regarding the leading events in the different parts of the earth. We take the news, as we find it in reliable journals, condense and simplify it, so as to bring it within the comprehension of the ordinary reader. This feature of the page is what makes it so desirable.

YOUR MINISTER.

DID you ever think to ask your minister whether he reads the MESSENGER? There are a few who do not read it. Some of them say they are too poor to pay for it, while there may be others who are too indifferent to subscribe. But do not fail to ascertain whether your preacher takes the paper. If he does, well and good. He will enjoy talking to you of its contents, and now and then he may in his preaching refer to something he has read in its columns. But if he does not have it coming to his address, and has no opportunity of perusing its columns, how would you like to assist in sending him the paper one year? He charges nothing for his preaching, and it would be quite appropriate for some of his members to throw together and make him a present of the paper. We are certain that he would greatly appreciate the gift. Try it.

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THE GOSPEL ACCORDING TO SAINT MATTHEW.

CHAPTER 1.

THE book of the "generation of Jē'sus Christ, the 'son of Dā'vid, the 'son of Ābra-hām.

2 "Ābra-hām begat Isaac; and Isaac begat Jā'cob; and Jā'cob begat Jū'dah and his brethren;

3 And Jū'dah begat Pē'rez and Zē'rah of Tā'mar; and "Pē'rez begat Hēz'rōn; and Hēz'rōn begat Rām;

4 And "Rām begat Ām-mī'nā-dāb; and Ām-mī'nā-dāb begat Nūh-shōn; and Nūh-shōn begat Sāl'mōn;

5 And Sāl'mōn begat Bō'āz of Rū'hāb; and Bō'āz begat Ō'bed of Rūth; and Ō'bed begat Jē'sse;

6 And Jē'sse begat Dā'vid the king.

7 And "Dā'vid begat Sō'lō-mōn of her that had been the wife of U-rī'ah;

8 And "Sō'lō-mōn begat Rē-hō-bō'am; and Rē-hō-bō'am begat Ā-bī'jah; and Ā-bī'jah begat Ā'sā;

9 And Ā'sā begat Jē-hōsh'a-phāt; and Jē-hōsh'a-phāt begat Jō'rām; and Jō'rām begat Ūz-zī'ah;

10 And Ūz-zī'ah begat Jō'thām; and Jō'thām begat Ā'hāz; and Ā'hāz begat Hēz'e-kī'ah;

11 And Hēz'e-kī'ah begat Mā'nās'seh; and Mā'nās'seh begat Ā'mōn; and Ā'mōn begat Jō'si'ah;

12 And Jō'si'ah begat Jēch-o-nī'ah and his brethren, at the time of the "carrying away to Bāb'y-lon.

13 And after the "carrying away to Bāb'y-lon, Jēch-o-nī'ah begat Shē'āl'tī-el; and Shē'āl'tī-el begat Zē'rūb'ba-bēl;

CHAP. 1.

1 Or, The genealogy of Jesus Christ.

2 Or, Birth; as in ver. 18.

3 Or, Lu. 3:23.

4 Or, Pa. 102:11.

5 Or, Isa. 11:1.

6 Or, ch. 22:42.

7 Or, Rom. 1:3.

8 Or, Gal. 3:16.

9 Or, J. 4:18.

10 Or, 1 Chr. 2:12.

11 Or, 2:9.

12 Or, Jer. 22:24.

13 Or, Jer. 22:24.

14 Or, Jer. 22:24.

15 Or, Jer. 22:24.

16 Or, Jer. 22:24.

17 Or, Jer. 22:24.

18 Or, Jer. 22:24.

19 Or, Jer. 22:24.

20 Or, Jer. 22:24.

21 Or, Jer. 22:24.

22 Or, Jer. 22:24.

23 Or, Jer. 22:24.

husband of Mā'ry, of whom born Jē'sus, who is called Christ. 17 "So all the generations from Ābra-hām unto Dā'vid are fourteen generations; and from Dā'vid unto the "carrying away to Bāb'y-lon fourteen generations; and from the "carrying away to Bāb'y-lon unto the Christ fourteen generations.

18 "Now the "birth of Jē'sus Christ was on this wise: When his mother Mā'ry had been betrothed to Jō'seph, before they came together she was found with child of the "Hō'y Ghōst.

19 And Jō'seph her husband, being a righteous man, and willing to make her a public example, was minded to put her away privily.

20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Jō'seph, thou son of Dā'vid, fear not to take thee Mā'ry thy wife: for she is which is "conceived in her of the Hō'y Ghōst.

21 And she shall bring forth a son; and thou shalt call his name Jē'sus; for it is he that shall save his people from their sins.

22 Now all this is come to pass that it might be fulfilled which is spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name "Im-mān'u-el; which is, being interpreted, with us.

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CHAPTER 1.

1 The genealogy of Jesus Christ: 18 Mary's marriage; 21, 23 his names.

THE book of the "generation of Jĕsus Christ, 'the son of Dā'vid, the 'son of A'brā'hām.

2 A'brā'hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

3 And Jū'das begat Phā'rēs and Zārā of Thā'mar; and Phā'rēs begat Es'rom; and Es'rom begat Ā'ram; 4 And Ā'ram begat Ā-min'a-dāb; and Ā-min'a-dāb begat Nā-ās'son; and Nā-ās'son begat Sāl'mōn;

5 And Sāl'mōn begat Bō'ōz of Rā'chab; and Bō'ōz begat Ō'bed of Ruth; and Ō'bed begat Jĕ'se;

6 And Jĕ'se begat Dā'vid the king; and Dā'vid the king begat Sō'lō-mōn of her that had been the wife of U'rĭ-as;

7 And Sō'lō-mōn begat Rō-bō'am; and Rō-bō'am begat Ā-b'rā; and Ā-b'rā begat Ā'sā;

8 And Ā'sā begat Jō's'a-phāt; and Jō's'a-phāt begat Jō'ram; and Jō'ram begat Ō-zī-as;

9 And Ō-zī-as begat Jō's'a-thām; and Jō's'a-thām begat Ā'chāz; and Ā'chāz begat Ez-e-kī-as;

10 And Ez-e-kī-as begat Mā-nās'sēs; and Mā-nās'sēs begat Ā'mōn; and Ā'mōn begat Jō'si-as;

11 And Jō'si-as begat Jĕch-o-ni-as and his brethren, about the time they were carried away to Bāb'ŷ-lon;

12 And after they were brought to Bāb'ŷ-lon, Jĕch-o-ni-as begat Sā-lā-thi-el; and Sā-lā-thi-el begat Zō-rōb-a-bēl;

13 And Zō-rōb-a-bēl begat Ā-b'rūd; and Ā-b'rūd begat E-lī'a-kim; and E-lī'a-kim begat Ā'zōr;

14 And Ā'zōr begat Sā'dōc; and Sā-

A. M. 4000, B. C. 5.

CHAP. 1.

a Lu. 3, 23

b Ps. 132, 11

Isa. 17, 1

ch. 22, 42

Rom. 8, 20

Gal. 3, 16

1 Cor. 1, 18

1 Cor. 2, 5, 9

c Sam. 1, 7

f Josh. 6, 22

Heb. 11, 31

1 Sam. 16, 1

2 Sam. 12, 24

1 Chr. 3, 10

1 Chr. 20, 21

1 Some read,

Jā'vus begat,

and,

Jā'kin begat,

and,

2 Chr. 3, 15

2 Chr. 23, 11

Jer. 27, 20

Jer. 52, 11

Dan. 1, 2

2 Ezra 3, 2

Hag. 1, 1

m Gen. 3, 15

Isa. 9, 9

Isa. 53, 2

John 3, 14

Rom. 9, 5

1 Tim. 3, 16

n Gal. 4, 4

Heb. 10, 5

o Deut. 21, 1

p Lu. 1, 35

3 begotten.

q That is,

Saviour.

r Gen. 19, 10

q Dan. 9, 24

Acts 5, 21

Heb. 7, 25

1 John 5, 1

Rev. 1, 9

r Isa. 7, 14

s Or, his name.

t Who men enquire after Christ.

u Joseph fleeth into Egypt.

v Herod slayeth the children.

w Christ brought out of Egypt.

x Isa. 9, 6

y Tim. 3, 16

generations; and from Dā'vid until the carrying away into Bāb'ŷ-lon are fourteen generations; and from the carrying away into Bāb'ŷ-lon unto Christ are fourteen generations.

18 Now the "birth of Jĕ'sus Christ was on this wise: When as his mother Mā'ry was espoused to Jō'seph, before they came together, she was found with child of the Hō'ly Ghōst.

19 Then Jō'seph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Jō'seph, thou son of Dā'vid, fear not to take unto thee Mā'ry thy wife: for that which is "conceived in her is of the Hō'ly Ghōst.

21 And she shall bring forth a son, and thou shalt call his name Jĕ'SUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Im-mān'u-el, which being interpreted is, "God with us.

24 Then Jō'seph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife.

25 And knew her not till she had brought forth her firstborn son: and he called his name Jĕ'SUS.

CHAPTER 2.

1 Who men enquire after Christ.

2 Joseph fleeth into Egypt.

3 Herod slayeth the children.

4 Christ brought out of Egypt.

NOW when "Jĕ'sus was born in Bēth'lē-hēm of Jū-dāe'ā in the

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TO OUR READERS.

THIS issue of the MESSENGER deserves more than a passing notice. No efforts were made to have the contents better than usual, and yet the different departments will be found well filled with real interesting and instructive matter. We took from the hooks such articles as we happened to have on hand for the essay department. The reports from the churches came to our desk during the week. As this paper will fall into the hands of thousands who are not now reading the MESSENGER, we say this much to indicate to them that this issue is a fair sample of what we send to our subscribers every week in the year. This, of course, does not include the four middle pages containing the cut of our premium Bibles.

We trust that they will be well enough pleased with the paper to subscribe at once. By so doing they can get the paper from now until the end of 1901 for \$1.50. This certainly is an excellent offer, and ought to be the means of adding several thousand new names to our growing list. We have subscribers who have been reading the paper for more than a quarter of a century, and nothing could induce them to dispense with it. They regard its contents as a great aid and comfort in their religious life. We are certain that thousands of those who do not now read the paper, would prize it equally as much could they only become interested in what it contains from week to week.

We feel confident that those whose names are on our list will renew their subscriptions at an early date. They have been with us for years and we would regret to part company with any of them. They understand that the earlier they renew the more convenient it will be for our office. They, as well as all others, will please bear in mind that every subscriber to the MESSENGER gets a copy of our excellent *Almanac* for 1901 free.

WORSHIPING IN THE SPIRIT ALONE.

ONE of our critics says the Brethren worship ordinances instead of the Lord. He thinks that if we would worship God more in the spirit and pay less attention to the ordinances it would be more pleasing to the Lord. We have noticed that not a few of those who discard the ordinances, so as to be able to worship more completely in the spirit, worship their own spirit more than the spirit of the Lord. They must have some excuse for ignoring the commands of heaven and resort to this method in order to cover up their premeditated disobedience. They think they can deceive the Lord with their pious appearance, but in this they will find themselves sadly mistaken in the end. God did not send his Son to this world to suffer and die, and to leave on record commandments to be ignored.

One cannot cover up his disregard for the ordinances simply by claiming to worship God in the spirit, for Jesus told the woman at the well that God should be worshiped in spirit and in truth. The truth teaches the ordinances just as well as it teaches that Jesus is the Christ. To reject the ordinances is the same as rejecting the truth. We gravely doubt whether any man can truly worship God, as he intended, while at the same time willfully ignoring the plain commands as set forth in the

Truth. The true worshiper will have both the spirit and the truth in his worship, and it is such that God seeks to worship him. While thousands, who have discarded the commandments are trying to worship God in the spirit, we feel quite certain that he is not seeking that class with a view of encouraging them in their methods.

MINISTERIAL AND DISTRICT MEETINGS OF MIDDLE MISSOURI.

ONE of the pleasant experiences in life's journey was the privilege of attending the Ministerial and District Meetings of the Brethren in the Middle District of Missouri, held in the Mound church, Adrian, Mo., Oct. 3 to 5. The meetings were largely attended by a body of as earnest and faithful members as one will meet anywhere, and their presence and the interest manifested in the work attested that they were earnestly contending for the truth of the Gospel of Jesus Christ. The program of the Ministerial Meeting was made up of practical topics and brought out an interesting discussion pertaining to matters connected with the ministerial and Sunday-school work of the District. The meeting was not only enjoyable, but instructive and profitable. These meetings are having a wonderful influence for good in the Districts holding them, and it is to be hoped that all the Districts in the Brotherhood will pay especial attention to these meetings.

The District Meeting convened at 9 A. M., Oct. 4, Bro. D. M. Mohler presiding as moderator, and brethren Geo. W. Lentz, D. L. Mohler and J. E. Mohler as clerks. Twenty-one delegates represented the fourteen churches in the District.

The greater part of the meeting was devoted to the consideration of the mission work of the District,—a most pleasing feature of the conference. There can be no more hopeful sign of the life of a church than is made manifest in mission work. Where no interest is taken in this important work the spiritual life of the membership will be found to be at a low ebb, and decay and death are sure to follow. Middle Missouri is wide awake, active and aggressive in this most important Christian work. They have a District evangelist—Bro. Chas. Yearout—who is actively and successfully engaged in the work.

A request was made to the Executive Committee of the Publishing House to have the Annual Meeting report indexed, a request that should be granted without hesitancy.

A query was sent to the Annual Meeting requesting an interpretation of the decision on the divorce question. It appears that the decision is differently understood, and as a result different practices obtain in the church. The query will be published in these columns in due time, and will open up the divorce question again in our Annual Conference. A query relative to delegates to District and Annual Meeting was also sent to Annual Meeting.

The meeting was in every sense a successful one. There was manifested in all the discussions a spirit of brotherly love that was most commendable. It was one of the heavenly places in Christ Jesus that we are permitted to enjoy in this world. D. L. M.

CURRENT JOTTINGS.

—THE late rains have prolonged the beauties of the autumn, and if severe frosts do not come too soon our hills and mountains will make unusual displays of beauty in their variegated tints and shades of foliage. As the different seasons come and go they all have their attractions; but to those who admire the artistic painting of nature, autumn exceeds all others in producing that which is truly beautiful and interesting.

—THE James Creek, Pa., Brethren held a very

interesting and, we hope, profitable series of meetings, continuing two weeks, and closing with a love feast. The meetings were conducted by Bro. H. A. Stahl, of Bills, Pa. The meetings grew in interest throughout the series, and could they have continued several weeks longer the prospects were good for a large ingathering. Five were added to the church during the meetings.

—As the time for holding the presidential election will soon be here, and as the political spirit is waxing warm and hot, it will be well for us, in the midst of the smoke and heat of battle, to possess our souls. It is true that many of us have our party preferences and leanings; but as on these we differ, we must accede to personal choice and liberty of judgment, and be careful not to impugn each other's motives, as there are certainly sufficient grounds given for differences of opinion. The better plan is to let politics severely alone and, in the meantime, quietly act out what our own judgments and consciences dictate as being right—best for our country and our religion. Both and all parties promise great and good things, so that we may feel safe in whatever the result may be. After all, the Lord holds the destinies of nations in his hands and, we believe, will control elections, as well as everything else, to the good of his people, and the glory of his name. Ask him to do so.

—THE Brethren of Raven's Run, Pa., held quite a good meeting, we have been told. Bro. Milton Swigart did the preaching, with encouraging results. Some eleven made the good choice. His work was followed by Eld. C. G. Lint, of Meyersdale. The meetings were to close with a love feast—have not heard of results.

—A Bible class has been organized in the Juniata College chapel to meet on each Thursday evening, for the purpose of studying Bible doctrines as held by our church. This is a need in all of our churches, as we have large numbers of members who know but little about church doctrines. Too much is taken for granted. We accept certain things because we believe they are right, without having the evidence. This is wrong. It is our privilege and duty to know for ourselves. And that we may have this knowledge we must study the Bible doctrines.

—We are looking forward with pleasure to the coming of our Ministerial Meeting, which will be held in the Everett church Nov. 22 and 23. These meetings afford rare opportunities to our ministers and church workers for improvement, help and efficiency in the Lord's work, and all should attend that possibly can do so.

—As many of our ministers, in their preaching, use for illustrations the words and experiences of men and ministers of other churches, the thought comes to us, Would it not be a good thing to gather and compile the good experiences and sayings of our own ministers, workers, brethren and sisters? If it is argued that we don't have experiences and sayings that are worth giving and repeating, it may be said with equal propriety that it is time that we close our church doors and spend our powers and energies in fields that are more productive of good thoughts and deeds. But we don't believe any such thing. The whole thing is a misconception of the Holy Spirit and his workings. If the Holy Spirit works through men and women, he will do it through such as love and obey the Word of the Lord. So, when we declare publicly that certain men have been great powers through the Holy Ghost, we publish them as men of God who have been more signally endowed than our own people. And if so why not advise that the people follow them rather than us? If there is more Holy Ghost in other people than in our own, it is because they are better Christians. And if so, they are safe men to follow. It is time that we do more thinking on this subject.

H. B. B.

THE HIGHER TYPE OF THE CHRISTIAN LIFE.

It is not sufficient for us to think that we are fulfilling the purposes of God simply because we give more than ordinary attention to the external requirements of the Gospel. There is something more required of Christians than outward forms. These, of course, must not be neglected, but the other duties should receive attention as well. In fact, external rites and ceremonies are of no consequence whatever in the absence of the graces relating to the Christian life.

As a body we may impress the people with our adherence to the letter of the Gospel. By our simplicity we may attract their attention, but there is something beyond this that should command more than ordinary consideration. We want to convince those around us that there is something about the claims set forth by the Brethren that is superior to the claims of others. So far as our claims relate to the New Testament ordinances and gospel simplicity, this is easy enough to do. It is no difficult task to prove that the Brethren carry out the letter of the Gospel more fully than any other body of people in this country. But can we show that our manner of worship and our method of training make a better class of people than those trained by other denominations? Here is where the test comes.

It is presumed that a superior religion should produce a superior people; that is, a body of men and women who surpass others in all the Christian virtues. How is this when it comes to honesty, temperance, patience, godliness, brotherly kindness, goodness, gentleness, meekness, charity and the higher type of morality? How is it when it comes to politeness, courtesy, intelligence, prayer, spirituality and true vital piety? Do we excel in these things, or do we even try to excel? Do we by our dealings convince people that we are more honest than the ordinary run of religious people? If we do not, then there is something wrong. Are we convincing those who know us best that in all things we are more temperate than others? Are we convincing those with whom we associate that we possess a superior order of patience, goodness and charity? Would those who mingled much with our people be willing to testify that in the matter of true vital piety, spirituality, morality and all the higher types of Christianity, we are in advance of others?

Or, are the people led to infer that we are selfish, lack information, and wanting in enterprise, and place more stress on the external forms of religion than anything else? These are things that should receive more than ordinary consideration, for it is important that we, as a religious body, should make the very best possible impression on those before whom we present our claims. It is well for us to aim high, but in our lives there is a possibility of falling so far below these claims as greatly to weaken our efforts in the interest of primitive Christianity. And it is feared that in some localities we have fallen below the standard set forth in the Gospel. It is altogether likely that there is no congregation in the Brotherhood where the need of a higher type of living is not felt. This being the case, we should all be impressed with the necessity of contending most earnestly for a high order of Christian development as well as for the faith of the Gospel.

QUERISTS' DEPARTMENT.

Are there any remains of Solomon's temple at Jerusalem?—S. T. J.

THERE seem to be in one of the large buildings occupying a part of the temple platform. Here can be seen columns of very curious workmanship, that may have been in the celebrated temple of Solomon. This temple was a vast structure, and

while it, and the temple following it, were destroyed, still some of the marble may have been preserved in the piles of ruins that remained. In the walls of the city may also be seen huge stones that were evidently taken from the quarries beneath the city, by Solomon's workmen.

Should members be permitted to indulge in fashionable weddings?—F. W.

Fashionable weddings like fashionable funerals, are exceedingly difficult things to regulate. The most we can do is to admonish against them, and lead our people to understand that gospel simplicity should apply here as well as in any other part of the Christian life.

Is it true that a deacon is elected for life, and no charges can be brought against him?—K. E. G.

A deacon is elected for life or good behavior, and charges can be brought against him, and he can be tried for misconduct the same as any one else. And by the way his conduct should be better than the average, for he is presumed to be an example to the flock.

How is it when two members will not speak to one another?—E. G.

By the officials they should be asked to settle their trouble according to Matt. 18. If they neglect to do so they should at least be required to remain away from the Communion table. And if in due time they will not become reconciled they should fall into the judgment of the church.

How do the Greek pilgrims, who come to the river Jordan, perform the rite of baptism, when administered in that stream?—G. P. J.

Invariably by trine immersion. In fact very little baptism, by single immersion, has ever been performed in this sacred stream. Probably there is not an instance on record before at least one thousand years after the birth of Christ.

What is meant by "trucebreakers" in 2 Tim. 3: 3?—T. L.

By trucebreakers, in this instance, are meant such as cannot be appeased and resist all overtures to reconciliation. The same word is rendered implacable in Rom. 1: 31. "It indicates a very low condition, for people who can in no manner be appeased, when there are variances, are in a very unfortunate state indeed. Above this state or condition every Christian should seek to rise.

Do you regard the Old Testament as binding on Christians of this day?—T. O. T.

"The law," says Paul, meaning the Old Testament, "was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster." Gal. 3: 24, 25. In Heb. 7: 12 we read: "For the priesthood being changed, there is made of necessity a change also of the law." From this we are led to conclude that the Old Law is no more in force. Only the parts carried over and incorporated in the New Testament must be considered binding. The New Testament, however, may be interpreted in the light of the Old. It is with the aid of the Old that the New Law, the Gospel, may be explained. In order to learn whether anything in the Old Testament is binding on the people of the present dispensation, we must ascertain whether it is, in some manner, set forth in the New Testament. If it is not, then it has been abrogated and need not be taught as a part of the Gospel.

How many railroads are there in Palestine at this time?—R. I. P.

There is one running from Beyrout to Damascus and another connecting Jaffa and Jerusalem. A third road, running from Haifa, a point near Mt. Carmel, via the Sea of Galilee to Damascus, has been commenced. It is to run the full length of the plain of Esdraelon, from west to east, and will open up a very fine section of the country, for this plain is quite fertile. A portion of the road when

completed will be below sea level, and in this respect will be unlike any other road in the world.

In Palestine, is it necessary to go to the river Jordan to perform baptism by immersion?—T. B. I.

Not at all. In various parts of Palestine there are excellent places to immerse. There is no finer place in the world to baptize than may be found at the Sea of Galilee. All along the Jordan valley, from Mt. Hermon to the Dead Sea, may be seen scores of delightful places with an abundance of water. Near Samaria is an excellent place to perform the rite; and at Jerusalem, in the time of the apostles, there must have been an excellent place in the great pool of Lower Gihon, just to the west of Mt. Zion. The early Christian preachers seem never to have lacked for plenty of water in which to immerse those who accepted the faith.

What should be done with an official who operates a threshing machine on Sunday?—T. F. P.

In our judgment we have no official who would venture to operate a threshing machine on Sunday. If there should be one, the congregation in which he resides will know how to deal with him according to the Gospel. Regarding Sunday work and Sunday desecration, there is a good deal of looseness in the world, and should any of our members be led astray along this line the church will certainly not fail to set them right.

Is that part of Matt. 19: 9, which reads, "And shall marry another," in the Greek? Some say it is doubtful.—D. V. M.

It is to be found in the best of Greek manuscripts as well as in the Syriac. It is even found in the Greek of "Wilson's Emphatic Diaglott." Its presence in "Tatian's Diatessaron" is significant. This work is the oldest life of Christ extant. It was constructed out of the Four Gospels, by Tatian about the year A. D. 152, and contains the clause referred to. This shows beyond a shadow of doubt that the very earliest Greek manuscripts of *Nat* thew contained the clause as it has come down to us. Tatian wrote in Greek, and may have had access to the Greek manuscript that Matthew himself wrote. We can hardly conceive how evidence in support of the present reading of Matt. 19: 9 could be more conclusive.

In Acts 19 we have an account of twelve persons being rebaptized. Were they rebaptized by trine immersion?—J. H. M.

The record says that "they were baptized in the name of the Lord Jesus." By this we are to understand that they were baptized as Jesus had directed in the formula given in Matt. 28: 19. As this teaches trine immersion the baptism must have been the threefold form. Besides, single immersion had not yet been introduced. Single immersion, along with sprinkling and pouring, came into use at a much later date.

Is it proper for Brethren to suffer themselves to be nominated for a political office, and then ride around over the country soliciting votes?—J. C. M.

Brethren should not permit themselves to be nominated for positions requiring them to sacrifice the gospel principles held sacred by the Brethren, and most assuredly should they not canvass the country for votes as the regular politicians are now doing. If our Brethren want to be consistent let them keep out of the political whirlpool.

Where were the "spirits in prison, to whom Christ preached, when once the long suffering of God waited in the days of Noah"? 1 Pet. 3: 19, 20.—J. H. M.

They are presumed to have been in the abode of the disembodied spirits, sometimes designated as the under world, or *hades*. We know that Jesus was in that place between his death and his resurrection, for of him Peter says, "His soul was not left in *hades* (hades), neither his flesh did see corruption." Acts 2: 31. While Jesus was in *hades*, awaiting the time for the resurrection of his body, he may have done the preaching referred to in 1 Pet. 3: 19, 20.

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MISSION WORK IN STATE PRISONS.

A NUMBER of State Districts have taken some interest in doing mission work in the State prisons of their Districts. An elder in one of the Districts writes asking that the work be called attention to, and others encouraged to do likewise.

In this great mission field of the United States there is hardly a more promising field, when numbers are taken into consideration. Surroundings have much to do with this. In these prisons are persons, once not convicts, having within them that same principle of life and right living that every one in the world has. Either by a misstep in the early stages of their downward road, or later, after being hardened to the life of sin they led, have they come justly to the place they are now, and are suffering the legal penalty for their wrongdoing. But the fact that they are in prison does not rob them of their manhood, the knowledge of right, and a desire to do better afterwards. True, many and many of them come from the dingy walls simply to repeat the crime and return again.

But how many of their number decide to do better and from the day they adjust themselves to their new surroundings resolve so to live and do that their time of imprisonment is not only cut short through good behavior, but that ever afterward men shall not say aught against their conduct again!

To such, at least, if not to others, is the preaching of the Gospel sweet meat to the soul. When condemned, life has a different meaning and presents a different aspect to what it did before. Here it is, then, that the special opportunity of reaching the heart presents itself. Repenting the wickedness of the past life, how gladly would they make it all right and turn to a better life. In fact, many of them make use of every opportunity to study their Bibles, and give themselves over to prayerful consideration of its precious truths while spending their hours in their lonely cells. In this connection it may be mentioned that a number of Districts are sending the MESSENGER to these prisons, and it is doing a good work.

The prisons of the land hold many, many convicts, some whose crime is as black as evil can make it. They hold others whose crime, at least as men distinguish, is not nearly so dark. And as God views it all, there can be no doubt but there are many outside of prison walls who stand heavier under the hand of condemnation than do many of those within. Law is right, and legal punishment is but the necessary means of carrying out law. But law reaches this life only and punishment in prison but touches the body direct. The soul is free from it all. It may and can profit by the bodily punishment, but the punishment cannot make a foul soul clean or a clean soul foul. That is far beyond the reach of prison walls and the law of the land. It is with God and the individual. Joseph was imprisoned, and in the eyes of Egyptian law justly, too. Yet the prison stained not his soul or caused him to lose favor with his God. But a step further may be taken. One may be imprisoned justly in the eyes of God. If he meets the requirements of the law, repents and turns his heart to God in sincerity, God will bear just as surely in prison walls as outside of them.

Then why not try to reach those whose lives contain the weary rounds of monotonous toil, with none of the sweetness of home and dear ones? Christ will be the more precious because these other things are missing. And where can one gain a brighter star for his

crown than to have one of these unfortunate ones accept Christ fully, and love and serve him? Were it "my brother" or "my sister" that was in prison, it is needless to say these words would reach "my heart." But, brother, sister, he who is there IS YOUR brother and YOUR sister, not of flesh, but by the great brotherhood of mankind that should bind us all together in the interest of each other.

INDIA NOTES.

BY WILBUR STOVER.

—In the Raj Pipla state, a native state tributary to the English government, but independent in jurisdiction, we are now giving about one hundred bags of rice a week, thus assisting about 10,000 people. We all go to the state each Tuesday, and do our giving simultaneously at different stations, returning on Wednesday.

—Last Tuesday at my station we gave until 9:30 in the evening, commencing as soon as I arrived. I handed out in one and one-half pound measures nineteen bags with my own hands. The native government officers are now helping to manage the work, by listing the poor into three classes for us: (1) fair; (2) rather needy; (3) very poor. Then we give accordingly.

—In the night as the people went away into the darkness we could hear now and then cries and screams in the distance, as some stronger person overpowered some weaker ones, both nearly starved to death, and stole away his rice from him,—the rice we had given.

—Occasionally they would fall down before us weeping dreadfully, and saying they had been missed, and would surely die. One tries to draw our attention while another will steal all he can. Let us not blame them, however, for if we were starving it is probable we'd be worse than they. In helping this jungle tribe we harden our hearts and wade in for justice to all. Many are lavish in their praises of such work, while some laugh at the idea of helping such hopeless people.

—But "out of the mouths of babes and sucklings God hath perfected praise," and will doubtless do it again.

—I feel very sorry to read the things Americans seem to like to say about England's policy in India. Prominent magazines, big dailies and little college monthlies take turns, apparently, in showing up England's failures in foreign lands. We who are in a position to know talk no such nonsense. What England has done for this country and is now doing is wonderful. Compare the native states with the English-governed territory in India, compare conditions in India and China, count the millions sterling now being spent on famine relief by the government, behold English justice in these foreign courts equal to any in the world, while surrounded by temptations to be partial; consider these things and sound England's praises. "War is hell," as Grant well said, but here is something instead of war. What was the condition here before the advent of the English? What would it be now but for the English? Speaking of certain actions of a native collector the other day, a native gentleman said to me, "Only Englishmen should be entrusted with the high offices in India, then all would be sure of justice." And another fact shows which way the wind blows. Natives generally prefer an English judge to settle their cases at law, rather than any other, if at all available; and a native judge will give more credence to an Englishman's statement without oath than to that of a native under oath, it is said. Why so? England is not without her mistakes in foreign policy, but she has a record for good that is not to be caricatured.

—Recently we have been visited by cholera. It was all so quick, and so real, and so exceptional, we can scarcely free our minds of the recollection of that dread day. It was last Monday, Aug. 27. On the evening before Burie had our orphan girls together for a little talk, and was telling them that we wanted them to be good and useful and true workers, etc. Then it was Subun, one of the oldest and brightest arose and said, "Yes, Burie-mamma, I will do all I can, for I know papa wants me to be a teacher for the girls." All the children refer to Mary as mamma and to Buries Burie-mamma; thus making a distinction. They call me papa, and Burie's husband is Renchord-

papa. On Monday morning Subun took charge of the girls' classes. Till ten o'clock she was busy hearing lessons. She then called "Burie-mamma" and said she had such strange feelings she could not tell. Burie told her to go lie down. She lay down, and Mary gave her a few drops of cholera tincture. When I came home from the bazaar, we ate dinner and went to see Subun again. She showed sure signs of cholera. Quickly we did all we could. Quickly we sent for the doctor. He soon came and helped, said we were doing all that could be done, but that he feared the worst. After a half hour he left, but in less than an hour more, at three o'clock, she fell asleep. Poor Subun. Burie wept without restraint, and 250 children, besides men and women, were not slow to join her. "Like my own daughter," she said, and began vomiting and became insensible. Then we had to turn our attention to her, and it was an hour before she was on her feet again.

—In the evening time we all wended our ways together over to the cemetery where we laid to rest deep in the earth one of our own. All so sudden and so sad. In the morning she ate breakfast as usual with the others, in the evening borne to the grave before supper time. She was a good sister and is much missed. She was tall and slender, and about sixteen years of age. We sorrow to lose one such of our number, and only realize each morning that before night our time of reckoning may, too, have to come.

Bulsar, India, Aug. 31.

DISTRICT MEETING OF NORTH-EASTERN KANSAS.

BY I. H. CRIST.

THE Ministerial and District Meetings were held in the Vermilion church, Marshall Co., Oct. 2 and 3. Both meetings were spiritual. At the District Meeting we had a good representation of the churches by delegates, and had the shortest meeting held in our District thus far. The meeting closed at 2:30 P. M.

At the Ministerial Meeting J. S. Mohler was moderator, with I. H. Crist secretary. Many talks were given that if put into practice will be of advantage to the ministry and will advance the cause of Christ.

Wm. Davis was moderator at District Meeting. I. L. Hoover reading clerk, and the undersigned secretary.

No paper goes to Annual Meeting, and best of all no committee is sent to visit any church. Our mission work was the chief work of the meeting. Our former plan was amended by dividing our District into five divisions and appointing an evangelist in each division, and whenever there are any fruitful fields opened up the elder in charge of such territory shall see that regular preaching be given them at least once a month.

Our evangelists are Simon Studebaker, P. E. Whitmer, J. S. Mohler, Benj. Forney, Walter Bruntun, with the writer in charge of the work in Kansas City, Kans., and Kansas City, Mo., with the suburbs of the same.

During the year thirty-eight were baptized. The enrollment of churches showed that quite a number have lost in membership by emigration, and we need to renew our efforts all over the District for both an increase in number and especially in true vital piety.

I. L. Hoover will represent our District at Annual Meeting.

In our Mission Board we had a vacancy of both treasurer and secretary. G. W. Abell, Edgerton, Kans., was chosen treasurer and C. W. Eshelman, Ottawa, secretary.

Our next District Meeting will be held in the Abilene church in October, 1901.

I have been connected with the work of our District for twenty years and very few who were then active in the work are with us now, and our work now largely depends on those who were then young. Quite a number now at the head were then not members.

18 S. Mill St., Kansas City, Kans.

THE OLD TINKER AND THE SCHOOLGIRLS.

ABOUT two years ago a traveling tinker came into our school grounds at Foochow to see if he could pick up a job. A pewter teapot needed attention, so down he sat with his bellows and little charcoal stove to mend it.

A group of girls gathered round him, and some of the older ones, who often try to sow a seed here and there, said to the old man, "I *ba*h [uncle], do you know God's doctrine? We will tell you a little about it."

He listened quietly and then looking up said: "There are *such* a number of women in my house. Would you ask the *Kunlung* [lady missionary] to come and tell them? My house is a long distance from here, but I will follow the *Kunlung*'s chair and tell the coolies where to go."

I was sitting at my desk, surrounded with work, weary after the day's teaching, feeling it almost impossible to get through all I had to do, when a knock (about the fifth during the last few minutes) came at my door.

"*Dili*" ("Come in"), I said, and a dear, bright girl entered.

"O, *Kunlung*! There is an old man in the garden, and he does so want you to go to his house and teach the women the doctrine."

"Does he? Tell me all about him. When does he want me to go? Where does he live?"

"He wants you to go to-morrow. He says he will stay near here to-night, and come round quite early for you in the morning."

Visions of work which would have to be put on one side arose before me, but difficult as it was at that moment to promise to go, who could dare say "No?" When God's voice calls, no one but he knows what the results of obeying it may be.

"Very well, tell him I will go, and take our old Bible woman with me."

When we reached the place we found many branches of the family living in the same house, which was a very large one, though the inhabitants were poor. The center court soon filled with people, and I and my helper prayed for the right words. The crowd listened long, many standing all the time, and we were much pressed to go again.

Not many weeks after, the old tinker's wife found her way to our school and said she would like to come and worship on Sundays. We told her the days of the moon upon which Sundays would fall, and she promised to come, though we did not think she would be in time for service, as she had so far to come. But the next Sunday there she was, in good time, her face beaming. She had started at the first streaks of dawn.

For many weeks she and her husband came regularly. The girls helped to teach her the Lord's Prayer and "Jesus loves me" after the service, and when she earnestly wished for baptism she was admitted into a class for preparation, and shortly after was baptized. Soon after she brought her sister-in-law to service, and the latter has been baptized today. The old man is still most regular in his attendance on Sundays; his sister-in-law's brother is beginning to be interested and anxious to give up his trade, which is connected with idol worship; and a little girl from their village is now applying for admittance into our boarding school.

How true it is that sowing "the seed of the kingdom" we know not whether shall prosper, either this or that, or how it ought to spur one on, not only "in the morning" to sow diligently, but also "in the evening" not to "withhold our hand."—Miss Lambert, in *Awake*.

MET DEATH IN CHINA.

MANY are the sad stories told about the missionaries who met death in China during the last few months. Of Dr. Van Rensselaer Lodge and his young wife it is said that in childhood they were playmates, and sweethearts later. The wife was Miss Elsie Campbell Sinclair. They met death together at the hands of the merciless Boxers in the massacre of Pao-Ting-Tu. Both were members of prominent Philadelphia families. They gave up social pleasures to devote themselves to missionary work, and perished within a year of their marriage. Their trip to China was their wedding tour.

They were both finely educated, and seem to have been well prepared for their work.

THE WHOLE WIDE WORLD FOR JESUS!

Open all hearts and hands,
Thill prayer, and faith, and generous gifts
Include all foreign lands:
And we must surely tell his love
Where'er our flag's unfurled—
Be satisfied with nothing less
Than just "the whole wide world."

Financial Reports.

Mission Receipts from Oct. 6 to Oct. 13.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported.....	\$6,566 67
Mo.—Warrensburg church, \$14.71; Mound church, \$20; total.....	34 71
PA.—Montgomery C. S., \$1.58; Big Swatara, \$15; Lewistown church, \$3.47; total.....	20 05
KANS.—Abilene church.....	12 73
VA.—Roanoke S. S.,.....	7 35
IOWA.—Kingley church.....	7 00
IND.—Mary Nelson, Deacon, \$2; Slaughter County, \$1; Lincoln, \$2; unknown, \$1; total.....	5 00
OHIO.—Lick Creek church.....	4 80
MICH.—Woodland S. S.,.....	4 00
ILL.—Elizabeth Frantz, Cerrogrado,.....	2 00
N. DAK.—Children of Pleasant Valley cong.,.....	1 20
Total for year beginning April, 1900.....	\$6,465 51

INDIA ORPHANAGE.

Previously reported.....	\$883 02
KANS.—E. E. Riddleberger, Scandia,.....	50 00
ILL.—Wadams Grove church,.....	20 00
IOWA.—Susie Boley, Libertyville, \$2; Alta Rodabaugh, Libertyville, \$2.31; Ray Rodabaugh, Libertyville, 78 cents; Vera Rodabaugh, Libertyville, \$1.50; Ada Anderson, Libertyville, 62 cents; Mabel Anderson, Libertyville, \$1.54; Myrtle Anderson, Libertyville, \$1.50; Katie L. Wolf, Libertyville,.....	12 00
\$1.75; total.....	\$965 02

Total for year beginning April, 1900.....

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unforgotten people of that beleaguered land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported.....	\$9,268 83
KANS.—E. E. Riddleberger, Scandia,.....	50 00
PA.—Oriental U. S. School, \$3.67; Brethren S. S., Hatfield, \$1; Crossroad S. S., \$3; Mrs. Milla Ripple, \$1; Class No. 6, Walnut Grove S. S., \$8.55; total.....	19 22
ILL.—Emmett S. S., Franklin Grove, \$12.73; Salem S. S., \$2.50; total.....	15 23
MO.—Unknown, Hagerstown, 50 cents; Brownsville S. S., \$2.20; total.....	9 70
MO.—Bethany S. S.,.....	9 00
ARIZ.—Peter Forney, Glendale,.....	4 75
VA.—A. F. Andes, Midland,.....	4 35
OHIO.—Wm. H. Tidd, Jamestown, \$2.50; Lick Creek church, \$1; total.....	3 50
MICH.—A brother, Bloomingdale,.....	1 00
Total for year beginning April, 1900.....	\$9,986 08

SWITZERLAND MEETINGHOUSE.

Previously reported.....	\$837 58
PA.—Big Swatara church,.....	5 00
Total for year beginning April, 1900.....	\$842 58

INDIA MISSION.

Previously reported.....	\$729 39
IND.—Osceola S. S.,.....	2 95
VA.—A. F. Andes, Midland,.....	1 84
Total for year beginning April, 1900.....	\$734 18

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Pennington.—Oct. 2 I began meetings at Pennington, Ark., the place where the debate was held last November between a Christian minister and myself. Oct. 3 Bro. Ira P. Eby, of Poplar Bluff, Mo., came to my assistance. The meetings continued until the night of Oct. 8. Bro. Eby did some excellent preaching for us and good interest prevailed throughout the meetings. One brother was received by baptism, and one who had wandered away requested to be reinstated. Several others seemed near the kingdom. To-morrow I start for West Tennessee to hold some meetings for an isolated little body of members at Lankford, Tenn.; one applicant at Big Sandy, Tenn., a point at which I held a few meetings in August.—*B. E. Kesler, Gainesville, Ark., Oct. 11.*

ARIZONA.

Glendale.—Our quarterly council occurred to-day. Eld. Israel Forney presided. Two more, a man and his wife, were added by confession and baptism a short time ago. Our congregation is fluctuating. Quite a number left here on account of the drought. We still have no rain, but water is a little more plentiful; there was rain in the mountains.—*Peter Forney, Oct. 6.*

CALIFORNIA.

Lordsburg.—Our regular quarterly council was held last Monday evening. Our Sunday

school was reorganized with Bro. E. C. Metzger as superintendent and Sister Katie Newsum as assistant. We decided to hold our love feast on Thanksgiving Day, beginning at 10 A. M. Bro. W. J. Thomas resigned as our elder and Eld. Simon Yundt, of Mt. Morris, Ill., who is expected here this week, was elected in his stead; and Eld. Edmund Forney, of Pine Creek, Ill., was selected as assistant elder. Our dear brother, J. W. Metzger, is still very sick, having been bedfast for over seven weeks.—*J. Overholser, Oct. 7.*

COLORADO.

Grand Valley.—The members of this congregation met in quarterly council Oct. 5. Our love feast occurred Sept. 13. Seventeen members surrounded the Lord's table. The services were conducted by the home ministry. Only one member from adjoining churches was present at the feast.—*D. M. Click, Oct. 8.*

ILLINOIS.

Colebrook.—We commenced a series of meetings Sept. 16. We contemplated getting Bro. Smith, of Nebraska, to conduct the meetings, but he failed to come, so we commenced the meetings ourselves. Sept. 18 we held our council meeting preparatory to the love feast, which took place Sept. 22. Friday evening, Sept. 21, Bro. G. W. Cripe came to our assistance. Several brethren and sisters and ministers from adjoining churches were present; also G. W. Cripe, of Cerrogrado, and Bro. Demmy, of Astoria. Bro. Cripe remained with us and preached until Sept. 30, preaching ten sermons. Four united with the church by baptism, and there are more to follow.—*S. Bucklew, Canton, Ill., Oct. 8.*

Hurricane Creek.—To-day after the regular service we had reason for much rejoicing. A brother who had been severed from the church for thirty-two years was present and asked to be received back into fellowship. By that divine hand that rules all things the cause had been removed a year or more, and the church restored him. Our elder, Henry Lilligh, was present.—*Cornelius Kessler, Smithboro, Ill., Oct. 7.*

Polo.—Our meetings in Polo closed Sept. 25 with five accessions by baptism, one of which was reported before. October 6 was our love feast which was well attended. Bro. J. G. Royer officiated. On Sunday morning Bro. Edmund Forney preached his farewell sermon to a very large audience. Bro. Forney was elected to the ministry here in 1862 and has had the oversight of the church since 1873. The feelings of the people were very much stirred when they realized that this was probably the last time they might be permitted to hear his familiar voice. Sisters Susie Forney and Martha Click Senger addressed the children in their meeting. The meeting was a most excellent one and many good impressions were made.—*John Heckman, Oct. 8.*

Silver Creek.—We met in quarterly council Oct. 6. Among those received by letter were Bro. M. W. Emmert and wife in the ministry. Bro. Ernest Long and wife who were previously elected to the office of deacon were installed at this meeting. Nov. 17 has been chosen as the date on which to hold our love feast in Mt. Morris.—*Nelson Shirk, Mt. Morris, Ill., Oct. 8.*

Shannon.—Our love feast was held Oct. 3 and 4. Not a very large meeting, but a very spiritual one. Elders H. Martin, F. Myers, and I. R. Young, from Cherry Grove, and S. I. Newcomer, from Lanark, and D. A. Rowland, from West Branch, made up the ministerial force. S. I. Newcomer officiated. Before our love feast we held a series of meetings conducted by Eld. W. G. Cook. He began Sept. 16. After about ten days' labor he contracted a cold and had to go home. We then took up the work ourselves and continued to the feast. One young man was baptized; a young lady made application to be received, but was hindered by her parents for the present. Our earnest prayer is that she and her parents may be caused to see their duty to the Lord and become willing to take up the cross and follow Jesus unto everlasting life. We are sure some others are not far from the kingdom. We have a good attendance at our Sunday school.—*D. Rowland, Oct. 5.*

West Branch.—Sept. 19 we held our quarterly council and a harvest meeting conducted by the home ministry. A collection was taken up for India's poor, amounting to \$8.35. Oct. 4 and 5 was our Communion meeting. Ministers present were E. Forney, W. E. Trostle and

W. H. Lampin, of the Pine Creek church, and brethren Bosserman and Shirk of Mt. Morris. Bro. E. Forney officiated. The meeting was not so large, but very enjoyable. One that had grown somewhat cold returned and was brought in closer relation with the church.—*D. A. Rowland, Polo, Ill., Oct. 6.*

INDIANA.

Bear Creek.—The members of this church met in council preparatory to their Communion, Sept. 1, Eld. W. H. Simmons presiding. The church visit was reported, and the church was in love and peace. Sept. 7 we held our Communion services, having present on the occasion elders Wm. H. Simmons, Levi Winklebeck, Frederick Hummer, Harvey Mote and others. We had two sermons during the day, at 10 A. M. and 3 P. M. Forty-two communed. After the services we reclaimed a sister that had been away from the church fifteen or twenty years. Then some of the members resorted to Bro. W. H. Andrews' house, where his mother was sick, and held a Communion with her and the reclaimed sister at eleven o'clock that night. The meetings were very enjoyable. We had a splendid meeting the next morning in the way of farewell addresses. Grandma Andrews is in her eighty-sixth year. Bro. Levi Winklebeck officiated.—*H. P. Garber, Portland, Ind., Oct. 11.*

Camden.—We held our love feast Oct. 5. Bro. Calvin F. Eiler officiated. Other ministers present were Samuel Neher, H. P. Garber, and M. L. Hahn. On the following morning Bro. Eiler preached the funeral of our aged sister, Hannah Phillips. He also preached four edifying sermons for us.—*Susie Hummer, Blaine, Ind., Oct. 8.*

Ft. Wayne.—We met in quarterly council on the evening of Sept. 22, a week earlier than usual. Our elder, A. L. Wright, was present with us. It being the close of his year's work, the annual visit was reported. The members in general are in love and union. Bro. Abner was elected delegate to District Meeting. Our churchhouse will be begun this fall. On Sunday, Sept. 23, Bro. Wright preached two able sermons to an attentive congregation.—*Clara E. Stauffer, 133 Buchanan St., Oct. 5.*

Plymouth.—We met with the brethren and sisters of the Yellow River congregation, near Bourbon, Ind., Oct. 11, at 5 P. M., to partake of the emblems of the body and blood of our blessed Savior. The meeting was not as large as usual. Bro. Samuel Burket, formerly of Beaver Dam, Ind., led the meeting. Other brethren in the ministry were present to assist in the meeting. The next morning a choice for a minister was held, and Bro. Emanuel Shively was advanced from the first degree of the ministry to the second degree. The lot for minister fell on Bro. Samuel Keller, who with his wife was properly installed into office; also Bro. Emanuel Shively with his wife was advanced in regular order. I am on my way to the Pipe Creek church, to commence a series of meetings to-morrow evening.—*Daniel Wysong, Naphtanee, Ind., Oct. 12.*

Roann.—We held our Communion Oct. 6, at 2 P. M. Our presiding elder, Samuel Leckrone, was with us. Other ministers from adjoining districts present were Eld. S. S. Utery, Eld. Jos. Elliott, S. P. Early and I. Bock, Eld. S. S. Utery officiating. Threatening clouds overhung the sky at this stage of the meeting, which undoubtedly kept some away. However, the house was well filled with eager faces. Good order prevailed throughout the meeting. Next morning found the house again filled with ready minds to hear the farewell addresses given by the brethren. A collection was taken for the Galveston sufferers, amounting to \$20.56. We expect to commence a series of meetings at this place Oct. 13. Eld. Daniel Snell is to do the preaching. Nov. 3, Bro. Hiram Forney is to commence a protracted effort at our west house. Three persons were lately baptized.—*Joseph John, Oct. 8.*

Turkey Creek.—Sept. 28 we closed our three weeks' series of meetings in Gravelton, which was conducted by Bro. P. B. Fitzwater, of Sidney, Ohio. As an immediate result four were received into the church by baptism. We had a good attendance and the best of interest. Bro. Fitzwater's sermons were highly appreciated by all. We held our Communion the following evening. About two hundred and seventy-five members communed. Bro. Fitzwater officiated. On Sunday morning he

preached for us.—*L. D. Utery, Naphtanee, Ind., Oct. 6.*

Union Center.—We met in council Sept. 22. One letter of membership was granted. We held our harvest meeting Sunday, Sept. 23. The forenoon services were conducted by Bro. Jesse Anglemeyer; the afternoon services by Bro. Fitzwater, from Ohio. A collection of \$38.20 was taken up for the India sufferers.—*Irwin Yoder, Naphtanee, Ind., Sept. 30.*

IOWA.

Clarence.—It is with pleasure that we report a very enjoyable love feast held at the Pleasant View church, Cedar Co., Iowa, Oct. 6 and 7. Bro. W. E. West, of Ankeny, Iowa, began meetings Sept. 23 and closed Oct. 7. Although there were no additions to the church, yet the church has been encouraged and strengthened, and much good seed has been sown, and we pray that the Lord of the harvest may be honored and glorified by an ingathering of many golden sheaves not many days hence. Bro. West is young in the ministry, and we are led to believe has a bright and hopeful future before him. He is like Timothy, given to reading and meditation. Eld. Samuel Bowser, of the Iowa River church, was with us over our feast and gave us some soul-cheering words. At this meeting Bro. J. E. Keller was ordained to the full ministry. The charge was delivered by Bro. Bowser and was very solemn and impressive. Other members from a distance were with us that added much to the enjoyment of the meeting. May the Lord bless them and provide a way that they may come again.—*John Zuck, Oct. 7.*

Indian Creek.—On Sunday, Sept. 16, began the meetings so long looked for. Although the weather was very unfavorable, the attendance was good. Bro. Walker shunned not to declare the whole counsel of God. One was received by baptism. On the evening of Oct. 4 the meetings were closed with a love feast. Bro. S. M. Goughnour was the only visiting minister. Bro. Walker officiated. While we were enjoying those good things the destitute were not forgotten. \$10.25 was raised for the sufferers in Marvel, Texas.—*Nora Faidly, Maxwell, Iowa, Oct. 5.*

Mt. Etna.—Our District Meeting closed Oct. 5. We had a grand meeting and all felt strengthened by it. Bro. C. M. Brower stayed over Sunday with us and gave us some good talks. Oct. 6 we held our regular council. One was received by letter.—*Nellie Bailey, Oct. 8.*

KANSAS.

McPherson College opened this session with a large gain over last year (about forty per cent). The enrollment is nearing the two hundred mark. There is a commendable activity along the lines of self-improvement and Christian work.—*C. E. Arnold, McPherson, Kans., Oct. 8.*

Peabody.—Our love feast was held Oct. 6. We had a very good feast. The attendance wasn't very large on account of the big rain we had in the morning before the feast. Visiting ministers present, A. M. Dickey, V. S. Royer, A. G. Miller. A. M. Dickey stayed with us and preached Sunday night. They gave us some very good counsel.—*Isaac Wise, Oct. 10.*

Pleasant View.—Oct. 6 we met and observed our annual love feast. The weather being favorable, a large attendance was present. The interest and spirit manifested were very good. Bro. C. E. Arnold officiated and on Sunday morning preached. Previous to preaching we held an interesting Sunday-school meeting which was enjoyed by all. After services a collection of \$17.35 was raised for the Marvel sufferers.—*Lena Keady, Booth, Kans., Oct. 8.*

To Whom It May Concern.—Thinking that I might be able to do something to advance the Master's cause, and also find a suitable location, I have concluded to offer my services to those desiring to hold series of meetings during the fall and winter. Note that as the southern climate does not agree with my health, the northern climate is preferred. Address me at Emporia, Lyon Co., Kans.—*Jas. A. Stouder, Oct. 8.*

Vermilion.—We were made to rejoice to see one young sister submissive to God's will one week ago, and also two young brethren to-day yielding to the ordinance of baptism. Our church is in love and union. Our District and Ministerial Meetings were rich, and much love prevailed.—*S. Studebaker, Beattie, Kans., Oct. 7.*

MICHIGAN.

Sugar Ridge.—Our love feast came off last Saturday evening. Forty-six surrounded the Lord's table, twenty-six of whom were sisters. All the help we had in the ministry was Bro. Williams, of Ohio. The writer officiated. The house was packed to overflowing. Attention and interest were good. We are steadily on the increase both in interest and attention. On Sunday morning after the Sunday school was opened we had some talks to the children, after which we took up a collection amounting to \$5.68.—*J. M. Lair, Oct. 6.*

MISSOURI.

District Meeting of Middle Missouri.—All seemed to enjoy our District Meeting Oct. 4, at Adrian, Mo. The meeting was earnest throughout, and our mission work was given unusual attention. The idea of locating ministers at mission points, to build up the work around them, instead of so much traveling of the evangelist, is growing in favor. Eld. Geo. Lentz was chosen District evangelist for the year, and Samuel Bollinger District Sunday-school secretary, and the mission board is the same as last year. Eld. D. M. Mohler is to represent the District on the Standing Committee. Bro. D. L. Miller and Bro. J. W. Eikenberry were with us in the meeting, and their help was much appreciated.—*John E. Mohler, Oct. 11.*

Fair View.—Our feast, which was Oct. 6, was one long to be remembered. Few outsiders were present on account of a heavy rain at the time. Bro. C. Lapp, of Nebraska, was present and assisted in the meeting. We had arranged to hold a series of meetings following the feast, but Bro. Hilderbrand, of Mound City, could not be with us on account of sickness.—*Sadie Shank, Cherry Box, Mo., Oct. 8.*

Meadow Branch.—The weather for the recent love feast here was ideal, and the attendance was very large. Besides the appreciated presence and help of more than a dozen of the ministry of our own district, we also had the welcome presence of brethren J. J. Price, Jr., of Black Rock, and R. C. Oellig, of Waynesboro, Pa., and brethren S. D. Zigler, of Maryland, and J. S. Long, of Goods Mills, Va. Eld. E. W. Springer officiated. About three hundred and fifty communed. On the second day, for an hour before the services by elders D. R. Saylor, S. H. Utz and others, the ranks of the busy band of Sunday-school workers here were very much swelled by many eager learners. Several small feasts will be held in the families of our afflicted; also one at Oregon, Baltimore County, on Nov. 3.—*W. E. Roop, Oct. 8.*

Mound.—Eld. D. L. Miller came to us Oct. 1 and began a series of Bible Land talks, continuing each evening during the week. Ministerial Meeting was held Oct. 3, followed by a missionary talk in the evening; after which a collection was taken amounting to \$27.41. Oct. 4 and 5 the District Meeting was held and the churches were well represented. Saturday evening Bro. Miller gave his last talk, and a collection was taken for world-wide missions, amounting to \$20. The people were eager to hear him and express themselves as being sorry he could not remain longer.—*Mollie Lents, Adrian, Mo., Oct. 10.*

Polo.—Our love feast was held Oct. 8 and 9 at the Oak Grove church. Quite a number of brethren and sisters from adjoining churches were with us. Several visiting ministers were present. Bro. Daniel D. Sell, of Plattsburg, officiated. Two precious souls were buried with Christ in baptism before Communion service. Thirty-six members surrounded the Lord's tables. We met at the church for morning worship and song service and had preaching at 11 A. M. We feel greatly strengthened and built up for the Master's cause. Our Sunday school closed for the summer and third quarter of the year. We had very good order throughout the evening service.—*Laura Hardman, Polo, Mo., Oct. 7.*

Warrensburg.—Our love feast was held last night, and the members all seemed to enjoy it. We have never had a more quiet feast, and the spectators gave close attention. Bro. J. W. Eikenberry, of Kansas, officiated. A number of members were here from Mineral Creek church.—*John E. Mohler, Oct. 11.*

NORTH DAKOTA.

Cando.—Oct. 20 will be our council preparatory to our love feast, which will be Nov. 1. Our Sunday school was continued with the same officers.—*G. C. Long, Zion, N. Dak., Oct. 8.*

OHIO.

Black Swamp.—Bro. S. P. Berkeybile came to this congregation Sept. 15 and preached for us twenty-one sermons. We feel as though we have had very profitable meetings. One was baptized and others are counting the cost. Our elder, Bro. C. L. Wilkins, came to us and held our quarterly council.—*Catharine Garner, Moline, Ohio, Oct. 6.*

County Line.—Bro. D. D. Thomas commenced a series of meetings Sept. 22 and continued till Oct. 8, preaching in all nineteen sermons. Two came out on the Lord's side. Others are near the kingdom. Oct. 6 we held our Communion. The weather was very disagreeable. A large crowd was present. Bro. Thomas officiated. The ministers present were brethren J. P. Krabill, G. A. Snider and Jacob Driver.—*Sadie Guthrie, Herring, Ohio, Oct. 10.*

Four Mile.—On the evening of Sept. 22 Bro. Isaac Wike, of Moreland, Ind., came to us at the Cottage Grove house and preached twenty-one sermons, including a children's meeting. One was added to the church by baptism and one reclaimed, and others seem near the kingdom.—*Samuel M. Sheets, College Corner, Ohio, Oct. 9.*

Lick Creek.—We held our love feast Sept. 29 and had a very enjoyable meeting. One was baptized on Saturday after morning services, a Sunday-school scholar, and on Sunday after services an aged man was baptized. On Sunday, Sept. 30, Bro. Geo. Stone began a series of meetings here, preaching each evening through the week and each Sunday at 10:30 A. M. The church is being revived. Three were baptized to-day and one applicant for baptism. The meetings will continue a week or two yet. We have reason to believe that others are near the kingdom. We have good congregations and all seem to take an interest in the work. Our Sunday school was reorganized to-day; Bro. J. W. Krabill, superintendent.—*M. J. Bosterman, Williams Centre, Ohio, Oct. 7.*

Maumee.—We met in quarterly council Oct. 6. Bro. Geo. Stone, from Carson City, Mich., and Bro. C. Krabill, from Farmer, Ohio, were with us. Bro. George Stone presided. Quite an amount of business came before the meeting, which was satisfactorily adjusted.—*David Shong, Sherwood, Ohio, Oct. 10.*

Pleasant Valley.—Sept. 27 we convened in council preparatory to our Communion. A very small amount of business came before the meeting. Our love feast occurred Oct. 4. It was very well attended. Bro. David Hollinger officiating, assisted by brethren S. W. Blocher, of Greenville, Ohio, Samuel Smith, of Painter Creek, Ohio, and Ezra Noffsinger, of Union City, Ind.—*C. E. Mikesell, Cosmos, Ohio, Oct. 7.*

Salem.—Our Communion on the evening of Oct. 9 was an enjoyable one. About five hundred members communed. We were especially glad to see some of our old and enfeebled veterans surrounding the Lord's table.—*Ezra Flory, Center, Ohio, Oct. 11.*

OKLAHOMA TERRITORY.

Prairie Lake.—We met in council Sept. 1. Our elder, Bro. R. Wyatt, officiating. Four members were received by letter, of whom one was a deacon. We made arrangements for our love feast, which was held Sept. 8. Bro. Wyatt commenced a series of meetings the evening of the council and continued until Wednesday evening after the feast. We had good order at the feast considering the number of people. There were three visiting ministers with us. Bro. Brubaker preached for us Sunday morning.—*Annie Ford, Zula, Okla., Oct. 5.*

PENNSYLVANIA.

Back Creek.—Our love feast was an enjoyable occasion. Eld. D. M. Zuck officiated. On the second day of the feast Bro. Daniel Neiker was installed with his wife into the first degree of the ministry. One has recently put on Christ in baptism.—*J. Kurtz Miller, Oct. 8.*

Harrisburg.—We held our love feast Sunday, Oct. 7. Twenty-two brethren and thirty-five sisters were seated around the tables. Brethren Zug and Reed were with us. We were all very much benefited. The best of order prevailed. Indeed we are never molested by those disturbing elements that you so frequently find at country churches. Bro. J. Kurtz Miller will begin his Bible Normal in

our chapel on Nov. 11.—*J. C. Eshelman, 340 South Fourteenth St., Oct. 12.*

Maple Glen.—Our visit council meeting was held Sept. 29. We also did the business of our quarterly council. We had a very pleasant meeting. At our regular meeting on Sunday, Sept. 30, seven persons put on Christ in baptism. Our love feast was held Oct. 6. Ninety members were at the tables; among them a dear old sister past eighty-eight years. Love and good will were manifested throughout the entire services. The ministering brethren with us from near-by churches were Eld. J. W. Peck, from Summit, E. F. Clark, from Meyersdale, and Eld. S. A. Miller, from Maryland. Bro. Miller officiated. Before the sermon on Sunday the brethren devoted nearly an hour in making short addresses to the Sunday school.—*J. N. Davis, Tub, Pa., Oct. 7.*

Manor.—According to arrangements, Bro. J. H. Beer came and spent four weeks among us. God blessed his labors and six united with the church in baptism Oct. 7. Our love feast was largely attended. Our new church couldn't seat half the people. We had a glorious meeting. Our visiting ministers were Bro. Barney Miller, J. H. Beer and J. W. Spicher. Oct. 30 we expect Bro. Herman Stahl to begin a series of meetings at Purchase Line.—*Linnie Swartz, Purchase Line, Pa., Oct. 8.*

Middle Creek.—Our council meeting preparatory to our love feast was held Sept. 29. We were all made to rejoice that three were added to our number. There was also an election held for two ministers. In the election three were so near a tie that the church decided to have the three. The lot fell on brethren Harvey Kimmel, Harvey Meyers and Emerson Pyle. Our love feast was greatly enjoyed and was largely attended. Our home ministers officiated.—*Carrie Walker, Glade, Pa., Oct. 8.*

Roaring Spring.—Bro. L. F. Holsinger came to this church and began a series of meetings on Sunday evening, Sept. 23; and closed on Sunday, Oct. 7. Two souls were made willing to join the church and were baptized. Bro. Holsinger did good preaching for us. Being a very busy time and considerable sickness, the attendance was not large. We held our love feast Oct. 7. It was very largely attended. Bro. Holsinger officiated. Brethren J. B. Brumbaugh, Brice Self and Fred Dively were the visiting ministers and assisted in the preaching services at the feast.—*D. S. Replogle, Oct. 9.*

Reading.—We are in the midst of a series of meetings in this city of about ninety thousand inhabitants. The attendance and interest are good. Oct. 7 I had the pleasure of addressing a very interesting children's meeting at the Maiden Creek house, about twelve miles from Reading, Oct. 28 I am to begin a meeting at Earlville, Pa., and Nov. 11 I purpose opening a Bible Normal in the Harrisburg church.—*J. K. Miller, Oct. 8.*

Upper Canawago.—Bro. B. F. Masterson, from Inglewood, Cal., came among us and preached the same evening in our church in East Berlin, and Sunday, Sept. 23, being our regular appointment at the Mummert house, he preached for us both morning and evening at the Mummert house, and then continued his stay with us, preaching in East Berlin every evening until Thursday, Sept. 27. Those meetings were well attended and much appreciated. Oct. 6 and 7 we held our love feast at the Latimore house. Surrounding congregations were well represented. We had a good meeting. About two hundred and twenty-five communed. Eld. Jacob Hollinger officiated. Other ministering brethren with us were elders C. L. Ploutz, Daniel Landis, Bro. Levi S. Mohler, S. M. Stouffer, John H. Utz, and others. The evening of Oct. 7, after the feast, Bro. John H. Utz preached for us at the Hamp-ton house. Since my last report one was received by baptism.—*Andrew Bousier, East Berlin, Pa., Oct. 8.*

York.—In a few weeks our new churchhouse will be completed. Nov. 11 will be a busy day for the brethren and sisters at this place. This will be *dedication day, children's meeting and love feast*,—a good many meetings for one day. Brethren and sisters are invited to attend these meetings. Those coming from a distance should correspond with the writer.—*Abram S. Hershey, Oct. 6.*

VIRGINIA.

Cooks Creek.—Our love feast was at Bridgewater Oct. 6. It was a feast to the soul; good order and large attendance. Ministerial

aid was ample. Many good thoughts were suggested. Bro. D. C. Flory officiated. Our series of meetings will be at the Garber church about Nov. 25. Bro. D. C. Flory is to do the preaching. Bro. D. B. Garber, of Hanfield, Ind., will hold a meeting at the Pleasant Run church Dec. 1.—*S. I. Bowman, Harrisonburg, Va., Oct. 8.*

Valley Bethel.—Our meetings, which began Sept. 24, closed last night. Brethren Jacob Thomas and Hiram Miller were with us and labored faithfully for the Master's cause. Many encouraging words and soul-cheering sermons were spoken by these brethren as well as by our home minister. There were no additions to the church yet we know there were good impressions made. Thursday, Sept. 27, was our council. We are now a duly organized church known as the Valley Bethel congregation. Bro. J. M. Kagey, of Dayton, Va., was nominated as our elder. Brethren A. A. Miller and C. B. Gibbs were elected as delegates to represent us at District Meeting. Bro. C. B. Gibbs was also elected to the ministry to assist Bro. Miller in his work. Communion, Sept. 29. Twenty-seven communed.—*Vena S. Bussard, Bolivar, Va., Oct. 1.*

WEST VIRGINIA.

Martin.—Sept. 30 I met with the Brethren in Keyser, W. Va., to begin a series of meetings, but on account of the noise of the political meetings just across the street we thought it best to abandon the meeting for the present. It looks bad that Jesus, the King of kings, must take a back seat during a campaign in a land of advanced civilization. The brethren and sisters in Keyser, though few in number, are anxious about the cause of the Master and we believe there is a good opening for the Brethren there. They are very much in need of a house, as the hall is not a suitable place to have meetings. I am now laboring with the Brethren in the Knobley church, and our meetings have started with good interest.—*J. A. Chick, Oct. 9.*

Terra Alta.—I began meeting one and one-half miles south of the above place at the Salt Lick schoolhouse Sept. 23 and continued till Sept. 30, with increasing interest. One was reclaimed and others were apparently near the kingdom. We also had one children's meeting. This place was the home of Eld. S. A. Sisler, deceased, and is in the bounds of the Cheat River congregation. Sept. 30, accompanied by some brethren and sisters and Bro. John S. Fike, we went six miles north of Terra Alta where we held a love feast for the benefit of Sister Platter, who is confined to the house. Bro. John S. Fike officiated.—*Emra T. Fike, Egton, W. Va., Oct. 1.*

CORRESPONDENCE

"Write what thou seest, and send it unto the church."

From Mt. Pleasant, Pa.

OUR love feast, which was held at the Mt. Joy church Oct. 8, was a very pleasant and profitable one for the strengthening and nourishing of the "inner man." The attendance and interest shown were good. Bro. Wm. A. Murray, of Ohio, was present and officiated. Prior to the feast two precious souls were made willing to accept Christ as their Savior, through the holy rite of baptism.

On the day following, Oct. 9, we held a ministerial meeting, which consisted of a forenoon and an afternoon session. Although the attendance was rather small, the interest and spirit manifested in the discussion of the various topics were commendable.

In the evening, at 8 o'clock, Bro. H. S. Myers, of Pennsylvania, Fayette County, delivered a very stirring missionary discourse from 1 John 3:17. After the sermon a collection of \$20.62 was taken, which, with some other funds, amounting to \$33.21, was appropriated for District mission work.

I wish to state just here that we, as a church in general, do not have enough missionary sermons preached. I believe that each congregation in our Brotherhood should have at least four missionary sermons annually. We need more sound teaching along the line of *gospel giving and consecrated living*. Bro. Myers, in his discourse, showed by figures, that the annual amount given by each church member throughout Christendom, for missions, is only four cents. FRANK B. MYERS, Oct. 10.

Programme of Ministerial Meeting of Southern Pennsylvania.

This meeting will be held in the Hade house of the Falling Spring congregation, Nov. 7 and 8.

Address of Welcome, Wednesday, at 8 A. M.—Wm. C. Koontz.

TOPIC 1.—The Need of More Holy Ghost Preaching, and Workers, and the Results.—Edmund Book, F. D. Anthony, John A. Miller.

TOPIC 2.—What Influence Can be Brought to Bear on Inactive and Non-Church Going Members, to Cause them to Become Active and Regular Attendants?—C. L. Pfoutz, Christian Ness, John Rutbrauff, E. S. Miller.

TOPIC 3.—What are Auxiliaries to Successful Church Growing, and How Best Introduced, and Employed?—J. Kurtz Miller, Orville V. Long, Green Sively.

TOPIC 4.—What Are the Three Cardinal Points in the Gospel That Are Essential to Salvation? How Obtained, by Grace or by Works?—John F. Stamy, S. M. Stouffer, S. S. Beaver.

TOPIC 5.—How, When, Where and by Whom Approach the Erring Ones, Especially the Tender Lambs of the Flock?—Jacob Snider, Jacob Hollinger, J. D. Garne.

TOPIC 6.—Cause of Small Congregations, What Means Can be Employed to Increase the Attendance, and Make Them Both Impressive, and Inviting?—G. G. Lehner, J. O. Smith, Chas Baker.

TOPIC 7.—The Model Church.—John Lehner, J. D. W. Deardorff, Henry Etter.

TOPIC 8.—What is the Relation of the Church to the Ministry, and Vice Versa?—Daniel Miller, Daniel Landis, Josiah Eby.

TOPIC 9.—What Are the Greatest Needs of the Mission Work in Southern Pennsylvania? How Supplied?—J. A. Long, Henry Beelman, Isaac Book.

TOPIC 10.—What is the Object of, and Benefits to be Derived From, Ministerial Meetings?—Isaac Barto, James P. Lehman, Geo. Hege. Bring "Gospel Songs and Hymns No. 1" along.

WM. C. KOONTZ, } Committee.
J. A. STOVER, }
WM. A. ANTHONY, Secretary.

From the Pacific Coast.

THE District Meeting of Oregon, Washington and Idaho convened at the Damascus house, Powell's Valley, Oregon, Sept. 21 and 22. The Ministerial Meeting held in connection with it closed on the evening of Sept. 20.

The two days of conference were busy days. The meeting was organized by electing Eld. Jno. Bonewitz moderator, Eld. J. U. G. Stivers reading clerk, the writer writing clerk and Jacob Eby timekeeper.

Many important and difficult questions relative to better organized effort were discussed, the missionary question or plans as to missionary work being the paramount question.

We believe the church is better united, better organized for aggressive work, than ever before here on this coast. We have never seen anywhere in our Brotherhood more of a oneness than we beheld at this District Meeting. After the services one night three young girls came out on the Lord's side.

These gatherings of God's people, though fraught with work, are cases in this earthly desert. May God bless his heritage on this Pacific coast.

J. HARMAN STOVER,
Waverly, Washington, Oct. 2.

From Woodberry Church, Baltimore, Md.

ON Sunday, Sept. 23, we met in semi-annual council with our elder, Uriah Bixler, of Westminster, Md., presiding. Elders E. W. Stoner, J. Y. King and brethren W. M. Wine, C. D. Bonsack, Bro. Wolf, of Collington, Md., and our two home ministers were also present, making seven in all.

Among some of the important business transacted at the council was the election of one minister and one deacon. Bro. J. J. Ellis was elected to the ministry and Bro. Geo. W. Hull to the office of deacon. Four letters of membership were received and one was granted to a brother who has gone to North Dakota. We are sorry to see our brethren or sisters move from our midst. On the other hand, we are glad to give certificates of membership when their deportment and standing in our midst are questioned by none and admired by all who have learned to love them because of their loyalty to the Master's cause.

Bro. Wine, of Union Bridge, preached for us in the evening, from the words, "Ye are the light." He preached an able and very interesting sermon which was listened to by a good-sized audience.

Oct. 20 is the date set for our love feast, services to commence at 2 P. M. Our young people's meeting is generally well attended.

A great interest is manifested in our missionary association, which was organized quite recently for the purpose of arousing a missionary sentiment and a greater love for missions.

Bro. P. S. Myers, of Los Angeles, Cal., who attended Annual Meeting and then came east to his old home neighborhood in Pennsylvania to visit relations and friends, preached for us on Monday and Tuesday evenings, Oct. 1 and 2. His sermons were greatly appreciated and listened to with keen interest by all present.

Oct. 3.

J. S. LAU.

From Auburn, Nebr.

WE left Kentucky April 6. Our first stop was with a friend in Indiana until after our Annual Meeting. We tarried in the bounds of the Monticello and Beaver Creek congregations, (both of which we had the care of for a number of years). In our stay among them we were permitted to preach for them a number of times. Both congregations are in a prosperous condition.

July 2 wife and I took our leave for North Dakota, where we have a son living near the town of Bowbells. Here we remained till Aug. 20. Eld. Joel Weaver, a co-laborer of ours in the Monticello congregation, Ind., years ago, has the care of the church at this place. We had a week's meetings with them in the town hall of Bowbells. We had excellent attention given to the Word preached, and we enjoyed their feast which was held in Bro. Lesh's sod house. About forty members communed. We had a very pleasant feast. They hold their Sunday school in the town hall.

From here we went to Nebraska, where we arrived Aug. 25. Here several of our children and friends are living. It was our happy privilege to meet with the dear members of Glenrock and make their acquaintance, and also our dear Bro. Nickey, from Juniata, who was sent here by the Home Mission Board to hold a series of meetings for them. By the request of Bro. Nickey and members comprising this little band, I remained with them during their series of meetings and also their feast. The interest was good. One was baptized, a husband. This little flock has labored at a disadvantage, on account of not having a resident minister; but its future promises better, as Bro. Ross and A. J. Nickey both contemplate moving into their district.

Oct. 1.

A. S. CULP.

From East Nimishillen, Ohio.

MEMORIAL services of Eld. David Bowers, of Kansas, were held Oct. 7 in the East Nimishillen church, Ohio, where a great many friends and relatives live, and where Eld. Bowers was born and joined church, and was put in the ministry and labored faithfully up to the time he left for Kansas. His family of children were all born in Ohio.

This can be said of Eld. David Bowers, that he was not afraid or ashamed to declare the Gospel to all present, as he understood it and practiced it.

The church at this place feels sympathy for the family of children who mourn a departed father who gave much good advice. Let them never forget it but practice it, and meet father and mother and the children who are only gone before.

The services were conducted by elders David Young and C. F. Kinsley, from Phil. 11: 21, to a large audience. D. F. EBIE,
Hartsville, Ohio.

Next Annual Meeting.

I HAD the privilege of being present at the Ministerial Meeting, Missionary Meeting, Sunday School Meeting and District Meeting of the District of Nebraska. One thing was an agreeable surprise to me, and that was the strength of the Brotherhood in this State. In attendance and work, energy and push, these meetings would compare favorably with those in the central west.

The first steps preparatory for next Annual Meeting have been taken. The necessary machinery is being put in trim that is to evolve and put upon the page of church history our

first Annual Meeting of the twentieth century. Just before the vote was taken to elect men for committeemen to locate and appoint a committee of arrangements a solemn prayer meeting was held with special reference to the importance of the responsibilities incumbent upon the men to be appointed. Thus God, our heavenly Father, was the first one appealed to that he might control the selection of men. Thus without doubt the first step was in the right direction.

The balloting resulted in the choice of the following brethren: J. B. Moore, C. J. Lichty, Wm. Mohler, J. S. Gable, A. J. Nickey. This committee is empowered to select the committee of arrangements, not less than one or more than three to be of their own body.

From indications, in sight, or to judge from at this early date, the prospects are good for a successful meeting. Without doubt the location will be a good one and further west than ever held before, evidencing the truth that westward rolls on a mighty wave of prosperity for the church of Jesus Christ. J. S. FLORY.

From Northern Indiana.

THE Brethren of Northern Indiana held their District and Ministerial Meetings Oct. 3 and 4. The ministerial part was one of the best I ever saw. The programme was well arranged. The speakers did well. I was pleased with the spirit of the meeting. The discussions were pleasant. Some few words escaped that were not so well seasoned; but in a heated discussion that will happen occasionally.

A new man was chosen on the Standing Committee. It is apparent that changes should be more frequent; by so doing a better feeling would exist. We have about forty elders in Northern Indiana, and only about ten that have served in this capacity. Some good elders that have been worthy have died and never served on such work. We have a number of good elders that now could do good service and would be a blessing to the Brotherhood. Some talked of a query for the State District that no one elder should be sent oftener than once in ten years. The delegates are the cause of the same member being elected, not being instructed. This seems to be the trouble in a number of places, changes not being frequent enough. As far as possible there should be a new member elected every year or second year. That would make the church work in a State District more pleasant and remove the jealousies that might exist.

Goshen, Ind., Oct. 8.

J. H. MILLER.

... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

AL TIC.—In the Bear Creek church, Montgomery County, Ohio, Sept. 18, 1900, William Thomas Altic, aged 31 years, 1 month and 8 days. He leaves a wife and three small children. Services by Bro. Samuel Horning.

JOSIAH EBY.

BROWN.—Near Christopher, Franklin Co., Ill., Sept. 29, 1900, from rupture of blood vessel, David Brown, aged 72 years, 7 months and 21 days. He was born in North Carolina, moved to Michigan at an early age. He united with the church only three years ago. He leaves a wife and three daughters.

S. J. BROWN.

BRENIZER.—In the Huntington church, Ind., Sept. 28, 1900, Bro. John Brenizer, aged about 72 years. He was a consistent member of the Brethren church for thirty-three years. He leaves a companion, one son and one adopted daughter. Services by Eld. Dorsey Hodgden.

HENRY SHOCK.

BOWERS.—In the Morrill church, Brown Co., Kans., Sept. 24, 1900, of cancer, Eld. David Bowers, aged 68 years, 7 months and 24 days. Bro. Bowers was a great sufferer for months before his death, but bore it all with Christian fortitude. His companion preceded him in 1896. He was the father of fourteen children, eleven of whom remain. Services by Bro. Geo. Mannon and the writer from Rev. 14: 13.

R. A. YODER.

BASHORE.—In the Oakland church, Darke Co., Ohio, Sept. 27, 1900, Ella, the firstborn of Daniel and Elizabeth Boyer, aged 41 years and 1 month. She was married to John N. Bashore March 7, 1880, which union was blessed with seven children, three of whom preceded the mother in death. She was a faithful member of the Brethren church for the

past ten years. Services were held in the Harris Creek church by brethren Isaac Frantz, John H. Christian and Abraham Brumbaugh.

I. B. MILLER.

CROWDER.—In the Santa Fe church, Miami Co., Ind., April 17, 1900, Sister Mary Elizabeth Crowder (nee Rhorer), aged 48 years, 9 months and 4 days. She was born in Montgomery County, Ohio, July 13, 1851. She was married to John J. Crowder March 13, 1870. She united with the church April 2, 1871. A husband and two children preceded her.

MARTHA RHORER.

DANNER.—In the Woodland congregation, Fulton Co., Ill., Sept. 19, 1900, Bro. Henry Danner, aged 93 years, 11 months and 10 days. He united with the church early in life and served as a minister about forty-eight years. He was married to Catharine Serf in 1827. To this union were born eleven children, six of them still living. He came to Illinois about 1865, and settled near the Woodland church, where he has resided ever since. Interment in the Woodland cemetery. Services by brethren Cyrus Bucher and Daniel Hollinger.

LYDIA WALTER.

EBIE.—Near Hartsville, Ohio, Sept. 26, 1900, Effie M. Ebie, daughter of D. F. and L. A. Ebie, aged 15 years, 4 months and 22 days. She leaves father and mother, four brothers and three sisters. Effie was one of those noble characters whom to know was but to love. Services by Bro. N. Longenecker, assisted by brethren C. Kinsley and J. J. Hoover.

WM. BIXLER.

ERIKSON.—In the bounds of the Powells Valley congregation, Oregon, Sept. 22, 1900, Samuel Erikson, aged 55 years, 8 months and 22 days. He was born in Stawenzen, Norway, Dec. 25, 1844. He leaves a wife and three sons. Services by Jacob Bahr from 2 Cor. 5.

NANCY BARR.

EBY.—In the Bear Creek church, Ohio, Sept. 21, 1900, Sister Harriet Ellen Eby, aged 41 years, 6 months and 19 days. Deceased was a daughter of Eld. John Smith and was married to Daniel Eby Feb. 3, 1881. She was afflicted with consumption for several years. She leaves a husband, two sons and four daughters to mourn their loss. One son preceded her. Services by Daniel M. Garver, assisted by J. W. Beeghly.

JOSIAH EBY.

HEETER.—In the Eel River congregation, Ind., Oct. 6, 1900, of diphtheria, Goldia May, daughter of Brother Grant and Sister Elizabeth Heeter, aged 2 years and 25 days. Services by Bro. Wm. F. Neal from John 11: 12.

C. C. ARNOLD.

HORNER.—In the Bolivar congregation, Pa., Sept. 19, 1900, Robinson, son of Brother Archy and Sister Horner, aged 13 years, 6 months and 7 days. Services by the writer.

A. FYOCK.

HENRY.—In the Howard church, Ind., Sept. 11, 1900, Bro. Richard Henry, aged 76 years 8 months and 8 days. He was born in Dauphin County, Pa., Jan. 3, 1824. Services by the writer from Amos 4: 12.

PETER HOUK.

HUSTON.—In the Hudson church, Ill., Sept. 18, 1900, Bro. Stephen Huston, aged 77 years. He was a faithful member of the church. Services by the writer from 1 Thess. 4: 14.

THOS. D. LYON.

KINZIE.—In the bounds of the Adamsboro church, Ind., Oct. 4, 1900, Sister Lily C. Harrison, aged 37 years, 7 months and 6 days. She was born in Franklin County, Va., March 28, 1863. She was married to James B. Peters Sept. 4, 1881. Two children were born to this union,—son and daughter. Her husband preceded her. Aug. 16, 1899, she was united in marriage to friend Cornelius Kinzie who still survives her. She united with the Brethren when young in life. Services by the writer.

W. L. HATCHER.

KUSTIBORDER.—In the Bellwood church, Pa., Sept. 21, 1900, of quinsy, Bertha Kustiborder, aged 11 years, 10 months and 28 days. Little Bertha was a very interesting girl. Services by writer.

J. B. BRUMBAUGH.

KOONS.—In the Nettie Creek church, Hagerstown, Ind., June 21, 1900, Sister Mahala (Deardorff) Koons, aged 59 years, 3 months and 8 days. She was the daughter of Jacob and Sophia Deardorff, and was born March 13, 1841. She was united in marriage to Benjamin F. Koons June 27, 1861. Of nine children all are living except one son, who died Nov.

6, 1865. She and her husband joined the Brethren church nearly thirty-seven years ago, and she has been a faithful and exemplary member ever since. She leaves husband, seven sons and one daughter. Services by elders Lewis Kinsey and L. W. Teeter, from Rev. 13: 14. **IDA E. TRETER.**

McKAY.—In Batavia, Ill., Sept. 22, 1900, of consumption, Horace McKay, aged 60 years and 4 months. Deceased was born in Allegheny County, New York. He married Miss Mary Raynear Nov. 27, 1890. Services by Bro. Harvey Barkdoll. **O. H. YEREMIAN.**

MILLER.—Near Fisher, Rolette Co., N. Dak., Aug. 31, 1900, Lydia Miller, aged 34 years, 3 months and 11 days. She was born and raised in Perry Township, Miami Co., Ind. Her father and mother preceded her. Since the death of her mother she lived with her brother, Reuben Miller. She came to North Dakota in the spring of 1898. As there was no minister living near here, the preaching of the funeral was postponed until Sept. 30, 1900. Services conducted by Bro. Isaac Dear-dorff, of Cando. Interment in the Cando cemetery. **JONAS DEXTER.**

MYERS.—In Norfolk, Va., of appendicitis, Bro. Samuel A. Myers, aged 29 years, 9 months and 7 days. He was born in Fergusson Valley, Pa., graduated in Juniata College, Huntingdon Co., Pa., class of '92. Since then he taught in Louisiana, except one year in Texas. Owing to a decline in health, he gave up teaching and moved to Norfolk, Va., where his brother was living. The day after his arrival he took sick, and ten days later passed away. Services in the Christian Memorial temple by Dr. Barrett, interment in Elmwood cemetery. **R. T. MYERS.**

MOWERY.—Near Arcadia, in the Muddy Valley church, Nebr., Sept. 26, 1900, Dan Mowery, son of Bro. J. B. Mowery, aged 34 years, 3 months and 20 days. He was married to Rilla Nelson. He leaves a wife and four children, father and mother, two brothers and three sisters. Services by Mr. Eastman from Job 14: 14, 15. **D. M. ROSS.**

McELHANY.—In the Prairie Creek church, Ind., Sept. 19, 1900, of cancer of the face, Sister Miriam McElhany, nee Abshier, aged 93 years, 7 months and 5 days. She was born in Franklin County, W. Va., in 1807, was married to Robert McElhany in 1822, and lived in Roanoke County till 1844, when she and husband came to Preble County, Ohio. In 1850 they came to Huntington County, Ind. Her husband died in 1862. She was a member of the Brethren church for over 30 years. Services by the writer. **L. HUFFMAN.**

POTE.—In the Woodbury church, Bedford Co., Pa., Aug. 24, 1900, Sister Mary S. Pote, wife of Bro. John B. Pote, aged 69 years and 12 days. Services in the Holsinger house, by elders John L. Holsinger and J. B. Miller. **J. C. STAYER.**

PORTER.—In the Martin Creek congregation, Wayne Co., Ill., Sept. 18, 1900, Frank A. Porter, aged 29 years, 9 months and 20 days. Deceased was born Nov. 29, 1870, in New York. Early in life he, with his parents, moved to Iowa, and later to Kansas. In the fall of 1888 they moved to Wayne County, Ill. He was married to Loys Schell Dec. 21, 1892, and this union was blessed with one daughter. He united with the General Baptists in 1894. He leaves a wife, one child, a father, a mother, a sister and three brothers. Interment in the Martin Creek cemetery. Services by Bro. J. W. Harshbarger. **J. J. SCROGUM.**

PHILLIPS.—In the Camden church, Jay Co., Ind., Oct. 4, 1900, Sister Hannah, wife of David Phillips, deceased, aged 77 years and 2 months. Sister Phillips was born in Bath Co., Ky., Aug. 4, 1823. She was the mother of eight children, three of whom, with her husband (a minister), preceded her in death. She was a faithful member of the Brethren church over thirty years. Services by Bro. Calvin F. Eiler. **SUSIE HUMMER.**

RISINGER.—In the Prairie Creek church, Wells Co., Ind., Oct. 6, 1900, Bro. Michael Risinger, aged 81 years, 1 month and 29 days. Brother Risinger and wife came to the church in 1879 and remained faithful until death. His wife preceded him eight years. For a number of years he served the church faithfully as a deacon. He leaves five sons and two daughters. Services by the writer. **L. HUFFMAN.**

ROHM.—In the Everett congregation at Tatesville, Pa., Sept. 26, 1900, Sister Charlotte Rohm, aged 72 years, 7 months and 8 days. Services by Eld. J. S. Rush and the writer. She was the wife of Bro. Hiram Rohm. He has lost a patient, loving wife and the church a devoted sister. **JOHN S. HERSHBERGER.**

RICHARD.—In the bounds of the Price's Creek church, Ohio, Sept. 12, 1900, of cholera infantum, little Olive, daughter of Bro. John and Sister Mary Richard, aged 2 years and 18 days. Services by the Brethren. **JOS. LONGANECKER.**

SCHILLING.—In the North Poplar Ridge church, Defiance, Ohio, Sept. 7, 1900, Ruth M., infant daughter of friend George and Emma Schilling, aged about 4 months. Services by Bro. John Flory. **SARAH M. HORNISH.**

SIMPSON.—At Conrad, Iowa, Oct. 2, 1900, of heart disease and dropsy, Eliza C. Simpson, aged nearly 80 years. Her home was in the Upper Iowa River church. She was born Oct. 12, 1820, in Rochester, N. Y. She was married 1837 to Gilford D. Williams. To this union were born three children. In 1849 she was married to Thomas Simpson. To this marriage were born seven children. In 1855 they moved to Marshall County, Iowa, where she has since made her home. She has eight children living. She was a faithful member of the Brethren church for thirty years. Services by Eld. Samuel Bowser and F. M. Wheeler. Interment at River Side. **ELIZA CARRICE.**

STOVER.—In the Oakland church, Darke Co., Ohio, Sept. 29, 1900, of quinsy, Mary Stover, daughter of Brother Charles and Sister Sarah Stover, aged 16 years, 1 month and 12 days. Services in the Oakland church, by brethren John H. Christian and Abraham Brumbaugh. **I. B. MILLER.**

STUART.—In the Tyrone church, Sept. 15, 1900, of diphtheria, Mark, infant son of Brother and Sister Harvey Stuart, aged about 2 years. Interment in Tyrone cemetery. Services by the writer. **W. S. LONG.**

STAPLETON.—In the Tyrone church, Pa., Sept. 23, 1900, of spinal meningitis, Bruce, only child of John and Sister Clara Stapleton, aged 3 years, 5 months and 7 days. Interment near Cassville, Huntingdon County. Services by the writer. **W. S. LONG.**

SHOWALTER.—In the Mohican church, near Lattasburg, Wayne County, Ohio, Sept. 20, 1900, Bro. John Showalter, aged 71 years, 3 months and 2 days. He was united in marriage to Elizabeth Shaak Aug. 5, 1858. To them were born five sons and three daughters. One son preceded him. He leaves a companion, four sons and three daughters. August, 1895, he united with the Brethren church, and remained faithful to the end. Services by Bro. A. I. Heistand from John 14. Interment in the Mohican cemetery. **H. H. LEHMAN.**

THOMAS.—In Johnstown, Pa., Oct. 4, 1900, by accident on the railroad, Bro. Jacob Thomas, aged 76 years, 11 months and 25 days. Services by Bro. S. S. Blough. **LIZZIE WERTZ.**

WINKLER.—In Orrville, in the bounds of the Wooster church, Wayne Co., Ohio, Sept. 26, 1900, Sister Catherine Winkler (nee Myers) aged 68 years, 1 month and 12 days. She was born in Lancaster County, Pa., Aug. 14, 1832. She leaves husband and four children. Services by Bro. D. M. Irwin. Interment at the Paradise graveyard. **MARIA RUNKLE.**

WIMER.—At Post, Crook Co., Oregon, March 28, 1899, Catherine Wimer, nee Markle, aged 82 years, 3 months and 12 days. She was born at Hollidaysville, Huntington County, Pa., Dec. 16, 1816. In her youth her parents moved to Ohio, where, on July 15, 1836, she was married to Jacob Wimer, who died at Arago, Oregon, May 12, 1889. They were pioneers of Keokuk County, Iowa, having settled in that county in 1837. They, in company with their family of five sons and two daughters, came to Oregon in 1863, and settled in Tillamook County, thence, in 1867, to Southern Oregon. Since the death of her husband she made her home with her youngest son, J. W. Wimer. She was the mother of eleven children, four of whom survive her. In all her husband's very busy life she was a steadfast and true helper, a model wife and loving, peace-making mother. She died as she had lived, a devout believer and consistent member of the German Baptist church. **J. N. ROBERTS.**

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Leave Leaf River, . . 4:54 "		1:13 "
" Foreston, . . 5:01 "		1:31 "
Arrive Savanna, . . 6:10 "	9:35 "	2:30 "
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" Kansas C'y, . . 9:30 A. M.		

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" Omaha, . . 7:15 "	6:00 P. M.
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It is a mistake for young people to conclude that because they cannot be in school the entire year, they will not go at all. "Half loaf is better than no loaf" is true in school-going as well as in other matters, and young people should seize every opportunity to secure all the education that comes within their reach.

It is gratifying to know that parents generally are beginning to realize that the best investment they can make for their children, as well as for their neighborhood and for the church, is to afford their children opportunities to secure a practical education. We suggest that those who expect to go to school arrange to attend the Brethren's schools, even if it should cost a few dollars more railroad fare than it would to attend some other school nearer home. It will be cheaper in the end. The fact that our present enrollment represents eleven different States is proof that our people are waking up to this important truth also.

Surely these evidences of progress are a source of comfort to every one interested in the future welfare of the church and the efficiency of her workers, and we trust that everywhere our Brethren who are children that should be in school write to the schools of the Brethren and assure them that they have to offer to afford the son or a practical Christian education. Do so immediately. They will gladly answer your questions, and you will be the better prepared to decide whether your child should be in a school of the Brethren, or some other institution.

J. G. ROYER.

One Hundred Makers of History.

THE *Inglenook* has in contemplation the preparation of a series of historical articles, short and interesting, about one hundred men who have done more or less in the various phases of human endeavor to improve the interests of mankind. Those who read these brief sketches will be amply repaid—those who study them will be incalculably benefited. The list of one hundred is printed below, and is the result of much thought on the part of the compilers, and their story in the *'Nook* will be of intense interest, and will be worth all that the paper costs to those who will carefully and conscientiously follow the sketch of these great men of the world.

Home,	Julius Caesar,
Contulcius,	Virgil,
Buddha,	Augustus Caesar,
Pericles,	Platarch,
Phidias,	Marcus Aurelius,
Socrates,	Constantine,
Plato,	Augustine,
Demosthenes,	Justinian,
Aristotle,	Mohammed,
Alexander,	Charles Martel,
Hannibal,	Charlemagne,
Cicero,	Alfred the Great,

Hildebrand,	Immanuel Kant,
William the Conqueror,	Robert Clive,
Dante,	John Howard,
Gutenberg,	Edmund Burke,
Columbus,	Richard Arkwright,
Copernicus,	Washington,
Angelo,	James Watt,
Raphael,	Jefferson,
Luther,	Dr. Jenner,
Loyola,	Goethe,
Calvin,	John Marshall,
Lord Effingham,	Hamilton,
Cervantes,	Lord Nelson,
Henry of Navarre,	William Pitt,
Lord Bacon,	Robert Fulton,
Shakespeare,	Ell Whitney,
Galileo,	Napoleon,
Keppler,	Wellington,
Harvey,	Beethoven,
Grotius,	Sir Walter Scott,
Richelleu,	Metternich,
Descartes,	Stephenson,
Cromwell,	Webster,
Milton,	Byron,
Bunyan,	Faraday,
Louis XIV,	Morse,
William of Orange,	Macaulay,
Newton,	Von Moltke,
Marlbrough,	Lincoln,
Peter the Great,	Darwin,
Alexander Pope,	Tennyson,
Swedenborg,	Gladstone,
Voltaire,	Dickens,
Wesley,	Bismarck,
Franklin,	Alexander II,
Frederick the Great,	Cyrus W. Field,
Blackstone,	U. S. Grant,
Adam Smith,	T. A. Edison,

In the *Inglenook* account of these great men, there will appear briefly when and where they were born, and what they did to make them great. Ten thousand volumes might be consulted about these people and the field not be exhausted. Those who follow with care, omitting nothing, and not allowing their interest to wane, will be wonderfully helped in an historical view, even though nothing but a bird's-eye view of the achievements of each will be given, owing to a lack of space. We suggest that in each family, where there is a number of readers, after the study of the historical column, views be exchanged and questions asked, if it is so desired. This will be, by a long way, the most important and valuable addition to the *Inglenook*, that has as yet appeared in its columns. Next week we will begin. Study carefully the series and you will be in possession of much information.

THERE are beauty and use in strength; there is a beauty and a use in feebleness, also. All are not made alike. God, who cuts no two leaves upon a tree after the same invariable model, shapes also his soul-work after his own will, variously.—A. D. T. Whitney.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Oct. 24, 25, District of Southern Missouri and Northwestern Arkansas, in Shoal Creek church, Missouri. Nov. 1, First District of Arkansas, in Austin ch. Missions Meeting day before.

LOVE FEASTS.

Arkansas—Oct. 30, 2 P. M., Rogers, 2½ mi. Southwest of Rogers. Nov. 2, Austin. Nov. 8, 4 P. M., at H. Weyland's, 3½ mi. S.W. Carlisle. Nov. 17, St. Francis.

California—Nov. 3, 2 P. M., Inglewood. Nov. 20, 10 A. M., Lordsburg.

Colorado—Oct. 27, Rocky Ford. Oct. 27, St. Vrain church.

District of Columbia—Oct. 18, Washington.

Illinois—Oct. 26, Auburn. Oct. 27, Blue Ridge church. Oct. 30, 3 P. M., Franklin Grove. Oct. 31, 3 P. M., Lanark: Preaching 10 A. M., next day. Nov. 2, 4 P. M., Macoupin Creek, Montgomery Co. Nov. 2, 10 A. M., Panther Creek. Nov. 3, Cornell. Nov. 3, 3 P. M., Martin Creek. Nov. 3, 4 P. M., Salem. Nov. 9, West Otter Creek. Nov. 10, 11, 4 P. M., Sterling. Nov. 17, 2 P. M., Big Creek church.

Indiana—Oct. 25, 2 P. M., Bachelors Run. Oct. 26, 4 P. M., Walnut Creek. Oct. 26, 10 A. M., Upper Fall Creek. Oct. 26, Four Mile. Oct. 27, 2 P. M., Windfall church, Tipton Co. Oct. 27, 4 P. M., Clarksville. Oct. 27, 2 P. M., Fairview. Oct. 27, 4 P. M., Tippecanoe. Nov. 1, 10 A. M., Cedar Lake church. Nov. 1, 2 P. M., Mexico. Nov. 1, Elkhart ch., Goshen. Nov. 2, 2 P. M., Arcadia church.

Nov. 2, 10 A. M., Mississinewa church. Nov. 2, South Bend church. Nov. 3, 4 P. M., Solomon Creek. Nov. 3, Samson Hill. Nov. 3, 4 P. M., Summit church. Nov. 3, 10 A. M., Spring Creek church, Kosciusko Co. Nov. 3, Blue River. Nov. 3, 2 P. M., North Manchester. Nov. 3, 4 P. M., Antioch. Nov. 4, 4 P. M., Elkhart Valley. Nov. 4, 4 P. M., Rock Run ch., 5 mi. S. E. of Goshen. Nov. 10, 5 P. M., English Prairie. Nov. 27, 21, Pymont.

Iowa—Oct. 16, 3 P. M., Monroe County ch. Nov. 3, 4 P. M., Dry Creek, Linn County.

Kansas—Oct. 14, 15, 10 A. M., Washington. Oct. 15, 4:30 P. M., Newton. Oct. 20, 2 P. M., Parsons. Oct. 20, Cottonwood. Oct. 20, 2 P. M., Walnut Valley. Oct. 27, 2 P. M., Abilene ch., Navarre house. Oct. 27, 2 P. M., Neosho church. Oct. 27, 2 P. M., Kingsman church, at Cleveland. Oct. 27, 4 P. M., East McPherson. Oct. 27, 2 P. M., Washington Creek. Oct. 27, 2 P. M., Ozarkie. Nov. 3, Eden Valley. Nov. 3, 10 A. M., Burr Oak. Nov. 3, Osage church. Nov. 3, Independence. Nov. 6, 4 P. M., Scott Valley. Nov. 10, Palat Creek. Nov. 10, 4 P. M., Pleasant Grove.

Maryland—Oct. 27, 28, Longmeadow. Nov. 3, 10 A. M., Locust Grove church. Nov. 3, 4 P. M., Peach Blossom. Nov. 3, 1:30 P. M., Monocacy cong., Rocky Ridge.

Michigan—Nov. 2, 10 A. M., Black River ch., Van Buren County.

Missouri—Oct. 26, Spring Branch. Oct. 27, East Elbert ch. Oct. 27, Shoal Creek. Nov. 3, 4 P. M., Kidder. Nov. 7, 2 P. M., Dry Fork. Nov. 10, Mineral Creek. Nov. 17, 10 A. M., Nevada.

Nebraska—Nov. 3, Octavia. Nov. 3, 10 A. M., Bethel. Nov. 3, 4 P. M., Silver Lake.

North Dakota—Nov. 1, 8 miles west of Cando.

North Carolina—Nov. 14, Fraternity cong.

Ohio—Oct. 25, Donnell's Creek church, Oak Run house. Oct. 27, 10 A. M., Mohican. Oct. 27, 4 P. M., Beaver Creek church. Oct. 27, 10 A. M., Augulize Chapel, ½ mi. west Dupont. Oct. 27, Rome. Oct. 30, 2 P. M., Lower Twin church. Nov. 1, 2 P. M., Lower Stillwater. Nov. 3, 10 A. M., North Poplar Ridge ch. Nov. 3, 10 A. M., Black River ch. Nov. 3, 10 A. M., Stonelick. Nov. 3, 10 A. M., Wyandot ch. Nov. 3, 4 P. M., Lower Miami. Nov. 3, 10 A. M., Sugar Creek, near Lima. Nov. 3, 5 P. M., Mt. Zion church, Tuscarawas Co.

Oklahoma Territory—Nov. 10, Hoyle. Nov. 3, 10 A. M., Stroud. Nov. 17, 2 P. M., Big Creek ch., 4 miles west of Cushing. Nov. 10, Pleasant Prairie church. Nov. 17, Mount Hope.

Pennsylvania—Oct. 31, 6:30 P. M., Tyrone church. Oct. 31, Altoona. Oct. 26, 27, 2 P. M., Lost Creek ch., Free Spring house. Oct. 26, 27, 2 P. M., Pleasant Ridge ch., Fulton. Oct. 26, 27, 2 P. M., Freepressing church. Oct. 27, 1:30 P. M., Antietam cong., Welty house. Oct. 27, 3:30 P. M., Ephrata. Oct. 31, Nov. 1, 1:30 P. M., Buffalo Valley. Nov. 1, 2, 1 P. M., Chiques ch., Elizabethtown. Nov. 1, 2, West Conestoga. Nov. 1, 7:30 P. M., Philadelphia. Nov. 1, 2, 9:30 A. M., Conestoga. Nov. 2, 4 P. M., Artemas. Nov. 2, 4 P. M., Lewistown. Nov. 3, Huntingdon preparatory service 3 P. M. Nov. 3, Carson Valley, Blair county. Nov. 3, Fairview church, Blair county. Nov. 3, 1:30 P. M., Marsh Creek, Gettysburg. Nov. 3, Elk Lick. Nov. 4, 4 P. M., Yellow Creek. Nov. 6, 10 A. M., Hader's. Nov. 7, 9:30 A. M., Springville cong., Mohler house. Nov. 8, 7:30 P. M., Germantown. Nov. 8, 2 P. M., Spring Grove. Nov. 10, 4 P. M., New Enterprise. Nov. 11, 4 P. M., York.

Tennessee—Oct. 27, 2 P. M., Piney Flats. Oct. 27, New Hope.

Texas—Dec. 1, Saginaw.

Virginia—Oct. 27, Oronoco church. Oct. 27, 3 P. M., Valley ch. Oct. 27, Elk Run. Nov. 2, Middle River (Pleasant Hill house). Nov. 3, 2 P. M., Barren Ridge. Nov. 10, Middle River.

West Virginia—Oct. 27, 28, Bean Settlement. Oct. 27, Harman.

Wisconsin—Oct. 27, Barron.

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VOL. 38.

ELGIN, ILL., Oct. 27, 1900.

No. 43.

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EDITORIAL MISCELLANY.

ELMER S. RIGGS, Assistant Curator of the Field Columbian Museum, found in Colorado part of the fossil of a dinosaur, the largest animal known to have existed on the earth. Mr. Riggs secured two thigh bones, a number of vertebrae and seven or eight ribs. The thigh is nearly seven feet long, the ribs over nine feet long and eight inches in breadth. The animal when reconstructed from these bones will be seventy-five feet long and twenty-one feet high. When the dinosaurs were alive the region now covered by the Rocky Mountains was a waste of marshes and fresh water lakes. So says the *Little Chronicle*.

SOME months ago mention was made on this page of two doctors and their servants spending the summer months on the Campagna at Rome, in a mosquito-proof building for the purpose of testing the relation of malaria to mosquitos. For the test the most malarious part of the plain was selected, a hut was made mosquito proof, and into this the men retired before sundown each day and did not leave it until late in the morning, going, however, where they liked, or where business called them during the day. Here is a report of the result, as given by the *British Medical Journal*: "Dr. Sambon, Dr. Low, Signor Terzi, and their servants, have now exposed themselves to the pestilential influence of this valley of the shadow of death for over two months. They live in a mosquito-proof hut. . . . They take no quinine or other drug which might be regarded as prophylactic. Not one of the experimenting party has shown the least sign of infection. We are able to make this statement on the best authority. . . . We may now, with as much confidence as the uncertainty of human things warrants, look forward to a successful completion of this important experiment. Satisfactory as such a consummation will be from a scientific point of view, it will also be matter for gratification that the men who have in the cause of humanity deliberately exposed themselves to a most serious risk have not had to suffer for the scientific faith that is in them." A similar experiment with like results has been made in South Africa.

ca. This does not prove that the bite of the mosquito is the only means of propagating malarial infection, but it does show that it is a very important one. People who live right, take good care of their health, and have well-screened houses are fairly exempt from malaria.

IN the Westminster Abbey, London, there is now under the Coronation Chair the stone on which tradition says Jacob rested his head when he spent the night at Bethel. Of this stone a writer in a recent issue of the *Christian Herald* says: During the reign of Edward I., the English at the Abbey of Scone, seized the "Stone of Scone," or the "Stone of Destiny," the palladium of Scotland, on which her kings were crowned. This was taken by Edward as a trophy to Westminster Abbey, and enclosed in that ancient coronation chair, which has been used for the last eight hundred years, from his son's accession down to that of Victoria. This famous stone is about thirty inches long, eighteen inches wide and twelve inches thick. It is claimed to be the same which Jacob used as a pillow when he slept on the starlit plains of Judah. The Kings of Israel were crowned upon this stone. The legend goes that 580 B. C., at the time of the Babylonian captivity, Circa, daughter of Zedekiah, last King of Judaea, was married at Tara, Ireland, to Heremon, a prince of the Tuatha de Danan (which is said to be the Celtic name for the tribe of Dan). From Circa and Heremon, Queen Victoria traces her descent through James I., who placed the lion of the tribe of Judah upon the British standard. Jeremiah is said to have concealed this sacred stone at the time of the destruction of Jerusalem and captivity of the Jews, and to have brought it to Ireland, where it was known as the Ria Phail ("stone wonderful"). It was carried to Scotland by Fergus I., and thence to London in the year 1200. Its exact age is not known, but it is the most priceless historical object of the British Empire, as it was the palladium of Israel.

VICTOR EMMANUEL III, the new king of Italy, is surprising the public. It was thought that he was too weak a man to rule a people like the Italians, with the Pope as a source of constant annoyance. But he has already won golden opinions from the world at large, and developed an unexpected popularity among his own people. By his tact, courage, good sense and evident purpose to be his own master, he has deeply touched the popular heart, winning stability for his throne, and reverence and loyalty to his person. Instead of being weakened, "united Italy" seems to be stronger and more impregnable than ever. All this, of course, is very displeasing to the "Holy Father," who for years has refused to leave the Vatican because the Pope has been despoiled, as he complains, of the Italian provinces over which the "successor of Peter" once ruled—and very badly ruled—as a temporal prince, in order to make the Italian State. His self-inflicted imprisonment is only one of the many expedients by which he, as well as his astute predecessor, has sought to gain the sympathy of the faithful and overturn the existing order. Now he refuses to recognize the new king, as he also refused to recognize his father before him. The Pope is still trying to make it appear that he, as the head of the Catholic church, the representative of Peter, has a right to sway the scepter in Italy. He is indeed a foolish old man, and the public is pleased to do no more than simply to tolerate him, knowing that he cannot live long, and possibly the next Pope may have consideration enough to be satisfied with being

head of the Catholic church. Were Peter to rise from the dead he would probably pay no more attention to the temporal governments than he did while living. He went forth preaching the Gospel, and if preachers and popes would be contented to follow his example a little better, the cause of Christianity would be a good deal better off.

THE *Outlook* thus contrasts the results of the Christian religion with Hinduism in a manner that is anything but creditable to the latter. Now that the India famine has been practically ended, though its painful sequels have not, by the advent of the long withheld rains—too copious, indeed, in some parts—an instructive account of things done and not done is being taken. Perhaps the most impressive fact that appears is the contrast between the activity of relief work proceeding from Christian sympathy and the neglect or refusal of succor by Hindus well able to contribute it to their perishing countrymen. As Hinduism has its missionaries laboring to propagate it in this country and elsewhere in Christendom, it is right that the contrasting facts should be stated. America has contributed a million dollars to the sufferers. Germany has also contributed—we know not how much. British charity, though heavily taxed in the South African war, has given \$1,700,000. The Government of India has spent \$65,000,000 in relief work. The Viceroy and other British officials have given freely. A few of the native princes and rulers have given large sums. On the other hand the educated, English-speaking Hindus have held aloof. This shows how little real charity there is among the Hindus. They are not only unwilling to help their own people, but in case of a sore calamity they would have nothing to give to others. Their religion is of man, and not of God, and for that reason it cannot raise man beyond the selfishness of man.

Now and then there is a preacher who hardly knows what to do with the very young people who apply for baptism. Some of them may seem to be too young to understand the nature of the step they propose taking. The writer of this item came to the church when he was considered to be too young to have the order laid before him, but he has never felt that he applied for membership when too young. We believe that when a child knows enough to apply for Christian baptism in an intelligent and sincere manner, he should be received and baptized in the usual manner. A few of such young people may go astray, but the per cent of backsliding among them is not so great as among those who come to the church in middle age. The rights of Christian fellowship in the church of God are for all those who can intelligently comply with the conditions of pardon, and our ministers need not hesitate to receive the young when they come in the right way. There is perhaps nothing more pleasing to the angels in heaven than to see very young people unite with the church, and prepare to give all the years of their lives to the service of their blessed Master.

WRITING to the *London Times* a correspondent once said that his reason for sending a long article was that he did not have time to write a short one. That was the philosophy of the whole thing in a nutshell. It always takes more work to prepare a good readable short article than a long one. Comparatively few people care to read a long communication. They prefer something that is short, clear, interesting and forcible. Such articles always command attention.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

"WORDS OF CHEER."

BY C. L. PEEBLER.

FAREWELL, loved ones, left behind us,
Farewell, dear ones, tried and true,
It was with sad hearts and weeping,
That we said farewell to you.

Now we're parted, God is with us,
Cheers each lonely day and hour;
Bright'ning up each lonely pathway,
With his great majestic power.

How he cheers our every sorrow,
Soothing each heart-rending pain,
When our thoughts are of the loved ones
Whom we ne'er shall see again.

How with finger pointing upward
Speaks he words of comfort blest,
Tells of time when all God's children
Shall be gathered home to rest.

Clasped hands, then, shall be our portion,
With our loved ones far and near.
Ne'er again shall we be parted
From those whom our hearts hold dear.

Nampa, Idaho.

TWENTY BOOKS.

SOME days ago we sent this question to nine of our active ministers:

Were you to be placed in charge of a new mission point for the purpose of remaining several years and building up a church, and to have the use of but twenty volumes to assist you in your work, what books would you select?

Below will be found their replies:

L. W. TEETER'S LIST.

1. The Bible with Best Helps.
2. "Brethren's Hymnal."
3. "Brethren's Gospel Songs and Hymns No. 1."
4. "Revised Minutes of Annual Meeting."
5. "Webster's International Dictionary."
6. "Brethren's Book of Bound Tracts."
7. Smith's "Bible Dictionary."
8. "Young's Complete Concordance of the Bible."
9. "Doctrine of the Brethren Defended."
10. "Hurlbut's Bible Geography."
11. "The Englishman's Greek Concordance."
12. "A New, New Testament," Interlinear Greek-English.
13. "Liddell and Scott's Greek-English Lexicon."
14. German Bible.
15. Adler's "German and English Dictionary."
16. Josephus, *Family Edition*.
17. Brumbaugh's "Church History."
18. Revised New Testament.
19. Mosheim's "Church History."

Hagerstown, Ind.

S. Z. SHARP'S LIST.

1. Nelson, Oxford, or Holman Self-pronouncing Bible.
2. Young's "Bible Concordance" (Funk and Wagnalls).
3. "Speaker's Commentary," 10 Vols. (Scribner).
4. Davis' "Dictionary of the Bible." (Westminster Press).
5. "Revised Minutes of Annual Meeting."
6. "Doctrine of the Brethren Defended."
7. "Book of Tracts."
8. "Stein and Ray Debate."
9. "Standard Dictionary."
10. "Encyclopedia of Missions," 2 Vols. (Funk and Wagnalls).

Periodicals are not mentioned. Of course I want the MESSENGER.

Plattsburg, Mo.

A. W. VANIMAN'S LIST.

1. Bible.
2. "Young's Concordance."
3. "Smith's Bible Dictionary."
4. "Five hundred Sketches and Skeletons of Sermons," by Burns.
5. "Revised Minutes of Annual Meeting."
6. "Doctrine of the Brethren Defended."
7. "History of the Brethren," by Brumbaugh.

8. "Standard Dictionary."
9. "Trine Immersion," by Quinter.
10. "Bible in the Nineteenth Century."
11. "Many Infallible Proofs."
12. "Nelson on Infidelity."
13. "Greek and Latin Testament."
14. Greek and English Lexicon.
15. Jamieson, Faussett and Brown's Commentary, 1 Vol.
16. "Miller and Sommer Debate."
17. "Mosheim's Ecclesiastical History," Vol. 1.
18. " " " " " 2.
19. "Bible Encyclopedia," Faussett.
20. Josephus.

Saginaw, Tex.

I. J. ROSENBERGER'S LIST.

1. Bible (S. S. Oxford Edition).
2. Revised New Testament.
3. Concordance, Cruden's or Young's.
4. Commentary, Matthew Henry (5 Vols.).
5. Bible Dictionary (Smith).
6. Dictionary, Webster or Worcester.
7. "Bible Antiquities" (Nevin).
8. "Trine Immersion" (James Quinter).
9. "Doctrine of the Brethren Defended" (R. H. Miller).
10. "Baptism of the Ages" (Bap. Pub. Co.).
11. "Pilgrim's Progress" (Bunyan).
12. "Girdling the Globe" (D. L. Miller).
13. "Stein and Ray Debate."
14. "Nead's Theology."
15. "Lee's Theology."
16. "Minutes of Annual Meeting" (complete).

Covington, Ohio.

J. B. BRUMBAUGH'S LIST.

I find it difficult to select twenty books adapted to a minister in a mission field. I will, however, give such a list as in my judgment may be helpful to such men as are now being placed at our mission points. Of course my list will be independent of the Bible, which must be studied above all books.

1. Webster's Dictionary or the Standard.
2. "How to be a Pastor," by Theo. Cuyler.
3. Cruden's "Concordance"; Young's is better.
4. "In the Times of Jesus," by Sidel.
5. "Life of Christ," by Edersheim.
6. "Life and Epistles of Paul," by Conybeare and Howson.
7. "History of the Brethren," by Brumbaugh.
8. Fisher's "Beginnings of Christianity."
9. "Biblical Geography," by Hurlbut, or George Adam Smith.
10. "Doctrine of the Brethren Defended," by R. H. Miller.
11. "What the Bible Teaches," by Torrey.
12. "The Training of the Twelve," by Bruce.
13. "Trine Immersion," by Quinter.
14. "The Miracles of Our Lord," by Laidlaw.
15. Fisher's "Church History."
16. "Harmony of the Four Gospels," by E. S. Young.
17. Henry's Commentary.
18. "Girdling the Globe," by D. L. Miller.
19. J. R. Miller's books, "The Joy of Service," "Things to Live For," "The Hidden Life," "Building of Character," etc.
20. "Psychology," by Gordy.

Huntingdon, Pa.

DANIEL HAYS' LIST.

1. The Holy Bible.
2. An English Lexicon.
3. Greek New Testament.
4. Greek Lexicon.
5. "Dictionary of the Bible" (Smith's).
6. "Dictionary of Christian Antiquities."
7. Teeter's "Commentary."
8. "Doctrine of the Brethren Defended."
9. "Revised Minutes."
10. The Brethren's Tracts and Pamphlets.
11. "Wanderings in Bible Lands."
12. "Quinter's Life and Sermons."
13. "Life of Elder John Kline."
14. "Christian Evidences."
15. "An Ecclesiastical History."

16. "How to Speak and Write the English Language Correctly."
17. "English Literature" (Best Models).
18. "Before an Audience."
19. "Natural Law in the Spiritual World."
20. Bible Concordance.

Broadway, Va.

JAMES M. NEFF'S LIST.

1. Self-pronouncing S. S. Teachers' Combination Bible, showing all changes made in King James' Version by the revision of 1881.
2. The Greek Testament, with the readings adopted by the revisers of the Authorized Version.
3. Young's Analytical Concordance.
4. Thayer's Greek-English Lexicon.
5. Hudson's Greek-English Concordance.
6. "Gospel Songs and Hymns No. 1."
7. "The Doctrine of the Brethren Defended."
8. The Brethren's Tracts and Pamphlets.
9. The Minutes of Annual Meeting.
10. Smith-Peloubet "Dictionary of the Bible."
- 11-16. Matthew Henry's Commentary, 6 Vols.
- 17-20. Jamieson, Faussett and Brown's Commentary, 4 Vols.

Fruitdale, Ala.

I. B. TROUT'S LIST.

If I were placed in charge of a mission and allowed the use of twenty volumes, I believe I would select the following:

1. The Bible.
2. Webster's "New International Dictionary."
3. Cruden's or Young's Concordance.
4. "The Doctrine of the Brethren Defended."
5. Matthew Henry's Commentary.
6. Conybeare and Howson's "Life and Epistles of St. Paul."
7. Edersheim's "Life of Christ."
8. Stalker's "Preacher and his Models."
9. Some good Bible Dictionary.
10. Brumbaugh's "History of the Brethren Church."
11. "Girdling the Globe."
12. Schaff's "Church History."
13. "The Divine Plan of Missions"
14. "The Modern Sunday School."
15. "Teachers and Teaching."
16. Some good Mental and Moral Science.
17. Welsh's "English Language and Literature."
18. A Systematic Theology.
19. A Homiletic Encyclopedia.
20. "Seven Laws of Teaching."

Lanark, Ill.

C. E. ARNOLD'S LIST.

THE answer to the above question depends upon certain conditions. If I have read and digested certain helpful books, they may be omitted from the list of twenty books which might be most helpful to me. Thus the list must necessarily vary according to the previous training of the pastor who is to use it. Thinking of something like average conditions, I offer the following list:

1. Pronouncing Teachers' Bible, with Concordance and other Helps.
2. Davis' Bible Dictionary.
3. General Dictionary. Funk and Wagnall's "Standard" is the best, but is quite expensive. The Student's Edition of the "Standard" costs about three dollars, and is quite good.
4. Rhees' "Life of Jesus of Nazareth."
5. Stalker's "Life of Paul."
- 6-11. Matthew Henry's Commentary, in six volumes.
12. Hannah Smith's "The Christian's Secret of a Happy Life" for personal consecration.
13. "With Christ in the School of Prayer," by Andrew Murray.
14. "The Baptism of the Holy Ghost," a pamphlet by R. A. Torrey.
15. "Programme of Christianity and Other Addresses," by Drummond.
16. "Preparation and Delivery of Sermons," Revised Edition by Broadus.
17. A volume on pastoral duties and plans of work. Perhaps "The Christian Pastor and the Working Church," by Doctor Watson, will be as suggestive and helpful as any.

18. A volume of Moody's sermons, for simplicity of thought and aptness of illustration.
19. Trumbull's "Teaching and Teachers," to multiply the pastor's helpfulness to the Sunday school. The book will serve a double purpose by rereading it, substituting "preaching and preachers" for "teaching and teachers." The same principles apply almost equally well to both kinds of work.
20. "The Point of Contact in Teaching," Revised Edition, by Patterson Du Bois. This book will aptly suggest the pastor's methods with children, as well as set forth some very important principles in teaching and preaching.
- McPherson, Kans.

"JAMES THE SON OF ZEBEDEE."

BY J. W. WYLAND.

"JAMES" is equivalent to the Hebrew *Jacob*, which signifies "the supplanter." The name is of considerable prominence in the New Testament, as there were most probably three different men who bore this name,—James, the Lord's brother, James, the son of Alphaeus, and the subject of this sketch. Some authorities make James, the Lord's brother, and James, the son of Alphaeus, identical; but I consider this the less credible view. In the sketch to follow shortly, "James the Son of Alphaeus," this question will be considered more in detail.

As to the identity of James the son of Zebedee there is happily no doubt; and he is therefore to be clearly distinguished from each of the above.

James was the brother of John, the beloved disciple, and was born probably in Bethsaida or Capernaum, since we find him engaged in the fishing trade at the latter city. By a comparison of Matt. 27: 56 with Mark 15: 40 we conclude that his mother's name was Salome. It is the opinion of some that Salome was a sister of Mary, the mother of Jesus; but this is uncertain. Seventeen years James was Christ's apostle, and while of these seventeen years fourteen are blank to us, it is at the same time true that he is the only one of the apostles of whose life and death we can speak with certainty. His labors were doubtless confined to Jerusalem and the surrounding country. In the spring of 27 A. D., Christ called him to the discipleship, by the Sea of Galilee, together with John, Peter and Andrew (Matt. 4: 21; Mark 1: 19, 20; Luke 5: 10). About one year later, in the spring of 28, he was chosen to be one of the twelve. From this time until the end of Christ's ministry he was almost constantly with his Master; and after the resurrection and ascension we find him tarrying with the other apostles, who, together with the holy women and the Lord's brethren, were watching, waiting and praying, in that upper room at Jerusalem, for the fulfillment of the Savior's promise (Acts 1: 13). But here begins the blank of fourteen years; and when we hear of James again it is his death that is brought before us,—his martyrdom,—which occurred in the early part of the year 44, at the hands of Herod Agrippa I (Acts 12: 2).

James was most probably John's senior. When the two are mentioned together the form of expression is always "James and John,"—James being named first,—except in one instance (Luke 9: 28). In several places (Mark 5: 37; Matt. 17: 1, etc.) John is referred to as the "brother of James." These forms of expression seem to manifest a sort of deference for James, as might naturally be accorded to John's elder. The fact that in Acts 12: 2 this order is reversed, does not argue against our conclusion, because the statement made there would be more awkward and less emphatic in any other form.

At least one writer has, in my judgment, carried this conclusion, that James was older than John, to an almost absurd extreme, simply for the sake of making a striking effect in presenting the two men as complements of each other. If, as is likely, James and John were paired together upon their preaching tours, there was no doubt good reason for it, and it was certainly the best mating that could

have been made; yet to speak of James as "old age" and of John as "youth," seems to me to be rhetorical rather than truthful; although I admit that there is something touchingly beautiful in the figure.

James was one of the favored and famous three. When the Master went into the death chamber to restore Jairus' daughter to life, no one save Peter, James and John, entered with him. Upon the mount of transfiguration only these three were witnesses of his glory; and in that awful midnight hour in Gethsemane they again were chosen to be near, if, perchance, they might still serve their Lord in his terrible struggle of agony.

James was the first of the twelve apostles to suffer martyrdom; and, as has been intimated above, he is the only one whose death is not surrounded with mystery. "Herod . . . stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword." This much we have in Sacred Writ, and this is clear and complete. In addition to this there is a tradition, preserved by Clement of Alexandria, and by Eusebius, to the following effect: the man who accused James, and by whose efforts the apostle was prosecuted, was so overcome by the holy man's bold confession that he himself professed faith in Jesus on the spot, and they were hurried off to the block and beheaded together. Then there are of course numberless legends without any foundation whatever.

"Boanerges" (*sons of thunder*) was the suggestive title borne by the two brothers, James and John; and from it we may conjecture their original disposition. Indeed, we are not left wholly to conjecture. It must have been a fierce zeal for justice, the spirit, truly, of Elijah on Carmel, that sought leave to call down fiery vengeance upon those who insulted the Master (Luke 9: 54); and again, a little later on, there must have been still a good deal of turbulent ambition in the natures of James and John when they requested to occupy the places of highest honor in what they conceived to be the coming kingdom. But Jesus and the Holy Spirit shaped those rugged characters with many a touch of sweet and heavenly influence. The tempers of the two brothers were not weakened necessarily, but simply bridled and trained to harness; and if John became the loving and beloved, may we not also attribute much to the nature and character of James when finally his ambitious energy had been converted into Christianity?

Charlottesville, Va.

PAPERS ON GALATIANS.

BY P. B. FITZWATER.

In Four Parts.—Part Two.—Paul's Defense of His Authority as an Apostle, Chapters One and Two.

NOTE.—Judging from Paul's defense these false teachers presented him as a second rate apostle,—not having been under the personal ministry of Christ. They taught that Peter and James, who were three years under Christ's personal ministry, taught different from what Paul did. Paul proves himself equal to the occasion, and defends himself by five unanswerable arguments:

Argument 1.—His divine call. Chapter 1: 1. Unlike the beginning of the epistle to the Thessalonians, he at once states the dignity of his calling,— "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father!" The secret of Paul's boldness and loyalty to God was the full consciousness of his calling. He knew that apart from the work of man he had a definite call from God, and had met face to face with Jesus Christ.

NOTE 1.—I believe that the man who cannot look beyond the formal work which the church and man had in his ordination, and with a confidence which earth and hell cannot shake, and see the definite, unmistakable call of God to his work in the ministry, ought to give up his work and go to something else.

NOTE 2.—I have no sympathy with the notion that a man should accept the office of the ministry

when voted upon him by the church, when he does not consciously recognize God's call. I believe that God calls the individual,—and when the church recognizes in the individual God's call by his life and activities, then she should formally send him forth.

NOTE 3.—Who could imagine Ananias at Damascus pleading and begging with Paul to go into the Lord's work as an apostle! Did he not know he was called? Had not Jesus appeared to him on the way? I believe that half the ministers, so called, to-day have not been called of God. Let us awake!

Argument 2.—His divine revelation. Chapter 1: 11 and 12. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Paul would say, "I did not get my Gospel from Peter, James or any other man, as those false teachers would have you to believe, but the Gospel which I preached unto you I received alone by the revelation of Jesus Christ. I am not one whit behind the chiefest of apostles, because I met Christ face to face as the rest of those apostles."

Argument 3.—His independence of the other apostles. Chapter 1: 15-23. To make it clear that his first two arguments are true, he shows that after being called by Christ: "I conferred not with flesh and blood. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus, then after three years I went up to Jerusalem to see Peter." He shows his complete independence of the other apostles, having spent three years in the Lord's work before seeing either of the apostles, and then saw only Peter and James.

Argument 4.—His indorsement by the church at Jerusalem. Chapter 2: 1-10. When that conference at Jerusalem met for the purpose of determining the relationship that circumcision bore to the Gentiles, Paul was given the right hand of fellowship. So he effectually meets this false teaching by showing that instead of Peter, James, and John teaching different things, he has their indorsement.

NOTE.—How we should always labor to be ready to give a reason for the hope that is within us!

Argument 5.—His rebuke of Peter. Chapter 2: 11-14. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Instead of Peter being at the head of the apostles, he shows that Peter had made such a grave mistake at Antioch that he was compelled to rebuke him before all the people. Verse 14.

NOTE.—A hard blow this for the papacy. The infallible Peter was obliged to be rebuked for an error before them all.

Sidney, Ohio.

A GOOD MAN CALLED HOME.

BY J. T. MYERS.

By special request of friends we give public notice of the death of Bro. Ephraim Gary, of the Bethel church, New Jersey, who, after an illness of only a few days, passed away Sept. 28, 1900.

Twenty-five years ago this coming winter the writer was strongly urged to conduct a series of meetings with the Brethren of the Bethel church. After repeated calls we complied with the request. We were then but a young preacher twenty-three years old and going to school in Philadelphia. We shall never forget the meeting. The little church was greatly in need of a revival at the time. The weather was cold and stormy throughout most of the time of the meeting. Only a few came out to greet us and hear us the first night of the meeting; the next night many more, and by the third night the house was pretty well filled with eager listeners and earnest worshippers. By the end of the week the meetinghouse was at times uncomfortably filled. We continued the meetings for about two weeks, and as a result of the efforts the little band of brethren and sisters of the Bethel church was greatly revived and quite a number converted and added to their number by baptism. Some of the members are still active and concerned for the welfare of

their little church; some have died and gone to their better home, and some too, we are sorry to say, have left us and united with other churches in the community or gone back again to the world.

As a further result of the meetings above-mentioned a commodious new meetinghouse was built the year following our series of meetings with the little Bethel church.

Of the number of those who then lived and took an active part in the interesting series of meetings of my youth in the Bethel church only a comparatively small number are still living. One of the number and one of the most active ones then and ever since then, was Bro. Ephraim Gary, whose funeral was preached on Monday, Oct. 1, 1900, to a very large concourse of sorrowing neighbors, friends and relatives. The funeral services were held in the Bethel church, the carpenter work of which he did without a cent of charge. He also served sixteen years as sexton at the same place and never accepted a cent of compensation for the same, a fact we could not help but speak about, along with the many other good deeds and virtues of our brother.

Of the hundreds of funerals we have preached in our time we cannot now recall a single instance of such universal sorrow and regrets having been manifested and expressed as was the case on the funeral occasion of our departed brother.

Bro. Gary was in his sixty-eighth year. He came into the church in his youth. He was never married. He was a carpenter by trade, industrious and frugal by habit, religious and conscientious by nature.

Our text for the occasion was 1 Samuel, twentieth chapter and part of the eighteenth verse: "And thou shalt be missed." Truer language could not well be said of any one than in the case of our deceased and now lamented brother. The community in which he lived will miss him in ever so many ways; we all will miss him who have known him; and last, but not least, the Bethel church will miss him in its regular services, Sunday school, and prayer meeting. In short, there is not a place to be filled in the Bethel church but what Bro. Gary will be missed. But what a blessed thing it is to be missed! May such be our life that it may be said of us after we are dead and gone, "Thou shalt be missed."

Oaks, Pa.

WHY THEY DID IT.

BY J. E. MILLER.

THE darkest part of night comes just before dawn shows forth her rosy light. And often it happens that we must pass through the dark valley before we can enjoy the highest blessings. The disciples had had their gloomy and despondent days, but when "the day of Pentecost was fully come" all was changed. Then their faith grew strong, their courage great, and their power knew no bounds. A new factor had entered into their lives, and under the influence of the Holy Spirit they went forth boldly to their work.

Their work was to spread the kingdom, to call men from their wicked ways into the ways of righteousness. They began their work with a great revival, first in their own hearts, and then among those without the church. They preached, but they did not stop with preaching. They made converts and they added these converts to their own number. And this adding took place "the same day." There was no waiting six months or even a week; it was done immediately.

Baptism was the ceremonial part of this "adding." This seems to be the only way of interpreting Acts 2: 41. Those that were "baptized" are also said to have been "added." This further accords with what we read in verse 47, "And the Lord added to the church daily such as should be saved."

Again, they were baptized so that their sins might be remitted. V. 38. The same thing was true in the case of Paul. Acts 22: 16. Now here arises a diffi-

culty. The Word teaches baptism for the remission of sins, but man says he cannot see how this outward ceremony can have anything to do with a spiritual cleansing. And because he cannot understand this he refuses to observe the ordinance as commanded. Christ says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6: 53. I, for one, do not understand what connection there is between taking a little piece of bread and a sip of wine, and spiritual life, yet I am anxious to observe this part of the Bible. And the Christian church in general does the same, although they may not see the relation between the two. Why not do the same with baptism for the remission of sins?

Again, they were to receive the gift of the Holy Ghost. Now three things are spoken of before this promise is given. Verse 37 certainly tells us that they believed, and verse 38 commands them to repent and be baptized. How, then, can one who has read Gal. 1: 8 teach otherwise?

"But," says one, "how about Cornelius?" Acts 10: 44, 47 says that he and his company received the gift of the Holy Ghost before baptism. Just as I believed the account about Pentecost so I believe this. I do not try to throw away a rule because it has an exception, for most rules have exceptions. Before establishing a rule from Acts 10: 44-48 it would be well to put by its side all other similar instances and see what they teach. It will not take long to look them up.

The disciples then baptized because Jesus had commanded it, and, further, they baptized that men might have their sins pardoned, that they might receive the gift of the Holy Ghost, and that they might change their relation, or be added to the church, or be saved. Acts 2: 38, 47.

University of Illinois, Urbana, Ill.

BABYLON.

THE American Expedition of the University of Pennsylvania at Nippur, in charge of Professor Hilprecht, and the French expedition at Tello, in charge of Mr. de Sarzec, says a recent issue of the *Sunday School Times*, closed their respective campaigns this year about the same time,—the middle of May. According to direct personal information from Mr. de Sarzec, the chief result of the French expedition has been the discovery of about ten thousand cuneiform tablets, in all probability of the same general character as those discovered before (lists of sacrifices, contracts, and inventories). Mr. de Sarzec returned to Paris by way of Hit-Der-Alleppo, the shortest route, also chosen by the members of the American expedition except Professor Hilprecht, who proceeded to Constantinople on horseback, through the territories of the Shammar and Tai Bedween, then at war with each other. He examined the more important Assyrian ruins, Kileh Shergat, Nimrud, Nebi-Junus, and Kuyunjik (ancient Nineveh), etc., and devoted considerable time in June and July to the exploration of the northern districts of the ancient Hittite empire, and to the Kappadokian mounds, particularly to Kül Tepe, whence he obtained two new Hittite inscriptions and a large number of cuneiform tablets, together with other important archeological objects, for his work on early Kappadokia, which for some years has been in the course of preparation.

Before Professor Hilprecht left Babylonia he accepted a cordial invitation from the German Expedition working at Kuwairish, a small Arab village on the Euphrates, beautifully situated between palm-groves at the foot of the ruins which cover Nebuchadnezzar's palace in ancient Babylon. For more than a year, Dr. Koldewey, director of this expedition, has devoted his time and energy to a thorough exploration of this once famous structure with its neighboring streets, walls, gardens, and canals. The results so far obtained are chiefly important for the topography of Babylon, the actual finds being but few, and of no great historical significance. The expectations that interesting treasures of art would be discovered in the interior of the palace have not been realized, the history of

Babylon's gradual decay being unfavorable to such expectations. The principal monuments found in the "Kasr," as the ruin of Nebuchadnezzar's palace is called by the Arabs of to-day, are the following: (1) A Hittite stele of dolomite, on the one side bearing the image of a god with trident and hammer, and on the reverse a Hittite inscription of a little over six lines. (2) A limestone slab, showing the images of three Babylonian gods, and of a certain worshiper, "the governor of the country of Sukhu," a land known from the Book of Job, where Bildad is called "the Shuhite" (Job 2: 11). Below the relief are five columns of Neo-Babylonian inscriptions informing the reader of what this governor did for the safety and welfare of his country. (3) A large fragmentary piece of dolomite with a mutilated Neo-Babylonian inscription. (4) A brief Assyrian inscription of King Hadad-nirasi II (911-891 B. C.)

In the mass of ruins hiding the large east wall of the palace, a large number of fragments of colored tiles were discovered, representing white lions with yellow manes, and yellow lions with green manes, black eagles and trees separating the different sections from each other. Originally, these once beautiful faïences covered the two sides of Babylon's wide street, which excited the admiration of Herodotus. The stones with which this famous street was paved—called *terminabanda* in Nebuchadnezzar's own cuneiform records—are often inscribed on their edges.

On the east side of the "Kasr," and close by it, Dr. Koldewey discovered and excavated the small but well-preserved temple of the goddess Ninkh, "the great mistress." In one of its chambers he found the fragment of a hymn previously known, a clay cylinder of Ashurbanapal or Sardanapalus (B. C. 668-626), on which this king reports his restoration of that temple, and about fifty cuneiform tablets containing lists of the names and wages of workmen employed at the time of Nebuchadnezzar and his son Evil-Merodach, who "lifted up the head of Jehoiachin, king of Judah, out of prison and spake kindly to him" (2 Kings 25: 27, 28).

With the view of ascertaining the contents of the more southern ruin of ancient Babylon, called today Tell Amran, the chief activity of the expedition has been transferred to this mound during the last four months. Frequently, but as it seems to me wrongly, Tell Amran has been identified by Assyriologists with the ruins of Esagila, the large temple of Marduk, part of which was Etemenanki, "the tower of Babel," even very recently Pinches and Feiser pleading for this site. According to my conviction, based upon a study of the inscriptions and repeated visits to the different groups representing what is left of Nebuchadnezzar's splendid residence, the famous sanctuary of Babylon must be sought in the most northern ruin of the whole complex called to-day Babil, which for many centuries has served as the almost inexhaustible quarry for public and private buildings from the embankments of the Tigris opposite Bagdad to the modern structures of the Hindiya canal and in the town of Hilla.

A few months ago, when I visited Babylon the last time, as the guest of Dr. Koldewey, the latter had begun to cut a large trench through the midst of Tell Amran. The principal results then obtained from the upper strata, aside from numerous tombs of the later period and what they contained, was the storeroom or shop of an engraver and dealer in precious stones, living about 200 B. C. A large portion of the "raw material" found in his shop had been gathered from various Babylonian ruins,—for example, a beautiful mace-head in a green stone, with the short inscription of a new Chaldean king, which doubtless came from a South-Babylonian mound. The ruins of Nippur had furnished a number of disks in agate and lapis lazuli, dedicated by Cassite kings (among them Meli-Shipak) to the temple of Bel (En-il) in the second pre-Christian millennium. Two beautiful large lapis lazuli cylinders came from temples at Babylon itself.

All the three expeditions,—American, French,

and German,—which have been excavating in Northern, Central, and Southern Babylonia respectively, have had peculiar and valuable results; but the greatest and epoch-making result of this year was obtained by the expedition of the University of Pennsylvania through the discovery of the oldest and foremost Babylonian temple library (destroyed about 2280 B. C.), and the huge pre-Sargonic palace of the fourth pre-Christian millennium, buried under more than seventy feet of debris.

MY FATHER'S BUSINESS.

BY A. HUTCHISON.

RECENTLY I was permitted to listen to a discourse from the words, "Wist ye not that I must be about my Father's business?" Luke 2: 49. The speaker very properly called our attention to a number of things in which we ought to imitate the example of Jesus, and in this way be about our Father's business. And this was all right, for Jesus never did that which was not right. And so we are safe in following, and it becomes an absolute duty, when he says, "I have given you an example that ye should follow."

But among all the cases called up by our speaker this one was omitted. But his last, and the most emphatic point, was that the voters could be about their Father's business on Nov. 6 by going to the polls, and there casting their ballots for the right man. Well, voting for the right man may be all right. But I was wondering how he would put it if Jesus had said, "If I then, your Lord and Master, have cast my vote for the president, ye also ought to vote for him too." Would he tell us that was an old Jewish custom, and therefore we have nothing to do with it? I guess not. But when we come to the only place where Jesus specifically says to his disciples, "I have given you an example, that ye should do as I have done to you" (John 13: 15), this must go back among the Jews; nothing but an old custom, has no application to us now. Yet it may have a fearful meaning in the day of all days,—when the books shall be opened, O what will the answer be? Jesus says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day." John 12: 48.

PASTORAL VISITS.

BY S. F. SANGER.

THE duty of pastoral visits has been made rather prominent in our Fraternity in recent years. Just to what extent they have become a reality I am unable to say. Since questions generally have two sides, we conclude this one should be viewed from both sides. It is not my purpose to take issue with our Conference, or those who see their way clear to carry out the pastoral visit. I believe that there are a number of ministers who, like myself, do not see their way clear to carry out the work as enjoined by Annual Meeting.

Let us look at the multifarious duties of the ministry in their official and domestic relations, viz, councils to attend, sick to anoint, marriages to perform, funerals to preach, ministerial meetings, Sunday-school conventions, District and Annual Conferences to attend. The minister should not neglect the prayer meeting, the Sunday school or love feasts, besides preaching one or more sermons a week. On the domestic side he often has the family to feed and clothe, rents, taxes and sometimes doctor bills to pay. If not a renter, he may have bought property and has payments to meet annually or, what is worse, see his property pass into other hands.

Just how to perform an annual pastoral visit under such circumstances is beyond my compass, or comprehension. If I could see scriptural authority for placing such labors on the ministry, I would perhaps feel the responsibility more. Did not St. Paul teach publicly and from house to house?

Certainly, but not one word is said about visiting; his mission was *teaching*, not *visiting*. If the apostles' and ministers' labor were too important for them to be engaged in serving tables (Acts 6: 1-5), is it not equally important for the ministry of to-day to confine themselves more strictly to their specific and legitimate duties, and not to burden them with a work which the deacons or laity can perform? I know of a congregation where the sisters perform this visit instead of the ministry. Why not? I have no doubt it is well done too. Let the work be distributed more, and better results will be obtained in the church.

The sick, imprisoned, widows and orphans are the scriptural objects of visitation. I cannot see just why a busy minister should go five or ten miles to visit Bro. Smith and family to find, perhaps, that the brother is busy on the far side of the farm, or in his shop with a customer or two impatiently waiting the completion of his job, or an employee who cannot leave his work at all. The sister is busy, washing, ironing, baking or some other important household duty; the children are at school, and the pastoral visit is passed by. A drive of a few more miles is made to Brother Jones' home, to learn that Brother and Sister Jones have gone to market or to visit a neighbor or friend and are not expected home before night. Just why all this should be required of us poor preachers I cannot see.

The foregoing, with other causes, have hindered me from complying with the decision of our Conference on this question. My observation is that when a man feeds his sheep well and regularly he need not spend much time riding over the farm to see whether they are all in their proper place and in good health. Feeding time settles this generally. The sick or maimed ones should be looked up, but why spend time after the sound ones?

I believe it more important for the minister to provide for his family's daily needs and his congregation's spiritual wants than to spend time visiting the healthy members and trusting Providence for his bread and meat and the Spirit to dictate his Sunday sermon in the absence of proper preparation himself. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. Let the ministry feed the flock with more and better sermons. Let the deacons, brethren or sisters do the visiting.
South Bend, Ind.

WHAT AND WHOSE THE KINGDOM OF GOD IS.

BY DANIEL VANIMAN.

1. We are told what it is like: "For so is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." Mark 4: 26.

2. It is like a grain of mustard seed, etc., and also like leaven hid in meal. From the above we learn that it is something that grows or works silently, but surely.

Then to the question, What is the kingdom of God? The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost; for he that herein serveth Christ is well pleasing to God and approved of men. Rom. 24: 17-20. Remember the kingdom of God is (1) righteousness, which comes from doing right. (2) It is peace. (3) Joy in the Holy Ghost. Here we have clearly defined, first, what the kingdom of God is not, and, secondly, what it is, with the statement that he that herein serveth Christ is well pleasing to God and approved of men. See what a desirable field that covers.

Where is the kingdom of God? "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." Luke 17: 20, 21. This locates it within, even in the heart, whence come good or evil thoughts, words, or actions. Re-

member the kingdom of God is righteousness, which comes from doing right. This desire to do right or hungering and thirsting after righteousness is to be sought first. It is more important than riches, food or raiment. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6: 33.

Let this desire be planted early into the heart of the little boy or girl, and there you have the beginning of the kingdom of God, and the rest will follow as the seed grows or the leaven works. A boy who had this kingdom started in him while sweeping the store found a piece of money which he put into his pocket, and at first thought himself that much ahead; but presently came the thought, "This belongs to my employer; it is not mine. I must, therefore, in order to do right, give it to him." And so he did. Now, what had the boy? No money, neither had he lost any, but he had gained peace and joy, which were far better than the money that belonged to another. That boy had the seed or beginning of the kingdom of God in him, and was on the road that was pleasing to God and approved of men: and in due time when further knowledge of the Master's will is acquired he will no doubt comply with the conditions that will bring him into the kingdom of God or church of Christ, and thus will he be numbered with the Lord's people as a helper in all that is right.

Recently a student of McPherson College on his way to college lost his pocketbook containing the summer wages of himself and wife, some ninety dollars. A boy found it and reported to his father the find. The money was spent to pay debts, etc. But being advertised, and the fraud discovered, the sheriff was sent after them, and their course was neither well pleasing to God nor approved of men; neither did they have peace or joy. The one boy had the kingdom of God begun in him, the other had not, and this made a great difference in the results.

McPherson, Kans.

THE QUESTION OF CREED.

BY EDWARD FRANTZ.

A FUNDAMENTAL principle of the Brethren church is that the New Testament is her only creed. That our forefathers attempted to devise no other should be a matter of profound satisfaction to every lover of the church. Special interest attaches to this question in view of the present agitation in other churches over the revision of creeds.

Human wisdom is too shortsighted to formulate a statement of divine truth that can endure. Man-devised creeds are certain to be outgrown. The truth revealed in the New Testament is absolute and eternal, but human understanding of it is imperfect and subject to constant change. We may well hesitate to accept any human statement of divine truth as final.

We need no other creed than that which God has given us. Let us hold fast to that, and so open our eyes to its truth that the Holy Spirit may each day lead us more fully into it.

McPherson, Kans.

OUR inner world shapes the outer for us. Our relations to others are constantly taking character from our disposition toward them. We foresee some difficulty with some one we have to work with, and, if we cherish thoughts of peace and kindness toward them, we shall come through it without much friction. Something from the warmth of the heart warms the atmosphere, and renders it easy for us to make the crooked straight and the rough places smooth. Contrariwise, if we dwell only on the annoyances and provocations we have received or expect, it is impossible to avoid a collision of feeling. We have taken the matter by the wrong handle, and can get no good of it. Quarrels and agreements alike are rooted more deeply than in circumstances. They go down to habit of mind and character.—*Sunday School Times.*

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILITICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.WHEN THE BRETHREN MINISTER DRAWS A
SALARY.

BY JOHN E. MOHLER.

WHEN the time comes that the Brethren minister is salaried, at the church in the country, it will be the fault of the laity. The young man elected to the ministry isn't thinking of salary, nor is he likely to until driven to it, or deceived in himself. He has advantages his elders never had, in the way of education and the art of public speaking, and yet there are surprises in store for him. One thing is, that with all his correct language and logically presented thoughts the people would rather listen to old brother Dave, in his crippled way, than to the collegiate. And the deepest things he can dig from the Scriptures don't "take" like the older man's sermons. No one thanks him for the good his sermon did them, and no one commends his efforts. He even neglects his temporal interests to improve, and yet it seems a thankless task. Anyhow the young minister gets an experience, and if he passes through the first stages of development with increased love for his calling it is to his credit, and in spite of the church's passivity. If he turns to secular labors until the church is forced to hire a minister it is the laity that is to blame.

Now the laity do not realize this. They hesitate to encourage the minister, lest he should think he is becoming a great preacher. They hold back from helping him temporally lest it should give him a taste for a salary. And when the minister hears his aged coworkers praised to the skies he takes it that he himself is a failure in the ministry. Isn't it natural? What the laity should consider is that the young man in the ministry does as well as old brother Dave did on the start and likely much better. They should also remember he has the identical sympathetic organism that is common to humanity, and has the same physical constitution, and the same temporal and spiritual wants. He cannot live without sympathy, he isn't weather proof, he cannot fatten on air, nor does Satan let him alone.

And the young minister is deluded. He thinks colleges make ministers, but they do not. He thinks a sermon is something that is talked off, but it isn't. He thinks deep thoughts make convictions, but they don't. He thinks education and natural ability should stand the young preacher beside the greyhaired worker who stepped from a country school into the ministry. But he is mistaken. Heart talks to heart in the best sermons, and before the heart can talk it has to feel, and it takes half a lifetime of experience to enable it to feel for all-around humanity. The battle of life is a part of the school of thorough preparation for the ministry, and there is no short cut to it.

Warrensburg, Mo.

FALLING EASIER THAN CLIMBING.

FALLING is easier than climbing. In consequence, it takes less time and effort to get from the top to the bottom of a precipice, if a man will simply let go his hold and fall, than it does to get to the top by persevering, in holding on and struggling upward. This represents the two ways in the universe. A writer, in an attractive work of fiction, describing the struggle of a man who resolved to do a noble deed when he was tempted to do a less noble one that would be easier, asks the pregnant question, "Why is it that the right things are so frequently unpleasant?" "Why is it?" Just because it is. The universe is made that way and so are we. We can fall without any effort, but it costs an effort to climb. The wrong way is broad and easy, and is thronged; the right way is strait and narrow, and is less tempting. But when we think of the future and the end, who of us will hesitate to meet the cost, and finally to rejoice in the results of victory?—S. S. Times.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Unjust Steward.—Luke 16: 1-13.

Lesson for Nov. 4, 1900.

GOLDEN TEXT.—Ye cannot serve God and mammon.—
Luke 16: 13.

PERHAPS there is no parable in the New Testament Scriptures that has been more puzzling to the general reader than this one. The steward was placed in an honorable and responsible position, had the charge and oversight of his lord's goods or possessions. In this case it seems to have been a farm. And instead of being faithful to the trust imposed in him, he was both reckless and unjust, and yet he was commended by the one whom he defrauded. What kind of a lesson can we get from such proceeding? Are we to understand that the Lord wants to commend a man because he is shrewdly dishonest? Not by any means. This is what makes it so difficult for many to understand the purpose of the parable, or the lesson intended to be taught.

Let us look at it and see what we can find. The accusation brought against the steward was "that he wasted his goods," and because of this he could be steward no longer. Though he could not well have expected anything else, yet he was not prepared for the change, as he had no other way of making a living, unless it would be to go to work or go begging. The one he said he could not do, and he was ashamed to do the other. So, through his shrewdness and his desire to live without digging or begging, he struck on the expedient of calling to him his lord's debtors.

The first one owed him a hundred measures of oil. And he said unto him, "Take thy bill and sit down quickly, and write fifty." Another owed a hundred measures of wheat. And he told him to write eighty. This was quite a reduction for these debtors, and would be quite a favor to them. These bills of indebtedness to their lord were made and held by themselves, after being recorded by the steward; so that by his permission they could be changed at pleasure, and a corresponding change made by the steward in his books. To do this, however, was a wrong and a fraud both on the part of the steward and also on the part of the debtors. It was a collusion into which they all entered to defraud the lord. And it was not for this that the steward was commended, because in the transaction he was cheated out of fifty measures of oil and twenty measures of wheat. It was the manner in which he used his lord's income that it might accrue to his own benefit after he would be discharged from the stewardship. His reasoning was: "As I have now favored these men so much in reducing their indebtedness to their landlord, they in return for the favor done them will receive me into their houses and thus save me from the very unpleasant duty of digging or begging for a living." The only thing commendatory in the lesson is that this man used his lord's money or the possibilities entrusted to him in making provisions for his future wants,—that of looking beyond the present and preparing for the time to come. While this rich man lost in or through the dishonesty of his steward, yet he commended him for his foresight—"because he had done wisely."

Now to the special lesson for us. What is it? "I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

The rich man here represents Christ. We are his stewards. To us he has entrusted his church, his kingdom on earth. And as this unjust steward used his ill-gotten means to provide for his future physical good, so we are to use the righteous and divine blessing that Christ has entrusted to us in such a way that they will give us homes in heaven. We are to feel that all we have is from the Lord. And we are not to waste it, but to use it to the upbuilding of his kingdom.

H. B. B.

OUR PRAYER MEETING.

THE UNITY OF THE BODY OF CHRIST.

For Week Ending Nov. 10.

1. *Perfect Union.* Mark the language in John 15: 5. Not Christ with us, but Christ and we *unitedly one*. Not our life a life like Christ's, but one and the same life, the same life in every branch, as in the vine.
2. *Union a Present Privilege.* 1 Cor. 1: 10-13; 12: 13-27; John 17: 21-23. The church is one. We have not to make this a fact; it is a grand, glorious fact. The bridegroom and the bride are one. There is blessedness and joy in this glorious fact. Eph. 4: 1-6.
3. *The Measure of Unity.* "As thou, Father, art in me and I in thee." John 17: 20, 21.
4. *The Means of Unity.* Rom. 15: 5; 1 Cor. 1: 10; 2 Cor. 13: 11.
5. *The Object and Aim of Unity.* John 17: 21. Whatever manifests the unity of the church of Christ glorifies God. Has the glory of God been covered up,—hidden,—by a life of variance and strife? If so, let us pray God for a new life,—a life of consecration and loving concern for each other. With a *united* army of the Lord's people, victory is sure to come. "In union is strength."

A MODEL PRAYER MEETING.

1. ONE attended by all who possibly can.
2. One where God is present, and that to bless.
3. One where many take part briefly and from the heart.
4. One that is preceded, continued and followed by a prayerful spirit.
5. One from which one goes feeling that he ought and can and will live a right life, with God's help.

WHAT WILL YOU DO TO MAKE OURS MODEL
PRAYER MEETINGS?

1. You should not permit a little rain or cold to keep you away.
2. You should say something short, but to the point.
3. You should pray for the prayer meeting.
4. You should invite others to attend.

VERY many times obedience requires the largest faith. We have many instances of this in the history of God's dealing with his people. When Israel was ready to cross over into the land of Canaan, the Jordan lay between it and them. The command was to move forward. But how were they going to cross the swollen stream? The priests who led the way walked fearlessly down into the water. If God had said "Go," surely he would provide a way. It was not until the priests felt the waters against their feet that the way opened before them. We sometimes say that seeing is believing. It is no such thing. Belief or faith rests upon other ground than the mere testimony of the senses. The priests did not see how, but they believed to the extent that they obeyed.

THE Pharisee was blinded to all his tares by the pride that prompted him to thank God he was not as other men. Through the humility that prompted the publican to smite his breast, and say, "God be merciful to me, a sinner," he saw the tares growing in his field. Pharisaic pride permitted tares to overrun the field, and all was lost. The publican's penitence committed the harvest to God, and the hands of his angels gathered the tares and burned them, but gave the good wheat to the great Husbandman, who continued the life of the worker in that of his works forever.

FAITH is the poetry, obedience the prose, of the Christian life. Faith is the dreamer who looks outward and sings of the treasure city beyond. Obedience goes down the toilsome road to bring the treasures in. Neither can thrive without the other. Obedience, without faith to see and point out the way, would be like a messenger without a message, a servant without a commander. Faith, with none to do her bidding, would have her visions in vain. "Even so faith, if it hath not works, is dead, being alone."

HOME * AND * FAMILY

OUR SATURDAY NIGHT.

The Wise Mother.

It is not every mother who knows how to handle a boy, inclined to shirk duty, in such a way as to teach him lessons that he is not soon likely to forget. But now and then we hear of those who can handle a boy of this kind with consummate skill and at the same time retain the love and respect of the boy. When the ordinary boy is fairly beaten at his own game he generally knows it, confesses his defeat, and in his own mind determines that he is never going to be caught napping again. I have in mind two instances worth relating. One came to my notice through the press, and the other I got by personal observation.

Robbie's hat was lost! He could not find it anywhere, and his mother was waiting for him to go out and do an errand for her.

"Hurry up, Robbie!" she said, coming into the sitting-room. "I must have that yeast cake right away."

"I can't find my hat," said Robbie, beginning to search in every nook and corner. "I guess, mamma, you will have to get somebody else to do that errand for you. I can't go down-town bareheaded." Just then a wagon drove into the yard, and Uncle Will's voice cried out:

"Where's Robbie? I want to take him out to the farm."

"Here I am, Uncle Will I'm coming!" cried Robbie.

And what do you suppose? In less than two seconds Robbie's hat was on his head, and he was bounding out into the yard!

His mother could hardly help smiling at the suddenness with which the little lad had found his hat after he really wanted to; but she knew that it would not do to let his deceit go unpunished, so she hurried out into the yard. Robbie was just scrambling up into the farm-wagon.

"Uncle Will," said his mother, "Robbie was going to do an errand for me, but it took him so very long to find his hat—until he heard you call—that I am afraid he will not be back in time to go out to the farm with you to-day."

"Ah!" said Uncle Will; "I see. No, Robbie, I do not think I can wait for you to-day. But some other day, when your hat doesn't keep you from getting mamma's errands done first, we will have a fine ride out to the farm."

Robbie felt his disappointment, you may be sure. But he was an honest-minded chap, and by the time he had returned with his mother's yeast-cake, he was quite ready to admit in his own heart that his punishment was just what he deserved.

"And, mamma," he said, as he kissed her lovingly, "I don't think I shall ever lose my hat that way again."

Robbie had learned a lesson, and his good mother was just wise enough not to let him know that she had purposely outgeneraled him.

The other instance was this: George was one of the best boys in the country to work. His home was on the farm, where there was plenty to do, and too much, he thought. Like most boys at the age of fourteen, he got very tired of the work, a little discouraged, thought he ought to have some rest, and made himself believe that he was sick. He quit his work and came to his mother with his complaint. She listened to his story, as a kind mother will listen to a boy who is in trouble. She told her son that it was not necessary for him to work if he was sick, that he probably needed rest, and that he should go up to his room, go to bed and remain there during the day. George did not like the idea of going to bed—for that was no part of his purpose when he decided to quit work and appeal to his mother. But she told him that there was no better place for a sick boy than in bed, and that he must not fail to do as she had directed.

Well, George reluctantly went to his room and was soon snugly covered up in his comfortable

bed. His mother waited on him kindly, and even politely, giving him a plentiful supply of the kind of tea that she knew to be just the thing for his ailment. What were George's thoughts all this time no one seems to know. But for once at least he made up his mind that his mother knew something about boys. The next morning found George at the breakfast table and his mother waiting on him as attentively as though the boy had just recovered from a spell of sickness. He resumed his work, a more cheerful and wiser boy, and never more tried to play sick in the presence of his wise and loving mother.—J. H. M.

BABY CORN.

A HAPPY mother stalk of corn
Held close a baby ear,
And whispered: "Cuddle up to me;
I'll keep you warm, my dear;
I'll give you petticoats of green,
With many a tuck and fold,
To let out daily as you grow,
For you will soon be old."

A funny little baby that,
For, though it had no eye,
It had a hundred mouths; 'twas well
It did not want to cry.
The mother put in each a mallmouth
A hollow thread of silk,
Through which the sun and rain and air
Provided baby's milk.

The petticoats were gathered close
Where all the threadlets hung,
And still, as summer days went on,
To mother-stalk it clung;
And all the time it grew and grew—
Each kernel drank the milk
By day, by night, in shade, in sun,
From its own thread of silk.

And each grew strong and full and round,
And each was shining white;
The gores and seams were all let out,
The green skirts fitted tight,
The ear stood straight and large and tall,
And when it saw the sun
Held up its emerald satin gown
To say: "Your work is done."

"You're large enough," said Mother Stalk,
"And now there's no more room
For you to grow." She tied the threads
Into a soft brown plume—
It floated out upon the breeze
To greet the dewy morn,
And then the baby said: "Now I'm
A full-grown ear of corn!"

—The Independent.

LI HUNG CHANG.

MOST of our readers know something about Li Hung Chang, the chief man in China at this time. General Grant when requested to name the three greatest men in the world named Bismarck, Gladstone and Li Hung Chang. He is the only man who can stand between China and the powers, and is so skilled in diplomacy and adroitness that he is feared and respected at the same time. He is said to be the most difficult man in the world for a reporter to interview. He usually puts in the time interviewing the reporter.

At this time he is in his eightieth year, and is full of activity both in mind and body. Some time ago a reporter succeeded in getting some information from him regarding his health and habits, and gives the following in a recent issue of the *Saturday Evening Post*:

Says the reporter: He attributes his health and strength to temperance in diet and regularity of work. "You are right," said Li, who happened to be in a jolly mood, "in thinking I have good health. I am doing a great deal of work now and expect to keep it up for years to come. I plan my work systematically. I never worry, and I sleep well. In your country the people say man should divide the day into three parts: eight hours to work, eight to exercise, and eight to sleep. I sleep five hours and work twelve."

"How about exercise, Your Excellency?" I asked.

"I walk daily in one of the courts of my yamen and limit my exercise to a fixed number of steps. I

find that it requires about five thousand paces to keep my body in good condition." (This at three feet to the step would be almost three miles daily.)

At another place in the interview I asked as to his diet. The Viceroy replied:

"I never overload my stomach. I know by experience what agrees with me, and I eat nothing else. The foreign doctors tell me I ought to eat more meat, but I believe in vegetables, and have plenty of them. I find a mixed diet—half Chinese, half foreign—is the best. I think beef extracts are good and take them daily. I am fond of rice congee, and eat much bird's nest soup and shark's fins. I don't believe in wine, and my drink is chiefly tea."

VISITING.

THERE is something pleasant about a visit from one friend to another. There is nothing so easy as to fall into the habit of keeping at home, within one's self, and no habit is so hard to break off, once it is formed. It begets selfishness, and hinders soul development. It is better to get out and around among neighbors and friends and make friends in the new and strengthen old associations. It is very often the case that friends get apart thinking each other cold and distant, when there is nothing the matter but a lack of personal association.

Young folks usually need no urging to get out and around, the trouble being generally to keep them at home. But with the heads of the family it is often the case that a stay-at-home habit is formed to the detriment of all interested. It is well to go off occasionally and renew our youth. If it is only to a neighbor's house it is better than eternally treading the home wheel. Not only do we thus lighten our own burdens, but we help others.

It is not necessary that a visit be turned into a visitation. The stay need not be such as to involve trouble and worry in cooking and preparation, for which things may not be ready, but an afternoon call, and home again, lightens many a load. And the time spent need not be taken in talking adversely of mutual acquaintances. It can be better spent. If on some such a country visit something especially nice in the fruit or vegetable line is taken along all the better. The evil days are coming when we cannot go, and then as we have visited others so will it be to us in our lonely afternoons.—*The Inglenook.*

A LITTLE PUZZLED.

A MAN in the city is puzzled. He cannot see why a farmer who has all he needs, and to spare, should complain. Here is his way of telling it:

"We went out into the country not long ago and stopped at the home, unexpectedly, of a pretty well-to-do farmer just after the supper bell rang. What music there is in a farm bell when you're ten miles from home. It is charming. They didn't have a company supper, was the excuse made by the good wife as we sat down to a common, every day meal. There was a pitcher of good milk and a smaller one of thick cream, a dish of hominy, cold boiled beef, fried potatoes, fried eggs, stewed plums, sweet pickles, ginger bread and currant cake. It was a genuine church social layout and there were robust appetites to enjoy all these good things. There was a napkin by each plate and all had to wait until the father returned thanks. Outside the yard fence were hundreds of chickens, young and old; fat pigs in a nearby lot, well fed cows in the lot, granaries full, and yet the old man, while he formally thanked the Lord for the excellent supper, complained to us that the times were out of joint and that the government was being run in such a way as to make it oppressive upon him."

The farmer, of course, did not know how good he had it. Probably there are hundreds of others in the same condition. With their eyes closed, and their heads bowed in reverence they thank the Lord for their daily bread. But when they get their heads up, and open their eyes, they commence complaining. They have eyes but cannot see the goodness of God.

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TEN conversions are reported in the Lick Creek church, Ohio.

FIVE accessions are reported at James Creek, Pennsylvania.

BRO. L. H. NEHER, of North Manchester, Ind., called on us last Tuesday.

We have on the hook some reports of Ministerial Meetings that will appear soon.

BRO. JOHN ZUCK, of Clarence, Iowa, is here attending the meeting of the Mission Board.

SOUTHEASTERN Kansas will be represented on the next Standing Committee by Bro. John Sherfy.

BRO. DANIEL SNELL is at this time engaged in a protracted meeting in the Roann church, Indiana.

If everything went well with our missionaries they probably reached Bombay, India, last Saturday.

THE meeting of the General Mission Board called Bro. L. W. Teeter, of Hagerstown, Ind., to Elgin this week.

DURING a series of meetings, recently held in the Appanoose church, Kansas, thirteen put on Christ in baptism.

BRO. S. F. SANGER, of South Bend, Ind., is here this week, helping along with the work of the Mission Board.

BRO. J. M. FOLLIS was elected a member of the Standing Committee at the late District Meeting in Southern Iowa.

At the late District Meeting Bro. J. H. Baker was selected to represent Southern Illinois on the Standing Committee.

OREGON, Washington and Idaho are to be represented on the next Standing Committee by Bro. Thomas Barklow.

BRO. DANIEL MILLER, we understand, commenced a series of meetings in the Edna Mills church, Indiana, last Saturday evening.

BRO. J. W. CLINE and wife, of Philadelphia, have reached Southern California, and for the present purpose making Lordsburg their home.

THE recent series of meetings held by the Brethren at Carthage, Mo., resulted in nine accessions to the church; seven by baptism and two reclaimed.

BRO. A. B. BARNHART, of Hagerstown, Md., is with us at this time. His health has not been good for several weeks, but he takes a deep interest in the work of the Board.

BRO. D. E. PRICE, of Mt. Morris, Ill., is spending some weeks in Kansas. He recently visited the Scott Valley church, and delivered a number of well-received discourses.

ONE evening last week the Elgin church held a members' meeting, at which considerable business was transacted. The meeting was very harmonious and the spirit excellent.

BRO. A. S. CULP, formerly of Campbellsville, Ky., has located at Auburn, Nemaha Co., Nebr., where he may hereafter be addressed.

BRO. JOHN WISE, of Conway Springs, Kans., is to represent Southern Kansas, Southern Colorado and Oklahoma on the coming Standing Committee.

SISTER BERTHA RYAN SHIRK and her husband are now in California, where Sister Shirk is giving some highly appreciated talks concerning the work in India.

WITH the issue of last week we went to press one day earlier than usual and for that reason a few notices that should have appeared in that paper had to lay over until this week.

THIS week we again give up one of the editorial pages to our correspondents and yet we have considerable matter in the way of correspondence that must lay over another week.

WE should have the names of the elders selected at the late District Meetings to serve on the Standing Committee of 1901. Information of this kind should reach us at a very early date.

BRO. S. E. YUNDT and wife are now at Lordsburg, Cal., at which point they should hereafter be addressed. Bro. Yundt has been chosen elder in charge of the congregation at Lordsburg.

LET it be clearly understood that those who subscribe for the MESSENGER now will receive the paper the remainder of this year free. Our readers should make this fact known as widely as possible.

BRO. HIRAM FORNEY writes us that after closing the meetings which he is conducting in the Baugo church, Ind., he goes to Roann. His present meetings are attended with considerable interest.

BRO. D. L. MILLER is with us this week. He seems to have enjoyed his sojourn among the churches in Missouri, and has many good things to say of the members in that part of the Brotherhood.

ON his tour through the South, Bro. P. S. Myers, of Los Angeles, Cal., has reached Norfolk, Va. He has planned to stop at a number of points in the South and preach the Word wherever there is an open door.

THE Ministerial Meeting for Middle Maryland will be held at the Welsh Run meetinghouse, Broadfording congregation, Nov. 23 and 24. The program will appear in the MESSENGER as soon as we can find space for it.

BRO. GEO. W. LENTZ, of Adrian, Mo., is now engaged in a protracted meeting at Girard, Ill., where he has good congregations and also encouraging interest. The meetings will close in November, so writes Bro. M. Flory.

THE Brethren in Oregon, Washington and Idaho have a zeal for missionary work that is to be commended. At their late District Meeting they decided to raise \$1,500 to carry forward the work in that part of the Northwest.

THE members of the General Missionary and Tract Committee reached Elgin on Monday evening, and commenced work Tuesday morning. Some report of the work done at this meeting will be given later. The committee consists of five brethren, viz. D. L. Miller, S. F. Sanger, A. B. Barnhart, L. W. Teeter and John Zuck.

A MINISTER recently visited a point where there were several members but no organization. He held some meetings for them, and while there procured all their names and sent them to us, directing us to supply them with sample copies of the MESSENGER. That preacher knows how to work. He preaches the Word, and then gets the MESSENGER into as many families as possible, knowing that there is nothing better than the paper to keep isolated members in touch with the church.

THE Revised Bible which we offer as a premium with the MESSENGER is one of the best in the market. The text is separated into verses the same as the Authorized Version. This makes it very convenient in every way.

MARKED papers, containing an account of the doings of the Brethren in any part of the Brotherhood, will be greatly appreciated at this office. The items likely to interest us should be plainly marked so they may be found at a glance.

THREE recently put on Christ in baptism at Stillwater, Minn., where Bro. John R. Wellington, of Reed, Ind., held a few meetings. Here is a good point to open up a mission. Bro. Wellington will have something to say about the mission next week.

THIS office, in part at least, seems to be responsible for the repeated changes of dates, in announcing the time for the feast at Plattsburg, Mo. The correct date was Oct. 13, but some of the communications sent us concerning the date were misunderstood.

BRO. P. B. FITZWATER, of Sidney, Ohio, writes us that one was recently baptized at that place. The outlook for the church seems to be encouraging. The time for their feast is Nov. 10, commencing at 4 P. M. Immediately after the feast a series of meetings will begin.

BRO. JESSE STUTSMAN, of Ohio, is now engaged in a series of meetings at Mt. Morris. He expects to visit several of the churches in Northern Illinois, and later may go into Iowa and then into Missouri. Those wishing his services in a series of meetings may address him at Mt. Morris, Ill.

BRO. W. B. SELL, of Fredonia, Kans., has been appointed as District evangelist to give all of his time and attention to preaching in Southeastern Kansas and Northeastern Oklahoma. He recently held four meetings at a schoolhouse, near Fredonia. Two persons confessed Christ and were baptized.

OUR people ought to distribute more tracts, for by this means the Gospel may be spread to most excellent advantage. A tract is something that will stay by a man, is certain to make him think, and may lead him to accept the truth. If you do not know what to order write this office for a list of tracts.

BRO. SAMUEL MURRAY, of Mexico, Ind., is a most earnest reader of the MESSENGER. He is now in his ninety-fifth year and quite feeble, yet he makes it a point to read the paper through from beginning to end. He often starts in with the first page, and closes with the last. It is a pleasure to write for readers of this class.

BRO. D. L. MILLER closed his work in Missouri Oct. 18, and then turned his face homeward. He spent forty-six days in Middle Missouri, and during the time delivered 101 talks. He says that he enjoyed his work among the Brethren very much, and is glad that he made the trip. He remained at home one or two days, and then came to Elgin.

THE church that refuses to call a worthy young brother to the ministry just because he happens to be poor makes a sad mistake. There was probably not a rich man among the entire twelve called by Jesus. As a rule the poor young man of talent will accomplish more good in this world than the rich young man. Let us have the worthy young brother called to the ministry; the people of God will see that he lives.

WE are asked to answer some questions that involve political issues. This we cannot do. The MESSENGER is a religious and not a political paper. Christ said his kingdom is not of this world, and so we would like to say of the MESSENGER. Our purpose is to preach the Gospel and prepare a people for a world that is a great deal better than this. We keep the paper out of politics, and the best thing our members can do is to keep out of politics too.

Of the last issue we printed 30,000 copies, so as to have some to send to those who may not be taking the MESSENGER. We trust that this effort may be the means of adding thousands of new names to our list. Let those who have been reading the MESSENGER for years recommend it to their neighbors.

Not long since one of our young brethren was offered \$800 a year to do mission work for one of the denominations. He informed those seeking his services that he was not for sale. There are not a few people who will dispose of their Christianity, such as they have, for even a less sum. The brother is to be congratulated for his fortitude.

BRO. E. S. YOUNG has just returned from New Berlin, Ohio, where he has been with his brother, S. S. Young, who is dangerously ill, and may not recover. Bro. Young tells us that he has considerable Bible school work laid out for the winter, and is preparing to give his time largely to that line of labor. He is to open a Bible school in Nebraska the last of this month.

THE MESSENGER thinks that it is a mistake not to keep an earnest and energetic evangelist constantly at work among the isolated members. Each State District should keep in the field a man who does nothing else but look after the new points. By preaching the Word, distributing tracts and talking with the people he might be the means of bringing scores to Christ each year.

THE MESSENGER, as a religious journal, takes no part in the political excitement of the times. This is why we decline publishing some of the matter sent us about this, that or the other candidate for president. We are determined that there shall be one paper in the world that does not meddle with politics. We are taking no part in the affairs that belong wholly to "Cæsar."

DURING his late series of meetings at Franklin Grove, this State, Bro. Trout preached a sermon, showing why the Brethren do not join secret societies. The discourse put not a few people to thinking. We do not have enough preaching on that subject. With other churches-secret societies are playing havoc, and nothing short of the most earnest efforts will keep the evil out of the Brethren church.

On the Missionary page in this issue will be found part of a letter from Sister Eliza B. Miller, one of our missionaries on the way to India. The rest of the letter will appear next week, and then be followed by others later on. It will be noticed that this is the second letter sent, but for some reason the first did not reach us. Sister Miller is a fine descriptive writer, and her account of the trip to India will be read with unusual interest.

BRO. DANIEL PAGIN, of South Bend, Ind., in his book entitled "Rays of Light on Bible Mysteries," maintains that the children of Judah will return to Palestine by 1906. He says all the signs of the times indicate it. Whether he be correct or not, one thing is evident; there is at this time an unusual amount of interest being taken in Palestine by different nations, as well as by the Jews in particular. Those wishing a copy of this work will write Bro. Pagin for price. The book may prove interesting to those who delight in the study of prophecy.

AMONG the mountains of Virginia we have preachers who often walk for hours to reach their appointment. They are devout and earnest men who yearn for the salvation of souls. When it comes to preaching the Gospel they do not think of hardships, but boldly endeavor to overcome every obstacle. We are glad for this kind of preachers, only we regret that we do not have more. We ought to have a score of real earnest preachers among the mountains of the East and the South. Here may be found a simple-minded people, ready to accept the truth, should it be properly presented to them. May the Lord bless and strengthen the mountain preacher.

THE MESSENGER says amen to the following from the *Brethren's Evangelist*: Cleveland, Ohio, has been disgraced by the formation of what is called "The have been and are to be society." It is a club to encourage divorce and the funds are used to assist in pending suits and for prizes for the judges granting the most divorces. Words fail to express our contempt for the things that will organize a society with such an object. They ought to go to the wilds of Africa and live with the beasts. Yet beasts are too good company for such. The marriage bond is the most sacred of life and he who seeks in any way to belittle or destroy it is a traitor to God and man, a blot on the face of the earth.

FOR the columns of the MESSENGER we are receiving some excellent articles. Some of them will appear in this issue, and we have on hand others for next week. We trust that our brethren and sisters will continue to send in their contributions. Articles that are full of interesting thought, and well prepared are always in demand. On account of old age some of our good writers have found it necessary to lay aside their pens, but we must have new ones to take their places. And while the contributions of those who have written much for our columns will continue to be appreciated, still we have in the church a number of talented brethren and sisters, who have not yet written much for the MESSENGER, from whom our readers would be pleased to hear.

BRO. RICHARD DASSDORF is now living at Rockton, Pa. He came from Germany a few years ago, and after one day in New York had not one cent of money left. He walked to Montreal, Canada, back to New York again, then to Philadelphia and visited other points. He could speak French and German but had no knowledge of the English language. In Philadelphia he was thrown in care of the Brethren, who treated him kindly, and he finally united with the church. One step led to another and he was permitted to spend several terms in the Huntingdon College. He worked almost day and night but finally broke down in health and had to quit school. In a letter to this office he tells us of his struggles and hardships, and in the letter expresses his gratefulness to the Brethren for the assistance they have rendered him. Should any of our readers wish to correspond with him they may address him at Rockton.

IN the building of the old style pulpits there was a disposition to get the preacher too far above the people, hence too far away from them. The man of God was made to stand in a box-like affair that had to be reached by several steps. Between him and the people there was a fixed space, which had to be crossed to get them together. The people were not expected to climb to where their minister stood, and viewed the congregation, but he had to come down to a level with them. Fortunately this old style pulpit is going out of use, but in most places they are yet too high. A slight elevation for the speaker is quite an advantage, but we should not make too great a gulf between the man having a message and the people to whom he is sent. Let us build our pulpits so as to avoid the necessity of the people feeling that their minister is too far away from them.

THE EVENING HOME COMING.

As the shadows lengthen and the sun lowers behind the western hills, and as the last lingering rays kiss good night to the mountain tops, we feel a quietness coming to our soul life that is sweet and restful; and, in imagination, we go back to the good old days of yore when our fathers manipulated the lines and our mothers were the kitchen queens.

It is autumn, the last "gee, whoa" has been called, the horse beside the last furrow stands still, because he feels that the time for home going has come. The single line is unbuckled and wound around through the hand and over elbow and hung over the hames with the sow-bag that has been used

for the sowing during the day. The traces are unhooked and the single or double plow is left standing in the last furrow of the finished land. As the father, weary from toil, is about to mount the horse for the homeward ride, he hears the voices of the little ones who have anticipated the quitting time and hastened to the field to get the, to them, greatly enjoyed ride before and behind papa, who never disappoints.

On the way the home stories. What mamma and sister were doing, how the pullet was caught and the chicken pie in the oven, large and brown. With a cheery smile papa says: "Is that so?" And Tob gets an extra lug in the side from the farmer's heel to speed the time when still more pleasant scenes will be enjoyed.

As the home is reached the cows in the yard are lowing for the milk pail that they may be unburdened of their ever increasing load, while a large flock of turkeys, one after another, are flying up to their night perch on the great apple tree behind the smoke house. All speak in unmistakable language that the day's toil is over and the time for rest and enjoyment has come.

Soon the horses are unharnessed, groomed and fed, the cows are milked, the pigs messed and the family gathered indoors. The lamps are lighted, hands and faces washed, the table spread, and all are ready for the evening meal. The father takes his seat at the head of the table, the children on the sides, when reverently a blessing is asked on the bountiful meal—and then you have no more lovely and restful scene on this side of heaven. It is the family feast of the day. It means more than filling the stomach with food. It is the gathering together of the family that has been more or less separated during the day. It is the time for social converse—an experience meeting where all have their privileges, and where all feel at home—a time of restful feeding with thanksgiving—home, sweet home, a picture of heaven on earth where all are the children of peace, of the Christ.

We think now of such homes, and have seen and enjoyed the real of the picture given. And though the push of the age, the introduction of machinery and their attendants have brought some changes to farm life and our country homes, yet they are not necessarily unfavorable to what home life should be. And we fondly hope that the time may never come that the fathers and mothers of the country will so prostitute their natural, God-given belongings, that the homes will so lose their attractions that the children will feel like going away to towns and cities to find that which should be so abundantly provided on the farm and in her homes.

For us, farm life has never lost her charms, as some of our happiest days were spent there, and the recollection of them always brings gladness, such as nothing else does or can. This is because father and mother labored and sacrificed to make home a pleasant place for the children to be and come. And as long as they lived, though we all had made homes of our own, there was no place where we all enjoyed going and meeting so much as where father and mother lived.

May the "evening home comings" be perpetuated all over this land of ours—east, west, north and south. Keep these country homes pure, sweet and attractive and the blessings of the Lord will continue to follow our sons and daughters, so that, wherever they cast their lots, in country, village, town or city, their lives and influence will be a power for good.

These thoughts were impressed upon us as we spent a glorious autumn day out on the farm, among the hills, the green wheat fields and near the riverside. It is a blessing thus to spend a day.

H. B. B.

✦ CORRESPONDENCE ✦

Ministerial Meeting of Eastern Pennsylvania, New Jersey, and Eastern Shore of Maryland.

THE above meeting was held in Lancaster City church, Oct. 3 and 4. The attendance of both ministers and members was very large. No less than fifty ministers were in attendance and the commodious audience room of the church, seating somewhere about eight hundred, was nicely filled. This church, by its splendid organization, was enabled to handle and entertain the meeting in a way that was commendable. All were made to feel welcome.

Organization: S. R. Zug, Moderator; Jesse Ziegler, Clerk; T. F. Imier, Treasurer.

DISCUSSIONS.

1. "What is the Relation of Fasting to the Christian?"—An indulged appetite caused the downfall of the race. May we not reasonably expect that abstaining from food is valuable in strengthening the Christian life? It is physically beneficial. Jesus said that the time would come when his disciples would fast. It was observed by the apostolic church. See Acts 13: 3 and 14: 23. Prayer is made more effectual by fasting. Observe the Savior's language: "This kind goeth not out but by fasting and prayer."

2. "How to Realize the Divine Ideal in the Christian Ministry."—Must be born again and submit wholly to the divine power so that he is made partaker of the divine nature. Walk with God. Learn to know the divine ideal by studying the life and teachings of the Savior. Should be properly called and must have a thorough experience in all that he would preach effectively. Must realize the endowment and indwelling of the Holy Spirit.

3. "What is the Higher Christian Life and How can We Make it our Daily Experience?"—The life which is hid with Christ in God. The Christ life in the soul, attained to by sanctification, by growth. In communion with God. Looking unto Jesus. The disciples did not live this higher life before Pentecost.

4. "How Shall we Conduct our Prayer Meetings so as to Obtain Best Results?"—Have a free interchange of ideas and full liberty to ask questions. Leader should not do all the work. All the members should have a part. The timid and the humble ones should be encouraged. Follow the outlines in the MESSENGER and divide the work.

5. "Where is our Greatest Mission?"—This was assigned to the sisters. Lizzie Meyer and Emma Lefever gave excellent talks on the woman's mission, and I shall endeavor to have one or both of them prepared for the MESSENGER. In the home and the nursery, in the children's mission and primary schools are excellent opportunities to lay a good foundation for character, make lasting impressions and give direction to the whole trend of life.

6. "Anointing, James 5: 14, 15. When to be Practiced? What Results should be Realized?"—When the sick call and have faith in God's promise, and when the elders called have faith to pray the fervent, effectual prayer, God will fulfill his promise. Some hold that the original of sick in text denotes extreme illness. Should not be practiced as a mournful preparation for death.

7. "Ministers' Imperfections" was assigned to a deacon and laymember, Brethren R. Henry and C. H. Balsbaugh. The discussion was quite helpful and was well received. Some pray too long, others introduce their sermon by saying how they feel; say that they are done and will close, but keep on preaching for half an hour. The more we stand before the mirror of holiness, the more we will be conscious of our imperfections. Popularity is one of the prevailing sins of the pulpit. A hasty temper is inexcusable. Jestings is very detrimental to the cause. Ignorance of God's Word is a common but serious fault.

8. "Is the Church Drifting? Symptoms, Causes, Remedy."—Depends much from what standpoint it is viewed. The church of God is founded upon the

rock, and the gates of hell shall not prevail against it. Branches of the church drifted in apostolic times. Gal. 1: 6. Careless teaching and indifferent housekeeping are some of the causes why churches drift. Upon the whole, we do not believe our church is drifting.

Afternoon Session of second day was devoted to Sunday-school work.

9. Among the qualifications of the teacher were mentioned, earnest desire for salvation of souls; tact, a thorough knowledge of the Bible. Do not presume to know everything, but always be learning. A faithful, patient, sincere Christian; willing to work, able to secure and hold a class.

10. "The Needs of the Sunday School" were presented as being varied. Interested, consecrated, self-sacrificing workers. A fuller discussion and a stronger presentation of all the questions with a day allotted to this work instead of one session. The attendance of parents is very essential.

11. "How to Awaken a Greater Interest in Sunday-school Work."—The elder and ministers can do much; the superintendent and teacher can do more to bring about this result. Make parents feel that it is to the best interests of their children to patronize the Sunday school. Keep Sunday school in line with Gospel and opposition will change to interest.

12. "Essentials to a Successful Series of Meetings."—Prompt attendance of members. Co-operation of the entire church with the minister. United praise and song and prayer for the success of the meetings in building up the Lord's cause. Do not expect the minister to do all the work.

13. "How Best to Counteract the Evil Influences of the Secret Order."—Expose the evils of the lodge system. By opening the door to men of every cult or creed they have a brotherhood that has so little in common as to make it unworthy the name. Their charity extends as far as it is paid for, and is consequently no charity at all. Show the emptiness of their claims. They have nothing good in them which the church has in not a higher degree. Use the Word of God, through the power of the Holy Spirit, to overcome its influence. Diffuse the writings of those who have had experience and are free and willing to warn others.

14. "How May I know that I am a Christian?" was very briefly discussed by several giving short talks and quoting a few pertinent Scriptures on Christian assurance.

This was the first meeting under the new plan adopted by last District Meeting. One topic assigned to the sisters, and one to deacons and laymembers, and one session devoted exclusively to Sunday-school work were some of the new features that proved very satisfactory.

During the meeting resolutions of sympathy for the Texas sufferers were also passed, and the sympathy made very practical by taking a collection amounting to nearly seventy dollars for them.

Royersford, Pa.

JESSE ZIEGLER, Sec.

Misrepresented.

No one cares to be misrepresented, and for that reason I wish to make a brief statement. I have learned from several parties that the idea has gone out in some localities that I have changed my views in regard to the anointing question, from my past record. I want to state that is not the case by any means. I still hold that for God's children it is a blessed means of healing and grace; and the more I see of the results manifested when our faithful ones turn to the Lord as James enjoins, the more firm are my convictions to that end.

If we can rightly discriminate between a thing on a religious basis and something somewhat similar on a social or ordinary plane, we shall be less liable to run into religious fanaticism or judge of others in a way that may misrepresent them.

Extraordinary and uncommon things belong to those who have made use of the higher means of grace, while common things belong to those who in an ordinary way turn to the various means of medical or other practice for the alleviating of ills

common to humanity. In all things let us judge with "righteous judgment." J. S. FLORY.
Los Angeles, Cal.

District Meeting of Nebraska.

OCT. 3, 1900, found an unusually large congregation assembled in the spacious churchhouse of the Bethel congregation, Thayer Co., Nebr. The day previous was very profitably spent in discussing and listening to very interesting programs of Ministerial, Sunday School and Missionary Meetings. Collection for State Sunday-school work resulted in a contribution of \$16.00, and for the State mission work \$32.00.

Promptly at 8 A. M. Wednesday morning the District Meeting proper was opened with the usual devotional exercises; after which it was found that nearly all the churches of the District were fully represented by delegates—a very commendable feature of the introductory work of a District Meeting. Elder C. Fitz was chosen as Moderator, Bro. D. G. Wine as Reading Clerk and D. H. Forney Writing Clerk.

The query department was well represented and disposed of with the usual satisfaction to all. A number of papers were respectfully returned, and but one goes to Annual Meeting.

Ways and means to carry on mission work in the State were discussed at some length and it was decided to raise the necessary funds by the assessment plan if possible. Reports from the various mission points and workers were encouraging, but generally the past year has proved to be one of sowing time rather than one of reaping, although a number were added to the church. A number of calls for preaching could not be answered.

It is now as of old,—“The harvest is great, the laborers are few,” and already the fields are whitening ready for harvest. It is expected that an increased effort will be made to more completely supply the needs of a number of mission points.

Eld. C. Fitz will represent the District on State Committee.

An especial feature of the meeting was preliminary preparation for the next Annual Meeting, to be held in our State in 1901. A committee on location was appointed, consisting of E. J. Lichty, J. S. Gable, Wm. Mohler, J. B. Moore, and A. J. Nickey, and this committee is to appoint a committee of arrangements, to consist of five brethren, and everything promises to make the next Annual Meeting a success financially, spiritually, and every other way.

The interest of the meeting was much increased by the presence of elders J. M. Mohler, of Pennsylvania, and J. S. Flory, of California.

The general spirit prevailing during the meeting was excellent. Those from isolated localities realized that it was more than a family reunion of earth, and we parted under the blessing of God, hoping it spared to meet in a similar capacity next year in the Falls City church. D. H. FORNEY, District Clerk.

Yale, Nebr., Oct. 10.

A Trip to the East.

SEPT. 13 wife and I left our home at Wichita, Kans., for Pennsylvania. Our first stop was in Kansas City, where we have two sons living. While there we attended services held by the Brethren, and tried to do some preaching for them. We were pleased with the outlook.

We next stopped at Chicago, where we have another son living. Here we also attended the Brethren's services, and preached for them. The outlook here also seems promising. The members in Chicago know how to make one feel at home.

We left the city Sept. 27 for Masontown, Pa., which point we reached the next evening. We felt glad that we were once more permitted to visit our old home, yet there was some sadness about it. We were called to the bedside of a brother in the flesh, who was so low that he did not recognize us. How glad we would have been if we could have had a few words with him; but he died soon after our arrival.

We have just been informed that Bro. J. J. Covey has died and will be buried to-morrow, Oct. 3.

We are taking a little rest at present. We expect to visit some among the churches in western Pennsylvania; and perhaps eastern Ohio before we return to Kansas. WILLIAM JOHNSON.

General Missionary

...AND...
Tract Department.

COMMITTEE.

D. L. MILLER, Illinois S. F. SANGER, Indiana
L. W. TREYER, Indiana A. B. BARNHART, Md
JOHN ZUCE, Iowa.

Address all business to General Missionary
and Tract Committee, Elgin, Illinois.

ORGANIZING CITY MISSIONS INTO
CONGREGATIONS.

HERE and there over the Brotherhood is a mission in the city, either the outgrowth of efforts made by the nearest congregation, or by the District Mission Board. The mission passes, in a measure, the experimental stage, because it has a number of resident members. The nearest congregation of members in the country is anywhere from ten to forty miles away. Now the question arises, Should such a mission be organized into a separate congregation?

The evil that is usually feared by such a step is that this congregation, being in the city and under different surroundings and amid many and greater temptations, will run downward very rapidly unless some country congregation will hold it in check. This fear is increased from the fact that the members in the city, seeing so many ways and so great need of active work, are urging that a prayer meeting, preaching morning and evening, and possibly some form of young people's meeting be held each week. These the country congregation has never felt the need of, and since other churches in the city have all these meetings, many look upon such desires as worldly. The members in the country take their view honestly, for looking through their eyes and judging from their experience what other conclusion can be reached?

Nevertheless, could these same members be lifted from their present surroundings into a congregation having no city interest, and ask them if church work in the city can be run by the same methods they use in the country congregation, the most of them would say at once, "No, for their surroundings are different and their needs greater."

And this is true, and here is the answer to the question put forth in the beginning. The care and amount of church work that will keep the average country congregation in good working order would in most cases leave city work die. The surroundings are different and the needs are greater. The city members want to do more work and the country members do not see the need of it. What better reason could be given, when a mission has enough members to organize, for organizing, placing them under the care of the District Board for help and direction, and letting them select their elder in the usual way?

The principles of the church are the same for both city and country; but the methods of conducting work in rural congregations are so different from those used in the city that while the elders and ministers who have made a success of work in the country can be counted by the hundreds, those who have the ability to carry on the work in the city successfully are very, very few. There may be those who are not yet convinced of this fact, and it may remain for some mission to have the benefit of their experience to prove the statement; yet it shall ever remain, as long as life in the country and life in the city are as different as they now are, that the methods of carrying on the Gospel must be treated differently.

The danger of going worldward is not nearly as great as one would think. There is enough of pressure in the general disapproval of the rural congregations against such a course, along with those who live in the city and insist on the plain principles of the church, to maintain gospel plainness and simplicity. It may be said there are some city congregations that are exceptions to the statement made, but other conditions entered. The Gospel is for the city as well as the country, and should be pushed there without any hampering,—the struggle is hard enough without that.

NOTES ON THE WAY TO INDIA.

BY ELIZA B. MILLER.

From Southampton, England, to Marseilles, France.

OUR last notes* to the MESSENGER were closed on Thursday morning while we were aimlessly drifting about on the rolling waves of the English Channel with the motive power and steering apparatus of our ship disabled.

All day Thursday the fog and mist never cleared away and the waves ceased not to run high. The ship's crew and captain were looking for some sign by which we might steer for our desired haven. At about five o'clock in the evening the news of "land" came from the deck. It proved to be the Isle of Wight, at the entrance to the harbor of Southampton.

With what power was left the captain began steering for "The Needles"—the dangerous narrow passage between the Isle of Wight and the mainland of England. Having passed "The Needles" our pilot came out to meet us and joined us not far from the passage.

While in such a perilous condition on the waters of the stormy, foggy English Channel for one night and a day we had no fears. Those about us grew impatient and were tossed about with fears. We knew that he who stilled the waves on the Sea of Galilee could calm the tempest even now. Just the words, "Peace, be still," and all would yield to him. The "Lo, I am with you always" accompanied us ever and kept our souls in a perpetual calm when the great ship was rolling and tossing.

After a sail of a few hours up the harbor we anchored in Southampton at 9:30 P. M. All baggage and mail had to be unloaded before passengers were allowed to go ashore.

How glad we were to step on land again after being rocked in the great "cradle of the deep" for eight days and nights. Our landing was a day and a half over due. In picking up London papers the next morning we noticed articles expressing fear and anxiety for the "City of New York," our ship, which was so long over time in coming into the harbor. We feel very thankful to our dear heavenly Father for having protected and cared for us and landed us safely on English soil. Especially thankful did we feel when the next morning we saw accounts in the papers of ships that in the same waters where we were had been sunk and in some places lives lost.

The first thing to be done on landing was to go to the customhouse, claim our baggage, and if need be open it for the inspection of custom officials. With little difficulty we found our parcels of luggage and brought them to the officer. To our surprise he marked them O. K. without our opening even one parcel.

At the side of the customhouse a special train to carry us to London was waiting. We were hustled into the carriages by the polite English guards. No sooner had we seated ourselves than the train, headed by a funny little English engine, pulled us out of the Southampton station. The English people impress us as being very polite and genteel. The young man who waited on us after loading our possessions came to the carriage door, assured us of his honest service, and wished us a pleasant journey to London; then tipping his hat politely he bade us good night.

We regretted much that our landing in England and our journey to London came in the night. We were looking forward to seeing some of the sights of "Our Mother Country" along the way and in the "World's Metropolis." However, we were glad to be safely landed and faring so well.

A ride of an hour and a half, without a stop, brought us to the Waterloo Station in London. Here we passed through about the same hurry and bustle as at the wharf. The accommodating Englishmen were at our side immediately, inquiring what they might do toward our comfort.

The first thing we desired to know on reaching London was whether our ship on the Peninsular Line—"The China"—had sailed. When leaving New York our program was to sail from London Sept. 27. In answer to our question the officer told us the ship had not sailed, but would leave at noon, Friday, Sept. 28,—a day later than its printed date. It seemed the arrangement was all for us to speed us on our journey. Had the boat gone, we, no doubt, would have had to remain in London a week.

*See editorial note.

OUR MINISTERIAL AND SUNDAY
SCHOOL MEETINGS.

BY ALDA E. ALBRIGHT.

THIS year the Ministerial and Sunday School Meetings of Northern Iowa, Southern Minnesota and South Dakota were held in the Winona church, Winona Co., Minn., Oct. 3, 4 and 5. The Missionary Meeting on the evening of the third, conducted by Eld. H. P. Strickler and S. M. Miller, was a success, notwithstanding the inclement weather. A collection for missionary purposes was held, which amounted to about \$74.

The day following the meeting was organized with Elder O. J. Beaver Moderator and J. E. Jones Clerk. The first and perhaps the most important topic before the meeting was, "Best Method of Conducting Public Services to Make them both Impressive and Inviting." The minister must come prepared by dismissing all secular affairs and apologies. His heart filled with the love of God, with earnest yet cheerful and sociable appearance, he meets his flock, recognizes all, and is ready to engage in song service if very early. A complete preparation, allowing the Spirit to direct in delivering the discourse will certainly be a means to that end.

The next topic, and closely related to the first, was, "Who is Responsible for Poor Preaching, Poor Singing, etc.?" (1) It may be the fault of the laity from the choice made for speaker or failing to encourage him spiritually or financially if necessary. (2) It may be a neglect on the part of the minister to qualify himself by giving every spare moment to profitable reading, meditation or prayer.

Poor singing,—parents should encourage the children to sing in the home. It has a hallowed influence that the child will not forget. The pastor should encourage singing and assist by getting an able instructor in music, that all may be taught to sing as the apostle directs, with the spirit and the understanding also. We need to sing, as we are taught to pray, without ceasing.

The topic, "How do I Prepare my Sermons?" brought out a few practical thoughts. In selecting a theme or text the heart fully in the work, the mind becomes impressed with the text and all the Scriptures having a bearing thereon, as well as upon the historical and geographical surroundings. Study them well. Use illustrations, making them your own. File notes if necessary. Search diligently and meditate much and neglect not the one great preparation—"secret prayer."

"Needs of the District and How to Supply them" was a topic that came home to us all, and we were made to feel that more consecration and sacrifice which brings about union are necessary. We must labor in union in the homes, in the church and in the District. Our hearts filled with the love of God, we will extend our borders, looking into the needs of our District, and by faith in God's promises love will prompt us to action, the Gospel will be spread through our material as well as our spiritual assistance.

In the discussion of the topic relating to "The Minister and His Work" we found that the successful model minister must seek to please God, and not man. He must be a representative of Christ in word and deed; full of the Holy Ghost; a close student of the Bible and other good helps, that he may present the Word of God intelligently to his hearers. He must count all things as loss for the excellence of the knowledge of Christ and the salvation of souls. We unto him that is at ease in Zion.

The last topic, "Value and Necessity of a Series of Meetings," was no less interesting than the others. They are productive of moral and spiritual good. They build up and encourage; they are a means of reaching the backslider at times. They also seek to foster and cultivate the Christian graces. If these things be accomplished in a series of meetings, they are of priceless value.

The day following our third annual Sunday School Meeting convened, presided over by H. C. Maust. It was of more than ordinary interest. The able address on the evening of the fourth on "The Interest of the Teacher in His Class," by J. E. Rolston, was practical, profitable and entertaining. It was clearly shown how we are laborers together with God, and that we must reflect the life of Christ if we would have our pupils live Christian lives. The Sunday-school teacher to no small degree shapes the destiny of his pupils. How Christ-

like every Sunday-school teacher should be! I believe every teacher present was seriously impressed with the responsibility of his position, and trust all resolved to become more like their great teacher, Jesus Christ.

The topics for discussion relating to Sunday-school work were ably met, and no small degree of interest was manifested by the number who took part in the discussions. The noticeable features of the meeting were the Christian-like spirit in the discussions as well as the united efforts made for the advancement of Sunday-school work in the District. Among the topics discussed were "Election of Officers and Teachers of the Sunday School," "Better Qualified Teachers," "Advantages of an Evergreen Sunday School," and "Singing in the Sunday School." We realized how helpful good singing is to our public services as we were being entertained in song service by the local Sunday school.

The query box was also very interesting and helpful.

These meetings were pleasantly cared for by the Winona brethren and sisters, and many pleasant thoughts will revert to them by those who had so pleasant a stay with them during these meetings of 1900. May God abundantly bless their efforts for good, is our prayer.

Place for next Ministerial and Sunday School Meeting is Worthington, Minn., Eldora, Iowa.

MY TRIP TO CANADA.

BY H. K. LIGHT.

LAST spring the General Missionary Committee authorized me to go to western Canada to look up the field, visit the few scattered members and give them some meetings, which I did on my way from Annual Meeting at North Manchester to Montreal. I found six members at Hespeler, and about eighty miles east from Hespeler, at Thorn Hill, I found two, several having moved away. I gave them some meetings at both places.

In August I received a letter from Concord (the place last mentioned, Thorn Hill, is the railroad station and Concord the post office), stating that the two ladies now wish to be baptized. So I left home Aug. 27 and arrived at Concord Aug. 28, at 6 P. M. Had preaching the same evening and each evening until Sunday, Sept. 2. I led the two sisters into the liquid stream to be buried with Christ by baptism. One of the sisters is married and the other is single, aged about thirty-eight and twenty-seven years, both daughters of George and Fannie Cober, members of the River Brethren church. I held my meetings while at Concord in the meetinghouse owned by George Cober. The River Brethren have regular services there. While at Hespeler I held my meetings in a union church, but at present only the River Brethren have services there. The meetings at both places were very fairly attended, it being right in their busy time, getting ready for seeding, and some were seeding before my arrival. We had good attention to the Word preached. By request I preached one sermon specially on feet-washing and the Lord's Supper, also on anointing and fasting.

I hope the way may soon open to have a brother and wife to labor there regularly. The only way to expect the work to prosper is for some minister to locate there. There is no Sunday school at either place, and not very close by. I think the community could and would furnish a nice Sunday school if properly officered, and with care much good might be done along that line.

After I was through at the above places I took the train for Toronto, located on Lake Ontario. There I took the boat for Montreal, a distance of about three hundred and seventy-five miles from Toronto to Montreal. Over the lake and out the St. Lawrence river is magnificent scenery.

At Montreal I waited a few days for Bro. Chas. S. Hilary, our missionary for Montreal, where we had council meeting Sept. 20. Bro. Hilary and wife arrived and their letter was accepted; they are now duly installed for the work at Montreal, Quebec. I trust that they may be under the Holy Spirit's power and much good may be the result of their labors in that great city. I believe the Lord has much people there. We are now in a shape so that they can be gathered in if they will. May God's blessing rest upon the work already begun, and may it increase many fold.

Mountville, Pa., Oct. 8.

Financial Reports.

Mission Report from Oct. 13 to Oct. 20.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$6,465 51
OHIO.—J. B. Rinshear, West Cairo, \$2.50; Wooster church, \$1.35; Young People's Meeting of Wooster church, \$2.70; a brother and sister, Middlebranch, \$25; Joe Dunbar, Delta, 50 cents; Fountain Hill S. S., Wooster church, \$2.40; Paradies S. S., Wooster church, \$3; total,	42 51
IOWA.—Farhamville church and friends, \$6; Panther Creek church, \$5; Fair View church, \$2.45; a reader, Libertyville, \$5; John P. Bailey, Mt. Etna, \$1.50; Euclid River S. S. \$6.39; total,	28 14
MO.—Mineral Creek cong.,	20 12
IND.—Spring Creek church, \$6.25; Prairie Creek church, \$2; total,	8 29
ARK.—Pilot Knob cong.,	8 00
KANS.—Washington church, \$5; Kansas City church, \$5.50; total,	7 50
CAL.—Covina cong.,	6 00
ILL.—Pleasant Hill S. S., \$4.44; Mary Brady, Roanoke, 25 cents; total,	4 69
MICH.—Custer church,	3 75
VA.—H. P. Mowery, Sangerville,	1 00
TENN.—Rachel M. Gross, Blevins,	1 00
PA.—Marriage notice by D. H. Walker, Lull,	50
Total for year beginning April, 1900,	\$6,597 98

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$255 94
OHIO.—Eva Ullery, Covington, \$1; Mr. and Mrs. John Snyder, Bellefontaine, \$1; total,	2 00
PA.—Estella Kimmel, Elderton, 25 cents; Myers Kimmel, Elderton, 25 cents; Marie Kimmel, Elderton, 25 cents; Jessie Kimmel, Elderton, 25 cents; total,	1 00
Total for year beginning April, 1900,	\$257 94

INDIA ORPHANAGE.

Previously reported,	\$865 02
OHIO.—Portage church,	6 00
KANS.—Pearl Blondefield, Solomon,	6 00
MO.—Mallia Fortner, Avara,	2 00
CAL.—Covina cong.,	15 00
Total for year beginning April, 1900,	\$890 52

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that beleaguered land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$ 9,986 08
PA.—Albert Harder, Hyndman, 90 cents; Dunning Creek church, \$2.45; Fairview S. S. \$10; total,	20 15
OHIO.—Ohio Sympathizers, Gambier, \$5; S. S. donation, Bayard, \$1.30; total,	6 30
VA.—A. Slater, Hardys Ford, 75 cents; Montezuma S. S., \$3.44; donated by others, \$1; total,	5 16
CAL.—Covina cong.,	3 15
COLO.—Rocky Ford S. S.,	3 13
N. DAK.—Rosedale S. S.,	1 35
MD.—Unknown, Hagerstown,	40
Total for year beginning April, 1900,	\$10,025 82

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$348 68
MINN.—Winona church,	7 00
NEBR.—Young People's Meeting of Bethel church,	2 80
ILL.—Sarah Slater, Lemoine,	50
Total for year beginning April, 1900,	\$358 98

INDIA MISSION.

Previously reported,	\$734 18
IOWA.—Panther Creek church,	6 00
CAL.—Covina cong.,	2 25
VA.—Members and friends of Madison church,	1 15
Total for year beginning April, 1900,	\$743 58

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Inglewood.—We held our quarterly council Oct. 6. Very little business was before the meeting. What was, was disposed of pleasantly. We decided to hold our love feast Nov. 3, at 2 P. M.—*Sadie Finch, Oct. 9.*

ILLINOIS.

Blue Ridge.—Our council prior to our love feast is now past. Considerable business came before the meeting. Our series of meetings which was to commence Oct. 20 was deferred till later, on account of the busy time in corn husking, as many of our members felt they could not attend.—*T. A. Robinson, Mansfield, Ill., Oct. 15.*

Camp Creek.—Our Communion was Oct. 6. We had a glorious love feast. What made it all the more enjoyable was the visitors from adjoining congregations. Ministerial assistance from abroad: D. M. Brubaker, of Liberty, Wm. R. Lierly, from Clayton, and T. L. Myers and Jonas Beck, from Astoria. Bro. D. M. Brubaker officiated. A large attendance and good order prevailed during the services. Next day, Sunday, Bro. Sherman Stookoy was advanced to the second degree of the ministry. After the forenoon services one came forward and requested to be baptized. Baptism was administered in the afternoon. Bro. Brubaker, our presiding elder, continued the meetings until Sunday evening, Oct. 14.—*S. S. Hummer, Colchester, Ill., Oct. 15.*

Franklin Grove.—The series of meetings conducted by Bro. I. B. Trout at this place have just closed. He preached the Word of God with more than ordinary power for over three weeks. While we could rejoice over only two accessions to the church, we believe deep impressions have been made, and we know that the members have been encouraged and strengthened. On Sunday evening, Oct. 14, he delivered a discourse on the subject, "Why Christians should not be Members of Secret Societies." It was favorably received by the very large audience present, and the reasons were so clearly and forcibly presented that those favoring secret orders could not, or at least did not, offer many criticisms. Such discourses ought to be delivered in every congregation in the Brotherhood.—*D. B. Senger, Oct. 17.*

Notice.—To the churches of the Southern District of Illinois: The committee on the Sunday-school program for 1901 wishes to formulate a program as soon as they can, and therefore ask the churches to select speakers for same at the earliest opportunity. Our District Meeting of 1899 requests such to be in the order. If the churches have some good topics they can send them for the committee to select from. Send all names to the undersigned.—*S. G. Buckner, Sec., Astoria, Ill., Oct. 16.*

Okaw.—Our love feast was held Oct. 9. It was an enjoyable meeting, and largely attended. Bro. M. J. McClure officiated.—*Emma Peterson, Laplace, Ill., Oct. 18.*

INDIANA.

Anderson.—The tractarian effort which was so ably conducted by Bro. D. C. Campbell, of Seymour, Ind., was closed a week sooner than was expected on account of sickness in his home congregation, which necessitated his return. Bro. Campbell's services were greatly appreciated and many friends were made for Jesus by his preaching. Several of our members took advantage of the excursion over the new inter-urban, reaching from this city to Muncie, Ind., and attended the Communion held there two weeks ago. They expressed themselves delighted with the services and the trip.—*J. S. Aldridge, Oct. 17.*

Ft. Wayne.—Bro. Hoover, from Garrett City, Ind., preached for us at our mission last Sunday, Oct. 14, to a very attentive congregation. His discourse was well received. We earnestly solicit the prayers of our brethren and sisters in behalf of the Ft. Wayne work. The building of the new churchhouse will soon be under full headway. May the Lord bless the work.—*J. Ahner, Oct. 17.*

Hartford City.—Our love feast was held Oct. 13. Forty members communed. Bro. Dave Replogle officiated. The best of order prevailed. Bro. L. L. Teeter preached a very interesting sermon Sunday; also Bro. Replogle a sermon Sunday evening. Monday evening fourteen members met at the home of a sick sister and held a Communion with her, which was very impressive. Bro. Levi Winkler officiated.—*Rosella Holcroft, Oct. 16.*

Howard.—We held our love feast Oct. 9. We had a very good meeting. Quite a number of ministering brethren were with us. Bro. Solomon Blickenstaff officiated. One was received by letter on Sunday before, and one that had wandered away came back and was received the first day of our love feast.—*W. S. Brubaker, Ridgeway, Ind., Oct. 14.*

Kewanua.—The Kewanua church met in special council Oct. 6 to hear the report of the visit and make arrangements for our Communion, which was held Oct. 13. Both meetings passed off pleasantly. The members were much built up and encouraged by receiving two into church fellowship, one by baptism

and the other by being restored. The Texas sufferers were remembered to the amount of \$5.60. Our Sunday school is moving along pleasantly. The church is in good working order.—*S. A. Blessing, R. R. No. 1, Kewanua, Ind., Oct. 16.*

Ladoga.—Oct. 11 was the time appointed for our love feast. Brethren Campbell, Bowers, Cobb, Lawter, Snowberger and Studebaker were with us. We had a splendid meeting. The large audience kept perfect order. Brethren Studebaker and Snowberger will remain with us for a few days.—*Lula Goshorn, Oct. 12.*

Nappanee.—We held our feast Oct. 13. We had a rich feast for the inner man. The tables were nearly filled. The seats for the spectators were all filled and they gave their best attention. The ministers present from other congregations were brethren W. R. Deeter, David Anglemeyer, H. Wyszog, J. Hartsaugh, David Shively, J. Stout. Bro. W. R. Deeter officiated. On Sunday Bro. Deeter preached for us. Since our last report we received four by letter.—*B. J. Miller, Oct. 15.*

Pleasant Dale.—Our Sunday school closed for the summer Sept. 30. We now have three solicitors, one for world-wide mission, one for our Middle District of Indiana, and the writer for Old Folks and Orphans' Home, Mexico, Ind.; also for Pleasant Dale church. Our elder, D. M. Byerly, preached for us Sunday night, giving us some of the thoughts on the different topics discussed at District Meeting.—*Henry J. Dilling, Oct. 16.*

Prairie Creek.—Our love feast, held Oct. 5, passed off most pleasantly. A number of ministers from adjoining churches were present and gave us very good counsel. Lasting impressions were made. Eld. Levi Winkler, of Hartford City, officiated. Good attention and good order prevailed.—*D. C. Cripe, Oct. 15.*

Spring Creek.—We met in special council Oct. 12 to arrange for love feast Nov. 3, and also hold choice for one speaker and one deacon. Elders J. H. Wright, Samuel Leckrone and David Krider were with us in taking the votes of the church. Two brethren were a tie and the church decided to let the vote stand for two. The brethren selected were Ira Mishler and George Snell, both very exemplary young brethren. The lot for deacon fell on Bro. Willard Radcliff. The installation service was very impressive. I go to the Roann church, Indiana, to begin a series of meetings to-morrow evening.—*Daniel Snell, Sidney, Ind., Oct. 15.*

IOWA.

Brooklyn.—Sept. 29 was our council meeting. The same evening Bro. Brubaker began our series of meetings. One week later our love feast occurred. Bro. Jacob Brower and Bro. Brubaker were the ministers present. Our series of meetings closed Oct. 14. Two (husband and wife) accepted Christ as their Savior, and were baptized.—*Irene S. Miller, Oct. 16.*

Dallas Centre.—We are having a series of meetings conducted by Bro. J. H. Brubaker, of Illinois. One was received by baptism yesterday. To the churches of Middle Iowa I would say as an incentive to have your church represented in the missionary MESSENGERS you are entitled to, that two churches have been reported to me as each having received twinto church fellowship the last six months who received the MESSENGER. This way we would like to have reports from all.—*Geo. B. Royer, Oct. 13.*

Kingsley.—Our feast, held at West churchhouse Oct. 6, was one enjoyed by all present. Bro. Rowland, who had been holding meetings at this place, conducted the services. The following Sunday we had a children's meeting before preaching services. Bro. Rowland was with us over two weeks. We enjoyed his work very much.—*Phoebe Foxt, Piereson, Iowa, Oct. 16.*

Spring Creek.—We had our quarterly council Sept. 28, preparatory to our Communion, which took place on Saturday following. One delegate was chosen for District Meeting. Four letters of membership were received. We are few in number, and it does us good to see some moving in. On Saturday evening about thirty surrounded the Lord's table, with Bro. J. F. Eikenberry officiating, assisted by Jonathan Broadwater and Harvey Eikenberry. Bro. Harvey Gillam was ordained to the elder's office. On Sunday morning, in

place of Sunday school the Brethren gave the children some interesting and instructive talks.—*Bessie Gillam, Fredericksburg, Iowa, Oct. 12.*

Salem.—Bro. C. E. Wolf and wife, of South Ottumwa, Iowa, and Eld. J. M. Follis and wife, of Fredric, Iowa, came here Oct. 6 from District Meeting at Mt. Etna, Iowa. Bro. Wolf preached Sunday morning and evening. On this day three young men bade farewell to the world and were baptized on Monday. Bro. Follis continued the meetings till Thursday night. These three were the first received since our organization six months ago. We now number ten members. Our new churchhouse is well under way. To-day was our quarterly council. It was decided to hold a love feast in connection with the dedication of our house; of which date will be given later.—*Mamie Sink, Lenox, Iowa, Oct. 13.*

KANSAS.

Appanoose.—We held our love feast Oct. 6 and 7 and had a very enjoyable meeting. Bro. Flack, of Ottumwa, Kans., officiated. On Sunday night following we began a series of meetings with Bro. I. L. Hoover doing the preaching. As a result thirteen precious souls were brought into the fold, and one that had wandered away returned.—*S. J. Heckman, Michigan Valley, Kans., Oct. 15.*

Galesburg.—The District Meeting of the Southeastern District of Kansas was held Oct. 9 and 10; Ministerial Meeting in connection. The meeting was very harmonious. Weather fine. Quite a good delegation from the churches. Bro. John Sherfy was chosen on Standing Committee. Said meeting was held in Scott Valley church, Kans.—*M. O. Hodgden, Clerk, Oct. 14.*

Notice.—The Sunday School Meeting of the Southeastern District of Kansas, will be held in the Verdigris church Nov. 2 and 3. All trains will be met at Madison and Olpe, the day before, Nov. 1. Those coming in at any other date should notify D. Leaman, Madison, Kans.—*Lydia V. Miller, Madison, Kans., Oct. 13.*

Parsons.—We had a called council Oct. 6, preparatory to our love feast, which takes place Oct. 20. Deacons' report of the anniversary visit was made. Bro. M. O. Hodgden was sent as our delegate to District Meeting. Bro. W. H. Leaman is at present laboring in a protracted effort with us. The meetings are largely attended, and good interest is manifested. Bro. Leaman presents the truth with energy and power.—*Mabel Murray, 2522 Stevens Ave., Oct. 15.*

Scott Valley.—Oct. 6 we enjoyed a love feast with the Cedar Creek church. Sunday morning we listened to a sermon by Eld. D. E. Price, of Mt. Morris, Ill. We came home the same evening to prepare for our Ministerial and District Meetings, which were held in the Scott Valley church Oct. 9 and 10. A good representation of delegates made the meetings a success. Bro. Price was also at these meetings and preached the remaining part of the week. The date of our love feast is changed from Nov. 6 to Nov. 17, beginning at 4 o'clock.—*C. A. Miller, Oct. 16.*

Verdigris.—This church assembled in Communion services Oct. 6, at 4 P. M. A number from the adjoining churches were present. Ministerial help was ample. On Sunday morning at the Sunday-school hour we had the old brethren to talk to the children. It was interesting to all. Our Sunday School Meeting will convene in this church Nov. 2. A series of meetings will be continued. We hope to see all the churches in the District well represented. Our Sunday school is evergreen.—*Lydia V. Miller, Madison, Kans., Oct. 13.*

Washington.—Oct. 7 Bro. W. H. H. Sawyer began a series of meetings at this place, continuing for one week. We never had more interest manifested during any series of meetings held at this place. Three young girls who were members of our Sunday school, came boldly forth to take up the cross of Christ. Oct. 13 and 14 the church enjoyed another love feast. The meeting began at 10 A. M. Bro. Eisenbise, from Brown County, officiated. Other visiting ministers assisted in the work.—*Rebecca M. Gauty, Oct. 17.*

MARYLAND.

Accident.—The Ministerial Meeting for the Western District of Maryland was held in the Cherry Grove congregation Oct. 5 and 6. This

was the first meeting of the kind ever held in this congregation and most of the members had never been in one before. All present seemed to highly appreciate the meeting. A series of meetings preceded the Ministerial Meeting, beginning on Saturday prior, conducted by Bro. Jeremiah Thomas, and closing with a Communion meeting on Thursday evening.—*James W. Beeghly, Sec., Oct. 13.*

Bosletter.—Our feast at Broadfording is past. The preaching was good and all were much encouraged. Bro. C. M. Hicks was chosen to and installed in the ministry. Ministers present were Eld. Joseph Long and Bro. Baker from Pennsylvania; Eld. Barnhart Rowland and D. V. Long from adjoining congregations. Eld. J. Long officiated at the Communion and Eld. Barnhart at the installation services. On the evening following a feast was held at Bro. Philip Neibert's for the benefit of him and Sister Neibert, both being aged and not able to attend the feast at the church. Since last May eight united with us and many more are counting the cost.—*S. M. Folts, Oct. 18.*

Manor.—Our love feast was Oct. 13. On account of the inclemency of the day many were hindered in being with us, yet we had a fairly good crowd. About three hundred communed. Our ministerial help was unusually large. Brethren from a distance: Bro. C. D. Bonsack, Westminster, Md.; Wm. Wine, Union Bridge, Md.; A. D. Snader, Westminster, Md., and Bro. Baker, from Waynesboro, Pa., also from each adjoining congregation. Bro. Bonsack officiated; also preached an able sermon on Sunday morning from Matt. 11: 29. At this same meeting Bro. T. Rodney Coffman and wife were forwarded to the second degree of the ministry.—*Bertha Rowland, Hagers-town, Md., Oct. 19.*

MICHIGAN.

Woodland.—Sept. 18 the Woodland church held her council. The report of the annual visit was heard. All business was disposed of in a Christian spirit. Sept. 22 was our love feast, which was a very pleasant and profitable meeting. Bro. Jacob Rairigh, of Indiana, was with us. After the feast we continued the meetings each evening for two weeks, Bro. Rairigh doing the preaching. The church was edified and sinners warned.—*John M. Smith, Oct. 20.*

MISSOURI.

An Appreciated Visit.—Bro. D. L. Miller has just finished a forty-six-days' tour through the Middle District of Missouri. During this time he visited eleven churches, traveled some three hundred miles by private conveyance, and gave one hundred and one Bible Land talks, sermons, and addresses. It is needless to say that his trip has been appreciated by the churches. The universal complaint was that he did not stay long enough, as his talks were largely attended and heard with unusual interest. What especially pleased the members and strengthened them was Bro. Miller's way of confirming our faith and practice by the truth of God's Book as he saw it illustrated in the lands where the Bible was written. A number of contributions were made to the World-wide Mission fund.—*John E. Mohler, Warrensburg, Mo., Oct. 18.*

Clear Creek.—Bro. Moses Cruca, of Farrenburg, Mo., commenced preaching for us Sept. 22 and continued until the night of Sept. 30, preaching in all nine sermons. We held our council on Saturday, at 3 P. M., Sept. 29. It was decided to represent the church at District Meeting by letter. We petitioned District Meeting to put the church under the care of the Mission Board. One brother was reclaimed by the church and other business was disposed of in a Christian way. Our love feast was held at 7 P. M. the same day. We feel that the little flock at this place has been much strengthened.—*W. M. Gaba, Little Rock, Mo., Oct. 14.*

Carthage.—Our love feast was a very enjoyable meeting. Quite a number communed that had never enjoyed the happy privilege of surrounding the Lord's table and partaking of the emblems of the Lord's body and shed blood. There were many standing in the aisles and looking on. Bro. Wm. Harvey officiated. Bro. W. H. Miller, of Westphalia, came to us Sept. 25 and commenced a series of meetings. We are glad to report a good meeting. There were seven baptized and one reclaimed and since he left one more has been reclaimed, making nine additions.—*N. Orem, Oct. 16.*

Farrenburg.—Saturday, Sept. 29, we met in quarterly council, the majority of the members being present. Everything passed pleasantly and in the spirit of love. We agreed to represent by letter at our District Meeting.—*Talbitha Cruca, Oct. 14.*

Mound Valley.—Our love feast was held Oct. 6. Not many were present because of the inclemency of the weather. Bro. Ikenberry, of Kansas, was with us and officiated. Bro. D. L. Miller came to us Oct. 16 and remained until Oct. 18. During his stay here he delivered five talks on Europe and Bible Lands; which were very interesting and instructive. We regret very much that he could not stay longer. A collection was taken for the World-wide Mission, which amounted to twelve dollars and fifteen cents.—*Ada Kirchner, Harrisonville, Mo., Oct. 19.*

NEW JERSEY.

Bethel church held her Communion Oct. 6. Eld. Tobias Myers, now of Upland, Pa., officiated. He preached for us Sunday morning and evening; the following Sunday evening he preached on the subject of sowing. Bethel has had her trials and troubles, but it seems as though God has come very near to us now. Bro. Ephraim Gary, deacon and trustee, has been taken away by death.—*Carrie Gary, Croton, N. J., Oct. 14.*

NEBRASKA.

Carleton.—Bro. J. M. Mohler, of Pennsylvania, closed a two weeks' meeting at the Bethel church last Sunday night. There were no accessions, but we were all built up. Thank God we have such strong men as Bro. Mohler.—*H. A. Hoffert, Oct. 18.*

Chase County.—Bro. A. Berkeybile, of Dubois, Nebr., came to us Oct. 6 and preached for us each evening until Oct. 14. These meetings were well attended. One was willing to accept the plain commandments of the Gospel and was baptized Oct. 14. Others are almost persuaded.—*H. M. Flory, Martin, Nebr., Oct. 16.*

NORTH DAKOTA.

Bowbells.—We met in quarterly council Oct. 13, with Bro. J. A. Weaver presiding. All business was attended to in brotherly love. We changed our place of worship from the hall over the Bank of Bowbell back to the schoolhouse. We have Sunday school every Sunday at 10 o'clock, and preaching every other Sunday, at 11 o'clock.—*Ocie C. Lanham, Oct. 15.*

Salem.—Our love feast occurred Oct. 5. About two hundred members communed and a goodly number of visiting ministers were present. Bro. Amos Peters, of the Enterprise congregation, officiated. An invitation was extended to those who were hungering after righteousness and one dear soul partook of the bread of life and was baptized the following Sunday. While we were enjoying our Communion one of our members lay on his death bed, and Saturday, Oct. 6, Bro. Noah Cripe departed this life. He was thirty-two years old and formerly of Hillsburg, Ind. His was the first body to be laid to rest in our new cemetery. Funeral was preached by Bro. Wash. Stong, of Pyrmont, Ind.—*J. Will Shively, Cando, N. Dak., Box 135, Oct. 20.*

White Rock.—Our love feast was held Oct. 6. Twenty-four surrounded the Lord's table. Bro. Weaver, of Bowbells, officiated. Bro. A. B. Peters, of Cando, was also with us.—*Daniel Genring, Towner, N. Dak., Oct. 15.*

OREGON.

Newberg.—Since we came home from our last Annual Meeting we have received letters of inquiry as to the advantages of our location, mildness of climate, the fertility of soil, and the chance for homes, and at the same time do missionary work. Several families have moved into our midst, and we hope others will soon follow the good example. The members have decided to organize in the near future. We have five points of preaching. There are four good counties here in which many ministers could do much for the advancement of the cause. We pray God to send us help in consecrated workers and money to help build a house of worship.—*Geo. C. Carl, Oct. 15.*

Talent.—Oct. 6 we met in quarterly council, Bro. I. T. Moomaw was with us, and Bro. S. A. Shuck preached for us Oct. 7. The business of the meeting was agreeably and pleasantly disposed of. There were five received by letter and two dismissed by letter.—*Zimri P. Webster, Oct. 12.*

OKLAHOMA TERRITORY.

Polo.—I am holding meetings near this place under the directions of our home mission board. We are having good meetings. We contemplate of holding a love feast next Saturday night. Bro. George Pfriemer is building a barn and we expect to hold it there. I am stopping with Bro. J. D. Fisher. This will be the first love feast held in Noble County, Okla. Many have never seen the like.—*W. B. Sell, Fredonia, Kans., Oct. 16.*

Thomas.—Sept. 22 brethren Samuel Edgecomb, R. G. Gish and John Holler came to us and commenced meetings the same night. They preached sixteen sermons. The result of the meetings was four came out and put on Christ in baptism. One of them was our daughter. It makes our hearts glad. There are more counting the cost. Our District Meeting was Oct. 5; feast, Oct. 6. There were about forty communicants from other churches. This is something new to the most of the members here on the frontier. Oct. 4 there was a Ministerial Meeting. I never attended a meeting where there was more zeal and earnestness. All seemed to have that brotherly love one for the other that Christ gave. There was one called to the ministry. The lot fell on the writer. Oh, the calls that are being sent to us for help! Are we going to heed them?—*W. B. Gish, Thomas, Okla., Oct. 9.*

OHIO.

Lick Creek church has great reasons to rejoice, as prodigals are returning to the Father's house. Since my last report ten have been baptized and others are almost persuaded. We hope before this meeting closes more will come. Bro. Stone is preaching the Word in its purity and with power.—*M. J. Bosserman, Williams Center, Ohio, Oct. 15.*

Newton.—Our feast, Oct. 5, was an occasion of pleasure and profit. The weather was ideal and our membership was well represented. Quite a number from other congregations met with us. Several ministers came to our assistance. Bro. Fitzwater, of Sidney, officiating. Altogether a good meeting.—*D. D. Wine, Covington, Ohio, Oct. 14.*

Upper Twin Creek.—Our love feast last week from first to last was near the ideal—a spiritual feast to the members, a profitable meeting to outsiders. The weather was most excellent, attendance large. Best of order prevailed. Preaching was refreshing and full of the Gospel. The deacons systematized their part of the work so that every detail went off smoothly and rapidly. Bro. J. Q. Helman officiated. How enjoyable it would be if all the world would partake of these feasts of love which Christ has placed here for our good!—*H. M. Barwick, Eaton, Ohio, Oct. 19.*

Wooster.—Our Communion was held Oct. 13. It was largely attended, the weather favorable, and we had a very good meeting. Bro. Eli Holmes was ordained elder by elders Weimer and Weiland. Bro. E. H. Heestand, from Elkhart, Ind., was present at the meeting. Also brethren A. I. Heestand, Murray, Beery, Kessler, Worst and Helm were present at the meeting and gave us words of encouragement.—*Maria Runkle, Weilersville, Ohio, Oct. 16.*

Zion Hill.—We had an election Saturday afternoon for another minister and two deacons. The brother elected for minister was Jonas Hearst, and for deacons brethren John Bassinger and Newton Garvey. Bro. Ed. Loomis and Bro. Simon B. Stuckey attended to the work. We also had our love feast in the evening. Bro. Loomis officiated at the Communion and Bro. Stuckey assisted. We had a very pleasant meeting and the members were greatly encouraged.—*Gilford L. Ramsey, New Springfield, Ohio, Oct. 15.*

PENNSYLVANIA.

Back Creek.—Oct. 13 some of the brethren and sisters from here and also from adjoining congregations crossed over the mountain to our mission point at McConnellsburg, Fulton Co., to enjoy a love feast with the members who live there. It was a spiritual feast. Forty-three brethren and sisters surrounded the Lord's table. The best of order and attention on the part of the spectators prevailed. Ministering brethren were elders D. M. Zuck, Daniel Miller, David Foust and Daniel H. Neikirk. Eld. D. M. Zuck officiated.—*Emma Miller, Mercersburg, Pa., Oct. 19.*

Conestoga.—Bro. P. S. Myers, of Los Angeles City, Cal., favored us with two sermons during his short stay with us at Bareville, Sept.

18 and 19. Bro. S. H. Hertzler, of Elizabethtown, Pa., came to us Sept. 29 and held a two weeks' meeting, closing Oct. 14. No accessions were made during the meeting. Sunday evening, Oct. 28, Bro. J. Kurtz Miller will begin a series of meetings at the Earlville house.—*Abram H. Royer, Talmage, Pa., Oct. 18.*

Chiques.—Our love feast at Fairview is in the past. The ministerial help was ample. Eld. Henry A. Price, of Indian Creek, the aged veteran of the cross, officiated. The following series of meetings will be held in our congregation this fall; at Chiques Hill, Nov. 22, by Bro. J. K. Pfantz; in Elizabethtown, Dec. 2, by Bro. J. H. Longanecker; at Fairview, Dec. 29, by Bro. Alfred B. Gingrich; and at Green Tree in January, by Bro. Edward Wenger.—*John C. Zug, Mastersville, Pa., Oct. 15.*

Dunnings Creek.—We met in council Sept. 29, preparatory to our love feast, to be held Oct. 5, beginning at 4 P. M. We had a fair attendance. The annual visit was previously made and reported at this meeting. All business brought before the meeting was disposed of in a Christian manner. There was one more baptized since our last council meeting. Our love feast was not as largely attended as are some of our feasts, but better order could not have been had. Visiting ministering brethren were brethren Wm. Richey, from Snake Spring, Abram Fyock, from Johnstown, Fred Dively and Abram Claar, from the Claar congregation. We also had meeting on Saturday, at 10 A. M., and in the evening, and also on Sunday morning. We have Sunday school every Sunday at 9: 30 A. M., with Bro. T. B. Mickle as superintendent.—*Mary (Rogers) Callihan, Ryot, Pa., Oct. 13.*

Ephrata.—Bro. S. M. Stouffer, of Green Springs, Pa., came to our town on Saturday evening, on the 7: 20 train, and at once started up our series of meetings. He made a good impression on the congregation assembled. Our church is in a good working order. Our Sunday school is also in a prosperous condition. We will have a children's meeting Oct. 28, in the afternoon.—*J. R. Royer, Oct. 16.*

Everett congregation met in quarterly council Oct. 10, at 7: 30 P. M. Eld. David Stayer presided. One was received by letter. The church decided to hold a love feast Nov. 25, Sunday evening, commencing at 4 P. M. All business brought before the meeting passed off pleasantly. As the ministerial meeting of the Middle District of Pennsylvania will convene at the Everett church Nov. 22 and 23, all are cordially invited to attend.—*A. L. Simmons, Oct. 15.*

Hyndman.—Our quarterly council convened Sept. 21. Bro. C. G. Lint presided. Two were received by letter. On the following evening our series of meetings began, conducted by Bro. Jonas Fike, of Elgon, W. Va. Needing more help in the ministry, we held a choice, which resulted in electing Bro. Daniel Clapper. Our meetings closed with no additions to the church, but with lasting impressions and a joyous love feast Oct. 6.—*Edward Harden, Oct. 16.*

Hooversville.—Our missionary sermon and collection for our church at Hooversville was held yesterday. The discourse delivered was based on Matt. 28: 19, 20. The day was damp and the attendance not very large. Our collection was nineteen dollars and fifty-seven cents. The members who were not present will be solicited. We think we can swell the collection to at least twenty-two dollars.—*P. J. Blough, Oct. 15.*

James Creek.—Bro. H. A. Stahl, of Glade, Pa., began a series of meetings in the brick churchhouse Sept. 21 and continued to Oct. 7. Bro. Stahl labored earnestly and as a result five united with the church, and we believe many were almost persuaded. On the evening of Oct. 6 we had a very pleasant love feast. Bro. J. B. Brumbaugh, of Huntingdon, was also with us over love feast.—*Priscilla S. Brumbaugh, Aitch, Pa., Oct. 16.*

Lower Cumberland congregation held their fall love feast Oct. 11 and 12. The meeting was well attended and good attention was given to the Word preached. Ministers present from other churches were Eld. Jacob Hollinger, who officiated; Eld. Jacob Chamberlain; Eld. Isaac Barto, and Eld. Samuel Reed. The meeting was attended by brethren and sisters from Dauphin, York, Adams and Perry Counties.—*Daniel Landis, Bowmansdale, Pa., Oct. 15.*

(Concluded on last page.)

Program of the Ministerial Meeting of Middle Pennsylvania.

THIS meeting will be held at Everett, Pa., on Thursday and Friday, Nov. 22 and 23.

Public preaching Wednesday evening, Nov. 21, at 7:30. Devotional exercises, Nov. 22, at 9:30 A. M. Organization, 10:30 A. M. Address of welcome.—Alonso Simmons.

TOPIC 1.—"The Minister's Attitude toward Unwarranted 'Funeral Customs,' (1) Sunday Funerals; (2) Men Sitting with Hats on during Service; Michael Claar. (3) "Feasting; (4) Taking Leave in Public," J. C. Swigart.

TOPIC 2.—"What is Necessary on the Part of a Minister to have the Inspiration of the Holy Spirit while Preaching?"—J. B. Brumbaugh, J. B. Miller.

TOPIC 3.—"The Minister's Preparation.—(1) Of his Sermon: As a Student," J. H. Myers. (2) "Of Himself: Physical, Mental, Spiritual," John Bennett.

TOPIC 4.—"The Minister in his own Home and the Relation of his Home-life to his Spiritual Power with the Church,"—C. L. Buck, H. B. Brumbaugh.

TOPIC 5.—"Pastoral Work; (1) What is It? (2) How Shall it be Done?"—J. H. Reichard, H. A. Spanogle.

TOPIC 6.—"Are the Church Doctrines Presented as Frequently as they should be?"—J. W. Wilt.

TOPIC 7.—"Protracted Meetings by the Home Ministry." (1) Hindrances," James D. Brumbaugh. (2) "Advantages," S. J. Swigart.

TOPIC 8.—"The Dead Line.—(1) What is it?" J. K. Brown. (2) "When Reached?" T. B. Maddocks. (3) "And how Avoided?" S. F. Myers.

TOPIC 9.—"Danger of Formalism and Lack of Spirituality."—W. J. Swigart, D. S. Clapper.

TOPIC 10.—"Should Congregations call Men to the Ministry only when they Need them?"—John E. Garver, A. B. Burket.

TOPIC 11.—"Advantages or Disadvantages of more than one Elder in a Congregation."—Wm. S. Ritchey, David A. Stayer.

TOPIC 12.—"Give Exposition of 2 Tim. 1: 6.—James A. Sell.

NOTE.—All ministers are invited and expected to attend, though all could not be named on the programme. Trains from Huntingdon arrive at Everett at 8:02 P. M., and 10:17 A. M. JOHN S. HERSHBERGER, Chairman of Committee.

Report of Ministerial Meeting, Middle District of Missouri.

THIS meeting was held in Mound church, Mo., Oct. 3, 1900. John 17 was read as a lesson for the day.

TOPIC 1.—"The Moulding Influence of the Minister on the Church, and his Responsibility."—The minister should be a model for all others. Titus 2: 7, 8. He should be faithful. An unfaithful minister produces an unfaithful laity. He should not be a one-sided man. He should follow the pattern of the Savior.

Is the minister responsible for the condition of his charge? *ANS.—Ex. 3: 17-21; Acts 20: 26, 27; Heb. 13: 17.* Organization is necessary for doing effectual work. This requires men to act as representatives of the organization. These men should be faithful to the body they represent, and are responsible for the work of the body so long as the organization yields obedience to them.

Men look to God through their religious teachers; hence, "Like priest, like people." The Savior was a perfect example. The ministry should follow Jesus, and the church follow the minister so far as he follows Christ. 1 Cor. 11: 1. Ministers should be humble and well informed. *Psa. 2: 4.*

TOPIC 2.—"What are Prerequisites for Baptism; and when are Persons Proper Subjects for Baptism?" Faith in Christ is essential. Example, Acts 8: 30-37. Knowledge, love, repentance. The three points of the baptismal covenant include or imply all the prerequisites. Proper subjects are those who are conscious of the need of salvation. We cannot fix an age limit. Persons sometimes need to be taught before they are ready for baptism. Brethren's children are taught in the home and Sunday school. Others must be taught by other means. Infants do not require baptism because they are saved by Christ's atonement.

TOPIC 3.—"What is the Gospel Way of Preaching against the Popular Evils of our Day?" Use the Gospel. 1 Tim. 4: 2; 2 Tim.

2: 15; Jude 3. Condemn them plainly, specifically, courteously. Give gospel reasons against them. Keep clear of them personally. *Rev. 18: 4; 2 Cor. 6: 14-18; 1 Thess. 5: 22.* The reason that modern evils are tolerated is that the people have fulfilled 2 Tim. 4: 3, 4. Our church is the church of Jesus Christ, and if we use the Scriptures against these evils the gates of hell shall not prevail against us.

TOPIC 4.—"What Does Gospel Separateness from the World Consist in?" It is necessary for the children of God to be separate from the world. If we have been thoroughly converted we will love Christ above everything else, and we will become separate from the world in our ideals, our ambitions, our purposes, and our methods of business. Gospel separateness does not require us to abstain from business intercourse with the world and worldly people, but we must abstain from their worldly ways. 1 Cor. 5: 9, 10, 11; 2 Cor. 6: 17. We should not be too much attached to the things about us. For all of these we shall be called into judgment. *Matt. 16: 31-34.*

We naturally become much attached to our occupations; hence we should be careful to avoid methods and kinds of business or occupations that are not fully in harmony with God's holy Word. Where the heart is there will the treasure be also. God's ways are not the ways of the world. Avoid vain display. Exercise charity. All of this world's goods that we can take with us to eternity is what we give away to the poor. Keep out of debt as much as possible. Christ prayed his Father to keep the disciples from the evil. *John 17: 15.* Christian appearance should be separate from worldly appearance. We should avoid worldly amusements and associations. Watch the little evils. These are what bring great evil. Avoid extravagance of speech or action. *Shun politics.* It belongs to the world. We should do our Christian duty independent of worldly regard. We should live Christ and him crucified.

TOPIC 5.—"What Influence can be Brought to Bear on Inactive and Non-church-going Members to Cause them to Become Active and Regular Attendants?" Make them realize that they have an important duty before them. Give them work. There is work for all. Each must do his own work. Labor to get them interested in their individual work in the church. Make the service pleasant. Be sociable. Get parents interested. Parents are responsible for the indifference of the children. The pastoral visit is a wonderful power. The pastor should be supported in his work to enable him to visit the members. Keep the ministry alive. Thoroughly convert the laity. Be full of the Spirit. Keep the churchhouse in order—warm, clean and pleasant. Persevere. There is no sure cure except thorough regeneration.

TOPIC 6.—"Details in Conducting Sunday Schools." Look carefully after the little things. If there is a listless disposition, sing several songs to give life. Read a short Scripture, make short prayers. Read and talk intelligently. Require promptness in class work and in passing. The teachers should be well prepared, and be an example in promptness, etc. Make the lesson instructive by appropriate illustrations. Make a short lesson well understood. A few thoughts well digested are better than a long lesson not understood. Suggest missionary collections. Avoid controversy. Be careful in correcting mistakes. Review in such a way as to impress practical thoughts. Object teaching is best. The mental picture should be made as nearly correct as possible. Avoid formality.

TOPIC 7.—"What would be the Result if Sunday Schools should be Discontinued?" We would lose our young members. Other denominations would get them. The church would lose the vigor of youth. Many more young people would wander into evil ways. The force of our work would be lost to the children. We would retrograde in Bible knowledge, interest and spiritual vitality. It would bring us back to conditions that existed years ago.

TOPIC 8.—"The Power of Gospel Love." Gospel love is the love of God and of his Son for us. We cannot fully comprehend gospel love here; we will know fully hereafter; we can know somewhat of it by what it has accomplished in our redemption. It places us above the law, because if we love each other we need no law: we will not injure an object we love dearly. Gospel love is omnipotent, omnipresent and eternal. It has power to change our lives. It cures selfishness, pride, vanity, back-

biting and everything that is evil. It makes the possessor the image and glory of the Redeemer. It will be our staff in life, our stay in death, and our joy in eternity. It is the thread of gold running through all the human-divine economy of God's dealing with us. It is the most excellent thing, because when all things else have passed away it shall still continue. It is the fundamental law of heaven. It is stronger than death, because it has vanquished death. It is the magnetic power that draws us to the throne of God.

D. L. MOHLER, Clerk.

From the First District of Virginia.

SEPT. 28 the writer left home to visit the isolated churches in Pennsylvania and Campbell Counties. Eld. Henry Ikenberry and Isaac Bowman joined us on the way. We reached Sandy Level at one P. M., Sept. 29, and were met by Bro. H. Walker, who conveyed us to Roarer's schoolhouse. The same evening we gathered around the Lord's table with the little band of members at that place, with several young members that had come from Franklin County, that added very much to the interest of the meeting in the song service. We were much crowded with spectators who were very anxious to see, as it was something new to the most of them. The number of members present was thirty-seven.

Services the next day at eleven A. M., with seemingly good interest. The same evening the writer and Bro. Isaac Bowman were conveyed about seven miles to Pine Hill church; had one meeting.

The next morning before day we started out on foot, a distance of three miles, to meet the train at Whittles, arriving at Motley station at 6:30 A. M. Again with grip in hand we started on foot, traveling about twelve miles. After a good night's rest we crossed Staunton river in a foot-boat, into Campbell County, walking on about three miles to Bro. William Hall's, where we were kindly received by him and family.

On the evening of Oct. 3 we met with the little band of members and friends at Swan-creek church. Here we held five preaching services and one church meeting. We held an election for a deacon, the lot falling on Bro. R. T. Smith. He was duly installed. On the evening of Oct. 6 we gathered around the Lord's table, the number being twenty-one communicants, surrounded by a congregation of anxious spectators. There is a marked improvement in the interest here and the members are very much encouraged. Two were added to the church by baptism, one of them a little boy only nine years old. We were at a loss to know just how to proceed with him, but as he pressed his claims, after talking with him and asking a number of questions which he answered intelligently we thought we could not put him off. May he grow up to be a shining light in our prayer. I arrived at home Oct. 8.

D. A. NAFF.

Naffs, Va., Oct. 9.

Ministerial Meeting of Northern Indiana.

THE sermon of Tuesday evening was replete with valuable points. The great city—the church—being measured with a reed—the New Testament—the whole and all its parts must be equal. The individual as great as his congregation, the congregation equal to the District, and the District an equivalent of the great church. Each Christian must be what the church should be. The church cannot be more than the factors in it.

On Wednesday morning the "Address to Young Ministers" was of special value. "The Christian ministry should not be a profession, but an occupation, a persistent, determined life work, a call from God." If we had space we would give outline of this excellent address.

"The Help We Think We Need" was impressive and highly suggestive. Our labor is more than that of other professions, and we need: (1) to understand the Word, (2) the Holy Spirit, (3) the prayers of the church.

We need time. The minister's people can supply time by (a) relieving his family needs, (b) supplying much needed books (one hundred members at ten cents each can furnish ten dollars worth of books and supply thereby ten days' time).

We need the help of (a) the elder brethren, elders and ministers, their counsels and sympathy, (b) the home church.

We need the ability to interpret and expound God's Word: (a) self-sacrifice; (b) submitting to molding power of Holy Spirit.

"The Kind of Sermons We Like Best." Those (a) that hover near the text, (b) that are not fearful of exhausting the text, (c) not fraught with daily news, (d) that betray the sinner's need, (e) that have the pure gospel ring, (f) that apply to urgent need, (g) that end when done, (h) from men of sterling worth, (i) that correspond with daily life of preacher, (j) from hearts filled with love of God, and love of souls.

"Preaching." Preaching is peculiar to the Christian dispensation—a Christian institution. (1) Preaching is not talking, but proclaiming, heralding. The preacher is an agent, an ambassador. (2) Preaching is telling the glad tidings; not self or self-interests. The world needs the fact of a Savior. We pity the preacher outside the Gospel, God pity his congregation! Preacher must tell the truth. (3) Preaching has its object. Sinners are those asleep. Preaching is arousing them and urging them to saving obedience. Successful preaching is persuasion. (4) How to preach? With power. Preacher needs what he gives. Word of God in his heart makes a powerful preacher. (5) No man can preach without conviction. Feel and work as if everything depended on us, and believe as if everything depended on God.

"Decline of Congregations." (1) Lack of faith. (2) Elder is loose in his management. He promised to be faithful, struggled along a few years and failed. Met hindrances—family needs, poverty, and faithlessness. Young workers are discouraged, not encouraged. The elder should seek something to do and give others something to do. He must encourage Bible meetings, prayer meetings, Sunday school and singing. (3) Ministers in series of meetings are too loose. (4) Preachers and members are too worldly-minded. People are looking for more spirituality in the pulpits—ministers who talk with God. (5) Too much politics mixed in the sermons. (6) Too much begging for money and not enough teaching along that line. (7) Elder in charge too far from congregation. (8) Elder traveling to hold series of meetings, neglecting his charge. (9) Jealousy among preachers. (10) Ordination of feaut speakers, and quiet men held back. Quiet men make good housekeepers.

"How Can a Faithful Minister Build up his Home Church?" (1) Be on good terms with his ministry. (2) Pay pastoral visits. (3) Do an sensational work. (4) In power of the Spirit. (a) The faithful attitude is the minister's power. (b) Be like-minded one toward another. (c) Show favor, respect and love for congregation. (d) Live in respect of outside world. (5) Retain his spiritual equilibrium while he has it. (6) Spend much time in the closet. (7) We have a power; let's use it. We have been too delinquent. A. I. Mow.

Argos, Ind.

Notes by the Way.

THE place of work at this writing, Oct. 19, is with the few members who are living near Charleston, the capital of West Virginia. The church stands on one of the many hills which stand as so many sentinels around the city. The country is quite broken for some miles around the capital. But this does not prevent the people from faithfully worshipping the true God according to his Word. Those who have been attending the meetings here have no trouble about room for their horses or buggies, because they use the most primitive style of moving from place to place. And they are first-class bearers. Well, we read in Rev. 3: 4, of those who shall walk in the future, and they shall walk with the Lord. Read it, and then be sure to be one of that number. Read also Rev. 3: 21.

LATER.—Oct. 15. I am now in the Chestnut Grove congregation, Fayette Co., W. Va. Here is where my parents, two brothers and others very near and dear to me were laid in the silent tomb to await the sound of the trumpet of God, which will call them to a new life. Those bodies when deposited in the cemetery were natural bodies, but when they come forth they will be spiritual bodies. See 1 Cor. 15: 44 and 1 Thess. 4: 13-17. It is now about thirty-two years since I, with my little family, left this place to try our hands at western life. And I am now this far on my way to the South. A. HUTCHISON.

From Southern Iowa.

THE Sunday School, Ministerial and District Meetings for the Southern District of Iowa convened in the Mt. Etna church, Adams Co., Iowa, Oct. 3 to 5. These meetings throughout were pervaded with deep spirituality, with the welfare of Zion in view. The Sunday School Meeting was our first effort for the District. We had a good program and the topics were well discussed by the different speakers; so that the Sunday-school cause and workers received a new inspiration to do better work along their respective duties.

The Ministerial Meeting also gave much encouragement to the ministers of the different parts of the District. I am glad to notice our ministerial force was as it should be, well represented, considering that the meeting was held at one end of our District.

The District Meeting seemed quite harmonious throughout. Some business was done that was far reaching in its nature, much of it pertaining to the missionary cause, with a spiritual missionary meeting on the evening of Oct. 4, where a number of speakers gave us pointed ten-minute speeches, followed by a collection amounting to over \$36.

Upon the whole, meetings were a success, and the members at Mt. Etna are to be highly commended for their hospitality and orderly and expeditious manner of conducting such a meeting.

PETER BROWER.

South English, Iowa.

... FALLEN & ASLEEP ...

"Blessed are the dead which die in the Lord."

ANDES.—In the Bethel church, Holt Co., Mo., at her home near Mound City, Sept. 8, 1900, Sister Elizabeth Andes, nee Mohler, aged 51 years and 1 month. The deceased was the youngest daughter of Samuel and Catherine Mohler. She was united in marriage to W. G. Andes May 22, 1877. To them nine children were born. From her youth she stood faithful to her holy profession until death. She leaves husband, three sons and many relatives. Services by the writer, assisted by Bro. A. A. Sawyer, from Mark 14: 8. L. H. EBY.

CROFOOT.—Near Mishawaka, Ind., Oct. 3, 1900, Violet Bell, little daughter of friends Willard and Minnie Crofoot, aged 1 year, 6 months and 24 days. Services at residence. H. W. KRIEGHBAUM.

CAPPER.—In the Saline Valley church, at her son's, Daniel Capper, near Beverly, Lincoln Co., Kans., Oct. 1, 1900, Eliza Capper, aged 86 years, 1 month and 13 days. She was united with the Brethren church in 1865, of which she lived a faithful member until she was called home. She was the mother of six children, four of whom are yet living. Services by the writer. L. W. FITZWATER.

COVER.—In the George's Creek church, near Masontown, Pa., Oct. 2, 1900, of sickness of long standing, caused by vertigo, paralysis and stomach trouble, Bro. John J. Cover, aged 79 years, 11 months and 10 days. He was born in Fayette County and has always lived within two or three miles of his birthplace. He is survived by one sister, Sally Cover Mack, living in Ohio, and nine children. Brother Cover was twice married. Both companions preceded him. He was a member of the Brethren church fifty-nine years and a deacon for 42 years. Services by Bro. William Johnson, from a text selected by Bro. Cover, 2 Cor. 5: 1. ALPHEUS DEBOLT.

DEETER.—In the bounds of the Upper Stillwater church, Ohio, Oct. 6, 1900, Sister Melinda Deeter, aged 63 years and 13 days. She has been a faithful member of the Brethren church from her youth. Services by brethren DeVault Crowell and S. E. Porter.

JOHN M. STOVER.

FINKENBINDER.—In the city of South Bend, Ind., Sept. 25, 1900, Sister Elizabeth Finkenbinder, aged 80 years, 5 months and 23 days. She was a member of the church for many years. Two sons survive her. Services from Rev. 14: 13. H. W. KRIEGHBAUM.

JOHNSON.—In the Union City church, Union City, Ind., Oct. 8, 1900, Elizabeth Johnson, aged 82 years, 3 months and 21 days. She was born in Frederick County, Md., and was the oldest of thirteen children. Her first husband was Absalom Noffsinger who died July 28, 1850. She was then married to Ed-

ward Johnson, who died a few years ago. She leaves a large circle of relatives and friends. Services at the house by Bro. S. W. Blocher. Interment in the Johnson cemetery.

DORA W. NOFFSINGER.

MULLEN.—In Washington County, Md., Oct. 5, 1900, Henry Mullen, aged 83 years, 7 months and 10 days. Services at the Longmeadow church, by Eld. J. Rowland, assisted by Eld. Reichard. Text, 1 Sam. 20: 3. Interment in the graveyard adjoining.

GAMMA L. KRIDER.

MONTEL.—Near Silver Lake, Kosciusko Co., Ind., while assisting her daughter in boiling apple butter, Sister Magdalene Montel, aged 73 years, 7 months and 4 days. By some means her clothing took fire and she burned almost to death before anyone could come to her relief. She was, at the time, alone at the fire. Her daughter and a hired woman soon arrived and found her burning and unconscious. A doctor was called but nothing could be done to save her life. She suffered intensely for three days before death relieved her. Services at the Eel River church Oct. 4, by Eld. Samuel Leckrone, from Philpp. 3: 21. She was the mother of eight children, of whom two sons and two daughters survive her.

C. C. ARNOLD.

PIERCE.—In the city of South Bend, Ind., Sept. 27, 1900, friend John P. Pierce, aged 54 years and 12 days. Services at the Utery church north of the city. At one time he was a member of the Brethren church.

H. W. KRIEGHBAUM.

ROBERTSON.—In Towner Co., N. Dak., Oct. 9, 1900, Sister Elizabeth Robertson, daughter of John and Matilda Deardorff, of Indiana, aged 30 years, 11 months and 28 days. She was born in Henry County, Ind., Oct. 11, 1860, and united in marriage with Bro. M. W. Robertson Aug. 8, 1885. To this union were born four daughters and one son, all of whom survive. She leaves a husband, father, five children, three brothers and three sisters. She was united with the Brethren church in her youth and lived a faithful member until death. Services by Eld. Joseph Holder, from Job 30: 18. She was buried in the South cemetery of the West Rocklake church. E. N. HUFFMAN.

SHOCK.—In the Tippecanoe church, Kosciusko Co., Ind., Aug. 16, 1900, Bro. Joseph Shock, aged 47 years and 3 months. He was born near North Webster, Kosciusko Co., Ind., and lived in the neighborhood all his lifetime. In 1875 he was married to Elizabeth Cripe, who with seven children survives him. Services at the home, from 2 Kings 4: 26.

DANIEL ROTHENBERGER.

SHRINER.—In the Pipe Creek church, Carroll Co., Md., Oct. 7, 1900, Ezra L., last surviving son of our Brother Jacob and Sister Betsy Shriner, and husband of Sister Eliza Jane Shriner, aged about 68 years. Services at his late home by Eld. E. W. Stoner from 1 Cor. 13: 12. Interment in the Pipe Creek cemetery. E. W. STONER.

STARNE.—In the Ft. Scott church, Kans., Oct. 8, 1900, Bro. Jacob Starne, aged 94 years, 5 months and 6 days. He was born in Virginia, May 2, 1806. In 1829 he married Miss Mahala Walker, who died four years ago. They lived together seventy-three years. He was a member of the Brethren church over seventy years. He leaves four sons and two daughters. He was a faithful soldier of the cross and rejoiced in death's embrace. Services by Bro. W. D. Tisdale, assisted by Bro. Nemer, from 2 Cor. 5: 10.

MARY E. TISDALE.

WOLBER.—At Sterling, Ill., Oct. 6, 1900, Bro. Mathias Wolber, aged 76 years, 5 months and 26 days. Bro. Wolber's wife preceded him but seven weeks. He was born in Baden, Germany. Came to America with his wife in his early manhood. He united with the Brethren young in life, and continued until death. Services by the writer in the West Jordan Lutheran church. P. R. KELTNER.

WYCOFF.—In the Barron church, Wis., Oct. 10, 1900, of consumption, after a lingering illness, Sister Nettie (Joyce) Wycoff, wife of Bro. Edward Wycoff, aged 26 years, 7 months and 18 days. She was born in Marshall Co., Ind., Feb. 22, 1874. She was a devoted member of the Brethren church. Besides her husband and three children, she leaves an aged father and mother. Services at her home by Bro. J. J. Wassam. KATIE JOYCE.

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(Concluded from page 689.)

Meyersdale.—We met in council Sept. 29 to prepare for love feast. Everything passed off very pleasantly. Oct. 4 Eld. Joseph Long, of York, Pa., began preaching, and preached every night till over the love feast, Oct. 13. There were three baptized. Our love feast was very well attended, though it was somewhat rainy, and the tables were about filled. Quietness and good order prevailed.—*J. C. Johnson, Meyersdale, Pa., Oct. 15.*

Ridge.—We had our Communion at the Etter house Oct. 9 and 10. The ministering brethren from adjoining districts were Eld. J. F. Stamy, from Upper Cumberland, Eld. Wm. Koonz and Isaac Riddleberger, from the Falling Spring, and David Foust, from Back Creek, and Eld. A. B. Barnhart, from Hagerstown, Md. They came at noon. The brethren all spoke very feelingly. Eld. Koonz officiated. Two were received by baptism, one seventy-four and the other sixty-four years of age; both had a desire to be with us for some time. Eld. B. F. Masterson, from Elizabethtown, Pa., is to commence a series of meetings in Shippensburg Nov. 3.—*J. R. Fogelsanger, Shippensburg, Pa., Oct. 15.*

Summit.—Bro. A. W. Arnold, of Purgitsville, W. Va., began a series of meetings at this place Sept. 22, continuing two weeks, preaching in all nineteen sermons. Bro. Arnold, although a young man, wields the gospel sword with remarkable energy and power. Four came out on the Lord's side and were baptized. Our meetings were pleasant and edifying. The weather and roads were fine, which was one of the factors in bringing out good crowds.—*L. D. Peck, Oct. 15.*

TENNESSEE.

Bowmantown.—In company with Bro. A. E. Nead, one of our ministers here at Limestone, I started Sept. 7 to Cedar Grove church, Hawkins Co., Tenn. We lodged that night at Bro. John Brubaker's, an elder of Mountain Valley, Greene County. Bro. Brubaker was very much afflicted. Fears were entertained that he would not recover. He will be very much missed throughout the country. The next day we arrived at Uncle Michael Miller's. In the evening we visited Sister Anna Simmons and family. Sister Simmons is very much afflicted with rheumatism so that she cannot help herself. Her husband was a minister. He has been dead for a number of years. Next day in the evening we met with the brethren and sisters at their Communion, where we met many of our relatives and friends. It had been twenty years since we were there. Quite a number of seats were vacant. Bro. Nead officiated in the Communion. Bro. Nead preached on Sunday to an attentive audience. That afternoon we turned our faces homeward; lodged that night at Bro. Elias Carter's, in Greene County; arrived home Monday.—*H. M. Sherfy, Oct. 11.*

Big Sandy.—Oct. 13 Bro. B. E. Kesler, of Gainesville, Ark., and Bro. A. W. Oren and wife came and preached for us Saturday night, Sunday morning and Sunday night. One was baptized, our son, aged eleven years; so far as known, the first one that was baptized by trine immersion in this county. But we hope and pray it may not be the last.—*Esther Shultz, Oct. 16.*

Cedar Grove.—We expect to have a ministerial meeting commencing Nov. 16, and want to continue the meeting a week or two. We would be glad when ministering brethren are traveling around if they would call on us.—*R. M. Grass, Blevins, Tenn., Oct. 16.*

VIRGINIA.

Greenmount.—Our Sunday school closed its second and third quarter Sept. 30. There was an average attendance for the term of six months, of seventy-eight, with an enrollment of eighty-eight. The average attendance of visitors who were not in class was two. Total amount of collection, \$12.55, average amount of collection, 52 cents. School was open twenty-four Sundays. We had no school three Sundays on account of rain and love feast. A prize was offered, when school opened, to the juvenile and Testament classes only, to each scholar who would be present every Sunday, and fourteen won a prize. The prizes were "Charlie Newcomer" and "Joseph the Ruler," which were bought and presented by our superintendents. We have reorganized for the fourth quarter. This is our first "evergreen" school. We have been having Bible class during the

winter months for several years.—*Wm. F. Ritchie, Oct. 15.*

Livville Creek.—Bro. Jos. Spitzer, of Indiana, while here visiting his aged mother and relatives, gave us a series of meetings at the New Dale and Bethel houses. The meetings were well attended. Two were baptized. Our Communion at the Creek house was Oct. 6. We think it was much enjoyed by all. Bro. Spitzer officiated. Bro. Spitzer accompanied by his wife, started for their Indiana home Oct. 15.—*Michael Ziegler, Broadway, Va., Oct. 17.*

Manassas.—We held our quarterly council Oct. 6. We appointed our love feast for Nov. 17. We took up a collection for the sufferers at Manvel, Texas, amounting to over eleven dollars. There was not much business before the meeting. One letter was granted. The council was well attended.—*E. E. Blough, Oct. 15.*

Mt. Joy.—A meeting of two weeks' duration began at the above church Sept. 30, Eld. A. F. Pursley doing the preaching until Oct. 2, when our elder, W. T. Pursley, collaborator with the above-named elder, came to his assistance and took up the work, preaching ten sermons. Our brother is afflicted in body, yet strong in spirit. He seemed to forget his afflictions and preached with such power and zeal that sinners were made to tremble. He was accompanied by his faithful companion. In the midst of this meeting (Oct. 6) we gathered around the Lord's table in Communion service. About seventy communed. The best of order prevailed. After the feast the meeting continued, closing Oct. 12. During this meeting fathers and mothers were made to rejoice because of their children coming out on the Lord's side. Among the number was one of our own dear children. This morning three young sisters were led into the water by Eld. A. F. Pursley and baptized, the fourth one not being ready on account of being some distance from home. We believe the meeting closed too soon, because the congregations were increasing and they were very attentive. Eld. A. F. Pursley goes to Rockbridge County to hold a protracted series.—*Jas. A. Byer, Maple, Va., Oct. 13.*

Roanoke.—Our quarterly council meeting was held Saturday, Oct. 15, at 2 P. M., our elder, P. S. Miller, presiding. The annual visit was reported. The visiting brethren reported all or nearly all in the faith and willing to work for the church. Our elder remarked that this was one of the best meetings of the kind we had ever held. We have now nearly one hundred members in this congregation, a majority of whom attended this meeting. We decided to hold our love feast Oct. 13, commencing at 4 P. M. We expect Bro. A. Hutchison to be with us on Sunday, Oct. 28, and remain until after the love feast. Immediately following the love feast we expect to hold a series of meetings, with Bro. J. A. Dove to do the preaching.—*Joseph H. Murray, Oct. 15.*

Wirtz.—Our love feast was held Oct. 13 and 14; a very enjoyable meeting. The crowd was not as large as usual on account of the rain. Bro. Denton, of Daleville, was with us and officiated; also on Sunday preached an excellent sermon. Our Sunday school closed with the third quarter. We had an interesting Sunday school and a good enrollment, but the attendance was not as we would wish to see.—*Kate F. Ikenberry, Oct. 17.*

WEST VIRGINIA.

Pack's Branch Schoolhouse.—We had a meeting at the above named schoolhouse, commencing the first Sunday in September. Eld. Samuel Ryner preached up to Thursday, when he had to leave us. His son, James Ryner, came on Friday night after Eld. Ryner left, and preached for us until Saturday night, when Bro. Joseph Crouse came, and they both kept the meeting up until Sunday night, with three applicants for baptism. The first Saturday in October Bro. Samuel Ryner came back and gave us four more sermons, and baptized five and got two more applicants for baptism. He had the best of attention.—*Daniel C. Bowlen, Oct. 9.*

WISCONSIN.

Chippewa Valley.—Our love feast for Oct. 13 is past. We had a very good meeting. All appeared to work together for good. Thirty-eight members communed, and quite a number of spectators were present. Ministers present: C. P. Rowland, S. H. Baker and our elder, H. C. Baker. Bro. Rowland officiated.—*H. J. Cripe, Mondava, Wis., Oct. 16.*

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Nov. 1, First District of Arkansas, in Austin ch. Ministerial Meeting day before.

LOVE FEASTS.

Arkansas.—Oct. 30, 2 P. M., Rogers, 2½ mi. Southwest of Rogers. Nov. 2, Austin. Nov. 8, 4 P. M., at H. Weyland's, 3½ mi. S.W. Carlisle. Nov. 17, St. Francis.

California.—Nov. 3, 2 P. M., Inglewood. Nov. 3, 2 P. M., Covina. Nov. 29, 10 A. M., Lordsburg.

District of Columbia.—Oct. 18, Washington.

Illinois.—Oct. 30, 31, 4 P. M., Franklin Grove. Oct. 31, 3 P. M., Lanark; Preaching to A. M., next day. Nov. 2, 4 P. M., Macoupin Creek, Montgomery Co. Nov. 2, 10 A. M., Panther Creek. Nov. 3, Cornell. Nov. 3, 3 P. M., Martin Creek. Nov. 3, 4 P. M., Salem. Nov. 9, West Otter Creek. Nov. 10, 11, 4 P. M., Sterling. Nov. 17, 2 P. M., Big Creek church. Nov. 17, Silver Creek, Mt. Morris.

Indiana.—Nov. 1, 10 A. M., Cedar Lake church. Nov. 1, 2 P. M., Mexico. Nov. 1, Elkhart ch., Goshen. Nov. 2, 2 P. M., Arcadia church. Nov. 2, 10 A. M., Mississinewa church. Nov. 2, South Bend church. Nov. 3, 4 P. M., Solomon Creek. Nov. 3, Samson Hill. Nov. 3, 4 P. M., Summit church. Nov. 3, 10 A. M., Spring Creek church, Kosciusko Co. Nov. 3, Blue River. Nov. 3, 2 P. M., North Manchester. Nov. 3, 4 P. M., Mexico. Nov. 3, 4 P. M., Andrews. Nov. 4, Cedar Creek, DeKalb Co. Nov. 8, 4 P. M., Elkhart Valley. Nov. 9, Rock Run ch., 5 mi. S.E. of Goshen. Nov. 10, 10 A. M., Eight Mile ch. Nov. 10, 5 P. M., English Prairie. Nov. 27, 21, Pymont.

Iowa.—Nov. 3, 4, 4 P. M., Dry Creek, Linn County.

Kansas.—Oct. 29, 2 P. M., Slate Creek. Nov. 3, Eden Valley. Nov. 3, 10 A. M., Burr Oak. Nov. 3, Osage church. Nov. 3, Independence. Nov. 10, Paint Creek. Nov. 10, 4 P. M., Pleasant Grove. Nov. 17, 4 P. M., Scott Valley.

Maryland.—Nov. 3, 10 A. M., Locust Grove church. Nov. 3, 4, Peach Blossom. Nov. 3, 3:30 P. M., Monocacy cong., Rocky Ridge.

Michigan.—Nov. 2, 10 A. M., Black River ch., Van Buren County.

Missouri.—Nov. 3, 4, 2 P. M., Kidder. Nov. 7, 2 P. M., Dry Fork. Nov. 10, Mineral Creek. Nov. 17, 10 A. M., Nevada.

Nebraska.—Nov. 3, Octavia. Nov. 3, 10 A. M., Bethel. Nov. 3, 4 P. M., Silver Lake.

North Dakota.—Nov. 1, 8 miles west of Cando.

North Carolina.—Nov. 14, Fraternity cong.

Ohio.—Oct. 30, 4 P. M., Lower Twin church. Nov. 1, 2 P. M., Lower Stillwater. Nov. 3, 10 A. M., North Poplar Ridge ch. Nov. 3, 10 A. M., Black River ch. Nov. 3, 10 A. M., Stonelick. Nov. 3, 10 A. M., Wyandot ch. Nov. 3, 4 P. M., Lower Miami. Nov. 3, 4 P. M., Sugar Creek, near Lima. Nov. 3, 5 P. M., Mt. Zion church, Tuscarawas Co. Nov. 10, 4 P. M., Sidney.

Oklahoma Territory.—Nov. 10, Hoyle. Nov. 3, 10 A. M., Stroud. Nov. 17, 2 P. M., Big Creek ch., 4 miles west of Cushing. Nov. 10, Paradise Prairie church. Nov. 17, Mount Hope.

Pennsylvania.—Oct. 31, Nov. 1, 1:30 P. M., Buffalo Valley. Nov. 1, 2, 1 P. M., Chiques ch., Elizabethtown. Nov. 1, 2, West Conestoga. Nov. 1, 7:30 P. M., Philadelphia. Nov. 1, 2, 9:30 A. M., Conestoga. Nov. 2, 4 P. M., Artemas. Nov. 2, 4 P. M., Lewistown. Nov. 3, Huntingdon, preparatory service 3 P. M., Carson Valley, Blair county. Nov. 3, Fairview church, Blair county. Nov. 3, 1:30 P. M., Marsh Creek, Gettysburg. Nov. 3, Elk Lick. Nov. 4, 4 P. M., Yellow Creek. Nov. 6, 10 A. M., Hade's. Nov. 6, 7, 9:30 A. M., Springville cong., Mohler house. Nov. 8, 7:30 P. M., Germantown. Nov. 8, 2 P. M., Spring Grove. Nov. 10, 4 P. M., New Enterprise. Nov. 11, 4 P. M., York. Nov. 25, 4 P. M., Everett.

Texas.—Dec. 1, Saginaw.

Virginia.—Oct. 31, 4 P. M., Roanoke City. Nov. 2, Middle River (Pleasant Hill house). Nov. 3, 2 P. M., Barren Ridge. Nov. 10, Middle River. Nov. 17, 3 P. M., Manassas.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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EDITORIAL MISCELLANY.

In a former issue it was stated, on this page, that when the railroad, projected across the plain of Esdraelon and the Jordan Valley, in Palestine, shall have been completed, it will be the only line in the world running for a part of the way below sea level. In this we were mistaken. In Southern California, where the Southern Pacific crosses the Death Valley, the line for fifty miles is below the level of the sea. The descent commences a while before reaching Volcano Springs going west, and ends a short distance west of Indio. At the latter point the road-bed is twenty feet below sea level and at the former 225 feet. The greatest depression is at Salton, which is 263 feet below the level of the Pacific Ocean. The section of the Palestine road referred to will, at one point, where it crosses the river Jordan, be fully seven hundred feet below sea level, and in this respect excels the road in Southern California. The Death Valley has an interesting history. There are places in it where it is almost impossible for man to live. It is located about one hundred miles to the east and a little south of Lordsburg. The latter place, however, is 1,024 feet above the sea, and from the station to Salton, on the railroad is quite a descent, being 1,287 feet.

LAST Monday was the worst day seen in London, England, for generations. For a time the greater part of the city was overrun by a mad and drunken mob. It was occasioned by the return of the members of the City Imperial Volunteers from South Africa. The city had meant, by a great demonstration, to honor the men who had helped fight many of the battles in South Africa. It had been arranged for 4,000 police and 22,000 troops to keep the line of march through the city clear, and maintain order. To see the parade the people turned out *en masse*. Thousands of them became almost beastly drunk, and soon turned the great crowd of people into a surging, noisy, struggling and fighting mass of humanity. Women were insulted by the drunken crowd, thrown down and trampled under foot. The police and troops, in their attempt to

preserve order were pushed aside by the excited crowds. The parade on the one hand and liquor on the other had turned the city into a wild, mad riot. Such a scene has probably never before been witnessed, in time of peace, in a civilized country. At least ten persons were killed outright, and hundreds upon hundreds injured. Some of them will die on account of the injuries received. In the excitement the "volunteers were forgotten," and the people thought only of self, and some of them fought like beasts. Here are some of the fruits of war and liquor. London had thought to honor the men who had defended the flag, but in doing so produced more casualties than that suffered by the whole corps in its twenty-six engagements in the war. Who can say that the devil is not in whiskey?

SCHOLARS believe that long before the discovery of America by Columbus there existed in this country a race of people considerably advanced in arts, sciences and civilization. Their history is unknown. They left behind them no records. Here and there traces of them may be found, showing that in every respect they were superior to the Red Man. These traces are in the form of mounds, monuments, ruins of cities and instruments of warfare and industry. The few hieroglyphics found on the monuments and prostrated temples have never been satisfactorily deciphered. Could these be read something might be learned concerning the prehistoric man. Whence the race came is unknown, and what became of it is equally uncertain. A coin has been discovered in the Klondike that may possibly throw a ray of light on the subject. The coin was found on bed rock, and seems to have belonged to some ancient and unknown race. It would appear that at some remote period Alaska was inhabited by a people far enough advanced in civilization to have a money system. The coin is probably gold, and its character and age are being investigated.

THOUSANDS of our readers readily recall the Beecher and Tilton trial. Mr. Beecher was not convicted, yet there were some letters as evidence against him that came very near proving fatal to the man. Now it is announced, on the authority of the *British Weekly*, they have been proved to be forgeries of the grossest kind. It would serve no purpose to give the name of the forger, for he is dead. It is thought sufficient to say that the discovery is very pleasing to those who clung close to the great pulpit orator during the trying ordeal, believing that he was not guilty of the crime with which he was charged. It also puts Mr. Beecher's character on a higher plane in the estimation of thousands. It is a fearful thing to charge a man falsely, for if the facts do not come out in this world they are certain to be brought out in the next. All parties to this, the most damaging trial that ever occurred in America, are now dead. Aside from the testimony given in court, they went to their graves with sealed lips. The trial will be reopened at the judgment bar of God, where nothing short of the truth can be told and then be accepted.

THE combined circulation of the religious papers in this country is not far from 3,000,000. Some of the papers have a large circulation, but most of them are limited to a few thousands, and only a very small per cent appear to be making expenses. The Methodists have found it necessary to discontinue a number of their papers. Of the Episcopalians in New York it is said that they had to sink \$250,000 in order to place their church papers

on a paying basis. One of the papers, of the same body in the West, used up \$30,000 before it began to pay even running expenses, the editor doing his work for nothing. To some of our readers it is well known that the former owners of the *Messenger* saw thousands of dollars disappear before they began to realize anything on their investment. The time was when a writer of a good deal of energy, and a little money, could start up a paper and in the course of a few years make the thing a success. That day is past. Now it takes the best of machinery, good business tact and plenty of money. All of the rest can be hired. The leading denominations see this, and are concentrating their efforts on a few well-conducted journals, knowing that this is the only way to make the business a continued success. Among the papers that are proving a success is the *Messenger*, but it requires unceasing efforts to keep it up to the required standard, as well as to keep up the circulation.

In these lively autumn days, says the *Little Chronicle*, when the politicians are expressing so much concern for the welfare of their fellow-beings who have votes to cast, it is pleasing to note that our four-footed friend, the horse, who can take no part in elections except in bringing voters to the polls, has active friends also. A real estate dealer in New York is at the head of a movement which has resulted in an establishment for the care of horses which have outlived their usefulness as burden bearers. It is called the Equine Provident Society and its headquarters are located on forty-five acres of good grass, water and shade on Long Island, where worn-out animals may be sent for a nominal price to spend their declining years in rest and clover. The first inmate of the home was an aged animal named "Billy," who has helped the brave men in big helmets in New York put out fires for the last fourteen years. This is Bible, for as Solomon says: "A righteous man regardeth the life of his beast." Prov. 12: 10. But, candidly, the way these old worn-out horses are to be treated, by the Equine Provident Society, is a great deal better than some of the churches are treating their aged and worn-out preachers. It is a very poor comment on even ordinary humanity to leave a man of God suffer for the want of food, raiment and shelter just because he can work no longer.

A VERY unusual accident occurred in the First Presbyterian church, Austin, Ill., last Sunday evening. Geo. W. Leitch, a missionary lecturer from Ceylon, was preparing to give an illustrated lecture at seven, using stereoscopic views. The two acetylene gas tanks had been placed in one of the aisles, and the necessary adjustments of pipes and connections completed. In the act of testing the light, about six o'clock, and while the missionary was bending over one of the tanks, there was a terrible explosion, and the missionary was thrown some distance across the seats, covered with flames and rendered unconscious. His brother, who had just entered, dragged him to one side and put out the fire that was about him. It is feared that he may not recover. Some others were injured, and the church damaged to the amount of \$2,000. The accident happened one hour before the services were to have commenced. It caused great excitement in the city, and had it happened one hour later the consequences might have been appalling. For the stereoscopic views there is probably no better light, but like some other forces, it is terrible when not under control. This, however, is the first accident of the kind we have heard of.

ESSAYS

*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

LIFE'S JOURNEY.

SELECTED BY MELISSA PLAYLE.

As we speed out of youth's sunny station
The track seems to shine in the light,
But it suddenly shoots over chasms,
And sinks into tunnels of night;
And the hearts that were brave in the morning
Are filled with repinings and fears
As they pause at the City of Sorrow,
Or pass through the Valley of Tears.

But the path for this perilous railway
The hand of the Master has made,
With all its discomforts and dangers,
We need not be sad or afraid.
Roads leading from dark into darkness,
Roads plunging from gloom to despair
Wind out thro' the tunnels of midnight
To the fields that are blooming and fair.

Tho' the rocks and their shadows surround us;
Tho' we catch not one gleam of the day,
Above us fair cities are laughing
And dipping white feet in some bay;
And always—eternal—forever,
Down over the hills in the West;
The last final end of our journey;
There lies the great station of Rest.

'Tis the grand central point of all railways.
All roads cluster here where they end;
'Tis the final resort of all tourists;
All rival lines meet here and blend.
All tickets, or mile-books, or passes,
If stolen; or begged for or bought,
On whatever road or division,
Will bring you at last to this spot.

If you pause at the City of Trouble,
Or wait in the Valley of Tears,
Be patient,—the train will move onward
And sweep down the track of the years,
Wherever the place is you seek for;
Whatever your aim or your quest;
You shall come at the last with rejoicing
To the beautiful Station of Rest.

Oskaloosa, Iowa.

LIFE INDEED.—John 10: 10.

BY C. H. BALSAGUHL.

To Sister Barbara Secrist, Dearly Beloved in Jesus:—

YOUR beautiful, Christ-hungering letter is here. "Unto you that hear shall more be given." Mark 4: 24. "Whosoever hath, to him shall be given, and he shall have more abundance." Matt. 13: 12. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10: 27, 28. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Philpp. 1: 6. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5: 6. "Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." Isa. 12: 2, 3. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. Thus spake he of the Spirit which they that believe on him should receive." John 7: 38, 39.

Here we have a soul hungering, thirsting, eating, drinking, flowing, flowing in streams of blessing to all around, growing larger and larger, drinking deeper and deeper, thirsting more and more, and yet always filled to overflowing. It is wonderful, mysterious, but gloriously real. We need never be in doubt as to the locality of our treasure, or the preference and concentration of our hearts. Matt. 6: 21; Col. 3: 1, 2. You want complete sanctification, and you can have it. "In Jesus dwelleth all

the fullness of the Godhead bodily; and we are complete in him." Col. 2: 9, 10. "Our life must be hid with Christ in God." Col. 3: 3. This requires utter crucifixion of the "old man." Christ and Adam can never compromise. Adam, sin, death. Christ, righteousness, life. The flesh is not sinful *per se*. Adam was flesh before he sinned. Christ derived his flesh from Adam's sinful descent. Rom. 8: 3. Sin has its seat in the *carnal* MIND. Rom. 8: 6, 7, 8. "To be spiritually minded is life and peace." If the spirit of God dwell in us we are not in the flesh. Rom. 8: 9. THE WORD, THE ETERNAL GOD, *was made flesh*, and yet was without sin. John 1: 14; 2 Cor. 5: 21. This is sanctification, to be in the flesh but not dominated by sin. The will and the affections are the subjective pivot of our salvation. The clamors of our lower nature may be violent, but the heart and the will maintain their calm and inflexible negative. In the three great temptations in the wilderness Christ had an infinite, eternal no for each assault of the archfiend. He was in all points like as we are, yet without sin. Heb. 4: 15. We can be as perfect in our adherence to righteousness as God. Matt. 5: 48; 1 John 3: 7.

Make yourself at home at the cross. There is death there, but life infinitely more. The "*how much more*" of Rom. 5: 9, 10 makes the cross very precious, the essential condition of Pentecost. From temptation we will not be free in this life; but from sin we may be. Rom. 6: 6, 7. Thoughts and suggestions are not sins till they are harbored. "We reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6: 11. Verse twelve settles forever the question of sanctification. The germ of all holy development is implanted the moment we fully surrender our hearts and wills to the claims of Jesus Christ. A sanctified person is one wholly separated unto God, in purpose, endeavor, enjoyment. We must be perfectly one with Christ in the supreme aim of life. Heb. 2: 11; 1 Cor. 10: 31; John 4: 24.

The same divine overshadowing and immanence that made the Son of Mary the Son of God will make us the children of the Highest, "brethren of whom he is not ashamed," the recipients and reflectors of his joy and glory. In John 17: 22 we have present tense. In verse 24, future tense. How beautifully this corresponds with 1 John 3: 2.

No one is sanctified who sins with consent. "Good will to men" is possible only when "glory to God in the highest" is the crown of our being. Ill-will, a cherished grudge, unmortified bitterness and malice, alienation, coldness, indisposition to bless them that curse us—these are the elements of "the carnal mind which is enmity against God." This is the antipodes of sanctification. We must be holy. 1 Peter 1: 15, 16. "Through the truth," John 17: 17. "In Christ Jesus." 1 Cor. 1: 2. "From glory to glory." 2 Cor. 3: 18. Let us humbly, honestly, resolutely face the question, Am I sanctified? Is "Christ in me the hope of glory?" Am I "a temple of the Holy Ghost?" Can we answer all these questions with Rom. 9: 1?

"God is not mocked." "Without holiness no man shall see the Lord." Heb. 12: 14. If we want to walk with him in white on the streets of gold, we must here walk even as he walked. 1 John 2: 6; Rev. 3: 4. We live by him, we walk with him, we work for him; and then, forever, "a far more exceeding and eternal weight of glory." 2 Cor. 4: 17.

Union Deposit, Pa.

"ELIM."

BY FANNY MORROW.

"And they came to Elim, where were twelve wells of water [elsewhere called fountains of water], and three score and ten palm trees: and they encamped there by the waters.—Ex. 15: 27.

THE foregoing words may be read over carelessly as only a bit of history relating to the long and tedious journey of the Israelites from Egypt to Canaan;

but examine them carefully and we find a collection of precious pearls. Behold the great army marching over the desert plains, footsore, thirsty and tired—eyes dim with dust and heat, when, lo! the cheering sight of palm trees greets their vision. Eyes suddenly grow hopefully bright and the lagging footsteps quicken. And so they came to "Elim." The cloud that betokened God's guidance rested above them—and the many tokens of his presence and power lay thickly round about them.

Twelve fountains of sweet pure water. No Marah there, but "Elim." God richly remembered them—a fountain for each tribe. While they refreshed their bodies with the water and rested in the welcome shade of the lovely palms, doubtless their souls mounted up above the trees, above the cloud, even unto the very throne of God in praise and adoration. As Paul tells us, "They all drank the same spiritual drink: for they all drank of that spiritual Rock which followed them, and that Rock was Christ." 1 Cor. 10: 2. Blessed resting place, sweet refreshment! But it was not their Canaan, and so they journeyed on again.

When we compare the journey of life from the cradle to the grave we can see many experiences very similar to that of the children of Israel as they traveled from Egypt to the land of Canaan. We wonder how they *could* so easily forget God's great kindness to them—and how they *could* lose faith and murmur so much when trials came upon them. Are the majority of Christians any better to-day? Life holds many a bitter cup as well as a sweet one. Are we not prone to talk about "Marah" and forget "Elim"? Blessed Elim! thy threescore and ten palm trees tell us that we can "abide under the shadow of the almighty," even down to old age, and thy fountains of water ever remind us of our spiritual Rock, who is the water of life within. We need not thirst any more, even though we linger a while yet in the desert: for Jordan is near and just beyond lies Canaan.

Ottawa, Kans.

TEST OF DISCIPLESHIP.

BY H. C. EARLY.

Now if any man have not the Spirit of Christ, he is none of his.—Rom. 8: 9.

WHETHER the Spirit of Christ in this text means the Holy Spirit or the peculiar temper of Christ's life, or disposition as we say, matters but little to us, since it is true that we can not maintain that lovely temper of life as seen in Jesus, except as we are brought under the direct and powerful influences of the Holy Ghost. These two things go together, the one as the condition and the other as the result. It is true also that the divine agencies do not so operate upon us as to destroy individuality. The life principle within is regenerated and born to God, but in the proportion of its integral parts it is unchanged. So that two Christians, though converted by the same influences and in the same service and as much alike in faith and practice as two grains of wheat, may differ widely in mould and in the bent of their activities.

Now, to have the Spirit of Christ is the supreme test of discipleship. If we have his Spirit, we are Christians; if not, we are not Christians. It all rests here. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." The flesh is the condition of death; the Spirit, the condition of life and peace. Rom. 8: 6. It is not, "Do you belong to the church? Do you have the Spirit of Christ?" A man may belong to the church, and that's right, and the church may be all right; but unless he has the spirit of church membership and divine service, the Spirit of Christ, it is all sham. Unconverted men have will power enough, if so exercised, to join the church and maintain pretty respectable membership, observe all the outward forms of religion, and yet know nothing of the Spirit of Christ and Christian fellowship. Judas was one of the original twelve. His mischievous purpose was pointed out at the love feast, the first Christian love feast ever

held. A strange time to stop to point out the devilish character of a church member, but the conditions were such as to make the lesson everlastingly impressive.

Of course it must be understood that we must submit to the form, or letter, to have the Spirit, that the Spirit can not be had without the form. But it is possible to have the form, or letter, without the Spirit. We often get husks without corn; but never corn without the husk. Exactly so in religion. God has given the form as a protection to the Spirit and as a help in keeping it. He never intended that the form should be taken without the Spirit. For an unconverted man, a dead man, to take to himself a dead membership and observe a dead service only sinks him deeper and deeper into death, or, in other words, kills more and more.

The fact that the service of God is a spiritual service is a lesson yet to be learned by many, even church members. God's kingdom is a spiritual kingdom, built up in the hearts of men for spiritual ends. It is within us. It comes not with observation. Luke 17: 20. The great difficulty in the day of Jesus was to have the people understand the nature of Christianity. It is so still. The one tendency is to sacrifice all form for spirit; the other is to lose sight of the Spirit in esteeming the form. For instance, if a man washes his brother's feet and sees nothing but the bare act, what does it amount to? Does he not need to be taught and converted before he touches another man's feet with water? To the Christian the outward service is but the reflection of the Spirit. He sees not the mere act in looking at the unseen which it represents. It's like a man passing through a city with his mind so absorbed in something beyond that he sees not a house in the city, yet the city is a part of his way. *Montevideo, Va.*

"JOHN THE BROTHER OF JAMES."

BY J. W. WAYLAND.

It is difficult to write of some of the apostles, because we know so little of them; it is equally difficult in writing of others to confine the sketch to a few hundred words, for the reason that so much is known of them. A sketch of St. John, therefore, can hardly be limited to the space at our command.

Name.—John (*whom Jehovah loves*, or *Jehovah is gracious*) is equivalent to Jona, both of which are short forms of Johanan.—Johanan itself being a shortened form of Jehohanan. The forms Jehohanan and Johanan appear frequently in the Old Testament; John is the form applied to several characters in the Apocrypha. In the New Testament the name is applied to five different men: John the Baptist, John the brother of James, John, a kinsman of the high priest (Acts 4: 6), John Mark the Evangelist (Acts 12: 12, 25; 13: 5, etc.), and John (Jona) the father of Peter and Andrew.

Parentage.—John the brother of James was a native of northern Galilee, being born likely at Bethsaida or Capernaum. His father was one Zebedee and his mother was apparently Salome (Matt. 27: 55, 56; Mark 15: 40; 16: 1). That the family was in at least fairly good circumstances financially is evidenced by the following facts: they had hired help (Mark 1: 20); Salome was one of the women who ministered to Christ of their substance (Mark 15: 40, 41; Luke 8: 3); John had a house (John 19: 27), and was known to the high priest (John 18: 15). The early Christians supposed that there was a kinship between Salome and the mother of Jesus,—that they were probably sisters. This question cannot be fully determined, but a comparison of Matt. 27: 55, 56 and Mark 15: 40 with John 19: 25 seems to support the view stated above. John was a fisher by occupation, and, as a partner with his father, his brother James, Peter and Andrew, was engaged in that work at Capernaum when Christ called him to the discipleship.

Discipleship and Ministry.—From the fact that John always uses an indirect form of expression when referring to himself, we conclude that he was

a disciple of John the Baptist and the companion of Andrew when the latter first became a follower of Jesus (John 1: 37). Later he was called to the discipleship by Jesus at the sea of Galilee, together with Peter, Andrew, and James, and was soon after chosen as one of the twelve apostles. He is supposed to have been the youngest of the twelve, and probably younger also than his Master.

John was one of the inner circle of three (Peter, James, and John) who witnessed the raising of Jairus' daughter, the transfiguration of Christ, and his agony in Gethsemane. He, moreover, enjoyed the greater distinction of being "the disciple whom Jesus loved," and he repeatedly uses this term in referring to himself (John 13: 23; 19: 26, etc.).

During the early ministry of Christ John frequently held important offices under him, and he also appears prominently in the opening chapters of the Acts as one of the leaders in the infant church, so recently deprived of its great Founder and Head. It is also interesting to notice how often John was associated with Peter, both before and after Christ's ascension. They were fishers together by Galilee; they both upon the same day became disciples of Jesus in Judea where John the Baptist was preaching; later, by the sea of Galilee, they were both upon the same day called from their fishing boats; they, with James, were together with Christ upon the three memorable occasions already mentioned; they were sent together to prepare the last passover (supper) at Jerusalem; at the supper they sat in intimate relation to each other; they went together into the palace of the high priest when Jesus was on trial (John 18: 15, 16); they ran to the sepulcher together after Christ's resurrection; they were together when Christ restored Peter to fellowship (John 21: 20); they went up together to worship at the temple (Acts 3: 1); they were imprisoned in the same cell and put on trial before the same court (Acts 4: 13); and they were sent forth together by the church to confirm the converts in Samaria (Acts 8: 14); in fact, in every instance when John is mentioned in the Acts he is in company with Peter.

From the time that John was sent to Samaria we hear nothing more of him until the Jerusalem council, fifteen or more years later. That he was present at this council is evident from a comparison of Acts 15: 4, 22 with Gal. 2: 9. But here begins another great blank. From the time of the Jerusalem council, A. D. 50, till the period of John's residence at Ephesus we know absolutely nothing. That he spent the later years of his life at Ephesus and in the surrounding country cannot, however, be doubted. In addition to the implied evidence of this in the Apocalypse, we have the uniform attestation of the church fathers. Let the mention of one authority here suffice: Irenæus, bishop of Lyons, upon several occasions vouches for the residence of St. John at Ephesus. "The church of Ephesus," he says, "founded by Paul, and having John remaining among them permanently until the time of Trajan, is a true witness of the tradition of the apostles." Now Irenæus was a disciple of Polycarp, and Polycarp was a disciple of John.

At what time John went to Ephesus is uncertain; where he was and what he was doing during the period from the Jerusalem council till he settled at Ephesus is equally uncertain. We are told, however, that the Christians at the outbreak of the Jewish war (66 A. D.), "in accordance with our Lord's admonition, and in consequence of a divine oracle, left Jerusalem and betook themselves to Pella," a town east of Jordan in the region of Decapolis. It seems probable, then, that John did not quit the vicinity of Jerusalem until the time of this removal to Pella, and that it was not until after the destruction of Jerusalem in 70 A. D. that he fixed his abode at Ephesus.

It was, according to Eusebius, during a persecution of the Christians under Domitian that John was banished to Patmos, a small island in the Ægean sea, only a short distance southwest of Ephesus. He afterward was permitted to return to Ephesus, where he resumed his ministry and wrote his Gospel, his three epistles, and the Revelation. His

death is supposed to have occurred in about the year 100 A. D.; and it is believed, moreover, that he was the only one of the twelve that did not suffer martyrdom or a death by violence.

Many beautiful traditions and legends cluster about John's old age. One is to the effect that a certain young man who had embraced Christianity under John's teaching fell back into sin and finally became chief of a band of robbers. When the aged apostle got intelligence of this fact it so distressed him that he at once set out and searched among the mountain retreats till he found the youth, and by his tears and entreaties prevailed upon him to quit his evil life and return to the fold of Christ. It is also related that when the apostle became so old that he could no longer go about his accustomed duties he would spread forth his hands in blessing upon all who came in his presence, repeating over and over, "Little children, love one another."

Writings.—It seems evident that John's writings were executed at a later date than any other parts of the New Testament. They are characterized by certain elements peculiar to themselves, and these elements correspond well to what we know of the character of their author. John in his Gospel gives us the inner view of Christ, makes us feel the Savior's warm heart-throbs. It has been well said: "Matthew has written the life of Jesus, the King of the Jews; Mark has written the life of Jesus, the bearer of burdens, the servant of all; Luke has written the life of Jesus, the man; but John has written the life of Jesus, the God. 'Jesus Christ, the divine' is his theme. His is the eagle-Gospel that soars high above all summits, on tireless pinions; and, with unquailing eye, looks full upon the glory of the unclouded sun."

John in his Gospel omits many facts that the Synoptists (Matthew, Mark, Luke) relate, but relates much that they omit. For example he is the only one to narrate Christ's interview with Nicodemus, in which the mysterious new birth is set forth; he alone relates the teaching of Christ to the woman of Samaria concerning the water of life; he alone tells of the miracle at the pool of Bethesda, of the cure of the man born blind, and of the resurrection of Lazarus; and to him we are also indebted for recording those priceless legacies to all Christians,—the Savior's touching farewell discourses delivered to his followers in that sacred upper room at Jerusalem. (John 14-17.)

The three epistles of John are full of that same spirit of love and tenderness that marks all his writings. The Apocalypse is the only purely prophetic book in the New Testament; and while it is a "revelation," it is yet a book of mysteries. Its style and the figures it employs are as high above the ordinary as God's wisdom is above man's wisdom,—as heaven is above earth. It is the most wonderful part of the world's most wonderful book.

Character.—John is the "apostle of love." He was "the disciple whom Jesus loved," and he was also the disciple who, above all others, loved Jesus. John, of all the twelve, had a nature most like his Master's. He loved intensely the right, but hated as intensely the wrong. John was gentle, but not effeminate. It meant something when Christ sur-named James and John "sons of thunder." It did not mean that they were weak, and wanting in manhood. It meant that they were men of intense feelings and of great force of character. If it meant that they were by nature wild and restless, like the storm-rent lake of their childhood home, it also meant that their lives should be proof to the world of how Christ's spirit can subdue the wildest and most restless nature and make it efficient in his holy service.

John probably got this restless and ambitious nature from his mother; for in both of them we see such a nature manifesting itself upon several occasions before they had become fully disciplined. That the spirit of "Boanerges" was capable of flaming out upon occasion to lend energy to labors of love as well as to less commendable enterprises is evident from the fact that John actually outran Peter, the last man we should have expected to let

anybody get ahead of him, when the two strove to reach the empty sepulcher.

"Most of the early fathers of the first four centuries may be described as influenced by John more than by any of the other apostles. And as long as the Christian church exists, the influence of John will be felt and appreciated as the apostle of contemplation, of love, of inward religion, and of intolerance of all that is sinful and wrong."—*Dr. Gloag.*

"Think of all that was compassed by the career of this man. He was the constant and close companion of Christ during his earthly ministry; he witnessed the crucifixion, and shared in all the trials that followed; he was present at those crises of the first century; he witnessed the growth of the New Testament and himself wrote the book that sealed the canon; he lived on and served and suffered for many years after martyrdom had put an end to the brilliant career of Paul, the great apostle to the Gentiles; and catching the first premonitions of that tide of persecution which was soon to sweep over the early church, he lived long enough to steady, by his personal presence, the hearts of the disciples in the first breakings of the storm."—*Dr. Vance.*

Charlottesville, Va.

PAPERS ON GALATIANS.

BY P. B. FITZWATER.

In Four Parts.—Part Three.—Defense of the Doctrine of Justification by Faith, Chapters Three and Four.

Argument 1.—From their experience. Chapter 3: 2-5.

Did you receive the spirit by the works of the law, or by the hearing of faith? They could only answer, "By faith." He then proceeds to show them the foolishness of trying to perfect that which was begun in the spirit by the works of the flesh.

Argument 2.—From the history of Abraham. Chapter 3: 6-9.

Taking the answer to the question in verse 5 as granted, he refers at once to the fact that Abraham was justified by faith and that all who believe are sons of Abraham. God, anticipating that the nation would be justified by faith, preached the Gospel to Abraham, saying, "In thee shall all the nations be blessed." Gen. 12: 3. In order to be blessed it is necessary to have faith in the Abrahamic Covenant.

Argument 3.—From the Bible. Chapter 3: 10-12.

That justification cannot come of the law is evident, for the law saith, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." Cf. Deut. 27: 26. 'Tis true that, "the man that doeth them shall live in them," but "there is none that doeth good, no, not one," "for all have sinned and come short of the glory of God." If it were possible for a man to keep the law perfectly for fifty years, and now at the last hour of his life fail in the least point it would avail him nothing, for he that keepeth the whole law and yet offendeth in one point is guilty of all.

Argument 4.—From the vicarious work of Christ. Chapter 3: 13 and 14.

In this argument he shows how that when we were hopelessly under condemnation,—were without hope and without God in the world,—in due time Christ died for the ungodly. (1) That we might be redeemed from the curse; (2) that the blessing of Abraham might come upon us; (3) that we might receive the promise of the Spirit through faith.

Argument 5.—The foregoing arguments are supplemented by the relation of the law to the promise.

(1) The promise is not disannulled by the law. Chapter 3: 15-18. (a) If a man's covenant be confirmed no man can disannul or add to it. (b) The covenant which God made with Abraham was confirmed in Christ. (c) Therefore the law which

was not given till four hundred and thirty years after the covenant was made cannot disannul.

(2) The law was not given to supplement or disannul, but was added because of transgression, till the seed should come to whom the promise was made. Chapter 3: 19. The law was not given to save sinners or to rule saints, but to conclude all under sin till the promise by faith of Jesus Christ might be given to them that believe.

(3) The law was our schoolmaster to bring us to Christ. But after that faith is come we are no longer under the schoolmaster. "For ye are all children of God by faith in Jesus Christ."

(4) The law typified and illustrated by the bondswoman. Chapter 4: 22-31. All who by faith of Jesus Christ are children of God, are children of the promise as Isaac was. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so now is it. Nevertheless, what saith the Scripture? Cast out the bondswoman and her son, for the son of the bondswoman shall not be heir with the son of the free woman."

Sidney, Ohio.

READ ON.

BY J. E. MILLER.

SOMETIME ago a lawsuit was in progress. One of the lawyers read the law on a certain point and then made his plea. When he had finished, his opponent picked up the same book and began to read where the former had ended. All immediately saw that the first man had read only so far as was in his favor, and that when the complete law was read it was altogether different from what the first man tried to make out.

I am reminded that too often we use the Bible as this lawyer used the law. Not that we mean to pervert the truth as he did; but as soon as we find a Scripture that favors our view we stop without reading on and getting all that there is on the subject.

A man becomes troubled about his soul; what shall he do? He feels that he is lost and wants to be saved; where shall he go? Does the Bible have any answer for him when he asks, "How can I be saved?"

When he turns to Heb. 11: 6 he finds that he must have faith. Rom. 10: 18 tells him how to get this faith. Not having enough yet, he searches further. Blessed is the man who does not give up the search too soon, for there may be great things in store for him. Rom. 5: 1 tells him that he may have peace, being justified by faith. He stops with this and concludes that faith is the one great thing.

Another reads 1 Cor. 13: 13 and finds that of these three,—faith, hope, love,—love is the greatest. Since his eyes have fallen upon hope he turns to Rom. 8: 24 and is told that we are saved by hope. He is satisfied and he hopes that he is saved.

A third one reads Acts 17: 30 and 3: 19, and to him salvation depends entirely on repenting. These three chanced to meet, and finding that they had all sought the same thing they compared notes and found that their answers did not agree, so they arranged to search on.

Mark 10: 32 told them about confessing Christ, while Rom. 10: 10 spoke of confession unto salvation. Encouraged, they read on. They found in Acts 5: 32 that God gives the Holy Ghost to them that obey him. 1 Pet. 1: 22 spoke of purifying the soul through obedience. Purity is what they wanted. Here they were told how to receive it. And then came Heb. 5: 9, which connects salvation and obedience.

When they came to Acts 9: 6, 18 they were told that Paul had to be baptized, while in Mark 16: 15 the Master associated baptism with salvation.

Then came Jas. 2: 17 and told them that faith without works was dead. Verse 22 made faith perfect through works; verse 24 justified man by works and not by faith alone.

And still they read on. Eph. 1: 7 gave them re-

demption through Christ's blood. Other Scriptures were read to the same effect.

They felt very unprofitable indeed. Luke 17: 10. They finally came to Eph. 2: 8 and found that after doing all that they could do, God came to the rescue and gave the eternal life as a gift.

By reading on they found that the Bible says we are saved by faith, by hope, by repentance, by confession, by obedience, by baptism, by works, by the blood, by grace, and that salvation was God's free gift. Believing God's Word true, they accepted all these statements and on their part left nothing undone, because they knew that God was ready to do his part whenever they were ready for the blessing.

University of Illinois, Urbana, Ill.

THE MEANING OF PARABLES.

BY EDWARD FRANTZ.

JESUS used parables to illustrate the truth he wished to convey to the minds of his hearers. But we should not make the mistake of trying to make a parable mean more than Jesus intended.

Jesus said that the kingdom of heaven is like a grain of mustard seed, but he did not mean that they are exactly alike in all respects. He evidently meant that they are alike as respects their gradual growth from a small beginning.

Just so the parable of the ten virgins forcibly impresses the truth that we must be ready when Jesus comes if we would share in the blessings of his kingdom. We infer too much when we make it prove that just half of those who profess the name of Jesus will get to heaven. In every instance we should seek to discover the particular phase of truth which Jesus meant to illustrate, and then we should stop. The effort to make an application of every detail of a parable will almost certainly lead to fanciful interpretations.

This remark about the interpretation of parables leads us to say that the principle referred to above should guide us in all our Bible study. It is not enough to find a meaning which a given passage might possibly bear. Almost any statement one can make might mean something different from what is intended. Before the mind of the interpreter there should always be the question, "What was the thought in the author's mind?" How often is a text of Scripture torn from the connection in which it stands and, without any regard to the circumstances to which it was intended to apply, made to do service in establishing some favorite theory! Such reckless handling of God's Word is little less than a crime.

McPherson, Kans.

MCPHERSON COLLEGE NOTES.

BY C. E. ARNOLD.

MCPHERSON College opened this year under very favorable circumstances, the gain in attendance over last year being about forty per cent. The present attendance (Oct. 18) is two hundred and ten, including eleven Model School pupils. The gain in attendance has come chiefly from Brethren's families, which is especially gratifying, since our colleges exist primarily for the education of our own young people. From our travels among the churches we believe the western portion of our Brotherhood is ripening for a wonderful activity in Christian education. When we look into the faces of some of our consecrated young brethren and sisters who are both increasing their devotion to Christ and the church and adding to this the power of knowledge and of trained minds, it makes us wish to live long that we might see something of the glory that shall come to Christ's kingdom from their labors.

Our Bible Department has opened up with very encouraging patronage and promise.

The special Bible Term will be held this year in December, commencing on the fourth and continuing

ing until the fifteenth. It is our purpose to make fuller announcement in the MESSENGER very soon.

The increasing patronage of our Normal Course is significant. It appears that there will be twelve graduates in this department alone this year. This course leads to life certificates to teach in Kansas. It is coming to be more and more fully realized that one needs a knowledge of the laws of mind and its growth and of the principles of education, whether he is preparing to be a teacher, preacher, doctor, Sunday-school worker, or missionary.

One feature especially noticeable this year is the unusual activity of our young people in the various lines of organized Christian work. Young people's prayer meeting, mission Sunday school, mission band (for study of missions), young men's meeting, young women's meeting, and private devotional Bible study indicate some of the lines along which this activity is manifested. In addition to the work regularly done in the Bible Department, there are nearly ninety young men and young women engaged in private Bible study under the care of leaders, each devoting a little while each day to the study of God's Word. The above statement ought to appear in italics that we might in a measure appreciate the significance of such a fact. All the above departments of Christian activity are under the care of the McPherson church and each reports to the church at stated times. So many have said that there is such a good spirit prevailing in the school this year. Would not activity in such lines of work as those named above naturally promote a good spirit anywhere—in our local churches as well as in our colleges?

NEBRASKA SUNDAY SCHOOL MEETING.

BY HATTIE MAE NETZLEY.

THE State Sunday School Meeting of Nebraska was held in the Bethel church, Thayer Co., Oct. 2, beginning at 1:30 P. M. The large attendance of aged special interest manifested by so many young Sunday-school workers at the beginning of the services made the meeting prove very interesting and helpful.

The first topic, "The Best Methods of Conducting a Primary Class," brought forth ideas of illustrating the lessons by the use of blackboard, that only keeping the class should be guarded against, and that the truths should be given so simply and clearly that the little ones could not forget them.

In the second topic, "Suggest a System of Study to Bring about Better Prepared Lessons," a plan was given, first to read over the lesson carefully, name the main facts of the lesson and writing them on paper or blackboard, in divisions, and lastly of each division give the applications.

"How Can Local Sunday Schools Assist the Sunday School Boards?" was discussed with much interest: Each Sunday school should help the board to carry out plans that are adopted; consider each question as if you were one of the board. The board needs means to carry on work, hence each Sunday school should assist by complying with request to give the first Sunday's collection of each quarter. If any Sunday school needs anything, by writing to the board it will be assisted. Each Sunday school superintendent should tell his school that we have a Sunday school Board, and what it is for. We should not withhold our means because we don't understand all; if you don't believe in a Sunday School Board, at any rate honor, respect and do all you can to have a good one.

The fourth topic, "Tell the Benefits of the Home Department work," was a new one, but quite well enjoyed. Home Department work consists in reaching out into families that will not attend the Sunday school, and in getting servants and waiters of hotels interested in the study of the lessons. The Home Department class is the means of getting the superintendent to visit many homes. Home Department work is altogether a local work. The superintendent may appoint a number of the young people to assist him in the work. Take quarterlies or leaflets in the homes and have them

suggest a suitable time to study the lesson; then show them how. The superintendent or visitors may assist those who are sick to study the lessons. Home Department work takes time and effort, but is that the reason we will neglect the Home Department class?

The next topic, "Singing a Factor in the Sunday School," was the last, but not the least. Three things are essential in the Sunday school,—teaching with all power, praying with all earnestness, and spirit singing. But if singing is omitted the rest will seem blank. The man who is full of the Holy Ghost cannot help but sing. Singing in the Sunday school is the way to bring life and activity in the school. A school without singing will soon become dead. We would have better schools if we would improve our singing. More truths are carried to the child minds through singing than through teaching. Be careful, choristers, what kind of songs you select. We would have better singing if we were full enough of song. One brother once learned a verse of song from a lesson sheet. He soon forgot the lesson truths, but remembered the song and sang it for fifteen years. If you cannot sing well, sing anyway; be full of the spirit of song and it will soon sing itself. We should sing with an understanding of the song. We have no better right to sing wrong than to do anything else wrong. We owe God a respectfully sung song.

After the last topic, Bro. J. M. Mohler, of Pennsylvania, being present, was called on to answer the questions; after which the meeting closed.

Everyone present was much benefited, and returned home encouraged to work with greater efforts to improve the Sunday schools.

FROM MONTREAL, CANADA.

BY LIZZIE HILARY.

JUST one month has passed since we landed in this great city. I have not been around very much yet, but enough to know that all cannot be told of this place in one letter.

We are told that the city is about seven miles square, and contains three hundred and fifty thousand people. Two-thirds of the people are Roman Catholic, and nearly all can speak the French language. The city was established 1642, but we are told it has developed more in the last ten years than ever before.

Houses are all called flats. To illustrate how they are built I will give a description of the one in which we live. It is a long building two stories high. The roof is flat and covered with some kind of tin. The building is wood inside and cased up outside with brick and plastered inside. It is built to accommodate ten families, five in the lower story and five above, each family having five rooms. Everything is fixed very convenient for all, many of the finer buildings are stone outside in place of brick.

The streets are very narrow in most of the city. In taking a view of the city from the mountains the streets look like cracks between the buildings.

Many of the flats are built three and four stories high; the more stories the more families can occupy; and very often, to economize, two families will live together; that is, if they can agree. You can readily see why the city is so packed.

Factories of all descriptions are run in this city. Children are sent to school until they are old enough to work in some of the factories; then they are put to work. Quite a number attend the night school and work in the daytime.

There are many fine colleges here which are filled with students, but they are of the richer class of people.

We see many sad features in this city; one is that in nearly every grocery all kinds of intoxicating liquors are sold. Another is that boys are allowed to smoke while very young. I have seen many boys going around with a big pipe in their mouth and knee breeches on, and it is astonishing how many delicate looking children there are. It is sel-

dom that you see a man go to his work without his pipe in his mouth; but they are not allowed to smoke in any of the factories.

The city is built right along the St. Lawrence river. It is a very beautiful stream. Many fine ships can be seen going and coming daily. We had the pleasure of crossing the river a few days ago; it was a delightful ride. All the fault we found with it was that it was not long enough.

We may tell you more another time.

16 La Londe Ave., Oct. 18.

SUNDAY SCHOOL MEETING OF THE SOUTHERN DISTRICT OF MISSOURI

BY EDWIN GROFF.

THIS meeting was held in the Carthage church, Oct. 15. The meeting was opened at 9 A. M. and organized as follows: Moderator, Eld. N. Oren; reading clerk, Bro. C. Holmes; writing clerk, Bro. Edwin Groff.

Quite a number of the Sunday schools in the District were represented. Topics were discussed as follows:

TOPIC 1.—"The Value of a Good Sunday School to the Church."—Gleanings: The value of a good Sunday school cannot be estimated; nothing is said in the Bible directly on the Sunday school, but it says, "Feed the lambs." It is the means of bringing young members into the church. The church should become more interested in the Sunday school.

TOPIC 2.—"How to get the Young People more Interested in the Sunday School."—Gleanings: By older ones becoming more interested. Older ones should let the young know they have an interest in the saving of their souls, in order to have the young take an active part in the Sunday school. Have a wide-awake superintendent, and officers promptly on time. Parents should go with their children and take part.

TOPIC 3.—"How is the Teacher to Gain the Confidence of the Class?"—Teachers should show their pupils they have an interest in them by being present every Sunday, by showing love for their scholars, by always speaking to them when they meet them, by letting the pupils know they were missed at the Sunday school when they were absent.

AFTERNOON SESSION.

TOPIC 4.—"Are Frequent Changes of the Teachers Essential?"—It may be in case of a disqualified teacher, or one who is not true to his or her teaching. It is best to change every six months in order to give more Sunday-school workers a chance to use their talents.

TOPIC 5.—"What Does a Well-prepared Lesson (by the teacher) Consist of?"—Gleanings: It consists of a deep study of the Bible, of pure thoughts, plain truths, illustrations, etc., of full consecration to the will of God on the part of the teacher.

TOPIC 6.—"Importance of Teachers Being Modest and Plain in their Appearance."—Gleanings: Teachers should practice what they teach. Teachers cannot lead their pupils in the right way when they follow the vain fashions of the world. They must possess what they profess; can teach by example as well as by word.

The meeting was a very pleasant one and enjoyed by all present.

Carthage, Mo.

THIS season of waiting is always an essential qualification for successful service. God would have his children realize the utter inadequacy of all human means to accomplish his gigantic purposes, that thus the praise and glory might be afterward ascribed exclusively to him. The disciples were given ten days to review the field of battle, thus were driven to their knees in earnest, anxious prayer. Then came the answer. The promise was fulfilled and the power stored up in the almighty Savior was brought down to his disciples in the person of the Holy Spirit.—Hugh D. Brown.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

CHURCH GOVERNMENT.

BY JOHN E. MOHLER.

No. 5.—Query Number One Answered.

Dear Brother:—

I notice your articles on church government, in the MESSENGER, but we have a case they do not cover. There is dissatisfaction here with the ruling of our presiding elder, at times. He has the oversight of several churches and sacrifices much for the cause, but he makes many mistakes in his ruling, so that the work of the church is not the best. Another elder who has recently moved here says we should get a committee to set our elder's work right. Do you think this would be the best plan, and if so, how should we proceed to get a committee?—L. S.

No, I should not advise a committee. Judging from the face of your letter there is no present necessity in it at all. It is never best to call for a committee when it is possible to adjust matters among yourselves, and this likely can be done in your case. Your elder is evidently a man of some worth, or he would not have the care of several churches. He also has the best interests of the church at heart, or he would not sacrifice much for it. All this would indicate that he is a reasonable person and ready to submit himself to the mind of the church in what is right. He probably will be glad to correct his mistakes as far as possible, if they are brought before him in a proper manner and spirit. You had better have a kindly talk with him; and if the dissatisfaction is widespread, a number might talk with him together, and pleasantly come to an understanding. You will never get an elder who does not make mistakes. Such elders never lived and never will live. But where a mistake is not intentional it can always be adjusted if a proper spirit is shown.

In conclusion, if you will pardon me, I will give you some advice that is gilt-edged wherever you go, and that is to go slow in taking counsel against your elder from newly-arrived elders or other officials. Stick to the man who has shown himself faithful to his duty, and never turn him off for a comparative stranger. Some very good elders are given to criticising the work of others when they cannot do a whit better themselves. And when any new arrival begins to criticise and condemn the work of a faithful, time-tried elder, and to suggest a committee to straighten his work, the church which has her wits about her will stand by the person who has labored and sacrificed for her, and the sooner the new arrival is made to realize this the better for him and the church. Go slow in getting a committee.

Warrensburg, Mo.

PREACHERS' BLUNDERS.

MINISTERS who are in the habit of reading all of their sermons are sometimes led into very distressing blunders. Here are two instances:

A shy, nervous clergyman, says the late Bishop Howe, was once asked to fill the pulpit of a sick friend, for which purpose he hastily borrowed a clearly-written sermon, headed "The Value of Time." He got on very well in the pulpit till he came to a sentence saying that as the parish had no town clock, it was his intention to present one. Being too nervous to skip the sentence, he did actually present the promised clock, which cost him over three hundred dollars.

Under like circumstances, another vicar first discovered in the pulpit that the manuscript sermon from which he was preaching had been prepared upon the occasion of a farewell. The allusions to the event being too numerous to be omitted, the vicar spoke boldly of the close of his twelve years' ministry, reduced many of his congregation to tears, and put his wholly unpremeditated resignation into effect.

Be what you wish others to become. Let yourself and not your words, preach for you.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Rich Man and Lazarus.—Luke 16: 19-31.

Lesson for Nov. 11, 1900.

GOLDEN TEXT.—Lay up for yourselves treasures in heaven.—Matt. 6: 20.

THIS narrative is either a parable or the history of a real case. And which it is makes but little difference to us. The lesson that we are to glean from it is equally forcible in whichever way we may consider it. If a parable, it is based on cases that were real ones; so that we need not spend time to discuss which it was.

The certain rich man may have been at one time a prominent citizen of Jerusalem—may have been greatly honored in life and carried to his burial in state, as there is nothing derogatory said against him as a man of this world. And just what his special sin was is a matter of conjecture. Some say one thing; others, something else. And as it is not clearly stated in the narrative it must be determined from inference. He was a rich man. He had enough of earthly possessions to class him among the wealthy class. But this would not condemn him, as there were rich men in those and former days that were noted as being good men.

"He was clothed in purple and fine linen." This would not necessarily condemn him, because he was able to buy and pay for them without giving him any inconvenience, and could have been charitable and clothed hundreds of poor besides. Solomon was notably arrayed, and the glory of his raiment is made use of not unfavorably by Christ.

"He fared sumptuously every day." His tables were spread with the choicest of viands, perhaps the best that the place could afford. But this was not classed among the evils of the times, as the fathers were all good lives—Abraham, Isaac, Jacob, Joseph, David and Solomon. The law of Moses is silent on this point, except that men were not to be gluttons and winebibbers. This man might have been, but it is not so stated. These things seem to be stated to show that he lived as rich men could afford. They form a part of the rich man's belongings. In other words, they form the distinction between the rich and the poor.

After telling that this man was rich, and how he lived we are introduced to an opposite in the person of the beggar Lazarus. He was not only wanting in possessions of this world's goods, but he was evidently sick—full of sores and a cripple, because he was carried, "laid at the rich man's gate."

These two men were neighbors. Circumstances made them so. And for the rich man to have regard for this poor man, taken him in and cared for him, was a duty imposed by the law—"Love thy neighbor as thyself." It does not say that the rich man refused the beggar the crumbs that fell from his table, but it does say that he *desired* them, which means that he asked for them. And the inference is very strong that even so little was denied, as the dogs that were in the habit of eating the crumbs came and licked his sores. The dogs did him the best service they could. They had no food of their own to bring and give, but they could render service by licking and cleansing his sores. The whole illustration or parable is a resetting of the "Good Samaritan" and attendants. Lazarus, representing the man who fell among thieves; the rich man, the Jews who were rich and full; and the dogs, the Samaritans, who were regarded as dogs and had nothing, by promise, to give, and yet, as these dogs, played the part of neighbor by doing what they could.

In the first part of the narrative we have what can be seen in this life of the temporal condition of the ungodly rich and the godly poor. In the latter part we have shown how it will be in the life to come.

The special application of the lesson was to the Jews; the general one to all—to us as well.

The mere fact of the man being rich did not condemn him. It was his manner of living—how he used it. Neither did the poverty of Lazarus save him. He was saved because in his poverty he was a good man.

OUR PRAYER MEETING.

SEVEN OFFICES OF THE SPIRIT, AS GIVEN IN
THE GOSPEL OF JOHN.

For Week Ending Nov. 17.

1. *Quickening.* There must be Spirit birth if there is to be Spirit life. John 3: 5, 6; 1 Pet. 3: 18.
2. *Indwelling.* A continuous abiding. John 4: 14; Eph. 4: 30; 1 Thess. 5: 19.
3. *Outflowing.* Living waters by means of the Spirit. John 7: 37-39.
4. *Comforting.* An ever-present help in all conditions of life. John 14: 16, 17; Rom. 8: 9; 1 Cor. 6: 19; 1 John 2: 27.
5. *Teaching.* All things made clear by the Spirit's influence. John 14: 26; Rom. 12: 3; 1 Cor. 2: 10; John 6: 63.
6. *Reproving.* When the mild teachings of the Gospel fail to produce results, stern justice will pronounce judgment. John 16: 8.
7. *Guiding and Witnessing.* John 16: 13; Acts 10: 38; Luke 4: 1; Heb. 9: 14; Rom. 8: 11; Acts 2: 33.

A PRAYER.

ALMIGHTY God, our Heavenly Father, we thank thee for the gift of thy Son. And for the innumerable witnesses which thou hast raised up in all ages to bear testimony in his behalf. We thank thee for the privilege of bearing witness to what he has done for us in forgiving our sins and in filling our hearts with new purposes, new desires and new affections. We beseech thee, our Father, for thy Holy Spirit, that we may be so strengthened in the inner man that we may be able to bear witness continually by our words and by the silent influence of our lives in behalf of him who loved us and gave himself for us. And so, through this united testimony of thy children, may thy kingdom come and thy will be done on earth as it is in heaven. In Christ's name. Amen!—Garrison.

THE forgiving spirit means something more than the mere granting of formal pardon when we have been injured. It means the maintaining of a charitable, tolerant spirit toward others in our intercourse with them. Such a spirit prevents many occasions for having to exercise what is commonly called forgiveness. Some men are slighted and injured more than others because they are looking for slights and injuries. When we look suspiciously at our fellow travelers, believing they mean evil rather than good toward us, we have made forgiveness well-nigh impossible when the offense really comes.

LET us not persuade ourselves that we have fulfilled the law of Christ when we have said, patronizingly, "I forgive you." We are Pharisees and not the children of the Highest when we virtually say, "Of course you have sinned against me; you deserve my contempt, but then—I am so good and great that I forgive you." O brother, that is not forgiveness. There is no more cruel way of wounding an already broken spirit than this. Our hearts are never so tender as when we forgive, and we never treat people with such tender consideration as we do when we exercise this grace.

THERE is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart from and above it, and to produce the impression of a holy and separate life—this only can give us a true Christian power.

IT is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and trust are sweet juices.—Becher.

Do not worry. David sang, "Once I was young, now I am old, yet I have never seen the righteous forsaken, nor his seed begging bread." God's providence is as tenderly considerate of us as it was of the ancient Israelite.

HOME * AND * FAMILY

OUR SATURDAY NIGHT.

Slandering the World.

Too many people are slandering this world. They have unkind things to say about it, and seem never to know when to stop. They speak unkindly of the country in which they live, as well as of the State and county in which they reside. Not content with abusing the world, they speak disrespectfully of the clouds, the moon, and even the sun and stars. Nothing seems to suit them, and they go on all their life speaking reproachfully of everything they behold except little insignificant *self*. In fact they have a better opinion of self than of anything else, save that they now and then censure the Lord for not giving them a stronger body and more brain so they can go on being more selfish.

In their eyes this big world has not been made right. In places there are too many mountains. These mountains are too high, the whole country is too rough, the valleys are too narrow, and there are not enough of them. In other sections the whole country is too level. It does not shed the water enough to make it a healthy place to live. The whole surface ought to have been elevated at least one hundred feet more. Then there ought to be a mountain or two to break up the monotony of things. Besides, there is a scarcity of timber. One-third of the great prairies might have been in timber just as well as not.

There are localities where the soil is poor. Some places it seems to be too rich—the health is not good. There are belts where there is an unnecessary amount of clay, others where there is too much sand, and still others where there are too many stones as well as districts where there are not stones enough. Some of the streams are too large, others too small. There are not enough springs in the country. There ought to be a good, never-failing one on every man's farm, and scores in every city.

The weather is never just right anywhere. It is either too cold or it is too hot. The summers are either too long or they are too short. Spring is too cool, or it is too dry, or possibly too wet. Winter is never what it ought to be. If one goes north it is too cold, and lasts too long. If he goes south he finds the winters damp, changeable, and often just chilly enough to make it unpleasant.

The sun does not work right. In the summer time it gets too hot, and in the winter it does not give out enough heat. It does not shine when the farmer makes hay, and shines too much when the people in cities are sick and tired of the dust. The rain seems not to suit anybody. It comes when the farmer ought to be threshing his grain and refuses to come when the city people need it so badly to lay the dust and cool off the air. At times there is too much of it, and at other times and places not enough. We have the same trouble with the beautiful white snow. It is almost certain to come before all the people get their corn in. Then, when it does come, it often drifts so much that sleighing is not good. And just about the time sleighing gets all right the snow goes away.

And thus people go on finding fault with the world, speaking reproachfully about the weather, the soil, the rain and everything else. The lightning never strikes at the right place, the wind blows too hard, or too cold, or too hot, or it does not blow at all. If the recording angel enters all these complaints, what a library of complaints there must be stored away in the archives of paradise!

The most of those who talk unkindly about this world are downright hypocrites. They will spend a whole life grumbling about the weather, soil, climate, and so on, and yet when it comes to leaving the world, and going to a better one, they would give every cent they have on earth for permission to stay just a little while longer. They slander the world, and yet try to get as much as possible of it into their possession.

Why not stop this evil speaking about the world and everything that God has made, and talk about the good and enjoyable there is in the grand old earth? There is as much here to be enjoyed as any of us deserve, and why not appreciate it and thank God for it?—J. H. M.

THE CHILDREN IN CHURCH.

In the morn of the holy Sabbath
I like in the church to see
The dear little children clustered,
And worshipping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
Those dear little heads in the pew.
Faces earnest and thoughtful,
Innocent, grave and sweet—
They look in the congregation
Like lilies among the wheat;
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For those dear little heads in the pew.
When they hear, "The Lord is my shepherd,"
Or, "Suffer the babes to come,"
They are glad that the loving Father
Has given the lambs a home—
A place of their own, with his people;
He cares for me and for you,
But close to his breast he gathers
Those dear little heads in the pew.
So I love, in the great assembly,
On the Sabbath morn to see
The dear little children clustered
And worshipping there with me.
For I know that our heavenly Father,
Whose mercies are ever new,
Has a special benediction
For those little heads in the pew.
—Margaret Sangster.

SOME SUGGESTIONS FOR FAMILY WORSHIP.

BY C. E. ARNOLD.

IN ancient times the family was the center of religious life. The father was the priest for the family. Our use of the term "family altar" is a reminder of this. An altar was a place of worship. The family altar is the center of family worship. The church is composed of families and parts of families. Religion rises no higher in any church or community than it rises in the family life of the people who compose that church or community. Those who have no religion at home take none to church, and bring little away. Out of one hundred and sixty-eight hours each week not more than three or four are spent at the church in divine services. Surely, the home which gets much the larger share of this time needs some special religious services. So much for the purpose and significance of family worship. Let us discuss its participants.

Who should have part in the family worship? As in the church, so in the home, everybody should have a part—each should have something to do. It is a pleasing sight to see a child, say five or six years old, volunteer in prayer when all kneel and the father says, "Let anyone who feels like it pray." The simplicity of the prayer of a child taught to pray cannot fail to be suggestive to older people: "Dear Jesus, we thank thee for all things—for clothing to wear, for food to eat, and for houses to live in. Help me to do good. Help us all to be better. Bless the poor—the poor folks over in India. Give them food and clothing. Watch over us during the night. Amen." Such is the outflow of the child-heart. Those children who are given an opportunity to exercise and develop in this way will probably never be very far from Christ. Some of us who think we cannot pray would not be bothered with such a thought if our early training had been such as is here recommended.

Not only in prayer, but in the Scripture reading the children should be given a chance. My own opinion is that the various parts of the family devotion should be about equally distributed among all the members of the family, young and old. At one

time let the father lead in prayer, at another time the mother, and at other times the various members of the family down to the child not older than five or six.

And so in the reading let each have a part. At times it will be well to vary the procedure by having each repeat several scripture verses in turn. Let the father or mother, by questioning, learn whether the children understand the Scriptures read or repeated from memory. It is well to select the scripture lesson with reference to the understanding of the younger members of the family. There are certain portions of Scripture entirely beyond the understanding of children. These should be omitted in families where there are children. The Sunday-school lesson and daily readings are recommended for family devotions.

The entire exercises should be brief, for the sake of the children. Children tire of any long exercise. Their little minds demand variety and frequent change.

Where the family devotions are held in the evening the most suitable time seems to be right after supper. Never wait until some of the children have fallen asleep and the older folks become sleepy. We ought to worship God with bright, wide-awake minds. In some respects the morning is most suitable for family worship; but then comes the temptation to hurry through it or omit it because we overslept ourselves and have so much to do.

McPherson, Kans.

"THE WORST MAN I EVER KNEW."

AN eminent speaker once startled his hearers by saying, "I want to tell you about the worst man I ever knew." Some felt disposed to challenge the possibility of pronouncing upon degrees of wickedness in this unreserved way. Most looked for a picture of gross and flagrant depravity in the man thus held up to reprobation as among the worst of men.

But the speaker went on to tell of one whose life outraged none of the moral proprieties on which society lays its stress. He was a college student in one of the smaller colleges of New England. His mother had made, and was making, great sacrifices for his education. She was keeping a students' boarding-house, that she might have the means for that purpose. He had no gross vices. He was in most things what is called a well-behaved young fellow. But while he ate the food she provided for him, slept under the roof her labor procured for him, and studied out of the books her money bought for him, he would not speak to her! Some trifling offense on her part had stirred him to anger, and he sulked over it for weeks and months, meeting her every day at the table with the other students, but never opening his lips to greet her, much less to thank her. Day after day he inflicted on her the pain of this ostentatious silence, with no regard for her suffering. "That," said the speaker, "was the worst man I ever knew." And the consciences of his hearers went with him as he said it.
—Trumbull.

ALL-ABSORBING LOVE.

A LOVE that penetrates as perfume does; that never sleeps; that divides every thought or feeling of joy and sorrow; that turns service to regency; that makes pain a pleasure; that is always growing; that in the loved one's absence fills all life with his image, and in his presence obliterates the whole world beside; that with him makes the desert wilderness a garden and without him changes Eden into a barrencroft; that lives in him, and without him dies—who does not know that such a great love is possible? I do not say that everyone has found it in his own experience, but I think that everyone must be impoverished that has not known such love; sometimes worthily bestowed and sometimes unworthily. This power of love is given by God to men; and there is nothing like it, either for beauty or for majesty.—Henry Ward Beecher.

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THE feast at Inglewood, Cal., has been postponed indefinitely.

WHEN last heard from Bro. I. D. Parker was at Roanoke, La.

THE Bible Term at the McPherson College, Kans., will open Dec. 4.

THE Brethren at Altamont, Kans., will dedicate their new church Nov. 25.

MICHIGAN is to be represented on the Standing Committee by Bro. John M. Lair.

BRO. I. J. ROSENBERGER commenced a meeting in West Milton, Ohio, on Friday night, Oct. 26.

BRO. W. R. MILLER spent a few days with us last week. He seems hopeful over the outlook in Chicago.

BRO. J. W. KILPATRICK, formerly of Fishtop, N. C., should hereafter be addressed at Saluda, same State.

OCT. 20 a new congregation was organized at Newberg, Oregon. Bro. Geo. C. Carl is the elder in charge.

BRO. GEO. S. ARNOLD will represent the First District of West Virginia on the coming Standing Committee.

EIGHTEEN persons were recently added to the church at Cedar Grove, Va., by confession and baptism. Two were reclaimed.

THE Brethren at Lordsburg, Cal., have decided to hold a love feast on Thanksgiving. A very good time to have a Communion service.

BRO. H. P. GARBER preached for the Brethren here at Elgin last Sunday morning. His talk was interesting and the congregation good.

BRO. S. E. YUNDT, after reaching California, entered upon work at once, and is now conducting a series of meetings in the Covina church.

THE series of meetings recently held in the Lick Creek church, Ohio, resulted in sixteen accessions by confession and baptism.

BRO. I. B. TROUT was with us part of last week. He came for the purpose of attending the meeting of the Executive Committee of the Publishing House.

THE outlook in the Ash Ridge church, Wisconsin, seems to be promising. Six have been received into the church by confession and baptism during the last ten months.

BRO. J. H. MILLER writes us from the Yellow Creek church, Indiana, saying that his next point would be Walnut, and that he hoped to reach his home at Goshen by the last of October.

THE Harrisburg, Pa., church will open a Bible term Nov. 11, to continue about ten days or two weeks. This school will be conducted by Bro. J. Kurtz Miller, and an invitation is extended to all who desire to attend.

We shall soon be ready to make some announcement regarding a Sunday School Commentary for 1901. We think we shall have something that will greatly please our readers.

BRO. DAVID ROWLAND conducted the services at Mt. Morris, last Sunday morning and evening. At the close of the morning services two persons were received into fellowship by baptism.

AMONG the callers at the office last week was Bro. H. W. Kriegbaum, of South Bend, Ind. He is serving on the Publishing House Executive Committee, and attended the recent meeting here.

BRO. JESSE STUTSMAN's meetings at Mt. Morris, last week are said to have been well attended and real inspiring. From the Mount Bro. Stutsman went to Franklin Grove to remain a few days.

IN our issue of last week, page 692, under the head "Roanoke" (Va.), it was stated that the feast at that place would be Oct. 13. It should have been Oct. 31. In adjusting the type the figures in some way got transposed.

FOR the present Bro. Jesse Stutsman's home is at Mt. Morris, Ill. He has two daughters living there and attending the Brethren's school. He will devote the winter to holding meetings in the west, but should be addressed at Mt. Morris.

ONE was recently baptized in that part of India where Bro. D. L. Forney is located. The famine seems to be practically over, though there are some people who still need help and must be looked after. A letter from Bro. Forney will appear in our next issue.

IT affords us pleasure to state that the health of Bro. J. W. Metzger, of Lordsburg, Cal., has so much improved that he is now able to sit up in his chair some each day. It is thought that he will recover. He is not suffering on account of his sickness, but is reported to be very weak.

MIDDLE Indiana does not believe in waiting long for information. At the late District Meeting it was decided that the Minutes of the District Meetings should hereafter be published and mailed within ten days after the close of the meeting. It was also decided that the Minutes of the Annual Meeting should by the Treasurer be ordered for the local churches immediately after the Conference.

EACH Sunday some of our ministers go down to Batavia to preach, the church there being without a minister at present. Bro. Bowman did not accept the appointment, as he thinks of returning to Tennessee. The work is in the hands of the Mission Board of Northern Illinois, and it is to be hoped that a minister, who can give his whole time to the work, may be located there soon.

A VERY encouraging members' meeting was held in Elgin last Monday evening for the purpose of deciding on a location for a church home. With commendable unanimity, and in a good Christian spirit, a location was agreed upon, within seven minutes' walk of fourteen families of members. A committee was appointed to carry forward the work, and in due time we hope to be able to move our services into a house that will be admired for its convenience and desirable location.

FROM India we are in receipt of a little book entitled: "The Teachings of Jesus Christ in His own Words." It was compiled for the use of the natives of India, and is made up principally of New Testament extracts of the sayings of Jesus. It is all truth, of course, and yet somewhat misleading. What Jesus said of feet-washing is given under the head of "Humility." Very little is given on baptism, not enough in fact, to enable the heathen to really learn his duty as it should be understood. The little publication may do some good, but like some other books, it contains just enough of the New Testament to make the way of life seem uncertain.

BRO. I. J. ROSENBERGER, of Covington, Ohio, was with us one day last week, assisting in the work of the Publishing House Executive Committee.

THE President has issued his proclamation, designating Thursday, Nov. 29, as the day for national thanksgiving, to be observed by all the people of the United States both at home and abroad.

PREACHING in Chicago last Sunday morning Dr. Stanton Coit, of London, England, in the course of his remarks said: "In my opinion the world is becoming worse, morally and otherwise, and I despair of the success of the ethical movement through the country. The forces against good are reactionary; they are becoming stronger and more materialistic." In a measure the Doctor may be correct. It is, however, not the ethical but the Gospel movement that is needed to make this world better.

WE notice that Peloubet, in his Sunday School Notes for 1901 takes the position that Calvary was on the north side of Jerusalem, a short distance to the north and east of the Damascus gate. In this he is doubtless correct. While at Jerusalem we looked the ground over with care, and found that the knoll referred to, on the north side of the city, fits every mention made in the New Testament of the place. The knoll is without the wall, near the city, close to a highway, the shape of a skull, and at the foot are tombs and gardens. We stepped the distance from the presumed location of Pilate's Hall and found it to be a few feet less than half a mile.

THE MISSION BOARD MEETING.

THE General Missionary and Tract Committee was in session here the greater part of two days last week. The first day nearly sixty items relating to the work of the Committee were considered and acted upon. Some important steps were taken and some perplexities disposed of. Some account of the work done will appear on the Missionary page next week. The matter could not be got ready in time for the present issue. Everything was done with commendable unanimity. While with us the Board whiled away no time. They commenced work at 8 A. M. the first morning, and seven the next, and worked until past nine one evening. Following their work was the meeting of the Publishing House Executive Committee, which took up the greater part of one day. These are very busy occasions here at the Publishing House, and we enjoy having the Brethren with us. There is one thing about these meetings, however, not so pleasing. On these committees are eight preachers of marked ability and their engagements are such that they cannot, as a rule, tarry long enough to preach for us. We hope it will not be this way always, for our people here in Elgin enjoy the usual variety behind the desk.

LETTING OUR LIGHT SHINE.

By Jesus we are told to let our light shine. This we cannot do unless there be light in us. Bushnell says, "It is folly to make ourselves shine before we are luminous." Before a planet can give light it must first receive light from the sun. And so it is with us. We must receive light from Christ, the great source of light, then we can let it shine so that others may see it. But we make a serious mistake by attempting to produce light. All the light we have is borrowed from Christ, the Light of the world, and we reflect it to others. However, we may be so full of darkness that we can reflect no light, though we stand in the midst of Gospel light. In order to let light shine we must so relate ourselves to Christ that we can receive light from him, and then make it our business to reflect it to others.

There are those who claim to be letting their light shine, but for some reason they prove to be a poor light. Probably they are spotted with the

world. That is, they commit sins and do not repent of them. They live faulty lives, and cannot reflect the true light to advantage. They are constantly talking about their light, but the ordinary observer sees hardly enough to be worth noticing.

We have seen people who seemed to be carrying about with them a sign for the purpose of letting the world know that they were letting their light shine. When one does this it shows that he has more sign than light. In a city the authorities never need to put signs on their lamp-posts. When darkness comes these posts and lamps will tell their own story. Just so with the true Christian. He does not need to tell the people that he is letting his light shine. He keeps himself full of the light, and all he needs to do is simply to let it shine. In fact, when there is plenty of light in the soul it cannot do otherwise than shine. It shines just as naturally as the stars shine, and knows nothing else but to shine.

HOW IT WAS DONE.

WHEN Mr. Talmage visited Palestine some years ago, an account of his journey appeared in the *Christian Herald* from week to week, and in the issue of March 10, 1890, we are told how he baptized a young man in the River Jordan by trine immersion. Some have maintained that Mr. Talmage did not baptize the man in that way. We have on hand considerable testimony on both sides. But here is a letter from the editor of *The Zion's Watchman* that ought to put an end to all controversy on the subject:

ALBANY, N. Y., Oct. 16, 1900.

To the Editor of the *Gospel Messenger*.

My Dear Brother:—I am a close reader of your most excellent paper. And, having visited the Holy Land, I am always interested about anything relating to it. Hence I was interested in the following, in a recent issue:

Did Dr. Talmage ever administer baptism in the river Jordan? If so, how?—*N. Reed.*

In 1889 Mr. Talmage baptized a man in the river Jordan by trine immersion. A full account of the baptism may be found in the *Christian Herald* of March 10, 1890.

It may interest you to be informed that I was in Jerusalem soon after this baptism, and that the young man sat by my side at the table, in the American Colony, for over a week. He was a great admirer of Dr. Talmage, and repeatedly described his baptism, which was, as you say, by trine immersion. Mr. D. L. Miller's descriptions of the Holy Land and of the Seven Churches of Asia are not only entirely correct, but beautiful. As ever,

Fraternally yours,
JOHN LEMLEY.

Mr. Lemley is the author of a very interesting book of his travels in Bible Lands, entitled "The Land of Sacred Story." We have read his work with profit, and find it a very valuable addition to our collection of works on the Holy Land. We thank him very much for the information contained in the above letter, as well as for his compliments.

THE HARD WORKER.

As a rule it is those who have had a rough time of it that are making the world better. The people who go through life on flowery beds of ease leave the world very little better than they find it. Luther, when a boy, had to depend largely upon the charity of the people for a living. As a preacher Spurgeon came up through much tribulation. John Wesley was a son in a family of nineteen children, and in early life knew little else than hardships. Beecher in his first charge, had to act as pastor, janitor and usher. He had to build the fires, ring the bell, and do the preaching. Few boys ever had a harder struggle for life than Edison. Without the hardships he would never have become famous.

The same thing is true among our own people. The men and women who have endured most, and worked hardest are the ones who have done most for the cause of Christ. Bro. Quinter knew all

about the hardships of life. He had to struggle for a living, for an education and then for a position in life. Few men have done our Brotherhood more good. He has left on our Fraternity an impression that will not soon be forgotten. Bro. R. H. Miller was another hard working boy and man. In fact, he never knew what it was to have a season of rest. The same might be said of Umstead, Saylor and Kline. And this is also true of many energetic workers who are yet living. Their hard toil in early life fitted them for their present usefulness.

Those who have never had to endure hardships are at a great disadvantage. They lack self-reliance. They lack in strength of body as well as in strength of mind. They cannot practically sympathize with the struggling. Of course they can do much good, but they cannot feel at home with the poor and the unfortunate. They have never been there, and cannot feel as those feel whom they are trying to comfort and lead to the higher plane of life.

We always have hopes for the poor, yet hard-working young man. We know there is a chance for him as there may be for no one else. His hardships are making for him bones, muscles and brain. They are also developing in him self-reliance, will power and endurance. All of these forces are in demand in the kingdom of God, and the man who comes to the front through great tribulation, well qualified for special labors, is the one who is going to make himself felt. Let not our hard-working young preachers feel discouraged. Let them continue to struggle, knowing that for every efficient worker an opening will be found by and by. There are some, however, who make openings for themselves, and then spend the remainder of life benefiting humanity. But let no one who contemplates making the world better think of taking things easy. The Lord has very little use for that class of men and women. He wants the hard workers.

SALARY AND FREEDOM.

BOTH are desirable things, and yet between the two there is a continual conflict. This is especially true in reference to the ministerial calling. And because of it there is conflict, friction and a long-lingering desire for freedom from the demand that salaries too often make. Between the restraints of creeds and the expectation to please, many ministers, whose aspirations are above that of a mere hireling, are laboring under heavy pressure and in the gall of bitterness. Their souls long for the freedom to preach the Gospel independent of either creed, tradition or the wishes and expectations of wealthy pew-holders.

It is true that he who labors in the gospel ministry has as good a right to receive support or "wages," untrammelled, as the man who labors in the field, the shop, office or other callings in life. The moral obligations between the employer and the employee are quite as strong—indeed, they should be stronger. And yet it is not so considered, and the man who depends on his labors in the ministry for support is too often at the mercy of the pleasure and whims of the people whom he serves. And as the paying towards this support is made largely voluntary, there is not that system about it that there is in reference to that of other callings; so that if any member is not pleased with the preacher or his preaching he feels at liberty to withdraw his support. In other words, to make him feel that he is a "hireling" and that it is his duty to adapt his preaching to the wishes of his employer. If he happens to be a post in the church, it means a large slice from his support, laboring against his convictions of right and duty to God, or handing in his resignation.

No matter how much we may say that these

things should not be so, that ministers should be employed to preach the Gospel and labor for the highest spiritual interests of their people, the facts, in many cases, remain. And in truth the tendencies are too keenly felt on both sides. The most natural feeling on the part of the employer is to have his minister preach to please, and that of the minister is to please also. It is hard to get away from a feeling of this kind, and yet, in a better sense, it is exceedingly galling to the minister. There is nothing that is so effectual in closing a man's mouth as money when it means a home, food, clothing and the ordinary comforts of life. And there is no other calling in life that is so dangerously tempting towards being bought as the ministry. It is the great bane of a salaried ministry, not because of the thing itself being wrong, but the opportunities afforded for binding men's consciences and curtailing their liberties.

Many of the changes made and the resignations offered are the outgrowths of the unreasonable demands made by worldly parishioners. In some cases those who pay most liberally to ministerial support are brewers, saloon-keepers, and such as make money easily because of their business being either illegitimate or dishonorable. For ministers not to preach temperance and against these evils in the face of such hearers, pew-holders and church supporters, is a temptation that is not easily met. And yet those who are honest to their own convictions, to their parishioners and to their God cannot do otherwise than preach the truth. And we are glad that there are those who will, in the face of all these temptations and difficulties, speak out their convictions of right.

In the morning papers we have the name of a minister who refuses to accept a salary, because he wants to be free to carry out his convictions of right. He says: "In preaching for a salary I cannot bring myself to think it right to preach the Gospel, for then I am bound by traditionalism and by machinery. The effective teacher of morals talks God's truth in terms of to-day, not in the stilted vernacular of the fathers." It is further stated that he, Rev. Richard Wrightsman, of Christ's church, New York, has had several other pulpits offered at good salaries, but refuses them because, says he, "To drudge in well-doing is blasphemy."

That this minister may be doing the right in taking the position he does we shall not deny. But to locate the wrong may be another question. Is the laborer worthy of his support? The Gospel says that he is. He that labors in the Gospel should live by the Gospel. Laboring in the Gospel, or Word, has much to do in the right and wrong of receiving the support. The church which receives the labor or preaching should be willing to give the support for the work done. But there should be nothing demanded of the minister but to labor in the Word. And when more than this is demanded the minister is justified in receiving the necessities of life, because he is called to preach the Gospel for the saving of souls. And Paul is right in saying: "Woe is me if I preach not the Gospel." The danger is not in receiving for preaching the Gospel, but in receiving for not preaching the Gospel. And this is the temptation that ministers of the Gospel must steel themselves against.

Let neither love of money nor fear of losing position tempt the man of God to preach anything more or less than the truth as we have it in the Gospel. To preach the Gospel, the glad tidings of salvation, is that to which we are called. The living or support follows as a consequence. Only the "hireling" makes the money a condition. And it is the hireling who preaches to please his people, that he may get their money. The good shepherd careth for the sheep, because he loves them as he loves his own soul.

H. B. B.

✧ CORRESPONDENCE ✧

Our Ministerial and District Meeting.

SEPT. 13, accompanied by wife, two sons and baby, we started by private conveyance for our Ministerial and District Meetings to be held at Damascus, Oregon. Our departure from home was attended with sadness, occasioned by the death of Sister Maud Miller, and especially so because the time and distance of our journey were so closely measured that we could not remain for the burial service. The regular funeral services have not yet been held, owing to other members of the family being sick.

The distance covered by our journey, which was a pleasant one, was about one hundred and seventy-five miles. We reached the place of meeting Sept. 18, and the verdict of all (which included Brother and Sister Stiverson, of North Yakima) in our company was that we had a most enjoyable trip over mountains, through canyons and on the boat down the Columbia river.

On the morning of Sept. 19 we convened at the new meetinghouse at Damascus for Ministerial Meeting. Quite a sprinkling of brethren and sisters from various parts of the District had arrived at the hour appointed. After devotional exercises the meeting was organized by appointing Bro. S. E. Decker foreman, and Bro. Miller, of the Mohawk church, Secretary. Among the new recruits to our District forces in attendance, and also representatives of new congregations recently organized, were brethren F. Stover and D. M. Click, of the Spokane church, Bro. Judson Beckwith, of Payette, Idaho, and Bro. Caleb Fogle, of Nampa. The interest and spirit of the meeting were inspiring, and will doubtless result in good.

On the morning of Sept. 21 we met for District Conference, which was duly organized by ballot, resulting in the appointment of Bro. John Bonewitz as moderator, J. U. G. Stiverson reading clerk and Bro. F. Stover writing clerk. The most interesting feature of the meeting was the missionary department. Never have we witnessed more spiritual enthusiasm in a meeting of its size. Our only regrets are that all the members of the District were not there to receive the inspiration. Two new members were appointed on the District Mission Board. The board, as it now stands, is as follows: M. E. Andrews, president; S. M. Eby, secretary; E. Withers, treasurer; S. E. Decker and Enoch Faw. The board after organizing called for an appropriation of \$1,500 for District work, which was granted by the meeting.

There was but one query before the meeting which, after much disputing, was returned to the congregation. The spirit of the meeting was commendable. The District will be represented on next Standing Committee by Bro. Thomas Barklow, of the Coquille church, Oregon. Bro. Barklow has never been at an Annual Meeting of the Brotherhood and we trust he may be spared to enjoy the meeting of 1901, and many more.

On the evening of Sept. 22 we enjoyed a Communion with the Powell's Valley church, and after enjoying four inspiring services Sept. 23, which was Sunday, we were called upon reluctantly to give the parting hand, and on Monday morning our company went to Portland, spent the day and night in the city with Brother and Sister Bogs, where the writer and his second son, who is in very delicate health, parted from the rest and took passage on a boat for the Ocean Beach, where we spent a week enjoying the ocean breeze; while wife and oldest son, accompanied by Bro. D. M. Click and Bro. Stiverson's started homeward, stopping several days with the Brethren in Klickitat County.

While at the Ocean Beach we preached once in the Methodist church at Ocean Park, a beautiful summer resort. We also called at the home of Bro. M. E. Andrews at Oysterville.

After spending a week and feeling that no special benefit would be derived for my son over our climate in Yakima Valley, we returned home. At this writing we feel hopeful that he may be spared, for

which we pray and crave the prayers of the saints. While sitting on the ocean beach and seeing and hearing the restless ocean swell after swell lashing the shore, the roar of which could be heard constantly night and day, then understood I Isa. 57: 20 as never before.

D. B. EBY.

Sunnyside, Wash., Oct. 18.

Report of Ministerial Meeting of Northeastern Ohio.

THE Ministerial Meeting of the Northeastern District of Ohio met in the East Nimishillen church, Oct. 2 and 3. After devotional exercises, led by our aged brother, Eld. Wm. Murray, an organization was effected by electing W. F. England Moderator, D. D. Culler assistant moderator, C. A. Helm writing clerk, and A. B. Horst reading clerk.

The first topic on the program, "Address to Ministers on the Importance and Sacredness of the Ministerial Call," was responded to by Eld. E. Loomis and Bro. D. D. Culler. They said in part: The importance of the minister's call is indicated by the imperative "Go" uttered by the Master to his disciples. It depends upon what the minister does and what he has to do. It was the design of Christ that his ministers working under his directions should carry on the work of evangelizing the world, which was begun by Christ while on earth. They have not only to induce men to accept Christ, but also to watch over their souls and minister to their higher wants after they have accepted him. Sacredness is the state of being consecrated to God, of being separated from all secular and worldly affairs. The ministry is the noblest work in which man can engage, and the minister should be very careful to do nothing unworthy of it.

The next topic was, "The Utility of Young Members: How may the Church best Employ them?" In the absence of Bro. Leckrone, Bro. Heestand was placed on the program. He said that the presence of a body of young members in the church is in itself a powerful factor in bringing other young people to Christ. As to how they are to be employed depends upon circumstances, needs, etc., which must be carefully studied; also the bent and ability of each member must be known, that he may be employed to advantage. The work of the church should be divided as much as possible, that all may have something to do. The young should be taught to work with their hands at love feast and whenever an opportunity presents itself. They should accompany the older brethren in doing important church work. We should not wait until a particular talent is shown, but should search for talents. It is not of so much importance how the young member is employed as that he be actually employed, as only thus can he develop power and prepare himself for future usefulness.

Bro. D. M. Irvin, on "What the Gain by so Doing?" said that the gain would be something beyond comprehension. He illustrated his point by showing what a live, aggressive young membership can do in Sunday school, Bible meetings, young people's meetings, etc., and finally it will take its place in the church fitted and qualified for successful leadership and knowing how to enlarge the borders of Zion.

"What the Loss by not so Doing?" in the absence of Bro. Harold, was responded to by Bro. S. B. Stuckey. He pointed out the baneful effects of inactivity, showing that failure to employ the young members means loss of power and the loss of members.

The third topic on the program was, "How Can we Best Impress Individual Responsibility upon the Members of the Church in the Attending of Regular Meetings and Councils?" It was discussed by elders C. J. Workman and F. B. Weiner. The elders and ministers should see that there is a strong tie of affection among the membership. It is only then that they can exercise the influence over them which they should. Speak personally with a member who has been absent. Take an active, living interest in the delinquent members. Invite them to

the service, and when they come have something to say to them. Leading, not driving, is the true method. Show the members that you really have an intense, burning love for them. Teach.

"Should the Ministry Assist in the Finances of the Church?" was discussed by R. R. Shroyer and Geo. Carper. It depends upon circumstances. As a rule it is very unreasonable to expect the minister to assist in the finances of the church. Without this he has too large a portion of the work to do. In places it may be well as a matter of expediency for the minister to assist in the work.

The discussion on "How Can the Educational Work of Northeastern District of Ohio be Helped by the Elders and Ministers?" was led by W. F. England and Eld. F. Hoover, followed by many others. What was said showed a unanimous and earnest demand for a school in this part of the Brotherhood. This demand is being met by Smithville College, which, under the able management of Brethren Culler and Beery, seems assured of success.

The last topic on the program was "What Constitutes the Perfect Man According to Matt. 5: 48?" It was discussed by elders Longanecker and Sprankle. God is absolutely perfect. Man is accounted righteous by having God's righteousness imputed to him. Righteousness, knowledge and true holiness should belong to man again. These were obtained by generation, were lost by degeneration and must be regained by regeneration. Man becomes perfect through redemption in Christ Jesus. But the perfection is only in kind, not in degree. It, however, advances toward degree by growth. This growth is secured by a careful study of the Bible and a correction of faults in the light of Bible truth. David was a man after God's own heart because he was ever ready to correct his faults when he saw them in the light of divine truth. If we do what God has told us to do, in the right spirit, we will become what God wants us to be.

The meeting was closed by devotional exercises led by Bro. E. S. Young, whose presence and help in the meeting were greatly appreciated.

In the evening Bro. P. H. Beery, of Smithville College, preached to a large audience.

C. A. HELM, Clerk.

Smithville, Ohio.

Trip to the Northwest.

FOR sometime wife and I have had under contemplation a return visit to eastern Minnesota, where we had held services one and three years ago. The Brethren at that time were wholly unknown there. But the whole Gospel was received with great delight, being so different from the formal ritualistic services of the Swedish Lutheran church. Oct. 2 we left Anderson, Indiana, for that place.

We found the same interest still manifest and the people desirous of services. We held meeting in the churchhouse of the Congregationalists who had long since ceased holding meetings here and the class was wholly broken down; there being only a very few members of that organization remaining.

Last Sunday three came out on the Lord's side and were baptized in Square Lake, a fine sheet of water forming an ideal place for the purpose, lying near the meetinghouse. Others, we are convinced, are near the kingdom, the good seed finding lodgment in their hearts, and by keeping up the work at this point a bountiful harvest may be garnered for the Master. To this end it is the earnest desire of the writer that the mission board of that State District shall occasionally send a minister into this part of the vineyard and assist in keeping up the good work. Any information desired by any one may be obtained by addressing Bro. William Alcorn, Stillwater, Minn.

We arrived at Anderson, Ind., Oct. 16, feeling well pleased with our sojourn in the Northwest and thankful to Providence for his guiding and protecting care.

JOHN R. WELLINGTON.

Reed, Ind., Oct. 17.

General Missionary

...Tract Department.

COMMITTEE.

O. L. MILLER, Illinois. S. F. SANGER, Indiana.
L. W. TREYER, Indiana. A. B. BARNHART, Md.
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

WILLS EXECUTED.

THE office received from a sister a few days ago a letter, the wording of which was after this manner: "Enclosed find \$—, my portion of my brother's estate. He died before he had his estate arranged so that it would pass into the mission fund, and as I had heard him say that much, I now send you the amount paid me by the administrator."

While the amount thus received is not large, as some men measure amounts, yet it would have come very handy to the sister in her struggle in life. Bearing this part in mind, the sister's course is entirely out of the ordinary. The principle involved in her action, however, is worthy of more than passing notice.

As has been stated, her brother did not get his estate arranged as he had intended before his death. Not being married, his effects legally fell into the hands of his brothers and sisters. There was no legal obligation requiring any of them to do other than keep the money. In the face of all this, this sister, knowing her dead brother's desire, has of her own accord, as far as she was able, carried out his will or wishes.

But in what strong light does this example stand against those heirs to estates where the desire and intent of the deceased is plainly expressed on paper in the form of a will! On the plea of insanity, a charge which, if it had been made while the deceased was still alive, would have brought serious trouble to the one making it, now hides their real motive for wanting the funds directed for the Lord's work. Or if they can do no better way, they quietly endorse the course of those heirs who "do not belong to the church," break the will and take their share of the estate.

There can be no question but such persons have a way of satisfying their conscience for such a procedure. Conscience is a thing that will not always insist in this life. But might it not be well for such persons to look deeply into their hearts and see what is really there?

It is rare that one hears a sermon on covetousness, that idolatry which the apostle so strongly warns all God's children against. But if the idol rests in any one's heart, does it not rest in the heart of him who lends any influence whatever to breaking the will of a sainted relative, in order that he may get his share of the estate? And going closer in the analysis, how can there be other than the same idol there if, after the will is broken and the estate divided, even through no help of his, such a member should retain his part of the estate to himself?

If the plane of Christian living is so high in some that they do not think of anything but carrying out the verbal will of their deceased relatives, and there are a number who have done just like this sister, what must be the plane of those,—oh, how full of avarice must be the hearts of those,—having a fair amount of this world's goods, who knowingly keep back from the Lord what had been set apart for him? Such deserve no censure, but they are entitled to an earnest effort to lead them to a higher and better life.

NOTES ON THE WAY TO INDIA.

BY ELIZA B. MILLER.

From Southampton, England, to Marseilles, France.

(Continued from last week.)

To leave at the above time meant to us just twelve hours in London,—half of which were night hours,—then only about five hours to see to conveying ourselves and luggage to the

Royal Albert Docks on the Thames River, where the "China" lay in port. To say the least, the morning hours of Friday meant hurry.

With no time left, and after much anxiety, we with our possessions were at last safely aboard the Royal Mail Ship "China"—the ship on which we are writing these notes and on which we are to have our home for three weeks—the ship, which, if all goes well, will land us "on India's coral strand," where our longings and desires are centered.

In every respect we find the "China" superior to the "New York." She has just this year been remodeled. Everything about the whole ship is kept scrupulously clean. Every morning the decks are scrubbed and scoured. No paint is used on any of the floors, but they are all white from the cleaning. Second cabin accommodations here are equal to first class on the "New York." In size the "New York" exceeds this one, also in tonnage and rate of speed.

Our meals are prepared and served after the French plan. Everything to excite the appetite is found on the table—meats of all kinds, vegetables and fruit. Breakfast is served at 8:30 A. M., dinner at 1:30 P. M., and supper at 6:30 P. M. Between every meal and at nine o'clock in the evening lunch is spread for any who want it.

The sail down the Thames with its beautiful landscape on either side was delightful. Our second passing of the English Channel was calm and peaceful. The Bay of Biscay, so often rough and boisterous, had concealed its wrath and gave us a smooth passage. The Atlantic off the coast of Spain and Portugal could not have been more perfect. Going through the waters there we thought of the poet's "sea of glass," for indeed it seemed to us there was not a ripple on the bosom of the ocean save when a school of porpoises suddenly came splashing along, accompanied by the angry sea gulls.

Every day since leaving London have we caught glimpses of land. The rugged mountain peaks of Spain and Portugal rise above the distant horizon and pierced the fleecy clouds.

Monday afternoon we passed the entrance of the Bay to the city of Lisbon—the capital of Portugal. Toward evening the rocky promontory of Cape St. Vincent stood out in bold relief some distance away. Night closed the scenes along the coast.

Tuesday morning, Oct. 2, we were going eastward toward the Strait of Gibraltar. On the way we passed Cadiz, one of the principal seaports of Southern Spain. Passing through the Strait of Gibraltar with the mountains of Europe on one hand and those of Africa on the other we neared the City of Gibraltar at the foot of the mighty rock which commands one of the strongest forts in the world. This massive rock one thousand four hundred feet high, three miles long and three-quarters of a mile wide stands out as a wonderful example of God's handiwork. This fortress is in the hands of the English. No person without application twenty-four hours ahead is allowed to ascend the Rock. The chief eminences of the Rock are "The Rock Gun" at the north, Upper Signal Station in the center, and Sugar Loaf Hill at the south. The highest point about Gibraltar is on the African side—Ape's Hill, 2,808 feet high.

We anchored in the harbor at about 11 A. M., and remained in port until 1 P. M. Some passengers came on board, while others got off. Little row boats came from the shore to convey passengers with their luggage back and forth. Spanish merchants came aboard with all kinds of fruit, tobacco in various forms and dry goods. They tried to make bargains with the passengers.

Two sisters of charity came on board to ask alms for the poor. While in the harbor quite a number of the passengers went ashore to see the sights. We were not favorably enough impressed with the Spaniards to go with them in their little boats. We saw one big Spaniard bringing a little Englishman over to take passage. Some misunderstanding about the baggage enraged the Spaniard. He flew at the Englishman, caught him by the neck, threw him down and pounded him thoroughly. Our sympathy was wholly on the side of the Englishman. Several such scenes do not give one a very inviting reception to a place.

On board the "China" we have people of

almost every description,—English soldiers, English merchants and mechanics, English aristocrats, natives of India, Italians, Americans, French, etc. The ship is full and will be all the way to Bombay.

In London we left the five M. E. missionaries who accompanied us across the Atlantic. They go overland through Europe to Marseilles and there take a French Line of steamers to Bombay.

On this ship are a number of returning missionaries and some besides our party who are going for the first time. In speaking with those who are returning we are glad to note that they are happy in their work and are going back because their hearts are in what they have left.

We close these notes on the warm waters of the Mediterranean. Every day is growing warmer. To-night we shall anchor at Marseilles, France, where we shall lie in port at least until Friday.

This leaves us well and enjoying ourselves.

We have felt the power of the prayers that are going to the throne in our behalf in the home-land. We know we have the prayers of the whole Brotherhood. We shall not cease to remember you all. We are anxiously waiting for our journey's end.

Marseilles, France, Oct. 3.

TEXAS RELIEF FUND.

FOLLOWING is the list of money received for the relief of the storm sufferers of Manvel, Texas, up to Oct. 17:

ARKANSAS.
W. W. Reynolds, Rogers, \$2.00
J. C. Pearson, Little Rock, 5.00
Total, \$7.00

CALIFORNIA.
Box 23, Lordsburg, \$5.00
Brother and Sister Simon Yundt, Lordsburg, 5.00
C. W. Guthrie, Los Angeles, 5.00
Covina congregation, 25.20
Total, \$40.20

ILLINOIS.
Waddens Grove church, \$15.00
Mrs. B. S. Kindig, Chataworth, 1.00
Ministerial Meeting of Southern Illinois, 48.00
Elgin congregation, 7.70
From Brethren Publishing House, Elgin, 19.61
Rock River congregation, 77.90
Total, \$159.21

INDIANA.
Salamanca church, \$4.85
Samuel Neher, Petroleum, 5.00
Santa Fe love feast, 9.50
Roanoke church, 37.75
Mexico church and friends, 38.70
South Bend church, 31.42
North Manchester church, 23.04
Thomas Cripe and wife, Goshen, 3.00
Total, \$139.54

IOWA.
D. M. Shook, Greene, \$5.00
Silver Lake Sunday school, Lake Park, 4.26
Sisters' Aid Society, Waterloo, 5.00
A friend, Yale, 3.00
Indian Creek church, Maxwell, 11.00
George and Anna Klein, Green Mountain, 10.00
Iowa River congregation, Rockton, 30.50
South English church, 33.83
Total, \$102.59

KANSAS.
Orange church and Sunday school, Girard, \$4.40
Vordrigis church, Madison, 9.11
Dorrance church, 31.80
Chapman Creek church and Sunday school, 8.74
J. F. Hantz, Abilene, 10.00
Sister T. A. Chapman, Courtland, 5.00
Pleasant View church and neighbors, Reno County, 18.00
Susan Cochran, Whitewater, 5.00
A sister, Brazilton, 2.00
Morrill church, 14.85
Kingman church, 1.25
Total, \$105.85

LOUISIANA.
Roanoke church, \$55.00
The Brethren at Jennings, 8.00
Total, \$63.00

MARYLAND.
J. E. W., Funkstown, \$5.00
Frederick City church, 11.00
Total, \$16.00

MINNESOTA.
Brethren church, Worthington, \$11.86

MISSOURI.
East Prairie church, \$5.00
R. Weller, Rich Hill, 1.00
J. L. Miller, Norborne, 5.00
A brother and sister, Cabool, 2.00
Total, \$13.00

NEBRASKA.
District Meeting of Nebraska, per D. H. Forney, \$43.80

NORTH DAKOTA.
W. E. Burns, York, \$5.00

OHIO.
Castlee Sunday school, \$7.20
Pine Creek Sunday school and congregation, 6.80
A. H. McKittrick and wife, Ashland, 1.00
Canton church, 19.88
Mary Pittenger and Eva Ullery, Covington, 1.50
A sister, Dayton, 1.00
J. C. Darst, Dayton, 2.00
Sugar Creek Sunday school, Lima, 12.56
Total, \$51.94

OKLAHOMA TERRITORY.
Brethren and friends of Cushing, \$51.80
Bethany congregation, 4.50
Total, \$56.30

OREGON.
Franklin and Fannie Davison, Ashland, \$3.00

PENNSYLVANIA.
Members and friends, Mechanics Grove church, \$5.00
A friend, Waynesburg, 2.50
Lewistown Brethren Sunday school, 5.00
Koons church, Spring Valley District, 5.00
S. L. Fyock, and wife, Glen Campbell, 16.37
Meyersdale Sunday school, 5.00
Good Will Sunday school, Swales, 8.25
Mountville church and friends, 26.88
Ministerial Meeting at Lancaster City, 70.85
Samuel Rosen, Vincent, 7.00
Aughwick, Orbisonia, 1.00
Total, \$163.87

TEXAS.
H. D. Wine, Nocona, \$5.00
Colony congregation, 5.00
Nocona church, 11.70
Total, \$17.20

VIRGINIA.
R. J. Layman and wife, Cloverdale, \$3.00
F. May Ninsinger, Cloverdale, 1.00
Eliza Ninsinger, Cloverdale, 1.00
J. A. Trout, Cloverdale, 5.00
Minola W. Harris, Cloverdale, 5.00
A. J. Dove and wife, Cloverdale, 5.00
Nokesville Sunday school, 5.00
Trouville Sunday school, 25.00
Manassas church, 11.00
Total, \$56.57

WEST VIRGINIA.
M. C. Cizgan, Grove, \$1.00

The above is a true statement of money received up to above mentioned date.

GEO. MARCHAND,
Treasurer of Relief Com., Manvel church,
Manvel, Texas.

For rebuilding the Manvel church:

ILLINOIS.
Silver Creek Sunday school, Leaf River, \$8.06
Henry E. Gerdes, Coleta, 5.00
Total, \$13.06

PENNSYLVANIA.
Collected at the Brethren's Home, Manheim, \$1.00

The above is a true statement of money received to Oct. 17, 1900. GEO. MARCHAND,
Treas. of Relief Com. of Manvel church,
Manvel, Texas, Oct. 19.

GLADSTONE IN CHURCH.

NATURE commonly writes distinction in the faces of men whom she shapes for greatness. Mr. Gladstone's look was the indelible part of his personality that everyone who met him carried away. Even in repose it was full of unconscious command, and when kindled in debate it shot lightning. His boldest opponents were impressed by his terrible dark eyes; and woe to the defender of a bad cause who caught the blaze of their scorn!

In church, during divine service, there was always one person, at least, who felt the search-light of Mr. Gladstone's eyes, and that person was the minister. Dr. Charles Cox, in the *London Daily News*, gives us an inside glimpse of the Hawarden church, where the statesman was a constant attendant:

"No matter who was the clergyman, or whether the homily were short or long, the greatest intellect of the day listened continuously. As years went on and some degree of deafness came to Mr. Gladstone, it was his custom to leave his place in the chancel during the hymn before the sermon and take a chair close to the south of the low pulpit.

"I can see him now—somewhat embarrassing to the nervous preacher—with Inverness cape flung back, with right elbow resting on the left hand, and right hand held behind his ear, looking earnestly and heedfully with dark speaking eyes up to the surprised minister."

Not to feel too consciously the weight of such distinguished attention, standing in the pulpit before this wonderful man, one needed to lose himself in the divine presence and know that his great human listener was not criticising him, but worshipping God.—*YOUTH'S Companion*.

Financial Reports.

Mission Report from Oct. 20 to Oct. 27.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$6,597 50
MO.—Marriage notice by John E. Mohler, Warrensburg, Mo., 50 cents; Mount Valley church, \$2.45; Knobloch church, \$7.43; Mound church, \$37.41; Adrian church, \$2.83; Centerville church, \$10.50; total,	60 92
ILL.—W. Wingerd, Lanark, \$12; F. Butterbaugh, Lanark, \$5; James W. Burd, Leo, \$2; Joseph J. Pike, Milledgeville, \$10.80; total,	25 80
CAL.—A brother and sister, Covina,	15 00
KANS.—Kansas City church, \$4.40; Maria Howell Greenstow, \$3; Portage congregation, \$6.72; Elizabeth Shell, Hagerstown, \$1, total,	13 12
MO.—Beaver Creek church,	12 00
PA.—Marriage notice by T. T. Myers, Upland, 50 cents; Young People's Missionary and Temperance Society, Everett, \$6.57; H. H. Ritter and wife, Kregar, \$1.55; total,	10 64
OHIO.—A sister, Belle,	5 00
IOWA.—Marriage notice by John Zuck, Clarence, 50 cents; Sarah Miller, Fredericksburg, \$4.95; total,	4 55
TEXAS.—Oakland church,	2 10
OKLA.—Oak Grove church,	2 00
VA.—J. W. Ziegler, Bridgewater,	50
Total for year beginning April, 1900,	\$6,777 50

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$258 94
ILL.—Lizzie Rawlins, Hinsdale, \$1; Christina Henders of Lanark, \$4; Chicago Mission, \$5.10; total,	10 10
Total for year beginning April, 1900,	\$269 04

INDIA ORPHANAGE.

Previously reported,	\$950 52
IND.—Eel River Sunday school, West house,	3 34
ILL.—James W. Burd, Leo,	2 00
Total for year beginning April, 1900,	\$955 86

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a great famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there today. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$10,025 82
PA.—Members of Old Folks' Home, Mountville, \$6; Indian Creek congregation, \$10; G. W. Kephart, Altoona, \$10; total,	26 00
VA.—Botetourt Memorial Missionary Circle, Troutville, \$17; six little girls of Mill Creek Sunday school, Goods Mills, \$1.56; six boys of Linville Creek Sunday school, Broadway, \$3.63; total,	22 19
OHIO.—David K. Boyd, \$5; unknown, Sidney, 40 cents; Ira E. Long and wife, Pioneer, \$5; Alvin Ziegler, Englewood, \$5; total,	15 40
IOWA.—Garrison Sunday school, \$6.10; Hannah Weller and friend, Davenport, \$2; total,	8 10
NEBR.—Sisters' Aid Society, Falls City,	4 00
MO.—Young People's Missionary Association, Hagerstown, \$2; unknown, Hagerstown, 40 cents; total,	2 40
IND.—Jacob Teeter, Hagerstown, 25 cents; Elizabeth Ebel, Plymouth, \$2; total,	2 25
ILL.—James W. Burd, Leo,	2 00
TENN.—C. G. Lilly and wife, Watauga,	2 00
OREGON.—Two sisters of Mohawk Valley congregation,	1 00
Total for year beginning April, 1900,	\$10,112 16

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$852 98
OHIO.—Mary A. Pittenger, Pleasant Hill, and Cora Ullery, Covington, \$1; S. and Catherine Beck, \$5; total,	6 00
OREGON.—Two sisters, Mohawk Valley congregation,	1 00
Total for year beginning April, 1900,	\$859 98

CORRECTION—IN GOSPEL MESSENGER No. 40 a credit of \$8.85 was given to Polo church and should have been West Branch church.

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Covina.—We held our regular quarterly council Oct. 6. A greater interest was manifested than usual. Our newly-elected elder, C. Wine, who had charge of the meeting, promises to make a good shepherd of the flock. We decided to hold our love feast Nov. 3, first services to commence at 2 P. M. Twenty-five dollars was raised for the Brethren of the Manvel church, Texas.—*Frank L. Hepner, Oct. 8.*

Inglewood.—As the Covina love feast and ours was put on the same date we have postponed ours indefinitely. Will give notice later.—*Sadie Finch, Oct. 22.*

poned ours indefinitely. Will give notice later.—*Sadie Finch, Oct. 22.*

Los Angeles.—We are glad to announce the arrival of Brother and Sister Shirk, who came in our midst about three weeks ago. As all willing workers can find something to do if they will take hold of the work, so Sister Bertha Ryan Shirk has already given us five talks on her work in India, two in East Los Angeles, and three at Channing Street Mission, which were very interesting and highly appreciated by all. We should be very glad to have more of our mission workers come to Los Angeles and help us, as we are in need of workers to keep the work moving that is now instigated, and have better results.—*C. W. Guthrie, Oct. 16.*

COLORADO.

Grand Valley.—At our regular meeting last Sunday at the Star schoolhouse two were buried with Christ in baptism. Both were heads of families. Others are counting the cost.—*D. M. Click, Grand Junction, Colo., Oct. 24.*

Goodhope.—Bro. L. E. Keltner, our elder, came to us Oct. 3 and began meeting at the Goodhope schoolhouse that evening, and continued each evening till Sunday. On Friday we held our council prior to our love feast. There was considerable business to dispose of, everything was disposed of to the satisfaction of all. Saturday, at 11 A. M., we met for public preaching; then in the evening we met to commemorate the death of our Redeemer. Nineteen communicants surrounded the table of the Lord. Sunday, at 10 A. M., we had children's meeting. Bro. Keltner gave the children a good talk. After this Bro. Keltner preached a very interesting sermon, and another one in the evening closed his labors at this place. A good interest was manifested during all the meetings. Any one wishing to change location might do well to see this country. Any correspondence gladly answered.—*J. H. Kinsie, Haxtum, Colo., Oct. 20.*

Goodhope church met in council Oct. 5, preparatory to our love feast. All business was disposed of satisfactorily. We held our love feast Oct. 6. Nineteen communed. Our elder, L. E. Keltner, from Denver, presided. He also preached six good sermons for us. We had children's meeting Sunday morning before preaching.—*E. Bamford, Haxtum, Colo., Oct. 21.*

DISTRICT OF COLUMBIA.

Washington.—Eld. P. S. Myers and wife, of California, came to Washington Oct. 3. He gave us two sermons that were much appreciated. Eld. D. B. Gibson, of Illinois, began his work Sunday morning, Oct. 7. We held our feast Oct. 18. The occasion will not soon be forgotten. The Lord was with us. Many who witnessed the keeping of the ordinances for the first time were seriously impressed. Time will tell what has been done. Closed our meetings Sunday evening, Oct. 21. No additions, but some convinced of their duty. We are hopeful. Eld. Gibson encouraged us much.—*Albert Hollinger, 338 8th St., S. E., Oct. 24.*

ILLINOIS.

Cerro Gordo.—This congregation is in the midst of a very interesting series of meetings, conducted by Bro. Jacob Witmore. Four dear young people have already enlisted for Christ, and we trust others will follow. The Communion last Friday evening was very largely attended by the adjoining churches.—*Anna E. Bowman, Oct. 22.*

Lamotte.—Bro. D. M. Garver, of Farmersville, Ohio, began a series of meetings for us Oct. 6, continuing until Oct. 21. The attendance was not large, but good interest was manifested. While there were no immediate accessions we feel some were deeply impressed and the members were greatly encouraged and strengthened. Our love feast, held Oct. 20, was very pleasant and impressive. Excellent order prevailed during the entire service, although the house was crowded. Brethren D. M. Garver, Daniel Hendrickson and Wm. Swinger, of Ohio, and S. W. Garber and James Jellison, of adjoining church, were with us. Bro. Garver officiated. A children's meeting was conducted by Bro. Garver on Sunday morning following our love feast, which was greatly enjoyed by the children, as well as older ones. May the Lord bless the children and prepare them for his service.—*Gertrude M. Stoner, Hutsonville, Ill., Oct. 22.*

Pine Creek.—We have arranged to have Sister G. H. VanDyke, of Chicago, with us

Nov. 1, to labor in the interests of our sisters and mothers, affording an opportunity to talk about the various problems relating to our children and the home. We understand the Franklin Grove Brethren have arranged with her for the same kind of meetings.—*C. C. Price, Polk, Ill., Oct. 23.*

Romine.—Eld. J. H. Baker commenced preaching for us Oct. 6. The evening of Oct. 12 two came out on the Lord's side. Oct. 13 was our love feast. Fifty members surrounded the Lord's table. Bro. David Wagoner, of Fayette County, officiated. The meetings continued until to-day. At the close of the meeting a boy of tender years was baptized. Bro. Baker labored faithfully, preaching in all fifteen sermons.—*Mary Caylor, Salem, Ill., Oct. 21.*

Sugar Creek.—I am engaged in assisting the Brethren at this place in a series of meetings. Fair congregations and good interest characterize the meetings so far. I find this congregation to be one among the oldest in this part of the State. So far as we have met the Brethren in Illinois they are wide awake to the interest of the church, and it does one good to be among them.—*Dorsey Hodgden, Auburn, Ill., Oct. 23.*

INDIANA.

Anderson.—Bro. M. M. Sherrick, of Muncie, Ind., has promised to preach for us next Sunday at 11 o'clock. The Missionary Reading Circle has now completed all the books of the course. Those who continued to the end feel that they have been greatly benefited and have made a growth along the right lines. The Brethren's Quarterlies this quarter are, as usual, up to the high standard they have attained in the past.—*J. S. Alldredge, Oct. 20.*

Bethel Center.—We held our love feast Oct. 19. Although not largely attended, it was the best meeting we ever held. Bro. Geo. L. Studebaker, of Muncie, officiated. On the evening of Oct. 20 Bro. Yereimian came to us and lectured for us until Tuesday evening, Oct. 23. His talks were very interesting. As he was lecturing in behalf of the missionary cause a collection was taken at each meeting and a sum amounting to \$7.51 was raised for mission work.—*Ida L. Smith, Hartford City, Ind., Oct. 24.*

Kilbuck.—Bro. Jacob Scrist commenced a series of meetings in the Antioch church Oct. 5, and closed Oct. 22. During this time he conducted one children's meeting and one Bible class. Bro. Scrist labored hard and ably defended the cause of the Master by chart illustrations. Two were reclaimed, one baptized and one applicant for baptism. The meetings closed with an increasing interest. Sunday, Oct. 28, Bro. J. S. Alldredge, of Anderson, Ind., will preach for us at the Pleasant Run churchhouse.—*N. E. Millsbaugh, Rival, Ind., Oct. 24.*

Muncie.—Since my last report seven have been received by letter and one reclaimed. The church convened in quarterly council Sept. 27. Bro. D. O. Moomaw was elected to the deacon's office. He, with his wife, was duly installed. We were assisted by elders D. F. Hoover and I. E. Branson. Our love feast was held Sept. 30. We had a glorious feast. The congregation was large and very attentive. Ministers present were D. H. Replogle, I. E. Branson, Levi Winklebleck, Sherman Alldredge, L. L. Teeter, G. Karns, C. F. Eiler and Jacob Swoveland. Bro. Replogle officiated. At the beginning of this quarter our Sunday school was reorganized. Bro. D. O. Moomaw was elected superintendent.—*Geo. L. Studebaker, Oct. 22.*

South Bend.—Oct. 7 we held the dedicatory services in our new church, located in the city of South Bend. A very able and strengthening sermon was delivered by Bro. S. F. Sanger, of this city, and was much enjoyed by a large and appreciative audience. We feel much encouraged to see our membership starting forth with renewed vigor in expanding our work at this place, since we have more commodious quarters in which to worship God. We shall be more than pleased to greet our Brethren at large who may find it convenient to come and visit us at any time. We especially desire a good attendance at our love feast, which will occur on Nov. 2, beginning at 5 P. M.—*E. C. Miller, Oct. 23.*

Summit.—Bro. M. L. Hahn came to our place to preach for us in a series of meetings Oct. 10. He stayed until Oct. 21; preached each evening and had some day meetings. The members were much strengthened, and we believe much good was accomplished. Our Sunday school still continues under the super-

tendency of Sister Jane Allen, who is alive to the work. Since our last report one was received by letter.—*Lissie Hollis, Leach, Ind., Oct. 23.*

IOWA.

Dallas Center.—The feast at this place, Oct. 20 and 21, was an enjoyable one. A good representation was present from our four neighboring churches. Nearly two hundred communed. Three young people were added to our number. One old grandfather who had left us some years ago returned again to the fold. On Sunday morning Bro. S. B. Miller, from Des Moines, talked to our children and in the evening Bro. J. H. Brubaker, from Illinois, closed his two weeks' work among us with an able sermon, and the next day he and his companion took their leave.—*Geo. B. Royer, Oct. 23.*

Greene.—The love feast at this place was well attended by Brethren and friends from adjoining congregations, which added greatly to the enjoyment of the meeting. Bro. O. J. Beaver officiated. Sister Lydia Taylor addressed the Sunday school, which was very interesting. One letter was granted. We expect to hold a series of meetings, beginning Nov. 24.—*Eva Kingery, Oct. 24.*

Grundy County.—For the benefit of those desiring to be with us we will state that we expect Bro. J. Henry Shwalter, of West Milton, Ohio, to instruct a class in vocal music, beginning Dec. 1 and continuing three weeks. A collection was recently held at this place for the Galveston sufferers, which amounted to about \$44.—*Alda E. Albright, Eldora, Iowa, Oct. 27.*

Pleasant Hill.—Sept. 29 Bro. C. H. Brown, of Kansas, began a series of meetings which lasted until Oct. 18. Then Bro. Holder, of Batavia, Iowa, continued until Sunday evening, Oct. 21. Oct. 12 we held a love feast at the home of Sister Breckenmaker, of Fairfield, Iowa. She is quite old and cannot get out. Our Sunday school is moving along nicely.—*H. B. Johnston, Birmingham, Iowa, Oct. 23.*

Rock Grove.—Our love feast was held Oct. 14. There was a large number present from adjoining churches. The visiting ministers were Bro. J. R. Allen, Wm. Pile and Harvey Eikenberry. Bro. S. A. Honberger, who was located here by the District Mission Board, is preparing to leave us. We would be glad to have some one locate here permanently, as the church and Sunday school are prospering as never before. Three have been received by letter since our last report.—*Nellie G. Beaver, Nora Springs, Iowa, Oct. 19.*

South River.—We met Oct. 12 and held our love feast. Bro. Kob officiated. Bro. Kob preached to the children on Sunday. Bro. Bailey, from Adams county, preached on Monday night. We had good attendance and attention. We believe much good was done.—*Elizabeth Watt, Truro, Iowa, Oct. 25.*

South Ottumwa.—Two more have been added to our number since our last writing, one reclaimed and one by putting on Christ in baptism.—*C. E. Wolf, 316 South Moore Street, South Ottumwa, Iowa, Oct. 25.*

KANSAS.

Altamont.—The Brethren of the Altamont church, Kans., having built a new churchhouse, have decided to dedicate the same on Sunday, Nov. 25, to be followed by a love feast the same evening. All are most cordially invited to be with us. A series of meetings will follow the feast.—*J. L. Switzer, Oct. 26.*

Fredonia.—We met in special council Oct. 20. Two members were received by letter, also two letters were granted. The time set for our love feast was Dec. 1, with a series of meetings to begin a few days before Thanksgiving, which are to be conducted by Bro. George Eiler, of Grenola, Kans.—*Viola Thompson, Oct. 20.*

Morrill.—Oct. 5 Bro. M. M. Eshelman began a series of meetings at this place, continuing until Sunday evening, Oct. 21. One precious soul came out on the Lord's side. We believe many more were caused to consider their relation to their Maker. On Saturday, Oct. 6, at 10 A. M., our love feast services began. A large number surrounded the Lord's table in the evening. Bro. Geo. Manon officiated. Sunday morning Bro. Eshelman delivered a very instructive sermon, warning us against the danger of harboring evil thoughts. Bro. Eshelman labored with much earnestness and zeal. The meetings were well attended and much interest was manifested. Those

within the household of faith were built up in their most holy faith and we believe were inspired to more consecrated work for the Master.—*Royal Eisenbiss, Oct. 22.*

Maple Grove.—Oct. 6 we held our quarterly council. Considerable business came before the meeting. The clerk having resigned, Bro. H. L. Garber was elected clerk. The writer was elected MESSENGER agent. A sister was received by baptism in the evening. Oct. 13 we had preaching at 10 and 2:30 o'clock and feast in the evening. On Sunday we had children's meeting followed by preaching and the regular services in the evening. Bro. J. P. Noffziger was the only visiting minister. Quite a number of others were present.—*Laura M. Shuey, Rockwell City, Kans., Oct. 19.*

White Rock.—Our love feast, Oct. 6, was a pleasant and profitable meeting. Bro. D. R. Holsinger remained with us two weeks, to conduct a series of meetings. Although inclement weather interfered with the closing meetings, yet all felt Bro. Holsinger's preaching was effectual and inspiring. Two were received by baptism.—*Myrtle Myers, Webber, Kans., Oct. 21.*

LOUISIANA.

Roanoke.—The Roanoke church met in quarterly council Oct. 20. Everything passed off very pleasantly. Bro. I. D. Parker, of Indiana, was with us and gave us some good admonitions. He also preached for us on Sunday. We set the time for our love feast Dec. 8. If any of the Brethren are coming south we would be glad to have them with us.—*S. E. Lewis, Oct. 24.*

MARYLAND.

Broadfording.—Our love feast was held at Broadfording Oct. 16 and 17. It was a very enjoyable meeting. A large number of brethren and sisters surrounded the table. Bro. J. A. Long, of York, Pa., officiated. We held an election for a minister; the lot fell on Bro. C. M. Hicks, who was duly installed.—*Nannie Martin, Hagerstown, Md., Oct. 21.*

Brownsville.—Oct. 20 our semi-annual love feast was held in the Brownsville church and was the largest and one of the best we ever held in this congregation. We were very glad to have so many brethren and sisters from the adjoining congregations with us. About three hundred communed. We had a splendid ministerial force. Brethren Albert Hollinger, of Washington, D. C., Orville Long, of Pennsylvania, G. S. Harp, Caleb Long, and D. V. Long, of Maryland, were present and gave us royal crumbs from the Master's table. Bro. Hollinger officiated. The weather was clear and pleasant and everything seemed to conspire to make the feast an ideal one. The best of order prevailed. A brother about thirteen years of age was baptized.—*Geo. W. Kaetzel, Gapland, Md., Oct. 22.*

Monocacy.—Oct. 17 was the day for our fourth quarterly council at Monocacy, with the usual report of the church visit. The meeting was one of love and harmony. A vote was taken for a brother in the ministry and the lot fell on Leonard J. Flohr, of Thurmont. We then voted for two deacons, one being elected and two a tie. A majority were for letting both stand and the deacons elected were Bro. Carl Leatherman, John D. Datter and Simon Flohr. They were all present and installed but the last named. Oct. 11 a few of our brethren and sisters drove to the home of Sister Catherine Kline (an eighteen-mile drive for Bro. T. J. Kolb and myself and wife, with two more couple near there) who is in the last stages of consumption. She was so weak she had to be held while eating. I never witnessed a more solemn feast. She stood it well and was now satisfied she had done all she desired.—*Samuel Weybright, Double Pipe Creek, Md., Oct. 23.*

Woodberry.—We held our love feast Oct. 20. Services commenced at 2 P. M. Bro. D. B. Gibson, of Cerro Gordo, Ill., officiated. About one hundred and seventy-five communed. We had a quiet and orderly feast, and there was a season of great rejoicing among the members. On Sunday morning, Bro. P. D. Fahney, of Frederick, Md., preached to a house full of eager listeners from 1 Cor. 13:9, 10. On Sunday afternoon Bro. Fahney conducted a song service that was greatly appreciated by all present. In the evening Bro. W. M. Wine, of Union Bridge, Md., preached an able and well-directed sermon from John 7:37. Bro. Philip Englar, of Uniontown, led our young people's meeting

which meets every Sunday evening one hour prior to preaching services. Quite a number of visiting brethren and sisters took part in the young people's meeting. We are glad that our brethren and sisters from the surrounding congregations come in our midst upon these occasions of spiritual feasting, thereby making us enjoy these precious moments all the more because of their presence.—*J. S. Lau, Baltimore, Md., Oct. 26.*

MISSOURI.

Griesel.—Our love feast occurred Oct. 13 at the Oakgrove church. Bro. Weimer, of Jerico, gave us a few able sermons. Three were added by baptism. We hope to be able to run our Sunday school through the winter.—*Job Trout, Oct. 15.*

Nevada.—We met in council Oct. 20, preparatory to our love feast. The visiting brethren made their report; found the members generally well and in the faith. All business before the meeting passed off pleasantly. We felt disappointed in our elder not being present as we expected he would be. Our evergreen Sunday school is still progressing under the leadership of Bro. Isaac N. Wagoner, superintendent.—*D. D. Wine, Nevada, Mo., Oct. 22.*

Poplar Bluff.—Our love feast was held Oct. 13 at the home of Bro. Allen Cripps, as we have no churchhouse. Twenty-two members surrounded the tables. At our preparatory council one sister was reclaimed and Bro. Ira P. Eby was selected as delegate to District Meeting. Bro. John Blackwell, of the East Prairie church, was the only minister present besides our home minister, and rendered timely and appreciated assistance.—*Minta Eby, Oct. 22.*

NEBRASKA.

Junata.—We met in quarterly council Oct. 18. All business passed off in a pleasant manner. Elders C. B. Smith and C. Fitz were present with us. Some unfinished business was disposed of in a satisfactory way, after which eight letters were granted. Our elder asked to be relieved of the charge of the church. It was granted, and another chosen to take his place. We are sorry to lose so many members, but hope they may still continue to work for the Master wherever they go.—*Bertie L. Smith, Oct. 22.*

Wood River church met in regular council Oct. 13 with our elder, Bro. S. M. Forney, presiding. We being in the district where there was a shortage of crops, some of our brethren have gone to the eastern part of the State, and have secured work for the fall season. This renders our congregation of brethren and sisters quite small. We desire to have the meetinghouse done in a month.—*Lottie P. Snively, Kearney, Nebr., Oct. 20.*

NORTH DAKOTA.

Rock Lake church met in council Oct. 13 at the Eleeson schoolhouse. Bro. Jacob Fike presided. All business passed off pleasantly. Two letters of membership were received and six were granted.—*J. M. Markley, Crocus, N. Dak., Oct. 10.*

OHIO.

Charleston.—A few Donald's Creek members went to this mission point to assist in holding a love feast. Only twelve surrounded the Lord's table, yet we had a good meeting, and hope the cause may be strengthened thereby. Many anxious eyes witnessed for the first time the ordinances as we practice them. The order and respect shown were all that could be desired. Bro. D. Leatherman and Bro. Landy were the ministers present. Sunday morning they had a children's meeting which seemed to be much enjoyed by all. Bro. Leatherman had been visiting all the members, which are scattered among the hills, through the day, and had preaching at night the week previous. Some who have wandered away expressed a desire to return. Others are almost persuaded to enter the fold. The plain dress and prayer covering seems to be the greatest objection.—*Mary Leatherman, New Carlisle, Ohio, Oct. 25.*

Donnel's Creek.—Our love feast of Oct. 20 was a very spiritual meeting in every respect. Eld. Jeremiah Gump and wife, of Indiana, were present, and by their earnest efforts caused every one to rejoice in the Lord's work. Bro. Gump officiated. Other visiting ministers were Eld. John Smith, Eld. Henry Gump, Eld. Aaron Coy, and Bro. Snell. The children were addressed on Sunday morning by the visiting

ministers. Oct. 25 another Communion will be held in our district, in Madison County. Since our last report a number of letters have been received, among them were those of Bro. Wm. Barnhart and wife, in the second degree of the ministry. Three were received by baptism.—*Emma Wine, Springfield, Ohio, R. D. No. 2, Oct. 22.*

Eagle Creek.—One of the most enjoyable feasts in the history of our church was the feast of Oct. 20 and 21. There were a number of visitors from neighboring churches. We were cheered by the inspiring sermons and wholesome instructions of elders Dickey, Whitmore and Krabill, and brethren J. Driver and Harvey Thomas. Eld. Krabill officiated. Bro. John R. Snyder and Sister Blanche Lentz gave very helpful Sunday-school talks. The writer was advanced in the ministry. The church is revived.—*Chas. A. Bame, Williamstown, Ohio, Oct. 22.*

Hickory Grove.—With a view of attending to some exceedingly important church work a called council was held Oct. 13, elders Jesse Stutsman, of Pittsburg, Ohio, and Daniel Hendrickson, of West Milton, Ohio, being present. A disposition of some of the deferred business was made. At this meeting Bro. D. S. Filbrun was called to the full ministry. Our church also feeling the necessity of more ministerial strength, called, by tie vote, Bro. Elmer Brumbaugh and Bro. John Gump. Neither of these brethren being present, the installation service took place at our regular meeting services the following day, when Bro. Brumbaugh was duly installed into the office.—*Vennie A. Filbrun, Oct. 21.*

Jonathan Creek.—Eld. Samuel Sprankel, of Massillon, Ohio, began our series of meetings Oct. 13, continuing until the evening of Oct. 25, preaching in all fourteen sermons, performing one wedding ceremony, anointing one aged sister of eighty-five years, and holding a small love feast for her. The meetings were well attended and Bro. Sprankel gave us good, interesting sermons.—*A. W. Dupler, Thornville, Ohio, Oct. 25.*

Ludlow.—We had a very pleasant and largely attended Communion meeting at Pittsburg, Oct. 11. Eld. Jesse Stutsman is now laboring for the Master in Northern Illinois. D. J. Wampler preached at Red River on Sunday, Oct. 21.—*Levi Minnich, Greenville, Ohio, Oct. 23.*

OREGON.

Coquille Valley.—We will endeavor to report our quarterly council. Two ministers were elected to the ministry and two were advanced from the first to the second degree. The church decided to grant the sisters the privilege to organize the Sisters' Aid Society in the church. The church also decided to grant Bro. D. M. Click the right of the use of our house for the purpose of conducting singing class and Bible class. Much more business was done.—*J. N. Roberts, Oct. 19.*

Newberg.—We met Oct. 20 and organized the First Brethren's church in Newberg and Yamhill Counties, Oregon. This is a mission point being worked by Eld. Geo. C. Carl. Through his untiring efforts and sacrifices we have a little band of thirteen members. Bro. Carl is our housekeeper. Bro. Edward Withers, clerk; Sister Nellie Carl church correspondent. Bro. J. B. Lahman and wife were with us and aided in the work. We have a lovely country to work in, and plenty of it to do. Secret societies and popular Christianity are our great hindrances.—*M. F. Woods, Oct. 20.*

OKLAHOMA TERRITORY.

Hoyle church met in council. Business passed off pleasantly. Preparations were made for our feast Nov. 3. The church having seen the need of advancement in the official work, our elder, Bro. Bosserman, and Bro. Edgecomb came to our assistance. Brethren Noah Brubaker and Emanuel Smith were ordained to the eldership and Bro. A. J. Smith advanced to the second degree of the ministry.—*Susie Smith, Oct. 22.*

Polo.—We had an enjoyable love feast at Bro. George Pfirmer's barn Oct. 20. Our elder, W. B. Sell, of Fredonia, Kans., was here. He is also our District evangelist. This was the first love feast ever held in this part of the Territory, Noble County. While we were much encouraged and strengthened we know that the cause of Christ was much encouraged here. One sister who had strayed off came

back. We believe, if the work now begun here is followed up much good will be done.—*Ella Pfirmer, Oct. 23.*

Salt Plain.—Our love feast passed off in good order with eight brethren and nine sisters present at the Lord's table. We also enjoyed a two weeks' meeting, our home minister, Bro. Wm. Bosserman, giving us some very good meetings, commencing a week before and lasting until the first. We received one by letter. Bro. N. F. Brubaker gave us some very good and spiritual meetings for one week, and two were received by baptism. Bro. Brubaker intended to stay with us about two weeks longer, but was called home by the church to do some home work.—*Jos. B. Williams, Manchester, Okla., Oct. 25.*

Pleasant Plains congregation met in regular quarterly council Oct. 14. Bro. Samuel Edgecomb was with us. Considerable business came before the meeting. All was disposed of in the spirit of love. Bro. Edgecomb stayed one week and preached. Our love feast was Oct. 20. About forty surrounded the Lord's table. One brother was restored. Bro. Edgecomb was selected as our elder for a term of one year.—*H. Boone, Round Grove, Okla., Oct. 22.*

Washita.—We will have our love feast Nov. 10 in the Dogford schoolhouse, six miles west and one south of Cordell, Okla. Series of meetings to commence on Nov. 4 and continue over the feast.—*I. S. Merkey, Cloud Chief, Okla., Oct. 14.*

PENNSYLVANIA.

Reading.—Oct. 7 I began a series of meetings in the Reading City church and continued two weeks. One was willing to consecrate her life to the service of her blessed Master. The Brethren here have a very commodious house of worship, with a membership of about fifty-five at present. We were much pleased to find in this congregation such an interesting Sunday school. Bro. D. M. Stauffer, who is especially adapted to children, has the work in charge. He also has a large Sunday school at Mohrsville, in the Maiden Creek congregation, which meets each Lord's Day at 2 P. M. Oct. 7 one hundred and fifteen members of the Reading school paid the Mohrsville school a visit, which was quite a treat for the city children. We never before looked into such happy faces as we did that day when about three hundred children sat before us and listened with an attentive ear to what each speaker had to say. During our meetings elders John Herr and Henry Price, Bro. Grater and David Kihlnefer, of adjoining congregations, worshipped with us. Bro. Kihlnefer gave the Sunday school a very interesting address Oct. 14. We closed our meetings with a good interest Sunday evening, Oct. 21. Several seemed near the kingdom. Reluctantly we left the Reading church. My present field of labor is at Earlville, Pa. Nov. 11 we open a Bible school in the Harrisburg, Pa., church.—*J. Kurtz Miller, Oct. 23.*

Spring Creek.—Oct. 8 and 9 we met and observed our semi-annual love feast. The attendance was not as large as on other occasions, on account of the rain. A choice was held for a speaker. The lot fell on Bro. Allen Bucher, one of the deacons. Bro. Bucher and wife were duly installed. Some of the visiting ministers present were Samuel Zug, John Hertler, Henry Price, John Witmer, John Landis, Wm. Oberholtzer. Bro. Albert Hollinger, of Washington, D. C., is expected to hold a series of meetings at the Palmyra house sometime in November. Three were recently added to the church by baptism. Four children's services were held at four different places, which were largely attended.—*J. B. Aldinger, Elizabethtown, Pa., Oct. 22.*

South Hatfield.—Bro. Jacob Pfautz, of Farmersville, came and commenced a series of meetings at the Hatfield church on Sept. 29 and continued until Oct. 21. He preached in twenty-seven sermons at Hatfield and two at Lansdale. Bro. Pfautz preached the Word with great power. Nine precious souls came out on the Lord's side and were baptized Oct. 21. Many more were almost persuaded.—*Ella C. Souder, Oct. 22.*

Summit Mills.—Oct. 7 we closed our two weeks' series of meetings in the Summit Mills congregation, which was conducted by Bro. Arthur W. Arnold, of Purgitsville, W. Va. As an immediate result four were received into the church by baptism. We had a good

(Concluded on last page.)

Program of Ministerial Meeting of the Middle District of Maryland.

THIS meeting will be held at the Welsh Run meeting-house, in the Broadfording congregation, Nov. 23 and 24.

Friday, Nov. 23, Morning Session.

10:00—(Meeting called to order by Luther Elliott) to 10:15.

10:15—Organization to 10:45.

10:45 to 11:00—Address of Welcome, by D. M. Zuck.

11:00 to 12:00—First Topic, "What Constitutes a Perfect Man According to Matthew 5:48?"—David Ausherman, John Myers.

Adjourn to 1:30 for dinner.

Afternoon Session.

1:30 to 2:00—Second Topic, "To What Extent should a Minister Depend on the Holy Spirit in Preaching and Delivering his Sermons?"—John Otto, John Rowland.

2:30 to 3:00—Third Topic, "What Kind of a Preacher do I like best?" To be discussed by deacons and laity—Eliab Zuck, Frank Thomas, Annie Laughlin.

3:00 to 4:00—Fourth Topic, "Define and Apply 1 Cor. 15:29."—Eli Youtree, S. M. Foltz.

Night Session.

Fifth Topic, (1) "What is the Holy Spirit?" (2) "What is His Manner of Dictating?" (3) "How are we to know that we are led by the Holy Spirit?"—Rodney Coffman, Jos. Neibert, Harvey Martin.

Saturday, Nov. 24, Morning Session.

10:00 to 10:15—Devotional Exercises.

10:15 to 11:00—Sixth Topic, "What are the best Methods of Interesting People in the Sunday School Work?"—Caleb Long, A. B. Barnhart.

11:00 to 12:00—Seventh Topic, "Explain Latter Clause Matthew 6 and 10."—Scott Reichard, Nicholas Martin.

12:00 to 1:30—Adjourn for dinner.

1:30 to 2:30—Eighth Topic, "When did the Old Dispensation Close and the New Begin?"—D. Victor Long, B. Shoop, John Lehner.

2:30 to 3:30—Ninth Topic, "How can We Make Our Love Feast More Spittered?"—Luther Elliott, Jos. Utz, Oliver Butterbaugh.

A general invitation is extended. All the ministers should try to be present and get the advantage of the exercises and take part in the same.

J. M. ROWLAND,
Committee, {
D. M. ZUCK,
CALEB LONG.

Report of Sunday School Meeting of Southern District of Iowa.

THIS meeting was held in the Mt. Etna church, Adams Co., Iowa, Oct. 3.

TOPIC 1.—"What Constitutes a Successful Sunday School?" Not in amount of people, but needs people to be a success. Teachers and officers must be filled with the Holy Ghost. Must point the scholars to God. Sunday-school scholars must be better church workers than those that have not had the privilege of Sunday school. There must be a continual in-pouring of Sunday-school scholars into the church. Every member must be interested. Sunday school must continue to increase. Must not close during the winter, but continue during the year.

TOPIC 2.—"Should the Minister Take an Active Part in Sunday-school Teaching, etc.?" Every true minister should feel deeply concerned in Sunday-school work and should encourage all Sunday-school workers. He has the opportunity of studying the nature of his congregation by teaching the different classes. If there are enough others the minister should not push himself in, as he has other duties to perform and often cannot be present at Sunday school, and every teacher should be present every Sunday. Scholars that are not members will not discuss religion as freely with the minister as with the laymember.

TOPIC 3.—"What Benefit is Derived from Teachers' Meetings, and should they be Encouraged?" They should. The teachers get the benefit of the different ideas of the school in regard to teaching points. The greatest benefit to teachers is the spiritually conducted teachers' meeting, as it develops the spiritual nature of teachers and officers, and so helps develop the spiritual nature of the whole school. The teachers get unity of purpose.

TOPIC 4.—"How Can we Get the Young Men that Stand Outdoors Interested in Sunday school?"—There should be a special effort put forth in the interest of the young men. Get the good will of the young men and try to get them to show respect to the house of God. Make them realize you esteem their presence. Invite them back again. The members should show them a good example by not staying out with them.

TOPIC 5.—"What are the Leading Causes of Sunday School Failures?"—If the school does not continue throughout the year. Indifference on the part of the members in doing their part of the work. Lack of consecration to the cause. Finding fault with the work of the school. Lack of home training.

TOPIC 6.—"Best Methods of Instructing a Class of Mature Years."—Teachers should be at Sunday school on time and have the lesson prepared to teach it to the class. Get all the class interested by asking them questions individually. Try to get the class to ask and answer questions.

TOPIC 7.—"Best Methods of Instructing Infant Class."—Train up a child in the way he should go. This will do away with Sunday-school failures, etc. Have small class, if possible have them in a separate room. Get them interested by having them repeat verses. Review the lesson and see how much they remember. Teach by map or blackboard illustration. Be careful to have truth emphasized rather than illustration. Teachers must love the children and love the work. Pray to God for instruction and help.

Thus ended the first meeting of this kind ever held in the District. The members took an active part in the work, and we believe the meeting was a source of pleasure and profit to all that were present.

J. D. BROWER, Writing Clerk.

Report of the Ministerial Meeting of the District of Oklahoma and Indian Territory.

THIS meeting was held in the Mound Valley church, Oct. 4. Meeting opened with devotional exercises led by Bro. N. S. Gripe, after which the following officers were elected: moderator, Eld. Jacob Appleman; writing clerk, W. R. Brubaker; assistant writing clerk, A. J. Smith; reading clerk, N. S. Gripe. Rules governing former meetings were adopted.

The following topics were discussed:

TOPIC 1.—"What is the Object of Laying on of Hands after Baptism, and How do we Receive a Knowledge of the Presence of the Holy Spirit?"—Inspiration teaches that by laying on of hands and prayer, as did Peter and John, Acts 8:14-17, we receive the Holy Spirit, and by this means only. We know we have received the Holy Spirit by the sweet peace that comes to us, his office work, his guidance into all truth and the sealing of our salvation between us and God, which dwells in believers only.

TOPIC 2.—"Do the Scriptures Teach Uniformity of Apparel and General Appearance?"—It does. The church, being the pillar and ground of the truth, which grows by changing sinners into saints (Rom. 12:2), teaches non-conformity in our outward appearance. Christ the Head, the church the body in which, if we conform to her rules, we are made not wolves in sheep's garb, but sheep in sheep's clothing, and leave the track of sheep and make loyal soldiers of Christ with his soldiers' uniform on. The church will cause her ministers to educate their flock to see the importance of nonconformity to the world, and her influence will be complete in eternity.

TOPIC 3.—"What are Christ and the Church to Me?"—Christ and the church are all to me, because we cannot live without them, because of her (the church) preparing us for eternity, caring for us as a mother, cherishing our souls, strengthening us in weakness, binding us together in love and Christian fellowship. Without her we are nothing; her influence is always felt. She will stand the test of time and eternity.

TOPIC 4.—"How shall we Encourage and Prepare our Young Ministers for the Responsible Position they must Occupy?"—By the church maintaining life in Christ; sanction what the minister says. Equip him with implements for work. Encourage him by your words, praying, singing, and giving of your sympathy in temporal as well as spiritual

things. Nods and smiles will not support the minister.

TOPIC 5.—"How shall our Homes Become Effectual Helps in the Proper Development and Education of our Children?"—Educate the children spiritually as well as morally at home. Upon our homes depends to some extent the destiny of our church and nation. By our religious living, family altar, loving care of our children and animals, strict attention to good literature, looking forward to a higher life we make our home the nearer home to heaven.

TOPIC 6.—"Shall the Church Engage in Foreign Missions?"—Missions mean to go and preach the Word to the heathen. Must be sent. Superstitious ideas do not excuse us. Do not forget the heathen at home. Foreign missions do not weaken home efforts, because of more liberal giving on the part of the members. The Word preached to the heathen in an adulterated way tends to weaken its influence. Study the needs of the people.

TOPIC 7.—"Why do I Belong to the Brethren Church?"—Because I love her and her spiritual liberties and her strict obedience to the Word, her sweet fellowship and communion. The example of father and mother is not always safe to follow. The church is consistent. The Christian is known and read of all men.

Discussion closed; after which the following committee was appointed to prepare a program for the next meeting: D. E. Cripe, R. M. Owen and E. J. Smith.

Meeting closed with devotional exercises by Bro. R. M. Owen.

W. R. BRUBAKER, Writing Clerk.

From Portsmouth, Va.

It is a pleasure to record that Eld. P. S. Myers and wife, of Los Angeles, California, visited our section this week. Bro. Myers and wife came here to visit relatives. We learned of his coming through the MESSENGER. We had the pleasure of having him with us at our little meeting last Thursday night. We met in the home of Bro. E. G. Wine, of Port Norfolk. Bro. Myers gave us a plain, interesting, practical talk. Every member of our little band of eight was present, and to say that we enjoyed the meeting would be putting it very mild.

Others were present also. All seemed well pleased with the meeting. Those readers of the MESSENGER who have been isolated realize that we had a joyful meeting. Bro. Myers and wife left this morning for Danville; from there they will go to Atlanta, and continue through the South until they reach their home. May God bless them.

As I have said, we have a little band here struggling for spiritual strength and growth. Bro. Luther Petry, our minister, has been treating us with excellent lessons. He and Bro. Riendale are tireless workers. It is hard work, accompanied by many trials and discouragements, still we hope to win. We need and crave the coöperation and prayers of every brother and sister.

M. H. MILLER.

From the West Virginia Hills.

SEPT. 27 I left my home at Daleville, Va., and the next morning joined Eld. Jonas Graybill, en route for Alleghany County. We were appointed by the District Meeting of the First District of Virginia as a committee on ordination to the Alleghany church.

Sept. 29 we enjoyed a very pleasant love feast with the Father's children here. The next morning the proper steps were taken and Bro. John Jamison was ordained to the full ministry.

Eld. G. W. Hutchison, of West Virginia, unexpectedly came in on Sunday morning and urged that I should come to West Virginia with him. Although I had expected to return to my home on the next day, I consented to the urgent request.

Several meetings were held with the Monroe church. Among others we enjoyed a love feast. One applied for membership.

Oct. 10 I went to Oakvale, in Mercer County, where twenty members live, with no organization. Four meetings were held here and two young men applied for membership. I hope an organization will soon be effected here.

Oct. 13 I came to Smith's Chapel, at Littleburg, W. Va., where I have held three meetings. I expect to spend two evenings at Bramwell this week. This is a mining town where the Brethren have never preached. After this I will return here, where we expect to hold a love feast Oct. 20, and I may remain here till the twenty-fifth. I hope the Lord and the church will then let me spend a few days with my family.

I had contemplated going to Raleigh and Mercer Counties on this trip, but on learning that Bro. A. Hutchison would visit them I felt my services were needed more elsewhere. So I concluded to let duty rather than pleasure lead me.

This is a wonderful field for the Brethren, and one of the great needs is more laborers. If the members here pray for more they don't seem to give the Lord a chance to answer their prayers. One church I visited has not held an election for ministers for more than thirty years. I sometimes think that if David had lived in some of our churches the Lord would have met much opposition in calling him to the throne. The New Testament teaches us and the Annual Meeting urges us to call men to the ministry; but some of us say our material is too young or too old or too poor or too weakly, and I wonder if some of it is not as promising as some of us were.

C. D. HYLTON.

Oct. 15.

From Alfred, Kans.

I WAS preaching in a city a few days ago where I had the chance to comprehend its great needs. As is the case in every city, I saw sin, poverty and filth abound in all of their horribleness. These poor souls can not feel at home with the modern church if they were so disposed. No effort is being made to any great extent in our cities to reach them. And why? Christ came to save just such as these. He came and mingled with just such as these. He was fallen so low that man would not dare to lift them up for fear of social criticism. We have too many Pharisees and Levites and not enough Samaritans. Popular Christianity is full of them. Let us not be ashamed, dear brethren, to reach down and help the fallen. The poorest of the poor and those steeped in sin of the vilest kind are crying for help. We can help them if we put forth the proper effort.

It matters not if there are two or three ministers located in a city; if they must earn their living by hard labor they can not give this special line of work their attention as they should. It is an incessant work demanding all their time and attention. If a brother minister lives in a city and is qualified for the work, let the church in which the city is located aid him so he can give his entire time to the much-needed work. If the church can not, perhaps the mission board can. If no one in the city is qualified, get some one that is, and then go to work for Christ. Of course this takes money, but it all belongs to the Lord and the Lord will abundantly bless us if we give cheerfully and liberally.

"Well," you say, "let the church advertise her services in the dailies and then they will know where to come and that is all that is necessary." I was in a city not long ago holding services and found a family only a short distance from the church that had heard of Dunkers but knew nothing more, and when visited by a sister and the doctrine explained they declared they never knew there were such people. We went to visit them in their homes and invite them to come. This is in accordance with Christ's parable. Go out into the streets and lanes of the city and invite them to come.

We have heathen at home at our very doors, and yet there is not means to carry them the Gospel. If the churches in our Districts would do all they could, our home mission boards, as well as the General Board, would not be cramped as much as they are for funds to carry forward the Lord's work in our cities where the masses are poor and sinful creatures. I long to see the time, if it will ever come, when in every city we will have consecrated workers giving all their time to "rescue the perishing," and the wants of these workers supplied by generous and willing helpers. The city people want a plain people that preach a whole plain Gospel.

W. H. MILLER.

Westphalia, Kans.

OUR BOOK TABLE.

THE Little Chronicle, published in Chicago, is one of the most interesting weeklies coming to our desk. For the student in school, desiring correct information regarding passing events, there is probably nothing better put up in a brief and readable form.

McClure's Magazine for November will contain a vivid account of the siege of the Foreign Legations in Peking, written as a diary by Katherine Mulliken Lowry, one of the besieged. It will relate in full many of the soul-stirring events that we already know, and will make clear many incidents upon which we have hitherto had little light. It will be illustrated with plans of Peking, of the Legation Quarters, and of the British Legation. The S. S. McClure Co., 141-155 East 25th Street, New York.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

LOOKINGBILL—REITZ.—At the residence of the bride's parents, Maxwell, Iowa, Sept. 26, 1900, by the undersigned, Bro. Carmin Lookingbill, of Guthrie Co., Iowa, and Sister Addie Reitz, of Story Co., Iowa.
D. H. WALKER.

CHRISTOPHER—BAILE.—At the bride's residence, near Warrensburg, Mo., Oct. 17, 1900, by the undersigned, Mr. Marion Christopher, and Miss Tacy Baile both of Warrensburg, Mo.
JOHN E. MOHLER.

NALLEY—BOCK.—At the home of the bride, Oct. 17, 1900, by the undersigned, Mr. J. P. Nalley, Jr., to Miss Emma C. Bock, all of Cedar County, Iowa.
JOHN ZUCK.

... FALLEN & ASLEEP ...

"Blessed are the dead which die in the Lord."

BUCH.—At Akron, Pa., in the bounds of Springville church, Oct. 8, 1900, Bro. Jacob R. Buch, aged 79 years, 5 months and 2 days. Services by brethren Jacob Pfantz and David Snader. Interment at Metzger's cemetery.
AARON R. GIBBEL.

BRUMBAUGH.—In the Raven Run church, Bedford Co., Pa., Oct. 7, 1900, of consumption, Sister Phoebe K. Brumbaugh, wife of Bro. S. I. Brumbaugh, aged 26 years, 7 months and 26 days. She leaves her husband and three small children. She was sick for almost a year. Sister Phoebe will be missed in the church services. She was also a great help to her husband in his church work. She has gone to meet her dear little daughter, who preceded her about nine years ago. Services conducted by elders Geo. W. Brumbaugh and David S. Stayer from John 14.
NANCY DILLING.

CRAMER.—In the Chippewa Valley church, Wis., Sept. 23, 1900, Sister Jane Cramer, aged 70 years, 8 months and 6 days. Services by H. C. Baker.
H. J. CRIPE.

CLOSS.—At Fort Wayne, Ind., Oct. 12, 1900, Samuel Closs, aged 74 years and 1 month. As he and wife were walking, he dropped dead on the sidewalk. Services by the writer from 1 Sam. 20: 18.
WILLIAM FINNEY.

FALKENSTEIN.—In the Astoria congregation, Ill., Sept. 19, 1900, Sister Elizabeth, wife of Bro. Samuel Falkenstein, aged 56 years and 29 days. She united with the Brethren church when but eighteen years of age. Services by Bro. Charles Roddis, assisted by Eld. Daniel Hollinger.
CASSIE BOWSER.

KIRACOFE.—In the Sangerville congregation, near Sangerville, Augusta Co., Va., Oct. 9, 1900, Sister Sarah A. Kiracofe, aged 37 years, 3 months and 3 days. She leaves a husband and four little children to mourn their loss. Services by Bro. Peter Garber, assisted by Bro. Abram Thomas, from 2 Tim. 4: 6-8.
E. J. MILLER.

LA PERSONNE.—At Bulsar, India, Sept. 12, 1900, of consumption, Mrs. James La Personne, aged 44 years. Her father belonged to the church of England, mother was a Roman Catholic. Deceased attended Roman Catholic school in Bombay, and was secretly baptized a

Catholic. She was married at fourteen and became mother of thirteen children. Years ago she was converted and lived a pious and devoted Christian life, as a Methodist. Services in English and Gujarati.

WILBUR STOVER.

LANTZ.—In the Greentown church, Howard Co., Ind., Oct. 6, 1900, of consumption, Sister Malinda Lantz, aged 41 years, 7 months and 23 days. Sister Lantz united with the church in 1888, and lived a faithful member until death. She leaves a husband and seven children. Services by the writer, assisted by Emanuel Mast (an Amish minister).
ABE CAYLOR.

LATSHAW.—In the Upper Cumberland church Pa., Oct. 2, 1900, of cramp, Bro. Samuel G. Latshaw, aged 44 years, 1 month and 12 days. He lived a consecrated life, and died with a living hope of a home in heaven. He leaves a young widow and a large family of children, who have the sympathy of the neighborhood and of the church. Services by the brethren from 2 Tim. 4: 6, 7. Interment in the Brethren's burying ground at Huntsdale.
J. E. HOLLINGER.

MENCH.—In the Fairview congregation, Blair Co., Pa., Sept. 10, 1900, Catharine Beula, daughter of friends John and Florence Mench, and granddaughter of A. J. and Sister Catharine Norris, aged 1 year, 1 month and 14 days. Services by W. J. Swigart.
ANNIE SHOWALTER.

MINNICH.—In the Oakley congregation, Ill., Oct. 8, 1900, Bro. Samuel Minnich, aged 83 years, 8 months and 3 days. He was married to Catherine Hess in 1840, who preceded him in 1876. In 1881 he was united in marriage to Elizabeth Gisniger who still survives him. Services by Elder M. J. McClure.
MATTIE E. BLICKENSTAFF.

MYERS.—At Des Moines, Iowa, Oct. 8, 1900, Arvilla Kate, wife of Henry Myers and daughter of Thomas and Amy Gillaspie, deceased, aged 28 years, 5 months and 10 days. She leaves a husband, one child, father and mother, four brothers and one twin sister. Services by the writer in the Brethren's church near Deep River, Iowa.
H. R. TAYLOR.

PITTMAN.—In the Mill Creek congregation, Va., Aug. 29, 1900, little Mary Rebecca, only child of Bro. R. T. and Sister L. B. Pittman, aged 3 years, 4 months and 26 days. Services by brethren H. C. Early and Samuel Petry.
MARY M. FIPER.

POPE.—In the Harlan church, near Oakland, Iowa, Oct. 12, 1900, Bro. William A. Pope, aged 58 years, 9 months and 13 days. Services by the writer from 2 Tim. 4: 7, 8 and Rev. 14: 13. Interment in the Oakland cemetery.
WASHINGTON WYLAND.

SHAFFER.—In Union Bridge, Carroll County, Md., in the Pipe Creek church, Oct. 13, 1900, Sister Maggie Shaffer, wife of Washington Shaffer and daughter of Jonathan Plaine, aged 58 years, 5 months and 14 days, interment at Union Bridge. Services by the writer from Isa. 64: 6.
E. W. STONER.

SHAW.—In Greene, Iowa, Oct. 17, 1900, Sister Rebecca Shaw, aged 75 years, 8 months and 20 days. She was born in Westmoreland County, Pa., and when a child moved with her parents to Ankenytown, Ohio. In 1850 she was married to Dr. M. Shaw. In 1866 they moved to Iowa and settled in Floyd County. In 1885 they moved to Greene, where she resided until death. She lived a Christian life and was loved by all who knew her. She leaves two sons and one daughter, a husband and many friends. Services by the writer, assisted by J. F. Eikenberry.
HARVEY EIKENBERRY.

THOMAS.—At the home of his uncle, at Ellsworth, Iowa, Oct. 16, 1900, Ray Thomas, son of Bro. George W. and Sister Mattie Thomas, aged 18 years. About five years ago he moved with his parents to Idaho, where his father died May 8, 1900. Ray's health having failed, about four weeks ago he was brought from his home in Idaho to that of his Uncle, at Ellsworth, for medical treatment. Interment at the Olive Branch meetinghouse seven miles west of Ames, where Bro. Samuel Goughnour spoke words of comfort and cheer from John 11: 25. He leaves a mother and four brothers.
LIZZIE MCCOLLY.



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Leave Chicago, . . . 2:00 P. M.	6:15 P. M.	10:25 P. M.
" Elgin, . . . 3:00 "	7:15 "	11:25 "
Arrive Davis Jc., . . . 4:22 "	8:12 "	12:44 A. M.
Arrive Rockford, . . . 4:45 "	8:12 "	12:44 "
Arrive Madison, . . . 8:45 "		
Leave Lead River, . . . 4:54 "		11:13 "
" Forreton, . . . 5:01 "		11:31 "
Arrive Savanna, . . . 6:10 "	9:35 "	11:31 "
" Des Moines, . . . 4:50 A. M.		11:30 "
" Council Bl., . . . 7:40 "		3:30 P. M.
" Omaha, . . . 8:05 "		3:55 "
" Kansas C'y, . . . 9:30 A. M.		6:00 "

Going East.

Leave Kansas City, . . . 9:30 A. M.		7:00 P. M.
" Omaha, . . . 7:15 "	6:00 P. M.	
" Council Bl., . . . 7:40 "	6:25 "	
" Des Moines, . . . 1:05 P. M.	9:40 "	
" Savanna, . . . 6:50 "	4:50 A. M.	9:35 A. M.
" Forreton, . . . 7:53 "		10:30 "
" Lead River, . . . 7:53 "		10:47 "
" Rockford, . . . 7:07 "		10:50 "
" Davis Jc., . . . 8:21 "	6:25 "	11:30 "
" Elgin, . . . 9:55 "	7:30 "	12:45 P. M.
Arrive Chicago, . . . 10:55 "	8:30 "	11:45 "

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(Concluded from page 705)

attendance and the best of interest. Bro. Arnold's sermons were highly appreciated by all. We held our Communion the following evening. Ministering brethren from adjoining districts present were Jasper Barnhouse, Markleysburg, Pa.; R. T. Pollard, Garrett, Pa.; I. C. Johnson and E. F. Clark, Meyersdale, Pa.—C. D. Lichty, Meyersdale, Pa., Oct. 10.

Tyrone.—Our love feast was held last evening, with elders J. B. Brumbaugh and T. R. Coffman present. Bro. Brumbaugh officiated. About forty members communed and a very pleasant feast was enjoyed. Brotherly love prevails strongly in the hearts of the members of this church. Bro. Coffman and wife have now located here to take charge of this point, and we will leave next week for our work in Philadelphia.—W. S. Long, Oct. 22.

Woodbury.—Our love feast is among the things of the past. We had an enjoyable feast. The weather being very bad, the attendance was not as large as usual. The visiting ministers were elders Jas. A. Sell, J. B. Brumbaugh, Geo. S. Myers, and Jacob Claar. Bro. Sell officiated and on Sunday morning at 10 A. M. he preached to us, and in the evening, after holding a private feast with a dear brother and family, Bro. Brumbaugh preached. Both sermons were full of food for the soul. We expect to begin a Bible term Dec. 17, to be conducted by Eld. J. Kurtz Miller, of Kaufman, Pa. Since our last report one was received into the church by baptism.—J. C. Stayer, Oct. 22.

TENNESSEE.

New Hope.—Our love feast, held Oct. 13, is now a thing of the past. The surrounding congregations were well represented. Bro. Levi A. Wenger, of Virginia, officiated. He preached twice on Sunday following. His preaching was very plain and forcible. The meeting was a very enjoyable and profitable one.—J. W. Lovegrove, Jonesboro, Tenn., Oct. 19.

VIRGINIA.

Cedar Grove.—Our visiting council was held here Oct. 5. The report showed all to be in love and union. Our love feast was held on the evening of Oct. 6. Our aged brother, S. A. Shaver, of Maurytown, officiated. While the attendance was not as large as on some former occasions, the attention was good. One who had wandered from the fold was reclaimed just before the feast. On the evening of Oct. 7 Bro. D. H. Zigler, of Mayland, Va., commenced preaching and continued until Oct. 21. Bro. Zigler is an able speaker. During the entire meeting we were favored with most beautiful weather. As an immediate result, eighteen precious souls made the good confession and were buried in baptism. Two were also reclaimed. Our Sunday school continues with unabated interest, and we hope to be able to continue through the winter.—W. N. Cox, Quicksburg, Va., Oct. 23.

WASHINGTON.

Tekoa.—We had our annual harvest meeting at Tekoa, Wash., Oct. 13. The interest was good. Our harvest meetings are new to many people in this section. We also had council meeting the same evening, at which we decided to have a love feast Nov. 10, and to start a fund for the erection of a churchhouse.—B. F. Click, Oct. 20.

WEST VIRGINIA.

Barnes Mill.—Sept. 29 Bro. Abram Shank, a deacon brother, and myself left our homes for the old "Furnace," a mission point in the Beaverton congregation, six miles south of Cumberland, and remained there until Oct. 9. While there I preached thirteen sermons, and as a result four confessed Christ and were baptized. Others we believe were almost persuaded. This is comparatively a new field, and the little band of brethren and sisters were much built up because of the meeting, and to see their children coming into the fold. May the time soon come that others will come to the Lord and be saved.—B. W. Smith, Oct. 12.

Cheat River.—Oct. 6 Bro. Geo. S. Arnold began a series of meetings at this place, continuing until the District Meeting. Bro. Arnold labored with great earnestness, but no accessions were made. Our meetings were not large, but very spiritual. Our District Meeting closed Oct. 20. We had a grand meeting and all feel strengthened by it. During the evenings of the District Meeting we had preaching at five different points. Brethren W. T. Sines

and James W. Beeghly, from Maryland, were present. Eld. Geo. S. Arnold is to represent the District on Standing Committee. Oct. 19 we held an election that resulted in the installing of Bro. George Kelley, Bro. Solomon Fike and the writer in the deacon's office. One letter has been granted since our last report.—W. L. Teets, Terra Alta, W. Va., Oct. 23.

WISCONSIN.

Ash Ridge.—Oct. 15 Eld. John Heckman came to our place and held meeting each evening during the week, also did some work each day preparatory to the council, which was held Saturday morning. Immediately after council we went two miles to a convenient place and two were baptized, a husband and wife. Saturday evening was our love feast. Twenty-six surrounded the tables. There was a very large audience present, with the best of order and attention. One came and requested to be baptized, which was done after services Sunday morning. This makes six baptized in the last ten months and others are very near the kingdom. We feel that prospects are growing brighter. Bro. Heckman has labored earnestly for the cause at this place. Our Sunday school is doing nicely with increasing interest and attendance.—Allie Ekberry, Oct. 25.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

From Portis, Osborne Co., Kans.

WIFE and I left home Sept. 28 for a visit south and west. Our first stopping place was at Cerro Gordo, Ill. Attended three meetings in Cerro Gordo Saturday evening, Sunday and Sunday evening.

The following week we went out to the Oakley church to the Sunday school, District and Ministerial Meetings. They had a very pleasant and, I believe, a very profitable meeting. We met a good many old acquaintances, and formed many new ones.

From Cerro Gordo we came to Westphalia, Kans., to visit my oldest son Frank and family; got there Friday evening, Oct. 5. On Saturday they took us to Mt. Ida, where we attended a very enjoyable love feast.

On the following Tuesday and Wednesday we attended the Ministerial and District Meetings of Southeastern Kansas, which was held in the Scott Valley church, near Frank's. They had a very spirited meeting. Every one appeared to be interested. Those who took an active part in the meeting spoke to the point and got quite interested in the subjects discussed. We remained over the following Sunday; had meeting every evening and Sunday.

On Thursday, Oct. 18, we took the train at Burlington for this place; are stopping with Bro. Isaac Lerew. We were at meeting in Portis last night; will probably continue next week. From here we expect to go to Beatrice, Nebr., to visit some more of our children on our way home.

We are now in the land of wheat, but the corn crop is short, and almost a failure in some places. D. E. PRICE.

From the Newton Church, Kans.

We had a glorious and good love feast meeting on Monday evening, Oct. 15, and Ministerial Meeting on Tuesday, Oct. 16, and State District Meeting on Wednesday Oct. 17, out at our churchhouse, five miles southwest of Newton City. The weather being most delightful before and during the meeting, it gave the members a good opportunity from far and near to come. Many came quite a distance in private conveyances, so that from the beginning and throughout we had the largest Brethren's meeting ever held in Harvey County. All seemed happy and joyful, ready to work with a will.

Heretofore our District was accustomed to have these meetings in the spring, but last spring concluded to change to fall once. It being only about six months instead of a year since our last District Meeting, we did not have quite as much work as for the year formerly. In all our work the spirit of unity prevailed; so that the delegates were not called upon one time, to my knowledge, to vote; but, instead, we got every decision by the house and made it unanimous.

We had some good talks on the missionary

subject and then, to test the hearts and feelings of the congregation, a collection was held for missionary purposes, which resulted in over sixty dollars, besides several other collections which also showed a manifestation of the good spirit. The delegates and others were also instructed, when they reach their homes again, to tell about the good meeting we had and enlarge the good feeling, so as to expand the interests of the church of Christ that his name may be glorified by them all. Bro. JOHN WISE, of Conway Springs, Kans., was elected for the Standing Committee at Annual Meeting of 1901. L. ANDER.

Oct. 18.

The Inglenook.

No better number of the *Inglenook* was ever issued than that bearing date of Nov. 3. There is a first page story of reminiscence, and an account of asphalt mining, a queer industry found in only a few places in the world. A professional tells how it feels to drop in a parachute from a balloon. There is an exceedingly interesting account of a clam-bake, and "The White Death," a deadly atmospheric condition, is explained. The Nature Study page is full of good things. But on page 4 is something of lasting value. The story of the world's hundred greatest men is begun. How an ocean cable is laid is an intensely interesting article. What the United States Senate costs will be revelation to most people. Anna M. Mitchell, a snappy, bright contributor, from the east, tells something about "signloggers." All about big telescopes will be news to many people. The account of the dog hospital in Chicago will interest everybody. For the older heads there is a column of book reviews. And there's lots of other things, too. No matter whether you "have so many papers" at home, you haven't anything like the *Inglenook*, beloved by thousands, and if you really are without it you want to subscribe for the liveliest literary paper ever published. And it's only a dollar for the rest of this year and all of next.

ANNOUNCEMENTS.

LOVE FEASTS.

Arkansas.—Nov. 8, 4 P. M., at H. Weyland's, 3½ mi. S.W. Carlisle, Nov. 17, St. Francis.

California.—Nov. 29, 10 A. M., Lordsburg.

Illinois.—Nov. 9, West Otter Creek.
Nov. 10, 11, 4 P. M., Sterling.
Nov. 17, 2 P. M., Big Creek church.
Nov. 17, Silver Creek, Mt. Morris.

Indiana.—Nov. 8, Cedar Creek, DeKalb Co.
Nov. 8, 4 P. M., Elkhart Valley.
Nov. 9, Rock Run ch., 5 mi. S. E. of Goshen.
Nov. 10, 10 A. M., Eight Mile ch.
Nov. 10, 5 P. M., English Prairie.
Nov. 27, 2 P. M., Pyramont.

Kansas.—Nov. 10, Paint Creek.
Nov. 10, 4 P. M., Pleasant Grove.
Nov. 17, 4 P. M., Scott Valley.
Dec. 1, Fredonia.

Missouri.—Nov. 7, 2 P. M., Dry Fork.
Nov. 10, Mineral Creek.
Nov. 17, 10 A. M., Nevada.

North Carolina.—Nov. 14, Fraternity cong.

Ohio.—Nov. 10, 4 P. M., Sidney.

Oklahoma Territory.—Nov. 10, Paradise Prairie church.
Nov. 10, Hoyle.
Nov. 10, Washita, 6 mi. west, 1 mi. south of Cordell.
Nov. 17, 2 P. M., Big Creek ch., 4 miles west of Cushing.
Nov. 17, Mount Hope.

Pennsylvania.—Nov. 4, 4 P. M., Yellow Creek.
Nov. 6, 10 A. M., Hade's.
Nov. 6, 7, 9, 30 A. M., Springville cong., Mohler house.
Nov. 8, 7:30 P. M., Germantown.
Nov. 8, 2 P. M., Spring Grove.
Nov. 10, 4 P. M., New Enterprise.
Nov. 11, 4 P. M., York.
Nov. 25, 4 P. M., Everett.

Texas.—Dec. 1, Saginaw.

Virginia.—Nov. 10, Middle River.
Nov. 10, 1 P. M., Mount Zion.
Nov. 17, 3 P. M., Maunassas.

Washington.—Nov. 10, Tekoa.
Nov. 10, 4 P. M., Sunnyside.

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THE GOSPEL MESSENGER.

LET FOR THE DEFENSE OF THE GOSPEL.—Phil. 1: 17.

VOL. 38.

ELGIN, ILL., NOV. 10, 1900.

No. 45.

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EDITORIAL MISCELLANY.

CONCERNING the superiority of Protestantism over Romanism, from an educational view, the *Christian Standard* well says: One of the glories of Protestant nations, as compared with Roman Catholic countries, is their greater intelligence and education, and the higher average of moral character in the individual citizen. There is an educated group of men in lands under the sway of Rome, but they form a distressingly small per cent of the whole population. The educational situation in these countries is symbolized by the splendid cathedral, surrounded by squalor and ugliness in the dwellings of the people. Education is not general, and strong individual moral character is not the rule. In perfect contrast, the whole tendency in Protestant countries is to educate the people. In some of our American States all but an insignificant per cent of the people can read and write, while in such Catholic countries as Spain the majority of the people are entirely illiterate.

WRITING of the conditions in China the *Independent* suggests it is no longer pardonable to speak of the missionaries as the cause of the outbreak. Every one now knows better. They are foreigners, and so are not loved, but the mad passion against foreign devils has been of political and commercial origin. It has been the business of the missionaries to make friends, not enemies; to avoid, not create difficulties; to allay, and not stir up prejudice. It is not they who have disturbed cemeteries by their railroads; who have aroused the dragon under ground by their excavations from mines; who have destroyed towns and seized ports. They have been purely men of peace, and they have gained multitudes of converts. These converts have proved their sincerity with their lives, and the names of a multitude of Chinese martyrs will long honor the

history of the Christian church. Even now there may be a strong sentiment against the Empress among her own people. She is in that part of China where all the missionaries were ordered killed, seeking a place of safety, and can no more resume her control over all China except by the consent of those whose envoys she tried to destroy. This of course is not pleasing to her people, and yet it must be endured. The missionaries made great sacrifices for China, would probably have harmed no one, and now, since hundreds of them have been killed, China seems destined to suffer for the wrong done. The missionaries are not inflicting this punishment—or encouraging it, so far as we know—but it is being dealt out by the civil and commercial forces of the world. Sometimes God permits an unholiness of the world, in the interest of right-doing, a nation steeped in crime.

RECENT discoveries are throwing some light on disputed points in the Acts of the Apostles. The *Biblia* of August says: "In chapter sixteen, which contains an account of St. Paul's visit to Philippi, in Macedonia, a word used (Meris) to designate the 'district' in Macedonia in which it was situated, which occurs nowhere else in that signification, so that its genuineness has been justly suspected. But among the Fayum documents a considerable number make use of just the same word to describe divisions in that region. So, also, the writer gives the courtesy title of 'prætor' with his attendant 'licitors,' to the magistrates of the city, on account of its being a Roman colony, as is usual in inscriptions from Roman colonies. From Philippi, Paul went to Thessalonica, not a Roman colony, but a free city of Greece, with its own constitution; in this case the magistrates are called in the Acts 'politarchs,' a name which does not occur in any other place in Greek literature. Yet an inscription on an arch in that city, demolished some years ago, states that it was erected when certain named persons were 'politarchs of the city.' In like manner the whole narrative of the disturbances in the theater of Ephesus, and of the significance of the worship of Diana (Artemis) to the life and trade of the city, as told in the Acts, has been illustrated by the discoveries made on the site of that city by the authorities of the British Museum, and especially by the recently published inscriptions from that place. The language of some of these seems almost identical with that of the Acts."

FORTY-NINE years after the crucifixion of Christ an eruption of the volcano Vesuvius so completely buried the city of Pompeii that it became practically unknown for centuries. During the latter part of the present century a portion of it has been uncovered, and the traveler can now spend hours walking the streets of a city that contains not one inhabitant. The people who lived here while Christ was upon the earth appear to have been well-to-do and far advanced in culture. Among the ruins were discovered surgical and dental instruments that surprise every one who looks upon them. They are kept in a well-secured glass case in Naples. Here may be found delicate surgical instruments almost equal to those made and used to-day. And what is remarkable is that these instruments were not discovered until after the modern ones were invented. In some instances the modern ones are almost like those used by the ancient physicians two thousand years ago. These instruments show that the physicians of Pompeii had considerable knowledge of surgery, and understood the treat-

ment of certain diseases in a manner that could hardly be expected of them. While in Naples we saw a case of dental tools taken from the ruins of Pompeii. They so greatly resembled the tools employed by the dentist of the present time that one could hardly help thinking that the inventor of the modern tools may have patterned after those in use by the ancient dentists. The dentist of that period must have known how to extract teeth, how to treat and even to fill them. Along some lines we are compelled to admit that we are very little ahead of the people who lived in the time of Christ and the apostles.

THE religious and social conditions of France present a dark picture to look upon. The Dreyfus agitation is said to have shaken the Republic to the very foundation, and brought to light alarming conditions. Among the threatening evils is the use of strong drink, which is surpassed by but one other country in the world. There are in France five hundred thousand public houses, or one to every seventy of the population, and immorality is running wild. Immoral literature is on the increase, and the criminal record of the nation is much greater than fifty years ago. From a Catholic standpoint, money enough is being spent to turn the tide of degradation, but it is having little effect. There are one hundred and forty thousand sisters of charity, fifty thousand men of religious orders and sixty thousand regular clergy, all at work in their way, and yet the evils go on increasing. These orders hold two billion dollars in property. Twenty new convents are built every year, and still the Catholics appear to be losing power over the people. The only hope for France seems to be in the Protestant religion, and the children must be gathered into the Protestant schools, that they may be taught correct principles. Even here there is not the purifying influence there should be, on account of the failure of the clergy to teach the whole Gospel. What France needs is the pure Gospel, and this will give the people a better conception of the elevating principles, so essential to the success of a nation.

If the North pole is to remain undiscovered it will not be for the want of renewed efforts and the expenditure of money. Many have been the attempts to reach what some people think to have been the site of the original Garden of Eden, and now the *aurora borealis*, like the flaming sword, in the hands of nature's angel, waves in every direction, warning the strong-hearted to keep their distance. A score or more of lives have been sacrificed in search of the pole, and others are ready to make a similar offering. An expedition, with two ships, is being fitted out. One ship is to be pushed as far north as possible, allowed to be frozen in with the ice, while the other will land supplies as near the first ship as possible. From the ice-bound ship parties will push out and establish stations. These stations are to be extended as far north as possible, and finally a dash made for the pole. When reached it will probably be found a region of eternal ice and snow—an empty space, where longitude and latitude are absent, and where nothing of value exists. What hardships men will endure in order to find nothing! It is maintained that the North pole at one time possessed a tropical climate, that the whole region abounded in plants, trees and animals that belong only to the torrid zone, but in course of events the earth tilted, the axis changed, and now in the frozen ground and ice are found evidences of these facts.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

"GIVE YE THEM TO EAT."

BY ADALINE HOFF BERRY.

DOTH not the Master understand
A miracle it takes
To satisfy this hunger vast
With five bare barley cakes?
But look! the broken loaf holds out,
A thousandfold increased,
A sacrament from Jesus' hand,
The lone world's pitying priest.

This would he teach our weakling souls,
To do what can't be done;
Should he command us thro' the flame,
Our business is to run;
And if he break our mast at sea,
He makes us a dry beach;
The stormiest crisis we can ride,
His strength in cable-reach.

When under stress of fear or pain,
With mind and body tense,
What superhuman things we do
For righteousness' defense!
With how much power our puny lives
The world to God might lead,
If we but kept the pressure up,
The shaft at topmost speed!

It is the day of miracles!
And with perennial power
His comrades thro' the centuries
The Master deigns to dower;
Go forth in strength supernal clad
And make the dull world hear
That love, and faith, and character
God's hungry heart will cheer.

Huntingdon, Pa.

THE FUTURE CONDITION OF ISRAEL AS IT IS IN SCRIPTURE.

BY T. T. MYERS.

THERE are evidently scripture promises that look to the future restoration of Israel to their promised land, and to the future conversion of Israel to their rejected Messiah.

These predictions cannot be applied to the return from Babylon. That was but a partial reviving of a small part of the nation. But of the future spiritual blessing that is to come upon Israel, it is always specially mentioned that it shall be absolutely universal. Whereas only Judah shared in the former blessing, it is said that the new covenant shall be made both "with the house of Israel and with the house of Judah." It is written—not as is often assumed of the world in general—but of the Israelitish nation, that "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31: 34. There has never been in the history of the Jewish nation any such experience as is described in these words.

We further find that the predicted conversion of the nation is everywhere said to be a final conversion. Ezek. 37: 23 says: "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions." Jer. 32: 39, 40 says: "I will give them one heart and one way that they may fear me forever, for the good of them and their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good: but I will put my fear in their hearts, that they should not depart from me." These prophecies cannot be referred to the return from Babylon or to any time since. Instead of never departing from the Lord after the Babylonian restoration, some five hundred years later they committed the consummating sin of their whole history in their rejection of the Son of God as their Savior and Messiah.

In Zech. 12: 10 it is written: "I will pour upon the house of David and upon the inhabitants of

Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

The Apostle Paul in his epistle to the Romans throws light upon these predictions when he says: "God hath not cast away his people which he foreknew," and that although, "blindness in part is happened unto Israel," it is not forever, but only "until the fulness of the Gentiles be come in," "and so all Israel shall be saved."

Isaiah describes in glowing terms the effect of this Jewish conversion upon the Gentile nations. The Apostle Paul seems to sum up the question saying: "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead."

As the threat of hardening was fulfilled in Israel, and is still visibly in full force, so also shall the promises to Israel receive a no less literal and illustrious fulfillment. Not for nothing is Israel preserved through all these years, separate among the nations. Israel shall be saved and the world shall see it, and adore and worship Israel's God.

But some say that the word "Israel" is to be understood in such passages as have been cited as denoting the church of the New Testament. That is, whenever we find a threat of a curse to come upon Israel, in their being cast out from their own land to be miserable exiles among all nations, that curse is without doubt to be understood and applied in the most literal sense to the Jewish nation. But whenever we find a blessing promised in the form of a removal of these same temporal penalties from Israel in the latter days, that blessing is not to be understood as having reference to that suffering nation, but is to be applied to the church of the New Testament. In other words, to us Gentiles. Such interpretation, it seems to me, does violence to the teaching of the Scriptures.

Further, the teaching of Isaiah 11: 11, 12 is that there will be a second restoration. The Babylonian restoration was the first. The second is yet in the future. In this restoration Jeremiah says concerning Jerusalem, "It shall not be plucked up nor thrown down forever." Amos says: "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them." And also, "I will bring them again into their land that I gave unto their fathers." Other Scriptures might be added to these already cited which seem to teach the future restoration of the nation of Israel. Kellogg, in his "Prediction and Fulfillment," well says: "The scattering took effect, and is still in effect on Israel, not as the church nor even as a part of the church, but as a nation. The restoration predicted, must therefore be a restoration—not of the church, for that was not scattered,—but of the nation of Israel, which, and which only, was scattered."

But it is held by some that the nation's sin made null and void all of God's promises. In the consideration of this point we should remember that Israel's national election was unconditional, as was also the gift of their land to them. Were it not for this we might have looked for the total extinction of Israel as a result of the nation's sin. But "the gifts and calling of God are without repentance." Rom. 11: 29. Amongst such "gifts and calling" are the gift of Palestine and the election of Israel. The election was confined by an everlasting covenant, and the land was given for an everlasting possession.

But if the covenant confirming the election and mission of Israel be an everlasting covenant, and guaranteeing Palestine as an everlasting possession, why has the elect nation been dispossessed of the land for so many ages? This is the answer: The nation was brought under another covenant, a conditional one, at Mt. Sinai. Obedience to the law then given was made the condition of continued posses-

sion. In Deut. 5: 2, 3 we read: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." The disobedience of the elect nation has interrupted the possession and enjoyment of their inheritance, but has not deprived them of their right to the land as an unconditional gift from God.

We need not discuss the difficulties in the way of their restoration. It is within the range of possibility. Scripture seems to teach that at some future time the Jews will be gathered back to Palestine and will be converted to their rejected Messiah.

Upland, Pa.

CHRISTIAN ADORNMENT (WOMAN'S).

BY L. K. HAWN.

HISTORY teaches us that in all ages it has been a custom or desire in mankind to adorn or ornament the body in some manner, with the view, no doubt, of beautifying the person. The number and variety of these ornaments varied greatly and formed one of the characteristic features of Oriental costume in ancient times. They wore rings on their hands, earrings, nose rings, armlets, anklets, bracelets, necklaces and chains.

In the Exodus of the Israelites from Egypt the Lord commanded that every Israelitish woman should borrow of her Egyptian neighbor jewels of silver and jewels of gold, and raiment. So plentiful were these jewels that there may have been sufficient gold for making the sacred vessels for the tabernacle. No doubt some of these articles as worn by the Egyptians, were used as symbols, as the ring, signet and others; but we have reason to believe their use became an idolatrous one; and later on the Israelites fell into the same example of folly, and pride, and indulgence, in which their Egyptian rulers had walked; for in the third chapter of Isaiah the prophet denounces many of the useless articles of wearing apparel, and pronounces a judgment upon Judah for her pride and vanity and wantonness.

While the manner of dress and ornament of the ancient and heathen races was no doubt widely different from that of the present day, yet the love of dress and desire for display (which is akin to idolatry) are no less apparent; the same sad results and God's disapproval following in their train. Oh, how much is sacrificed on the altar of fashion! It is often an injury to health, a waste of time, a waste of money, causes unhappiness in many homes, and brings them to ruin, and precious blood-bought souls are forever lost.

Paul in his letter to Timothy charged him to teach the women that they adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good-works. Treating on the same subject, we read in 1 Peter third chapter, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." This was written for our learning as well as for the followers of Christ in the apostles' time. The language is plain. Here is a pattern for a Christian woman's dress. Modest apparel, not broided or plaited hair, not with gold or pearls, not with costly or unnecessary apparel. Plain dress, however, does not make a Christian. A hypocrite may be clothed in plain garments but the apostle couples it with a meek and quiet spirit, with good works which are the outcome of such a spirit.

Let us notice some of the beautifying effects of a divine life. The fair, innocent little child is not made one whit more beautiful by dressing it in showy, gaudy garments, in fact it detracts from its beauty because of the contrast. So with the Christian. There is no need of superfluous and costly dress, no need of gold or pearls. I do not

know of any cosmetic for the face that will so well and so effectually cover every blemish of sin as God's love and grace, shining from the eyes and illuminating the whole countenance. I do not know of any hands so beautiful as those which are ready to minister to the needs of others. I do not think there is anything that will give elasticity to the step as the feet of those always found walking in the path of righteousness. There is nothing else that will give grace and contour to the body as will the indwelling of the Holy Spirit, whose fruits are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. These are the incorruptible ornaments which the apostle says are of great price. Such characters are not only admired by the world and the church, but, oh, how beautiful in the sight of God!

The thought of work brings the thought of development. Bodily exercise is necessary to strengthen or develop our physical structure. The little babe in its mother's arms would never gain strength, nor would the muscles become developed if it always remained there. So exercise in spiritual things is essential to the growth and development of divine life. Do not let us think, dear sisters, there is nothing we can do, because of home duties or an effort to gain a livelihood; that the work of converting souls belongs to those possessing more talent and ability. True, some persons are better adapted for certain kinds of work, but God has given each of us a special work to perform.

"Not mighty deeds make up the sum,
Of happiness below,
But little acts of kindness,
Which any child may show."

Some one has said, "It is the little things of this life that will let us into heaven." Little acts of love in the home, a word of cheer and encouragement to the despondent, the pleasant smile, the helping hand are some of the many ways of bringing cheer and comfort to others that often cost us only a little sacrifice.

The mother in the family has a great work to perform in the rearing of her children, the maid in the kitchen, the girls in the workshop, the teacher in the schoolroom, can preach louder than the minister on the stand, by living out the principles and teachings of Christ. There is a living influence, a power in the child of God that no one can withstand. It is the wavering, unstable Christian professor who causes unbelief and makes infidels.

How are we adorning our profession? Have we made the proper advancement in Divine life? Is the church, the neighborhood, are our homes made better by our being in them? Is our conduct pure and chaste? Is our conversation as becomes us? Do we bear one another's burdens? Do we speak kindly of one another or are malice and envy and ill-will in our hearts? These and like questions should often come to our minds.

Let us do more and better work for Jesus. "Let us be more steadfast and immovable, always abounding in the work of the Lord, till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

PHILIP THE APOSTLE.

BY J. W. WAYLAND.

Four different men bearing the name Philip appear in the New Testament; and in order to avoid confusion let us at once discriminate them.

Philip, one of the twelve apostles, a native of Bethsaida (John 1:44), is the subject of this sketch. Another Christian leader is called "Philip the evangelist" in Acts 21:8. He is first brought to our notice in Acts 6:5, and is perhaps best known by the part he performed in the conversion of the Ethiopian eunuch (Acts 8:38).

The other two men bearing the name of Philip both belonged to the notorious Herod family.

Herod Philip I. (Matt. 14:3; Mark 6:17; Luke 3:19) was the son of Herod the Great and Mariamne, and was the first husband of his niece Herodias, who afterward deserted him and married Herod Antipas, son of Herod the Great and Malthace. Herod Philip I. seems to have lived as a private citizen.

Herod Philip II., tetrarch of Iturea and Trachonitis (Luke 3:1), was the son of Herod the Great and Cleopatra. He married Salome, the daughter of Herodias and Herod Philip I.,—this Salome being the girl who danced before her stepfather, Herod Antipas, tetrarch of Galilee (Matt. 14:3; Luke 3:1).

Philip the apostle was likely a friend from boyhood of Peter, Andrew, James and John. We are told that he was of the same city as Andrew and Peter, and it may be that they, with James and John, had gone in company with one another down to Bethabara to hear the preaching of John the Baptist, and had there together become disciples of Jesus.

We will notice briefly two other circumstances that seem to imply a personal attachment between Philip and Andrew. When Christ appealed to Philip in reference to feeding the five thousand (John 6:5-9), Andrew was evidently at hand as a ready friend of Philip, and in sympathy with his perplexity. At a later period in Christ's ministry, when certain Greeks at Jerusalem came to Philip, seeking an audience with Jesus, Philip, apparently in doubt as to what course to pursue, went to consult Andrew (John 12:21, 22). These incidents seem to support the view that Philip and Andrew were such confidential friends as only two lifelong companions are apt to be.

Whether the fact that John in his Gospel refers more frequently than the other evangelists to Philip can be regarded as any evidence of an early acquaintance between these two disciples may be a debatable question. The fact may be due to John's greater care to relate personal details. It is a circumstance worth noting, however, that Philip's name occurs in John's Gospel twelve times, and elsewhere only four times; and that Matthew, Mark, and Luke simply mention Philip's name in giving the list of the twelve apostles, while John relates all—little though it be—that we know concerning his life and character.

In each of the four lists of the apostles, Philip's name stands in the fifth place, and in each instance but one it is followed by the name of Bartholomew. It may be, therefore, that Philip and Bartholomew were companions when Christ sent the twelve forth in pairs. This view seems still more plausible if what is generally regarded as a fact is so, namely, that Bartholomew and Nathanael are identical. Since Philip was the means of bringing Nathanael to Jesus, nothing would have been more natural than for them to become close friends and collaborators.

A certain gifted writer, in an effort to draw a striking antithesis, speaks of Philip and Bartholomew as "the dullard and the sage," and shows how upon these relations they would have been fitted to be complements of each other, just as Andrew the conservative was the natural complement of Peter the extremist. In John 14:8, after the Savior has been carefully explaining to the twelve his relation to the Father, Philip with a burst of eagerness says, "Lord, shew us the Father, and it sufficeth us." This failure on Philip's part to perceive the full significance of Christ's words, his failure upon a former occasion to recognize his Master's power to feed the multitude, together with his perplexity at the request of the Greeks, are pointed out by the author referred to as positive proof of Philip's stupidity!

For my part I fail to see in these instances evidence sufficient for branding Philip as a dullard. He no doubt was not as quick-witted as Peter, or as profound as John; yet even John and his brother made a request of the Master that betrayed the fact that their view of Christ's kingdom was at one time just as crude as Philip's view of the relation between the Father and the Son. Others besides

Philip were "fools, and slow of heart to believe all that the prophets [had] spoken."

It is a fact worth noting, that although Christ had said to Andrew and John, "Come and see," when they inquired where he dwelt; he gave the invitation, "Follow me," first to Philip. The context may also imply that the Savior was seeking Philip. If so, how quickly does the pupil catch the spirit of the Master! At once Philip "findeth Nathanael." That was a glorious way to begin the Christian life, and it is a way in which Philip may be imitated by every other man,—even by the "dullard."

It is evident from Acts 2:14 that Philip was at Jerusalem on the day of Pentecost; but after that we have no authentic account of him. There are many traditions, but they seem to be much confused. Several early writers seem to agree, however, that Philip preached at Hierapolis in Phrygia, and that he there suffered martyrdom.

At about the beginning of the seventh century the Western church began to celebrate May 1 as St. Philip's day, while the Eastern church observed Nov. 14.

Charlottesville, Va.

PAPERS ON GALATIANS.

BY P. B. FITZWATER.

In Four Parts.—Part Four.—Practical Application of the Doctrine of Justification.

NOTE.—Having vindicated himself and this great doctrine in so masterful a manner, Paul proceeds to apply it to practical every-day life.

1. Stand fast in Christian liberty. Chapter 5:1-12. Having been made free from the bondage of the law, we should be steadfast, not allowing ourselves to be entangled again in its yoke of bondage.

NOTE 1.—Many to-day are not free because of ignorance of their real privileges.

NOTE 2.—This ignorance comes largely through our ministers and teachers not knowing the relationship which the law sustains to the Gospel. Many in our own beloved church are in bondage to the law because of this wrong teaching.

NOTE 3.—Seventh-Day Adventism is modern Galatianism, and no one can successfully meet the subtleties of its teaching without knowing the purpose of the law. Let a man know the book of Galatians and he can successfully refute the doctrine of the "Seventh-day" people.

2. Caution against the abuse of this liberty. Chapters 5:13-6:10.

(1) Through the lack of love. Verses 13-14. Here is where the opposite of Galatianism comes in, Antinomianism. Let no one who has been liberated from the galling yoke of bondage be so unwise as to suppose that this freedom from law gives one freedom from all obligation to his fellow-man or to God. Remember that faith in Christ places us in possession of a higher law,—that of love. "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." Lack of love is the answer for all feuds in the family, neighborhood, and church. Show me a family where there is coldness and disunion and I will show you a family where love is wanting; likewise the church.

(2) Through uncleanness. Verses 16-25. Doubtless the Galatians began to say, "Well, if we are not under the law we don't need to love God or our neighbor, or keep the Sabbath day, or abstain from lusts," etc. But Paul would say, "Ah! but if ye are free from the law ye are in possession of the spirit which is opposed to the flesh." "For the flesh lusteth against the Spirit and the Spirit against the flesh." Therefore, if you are free from the law ye have the graces of the Spirit, which are opposed to all uncleanness. Verses 19-21 afford a simple but radical and effective means of determining whether a man is living it the spirit or in the flesh. Wherever there is uncleanness, strife or heresy in a church you know that part or all of the members are living in the flesh.

(3) Through vain glory. Chapters 5: 26-6: 5. Pride seems to be the cause of all envy, selfishness and self-conceit. It is because of pride in my heart if I envy my brother in his successes and honors. It is because of pride in my heart that I don't bear my brother's burdens. It is because of pride in my heart that I don't first consider my own works before judging another's. Let us look well to our hearts to see if any traces of that awful sin of pride are in our hearts.

(4) Through niggardliness. Chapters 6: 6-10. To withhold our support from the minister who teaches is an open violation of God's directions, and he who does it is abusing his liberty in Christ. "Let him that is taught in the Word communicate unto him that teacheth in all good things." The office of the ministry is of divine origin. It is not open to all in common, but only for those whom God has qualified for it, and called to it. I have just as good a right to disobey any command of God as I have not to give of my means for the support of God's ministers. Common sense teaches us that not all or very many are qualified to teach, so God has made it imperative for those who must be taught to support those who teach. Ministers are to teach the Word of God. "Preach the Word" is the divine commission. 2 Tim. 4: 2. The minister is commanded to give attention to the Scriptures. "Till I come, give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them." 1 Tim. 4: 13 and 15. Paul says to Timothy not to "entangle himself with the affairs of this life." 2 Tim. 2: 4. This is God's own appointment. Those whom he calls he expects to give themselves wholly to the work, and he is not expected to entangle himself with the affairs of this life. Under the law God ordained that those who ministered about holy things should live of the things of the temple; likewise God hath ordained that those who preach the Gospel should live by the Gospel. 1 Cor. 9: 11, 13 and 14.

Would that the members of the Brethren church would open their eyes and see this truth as God has so clearly given it, and wake up to their duty. Let those whom God has called to the gospel ministry be supplied with the needs of life and let them devote their entire energies to the Lord's work. How many of our good, loyal and strong brethren are today hindered in their work by not being supported? How many have ruined their influence for good by being entangled in business and have failed because the church has been drawing so heavily upon their time, thereby causing a neglect of their business. Do not be deceived, Brethren. God has arranged it thus. To attempt to have it any other way is not wise. He that ignores God's plan and withholds his gifts for his own gain is sowing to the flesh, and corruption is the harvest. Gal. 6: 10. It may not seem to be a good investment now, but "be not weary in well doing; for in due season we shall reap if we faint not."

May this brief outline study of the book of Galatians result in the awaking of some one to a more diligent study of God's Word.

Sidney, Ohio.

UNION WITH CHRIST.

BY J. S. MOHLER.

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.—John 15: 5.

THE figure of the vine and its branches is a most forceful and appropriate object lesson in spiritual life. It impresses us convincingly with the absolute necessity of union with Christ in order to inherit eternal life. There is as great a necessity for union with Christ in order to spiritual life as there is for union of the branches with the vine in order to vegetable life. Outside of Christ there is not the shadow of a promise for salvation. "In him was life; and the life was the light of men." John 1: 4.

Union with Christ is not natural, but it must be ac-

quired by obedience to the conditions necessary to regeneration, by which we become partakers of the Divine nature. "Ye must be born again." John 3: 7.

Union with Christ improves our life and brings it nearer and nearer the Christ life, until we are complete in him; much as the good graft, when it has formed a union with the root into which it is grafted, transforms the crab-apple tree into a good tree, bearing precious fruit.

Union with Christ not only improves our life, but it prolongs it indefinitely, and inasmuch as "life" is the culmination of all enjoyment, how very important, then, that our life be made as complete as possible, so as to impart the most perfect enjoyment through all eternity.

Union with Christ makes us fruitful in "good works"—visiting the sick, giving alms to the needy, aiding in mission work, speaking kind words, performing kind deeds, etc. With such fruits God is well pleased. "Herein is my Father glorified, that ye bear much fruit." John 15: 8.

Pruning the branches aids in their fruitfulness naturally. Spiritually, Christ says, speaking of the Father's concern for us: "He purgeth it, that it may bring forth more fruit." John 15: 2. The purging simply means the pruning,—cutting off every unlawful desire of the heart, that the Christ life may have abundant room, and receive all the strength of the heart for growth and fruitfulness.

The vine, and its branches, teach us also the lesson of climbing. The vine puts forth its branches very near the ground. By some vegetable instinct the little tendrils reach some support nearest to them and lifts the branch a little higher, and thus it keeps on lifting itself up, step by step, and, if a tree is in reach, it climbs to the topmost boughs, and even reaches beyond, as if it longed to reach the very clouds.

The lesson of climbing is a beautiful one. All Christians are CLIMBERS. They begin climbing at regeneration, away down near the ground of carnality. Their little tendrils of faith and hope lay hold on Gospel promises for support, and lift them up into higher strata of life: and thus, step by step, the Christian climbs in thought, desire, motive, affections, words, deeds, aspirations, prayers, etc., until he scales the mount of God and longs to enter within the vail. When the Christian has attained the height of Christian perfection he longs to be absent from the body and to be present with the Lord, which is far better. May God help us all to become good climbers.

Pleasant Grove, Kans.

THE EPISTLE OF JAMES.

BY EDWARD FRANTZ.

WITH many persons the epistle of James is a favorite portion of Scripture. It is easy enough to see the reason for this. The epistle of James is not addressed to a particular person or church, or to particular circumstances. It was not written, like Galatians, to recall an apostatizing church from error; nor is it, like Romans, an orderly and logical exposition of some great doctrine of salvation. It is simply a letter of encouragement and of warning, of exhortation and instruction respecting the common duties of every-day life. It deals at once with the practical side of religion, being equally applicable to all men in all times. For this very reason its interpretation is easier than that of such books as Romans and Galatians. That is, it is easier to see its application to ourselves. One feels as he reads it that every verse has a direct bearing upon his own life. It is a sort of Christian's manual, a compend of practical Christianity.

Every minister should be all the time pursuing a thorough and systematic study of some book of the Bible, with a special view of enriching his stock of subjects and themes for pulpit treatment. Such a study of the epistle of James is especially fruitful. It is full of topics always timely and helpful. A list of subjects is given below. It would be a

good exercise to search out the passages on which they are based. Many others might be found equally good.

1. Temptation, its origin and power to help; or, bringing good out of evil.
2. The perfecting power of a patient life.
3. The message of the Gospel to the rich.
4. The message of the Gospel to the poor.
5. God the bountiful giver.
6. Hearing and doing.
7. "The perfect law of liberty."
8. James' definition of religion.
9. Christianity the obliteration of class distinctions.
10. A living faith.
11. The training of the tongue.
12. The wisdom from above.
13. The world and the Christian.
14. The spirit and power of prayer.
15. Soul winning; or, "Am I my brother's keeper?"

McPherson, Kans.

CHRISTIANS AS DANGER SIGNALS.

BY SADIE BRALLIER NOFFSINGER.

NOT long ago I read of a woman who, in a conscientious mood, arose in a religious meeting and implored the people not to take her for an example. She besought them to regard her, rather, as a warning. If they were not willing to do that, she begged that they should simply let her be the very smallest sister in the church, and allow her to trot on behind the rest; but of all things not to mind her in the least. Do you wonder that the meeting gazed at her in astonishment? For who ever heard of a Christian professor, before or since, who had the courage to stand in a public assembly and hold himself before the audience in the light of a danger signal, rather than to have them follow after him as an efficient leader?

The remarkable conduct of this Christian lady has set me to thinking, and my meditation simply resolves itself into this: *Are we examples in the church of Christ? Am I an example, now am I really? And, brother, how is it with you? Perhaps the world could answer this question for us better than we can ourselves.* For it may be that we have spent so much of our time in judging our brother that none remained wherein we might commune with our own soul and find its true relation to the Christ life—none wherein we might sit and meditate and ask ourselves solemnly, prayerfully, "Do I love God? Am I in the faith? Have I that charity which thinketh no evil? Am I as a city set on a hill, known of all men for my good works? Or do I loom as a danger signal amongst the breakers, and by my daily life proclaim to sorrowing and seeking humanity: 'Beware! Beware! There are quicksands and unsafety here?'"

In enumerating the Christian graces Paul declared: "The greatest of these is charity." Are our lives exemplary in this point? Do we reflect the Christ life in our fortitude? When we are persecuted,—when danger and betrayal threaten us in the face, when evil is made out of intended good, when we are slandered, buffeted, and even scourged,—how about turning the "other cheek" also? How about it, brother, this virtue of "thinking no evil"? Do we live it in our actions before the multitude of sinners? Christ, "when reviled, reviled not again," and "as a sheep dumb before his shearer, so he opened not his mouth." Listen, brother: "He that followeth not after me is not worthy of me."

And how about the very smallest sister in the church? Ah, there's the rub. It rather chafes me, I admit. How does it go down with you, my friend? "He that abaseth himself shall be exalted." Are we examples in this respect,—the virtue of humility? Christ made himself of no reputation. I condemn you not, my brother. Great will be my joy if you find within your soul a far more perfect standard, while I ask myself

the question: "Have I used my talents in view of winning the praise of man rather than the approval of God? Have I gloried in self rather than in the spotless Lamb which taketh away the sin of the world? Have I broken the law of Christ by failing to bear the burdens of the weak? Have I disrespected the Golden Rule,—always to do unto men as I would that men should do to me?" In some points, at least, I confess I have come short. What is your answer, brother?

Yet once again I refer to the woman whom I mentioned in the outstart. She concluded her remarks by expressing a firm hope of reaching heaven at last, notwithstanding her utter weakness, but wondered what all the holy, blood-washed throng would think of her.

Bidding farewell to the woman and her weakness, let us consider, brother, what would Abraham likely think of the contentious Christian,—meek, old Abraham who deferred to Lot and said: "Let there be no quarrel, I beseech thee, between thee and me. Behold, the whole land is before thee."

If thou wilt go to the left hand I will take the right. If thou choose the right hand I will pass to the left." What would tender-hearted Jeremiah, who wept day and night for his afflicted people, likely think of the Christian who would willingly and needlessly give his brother pain? What would faithful Paul who suffered imprisonment and stripes, who spent and was willing to be spent for the cause of Christ, think of the Christian who gasps, "Hard times," when the missionary box is passed, and draws his purse strings closer? What would all the holy martyrs, who wrestled with wild beasts and strove even unto blood, think of the whining Christian who frets about the heaviness of the yoke of Christ as though there was no liberty therein? Were it not high time that many professors were posing as danger signals, or at least were willing to be regarded "the very smallest sisters in the church?"

Johnstown, Pa.

THE SIGNET.

BY ELIZABETH D. ROSENBERGER.

I will make thee as a signet.—Hag. 2: 23.

The signet upon the king's finger is closely guarded and treasured; to lose it would be considered a calamity indeed. The well-authenticated signet ring of Cheops dates back to the age of the founder of the great pyramid. So when God says, "I will make thee as a signet," we think first of the protection, the refuge he offers us. A sense of security comes to us when we read that the very hairs of our head are numbered, and that he will never forsake us. Many waters cannot quench love. God calls us his jewels; we are precious in his sight.

But let us think of the significance of the signet. It is of great service, and when the Lord shall make us as signets, we will have power to do much good in his great name. We have been interested in our friend's method of sealing her letters. The seal is a monogram not so large as a dime, the wax taper is lighted, the heat applied, and in a moment the impression is left upon the envelope, the letter is sealed. The ancient signet was very different. We remember other seals, large, awkward looking pieces of wax to which a dingy blue ribbon was affixed; the parchment was yellow with age, but it was of the greatest importance when the king witnessed thereof his hand and seal. An impression from the signet ring of a monarch gave the force of a royal decree to any instrument to which it was affixed. Has God made a signet of you and one of me? If our neighbor spends sleepless nights in pain, and we are ready to help by watching there and doing all we know to relieve him, without considering our own comfort and ease, our signet bears the image of Christ who would have us visit the sick and help to bear one another's burdens.

Sometimes in church work, dissatisfaction arises

from various causes. Each worker should read often the account of Jesus and the woman from Samaria. He sat down by Jacob's well to teach one poor, ignorant Samaritan the way of life, patiently and thoroughly. If we work just as faithfully in an obscure, disagreeable corner where we may never receive any credit or any honor for what we are doing, or if we willingly make the garments for the poor, and help those who seldom receive much care and attention, then as his signets we are leaving a true impression of him upon those who need to learn of God. But if we choose to occupy the highest seat in the synagogue, if we refuse to help the needy, if we slight the humble duties that come to us, waiting always for grand opportunities to preach and teach where there are many to listen and applaud, then we leave a false impression of Jesus, who became a servant, ready always to minister unto others. How much bitter advocacy of personal views, and so-called church work done in envy and strife, have fallen short of their aim, because they carried the impression of a policy contrary to that of Christ.

The prophet here made use of an ancient symbol, for the seal together with the staff has been known in the East from the earliest time. The king's seal was considered the main proof of the authenticity of any royal decree; no other monarch or official could use the king's signet without his consent. So each individual life is considered as a signet which leaves the stamp of Christ on others. In a deep sense each one of us really dwells apart and alone, the heart nearest to ours in love cannot take our place before God or men. Even as each one must pay the price of his own education by toil and long, patient unwearying study, so each one acquires a Christian character. Truth, courage, strength, meekness, gentleness, patience,—we must get them each for himself; no one can give us the fruits of the Spirit. "Prepare to meet thy God," no one can meet him in your place; no one can be his signet in your stead.

Make a clear impression that men may see that you have been with Jesus. Cleanse your thoughts as once the artist of Milan cleansed the grime and soot from the wall where Dante's face was hidden.
Covington, Ohio.

IDOLATRY.

BY ALICE M. SMITH.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

WHATEVER receives the worship that is due to God only is an idol. In the broad sense of the word it denotes anything which draws the affections from God. "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness which is idolatry." In the restricted sense it denotes any visible image which is consecrated to religious worship. "And ye have seen their abominations and their idols, wood and stone, silver and gold, which are among them." About two-thirds of the human race, comprising the heathen, are idolaters.

The ancient Chaldeans worshiped nature, the sun and moon and stellar luminaries; the Egyptians held as their gods all sorts of animals, or bugs, beetles, and even cats and dogs; the Greeks and Romans worshiped men and women representing all human virtues and vices. Idolatry is the greatest sin mentioned in the Old Testament, and its perpetration was visited by the severest punishment. God had chosen the Israelites to be his people and told them, "I the Lord your God am a jealous God." He had manifested his love for them in special providences and had given them the consequences following the breaking of his laws. They first became tainted with idolatry in Egypt; but after God had led them into the promised land in such a miraculous way, would we not expect them to show great love and gratitude

to him for his deliverance? Yet Isaiah says, "Ah! sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are gone away backward."

Are we, perhaps, doing the same thing to-day? God has given his only begotten Son to die for us and has led us from the bondage of sin into the marvelous light of his Gospel. He created man in his own image and has given him knowledge and the capacity to comprehend his divinity, and thus he is like God in the tone of his moral nature and in his dominion over the creatures of the earth. Yet after doing all this for us as his children, we become very ungrateful. How can we repay God's love and mercy to us? Matthew gives us a solution to this when he says: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Then surely God accepts it, if we visit the sick, comfort the downcast, and help the weary, sin-burdened ones to look to Jesus. Do we know of some one for whom Christ died, that is toiling along, striving to serve the Master and is beset by many temptations; perhaps has fallen and is despised?

Again we are told, "Take heed that ye despise not one of these little ones." Can we not try to comfort them? If it were you, would a scornful look lighten your burden or an unkind word or deed elevate you, or would it have a tendency to make you indifferent to the true and noble?

What do we worship, is it God, or pride and fashion? Surely, if we worship God we will let our light shine; but if it is pride or fashion a great responsibility rests on us if some one falls by the way who could have been helped by our example. Idolatry caused the wisest man to become a fool and left the world the sad lesson, "Vanity of vanities, all is vanity." The last verse in the first epistle of St. John is the warning we should all heed, "Little children, keep yourselves from idols."

Lancaster, Pa.

HAPPINESS IS A THING OF HABIT.

YESTERDAY my duty as school clerk called me to visit my neighbor. I felt depressed in spirit, for only four days before a severe hailstorm had nearly destroyed my wheat fields. I had hoped to reduce my indebtedness and send my daughter away to school to prepare herself for a teacher. The way seemed dark, indeed, before me and I could not see in my care how "all things work together for good to those that love the Lord." My neighbor is out of debt, owns a large farm, has fine buildings, plenty of good horses and machinery, and grown children to do all of his work. Surely, I thought, he will meet this loss with good courage and cheerfully prepare to do next year's work.

But I found exactly the reverse true. He was so cast down, so utterly unnerved, so hopelessly depressed, that instantly my sympathies went out to him and for the time being I forgot my own loss, and came away thinking only of his trouble. Suddenly, as I drove along the road, it flashed upon me, "Happiness is surely a thing of habit." Here is my neighbor, with everything in the world to make life delightful, plenty of this world's good, and no debts to worry him, so miserable over the loss of a few hundred dollars that he hoped to get, that life does not seem to him worth living.

So, telling Jesus of my troubles and asking him to make a way out of them for me, I began humming a little song I had learned in my youth:

So let the wide world wag as it will,
I'll be gay and happy still.

I came home in good spirits, ready to take up my daily task and to trust.—*A Farmer in the Christian Herald.*

HE is commonly the wisest, and is always the happiest, who receives simply and without envious question whatever good is offered him, with thanks to the immediate giver.—*John Ruskin.*

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

THE MARRIAGE CEREMONY.

BY JOHN E. MOHLER.

If there is ever an event that ought to pass off smoothly it is the marriage ceremony—or at least so think the bride and groom. The minister should appreciate their feelings, and thoroughly prepare for a service of this kind. Generally a short ceremony is appreciated by the ones most interested, for seconds have an unaccountable way of seeming minutes, and minutes hours, during the time the few words that mean so much are said. The service should not be curtailed at the expense of impressiveness, nor lengthened more than is needful, and every minister who is liable to be called upon to solemnize a marriage had best think about it beforehand. The form given below is a fitting one to solemnize the rite, whether in cottage or mansion, and the minister who is not at all times prepared will find it a help to cut this out and paste it in his Bible for reference:

THE CEREMONY.

(To the audience.) We meet here under the blessings of God, and in his presence, and in the presence of these assembled witnesses, to join in wedlock this couple before us. If there are any who have lawful objections, let them make them known or hereafter hold their peace.

(Turning to the couple and joining their right hands.) Do you, James Brown, take this woman at your side to be your lawful and wedded wife, and do you promise to love her, to honor her, to protect her in sickness and health, and cleave to her only, till death do you part?

Do you, Mary Jones, take this man at your side to be your lawful and wedded husband, and do you promise to love him, to honor him, to minister to him, and cleave to him only, till death do you part?

Then, by authority vested in me, as a minister of the Gospel, I pronounce you man and wife.

(Lay your hands on theirs and pray.) We ask thy blessing, O Lord, on this union of hands and hearts, and may they love each other dearly and thee supremely. May thy blessings attend them throughout this life, and may they be reunited in life, in the next world. We ask thy blessing on them and theirs, in Christ's name. Amen.

(Shake hands and wish them both all happiness.)

Warrensburg, Mo.

A MODEL CHURCH.

1. ONE in which each member is striving to lead a pure, earnest Christian life, with the help of Christ.
2. One in which each member attends the services as far as possible.
3. One that is winning souls and building up Christian character.
4. One that is a blessing to the community and a promoter of the general welfare.
5. One that is thoroughly alive to all opportunities and duties, and ready and willing to enter upon work for Christ's sake.

WHAT WILL YOU DO TO MAKE YOURS
SUCH A CHURCH?

1. You should go regularly, and take your family along.
2. You should invite others to attend the services.
3. You should look for the good points in a sermon, and talk to others about them.

PAUL was never overawed by opposition. He fought a good fight, and he kept the faith till he finished the course. How his biography had been marred if he had quit his noble contest before God called him home!

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

The Ten Lepers Cleansed.—Luke 17: 11-19.

Lesson for Nov. 18, 1900.

GOLDEN TEXT.—Be ye thankful.—Col. 3: 15.

In the first part of this chapter we have the Master instructing his disciples on Christian service and duty, and how to deal with those who give offense,—the same teaching as we have in Matthew 18 in abbreviated form. At this time he was in Galilee and determined to go up to Jerusalem. To do this it was necessary to go through Samaria or go a considerable distance around, which the Jews generally did because they hated the Samaritans—had no dealings with them and feared to pass through their country lest they would be defiled. Christ, though of the Jews, had no such feeling, but chose to go among the people who needed his ministry most. His mission was to seek and save the lost. And among these Samaritans he found those who felt a need of his saving power.

As he entered a certain village, whether in Galilee or Samaria we do not know, he met ten lepers. This was the usual thing, because they are generally found at the entrance of the village and cities; first, because they are not allowed to dwell in the towns and cities on account of the loathsomeness of the disease, and its contagious character; and, second, because it is a suitable place for begging.

They stood afar off. This was necessary because of the law and the well-established custom. They were not suffered to associate with the people, and as a result their only way of living was to beg. And even to-day one of the sad sights that we meet with on entering the villages and cities of Palestine is the leprosy beggars. And they have lost sight of both law and custom in their eagerness to get a mite from the traveling stranger.

They lifted up their voices and said, "Jesus, Master, have mercy on us." They probably had heard of his gracious healing power and no doubt were exceedingly anxious to be healed. And he had pity on them and healed them all. This was done, it will be noticed, as they were going, while in the act of obeying. They believed, and acted on this belief, and the healing followed.

From this we may gather a very important lesson. It is not enough for us simply to believe. We must make our faith active by going and doing. Many blessings are lost because our believing is not strong enough to cause us to act. Christ could have healed these ten just as well without their going to the priest as by going. But faith was to be developed that the healing might follow. And leprosy was healed, if healed at all, by going to the priests. This they knew, and therefore were ready to go. But "as they went they were healed." And they became conscious of it at once.

One of them, when he saw that he was healed, turned back, "and with a loud voice glorified God." This was appreciation. He saw that healing was not from the priests, but from the Lord, and therefore he is to have the praise. "And he was a Samaritan," the one that would be the least expected to do such a thing.

"But where are the nine?" The inference is that these were Jews. Where are they? We are not told where they went, but this we do know, they did not show their appreciation of the wonderful healing wrought by returning and giving thanks. What is the lesson? The first and primary one was for the Jews, teaching them that though they had the first offer and were especially blest they were exceedingly slow in showing their appreciation for the favors received. As the leprosy is the figure of sin, the lesson we may get from it is that we are all lepers in the sight of God and can be healed only by going to Christ.

How many are like the Samaritan? How many like the nine? Study well the questions. H. B. B.

OUR PRAYER MEETING.

WHAT IS MY CHOICE—UPWARD OR DOWNWARD?

For Week Ending Nov. 24.

1. *Two Opinions.* God or Baal, 1 Kings 18: 21. Joshua's choice, Josh. 24: 15. Ruth's decision, Ruth 1: 15-17. Eternal life or eternal death, Matt. 16: 24-27.
2. *Two Treasures.* Earthly or heavenly—which? Matt. 6: 19, 20. Danger of earthly wealth, Luke 18: 24, 25. Blessings of heavenly interests, Philpp. 3: 20, 21. Contentment vs. greed, 1 Tim. 6: 6-9.
3. *Two Masters.* God and Mammon. Matt. 6: 24. Doing all to please the Lord, 1 Cor. 10: 31. Christ our life, death our gain, Philpp. 1: 21. A sad end, 2 Tim. 4: 10.
4. *Two Ways.* Broad and narrow, Matt. 7: 13, 14. Peace and tribulation, John 16: 33. Godly and evil men, 2 Tim. 3: 12, 13.
5. *Two Men.* Two worshippers, Luke 18: 10. Moses and Christ,—two lawmakers, Gal. 3: 11-13. Christ and Holy Spirit, Titus 3: 5-7. Christ our Redeemer, 1 Pet. 1: 18, 19.
6. *Two Resurrections.* Rev. 20: 5, 6. Resurrection of the just, Luke 14: 14. Resurrection of life and resurrection of damnation, John 5: 29. They that are Christ's at his coming, 1 Cor. 15: 23. Comforting assurance, 1 Thess. 4: 13-18.

A PRESENT GOD.

BE still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God, to turn thy mind to the Lord God, from whom life comes; whereby thou mayest receive his strength and power to allay all blustering storms and tempest. That is it which works up into patience, into innocency, into soberness, into stillness, into stayedness, into quietness, up to God with his power.

Therefore be still awhile from thy own thoughts, searching, seeking, desires, imaginations, and be stayed in the principle of God in thee, that it may raise thy mind up to God, and stay it upon God; and thou wilt find strength from him, and find him to be a God at hand, a present help in the time of trouble and need.—George Fox.

THERE is a time in the life of even the most selfish man when he believes in the justice and righteousness of burden-bearing. When the load presses heavily upon your own shoulders, you can define clearly enough your brother's duty to you. There is no discipline which some men need so much as that of suffering. However kindly we may be inclined toward our fellow-men, it takes the taste of sorrow to teach us the art of being sympathetic. Christ himself bore our sorrows by first bearing upon his own heart the heaviest load of all. To those who receive their lessons rightly there is untold profit in hardship and grief.

THE vast majority of church members are of single-talent ability. If each would restore to the King twofold his endowment, his resources would be most opulent. But most of us wrap our talent in the napkin of slothfulness, and the work languishes because there are so few who double their gifts that the profits are inadequate to its fervid prosecution. If all single talents were doubled, the aggregate would be much larger than the Lord will receive from the doubled five talents, because five-talent men are rare in all ages.

How often does it occur to the meditating Christian that he is 'unworthy to receive adversity and pain? He easily exclaims, in times of success, vigor, and affluence, "Lord, I am not worthy of these favors at thy hand!" And he is quite right. But he would be no less right if he were to feel his unworthiness of the severer discipline. The best part of the prayer of a man in affliction is not that which petitions for its removal, but that which asks for strength to bear it and grace to profit by it.—S. S. Times.

RELIGION may be learned on Sunday, but it is lived in the week-day's work. The torch of religion may be lit in the church, but it does its burning in the shop and on the street.

HOME * AND * FAMILY

THE PRODIGAL.

At last the dream was o'er;
I knew my sad disgrace;
Oh, could I see once more
My father's kindly face.
Unworthy now to bear his name,
I'll go and tell him all my shame;
I'll go a servant's place to claim;
For here I starve and die.

Then as I turned to go,
My father saw me come;
With feeble step, and slow,
Toward my far off home.
Then as my way I slowly traced,
He ran to meet, with eager haste;
He clasped me in a fond embrace,
And claimed me as his own.

Let angels shout for joy,
Let music swell the strain;
I've found my long lost boy;
The dead now lives again.
Bring forth the robe of pure white;
Bring richest gems of luster bright;
Bring for him all of heaven's light,
A feast of love proclaim.

—Thomas Addington.

CHILD TRAINING.

BY C. D. HYLTON.

It is often said that bachelors and maiden ladies know more about training children than those who are experienced. I have had some experience, but not entirely from that reason do I write.

The magnitude of the question demands our attention. I am situated so as to see much of the training both good and bad that the children are receiving. My heart is often pained to witness the lamentable condition to which the youth of our land is hastening. Unchristian parents are filling the earth with their offspring, many of whom are like little vessels on the great ocean without a pilot, to be driven by the angry waves and be dashed to fragments upon the rocks of iniquity. Then add to this great multitude the children of nominal, careless Christians, and we see there are but "few" on the right road.

Under the Law the Holy Ghost directed proper training of children and spoke approvingly of parents who were thus faithful. In reference to Abraham it was said: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18: 19. Very often the influence and usefulness of ministers are impaired by the conduct of their children. The Holy Ghost says again: "For if a man know not how to rule his own house, how shall he take care of the church of God?"

Parents under the Law were commanded to teach the things their eyes saw to their sons and grandchildren. Deut. 4: 9. Again, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 7. No wonder to-day that the Jews cling so tenaciously to their fathers' training. Why should we not teach our children the right way?

But some one says, "My children are so bad. I can't understand why it is. I have been good to them; I have tried to please them, and yet I cannot manage them." Perhaps there is the trouble. You should be the judge for them. Listen to the Holy Ghost again: "Chasten thy son while there is hope, and let not thy soul spare for his crying." (My italics.) Prov. 19: 18. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Prov. 13: 24. Parents should not neglect the opportunity,—"betimes," "while there is hope."

I would not for a moment encourage the brutal use of whipping children. I enter many houses and behold above the mantle is a "hickory" about three or four feet long, which is a sign to me

of bad parents, and children like their parents. Sometimes the angry parent will snatch down that brutal weapon and smite a poor little fellow over the head, and as he runs for protection to the barn, he vows vengeance against parents and home. This is a brutal way of training children. If nothing else will conquer the child, whip it, but don't get mad; it is your own flesh and blood. Never tell a child to do a thing and then let it off without a good reason. Don't promise without complying, unless you have a good reason; then let the child know the reason.

Begin in time, tell the truth, set good examples before your children, teach them the ways of the Lord; when they make a mistake show them how and help them to correct the mistake, and then when they are old they will not depart from their training.

Daleville, Va.

HELPING SOME OTHER MOTHER'S CHILD.

By Eugénie Lobn Beckwith, in Sunday School Times.

MOTHERS never realize so fully the fact that they preach too much as when some slight word or hint from a person outside of the family accomplishes what the mothers themselves have failed to bring about by most earnest and persistent exhortations.

This is a strong argument for being instant in season in giving just the necessary lift to some other mother's child. The following incidents have recently come to my knowledge, and I pass the word along, hoping that it may meet the attention of the occasional visitor in a home, who makes so deep an impression upon the children there.

An elegant lady sat at table in a hotel pension, and her glance rested frequently upon a young boy opposite. It was a look of approval, else the boy's mother, who sat beside him, would have felt troubled lest something in his behavior was amiss. Later, the lady said to the boy's mother:

"I could not help observing to-day how immaculately clean and delicately kept are Claude's hands. It is so very unusual in a boy."

Moving on to her own apartment, the mother reported to her son the compliment paid him. With a deep flush born of mingled emotions, Claude burst out with,

"Mother, I hope to goodness you didn't tell her how you have to keep at me all the time to make me have clean hands at table!"

But the word of praise wrought wonders, and never since has that mother had to reprove her boy for that fault.

A certain pastor's wife has never had children of her own, but she has the mother heart and mother tact to a most wonderful degree. She is the earnest teacher of a large Sunday-school class composed of young men and boys. One Monday very recently, the mother of one of the youngest boys came to the pastor's wife saying:

"I must thank you for telling my boy to black the heels of his boots."

"I'm sure that I never noticed but that he did black them," exclaimed the astonished teacher. "And at any rate, I know I never told him to do it."

Then the mother went on to explain that she had literally nagged her son about not blacking his boots. The day before, she came upon him unawares, and he was red in the face and puffing from his exertions to reach and polish his heels. Seeing his mother, he stretched out his foot for inspection, with, "Do you suppose that will suit Mrs. G—?"

"Suit Mrs. G—! Why not me?" queried the mother to herself. But aloud she only said, "Why are you so anxious to please Mrs. G—?"

"Well it's this way. In class, last Sunday, Mrs. G— brought it somehow into the lesson about people and things being honest all the way through, without any outside sham or make-believe. And she said there were folks who had marble fronts to their houses, and brick backs. Some had their front hair beautifully brushed, while the back was

all towed and rough; and some had the toes of their boots all shined up, while the heels looked as if they hadn't been touched, and she said 'twasn't honest."

"And now," concluded the mother, to the astonishment of the teacher, "I wish you could somehow work it into the lesson about brushing teeth!"

THE FATE OF A MISCHIEVOUS DOG.

THE lesson was about the Good Shepherd, and the teacher was full of enthusiasm. She was sure she would have a good lesson that day, for she could use her box of little toy sheep to illustrate it. As she told the story of the shepherd and his care for the sheep, and how he led them into the green pastures and beside the still waters, she placed them on the sand-map, and vividly pictured the lesson scene. She told of the straying lamb, and thought she had succeeded in making the children understand that the loving Shepherd went after the straying ones, and brought them back.

She felt sure that the children understood that Jesus was their shepherd, and that, if they ever did anything naughty or wrong, he would bring them back. Perhaps with most of the children she did succeed, but there was one boy who evidently had not grasped the truth. Do you wonder why?

It so happened that packed in that box of toy sheep there was also a toy dog. It seemed a natural thing for a shepherd to have a dog, and the teacher thought that this interesting detail should not be omitted; consequently it was displayed among the sheep.

The next Sunday the teacher reviewed that lesson, and the sheep were again exhibited. Our small boy sat with open eye and mouth until the question was asked, "When the lambs strayed away, what did the shepherd do?" Without a moment's hesitation, the answer came from the boy, "Set the dog on 'em."

The teacher carried home the box containing the sheep and the dog, and sat down before the fire. As she pondered the events of the teaching hour, as all good teachers should, she quietly took that dog between her thumb and finger, and dropped him into the fire. As she watched his body being cremated, she said to herself, "You were a mischievous dog, and I am glad you are gone. I can take better care of my lambs without you." And she was right.

A TESTED RECIPE FOR HAPPINESS.

MRS. PETER FRITZ, of Sharon, Pa., says she has a recipe for happiness that will never fail. Mrs. Fritz speaks with the voice of authority, for she and her husband, Peter Fritz, have recently celebrated the sixty-fifth anniversary of their wedding day. During all these years Mr. and Mrs. Fritz have never had a quarrel. She is eighty-three years old, but is as sprightly as most women of fifty.

"To be happy," she says, "one must be contented, and the way to win contentment is to think about other people as much as we do about ourselves. Peter and I have always been contented with each other and happy. In sixty-five years of married life we have never had a quarrel. Both of us have realized from the beginning that it would be necessary to make what personal sacrifices were necessary for our mutual happiness, and we have always made them. In addition we have taken a constant interest in the happiness of our friends and have spent much time both in receiving and making visits. For that reason, perhaps, we have never grown self-centered and selfish and have remained contented with our lot."

God's gifts and blessings, valuable as they are, are never set before us to rejoice in. We may make idols of them. And the idolatry which rests in God's gifts instead of God himself, is the worst and most prevalent form of idolatry. The heart suspects it the less on account of its being God's blessing, whereas it ought to suspect it the more.

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BRO. ANDREW HUTCHISON is at Bells, Tenn., this week.

Our next issue will contain some interesting communications from India.

SINCE the first of September, nine have been added to the Bethlehem church, Virginia.

COMMENCING with this issue we transfer "Our Saturday Night" to the last editorial page.

BRO. D. H. ZIGLER is conducting a series of meetings in the Beaver Creek church, Va.

EIGHT persons lately came out on the Lord's side at Greenmount, Va., and were baptized.

BRO. C. D. BONSACK is engaged in a series of meetings in the old Pipe Creek church, Maryland.

OUR correspondent at Sabetha, Kansas, reports eight recent accessions to the congregation at that place.

BRO. LEMUEL HILLERY recently visited the Brethren at Franklin Grove, Ill., and did some preaching for them.

HEREAFTER BRO. I. B. Wike, of Mooreland, Ind., should be addressed at Losantville, R. R. No. 1, same State.

A LATE series of meetings at the Beavertown church, Md., resulted in seven persons putting on Christ in baptism.

THE protracted meeting, lately held in Cerro Gordo, Ill., resulted in the addition of six young people to the church.

THE time for the dedication of the church at Salem, North Carolina, has been changed from Nov. 11 to Nov. 25.

BRO. J. G. ROYER gave us a very short call last Saturday. We regret that he could not remain over Sunday with us.

BRO. B. E. KESLER has been chosen to represent Arkansas and Southeastern Missouri on the Standing Committee.

THE Brethren at Nezperce, Idaho, are erecting a new church, which they expect to have completed by the end of the year.

THE series of meetings recently held in the Sugar Creek church, Ill., by Bro. Dorsey Hodgden, closed with eight accessions.

THE home ministers of the Big Creek church, Okla., have arranged to commence a series of meetings on the date of this issue of the MESSENGER.

DURING the fall Bro. Quincy Leckrone has been doing considerable traveling. He took a trip to Florida, and from there went to Mississippi. Immediately on his return he commenced a series of meetings at Goshen, Ind., continuing two weeks. He writes us from Glenford, Ohio, under date of Nov. 1.

BRO. B. F. SNYDER, of Bellefontaine, Ohio, is now engaged in a series of meetings in the Wyandotte church, same State, where he commenced Nov. 4.

BRO. DANIEL WYSONG has just closed an encouraging meeting in the Pipe Creek church, Ind., with nine accessions by confession and baptism and two reclaimed.

BRO. JOHN C. WOODIE is now at Coulson, Carroll Co., Va., in an interesting meeting at a new point. He reports two accessions, with others seemingly near the kingdom.

SISTER MARGUERITE BIXLER is giving attention to vocal culture among the churches this winter. At present she has a class in the Logan church, Ohio. She says she tries to sing people into the church.

BRO. J. M. MOHLER is engaged in a series of meetings in the Oakland church, Ohio. He is said to be presenting the truth with a clearness that gives it rare force. In his preaching he gives no uncertain sound.

BRO. D. B. GIBSON is at work in Brownsville, Md., where he finds a good interest among the people. They listen to the preached Word in a manner that seems quite encouraging. From there he goes to Huntington, Ind.

WE trust that all of the congregations in the Brotherhood are preparing for Thanksgiving services on Thursday, Nov. 29. Let us not fail to thank the Lord for his bounties, and to talk to one another of his goodness.

BRO. C. P. ROWLAND is still at work preaching the Gospel in Wisconsin. He spends the greater part of his time among the members that are isolated, and in this way is doing a great deal of good. We need hundreds of such evangelists.

It affords us pleasure to learn that Bro. C. G. Lint, of Meyersdale, Pa., is still able to do good work in the pulpit. He will commence a series of meetings in York, his State, next Monday, the day after the dedication of the new church.

It would be quite a help to us if all the regular appointed church correspondents would write "church correspondent" after their names when sending in church news. Should we receive two reports from the same congregation we will know which one to publish.

AN earnest evangelist sends us many names to whom he wishes us to send sample copies of the MESSENGER. The papers are sent with pleasure. Why may not this be done by all of our ministers who visit isolated points? In this way we may reach thousands with the whole Gospel.

BRO. M. G. BRUMBAUGH is home from Porto Rico on a short vacation. He preached for the Brethren at Huntingdon the last Sunday in October. For our next issue we have from him a very interesting article, in which he says something about his trip to "The Pearl of the Antilles," describes the island, the people, and tells about the work entrusted to him as Commissioner of Education.

THE late editorial entitled "The Evening Home Coming," gave rise to many reflections in the minds of our large circle of readers. From Bro. John J. Hoover we have a touching letter in which he speaks of the final home-coming when the saints shall reach the other world; when husband and wife, parents and children, kindred and friends shall meet to part no more. It will be a home-coming fraught with great interest and joy. What shall be the thoughts when the saved shall fail to see the home-coming of loved ones we know not. We only know that among the wicked turned aside, there shall be weeping, wailing and gnashing of teeth, while with the righteous there shall be joy unspeakable. May we all be prepared for the final home-coming on the other shore!

WE regret that the program of the Sunday School Meeting of Southeastern Kansas reached us too late for timely publication. It should have appeared in No. 43, but did not reach us until that issue was made up, and ready to go to the press room. The meeting was held in the Verdigris church, Nov. 2 and 3.

BRO. JACOB WITMORE, of McPherson, Kans., who recently closed a very interesting series of meetings at Cerro Gordo, this State, writes us that his health has much improved, and that he is prepared to assist the congregations that may desire his services in a series of meetings. He writes very highly of the spirit manifested during the meetings at Cerro Gordo. He says that the members of the adjoining congregations aided the meetings very much by their presence, prayers and general assistance. A number of them also attended the feast.

NOT long since one of our ministers visited a brother in very limited circumstances, and on observing that the MESSENGER was not in the house, made inquiry about it. The brother told him that, under the circumstances, he was too poor to pay for it, though he would like very much to have the paper. The preacher set about seeking ways to get the paper for him. Now, if all of our ministers would show equal concern about increasing the circulation of the MESSENGER, and endeavor to get it into all the families where there are members, a very great amount of good would certainly follow. We know congregations where the church, assembled in council, makes special inquiry about those who do not receive the paper, and when they are too poor to pay for it, efforts are made to raise the money, and procure the paper for them.

THE PRAYER MEETING.

PROBABLY the better way to conduct a prayer meeting is to appoint a committee of three, whose duty it is to select the lesson for each week and secure the leaders for the different meetings. The committee can arrange subjects for three or six months. These subjects should suit the occasion, and have connected with them such scriptural citations as may be deemed appropriate. The subject for a meeting should be announced at least one week ahead.

It will be found good to alternate the leaders, having a brother to lead at one meeting and a sister at the next. The leaders need not be announced, but they should be notified of their appointment far enough ahead to give them ample time to prepare for their special work.

When the hour appointed arrives the leader should take his place at the desk, announce a hymn, read a portion of Scripture and call to prayer. It will be found quite appropriate, and for the best, for the one conducting the meeting to lead in prayer, and let someone else repeat the Lord's Prayer. Calling on ministers to lead in prayer should be avoided as much as possible, as the prayer meeting is intended largely for the comfort, encouragement and training of the laity.

After prayer let the leader announce the subject, read some verses bearing on the subject, then make such remarks as may be deemed appropriate. These remarks should not occupy over five minutes, or ten at most. All present should be invited to speak on the subject, always making short speeches. Let these talks be interspersed with singing, using one or two verses at a time. Should anyone feel inclined to call to prayer, and wish to lead in prayer, followed by others, let the liberty be exercised.

The meeting should be closed with singing and prayer, and the subject, time and place of the next meeting announced. In a meeting of this kind all the members, both brethren and sisters, young and old, laity and officials, should feel free to take part. Let no one try to preach a sermon on such occa-

sions, or attempt to display his oratory. Heart to heart talks are most needed, and will accomplish the desired results. These meetings ought to be well attended by the officials, especially by the elder in charge. His presence and words of encouragement will prove quite helpful. A well-conducted prayer meeting is the life and inspiration of any congregation and should receive all necessary encouragement.

THE BLIND HYMN WRITER.

THERE is in this country probably no finer specimen of womanhood than Fanny Crosby, the blind poetess. She is aged and blind, and yet does not cease to work for the good of humanity. She is the author of some of the finest hymns in the English language, such as "Blessed Assurance," "Near the Cross," "Pass Me Not," "Safe in the Arms of Jesus." These, with other songs of hers, have moved millions of souls, and have been the means of prompting thousands to accept Christ. Long after Fanny Crosby has gone to her grave her songs will go on cheering the hearts of the people. The noble thoughts of her heart have been sung and re-sung by millions of people. There is no land where the English language is used, where her hymns have not thrilled the soul. She has just completed another hymn, entitled, "Blessed Rock." The first stanza runs thus:

"Mid the wild and fearful blast,
I have reached the rock at last;
Helpless, weak and sore dismayed,
To the cross I'll cling for aid."

In due time this will find its way into the song books for the Sunday schools and churches, and like the other hymns will go on making the world better, and giving the people something inspiring to think about. It is thought that this may possibly be her last hymn.

FOR THE REMISSION OF SINS.

In Texas there seems to be a division in the Disciple church concerning the design of baptism. Some of the leaders hold that baptism is not valid unless administered "for the remission of sins," while others are less exacting. In fact, some of them appear to be so very liberal as to teach that baptism is not necessarily for the remission of sins at all. In this there is evidently a departure from the doctrine taught by Mr. Campbell. Not only so, but the New Testament teaches most clearly that baptism, preceded by faith and repentance, is for the remission of sins. That is the doctrine taught by Peter on the day of Pentecost, and the doctrine on which some of the Disciples seem to be growing a little weak. For some years we have noticed this growing weakness in their papers, and it is this that is probably leading to the schism referred to.

Baptism for the remission of sins is a doctrine that is as old as the Christian religion. It was preached by John in the wilderness, taught by Jesus in the great commission and handed down by the apostles. To set it aside means to set aside just that much of the New Testament teachings. It means a departure from sound doctrine, and an attempt to fall in line with the popular teachings of the day. Should the denominations continue to change along this line the Brethren will soon be the only people holding to the apostolic doctrine of believers' baptism for the remission of sins.

THE JANITOR.

WHEN arranging for church services it is never wise to underrate the real value of a good janitor. And yet he is sometimes the most abused man in the church. There are those who can listen to poor preaching, endure lifeless singing, but poor janitor service is too much for their religion. The janitor

may not deserve half of the censure heaped upon him, and yet he must take it all the same. He is a public servant, and everybody seems to think that he has a right to complain.

He cannot please everybody, and usually knows it, but he can do at least the right thing, provided he has good counselors. We happen to know a janitor who renders the best of satisfaction. The relation between himself and the elder in charge is very pleasant. The elder gives him a good deal of instruction about the way of heating, ventilating and keeping the house in order for services. The man keeps his room well swept, and never fails to dust the seats, when they need it, and also remove the dust from the minister's stand.

He reaches the house in ample time to get the room properly warmed, or ventilated, as the season may demand, before the congregation assembles. He keeps a thermometer at a convenient place and consults that concerning the temperature. He does not consult the people, for he knows that no two of them would likely agree. His rule is to keep the temperature about sixty-eight degrees during cold weather. During services he occupies a seat near the rear of the room, and always next to the aisles. He listens to the preaching, and at the same time keeps an eye on the doors, windows, stoves, lamps and everything else relating to the comfort and convenience of the congregation. He usually so arranges everything that he need not disturb the assembly when the sermon is being delivered.

If a door gets to slamming, he sees to it without being told. Should the wind cause a loose blind to make noise enough to attract undue attention, he looks after that too. Should there be a little disturbance outside on account of boys, dogs, etc., he is on hand to settle it. When it becomes necessary for him to move over the house while the services are in progress, he does it so quietly that his movements are hardly noticed.

As a janitor he has few equals, not that he knows more than the ordinary run of people, but he makes his business a study, and attends to each detail promptly. His methods are worthy of imitation.

WHERE DO YOU STAND?

WE can do nothing better than to occasionally take our bearings and see just where we stand. It is a wise thing to do because we don't always know, though we may think we do. When we think we stand is the time to take heed lest we fall.

When yet a mere boy in the ministry I was exceedingly zealous in my own way of thinking, and felt so sure that I was right that I did not even go to the trouble of making inquiry as to the basis on which I stood. I was full, and so thoroughly furnished that I dared to try to do things that would now make me fear and tremble. I was a young Joshua and was ready to fearlessly attack the giants that might come in my way.

I remember very well, years ago, of meeting an aged elder, who had large experience with his age, but he said a few things to which I took exception. And I used the first opportunity of informing him that I dissented from his views—that he was dangerously broad in the position he took, and very modestly informed him that in my estimation the tendencies of his views would be derogatory to the church and the cause we were called on to defend. The brother gave a very respectful hearing to my advice. Indeed I was flattered at my success in setting him right. But after some moments of reflection he said: "Young man, you may, as you grow older, have reason to change your mind in reference to some of these things. You are, perhaps, over zealous about things that you have not, as yet, carefully examined."

I was hurt, humiliated, but did not say so. It came to me as a new revelation. Change my mind? No, not I. It would be all right for him to change, but things that are right don't need to be changed—and was I not right? Well, I commenced thinking and the more I thought the less confident I felt, until finally I came to the conclusion that in the future I would keep my wisdom to myself, at least until I had more carefully examined the grounds on which my decisions were based. I learned a lesson, made a resolve and kept it. And the older I grow the more charity I have for the opinions of others. The fact is, we are seldom quite sure that we are right on anything that is the creature of our own judgment.

Since I had this experience I have been slow to try to force my individual opinions on others. And the older I grow the more respect I have for the opinions of those who are pleased to differ from me.

It is a great thing in this world to be fair and unprejudiced. And yet it is one of our hardest experiences. We are prejudiced in favor of ourselves, of our families and of our church. No matter how loud we may profess to accept the Scriptures as the only basis for belief and action, if we find anything that doesn't coincide with our accepted belief we are disposed to bend the heavens to adapt them to our way of thinking rather than to bend our weak judgment.

I just now think of a brother who objects to our late history of the Brethren church, simply because in it the author stated a few facts that do not coincide with his views. There is no question as to their authenticity, but he said they should have been omitted, because they stand in evidence against things as he thinks they ought to be. We stigmatize historians of other churches with omitting certain things and changing others, to adapt their histories to the churches for which they are written. And yet we want our writers to do the same thing. It would be well before we take such positions to see where we stand.

Our prejudices and opinions become so set and fixed that when we find things in the Scriptures that are not in accord with our way of thinking we are inclined to bend them to our opinion rather than to adapt our opinion to the truth as written. This seems to be true in reference to the anointing. James says: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up. And if he have committed sins, they shall be forgiven." Now, because all are not saved from their sickness and raised up, some say it doesn't mean that. It means we are to be saved from our sins, and raised up in the judgment. Why does it not mean what it plainly says? Because we don't believe that way, and therefore the true and legitimate meaning must be changed so as to suit what we believe.

We note these things to show how apt we are to be governed by what we believe rather than by what the Scriptures teach, and, at the same time, charge others with misinterpreting the Scriptures to suit their practice.

In all these things we should carefully examine and see where we stand. Ordinarily, we feel that we are strictly honest and unprejudiced, but if we will stop to examine carefully we will find that we are not as honest as we at first thought. The truth must be held above everything else. And whenever and wherever it comes in conflict with our way of thinking, let us change the thinking to suit God's Word. This is reasonable, right and safe, because by it we will be saved or condemned.

H. B. B.

THE USE OF FORCE.

THERE are those who, when persecuted in a city or country for preaching the Gospel, call on the authorities to come to their protection. That is, they want policemen, and even soldiers if need be, sent to compel the people to permit them to preach. It makes no difference how much fighting has to be done, nor how many people have to be killed and maimed, they want their work as ministers and missionaries protected. Commenting on this phase of religious work the *Herald of Gospel Liberty* says editorially:

"Jesus did not teach that kind of missions, nor even to meddle with the politics, and get ambassadors appointed, with a view to getting indemnities. Jesus' doctrine is, 'When they persecute you in this city, flee ye into another,' and if the people will not hear the Word, to wipe the dust off the feet for a testimony against them, and to go to another city. Accordingly, Paul seemed to abandon some places wholly. He would go to another place. This is the way of God even with the individual. When a man resists long enough, God's spirit is withdrawn from him. It strives no more. And so of a community, or region, the time comes when God says, 'Ephraim is joined to his idols,' let him alone. God forces his religion on no man or nation. The next step following the support of missions by armies would be to compel the individuals to accept the Gospel; that is, to establish a church. But we are to *disciple* the nations, not to subject them. It is a blessed thing that our people are not entangled with those missionaries that go with the sword in one hand and the Bible in the other. The Gospel should go along the line of least resistance. That is natural philosophy, and it is spiritual philosophy. Jesus came first to the Jews: the most righteous people on earth. The great missionary, Paul, went to the Jews first in the various cities he visited, and then turned to the Gentiles who would hear. In the local congregation the pastor works for those who will come to the Master, all the time laboring where there is the most prospect of success. Our missionaries in Japan are accepted willingly, and treated with respect. If they are ever stoned, and cast out of the city, we trust they will not provoke martyrdom by insistence on Government aid."

It is one thing to ask our Government to protect our lives when we are in danger, but quite another to demand protection while we push out and by our very actions invite opposition. If our work for Jesus arouses opposition we must meet it with the Sword of the Spirit. If persecution arises we can either endure it as martyrs for the cause of trust, or flee to another place. Whenever we get to invoking the aid of the strong arm of the law to help us convert people we will be departing from the gospel order.

HIGH THINKING IN LOWLY PLACES.

THE editor of the *S. S. Times* has some good things to say about high thinking in the lowly places in life: "No lot in life is small enough to stunt a soul. Lowly circumstances are no bar to high thoughts. The dweller in a kitchen may have royal meditations as her constant guests. An aged saint, whose character is a singular exemplification of the truth of the refining and educating power of the English Bible, said in conversation upon Abraham, 'I think a great deal about Abraham. Lately, when I am working at my wash-tub or about the house, I have been studying over how and when he saw Christ's day.' She might have been thinking about her own or her neighbor's washing, or about neighborhood gossip, or any of a hundred other trifles that seam the face and shrivel the soul; but she has chosen the better part, which makes the most monotonous tasks welcome, because they give opportunity for meditation upon the precious truths

of Scripture. All of us would have larger lives if we but had higher thoughts." How much better it would be if all those who have confessed the name of Christ were disposed to think about good things while engaged in the ordinary duties of life. If they should do more of this kind of thinking they would have more good things to talk about.

QUERISTS' DEPARTMENT.

In the MESSENGER of October 20, Querist's Department, the question is asked. "Where were the spirits in prison to whom Christ preached?" In answer you say they are presumed to have been in the abode of the disembodied spirits, sometimes designated as the under world, or hades, etc. While Jesus was in hades awaiting the time for the resurrection of his body he may have done the preaching referred to in 1 Peter 3: 15-20. The latter clause of the eighteenth verse says he was "quicken by the Spirit," which means to be made alive. Would it not seem more probable that it was after his resurrection, during the forty days he was here on earth? I ask for information.—*Thos. A. Humphreys.*

We have some good thinkers in the Brotherhood who are of that opinion. While we do not hold the same view, still we must admit that they have some good arguments on their side of the question.

Was John the Baptist ever baptized? If so, by whom?—*L. Z.*

John the Baptist was never baptized. He was a man sent from God, and therefore needed no baptism to prepare him for his work. Furthermore, John was filled with the Holy Ghost from his birth, Luke 1: 15, and never erred from the truth. He was always just what God wanted him to be.

In the transfiguration we read in Matt. 17: 1 about Jesus being up in a high mountain, but in Luke 9: 37 it says, "When they were come down from the hill," etc. Are we to understand that a hill is a mountain?—*J. H. M.*

The rendering of Luke should be mountain instead of hill. That rendering will be found in the Revised Version.

Can a member be expelled by only a few voting, a number remaining neutral?—*G. K. M.*

It is sometimes done that way, but it is not the better way. There ought to be no expulsion without the consent of the majority of the members present, and entitled to a vote. This much can be insisted upon, and in our judgment there ought to be no disfellowshipping short of it. Members must have the unanimous consent of all the members present before they can be received into the church, and it ought to require at least the majority to expel any of them.

Our two elders cannot agree, and the feeling between them has greatly disturbed the peace of the church. Each one wants to be the leader. What ought to be done?—*A. B. H.*

Let one or both of them move away. The Lord can get along with some preachers who cannot get along with one another. The sooner such ministers are separated the better. And if they will not separate, but keep up their unpleasantness, it would not be amiss for their friends to give them some good, solid advice along this line.

Would you advise us to secure a committee to settle our church troubles? We are much divided.—*J. H. B.*

Calling a committee to settle a church trouble is much like calling in some of the neighbors to dispose of a family dispute. Let each church settle her own trouble and save her credit. A committee should be the last resort.

J. H. M.

OUR SATURDAY NIGHT.

The Lord's Day.

THE resolutions formed on Saturday night or Sunday morning determine the destiny of hundreds if not tens of thousands. The week's work is done, the wages for the toil of six days have been received, and it is a question as to how the morrow

shall be spent. Sometimes the question is not settled until Sunday morning. The question is not confined to the day laborer, but it applies to the farmers and others as well.

Among worldly people there might possibly be some excuse for laying pleasure plans for the Lord's Day. They are unconverted, belong to the world and often seek to spend the Lord's Day in a worldly manner. To see them riding over the country, absenting themselves from the place of worship, and seeking the pleasure resorts is no more than might be expected. But why should Christians follow their example? Why should the believers lay pleasure plans on Saturday evening and then rise early on Sunday morning to execute them? Why should devout people leave the house of God and go out into the world for enjoyment?

I once knew a family that was never troubled with this question. In fact I have known many families that probably never gave the question one moment's thought. But this particular family had its face set Zionward, and on Saturday evening every member retired with the full purpose of spending the Lord's Day in a manner wholly becoming their profession. They arose on Sunday morning with that as a fixed purpose. It was no trouble for them to get ready for Sunday school and meeting. They did not have to make up their minds as to whether they would attend the services that day. That question was settled in their very makeup. It was such an easy matter for them to drive eight miles to church.

None of their neighbors thought of visiting them on Sunday forenoon. They knew that was their time to go to church, and everybody for miles around, and all along the road to the meeting-house, would have thought it strange if they did not go. The people who attended the services, from time to time, always expected to see that particular family on hand when the meeting was opened. If for any reason sickness should keep them at home, everybody in meeting, from the elder down, was wondering what was the matter. A family of this kind in a neighborhood is always a power for good.

Then I knew another family that was just the reverse. When Saturday evening came they had no fixed purpose, unless it was to go visiting on Sunday, or work up some excuse for not going to meeting. If they meant to have a good time on the Lord's Day they could be up bright and early on Sunday morning, fully prepared to carry out their purpose without a hitch. They often complained that they could not get ready in time to reach the Sunday school at ten, two miles away, but it never seemed a task for them to drive ten miles to the picnic, or camp meeting in the grove.

In appearance the father and mother looked like Christians. Seeing them driving along the road on Sunday morning most any stranger would have regarded them as devout church members. But their conduct and looks did not correspond, and often caused many remarks among the outside people as well as among the members of the church. Their neighbors knew, of course, that they belonged to the church, but never could understand just why they seemed to be so little interested in what was going on at the meetinghouse. They were never known to take anybody along to preaching, but would now and then take some of their neighbors with them to camp meeting and other places.

The members of this family appeared to be guilty of no special sin, and yet they were no credit to the church. They belonged to the congregation, but were a very poor light to the world. In fact they were almost a hindrance to the cause, their influence being mainly in the wrong direction. All of this was for the want of a fixed purpose to serve the Lord with a whole heart.—*J. H. M.*

General Missionary

Tract Department.

COMMITTEE.
D. L. MILLER, Illinois S. F. SANGER, Indiana
L. W. TEETER, Indiana A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

THE GENERAL MISSIONARY COMMITTEE MEETING.

Few realize the volume of work and the far-reaching results of a meeting of the General Missionary Committee. The care and the development of the general mission interests of the church are far from being a small work, though it be not nearly as large as some committees have.

Some years ago the Committee used to remain in session three or more days. Recent meetings have not reached two days. Now this is no sign of less work or less interest in the work. It is in part due to the fact that the larger part of the business is written out and sent to each member of the Committee several days beforehand. At this last meeting each member was given some forty pages of legal cap, typewritten manuscript to read over and consider carefully before the Committee went into session. On every important question the entire letters or reports were given in full.

These reports serve a twofold purpose, preparing the minds of the members for clear and prompt action, and preserving them and making memoranda of decisions puts in their possession always all the data of the meeting. Not only the letters and reports were given entire, but a complete list of all payments made by the treasurer is placed in their hands, including the loans made, with valuations, rates, time, etc. In short, every facility the office can command is used to give each member the fullest data possible.

Some difficult questions come up. Each member in session is called upon to give his views or reflections. The matter is discussed carefully, and a decision reached. It is the rarest thing that all five votes are not cast the same way when the question is put to vote.

The inside and outside of every institution are usually different. This is probably no more true anywhere than in the Committee work. The church hears the decision, sees the course taken or the work done, and judges by that. The data that led the Committee to its conclusion are not made public, unless for a special reason.

That the Committee realizes the measure of its responsibility, in part at least, can be best determined by the tone and words of the prayers opening each day's session, and the closing prayer when all the work is done, the minutes read and approved, and the rest left for execution and God's blessing. There are those who remember in their prayers the Lord's work in the Committee's hands, and it is appreciated, as well as it is strengthening to those who have it to do. May the Father find much to bless in the recent meeting.

REPORT OF THE MEETING OF THE GENERAL MISSIONARY AND TRACT COMMITTEE.

On Oct. 23, promptly at 8 A. M., the Committee went into session for their regular fall meeting. The members present were D. L. Miller, L. W. Teeter, John Zuck, S. F. Sanger and A. B. Barnhart.

The meeting was opened with prayer by Bro. S. F. Sanger.

Brooklyn.—Last year the missionaries maintained a day school, attendance to which being conditioned on paying tuition. The workers felt this was very helpful in reaching the children and their homes. They were granted privilege to conduct this school for another year on the basis of it not incurring additional expense over last year. Their request to build a church in Brooklyn was deferred to next meeting.

North Carolina.—Bro. H. C. Early has made two trips to Lagrange County, N. C. The last time he was accompanied by Bro. J. M. Cline. Twelve were baptized, a church organized, Lewis Foss was elected to the ministry and Jerry Foss made deacon. Bro. Early was chosen elder, and the Committee authorized him to visit this congregation as frequently as he deems best for their growth. The congregation will be known as the White Oak Grove congregation.

Florida.—A. Hutchison, who is to spend the winter in this State doing mission work, was granted privilege to stop with members on his way south and encourage them.

Germantown, Pa.—Bro. Falkenstein, who has labored so faithfully at this place for so many years, having accepted a position in a school in Pennsylvania, tendered his resignation. The Committee accepted it and turned the mission over to the care of the Missionary Board of Eastern Pennsylvania. Bro. Falkenstein was allowed \$50 for moving expenses, and wear and tear on his household goods.

Canada.—Bro. H. E. Light in a full report gave account of his visits to the members in Canada. Bro. Chas. Hilary also reported his moving to Montreal and the outlook. Bro. Light was recognized as a regular missionary and encouraged to locate in the Canada field, if he could do so.

At last meeting a committee was appointed to write up all phases of a possible mission to the colored people of the South. They failed to do anything, and were instructed to do their work at once.

A "War History," giving an account of the Brethren's experiences during the late war, and more particularly showing their nonresistant principles, was reported as a suitable book for publication and referred to the Publishing House to publish.

A committee was appointed to erect a small addition to the present Publishing House.

Sweden.—The call for a minister from America for this field was considered. One brother proposed to give one hundred and fifty dollars annually towards the support of such a worker and the Committee are taking proper steps to have one ready to send after next Annual Meeting.

Smyrna.—The band of members still holding faithful to their vows, were granted twelve Turkish pounds (\$54) for rent for place of meeting for one year.

Switzerland.—The work has been growing and the meetinghouse is well under way. The Committee set apart \$1,500 in addition to \$1,000 already there, to cover expense of the house. It was ordered to have the property decided to the "Trustees of the General Brotherhood."

Reading Circle.—Report from this Committee was heard. It showed a commendable growth, and some measures that would greatly help the work, it is thought by some, were deferred to next meeting to give time for consideration. Some of the farms turned over by the Gish estate were ordered sold.

Calls for loans of endowment in Alabama were declined, the Committee not wishing at present to place endowment there.

A committee was appointed to go to Chicago to secure better facilities for the mission.

Feeling the need of some regulations for the future, the Brethren Publishing House was instructed not to print (1) anything that is in opposition to decisions of Annual Meeting; (2) any publications in competition with the publications of the office; (3) any job work like tobacco bills, show bills, or bills of like character.

The following State Districts received help for their District work:

Northwestern Kansas	\$100
Oregon Washington and Idaho	300
Northeastern Kansas	100
Texas	100
California	100
Total	\$800

The following assistance was granted on meetinghouses:

Donations	Loan
Santa Fe congregation, S. W. Kans.	\$100
Wood River congregation, Nebr.	150
Nampa congregation, Oregon	100
Villa Park congregation, Colo.	100
Ottumwa congregation, S. Iowa	150
Highland congregation, Nebr.	200
Rt. Wayne congregation, Ind.	300
Spring River congregation, S. Mo.	500

Spring River congregation, S. Mo., was rejected because their house was under way and the amount asked for was looked upon as a debt. The Committee does not help to pay

church debts. The loans were all made for five years at three per cent.

Some sixty items of business, of which the above are probably the more important, were passed upon the first day between 8 A. M. and 9 P. M. Bro. Zuck, on account of a funeral in his home congregation, left for home. The other four had a half day's session on Wednesday.

Three of the Missionary Committee remained over until Thursday to meet with the Executive Committee of the Publishing House. This committee consists of D. L. Miller, J. Amick, I. Bennett Trout, Hiram Kriegbaum and L. J. Rosenberger.

A report of the first six months of the fiscal year shows a commendable growth. The Committee expressed satisfaction in the general appearance of the House and the progress made, and urged that further work be done to develop our publishing interests.

GALEN B. ROYER,
Elgin, Ill. Secretary.

MAKING AND PAYING OUR VOWS TO GOD.

BY LYDIA L. DUNCAN.

AGAIN we find ourselves in the midst of our love feasts; some are in the past, others are in the future. How many of us have stopped to consider that we have again renewed our vows to both God and man in this our late annual visit from our official brethren? It seems to me these vows are very secret; they should be very thoughtfully made and much more carefully and prayerfully paid to God. If we pay our vows to God we are sure to pay them to man. And by so doing we will be more able to gather in the golden sheaves for the great harvest that is awaiting us.

Let each of us, both old and young, put forth a greater effort this coming winter for the ingathering of precious souls for the Master's service than we ever have before. Let us not stop until we can truthfully say: "I have done what I could." If we do so, I believe there will be places in the Brotherhood where the churchhouses will scarcely hold the people, who will be ready and waiting to commune with God and all his people, in one year from this time. Let all those of us who feel that Christ has pardoned our sins, get a little nearer the cross of Jesus and learn more and more of him, that we may be more fully prepared to bring others to the knowledge and truth of God.

Let us as members feel that as much burden rests upon us individually as upon the minister who is doing all he can to bring sinners to repentance. Let our prayer for the Brotherhood at large be that we get on the full armor of God, go forth in his name doing all we can for him who died for us; ever remembering that when our work on earth is finished and we gain a place at the right hand of God, it has only been through the precious blood of our Savior, who gave his life for us that we through him might have eternal life.

Markle, Ind.

INDIA NOTES.

BY D. L. FORNEY.

—SINCE our last report another young man has been baptized. He has been employed in our school as teacher and seems to be doing excellent work. He had access to Christian instruction in the village from which he came, but had not embraced Christianity. Since receiving baptism his mother came to see him, and now she also desires to be a Christian. Were an opportunity afforded and the principles of Christianity properly presented, hundreds and thousands would be willing to accept of its teachings. But thousands, yes, millions are born and die with no opportunity of hearing the Gospel, because no one brings it to them. Who is to blame, dear brother and sister, that such is the case?

—At present our Brother Lellon is going out among the villages to find such as are poor and in need of help. They are given tickets which are to be presented on a certain day, and they will receive grain according to their needs and conditions. The government has been giving to many of these, but has now ceased to give. Some who are poor and can find but little or no work still have need of some help till the crops ripen.

—Carpenters and masons are now busy at work on our new bungalow, but it will be sev-

eral months yet before it will be ready for occupancy. Work moves slowly and one must have the virtue of patience. "In patience possess ye your souls" is a text suitable for every missionary in India.

—We look forward now with pleasure to the coming of our new missionaries who are due to arrive in about three weeks, Oct. 20.

—Numbers of missionaries are returning to America broken down in health on account of overwork during famine times. Many others have laid down their lives in the past year and now rest from their labors. May there be many others to fill the ranks.

—Monsoons are about over and the prospect for a crop in most places is good. A few good rains would help much, as the "latter rains" are of much value in a country like this.

—Sept. 1 we moved into another bungalow nearer the orphanage and the building now in progress. We are also nearer the Jalapur post office from which we will hereafter receive our mail. We are about the same distance from Novsari station as formerly and our mail comes from the same station. Please address us hereafter, Jalapur, Novsari, India, Sept. 28.

WHAT LITTLE GIRLS CAN DO.

BY J. P. DIEHL.

At the beginning of our Mill Creek Sunday school, last April, the teacher of the intermediate class gave to six girls ten cents each, to invest in whatever they chose for the missionary cause. The most of them bought a setting of eggs and raised chickens. They gained eight dollars and five cents besides one dollar and fifty-six cents for the India sufferers. The eight dollars and five cents was used for home missions. Find enclosed one dollar and fifty-six cents for the India sufferers.

If six little girls can make nine dollars and sixty-one cents in one summer for missions, what could all the little girls make? Or what could the entire Brotherhood give if we were wide awake on this subject? Brethren, there are millions of souls at stake; will we not put forth every reasonable effort to save them?

Goods Mills, Va.

Did you ever take time to think that God could do all the work of carrying the Gospel to all the world without the aid of any of his children on earth? If he would do it, it would be a great relief to many a one who prays often, "Thy kingdom come" but takes little interest in bringing it. But how about the individual? Nothing would be more ruinous to his growth. It would be like a man wanting a blacksmith's arm without slinging the blacksmith's hammer. It is a greater favor that God asks his children to work and help than not to have them do it.

Is there not mission work nearer home than India? Indeed there is. There is not a State in this grand Union, there is not a county in any State of this Union in which more work for Jesus could not be done through a new Sunday school or in some way teaching the love of the cross. Are you working there, or are you simply hiding behind this statement to get rid of obligation to India and neglect your home duties as well?

In whatever other ways the Brethren in Missouri showed their appreciation of Bro. D. L. Miller's tour among the churches of the Middle District, it is noted in the letters coming to the office that all enjoyed the Bible Land talks and were willing to give an expression of their pleasure in a donation to the mission work of the church.

Some people say that Christendom is losing interest in missions. There may be those who are not as active as they were once, but there are those taking their places who will make a deeper and more lasting impression for Christ in the minds of the unconverted.

The rule is that the Christian really awake to missions stands for a world-wide evangelization. He is not going to quibble and argue for a long time about the difference of fields between home and foreign work, but is ever ready to work where opportunity calls him.

Financial Reports.

Mission Report from Oct. 27 to Nov. 3.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$6,777 50
ILL.—Collins Paterbaugh,	\$5
J. Gates Girard, \$5.00; M. Morris S. S., third quarter, \$15.17; J. B. Lutz, Shannon, \$5; total,	47 67
IND.—Sarah A. Stump, Ligonier, \$5; Solomon's Creek church, \$20.75; total,	25 75
OHIO.—Marriage notices by B. F. Sharp, Greenville, \$1.00; A. A. M., Box 113, Caststown, \$5; a sister, Donnell Creek church, \$1; Ezra Prantz, New Carlisle, \$1.50; total,	18 50
W. VA.—Alleghany cong.,	7 00
IOWA.—H. S. Sheller, Ivestor,	5 00
VA.—Roanoke City church,	3 00
TEX.—Nocena church,	3 00
FLA.—Margaret Baker,	1 00
MD.—Marriage notice by W. E. Roop, Westminster,	50

Total for year beginning April, 1900, . . . \$6,888 92

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$250 04
PA.—Dry Valley S. S.,	1 60
OHIO.—A slater, Dayton,	1 00

Total for year beginning April, 1900, . . . \$271 64

INDIA ORPHANAGE.

Previously reported,	\$985 84
KANS.—Children of Coway Springs,	23 90
PA.—A slater of Spring Creek church, \$10; M. J. V. and Mary Vought, Summit Mills, \$1; Mary Stayer, Woodbury, 25 cents; Mary Brown, Woodbury, 25 cents; Elsie Stayer, Woodbury, 25 cents; Alice Gaylor, Woodbury, 10 cents; Lena Gaylor, Woodbury, 10 cents; Maggie Henry, Woodbury, 50 cents; Rosie Hinton, Woodbury, 20 cents; Helen McClell, Woodbury, 25 cents; Martha McClain, Woodbury, 25 cents; J. R. Stayer, Woodbury, \$1; total,	3 15
IOWA.—Sisters' Mission Circle, Waterloo, \$5; Bessie Wolf, Libertyville, 25 cents; total,	5 25

Total for year beginning April, 1900, . . . \$1,019 20

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded to the missionaries of the Brethren church in India.]

Previously reported,	\$10,112 16
IND.—Howard church, \$8.00; class 5, Pleasant Valley S. S., \$5.35; class 6, Pleasant Valley S. S., \$10.40; total,	24 47
ILL.—Hudson cong., \$13.70; Rock Creek S. S., \$6; total,	19 70
KANS.—A brother and sister, St. Francis,	15 00
UNKNOWN.—Unknown,	2 00
OHIO.—J. R. Halladay, North Star,	1 00
W. VA.—B. D. Hinegardner, Lost City,	1 00
OREGON.—Paul Krepps, Independence, 25 cents; a sister, Independence, 25 cents; total,	75
IDAHO.—Lenora Yates, Granite,	50
ARK.—Jonas Hirschy, DeWitt,	50
MD.—Unknown,	40

Total for year beginning April, 1900, . . . \$10,177 48

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$850 98
IOWA.—Sisters' Mission Circle, Waterloo, \$5; Franklin County S. S., \$4.73; total,	9 73
OHIO.—A sister, Dayton,	1 00
PA.—M. J. V. and Mary Vought, Summit Mills, 1 00	

Total for year beginning April, 1900, . . . \$871 71

INDIA MISSION.

Previously reported,	\$743 58
FLA.—Frederick Huber, Wabasso,	5 00
IOWA.—L. S. Snyder, Missouri Valley,	1 71
ARK.—Jonas Hirschy, DeWitt,	25

Total for year beginning April, 1900, . . . \$750 54

GEN MISSIONARY AND TRACT COM

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

COLORADO.

St. Vrain.—Our love feast was held Oct. 27. Elders F. W. Dove, of Cabool, Mo., and J. S. Flory, of Los Angeles, Cal., were with us; also Bro. Shuck, of Ft. Collins, this State. Although our number was not as large as it usually is on such occasions, nevertheless we had a very enjoyable feast. Bro. Dove has been holding some meetings for us, preaching in all fourteen sermons which were much appreciated by all who heard him. Bro. Dove has given us much encouragement in the Lord's work.—P. F. Fesler, Longmont, Colo., Oct. 31.

ILLINOIS.

Cerrogordo.—Oct. 6 Bro. Daniel Whitmer, of McPherson, Kans., commenced a series of

meetings here. There was an increasing interest until the night of Oct. 28. During these meetings the membership was much built up, and as an immediate result six of our Sunday-school scholars, ranging in age from twelve to twenty-two years, were received into the church by baptism. On the night of Oct. 19 we held our lovefeast, which was well attended by both members and outsiders. A large ministerial force was present—fourteen in number.—J. M. Shively, Oct. 29.

Mt. Morris.—Bro. Jesse Stutsman gave us, in all, six sermons, closing Oct. 26 with good interest. Two were baptized Oct. 28. This makes three members received into the church during this month, one having been baptized sometime ago. Bro. David Rowland, of the Shannon congregation, preached two sermons here on Sunday.—Nelson Shirk, Oct. 29.

Mulberry Grove.—Bro. I. D. Parker, of Indiana, stopped with us over last Sunday, on his return from a trip to Arkansas. He preached two very acceptable sermons for us, at 11 A. M., at the church in the country, and in the evening here in town. Brethren J. H. Brubaker, John Arnold and J. H. Baker visited our congregation, in an official capacity, Nov. 1. The business brought before the church was very pleasantly adjusted.—N. E. Lilligh, Nov. 2.

Macoupin Creek.—Yesterday was held our council preparatory to our Communion. The visit was reported, which showed that the church was in love and union. Arrangements were put on foot for our series of meetings in 1901 by appointing a committee to arrange. Two other points in the district arranged to have stated meetings and protracted efforts if the way opens. Bro. Geo. Lentz was with us and gave us valuable service. Our members are much encouraged.—Michael Flory, Girard, Ill., Oct. 28.

Roanoke.—Our love feast last evening in the Panther Creek church was a pleasant and spirited meeting. Our evangelist, Bro. D. H. Weaver, has done some strong reasoning to both saint and sinner. Brother and Sister D. J. Blickenstaff, of Oakley, Ill., are also here helping to encourage the meetings.—C. S. Holsinger, Nov. 4.

Sugar Creek.—Oct. 13 our series of meetings began, conducted by Bro. Dorsey Hodgden, from Indiana. Through our dear brother's earnest labors four young sisters and one young brother were made willing to enter Christ's fold. Eld. J. H. Brubaker and Bro. James Wirt were the ministers present from adjoining churches. Bro. Hodgden officiated. Saturday morning we had a very interesting children's meeting. The meetings then continued until Wednesday evening, when three more young sisters were made willing to enter our ranks, the entire number being from our Sunday school. We feel that we have received much spiritual food, and that the work at this place is in a prosperous condition.—Fannie B. Masterson, Auburn, Ill., Nov. 1.

INDIANA.

Bachelor's Run.—We met in special council meeting Oct. 23, preparatory to Communion, with a good attendance of members. Eld. Peter Houk was with us and assisted in the work. Much business was disposed of. Three members were received by letter and four letters were granted. Our feast occurred Oct. 25. The weather was fine, the attendance of members large and ministerial help ample. Eld. Jacob Cripe officiated. At the close of the second day's meeting a collection amounting to \$14.89 was taken for the benefit of the Brethren in Texas.—J. G. Stinebaugh, Flora, Ind., Oct. 27.

Baugo.—Oct. 6 Bro. Hiram Forney, of Goshen, commenced meetings for us in the Baugo house and continued till Oct. 25. Bro. Forney preached in a very plain way, so that all could easily understand the teaching of the Scriptures. We were made to rejoice that two were made willing to become followers of Christ.—Christian Metzler, Wakarusa, Ind., Oct. 26.

Courter.—Bro. G. B. Heeter, of North Manchester, has just closed a very interesting series of meetings at this place. Although there are no accessions to the church, yet we believe there are those who are counting the cost. We feel the members were encouraged to go on in the good work.—Sylvia Rush, Denver, Ind., Oct. 28.

Elkhart.—We, the Brethren of the Elkhart Goshen church had a pleasant feast Nov. 1.

Not so many communioned as in former years. Bro. Daniel Whitmer, of South Bend, Ind., officiated. Other ministerial help was present. The members that communioned took new courage and felt to press on in the service of the Master.—J. H. Miller, Goshen, Ind., Nov. 2.

Eel River.—Our meetings closed last night with a full house and good interest. The preaching was done by Eld. J. H. Wright. He preached nineteen sermons. Two were baptized. At the close of yesterday's meeting a public collection was taken which resulted in \$15.60 for the Texas sufferers. We also had a council meeting last Saturday. Elders J. H. Wright and Isaac Miller were present. Bro. J. D. Mishler was advanced to the second degree of the ministry. Bro. Gabriel Ullery was also elected as superintendent of our winter Sunday school. We have never had a more interesting series of meetings.—C. C. Arnold, North Manchester, Ind., Oct. 29.

Muncie.—The few of God's faithful children were again made to rejoice at this place. One more precious soul was received into Christian fellowship through the ordinance of baptism Oct. 23. May she be the means of bringing others into the fold of our blessed Master. At present I am with the Brethren in the Four Mile church, Ind., trying to defend the cause of our Master.—Geo. L. Studebaker, Oct. 29.

North Webster.—At our regular council, Oct. 13, one brother above fourscore years of age, who had been away from the church over thirty-five years, returned and was restored to fellowship. Our love feast occurred Oct. 27; it was a pleasant occasion. A goodly number participated and all seemed to enjoy the feast. The ministers' help was ample. Bro. W. R. Deeter officiated.—David Rothenberger, Oct. 29.

Pipe Creek.—Bro. Daniel Wysong, of Napoleon, Ind., came to us Oct. 13 and began a series of meetings, and continued until Oct. 31. He preached in all twenty-one very able sermons. The weather being delightful and the sermons interesting, very large crowds assembled every night. The visible result, nine were baptized and two reclaimed, nearly all young people.—W. B. Dailey, Rural Route No. 3, Peru, Ind., Nov. 1.

Palestine.—Oct. 6 we met and observed our annual love feast. The attendance was small, owing to the inclemency of the weather. The interest and spirit manifested were good. Ministers present were Eld. W. Tony, Bro. Shepler and Bro. J. Maurer. An interesting meeting was held at 3 P. M. for the children by Bro. Tony and Bro. Shepler; also services at 7:30 P. M. by Bro. Shepler.—Maggie Byroad, Reynolds, Ind., Oct. 31.

Union.—We held our love feast Oct. 12. Quite a large number of brethren and sisters communioned and the meeting was enjoyed by all. Twelve ministers were present with us. Bro. Buzzard remained over Sunday and preached for us.—Ida B. Beiler, Plymouth, Ind., Oct. 30.

Upper Fall Creek.—We have completed the repairs of our churchhouse, building it new from the foundation. Oct. 26 we held our Communion meeting, it being one among the best we ever had. Eight ministering brethren from other congregations were with us, besides other brethren and sisters. Bro. William Harsbarger, from Ladoga, came and assisted us in the work and remained over Sunday with us. Bro. L. W. Teeter, from Hagerstown, officiated at our meeting and on Sunday he preached the dedicatory sermon for us. The church was crowded almost to its utmost capacity. The best of order prevailed throughout our meetings. Bro. I. B. Wike, of Mooreland, preached for us Saturday night. Bro. Teeter preached an able sermon for us on Friday morning. Bro. David Replogie in the afternoon and Bro. Harsbarger on Sunday night, which closed the meetings. Bro. D. C. Campbell, of Colfax, will begin a series of meetings Nov. 24. One young soul united with us. Our prayer meeting at Middletown is progressing nicely.—Florida J. E. Green, Middletown, Ind., Oct. 29.

Walnut Level.—Bro. Joseph D. Rife, of Converse, Ind., came to us Saturday evening, Oct. 13, and stayed with us till Oct. 28. Many encouraging words were spoken by him. There were no additions to the church; it seemed people were too busily engaged in political affairs to take heed to the Master's

call; yet much good was done. The church was revived. We held our love feast on the evening of Oct. 20. A goodly number of brethren and sisters from neighboring churches were with us. Several ministering brethren showed their love for the Master's cause at this place by coming to our assistance. Bro. Rife officiated. Brother and Sister Mumert, of Hartford City, Ind., came to our meeting and stayed several days, and assisted us in our song services.—Malinda S. Studebaker, Reifsburg, Ind., Oct. 29.

Windfall.—To-day was our Communion meeting. We had a very enjoyable meeting. Our elder, Bro. Daniel Bock, was here, who is looking after the interest of the church. There were present elders A. Caylor and George Cline. There was a good interest throughout the meeting. The Word was preached with power. Bro. Caylor officiated.—Sarah J. Coffey, Oct. 27.

Wabash.—The very interesting and spiritual series of meetings at this place, conducted by Bro. W. L. Hatcher, closed last night with a full house. For two weeks our brother has been laboring with unabated zeal for the Master's cause. The church has been spiritually revived and built up. A half-hour song service each evening preceded the sermon, in which the young people and children all joined. Two children's meetings were a commendable feature. Those from adjoining churches were with us during the meetings and made us glad with their presence. Many of the Progressive people were in attendance too.—Kittie Hursch, Oct. 29.

Walnut congregation again had an encouraging Communion. A large percentage of the members communioned, especially the young ones. Visiting members were in from all about us and brought us much joy. Elders G. D. Zollers, Alex. Miller, J. H. Miller, J. H. Sellers and S. Burkett, besides other ministers, were present. The occasion was complete in its sacred influences. Non-members have our lasting gratitude for the reverence in which they held these gospel observances. A gracious day with more invigorating light seems to be presenting itself. Eld. J. H. Miller stays with us over Sunday.—A. I. Mow, Argos, Ind., Oct. 27.

IDAHO.

Nezperce.—We held our quarterly council Oct. 20 and am pleased to say that the business was all transacted in a Christian manner. Seven members were received by letter. Our church is steadily increasing in number, and the prospects of the future are bright. Our house of worship is now under headway and we expect to have it completed ready for use by the beginning of the new year. We think we have a very good country here and any one wishing to change location will be welcomed in our midst.—J. F. Edmister, Oct. 28.

Payette Valley.—As we had no house of our own to worship in the church decided to build a temporary house for the present, as we felt too poor to build as we would like. We held our first meeting in it last Sunday. The church also decided to hold another love feast Nov. 24, and a Ministerial Meeting on the same date, commencing at 9 A. M.—Judson Beckwith, Payette, Idaho, Oct. 29.

IOWA.

Des Moines Valley.—Sept. 19 a number of us started west to Harlan, Shelby Co., to District Meeting of Middle District of Iowa. From there I went east with Bro. John Zuck to Cedar County church, Iowa, where, by the help of the earnest brethren and sisters in that part, and above all by the help of God, I began my first series of meetings Sept. 23 and closed with a love feast Oct. 6 and 7. I am greatly indebted to Bro. Zuck for his fatherly corrections and concern for me in my language and actions in the pulpit. If all elders only knew how much good they can do the young minister by offering instruction in the way of corrections or instructions in love, there would surely be more of them offered.—W. E. West, Ankeny, Iowa, Oct. 31.

Iowa River.—Oct. 6 Bro. Lemuel Hillery began a series of meetings at this place, continuing until the evening of Oct. 17. Oct. 13 we had our love feast services. Bro. Hillery officiated. Seventy-five or eighty communioned. Sunday morning at 9:30 we had children's meeting. A goodly number of children were addressed by brethren Shick, Miller, West and Sister Bowser. At 10:30 Bro. Hillery delivered a very impressive sermon. Sunday after-

noon we rejoiced over a husband and wife being added to the church. Among other good things we remembered the Marvel church, Texas. This meeting was a special season of joy to some of us, as our aged mother, brother and three sisters met at this church for the first time. On Thursday, Oct. 18, at 2 P. M., Bro. Hillery preached at the Soldiers' Home in Marshalltown, and the following Sunday and Sunday night at this place again. Bro. Hillery labored earnestly while with us. Brother and Sister Saylor have gone to Kansas for an indefinite time.—*Ellen Hilary Nichols n, Rockton, Iowa, Oct. 21.*

Pine Bluff.—Bro. Israel Stees came to this place Oct. 27 and held a few meetings. We are always glad when the brethren come to us in our isolated condition and speak a word of comfort. He spoke well and got the people to thinking. He also distributed tracts to them.—*Geo. G. Muscatine, Iowa, Oct. 29.*

Salem.—Two young men were baptized after regular preaching services last Sunday.—*Mamie Sink, Lenox, Iowa, Nov. 3.*

KANSAS.

Atchison.—It was my happy privilege to meet with several pleasing surprises the past week. Brethren D. Vaniman and A. M. Dickey, of McPherson, Kans., called on me, as a committee from District Meeting of Southwestern Kansas and Southern Colorado, to see after my needs, and while they were here they met with Bro. S. Z. Sharp, of Plattsburg, Mo., who happened to be in the city on business, and all called on me at the hospital. They all visited me several times while in the city and gave me much encouragement. I love to have a surprise like that every week. Brethren Vaniman and Dickey returned to their homes, but not without leaving a blessing. Bro. Sharp went from here to the feast at Ozawie, Kans., carrying word from your humble servant that I would love to be with them, but as that was impossible I wished them to remember me in their prayers. I also had a visit by Sister Jane Miller, living out of the city about four miles. I am still improving slowly. The probabilities are that I will have to stay here from four to six weeks yet.—*John Hoover, Box 234, Atchison, Kans., Oct. 28.*

Ozawie.—Bro. Walter Brunton commenced a series of meetings with us Oct. 21 and continued each evening until Oct. 27, when about sixty members observed the ordinances of the Lord's house, Bro. Brunton officiating. Bro. S. Z. Sharp, of Plattsburg, Mo., preached for us Sunday at 11 A. M. and in the evening; also Monday evening. After services, Sunday evening, Bro. H. L. Brannell and wife were advanced to the second degree of the ministry. While there were no additions to the church we believe the members were strengthened and the good seed sown will bring fruit after many days.—*Judith Brannell, Oct. 30.*

Parsons.—The protracted effort, which was so ably conducted by Bro. W. H. Leaman, of Madison, Kans., closed last night. Bro. Leaman's services were much appreciated by all. Two young men in our city gave their hearts to Jesus and were baptized. Our love feast was held Oct. 20 and 21; a very enjoyable meeting indeed. About one hundred communed. The ministering brethren from adjoining churches were Eld. E. M. Wolf, from Monmouth, Bro. Amos Moomaw, from Wilsonton, brethren Ward and Eikenberry from Altamont, Bro. G. W. Studebaker, from Fredonia, Kans., Bro. Leonard Wolfe, from Monmouth, and Eld. M. O. Hodgden, from Galesburg. Bro. Leaman officiated in the Communion services. Quietness and good order prevailed. On Sunday we held a children's meeting. Some very interesting speeches were made by brethren Studebaker and Wolfe, and Sister Carson, of McCune, Kans. The church was edified and sinners warned. We have no regular minister now, and would be glad if ministering brethren who are traveling around would call on us.—*Mabel Murray, 2522 Stevens Ave., Oct. 29.*

Sabetha.—Beginning the evening of Oct. 4 Bro. Geo. Manon, of Gypsum, Kans., conducted a series of meetings at this place. As a visible result seven girls took the first steps in the Christian life. We feel, however, that we cannot estimate the good done to all who attended the meetings. Bro. Manon's services being engaged in other fields, Bro. M. M. Eselman, of Belleville, Kans., consented to labor with us, preaching two sermons, when one more, a young man, also decided that he

wished to put on Christ in baptism.—*H. R. Tice, Oct. 29.*

MARYLAND.

Beaverdam church, Frederick Co., Md., held their love feast Oct. 13. The large house was filled with communicants. The order was excellent. About a dozen ministers from the neighboring churches labored with us. At the same time Eld. Geo. S. Rairigh, of Denton, Md., commenced a series of meetings, and preached two weeks, about twenty sermons. His preaching was very effective. During the meetings seven were received into the church by baptism. The members were much built up and seem anxious to do more work for the Master.—*Geo. K. Sappington, Johnsville, Md., Nov. 3.*

Longmeadow.—Our Communion was held Oct. 27. The attendance was very large. Bro. Wm. Anthony, of Pennsylvania, officiated. On Sunday morning Bro. Calvin Byers and wife were chosen to and installed in the ministry. Eld. Reichard, of Hagerstown, officiated in the installation services. Following these services, Bro. Wm. Anthony preached a very interesting sermon from 2 Peter 2: 4. We expect to commence a series of meetings Nov. 17. Bro. C. D. Bousack, of Westminster, expects to come and labor with us.—*Gamma L. Krider, Hagerstown, Md., Oct. 31.*

DISTRICT OF COLUMBIA.

Washington.—I left my home Sept. 28 to attend love feast at Clear Creek, Ind., Oct. 29. I reached Washington City, D. C., Oct. 5, and began meeting Oct. 7. The brethren have a very commodious meetinghouse, which is indeed a credit to our Brotherhood. It is well located, only a few squares from the Capitol; is easy of access from any part of the city. The work here is under the immediate care of Eld. Albert Hollinger, who is laboring with a zeal begotten of his earnest convictions to establish and maintain the distinctive features of the general Brotherhood. The love feast was very impressive, the auditorium was filled to its utmost capacity. There seemed to be the deepest feeling pervading the audience I ever witnessed. A large part of the spectators had never before witnessed a love feast. From conversation with many they deemed to give their approbation freely to the practice. I feel that the seed sown will result in much good in the future. I much enjoyed the work in the city and commend the members for their kindness and love to me while with them. Brethren, let us put our shoulder to the wheel and lift that debt still resting on the Washington City meetinghouse.—*D. B. Gibson, Burkettville, Md., Oct. 31.*

MISSOURI.

Fairview.—Our love feast was a very enjoyable meeting. Bro. J. W. B. Hyllon officiated, assisted by visiting brethren from Texas County. On Sunday after Sunday school Bro. Stevens gave us a good sermon. Bro. Hyllon closed, giving us many words of encouragement. He now has moved to Kansas. To-day we met for Sunday school and as we had no preacher we had an interesting prayer meeting.—*Lisena Hyllon, Olathe, Mo., Oct. 28.*

Frisco.—Elders Ira P. Eby and Moses Cruea came to us Oct. 18. We met in council at Bro. Woods'. Sixteen were present and one was absent. We organized by electing for deacon P. W. Richards, and Chas. Woods, treasurer; Riley Willis, clerk; R. T. Stallings, correspondent; W. S. Sanders, agent for the MESSENGER. The name of this congregation will be Broadwater church. Oct. 20 twenty-two communed at our feast. Bro. Cruea officiated.—*W. S. Sanders, Oct. 17.*

Mineral Creek.—We met in regular council Oct. 27. Much business was before the meeting. A brother was reclaimed. We decided to have a Bible normal during the holidays. We have a very interesting Sunday school. Our series of meetings is now in progress, conducted by Bro. Manon.—*Lydia Lents, Leeton, Mo., Oct. 31.*

Mint Springs.—Oct. 28 our elder, J. B. Hyllon, came to this place and preached a gospel sermon. As two of our ministers have moved away this fall, Bro. Joe can't fill all the appointments; so our meeting has closed for this winter at least. The GOSPEL MESSENGER will be our only preacher, and we welcome it to our home. Without it we would be lonely.—*Nannie Harman, Denlow, Mo., Nov. 1.*

Pleasant View.—Oct. 13 Bro. J. E. Ellenberger came to this congregation and began meetings in the Pleasant Hill churchhouse,

which lasted a week, resulting in bringing two out on the Lord's side (a young husband and wife). The meetings were very interesting and closed all too soon on account of Bro. Ellenberger being called to other fields of labor yesterday. Oct. 27 our love feast took place in the Bethany churchhouse. Quite a number were present from adjoining congregations. Eld. Louis Macey officiated. This morning the members met again and Bro. John Mason was ordained to the full ministry; also received one member (a deacon) by letter.—*Mattie Lam, Stet, Mo., Oct. 28.*

NEBRASKA.

South Beatrice.—Our love feast was held Oct. 12, and was very enjoyable. Brethren Levi Shaffer and J. E. Young, from the Beatrice church, were with us. Three sisters above seventy years of age were at the table. Nearly two hundred members communed. Sunday we had children's meeting; had some good talks by Sister Emma Beckner and others. We still have a good attendance at our Sunday school, which is superintended by Bro. Samuel Terwilliger.—*Lydia Dell, Rockford, Neb., Oct. 20.*

NORTH CAROLINA.

Salem.—On account of getting ministerial help, we of the Fraternity congregation, N. C., find it necessary to change the time for the dedication of our new church building from Nov. 11 to Nov. 25, and our Communion service from Nov. 14 to Nov. 28.—*C. R. Kew, Oct. 28.*

NORTH DAKOTA.

Cando.—Our love feast was a very pleasant and enjoyable one, held Nov. 1. Owing to the very busy time, there were not so many present as at former feasts. Bro. Horning, of South Dakota, officiated. The next morning soon after breakfast the church made a choice for minister, and also reinstated Bro. Amos B. Peters to the elder's degree.—*G. C. Long, Nov. 2.*

Cando.—Through the home mission board of the Cando church a mission point was established in Roleite County, about thirty miles northwest of the Enterprise meetinghouse and about fourteen miles east of Willow City. It is a promising field. At our last appointment (Oct. 29) two were baptized and a number are seriously counting the cost. It is much desired that a minister strong in the faith should settle in there. I know of no place more promising to build up a church than there. The few members there (eight in number) exert a good influence. It is a good farming country, good chances could be had yet. For further information address Bro. Jonas Deeter, Eliza, Roleite Co., N. Dak., or Bro. A. B. Peters, Cando.—*Jos. L. Myers, Nov. 3.*

West Rocklake.—Last Sunday, being our regular day for preaching, we met at Bro. John Eller's for Sunday school at 10:30 and preaching at 11:30. Bro. Levi Mohler, of the Rocklake congregation, was with us and preached a very acceptable sermon. Our Sunday school will continue as long as the weather is not too inclement.—*George E. Deardorff, Rocklake, N. Dak., Oct. 30.*

OHIO.

Lick Creek.—Our series of meetings began Sept. 30 and closed on the evening of Oct. 18 with good interest, and as previously reported, sixteen accessions by baptism. This meeting will be one of the green spots in our memory. Bro. Stone should have been kept here longer, as others were almost persuaded. Twelve of those baptized were Sunday-school scholars; their ages are from twelve to twenty years. We have a very interesting Sunday school.—*M. J. Bosserman, Williams Center, Ohio, Oct. 20.*

Mohican.—Our love feast on Oct. 27 was a feast long to be remembered. The attendance was large and order good. The ministerial aid was ample. Among those from other churches were Bro. John Smith, of Trotwood, Ohio, who officiated, and Bro. P. H. Beery, from Smithville college, who preached two sermons for us. Bro. Reuben Shroyer, of Canton, Ohio, will begin a series of meetings for us in a few weeks.—*H. H. Lehman, Lattasburg, Ohio, Oct. 20.*

Rush Creek.—Our series of meetings began Oct. 7. Eld. Jonas Horning, of Johnsville, Ohio, came Oct. 11 and presided at our council on Saturday. The yearly visit was reported. All business was disposed of pleasantly. Bro. Horning did most of the preach-

ing until Oct. 20, when we held our love feast. Bro. Horning officiated. Quite a number of spectators silently looked on. Our meetings closed Oct. 21. We were much encouraged.—*Lissie Bagwell, Bremen, Ohio, Oct. 24.*

PENNSYLVANIA.

Aughwick.—Oct. 6 a love feast was held in Black Log Valley, between the mountains in Juniata County, Pa. The occasion is always an enjoyable one. Two were baptized at that meeting. Bro. H. A. Stahl, of Somerset Co., Pa., commenced a meeting in the Hill Valley house Oct. 9, continuing over the feast, which was held Oct. 13 and 14, and was largely attended, and as a result of the meeting two were baptized and one reclaimed. Bro. Stahl then preached a week in the old stone meetinghouse in Germany Valley, which was one of the flourishing churches of the Middle District of Pennsylvania in years that are past, and probably elected more ministers than any other church in the District; but now the attendance is small. During Bro. Stahl's preaching there the meetings became quite interesting; but no additions. We also held two private Communions, one with Sister Catherine Funck who is now past her eighty-eighth year, and one with a brother and companion who could not attend our regular feast. Bro. J. R. Lane, our oldest elder, is now visiting in the West.—*John E. Garver, Shirlsburg, Pa., Nov. 1.*

Ephrata.—Our series of meetings came to a close last Sunday evening. Four came out on the Lord's side, two young men and two girls. Bro. S. M. Stauffer has done well. Our love feast of Oct. 27 was a pleasant one; 144 communed. Eld. J. H. Longenecker officiated. There were fourteen ministers present and good seed was sown. Our children's meeting last Sunday afternoon, Oct. 28, was a happy meeting indeed for both great and small. We had good singing and excellent addresses by five ministers. We took up a missionary collection which amounted to over ten dollars.—*J. R. Royer, Oct. 30.*

Lost Creek.—We met in council Oct. 20 to prepare for love feast. Everything passed off very pleasantly. One was received by letter and one was received into the church by baptism. Oct. 26 we held our love feast, which was well attended. Good order prevailed. The ministering brethren from adjoining districts were Eld. Isaac Book and William Zimmerman, from Perry congregation, and Green Shively, from Buffalo. Bro. Isaac Book officiated.—*J. B. Frey, East Salem, Pa., Oct. 30.*

New Freedom.—Bro. Levi S. Mohler, of Dillsburg, Pa., began a series of meetings in the New Freedom meetinghouse Oct. 14, and continued until Oct. 28. Bro. Mohler unfolded the Truth in eighteen sermons and two baptismal services. The meetings grew in attendance and interest from the beginning. The largest meeting, on Sunday evening, was the largest in the history of the church, which was built in 1883. We regret that the meetings could not be continued a week longer. Excellent order prevailed. Three including the writer, were added to the church by baptism.—*J. H. Keller, Tolna, Pa., Oct. 29.*

Ten Mile.—As we have no resident minister, at our last council meeting we decided to ask Bro. Alpheus Debolt, of Masontown, Pa., to come and hold a love feast for us, which he did Oct. 27, accompanied by Bro. Wm. Johnson, of Kansas; also Bro. Myers, of Pennsylvania was with us. About fifteen communed. Some were kept away on account of sickness. Bro. Johnson officiated at the feast. On Sunday after services the brethren went to anoint Sister Lane, wife of Bro. J. R. Lane, who has been in poor health for quite a while.—*Rebecca Wensettler, Glyde, Pa., Nov. 1.*

York.—Nov. 12, Eld. C. G. Lint, of Meyersdale, Pa., will open a series of meetings in the York church. Our new churchhouse will be dedicated Nov. 11. Children's meeting and love feast in the afternoon and evening. Brethren and sisters coming by railroad should correspond with the committee, C. G. Trimmer and A. S. Hershey. The Sunday School Meeting of the Southern District of Pennsylvania will also be held in York Dec. 26 and 27.—*Abram S. Hershey, Oct. 29.*

TENNESSEE.

New Hope.—According to previous arrangements husband and I met Bro. B. E. Kesler, of Gainesville, Ark., at Big Sandy Oct. 13. (Concluded on last page.)

Report of Sunday School Meeting of Oklahoma and Indian Territory.

THIS meeting was held in the Mound Valley church Oct. 6, 1900. After the opening of the meeting the following officers were elected: moderator, A. J. Smith; clerk, W. R. Brubaker.

The report of a committee formerly appointed was read and adopted.

Several Sunday schools were represented by delegate; also some encouraging reports from some of the schools of the District were read.

The following topics were discussed:

TOPIC 1.—"As Sunday Schools are an Auxiliary to the Church, should not the Doctrine of the Church be Taught and Maintained by Said Schools?" If not, What is the Purpose of such Schools?—"It should be by teaching the truth of the lesson. If the lesson contains doctrine, teach it with power. The object of the Sunday school is to teach the Word, and not for argument. Looking to God for wisdom we should teach the Word in full; better offend now than in eternity. Present the doctrine of the Word in an acceptable way; by so doing we may lead souls to Christ.

TOPIC 2.—"How should Sunday School Literature be Used to Obtain the Best Results?"—Study it well at home. Form your own opinion, then refer to your helps. Helps should not be used in reciting the lesson. Helps will encourage children. Let the study be thorough. By so doing we may train the heart as well as the mind.

TOPIC 3.—"What Benefit Do the Sunday Schools Receive from the District Sunday School Meeting?"—Benefited by bringing unity into the Sunday schools. Safety in much council. Inspires greater earnestness and zeal in general in the Sunday-school work.

TOPIC 4.—"Should the Sunday School Teachers visit their Scholars and Study their Disposition and Needs?"—Should visit frequently to talk, study, pray for and encourage the pupils. Help poor children financially. Natures differ; hence study their disposition.

TOPIC 5.—"Give the Best Method for Teachers to hold the Interest and Confidence of their Class."—Have a well-prepared lesson. Approach the class with a smile. Teach looking to God for wisdom. Respect your class by showing love and an interest for their welfare. Pray for them. Invite them to your homes. Present them with gifts. Never refuse to teach when called upon.

TOPIC 6.—"How long should Officers of the Sunday School be Elected to Serve?"—The influence of the Sunday school may be destroyed because of improper officers; hence, elect quarterly. Experience will prove helpful by working diligently.

TOPIC 7.—"Give the Best Method for Opening the Sunday School."—By singing songs appropriate to the occasion, by prayer, reading of Scripture. Let the prayer be short and for the success of the Sunday school, and for the teachers, that they may be assisted by grace divine.

TOPIC 8.—"How can we Make the Sunday School Interesting and Inviting?"—Be on time with the lesson well prepared, with the work at heart and the saving of the soul the prompting motive.

The meeting of 1901 will be held in the Hoyle church, in October.

W. R. BRUBAKER.

McPherson College Bible Term.

Our friends will please note the change of time for holding our annual Bible Term. This year it will commence Tuesday, Dec. 15. The work will consist of Bible studies in Old and New Testaments, Sacred Music, Bible and Hymn Reading, Methods of Christian Work, and Sermons and Lectures. Those who have attended a Bible term here will find sufficient new matter in this year's program to interest them.

During the term the evenings will be occupied chiefly with a series of sermons and Bible lectures by Bro. Edward Franz, Dean of the Bible Department. The president of the college will give a few addresses on the application of the principles of education to the Sunday school and other Christian work.

The special features of the term will include a Sunday School Meeting, public program by the Mission Band, and a Ministers' Meeting.

In our arrangements we have considered the needs of laymembers as well as of ministers.

Everybody is welcome. As many as seventeen have come from a single congregation to one of our Bible terms.

In at least one church certain of the members are preparing to defray the expenses of one of their ministers to this Bible term. This might be done in numerous other churches if some member awake to duty and opportunity would simply talk up the matter among other such members. The small amount needed could easily be procured and the worthy minister thus made happy, and both he and the congregation helped. There will be no charges for tuition nor for any of the lectures. Charges for board will be made known upon application. C. E. ARNOLD.

From Manchester College.

THERE is most certainly a growing interest in the cause of Christian education in different parts of the Brotherhood. This is evident from the fact that the number of our young people attending the Brethren's schools is gradually increasing. Another evidence of an awakening educational sentiment is the liberal responses to the solicitations to help place our schools on a more substantial basis.

We are glad to note that the efforts now being made to remove the indebtedness of Manchester College and place the property permanently in the hands of the church have, so far, been quite successful. A number of liberal donations have already been pledged, and judging from the interest with which many of the churches of the State are taking hold of the work, it is probable that the time is not so far distant when the entire amount sufficient to liquidate the debt will be contributed.

The Districts of Northern and Middle Indiana at their recent District Meetings each appointed a trustee to accept the college property by deed, when tendered them free from all encumbrances, and to hold the same in trust for the Districts. Eld. I. D. Parker, who is devoting almost his entire time in behalf of the college, was appointed by the Northern District, and Eld. Daniel Snell by the Middle District. It is expected that Southern Indiana will also appoint a trustee at their next District Meeting. These movements in behalf of Christian education are awakening an unusual interest in Manchester College, and from present indications will add many to the number who have already arranged to be with us at the beginning of the winter term.

L. D. IKENBERRY.

North Manchester, Ind.

South Ottumwa Mission.

AS we have now been here seven months and have just finished making out a report of our work for our District Meeting, we look over our work with much joy and trust that we have been an instrument in the hands of God to bring joy and peace to some poor souls by pointing them to the Lamb of God that taketh away the sins of the world. Yet with much sorrow we look around us and see our neighbors and their children in the world without the promise of eternal life, and so much sin and vice in our city, which draws the mind away from Christ to the perishable things of this world. We are very hopeful of our work here. The future for the church is very bright and we believe that with the right kind of labor we shall soon have a nice congregation of our people here.

The following is a brief report of our work done since the first of March: number of visits made, 769; tracts distributed, 2,721; MESSENGERS distributed, 246; *Young Disciples*, outside of our Sunday school, 59; number of meals given, 227; number of beds, 82; sermons preached, 44; number of sermons preached by visiting brethren, 7; series of meetings, 1; sermons preached, 17; total, 68; love feast, 1; members received by baptism, 1; by letter, 4; reclaimed, 1; one applicant for baptism; one to be reclaimed; total, 8.

Our Sunday school is in a very healthy condition. During the past six months we have had twenty-eight schools with a total attendance of 555 scholars, averaging about twenty each Sunday. Our smallest attendance was seven and largest fifty-three. The total collection is \$3.19, averaging more than eleven cents each Sunday. We use the Brethren's literature, which gives the very best of satisfaction.

We have some attending our service who are counting the cost of their soul, and what it

will cost them for time and eternity to be or not to be children of God. We hope and pray that God may richly bless the efforts that have been put forth here for the saving of souls. Brethren and sisters, let us waken out of our slumber to the full sense of the duty we owe to our God and to our fallen brothers. Let us put our shoulders to the wheel of salvation and place ourselves, soul, body, spirit, and all—in the hands of God. Then we will see the cause of God prosper as it has never prospered before; we will see many souls born into the kingdom of God.

One thing we do need here is a more desirable place in which to hold our services. We have been using a room in our private house seated with chairs; but it has become inadequate, so we must now search for a house that will meet the demands of our congregation, or we shall lose ground.

May the good Lord bless us all, that we may all live closer to Christ. C. E. WOLF.

316 S. Moore St., Oct. 1.

First District of Virginia.

It was my good pleasure, in company with Eld. George Hutchinson, to attend the love feast with the members at Smiths Chapel, in Mercer Co., W. Va., Oct. 20. We had a very nice, quiet meeting, one of the most orderly meetings I ever attended.

In the afternoon of the same day we held an election meeting. Bro. Walter Kahle, a young man of twenty years, was called to the ministry and Andrew Reed was chosen as deacon. On Sunday morning the two brethren were installed in the presence of a large congregation, which seemed to be deeply impressed. I believe a brighter day is coming for this little congregation.

On Oct. 22 we went to Oakvale, the same county, where twenty members live. Here we organized a church Oct. 25, to be known as the Oakvale congregation. Brethren Walter and General Akers were chosen deacons, and Joseph H. Akers was appointed clerk. Eld. George Hutchinson will be their elder. He will be assisted in the ministry by Andrew Hutchinson, of Bluefield, W. Va.

We closed our meetings here on the night of Oct. 25, with one applicant for baptism. Two had previously applied for membership here and they will be baptized in a short time.

I arrived home Oct. 26, after an absence of thirty days. During my absence our only son was thrown from a bicycle and almost hurled into eternity, but he is now in school again.

The Botetourt Normal College at this place has the largest enrollment since its institution, having patronage from Texas, Tennessee, West Virginia and our own State.

C. D. HYLTON.

Daleville, Va., Oct. 27.

From Northern Iowa.

THE following is the summary of the statistics of the Brethren's Sunday schools of the District of Northern Iowa, Southern Minnesota and South Dakota for the year ending July 1, 1900.

There are in this District at present twenty-six Brethren's schools. Eighteen are evergreen schools. Two have nine months school per year; four have six months, and two have three months per year.

The total average attendance of scholars in these schools per Sunday is 1,159, an increase average attendance of 259 over the first year's report.

Total number of teachers is 124, of which number there are fifty-seven brethren teachers and sixty-seven sister teachers.

Amount raised for Sunday-school supplies, \$429.25; for missionary purposes, \$588.63, which exceeds first year's report by \$422.68. Total collection, \$1,017.88; an average of \$39.14 to a school.

Verses committed to memory during the year, 24,453.

Total number joining church (including seven not direct from Sunday school) is sixty-five; twenty-two more than last year's report showed.

During the present year three new Sunday schools have been organized.

Morrill, which formerly reported a union school, is now a Brethren's school.

There are also four union schools where the Brethren's influence and literature seem to be paramount, and hopes are being entertained of

organizing Brethren's schools in the near future.

A healthy Sunday-school sentiment seems to prevail in the greater part of the District. But owing to the extent of our District we must exclaim, "The harvest truly is great, but the laborers are few." Brethren and sisters, let us pray that the Lord will send laborers into his harvest.

ALDA E. ALBRIGHT,

District Sunday-school Secretary.

From the Second District of West Virginia.

OUR Ministerial and District Meeting was held in the Joppa church Oct. 18, 19 and 20, and passed off pleasantly. The program for the Ministerial Meeting was a good one; the different topics were well ventilated and in the discussions many good thoughts were presented. The attendance was not as good as usual, but it was manifested that those present had the good of the church and the glory of God uppermost in their minds; and this always makes a meeting of this kind a success.

In the District Meeting several churches failed to represent, but this apparently did not hinder the meeting, as those present realized that the business responsibility and success of the meeting depended on them. We prayed for and realized the helping hand of God in it, and by his help much business of importance was transacted.

Among other questions that were decided was a request from the Second District of Virginia for the Second District of West Virginia to take a part of the territory that is in West Virginia, but has heretofore been under the care of the Brethren of Second District of Virginia. The request has been before the meeting for several years. After a prayerful consideration this meeting decided to grant the request and take this territory and those members under the care of this District. But owing to our weakness in the ministry we did it very reluctantly. But believing it to be the duty of the meeting we did it willingly, and promise the above-named Brethren (Beckley Creek and Point Mountain or Dutch Settlement) to do the very best we can for them.

Our mission cause is not what it should be. Our territory is wide, but our ministerial force is small, and I fear it will be a long time before we will be able to preach the Gospel throughout our own District. We need the help and sympathy of the united Brotherhood, but if we as a District had the proper missionary spirit we could do much more than we do.

After the close of the Ministerial and District Meetings this local church, together with the Brethren from other churches, held a council preparatory to our love feast. After this business was attended to, which passed off pleasantly, an election was held for one minister and one deacon. The election resulted in the choice of two brethren (and they are brethren in the flesh), J. W. Basely, Jr., and J. F. Basely. The church decided to install them both in the ministry. The choice for deacons fell upon their father, J. G. Basely, and Elza Cummons. Bro. E. L. Lockard was installed in the second degree of the ministry. Bro. D. J. Miller remained a few days and held us some meetings, after which two were made willing to put on Christ in holy baptism. Bro. Miller is an able defender of the Bible, and we were sorry to see him leave us; but duty demanded it.

E. L. LOCKARD.

Bulltown, W. Va.

From Monroe County Church, Iowa.

We held our council Oct. 20, preparatory to our love feast. The report of the visiting brethren found the church generally in love and union. Our lovefeast of Oct. 26 was one long to be remembered. The preparatory sermon by Bro. C. E. Wolf put our minds and hearts in condition to enjoy the feast at which Bro. Martin Replogle officiated. On Saturday, Oct. 27, Bro. E. G. Rodabaugh delivered two practical sermons. The meetings will be continued by the home ministry, and may God bless the efforts.

Bro. S. F. Brower, of the District Missionary Committee, was here last evening to proceed in carrying out the desires of the District Meeting in organizing the Ottumwa mission. The church unanimously decided it to be for the better that the Ottumwa mission have a separate organization.

WILLIS RODABAUGH.

Oct. 30.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

MARTIN-MORGAN.—At his residence, by the undersigned, Oct. 16, 1900, Bro. Charles W. Martin, of Martin, W. Va., and Sister Anna B. Morgan, of Huntingdon, Pa.

T. T. MYERS.

... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

ARNOLD.—In the Brownsville congregation, near Burkettville, Md., Sept. 29, 1900, Sister Eva F. Arnold, aged 24 years. She was baptized in 1893, and has always been a regular attendant in the Sunday school and other church services. Interment in the cemetery adjacent to her home. Services by elders Eli Youtree and O. S. Heberger, from Jer. 15: 9.

DAVID AUSHERMAN.

ARNETT.—At South Whitley, Ind., Oct. 17, 1900, Sarah Ann Arnett, aged 6 years, 8 months and 4 days. She was an invalid her entire life and the constant care of her parent. Her funeral took place at the Brethren's church at Tunker, Ind. Services by the writer, from Luke 13: 29.

HENRY NEFF.

BRUBAKER.—In the Nevada church, Vernon County, Mo., Oct. 12, 1900, Sister Elizabeth Brubaker, wife of Bro. A. C. Brubaker, aged 59 years, 6 months and 8 days. Sister Brubaker, nee Miller, was born in Franklin County, Pa., April 4, 1841. She married Bro. A. C. Brubaker, Aug. 22, 1861. Four children were born to this union. Two of them died in their infancy. One son and daughter, with their father survive her. Sister Brubaker was an exemplary member of the Brethren church. Bro. Brubaker moved to Vernon County over six years ago, from Iowa. Funeral services were held at the residence on the morning of the fourteenth by the writer, assisted by Bro. Isaac Waggoner. The body was shipped to Dallas Center, Iowa, for interment. D. D. WINE.

CORWIN.—In Baltimore City, Md., Sept. 15, 1900, Sister Emma F. Corwin, nee Wilson, aged 27 years. She was baptized in 1887. She died in full hope of a happy resurrection. Interment in the German Baptist cemetery, near Burkettville, Md., this being near her home. Services by the writer, from a clause of Amos 4: 12.

DAVID AUSHERMAN.

EBERSOLE.—Near Donnellsville, Clark Co., Ohio, Oct. 21, 1900, Peter Ebersole, aged 76 years, 8 months and 16 days. Services at the residence of the deceased by the Old Order Brethren of which deceased was a member. He leaves a wife and eight children.

JACOB D. SANDY.

GRAFT.—In the Pipe Creek church, Ind., Oct. 11, 1900, after a short illness, Sister Gertrude, wife of Bro. Frank Graft, aged 17 years, 1 month and 18 days. Nov. 8, 1899, she was married and a few days later identified herself with the church. Besides her husband she leaves parents, two brothers and one sister. Services by Eld. Frank Fisher, assisted by Eld. D. P. Nead.

W. B. DAILEY.

HOFFERD.—Near Rossville, Ind., Oct. 21, 1900, Ada E., daughter of Daniel E. and Nora B. Hofferd, aged 2 months and 26 days. Services at Pleasant View by Eld. David Dilling, from Hosea 13: 14.

JOHN E. METZGER.

HARST.—In the Ephrata church, Pa., Oct. 17, 1900, of old age, Sister Eliza Harst, widow of the late Bro. David Harst, aged 88 years, 5 months and 5 days. Bro. Harst was a minister in the Brethren church for many years. Sister Harst leaves one sister and many friends. She was a good mother in Israel. She was blind for a number of years, but was always resigned to the Lord's will. Services by our home ministers and Bro. Hiram Gible.

J. R. ROYER.

HEILMAN.—At her home in Bennett, Iowa, Oct. 22, 1900, Mrs. Percilla Heilman, nee Spitzer, aged 56 years, 8 months and 25 days. She was born at Warriorsmark, Huntingdon Co., Pa. Her parents, David and Anna Spitzer, were members of the Brethren church. Services by the writer, from Isa. 64: 6.

JOHN ZUCK.

KINDIG.—At his daughter's, in Pekin, Ill., Oct. 20, of paralysis, Bro. Amos Kindig, aged

79 years, 2 months and 18 days. Interment at Roanoke. Services in the Brethren church by F. M. Smith (Baptist minister of Pekin), assisted by the writer. C. S. HOLSINGER.

LENTZ.—At his home in the Bethel church, near Milford, Kosciusko County, Ind., Sept. 23, 1900, Bro. Cyrus Lentz, aged 66 years and 25 days. He came to Indiana forty-eight years ago. He was married to Mary Whitehead in 1855. To them were born eight children, two of whom preceded him. He leaves a wife and six children. He was a member of the Brethren church for about forty-five years and served as a deacon about thirty two years. In the forenoon he attended church and Sunday school and taught his class. At about six o'clock his spirit had taken its flight. Services at Salem by Bro. W. R. Deeter.

CHAUNCEY I. WREYBRIGHT.

MARICLE.—At Des Moines, Iowa, Oct. 14, 1900, Loudwick Maricle, aged 88 years, 6 months and 12 days. Deceased was born in Pennsylvania, came to Des Moines in 1848. The same year he united in wedlock with Sister Barbary Miller. Their happy union continued more than half a century. His wife and six children survive him. He never united with any church. He was a good citizen and held many positions of trust. Services by the writer.

H. R. TAYLOR.

MOORE.—In the Glen Hope, Pa., congregation, Sept. 14, 1900, Sister Catherine Moore, aged 70 years and 21 days. She dropped dead very suddenly at the R. R. station, of heart failure. Services by J. B. Brumbaugh.

S. A. BEECHLY.

OREY.—In Centerville, Iowa, in the bounds of the Fairview church, Sept. 5, 1900, Bro. John W. Orey, aged 78 years, 1 month and 17 days. He was born on July 28, 1822. He united with the church in 1867, and was a faithful member for thirty-three years. Services by the writer, assisted by H. A. Whistler, from 2 Cor. 5: 1.

ORLANDO OGDEN.

PROPE.—In the Mt. Zion church, Page Co., Va., Sept. 2, 1900, of dropsy and liver disease, Bro. P. J. Prope, aged 68 years, 8 months and 25 days. He leaves a wife and six children. Services by Eld. H. Early.

E. J. P.

PIERCE.—In the Paradise Prairie congregation, Okla., Oct. 23, 1900, Sister Bertha B. Pierce, wife of Bro. R. W. Pierce, aged 21 years, 8 months and 1 day. She leaves a husband and two children, father, mother, brothers and sisters. She was the daughter of Brother Lorenzo and Sister Lottie Royle. Services by the writer, from Psa. 23.

P. S. HARTMAN.

SMITH.—In the South Waterloo church, Iowa, Oct. 25, 1900, Mr. Frank W. Smith, aged 17 years, 4 months and 2 days. He was born in Black Hawk Co., Iowa, June 23, 1883. He was the son of Brother Samuel and Sister Lydia Smith. He suffered with typhoid fever ten days, when death came to his relief. Services by Bro. W. H. Lichty, assisted by Bro. J. N. Shick, from John 11: 28.

EVA S. LICHTY.

SHOEMAKER.—In the Newton church, Miami Co., Ohio, Aug. 11, 1900, Bro. John Shoemaker, aged 71 years and 9 days. He was born in Franklin County, Pa. Early in life he came to Ohio, where he has spent most of his life. By his consistent Christian life he secured the respect of all. Services by the writer, assisted by Eld. D. D. Wine.

ISAAC FRANTZ.

THOMAS.—At Ellsworth, Iowa, Oct. 16, 1900, Ray Thomas, son of George W. Thomas (deceased), of Idaho, aged 18 years and 6 months. Ray was in Iowa but four weeks. In a few days he intended to go to his mother in Idaho. He was laid to rest in the cemetery of the Brethren, seven miles west of Ames, Iowa. Services by the writer.

S. M. GOUGHNOUR.

WISE.—In the Greenspring church, Ohio, Sept. 28, 1900, Bro. David Wise, aged 83 years, 6 months and 11 days. Deceased was born in Washington County, Pa., April 17, 1817. He was married to Charlotte Ross April 17, 1840. Both became members of the Brethren church in 1842. He was chosen deacon in 1873, was elected to the ministry in 1875. He leaves a sorrowing wife, three sons and three daughters. John R. and Eld. Geo. Wise are members of the Brethren church. Services by Eld. L. H. Dickey, from Philpp. 1: 21, selected by the deceased.

MERDA B. WISE.



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(Concluded from page 721.)

where a dear little one was baptized on Sunday. Monday we left for our home in Carroll County. Bro. Kesler accompanying us. At this place he preached thirteen sermons. We were greatly encouraged and sinners were warned. Three precious souls accepted the whole Gospel and were baptized—a little daughter, aged thirteen, and father and mother. Bro. Shultz and family, of Big Sandy, came to aid us in the good work Oct. 23. Sister Teeter, of Bells, came Oct. 26. Oct. 24 we met in council preparatory to our love feast. Bro. Shultz was chosen and duly installed as deacon. We held our love feast Oct. 27. Sixteen surrounded the Lord's table. Bro. John Davis was sick and could not attend. Sister Teeter gave an interesting talk on Sunday morning. Bro. Kesler is an able worker here in the South.—*Alma Oren, Lankford, Tenn., Oct. 29.*

VIRGINIA.

Beaver Creek.—Our Communion meeting passed off pleasantly, and was seemingly enjoyed by all, although the weather was very rainy. The crowd was unusually small. We never had better order; ministerial help ample. Sunday morning at nine o'clock we met in Sunday school. Instead of having the lessons in their regular order we had talks from the following brethren: Eld. G. W. Wine on the subject of the lesson. Bro. Wine was followed by W. K. Conner, Walter Coffman and Joseph Pence. These talks were listened to with intense interest. After Sunday school a collection was taken for the benefit of the India Orphanage, which resulted in \$8.53. At ten o'clock we had preaching. Bro. Joseph Pence preached. We are now in the beginning of a series of meetings conducted by Bro. D. H. Zigler. Bro. D. B. Garber will conduct a series of meetings at Dryriver church some time in December. Our average report for the Beaver Creek Sunday school, second and third quarters, is as follows: enrollment, one hundred; average attendance, 85; total contributions, \$77.73; average \$2.87. We have decided to continue our Sunday school.—*M. B. Miller, Spring Creek, Va., Oct. 31.*

Bethlehem.—We held our Communion meeting Oct. 27. The weather was fine, therefore we had a large crowd. A number of ministers as well as others were with us from adjoining congregations. Eld. Henry Ikenberry officiated. The best of order prevailed. Before the examination service a young man was baptized, making in all nine baptized and three reclaimed in this congregation since the first of September. One applicant still awaits the initiatory rite. On Sunday after the feast Bro. C. A. Williams delivered a most excellent sermon to a crowded house of attentive listeners. A large number of people could not get in the house. A meeting was appointed in the interest of the different mission points for this county, to be held at the Antioch church Nov. 30.—*L. A. Bowman, Junta, Va., Oct. 29.*

Elk Run.—Since our last report one was restored to the fold. Our love feast, Oct. 27, was a very enjoyable meeting. Elders Samuel Driver, Emanuel Long, and Jacob Wine, in second degree, were with us. Bro. Driver officiating. On account of a series of meetings taking place in the Beaver Creek congregation, Bro. Abram Thomas's home, our meeting was postponed until Nov. 11.—*D. H. Smith, Hilo, Va., Oct. 29.*

Greenmount.—I returned home Oct. 24 from a fifteen-day trip to Grant County, West Virginia, where I held a two weeks' meeting at Break's schoolhouse, about three miles from Petersburg. The interest manifested was good, the house being too small to accommodate the people a great part of the time. Eight made the good confession and were baptized during my stay there. I also preached the funeral of Sister Elizabeth Judy at Bethel church while there; also funeral of Mahala Alt at Yeocum's schoolhouse.—*Jacob A. Garber, Oct. 31.*

Pleasant Valley.—Oct. 20 we met to hold our love feast. Bro. Chas. M. Yearout and wife, of Warrensburg, Mo., were with us. We had a pleasant feast. Bro. Yearout officiated. To-day he gave us a very interesting sermon, from Heb. 7: 26. We expect to have him hold us a series of meetings in the near future.—*S. P. Reed, Alum Ridge, Va., Oct. 21.*

Roanoke.—At this date my place of work is with the Lord's flock in this city. I am pleased to note that the kindly spirit of the people of this place is none less now, as far as

I can see and learn, than it was when our Conference was held in this city in 1899. The love feast at the Valley church, Botetourt Co., Oct. 27, was a feast truly. If the Lord will, I move to Bells, Tenn., this week, and will be there till Nov. 10; then on south. More anon.—*A. Hutchison, Oct. 29.*

Valley Bethel.—We have closed our Sunday school for the winter. Bro. Miller and wife and Sister Rella Bussard went to the home of Bro. Sharp, several miles from here, and held a Communion for him and his wife and aged brother, who could not attend our Communion. The writer had the privilege of attending the Communion at Beaver Creek, which she enjoyed very much. We also stopped on our way home at Hiner (a point two miles north of McDowell), where there was another Communion. We also attended a meeting at Sangerville, conducted by Bro. Peter Garber.—*Vena S. Bussard, Solar, Va., Oct. 27.*

Valley.—Our Communion just closed was one long to be remembered. Bro. A. Hutchison was with us. His brother, G. W. Hutchison, and others, were also present. Bro. G. W. officiated. Nearly the entire house was set with tables, and then not room for all the members to commune. Two were baptized and two reclaimed. Bro. Hutchison goes from here to Roanoke City, where he will labor for a few days and then goes on to Florida. Bro. Hylton has just returned from West Virginia and now goes to labor with the Brethren in Floyd County, Virginia. A series of meetings commences to-night at one of our preaching points. Bro. D. N. Eller is to do the preaching. We reorganized our Sunday school for the winter by electing Bro. J. S. Showalter superintendent. Our District Mission Board meets in Franklin County Nov. 3. We trust all the members will be present.—*S. L. Shaver, Troutville, Va., Oct. 29.*

WEST VIRGINIA.

Tear Coat.—Our love feast was Oct. 13. The weather was very rainy on Saturday night. The congregation was not as large as usual, but our feast was a pleasant one. Bro. Jesse K. Brumbaugh, of Union, Ohio, was with us. He is yet with us, preaching and visiting the brethren and sisters. He has preached sixteen sermons. Two have come out on the Lord's side and we think more are counting the cost.—*Maggie E. Flory, Oct. 28.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

From Citronelle, Alabama.

WIFE and I are here at the home of Bro. N. R. Baker. Bro. Baker is engaged in school work near Mobile.

This is a beautiful location, lying north of Mobile thirty-two miles. Twenty-two miles further north is Fruitdale, where there is a flourishing church. We expect in a few days to pass through New Orleans for Houston, Texas, to visit some of the devastated district of Galveston. We desire to reach Los Angeles about the middle of November. Both of us have enjoyed excellent health thus far. We have taken some time to study the conditions of this vast field open to both spiritual and agriculture consideration, upon which a considerable volume could be written which would make interesting reading to Northern and Western people.

From Norfolk, Va., we passed through North and South Carolina, stopping at Winston-Salem with Bro. Faw. The Salem part of the corporation is settled with a society of Moravians who have some very peculiar customs; one especially we think commendable, as regards tombstones. They are uniform in size and all lying flat. They presented a very forcible view of equality. Then the aged males are all laid side by side, irrespective of relationship; death decides who shall lie next each other. The aged women likewise. Then single men; then single women. Next children, girls and boys having their separate lots.

Our next stop was at Atlanta, Ga. We spent some days taking in the topography and agricultural condition as well as studying the negro question. Religiously I solve the problem in this way: Take twenty-five or more of the religiously-inclined, open a Bible school, give them a thorough Bible course, especially

on church doctrine, put the Bible in their hands and start them out without stint or measure that they are accountable to God only for what they teach. At Pensacola, Florida, I heard a colored man preach from Job's experience with his friends; that Job knew God better than they; hence his theme, to know God. I was fully impressed that they would preach what they know and practice what they believed. They should be enlightened. I would have many things to say on church extension, negro question and other considerations, but have not time to write short articles, and long ones are not read. P. S. MYERS.

Los Angeles, Cal., Oct. 31.

Mission Work in West Virginia.

OCT. 9, in company with Eld. E. Long, brethren A. B. Miller and John Wampler, we started for a two weeks' tour through our West Virginia mission field, to assist all the members.

Our first point was Signboard, where we held four meetings; also held council, elected Bro. Geo. W. Weybright to the deacon's office. Sunday, Oct. 14, Bro. Long preached the funeral of Mr. Josiah Bennett at Big Run church. Oct. 15 we held love feast at Signboard with fifteen members.

Oct. 16 we separated, brethren Wampler and Miller going to Smith's Creek to visit the church and Bro. Long and the writer to Hunting Ground, where we had held two meetings. We held love feast; fourteen communed.

Our next point was Friends Run, which we reached Oct. 17. We visited the members and held one meeting. Oct. 18 we went to Smith's Creek; remained there till Sunday, Oct. 21. Held council and love feast. Thirty-four surrounded the Lord's table.

The evening of Oct. 21 found us homeward bound. We stopped at the Pitenberger schoolhouse and Sugar Grove church; they were filled with eager listeners.

The meetings were all very well attended, with seemingly good interest. The field is large, and there should be more work done in it. We held fourteen meetings, two councils, and three love feasts, reaching our homes Oct. 22. S. I. BOWMAN.

Harrisonburg, Va., Oct. 23.

ANNOUNCEMENTS.

LOVE FEASTS.

- Arkansas**—Nov. 17, St. Francis.
California—Nov. 29, 10 A. M., Lordsburg.
Illinois—Nov. 9, West Otter Creek.
 Nov. 10, 11, 4 P. M., Sterling.
 Nov. 17, 2 P. M., Big Creek church.
 Nov. 17, Silver Creek, Mt. Morris.
Indiana—Nov. 8, Cedar Creek, DeKalb Co.
 Nov. 8, 4 P. M., Elkhart Valley.
 Nov. 9, Rock Run ch., 5 mi. S. E. of Goshen.
 Nov. 10, 10 A. M., Eight Mile ch.
 Nov. 10, 5 P. M., English Prairie.
 Nov. 27, 2 P. M., Pymont.
Idaho—Nov. 24, Payette.
Kansas—Nov. 10, Paint Creek.
 Nov. 10, 4 P. M., Pleasant Grove.
 Nov. 17, 4 P. M., Scott Valley.
 Dec. 1, Fredonia.
Maryland—Nov. 15, 2 P. M., Frederick.
Missouri—Nov. 7, 2 P. M., Dry Fork.
 Nov. 10, Mineral Creek.
 Nov. 17, 10 A. M., Nevada.
North Carolina—Nov. 14, Fraternity cong.
Ohio—Nov. 28, 4 P. M., Sidney.
Oklahoma Territory—Nov. 10, Paradise Prairie church.
 Nov. 10, Washita, 6 mi. west, 1 mi. south of Cordell.
 Nov. 17, 2 P. M., Big Creek ch., 4 miles west of Cushing.
 Nov. 17, Mott's Hope.
Pennsylvania—Nov. 4, 4 P. M., Yellow Creek.
 Nov. 6, 10 A. M., Hade's.
 Nov. 6, 7, 9: 10 A. M., Springville cong., Mohler house.
 Nov. 8, 7: 30 P. M., Germantown.
 Nov. 8, 2 P. M., Spring Grove.
 Nov. 10, 4 P. M., New Enterprise.
 Nov. 11, 4 P. M., York.
 Nov. 25, 4 P. M., Everett.
Texas—Dec. 1, Saginaw.
Virginia—Nov. 10, Middle River.
 Nov. 10, 2 P. M., Mount Zion.
 Nov. 17, 3 P. M., Manassas.

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VOL. 38.

ELGIN, ILL., Nov. 17, 1900.

No. 46.

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EDITORIAL MISCELLANY.

THERE is something a little remarkable about the census of Florida, just completed. For the last five years the State has been experiencing the most destructive series of freezes known in the history of the South. Hundreds upon hundreds of orange groves were ruined and people left the land of flowers by the thousands. Yet the State has broken all its previous records in the growth of its population in the decade just ended. The returns show a population of 528,542 against 291,422 in 1890, being an increase of thirty-five per cent. What is to be the future of the State cannot even be divined, for the orange industry has been greatly crippled, especially in the middle belt of the State. The population, however, goes on increasing, and in time it may become a section of considerable prosperity. The climate reminds one of Palestine, only the lay of the country in Florida is level and covered with a heavy growth of timber, while in Palestine it is quite mountainous, with here and there extensive plains and almost a complete absence of timber. Then the soil in Palestine is far more fertile than that found in Florida, but the water supply in the latter is much better than in the former.

As we approach the close of the present century we find the railroads of the United States, and the business they carry on, simply enormous. We must now quote from statistics completed at the beginning of the present year. At that time nearly 200,000 miles of railroads had been finished, enough to reach around the globe almost eight times. Upon this vast trackage had been carried about 538,000,000 passengers, and the total tons of freight transported totaled about 978,000,000 tons. The total traffic revenue was \$1,336,000,000. The operating expenses were about \$838,000,000, leaving net earnings of about \$448,000,000, which, with \$66,000,000 of "other receipts," brings up the total revenue to \$513,879,443. The total number of locomotives has risen from 18,000 in 1880 to 37,245 at

the close of 1899; the passenger and baggage cars from 17,000 to 34,000; the freight cars from 539,000 to 1,328,000. In considering these figures of increase, we must remember that the locomotives and cars themselves have increased enormously in carrying capacity, the heaviest passenger locomotive having risen in the past twenty years from 45 tons to 90 tons in weight, the freight locomotive from 60 tons to 115 tons, while the largest freight cars, from carrying a maximum load of 15 tons in 1880, have now a total capacity of 55 tons.

THE hardships that must be endured by the gold hunters in Alaska and British Columbia are many, and the loss of life is very great, yet they succeed in finding considerable of the yellow metal. So far for this year a total of over \$20,000,000 worth of gold dust and bullion has been received at the Seattle assay office, Washington. Of this \$3,323,320 came from Alaska, and the rest from British Columbia. Before the close of the year \$3,000,000 will likely arrive from Cape Nome, Alaska, bringing the total up to over \$23,000,000. Other countries on the Western Continent are producing gold, but none of them to the extent realized in the far northwest. Traveling facilities and ways of living have somewhat improved in these northern gold regions, but the long, cold winters render life quite unpleasant as well as somewhat uncertain. There was a period, however, in the world's history when the climate in Alaska seems to have been as fine as that found to-day in southern Georgia. For aught we know the country may even then have been peopled by a race of rare intelligence, who understood the mining and use of gold. But a great change has come over the land, and he who would procure the precious metal must endure many hardships.

THE most exciting election for decades has just closed. The contest between the two great parties seems to have been a fair one. Their differences were most thoroughly discussed by the press and on the stump. The two principal speakers were Bryan and Roosevelt, who on special trains canvassed the nation from the Atlantic to the Pacific, delivering some days as many as twenty and thirty speeches. Each party did its very utmost to set its principles, claims and purposes before the voters in the strongest possible light. A greater display of eloquence, energy and tact, in the management of a campaign, has probably never before been witnessed by the American people. When the noise was all over, after each orator and writer had said all there was to be said, the people went quietly to the polls, and said that they wanted Mr. McKinley to remain President another term of four years. This they did by such a handsome majority as to satisfy even the opposing party. And to put a nice finishing touch on the whole thing, Mr. Bryan, the defeated candidate, had the manhood to wire Mr. McKinley, congratulating him on his success. Then, in reply Mr. McKinley kindly thanked Mr. Bryan. The affairs of the nation will now move on as heretofore. There is to be no change of policy. Mr. McKinley is our President, and as such is entitled to our respect. As to whether his policy is right or wrong, the MESSENGER does not care to express an opinion. What we wish to do at this time is to urge our people to pray for the President, for it is our duty to pray for the rulers. We should pray for our nation as well as for those selected to make and enforce the law. In most congregations, it seems to us,

there is not the praying for the Republic and her rulers that there should be.

THE electric railroads are to invade Italy. A number of Italian roads are to be shortly transformed to the electric system. One of the most recent projects is that of the Naples-Castellamare line, operated by the Mediterranean Railroad Company. This line is of considerable importance; it is double track, and has a large traffic. The central station, containing the electrical plant, is to be installed near one end of the road. It will be operated at first by steam, but later on it is expected to use hydraulic power and keep the steam plant as a reserve. A high tension current will be used, and the current will be taken into the cars from a third conducting rail laid alongside of the main rails. It is expected to run an express train every two hours and an ordinary train every forty minutes; the trains will be made up of one or two cars only. The expense of the road has been estimated at \$150,000 for the rolling stock and \$75,000 for the station and lines. The project has already been approved by the government, and the concession of waterfall has been obtained on condition that the work shall be finished within two years. Other lines will be equipped for electric cars, and then the traveler will find it a delight to visit the various points of interest in this historic land.

DR. COOK, of Bulgaria, has just returned from exploring parts of the country near the South Pole. It is well known that a great continent exists on this part of the globe, a region comparatively unknown to the civilized world. While on this trip he had an opportunity of studying the people residing on the island Terra del Fuego, the extreme southern portion of South America, in south latitude 52. He says: We had an opportunity to study that strange race of giants inhabiting the southern hemisphere—the Fuegians. These people, called Onas by their neighbors, have hitherto resisted all the efforts of civilization. They have persistently withstood all attempts of white men to enter into relations of friendship. The home of these giants is on the mainland of Terra del Fuego. Their island is nearly as large as the State of New York. It has great prairies, mountains, forests, unknown lakes and hunting grounds, which the island dwellers have kept through ages exclusively for themselves, resisting up to within recent years all efforts of the invader. There is perhaps no race of men in the world with a more perfect physical development than the Ona men. Their average height is about six feet, while a few attain six feet six inches. This wonderful development has arisen through the exigencies of their life and the distribution of game, which make long marches necessary. The Ona men are certainly the greatest cross-country runners on the American continent. The only weapon which these giants use effectively is the bow and arrow. The tips of their arrows are composed of glass picked up from wreckage found about the barren shores. A whole Ona family marches for days over wind-swept plains, through icy streams, into regions seemingly deserted by animal life. The women and the children travel in one group, the men in another. Sick and helpless ones are left behind to starve or support life as best they can. In physical development the women are fit matches for the men. Before the flood there were giants, and from this we learn that there are giants still.

ESSAYS

* Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

NATURE'S SECRET.

NATURE, smiling to herself,
A secret safe is keeping;
She knows her children are not dead,
But only softly sleeping.

She knows the thrilling flood of life
Within the forest welling,
And sees the branches blushing red
With longing to be telling.

She feels the Mayflowers lift their heads
From off their mossy pillows;
And now—the smallest tree has told;
For here are pussy-willows!

You dear, wee, furry, silvery things!
We touch you with caressing;
And pluck your sprays with eager hands
And many a whispered blessing.

A robin chirrups on the hill,
A blue bird in the hollow;
For these are pussy-willow days,
And spring is sure to follow.

—E. K. Stevens.

THE REVISED VERSION.

BY EDWARD FRANTZ.

SINCE most of us must read our Bibles in a translation instead of in the languages in which the inspired penmen themselves wrote, it is certainly desirable that we should have the very best version which it is possible to obtain. It is conceded by all competent judges that for English readers the most faithful representation of the thought of the original Biblical text is the version of 1881-85, commonly known as the Revised Version. Surely, then, no one who desires to know as nearly as possible just what the sacred writers said can afford to neglect this valuable help.

In the first place, the version of 1881 represents a better text than that of 1611. Some of the oldest, most complete, and most reliable manuscripts that we now have were discovered since the earlier translation was made. Thus many textual errors have been eliminated.

Secondly, the work of translation is better done in the new version. Hebrew and Greek scholarship are better to-day than they were three hundred years ago. One of the greatest faults of the old version is the use of so many different words for the same Hebrew or Greek word. The translators explain in their preface that this was done purposely, for the sake of variety, but it often confuses the ordinary reader. Thus many an argument has been based on the words "eternal" and "everlasting," as found in Matt. 25: 46, by those who were unaware that the words in the original are the same. A comparison of the two versions of Matt. 16: 25, 26 affords another illustration of the manner in which this defect of the old version has been remedied in the new.

Furthermore, the English language itself has so developed that many words of the version of 1611 have either become obsolete, or have so changed their meaning as to convey an altogether different idea from the one intended. The word "conversation" is a good example of the latter class. When the older version was made this word meant, not "talking together," as it does now, but "conduct," "general deportment." These defects have been largely corrected in the Revised Version by the use of modern English words.

Another advantage of the new version is the arrangement of the matter in paragraphs instead of breaking it up into chapters and verses. This feature many persons do not like, but it is simply because they have been used to something different. Everyone who has used the new version enough to become familiar with it knows what a decided gain this feature is in grasping the thought of a paragraph as a whole, and in seeing the logical relation of one part to another. Think of other books, or of this article, for example, printed in verses, all broken up into short, disconnected state-

ments, and imagine the effect in reading. The old arrangement has one advantage, its facilities for reference, but this is secured in the Revised Version by the retention of the chapter and verse figures in the margin.

Prejudice against the new version is wholly without foundation. Doubtless the use of the term "revised," in connection with it, has had much to do in fostering this prejudice. The idea of a "revised" Bible naturally arouses suspicion. But we should not forget that the common version is itself a revision of earlier translations, and that it required a period of about fifty years to find general acceptance. There is not the slightest ground for supposing that the Holy Spirit had any less to do with the last version than the preceding ones. The translators did their work faithfully and conscientiously, without financial remuneration, and actuated only by a desire to give to English readers as accurate a representation as possible of the thought of the original biblical text.

If you already have a good Bible in the common version for general use, and feel that you cannot afford another of the same kind in the Revised Version, you should at least provide yourself with a cheaper edition for your own private study.*

McPherson, Kans.

*NOTE.—Our Revised Premium Bible will be found just the thing. See the advertisement on the last page of this issue.—ED.

"AND ANDREW CALLED SIMON HIS BROTHER."

BY ELIZABETH D. ROSENBERGER.

My friend James obtained employment in a large city. He had been a regular attendant at our church services, so we hoped he would be as faithful in the city as he had been at home. And he did go to Sunday school at first; but at the request of some of his new friends he spent a Sunday on the river. That week he received a letter from his Sunday-school teacher, telling how she missed him and urging him to be in his place on the next Sunday. One of the boys of the class also came around to spend an evening with him, and incidentally referred to "our class." James attended all their services on the following Sunday. Speaking about it afterwards, he said, "I couldn't get away; it seemed as if somebody was following me and inviting me back all the time; they were always looking me up."

Is there a lookout committee in your church, in your Sunday school, in your young people's meetings? When a new family moves into your neighborhood, are they left alone, unnoticed by any one, or is there some sister who will be sure to call on them and bid them welcome? When a strange scholar finds his way into Sunday school is he ignored and made miserable or is he welcomed and made to feel at ease? Is there any one besides the teacher who will invite him to come back again, and also ask him to attend church? There are some scholars who are naturally timid; they shrink from observation and say but little in the class. They may stay away occasionally and think that no one will miss them. Of course the teacher of the class will say something about their absence, but is there anyone else who will remark, "So glad to see you again; we missed you last Sunday." Said a little girl who had been sick for some time, "I can hardly wait to come back to Sunday school; my teacher came often to see me, and every one of the girls of my class was here. I hope to go back next Sunday!" That teacher and her class had simply done their duty; it is inexcusable to neglect scholars, unless circumstances make it impossible to visit them.

When we come to church, there is the "stranger within thy gates." Does any one besides the preacher shake hands with him? It is very pleasant to speak to our brethren and sisters, but first let us remember that the young people and those who are not members have a claim upon us. We want them to know that we are glad to have them with us. There may be some who are entering bypaths

which they think will lead them into the flowery vales of pleasure. Sometimes by giving them some responsibility in connection with the young people's meetings, or Sunday school, their zeal is renewed, and they are won to a truer service. We should let them see that our religion does not mean dullness and gloom, but good cheer and glad enthusiasm and sweet comradeship. These are the marks of our discipleship.

The love of Christ constraineth us to do all we can. Cogwheels must interlock if the machine is to work. The preachers and teachers must have the unfailing assistance of the members in general and of some earnest workers in particular. Do you really want to see your church and Sunday school prosper? We are quite sure that they will not lack prosperity if you truly want it. You may hope that the church will grow in numbers and usefulness; you may be willing that it should prosper; or you may have no objection to prosperity; but you might as well stand under a tree and expect a ripe apple to drop into your hand as to look for your church and Sunday school to be a success when all you do is to utter feeble, half-hearted sentiments like the above.

"Not what we get, but what we give,
Is the rightful measure of how we live;
Not what we say, but what we do,
Is the test that tells if life's coin rings true."

You say you want this year to advance God's kingdom in your church and in your hearts. Then if you want it, go work as you do when you want a situation of some kind; make an aggressive, determined effort. If you really want it to succeed, you will make a glad surrender of time, patience and money. When there are threatening clouds and storms you will face them with a shining optimism that nothing can daunt. When others grow weary you will plod on; when others are discouraged you will look up to God, and press on with never a thought of failure.

During the battle of Missionary Ridge one detachment of Union soldiers broke away from the main army and made the perilous ascent to the very summit of the mountain. The storm of shot and shell did not deter them from planting the flag within a few yards of the enemy's breastworks. The main body of the Union army was in the valley below, but when they saw the stars and stripes floating there on the top of the mountain, nothing could restrain them. With a mighty cheer they rushed up the steep mountain side, difficulty and danger were alike forgotten, and in an hour the victory was won. Let us be of good cheer, and with undaunted courage go forward. There are too many listless, indifferent, half-hearted soldiers waiting in the valley. Where are the true, brave hearts that will plant the flag on the summit, and rouse the main army of the Lord to action?

"O brother man! life's little span
Will soon be o'er;
The opportunities it gives
Will come no more.
What of the deeds you should have done,
The victories you should have won?
The day declines—fast sinks the sun
To western shore."

Covington, Ohio.

EMPTY SEATS IN CHURCHES.

BY A. G. CROSSWHITE.

THERE is not a more serious problem confronting us to-day than the analysis of the phrase heading our article. I need not invite you to my pulpit to show you some of those ghostly objects, for I verily believe they are to be found everywhere, and very frequently at that.

Preachers dread them and private members become chilled at their dreariness. They have no tales to tell why they are deserted, and only the ones who once occupied them or who should occupy them now must we turn for an explanation. I will examine only a few of the nonattendants, and begin with the members first.

"Now, Brother A, why don't you come to meeting any more? Please now be candid."

"Well, sir, I work so hard week days that I am too tired to go anywhere when Sunday comes."

"Well, how about the rest of the family?"

"O, they want to go, and I tell them to go, but they won't go without me and so we all stay at home."

"How many in your family?"

"Six."

"Very well; that accounts for one empty bench; you may save it here, but you will not need it in another world."

"Now, Brother B, where were you last Sunday?"

"Well, we were just getting ready for church when an old friend drove up, and we could not go then, of course."

"Did you invite him to go along?"

"No, I was afraid of offending him, and so I did not mention it."

"Very well, a chariot may drive up to your door some day and the one occupant may compel you to go with him to a larger gathering than the meeting you missed."

"Now, Brother C, what is your excuse for being absent last Sunday?"

"I went to another church, sir. I am tired of hearing that old bell ring all the time."

"Exactly, and will their members come over next Sunday to hear a new bell too? And are you not afraid that you will get tired of that good wife of yours, and that political party that you have loved so long?"

But here is Brother D. Let's hear from him: "What is the cause of your continued absence from church, dear brother?"

"Well, I love to go to church, but everything I can hear of late is money, money, money."

"Indeed, and how much have you given of late?"

"None; the Bible says that charity begins at home, and that's what I'm trying to live up to."

"Are you not mistaken, dear brother? That sounds like a saying from *Poor Richard's Almanac*. There may be other good advice in it for you, to observe when you go to town: 'Step aside, what you leave for your children would not pay your ferriage across the river of death no way.'"

"Sister E, what's the matter with you that your seat is vacant so often?"

"Well, we went to an ice cream supper one night, a reunion the following day, a sale the next, to market the next, had company the next, and then there were washing, ironing, baking and a hundred and one other things, and I was just worn out when Sunday came."

"Poor sister."

But here is a young sister who hasn't so many cumbering cares: "Please explain the cause of that empty seat."

"I hardly know what to say, for I wanted to come until I found out that all the rest of the young folks were going to the city on an excursion, and so I thought I could miss one time and all the rest were going, and—"

Here is our dear young brother. "Pray, where were you?"

"Oh, I went too."

"Now, grandpa, how about you?"

"Well, to be brief, everything is so changed that I can't enjoy myself any more at meeting. This folderol music, hifalutin preaching and fine dressing, and fast driving and other things that they have nowadays don't suit me, and I stay at home and read my Bible."

"Good old grandpa, rest your weary head on that velvety couch while the others go. If you tire, go out and see that new binder you bought for your son yesterday. There is plenty of fine stock to attract your attention for a while, then after awhile step in and partake of a dinner the like of which you never dreamed of in the 'good old days'—that is, if you are not prejudiced against new things."

"Now, preachers and deacons, line up for your examination. Elder, you may have found something

on your 'pastoral visit' that will explain this unhappy condition of affairs.—I presume as the leader of your flock that you have seen them all even oftener than once a year."

"Well, I am sorry to confess that I do not know where half of the members live and have been in but few of their houses."

"Well, continue to preach about empty benches and make the points as strong as you like, for they will not talk back and you are safe."

"Minister in second degree, what's wrong with you?"

"O, it wasn't my turn last Sunday, and, besides, if I would push myself into a little extra work they would all say I was wanting to be the leader. 'Every man to his calling.'"

"Stand aside, you may account for more than one empty seat in a coming day."

"Minister in first degree and deacon, you may answer in concert for your absence."

"Well, the truth of the matter is this,—we are asked to exercise only when vacancies occur, and not being in the business we fear a disappointment, and lest we should be pressed into service, we simply stay away."

"Very well, you good Jonahs, you may run from duty now, but remember that there is another day coming."

"Now, grandma, just for diversion tell us all the excuses you remember of hearing for not attending church and we will mark out those already given."

"Well, the greatest of all is the weather, and that is a good one, too, for my rheumatics are always worse on meeting days. Poor preaching and long sermons come next, although we used to enjoy hearing half a dozen preachers talk at one meeting. But times change, you know. Then poor ventilation. Why, I really believe we used to have it better when there was one window and one door in the house. And last, but not least, is the lack of sociability. Why, I am really surprised how cold we all are towards each other. The warmest some of us ever get is when we unite our talents(?) in discussing that proud mother with those vain little children. But hold on, I'll save that and a few other things for the deacons when they come around on the 'annual visit,' and then our seats will all be full to hear those members told of their duty."

We need not proceed further to find the cause of those empty seats. If the conditions herein named are met, the back seats will fill up faster than the front ones, you may rest assured.

Flora, Ind.

"THE PEARL OF THE ANTILLES."

BY M. G. BRUMBAUGH,
Commissioner of Education.

EARLY in August, as the morning broke across the waters of the sea, I walked the deck of the United States Army Transport, "Sedgwick." We were four days out from New York, headed almost due south. In my trunk was a commission from President McKinley, appointing me Commissioner of Education for Porto Rico. I was on my way to a new and unsought labor. What it all meant I had not had time to consider. It was a call from a patriotic President to do a patriotic service, the only service that I could not conscientiously decline. Some men enlist in the service of their country to wage war against a national enemy. I was enlisted to carry American educational ideals to the people living in the tropics, in an island I had never dreamed of seeing, and in a climate that my study had all too clearly warned me to avoid. But Shakespeare says,

"There's a divinity that shapes our ends."

It seemed to me such was the case now. God, not man, had put this work upon me, and, leaving home, church, friends, professional prospects that were promising, and the work of education in the church I love, I was carried steadily and surely southward.

The Captain of the "Sedgwick," a clean, quiet, gentlemanly and capable officer, in passing me said, "We are now only about three miles from land." I looked up. Only the billowy waters, the flush of morning upon a quiet sea, and a mighty momentum urging us on, pressed in upon me. I answered, "Where?" The Captain smiled and said, "Straight down, sir." Three solid miles of old Ocean's depths! We were sailing over the deepest waters of the Atlantic. In the midst of these stupendous depths, sometime God gave the command, and a mighty mass of rock thrust itself above the seething sea and, lo! an island! Sun and rain, wind and warmth melted rock into soil, and in God's own time upon this mountain's crest came vegetation, animals, man. Life was created upon a sun-kissed summit, whose base rested deep and dark, miles beneath the sea. This mountain crest became man's home. To it he gave the name "Borequin." The first dwellers were Indians. They came perhaps from the west, and were kin to the people of the Incas and the Montezumas.

When Europe learned the art of printing, swept the pall of mediæval darkness and ignorance from its borders, and began to push across uncharted waters, these people lived in simple and devout tranquility. Then came the struggle for empire, and on this island Columbus landed, replenished his water casks, and pushed on to the west. Early in the sixteenth century Ponce de Leon came. "Casa Blanca," the White House of Porto Rico was built by him. It is still one of the striking structures of the city of San Juan. In a church of the city, under the altar, moulder his bones. Spain did not exterminate, she forcibly converted the Indians, and later on imported slaves. These groups of life were gradually moulded into a Spanish civilization, and a permanent Spanish colony established.

In the meantime people from neighboring islands, and planters from Europe, increased the population, until there are now almost one million people in the island. Here in 1898 came the American army, and later on, in June of the present year, civil government was inaugurated, with Chas. H. Allen, Ass't Secretary of the Navy, as Governor, and a cabinet of six assistants, of which number the Commissioner of Education is one.

Conceive an irregular quadrangle, forty by one hundred miles, and you have Porto Rico, the Borequin of the centuries now entombed. The surface of this quadrangle is exceedingly diverse. Along the ocean a narrow plain of rich alluvial soil, covered with sugar cane, stretches to the base of inland mountains, steep, sharply-cloven, and high, upon whose shaded sides and summit grows superb coffee. These two with tobacco constitute the leading exports. The value of these products may be inferred from the following tables of the amounts produced in 1897:

Sugar,.....	126,827,472 pounds.
Coffee,.....	23,504,999 "
Tobacco,.....	6,255,953 "

The total value of which was 17,424,916.86 pesos; a peso is worth sixty cents. Coffee is the most valuable product. These crops can be greatly increased. Perhaps not one-fourth of the possible product is now cultivated.

The island lies well within the tropics. The climate is hot. The rainfall is three times as great as that of the central west. The humidity is excessive, producing enervation and often complete exhaustion. One's ability to work is greatly impaired. It is impossible to do here the work usually performed in the north. The labor of to-day becomes the work of to-morrow. The Spanish word for to-morrow is *mañana*, and *mañana* is the first word an Anglo-Saxon learns to speak. It tells in a word the effect of climate upon conduct. Rain falls almost every day; usually in the afternoon a belt of cloud gathers on sea or mountain and the rain descends in torrents. Small streams almost instantly become raging torrents. Even children at school are unable in such cases to reach home.

Let us sail southward for five days and suddenly the sailor on the bridge calls, "Land on the bow."

Ahead the horizon is gradually broken by mountain crests. Soon the outlines of the island fill the southern space, and just ahead gleams the white wall of San Juan. At the harbor entrance stands gray, grim old Morro Castle, against which the guns of Sampson's fleet were trained, and on whose walls still remain the scars of bombardment. As the vessel enters the harbor the shore-line is revealed to the west by a line of tall coconut palms. They stand like plumes on the rock-ribbed, surf-scarred sea wall. Green, graceful, and glorious in fronded luxuriance, they bespeak at once a silent welcome, a solemn warning. But the proud vessel drops anchor, and the city of San Juan lies just off the anchorage. This is to be home and haven for a season. Let us disembark.

San Juan is a crowded city, on a small island, on the northern coast of Porto Rico. It has a fine harbor and is the capital of the island. Thirty-three thousand people literally swarm its narrow, well-paved streets. The city of New York is not at any point so crowded with life as San Juan. We walk the streets. Throngs of strange people speaking a strange tongue, and wearing strange or scanty attire crowd the city, swarm the wharf, and elbow each other for employment. Twice each week this multitude is augmented by cripples, paupers, diseased souls, mendicants, allowed by law on these days to beg from house to house. Yonder goes a blind man led by a sickly, half naked child. Near by sits one unable to walk. Here is a filthily clad woman with a diseased child, asking for *uno centavo Americano*, one cent. There walks one of a thousand barefoot men and women. His feet are enlarged to sickening proportions. He is a victim to *elephantiasis*—a common disease of the poor peons. At the suburb, under guard, is a large colony of lepers. By them, a crowded jail. In the city, a penitentiary full to overflowing. Thus misery, suffering, disease, poverty, filth, greet one on every side. The streets are full of children absolutely naked. They never owned one single garment.

These poor people crowd the lower floor of solidly built stone or brick buildings; and over these live in comparative luxury and elegance the better classes of the city's life—professional and business men. The city has well-paved streets, swept daily by prisoners from the penitentiary, under guard. It is lighted by electricity, has a system of water supply that is fairly good, and maintains two ice factories. But the most impressive thing is the life that swarms up every avenue and throngs every doorway. Children, children, naked, filthy, diseased, hungry! These are my wards. To clothe, cleanse, heal, and feed them is the task of others. To educate them into the need of all these things, to teach them civic and social virtue, and to help them to love God and obey the law, all this and more rests upon the school.

And what of the schools? Under the military control we had 616 schools on the island. Last Monday, Oct. 1, with no jar, no discord, no confusion, we opened 750 schools, and by Nov. 1, 800 schools will be in operation in Porto Rico. This is a gain of 9,000 pupils. These will for the first time march under the flag into a school, and gain their first lessons in American ideals and American institutions. That is something. For these schools over one hundred American teachers are employed. They teach the lowest grades and impart lessons in the language of the United States. We have just sent twenty-six new ones over the island. They came from New York in a Government vessel to aid in the good work here. The other teachers are now employed from the old Spanish teachers of the island. Spain maintained schools in which sewing, embroidery and music, with incidental language and number lessons were taught. After four hundred years only about twelve per cent of the population can read or write. Think of eighty-eight per cent of illiteracy. This is my foe. To reduce this is my work. In doing this there are many hindrances. There is not a schoolhouse on the island. Schools all assemble in rented rooms, with little or no furniture, and few supplies. This year every child shall have plenty of good

books, pens, ink, paper, pencils, crayons, erasers, slate, slate pencil, and all other supplies necessary to do good work. These are now in the schools, having been sent out by boat, train, and ox-team over the island. To open these schools we furnished free all these supplies, some idea of which may be gathered, when it is noted that above 60,000 books, one mile of blackboard cloth, 5,000 gross crayons, etc., were purchased and given by the Insular Government for this work. In all, this Department will expend \$400,000.00 this year. If we had ten times as much we could spend it wisely and well. Only about 35,000 children will see school this year; 360,000 children of school age await educational advantages. The greatest needs are money, new laws, better teachers, schoolhouses, and efficient local supervision.

In San Juan we will open, Nov. 1, a real American school, from kindergarten to and including high school. At Fajardo a normal school has been instituted, and before the year is over the organization will include all the elements of a first-class system of schools. If, as a result, we can find proper teachers, the outlook is most encouraging.

But it is in the tropics! Yes; that is its glory and its gravity. Sea-set Isle, verdant and fertile, God gave thee much. Man gave thee least! It is never even cool. One does not mind a day of heat, but days of heat, years of heat, a lifetime of heat, that is what wears the body and enfeebles the brain. At night the splendid fronds of the lovely palms rattle in the breeze. Their dry, sharp, ceaseless call is like a voice from the tomb. In the night we feel the awful sense of menace and of death. But the day reveals the most beautiful and luxuriant flora the eye can open upon. Bananas grow in endless profusion. Oranges are yellowing on every side, figs abound, pine-apples wear regal crowns, and the less enduring fruits grow in great luxuriance.

San Juan, Porto Rico.

LESSONS FROM THE TRANSFIGURATION.

BY JESSE MOHLER.

AT one time the several accounts of the transfiguration of Christ seemed to the writer as interesting descriptions of one of the miracles performed either by him or for him. However, further study has shown better, and opened up new avenues that may contain more than one can realize.

If any of the readers fail to appreciate the full value of this scene let him take the Bible and turn to the account in Matt. 17: 1-8; but read first from verse thirteen to the close of chapter sixteen and note that Jesus has just begun to reveal to the disciples the full import of his mission. Peter's confession, "Thou art the Christ, the Son of the Living God" (16: 16), is the fullest expression thus far given of a knowledge of Christ's mission on earth. Shortly before this Peter had spoken in his impulsive way: "Lord, to whom shall we go? thou hast the words of eternal life." John 6: 68. But at this time the conviction is full and firm, "Thou art the Christ, the Son of the Living God."

Following this confession Christ proceeds to institute teaching consistent with the new impressions crowding in upon the minds of those who began to realize that they were walking with the Son of God. Some things seem too good to be true, and this was one. However, in order that their faith might not only be not tried too far, but that it might be given substantial support, we find the three chosen disciples taken up into a mountain to witness God's own testimony of the Sonship of Christ. These three were chosen, not by chance, but for traits in themselves and for actual value the same as the church-to-day chooses those who are qualified to serve her best. They were taken up into a mountain where, of all places, one can feel most free from the environments of the world. In the transfiguration Christ was changed in the outward form or appearance. It is fitting that at this time, when God himself was to recognize the work of Christ, the divine nature in his Son would shine forth, giving a radiance to the face and piercing

the clothing until it was white as the light itself.

May this not give us an idea of the change which Paul in 1 Cor. 15: 52 says shall take place in the twinkling of an eye? When man comes to his full estate as an heir with Christ, may it not be that the body will be in some way wrought upon by divine power given to such heirs that it will become radiant with God's love, and will change and become a glorified body as Christ's own body appeared to become? Christ and the Holy Spirit have a power to work in man's heart that cannot be measured on earth, and what may that power be in the future!

With the transfiguration there appeared Moses, the giver of the law, and its most potent representative; and with him was seen Elijah, the most prominent of the prophets. These two, who had been shown special favor in their departure from the world centuries before, were now come back to talk with the Savior before the completion of his work. Was it not evidence enough of the authority of Christ that those two, who so fittingly represented the law and the prophets, would come from the beyond to converse with him? It might seem even so, but as further evidence of the superiority of our Lord we read nothing of the glory of the visitors. They seem to pale with insignificance when compared with the teacher of humble fishermen. It is not enough that they who were the revered of the past should stand as men before the Lord covered with glory, but even the visible presence of the Father is shown in their being enveloped by a bright cloud, that symbol which had led them across the Red Sea, had guided them in their wanderings, and for generations was present in the tabernacle and the temple, until their own wickedness became so great as to drive his presence from their midst. Truly, they were standing before the Great Judge; and when they heard a voice from the cloud could not refrain from falling on their faces.

It must have been the full realization of the greatness of God and their own weakness that made them sore afraid. It could not have been the words, for they were fraught with life and freedom for every soul living from that day to this. Once before had the Father testified of the Son, but this time he adds to his testimony his own authority.

Moses and Elias had voiced the laws and teachings of the Great Jehovah, but their work was done, and in the passing from the Law to the Gospel they formally gave their homage to the one to whom the past had pointed. To give the whole scene the final stamp of authority, the voice testifies as at baptism: "This is my beloved Son, in whom I am well pleased," and adds a command that has come down to us, and will roll on down the ages to eternity, and that will remain in force even there: "Hear ye him."

When we pass to the beyond we will meet that command, and if we are cast to the ground we may be permitted to feel the gentle touch of Jesus and like those disciples hear his words of encouragement; and it is our privilege to have so lived that when we arise we may see no one save Jesus only, to whom be praise and honor and glory forever and ever. Amen.

Warrensburg, Mo.

BARTHOLOMEW.

BY J. W. WAYLAND.

THERE is but one man named Bartholomew spoken of in the Bible. In the four lists of the twelve apostles, Bartholomew is mentioned as one of the number; but, aside from the simple mention of his name, nothing is told concerning him.

It is generally regarded as a fact, however, that Bartholomew and Nathanael are names belonging to the same man; and as reasons for this conclusion we may notice the following:

1. St. John, who twice mentions Nathanael (John 1: 45-51; 21: 2), does not speak of anyone that he calls Bartholomew.
2. Matthew, Mark and Luke all give the name of

Bartholomew, but do not anywhere employ the name Nathanael.

3. St. John tells us that Philip sought Nathanael and brought him to Jesus; Matthew, Mark and Luke all place the name of Bartholomew next to that of Philip.

4. In the first chapter of John's Gospel five men, all probably disciples of John the Baptist, are spoken of—John, Andrew, Peter, Philip, and Nathanael. It is expressly stated that these men met Jesus. Now, it is not at all probable that these five men were all that came in contact with the Savior during those two or three days; hence we conclude that the reason these are singled out for mention is because of the prominence which they attain later.

Again, since John, Andrew, Peter and Philip were all chosen as members of the apostolic band, we should naturally expect that Nathanael, who is here mentioned with them, who was "an Israelite without guile," and who was to "see heaven open, and the angels of God ascending and descending upon the Son of man," would also be one of the chosen twelve.

5. In John 21: 2 we have this statement: "There were together Simon Peter, and Thomas . . . , and Nathanael . . . , and the sons of Zebedee, and two other of his [Christ's] disciples." Here Nathanael is mentioned as one of the disciples,—one of the twelve.

6. It is asserted by good authority that Bartholomew (*son of Tolmai*) is not so much a proper name as it is a family surname, like Bar-jona (*son of Jona*) Bar-jesus (*son of Jesus*), etc. Nathanael (*gift of God*) may, therefore, have been the proper name of the apostle, while Bartholomew was a surname. Nathanael Bartholomew, "Nathanael the son of Tolmai," seems upon this ground as probable a combination as "Simon Bar-jona."

If we conclude, therefore, that Nathanael and Bartholomew are identical, that both names are applied to the same man, it is possible to combine the statements made by St. John concerning Nathanael with those made by Matthew, Mark and Luke concerning Bartholomew.

Nathanael was a native of Cana of Galilee (John 21: 2). There is a tradition that it was his wedding that Jesus attended, where he performed his first miracle of turning water into wine; but this tradition is probably without much foundation. Another story makes Nathanael one of the two (of which Cleopas was one) that fell in company with Jesus on the way to Emmaus, after the resurrection.

All that we know concerning Nathanael's character is comprehended in three brief sentences of his own and in one of the Master's. Two of these expressions of Nathanael are questions, one being addressed to Philip, the other to Jesus. The third expression is a declaration almost identical with the famous "confession" of Peter.

That Nathanael's mind was free from prejudice, and his heart ready to accept the truth we know, else he would not so readily have complied with Philip's blunt invitation to go to see one whose very place of origin he had been taught to despise. His intellect moreover, was active, and his power to grasp quickly the truth was great. The Master needed to make but one telling statement until Nathanael's understanding had seized the mighty fact and he was ready to declare, "Rabbi, thou art the Son of God; thou art the King of Israel."

But the highest tribute to Nathanael's character was paid by the Master himself: "Behold an Israelite indeed, in whom is no guile!" A character without deceit, a character clean and pure! How nearly does such a character resemble that of the God-man himself, who also said, "Blessed are the pure in heart!"

Of Bartholomew's later life we know but little with certainty. Eusebius and Jerome say that toward the end of the second century Pantænus found the Gospel of Matthew, written in Hebrew, among the Indians,—the said Gospel purporting to have been left there by St. Bartholomew. The term "among the Indians" is rather vague. Mosheim and Neander think that the country of Arabia Fe-

lix is meant, and especially the part that was inhabited by the Jews.

According to received tradition, Bartholomew was flayed alive and crucified head downwards at Albanopolis in Armenia. Nicephorus says that his martyrdom occurred at Urbanopolis in Cilicia.

A spurious Gospel bearing Bartholomew's name was among the books condemned in the twelfth century by Pope Gelasius. The twenty-fourth of August is celebrated as St. Bartholomew's day.

Charlottesville, Va.

SELF-MURDER.

BY IDA MINERVA HELM.

"For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause; . . .
For who would bear the whips and scorns of time,
The oppressor's wrong, The proud man's contumely,
The pangs of despised love, the insolence of office
When he himself might his quietus make
With a bare bodkin; . . . But that the dread of
Something after death, the undiscovered country,
From whose bourn no traveler returns, puzzles the will."

—Hamlet.

PUTTING an end to one's self is the offspring of infidelity. Infidels teach that with the last expiring breath all is over with man, that oblivion will cover him forever. They will snatch every ray of hope from their followers and offer nothing but the ruins of the grave. How can anyone dare to teach that man has no soul, or if he has that his soul will die, making himself no better than the beasts of the field? Is not that what infidelity teaches? Oh, that the eyes of all the followers of infidelity might be opened that they might see on what a broken reed they are leaning. How many discouraged, weary ones, blinded by the erroneous teaching that "Death ends all," have dared to send their soul unsummoned to meet their God! Yet the Bible says, "No murderer shall inherit the kingdom of God."

"And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that dreadful silent place."

These lines always impress me with the solemnity of the moment when a soul is ushered into the presence of the Great Judge. Alas! what answer can the man who has taken his own life give when the righteous Judge demands an excuse for his coming unbidden with bloodstained hands to his judgment bar! Far greater than the ruins of the grave are the ruins of the fall. Just one quick flash of a pistol, one draught from the poison phial, or one leap into the dark stream. Alas, who will go with them through the dark "valley of the shadow of death?" It is a fearful thing to exchange worlds if you have not the blessed assurance of a better life.

Why is it so many infidels are not so sure "death ends all," when they are in its presence? The last words of Voltaire were, "I must die forsaken by God and man." It is recorded that Thomas Paine, the noted infidel, exclaimed with his dying breath, "My God, my God, why hast thou forsaken me?" Ethan Allen was a professed infidel, but his wife was an earnest Christian; she died early in life, leaving a daughter. When she had grown to womanhood the wasting disease consumption fastened itself upon her. When her physician told her she must die, she said, "Father, I am going to die. You and mother did not agree on religion. Mother taught me Christianity. She often spoke to me of the blessed Savior who died for us all. You taught me infidelity. Now tell me, father, shall I reject Christ as you have taught, or shall I accept him as my mother taught me?" Ethan Allen said, "My child, cling to your mother's Savior; she was right."

The wise King Solomon says: "The fear of the Lord is the beginning of wisdom." There is no better way of proving yourself a coward than by severing the thread that binds your soul and body together. Do not be afraid to meet the battles of life. Though the conflict be fierce and long and

your cross seems too heavy to bear, struggle on, trusting in the one that has said, "I will never leave thee nor forsake thee."

Smithville, Ohio.

DISCOVERY OF THE OLDEST KNOWN LETTERS IN THE WORLD.

In the course of several recent expeditions to the East, Dr. Ernest A. Wallis Budge, keeper of Egyptian and Assyrian antiquities in the British Museum, was the discoverer of a most valuable collection of small tablets of the envelope or duplicate class, found in the ruins at Tellsefr in South Babylonia, representing the ancient city of Larsa (the "Ellasar" of Genesis, chapter 14). These tablets consisted partly of contracts and other legal documents, partly of public and private letters. The latter have just been carefully arranged, and for the first time their full importance is evident. *Bibbia* (August) pronounces them "the most important series of inscriptions which has ever been rescued from Oriental ruins." The writer says of this collection:

"It is a group of fifty letters, written by Khammurabi, King of Babylon, who reigned about 2300 B. C., and who is generally identified with the Amraphel of Genesis 14. We have already been made acquainted with the existence of a system of letterwriting in use among the kings of the East at an early period, as illustrated by the famous Tel-el-Amarna tablets. These, we know, present the diplomatic and private correspondence between the kings of Syria, Mitanni, or northern Mesopotamia, and Babylon, and may be dated about 1450 B. C. The valuable series of tablets which has recently been received for the British Museum belong to a period of 1,000 years earlier, and are certainly the oldest known letters in the world. The position of those Babylonian letters in Oriental literature is of extreme importance. They reveal the existence of a regular system of correspondence between rulers and their subordinates, and that writing was used not only to record events in royal annals, but for ordinary purposes. They are, besides, manifestly the models for all after-time, as in the case of the diplomatic correspondence in the Tel-el-Amarna tablets. We can now see how overshadowing was the influence of Babylonia over all western Asia. During the thousand years which elapsed between the time of Khammurabi and the date of these latter letters discovered some years ago, Babylonia became the educational center of the Oriental world.

"The great library at Borsippa was the school and university not only of Chaldea, but of Syria, North Mesopotamia, and Asia Minor. Fragments of the deluge and creation tablets, dated from a period more than 1,000 years before Moses, have been discovered in Babylonia. It is therefore clear that if the scribes of Canaan were taught to write and use the cuneiform script through these influences there must have been some among them who were acquainted with the traditions stored in the Chaldean libraries. The present find is indeed a good one; but one can only regard it as a prelude to still more important discoveries which probably will put a new aspect on the vexed question of Hebrew origin. To possess letters contemporary with the time of Abraham is certainly an astonishing result of Oriental exploration, and one which far exceeds the wildest dreams of those who first revealed to us the buried cities of Assyria and Babylonia.

"Messrs. Luzac & Co., of London, have recently published the 'Letters and Inscriptions of Khammurabi,' King of Babylon about 2300 B. C., to which are added a series of letters of other kings of the first dynasty of Babylon. The original Babylonian text is given with an English translation."—*Literary Digest*

WHAT we ask in relation to our Lord Jesus Christ is steady, constant obedience to his will, a quiet household life, a business conducted face to face to face with the Decalogue and the whole life lived in the spirit of the love of Jesus Christ.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

LITERARY EDUCATION AND THE MINISTRY.

BY C. R. ARNOLD.

THE thoughts here offered are in response to the following request from a young minister: "Different friends of mine advise me to attend college. Now I would like to know how a high-school education can assist a minister in making his sermons more practical and more interesting to his hearers."

1. The Bible is written in human language. All the principles of grammar, rhetoric, and literary style apply to it just the same as to other books. When one has mastered these principles in a course of general educational training they serve him as handy and effective tools for delving into the riches of the Bible. The trained man gets closer to the real meaning of the Bible, and is saved from many misunderstandings and petty disputes which a little general knowledge will clear up. For example, there have been discussions about the difference between "everlasting" and "eternal." The Greek original for both words is the same; yet the uneducated would not likely discover this for himself.

2. Education adds power. We are composed of body, mind, and moral nature. A trained body means a more powerful body. The prize fighter is fully aware of this. The trained mind means a more powerful mind. Edison can do more thinking in an hour than the ordinary man could do in many days or even months.

3. The trained man has a larger store of knowledge, and from this he can select at any given time that which is best suited to the occasion. To be practical is to say the right thing at the right time. To do this one ought to have a pretty large stock from which to draw.

4. Education among the masses is very general. Never before were so many attending colleges and universities as now. The minister is expected to address these masses. If his hearers are educated and he is not, they have the advantage. Among such people the message of the educated minister will seem to possess more authority.

5. Education trains one to think clearly and in a logical manner. Only one who is trained by education or one who has unusual natural endowments can preach a whole sermon on one subject. There is a type of mind in which the power of verbal association is well developed. Such a one, under the influence of an emotional state of mind, will quote from the Bible from Genesis to Revelation on a variety of subjects in the same discourse. And the next discourse is likely to contain a good deal of the same materials. Jesus usually quoted but few texts and into these he, by his explanations, put a richer meaning than the people had been accustomed to realize. Jesus could, without an education, stick to his subject and develop it. Most of us cannot.

6. Special training helps one to avoid exaggerations and, perhaps, unwarranted assertions. The educated speaker speaks with more caution than the uneducated. If you want to find some one who is absolutely sure of a thing, look for a young minister with a good share of self-esteem who has started out in a way that his friends say is just about right.

7. A literary course embraces the study of men and methods. Here we ask ourselves, "What particular method shall I use in order to reach that particular audience with just such knowledge, dispositions, and prejudices as they have?"

8. A literary course in a Brethren's school is accompanied by those influences which make one's Christian life riper and richer.

9. Such a course of training helps one to a larger world of charity and sympathy and to loftier conceptions of God's nature and plans. This latter must be experienced in order to be understood.

McPherson, Kans.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Sober Living.—Titus 2: 1-15.

Lesson for Nov. 25, 1900.

GOLDEN TEXT.—We should live soberly, righteously, and godly, in this present world.—Titus 2: 12.

THE lesson for to-day we have from part of a letter written by Paul to Titus. He calls him his son because he was instrumental in his conversion, and was also a fellow-companion in some of his missionary work.

He was stationed in Crete, one of the largest islands of the Mediterranean Sea, about two hundred and fifty miles long and fifty wide. On our late eastern tour we had the pleasure of spending a part of a Lord's Day on this island. It is a most beautiful place, with a fine climate and a desirable place to live if the government would admit of the possibilities of the natural advantages there.

Titus was placed there to set in order such things as were out of order and to ordain bishops in all the cities. At this time the island was densely populated, having from ninety to one hundred cities.

The first part of the letter is largely introductory, and sets forth the duties and essential characteristics of elders—what kind of men are needed as leaders and shepherds of the flocks. In the second chapter, the beginning of our lesson, we have given to Titus the kind of doctrine or teaching that he should give to his people. And as the teaching is general in its character, it applies with equal force to all Christians in all places and in all ages. The instructions are to be given to aged men and women, to young men and women (implied) and to servants; so that all the different classes that are susceptible of receiving instructions are addressed.

To the aged men say: "Be sober, grave, temperate, sound in the faith, in charity, patience." In those days and in this tropical climate, drunkenness was one of the leading sins. Wines were made in great profusion, as the island is especially adapted to the growth of fruits of this kind. It was at this place we saw clusters of grapes that were over two feet in length and one bunch would fill a half bushel measure. They were no doubt similar to the grapes of Eshcol found by the spies sent from the Egyptian wilderness to spy out the land. The result of this abundance of such fruits in this place gave an abundance of wines. And where this is, drunkenness is likely to follow. To guard against this temptation this admonition was given. And as we are subject to similar temptations the advice is also timely for us. Sober here has a wider sense than to be free from the drink habit.

They were also taught to be sound in the faith—in the teachings of Christ, and not to be carried away by any wind of doctrine. No matter what experiences and feelings we may have, if they are not founded upon the teachings of Christ they are deceptive and we should guard against them. Then we are to exercise charity, which means love made active in doing.

Titus was also to teach patience. A much needed grace that should be developed in every Christian life. Be slow to speak, slow to get angry, and still slower to act out heated passion. Hasty words breed hasty actions, which end in evil results.

The aged women are also to possess and act out good qualities by leading a holy life. Let us look at the list of instructions: Not given to much wine, teachers of good things, love their husbands, love their children, discreet, chaste, keepers at home, obedient to their husbands. What more would be needed on the part of a young woman to be queen in a Christian home?

But the great teacher does not stop here. The young men are subjects of great interest on the mind of Paul. Therefore exhort them to be sober-minded, which means sober all around and in all things. Paul closes with well-timed instructions to those who serve and help—to be obedient, labor to please, not answering back to reasonable demands, not to steal or pilfer, but to be true and faithful in all things.

H. B. B.

OUR PRAYER MEETING.

GOD'S CHEERING MESSAGE—FEAR NOT!

For Week Ending Dec. 1.

1. To Abraham, the father of the faithful. Gen. 15: 1.
2. To Hagar, in the wilderness of Beer-sheba. Gen. 21: 71.
3. To Isaac, also at Beer-sheba. Gen. 26: 24.
4. To Jacob, at Beer-sheba. Gen. 46: 2, 3.
5. To Children of Israel, when trembling they stood on the banks of the Red Sea, with its waters before them, and the hosts of Pharaoh pressing on behind. Ex. 14: 13.
6. To Moses, when on the eve of a conflict with Og, the King of Bashan. Num. 21: 34.
7. To Gideon, when, awe stricken, he was in the presence of the angel. Judges 6: 23.
8. By Isaiah there comes to us many a sweet and precious "Fear not." Isa. 41: 10, 13, 14; 43: 1, 5; 44: 2, 8; 51: 7; 54: 4.
9. By Jeremiah and Ezekiel. Jer. 30: 10; 46: 27, 28; Ezek. 3: 9.
10. To Daniel, the "man greatly beloved." Dan. 10: 12.
11. To the Persecuted and the Mourner. Matt. 10: 28; Luke 8: 50.
12. To Those of "Little Faith" the message comes as a ray of light. Matt. 10: 31.
13. To the "Little Flock" it comes with reassuring comfort. Luke 12: 32.
14. To Paul in his "Tempest-tossed Bark." Acts 27: 24.
15. To John. A blessed promise. Rev. 1: 17, 18.

WEEK OF PRAYER.

THE Evangelical Alliance of the United States has set apart Jan. 6-13 for the week of prayer, and suggests the following for the days named:

MONDAY.—Prayer for a better realization of spiritual truth and a better estimate of spiritual realities; a clearer vision of the redeeming Christ, and of the actual need and the divinely intended glory of the world which He redeemed.

TUESDAY.—Prayer for a church which, through faith in Christ, and by the indwelling of the Holy Spirit, shall be wholly Christian, doing God's will and winning the world to Christ.

WEDNESDAY.—Prayer for such Christian character and life as shall be pleasant in the home, honored in business relations, welcomed in the neighborhood, helpful in the church,—personal religion being thus manifested in its rightful attractiveness.

THURSDAY.—Prayer for right relations in society and the nation, with the Golden Rule obeyed as between man and man, and all social and political action guided by justice and good-will,—the Christian ideal.

FRIDAY.—Prayer for all international relationships and all international action, that they may be based on the Christian principles which apply to the individual,—the reign of the Prince of Peace.

SATURDAY.—Prayer for all missionaries, and all missionary organizations, that being wholly inspired by Christian devotion and wholly guided by Christian wisdom, they may speedily and triumphantly fulfill the Savior's last command.

While the Brethren are not disposed to follow the directions given by others regarding the subject of prayer still they will find something in these suggestions well worth thinking about.

A PRAYER.

OUR Father in heaven. Through the Holy Spirit, and in the name of the blessed Jesus we worship thee. We thank thee for the preservation of life, for all the temporal comforts with which we are favored and for the spiritual strength that we are daily receiving. We thank thee for the gift of thy Son, for the comforting influence of the Spirit, and for the blessed assurance of eternal life. Help us to love and serve thee aright, and to become useful as workers in thy kingdom. Help us to rise above the sinful influences of earth, and seek only those things that purify, elevate and ennoble the soul. Give us strength to resist and overcome every temptation that we may make life's work a success. And may all of our efforts tend to glorify thee and help fallen humanity. These unmerited favors we ask for Jesus' sake. Amen.

With the same zeal and consecration men devote to secure a desirable residence here, that they can occupy but a short while at the longest, they could purchase for themselves a building of God, a house not made with hands, eternal in the heavens.

HOME * AND * FAMILY

THEN YOU'LL THINK OF MOTHER.

When her weary hands shall rest,
Folded on her quiet breast,
Then you'll think of mother;
How in work those hands once moved
For the children that she loved,
Those toil-worn hands of mother.

When her eyes shall close in sleep,
From which they'll never "wake to weep,"
Then you'll think of mother.
Oh, the vigils they have kept,
In the night while others slept,
Those love-lit eyes of mother!

When her tongue shall silent be,
Read no more, nor sing for thee,
Then you'll think of mother:
Then your aching heart will long
For the counsel, prayer and song
From the tongue of mother.

When the lips shall part no more
With the dear, sweet smile of yore,
Then you'll think of mother;
You will not forget the kiss
Which thrilled your childish heart with bliss,
Pressed to yours by lips of mother.

Years will pass—they're fleeting now—
Bring no shadow to her brow,
But kindly think of mother;
Help her often as you may,
Life with her is such brief day,
Your life on earth with mother.

Wait not till her soul at last
To the home above has passed,
But show your love to mother;
Cheer her while on earth she stays,
By your loving acts and ways,
Be dutiful to mother.

—M. J. Ballantyne.

FROM INDIA.

BY MARY STOVER.

he at Oser has come. The monsoons have closed. The fields all over Gujerat that three months ago were dry and parched, and hot and hopeless, can now be scarcely recognized as being the same fields. In some places the smaller grains have already begun to ripen, and the seeds of wild grasses which the poorer people eat. In other places the people feel doubtful as to the coming crop. They say that the rains, being very heavy when they came, and light in the after part of the season, have caused the rice to grow very high, but the heads are not filling out properly. However, we hope for the best. There is a bright as well as a dark side to all things. It is three weeks yet until *Devali*, the harvest time. There is still great suffering and there are many hungry people who can get no work. This being true of the people round about here, the conditions must be much worse in the districts north.

—Yesterday morning while walking on the road only a short distance from our house, a man came up to us and said, pointing to a hut in the field, surrounded with tall grass, "Sahib, there is a child there who has been crying all night. Will you not take it?" "But," we said, "where are the parents?" "The father died six or seven days ago, and who knows, perhaps the mother has run away." "But why haven't you gone to see?" "O, sahib, we go and see! They are not of our caste." "Sure enough, but are there none here of their caste?" By that time a company had gathered from the near houses and an old woman was pointed out whom they said was a relative. She denied, however, but confessed that she belonged to the same caste. So we addressed her, "See here, sister, you bring the child out and show it to us over the thorn fence. We should have to go a long way round to get in." While she hesitated, a man came whom we knew and hastened into the house. He brought out a poor little boy perhaps four years old, and a little girl, both children looking as though they could not live long. He found the poor mother lying dead beside the little child. We have seen sad sights, but this within an eighth of a mile from our house was indeed sad. Died of hun-

ger! We might have saved her if we had known! This caste will not beg, and so no doubt she had struggled on as best she could. Neighbors near by, plenty of them, but not her caste people! O, the heartlessness of some people! We sent a man to report the death to the municipality and have the body removed. Then we tried to get the old woman to come to our house three times a day and get food for the children and take care of them, promising to give her food too. But she would not. Another man went to our house and brought milk and gave the children, then later in the day, seeing that no one came to claim them, we sent and had them brought home. One of our poor widows, herself lately rescued, gladly offered to take care of and nurse the little baby, together with her own child. We hope the children may live.

—Bro. Stover has been collecting a list of those who have given their lives a sacrifice in this present trying time. He does not yet have it complete, but in the meantime I mention two of our number who have been called away lately.

—Ruttun was a little Bhil girl, perhaps eleven years of age, who had come to us from one of the villages in the Raj Pipla state. We have quite a number of Bhils and have found them a great trial. They are a jungle tribe and the majority of them are not inclined nor at all willing to adopt civilized ways. They have continued so extremely dirty in their habits that sometimes we do not know how to do next. There are, however, a few exceptions among them. One of these was little Ruttun. She came voluntarily and offered to take care of a disagreeable girl whom no one could associate with and to keep her clean. This girl was not little or helpless, but dirty and indolent, and would not be cleanly in spite of all our efforts. Ruttun took away her filthy clothing from time to time and washed and took care of her. By and by one morning early someone came and said, "Ruttun has been vomiting." We went at once to see, and the look in her bright eyes, now so deep-set, made us fear at once that it was cholera. She took the medicine we gave, and when we left for her a little and charged her not to drink water until we returned she would promise and we knew we could believe her. Sometimes she seemed better, then again we took hope, only to be disappointed when the vomiting would again set in. She lived about thirty hours, then quietly passed away. Dear child, unconsciously she had imbibed the Christ-life. Her short life with us has taught us all to live for others. May we not forget it.

—Iturina was one of the boys rescued from the famine of three years ago. He was a good boy, exceptionally quick to learn, pleasing in his manner and smiling. He was baptized over two years ago. He was one of the most robust boys in the orphanage, and we often wished all the children looked "as well and hearty as Iturina."

—On Sept. 19, when Bro. Stover went to the weekly grain distribution to the poor in Raj Pipla state, he took Iturina along to help Mahadev, one of the Christian men, at one station, and Valjee to help another brother, Rama, at another station. These are in charge of shops to sell grain at cheap rates. Bro. Stover returned the next day, leaving the boys there. Shortly after, we received a letter from Mahadev, saying that Iturina was sick with fever and wished very much to come home. We replied, sending medicine, and saying that "Papa" was returning "next week" and if he then wanted to come with him home he might do so. Fever is common, and we felt no particular concern. So when Bro. Stover and Bro. Forney went again, on Sept. 26, they were surprised to find him so ill. He was delirious in the night and rolled from side to side, begging to be taken home. The next day they started for home, leaving in the morning. It is about six hours' journey, and Iturina seemed to be getting on pretty well. The fever still continued and they kept ice on his head, but when only two stations from Bulsar, he quietly passed away. We had cherished fond hopes for Iturina. He could read and recite so clearly and talked so nicely in the boys' meetings and often led in prayer. More

than that, he was a good boy and a good example for the others. But though we cannot understand God's purpose now in calling him away we can trust in him who doeth all things well.

—At present we are well. There is no sickness among the children other than is common at this season, such as colds, coughs, fever, etc. Bro. Stover has an abscess on the side of his neck which the doctor says he will lance to-morrow and that it will soon be well. We trust so. It has not hindered him from his work, for which we are glad. He has gone to-day in company with a Parsee gentlemen to see the condition of the people about thirteen miles from here in the direction of Dharampore state. They are no doubt in need of help there, and perhaps a plan to relieve them will develop from to-day's visit there.

—We look forward eagerly to greet the new missionaries about Oct. 20.

—God bless all the dear brethren and sisters.

Bulsar, Oct. 5.

HOME, SWEET HOME.

BY A. HUTCHISON.

Few words, if any, express so much. God has so ordered things that we may have a little glimpse of the almost boundless meaning of that word home, even in this life. When you speak to the little child, and ask it, "Why do you love your home better than other homes?" it says: "O, I like it better because my papa and mamma are there, and little baby brother or sister is there too." Speak to the young man when he is far away from home, and though he is strong and manly, yet you will notice that when you call attention to that sacred place called home you touch a cord that vibrates through every fiber of his whole being. And when mother's name is called the tears will well up in his eyes, whether he will or not. His manly heart clings to mother and home. You meet with the young lady in a distant land, and you may speak of many places of interest and beauty, and about all these she can converse freely. But the moment you mention home her eyes become a flowing fountain.

Home, sweet home. O, how very dear to my heart! Maybe you think the poor preacher cannot tell what home is. But when I read Bro. Ulery's description of the last meeting and parting of those who were permitted to be with our dear missionaries on their departure from New York, more than once I had to cease reading till the tears could be controlled. Few of our ministers or others know more about being absent from home than I do. But if the Lord can work any good out of my afflictions and home privations, I hope to submit, and say, "Thy will be done."

THE QUEER TOMBSTONE.

THIS touching story comes from the South:

In the old graveyard at Charleston, S. C., stands among the stately marble monuments an old cedar bedstead, on one of the side boards of which is cut the inscription "Mary Ann Luyten, died Sept. 9, 1770, in the 27th year of her age." For more than a hundred years the old bedstead has resisted the attacks of the weather, and its good condition to-day is a testimonial to the skill and honesty of its maker, who was also the husband of the woman over whose grave it stands. William Luyten was a cabinetmaker, who came over from England in 1750. He prospered in his new home and fell in love with the beautiful Mary Ann Brewster, who loved him in return. Three days before the day set for the wedding Miss Brewster was thrown from her horse and made a paralyzed cripple for life. Luyten insisted, however, that they should be married, though there was no possibility that his bride would ever be able to rise from her bed. For nine years she lingered, and before she died asked that the red cedar bed, which he had made and which she had so long occupied, should be placed above her grave.

THE GOSPEL MESSENGER,

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This week Bro. John Heckman is engaged in a series of meetings at Sterling, this State.

At this time Bro. Silas Hoover is engaged in a series of meetings at New Enterprise, Pa.

SOUTHERN Missouri and Northwestern Arkansas is to be represented on the Standing Committee by Bro. J. P. Harris.

UNTIL further notice Bro. Andrew Hutchison should be addressed at Fruitdale, Ala., in care of Bro. Jas. M. Neff.

BRO. J. E. MILLER, of Urbana, Ill., is booked for a ten day Bible school at Smithville, Ohio, to commence December 22.

BRO. D. L. MILLER spent the greater part of last week with the Brethren at Canton, Ill. This week he is at Pymont, Ind.

BRO. DANIEL SNELL recently conducted a series of meetings in Roann, Ind., which resulted in four accessions to the church.

DURING a series of meetings lately held at Hannan, W. Va., eight people confessed Christ and were baptized for the remission of their sins.

THE Special Bible Term at McPherson, Kans., commences Tuesday, Dec. 4, instead of Dec. 15, as stated last week. It closes Dec. 15, however.

THERE has recently been quite an ingathering of souls in the Sangerville church, Va. Sixteen by confession and baptism were added to the fold.

It is Bro. Daniel Dilling instead of Daniel Miller, who is preaching in the Edna Mills church, Ind. When last heard from there were two accessions.

BRO. EDMUND FORNEY, of Polo, Illinois, accompanied by his wife and daughter, is now on his way to California, and should hereafter be addressed at Lordsburg.

THE District Meeting of Southern Missouri and Northwestern Kansas occurred last week, and was a very pleasant meeting. So writes Bro. Christian Holderman.

AT present Bro. Chas. M. Yearout, of Warrensburg, Mo., is at Fred, Floyd Co., Va., where he may be addressed. He expects to hold several series of meetings during the winter.

DURING a series of meetings at Pleasant Hill, of the Middle River church, Va., seven put on Christ in baptism and two were restored to fellowship. There are two who await the initiatory rite.

SEE advertisement of our Sunday-school Commentary for 1901, and order at once. Price only 90 cents. The book should be in the hands of every Sunday School teacher in the Brotherhood.

THE ministers of the Quemahoning church, Pa., are by no means idle. A few Sundays ago they held seven services in one day. That is the kind of reports we like to receive from congregations having a strong ministerial force.

A REAL encouraging meeting is in progress in the Paradise Prairie church, Okla. When last heard from twelve persons had put on Christ in baptism and others were awaiting admission in the church.

BRO. JOSEPH GLICK, who may be addressed at Saginaw, Texas, spends nearly all of his time traveling and preaching in Missouri, Kansas, Oklahoma and Texas. The present winter he proposes to devote to work in Texas.

OUR missionaries reached Bombay, India, Oct. 19, safe and well. For our next issue we have from Sister Alice King Ebey a communication giving an account of the trip up to Oct. 13. They were then near the south end of the Red Sea.

BRO. DANIEL DIERDORFF expects to commence a series of meetings at Naperville, this State, Nov. 25, and continue until about Dec. 4. He then goes to the Rock River church to commence another meeting Dec. 8. This meeting will last two weeks.

BRO. E. S. YOUNG of this place will begin a series of meetings and open a Bible institute in the Hickory Grove church in the Northwestern District of Ohio, Saturday evening, Nov. 17. An invitation is extended to the surrounding churches to be present.

It is said that anyone who makes happiness a chief purpose or object in life, is almost certain to be unhappy. Happiness is a condition that comes to those who by a performance of duty prepare themselves for it. He who makes it his purpose to do good to others, to help others to the needed things and comforts in life, is almost certain to find happiness, or rather happiness will find him.

It is being reported in the newspapers that the Mennonites propose to establish at McPherson, Kans., a bank with a capital of \$50,000, and run it on regular business principles in the interest of the mission cause. We find the report to be incorrect. Their aim is to raise an endowment fund of \$50,000 for the purpose of backing a proposed publishing house. The money is to be loaned on real estate, and the interest used in carrying forward their publishing interests.

AFTER ordering a number of tracts for distribution, Sister Jennie Richardson, of Faulkner, Tenn., writes: "I do wish you to know, but words fail to express to you how much we appreciate the GOSPEL MESSENGER. It is such a blessing to us in our isolated condition. Although deprived of hearing the Gospel preached, we have in the MESSENGER the thoughts of our most cultured and best thinkers. Do pray for us here, that the Lord's cause may be built up, and a church established. If you know of a young, wide-awake minister, we would like so well to have a resident minister. I am confident that he could be the means of bringing many into the church. Probably we do not need a resident minister so much, if we could only have regular preaching; have some one come to us and help us. Do pray for us."

WITH the reports of the Ministerial and Sunday School Meetings we do the best we can. Some of them come to us in a good readable form while others do not. A few of them we have to rewrite from start to finish. Some of them we cannot use at all for the reason that the thoughts come to us in the skeleton form, and we cannot spare the time to study the form, rewrite and clothe them in readable language. Some of the writers, who report these meetings, attempt to give too much, by aiming to include, in their reports, something that was said on each topic. This is a very difficult thing to do and do it right. It would be far better to give only a few of the best points made, omitting a full list of the topics considered. For an example of how to do a work of this kind, and do it well we refer to the fifteenth chapter of Acts, where Luke gives a condensed report of the council held by the apostles and elders at Jerusalem. Luke gives just enough of what was said and done to make the narrative intensely interesting. Writers will do well to imitate his example.

A SHORT time before the recent election an attempt was made to secure some of our tracts on war, etc., for use as campaign matter. The House refused to allow any of her literature to be used in that manner. In some way, however, sample copies of these tracts seem to have been obtained, reprinted and circulated along with certain campaign documents. We knew nothing of this scheme until our attention was called to it a few days ago. We wish now to state that the House is in no way responsible for what has been done in this matter. We do not believe in using the Brethren's literature in that way.

BRO. GEO. W. HOPWOOD, of Deep River, Iowa, has returned from a short trip to the northwest. Soon after leaving Salt Lake City he took the mountain fever. He however went on to Nampa and then to Boise City, seeming to improve. But later a second attack came, causing him considerable distress. He was advised to return home and did so, and for ten days after reaching his home he was quite sick. He is now able to be about. During his trip he saw some very fine country and beautiful scenery, but was not well enough to enjoy it. He thinks that Salt Lake City is the prettiest city that he ever saw. We regret that he was not permitted to get more out of his trip.

THE reason the world is not coming to the church is because too much of the church has gone to the world. In most instances the ordinary observer cannot discover any practical difference between the church and the world. And when the sinner leaves the kingdom of Satan and attaches himself to a Christian body he often finds the professors very little better than those who make no profession. Church members often talk and deal just like the world. Their conversation is just as worldly as the unbeliever's. It is seldom about religion, and too often is not seasoned with the least particle of grace. If we want to be instrumental in bringing people into the church we must live far above the world to attract their attention, and we must be the means of leading them to something better than that possessed by the world.

WE want to say a few things to those who write church news and correspondence. In the first place do not write with a pencil if it can well be avoided. By the time the pencil writing reaches our desk it is so dim that some of it can scarcely be read. Then do not write business on one part of the sheet and matter for the paper on another part. If you do your letter may stop down in the Business Department, and remain there a day or two until the business to which it refers is attended to and properly entered on the books. When the letter does come to the editor's desk it may be just a little too late to appear in the issue for which it was intended. Keep matters of this kind on separate sheets, and be certain to affix your name and address to each. When sending news on a postal card do not crowd the lines and words so close together. In getting the matter ready for the printers we must have room to make corrections, and where the lines are close together this cannot be done.

SUNDAY SCHOOL COMMENTARY.

LAST year, at the expense of the Gish Fund, we procured from the Christian Publishing Co., St. Louis, Mo., enough copies of the Sunday School Commentary for 1900 to supply our ministers. This year we have made similar arrangements with the company, only we have been permitted to revise the Commentary for 1901, and make such changes as were needed to adapt it to the views and needs of our people. The revision was entrusted to Bro. I. B. Trout, our Sunday-school editor. He found it necessary to rewrite the greater part of one entire lesson and to make some changes in other lessons. The book is now in the hands of the printer. It will contain over 400 pages, a few colored maps, will be well illustrated and substantially bound in cloth. The price of the work is 90 cents, and it should be in

the hands of all our Sunday-school teachers and workers. We should like to have them send in their orders at once. A cheaper and better Sunday School Commentary, considering the size, has never before been offered to our people.

Arrangements have also been made with the Gish Fund to place this book in the hands of our ministers for the postage, 12 cents, the same as last year, with the distinct understanding, however, that they want it for their own personal use. The purpose of the Gish Fund is to supply ministers with books for their own use, and not to give away, or to sell.

DEATH OF ELD. B. F. MOOMAW.

Our aged brother, B. F. Moomaw, of Bonsacks, Va., closed his eyes in death on Tuesday morning, Nov. 6, and was laid by the side of his departed wife in the family burying ground. Bro. Moomaw was born March 30, 1813, and was therefore in his eighty-seventh year when called away. His wife, whom he married quite early in life, died in 1887.

Brother Benjamin F. Moomaw was widely known over the Brotherhood. He was elected to the ministry, and then ordained to the eldership while yet a young man, and soon gave promise of more than ordinary ability as a speaker, writer and a man of business. He took a very active part in the councils of the Fraternity, and served on some of the most important committees ever appointed by the Annual Meeting.

He was also a good writer and contributed much to the periodical literature of the Brotherhood. His education, while good for his day, was a little against him. Had he been favored with a good college education, early in life, he would have had few equals as a thinker, speaker and writer. He was the author of a few books that have had a good circulation. During the late Civil War he was one of the most conspicuous figures in the Brotherhood, in the South. He not only opposed the war, but stood firmly for nonresistant principles, and is said to have been largely instrumental in having a bill passed, by the Confederate Congress, exempting the Brethren from military duty on the payment of \$500. While the war was going on his life was often threatened, but he stood firm for what he believed, and when the unfortunate struggle was over he had the respect of both parties. He was personally acquainted with many of the leaders in public affairs, and his influence among them, for good, was widely felt.

As a man of business he was a decided success. He owned one of the best farms in the county, and had large interests besides. While other men, in financial excitements, went to the wall, he calmly held his own, and went smoothly on about his business. Early in life he settled down on a place, which he called his home, and there he remained until he died. There he raised a large family, and there he entertained hundreds of Brethren who visited his hospitable, commodious and picturesque home. Around him he gathered a large membership, over which he presided with rare skill, loyalty and firmness. He will long be remembered in the Brotherhood as one of our strongest and most far-seeing men. His obituary will appear in the next issue.

THE CHRISTIAN PLEDGE.

THE truly converted person needs no other pledge aside from that made when Christ is confessed with the mouth. This confession ought to be held sacred to the end of life. It means all that any pledge could possibly contain. It means a life of unselfish devotion to Christ and the church. He who has confessed that Jesus is the Christ, and has pledged himself to live a life of obedience until

death, is bound by the strongest obligation that is possible for man to make. No oath could be stronger.

The pledge to obedience has been sanctioned by heaven, and witnessed by the Deity, holy angels and by the saints of earth. It is a pledge with the promise of eternal life before it, and the threat of everlasting punishment behind it. It has been made in good faith upon the part of the one who is guaranteed a blessing, as well as upon the part of the one who has promised to bestow the blessing. It is a pledge that includes every moment from the time that it is made until the last breath is yielded up.

This pledge is intended to cover every phase of life. No one needs to take another in order to become more pious, more faithful or more useful. Should he be in the habit of meddling with the cup that contains intoxicants, this pledge, properly lived up to, will turn him away from the temptation. Does he indulge in anything else, unbecoming a true follower of Christ, this pledge should set him right. If he lacks in interest for the Master's cause, does he fall short in real consecration, he need but renew this pledge.

And since the pledge that has been authorized by the court above answers every purpose of men and women, in every phase of the Christian life, why devise others, and thus add pledge to pledge! Human pledges at best are defective, often lifeless, and not infrequently misleading. We can do no better than to teach, emphasize and ever insist upon the pledge that we know to be divine.

BALAAH.

In this man we have one of those strange characters that we feel to know and yet do not. He comes as the early morning cloud with promises and passes away as the fog and the dew without leaving evidence of his presence and whence he came. He is said to be the son of Beor, of the country of Pethor, which is by the river of the land of the children of his people.

As to who he was, there is much doubt. Some think he was of the Ammonites east of the Jordan, while others locate him further north in Mesopotamia, and an offspring of the Abrahamic family; or, more properly, he belonged to the class or people from which Abraham came, and he had been a worshiper of the true God, and a prophet; probably a prophet who had wandered away from his people, come in contact and association with heathen idolatry, and had become somewhat affected by it.

Whether he practiced astrology and sorcery we know not. Yet we do know that he was held in repute among them and was sought after by the aristocracy of the Moabites. He was known as a man who had power over the fates of men and nations. And as the children of Israel came into the borders of the Moabite country his help was implored by Balak the king. And because of this he became a subject for Bible history;—and the puzzle is where to locate him religiously. He does not seem to have been what we would call an exemplary good man, neither was he an especially bad man. Not nearly so bad as many of us who are blessed with greater opportunities.

What he was reputed for we don't know. But he undoubtedly had been a man of more than ordinary reputation. Whether he got this reputation by fair or foul means we don't know; either was possible. In those days it was a customary thing for opposing armies to have the curses of their God or gods pronounced against their enemies. And the mere fact that they believed that they had men among them that could do this helped them to victory. When the report was favorable they were encouraged; it gave them faith

in the righteousness of their own cause, and as a result made them more valiant, which helped them to victory. This belief also held out temptations to ambitious men to become prophets. It opened a prolific field, for deception and, of course, was well farmed.

Men who could gain the confidence of the people were successful prophets and could not only command respect, but great honor and pay as well. This was the position that Balaam was in. Had he been the false prophet that some would have him be, it would have been an easy matter for him to curse Israel and reap a large bounty. But while Balaam may have had a covetous eye and a hungering after honor and position, his love for the truth and fear of the true God were strong enough to enable him, at least in part, to overcome the temptation and do the biddings of God. And further, it is true that the Lord had respect for Balaam and deigned to confer with him. This shows that not only had the Lord respect towards Balaam, but he had also respect for the Lord.

No doubt Balaam envied position and would gladly have gone to Balak and cursed Israel outwardly, had the Lord given his sanction to the act. But as he did not do this, Balaam refused to go; and he could not do so though Balak would give him his house full of silver and gold. He said more, when tempted, than many of us say: "I cannot go beyond the word of the Lord my God, to do less or more." How many of us can say this much? It is true, we are not called upon to go out and curse God's Israel as this man was, but we are called by Satan to do many things that are quite as bad. We crucify our Lord afresh and put him to open shame, and get for it very much less than a house full of silver and gold.

Peter refers to Balaam as one who had forsaken the right way, had gone astray and loved the wages of unrighteousness. But for this he was rebuked of the Lord through the speaking of the dumb ass. This was sufficient. He accepted the reproof and afterwards did only what the Lord commanded. In other words he was willing that the Lord should use him to carry out his purposes.

In studying the character of this man we must take into consideration the time, circumstances and conditions, as compared with our own before we draw conclusions and make decisions. He acted on the basis of the knowledge he had of God and his will. And if he heard the voice of God through the mouth of an ass, how much more shall we hear through his Son and through the Holy Spirit.

Then in the end of the narrative, Balaam speaks not only as a mouthpiece for God against Moab, but he becomes a prophet and says: Out of Jacob shall come he that shall have dominion. He will not only bless Israel against Moab, but from Israel shall come the one that shall indeed bless Moab with Israel, and the whole world shall rejoice because Christ has come.

H. B. B.

UNFAITHFUL SHEPHERDS.

ALL is by no means serene among the churches that pay both high and low salaries to their preachers. While the New Testament most clearly teaches that those who devote their whole time to the ministry should receive a needed support, still the modern salary business is developing a class of hirelings that care far more for the fleece than for the flock. The height of their ambition seems to be more money than they know how to spend. The editor of the *Christian Standard*—a Disciple paper—gives vent to some of his righteous indignation after this style, referring, of course, to the preachers among his own people as well as elsewhere:

Here is one who, between two Sundays, without a word of warning or explanation, with no hint of

kindly and honorable resignation, packs up and leaves the church and town. The helpless people are left wondering how a man of God could be so cruel, and trembling lest some covered scandal may be the secret of his departure, and inquiring who will shepherd their flock the coming Lord's Day. Few tramps are so inconsiderate as to leave a wood-pile in the midst of their chopping, or a sand-hill in the midst of their shoveling. But when a man, who is set as an undershepherd of the Lord Jesus Christ, leaves his town like a defaulting bank-teller, or a thief or a criminal, it is outrageous beyond comparison.

Here is another pulpiteer who holds his clerical head entirely too high to counsel with the elders and deacons of the congregation, and who takes his own sweet and autocratic way for whatever is to be done. His whole attitude toward the congregation is, "I am not your servant but your lord."

Here is another pulpiteer, who, during forty weeks in the year, fishes for fish instead of men, or hunts for quails instead of souls. His pulpit is a sinecure, and his salary goes for fish-bait and bird-shot. He has more pride in his string of suckers than in his number of baptisms, and he knows vastly more about pointer dogs than about Foreign Missions.

Here is another brilliant platform man who takes to potatoes and pumpkins five days in the week, and who preaches enough on Sundays to enable him to draw his salary on Mondays. His quadruped sheep are cared for, but the wandering ones for whom Christ died are not sought out and brought back, and the sick are not visited, and the sore of heart are not comforted by this recreant shepherd. Of course, the dead must be buried; and as for weddings—there's generally a stipend in such affairs, and so they have his attention.

Here is another pulpiteer who is every now and then getting calls elsewhere at a higher salary than the congregation can pay him; but who stays, nevertheless, at a great sacrifice to himself!

A physician in a small town recently stated that the pulpits of the town were doing nothing for the intellectual and spiritual needs of the people. He asserted that the preachers put nothing into their sermons that reading people care to hear. Making due allowance for the doctor's cast of mind, his statement at least presses upon us the question whether there is a dearth of vigorous, brave and fruitful pulpits.

Nothing in this category of ministerial shortcomings is to be construed as a criticism on that noble class of preachers who, for lack of material support on the part of the brethren, give a part of their time to secular pursuits that they may continue to preach the Gospel. Paul made tents for the gospel's sake, and some of the grandest ministers that live work with their own hands that they may preach to the destitute, or that they may declare the whole counsel of God, without fear or favor, to a gainsaying generation which would silence the message by starving the messenger.

QUERISTS' DEPARTMENT.

Why is it that all the churches, in the time of the apostles, were in cities, and none of them in the country?—C. C. A.

In those days the people in Bible lands, lived solely in cities and villages. They knew nothing of country life as it may be seen in the United States. And what was true then in this respect is equally true now. The missionaries who now visit the Bible lands must go to the cities to find the people. In Palestine one may ride for miles across the country and not see a building of any kind. There is no rural life. It is all city and village life.

Does the clause, "Thy kingdom come," in the Lord's Prayer, mean for his kingdom to reign in the hearts of all men, or does it mean Christ's personal reign on the earth during the Millennium.—J. P. D.

It seems to refer to Christ's personal reign on the earth during the Millennium. At his second coming, in the clouds of heaven, Jesus will com-

mence his personal reign of one thousand years. It is for the ushering in of this period we pray when we say, "Thy kingdom come."

Is it the universal practice of our Brethren, when anyone wishes to come back to the church, to require that one go to all the members present and shake hands, accompanied with the salutation of the kiss? If so, is this practice in harmony with Matt. 18: 27—J. P. D.

It is not the universal practice, though some congregations restore persons to fellowship in that manner. The way to which we have been accustomed, and the way we prefer, is to have the one to be restored, take his stand where he can be approached by all the members. They can then go to him and receive him in the usual manner. Most members prefer to go to the returning prodigals and welcome them back to the household of faith.

What is your explanation of the faith and prayer healing done by John Alexander Dowie, of Chicago, Illinois, of which we read in his paper, *Leaves of Healing*?—A. H. H.

The same principle, in our judgment, underlies all the cures effected by Dowie, by the Christian Scientists, by magnetic healers, by Spiritualism and whatever other modern fad is in the healing business. Diseases of a certain type yield to the influence of the mind upon them, and whoever can inspire confidence on the part of those thus afflicted that he could heal them, has the power to alleviate their pain and in some cases to effect what seems to be a remarkable cure. Some of these healers attribute it to animal magnetism, some to faith and some to the metaphysical influence of the healer on the sick. John Alexander Dowie has found his scheme to be exceedingly profitable, and he has accumulated vast sums of money from the people who are credulous enough to believe that he, like Simon Magus of old, is the "great power of God." We regard him as an impostor whose influence, as far as it extends, will prove disastrous to Christianity.—*The Christian Evangelist*.

Who is the "most excellent Theophilus," mentioned by Luke at the beginning of his Gospel?

It was the custom in the apostolic days for writers of new books to get them before the people by dedicating them to some rich or prominent friend. This friend would invite his aristocratic neighbors and friends to his house and there would give them a dinner. Before this distinguished company the author would read his book or portions of it. The company would sound its praises and each purchase a copy and thus the book would be advertised and gotten before the people. The name Theophilus is a Greek name meaning "lover of God." Manuscripts have been discovered which mention a high Roman gentleman by this name with sufficient evidence to make it morally certain that he was the Theophilus of Luke. It is very interesting to think of the Gospel of Luke getting started in this way. Perhaps there were in that *élite* audience some of the believers from Cæsar's own household. The residence was on one of the hills in a beautiful part of Rome. The book of Acts was dedicated to the same man.—*Exchange*.

In its efforts at reform the Illinois Christian Citizenship League does not go as far as it should go, nor as far as it probably would be pleased to go, but as far as it can go at this time. The League has five bills before the Legislature, and it remains to be seen whether they can be passed and become laws. The bills in substance are as follows:

1. To stop the sale of cigarettes to boys.
2. To print at the bottom of the ticket in municipal elections, for license and against license. The resulting vote to be mandatory on the city council.
3. To prohibit the entrance of a minor into a saloon.
4. To forbid the establishment of cold storage houses for malt and intoxicating liquors within two miles of a no-license town.
5. To turn the license fee into the county treasury instead of the town treasury.

OUR SATURDAY NIGHT.

The Yellow-Back Book.

It was my privilege to attend a protracted meeting, conducted by the Brethren more than forty years ago. It was the first meeting of the kind I ever attended, and it did not fail in good results. This meeting was held in a log carpenter shop, among the hills of southwest Missouri, and was conducted by Eld. James R. Gish, whose wealth now goes on supplying our ministers with books, from what is known as the Gish Fund.

Just how he happened to come to the particular locality referred to I cannot say, but his preaching produced the turning point in my life, as well as in the lives of some others. With my parents I attended each night, and though I heard everything said, still there was but one thing that took hold of my mind, and it clings to me to this day. It was a simple point, and I present it here for the purpose of emphasizing the importance of lessons being made so simple that even children may understand them.

Bro. Gish was discoursing on the importance of reading the Bible in order to learn our duty directly from the Book. He said many people refuse to read the Word of God, claiming that their memory was so poor that they could not keep in mind what they actually read. He said to test this poor memory business, just give one of these persons a little yellow-back book, and he would read it through, then go up the road to a neighbor and tell the contents of the book from start to finish. These are the kind of people, said Bro. Gish, who claim to have poor memories. They cannot remember what is in the Bible, but the contents of a little yellow book, that is of no particular value, they can remember just as well as anybody.

To my young mind this was fine logic. So, on the way home that night, walking, the distance being more than a mile, I wondered if I had any memory. I had never read any part of the Bible; in fact, I did not know one thing about Jesus, though I was in my twelfth year. The more I thought over the subject, the more anxious I became to read the Testament, as we in those days called the New Testament, for the purpose of testing my memory. Before reaching home I had resolved to read the little volume, if a copy of the book could be had.

The next morning I managed to get hold of a small ten-cent Testament, which I secretly placed in my pocket and read during odd moments. Never before or since have I read a book with such intense interest. My work made it necessary for me to be in the woods from morning until night, and I did the most of my reading while seated on a log or a stump. Every spare moment found me with the little black book in my hand, only wishing that I could put in the whole day reading.

Well, the story about the little, yellow-back book had done its work with me most thoroughly. It had set me to reading, and I soon understood my duty, and a few months later submitted to the washing of regeneration. Bro. Gish went on with his preaching for nearly forty years, and never knew, until a few years before his death, that his simple story drove the truth home to at least one heart.

I now mean to urge the importance of presenting the duty we owe to God in a striking manner. If thus presented it will fall into prepared soil, and be almost certain to grow. These simple incidents take hold upon the young minds, and may cling to them for years before moving them to obedience. Let this, however, be as it may, but one thing is certain, ministers of the Gospel should not underrate the value of those points and illustrations calculated to arrest the attention of the young and start them in the right direction. In the presentation of the truth there is nothing so effective as forcible and clear illustrations.—J. H. M.

General Missionary

...AND...
Tract Department.

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Address all business to General Missionary
and Tract Committee, Elgin, Illinois.

THE CROSS OR THE FLAG.

In these days of war and rumors of wars, when even Christian nations go to war under the pretense of righting certain wrongs, it becomes very easy for the follower of Christ to confuse the cross and the flag. There is probably no stronger sentiment in man than patriotism, and properly used and cultivated there can no harm grow out of it. The stars and stripes, the emblem of liberty and special religious favor, is dear to every American-born citizen as well as to every one having adopted that flag. This is best known when one travels in a land where it is not raised.

But care must be exercised in regard to the use of this flag, lest unfortunately the fervor of the flag be substituted for the fervor of the cross. Christ says, "My kingdom is not of this world," and the apostle would teach that his followers are not citizens of this country. The Master's kingdom is not propagated by force, but by love. Peter, in whose veins ran hot the blood of patriotism, raised his sword and cut off the high priest's servant's ear, but Christ, to teach the apostle again that his kingdom was not by force of man, made good the injury. The Lord then went bravely to the cross and died for all men; lifted up as he was between man and the heaven, he seeks, that all men might be drawn, not driven, unto Him.

The early church had the same conception of their work. From the stoning of Stephen to the martyrdom of James, the Bishop of Jerusalem, the band of persecution was heavy upon the church and many, many gave their lives for their faith. Yet nowhere can one find even an intimation of an organization against the government to recover damages for property destroyed or life lost. They patiently suffered that God's name might be glorified in all they did.

These lines have no reference to any political contest now past, but are simply a warning to every follower of Christ lest he in his enthusiasm of patriotism should substitute the flag for the cross.

How easily can this be the case in foreign lands. The worker's dear native land grows the dearer as he labors in the foreign field and thinks of his friends at home. Continually is he contrasting the unhappy conditions there with the more fortunate ones of his home. Out of the abundance of the heart his mouth speaketh; and soon the foreigner gets the idea of the flag of a better nation more prominent in his mind than the cross of the Lord Jesus Christ. The writer is not acquainted with all the data that have led up to these recent wars in which redress for evils against missionaries is made by the sword and the cannon's mouth. But were the Lord Jesus to come here again on earth it is hardly probable that he would declare the conditions of the world so different that now the sword must go before the cross to make way for it. Suffering often calls forth more pity and more help than defense does. Peter declares that the missionary should not think it strange concerning the fiery trials which are to try his disciples, as though some strange thing had happened them. Possibly if there was more of a disposition to bear these insults patiently it would be far better for the cause. Or to go back further, had the missionary said less about his country's flag and all it represents, and more about the cross whose ambassador he should be in deed and in truth, there would be less occasion for some of the conflicts that are now on. Whether this be so or not, it may be well to think on these things and avoid the possible mistake of the flag for the cross.

FROM SWEDEN.

BY Y. A. GUSTAFSON.

THE Sunday of Sept. 23 was a day of great blessedness to many of our little Brotherhood on this part of the earth. At half past six A. M. we members of this place and some outside friends with us went off on the steamboat. It was a nice morning, the weather was fair. About eight o'clock we reached Malmo, where we were served with coffee at Bro. Yonsson's, and a while after we attended the Sunday school. We spoke to the children in our Danish language. They all seemed to be glad and understand it well. After having confided the whole school to him who is every man's Savior, we were invited to dine with Bro. Maurettson's, who afterwards drove us through the country to Limhamn, where we had a delightful meeting at two o'clock P. M.

About four o'clock we left Limhamn for Malmo, where we had a blessed love feast. Twenty-two members surrounded the Lord's table, and some outsiders were looking on. We have had no love feast so blessed since our dear Bro. Hope was with us the last time. When we had closed, a man among the spectators arose, glorifying and praising God for that he had heard and seen; and when we departed to return home a man of our company said to me: "Your people are living strictly after the Bible. And what is more, there is a good understanding between you all." And a girl fifteen years of age said: "The next time for feast I hope and trust I shall have the fortune to be with you." We will trust to God that he in his great grace and mercy will reveal these things to many of our people, so that with us they will feel it precious to do the will of God.

Estlandsgade No. 2, Kjobenhavn, W.,
Denmark, Europe.

FROM THE ICY NORTH.

WRITING from St. Lawrence Island, Alaska, under date of Sept. 6, Dr. Lerrigo writes to the Medical Missionary thus:

"We are expecting the U. S. Revenue Cutter 'Bear' to visit us again in a few days, and as it will be the last opportunity this winter of sending mail, I must have my mail ready for her. News only a year old is quite fresh to us. We have had a very hard summer on this island. The summer is always hardest upon the Esquimaux, and they have been sick. In June, came an epidemic of measles, and the same day upon which I noticed the first case, a large steamer crowded with men passed in sight, evidently bound for Nome. A few days later, when the epidemic raged furiously, one of the chiefs came to see me. He said, 'The messenger man is very sick, spots are upon him, his throat is very little, and his head plenty big. He cannot sleep and maybe he will die. Recently came the big ship from the South: loudly she spoke (blowing her steam whistle), and the smoke was very black, and many white men were there. The big ship is gone, but with us is the devil. Did not the big ship bring the devil from the South?' This will give some idea of how they look at things."

The doctor thinks that much good might be accomplished among this simple-minded people. The young people, he says, have good mind power, only they need training, and seem to appreciate the help they are already receiving.

This is gathering-in time, and the Pleasant Grove Sunday school, of Indiana, neglected not to sow last spring in order that she might reap this fall. The members of classes Nos. 5 and 6 were each given ten cents to invest April 1. Class No. 5 had six members and turned in \$5.35; class No. 6 had nine members and gave in \$10.42. Both classes did well, and be assured the members of each class are happy in the effort made. What would be the result if there were two thousand such classes in the Brotherhood of Sunday schools? More than the whole church is now doing for missions direct. Hasten the day when this is so.

A certain brother sends in a contribution to the India sufferers fund and closes his letter by saying: "Oh! that the nations of earth knew the true and living God." A good prayer indeed, and it depends much upon the church how soon it will be answered.

Now that the national election, which has engrossed the mind of many Christians entirely too much, is over, cannot there be found among the disciples of Christ the same intense desire to see the Gospel proclaimed to all the world? No doubt the enemy of souls during the past weeks has been pleased to see this drawing away of attention of the church from the fact that "the coming of the Lord draweth nigh," and if care is not taken the Master when he comes will not find the faith on earth he so much desires.

Some years ago some one suggested that the eggs the hens lay on Sunday should be set apart for missionary work. For a time that was observed by a goodly number of members, and it is pleasing to the Lord to know that even now there are those who have remained faithful to that way of raising missionary money. These brethren and sisters in many cases are doing much more for missions than many others far better able than they. And why? Because they have reduced their work to system.

A little five-year boy in Oregon heard his mother reading about the starving in India, and said, "I am going to send my pennies." He had been saving his pennies to buy a tricycle, and anyone who reads and can go back to his boyhood days and feel again the strong desire for something of this kind, knows what sacrifice this child has made. How about the sacrifice of those who are older? Is it as great?

One of the missionaries, after telling of the blessed experience in seeing a child lead its parents to Christ, concludes thus: "The worker's experiences are so varied and perplexing. Anxiety runs high, patience runs low, result, disappointment and discouragement. Then dark clouds scatter, the sun beams forth, result, exultancy, mounting on eagle's wings. How changeable is life!"

One of the first indications that one is losing interest in the salvation of souls is found in his neglect to have secret prayer with God. He is losing love for souls, and it will not be long till he cuts short his giving and grows harsh to those who should have his love and sympathy.

Mr. Eugene Smith, a New York lawyer, has made a careful estimate of the cost of crime in this country and places the figures at \$600,000,000. How does that compare with \$10,000,000 for the spread of the Gospel in all the lands?

God has declared he wants his people to be a peculiar and separate people. He schooled them so under the old law, and under the new the Master said, "Ye are not of the world." Then what God hath separated let no man unite.

Christianity has suffered little from those that bear not the name of Christ; it has suffered much from those that do. The sun is not obscured by the other stars, but it is obscured by the fog it raises itself.

The Christian church is here in the world for just one purpose,—"to go into the world and preach the gospel to every creature."

Men love God for what they can receive from him; God loves man for what he can give to him.

Missionary work is what the church was created for and exists for to-day.

From the Field.

Palestine, Arkansas.

We are now engaged in a good meeting in the Austin church. Two have come out on the Lord's side. Our Ministerial and District Meetings were a success in every way. The feast will occur this evening at this place. From here we go to the Prairie Longue church and will remain there over their feast, which occurs Nov. 8.

J. H. NEHER.

Nov. 1.

Gainesville, Ark.

THE Lord wonderfully blessed our work during the last month. One was added to the church in Jackson County, Ark., perhaps the first one ever received into the church in that county. One who had wandered away requested to be reinstated and arrangements made for the same.

One, a dear little boy eleven years of age, was received into the church at Big Sandy, Tenn. Three, a father, mother and thirteen-year-old daughter, were baptized at Lankford, Tenn. May the Lord ever bless and care for these dear ones.

A peculiar feature in the last case was that the little daughter accepted the dear Savior and was the means of leading the father and mother into the church.

There are some faithful little bands of members in West Tennessee who stand much in need of ministerial help, and in response to their call I spent part of the last month with them. A pleasant feature of the work with them was the spiritual feast enjoyed together, around the Lord's table, at which sixteen members communed.

Sister Mary Teeter, of Bells, Tenn., with Sister Alma Oren, of Lankford, Tenn., rendered valuable assistance,—laboring "with us in the gospel." How impressive the humble prophesying of consecrated Christian women!

B. E. KESLER.

Oct. 31.

Poplar Bluff, Mo.

OCTOBER has been a month of feasts and they have been manna to our souls. The prospects of future developments in the Lord's work are very encouraging. Though we have many hindrances, yet by the grace of God we press forward.

The Stoddard County members were organized Oct. 18, and will be known as the "Broadwater church." All but two of them never heard of the Brethren until I began, four years ago, to preach there. Their zeal is commendable. Calls come from all sides for preaching. Our prayer is, "Lord, send more laborers into the vineyard." IRA P. EBY.

Oct. 31.

Financial Reports.

Report of Chicago Mission.

RECEIPTS FOR OCTOBER.	
Balance,	\$10 84
Donation,	15
John Heckman, Polo, Ill.,	1 50
Lizzie Shirk, Mt. Morris, Ill.,	1 00
Lilly Waller's Sunday school class at Polo, Ill. (special for library),	2 80
Unknown,	45
Mary E. Stratton, Chicago, Ill.,	60
Mission Board,	40 00
Industrial School,	4 90
Total,	\$71 24
EXPENDITURES.	
Living fund,	\$27 63
Industrial material,	9 05
Rent,	10 00
Light and fuel,	1 45
Repairs,	2 00
Stationery,	55
Loan to poor,	3 33
Incidentals,	2 51
Total,	\$56 52
Balance on hand,	\$14 72

This is the time of the year when brethren are filling their garner for the winter. May not this mission share an humble part of your bounty? SUSIE FORNEY, 600 S. Ashland Ave., Chicago, Ill.

Report of Brooklyn Mission.

RECEIPTS FOR OCTOBER.	
Balance on hand,	\$ 31 52
By Mission Board,	30 00
Donation,	1 00
Brooklyn Sunday school,	13 10
Brooklyn Industrial work,	8 77
Total,	\$138 39
EXPENDITURES.	
Rents,	\$42 00
Living,	30 71
Hardware,	14 48
Stationery,	69
Industrial school,	1 87
Sunday school,	1 71
Donations,	1 88
Car fares,	1 45
Miscellaneous,	5 06
Total,	\$99 85
Balance on hand,	\$38 54

J. EDSON URBAN.

1377 Third Ave., Brooklyn, N. Y.

Mission Report from Nov. 3 to Nov. 10.

WORLD-WIDE MISSIONS.

(Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not designated, will be acknowledged under this fund.)

Previously reported,	\$6,888 02
IND.—Amanda Wideman, Hagerstown, \$1; Lovi S. Dilling, Hagerstown, \$1; Bal River church, \$2.58; total,	29 58
PA.—Martha Eckert, Lebanon, \$5; Elsie Shrock, Friedens, \$1.00; Sadie Walker, Friedens, \$2; Harry Ringler, Friedens, 50 cents; John Walker, Friedens, \$2.30; Harry Yoder, Friedens, 60 cents; Ella and Harry Bennett, Friedens, 60 cents; Cora Yoder, Friedens, 80 cents; Catharine Trent, Friedens, \$1.22; total,	14 58
ILL.—D. Rowland, Lenoir, \$10; Arnold's Grove church, \$1.65; A. T. Vanman, Virden, \$1.50; Cora Stouffer, Lenoir, 50 cents; Sister I. Garris, Sterling, 50 cents; total,	14 27
TENN.—Friends in West Tenn.,	8 57
IOWA.—Edward Japh, Grundy,	5 00
ARK.—Prairie Longue church, \$1.75; Wilcher Mission Box, Austin, \$2.75; total,	4 50
NEBR.—South Beatrice S. S.,	2 10
MD.—W. W. Swan, Glencoe, \$1; D. W. Wingard, Grundy, 50 cents; total,	1 50
MICH.—Sarah Pennell, Berrien Springs,	1 00
Total for year beginning April, 1900,	\$6,070 02

INDIA ORPHANAGE.

Previously reported,	\$1,020 20
PA.—Green Tree S. S., Port Providence,	25 00
W. VA.—Pleasant View S. S., 3rd Quar. coll.,	8 57
OHIO.—Upper Twin S. S.,	6 05
KANS.—Navarre S. S.,	4 47

Total for year beginning April, 1900, \$1,073 29

CHINA'S MILLIONS.

Previously reported,	\$82 70
PA.—A friend, Birdsboro,	2 00
Total for year beginning April, 1900,	\$84 70

INDIA FAMINE FUND.

(Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there today. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren Church in India.)

Previously reported,	\$10,177 48
VA.—Mosby Creek S. S.,	12 25
W. VA.—Hannah E. Sanger, Gatewood, \$2; Elsie K. Sanger, Gatewood, Sunday eggs, 60 cents; total,	2 50
NEBR.—J. E. Bryant, Odell,	2 00
MO.—Unknown, Hagerstown,	40
Total for year beginning April, 1900,	\$10,194 73

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$875 71
N. C.—Mill Creek church,	4 00
Total for year beginning April, 1900,	\$875 71

INDIA MISSION.

Previously reported,	\$750 54
IOWA.—Dallas Center Brethren S. S.,	9 45
Total for year beginning April, 1900,	\$759 79

CORRECTION.—In issue of Nov. 3, a credit of \$6 00 was given to Eld. Folk's Home, Mountville, Pa., and should have read, collected by the members of the Home, of their friends.

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin.—Our District and Ministerial Meeting is a thing of the past. Meetings began Oct. 28 and continued till Nov. 4. One accepted Christ. Eld. B. E. Kesler is our delegate to Annual Meeting. Ministerial Meeting was enjoyed very much by all. B. E. Kesler was moderator at both Ministerial and District Meeting. We held our love feast Nov. 2. Eld. Henry Brubaker officiated. Brethren Blackquell and Eby, from Missouri, and Kesler, Neher, Brubaker, Lilly and Berkman, from Arkansas, were present. This is the largest Communion I ever participated in. One appointment will have to be dropped on account of the writer going to Texas for his health.—*W. E. Whitcher, Nov. 5.*

ILLINOIS.

Franklin Grove.—Surely this church has had a feast of good things. A few nights after Bro. Trout closed his three weeks' meeting Bro. A. C. Wicand spent a night in our town and gave us a sermon in which he told us "how to grow in grace." Bro. Jesse Stutsman got off the same train he got on and gave us three sermons before our love feast, which was held on the last two days of October. The attendance was not as large as usual,—perhaps it was on account of rain just previous. Brethren Edmund Forney, C. C. Price, and Wm. Trostle, of Pine Creek, and Bro. Brubaker, of

Sterling, were among the visiting ministers. We had a very spiritual feast with Bro. Stutsman officiating. Just after the feast Bro. Lemuel Hillery spent several days in our midst and gave us three sermons. The efforts of these dear brethren have been appreciated.—*Martha Click Senger, Nov. 4.*

Hurricane Creek.—To-day at our regular appointment Bro. S. S. Rupert, from Lewistown, Pa., was with us and preached to us. He is visiting his brother, our friend Rupert, who has been teaching school in this county a number of years. We very much appreciated his sermon to-day.—*Cornelius Kessler, Nov. 4.*

Liberty.—Our Communion is to be held at the Liberty church, Adams Co., Ill., Nov. 29, commencing at 4 P. M. Meeting to commence one week before the feast.—*D. M. Brubaker, Nov. 7.*

Martin Creek.—Eld. J. C. Stoner, of Hutsenville, began a series of meetings here Oct. 26 and continued until Nov. 4. These meetings were well attended. Our elder, S. W. Garber, of Allison, was with us Oct. 27 in council and remained over Sunday. We are well pleased with Bro. Stoner's labors among us. One united with the fold through baptism; others are counting the cost. Fifty-one members surrounded the Lord's table Nov. 3. This was one of the best love feasts we ever attended.—*J. J. Scrogum, Fairfield, Ill., Nov. 6.*

Macoupin Creek.—Our series of meetings and love feast are in the past. The whole-some food upon which we were fed for three weeks had good effect; church much revived; one added by baptism and an erring one renewed the vow to walk again with the people of God. Bro. Lentz is now laboring with the West Otter Creek church.—*M. Flory, Girard, Ill., Nov. 5.*

Pleasant Hill church met in council Nov. 8. Considerable business was pleasantly disposed of. Two were received by letter and one sister baptized. Our churchhouse in Girard is nearing completion and will be dedicated Nov. 25. Nov. 30 is the time for our Communion in Pleasant Hill house.—*Mary A. Brubaker, Virden, Ill., Nov. 8.*

INDIANA.

Anderson.—The sermon delivered here last Sunday by Bro. M. M. Sherrick, of Muncie, Ind., was highly appreciated by a fair-sized congregation. There will be a called council on the evening of Thursday, Nov. 22. Considerable business of importance will come before it. Bro. Snowberger, of Middletown, Ind., is looked for soon to hold a protracted effort at this place.—*J. S. Alldredge, Nov. 4.*

Andrews.—Our love feast, Nov. 3, was truly a feast of love. There were not many ministers present, but enough. John Eikenberry officiated, assisted by Charles Burns, of Michigan. About one hundred communicants surrounded the tables. May we live to see many more such feasts, is our desire.—*A. B. Miller, Nov. 5.*

Blue River.—At our special council meeting, Oct. 30, previous to our love feast letters were granted to Eld. Leonard Hyer and wife, as they are going to move to Columbia City, about ten miles from our meetinghouse. We expect him to be with us frequently. Our love feast, Nov. 3, was enjoyable. About seventy communed. Our ministerial help was Jeremiah Gump, John Stafford, Daniel Rothenbarger, Levi Stoneburner and Joseph Weaver. Bro. Stafford served. Next morning after worship and breakfast at the church we again assembled for worship at 9:30. The first business was to receive Eld. Leonard Hyer's wife in office with him, she being his second wife. Next short addresses were given by the ministers from abroad. Thus ended a pleasant and enjoyable meeting.—*Levi Zumbrun, Wolf Lake, Ind., Nov. 7.*

Cedar Lake.—Yesterday the Cedar Lake church had a time of refreshing. It was the time of our love feast, which was a time long to be remembered. The feast partook largely of the spiritual. God's children were made glad when two came forward and baptism was administered by Eld. I. L. Berkey. Bro. G. E. Stone, of Michigan, officiated at the feast. Bro. Eli Roose, of the Yellow Creek church, was with us and added to the interest of the meeting.—*J. H. Elson, Hudson, Ind., Nov. 2.*

Mississinewa.—Our church is moving along fairly well, although we are losing a number of members by letter, who are moving

to other fields of labor, including one elder, one minister in the second degree, and one deacon. Our love feast occurred last Friday evening. Bro. Levi Winklebeck, of Hartford City church, officiated. On Sunday evening we held an interesting children's meeting, conducted by brethren A. C. Young and J. W. Rarick, of this church, after which \$8.85 was raised for mission work. Our Bible Society expects to reorganize for the winter term in two weeks from last night.—*John F. Shoemaker, Shideler, Ind., Nov. 5.*

North Manchester.—Bro. A. L. Wright began a series of meetings with us, Oct. 20, at the west church, and labored earnestly for two weeks. There were no additions to the church but the members were much strengthened. Our love feast was held Nov. 3. Bro. G. B. Heeter officiated. It was indeed a feast to the hungry soul. Five minute brethren were present and Sister Collins interpreted to them. Bro. Cross, a mute minister, gave a talk and Sister Collins interpreted it to the people. At the morning service brethren Jacob Spiker and Melvin Rensberger were placed to the second degree of the ministry.—*Mary E. Neher, Nov. 4.*

Roann.—Eld. Daniel Snell, of Sidney, Ind., commenced a series of meetings at the churchhouse near Roann Oct. 13, and closed with an increasing interest Nov. 1. Bro. Snell labored earnestly in defending the good cause of our Savior by using chart illustrations prior to the delivery of his regular sermons. The members were greatly strengthened in the good cause and sinners were made to leave the ranks of Satan and unite with the people of God. Seven accepted Christ and were baptized, and more to follow.—*Joseph John, Nov. 5.*

Spring Creek.—Our love feast, Nov. 3, was a success. Some of the ministers present were I. D. Parker, J. H. Wright, S. S. Ulery, Samuel Leckrone, Obo Winger and others. I. D. Parker preached to a full house at 10:30 A. M. and led the meeting in the evening. Sunday morning, Sunday school at 9 A. M.; the largest class in the history of the Spring Creek Sabbath school. After this we had short talks from all the ministers present outside of the Spring Creek church to a full house. At 6:30 P. M., sermon by A. W. Ross. The members of the Spring Creek church were much encouraged by the presence of those from a distance and from adjoining churches.—*Daniel Snell, Sidney, Ind., Nov. 5.*

Summit.—Our love feast was held Nov. 3. The congregation was not so large as usual, only a few visiting members, but we had a good meeting and excellent order. Visiting ministers were brethren Jacob Swoveland, J. R. Wellington and John Rogers. On Sunday morning we had social meeting, after which Bro. Swoveland gave an interesting talk to the children.—*Lissie Hollis, Leach, Ind., Nov. 6.*

Samson Hill.—Oct. 1 Bro. J. S. Secrist came to us and remained over Sunday, Nov. 1. We held our quarterly council. During this time he conducted one children's meeting, one Bible class. On Saturday evening, Nov. 3, we held our love feast. Twenty-five members communed—eight brethren and seventeen sisters. An enjoyable feast was held. Order was excellent.—*Anna Tranter, Shoals, Ind., Nov. 6.*

Union Center.—The Union Center congregation was blessed with an enjoyable season of Communion. Union, peace and harmony seemed to prevail. Quite a number of members surrounded the tables, though the ministerial force was not so large as is sometimes the case. The ministerial help were J. C. Murray, J. H. Warstler, Hiram Rose and Henry Wyson, Bro. J. H. Warstler leading the services. Next morning brethren David and Jesse Anglemeyer were forwarded to the second degree of the ministry. These services, led by Bro. Warstler, were very impressive. In the evening a Communion was held with and for the benefit of Sister Eunice Whitehead, who a few days after passed away from time to eternity.—*Lucy Lee, Nov. 5.*

Walnut Level.—This church met in quarterly council Saturday, Nov. 3. Our elder, Jesse Stoneburner, of the Pleasant Dale church, was with us. Business which came before the church was disposed of in a Christian manner.—*Malinda S. Studebaker, Reiffsburg, Ind., Nov. 5.*

IOWA.

South Waterloo.—On Sunday, Oct. 21, at 11 A. M., memorial services were held in the churchhouse in the country in the South Waterloo congregation for Sister Maud Miller, daughter of Eld. S. H. Miller, of Sunnyside, Wash., formerly of this place. The large and attentive congregation present was an attestation of the high esteem in which Sister Maud and her parents were held by this community. The services were conducted by the writer. Like services were held at the same time at Sunnyside, Wash.—*L. R. Peifer, Nov. 9.*

KANSAS.

Burroak.—Our quarterly council occurred Oct. 27, at which time we made preparations for our feast, which was to be held on the following Saturday. Bro. Jacob Sloniker was chosen presiding elder of the Burroak church. Four letters were granted. Bro. D. E. Price and wife, of Mt. Morris, Ill., are with us. Our feast is now in the past. It was a rich feast to the soul. Ministers from adjoining churches were brethren Isaac Larew and John Wagner, of Portis; Bro. Fitz, of Red Cloud; Bro. Jarboe, of Lovewell, and Bro. D. E. Price, of Mt. Morris. Bro. Price officiated. About one hundred and twenty communed. On Sunday morning at our children's meeting, we were addressed by Bro. Jarboe and Sisters Riddlesbarger, Docksin and Smith.—*Emma J. Modlin, Burroak, Kans., Nov. 7.*

Pleasant Grove.—Our series of meetings was to begin Oct. 27, but on account of diphtheria the meeting was postponed one week. Bro. Geo. Shucks lost one boy—Archie, aged 15 years—by the dreaded disease. The meeting began Nov. 4. Bro. J. S. Mohler doing the preaching. Nov. 24, at 7 P. M., there will be a council meeting in the city of Lawrence, when the members of this city will be organized into a separate congregation.—*B. S. Katherman, Nov. 9.*

MICHIGAN.

Black River.—We held our Communion last Friday. Twenty members surrounded the Lord's table. There were no ministers from other congregations, and one of our home ministers was not able to attend the services so our number seemed small; but the Lord blessed us with a good meeting. Quite a number of neighbors and friends were present at the evening services. Saturday morning Bro. Fisher gave us an able address.—*Isaac Flora, South Haven, Mich., Nov. 4.*

MISSOURI.

Pleasant View.—At the Pleasant Hill house, Bro. J. E. Ellenberger, of Polo, Mo., came to us Oct. 13 and preached for us ten sermons. Two came out on the Lord's side. Bro. Ellenberger is one of those workers that the Apostle Paul speaks about to Timothy.—*J. W. Myer, Millsville, Mo., Nov. 5.*

St. Louis.—I reside at 4436 Garfield Ave., and would be glad to learn of any Brethren that live here or see any of the Brethren that chance to pass through this city. This city is a place of over half a million souls and not one of the Brethren's churches here. This is surely a great field. It makes one think of the Savior's language in Samaria: "Behold, the harvest truly is great, but the laborers are few." May God grant that soon we may have a church here. This is truly a large and good field, and if any one is interested in the Master's cause enough to open the field we will be at his service in any way possible.—*Frank Summers, Nov. 7.*

NEBRASKA.

Bethel.—One little girl was baptized during our love feast last Saturday. The visiting brethren gave satisfactory reports at our special council on Monday previous to our feast. The day was excellent for our love feast and a good attendance was the result. No one from the adjoining churches was with us; probably because of other feasts. Bro. Rothrock officiated.—*H. A. Hoffert, Nov. 6.*

Red Cloud.—Our love feast was held Oct. 13. We had a beautiful day and consequently a large crowd and a very good meeting. Bro. Isaac Lerew officiated and everything passed off pleasantly. Even those looking on were much impressed. Bro. I. C. Snively has been preaching for us during the past two weeks. There were no additions, but the attendance and attention were good. He expects to stay several weeks and conduct a singing school here.—*Sarah Mohler, Nov. 5.*

South Highland.—We held our quarterly council Nov. 3. Bro. Geo. Mishler presiding. We had a very pleasant meeting, the majority of the members being present. We elected officers for the coming year; Bro. Fitz for elder. We decided to hold our love feast in connection with the dedication of our new church (which is progressing nicely), the date of which will be given later. Brother and Sister Perry, of Indiana, have come into our midst. We are glad to have them come.—*Elizabeth Corder, Cambridge, Nebr., Nov. 5.*

OHIO.

Black River.—The dedication services at the Black River church were held Oct. 21. Brother Edward Loomis, of New Philadelphia, Ohio, and D. D. Culler, of Smithville, preached to large audiences both morning and evening. Our meetings began Saturday evening, Oct. 20, and continued until Nov. 4. Bro. Loomis preached the first week and then Bro. W. F. England, of Ashland, Ohio, preached for us. Our Communion was held Nov. 3. The ministers from abroad were Eld. John Smith, of Trotwood, Ohio, Eld. F. B. Weimer and Eld. T. C. Wiand, of near Smithville, Ohio, Silas Weidman, of Burbank. These also assisted Bro. England in the preaching service. The weather and roads were all we could desire and the congregations were large and attentive. One was baptized.—*Mary Hoover, Chatham, Ohio, Nov. 5.*

Hartsville.—A Bible institute will be held in the East Nimishillen church, near Hartsville, Ohio, from Dec. 8 to Dec. 18. The Bible term will be conducted by Bro. E. S. Young, of Elgin, Ill. In connection with the Bible work a series of sermons will be preached. All who can possibly do so are earnestly invited to be with us during this time. This is an excellent opportunity to gain inspiration and a more extended knowledge of the Bible. For further information address as below.—*Emma Brumbaugh, Nov. 5.*

Loramie.—We met in quarterly council today. Our elder, I. J. Rosenberger, being present, and also brethren P. B. Fitzwater and S. D. Royer. All business was disposed of pleasantly, and two precious souls were received back into the fold.—*Mary Hoover, Oran, Ohio, Nov. 6.*

Lower Twin.—Our feast last night was largely attended and the services were very impressive. All could not be accommodated with room in the house. Eld. David Hollinger, of Greenville, Ohio, officiated and was assisted by brethren P. B. Fitzwater, Samuel Horning and H. M. Barwick. We have been receiving some members into the church at intervals during summer and fall. One baptized since our last report, another has made application. This encourages us, and makes us think of years ago, when people did not wait for the protracted effort. Bro. L. H. Eby, of Mound City, Mo., will conduct a series of meetings with us beginning in February, at the "Twin Valley" house. We expect Sister Marguerite Bixler, of Hartsville, Ohio, to conduct a class in vocal music of two weeks, in each of our two houses beginning Nov. 5 at the "Toms Run" house.—*D. M. Garver, Farmersville, Ohio, Oct. 31.*

Owl Creek.—Bro. Isaiah Rairigh, of Woodland, Mich., came to us Oct. 18 and remained until Nov. 5, preaching in all twenty-two sermons. Two were received into the church by baptism, whilst others were made to realize their need of salvation. Our Communion services were held Nov. 5. The attendance and attention were good.—*Tena Whisler, North Liberty, Ohio, Nov. 5.*

Sugar Creek.—The love feast in this church occurred Nov. 3. There were five ministers present besides the home ministry. Three of these (brethren Honeyman, Baker and Miller) were from Southern Ohio. On my homeward journey I stopped to see Bro. Samuel Driver, the elder of this church, who is lying quite low with typhoid fever. He requested to be anointed, which was done, we believe, in faith and trust in our dear Father above for the intervention of his healing power. This will inform the churches, where Bro. Driver's presence is expected, the reason of his absence.—*J. R. Spacht, New Stark, Ohio, Nov. 5.*

Stonelick.—Twenty members came from the Miami Valley, Friday, Nov. 2, and at night preaching began, followed by meeting Saturday morning and afternoon. Then at 5 P. M. about fifty members communed. Bro. Samuel Snell officiated. Eld. John H. Brumbaugh

was with us again and gave us some good sermons. Bro. John T. Moll, of Constance, Ky., who is a mission worker there, attended these services, and enjoyed the church associations at this place. We are promised a series of meetings in the near future and we hope some precious souls, who are now "almost persuaded," may come into the fold.—*Anna Lesh, Mt. Repose, Ohio, Nov. 6.*

OKLAHOMA TERRITORY.

Oak Grove.—We met in council preparatory to our Communion Oct. 17. Our elder, Bro. Edgecomb, was with us; also brethren Appleman and Green Fillmore. We had meeting Saturday night and Sunday night. On account of rain we did not have meeting Sunday morning. We received one letter. All business was disposed of in Christian love. Our Communion meeting was held Nov. 1. Seventeen surrounded the Lord's table. We had no visiting members. Bro. Isaac Betts officiated.—*Calista Redmon, Nov. 2.*

Paradise Prairie.—We are having a good meeting here now. Fifteen have confessed Christ, and twelve have been baptized. There are others almost ready to come.—*J. H. Cox, Clarkson, Okla., Nov. 7.*

Salt Plain.—We decided to hold another love feast at Bro. C. V. Boyer's, S. W. Sec. 10, Tp. 24, R. 7, one mile north and five west of Kremlin on Nov. 24 and 25.—*Jennie Diller, Morans, Okla., Nov. 6.*

PENNSYLVANIA.

Buffalo Valley.—We held our quarterly council Oct. 20. A greater interest was manifested than usual. Our love feast was held Oct. 31 and Nov. 1. Brethren Elias Landis, of Richfield, Daniel Shroyer, of Carroll, George Strauser, of Oriental, Jacob Smith and Spencer Beaver, of Lost Creek, were present with us and gave us some very good sermons. Our meeting was largely attended and the best of order prevailed.—*Adda M. Shively, White Springs, Pa., Nov. 4.*

Indian Creek.—Our series of meetings, which began Sept. 29, closed on the evening of Oct. 7, with one accession—an old lady who is seriously affected with consumption. Our love feast was held the previous evening. Not as many spectators and members were present as on former occasions, on account of a love feast being held on the same evening in the adjoining congregation. Eld. W. A. Gaunt, of Elk Lick, Pa., conducted the meetings. A most profound interest prevailed through the entire series.—*R. A. Nedrou, Nov. 5.*

Lancaster City.—Our love feast will be held Dec. 2, at 4 P. M.; children's meeting same day at 10 A. M.—*T. F. Imler, Nov. 3.*

Quemahoning.—Last night we closed an interesting series of meetings at the Pine Grove church. Brother Robert T. Hull, of Bakersville, did the preaching. He preached nineteen sermons, and though there were no accessions we feel that much good was done. Bro. Hull preached one missionary sermon. The missionary sermons have now been preached in all of our meeting places but two, and they will be preached in these, in the near future. Yesterday seven meetings were held in our congregation. On the evening of Nov. 26 Bro. W. A. Gaunt, of Elklick, expects to commence a series of meetings at Spiesville. One private feast was held for the benefit of our aged Sister Wertz since my last report.—*J. E. Blough, Stanton Mills, Pa., Nov. 5.*

Upper Canawago.—At our recent quarterly council considerable business came before the meeting. One was received by letter and some letters were granted. The series of meetings at the Trostel house are to commence Nov. 17, and are to be conducted by Bro. D. H. Baker. Bro. F. C. Barnes, of West Virginia, was among us and surrounding congregations and preached for us at different houses of worship. Those meetings were well attended and much appreciated.—*Andrew Bouser, East Berlin, Pa., Nov. 7.*

Yellowcreek.—Our love feast, Nov. 4, was largely attended. We had an enjoyable feast with very pleasant weather. Ministers present from adjoining congregations: Jacob Koons, William Ritchey, J. B. Fluck, S. Harbaugh, J. Capper, S. Harshberger, J. Harshberger, D. Vanborn, L. Simmons. Eld. Koons officiated. We held a week's meetings previous, conducted by Eld. William Ritchey. Result, one baptized and one reclaimed.—*Abraham Steele, Nov. 7.*

TENNESSEE.

Bells, Tenn. is now the place of work. The change from large congregations of members to a place where there are but two sisters and one brother—the contrast is so great that it must be felt. But when we think that these three are trying to hold the fort for Christ, there is at once a strong inspiration felt to try to help. And I am happy to note that they are wielding an influence that must tell in time, and is already making itself felt among the people of this place. A genuine Christian life will have a bearing upon those who come in contact therewith. Why not every brother and sister live for Christ? Address me at Fruitdale, Ala., in care of Jas. M. Neff, till Dec. 1.—*A. Hutchinson, Nov. 5.*

New Hope.—(West Tennessee). We met in council at the home of Bro. J. G. Davis, Oct. 24. The writer was elected clerk; Bro. J. G. Davis treasurer. At their request the Big Sandy church, of Benton County, Tenn., was disorganized and by mutual consent their membership was placed with the New Hope church. Bro. A. M. Shultz, of Benton County, was elected deacon. Bro. B. E. Kesler, of Gainesville, Ark., was with us in our meeting and officiated in the council. He came to our aid Oct. 16 and preached for us till Oct. 27. We had a grand, good meeting. One little sister came out as a soldier for Christ. When we met at the water for baptism the little sister's father and mother had decided to go with her, so they were all three baptized, the little sister first. We went from the water to the meetinghouse to engage in a love feast service. Sixteen surrounded the Lord's table. Later one more, a young man has applied for membership.—*C. M. Bantz, Lankford, Tenn., Nov. 3.*

WASHINGTON.

Centralia.—At the home of our daughter, Joie Fairley, on the evening of Nov. 6, six brethren and six sisters enjoyed a love feast. Brother and Sister M. M. Eshelman, on their way to California, stopped four days with us, and enjoyed the feast with us. We need more ministerial help. Who will come to feed us? Who will deny himself for our sakes?—*Allen Jues, Nov. 9.*

WISCONSIN.

Barron.—Bro. C. P. Rowland arrived here Oct. 22. Next day the members assembled in quarterly council. The annual visit was reported, and a choice was held for a minister, which resulted in calling Bro. J. J. Wassam and wife to that responsible position. Oct. 27 was the time appointed for our ministerial meeting. We were disappointed in not having more ministering brethren present. Yet it was an enjoyable meeting. On the evening of Oct. 27 was the time set for our love feast. Forty-eight members surrounded the tables. Bro. Rowland officiated. The order and attention were commendable. Bro. Rowland remained, and continued the meetings until Wednesday evening. Our Sunday school was reorganized, with brethren E. E. Joyce and J. J. Wassam as superintendents.—*Katie Joyce, Nov. 2.*

WEST VIRGINIA.

Craborchard.—On the evening of Oct. 24 brethren Abram Frantz, of Greenbrier County, and Samuel Riner, of Fayette County, came to our congregation and preached seven sermons. Our love feast was held Oct. 27 and was very enjoyable. Brethren A. B. Duncan, J. A. Rines and J. M. Crouse (all ministers of Fayette County) were present at our love feast. The brethren labored faithfully for the Master's cause. Many encouraging words were spoken by our brethren. At our closing sermon two came out on the Lord's side.—*Anna Snuffer, Roxie, W. Va., Oct. 30.*

Thornton.—Oct. 26 I went to the above place and began a series of meetings. The love feast was the following day. The meeting was continued until Nov. 5, with large attendance and the best of order. Four made the good confession and many more were apparently counting the cost. This place is in the bounds of the Bethany congregation and is presided over by brethren Zechariah and G. W. Annon, assisted in the ministry by brethren Dan Kirk, Geo. Murphy and John Ball. I arrived home Nov. 6. Expect to go to the Bean Settlement congregation Nov. 12.—*Emra T. Fike, Eglen, W. Va., Nov. 7.*

VIRGINIA.

Bothehem.—Our love feast was held Oct. 27. The surrounding congregations were well represented. About two hundred and fifty

members communed, and a very pleasant feast was enjoyed. Just before examination services a young man was baptized. The Sunday before five were baptized and three were restored. A few weeks before three were baptized. Last evening we enjoyed a very pleasant love feast with the Father's children at Antioch, an adjoining congregation.—*Isaac Bouman, Nov. 4.*

Bean Settlement.—The members of the above-named church met and surrounded the tables of the Lord Oct. 27. It was one of the most enjoyable seasons of spiritual refreshment ever held here. Visiting ministers present were brethren Jesse Brumbaugh, of Ohio, Samuel Kline, of Virginia, and B. W. Smith, of West Virginia. Bro. Brumbaugh officiated. We look forward to another season of spiritual refreshment when our series of meetings begins Nov. 14.—*A. W. Arnold, Kirby, W. Va., Oct. 30.*

Fred.—We arrived in Old Virginia Tuesday, Oct. 9, and have been spending the time since in visiting relatives and taking a much needed rest. We attended a very interesting love feast at Redoak Grove Oct. 13 and 14, and another one in the Pleasant Valley church Oct. 20 and 21; all in Floyd County. We had intended to attend the feast at Antioch church, in Franklin County, last Saturday and Sunday, but owing to an all-day rain we were deprived of the privilege. The Lord willing we will commence a series of meetings at Redoak Grove church this evening. We expect to conduct several series of meetings in Floyd County, and in other counties if arrangements can be made. My health is much improved since here.—*Chas. M. Yearout, Nov. 5.*

Nokesville.—The regular quarterly council of the Nokesville Brethren was held to-day at the Valley church. The weather being very unfavorable, the attendance was small. We were glad to have with us Bro. J. M. Kagey, of Dayton, Va., who is now conducting a series of meetings at the Nokesville house. Bro. S. Jacob Miller, also from the Valley of Virginia, near Bridgewater, was in attendance. Some important questions came before the meeting, but all were disposed of in a very pleasant manner. It was decided to hold our love feast next Saturday, opening at two o'clock.—*G. W. Beahm, Brentsville, Va., Nov. 3.*

Sangerville.—Our love feast was held Sept. 6. Bro. Peter Garber officiated. He then began a series of meetings for us, which continued until Sept. 21. We had good attendance and the best of interest. As an immediate result sixteen were added to the church by baptism and one restored to fellowship.—*Jennie A. Cool, Nov. 8.*

Sangerville.—Eighteen souls put on Christ in baptism, the result of a series of sermons by Bro. Peter Garber, of Weyers Cave, Va., beginning Oct. 7. He preached seventeen sermons, including one funeral sermon. His sermons were much enjoyed by large audiences. To our flock fifty-seven have been added by baptism and two reclaimed in the last four months.—*Hattie M. Wine, Nov. 6.*

Sampson.—Bro. Joseph M. Cline, our home minister of Middle River congregation, came to us at Pleasant Hill Branch of Middle River congregation and began a series of meetings Oct. 14, which lasted until Nov. 1. He preached nineteen sermons. The immediate result was seven added to the church by baptism and two reclaimed, and two more to be baptized. We had Communion on Nov. 2. Seventy-four communed. More seem near God.—*Thos. A. Humphreys, Nov. 5.*

Willis.—Our meetings closed at Coulson, Sunday, Nov. 4, with four additions by baptism, with a growing interest and brethren and sisters much revived. We have now commenced meeting with the Brethren at Fairview, Floyd Co., Va. Bro. A. J. Reed is with me.—*John C. Woodie, Nov. 7.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Ministerial Meeting of First District of Arkansas.

THIS meeting was held in the Austin church, and after devotional exercises, was organized by choosing B. E. Kesler moderator, Ira P. Eby reading clerk and W. E. Whitcher writing clerk.

(Concluded on last page.)

Home Again.

I WAS away one month; visited six different congregations. In my last report I was at Gravelton, Ind. From there wife and I went to Pine Creek; preached one week and attended the feast. From there I went to Yellow River; preached some over one week. Then I went to Walnut, Ind., to the feast; preached three sermons there. Bro. G. D. Zollers, J. H. Sellers, Alex. Miller and others were present. The meeting was full of interest.

Bro. Jasper Cross (mute minister) was present; he preached to us the next morning after the feast, in the sign language. His daughter gave to us his sermon in oral language. The subject was love. He compared love to thifty trees, with bark, limbs, leaves, roots, etc. It takes all of these to make thifty, growing trees. He compared love to the bark of a tree. The bark of a tree is the life. If the bark is off the tree will die: so if love is absent the Christian will die. There were four mute members and two blind men.

Bro. Alex. Miller has about lost his vision. It seems a great pity that a man in a state of usefulness should be deprived of his sight. One thing is commendable; he, like Job of old, takes it patiently. Another man (not a member) was present who is blind. He lost his sight with fire while young. What a world of suffering and sorrow we have. But a blind sinner is far worse. Such must be pitied. This world is one large hospital, full of maimed, halt, blind and deaf. J. H. MILLER.

Goshen, Ind., Nov. 2.

Ministerial Meeting Report, West-ern Pennsylvania.

OUR Ministerial Meeting was held Oct. 9 in the Jacob's Creek congregation. The attendance was not as large as was desired, but the zeal was commendable. We were given a very cordial welcome by the local congregation. Congregations with experience know that the value of these meetings always exceeds the expense and labor. If only more ministers could feel the importance of such meetings, the representation would increase.

The discussions were spirited and instructive. But a few of the many good things said can be recorded.

The subject, "The Power and Influence of Older Ministers and How best Develop Young Ministers," brought forth considerable response. The old should give influence by being living examples. Be leaders, not drivers. Should study characteristics of the young. Ministers should be subject one to another. The young need encouragement and love, and both should be humble. Get the young minister into the work as fast as he is able.

Some difference of opinion prevailed on the topic, "Should an Educated Ministry be Encouraged?" The question was answered in the affirmative, with the understanding that more educating be done along Bible lines. A classical education must not be made a prerequisite to the ministry. Educate men in the ministry rather than for the ministry. When a young man realizes that God has called him, he should prepare himself for the work.

"The Minister and his Work" was looked at from several standpoints. He has a great work; consists of preaching the Word, watching after souls and looking after the wants of the church. He should do much personal work.

What are the "Factors that Lead to a Prosperous Church?" concerns the entire membership. It is a question that may well be discussed at a Ministerial Meeting. A prosperous church is a living church; hence is composed of live members. Some factors named were converted members, a consecrated ministry, consistency, much private prayer, punctuality, Sunday school, prayer meeting, interesting sermons, short prayers rather than long ones.

The subject, "Faults of the Ministry and How to Remedy Them," was considered a delicate question. A number of things that might be considered faults were pointed out. Friends should be encouraged to point out our faults to us. A remedy—will power exerted, and prayer for help to discard.

"How Best Secure the Cooperation of the Laity in Bringing into the Church the Fallen from the Highways and Hedges?" is a far-reaching topic. In answer: Officials must work in harmony, nurture them, urge and plead with them. Reach them by the law of

activity, by giving them something to do. Be more judicious in dealing out work. Show them Scriptures to use in doing personal work.

The last topic, "What is the True Mission of Song Service?" was but briefly discussed for want of time. Refines the soul, brings us close to God.

The organization consisted of W. A. Gaunt and Jasper Barnhouse, moderators; S. S. Blough and R. A. Nedrow, clerks; and L. J. Lehman, reading clerk.

In the evening all present listened attentively to a missionary sermon by Bro. H. S. Myers. The subject was ably handled and the results, besides the collection, will doubtless be far reaching.

One sad feature of the meeting was the report of the death of two of our coworkers, brethren Jerry Bortoff and Jeremiah Foust. Thus are removed from us those whom we love and whose help we need.

May this District be blessed with many more ministerial meetings. Let the good work continue. S. S. BLOUGH.

Pittsburg, Pa.

From East Tennessee.

SATURDAY, Oct. 20, I left home for Pine Grove, in Greene County, where we have preaching monthly. I arrived about sundown at Sister Strong's, who lives with her son-in-law, our friend Elbert McCamis. We walked to the schoolhouse, where I preached to a very attentive audience. I held two services on Sunday following. The interest seems good and I think the church has many friends in these parts.

Sunday night I visited Sister Nancy Toliver, an aged and afflicted widow, and held services in her house. We have but three members in this immediate community.

In our judgment the outlook for the Brethren is favorable in these parts, if the field could be properly worked. The number of nonprofessors is astonishing, but their attitude toward the Brethren is encouraging. We hope to continue to sow the good seed and cultivate the field until some precious sheaves are gathered for the Lord's garner.

Speaking of isolated points, this is only one in hundreds in this southern field, where much earnest work is needed. In many places the Brethren church is unknown. Surely, there is a great work to do, and a mighty effort should be made at once to save the perishing.

J. W. LOVEGROVE.

Jonesboro, Tenn., Oct. 30.

From India.

Dear Messenger Readers:—

You will be glad to know that crops are again beginning to ripen in this land of famine. Soon we can stop our relief operations and turn our attention to the spiritual needs of this people. The famine is perhaps worse on spiritual lines than it has been physically. It is much more difficult to administer spiritual food, for though they are starving and naked spiritually they know it not and it seems impossible to get them to realize their situation in most cases. The few out of the many are awakened and brought to the light.

As harvest returns many come and claim this boy or that one; sometimes the real father or mother, but more often a distant relative. In many cases our boys feel that they can live and they run away. Many die from the effects of famine; so our orphanages just now give much care and worry.

Again, this is the month when malarial fevers prevail here, and very many must be doctored with quinine and other bitter medicines.

A few days ago one of our boys from Ahmedabad, about ten years old, was down street, and who should he meet but his little brother. He brought him back, and with tears of joy asked us to keep his brother also. Of course we were glad to take him in and care for him. He had come all the way from Ahmedabad, about one hundred miles north, having run away from a Hindu orphanage. He had no thought of meeting his brother, not knowing where he was. They said they had one little sister yet somewhere.

Oh! how cruel the famine has been! little brothers and sisters saved but separated, perhaps never to meet again. Perhaps parents saved and children saved, but separated and scattered afterwards to wander in vain search

for each other. But few can realize what famine is even when living here, unless it comes and claims our own loved ones. By seeing so much suffering and separation one soon loses sympathy in this effort to relieve and help the throngs of suffering.

This has been a hard year for missionaries. Many have gone home broken down and many have gone where there is no more famine, no more cholera, no more plague, no more dysentery, no more death. The Lord has seen fit to spare our little band for a few more battles with the powers of darkness. May your prayers go up in our behalf as we struggle, lonely and often sadly, with the powers of evil both in the physical and in the spiritual world, battling with the evil one both within and without.

Henry G. McCann, who is now four and one-half months old, and his mother are kept pretty busy fighting mosquitoes, sand flies, fleas, and bugs both by day and by night. These are the things that take your life more, perhaps, than anything else here. This constant annoyance and want of rest take the nerve and life out of one. S. N. MCCANN.

Ankleswar, Oct. 5.

From Channing Street Mission, Los Angeles, Cal.

SISTER BERTHA RYAN SHIRK gave us three very interesting and instructive lectures on India's people, customs, famine, mission work, etc., with a full house.

Three dollars and twenty cents was dropped into the "free-will offering box" for the sufferers and India mission.

Our mission is steady on the increase in interest and attention in all the services.

We have 135 on the roll now in Sunday school, but only about seventy to seventy-five are in regular attendance. This is, however, more than we can handle successfully in our small building. With a sister to help us and sufficient house room we feel that more than our enrollment could be in regular attendance. Our prayer to God is that he will open the hearts of our dear brethren to assist in building more house room.

A great field among the children is now open in our cities, and it especially seems as though a greater field of opportunities is now opening up in the vicinity of one mission in our favor, and we can hardly believe that our Brethren will allow these opportunities to do good pass by.

We are giving free stereopticon Bible scenes every other week. The house is always filled with a very quiet and attentive audience.

We are giving the *Inglenook* to our young people's Sunday-school class and find it is highly appreciated both among the young people and their parents. S. W. FUNK.

110 E. Pico St., Nov. 3.

Anti-Secret Convention.

It was my privilege to attend the annual meeting of the Anti-Secret Organization of Ohio at New Concord Oct. 29 and 30. Four sessions were held. Speeches were made by various members of the Convention. Notable among them was an address by Rev. Tompson, of Utica, on "Prophecy and Secrecy." The address was rich in pointed arguments, showing that many forms of secrecy have degenerated from ancient Baal worship.

W. B. Stoddard, Washington, D. C., gave an illustrated talk on "Initiation into the Lodge." This talk will not fail to do much good, as several hundred young people, mostly students from Muskingum College, were present. To them it was a revelation and an eyeopener.

At this same session an open parliament was held. Twenty-six resolutions touching the various phases of secrecy were discussed and adopted, not, however, without some opposition. Thirty minutes were allotted to a reverend gentleman of the M. E. church to defend oddfellowship. He was answered by Dr. Becker, of Dayton, Ohio, in a very courteous manner, but in language that carried conviction with it. The doctor showed how utterly deficient and unscriptural oddfellowship is in its boasted charity, benevolence, etc. On the whole the meeting was very enthusiastic and will result in much good.

It is gratifying to know that many outside of the Brethren church are taking a strong and fearless stand against the pernicious lodge system. That the church may be saved from

this pollution and many young men and women warned against its evils and dangers, many such meetings ought to be held in every community and every brother ought to qualify himself to defend the truth against it.

QUINCY LECKRONE.

Death of Eld. John Brubaker.

BRO. JOHN BRUBAKER, of the Mountain Valley church, Greene Co., Tenn., died Oct. 15, 1900, aged 65 years, to months and 19 days. He was born in Franklin County, Virginia, Nov. 26, 1834.

In the fall of 1838, with his parents, he moved near Leesburg, Washington Co., Tenn., remaining until the fall of 1845, when they moved to Greene County, Tennessee, where he spent the remainder of his life.

Bro. Brubaker joined the church of the Brethren about the year 1860; was soon elected to the ministry, and for a number of years has been elder of the Mountain Valley church, and at one time had the oversight of the Cedar Grove and White Horn churches. He was twice honored as delegate on Standing Committee of Annual Meeting from the Tennessee, North Carolina and Florida District.

He was a man that was highly respected, as was shown by the large congregation that was present at his burial. Funeral sermon preached by Eld. J. B. Pence, of Limestone, Tenn. Bro. Brubaker had been afflicted for sometime with a complication of diseases, all of which he bore with Christian patience. He had set his house in order and was fully resigned, leaving the blessed assurance that all was well. He leaves a wife and four children, one son and three daughters.

P. M. CORRELL.

OUR BOOK TABLE.

THE *Ladies' Home Journal*, Philadelphia, for November, is an exceptional issue. This is, it is the best we have yet seen of that publication, and this is saying a good deal. The chapter entitled, "The Story of a Young Man," or the history of Jesus, illustrated, will be read with more than ordinary interest.

"Faiths of Famous Men," in their own words. Compiled and edited by John Kenyon Kilbourn, D. D. Large crown 8 vol. Library cloth, \$2. Henry T. Coates & Co., publishers, Philadelphia. "Faiths of Famous Men" is a unique work. There has never before, perhaps, been an attempt to gather into one volume a consensus of the personal opinions of the world's great thinkers and doers upon the leading topics of religious belief, and Dr. Kilbourn's work, therefore, stands alone. The extent of his performance shows tireless industry and the widest range of patient reading. He gives us Augustine and Irenaeus, Wicliffe, Luther and Calvin, Bishop Butler, Phillips Brooks and Dr. McCosh, Tom Paine and Robert Ingersoll, Grover Cleveland, Benjamin Harrison and William McKinley, Confucius, Socrates and Mohammed, — just and Gentile, — heretic and true believer, — agnostic and devotee, — dreamer and thinker, — poet, scientist, soldier, statesman and man of affairs in every walk of life. More than five hundred people, women as well as men, are here made to speak for themselves in numberless extracts, telling what they think of God, Creation, The Bible, Christ, Immortality, The Millennium, The Intermediate State, The Resurrection, Heaven, etc. There is also a fine index. The book will prove helpful to those wishing to know what great men and women have said, in their own words, on important religious topics, as named above. The book may be ordered from the MESSENGER office.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

BANKERT—LAMBERT.—At the home of the bride's sister, near Tyrone, Md., Oct. 30, 1900, by the undersigned, George Oliver Bankert and Miss Annie Missouri Lambert, both of Carroll County, Maryland. W. E. REED.

BAUSMAN—KEENER.—At the residence of the bride's parents, Oct. 27, 1900, by the undersigned, Bro. Ananias H. Bausman and Miss Lina Keener, both of near Palestine, Ohio. B. F. SHARP.

WEIMER — ZUMBRUN.—At the residence of the bride's parents, Oct. 14, 1900, by the undersigned, Bro. Frank J. Weimer, of Greenville, Ohio, and Sister Lillian F. Zumbrun, of Vine, Ohio. B. F. SHARP.

... FALLEN & ASLEEP ...

"Blessed are the dead which die in the Lord."

BETTS.—In Mapleville, Washington Co., Md., Oct. 25, 1900, Sister Mary Betts, aged 67 years and 1 month. She was a faithful soldier of the cross and rejoiced in death's embrace. Services at the Mt. Zion church by Bro. Caleb Long from 1 Cor. 15: 26.

K. S. GROSSNICKLE.

CARPENTER.—At her home in Valley Bethel church, Va., Sept. 10, 1900, Aunt Jane Carpenter, aged nearly 82 years. She made her home with Sister Rachel Bussard, her niece. She was a member of the Methodist church for a number of years. She leaves three sisters and two brothers. Her parents, four sisters, and two brothers preceded her.

VENA S. BUSSARD.

DILLING.—In the Clover Creek congregation, Blair Co., Pa., Oct. 24, 1900, of palsy, Sister Susan Dilling, wife of Bro. John Dilling, deceased, aged 73 years, 9 months and 15 days. She was a consistent member of the church for many years. Services by Eld. T. B. Maddocks from John 5: 25-29.

J. G. MOCK.

EDWARDS.—In the East Prairie church, Mo., Oct. 25, 1900, Sister W. A. Edwards, aged 49 years, 2 months and 1 day. Sept. 27, in company with her husband, a nurse, two sons and little daughter she left Whiting, Mo., for Mulliken, Ky., by private conveyance, supposing the trip would give relief to her long illness, but at Smithland she passed away. She leaves a husband, three sons and two daughters. The sick were cheered by her presence, her counsel was good. By it the life of my wife was saved.

IRA P. EBY.

FLORA.—At Greene, Iowa, Oct. 31, 1900, Amanda Hazel Flora, aged 5 years, 9 months and 13 days. Little Hazel was a bright and lovely child, and suffered for some time with diabetes, which caused her death. Services by the writer, assisted by Bro. Jacob Barkholder, from Jer. 15: 9, third clause.

HARVEY EIKENBERRY.

GLOVER.—In the Winona church, Winona County, Minn., Sept. 17, 1900, Julius Glover, aged 28 years, 7 months and 28 days. Deceased was born in Winona County, Minn., Jan. 10, 1872. He united with the Brethren church in the State of Iowa in the Pleasant Prairie church, united in marriage to Sister Ella Lewis, March 17, 1897. Services by Bro. O. J. Beaver, and others, from the words, "Set thy house in order, for thou shalt die and not live."

J. H. WIRT.

HALTERMAN.—In the Pleasant View church, near Millville, Mo., Oct. 18, 1900, Sister Elizabeth Halterman, wife of Bro. Harvey W. Halterman, aged 70 years, 10 months and 12 days. She leaves an indulgent husband and four children. Her maiden name was Nacul. She was born and raised in Rockingham County, Va. She was married in Hardy County, W. Va., and moved to Missouri, about thirty years ago, where they remained until death. She had consumption and was blind. For more than three years she kept her bed most of the time. She was a faithful member of the Brethren church. Services by Bro. Geo. W. Clemens, assisted by Bro. J. E. Ellenberger and Bro. J. H. Mason. SARAH MOYER.

HINKEL.—In the Greenmount church, Va., Oct. 26, 1900, of hemorrhage of the stomach, Bro. Wm. Hinkel, aged 70 years, 8 months and 28 days. He leaves a wife and two sons. Services at Greenmount church by Eld. J. P. Zigler and the writer, from Job 6: 6, 7.

JACOB A. GARBER.

ICENBICE.—At Deep River, Iowa, Oct. 20, 1900, Mrs. Hannah Icenbice, aged 71 years, 1 month and 17 days. In 1842 she, with her parents, moved to Elkhart County, Ind. She was united in marriage to Christian Icenbice Oct. 10, 1848. In 1854 she moved with her husband to Jackson County, Iowa, remaining there until May, 1868, when she moved to Iowa County, Iowa, which was her home till death. She united with the Brethren church in 1855, remaining a consistent member until death.

She leaves a husband and eleven children. She was a constant sufferer for over three years, during which time she made her home with her children. She died at the home of her son, George Icenbice, in Deep River, Iowa. Services by the writer, assisted by elders Longenecker and Swank, of Deep River, from 2 Cor. 5: 10. G. W. HOPWOOD.

MARK.—At the home of her sister near Valley Bethel, Va., July 13, 1900, Mrs. Lucinda Mark, aged 66 years. She had been in feeble health for some time. VENA BUSSARD.

MAUGANS.—In the Harrisburg church, Pa., Oct. 28, 1900, Sister Cynthia Ellen Maugans, aged 44 years, 7 months and 20 days. She leaves a husband and eight children. Services at the Chapel by Bro. George Lahmar, of Mechanicsburg, assisted by Bro. John Whitmer. Text, 2 Cor. 5: 1. Interment in the Paxtang cemetery.

SALLIE E. SCHAFFNER.

PARKER.—In the Yellow Creek church, Stephenson County, Ill., Oct. 29, 1900, of dropsy, Sister Eliza Parker, aged 60 years, 7 months and 27 days. She united with the Brethren church at this place about eight years ago. She lived a consistent member until death. Services by the writer from Rev. 14: 13. J. DELP.

REASY.—Near New Enterprise, Pa., Sept. 30, 1900, of typhoid fever, Joseph R. Reasy, son of Brother Joseph and Sister Nancy Reasy, aged 26 years, 10 months and 7 days. Interment in New Enterprise cemetery. Services by Bro. D. F. Detwiler and others.

E. A. REPLOGLE.

REASY.—In the New Enterprise congregation, Pa., Oct. 27, 1900, of typhoid fever, Sister Nancy Reasy, wife of Joseph Reasy, aged 61 years and 20 days. Services by Bro. C. L. Buck and others. Interment in New Enterprise cemetery. E. A. REPLOGLE.

SCOFIELD.—At Warwick, Republic Co., Kansas, Oct. 6, 1900, Bro. Merald Scofield, son of Bro. Henry and Sister Nellie Scofield, aged 20 years, 9 months and 6 days. He united with the church in Phillips County, July, 1895. Services in the Brethren church at Lovewell, Kans., by the writer from 1 Thess. 4: 13, 14. J. W. JARBOE.

SMITH.—In the Muncie congregation, Delaware Co., Ind., Oct. 23, 1900, Sister Mariah Smith, aged 69 years, 3 months and 17 days. She had been married three times. The first union was blessed with one son. The second union was blessed with one son and daughter. She united with the Brethren church in 1888. She has been a sufferer of stomach trouble for some time. She leaves two sons, nine grandchildren, two great-grandchildren, two brothers and one sister. Services by the writer. GEO. L. STUDEBAKER.

SWOPES.—Near Middletown, Ind., Oct. 27, 1900, Essie Swopes, aged 15 years, 2 months and a few days. She was the daughter of Henry and Catherine Swopes, who passed away several years ago. She made her home with her grandparents, John and Elizabeth Hupp. Services at the St. John's church by Mr. Wesner (Lutheran minister). Text, Matt. 9: 24. Interment at the Miller cemetery.

FLORIDA J. E. GREEN.

WISE.—In the Yellow Creek church, Elkhart Co., Ind., Oct. 27, 1900, Bro. Jacob S. Wise, aged 67 years, 1 month and 10 days. He was born in Miami County, Ohio, Sept. 17, 1833. Jan. 28, 1858, he was married to Sarah Miller. To them were born one son and two daughters, who survive him. His first wife preceded him in death over five years. He and wife united with the Brethren church June 18, 1858, and were faithful members until death. May 1, 1897, he was married to Eve Eversole, who still survives him. Services by the writer, assisted by the home ministers, from Rev. 14: 13. JOHN METZLER.

SOPHIA E. GARBER.

WAMPLER.—In the Pleasant Valley church, Augusta Co., Va., Oct. 18, 1900, Sister Elizabeth F. Wampler, aged 41 years, 5 months and 25 days. She was a great sufferer, at times, during her life, first paralysis, then inflammatory rheumatism and finally dropsy. She gave her heart to God in her sixteenth year and lived a zealous member to her end. She was kind, loving and charitable, and a great peace maker.

SOPHIA E. GARBER.

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YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S. 9 A. M.; Song Service, 6 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

MUNCIE, IND.—Cor. Jackson and Council St. Services, 10:30 A. M.; 7:30 P. M.; S. S. 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.

LOS ANGELES, CAL.—Channing Street, between 9th and 10th Sts. Preaching, 11 A. M.; S. S. 3 P. M.; Bible Reading, Thursday, 7:30 P. M.

CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S. 10 A. M.

BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M., Sunday. Locust Point, 8 P. M., Monday. Ad., 12 W. Camden St.

DECATUR, ILL.—Gephart Hall, 1103, 1105 N. Water St. S. S. 10 A. M.; preaching, 11 A. M.; 7:30 P. M.

CREED, RAPIDS, IOWA.—Cor. 4th Ave. and 12th St. Services, 11 A. M.; 7:30 P. M.; S. S. 10 A. M.; Prayer Meeting, Wednesday evening.

DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S. 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.

BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Freeman and Union Sts. Services, Sunday, 9:45 A. M.; 7:30 P. M.; Preaching, 11 A. M.; 7:30 P. M.

DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S. 10 A. M.; Preaching, 11 A. M.; Prayer Meeting, 7:30 P. M., of Irving St.

DES MOINES, IOWA.—1605 E. Lion St. S. S. 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.

LANCASTER, PA.—Charlotte St. near Lemon. S. S. 10 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.

HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Haschen Ave. S. S. 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.

WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue, S. E. Preaching, 11 A. M.; 8 P. M.; S. S. 10 A. M.; Meeting every Sunday at 10:30 A. M., at Old Schoolhouse on Madison St., 1/2 block west of car line in Walker's Addition.

FT. WAYNE, IND.—Corner Gay St. and Craton Ave. S. S. 10 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.

READING, PA.—Church St. near Greenwich. Services, 10:30 A. M.; 7:15 P. M.; S. S. 9:45 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.

BROOKLYN MISSION, N. Y.—133 3d Ave. S. S. 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday; Singing, Wednesday; Prayer Meeting, Friday.

ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S. 9 A. M.; preaching, 10:30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.

KANSAS CITY, KANS.—Corner Central Ave. and 6th St. S. S. 10 A. M.; Preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.

LOS ANGELES, CAL.—236 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S. 10 A. M.

MONTREAL, CANADA.—110 Delorimier Ave., near St. Catherine. Services, S. S. 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer Meeting, Wednesday 8 P. M.

YORK, PA.—East York Mission, East Market Street.

GERMANTOWN, PHILADELPHIA, PA.—661 Germantown Ave. Prayer meeting, Thursday, 8 P. M.; S. S. 9:30 A. M.; preaching, 10:30 A. M.; 7:45 P. M.

BALTIMORE, MD.—Woodberry meetinghouse, Cor. Symamore and Third Ave. S. S. 9:45 A. M.; preaching, 10:45 A. M.; 7:45 P. M.; Young People's Meeting, 7 P. M.

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That Feet-washing, as taught in John 13, is a divine command to be observed in the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salvation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Non-Conformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 14: 40.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out and stand that all must concede to be infallibly safe.

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(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the Publication Department for publication and distribution of publications selected.

§ 5. Surplus.—Any surplus on hand at the end of the fiscal year of the General Missionary and Tract Committee, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries; but should it not be needed in said fund, then it shall be given to the World-wide Mission Fund.

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(Concluded from page 737.)

The first topic considered was in regard to the best possible means of inducing members to adopt the order of the church. It was suggested that by the elders more instructions be given regarding the spiritual importance of the order, and that a good example should be set by the elders, ministers and laity. They should live so as to be living epistles along this line. Sound and proper instruction before baptism was deemed very important. Then converts should by love be led to accept the order. There should be no coercion in the matter.

The second topic related to interesting members in church work. A very important subject. It was held that by love, practicing what we preach, and by ministers depending more on the laity they could be induced to become more interested. The members should also be made to feel that they are welcome, and that it is important that they become interested in the work of the church.

The effect of home life on the prosperity of the church brought out many good ideas. The life at home was looked upon as a ground principle in the prosperity of the church, and that to keep up this life as it should be the family altar must by no means be neglected.

The fourth topic dealt with the greatest needs of the mission work in Arkansas, and how they should be supplied. It was thought that, for one thing, there should be a more economical use of money. It was maintained that sisters could do much good by visiting the homes and leaving in them a good influence. Reference was made to good done by Sister Barbara Gish, who with her husband visited so many of the homes in the South. More members to locate are needed, and there is a demand for more houses of worship. By the Mission Board more ministers should be encouraged, and all done possible to encourage the mission spirit.

How to increase the attendance at our council meetings received due attention. Considerable was said about the best way of explaining trine immersion. [We omit the points, as they are found in most of our tracts on baptism. —ED.]

On the topic of interesting the unconverted parents, so they would bring their children to Sunday school and church services, it was thought that a social visit should be paid to such parents, and in this way place them in touch with the work carried on in the name of the church.

Some very excellent thoughts were presented on the higher life. True holiness was strongly urged. This can be attained only by a perfect Christian walk in life. He who would rise above sin must strive for Christian perfection.

There was before the meeting a topic regarding children coming to the church at an early age, even as young as eight years. It was said, and generally believed, that those who come early and receive the proper training make the best members in the end. It was also stated, as a matter of fact known to many, that if children are refused admission to the church when they first apply, they may never feel like applying again. It is best to encourage them to come early, and then give them necessary attention and training after they become members.

The meeting closed by appointing brethren J. H. Neher, Ira P. Eby and the writer a committee on program to prepare and arrange topics for the next meeting. W. E. WHITCHER.

Austin, Ark.

From Virginia.

WIFE and I have just returned from a meeting of the District Mission Board, held at Antioch, Franklin Co., Va. It was decided to hold a missionary meeting at night at our next District Meeting if allowed by the elders; to have a program and assign speakers from different parts of the District.

Other business came before the board and was disposed of. The Missionary Board met in the forenoon and at three o'clock the members met for a Communion. It was quite rainy, but we had a good congregation, and I never saw better order at such a place. Ministers present from adjoining counties were Owen Barnhart, G. Keith, F. Deaton, and others. Bro. Barnhart officiated and delivered an able sermon on Sunday morning, followed by Bro. Keith in a very able manner. Eld. Daniel Peters took part in the services. Though

blind in sight his spiritual vision seemed to be bright as he spoke so earnestly on the occasion.

The Brethren in Franklin County, we are glad to say, are in order and make it pleasant for those that come among them. May we all labor more earnestly for the spread of the blessed Gospel in my great desire and prayer.

S. L. SHAVER.

Troutville, Va., Nov. 5.

Northwest Baltimore Mission Notes.

THE Home Mission Fund Committee received \$14.25 for the Baltimore City church lot and house since our last report.

We are looking to God asking, and fully trusting him for sufficient means with which to buy a lot and build a house to his name in this great city.

Many were the happy seasons of worship enjoyed in our little hall with visiting ministers the past few months.

Eld. P. S. Myers and wife, of California, greatly inspired our souls in the higher life while with us on their eastern trip. Eternity alone will reveal the good done by ministering brethren visiting missions in the large cities where our members are striving to build up the Master's work with many obstacles, unknown to our dear Brethren in the rural churches.

J. S. GEISER.

1007 Edmondson Ave., Baltimore, Md.

From Arkansas.

IN company with Bro. D. G. Berkman, of Joella, Ark., I started from my home, Arkadelphia, Ark., to attend our Ministerial and District Meetings Oct. 31 and Nov. 1. A more pleasant time could not have been desired. The Ministerial Meeting was the day before the District Meeting. We certainly did enjoy all the exercises. Every topic was well discussed and many good ideas were presented.

The next day was our District Meeting. The meeting was organized by electing Eld. B. E. Kesler moderator, Eld. Henry Brubaker reading clerk and Eld. J. W. Gephart writing clerk. As on the day before, not an unkind word was spoken. The Spirit of the Lord seemed to pervade the meeting.

Song services half hour before each meeting or preaching of nights, led by Eld. Ira P. Eby, were inspiring.

Our beloved brother, Eld. B. E. Kesler, was chosen delegate to Annual Meeting and Eld. Ira P. Eby alternate.

There was a love feast in the evening at the same place. J. W. GEPHART.

Arkadelphia, Ark., Nov. 4.

A Strange Incident.

At the Communion meeting held in Solomon's Creek, Ind., a strange incident happened. At that feast there were four brethren at the table over eighty years old. The oldest was Bro. John D. Miller, who is close to ninety; next, Bro. John Arnold, near whose home the Annual Meeting was held in 1882. Then comes Bro. John Weybright, and last Bro. John Troup. Here are four soldiers of the cross past eighty years and all the same given name. The writer commences his name the same way. And I suppose by the time the Office Editor passes the paper over to the printer it will pass by the sixth John.

One strange thing in the Bible is that John the apostle was the only one out of twelve who died a natural death. If history be true, he lived until he was one hundred years old, or near that number. Should it be a strange thing to see so many Johns over eighty years old at one feast? JOHN H. MILLER.

Goshen, Ind.

From Mound City, Mo.

WE held our love feast Sept. 22 at the south house. The inclement weather, also sickness in a number of the families of members, prevented the attendance being so large; yet we believe all present were strengthened and encouraged to press forward. Excellent order prevailed.

Bro. Samuel Shirky, of Rockingham, Mo., officiated. He was the only minister present from abroad and his labors were much appreciated.

We also enjoyed the presence of brethren Ephraim and Noah Peck and their companions, of Falls City, Nebr. We expect to spend a week or ten days in special Bible study and follow with a series of meetings during the month of January. We would welcome any members of other congregations with us.

KATIE EBY.

Nov. 9.

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- Arkansas—
Nov. 17, St. Francis.
California—
Nov. 20, 10 A. M., Lordsburg.
Illinois—
Nov. 17, 2 P. M., Big Creek church.
Nov. 17, Silver Creek, Mt. Morris.
Nov. 29, 4 P. M., Liberty.
Nov. 30, 4 P. M., Virden.
Indiana—
Nov. 27, 2 P. M., Pymont.
Idaho—
Nov. 24, Payette.
Kansas—
Nov. 17, 4 P. M., Scott Valley.
Dec. 1, Fredonia.
Missouri—
Nov. 17, 10 A. M., Nevada.
Ohio—
Nov. 25, 4 P. M., Sidney.
Oklahoma Territory—
Nov. 17, 2 P. M., Big Creek ch., 4 miles west of Cushing.
Nov. 17, Mount Hope.
Nov. 24, 25, Salt Plain.
Pennsylvania—
Nov. 25, 4 P. M., Everett.
Dec. 2, 4 P. M., Lancaster City.
Texas—
Dec. 1, Saginaw.
Virginia—
Nov. 17, 3 P. M., Manassas.

SAMUEL THE JUDGE.

I have read "Samuel the Judge" in manuscript, and do not hesitate to say that I consider it just such a book as parents ought to put into the hands of their children. It is not only good for the children, but it would be decidedly beneficial to parents to read it. Parents, will you not buy one for your children for a Christmas present, instead of buying something that is not only useless but dangerous? Why not put good books into the hands of your children, instead of "trash," as so many say? I. BENNETT TROUT.

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EDITORIAL MISCELLANY.

PROFESSOR HILPRECHT, Director and Professor of Semitic Philology in the University of Pennsylvania, publishes the public some interesting information regarding the recent excavations and discoveries made by him at Nippur, the home of Abraham. Speaking of the great library unearthed, he says that nearly ninety thousand documents have been brought to light, and that these carry the history of the human race back fully four thousand years before Christ. Nippur was a seat of learning and the center of a great power and civilization long before Babylon figured materially in the affairs of the world. There are nineteen thousand tablets, mostly unburnt, that may contain some valuable information. To decipher them will require years of study and hard work. In fact it may take the best efforts of a number of scholars to master and read all of them. They may contain some facts that will greatly interest the world. We await further reports with more than usual interest.

EMPEROR NICHOLAS, Czar of Russia, is reported to be dangerously sick with typhoid fever. He is a man of rather a frail constitution, and the extra work and worry the Chinese trouble has given him, along with his unhealthy surroundings, have led to his breakdown. His palace is said to be very damp and lacks in good sanitary regulations. Besides, the locality in which the royal residence stands is not favorable to good health. It is a little remarkable that Russia can spend millions of dollars for her great army and then cannot provide a suitable, healthful home for her Emperor. The Czar's condition is causing some alarm in the various courts of Europe. Through his wife and otherwise he is closely related to some of the royal families of Europe. It has even been suggested that his death, should it occur, might possibly precipitate a general war. All the European nations are armed to the teeth, so to speak, and it looks as though a war must sometime happen, otherwise all their preparation will be for no purpose.

HERE is something regarding natural gas that will interest thousands of our readers: The annual report of the Geological Survey on Natural Gas, which has just been completed and sent to the Government

printer, shows that the total amount of natural gas produced and marketed in the United States during the past year was valued at \$20,024,873, a gain of nearly \$5,000,000 over the previous year. The gain was largely due to the increased amount produced but also in a measure to the advanced price charged consumers. The report says: "It is, unfortunately, true that both of the great gas-producing fields, large as they once were, are approaching exhaustion. A large area of the Indiana division has yielded up over one-half of the volume of natural gas once stored in its great reservoir. The unjustifiable waste in all the gas fields has been enormous, all the fields show loss of pressure, and the old field in northwestern Ohio is nearly exhausted. That of Indiana is undergoing a rapid decline." The prospect for increased production seems to be confined to the Western fields—in Kansas, Iowa and Texas.

THE preachers and people of the Methodist church all over the country are getting ready to open the new century with what they hope to make the greatest revival of religion in all history. In preparation for the opening of that campaign the church papers are printing stories told by leaders of the church of the most remarkable revivals in their experience. Among these stories perhaps the most striking is that of Presiding Elder F. A. Hardin, of Chicago. The revival took place in Ripley, Ohio, when Randolph S. Foster, now a bishop of the church, was the junior preacher on the Ripley circuit. Mr. Foster was living at the time at the home of Mr. Hardin's parents. He came down to breakfast one morning and announced without preliminaries that "we are going to have a great revival in Ripley this winter." Mrs. Hardin asked why he had come to that conclusion. The minister explained that during the night he had had a dream about taking hundreds of fish from a stream that was almost dry. This led him to think that the Lord wanted him to fish for men. The next Sunday morning he told his dream in the pulpit, and then commenced a revival that brought nine hundred persons into the church. It is now a debatable question in certain circles as to whether Elder Hardin was inspired of God by means of the dream, or whether it just happened that way. Why not drop the question of inspiration here, and fall back on the original commission, demanding that the Gospel be preached to every creature? We know that to be inspired. It is good that dreams and other occurrences prompt preachers to throw more energy into their work at times, but it would be better if their love for the salvation of souls would move them to action. Their marching orders are to preach the Gospel in all the world, and they need not wait for dreams to move them.

THE liquor bills in the United States are simply enormous. It requires billions of dollars to meet them. Our war expenses are also enormous, but intoxicating drinks cost a great deal more both in men and money. Enough is spent in this country for intoxicants to feed, clothe and educate all the children in the land. It is not only the expense that is appalling, but the loss of life as well, to say nothing of the loss of souls. The saloons cause more deaths and wreck more homes than the wars. When a war commences there is a prospect of it ending inside of a few years at most. But not so with the saloon business. The saloons start in with their evil work and keep it up. They pay for the privilege and go right on destroying lives, with no prospect of any let-up until the Millennium dawns.

We lament the loss of life in the war with the Philippines. That is insignificant as compared with the drunkard death rate in New York, Chicago and some other cities. But, candidly, what better can we expect of the masses when the chief men of the nation and States indulge in the intoxicating cup! Probably most of them make a very free use of liquors, and openly, too, at that. From the White House down, wine and whiskey are employed as a regular drink. The men who stand at the head of the nation, as well as those who stand at the head of each State, along with those who make the laws of our country, are posing as examples for the young and rising generation, wholly in the interest of the liquor drinking habit. Mrs. Hays banished liquors from the White House, but others have not had the fortitude to follow her excellent example. The young men of this country look up to our Presidents, Governors, Senators and Congressmen, and seeing that they use intoxicants, soon learn to fall in with their ways in this particular, and thus the men who should throw their influence wholly on the side of temperance are recorded on the side of the saloons and those who, by means of the cup, are wrecking lives and homes. We do not like to speak thus of the rulers and law-makers of the land, but sin has found its way into the high places and must be rebuked.

DAYTON, the Representative from West Virginia, and a member of the House Naval committee, recently said that he is in favor of increasing the United States' navy until it is half the size of the English navy, which at the present time is the largest in the world. He also says that he is a believer in battle ships, and that it is in the ships of war that a country must place her reliance at sea. He is in favor of spending at least \$100,000,000 annually building and equipping new ships after the latest and the most improved pattern, and then, after we get the ships, he thinks the Government will have some trouble about securing competent officers to command them. This does not read much like an advanced stage of civilization. It seems that the more a nation advances in education, civilization and popular Christianity, the more preparation there has to be made for war. Were this preparation deemed necessary on account of possible trouble with China, Turkey or some other nation, only partly civilized, there might be the shadow of excuse for it. But that is not the purpose. Our nation must be in a condition to fight England, Germany, France or Russia, nations that are to the front in what goes to make up modern civilization. The idea of Christian nations preparing to fight each other! What is the use of all this struggle in the interest of culture, if the nations cannot live in peace after they have attained it? Why cannot the United States build, or encourage the building, of mercantile vessels, and in this way help along with the industries of the country? Think of England and the United States spending millions of dollars getting ready to fight! It is unreasonable, ridiculous and barbarous. Think of Queen Victoria and one of her educated and cultured daughters making preparations to kill each other should trouble ever break out between them! The world would look on in blank amazement. It is no worse for individuals to fight and maim each other than it is for civilized nations to engage in war. We would that the men who stand at the head of public affairs could see how ridiculous all these war preparations seem to people who believe in civilized nations as well as civilized individuals.

ESSAYS

*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

"HOW READEST THOU?"

SELECTED BY I. J. ROSENBERGER.

"Tis one thing, friend, to read the Bible through,
Another thing to read to learn and do;
'Tis one thing, too, to read it with delight,
And quite another thing to read it right.

"Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

"Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

"Some read the blessed Book, they don't know why;
It somehow happens in the way to lie;
Whilst others read with uncommon care,
But all to find some contradictions there.

"One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell and through Scott,
And thinks it means exactly what they thought.

"Some read to prove a preadopted creed,
Thus understand but little what they read;
And every passage of the book they bend
To make it suit that all-important end.

"Some people read, as I have often thought,
To teach the Book instead of being taught."

"LET HER BE COVERED."

BY C. H. BALSBAUGH.

Dearly Beloved Elder:—

THE seven stars in the right hand of the white-robed Son of man, and the seven golden candlesticks, were dazzling with beauty, but not without flaw. "Nevertheless;" "But;" "Notwithstanding;" "Not;" "Remember;" "Lukewarm;" "Because." Rev. 2: 4, 14, 20; chapter 3: 2, 3, 16, 17. These words come as the trumpet peal of Jehovah through all the Christian centuries, and they are as solemn and imperative to-day as ever. You are one of those stars, and your little church is one of those candlesticks, and Christ is in your midst, approving the good, and condemning all that is carnal and cross-disowning. Make 2 Tim. 2: 15 and 1 John 2: 6 your constant, all-absorbing study.

Your question is fully and clearly answered by Paul himself; and if we read his directions intelligently and honestly, we cannot err.

His reason for requiring a covering for woman in prayer is so radical and comprehensive, that there is no possibility of successful evasion. Why is man to be uncovered in prayer, and woman covered? *Because of the relation in which they were placed to each other by God when he created them.* 1 Cor. 11: 3. Has that relation ceased? If it still exists then woman has no more right to pray or prophesy uncovered than she has a right to usurp authority over the man. 1 Tim. 2: 12. Neither man nor woman may disregard their divinely-established relations any more than Christ may disown the Headship of God.

In 1 Cor. 11: 5, 13 we have a *commandment*. In verse 15 we have an *illustration*. In verse 14 we have the turning point from spiritual to natural. The hair covering is a natural organic product, belonging to all alike. The prayer covering is voluntary, symbolizing the unity of the sexes in Christ, and the order of God in redemption. Woman fell first; but the incarnation did not make her the first subject of sanctified humanity. Mary was not saved because she was the mother of Jesus. Christ himself was the first recovered, sanctified man. We pray always, even when we are not on our knees. We always honor our relationship Godward and manward, even when man follows his daily work with his head covered, and woman uncovers to comb her hair. God has specific times for general indications. But what is specific cannot be ignored without dishonoring God and injuring ourselves.

In verse six we have the demonstration which forever crushes the plea that woman's hair is given her for a prayer covering. No person can contend for the hair as a prayer veil without making Paul an inconsistent, self-contradictory monitor. "If the woman be not covered," then she is *without* hair. What then? "Let her also be *shorn*." Did the Apostle Paul ever write such nonsense? Let us forever banish the thought that the hair of woman is her prayer covering. In verse fourteen he says that nature teaches the same lesson that the Bible urges, and proceeds to show the testimony that nature bears to his argument in favor of the head of man and woman in prayer. I challenge any scholar in our Conservative and Progressive Fraternity to demolish the apostle's logic. The most learned commentators agree with Paul. If woman does not want to dishonor her head in prayer, let her be covered. The glory of a woman's long hair is a type of a higher glory. That higher glory is the beauty of holiness in the relation in which God has placed her. For man to pray and prophesy with his head covered is to dishonor Christ and himself. For woman to pray and prophesy with her head uncovered is to dishonor God, and Christ, and man and herself. If she refuses to accept the prayer veil, God says, take away the natural also, "Let her be shorn," as the open indication of her rebellion against the divine order.

How beautiful to see a woman with the token of loyalty to God and man on her head. A spectacle of admiration to heaven and earth is the loyalty of which the prayer veil is the symbol. This is "the glory that excelleth." Very simple, and to some minds very foolish are the emblems God has instituted; but hallowed, glorious, ravishing are the verities they represent. God is omnipotent; but he must become flesh to be our Savior. Christ's flesh does not save us, but Christ in the flesh. John 6: 63; 1 Cor. 6: 19, 20.

Union Deposit, Pa.

CONSCIENCE.

BY ROSIE S. MYERS.

THE above subject is defined by a standard author thus: "The knowledge of our acts, states, or characters, as right or wrong; the faculty, power, or principle which decides on the lawfulness, or unlawfulness of our actions and affections, and approves or condemns them; the moral faculty; the moral sense."

In the New Testament the term conscience occurs more than a score of times, and while the word is not directly mentioned in the Old Scriptures, yet it is indirectly referred to in a number of instances.

Then, from the direct and indirect references in the Bible, the following is a partial classification of the subject:

1. Ignorant conscience.
2. Accused and guilty conscience.
3. Seared conscience.
4. Defiled conscience.
5. Purified conscience.
6. How it may be purified: (1) By faith (2) by the blood of Christ.
7. The effects of a good conscience.
8. The conscience of others to be respected.

On account of the complexity of the subject space forbids the attempt of discussing all the topics of the outline. While it is difficult and hard to comprehend, yet it is important that we give this matter due consideration, for the reason that we will be held responsible for the kind of conscience we possess. We are safe to follow its dictates only when it is enlightened and educated according to the teachings of the inspired Word of the Lord.

Saul of Tarsus is an example of one who followed the directions of an ignorant conscience. His own words are: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26: 9. He was conscientious in the work when "he made havoc of the church, entering into every house, and hailing men and women committed them to prison." Acts 8: 3. While he was further planning with the

aid of the high priest to fully extinguish the gospel truths that had been lighted by Christ and his followers, he was arrested in his course. Now by faith in the *Gospel* and an *application* of the blood to his soul of him whom he had been persecuting, his conscience became purified. Farther on in the life of this notable personage, when he was arraigned before the Jewish council for preaching the new doctrine which he had accepted, he makes this confession: "I have lived in all good conscience before God until this day." Acts 23: 1.

I trust that none who have not as yet "purified their souls in obeying the truth will try to ease their consciences by thinking they are not such characters as Paul is represented to have been. You may be a regular attendant in the house of God and have due respect for the services and mingle in the songs; yet this will not excuse you. Christ says: "He that is not with me is against me: and he that gathereth not with me scattereth." Luke 11: 23. In view of this, would it not be the wisest step of your life to follow in the line of duty? Then that peace of mind which the world cannot give or take away will be yours to enjoy.

Disobedience is the result of an accusing and guilty conscience. We have an illustration of this very early in the history of time. When our first parents, who were created pure and holy, reached forth and partook of the forbidden fruit, their conscience accused them of their error and they tried to hide from the notice of God. The pangs of guilt were keenly felt and they could no longer come into the presence of their Creator as a dutiful child meets the approbation of a loving parent.

When king Saul with three thousand chosen men sought for David and his men in the wilderness of Engedi, and the opportunity came to David that he might take the life of his enemy, he only cut off the skirt of his robe. "And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt." 1 Sam. 24: 5. He regretted the matter with his men that it was wrong for him to do what he did, since Saul was the "Lord's anointed," and he suffered them not to rise against him.

When the sons of Jacob were requested to bring their younger brother, Benjamin, to Egypt, their conscience accused them of a long-standing crime. The untruths they had told their father in the years gone by and the deception they practiced to lead Jacob to believe that Joseph was torn by wild animals came forcibly home to them now, "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore, is this distress come upon us." Gen. 42: 21. How fittingly do the following words of William Cullen Bryant apply to the acts of these brothers:

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid his worshippers."

Paul writes to his spiritual son Timothy concerning some who shall depart from the faith in the latter times, charging them with "giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4: 1, 2. In Titus 1: 15 a defiled conscience is referred to in this manner: "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

In conclusion let me say, to those of us who have experienced "the answer of a good conscience toward God," through the rite of Christian baptism, that we have not yet reached the goal. Although we "have escaped the pollutions of the world" through the knowledge of the Lord Jesus Christ, if we are not constantly on our guard we may again become entangled therein, and our "latter end be worse than the beginning." If on account of some expression or act of ours our conscience is troubled, let us give heed to this silent monitor and, David

like, condemn and confess our wrongs. It is always honorable to do so.

"I count the thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common sod
To purer air and a broader view."

New Enterprise, Pa.

THE SPIRIT OF THE PHARISEE.

BY CARMAN C. JOHNSON.

JUST finished reading the book of Matthew. Honestly, if I did not know Christ to be innocent of mean thoughts, I could not at this minute keep from blaming him with harboring a special grudge against the Pharisee. Of course Matthew the publican was a Jew; and no one who ever followed the Christ understood the Jew better, neither did anyone ever appreciate the force of the Christ's position in regard to the doctrine of the Pharisee more than did this same Matthew. But Matthew the Jewish publican became Matthew the Jewish Christian, and it was only natural for him under the inspiration of God to write his story of Christ especially to the Jews. Christ may mean the Redeemer of all the world from sin to all of us, but he means something special to most every one of us: to Matthew he meant especially the Central Figure of Jewish Prophecy and the Moral Regenerator of the Jews. There is no doubt in my mind that Matthew was a pretty sensible man and that he saw through a great deal of the insincerity of the Pharisees long before he met the Christ. Christ put spurs to Matthew's thought concerning the shallowness of the religion of that time; and as soon as the taxgatherer could pick up business and political courage enough, he made his supper, invited his friends, renounced moral allegiance to the world which had hitherto found him a part of it, and declared himself a fellow-reformer with Christ.

One may be mistaken, but I judge from Matthew's declaration that he was about as clear-headed as the new man in the company that followed Jesus, clear-headed especially in his belief that Christ was absolutely right in his attitude towards the Pharisee. You see there are some men who are naturally constituted to pierce into the depths of spirituality: Christ recognized these innate qualities of mind and heart and kept Peter, James, and John close to him because of their peculiar adaptability and inclination to inquire into the spiritual nature of their Master; but Matthew, keeping eyes and ears open for signs and words from the Great Teacher concerning his Messianic office, soon got himself into a groove which made him the greatest of all exponents of Christ's relation to Jewish history and prophecy and of his reformation among their sects.

This peculiarity of Matthew renders his book especially helpful in a study of Christ's opinions about the real things which he saw with his own eyes and heard with his own ears. Luke's careful history is the book for the student of chronology and detail, John philosophizes sublimely in his book of chosen events in Christ's life and leads one to the inevitable conclusion that Christ was Love Incarnate, Mark makes a splendid little book for a hasty review of Christ's busy career, but Matthew is the book when one wants to see just how Christ looked upon concrete cases of bigotry, hypocrisy, insincerity, pride, selfishness, self-righteousness, formality, vanity, and deceit in the church members whom he met from day to day. A good Jewish friend of mine smiled broadly the other day when I asked him if the sect of Pharisees was still in existence. Of course if he had told me that it was, I had made up my mind to secure an interview with one of the strictest of the sect. But the Pharisees who "made broad their phylacteries" are all dead: would that their spirit did not still infest the souls of men! And that's just the point. It's the spirit of the Pharisee that is in us big; and this fact should make it easy for us to understand why our actions, thoughts, and opinions conflict with the actions, thoughts, and opinions of Christ so often.

It may be difficult for some to see how Gentiles

who are members of Christian churches two thousand years after the Jewish sect of Pharisees flourished could still be anything at all like the Pharisee. Let's see: God gave the Jews a law. This law had not been annulled by God up to the time Christ came, neither did God give the Jews any authority to annul or modify the law. The Jews did modify and partly annul the law from time to time until their own opinions and traditions superseded the writ of Moses. These opinions and traditions were perhaps as full of form and ceremony as was the original law, but the traditions and opinions smacked of human inventions and human nature so much that Jesus Christ did not find much true worship of the Father among the chosen of God. The Pharisees were the representatives of this modified Mosaic religion, and of course they felt called upon to defend themselves when Christ began to teach. It isn't hard to see that the Pharisees treated the old law of God very much as many people now treat the new law. The Jewish lawyers and doctors added this new feature and subtracted this non-essential just as modern Christian theologians and creed-makers have done and still are doing; and when one who teaches plain gospel truth, with all the doctrines and ordinances, comes into the community, he is immediately met with "not up to the times," "too strict in biblical interpretation," "Christ intended those customs only for his disciples," and "trine immersion is all right, but sprinkling will do." Yes, we can all see now how the spirit of the Pharisee is in the Gentile church members to-day, and we Brethren are safe because we "take the Bible for our creed and practice all the ordinances." But don't be satisfied with the comparison too soon, for we want to study this subject clear through to the other side. Let's approach the spirit of the Pharisee as Christ did and see if we Dunker Brethren cannot find something for ourselves besides self-commendation: there's quite enough of this latter anyhow.

Take the sermon on the Mount; it gives the key to Christ's method all through. He doesn't start in with an historical and theological discussion of the Mosaic law for the purpose of showing the Jews how sadly they were missing the true old doctrine. It's an endless task to substantiate one's doctrine from the theoretic side, and Christ knew it; therefore he avoided as many disputes with the lawyers and doctors, especially after he had had that experience at twelve years of age, as he could, and approached the question from the practical side. He saw that what religion there was in the world was not doing much good for the masses and was only making the favored few prouder every day. So he says, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." You see he lays down the conditions of a happy and religious life all along here to a people who at this time were thought unworthy of religious attention. Those were very innocent sentences, those nine beatitudes, but every one of them was a stroke of lightning to the Pharisees gathered on the mountain that day. Why? Simply because they knew that Jesus Christ had studied the effects of their religion upon the masses, and they could already hear the thunder of God's wrath against the empty formality of a religion which made its few chosen ones continuously more self-righteous and left the world of men to drift unsaved. Yes, I agree with you, their religion was a false one; but Jesus Christ was proving its falsity to them so conclusively that they never tried to defend their traditions in his presence, and only a few times did they vainly try to cite the Master to the law of Moses. What's the use defending any religion if, after years and years of practice, it does not fetch good results in its own professors and does not seek to make the blessings of God possible to all mankind? It would not have been so sad either if Christ had not made the matter so public, but now everybody saw through the sham of the Pharisees and all the artificial screens and barriers were broken down. By the way, it's a good thing for us to remember that the world knows what real religion is just about as well as we do, and they have a right to look at us.

Is it right to judge a religion or a religious denomination from its product? Well, that's what the people always do, right or wrong: whether Christ did so or not may be a question. Why didn't Christ attack the traditional doctrine of the Pharisees, and even the Mosaic law itself directly? Simply because he was the fulfillment of it all, and he knew that the moral code of the Mosaic law or even the moral code of the Pharisaic law would have produced a clean, respectable, God-fearing, and worshipful people of all classes, if the people had respected either law and if the Levitical priesthood had kept their appointed task. But people and priest had failed and the world was in a lost condition. It needed a Master Spirit, who could speak peace to the world by showing them a new and living way out, not a student of political economy or a temporary reformer with some patchwork theory. So Christ's attitude to the world was a positive one and not negative: it was not condemnation first, with healing balm afterwards; the Pharisee was his own condemnation, and that's what hurt him.

Permit me to make a suggestion. Let us, as a body of professing Christians, go to the Mount to hear Christ preach the same sermon that he preached two thousand years ago. When he goes over the beatitudes shall we say to ourselves, "poor in spirit," "mourner," "meek," "hungry for righteousness," "merciful," "pure in heart," "peacemaker," "persecuted for righteousness' sake," yes, we are in this or that, therefore we may be blessed; or shall we say, "No, we are not in this or that and we cannot receive a blessing on this or that basis; but there are many others who hitherto have been 'persecuted for righteousness' sake' right among us and perhaps by us; there are some who have been falsely accused and we know it too well, there are many meek ones whose meekness we have despised, and the world is full of the poor in spirit—all these Christ would help, would bless, would give a reward in heaven, and perchance we are right in their way; we will soften up our spirits a little, look more humanly upon the world, think a little less of ourselves, and gather them all into the fold?" Ah, that's the spirit with which to take in a sermon. Or shall we writhe and twitch in our places when we see a man standing not far from us whom we have reviled, persecuted, and said all manner of evil against; shall we become indignant when the preacher refers to anger with a brother without a cause, when he says, "Thou shalt not commit adultery," Shall we threaten to leave the church, when he admonishes speedy settlement of difficulties, shall we mutter to ourselves that the preacher has no business to meddle with our affairs, when he says, "Love your enemies," shall we cry out fanatic, shall the denunciation of vanity in the formality of our appearance and worship make us hate the speaker, and finally, when he advises us to look to the beam in our own eye, shall we conclude that he is hitting at us and go down from the Mount full of all sorts of mean thoughts, ready to join the first bunch of Brethren who show any signs of vengeance against the plain talker? Well, all of us could hear that sermon and be benefited, many would hear it and be benefited, and some would surely become extremely out of fix if they acted anything like they are accustomed to act. The Pharisee developed the mean spirit within himself as he listened to that sermon, and every one who would go away from meeting that day full of vengeance, hatred, bitterness, contempt, bigotry, pride, conceit, disinclination to change, would be possessed of the spirit of the Pharisee. I know very well that it isn't pleasant to take the position of the Pharisee and receive the condemnation of Christ right to our faces; but then there's one thing sure, we can be honest with ourselves and leave the ring if we find that we are in the wrong crowd, or we can regenerate the crowd.

Follow the Pharisee through Matthew and be convinced of his utter lack of manhood, not to speak of his lack of moral and ethical principle. Unable to cope with the Great Teacher in argument; conscious of the fact that they were wrong; too much involved in the affairs of their positions; too

proud to acknowledge the lame, the halt, the blind, the poor, and lastly the Gentiles as brethren; all wrapped up in traditions which had no divine sanction, and altogether so utterly contemptible as to arouse even the anger of Christ, these Pharisees drove on in their mad career until they crucified the Son of man. Little enough were they to pick and fuss with the disciples about eating with hands unwashed, about fasting, about labor on the Sabbath day; and when they could not frighten the Master thus, they were emboldened to ask him questions about healing on the Sabbath day, about the law of divorce, but they show their absolute mockery of any religious principle when they reason among themselves as to how they shall answer Jesus' question concerning the baptism of John—afraid on every side to answer the truth.

Let the Pharisee of history rest, but let us be frightened if we recognize his spirit within ourselves. There is no good that can be said of this spirit, but there is great evil to follow when the spirit lodges in the breast of a man to-day; and, worse than all else, it's a sad day for any Christian church when this spirit predominates in her policy and her councils.

Huntingdon, Pa.

DOING GOD'S WILL.

BY E. S. YOUNG.

SCRIPTURE.—Matthew 6: 1-18.

THE Scriptures all the time, as we study them, call attention to the doing of a Supreme Will. The Old Testament, as well as the New, is constantly reminding us of this surrender of self and submission to another. When we do not know the future, and so very little of the past and present, we should not hesitate to trust in him who knows all things and fixes the destiny of every individual.

"Teach me to do thy will; for thou art God" (Psalms 143) was the cry of one of those who was passing through calamity and felt the need of one who knew all things and what the end would be. Others prayed God that his will might be done in his followers (Col. 4: 12). But the Scripture that is perhaps more frequently repeated than any other is the one recorded in the model sermon by Jesus to his disciples: "Thy will be done in earth, as it is in heaven" (Matt. 6: 10). When Jesus gave the disciples this prayer he was at the mountain and gave them also that remarkable sermon which is still living and not yet fully understood. Those who know how to do God's will on earth as it is in heaven will have the key to unlock the hidden gems of truth which are permitted to be looked upon only by those who are willing to make a complete surrender of self.

1. HIS WILL IN THE OLD TESTAMENT.—All we can know of God's will is only what he has revealed of himself. He told Adam and Eve not to eat of the tree of knowledge, "For in the day thou shalt eat thereof, thou shalt surely die" (Gen. 2: 17). They were curious people and wanted to know what death meant. It has taken six thousand years, and not all of it is known to them yet. Enoch walked with God; he answered his prayer this way. Is it possible that Enoch could have let go his will and taken God's will? He so perfectly surrendered to God that one day while they were walking together God told him to go with him, and I suppose he has always been walking with God and is one of our heavenly messengers. Abraham knew very little about the future when he was called, but surrendered his will to God's will. He was told to go to a country that he would show him. Abraham gave up his own will and through it has made a name that will always live as "Father of the Faithful." His name was not great among his contemporaries, but it has been shining longer than that of any other who lived then.

Pharaoh did his own will and surrendered to no other. When God wanted him to allow his chosen people to come out of Egypt he would not permit them until he was punished by repeated afflictions,

and not only he himself but all of Egypt learned that there is a supreme will higher than man's. They were taught the lesson that there is in store severe punishment awaiting all those who oppose God.

Saul, the first king of the Jews, twice attempted to follow his own will; the first time when he was told not to offer sacrifice at Gilgal, and the second time when he was told to slay all the Amalekites. His first error was made known immediately after he had disobeyed, and the second was also sounded forth by the bleating of the sheep and the lowing of the cattle. He lost his kingdom by violating God's will.

The Jews had been given God's will at Sinai. At intervals they followed this will with utmost care, but at other times they had an aim of their own, and though God brought them in line through punishments, yet they were not satisfied to follow the true God until he allowed them to be carried away into a heathen land and there learn the lesson of God's goodness and the folly of trusting in the power of the idol fashioned by man's hands.

Those who are familiar with the Scriptures know of many other instances in this part of the Bible that teach us that God's will obeyed brings blessings, while disobedience brings death.

2. HIS WILL IN THE NEW TESTAMENT.—While in the former dispensation he revealed his will through the prophets, he is in this period making it known through his Son. The former brought punishment and blessings, and so much more will the latter as the Revealer is closer to the heart of the Father. During all this period God brings us in closer relation to himself.

His Son was willing to do his will, and not his own. Jesus came not to do his own, but his Father's will. When he was here doing his Father's will many of those who had the Father's will many centuries were not willing to surrender to a holier will. Jesus came that the Father's will might be done in the hearts of men and women here on earth. He called his followers and began to teach them to do this will. They saw him do the will, and by his teaching and miracles many felt they wanted to surrender and do this will perfectly. Many mistakes were made because they were not able to see the results in doing certain things, and so lacked faith to do his will perfectly. When they saw that he had such marvelous power with God they wanted to know how to pray, and he taught them a true model prayer. This prayer is not understood by many. We all feel that we should know more about it after repeating it so often. We know the words, but have not caught the spirit of it. Anyone can utter it with the lips, but few can utter it with the heart. If we knew it we would obey it, would we not? We say, "Our Father who art in heaven." What a profound utterance as to his place of abode, —a pure, holy place,—no sin, no sorrow, no death, but all joy and continuous singing of the holy messengers. "Thy kingdom come." This is repeated much more frequently than we make an effort to make it come. Then we say, "Thy will be done." We pray to have God's will done, and we know that his desire is to have his kingdom come into every heart. While there are some hearts in our midst in which God's will is not done there is constant work for us to do. More than two-thirds of the time we do our own will from the heart and then pray each day, "Thy will be done."

God's will is here, but unknown. The Bible contains his will. Do you claim that you can do his will by looking once a week into the Book that contains his will? The angels, prophets and Jesus have given us the Book that contains the will, but our time is our own, and so we are ignorant as to his will, and yet we pray to Jesus, "Thy will be done."

Man's will is followed in preference to God's will. It was true in the former dispensation, and it is true now. This is not a very popular doctrine to preach in this mission age, yet it does not take much to prove this fact. If you allow the light of the whole Bible to fall into your own heart you can find corners there that are still encouraging the supremacy

of your own will. We are always looking at the heaven as a way through which to answer this prayer, while in our home among Christian people there are many unsundered wills. The follower of Jesus will always be dissatisfied with his spiritual growth as long as he will not allow the sin to be plowed up in his own heart and he does not invite the full light of the Holy Bible to illuminate his life. Self-will, self-indulgence is the order followed when viewed in the light of the Son of man. Were it not for the giving up of that which seems precious to these sinful eyes, it would be easier to surrender. All the church quarrels, home strifes, and national aggrandizement at the expense of the weaker are the result of an exaltation without the warrant of a Righteous Judge.

Jesus did his will, and it led him to the cross. It is the only way to follow this prayer we offer, "Thy will be done." It must lead each one to take up the cross. If you want to follow Jesus without the cross you must follow him afar off and that is dangerous.

Stephen was willing to do the will and give up his own will and preach Jesus, which led to his death as it did to that of Jesus. Those who stoned him were also zealous; they had zeal, but not according to knowledge. How he rejoiced when he could give up his life for the sake of his Master.

Paul, when he was converted, fully surrendered his will. When he went on his mission he had only one thing in view, and that was the crown of life for himself and others. He obtained it through going and doing what was given him to do. He was no more responsible to endure the afflictions than you and I are. There is perhaps no character in the New Testament that so fully followed the will of another as did Paul. He knew what it would cost him to work the reforms that the Spirit directed him to work; but a truly converted man follows the voice of the Spirit, no matter where it will lead him. Perhaps no man was better prepared to work great results in the world than Paul was. He surrendered it all for the Crown of Life. He was stoned for following not his will; he was beaten and imprisoned for following the Holy Will. He could have been turned aside if he had been following his own will but when all was at stake, if he forsook God's will, his suffering was for a cause that meant eternal possessions. He did the will and laid his life down in Rome and went home for his crown of glory.

3. HIS WILL IN HEAVEN.—The Savior says in this prayer that we are to pray that his will may be done on the earth as in heaven. How is this will done in heaven? Who does this will in heaven? How perfectly his will must be done among the redeemed and angelic hosts that surround his throne! Do you not see that Jesus showed us how to do his will here and has now gone to do his Father's will in heaven?

Enoch, Abram, Joseph, Samuel, Isaiah, Jeremiah, Daniel, John the Baptist, Stephen, Paul, and John showed us while here on earth how to do the Father's will on earth as it is in heaven, and now are among his saints doing his will in heaven. Thus we are constantly to do his will on earth as it is in heaven. Unless we shall learn to do his will on the earth as did the other saints, we shall never have the opportunity to do it in heaven, but shall do our own in hell.

People say, "Thy will be done," with inquiring lips. It is not enough to know the command, but before following they want to know all the results that are to follow. God told the Jews to enter Canaan, but they sent spies in to see if it was safe. They made a serious mistake by not taking God at his word. Again, they accepted his will as though it was a great disappointment to them in giving up theirs for that of another. They went about it with great reluctance, as if it meant a serious loss to them. Ananias and Sapphira tried to get the blessing by partial surrender. The Prophet Malachi gives a graphic picture of how the Jews in his time kept back in their hearts what belonged to God. When they brought an offering, the poorest in the flock was selected and the best kept for themselves.

How should we obey this will that we pray daily should be done? Each command should be taken up cheerfully and obeyed from the heart as though it were a real pleasure to do the work of Jesus. When we have some one in our employ that is constantly finding fault with the work given him and has no pleasure in the work, we become dissatisfied and look for someone who takes pleasure in doing the work. Some must do work different from others, and whatever our work may be in this great mission of soul saving, let us do it cheerfully. God wants all we have. We cannot do his will unless talent, money, farms, bank stock, hearts, and wills are given over into the hands of him whose will we are praying should be done on earth as in heaven. "Take my yoke upon you" is the command we are to accept, and how can we do so and still wear our own yoke part of the time? All true followers have found it much easier to wear his yoke all the time than only part of the time. Again, it is very hard to be constantly pulling away from the yoke.

May we not follow our prayers by making an effort each day to have God's will done on earth as it is in heaven? Dear worker, is this will done in your home as you want to have it done when he comes to call on you? Have you made an effort to have his will done in the church as you will wish you had done when he comes to call for you? Is not your folly in the home as well as in the church due to an effort to do your own will and make you supreme instead of the Holy Will?

Jesus came not to do his own will, but the Father's that sent him. Have we come into the church to do our will or the will of him that called us? May Jesus be our aid to help us to know and do more to make the kingdom come. It will help us to do his will by knowing it. Oh, may the Spirit lead us to give him some of our time that we now spend in a selfish way to have a better understanding of the Book that contains his will.

Edw. M.

DO WE HAVE ENOUGH DEBATES?

BY EDWARD FRANTZ.

SOME people the writer knows of have been wondering whether debates on religious subjects really do as much good as some other people seem to think. It might appear at first thought that the debate would be a specially valuable means of promulgating the truth. The reputation of the disputants is at stake, and there is every incentive for each to make the strongest possible presentation of his side of the question. It is to be supposed that the best that can be said will be said on both sides, so that the truth-seeking hearer will have an excellent opportunity of judging on which side the truth lies. Let it be freely admitted that debates may be the means of doing good; still further, that some debates have done valuable service to the cause of truth. Still, is it not worth while to ask whether there may be also some disadvantages connected with religious debates, which we must take account of in estimating their actual value?

With reference to the debaters themselves, it is to be observed that there are two dangers to which they are liable. It may be said with little need of qualification, that neither of them ever makes any calculations on changing his mind. Each disputant, being sure that he is right, is concerned only with fortifying his own position as strongly as possible. He is not looking for new light; his mind is not open to the possibility that there is any new light. He is simply looking for everything that will lend strength to his own side of the question. The inevitable result is, of course, that he comes out of the discussion more firmly entrenched than before. Is it not the almost invariable result of a debate that both disputants are strengthened in their respective positions?

But aside from this tendency of a debate to close the eyes of the participants against new truth, there is another danger even more serious. The tendency to work injury to the disputants' integrity of character is very strong. Reputation is at stake. The

battle must be won at any cost. Not truth, but victory, is the goal that must be reached, and the temptation to reach it by fair means or foul is powerful. Appeals to the passions and prejudices of the audience, fallacious arguments and irrelevant proof-texts, are made use of, and sometimes when the discriminating hearer is forced to think the speaker must know better. We do not say that this temptation cannot be resisted; we do say that it is a rare man who does resist it.

But are not these possibilities of unfavorable effects upon the disputants more than counterbalanced by the good which may result to the hearers? Would that it were even so, but facts do not seem to bear out the assumption. The fact is that the atmosphere created by a debate is not favorable to the discovery of truth. With a few exceptions, the audience divides into two parties, each with mouth open to swallow everything that may be said by its own man, and incapable of seeing any merit in the arguments of the opposite side. The members of each party are as anxious that their man should win as the speakers themselves, and hence are in no mood to be profited by the discussion. Some individual exceptions, some real seekers after truth there may be, and in the proportion that this is true is there any prospect of doing good.

Another unfortunate result which sometimes follows a debate is the stirring up of antagonisms in the community in which the debate is held, which hinder the progress of the cause for many years to come. And still another, the cause of which the reader may think out for himself, is the frequent chilling effect upon the spiritual life of those who have been active participants or sympathizers in the discussion.

All this, doubtless, does not go to prove, and is not intended by the writer to prove, that there should never be any debates at all. Nevertheless, a more careful consideration of all the elements involved would probably tend to lessen the number somewhat, a result which would surely be no great calamity to the church. Because we have had here and there a man able to do valiant service to the cause in the field of debate, and to come out of the fire without the smell of it upon his garments, it does not follow that all the rest of us should try it. It is not necessary that one should run out and fight every little penny-dog that comes barking along. Schoolboys plunge headlong into a fight at the cry of "coward." Fullgrown men, and Christian men at that, should know that nothing is so cowardly as the fear of being called a coward.

There may be times when the interests of the cause demand that a challenge to a debate should be accepted, but the dignity of the church as well as of the man who is challenged would often be better maintained by a courteous refusal. It is characteristic of certain animals to bristle up and show fight whenever a red rag is flaunted in their face. But other qualities are more becoming men professing to be disciples of the meek and lowly Jesus.

McPherson, Kans.

NOTES BY THE WAY.

BY A. HUTCHISON.

OUR possibilities, again, I am now at Bells, Tenn.,—will leave to-day (Nov. 12), and I see within reach of us in this (southwest Tennessee) more than we are as yet in possession of. There are obstacles, however, which must be overcome, which cannot be done this side of the rule adopted by Paul, as found in 1 Cor. 9:19-23. And I will give it here, so that you may all read it: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without

law; to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you."

Here we have a lesson which every one has to learn before success can crown his efforts. And while the possibilities are looked at, we must study adaptation; and as we may try to adapt ourselves to the situation, we must all the while keep ourselves strictly under the law to Christ. Paul had to meet the prejudices of the people in his effort to introduce the true gospel doctrine, and so may we feel that we have the true gospel doctrine. And therefore Paul would instruct us to hold it very sacred. But in doing so do not prejudice the minds of those who may have embraced a different form of worship. And you can tell the people how you have it. Showing them the proof texts, etc. And by and by they will begin to look at your reasons, and you will get credit from them. In this way you may eventually gain them.

Only yesterday a man said; "I wish you could remain here, and continue these Bible lessons, for there are many people in this country who are not satisfied with their religion." The New Testament doctrine will satisfy the longings of the soul as nothing else can. But in teaching it to others, and especially in new fields, we may have some of the apostle's experience. He says: "But suffer all things, lest we should hinder the Gospel of Christ." 1 Cor. 9:12. Those who have lived in a large congregation of members have but a very feeble conception of what it is to start up the work in a new place. We must not go into such places and make the impression that those who differ from us are dishonest. But if they do not see things clearly, show them by a chaste life and Scripture proofs that you have the better way.

Oh for more consecrated lives! I wish you could all see what some are now doing by a godly example.

Some wish to know something about the possibilities for temporal things. I see nothing to hinder those from making a good living who are willing to adapt themselves to the conditions of things as they are. In this immediate section cotton is the leading production; wheat and corn are grown, but not so extensively as a little distance away. There are but three members here at this time; others have been here, and have either returned to their former homes or moved elsewhere. But I am glad to say that the few who are here are wielding a good influence in favor of the church, and her gospel principles. This is what makes the preacher's work easy.

SHOWING due deference toward others is an indication of self-respect. Failing to give respect to those who deserve it is an indication of a lack of self-respect. Those who are deservedly looked up to by their fellows are pretty sure to be those who are most ready to give due deference to all whom they meet, or with whom they have any dealings. Those, on the contrary, who habitually fail to give deference to others, even to those who are most worthy of it, are those who have neither honor from their fellows nor a right estimate of themselves. It requires and marks a man above the average in the community to be able to know and to do his duty in accordance with the apostolic injunction, "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." But any boor, whatever his title, can show his inferiority by his lack of self-respect, or of respect for his equals or superiors.—*Sunday School Times.*

IN what supreme contempt Pilate must have held the Jewish hierarchy, when he knew that for envy they had delivered Jesus up to him. In such contempt we hold the man to-day who, through envy, does despite to any other man. Envious efforts are futile to lower him; we do only abase ourselves.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

HOLY GHOST PREACHING.

BY JOHN E. MOHLER.

PEOPLE speak of Holy Ghost religion and Holy Ghost preachers in such a way it is hard to know always what is meant. But it is not hard to get the Bible view about them. That is a Holy Ghost religion that follows the lead of the Holy Spirit unto an acceptance of all Scripture as the positive Word of God, and a submission of the human will to the divine; and a Holy Ghost preacher is a person so full of the Holy Spirit that his words carry conviction to the hearts of sinners and comfort to saints.

Anyone who has this religion may become such a preacher. There is nothing new about it. In fact, it is all so old, people are losing sight of such preaching, and the preacher, tickling their ears instead of feeding their souls, thinks he is on the road to success. But he isn't. Here they are, and there, who are dropping out of the crowd and are hungering again for the pure Bread of Life. And the preacher who supplies this bread to ten souls is more of a success than the one who pleases the ears without touching the hearts of millions. What this world needs is more preaching that is accompanied with the convicting power of the Holy Spirit. I do not say more preachers, for we have them, and consecrated ones too. But hundreds of them can preach better, should preach better, and will preach better when they get started right.

The first step toward starting right is to get full of the Gospel you are to preach. Then get more full of it. Then more full still, until you just have to tell it. Then—well, that is about all there is to it, only be sure you are as full as you can hold before letting out. This being your condition, no matter who or where you are, you will be eloquent, convincing, and a power in the hands of the Lord. And you will do some "Holy Ghost preaching." You can't help it. And do not try to help it. Let the Holy Spirit have full sway, and speak as you are given utterance. Nor is there anything miraculous about it. Eloquence always follows earnestness, and a man overfull of Christ's Gospel can't help being earnest. The Apostles were such preachers because they were so full of Christ. Paul was so full he could see nothing but "Christ crucified." John was so full he could not help talking of God's love. James was so full he could not help rebuking the vices of his day. Peter was so full he overflowed in comfort and warnings to all his brethren. The most powerful eloquence since the days of the apostles has been from men and women so full of Christ that they had to tell it. And the people listened, and they still listen, and they will always listen to such preachers. More than that, the Holy Spirit will bring conviction to the sinner under such preaching, and comfort to saints.

Warrensburg, Mo.

THE DEAD DUCK.

"THE devil is easy with those who are at ease in Zion. An infidel could not see why. He went with a hunter out duck shooting. They killed one and crippled another. The infidel ran after the crippled duck, but did not do anything with the dead duck. 'Now,' says the hunter, 'I can answer your question about the infidel. The infidel is like a dead duck and he will let him alone, but the crippled duck is a poor, weak Christian who the devil is after.'"

THE blessing of Jesus upon the gift of a cup of cold water establishes the fact that everybody may be useful and happy in the church of the living God. No great deeds, but faithful and kindly deeds, count in the kingdom of heaven.

THE + SUNDAY + SCHOOL.

LESSON LIGHT-FLASHES.

The Rich Young Ruler.—Matt. 19: 16-26.

Lesson for Dec. 2, 1900.

GOLDEN TEXT.—Children, how hard is it for them that trust in riches to enter into the kingdom of God.—Mark 10: 24.

HERE we have a young man who is interested and in earnest. Mark says he came running and kneeled down. Luke says he was a ruler—a man of high position and wealth. Other manuscripts say, "a certain young man," one who had only recently started out in life and therefore the more remarkable that he should be so earnest and determined in going to the Savior.

He, no doubt, had been hearing the Master's teaching, especially that which immediately precedes this lesson; and it was so different from what he had been hearing before that he became intensely interested, not only in the Christ as a man, but also in the subject of salvation. And the thought came to him, If the enunciation just made is essential unto salvation, what must I do to be saved?

There are a number of things that we may learn from what this young man said and the questions he asked.

First.—He was respectful and courteous. He calls him "good Master," showing that he regarded him as one in whom he could confide—one that he trusted.

Second.—He did not do as most people, wait and put off his going as long as possible, but he was in a hurry—he ran, as if escaping danger or a calamity. He felt the need at once, as we all should when we come to ourselves, feel that we are sinners and need salvation.

Third.—He came humbly. He kneeled before him, took the position of a suppliant. He felt his own inability to save himself and was willing to show deference to the one who was to save him.

Fourth.—He came in the spirit of a learner. And, further, he had been a learner and a doer of the law—"All these things have I kept from my youth up." This was not a mere profession, but it is assumed that he did what he said, as the Master makes no denial whatever to the excellent character of the young ruler.

These were all excellent elements in a young man's character, and worthy of our imitation. He was conscious of trying to be good. And certainly had some grounds for asking, "What lack I yet?" Do you suppose this young man was as good as he thought? Did he love his neighbor as himself? Well, we don't know, but the indication are that he did not.

What was the thing that he was yet to do that he might be perfect, that he might have treasures in heaven? "Go, sell that thou hast, and give to the poor." You have more than you can eat and wear, while others have neither. Divide some of it out and make others happy and you will be happier. It is said he had "great possessions," and taking care of all these gave him much concern and labor. And more, the Master knew that his heart was set on these things and that he loved them more than he loved the salvation of his soul. And therefore, as long as he had these he could not follow the Master.

How sadly the story ends. "But when the young man heard that saying he went away sorrowful." How sad the decision of this otherwise good young man! But how many of us are doing the same thing? You may say, I am not because I am not rich. Perhaps you are, and don't know it. Whatever you have that you would not willingly give up for Christ's sake is your great possession because it is greater in your estimation than the salvation of your soul. A rich man, woman, boy or girl shall hardly enter into the kingdom of heaven. What is keeping you out now? What will keep you out eternally? Some darling sin that you are not willing to give up.

H. B. B.

OUR PRAYER MEETING.

THE HAND OF THE LORD.

For Week Ending Dec. 8.

I. HOW IT IS MANIFESTED.

1. *In Creation.* The Lord's hand is seen in his works, Isa. 48: 13; Psa. 102: 25. The heavens are the work of his hand,—of his fingers. Psa. 8: 3.
 2. *In Providence.* He orders the destiny of nations as the potter moulds the clay. Jer. 18: 1-6.
- II. WHAT IT IS TO US.
1. *A Guiding Hand.* Like the hand of a loving mother or a kind instructor. Psa. 123: 2.
 2. *A Strengthening Hand.* Ezra gratefully acknowledged it, and ascribed the strength he had for work to "the good hand of his God upon him." Ezra 7: 6, 9, 28; 8: 22, 31; Neh. 2: 8-18; Psa. 80: 15, 17; Dan. 10: 10-19; Acts 11: 21.
 3. *An Upholding Hand.* It is like the kind hand held out to sinking Peter. Matt. 14: 31; Psa. 37: 24; 63: 8; Isa. 41: 10.
 4. *A Rescuing Hand.* By it was Israel delivered from bondage. Deut. 5: 15; Psa. 18: 16; 40: 2; 144: 7; Jer. 31: 32.
 5. *A Sustaining Hand.* Opened in generous bounty, to support the need of every living thing. Psa. 145: 16.
 6. *A Sheltering Hand.* Storms may threaten; here is a refuge. Isa. 49: 2; 51: 16.
 7. *An Inviting Hand.* Held out in mercy, with patience, all the day long. Rom. 10: 21; Isa. 65: 2.
 8. *A Warning Hand.* When mercy fails to turn us from sin, justice rules. Ezek. 33: 8; Prov. 1: 24.

TOO BUSY FOR PRAYERS.

OF a certain household visited by a gentleman the following is related:

Breakfast over the visitor retires with the family to the library for morning prayers. The head of the family read a short scriptural selection, then knelt and began to pray. At the first words his wife rose and tiptoed from the room. The visitor could plainly hear her giving the servants orders in the dining-room. The wife next stepped to the telephone. Ringing up the butcher, bakers, candlestick maker, she proceeded to order her marketing and execute various other housewifely commissions over the wire. Timing herself with remarkable accuracy, she returned to the library just in time for the "Amen" of her husband's prayer. The performance was repeated every morning; as soon as the prayer was under way the wife left the room and went about her domestic duties, always getting in again at the death, however. In a conversation with the visitor the wife said that, busy woman as she was, she could not afford to waste all that time at the beginning of the day sitting through her husband's prayer—which was always long and generally the same prayer. It was a regular understanding between them that while he was praying she should retire and attend to her household duties. "There is scriptural precedent for it," said the wife—"Mary and Martha, you know."

This, of course, seems exceedingly inconsistent, but probably not any more so than the heart.

This is, probably, not any more inconsistent than what the Lord must often see in the conduct of his people. They kneel, that is true, and remain in the room during the services, but their minds go out and see after their several affairs. Some, in mind, visit their fields, others their shops, while the wife may plan her day's work. Let it be remembered, that the Lord can read the heart.

A SERPENT IN THE FASHIONS.

THEY tell us that one of the new fads among ultra-fashionable people is for a lady to wear a jetted snake in her hair. This new hair ornament is a jet black snake, about as thick as one's finger, coiled ready to spring, the head upright and the forked tongue protruding ready to strike. There have always been serpents among the fashions. The serpent of extravagance has slain its thousands, but the serpent in the fashionable wine glass has slain its tens of thousands.—*Current Anecdotes.*

THE rays of happiness, like those of light are colorless when unbroken.

HOME * AND * FAMILY

I WANT EVERYBODY TO KNOW.

I HAVE such a wonderful Savior
To help me wherever I go,
I have to keep telling his goodness,
For I want everybody to know.

CHORUS.

I want everybody to know
Of Jesus who loveth me so!
My time I will give as long as I live
To help everybody to know.

He helps me o'ercome all temptation
And makes me with gladness o'erflow;
He brings me a blessed salvation
That I want everybody to know.

He cheers me if I am in sorrow;
He presses me close to his heart
And tells of that brighter to-morrow,
Where troubles shall never have part.

He hearkens to humble confessing
And ever his mercy doth show;
He crowneth my life with his blessing,
And I want everybody to know.

—Mrs. Frank A. Breck in the C. Herald.

SERENA'S OFFERING.

BY MARGARET E. SANGSTER.

SERENA LATHROP was not a poor woman. All her life she had been very comfortably provided for, and the recent deaths of an aunt and a cousin who had left her generous legacies had made her very well-to-do indeed. But unfortunately Serena was at heart a pauper.

She hated to give a cent away. When the collector for the Woman's Board of Foreign Missions went on her annual round through the church she always left the call on Miss Lathrop to the last. She dreaded the icy greeting she was sure to receive, the chill demeanor of the lady and the remarks, never omitted, on the waste in carrying out missionary effort. Latterly Miss Serena had been heard to say that she believed the trouble in the Far East was wholly due to the missionaries and their mistakes and that she should hereafter cut down her subscription. It had never exceeded a dollar a year, so that fifty cents was all that Miss Jennie Raeburn, who was collector, had any reason to expect.

"I believe," said Miss Jennie, faltering on Miss Serena's doorstep, "that I'll just add fifty cents to my own collection and not go to Miss Serena at all." Then another thought came over her mind.

"What right have I, on the Lord's own errand, to be faint-hearted and feeble? I am behaving like a coward. I am ashamed of myself for being so timorous when the Lord has sent me forth."

She rang the door bell and was ushered into Miss Serena's stately, stiff and formal drawing-room. The carpet was rich and thick with huge medallions of flowers on a crimson background at regular intervals. Sofa and chairs were upholstered in green rep, after a bygone fashion. Every chair was covered with a large crocheted tidy and on the sofa were three. A round table, marble-topped, stood in the center of the room and on the mantel were a French clock and two large china vases holding bouquets of pampas plumes. The walls were ornamented with ancestral portraits and the whole room was eloquent of order and cleanliness, a very temple of conservatism.

"My dear Jennie," said Miss Serena, coming forward most graciously, "how very glad I am to see you! I have been watching for you all the week. Of course you have as usual come to represent the Woman's auxiliary. I have belonged ten years and I've given only ten dollars in that time. I have been considering the matter and feel that I've made a great mistake. I owe the society a good deal by way of a back debt. Here is my offering." And into the hand of the astounded Jennie she slipped ten shining gold pieces, fifty dollars in all.

"Why, Miss Serena!" gasped Jennie in sheer incredulity and amazed delight.

"I may as well tell you all about it, dear. I've had a change of heart," said Miss Serena. "Come to my room and have a cup of tea and I'll explain."

"You see, Jennie," she went on a little later, as she poured the boiling water over the fragrant Ceylon tea, "I have never been enthusiastic over church work, and missions have not appealed to me. I have been honest but nothing more. Now, of late I have been convinced that they were a mistake, that good money was thrown away in sending missionaries to the barbarians in China and the strange, queer people in India, and I've been saying that what I gave I'd give right here in my own town where I could see it spent. But the other day I was reading of the missionaries who had been martyred this summer, men, women, even children, and though I felt they'd brought it on themselves going off among such desperately bigoted and superstitious folks, I couldn't get away from the thought of them. The more I tried, the more I couldn't. Against my judgment and against my will something said to me, 'Serena Lathrop, you are a mean, selfish thing. You could never have done it. They've broke the alabaster box. You've never even given the price of a tin box of perfume to the Lord, let alone alabaster.'

"I kept a-musing and a-musing and I went to bed and fell asleep. And Jennie, on my bed I dreamed a dream.

Jennie said nothing, but her big blue eyes never moved from Miss Serena's excited face. That face usually immobile was strangely stirred. The cheeks were flushed. The eyes shone. Miss Serena looked twenty years younger.

"I dreamed that I was a child again and that my mother had sent me on an errand and I had lost my way. I wandered up and down, but I could not find the path. By and by I seemed to be in a boat floating across a lonely sea. I still know that I wanted to find my home, but I could not. On sea or land I was just a lost child. At last the boat grated on a strange shore and I stepped out on a grassy plain, all smooth and flowery and there were shining forms moving softly about and in the distance I heard sweet music, singing and the tinkling of harps.

"The shining ones were not all grown-up people. Some were children like me and one, a dear, small, brown-eyed maiden came and said: 'I am Okara San. Don't you know me? You used to send me letters to Japan from your Sunday-school. Come with me and I will take you to our Lord.'

"Okara San was a little girl Miss Suydam's Sabbath class supported years ago. She died when she was fourteen.

"We went a little way and I did not seem now to be a child; you know how the scenes change in a dream. I seemed a young lady, twenty years old or thereabouts. The wee Japanese floated away and in her place there appeared a tall and graceful Hindu woman in a white and gleaming robe.

"Come with me, Serena," she said, "and I will guide you to our Lord."

"She had a wreath of flowers on her head and flowers in her hands. She glided quickly by me and when I said, 'Have I ever known you?' she answered: 'Friends of yours have known me well. I believe you did not care for the Hindus, in the land where some people ever walk with blind eyes and beggared souls.'

"I dropped my head in shame. I remembered my cold disdain of the Hindus and my niggardly gifts. But I walked on. Presently my conductor left me and a group of lovely persons came gently around me. Again I was neither child nor young girl. I was myself, an elderly woman with gray hair, and stubborn ideas that were like a rock. But all the while, under it all, I knew that I was a lost child and that I wanted to find my mother.

"Shall we take her to our dear Lord Christ?" said one to another.

"Their eyes were like stars. Their faces were beautiful. They were like those who had gained the victory and were safe forever more. And, Jen-

nie, I knew them, for some of them I had met and some I had heard speak in missionary meetings and a still and solemn voice whispered in my spirit: 'These are they which have come out of great tribulation and have washed their robes and made them white in the blood of the lamb.' They were martyrs of the cross. I stood before them with empty hands, ashamed and silent.

"From somewhere out of the golden mist which hung over a walk of blooming roses and lilies, suddenly my mother appeared. She looked very mistful and remote, as if she were much displeased.

"Ah, Serena!" she said. "Is it you? But you are not fit to be here. Nay, friends, do not take her yet to our Lord. She does not care to help him find his sheep that are lost."

"And all around me the air grew more and more chilly and the flowers faded and the faces of the saints disappeared. And I heard a voice far away saying: 'Other sheep I have. Them also I must bring that there may be one flock and one shepherd.' And then, Jennie, I awoke."

TWO PICTURES.

BY ALBERT C. WIEAND.

THIS picture was drawn for me by an aged sister. They lived ten miles or so, she said, from the Brethren's place of worship. They were in a community of other denominations. Their children attended Sunday school with their associates, and seldom got to our own meetings. Still, the parents remained in this community, presumably for financial reasons.

What is the result to-day? Financially they prospered, but as to raising their family "in the nurture and admonition of the Lord," they failed. The children, too, are a success financially, but worldly minded and all out of the church.

There is another family I know. When their children were small they lived so far from our own services that they could not take them all regularly. So at a heavy financial sacrifice they sold their property and bought again within easy access of the Brethren's meetings. Then, whether rain or shine, visitors or no visitors, through mud or dust or snow, at eight o'clock Sunday morning they were off for Sabbath school at nine.

That mother was not afflicted with "Sunday sickness," but sometimes when sick through the week, through desire of worshiping with God's children and faith in his promises, she would insist that it would be no injury to her to go too. She went, and returned, refreshed, cheered, spiritually edified, physically better.

Now what is the result? Children all at an early age in the church, faithful, earnest, loyal,—some of them efficient aggressive workers in the Sunday school, prayer meeting, preaching services and in the home.

Earnestly now, brother, to which type of family do you belong? And if your children are lost to the church, and if they "bring down your gray hair in sorrow to the grave," who is to blame? Better that a child had never been born than that its soul should be lost. And what shall it profit you or them if you shall gain a farm apiece for them and lose their own souls?

Chicago, Ill.

THE word forgiveness is one around which centers the whole story of our salvation and redemption. It is the easiest and yet the hardest word for men and women to learn. Is there another one with which humanity has so much to do? In every petition we send up to God there must be always the one for pardon. We can not walk a day's journey without needing to forgive and be forgiven of others. If there is one who has a right to say, "I never forgive," it is the person who never sins. But, alas! there is no such man. "Forgive us or our debts as we forgive our debtors" must ever be our prayer.

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FIVE accessions are reported at Independence, Kansas.

THE life of Eld. John Kline is now in type and will in a few days be ready for the press.

THE Brethren have already commenced work on their new house of worship in Fort Wayne, Ind.

UNDER date of Oct. 19 Bro. S. N. McCann writes that five were baptized in India on Sunday, Oct. 14.

BRO. I. B. TROUT was with us a few days last week. He commences a series of meetings in Lanark this week.

BRO. DAVID DILLING closed his interesting series of meetings in the Middle Fork church, Ind., with seven accessions.

BRO. J. H. MILLER, of Goshen, Ind., is to commence a series of meetings in the Berrien church, Michigan, Nov. 24.

BRO. ARCHIE VAN DYKE, of Beatrice, Nebr., is with the Brethren in Chicago, this week, preaching for them of evenings.

BRO. P. S. MYERS and wife, after an extended trip through the East and South, have returned to their home in Los Angeles, Cal.

BRO. JESSE HECKLER is in Western Nebraska, looking up the isolated members and encouraging them in the Master's work.

As a result of a protracted effort in the Fairview church, Pa., eight persons were added to the church by confession and baptism.

THE series of meetings held in the Paradise Prairie church, Oklahoma, resulted in eighteen persons putting on Christ in baptism.

BRO. J. S. FLORY and wife have now reached their home in Los Angeles, Cal., and should hereafter be addressed at 914 Downy Ave.

SISTER NANCY D. UNDERHILL, of Canon City, Colo., one of our earnest contributors, has changed her address to Collbran, same State.

BRO. M. M. ESHELMAN may now be addressed at Salem, Oregon. He is giving some time to preaching at different points on the Pacific coast.

BRO. EDWARD LOOMIS, of New Philadelphia, Ohio, is booked for a series of meetings in the Cherry Grove church, Illinois, to commence Dec. 10.

SOME good meetings were recently held at a mission point in the Cook Creek congregation, Va., and eight persons were received into the church by confession and baptism.

LET not our ministers fail to prepare for Thanksgiving services next Thursday. It is the National Thanksgiving, and as such should be observed by all Christian people. No other nation beneath the sun is blessed as ours and for that reason we ought to be the more thankful.

THE Brethren at Independence, Kans., expect to have a resident minister soon.

THIS week the Misson Report appears on the last page. Hereafter it will be found at its regular place.

DURING a recent series of meetings at Hollow Poplar, N. C., seven persons applied for admission into the church.

AT present Bro. J. H. Beer is engaged in a series of meetings in the Woodbury church, Pa. December 4 he expects to commence a meeting at Smithfield, Blair Co., Pa.

THE Bible Institute, in the East Nimishillen church near Hartville, Ohio, will begin Wednesday, Dec. 5, instead of Dec. 8, as stated last week. So writes Sister Emma Brumbaugh.

AT Bangor, Butte Co., Cal., there are eight members. Sister Alice Myers says they are very anxious to have a working church, and would welcome a minister, as well as some earnest deacons.

AT this time Bro. J. K. Miller is conducting a Bible Term in Harrisburg, Pa. He has just closed a series of meetings at Talmage, Pa., with three accessions, and others seemingly near the kingdom.

ALL new subscribers, who subscribe for the MESSENGER for 1901, will receive the paper free the remainder of this year. Let this be widely known and hundreds, who do not now read the paper, will subscribe at once.

BRO. C. P. ROWLAND, who has been preaching in Wisconsin for two months, returned to his home near Lanark, Ill., last week. After remaining home one week he expects to go to Greene, Iowa, to commence a meeting.

OUR next issue will contain some Thanksgiving articles that will be read with interest. The paper will reach the most of our readers the day after Thanksgiving, still the special matter it contains will be found none the less interesting.

WE are now booking orders for the Sunday School Commentary for 1901. We will have the work ready to mail soon. It will be found just the thing for our Sunday-school workers. Price, 90 cents. Please send in your orders without delay.

THERE is no more significant Scripture than the one declaring that no drunkard shall inherit the kingdom of heaven. The saloons go right on making drunkards, and in this way keep all the people possible out of heaven, and therefore, every saloon keeper must be regarded as the active and earnest agent of the devil.

JESUS one time said that "the children of this world are in their generation wiser than the children of light." Were he here at this time he might add that the people of this world are a great deal more energetic than the children of the kingdom. In order to vote at the late election thousands of men traveled hundreds of miles. Those who were from home made it a point, regardless of expense, to reach their voting precincts in time to cast their ballot for their favorite candidate. Looking at it from a worldly standpoint there is no criticism to be offered. But how does that compare with the zeal manifested by the believers in Christ? Not a few of them can drive five or more miles to town on Saturday, but on Sunday morning they do not have zeal enough to drive three miles, or even less to church. On Saturday night they can walk a mile to reach a store, or place of pleasure in the heart of a city, but on Sunday cannot pick up courage to go half that distance to church. What is the matter! It is the lack of zeal; the lack of interest. Such a condition is not pleasing to the Lord, and most assuredly should not be to his people. Let the Christian people of this country make their religious interests first, and a most decided change will come over the whole land.

IT is said by political economists that it requires the enormous sum of \$3,000,000,000 annually to pay the rum bill of the United States. This is more than the whole nation pays for bread, as well as for the support of all the religious and educational institutions in North America.

WE have just brought out a new edition of Quinter's excellent work on Trine Immersion. It is a neatly-printed book of 369 pages, bound in cloth, price, 90 cents. By an arrangement with the Gish Fund Committee we can supply any minister of the Brethren church with a copy for his own personal use on receipt of the postage, eleven cents.

THE pastor of a city church, who had labored to establish gospel plainness among the members, was one time somewhat mortified when a minister of the Brethren church came into the congregation attired like the world. On being questioned he said that he had other clothes at home, but had not thought he would have any use for them while in the city. It is one thing to leave our religion at home, and quite another to take it along with us wherever we go.

THANKSGIVING OFFERING.

NEXT Thursday is National Thanksgiving. On that day, by request of the President, the people will assemble in their accustomed places of worship for the purpose of thanking the Lord for the blessings bestowed upon us as a people and a nation.

On Thanksgiving it is usual to take up a collection for some worthy cause, and this should not be neglected on the approaching occasion. We suggest that the collection next Thursday be for the MESSENGER POOR FUND. This fund is used in sending the MESSENGER to the worthy poor. There are hundreds of poor members in the Brotherhood who would regard it as a great favor if they could be permitted to read the paper, but they are not able to pay for it. The House sends the paper a number at its own expense, and in the course of the year we receive a number of donations to the fund, but not enough to supply the earnest demands of the poor. Should this call be brought before the people properly we believe that they will respond quite freely, and in this way will place in our hands sufficient means to enable us to make hundreds of hearts glad for the entire coming year. Let the churches see what can be done in the interest of the poor. Let it be remembered that when we send the paper as a donation to the poor, we charge but one dollar a year, so that if \$1,000 should be raised for this purpose, we can send the paper free for one year to just one thousand poor people.

There may be those who would not care to give for this fund. To them we suggest that they give something for the purpose of lifting the debt on the Washington meetinghouse. In the beginning plans were laid to erect and complete the house without any debt, and had the building been put up one year earlier this would have been done, but there happened not to be enough money on hand for the purpose. Later on the fund increased encouragingly, and the work was commenced. A rise in the price of material, and some unforeseen expenses incident to building in a city, ran the cost of the house up to more than was counted on; hence the debt.

It is a plain and substantial building and is a credit to our people. It is well located, being only a few blocks from the Capitol. Every member should be interested in this house, and we trust that those who do not care to contribute to the MESSENGER POOR FUND will not fail to give liberally for the purpose of lifting this debt.

Then, there is the World-wide Mission Fund that is always ready to receive liberal donations for the purpose of preaching the whole Gospel in all parts of the world. With this fund missions are be-

ing established and sustained both at home and abroad. May the Lord bless our people when they come together to thank him for his goodness, and may they in turn contribute cheerfully for some worthy cause.

A VETERAN OF THE CROSS GONE HOME.

In the last number of the MESSENGER our Office Editor gave a tribute to the memory of our dearly beloved brother, Elder B. F. Moomaw, whom the Lord has taken to himself. A personal acquaintance, and a valued correspondence extending over a number of years with Father Moomaw, brought the writer into close touch with him and is the occasion for these words written, not to unduly praise the dead, but as a testimonial of affection and respect for a brother and friend whom to know was to love.

Brother Moomaw was a godly man, a wise counselor and a pillar of the church which he loved and for which he gave the best years of his life. He had the courage of his convictions, and after arriving at a conclusion based upon the truth he was as true in action as is the needle to the pole. Living in the South where slavery was popular and where a man took his life and liberty in his hands when he spoke against the peculiar institution, Brother Moomaw had the courage to sign and press the passage of the query of 1854, which declares that "under no circumstances can slavery be admitted into the church. In all cases where a holder of a slave or slaves wishes to become a member of the church he shall be required to manumit all his slaves before baptism."

From a private letter from his son, B. C., I make the following extracts:

"He was well known in the church for the solid and steadfast faithfulness of his Christian character. Among his neighbors, of all classes and creeds, no one could possibly stand in higher esteem. Many incidents have occurred in the course of his life illustrating the unusual confidence reposed in him by the community. For example, on several occasions he was called upon to testify in court in important cases, and the lawyers moved and the court assented that he should give his testimony without either oath or affirmation. No man ever loved the truth or hated falsehood with more intensity, and this unwavering fidelity to the truth, this perfect soundness of his moral nature, was everywhere recognized as a characteristic of the man.

"Another pronounced element of his character was his intense aversion to all vanity, levity, all shams and hypocrisies of every kind. This naturally arose from his fidelity to truth, not alone theological truth, but mental truth, and moral truth. A true man himself, real, and sound in the center, always 'speaking the truth in his heart,' and acting the truth in his life, he could not conceive of any possibly consistent course which varied even a hair's breadth from this supreme standard. This phase of his character lay at the bottom of that positiveness of manner which sometimes caused him to be misunderstood. The authority of truth was so strong upon his own mind that he could not understand why all others should not yield a like submission to its divine claims, without hesitation and without question. He carried this impression into matters of expediency as well as into matters of doctrine. That which to his mind was right and true could not be gainsaid, and this bent of his mind sometimes lent to his attitude an aspect of impatience and intolerance toward those who differed from him.

"In many respects besides these I have mentioned he was a remarkable man, in the courage of his convictions which did not hesitate at unpopularity, even when attended, as in the Civil War, with personal danger; in his abundant and successful labors, whatever the field; in the patience with which he endured to be misunderstood for the

truth's sake, waiting till God should vindicate him; in his unwavering devotion to righteousness in all the relations of life; and finally in the calm and beautiful courage with which he expected his change: '*I do not mind leaving the world any more than I mind leaving home on a bright Sabbath morning to hear a good sermon.*' We want this to stand as his dying testimony, his message to his brethren everywhere, whom he dearly loved.

"He died trusting alone in the atoning merits and effective intercession of a once crucified but now risen and glorified Redeemer and Savior. This foundation, and only foundation, of his hope he often in late years stated to the writer, with solemn and tender reverence. Having faithfully endeavored to do his whole duty in the world, he counted himself an unprofitable servant, and rested alone in Christ for that eternal salvation into which blessed fruition and glorious reality he has now entered.

"The funeral was attended by a large concourse of neighbors, friends and members of the church. Eld. Jonas Graybill preached an unusually able discourse on the text father selected. It was an impressive sermon, full of tender feeling, comfort, instruction, the triumph of Christian faithfulness, the joyous victory over the world, the lessons of a steadfast and godly life. A deep and solemn earnestness rested upon both preacher and people. After a few appropriate and touching remarks by Eld. John Neff the congregation repaired to the family burying ground on the hill, where beneath the shadow of the grand mountains which point up to God, father was laid to rest in the midst of his loved ones who had gone before."

And thus at the grave, the portal of ending life, for a brief moment of time, we say farewell to what was earthly of our beloved brother and father Moomaw. Many of us who loved him and labored with him remain here yet a little season, waiting till the shadows are a little longer grown, and then we shall meet him and greet him in the beautiful land immortal, where we shall know even as also we are known.

D. L. M.

HOME NEWS.

—THE leaves of the surrounding hills have passed their autumnal tints and have now, many of them, fallen to the ground, showing us that the summer is past, the somber autumn days are here, and soon another winter time with its sleets, snows, and blizzards will be upon us and we can sing, if the Christ is in our lives, "December is as pleasant as May."

—The election is over, speech-making is ended, and the decision of the people has been expressed. The voice of our nation has been heard, and we are glad in a way that leaves no doubt. With the results we can afford to be satisfied, as all governments, in a sense, are of God, and what he does is well done.

—The Huntingdon love feast was held last Saturday with an unusually large attendance of members. Though it so happened that we had no ministers from abroad, the meeting was none the less interesting. Indeed, it was a season of real religious soul-feeding. And we hope that all who attended were made the stronger thereby. Five united with the church during the day.

—The Juniata College is enjoying an unusually full fall term, the percentage of members and members' children is quite large and shows very conclusively that our people are awaking to the needs of a good Christian education for our sons and daughters. We have in attendance two students from Porto Rico. Their special object is to obtain a good English education, and then return to teach it in their own country.

—Dr. M. G. Brumbaugh, Commissioner of Education in Porto Rico, spent a few days with us and preached on Sunday evening. It was through his influence that the two young men named are with

us. He has also helped several of our graduates to positions there as teachers. Others, no doubt, will soon follow into this new field for educational labor. And we hope this may also open the way for sending some of our young men there as missionaries to preach the Gospel in our newly-acquired possessions.

—Lately we had a call from Bro. E. S. Young, editor of the *Bible Student*. Because of the illness of his brother his stay among us was very short. Bro. Young is not only a Bible student, but he is also a zealous Bible worker.

—Eld. Joseph Holsopple, of Indiana, Pa., gave us a short call on his return from the East, where he spent several weeks, visiting his two sons, and a number of the churches. He expresses himself highly pleased with his visit and the kindness of the members in all the churches visited. Eld. Holsopple is always a welcome visitor at this place, and we hope to have him with us during our coming Bible Term.

—Eld. Jas. R. Lane, of the Aughwick church, Pa., expects to make his home in Huntingdon in the near future. He is now on an extensive trip through the West, two of his daughters accompanying him. Though in his ninetieth year, his health is good and his zeal for the Master's cause unabated.

—The Juniata College Annual Bible Term will open January 28, 1901. We hope to have a large attendance and shall do all we can to make the term interesting and profitable to those who may attend. Eld. I. Bennett Trout, of Lanark, Ill., is to be with us.

—Eld. J. B. Brumbaugh lately spent a week in several of the Cove churches, soliciting for the home mission work. He feels that there is a willingness on the part of the members, but there is a lack of system, and as a result the collections are not made. This is true of a large number of our churches, but just where the fault is we don't know. As in a great many other cases, nobody is to blame, which means all are to blame.

—The other evening we had the pleasure of attending the young people's missionary meeting. After the business part was attended to, a number of interesting talks were given on the advantage that mission work is to churches and individuals. One of the speakers emphasized the thought that those who give and labor in the cause, to save souls, do themselves more good than is realized by those for whom the giving and laboring is done, that more is reflected than observed, that the Lord wants us to work to save souls because we need the work to save ourselves; on the principle that it is more blessed to give than to receive. We all believe this, but not strong enough to make our belief active. We would rather receive without the blessedness than to give with it. We walk too much by sight and not enough by faith. These mission bands are doing a good work in ways more than one. They develop Christian character and zeal, and through this make mission work possible. And the work they do for the cause is both helpful and commendable. They should have the sympathy and support of the churches.

—A sister wishes to know how we gather our church money and how often we take collections. We use the envelope system—give all the members each quarter an envelope for each week in the quarter, and have boxes in the church where these envelopes with the remittance can be deposited each Lord's Day. We also take up an offering at all regular services. In this way we always have a well-supplied treasury, and can meet all needful demands.

—Just now there is a quietness among the eastern churches that is almost alarming. Of course the regular services are maintained and the appointments filled as usual; but there doesn't seem to be

the spirit and life in the work that should be. Perhaps the heated political contest had something to do with this condition of things. But as this is now over we hope that more time and thought will be devoted to the saving of souls. H. B. B.

QUERISTS' DEPARTMENT.

I would like to have a history of musical instruments in worship. Did Christ make use of them in worship? How many churches use the organ in their religious services?—E. R.

INSTRUMENTAL music, in religious worship, seems to have had an idolatrous origin, yet it early became associated with the service of the Jews. It appears not to have been reduced to a system until in the time of David, the musical genius of the Jewish race. Solomon consecrated it to its highest use in the temple worship. It continued in connection with the temple service, until the temple, in the siege of Jerusalem, by Titus, was destroyed and the Jews dispersed. When the Christian church was organized, and the worship set in order, musical instruments were omitted, it being the purpose of the founders of the Christian system, that the followers of Christ should be trained to sing with the spirit and with the understanding. At this time only a few churches are keeping up the primitive order in this respect, viz, the Brethren, River Brethren, Quakers, and one small branch of the Disciple church. Among the popular churches there has been quite a departure here from the apostolic order of worship.

When a minister is ordained to the eldership is his wife also ordained with him?—L. S. Z.

The minister alone is ordained, but his wife is received with him in the office. She becomes his helper, and pledges herself to encourage and help him with his work.

In 2 Cor. 12: 14 we read: "For children ought not to lay up for the parents, but the parents for the children." Does this refer to temporal affairs or to spiritual?—S. E. O.

Paul here refers to the self-sacrifice he was willing to make for the church at Corinth. As parents provide for their children, he would reason, so was he providing for them. That is, he did not propose to make himself burdensome to them while supplying their spiritual needs. A careful reading of the context makes this clear.

Do you believe that Mr. McKinley was the Lord's choice for president?—O. P. M.

It is altogether probable that the Lord made no choice. He permitted the people to settle the question for themselves, and since they have done so the Lord will help Mr. McKinley in the discharge of his duties provided he is willing to receive help from a divine source. We hold that the Lord is watching over America, and is putting forth efforts to keep her within the bounds of right and propriety, and so long as she selects pliable rulers he will help them in every way that is consistent with his plans.

Are the Jews returning to the Holy Land very fast?—L. A. B.

Not fast enough to materially affect the conditions of the country. The authorities of Turkey make a special effort to keep them out, and those that are permitted to enter are not, as a rule, of the more enterprising class. Were the country thrown open to them a large number would settle in different parts of the land, and improve the condition of the country some.

Is the true Jewish worship being restored in Jerusalem?—A. B.

Not in the slightest degree. The only worship now on the old temple platform is the Mohammedan. A Jew is not even permitted to go upon the platform. He can go to a small vacant place on the west side of the wall of the platform and stand there and weep. This is as near as he is allowed to approach the site of Solomon's temple.

What is your mind about ministers using commentaries? Is it a good and wise thing to do?—A. M.

That depends upon the commentary used, and the preacher too. Some commentaries are reliable and others are not. We believe that a good commentary will prove quite helpful to the earnest and hard-working preacher who studies his Bible. But for the man who neglects his Bible we would not recommend the commentary. There are many things in the Bible, in the way of time, place, history, customs and the meaning of certain expressions, that a commentary will help the student to understand.

I have in preparation an article that should appear in seven parts, with 1,200 words in each part. Would you care to print an article of that kind in the MESSENGER?—A. N. W.

We could print it, if the subject matter is sound, and the article well written, but we would sooner not, for the reason, that there is not one person in ten who will read a continued article in a religious journal. And what is the use of writing and printing something the people will not read? We would sooner have one well-prepared article of reasonable length, than a half dozen continued articles. If you think you can write something worth reading, let us have it, but one article at a time.

It occurs to me that I have been appointed to make the second coming of Christ known. Am I permitted to do it?—A. S. B.

Nothing is said in the New Testament about anyone being appointed to let the people know when Jesus is to come, but all Christians are instructed to keep themselves ready, for in such an hour as they know not the Son of man cometh. Those who attempt to determine the day of Christ's coming miss their calling in life. Several of them have tried it, and every one of them made a failure. We have no confidence in those people who think, or appear to think, that God has revealed the time to them. He did not reveal it to the apostles, and so far as heavenly things are concerned, they knew a great deal more than we do. At the time of the writing of the New Testament it had not yet been revealed to Jesus and the angels. People who pretend to know more than Christ, the angels and the apostles knew, are to be pitied for their lack of information and good judgment.

What commentary on the New Testament would you recommend to a young minister?—A. Y. M.

First, Teeter's Commentary, and next the American Commentary. Bro. Teeter's work is good on doctrine, and then it is brief. The American gives a fine exposition of the text, and is quite reliable on customs, history and late discoveries.

Is it right, according to the Gospel and the principles of the Brethren, for our young members to organize or join such societies as Y. M. C. A., Y. W. C. A., Y. P. S. C. E., or Epworth League?—J. S.

It has always been considered contrary to the rules of the church, as well as contrary to the settled principles of the Gospel, for members of the Brethren church, to attach themselves to any religious society or organization not a part of the church. Instead of our young people uniting with other societies—outside of the church—let them, when necessary, have meetings for their own mutual good, and the good of the cause they have espoused.

Is Jerusalem being reinhabited, and built up again?—L. B.

There was a period in the history of Jerusalem when it was not inhabited, but that is not the case now, for it has been inhabited for hundreds of years. During the last few years the city has improved a good deal, mostly, however, outside of the walls. Much new building is going on to the west and north of the old part of the city. A number of buildings have been erected on the western slope of the Mount of Olives. At this time the Catholics are erecting a large and costly building on Mt. Zion, just outside of the south wall. J. H. M.

OUR SATURDAY NIGHT.

The Child's Commentary.

IN nine cases out of ten the father and mother are the commentaries by which their small children interpret the Holy Scripture. They soon learn that their parents belong to the church, and are not long in falling in with their ways of thinking. They at once favor the church where father and mother worship, and as they advance in years imbibed, to a certain extent, the doctrine held by them.

By and by the children begin to study their parents. They will commence studying their parents before they read the Bible. They know that they belong to church, that they hold to certain doctrines, believing that a certain thing is right, and, on the other hand, that another thing is wrong. The time was when the children thought what their father and mother believed was all right, but as they grow still older and their minds become more mature, they look at things differently. They wonder whether this, that and the other thing is really right! It does not look just that way to them. They wonder whether it is in keeping with the teachings of the New Testament, and on learning that it is not, it is a question in their minds whether to denounce the book or to doubt the sincerity of their parents.

For years—while younger—they had been interpreting the Bible by their parents. To them their mother had been a walking commentary. Their father had served as a guide post, pointing in the direction leading to heaven and happiness. But now they are reading father and mother closer. They see in their conduct something they never specially noticed before. They hear them use by-words and sometimes other words not becoming a devout Christian. Then they talk unkindly to their neighbors. They frequently abuse, or talk abusively of some of the members in church. They may even say some hard things about the preachers, and also about the elder. Their dealings are not at all times above question. They notice that their parents lack in religious zeal, as well as in devotion to the church and her work. At meeting they sometimes hear father or mother pray, but at home never. At church they often see them singing like angels, but at home hear them scold almost like demons.

The commentary that first delighted and encouraged them has now proved a puzzle. Must they lose faith in their parents, or must they lose faith in the Bible? If they lose faith in their parents, then the early living commentary is gone. It can no more be a help to them in religion. If they surrender the Bible, then they look upon their parents as having been deceived, and religion can have no consideration upon their part. They have become infidels, and are hopelessly lost. All of this has been because of the unfaithful lives of their parents.

How much better it would be for their children could parents only set before them the true light! Blessed is the child whose father or mother is a true and reliable commentary on the New Testament. They early learn to read their parents. They learn this long before they can read anything in the Bible. Now, if in after-years they find the manner of life of their parents in perfect harmony with the teachings of the Sacred Volume, then they will have confidence, not only in those who brought them into the world, but also in the Book. Parents need only study this subject in order to understand its bearing on the rising generation. They can see how their conduct may lead to the salvation of their children or may be the means of driving them farther away from the kingdom. May God help all the parents to become truly living epistles—living commentaries—for the guidance and comfort of their children.—J. H. M.

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MY BROTHER'S KEEPER.

AN old subject, yet new for every one born into the world. Of all kinds of responsibility there is none that man would like to throw off so well as his influence over and his responsibility to his neighbor. Christ settled forever who "neighbor" is, and every day comes the opportunity to treat him as a neighbor.

Society seeks to make castes and declares that beyond its limitations its members are not responsible. "There is the hovel," thinks the wealthy, selfish man, "but I did not make it. Why should I concern myself about it?" And he passes by on the other side and lets the suffering ones continue to suffer, when another view of the same thing would bring him to their help and sustenance.

There is the Christian who loves to go to "his church" and hear "his preacher" discourse on this, that or the other popular theme. But when it comes to getting down in the alleys and byways of the neighborhood he wishes to pass by on the other side. Or if perchance his conscience will not allow him to ignore absolutely this call, he will work by proxy and pay some paltry dollars of his abundance that some one else may go.

There are those who seem devoted and earnest in their Christian work, but make no show of their religion, unless it is in the pride they take in its being a plain religion; but when it comes to touching up those duties of life that are not included in the mint and cummin and which should not be left undone, they want to pass by on the other side and let these duties so important to their lives alone.

And so the many sides of human weakness, of duty to man and God may be compassed, and there are always those wanting to pass by on the other side and leave it untouched. Because of this disposition on the part of nearly if not all professors of Christianity, it becomes a serious question just how far each one is his brother's keeper.

The path is clear, however, for it is the duty of every one who has the truth to communicate that truth to him who has it not. This obligation knows no caste lines, no national lines, no society lines, nothing save Jesus Christ and him only to all the world, to every creature, forever and ever. This obligation takes all the selfishness out of a man, and he no longer sits complacently in his own church, unconcerned about those who are not worshipping God with him. It even takes away all fear of declaring the whole truth to those who have accepted only a part, lest they be offended.

The day is coming and is here now, when every man is a neighbor to every other man. To reason this fact away is worse than suicide to the soul doing it. He is swallowed up in selfishness, unrighteousness, and no sacrifice or work he may do otherwise can atone for his failure to recognize and help his neighbor.

Then, brother, sister, no longer discard the work of world-wide salvation. "Go ye," says the Master. "I go," says every true child of God, "for he is my brother, and I am his keeper."

ON OUR WAY TO INDIA.

BY ALICE KING EBBY.

MARSEILLES is a beautiful French city settled among the mountains near the seacoast. As we looked over the busy commercial town, the apparently quiet and orderly streets, we could scarcely imagine how during the Reign of Terror the streets of the peaceful city were so filled with blood that they opened ditches so the blood might run into the sea. And such

crimes were committed in the name of the religion of the Prince of Peace!

Many interesting people came to the docks, some to sell their wares, some to sing, some to play their violins, some to perform feats of physical agility and strength, and some to beg. Our hearts were touched at the sight of little children trained up in the way of sin and with scarce an influence for good coming into their lives. Sin, sin abounds everywhere. Where are God's faithful ones to snatch souls from the power of sin and lead the neglected little ones into right paths?

Leaving Marseilles we sailed once more out upon the deep, blue, peaceful Mediterranean and soon came near the historic places where our great missionary, Paul, tarried on his journey to Rome. He sailed over the same waters, and as we looked across the waters and caught sight of the shores where his boat landed we read the twenty-seventh chapter of Acts with new interest. When we sailed along the shores of Crete a storm broke upon us, and even our large steamer was rocked to and fro upon the waves. The high rocks of Crete sheltered us from the worst of the storm. We sailed between Crete and the little island of Claudia, where Paul's ship was sheltered and repaired. The same Spirit that directed Paul still directs the servants of the Lord; the same God that kept Paul from harm still keeps those who put their trust in him.

After a day we passed out of the region of the storm, sea-sickness vanished, and ere long we came to Port Said, the English port at the entrance of the Suez Canal. We anchored a few yards from the wharf, and the Arabs with their red turbans and blue robes came in little rowboats to take passengers and baggage ashore. These Arabs are Mohammedans, and nothing ever prevents them from saying their prayers. One faithful Moslem, even in the heat of his anger, against his fellow-workman because he failed to catch the rope he threw to him, kneeled down to say his prayers and to point heavenward to his God. Anger and devotion thus so strangely mingled! But he is an ignorant follower of Mohammed; we are servants of the Christ, and yet do we always leave our gift before the altar and first go to be reconciled with our brother?

We sailed very slowly down the canal. On both sides the Arab boys and even men ran after our ship begging for backsheesh. When scraps of food or coins were thrown out to them, they scrambled for them, each one trying to get the largest share.

Once out of the Canal, we steered into the Gulf of Suez, and on both sides of us were sacred, historic lands. On the right hand lay the land of Goshen, the home of the children of Israel while in bondage under Pharaoh; on the left hand rose the sandy, barren hills of the Wilderness of Wandering. The history of Israel's bondage, deliverance and journey as recorded in Exodus came to us with new force. We looked at the barren hills of sand with the scorching sun beating upon them, and we do not wonder that the children of Israel murmured against Moses when the waters were bitter and when food failed them. Perhaps they did not commit so grievous a sin as some Christians(?) of our own time who murmur against God because the weather is not pleasant or because circumstances are not agreeable to them. We could not decide which of the many mountain peaks in the distance was the sacred Mount of God where Moses met Jehovah face to face and received from his hand the tables of stone, and the law for the children of Israel.

We are now in the Torrid Zone. It is quite warm, but not so warm as some of the July days at home. Some of the passengers fret and fume very much about the "cruel heat," but Americans who are used to hot summer days do not suffer much. To-morrow (Sunday, October 14) we expect to reach Aden, and if our journey is prosperous we look at Bombay Friday, October 19. We look forward with joy to the end of our journey when we shall join our dear workers in India. The Lord has kept us safe and given us many blessings thus far on our journey, and we trust him for all the rest.

Oct. 13.

NOTES FROM CHICAGO.

BY SUSIE FORNEY.

THE chilly winds of November remind us that another winter is near at hand. To those

who have the means to fortify themselves against its chilly blasts it brings no terror; but there is an army of people to whom it brings a struggle of life and death.

Many of us, amply supplied with wholesome food, good clothing and comfortable homes, can scarcely realize what such an existence means. Let us not shut ourselves up to our comforts, to the exclusion of the concern which we should have for others.

Already the city has received many more calls for help than one year ago at this time. In October, even, help was being given to keep some from suffering. This early demand for help gives prospects for a trying winter for the poor. This is due largely to the trouble in the labor circles, causing many men to be out of employment. As the opportunities come to us to relieve temporal needs, we desire to use them not only to bring temporal blessings, but spiritual as well. Were the need for the latter as keenly realized as the former, what a cry would be going up for the "Bread of Life" and "robes of righteousness;" but the great work is to get people to see their need of these.

The attendance in the Sunday school and industrial school has increased with cooler weather and the opening of the public schools. Our weekly program of services and class work is as follows:

Sunday.	
Sunday school,	9:45 A. M.
Prereading,	11:00 A. M.
Bible and song service,	7:00 P. M.
Prereading,	7:30 P. M.
Monday.	
Industrial work,	3:30 P. M.
Reading room,	7:00 P. M.
Tuesday.	
Industrial work,	3:30 P. M.
Members' meeting, first Tuesday of each month,	7:30 P. M.
Wednesday.	
Industrial work,	3:30 P. M.
Young people's meeting,	7:00 P. M.
Service for children,	7:00 P. M.
Prayer meeting,	7:30 P. M.
Thursday.	
Hand work for women,	1:00 P. M.
Mothers' meeting,	2:00 P. M.
Industrial work,	3:30 P. M.
Teachers' meeting,	7:30 P. M.
Friday.	
We have no class work or services at church. Some of the Sunday-school teachers attend a meeting of primary teachers of the city at	
Bible class,	8:00 P. M.
Saturday.	
Children's meeting,	3:30 P. M.
Industrial work,	3:30 P. M.
Reading room,	7:00 P. M.

The Medical Dispensary is open every day from 9:30 A. M. to 12 M. Through the efforts of the Mission Board we have prospects for better accommodations for our work in the way of rooms, which we need and will appreciate very much.

The question frequently comes from the sisters' aid societies: "What do you need just now in clothing?" We can use children's underwear (especially for the younger children), dresses, boys' waists, pants and coats, and shoes for either boys or girls. We still have a good supply of children's skirts and women's cloaks. Good second-hand clothing is always acceptable, whatever would do for children to wear to school. Bedding will also be in demand as the cold weather comes on.

Our sisters have done much to aid the mission work in our cities, and they may rest assured their efforts are appreciated.

600 S. Ashland Ave.

EXTRACTS FROM LETTER FROM INDIA.

BY D. L. FORNEY.

Addressed to the Secretary.

Dear Brother:—

It has been a long time since I wrote you, but I have not been idle by any means. Since writing you last we have moved from where we first lived on coming to Novsari and now occupy a house near the Jalapur village, and also nearer our orphanage and the work of building we have now in hand. We are putting up a bungalow and will have one extra room in it so that when you come to India we will have a place for your sanctum from which you may write up "Observations of my Travel." We expect the building to cost about \$1,000, but are putting it up substantial, for we want to spend a good many years in India ourselves, and after our work is finished there

will be a place for some one else to step in and carry it on. At Bulsar we have a good substantial building, while at Anklesvar Bro. McCann is erecting one for missionaries. This, with the orphanage buildings we have, ought to give the work a show of permanence. I am sure there is enough encouragement to continue with our work, while it is also attended with some discouragements.

We have baptized a number here, while at Bulsar the number of baptisms has been much larger, being longer established. At Anklesvar they expected their first baptisms last Sunday. We have here a number who are asking for baptism, but we like to give them time to study the subject carefully and become somewhat more instructed in the way of truth.

In our orphanage we have seventy boys, most of whom are doing well. We had at one time ninety-two, but a number have died, some have run away and a few asked for leave to go back to their homes after the severity of famine was over. We expect to have more boys, but just now the commissioner, in exercising some of the duties or privileges(?) of his office, has ordered that no children be taken away from their present stations. Government has a good many children in the poor-houses and what she intends doing with them is yet to be found out. We have a family of members with the boys and Christian teachers, to instruct them. They get good instruction and are learning Christian songs in Gujarati, and even sing snatches of English ones, such as "Blessed be the name."

This is the season of the year when scorpions, etc., abound and occasionally the children are bitten. The other night one was stung by a scorpion, but by applying and smelling ammonia for awhile the pain was soon relieved. The reptile was caught and I now have him preserved in a bottle. When you come I'll turn him over to you as a specimen. Occasionally we find one in our bungalow, but none of us have been stung yet. However, pests are plenty. Remember this is India, not America. Older people can stand these when they must, but it is hard on the children. Ruth and Catharine, however, are keeping fairly well for this season of the year. Catharine is now eight months old and is a very lively little girl. Ruth and I both had a spell of fever a short time ago. This is October, when we usually go to Bhagul; but circumstances are such that we will hardly get to go this time. We have building on hand and in about two weeks I expect to go to Bombay to meet the new missionaries. The missionaries will arrive at a rather warmer time than if it were a few weeks or a month later. But we will try to provide for them that they may not suffer seriously. Just now, however, we are having very pleasant weather; rather cool nights and warm days. Mercury ranges from sixty-eight in the morning to ninety-two degrees at midday.

Malaria is more common this month than at other times, but by wise precautions and the blessing of God we hope we may be free from it. Our general health has been good, for which we praise the Lord.

Donations to the famine fund still continue in a wonderful way. To Sept. 1 I note that over \$24,000 has been donated. Who would have thought it when the appeal was made! While we have been giving most attention to orphans, we have been helping in Rajpipla state to the extent of two thousand rupees per week, which means nearly seven hundred dollars. But there is need for help now to only a limited extent, aside from orphan work. The MESSENGER continues up to the usual high standard it has attained. The *Inglenook* is surely a surprising and enterprising little volume. There is something enticing about it that makes us want to read it.

Jalapur, India, Oct. 3.

Those who will go into debt for more land, more stock, and better improvements, and at the same time curtail their expenses at the house of God are on their road to the deceitfulness of riches. Our financial investment in spiritual things should be in proportion to our worth and our prosperity in carnal things. Read the parable of the unjust steward. Luke 16: 1-13.

No matter in what land the Christian is, or under what sky he turns his eyes heavenward, he looks homeward,—to the bliss and rest above.

From Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Carlisle.—Our love feast was held at Bro. Weyland's Nov. 8, all members being present but three. A special council was called an hour before the regular services for the purpose of electing two deacons. The lot fell on Bro. Neiswander and the writer. Our elder, Bro. J. H. Neher, was with us and officiated at the feast. We had a good meeting.—*H. I. Buechley, Nov. 10.*

CALIFORNIA.

Bangor.—Eld. S. G. Lehmer, of Los Angeles, held a two weeks' meeting at Fruitvale schoolhouse, near Bangor. Three were received into the church by confession and baptism; two were aged people, one seventy-five and the other seventy-nine. We should like to have any ministers stop and preach for us who are passing through. We would like to have brethren settle in our community, especially some deacon brother. Anyone wishing to know about this part of California may write to me.—*Alice Myers, Nov. 5.*

Egan.—The love feast at Egan church, Cal., will be held some time in February, 1901.—*Mary Yoder, Hemet, Cal., Nov. 11.*

Los Angeles.—The church at this place will hold a love feast Nov. 25. Eld. P. S. Meyers and wife, who have been visiting in the eastern States during the past year, returned last week, as did also Eld. J. S. Flory and wife, who have been absent for eighteen months. We are glad to have them with us again. Eld. S. G. Lehmer returned from a six weeks' mission trip through the northern part of the State. Just before the return of these brethren the preaching was left to Bro. C. Brubaker. During part of this time, however, brethren Hoover, and Cline, of Lordsburg, and Chamberlin, of Covina, each gave us some very good sermons. To all those intending to move to California, or to spend the winter here, we extend a cordial invitation to join us.—*L. C. Hofeldt, Nov. 13.*

ILLINOIS.

Girard.—We are in the midst of a series of meetings conducted by Bro. G. W. Lentz, of Adrian, Mo. He preaches the Word with power and demonstration of the Spirit. One baptized and others counting the cost. The members are greatly encouraged.—*E. N. Gibson, Nov. 15.*

Kaskaskia church met in council meeting today, Eld. D. T. Wagner presiding. Everything was disposed of in a Christian spirit. Our Sunday school closed for the winter. Two, husband and wife, were received by letter, he being a minister in first degree.—*T. N. Sluder, Ramsey, Ill., Nov. 10.*

Pigeon Creek.—We met in council Oct. 30 preparatory to our love feast. The visiting brethren made their report. They found the members generally well and in the faith. Our love feast occurred on the first day of November. Bro. Bucklew, from Canton, and Bro. Beck, from Astoria, were here. We had a week's meeting and on Sunday evening were surprised by a visit from Bro. Blickenstaff and wife, from Oakley, and on the next evening Bro. Blickenstaff spoke to us.—*M. Glover, Low Point, Ill., Nov. 10.*

Roanoke.—Bro. D. H. Weaver closed his meetings with good interest Nov. 11. One came out on the Lord's side. Others were almost persuaded to be Christians.—*C. S. Holsinger, Nov. 13.*

Salem.—Eld. G. W. Cripe, of Cerro Gordo, began meetings here Oct. 20 and closed Nov. 4 with a full house. Our Communion was Nov. 3. Bro. Cripe officiated. Brethren Lilligh and Clapper, of Mulberry Grove, and Bro. Taylor, of Kaskaskia, S. S. Fouts and D. Ullery were present.—*Jacob Hershberger, Nov. 17.*

Yellow Creek.—On the evening of Sept. 22 Bro. P. R. Keltner came to us and held a series of meetings that closed Oct. 11. While there were no accessions, he preached sound doctrine, which built up the members and caused some to think concerning their souls' welfare. Our feast was held Oct. 9 and 10, just before the meetings closed.—*D. J. Blocher, Pearl City, Ill., Nov. 12.*

INDIANA.

Eight Mile.—Our love feast on last Saturday was one of the most pleasant meetings of

the kind ever held here. Eld. Noah Fisher, of Andrews, Ind., was present during all the services. We were especially grateful for the good attendance from neighboring congregations, there being ten ministering brethren among the number. Elder Fisher will in the near future hold a protracted meeting here.—*Elmore Burket, Markle, Ind., Nov. 12.*

English Prairie.—We held our Communion meeting on the evening of Nov. 10. The weather was rather inclement. Only about seventy members communed. The meeting was pleasant and Bro. J. H. Miller, from Goshen, Ind., officiated. He preached Sabbath forenoon and in the evening.—*John Long, Brighton, Ind., Nov. 14.*

Elkhart Valley.—Our Communion service (Nov. 8) was truly an "oasis" to the true Christian life. Bro. G. L. Studebaker, of Muncie, Ind., has been engaged for our series of meetings in December. The Sunday school has been reorganized for the winter. Brethren Frank Kreider and Roy H. Putterbaugh were chosen superintendents.—*Edna Putterbaugh, Elkhart, Ind., Nov. 9.*

Ft. Wayne.—Brother and Sister Ahner have been absent for a few weeks, visiting in Pennsylvania and other eastern points. We felt their absence and welcome them in our midst again. He is our resident minister. Nov. 4 Bro. W. R. Deeter preached for us and Bro. T. S. Moherman, of North Manchester, Nov. 11. The members feel encouraged with their sermons. Bro. Deeter is our elder for the coming year. Any members having friends in the city, whom they wish to be visited by our people please address the writer, and she will visit them. Our new house is begun and we are anxiously looking forward to the time when we can dedicate our first house in Ft. Wayne to the Lord.—*Clara E. Stauffer, 133 Buchanan St., Nov. 12.*

Harrison County.—We held our council Nov. 3, preparatory to our love feast. The visiting brethren found the church generally in love and union. Our love feast was Nov. 10. Bro. J. Sechrist was with us and gave us seven sermons. One came out on the Lord's side and was received by baptism; others seemed near. We had a good Sunday school this summer, but closed for the winter, as the members are much scattered. We have young people's meeting every first and third Sunday through the winter.—*Maggie Myers, Lacombe, Ind., Nov. 16.*

Little St. Joe.—Oct. 20 was our love feast. It was one of the largest and most enjoyable meetings we ever held. There was a large number of members from other districts. In the evening the house was crowded so much that not all could commune. The ministerial help was brethren Geo. Stone, from Michigan, and Bro. C. Krabill and Bro. Kintner, from Ohio. Bro. Stone remained with us, preaching each evening until Oct. 29. Four were baptized.—*John Stafford, Nov. 14.*

Ladoga.—Oct. 27 Bro. Arnold, of West Virginia, came to our Mt. Pleasant home to conduct a series of meetings. Diptheria caused the meetings to close Nov. 4. We have two Sunday schools, conducted by Brethren C. W. Caylor and E. N. Goshorn. Both are progressing nicely.—*Lula Goshorn, Nov. 13.*

Middle Fork.—Eld. David Dilling closed a three weeks' meeting in Edna Mills last evening. Seven were received into the church by baptism; all Sunday-school scholars but one; the youngest thirteen years old. This was one of the best meetings ever held in Edna Mills. The attendance and interest were good to the close. Fathers and mothers were made to rejoice to see their daughters come to Christ.—*John E. Metzger, Rossville, Ind., Nov. 12.*

Ogan's Creek.—The members of the Ogan's Creek church met in quarterly council this afternoon. Business was disposed of pleasantly. Five were dismissed by letter. Sunday-school officers were elected for the next six months, beginning in January. Our series of meetings will begin Nov. 29. Our elder, Bro. John Wright, will conduct the meetings. Solicitors were appointed a few weeks ago to solicit money for the Texas sufferers. They reported to day the sum of \$22.88.—*Salie E. Cart, Servia, Ind., Nov. 10.*

South Bend.—Oct. 27 the South Bend church met in regular quarterly council meeting, and many arrangements were made for the Communion which was held on Nov. 2. A number were with us from other churches and

an enjoyable meeting was experienced by all.—*E. C. Miller, Nov. 13.*

KANSAS.

Conway Springs.—Eld. C. E. Arnold began a Bible Normal here Oct. 28 and closed Nov. 4. This is the first experience this church has had in this line of work and we feel that the church has been greatly strengthened. Two sessions were held per day. One in the forenoon, with an enrollment of twenty-eight, and one in the evening with an enrollment of ninety-two. Our love feast was held Oct. 29. Bro. Arnold officiated. On Sunday, Nov. 4, we held a Sunday-school meeting. Several good talks were given. Our quarterly council was held Nov. 10. All the business was disposed of in love and harmony. We decided to hold a series of meetings as soon as arrangements can be made.—*Jacob Funk, Nov. 13.*

Eden Valley.—We held our love feast Nov. 3. Brethren Martin, Thomas, Fox and our elder, M. Keller, were with us. Bro. Thomas officiated. We had a very good meeting. On Sunday morning we had children's meeting and preaching and preaching in the afternoon. Previous to the feast we had a week's meetings, Bro. Thomas doing the preaching.—*Mollie C. Baker, Seward, Kans., Nov. 10.*

Grave Meetings.—Last August it was our privilege to hold a two weeks' meeting at Redfield, Kans., in a grove. Order and attention were good, and we believe many attended that would not in a churchhouse. We believe the work should be encouraged, and where God has caused a grove to grow in a suitable place meetings should be held. Begin to plan now for a meeting next summer. We must reach the people. We are now engaged in a series of meetings in the Verdigris church, Lyon Co., Kans.—*Salem Beery, Girard, Kans., R. R. No. 1, Nov. 9.*

Independence.—We held our love feast Nov. 3. In the evening before services, two deaf mutes (husband and wife) were buried with Christ in baptism. It was a pathetic scene, the services being all performed by the aid of writing. We had a good feast. About sixty members communed. Bro. W. H. Miller, of Westphalia, came to us Saturday evening and has delivered ten soul-cheering sermons. Three were led to the cleansing fountain, making five in all. We have no resident minister here yet, but are expecting one from Ohio, but this need not be a hindrance to any one else desiring to come. We have a large field to work and the laborers are few. We have a large churchhouse, free from debt, and are within the southern Kansas gas belt. Our Sunday school was reorganized Nov. 11. For further information write the undersigned.—*H. N. Williams, Box 591, Nov. 11.*

Independence.—Bro. W. H. Miller closed a week's meeting last night with three additions. We were made to feel that the Lord has blessed us.—*G. F. Miller, Nov. 12.*

Kansas City.—Since our last report we held a very pleasant council, at which Bro. Martin Holden was elected deacon. He and wife were duly installed. Our fall love feast was well attended, eighty-nine communing. Eld. H. F. Crist officiated. The work done during October is twenty-one preaching services, including the beginning of a series of meetings held at the place of our mission Sunday school, conducted by Bro. Arthur Brubaker. During the month we held six prayer meetings, four young people's meetings, eight Sunday schools and paid fifty personal visits. We are now holding a series of meetings at the church with fair interest. In our work here we find many enticements, especially to the young members not found in the rural districts.—*I. H. Crist, 18 S. Mill St., Nov. 13.*

Ozarkie.—Nov. 12 one precious soul united with the church by confession and baptism.—*H. L. Brammell, Nov. 12.*

Osage.—Our love feast passed off pleasantly. Bro. Boyd, of Brazilton, officiated. The weather was all that could have been desired. A number from neighboring churches were with us, among whom was Bro. Geo. Studebaker, of Fredonia, who addressed a crowded house on Sunday at eleven. The children had their meeting at 10 A. M., Sunday, addressed by Bro. Boyd and Sister Carson. Owing to one of our neighboring churches having disorganized fifteen members were added to our congregation by letter. We are expecting others to move

into our midst soon.—*D. P. Neher, Girard, Kans., R. R. No. 1, Nov. 13.*

Saline Valley.—The church met in regular council last Saturday. One brother was received by letter. The attendance was small. This is not as it should be. Eld. L. W. Fitzwater shows fatherly care of his flock. The meetings held at No. 3 schoolhouse, conducted by Bro. D. H. Bennett, were abruptly closed on account of the death of his brother.—*Byron Tathelin, Beverly, Kans., Nov. 12.*

Wichita.—Nov. 10 we met in regular council, presided over by Eld. S. M. Brown. Considerable business was disposed of. We expect to hold a series of meetings in January, conducted by Jas. A. Stouder, of Emporia, Kans. Should any of our evangelistic brethren be passing through we would be pleased to have a call from them.—*Lucy Hibarger, Nov. 11.*

MARYLAND.

Meadow Branch.—The love feast held near Oregon, Baltimore County, though not so largely attended, was one of those small meetings that never fail to be both pleasant and profitable. The ministers present were brethren Greenberry Eckard, of Pipe Creek, John Smith, of Baltimore City, and Uriah Bixler, of Westminster. Nov. 11 Bro. I. S. Long, teacher of classics in the Maryland Collegiate Institute, preached for us both here and in the Westminster church. Bro. Henry Early, traveling in the interest of the "General Mission Board," will fill two appointments Nov. 15 and 16, at the same two places.—*W. E. Roof, Union Bridge, Md., Nov. 14.*

MISSOURI.

Dry Fork.—We met in council Nov. 2, preparatory to our Communion. Three members were received by letter and five letters were granted. Our Communion was held Nov. 7, and was a very enjoyable meeting. Visiting ministers present were brethren C. Holderman, D. Wine, N. Oren and Andrew Peterson. Bro. Wine officiated.—*Annie Wampler, Jasper, Mo., Nov. 11.*

NEW JERSEY.

Bethel Union congregation is in the midst of a very interesting series of meetings, conducted by Eld. Tobias Myers, whose labors are very much appreciated. Two were baptized yesterday. Still more applicants.—*Carrie Gary, Croton, Nov. 12.*

NORTH DAKOTA.

Red River Valley.—The members here assembled Nov. 3 to enjoy another love feast. Bro. George Strycker officiated. The next morning (Sunday) after worship and breakfast at the church we had Sunday school at 10 A. M., and preaching services at 11 A. M. and 7 P. M., which closed the meetings for the present. The attendance and attention were very good.—*Nettie Strycker, Mayville, N. Dak., Nov. 3.*

NEBRASKA.

Brocksburg.—By order of the Mission Board of Nebraska I am at this place looking after the scattered "lamb." I meet with both encouragements and discouragements. I am out thirty miles from any railroad, telephone or telegraph. In every house I notice that there is very little reading done. I am encouraging the members to read the Bible and the MESSENGER. The MESSENGER of Oct. 20 reached me only yesterday. It strikes me as a very suitable "sample copy."—*Jesus Y. Heckler, Nov. 1.*

Silver Lake.—We held our Communion Nov. 3. A goodly number of visiting brethren and sisters were with us. The meeting closed Sunday evening with a crowded house.—*Mary Ann Grabill, Roseland, Nebr., Nov. 9.*

OHIO.

Canton.—The members here held a series of meetings at the Center house, conducted by two of our home ministers, brethren John F. Kahler and Jacob Wirich. It commenced on the evening of Oct. 28 and continued until the evening of Nov. 11. Eighteen meetings were held. One was baptized. We also held a Communion meeting at the same place on the evening of Nov. 10. Bro. Noah Longenecker, of the East Nimishillen congregation, officiated; and Bro. Simon B. Stuckey, of the Sandy congregation, was here to help in the work.—*George S. Grim, Louisville, Ohio, Nov. 12.*

Covington.—The church convened in regular quarterly council Nov. 8. Elders Kreider, Christian, Wine and Hendrickson were with us and assisted in the work. Consider-

ble business was disposed of with apparent satisfaction to all. Several were received by letter. Letters of membership were also granted, among them being one of our ministers, Bro. A. S. Rosenberger and wife. Brethren D. J. Wampler and A. F. Mikesell were elected Sunday-school superintendents for the next year.—*Geo. Mohler, Boyd, Ohio, Nov. 9.*

Four Mile.—Our love feast was held Oct. 26. It was a very enjoyable meeting. Brethren Edward M. Cobb, of Pymont, Ind., S. Z. Smith, of Painter Creek, Ohio, and Bro. Geo. D. Studebaker, of Muncie, were present. Bro. Geo. D. Studebaker officiated. Oct. 27 Bro. Geo. D. Studebaker commenced a series of meetings which ended Nov. 11. Four were received by baptism.—*S. M. Sheets, College Corner, Ohio, Nov. 2.*

Ludlow.—Brethren L. O. Bookwalter and Jacob Heller were present at our quarterly council meeting, at Pittsburg, Nov. 17. Two letters of membership were received and four given. Our missionary solicitors raised \$56.13 in their recent canvass. Two have not yet reported. New solicitors were appointed for a term of two years. Bro. Jacob Rarick, of Indiana, will begin a series of meetings at the Red River house Nov. 24, and Jacob Coppock at Pittsburg Dec. 15. Bro. Arthur Ullery is teaching a class in vocal music at the Red River house from "Gospel Songs and Hymns No. 1." The interest and attendance are very encouraging.—*Levi Minnich, Greenville, Ohio, Nov. 17.*

Salem.—To-day we met in council and much business was transacted. Letters were granted to two. Bro. P. B. Fitzwater is expected to be at the West Milton house for ten sermons about Dec. 1. Bro. D. M. Garver is expected at the Central house about Dec. 21, and Bro. J. B. Light at Georgetown about Feb. 1. Bro. C. S. Petry and Adam Pfeiffer were chosen Sunday-school superintendents for West Milton and Ezra Flory and G. W. Buntain at Central. Bro. Wm. Minnich and the writer were called to the office of deacon.—*Ezra Flory, Center, Ohio, Nov. 15.*

Sugar Creek.—Nov. 3 was our love feast. It was a very pleasant meeting. Bro. B. Heyman officiated. He is at present conducting a series of meetings at the Pleasant View house with good interest.—*C. D. Miller, Elida, Ohio, Nov. 11.*

Upper Twin Creek.—At our council meeting last week Bro. Benj. F. Petry was advanced to the second degree of the ministry. Other matter of equal importance was deferred for the present. Our local church is moving along smoothly, with every indication of growth. One thing learned in the last few years is that good preaching alone will not build up churches, but there is a work for each member.—*H. M. Barwick, Eaton, Ohio, Nov. 14.*

OKLAHOMA TERRITORY.

Big Creek church met in special council Oct. 30. Considerable business came before the meeting. One was received by letter. We decided to have meeting Thanksgiving day; at 11 A. M. preaching; in the afternoon children's meeting. We also decided to hold one week's meeting before our love feast, which will be Nov. 17.—*Maria Edgcomb, Ripley, Okla., Nov. 3.*

Hoyle.—Our love feast is now in the past. With our two weeks' meetings previous, by the home brethren, and Bro. John Holler coming to our refuge the last week, several are seemingly very near the kingdom. Our love feast was one long to be remembered, Bro. Holler officiating. Brethren H. Booz and J. Gordon were with us also and gave us some good lessons. Sunday afternoon was spent in Sunday-school meeting, discussing various subjects of general interest. Many good thoughts were brought out. At night session numerous talks were given on Christian Development. Bro. Jacob L. Root and wife were called and duly installed in the deacon's office. One added to our number by letter.—*E. J. Smith, Nov. 9.*

Paradise Prairie.—On the evening of Oct. 27 Bro. R. G. Gish, of Deer Park, Texas, began a series of meetings here, and on Nov. 1 Bro. A. L. Gorham, of Cushing, Okla., came to assist. They stayed till the evening of Nov. 11, preaching sixteen sermons. Eighteen have come to the Lord in baptism and one by letter, and there are more weighing the cost of sin. Our love feast was held Nov. 10. This was one of the grandest feasts we ever held in

this congregation. One hundred and two communed, and the meeting was enjoyed by all. The house was not large enough to hold all the people. All the members have been made stronger in the faith of Christ. The donation for the Galveston sufferers amounted to \$10.50.—*J. H. Cox, Clarkson, Okla., Nov. 12.*

Stroud.—On the morning of Nov. 3, in company with Bro. Andrew Deetrick, his mother and my wife, I started for the Stroud church, to be with them in their love feast, reaching the place at noon. At 10 A. M. the members present had a good social meeting. We then had services at 3:30, a council and the examination at 5 P. M., followed by a most enjoyable love feast. On Sunday, at 10 A. M., we spent three-quarters of an hour in social meeting, followed by preaching. After eating our dinners all together we took the parting hand. This church had a good active membership, and good active officials, three deacons and two ministers,—J. C. Neber and J. K. Waltman,—who seemed to have the confidence of the members and the people. Some minister that would like to do a good work could find a good field at Stroud, as some of the ministers are going to Idaho.—*A. W. Austin, Cushing, Okla., Nov. 8.*

PENNSYLVANIA.

Fairview church met in council Oct. 27. Everything passed off pleasantly. On the evening of Oct. 27 Bro. Barnhouse, of Markleysburg, commenced a series of meetings, and on Nov. 3 we had our love feast. Bro. Barnhouse still continuing his meeting till the evening of Nov. 11, when he was compelled to close his meeting on account of ill health. Eight were added to the church by baptism and one by letter.—*J. B. Snowberger, Williamsburg, Pa., Nov. 13.*

Locust Grove.—Bro. D. H. Walker, of Lull, Pa., commenced a series of meetings in the Locust Grove meeting-house Oct. 27 and continued until Nov. 8, preaching fifteen sermons which were much appreciated. He intended to remain with us until Nov. 11 but took sick and returned home at once. On Saturday evening, Nov. 10, a number of anxious hearers had assembled to hear him once more and were very much disappointed.—*Annie Ribblett, Conemaugh, Pa., Nov. 12.*

Manor.—Oct. 31 Bro. H. A. Stahl began preaching at Purchase Line and continued in his earnest way till Nov. 13. One came out on the Lord's side and was baptized. The unusual early snowstorm and sickness hindered some from coming; but we had a good meeting. Bro. Stahl goes to Crooked Creek in our congregation.—*Lissie Swartz, Nov. 14.*

Spring Grove.—Since my last report one was received by baptism. Both series of meetings held with us and conducted by brethren Hiram Gible, of Manheim, Pa., at the Kemper house, and A. S. Hottenstein, of East Petersburg, Pa., at Spring Grove, are now in the past. While we can not report any accessions to the church, we yet know that much good has been done. Our love feast at Spring Grove passed off pleasantly. The weather being a little rainy had the effect of lessening the crowd. There were ten visiting ministering brethren present from different parts of the Brotherhood; also four young sisters from Montgomery County, Pennsylvania, were with us, whose presence and sweet singing added much to the meeting and song service. The evening following our love feast at Spring Grove we also held a love feast at the house of Brother and Sister John Taylor, parents of the writer, who, being old and somewhat infirm, were not permitted to be present at the Spring Grove feast.—*Samuel W. Taylor, Nov. 12.*

TENNESSEE.

Bells.—We thank our kind Father in heaven for the "go ye" of Matt. 28: 19 and for the missionary spirit of the Brethren Church, for thereby Bro. A. Hutchison came to us Nov. 3 and preached nine soul-cheering sermons. Many are the kind remarks about our Bible preacher, and many invitations to return. May he be spared for many years of usefulness and be permitted to return to us again.—*Mary E. Teeter, Nov. 13.*

VIRGINIA.

Cook's Creek.—On the morning of Nov. 8, in company with Eld. E. Long and brethren J. A. Wenger and M. A. Good, we started for Brandywine, a mission point in this congregation, thirty miles across the Shenandoah

Mountains, and met a small but attentive congregation in the evening. Just before arriving at our destination a severe snowstorm came upon us. The membership was visited, council meeting held and Communion service participated in. About thirty-five members were present and the feast was one of the most pleasant. Preaching service on the following day (Sunday) and at night. During our stay eight were received into church fellowship by baptism and one reclaimed. All the services except the first one were well attended and much interest shown.—*P. S. Thomas, Harrisburg, Va., Nov. 14.*

Daleville.—While Bro. Gilbert was delineating the life of the prodigal son yesterday, on the blackboard in our Sunday school, an elderly man "came to himself," arose and came forward saying, "I am the man; I am a prodigal." The same day he was added to the church by baptism. Oh, that was a joyful Sunday school, and the Spirit of the Lord moved upon the large audience in the chapel. It was good to be there.—*C. D. Hylton, Oct. 29.*

WEST VIRGINIA.

Belington.—Your report of our meeting should read Harman, W. Va., instead of Hanman, W. Va. I am now at Valley River church, and from here I will go to the Sand Run church.—*J. A. Click, Nov. 17.*

Harman.—Oct. 25, in company with Bro. Jonas Fike and others from Egion, W. Va., we started for this place to attend the love feast which took place Oct. 27. On our way we stopped at Limerock and held services in a schoolhouse, and Oct. 26 we came on to the Harman church, where the brethren and sisters had convened for council meeting. Bro. Fike, who has charge of the work here, presided at the meeting, at which two brethren were called to the office of deacon, viz. Geo. Clatterbuck and Job Harman, who with their wives were installed. Oct. 27 we had a very pleasant love feast. About sixty members communed. Bro. Asa Hannan, who had just returned from an extended visit among the Rockies, officiated. Sunday morning at 10:30 we met to hear the funeral sermon of Sister A. Davis, by Bro. Jonas Fike. Sunday evening we met to begin a series of meetings, to be conducted by Bro. Fike; but at his request we preached every other night until Nov. 5, when Bro. Fike returned home. After his leaving we continued the meeting with good interest until it was broken by a snowstorm. As a result eight dear young souls were received into the church by baptism, which was attended to before Bro. Fike left us. Others were almost persuaded. The brethren and sisters seem very much encouraged. We enjoyed our stay with these dear brethren and sisters, and were glad to note that Bro. Fike is doing a good work.—*J. A. Click, Nov. 9.*

WISCONSIN.

Spooner.—Bro. Rowland came Nov. 1 and remained until Nov. 12, preaching thirteen sermons. All seemed to enjoy the meetings. Nov. 10 we held our love feast. Though only a few members were present, all enjoyed it. Most of the spectators had never witnessed a love feast before. It was the first love feast to be held in Washburn County.—*Helen Ackley, Nov. 15.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

A Trip to the Mountains.

Just returned from a trip to the mountains of West Virginia and Maryland.

Oct. 11, just after enjoying a pleasant Communion season at our central house, Brother and Sister Wolford, deacon and deaconess in our congregation, left for Romney, W. Va., at which place we arrived on the following day at 10 A. M. We were kindly received there by Brother and Sister Pugh.

After dinner we were taken out into the country near Augusta by Bro. Charles Wolford, brother of our traveling companion, to his home, where we were kindly cared for during the night.

Next day we attended a Communion meeting in the Tearcoat congregation. The meeting, on account of rain, was not as large as some of our meetings in the west, but yet was an enjoyable one. I preached there for one week, after which I was taken to Augusta, a

point in the same district, where I held meetings for one week, and attended another Communion meeting at Hardie, about sixteen miles distant. The meeting there was largely attended, and a general good service enjoyed by all. Returned from this meeting Oct. 28 and preached my last sermon at Mount Zion, a union church, not far distant from Augusta.

This closed my labors at this place, with two accessions by baptism and quite a number persuaded to come, who as yet have not identified themselves with the church. I must say that I was very kindly received and treated by all with whom I came in contact. While there I had the pleasure, in company with traveling companion and others, of ascending "Short Mountain," from the top of which we could have a clear view of some of God's wonderful creation, seeing many mountains at a distance, among which are the Blue Ridge, Alleghenies, etc.

I left for Accident, Md., which place I reached on the evening of Oct. 30 and was kindly met by son-in-law, Bro. Gnagey, who took me to his home, where I was again well cared for. Here I at once commenced preaching and tried to labor according to my ability until the evening of Nov. 4. Reached home in Ohio safe Nov. 7. *JESSE K. BRUMBAUGH, Union, Ohio, Nov. 10.*

From Madison, Kans.

THE Southeastern District of Kansas again had the privilege of convening in a Sunday School Meeting. Owing to previous rains and bad roads not so many visitors were present; neither was there a full delegation. However, those present put forth earnest endeavors to make the meeting interesting and enjoyable.

The organization consisted of Bro. John Sherfy, moderator; C. A. Miller, reading clerk; W. H. Leaman, writing clerk.

These Sunday-school meetings are certainly edifying to the Sunday-school workers. This is the third one held in our District. Each one is more interesting than the preceding and creates more enthusiasm in the workers for the great cause of the Master.

Nine topics were thoroughly and ably discussed. At the close of the discussion a unanimous sentiment arose that they were all profited, and that it was good to attend all like assemblies.

Between Sunday school and business meeting an hour was afforded to little people.

Last spring twenty of our Sunday-school scholars were given twenty cents each to invest and the increase was to be collected Nov. 1 and sent to the home mission fund. It was astonishing how earnestly these little ones worked for the Lord. One by one the dear little ones came to the stand and cheerfully handed in the dollars, until the sum reached twenty dollars. I hope many will read of the faithful work of these little folks and profit by their experience. I'm made to think well did Jesus say, "Suffer little children to come unto me." Luke 18: 16. *LYDIA V. MILLER.*

From Canton, Ill.

SINCE our last report one young sister has been received into the church by baptism. Bro. D. L. Miller came to Canton (it being in the bounds of the Cole Creek congregation) to give us some talks on the Bible lands. The meetings were held in the city of Canton. Bro. Miller began his talks the evening of Nov. 3 and closed Nov. 9.

The people turned out fairly well and gave the best of attention, and from every appearance the people were just beginning to become interested and seemed to be sorry that the meeting closed so soon. Bro. Miller presents himself as well as his manner of talk before the people so as to show them that he is unassuming, and thereby meets the approval of the people. Then his talk proved to be very interesting, and we feel that the meetings were profitable. We hope that the fruits of the meetings will be seen in the near future.

It does us much good to have our brethren come to us and give us the Bread of Life. We are here alone without any help in the ministry. Sometimes, when I think of some places in our Brotherhood where they have from six to eight ministers, I must conclude that there ought to be some way by which our ministerial forces could be distributed more.

(Concluded on last page.)

From Independence, Kans.

Nov. 3 we attended the love feast at Independence, Kans. The Independence church is in need of a minister. They have a membership of about fifty, with a few in town. The churchhouse, which is nicely finished and paid for, is located in Independence. Independence is a good-sized town, has a brick plant, cotton mill and cracker factory, which afford work for a good many people. The town is surrounded by good farming country and we see no reason why, with a minister that was not afraid to work, there should not be a flourishing congregation in town.

I have had charge of the church for nearly two years and can say the members are all, as far as I have been able to learn, in peace and union with each other. If one of our ministers that expects to change location would come here he might do a great deal of good.

The feast was not so largely attended, but those present seemed to enjoy it splendidly. That church has also three deaf mute members at this time. Just before examination services my attention was called to a mute brother that had a certificate he wanted to hand in, and in conversation with him I learned he had been a member two years. His name is Carrier. His father was a minister, now deceased. Bro. C. H. Brown converted him and E. E. Johns, of Missouri, baptized him. We then learned there were other mutes present, and in conversing with them soon learned that Bro. Carrier's sister and her husband, who are also mutes, wanted to be baptized that evening, so they could enjoy the feast. It took some little time to arrange for the baptizing, as we were not used to handling mute converts, but we found them to be strong in the faith and in great earnestness, answering to the questions in such a way as to cause us to have great faith in their conversion. As we led them into the stream there was a feeling manifested that we never experienced before. The baptism was witnessed by nearly all who came to attend the feast. It did our souls good to see the way those mutes enjoyed the feast. They went through the services as well as though they had been members for years and could speak and hear. We were deeply impressed with the thought how they will enjoy the other world when their ears will be opened to the music of heaven and their tongues unloosed, that they may sing the song of Moses and the Lamb with all the redeemed.

S. E. THOMPSON.

Fredonia, Kans., Nov. 7.

Sisters' Aid Society, Kansas City, Kans.

We meet each Thursday and find much more than we are able to do. Since our last report we have received from North Morrill, Kans.: a little girl, 15 cents; Bro. Poister, 50 cents; North Morrill Sunday school, \$1.50; same church, 15¢ garments; also a lot of bedding, shoes and stockings. From Olathe: J. W. Morgan, \$1; P. H. Hertzog, 50 cents; A. Riffey and wife, \$2.25; E. J. Miller, \$1. Could the donors have seen the joy upon the part of those receiving this aid they would feel richly repaid for what they gave.

We have many worthy poor; one widowed mother, who did seven washings each week, has had typhoid fever in her family for fourteen weeks. Another family where the husband has been sick for nearly one year received help and are now all in our Sunday school and church. Many cases could be cited of equal need. We would be thankful to receive any clothing, bedding or money, and will try to place it where it will do good and bring a reward to the donor. Send by freight or mail to Kansas City, Kans.

PERINE CRIST, Sec.

18 S. Mill St., Kansas City, Kans.

Death of Eld. B. F. Moomaw.

At 10 A. M. to-day our well-beloved father, Eld. B. F. Moomaw, triumphantly entered into the everlasting rest, at the ripe age of 87 years, 7 months and 6 days. His sickness was only of a week's duration and his death was painless as of one falling into peaceful slumber.

His last moments were devoted to reminiscences of his past church work and the glory with which God had crowned him in sacrifices for his cause. He said to a beloved daughter, Mrs. Samuel Crumacker, with whom he had always lived, that "he went to the grave with the

same satisfaction that he went to hear a sermon on a pleasant day." The benediction of his honored and useful life will be held in perpetual remembrance by his friends and brethren with whom he wrought for God and humanity for near three-fourths of a century. "Oh, may we all die the death of the righteous, and may our last end be like his."

A week before he died he wrote full and explicit directions for the burial services, selecting from the Brethren's Hymn Book No's 577 and 674 and the text from Rev. 14: 13. Eld. Jonas Graybill will officiate in the sad ministrations.

D. C. MOOMAW.

Roanoke, Va., Nov. 6.

OUR BOOK TABLE.

"The Christian Sunday School Lesson Commentary" for 1901, Christian Pub. Co., St. Louis, Mo., publishers, is on our desk. This commentary is well known to our people. A copy of the work for 1900 was sent by the Gish Fund Committee to such of our ministers as desired the book. In a very able manner the author, Wm. W. Dowling, takes up each Sunday school lesson for 1901, explains it in detail, giving such information as may prove helpful to any earnest Sunday-school student. Price, \$1. It is this work that the House has revised and prepared for the use of our people, of which mention was made last week.

Among other things of special interest in the Thanksgiving Number of *The Saturday Evening Post*, dated November 10, will be found an article, *The Leaders in American Diplomacy*, by John W. Foster, formerly Secretary of State. Frank A. Vanderlip, Assistant Secretary of the Treasury contributes *The Onward March of American Trade*. Carter H. Harrison, Mayor of Chicago, has an article on *The Defacement of the Modern City*. *The Adventures of a Pioneer Plainsman* are told by Captain John J. Healy. The editorial page deals with timely subjects; the department of Men and Women of the Hour contains new stories, and the "Public Occurrences" tell of the efforts to capture South American trade. Frank W. Thomas gives *Confessions of a Mind Reader*; Madeline S. Bridges has a poem called *An Untold Love*; William Matthews contributes *The Matter-of-Fact Man*.

"Peloubet's Select Notes."

"Select Notes on the International Sunday-school Lessons" for 1901. By F. N. and M. A. Peloubet. Illustrated. Cloth, \$1.25. W. A. Wilde Company, Boston and Chicago. The "Select Notes" need no introduction to many thousands of people. For twenty-six continuous years they have been proving their worth in nearly every Sunday school in the civilized world. Every year brings its new volume, and each one is better in many essentials than its predecessor.

The issue for 1901 is no exception to this quarter-of-a-century rule, for scholars will find in this year's book not only all the familiar helps and material, but also many new features. In preparing this year's "Select Notes," Dr. Peloubet has not only exhausted his own unrivaled Biblical library, but searched the leading reference and theological libraries of this country, in order to concentrate into this one volume all the clearest thoughts and latest determinations of the world's scholars. He has thus made "Select Notes" for 1901 a veritable storehouse of selected facts, explanations, deductions, and comments of the highest possible value to every student, and which are positively essential in order to attain a correct understanding of the subject-matter. The book may be ordered from the MESSENGER office.

"Inside View of Persia."

"Persia by a Persian." Personal Experiences, Manners, Customs, Habits, Religious and Social Life in Persia. By Isaac Adams, M. D. Published by the author, 56 Fifth Avenue, Chicago.

This octavo volume of 530 pages contains an immense variety and amount of information respecting Persia and its people. The enterprising author first gives an account of his own experiences as an orphan boy in his Persian home, as a somewhat precocious pupil in a Christian mission school, as a boy teacher; as an adventurer managing to work his way

first to Berlin and thence to New York. After knocking around here and there in the United States he found good friends, got some schooling, and was supported for a couple of years by Dr. Mitchell, formerly of the First Presbyterian church, Chicago. He spent a year in the Moody school in Chicago, and at the Garrett Biblical Institute in Evanston. He then returned to his own country, and is now on a second visit to America, where he appears to be engaged in giving popular lectures on Persia.

The author evinces an excellent sense of the interesting and a ready perception of the kind of facts which the average intelligent American would like to know about a foreign country. Although the style might here and there be criticised, the wonder is that a young Persian could have mastered the language so thoroughly. While he expresses a strong interest in the Christianization and general uplifting of his native country, he evidently has a clever eye for business. For its purpose, his book is remarkably successful. It is doubtful if there is any other single volume in which one may find such all-around variety and fullness of information concerning Persia, past and present. The work is neatly printed, finely illustrated and well bound in cloth.

... FALLEN ASLEEP ...

"Blessed are the dead which die in the Lord."

ANDREW.—In the Elk Run congregation, Rockbridge Co., Va., Nov. 4, 1900, Sister Martha J., wife of Bro. James Andrew, aged 47 years and 8 months. Deceased leaves husband and seven children. Services by brethren Jacob Zimmerman and Jacob Wine. Interment at the Belle Valley church.

D. H. SMITH.

ALTUS.—In the Cabool congregation, Mo., Oct. 24, 1900, of heart trouble, Sister Anna, wife of Bro. Nathan Altus, aged about 45 years. She was a member of the Brethren church about twenty-two years. She leaves a husband and eight children. Services to be sometime in the future by Bro. F. W. Dove.

W. D. HARRIS.

ANDREW.—Near Sangerville, Augusta Co., Va., Sept. 18, 1900, Mr. Henry Andrew, aged nearly 91 years. He was the oldest man in our community. He was a member of the M. E. church for a number of years. Services in the M. E. church in Sangerville.

JENNIE A. COOL.

ALBRIGHT.—Near Hampton, Pa., Oct. 23, 1900, Eve E., wife of Jesse Albright, aged 62 years, 4 months and 3 days. Services in Hampton, by Bro. D. H. Baker.

ANDREW BOWSER.

BLIVLY.—In the Union Center congregation, Elkhart Co., Ind., Nov. 1, 1900, Sister Mary Ann Blyly, wife of Bro. Emanuel Blyly, aged 45 years, 3 months and 26 days. She was born in Mahoning County, Ohio, came with her parents to Elkhart County, Ind., was married to Jacob Stouder May 30, 1876, who preceded her Oct. 9, 1886. To this union four children were born. Aug. 11, 1890, she was married to Emanuel Blyly. To this union one daughter and one son were born. The six children and husband survive her. Services by the writer and Bro. John Metzler at the Union Center church, where the interment took place.

DANIEL WYSONG.

BIXLER.—Within the bounds of the Georges Creek church, Mount Union congregation, Monongalia Co., W. Va., Oct. 22, 1900, of stomach trouble, Bro. Joseph Bixler, aged 76 years and 9 months. Bro. Bixler was married twice, the first union being blessed with four living children. He is survived by his last wife, to whom he was united in marriage, May 1, 1900. He has been a member of the Brethren church for about sixty years. Services by the writer. ALPHEUS DEBOLT.

BARNHART.—In the Germantown congregation, Va., June 10, 1900, David M. Barnhart, son of Bro. Joseph W. Barnhart, aged 44 years, 7 months and 22 days. He lived a consistent member of the Brethren church and served in the office of deacon. He leaves a dear companion and four children. Services by the Brethren. KATE F. IKENBERRY.

BARNHART.—In the Germantown church, near Wirtz, Franklin Co., Va., Nov. 5, 1900, after an illness of five months, of heart disease, Bro. Joseph W. Barnhart, aged 68 years and

12 days. Bro. Joseph united with the church in early life and lived a consistent member until death. He faithfully served in the office of deacon for about twenty-seven years. He leaves one son and nine daughters. He was always ready to do church work and to help the poor. Services by brethren Jerry Barnhart and Riley Flora. KATE F. IKENBERRY.

CURTIS.—At Staunton, Va., Oct. 11, 1900, of fever, Sister Cornelia Curtis, aged 33 years. She was buried Oct. 12, at Belmont cemetery, four miles east of the city, by the side of her husband who preceded her several years. She leaves one daughter and two sons. Services in the Staunton church in the near future. J. P. JORDAN.

CUPP.—In the Sangerville congregation, Va., Nov. 3, 1900, John Alfred Raleigh, infant son of Bro. John and Sister Lydia Cupp, aged 4 months and 5 days. Services by Bro. M. G. Sanger. JENNIE A. COOL.

DITCH.—Near Toddville, Linn Co., Iowa, in the Dry Creek congregation, Oct. 19, 1900, of apoplexy, Sister Sarah (Hoffman) Ditch, aged 56 years, 7 months and 25 days. Deceased was born in Washington County, Md., Feb. 24, 1844. She was united in marriage to H. B. Ditch Feb. 19, 1867, moved to Illinois in 1868, and to Linn County, Iowa, in 1873, where they have since made their home. Sister Ditch united with the Brethren church June 1, 1873, and remained a faithful Christian until death. Sister Ditch died very suddenly. On Wednesday morning Bro. Ditch went to the creamery, while his wife was making preparations to do her week's washing. On his return he found her lying on the floor unconscious. Medical aid was summoned at once but could not bring her back to consciousness. On Sunday prior to her death she attended church and Sunday school at the old church. The church loses a devoted Christian worker. She leaves a husband, one daughter and three sons. Services by Bro. F. M. Wheeler, of Marshall County, from Ps. 90: 9; Heb. 11: 13. Interment in cemetery near by.

LIZZIE ROGERS LEIDIGH.

DIEHL.—At his home, near Carroll, Iowa, Nov. 6, 1900, Bro. Abraham O., aged 75 years, 9 months and 7 days. Diehl was born in Montgomery County, Ohio, and came to Potosiwick County, Iowa, in 1850. He was married to Caroline M. Winchester, Nov. 25, 1852. To them were born seven children, four of whom, with the aged mother, remain to mourn the loss of a kind husband and an exemplary father. He united with the Brethren church in 1858, giving over 42 years of service to the Lord, and departed in the ripeness of years, an honorable citizen and a worthy Christian. Services by the undersigned, from Dan. 12: 13, assisted by elders Snyder, Hopwood and Miller. Interment in the Brooklyn cemetery. JOHN ZUCK.

ESHELMAN.—In the Nettle Creek church, Hagerstown, Ind., Oct. 16, 1900, Bro. Henry Eshelman, aged 81 years, 4 months and 8 days. He was the son of John and Elizabeth Eshelman, and was born in Lancaster County, Pa., June 8, 1819. March 20, 1842, he was married to Nancy Ritter, with whom he lived until her death, Feb. 14, 1893. To them were born three sons and one daughter. In about 1859 he joined the Brethren church, of which he was a most worthy member until his death. Services by Eld. L. W. Teeter, from 2 Cor. 1: 9, 10. IDA E. TEETER.

FOUST.—In the Indian Creek congregation, Pa., Oct. 1, 1900, of Bright's disease, Bro. Jeremiah Foust, aged 64 years, 4 months and 2 days. Bro. Foust had long been a consistent member of the Brethren church, and served the church faithfully in the ministry for a number of years. He was always found at his post. His daily life and consistency in the church preached a sermon to all who knew him. He leaves a wife and six children. Services at the Mt. Hope schoolhouse, by Eld. W. A. Gaunt, assisted by Eld. D. D. Horner. R. A. NEDROW.

HOSTETLER.—In the bounds of the Kingman church, near Norwich, Kans., at the home of her daughter and son-in-law, Mr. and Mrs. Daniel Strayer, Nov. 6, 1900, Sister Hannah Hostetler, nee Crutchman, aged 91 years, 2 months and 8 days. She was born in Somerset County, Pa., in 1809, and was married to Moses Hostetler in 1828. She was the mother of eight children, six of whom survive. She was a consistent member of the church for

fifty years. She had been blind for the past few years, but endured her afflictions with great fortitude. Services by Bro. S. E. Delp, from 2 Cor. 5:1. ANNIE L. KLINE.

JACOBS.—In Abbotstown, Pa., Oct. 12, 1900, Aaron Jacobs, aged 52 years, 5 months and 17 days. Services at the Mummert meetinghouse by elders O. V. Long and D. H. Baker. ANDREW BOWSER.

KUHN.—Within the bounds of the Bethel church, Holt Co., Mo., Nov. 4, 1900, of lung trouble, Sister Susan Elizabeth Kuhn, nee Hilderbrand, aged 39 years, 11 months and 24 days. The deceased was born Nov. 10, 1860, in Holt Co., Mo., where she lived most of her life. She was united in marriage to David S. Kuhn Sept. 22, 1881. To this union were born three children, all of whom survive her. She with her husband united in the service of the Lord November, 1885, and was ever faithful. She leaves her husband, one son, two daughters and an aged mother, with many other relatives and friends. Services by Bro. Peter Whitmer, of Morrill, Kans., from Rev. 14:13. Interment in the Brethren's cemetery near her home. KATIE EBY.

LEAS.—Near East Berlin, Pa., Oct. 26, 1900, Sister Sarah H. Leas, daughter of Bro. Andrew Brough, deceased, aged 55 years and 15 days. Services at the Mummert meetinghouse by Eld. O. V. Long and D. H. Baker. ANDREW BOWSER.

LAUGHMAN.—Near Abbotstown, Pa., Sept. 27, 1900, of lockjaw, Mabel, daughter of Jacob Laughman, aged 6 years and 7 months. Services at the Mummert meetinghouse by Eld. Moses Mummert and C. L. and D. H. Baker. ANDREW BOWSER.

LEHMAN.—Near Hooversville, Pa., Nov. 5, 1900, Sister Susanna Lehman, aged 72 years, 5 months and 12 days. Services at the home by the writer, assisted by the Progressive minister of Johnstown. Deceased leaves a husband, a number of children and many grandchildren. PERRY J. BLOUGH.

LANDIS.—In Sangerville, Va., Sept. 24, 1900, Mrs. Oscar Landis, daughter of Bro. Job and Sister Rebecca Spitzer, aged 17 years and 2 months. She leaves a husband and one daughter. Interment in the G. B. cemetery near Sangerville. JENNIE A. COOL.

LANDIS.—In the Perry church, Juniata County, Pa., Oct. 7, 1900, Catharine Ann Landis, wife of Bro. W. W. Landis, aged 50 years, 6 months and 15 days. She was a consistent member, and died in the full assurance of peace. Services by the writer, assisted by W. B. Zimmerman, from John 11:35. C. MYERS.

MYERS.—Near Mount Pleasant, Pa., Nov. 4, 1900, Vernie M., daughter of Bro. A. L. Myers, aged 11 years, 6 months and 3 days. Services by the writer. H. S. MYERS.

MONTGOMERY.—In the Fairview church, Garrett Co., Md., Oct. 30, 1900, Sovilla May Montgomery, aged 18 years, 5 months and 9 days. She united with the Brethren church at the age of about 14 years and lived a faithful life. Services by Eld. I. W. Abernathy, assisted by the home ministry. Interment in the Abernathy cemetery. HENRY M. HARVEY.

MENTZER.—Near Robins, Linn Co., Iowa, in the Dry Creek congregation, Oct. 21, 1900, of a complication of diseases, Susie Mentzer, beloved wife of Bro. Geo. Mentzer, aged 53 years, 5 months and 22 days. Sister Mentzer was the youngest child of Elder Abram and Sister Susie Mentzer, now deceased, and was born April 29, 1847. She identified herself with the Brethren church at the age of thirteen, and remained ever faithful until death. She was married to Geo. Mentzer Sept. 25, 1866. This happy union was blessed with nine children, of whom seven preceded the mother. Two children mourn her departure. Our dear sister has been an invalid for several years, and suffered very much. She endured all with Christian patience. Services conducted by Bro. F. M. Wheeler, assisted by Bro. Lemuel Hillery, from John 14:1-4, in the Brethren church. Interment in Brethren's cemetery. LIZZIE ROGERS LEIDIGH.

PETERSON.—In the Spring River church, Jasper Co., Mo., at her home near Avilla, Oct. 25, 1900, Sister Maud Peterson, aged 20 years, 9 months and 25 days. She had had poor health for a number of years and realized that the end was near, but she expressed a willing-

ness to go. Services by Bro. Holdeman, from 2 Tim. 4:1-8. C. E. HOLMES.

ROHRER.—In Waterloo, Iowa, Oct. 22, 1900, Bro. Samuel Rohrer, aged 74 years, 9 months and 12 days. L. R. PEIFER.

SCHMICKLEY.—Near Lafayette, Iowa, Oct. 17, 1900, of blood poison and brain fever friend Christian Schmickley, aged 60 years, less one day. He leaves a devoted wife and three children (all grown). He was a faithful member of the German Evangelical church for five years. Services by Eld. Gehrbart in the German language from the words, "And God shall wipe away all tears." LIZZIE ROGERS LEIDIGH.

SENGER.—In the Beaver Creek church, Va., Oct. 20, 1900, of typhoid fever, Bro. John S. Senger, aged 36 years and 24 days. He leaves an aged father and stepmother, four sisters and one brother. Bro. Senger was married to Sister Mary A. Click. Their life together was short,—about seven months. Our united prayers go upward in behalf of the bereaved ones. Interment in the Bridge-water cemetery. Services by brethren H. G. Miller and W. B. Yount, from John 12:7. M. B. MILLER.

SHAWVER.—At Degraff, Ohio, in the bounds of the Logan church, Oct. 30, 1900, Bro. Samuel Shawver, aged 61 years, 4 months and 8 days. He was born in Logan County, Ohio, June 22, 1839, was united in marriage to Anne A. Mohr March 12, 1861, united with the Brethren church, Oct. 16, 1864, remaining a devoted member up to his death, always active in church work, especially in the Sunday school and business affairs of the church. He served the church for many years as a deacon. Bro. Shawver came to his death while repairing the roof of his house. Through some unknown cause, he lost his footing, fell to the ground and died in a few minutes. None of his family were present at the time of his death. He leaves a sorrowing wife, three sons and two daughters. Services in the Baptist church in Degraff, by the Brethren. JOHN R. SNYDER.

TENLY.—In the Licking Creek church, Ohio, Oct. 27, 1900, Sister Harriet Tenly, wife of Bro. David Tenly, aged 64 years, 6 months and 28 days. She was the mother of twelve children, some of whom have united with the church. She was a Christian mother and loved by all who knew her. Services by the writer from Rev. 14:13, assisted by John Myers. Interment at Stone church. JACOB S. KELLER.

TEETER.—In the bounds of the Okaw congregation, in Tuscola, Ill., Sept. 28, 1900, Sister Fanny Teeter, nee Brown, aged 68 years, 8 months and 17 days. Deceased was born Jan. 11, 1832, in Bedford County, Pa. She was married to Levi K. Teeter, Dec. 5, 1850, in Jefferson County, Iowa. In 1859 they moved to Luray, Ind., and in 1877 to Tuscola, Ill. Her husband preceded her Jan. 14, 1898. She had been a member of the Brethren church for fifty years. Three sons and one daughter are left to mourn their loss. Services by the Brethren in Tuscola, Ill. EMMA PETERSON.

WINKLER.—Near Smithville, Ohio, Oct. 22, 1900, of heart disease, Floyd H. Winkler, aged 7 years, 4 months and 13 days. He was a son of John and Rebecca Winkler. Little Floyd suffered a great deal, but never complained. Services by Bro. D. M. Irwin and S. Longenecker at the house. Burial in Smithville cemetery. MARIA RUNKLE.

YOUNG.—In Waterloo, Iowa, Oct. 25, 1900, Sister Nancy Young, widow of Bro. Jonathan Young, aged 78 years and 23 days. Services by the writer, assisted by the brethren. L. R. PEIFER.

ZUCK.—At his home near the Cherry Grove church, Carroll Co., Ill., Oct. 29, 1900, David B. Zuck, aged 63 years, 6 months and 23 days. He was born near Welsh Run, Franklin Co., Pa. His home was open to all, especially to the ministering brethren. In his home was a room that he always kept warm for the ministers. He was a faithful deacon for thirty-two years, and he, with his faithful wife (who was ever by his side) was never known to shirk duty until the past three years, when disease was preying upon his system. March 11, 1866, he was married to Margaret Long, who, with one daughter, remains, to mourn the loss of a devoted husband and father. CORA E. STOFFER.

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That the Lord's Supper is a meal, and, in connection
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(Concluded from page 753.)

If any of our brethren are traveling through we would be pleased to have them stop off and preach for us. We have a very convenient little church here in this city. We have our services every Sunday evening except one. We have our social meetings every Thursday evening, and Sunday school at three o'clock every Sunday.

If there are any brethren and sisters that want to change their location, come and see our beautiful city, and I feel sure you will like it, especially ministering brethren.

SOLOMON BUCKLEW.

Nov. 9.

From Anklesvar, India.

Dear Messenger Readers:—

You will be pleased to know that five persons were baptized on last Sunday, Oct. 14, here at Anklesvar. Our relief work still goes on, now in the form of cheap grain shops. We suppose our new missionaries will land in Bombay to-day. Bro. Forney goes to meet them. We will all try to meet them at Bulsar.

S. N. MCCANN.

Oct. 10.

From McPherson, Kans.

At our recent church council it was decided to hold our love feast Saturday, Dec. 8. This will be in the midst of our Bible term, which commences Dec. 4. On Sunday following our love feast there will be a special program by the McPherson Mission Band. On Monday we have our Bible Term Sunday School Meeting. We believe there is a rich feast in store for those who will attend this series of exercises. A cordial invitation is extended to all.

The opening of the second term of the College brought us about fifty new students from six States and territories. C. E. ARNOLD.

Nov. 12.

Sunday School Work in Southern Iowa.

The following is a partial report of the Sunday-school work in the Southern District of Iowa, given at our District Meeting, Oct. 5.

Fifteen schools, with an attendance of 578 scholars.

Number of teachers, seventy; of whom there are thirty-five brethren and thirty sisters; five not members of our church.

Ten of these schools continue during the year.

Two new schools have been organized during the year, both of which are in a flourishing condition. Amount of collections given in, \$235.22, of which \$63.12 was for missionary purposes. Part of this was raised by regular and special collections and part by Sunday-school scholars investing money and giving the returns to the missionary cause. Twenty-one Sunday-school scholars united with the church during the year.

While a small number of our schools hold teachers' meetings we feel to urge each school to hold them if possible. Where the members are scattered it might be well to hold them once a month or less often.

We have a number of willing workers and trust that others will become awakened to a sense of their duty and help carry on the work. There seems to be a growing interest in this important work, and while this year's report shows an improvement over last year's work, let us strive earnestly to bring our schools to a higher standard.

ANNA V. FOLLIS.

Dis. S. S. Sec.

Fredric, Iowa.

The Inglenook.

THE last issue of the *Inglenook* is a most interesting number. On the first page is a poem in Pennsylvania Dutch, which, possibly, some of you may be able to read. The whole story of making artificial eyes is told and it will be a revelation to most readers. The history of a lot of old moss-covered boards sold by a sailor is very interesting, illustrating a new fad along the seacoast in Maine. The police system in Japan is described. There is a complete description of the largest fossil remains in any museum, and how and what a "madstone" is made of will interest everybody, indeed, if directions are followed, the reader might make one. The management of the Chicago cat home is told in full. There is the usual column of questions and answers, and some good advice to would-be writers.

The extent of the apple growing of the country is well told, and the story of how a dog got a dental bridge in his mouth will be eagerly read, and it was a bulldog at that. The account of how rubber is made and handled is a most interesting article. Then there are others. You ought to have the *Noak* for the long winter nights, and the thousands who read it are well nigh unanimous in the verdict that it is one of the most interesting and instructive of papers. Be sure and continue your subscription, and when the MESSENGER agent calls on you order the *Inglenook* as well.

Financial Reports.

Mission Report from Nov. 10 to Nov. 17.

WORLD-WIDE MISSIONS.

(Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.)

Previously reported.	\$6,970 02
PA.—A sister, Mt. Union, \$1; D. Y. Swaine.	
Huntingdon, \$3; Gabriel King, Richmond Sta. \$1;	
Daniel Summy, Mt. Pleasant, 50 cents; Lancaster City, \$1.27; Lewistown cong., \$3.01; total.	26 68
IOWA.—Grundy Co. church, \$1.25; Ferd and Zeph. Grundy Center, \$10; Elizabeth Albright, Eldora, \$5; Aida E. Albright, Eldora, \$2.50; total.	18 75
OHIO.—Owl Creek church, \$6.40; Lower Twin church, \$7.25; total.	13 45
MD.—J. E. Gagey, Accident, \$10; marriage notice by W. E. Roop, Westminster, 50 cents; total.	10 50
ILL.—Belle Whitmer, Lanark, \$1; E. Welgie, Shannon, \$5; total.	7 65
IND.—Catharine Bowman, Hagerstown, \$1;	
Richard Cunningham, New London, \$1; total.	6 00
N. DAK.—Lizzie Deal, Devils Lake,	2 00
CAL.—Channing Street Mission, Los Angeles,	45

Total for year beginning April, 1900, . . . \$7,055 50

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported.	\$271 64
IOWA.—Grundy Co. church, \$1; Grundy Center church, \$5; total.	6 00
IND.—David Flory, Adamsboro,	2 50
MD.—Wesley Broadwater, Lonaconing,	50

Total for year beginning April, 1900, . . . \$286 64

INDIA ORPHANAGE.

Previously reported.	\$1,073 29
KANS.—Sent in Jesus' Name, Redfield,	10 00
ILL.—Belle Whitmer, Lanark,	2 00
OHIO.—Lower Twin church,	11

Total for year beginning April, 1900, . . . \$1,085 40

COLORED MISSION.

Previously reported.	\$50 00
IND.—Richard Cunningham, New London,	15 00

Total for year beginning April, 1900, . . . \$65 00

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there today. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the brethren church in India.]

Previously reported.	\$10,194 73
KANS.—A brother in Christ, McPherson,	18 00
PA.—Lancaster City, \$3; Jacobs Creek S. S., \$1.38; total.	6 38
VA.—Sam'l Eavey and wife, Barren Ridge cong.,	4 00
IOWA.—A sister, Haverhill,	2 50
MD.—Unknown, Hagerstown, 40 cents;	
Sharpsburg S. S., \$2; total.	2 40
CAL.—Channing Street Mission, Los Angeles,	1 80
IDAHO.—A brother from Nezperce,	1 75

Total for year beginning April, 1900, . . . \$10,213 56

SWITZERLAND MEETINGHOUSE.

Previously reported.	\$875 71
PA.—Ephrata S. S.,	11 00

Total for year beginning April, 1900, . . . \$886 71

INDIA MISSION.

Previously reported.	\$759 79
ILL.—Belle Whitmer, Lanark, \$2; B. Seyder, Milmire, \$1.40; total.	3 40
CAL.—Channing Street Mission, Los Angeles,	1 85

Total for year beginning April, 1900, . . . \$765 04

GEN. MISSIONARY AND TRACT COM.

ANNOUNCEMENTS.

LOVE FEASTS.

California—	
Nov. 25, Los Angeles.	
Nov. 30, to A. M., Lordsburg.	
Illinois—	
Nov. 25, P. M., Liberty.	
Nov. 30, P. M., Virden.	
Indiana—	
Nov. 27, P. M., Pymont.	
Kansas—	
Dec. 1, Fredonia	
Dec. 8, P. M., McPherson.	
Ohio—	
Nov. 28, P. M., Sidney.	
Pennsylvania—	
Nov. 25, P. M., Everett.	
Dec. 2, P. M., Lancaster City.	
Texas—	
Dec. 1, Saginaw.	

What Happened in the Early Brethren Church?

If the Above Question Were Asked You, Could You
...Tell Anything that Happened Before Your Time?

We KNOW You Could if You Had Gone Through
with a Careful Reading of

The History of the Brethren

By M. G. BRUMBAUGH.

For many years there has been among the Brethren a great and lamentable lack of a history that can be relied upon as being authentic and complete. We are glad to be able to offer something that supplies the lack. After years of arduous toil and great expense Brother Brumbaugh has given the church a history that reflects honor upon himself as well as the church of his choice. Note just a few of the commendable features of the work:

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Historic Facts.—For the better understanding of the general reader, an analysis of influences that led to Mack's action at Schwarzenau, and the relation of the church to all existing creeds in 1708 is given. A careful record of the wonderful literary and educational activities in the colonial churches reveals the fact that the early members were fully alive to their duties.

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ADDRESS:

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Zoe, Michael
138 Camb St

"SET FOR THE DEFENSE OF THE GOSPEL."—*Phi. 1: 17.*

VOL. 38.

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No. 48.

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EDITORIAL MISCELLANY.

CYCLONES in the winter are not common. But a most destructive one swept over central and western Tennessee and northern Mississippi the fore part of last week, doing special damage at Columbia, Tenn. The path of the storm was about one thousand feet wide, and everything in its way seems to have been destroyed. It passed through a few cities and towns, cutting a clean swath as it went. Nearly seventy persons are reported to have been killed and over fifty injured. The destruction of property was very great. The storm, as usual, moved from west to east, veering at times a little to the north-east. An interesting incident occurred at one point. A house was wrecked and a little babe blown away. For hours it was thought to be lost, but was finally found, near a branch, three hundred yards away, uninjured, and one of the family dogs lying by its side. The dog seems to have found the babe, and remained by it until it was discovered and cared for.

THERE are some things connected with the late Chinese trouble that are a lasting disgrace to humanity. Their parallel for downright cruelty can hardly be found in modern history. The heathen Chinese may have massacred their thousands, but their cruelties are not to be compared with the inhuman deeds committed by the Russians on the Amur river, in the northern part of China. Here is the story as told by Prof. G. Frederick Wright. He knows it to be a fact that the Russians drove the Chinese into the river by the thousands like cattle, and thus caused their death. He says: "The scenes I have witnessed during the three days since

the steamer left Blagovestchensk, are horrible beyond the powers of description. It is the closing tableau of a fearful human tragedy. Two thousand were deliberately drowned at Morko, two thousand at Rabe, and eight thousand around Blagovestchensk, a total of twelve thousand corpses encumbering the river, among which were thousands of women and children. Navigation was all but impossible. Last week a boat had to plow her way through a tangled and mangled mass of corpses, lashed together by their long hair. The banks were literally covered with corpses. In the curves of the stream were dark, putrid masses of human flesh and bones, surging and swaying in the steamer's wake and wash. The captain vainly ordered full speed ahead. The sight and smell will be ever with us. From Blagovestchensk to Aigun, forty-five kilometers, numerous villages studded the bank, with a thriving, industrious population of over 100,000. That of Aigun was 20,000. No one will ever know the number of these who perished by shot, sword and stream. Not a village is left. The silence of death is around us, the smoking ruins of Aigun on the right, with broken-down, crumbling walls, and shattered, roofless houses. This is a worse treatment than the Armenians received at the hands of the Turks. It is permitted to go on, without any chance of redress, simply because Russia is a strong power and has to be respected. Surely, in the mind of God there is a day of vengeance coming.

THE Big Trees of California are of great age. They are the oldest living objects in the world, and some of them may be nearly five thousand years old, dating even beyond the time of Abraham. They may be older than the pyramids of Egypt. They have seen the rise and fall of every empire known to ancient history. Kingdoms have come and gone, but these trees still remain, not to tell the story of the past, for they reveal no secret save their great age. These trees are found in small groves scattered along the west slope of the Sierra Nevada Mountains. There are said to be ten main groves or groups of them, and the number of trees figure up into the thousands, but only about five hundred are remarkable for their size and age. The climate where they exist is favorable to them. They are the noblest specimens known to the botanical world. As a rule they stand straight and their symmetry seems perfect. Some of them are three and four hundred feet high, and measure from twenty-five to thirty-five feet in diameter. Through one of these trees a road has been cut. One of the finest groves has been purchased by a lumbering party and the trees are being felled and worked into lumber. What it took nature thousands of years to produce goes down before the woodman's tools inside of a few days. The trees are so large that they cannot be felled with an ax, but must be separated from the stump by means of long augers. When they fall they shake the very earth, and when the ground is uneven often break in two. As a rule they are found to be sound throughout. It is indeed a pity that the largest of these great trees must be destroyed. They ought to remain a thousand years longer as the living monuments of the wonderful past.

To her own sorrow China is learning what a mistake she made in permitting the Boxers to massacre the missionaries and the native Christians, and then rise up and defy the leading Powers. Most of the Powers have reached an agreement concerning the terms to which China will be required

to submit as the basis of a preliminary treaty. China must erect a monument to Baron von Ketteler on the spot where the German minister was murdered. This will always be an eyesore to the Chinese inhabitants of Peking. Eleven high officials, already named, must be put to death. All officials who in the future fail to prevent uprisings against the foreigners must be degraded and punished; the Emperor shall be accessible as civilized monarchs are; some of the forts on the coast must be destroyed, and the importation of war materials prohibited; the line of communication between the coast and Peking shall be kept open; the Boxers shall be suppressed and indemnities shall be paid for property and lives destroyed. The war expenses, which the Powers demand, will reach about one hundred million dollars, and the total indemnity about one billion dollars. This is an enormous sum for the Celestial Empire to pay, but she will have it to do, and it may teach her a lesson. China's resources, however, are very great. She has ten times as many people as Great Britain, while her public debt is scarcely one-tenth as great. There are some sad things connected with the events of the last four months, but it is to be hoped that all will turn out to the furtherance of the Gospel. To the most severe of these demands the United States refuses to give her consent, and is now trying to induce the Powers to modify their demands. In this our Government is taking a very wise course.

An event of no small significance in ecclesiastical circles has just taken place in Scotland. The Free church and the United Presbyterian church have harmonized their differences and united in one great organization, which will hereafter be known as the United Free church. The united body has now a membership of about six hundred thousand communicants and is very wealthy, besides having in her ranks some of the most learned and influential preachers in England. About forty years ago a division took place, and the two churches referred to above were the result. Since then repeated attempts have been made to bring about an understanding between them. Some doubts are entertained regarding the results of the union. It is thought by some that the two bodies may not hold together. We cannot see why they should not. The difference between them is very slight. It is to be hoped that this is not the last move of the kind that we are to hear of in the ecclesiastical world. All churches of similar faith and practice should unite and labor together as one. Every branch of the Methodist church should come together and form a common union, and thus do away with ill feelings and the necessity of supporting so many churches. They commune together, and what is the use of them maintaining separate congregations? The same might be said of the Baptists and some other churches. When united the bodies formed might not be just what the Lord wants, but the conditions would be a decided improvement over the present. It is unquestionably the will of the Lord that his people should be as one body, perfectly joined together in the same mind and judgment, and keep all the ordinances as they are set forth in the New Testament. The unions above referred to may not bring this about fully, but it will help. If all the Christian bodies could be induced to unite and worship as one body, there might be some hope of getting them, in this practice, to accept the whole Gospel, but in their divided state nothing this side of the Millennium will lead them into all truth.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THANKSGIVING DAY.

BY B. F. M. SOURS.

LADEN with every blessing,
Full from a fruitful year,
Praise do we come confessing;
Thanksgiving Day is here.

Blessings are with us ever,
Though we forgetful are,
We are forgotten never.
Higher than twinkling star,
Love with its stores is bending
Over, from lavish hand,
Joy to the millions sending,
Blessing a happy land.

Blossoms! Their lesson teaches
Love has unwearied powers;
Apples and pears and peaches
Grow from the tender flowers.

Ours were the weary plowing;
Love sent the needed rain;
Soon the ripe fields were bowing
Low with the waving grain.

Homes bright and happy cheer us
After the day of toil;
Nothing of danger near us
Purest of skies to soil.

Health and its wealth are given,
Cheer and its bliss are ours,
Under the blue of heaven,
Close to the fragrant flowers.

Praise be to him who gave us
Life through another year!
Guarding our paths to save us
Sorrow and sorrow's tear.

Hearts that to hearts were clinging
Angels have borne away.
Yonder they now are singing,
Life a Thanksgiving Day.

Crowning the year with blessing,
Scattering goodness down,
Full the rich measure pressing,
Turning the autumn brown,

Till in its waning glory,
Fair in its worn array,
Faded, the year's glad story
Waits for Thanksgiving Day.

Thus does the kind All Father
Give from the stores of love,
Seeking his lost to gather
Safe to the world above.

Banish, then, care and sadness,
Scattering gloom away,
Thankfully sing with gladness,
Praise, on Thanksgiving Day.

Mechanicsburg, Pa.

WHAT SHALL I DO WITH ANNUAL MEETING DECISIONS?

BY L. W. TEETER.

As soon as Annual Conference makes a decision on any question whatever, and such decision is authoritatively published, it at once becomes the rule for all the congregations of the Brotherhood on that question. Hence it becomes the rule, likewise, to each individual member of the entire Brotherhood on that question.

This is proper and reasonable from the fact that each individual member of the entire Brotherhood has the opportunity, and it is his duty, to use his influence to form the several conferences of the Brotherhood, according to its established order. (1) He casts his vote to select the officers of his home congregation, as bishops, ministers and deacons. (2) He casts his vote to select the delegates to the District Conference. (3) He casts his vote to select from his home congregation the delegates to represent it at the General Conference. (4) The delegates he helped to select to represent his home congregation at the District Conference, cast their votes for the member on the Standing Committee of the General Conference, as his State-District representative. (5) He casts his vote for delegates to represent his home congregation at Gener-

al Conference who with his State-District representative, are a part of the voting power there. Thus is the influence of each individual member permeating the organization of all the Conferences of the church. (a) That of the council meeting of the home congregation. (b) That of the State District Conference. (c) That of the General Conference.

Hence when the General Conference makes a decision on any question which originates within itself, or in any State District, or in any congregation, it is every member's duty in the whole Brotherhood to respect and obey such decision so long as it is not repealed, or superseded by another decision of the General Conference, whether such decision is according to his notion or not. If a decision of the General Conference is not according to his notion, and he thinks he sees where the decision is not in accord with the Holy Scriptures, it is not only his privilege, but his duty to take the proper steps to have it corrected.

The proper steps to take, in trying to reach any repeal or correction of a decision of General Conference is as follows, viz: Let the proposed amendment, or reasons for the repeal, of a decision be explicitly, but briefly written and some time before the next District Meeting in the State District in which the querist may live, present it to the official council, for presentation to his home congregation. If he can make it appear to his home congregation as a proper question to be sent to the coming District Meeting, it will be sent. It is now his privilege to go to the said District Meeting, and defend the question with all the power he can command. If the District Meeting will approve the paper as a proper General Conference question, it will be sent to the next ensuing General Conference. At General Conference, it is again the querist's privilege to be present and defend the question as ably as possible. If the Conference approves the proposed reasons for repeal or amendment of the decision in question, the change will be made. The object of the querist is gained, and in fact he has proved himself a blessing to the Brotherhood. But if the General Conference will not make the change asked for, then the former decision remains in full force as before, after which the querist, with every other dissatisfied member of the whole Brotherhood, should yield to, respect and obey it, as if it were exactly to his notion, and continue to do so until there may be more apparent ground to justify another effort on the same line of procedure.

To every thinking mind the aforesaid line of procedure must appear reasonable and absolutely safe—in fact, the only wholesome way to reach a consideration of General Conference on any question.

Now, in view of all the foregoing regulations of General Conference, it must appear a very dangerous project to engage in private conversation, letter-writing against, or in the publication of any literature opposing a General Conference decision. In fact, to do so is a most successful way to sow more discord among brethren. The reasonableness of this position will at once appear when we think of the Brethren's doctrine of *equal rights* among the members. If one member may oppose a decision in a disloyal way, another may do the same in opposing another decision. Think of the result, if all the members would do likewise! There would be a babel of confusion among the members of the church!

In conclusion, let every member of the church respect and obey every decision of General Conference as much as possible while in force, and even study the decisions to know the reasons for the position taken in their formation. Yet let every one be also on the alert to notice where an improvement may be made to bring the decisions of General Conference still nearer the Gospel, and proceed in the legal way to gain the end. And let the greatest care be taken as to what is said, written or done in reference to any and all the General Conference decisions, because they are the property of every member of the church alike. If a member interferes with a decision of General Conference, he

should see that he is interfering with the property of others, without their legal consent. But let him proceed legally and he shall have their praise,—not their censure.

Hagerstown, Ind.

"THOMAS CALLED DIDYMUS."

BY J. W. WAYLAND.

THOMAS (a twin, according to the translation *Didymus*) was one of the twelve apostles; but previous to the choosing of the twelve upon the Mount of Beatitudes we have no introduction to him. For information concerning his place of birth, the field of his later ministry, his death, etc., we must depend wholly upon tradition; and as these traditions are considerably in conflict, we must be content to remain in much uncertainty.

"According to Eusebius, his [Thomas'] real name was Judas. This may have been a mere confusion with Thaddeus, who is mentioned in the extract. But it may also be that Thomas was a surname. . . . Out of this name [Didymus] has grown the tradition that he had a twin sister, Lydia, or that he was a twin brother of our Lord, which last, again, would confirm his identification with Judas (cf. Matt. 13: 55). He is said to have been born at Antioch."—*Dr. Smith.*

From the above quotation it is evident that the facts of Thomas' parentage and relationship are in controversy. I think it more probable that he was born at Antioch than that he was the brother of our Lord; and if he was born at Antioch, that fact of itself would seem evidence that he was not a brother of Jesus of Nazareth. As further evidence that he was not one of the brethren of Jesus, I would call attention to the following facts of Scripture:

1. In Matt. 12: 46-50; Mark 3: 31-35, and Luke 8: 19-21 Christ indicates his spiritual kindred and distinguishes them from his natural kindred. "While he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. . . . But he answered and said, . . . Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother." (Matt. 12: 46-50, R. V.) Christ's twelve apostles had already been chosen when this incident occurred; and if the twelve were not all of the disciples here referred to, it is at least reasonable to conclude that all of the twelve, Thomas being one, were in the number of these disciples, that are here expressly distinguished from Christ's brethren in the flesh,—James, Joseph, Simon, and Judas.

2. Some while after the above circumstance, the old acquaintances of Jesus at Nazareth speak of his brethren in the flesh in such a manner as to indicate clearly that they were not at that time associated with him as disciples or collaborators: "And he went out from thence; and he cometh into his own country; and his disciples follow him. And when the Sabbath was come, he began to teach in the synagogue; and many hearing him were astonished, saying, Whence hath this man these things? . . . Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him" (Mark 6: 1-3, R. V.). Now, while it is not expressly stated here that Christ's brethren were not associated with him, I think it is clearly implied. Hence the conclusion that Thomas was not identical with Judas the Lord's brother.

Thomas must have been one of the witnesses of the crucifixion of Christ, judging from the references he makes to the particular wounds of the Savior when the other disciples declare their meeting with the risen Lord. In John 21: 2 we learn that he was present at the sea of Galilee when Christ appeared there to several of the twelve. He was also among the company of the apostles at Jerusalem when Matthias was selected in Judas' stead, and on the

day of Pentecost when Peter preached his wonderful sermon (Acts 1: 13; 2: 14). Here authentic information concerning Thomas ends; but the earlier traditions, as believed in the fourth century, assert that he preached in Parthia or Persia, and that he was buried at Edessa. Later accounts carry him further east; and his martyrdom is said to have differed from that of most of the other apostles, in that he was thrust through by a lance instead of being crucified or beheaded. His death is commemorated by the Latin church on Dec. 21, by the Greek church on Oct. 6, and by the "Indians" on July 1.

All that we know of Thomas's character is derived from John's Gospel; but enough is given here to enable us to form a very vivid estimate. Thomas is generally characterized as "the doubter," and the term is perhaps a just one; for, in John 14: 5, after Christ has declared, "I go to prepare a place for you, . . . And whither I go ye know, and the way ye know," Thomas exclaims, "Lord, we know not whither thou goest; and how can we know the way?" This certainly sounds skeptical, after all the teaching of Christ, his miracles, and the scenes at the supper. Again, after the resurrection of the Savior, Thomas refuses to believe until he has had what he considers positive evidence,—until he has seen the risen Lord himself. It is only fair to Thomas, however, that we should notice here the other occasion, when we have a different trait of character displayed with such prominence that it valiantly outrides and subdues any doubts or misgivings that he may have had: when Lazarus was dead and the disciples thought that the Master was sure to be stoned should he again venture into Judea, Thomas said, "Let us also go, that we may die with him" (John 11:16). Before we point the finger of scorn at Thomas, therefore, and contemptuously speak of him as "the doubter," let us assure ourselves that we have faith enough to die for Christ and the religion we profess.

There is a famous statue of St. Thomas by Thorvaldsen in the church of Copenhagen. The apostle is presented standing as the "thoughtful, meditative skeptic, with the rule in his hand for the due measuring of evidence and argument;" and it is evidently true that we need men of cautious habits to avoid rashness; it is good that a spirit of inquiry and investigation should be combined with fervent belief, for we are taught, along with the lesson of faith, the lesson of vigilance: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4: 1).

Nevertheless, skepticism is no virtue, and doubt is a weakness. Thomas is not to be admired because he doubted, but because he overcame his doubts. Christ chose him for an apostle, not because he had that weakness, but because all men had weaknesses, and Christ by overcoming Thomas's doubts proved his power to help all men who want to conquer their weaknesses. While we must earnestly seek the truth, we must at the same time be willing to confess the truth when it is presented to us, just as Thomas fell at Jesus' feet crying, "My Lord and my God." Furthermore, for us to say that we will not believe a thing unless we can see and understand it, is utter folly. We cannot understand the simplest fact of nature. And, finally, let us remember the Lord's words to doubting Thomas: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Charlottesville, Va.

WHICH?

BY JOHN E. MOHLER.

It was in the long ago that two young men, brothers, offered up sacrifices to Jehovah. The one, into his own heart looking, saw the sinfulness and unworthiness there, then chose of the best of his flock, an offering for sin. His sacrifice was accepted, and God smiled upon him. The other young man looked out upon the world, saw the abundance of God's blessings filling the earth, and offered of the

grain of the field, a sacrifice of thanksgiving. But his heart was impure, there was sin at the door, and his offering was rejected. The young men were Abel and Cain.

* * *

Two men went up into the temple to pray. The one, with a sense of unworthiness, smote his breast, saying, "God be merciful to me a sinner," and the Lord regarded his plea. The other, looking about upon the manifold blessings of God, and feeling his own worth, thanked the Lord for them, and that his lot was better than that of his fellow-men. But the Lord turned his face from him. The men were the publican and the Pharisee.

* * *

Yet a little while and two persons will assemble in God's sanctuary, on our national Thanksgiving day. The one will say, "Oh, Lord, accept my humble service, my life, my strength, my talents, my means, and aid me to use them all according to thy will, as a token of thanks for what thou hast done for me." And the Lord will accept the offering.

The other will say: "I thank thee, Lord, for all thy bountiful blessings upon me—my valuable home, my fields and herds, my fine residence and its rich furnishings, and my family of children situated so comfortably in good homes about me. I thank thee that we are situated so much better than many of the children—than those who have forsaken all and have gone across land and sea to tell thy story—than those who have become poor in their native land for thy sake—aye, than even thine own Son, who had not where to lay his head during his years of suffering for me. I have great reason to thank thee for all this, and wilt thou keep me grateful all my days, and when I am called hence receive me into a better world than this." Then will the Holy Spirit answer—listen! "Rev. 4: 15-19; 1 John 3: 17; Matt. 25: 41-46, and 28: 19-20."

Of these two, brother, sister, which shall we be?
Warrensburg, Mo.

THE WEST WINDOWS.

BY ELIZABETH D. ROSENBERGER.

"Draw near the board with plenty spread,
And if in the accustomed place
You see the father's reverend head
Or mother's patient, loving face:
What'er your life may have of ill,
Thank God that these are left you still."

THANKSGIVING day is rich in memories for those who are growing old, who are standing at life's west windows awaiting the sunset.

The song birds have flown southward, only the crows remain, perching on fences, walking about the bare, brown fields, picking up seeds that the reapers have lost. The chill winds and threatening clouds have no terrors for them. But as we stand in the bleakest corner of the pasture, where the grass is dead and the wind whirls the shriveled oak leaves about us, we look up into the gray, wintry sky and think of the summer that is gone. Through the hazy November atmosphere we can almost see the clover blossoms, the ripe harvest fields and the flight of swallows in the sunshine.

So on Thanksgiving day we think of the happy family reunions that have taken place in the old home. We can almost see the faces of loved ones, who met here year after year. We mourn for those who have chosen to follow the trail of the tempter, and rejoice because of others who strive to keep in the narrow way of truth, honor, and justice. Old people look forward to Thanksgiving as a feast peculiarly their own. The hardest conflicts are over, and now they want to praise the Lord who has never forsaken them.

As they look through the western casement they live the past over again, the difficulties they faced, their efforts to overcome the world and win success. How they prayed for help and strength, and many things which they greatly desired. And sometimes God did not answer their prayers as they wished; instead of success they had to meet partial defeat or failure.

"Life is full of broken measures,
Objects unattained,
Sorrows intertwined with pleasures,
Losses of our costliest treasures,
Ere the heights be gained."

On this Thanksgiving day they thank God for those ungranted prayers. The failure which came to them brought with it a deep sympathy for the unfortunate, which moved them to helpfulness. They developed fresh courage to go forth again undaunted and face the world. They were better for the longing and stronger for the pain; the rich gifts of life were withheld in love. Some of us must learn the lesson that failure is the best fate that can befall us in this utilitarian age. This truth many of us learn as we think over the years that are gone, which really held within their unfulfilled cravings that which makes retrospect peaceful and memory a happy thanksgiving. Remembrance goes like a resurrectionist to the graves of our past errors and evil deeds and shows us their skeletons. The good that we do is a comfort, a joy, but the evil we have committed grows in horror as memory brings it before us. To have really lived and worked is inevitably to have made mistakes; learn wisdom from them and make them stepping-stones to higher things.

The Psalmist said, "Surely goodness and mercy have followed me all the days of my life." Think of the blessings which have crowned the years, thank him for the gladness and joy he has given you. "Look not mournfully into the past," forget the disappointments and the failures, praise Him for His goodness and mercy.

Do your part towards making this Thanksgiving day one of pleasure and happiness for the old folks. Help them to forget their sorrows, and live happy and contented in the present.

"Still looking from life's west windows,
And we know we would not again
Look forth from the Eastern lattice
And live over all life's pain;
Though life's sunrise be brilliant, its sunset is sweet,
Since it brings longed for rest to our weary feet."
Covington, Ohio.

THE LOWER AND HIGHER SOCIOLOGY.

BY W. I. T. HOOVER.

SOCIOLOGY, the science of human society, is one of the most practical branches of learning. The investigation of its various problems has not only resulted in much good to society in general and to individuals in particular, but it has also wrought much harm. The discussion has often been conducted in piece-meal and so given to the public. Instead of adopting a recognized principle of worth as the basis of investigation, every one has been free to choose whatever method he desired. Of course it is both an inexact and an incomplete science and will always necessarily be such, but it will probably require a longer period to arrive at the truth according to the present methods.

Heredity and environment are the two watch-words of this Darwinian age, yet they will not explain everything. These two words as the basis of investigation of all sociological problems have not only thrown much light on many dark questions, but have also given to all these that peculiar materialistic coloring which is seemingly an inseparable adjunct of the two words, or ideas, rather.

The intellectual condition of the present may best be described as the quieting of the elements after a great storm. Ready-made solutions for almost every problem may be had with little expense, but they usually arouse more contention than the peace they bring. Some one has said, "Well roars the storm to him who hears a deeper voice across the storm." May we listen for the voice of that One who, looking up to heaven, said to the winds: "Peace," and looking down to the angry waves said: "Be still," when a great calm immediately seized the sky and the sea.

No one need hesitate to invoke the aid of the Bible in the discussion of any problem. It is today consulted and quoted oftener than any other

book. It stands supreme among all books, and indeed is the Book of books, a universal library in itself. Were purer motives and greater consistency adopted in consulting it, less disharmony and better results would follow. Its very framework is sociological. It is pre-eminently a text-book on sociology and contains in principle a solution of all its problems. Our Lord and his forerunner, John the Baptist, did not merely point out the "way of salvation," but the "kingdom of heaven." It is a new order of society, a righteous, holy, universal brotherhood. The chief question at issue in that mock trial of our Lord was the nature of this new kingdom and its relation to that of the empire of Rome. The relation the subjects of this new kingdom are to sustain to the kingdoms of the earth has always been a very prominent one. Much of the Bible is an account of the teachings and labors of the prophets, our Lord and his apostles, on the relations that the subjects sustain to one another in this new kingdom whose capital "city hath foundations, and whose builder and maker is God." In fact the sacred canon closes with a description of the magnificent scene of the coming to earth and permeating all families and fellowships and nations with the divine principles of this new and higher order of society. It is not a mere doctrine or emotion that can satisfy the deepest needs of the soul, but a new order of life that opens to new visions of thought, love, power, and fellowship. Regeneration is the essential means of entering into, and becoming a subject of, this new kingdom.

The lower sociology is best characterized by calling it Darwinian, if not materialistic. Men are not regenerated by clean homes and fresh air, though these are evidences of regeneration. Economic laws, which are too often abstract, are not one and the same as the laws of the *higher life*, though they should result from the application of the higher laws of life.

It is time the higher sociology came in and let the world know that the greatest leaders of economic thought are Christian men who are constantly teaching that the spiritual lies below the economic; that the savage is neither the first nor the normal man; and that the progress of true civilization is not the resultant of materialistic laws. The higher sociology does not explain the phenomena of society by the principle of environment and heredity, though it recognizes these as powerful agencies too often appealed to by unregenerate men.

Along the lines designated above, the religious consciousness needs quickening. Materialistic skepticism is insidiously creeping into sociological discussions. It is the contest of belief and unbelief. The anomalous position of being a state atheist and at the same time an orthodox Christian along other doctrines is by no means an unknown thing. We need to recognize the fact in our Christian sociology and Christian philosophy that at the very foundation of all true social development is the family. It is the unit of all society, the state, and the church. And to leave God out of the development of society is to blasphemously deny what he says when speaking through the Psalmist, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

Lordburg, Cal.

WILL THE CHURCH STAND?

BY EDWARD FRANTZ.

WATER does not run down hill more easily or naturally than some people see the dark side of things. They will not let you enjoy a bright sunny day without reminding you that it is probably only a *weather-breeder*. If they are in pretty fair health to-day, they cannot enjoy it because of the dreadful possibility of being worse to-morrow. And, as a matter of fact, they generally are worse to-morrow.

In civic affairs they see only disaster ahead. The government is rapidly drifting into a tyrannical despotism. The grinding heel of the plutocrat is al-

ready lifted and will soon come down with terrific force, crushing out at one blow all that remains of life and liberty. Soon the land will resound with the wails and howls and cries and sighs of the wronged, and we shall see such days as have not been since the world began.

In matters religious there is the same gloomy outlook upon all things to come. Evidences of the rapid decay of the church are to be seen on every hand. If anyone does not believe this, let him consider the changes that have taken place in the last twenty-five or fifty years. And a change, it is to be understood, is always a sure sign of degeneration. For were not our fathers good men, and did they not go to heaven when they died? Was not their way, therefore, the right one? And since there can be only one right way, must not the present way be a wrong one? Before such invincible logic it is certainly clear that things are fast going to the bad.

Should it be Sunday morning and there is any possibility that our brother of the colored spectacles will occupy the pulpit, you will do well to have in your pocket plenty of kerchiefs. If you have any tears, prepare to shed them now. It is the day of the church's funeral. Listen to the sad contrast between the present degenerate condition of things and the golden age of the bygone times when the standard of the Christian life was high, and every church member performed his duty faithfully, and there were no troubles of any kind, or difficult problems to solve, but all was as calm and serene as a day in June. Think how delightful it must have been to live in those days. Consider what an eternal pity it is that everybody was not born about fifty years earlier than he actually was, so that all could have lived in the golden age. And then, when the sermon is over, smother your choking sobs if you can, and join in the closing hymn, "Her Glory is Departed."

Enough for this side of the picture. Turning it over to see if there is anything on the other side, we are actually surprised to find that the folly of the prophets of doom is equalled only by that of certain other extremists, who assure us in confident tones that everything is just right; all changes are improvements, this is an age of progress, and we are just upon the eve of the Millennium. Such a catastrophe as that foretold by the brother of the dark spectacles is impossible, say they, for did not Jesus say that his church was founded upon a rock, and that the gates of hell should not prevail against it?

Jesus did say that he would found his church upon a rock and that the gates of hell should not prevail against it. But is it certain that when he made that statement he had distinctly in mind the present organization of the Brethren church? Was that statement meant to imply the permanence of any particular organization? In that case, where was the church before Alexander Mack and what became of it? Just how much assurance are we entitled to derive from this verse that the Brethren church is bound, at all hazards, to endure and to accomplish her God-ordained mission? Will the Brethren church always be the church of Christ, just because, let us say, she once was? Or does it depend somewhat upon whether she continues to possess the characteristics of the church of Christ?

One thinks of the preaching of Amos to his fellow-countrymen at Bethel. "You only have I known of all the families of the earth," said the prophet, speaking in the name of Jehovah. This was precisely what the people knew, and upon that knowledge they based their assurance that Jehovah would not destroy them. But the prophet drew an exactly opposite conclusion: "Therefore will I visit upon you all your iniquities." It was just because Israel was God's favored people that the demands made upon them would be the more exacting, Amos argued, and he was right.

Similarly, the people of Jeremiah's day refused to believe his preaching that God would destroy the nation and the city and the temple, unless they would repent. "God cannot destroy us," they said, "because we are his people." But they were wrong.

Just so, when John the Baptist announced the necessity of repentance as a condition of sharing in the Messianic kingdom, the Jews rested their hope of the favor of God upon the fact that they had Abraham for their father and were, therefore, heirs of the promise. But the preacher informed them that God could find children of Abraham, if he had to make them of stones.

Our pessimistic friend, who is certain that the church is going to ruin because it is in some respects different from what it was a generation ago, fails to apprehend the real problem before us. But so does the over-optimistic brother who assures us that such a calamity is impossible because the church, as Jesus said, is built upon a rock. The church will stand; that is, God's church will stand. But whether the Brethren church will stand and continue to be God's church, and to be used of him in the accomplishment of the saving of the world, is not to be settled by irrelevant platitudes about the rock-foundation and the gates of hell, but depends entirely upon the faithfulness with which she performs her God-given task.

Some time since the writer listened to an eloquent address by a famous Baptist preacher, on the subject, "Our Last Reserves." The "Last Reserves" had reference to the young people, and the thought was that the future prosperity of the Baptist church depends upon the holding and proper training of the young people. It was an earnest appeal to the young to rise to the possibilities open before them, and to the old to do their full duty in interesting the young in the work of the church.

How pertinent this is to the situation in our own beloved church! Do we realize, as we ought, that the future prosperity and purity and usefulness of the Brethren church, nay, even her very existence, depend upon what we succeed in doing with our young people? The writer does not think that he is over-much given to seeing the dark side of things, or unduly solicitous about the future of our church, but he cannot help wondering sometimes what is to become of her, in some places at least, if we do succeed better in holding our own young people. Most of us, perhaps, do not know in what numbers they are drifting away from us, simply because we do not interest them ourselves. When shall we awake to a realization of the facts in this matter and begin to do our duty?

McPherson, Kans.

DOES AN ACT OF FAITH PRECEDE REPENTANCE?

BY D. HAYS.

DURING the past year I have received a number of letters expressing different views on the question as to whether in conversion the sinner experiences faith before repentance. This question was before our Brethren over fifty years ago, as may be seen by referring to "Revised Minutes," page 144, Art. 7, 1844, which reads as follows: "How is considered the difference in doctrine, that some teach faith before repentance, and others repentance before faith? This query had been before a council meeting, some years ago, and was answered thus: 'Considered, that the difference arises when the Word is not rightly divided. The apostle teaches us that the righteousness of God is revealed in the Gospel from faith to faith. Rom. 1: 17. And, again, that he who cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11: 6. Out of this faith, when it is quickened, repentance will come; and when the repentant sinner hears and receives the blessed Gospel, an evangelical and saving faith will issue therefrom, which worketh by love, and maketh itself known by keeping the commandments.'

The above is in harmony with the Gospel, as illustrated by the teaching of Christ and the apostles. The Gospel was introduced by John the Baptist with, "Repent ye; for the kingdom of heaven is at hand." Jesus began his ministry by saying: "Repent: for the kingdom of heaven is at hand." Peter said to the Jews on Pentecost: "Repent ye, therefore." And when the keeper of the prison at Philip-

pi said, "Sirs, what must I do to be saved?" the answer was: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

I heard Bro. R. H. Miller preach at Bonsacks, Va., in the year '66, or '67, upon the last text (Acts 16: 30), and he said that Paul and Silas told the jailer to *believe* because he was an unbeliever; and that Peter told the Jews on Pentecost to *repent* because they had believed, and repentance was the second step in conversion—faith the first.

If we make it a matter of experience we may not be able to tell; but if we take an object lesson from the Savior, we may see more clearly. The prodigal son "came to himself." This was a mental act. It was the dawn of reason in his soul, and it was so intense that it found expression: "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" This was knowledge, and it made him realize his condition, stirred his latent energies, and his willpower rose up manfully: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." Had he not faith in his father? Did he not believe that he would be accepted as a hired servant at least? But what does his knowledge and belief avail while he remains where he is? "He arose, and came to his father." The first step toward his father was a step from sin. Can a man turn his face toward God without turning his back to the world? Is not a step toward God an act of faith? And is not a step from sin an act of repentance? The prodigal son repented all the way to his father's house. Every step he took was an act of repentance—a returning: "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20: 21). But the son arose and came to his father; and "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.)

Now "faith cometh by hearing." Hearing what? The word of faith which we preach" (Rom. 10: 8). The word of faith in the heart produces faith; and what does that "word of faith" say unto the sinner? "Hear, and your soul shall live." "Return, come." "Come unto me." The sinner hears; he believes; he comes.

Broadway, Va.

TWO GREAT FORCES.

BY S. Z. SHARP.

SINCE the two antagonistic elements known as the "Old Order" and the "Progressives" left our church, the main body has taken immense strides forward, impelled by two great forces. These are the missionary spirit and the spirit of education. The church has been fostering, directing and controlling the former, while the latter has in a great measure been molding and modifying the church.

Since the "Old Order" element, which did not believe in mission work, left the church, there has been a fostering of the missionary spirit and a growth that has been phenomenal, permeating every branch of the entire body through the General Conference, District and Sunday School Meetings, congregations, prayer meetings, young people's meetings, and Sunday schools, reaching to every congregation where members live, whether in America, Europe, or Asia. One spirit animates all. There is no great church gathering where the mission cause does not receive a large share of attention. There is no work for which the church makes more sacrifice or to which she contributes more means and does it more cheerfully. In short, the missionary cause seems to be the very soul of the church. It is one of the great forces by which the church maintains and propagates herself.

The educational spirit in the church can hardly be considered less potent than the missionary. While it does not take such a prominent part in the church councils, it works more silently, persistently, and as effectively. Many one of young people are drawn toward it as by a magnet. The number of

young people in our church who have obtained or are seeking an education, beyond what may be obtained in our common schools, has multiplied manifold in the last twenty years, and is constantly on the increase.

In regard to the mission work, the church has a well-defined policy and a well-digested plan, keeping under its control all its workers, dictating their qualifications and manner of work.

In regard to the educational work, which molds the minds of our young people, the church has no definite policy, no fixed plan, owns but a very small part of college property, does not control the educational interest as she does the missionary, does not dictate the qualification of the teachers as she does that of the missionaries, and does not discharge a teacher because he is not in full sympathy with the Gospel as defined by Annual Meeting. In this respect we are more liberal or careless than other denominations who try their professors on charges of heterodoxy and dismiss them from their colleges, while we retain teachers to instruct our sons and daughters, although we know they do not carry out the Gospel as defined by our General Conference. In this respect other denominations guard more carefully the cardinal principles of their church than we do.

What if a teacher believes and avows that dancing is not wrong, that young people may attend theaters, and engage in some games of chance, that it does not matter what a member wears, and that the Lord's Supper, and the woman's token of authority in prayer are nonessential? All that is asked is, Is he a good teacher in language, science, or mathematics?

It is well known to many that the teacher who instructs six hours a day and five days in the week has more influence in molding the minds of young people than the minister who teaches only one hour every one or two weeks. Under these circumstances, and with such a power as our educational force, unguarded, undirected by the church, what will be the condition and status of our church in a few years to come? Why are we so particular about the qualifications of those who go to India, to instruct the heathen, and so indifferent about those who instruct our own children at home? Are we consistent?

You may say, "Then let us stop the so-called Brethren schools." How are we going to stop them? You might as well try to dam up the Nile with bulrushes. The schools have come to stay. They wield a powerful influence in molding and shaping the destiny of the church, then why not the church control them as she does the mission work, the publishing interests and the Sunday schools? The mission work, the Sunday schools, and the publishing interests began by private effort and finally were taken in charge by the church, and so may our educational interests be.

Plattsburg, Mo.

TWO WAYS.

BY J. H. MILLER.

1. THE way that Jesus pointed out for the human family to travel is an high way: "And an highway shall be there, and a way, and it shall be called The way of holiness." Isa. 35: 8. Jesus calls this way a narrow way, "because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 14.

There are three steps that lead in this way. They are upward. (1) To hear. (2) To believe. (3) To obey.

If these three steps are taken, as directed in the Bible, they will lead the pilgrim upward, and as he goes he can look to God for help, having the assurance that "thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Psa. 16: 11.

2. The broad way has a decline. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. 7: 13.

The broad road has three downward steps. (1) To neglect. (2) To refuse. (3) To despise.

If these three steps are carried out, the traveler will find himself in company with the rich man in hell, in torment. And why? Because he did not take gospel warning. (a) He neglected to read his Bible, to go to Sabbath school, to go to church, etc. (b) When invited by a friend, he refused to go, and (c) When some one would talk of church and Sabbath school he despised the name of the Bible, the name of church, the name of Sunday school.

Reader, before you are two ways, as pointed out in the Bible. On which of the two are you traveling? If on the narrow way, you will enjoy the ascending steps. If you are on the broad way—halt. It leads to ruin. Those three downward steps will lead into the whirlpool of destruction. Thousands of the human family have wandered away from God, and have been leisurely sliding down over these three steps.

Goshen, Ind.

THE MODERN THEATER.

THE Memphis (Tenn.) *Commercial Appeal*, a secular journal, has this to say concerning modern theaters:

"The plays of modern times are weak and wicked. There is no genius or 'body' to them. Leaving out 'Cyrano,' the plays of the past ten years are vicious. Most of them are prurient. Most of them turn upon marital infelicities and infidelities, or supposed infidelities. Few modern plays are clean, and the dirt in them is dirty dirt. The brilliant nastiness and splendid filth of Dryden, of Wycherley, of Congreve and others who pampered the prurient public taste of England after the Restoration, had in them a dazzling and incisive wit, a cauterizing satire and a profound philosophy, mixed with the loftiest sentiments, and all expressed in an elegance of diction that save them, even now, from censure, as they save the Athenian comedies, the Roman plays, the dialogues of Plato, indelicacies of Ovid, Ariosto, and others of the pioneers in literature; but the modern play is flat and flippant, 'sensual, earthly, devilish,' it is not frankly and candidly vicious, but insidious and suggestive, its wit is the inviting leer of the wanton, its philosophy is the auto-analysis of the sensualist, its humor is lubricity, and even its pathos is factitious, obviously insincere and stagey."

THE GETHSEMANE OF LIFE.

FOR every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the death-beds of those we love; it may be the Gethsemane of remorse and of well-nigh despair for sins that we will not, but which we say we cannot, overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ himself, who bore the burden of our sins, will, if we seek him, come to comfort us. He will if, being in an agony, we pray. He can be touched, he is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; he, too, has lain face downwards in the night upon the ground; and the comfort which then came to him he has bequeathed to us—even the comfort, the help, the peace, the recovery, the light, the hope, the faith, the sustaining arm, the healing anodyne of prayer.—Dean Farrar.

MONEY will never satisfy an immortal soul. Imagine an angel coming down from heaven to earth and live as some men are trying to live,—with nothing but fine mansions, beautiful furniture, with plenty of gold and silver. Angels do not live that way, and it is to be feared that those who love these material things more than they do the spiritual will never be like the angels.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

CHURCH GOVERNMENT.

BY JOHN E. MOHLER.

Number 6.—Some Queries Answered.

What authority has the church to compel sisters to wear bonnets? I prefer the bonnet myself, but when I see some worn that are really loud I wonder why such bonnets are less objectionable than plain hats. Anyway, is it right for brethren to say what the sisters shall wear?—A. T.

I THINK it is a mistake to say the church compels the wearing of the bonnet. The adoption of our costume is a matter of free choice among us as a body, with perhaps a large majority in favor of our present practice, and it is only right for the minority to yield.

A plain hat is more consistent for a Christian professor than a loud bonnet. It is the principle of plainness in the church that is aimed at, in the adoption of the bonnet. Immodest bonnets are no more sanctioned than plain hats, and if either were to be the rule in the church I think the plain hats would be chosen. But neither of these have ever been the rule in any religious denomination. No collection of women's hats has ever remained plain, and never will, unless made to order, and so restricted continually; nor will any collection of bonnets worn by a religious people be immodest, because modesty and plainness are the occasion for adopting the bonnet, and this idea precludes loudness. No denomination ever remained plain after the bonnet was discarded, nor has any become dressy, as a body, while the bonnet was the rule. A sister I know says, "Two thoughts should be uppermost, in the bonnet question: (1) Can we, as sisters in the church, maintain our distinctive plainness without the bonnet? and if so, tell us how. (2) If not, is plainness among us so dear to each, personally, that we cheerfully adopt the bonnet, even if it be a cross?"

The brethren and sisters have equal voice in church decisions. When brethren are sent as delegates of churches or Districts they are to represent both sexes, and if they refuse to do so sisters may be sent.

Warrensburg, Mo.

THE MARRIAGE CEREMONY.

BY A. B. BRUMBAUGH.

THE Marriage Ceremony given by John E. Mohler in No. 45 reminds me of the changes that can take place, even in our own stable Fraternity. When I was a boy I was invited to a wedding of a relative, with my parents. The ceremony was performed by a bishop of the church. He first announced a hymn, from the Hymn Book, which was sung, then prayer, then a portion of Scripture was read. This was followed by an exhortation, in which were set forth the sanctity of the marriage relation and the duties of the husband and the wife. Then the ceremony, proper, was much more comprehensive than that given by Bro. Mohler. The whole ceremony occupying about one hour. This was about 1844.

Huntingdon, Pa.

PERSISTENCY is a power, and obstinacy is an immoral form of it. The obstinate man persists, but the persistent man need not be obstinate. The will that accomplishes its end does it either through right persistence or through obstinacy. Will-power is a good thing,—a necessary thing to cultivate; but we must be careful in our interpretation of its acts. Right persistence is moral strength; obstinate persistence is moral weakness. Says a philosopher, "Obstinacy is will asserting itself without being able to justify itself." The will that cannot justify its deeds on high moral grounds is a dangerous one, because it is a strong physical force let loose on the world without moral control.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Blind Bartimeus Healed.—Mark 10: 46-52.

Lesson for Dec. 9, 1900.

GOLDEN TEXT.—Lord, that I might receive my sight.—Mark 10: 51.

As Jesus was leaving Jericho for Jerusalem, on the outside of the wall near the western gate he was accosted, as often happened, by a blind man. In Matthew's Gospel two are named. Probably the second was Timæus, the father of Bartimeus, but the latter being the more important personage he only is named by Mark and Luke.

The two cities have always been considered, religiously and morally, antipodes or opposite one to the other. While Jericho had the reputation of being a place of wickedness, Jerusalem was, comparatively, the Holy City. So that while the man who was going towards Jericho was going towards danger, we find the blind man at least on the side towards safety.

In the lesson the prominent characters were the blind man, the Christ and the multitude. The blind man was not only blind, but he felt his blindness and wanted to be healed. In this state of feeling he placed himself in the way to be helped. And these two things are essential considerations in all cases of need. First, we must feel our need before we can be well supplied. And to make the supply possible we must place ourselves in the way from which supplies come. So this blind man had done. He had the right feeling, and was in the right place. He was in the right place to beg, receive alms and the healing of his blindness. He no doubt had heard of Jesus and how he had been healing and opening the eyes of the blind; so he had hope and faith. He was ready and waiting for the opportunity to come. And when it did come he immediately made his wants known. The cry was: "Jesus, thou Son of David, have mercy on me." It was the call of one who was in need, and it was a call in faith. We know that he was blind. He wanted to see. And believed that his only hope was in Jesus who was passing by.

This blind man represents the sinner. Everyone unborn is spiritually blind. And the only one that can heal this blindness is Jesus. And to be spiritually blind is a thousand times worse than to be blind physically. Are you blind? Do you want to see and have your eyes opened? If so, you must do as this blind man did, place yourself in the way of the Master. And when he comes, call on him. This man began to cry out; but many charged him to hold his peace, keep quiet. No use making all this fuss. He will not listen, and why not be satisfied the way you are? So the multitude cries yet when souls want to go to the Master to be healed and saved. Never yet did a child awakened from sin call for salvation that some were not ready to discourage. But the blind man could not be put off in this way. He was in deep earnest—had been blind long enough—"he cried the more a great deal." And so should you. When Jesus passes by don't let him go until you are blessed, until your blindness is healed.

But did Jesus care for this poor blind man? Yes, he did, and he will care for you. "And Jesus stood still, and commanded him to be called. . . . Be of good comfort, rise; he calleth thee." And so he will do for every sinner in the world. He calls, through his Word and the Holy Spirit.

The blind man cast away his garments and went to Jesus. Why cast away his garment? That it might not be in the way to a speedy going to Christ. The lesson to us is, Cast away our garment of sin, the hindrances that would be in our way, and in haste go to the Christ. If every convicted sinner would at once cast aside the hindrances that sin places in the way, there would be few away from Christ to-day. The unsaved soul is in great peril, and every moment of waiting enhances the danger. Go at once to Christ.

H. B. B.

OUR PRAYER MEETING.

ODDLY HOUSEHOLDS OF THE NEW TESTAMENT
AND SOME LESSONS THEY TEACH.

For Week Ending Dec. 15.

1. The disciples' at Jerusalem. Acts 1: 13, 14.
2. Dorcas' home at Joppa. Acts 9: 36, 39.
3. Simon's at Joppa. Acts 9: 43.
4. Cornelius' at Cæsarea. Acts 10: 2; 11: 13, 14.
5. Mary's at Jerusalem. Acts 12: 12.
6. The disciples' at Antioch. Acts 14: 28.
7. Timothy's at Lystra. Acts 16: 1, 2.
8. Lydia's at Philippi. Acts 16: 14, 15.
9. Jailer's at Philippi. Acts 16: 34.
10. Jason's at Thessalonica. Acts 17: 1-7.
11. Justus' at Corinth. Acts 18: 7.
12. Crispus' at Corinth. Acts 18: 8.
13. Aquila and Priscilla's at Corinth. Acts 18: 2, 26.
14. Disciples' at Tyre. Acts 21: 4, 5.
15. Philip's at Cæsarea. Acts 21: 8.
16. Disciples' at Puteoli. Acts 28: 13, 14.
17. St. Paul's at Rome. Acts 28: 30.

AT PRAYER MEETING.

THERE were only two or three of us
Who came to the place of prayer—
Came in the teeth of a driving storm;
But for that we did not care,
Since after our psalms and praise had risen,
And our earnest prayers were said,
The Master himself was present there,
And gave us the living bread.

We knew his look on our leader's face,
So rapt and glad and free;
We felt his touch when our heads were bowed,
We heard his "Come to me."
Nobody saw him lift the latch,
And none unbarred the door;
But "peace" was his token to every heart.
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the Jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer;
Outside were struggle and pain and sin,
But the Lord himself was there;
He came to redeem the pledge he gave—
Wherever his loved ones be
To stand himself in the midst of them
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer flowers
And not the crash of a storm;
"Twas a time of the dearest privilege
Of the Lord's right hand," we said.
As we thought how Jesus himself had come
To feed us with living bread.

—Margaret E. Sangster.

PRAYER.

GREAT Father, who stands at the head of the household of heaven, we come to thee for help. We need thee in our homes as well as in our hearts. Help us to keep our homes as becometh thy children. May our homes be fully dedicated to thee. May we have in them nothing not in harmony with thy blessed will. And may we, in our homes, and in the presence of our children and one another, do only those things that will be pleasing to thee. Dear Father, do assist us in keeping our homes pure, and help us to keep the fire of sacrifice burning on the family altar, through Jesus Christ our Lord. Amen!

MANY decide for Christ on the logical proof of his Christhood, but their lives do not accompany this act of the intellect. They are like those ancient Jews who believed on Christ, "but, because of the Pharisees, they did not confess it lest they should be put out of the synagogue; for they loved the glory that is of men more than the glory that is of God."

HOME * AND * FAMILY

THE GIRL WHO SMILES.

The wind was east and the chimney smoked,
And the old brown house seemed dreary,
For nobody smiled, and nobody joked;
The young folks grumbled, the old folks croaked—
They had come home chilled and weary.

Then opened the door, and a girl came in;
Oh, she was homely—very;
Her nose was pug, and her cheek was thin,
There wasn't a dimple from brow to chin,
But her smile was bright and cheery.

She spoke not a word of the cold and damp,
Nor yet of the gloom about her,
But she mended the fire, and lighted the lamp,
And she put on the place a different stamp
From that it had without her.

Her dress, which was something in sober brown,
And with dampness nearly dripping,
She changed for a bright, warm, crimson gown,
And she looked so gay when she came down
They forgot that the air was nipping.

They forgot that the house was a dull old place,
And smoky from base to rafter,
And gloom departed from every face,
As they felt the charm of her mirthful grace,
And the cheer of her happy laughter.

Oh, give me the girl who will smile and sing
And make all glad together!
To be plain or fair is a lesser thing,
But a kind, unselfish heart can bring
Good cheer in the darkest weather.

—*Youth's Companion.*

THE PRAYER COVERING.

BY MARY F. MAY.

I NOTICE in many of our congregations that the sisters wear the prayer covering only at love feast services. I am often made to wonder why? Then come the questions: Do they think it unnecessary, or are they ashamed of it? If the first reason, 1 Cor. II: 5 says: "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head. For that is even all one as if she were shaven."

After reading this Scripture you will notice they either do not pray very often, or pray uncovered. I think it very necessary to have our prayer covering on at all occasions where prayer is offered, whether it be love feasts, at meeting, at our family altars or at our daily meals. Some think it unnecessary, especially at our mealtime. What would you do uncovered, were you called upon to return thanks for the food? You would either have to pray uncovered or refuse.

So I think to be on the safe side you should wear your coverings at all times of praying and prophesying. If you are ashamed to wear it I think it will do you little good at love feasts only. Luke 9: 26, "For whosoever is ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

Now, dear sisters, I hope and pray you will consider this carefully and prayerfully, and may the time speedily come when you may see it in the true light, as I am sure our heavenly Father intended we should. Many times we may be the cause of leading others astray, just on account of our own carelessness.

Kearney, Nebr.

SHUT IN.

A LADY residing in San Francisco, who has been an invalid, and confined to her home for more than two years, writes some of her experience to the *Christian Evangelist*. What she does to entertain herself others may do. We condense her interesting story, and give the following:

Sometimes people ask me if I don't get very lonesome, as I can't go out and there is so little that I can do, but my answer always is, no, *no indeed*. I even wish the days were longer, but I am

always glad to see my friends,—not in the sense of loneliness though, like a little boy who lived downstairs, who once, when his aunt was out, came up to ask if he might stay with me, as he was so lonesome, and not even a peddler would come.

We live a very plain, quiet life, with little or no worry about the formidable Mrs. Grundy and her notions of how things should be. My husband is much of a student. He loves the study of language and has what he calls a smattering of half a dozen or more languages. One of his chief delights is the study of words of our own language. 'Tis astonishing how much he will get out of a word before he runs it down. One of our morning papers gave twenty lessons in French for the benefit of those expecting to go to the Exposition this summer. We had no expectations of going anywhere, but we went faithfully through all the lessons, and began again to speak French to each other.

Now I want to speak of our studies. My husband and I are daily reading the Bible through together—have gone through it several times since our marriage, but a short time ago I determined to take up the New Testament myself, and as I have some knowledge of the Greek, my special delight is in my Greek Testament, with a word-for-word translation into English right under the Greek, and I believe that is the best way to study a language. I remember that our last and best French teacher started us girls with the Gospel of John, and we were soon able to converse in French. I am trying to read all of the New Testament in the words of Christ and his apostles! It is a little difficult, but so interesting and so helpful! I enjoy it very much. I wake about six o'clock in the morning, and, propped up on my pile of pillows, and rolled in blankets and shawls, I am ready for my morning study. Sometimes I go over what I have read before (it is always best to review), and sometimes I go on several chapters. I am now in Second Corinthians, eighth chapter.

Now for the best part. I always love the Psalms of David. The thirty-seventh was my father's favorite, the thirty-fourth was my old Sunday-school teacher's in New York, but I can't settle down on any one, where so many are full of praise and beauty. I was surprised during some of my sickness, when I couldn't read, how that old twenty-third Psalm came to me, with new beauty and freshness; every word seemed weighted down with joy, comfort and peace. You ask what gave me most comfort. It was the blessed assurance that I am Christ's and he is mine, and all those glorious promises which shall never fail. I know whom I have believed, and I can trust him. Oh! how I love him. Don't you remember that first and great commandment, and the second which is like unto it? I haven't gotten the full of either of them yet, —but, as the children say, "I'm going on." Yes, and going on in hope. Love is the fulfilling of the law, and "the greatest thing in the world." I sometimes wish I had more literature to aid me in the study of the Bible. If I could afford it, I would have the *Century*, yes, and all the rest. But we have enough as it is to make life and study very bright and happy, and heaven and the dear Savior very near and dear, and that is far more than poor old Mr. — had with all his millions! Don't you feel sorry for those poor ones—no matter what their condition is here—who have not Jesus as their Savior, and their constant friend and companion? I do most certainly.

THE PRIEST AND THE COVERING.

THE following is from an item of news found recently in one of the large city dailies:

In a large Catholic church in Lansing, Michigan, one of the largest in the diocese of Detroit, a few weeks ago, two women, in compliance with a recent fashion, appeared in the public services bare-headed. The good priest observed it, but said nothing. A week later he took occasion to speak of the fact, basing his remarks on 1 Cor. II: 5, "A woman

praying or prophesying with her head uncovered dishonoreth her head." He said to his congregation that this was contrary to the Word of God, that it was against the rules of the Church, and objectionable to His will. He further said that if this was repeated he would be compelled to request the offenders to put on their usual covering or leave the church.

This, of course, may not mean very much to many of our readers, or to our congregations in general, and yet it tells us that though the Catholic people may not have the same idea about the prayer head covering as the Mennonites or some other denominations that maintain this practice, and we know that they in no way adhere to the practice in a scriptural sense, or in accordance with the sense in which the apostle gave it, yet it shows that with all the corruptions they practice, and with all their man-made traditions which they and others have adopted in the present age they still see in the Word of God (when they use it) in principle the same teaching that the Mennonites do, and if any one wants to discard the prayer head covering as a superannuated notion of an old-far-behind-the-age church, let them think of this Catholic priest, who, in the midst of the city, and in the face of his large congregation was neither ashamed nor afraid to tell his people what the Church required, and what the Word taught and demanded, and then let them read carefully the eleventh chapter of First Corinthians, and they will see that it is not simply a church custom, but a command, given us by the unchangeable Word of God which the Savior says shall not pass away. May the Lord help us to be ever faithful to that Word.—*Mennonite Herald of Truth.*

A PRINCE IN DISGUISE.

On the Pacific coast Japanese, in many instances, are employed as house servants. One lady says that while she likes them as servants, still they have their drawbacks, many of them being undergraduates, and do not wish to remain away from school long. She adds:

"I have a Columbia Junior in my dining-room, and a Harvard divinity student in my kitchen at the present time, but that is not all. A short time ago I had a chamberman-and-waiter who was highly recommended to me by a fellow Japanese who had lived with me before. He was a nice-looking little fellow, but not a very good servant, for his mind seemed to be on other things rather than his work. And then he would ask me such profound questions! I really could not answer them; and he always had a book in his hand, even when he was making the beds. Finally I had to tell him that, much as I liked him in many ways, I should be obliged to let him go. 'All right,' he said, and to my surprise he went that very day, while I was out, without waiting for his money. As money is usually the thing that they work for, I wondered and waited. Hearing nothing from him, I wrote to the Japanese through whom I had engaged him, making a particular point of the unpaid wages. The man wrote back not to worry about that; that my ex-chamberman-and-waiter was not in need of money; that he was a prince who had come to America to travel and observe; that he was going to write a book on our manners and customs, and thought that the best way to learn them was to live in an American household! Since then I have been particular to ask my Japanese servants whether they are princes in disguise or only divinity students."

If we neglect a garden, even for a few days, weeds will begin to grow. Our hearts are like the garden, and if we neglect to care for them by reading God's Word and prayer, the tares will surely begin to grow, and our hearts become very wicked indeed.

HUSBAND—"For whom are you knitting those stockings?" WIFE—"For a benevolent society." HUSBAND—"Please give them my address. Perhaps they will send me a pair."

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OUR next issue will contain a symposium that will be greatly appreciated by our ministers.

BRO. B. E. KESLER, of Gainesville, Ark., should for the present be addressed at Dryden, same State.

BRO. GEORGE ELLER, of Grenola, Kansas, begins a series of meetings in the Fredonia church, Saturday, November 24.

ON another page will be found a communication, telling of the safe arrival of our missionaries at Bulsar, India.

BRO. ANDREW HUTCHISON is now at Fruitdale, Ala. He will reach Hawthorn, Florida, about the first of December.

BRO. R. A. YODER has been engaged to conduct a series of meetings in the Kingsley church, Iowa, commencing Dec. 20.

BRO. S. M. MILLER will represent Northern Iowa, Southern Minnesota and South Dakota on the Standing Committee in 1901.

THE Brethren in Denver, Colorado, are preparing for additional church room, and will soon let the contract for the building.

BRO. J. R. MILLER, of Nappanee, Ind., writes us that he is engaged in a series of meetings in the Laporte church that State.

BRO. S. F. SANGER is now with the Brethren at Girard, Ill., in a series of meetings. He was with them in their dedication services last Sunday.

BRO. D. H. ZIGLER recently closed a series of meetings in the Beaver Creek church, Va., with nineteen accessions by confession and baptism.

THE Brethren have made arrangements to hold Thanksgiving services in Mount Morris, and also at four points in the country. This speaks well for their religious enterprise.

ARE you telling all your neighbors that the MESSENGER will be sent free the remainder of this year to all new subscribers? Please do this, then have our agents call on them for their subscription.

THOSE who send queries must exercise a good deal of patience. We answer as many of them as time and space will permit. Some of them appear to be personal. These we do not attempt to answer.

BRO. ISAAC FRANTZ, of Pleasant Hill, Ohio, called on us on Monday, and gave us a good talk in the evening. He went from here to Pymont, Ind., to hold a series of meetings. We regret that his stay was so short.

ONE of our agents recently said that he was determined, this year, to put the MESSENGER into every family in his congregation. He proposes to visit each family and if there are those who are not able to pay for the paper he will see to collecting the money and have the paper donated. Hundreds of other agents might do likewise.

OUR agents are sending in real encouraging lists of subscribers, both new and old. The bulk of them, however, are yet to be heard from, but we trust they are all at work and will gather for the MESSENGER even a larger list than was sent in before.

THE recent feast held in Mount Morris, and attended by about three hundred members, was followed by three private feasts. One was held at the Old Folks' Home, another at the home of Bro. Hossack and a third with Sister Eikenberry, in her home. These feasts were very much enjoyed by those in attendance.

BRO. JOSEPH AMICK, our Business Manager, having been granted a well-earned leave of absence, will leave Elgin Saturday, Dec. 1, for Southern California. He will be accompanied by his wife and daughter, and expects to spend the winter on the Pacific Coast. Until further notice he may be addressed at Oceanside, San Diego Co.

No Sunday-school worker can probably make a better investment than to send ninety cents and get a copy of our Sunday School Commentary for 1901. It contains every lesson for the entire year, explained in a most interesting, instructive and attractive manner. Sunday-school superintendents should call the attention of their workers to this excellent book.

IN a recent issue of one of our exchanges is an article headed: "Forgive us our (Church) Debts." The opening paragraph reads thus: "A church debt is like sin; it is a thing to be forgiven. It is like the cynic's characterization of the Indian; there is no good church debt but a dead church debt. Not a dead church, but a dead debt. There is real danger that the church may accomplish its decease before the debt does. But a dead church does not make a good church debt; it is only a dead church debt than can do this."

THE Governor of Missouri closed his Thanksgiving proclamation with this reference to Neh. 8:9, 10: "It will be well to remember the words of the prophet Nehemiah, spoken with reference to a Thanksgiving day appointed more than twenty-three centuries ago: 'This day is holy unto the Lord your God; mourn not, nor weep; go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength.'"

IT is very important to have everything in its place, and a place for everything. It is equally important for every child of God to have a place to fill and be certain to fill it. We ought to have our place and then be there. If there should be church services on Sunday, within reasonable distance, that is our place, and we should be on hand, for the people of God are instructed not to neglect the assembling of themselves together. Were the Lord Jesus to come to the earth some Sunday morning he would find a great many people not in their places in the house of God. He might possibly find some of them where the angels would never think of looking for saints. It is altogether possible that some preachers might be found not in their places.

ONE of our ministers writes, saying that the rich churches are well supplied, while the poor are neglected, and for his part he prefers to preach for the poorer congregations. He is to be commended for this. We all know that the small churches have had to suffer more or less. This has been the case from the time of the apostles to the present. And yet the more wealthy churches should not be neglected. Like large, productive vineyards, they may be made to yield sufficient to help in the good cause elsewhere. Paul took from some churches that he might serve others. That is what ought to be done now. The rich churches should assist in carrying the Gospel to those less fortunate. Were this done as it should be the poorer congregations would have less grounds for complaint.

THE time is here for earnest and effectual evangelistic work among the churches. It may not be possible to procure the services of a regular evangelist. But this is not at all times necessary. In the first place the members of a congregation should have a desire for a revival; then they should pray and work for it. In the absence of an evangelist one of the home ministers may conduct the revival services in a most acceptable manner. Then the members should both pray and work for the success of the meetings, and also pray for the one who is preaching the Word. Where all of this is done a revival will not be without its fruits.

CONCERNING how the MESSENGER is liked Bro. J. H. Miller writes:

"A brother ordered the MESSENGER sent on trial to two of his neighbors. After the paper ceased coming they asked of this brother the price of the paper a year. They said that they felt as though it was the best religious paper they ever saw, and requested the brother to order it for them. They belong to the Methodist church and live some eight miles from where our people preach. That brother told me that he would not do without the GOSPEL MESSENGER if it would cost him \$5 a year."

This is encouraging, and yet there are thousands of others who think just as much of the paper. But why not hundreds of our readers send the paper to some of their earnest friends a few months on trial? It would not only be the means of greatly increasing the circulation, but might be instrumental in inducing scores to accept the true faith. Here is an opportunity of doing a great deal of good.

BRO. D. P. SAYLOR had a very apt way of topping off some things. Once upon a time the discussion grew warm about advertisements in the Brethren's papers. He awaited his time, and then said: "I do not object to good advertisements, I often read them. I like to read them. Many of them are a good deal more interesting than some of the articles that are printed in the paper." Another time, the banking business was before the Conference. Some strong speeches were made, principally against Brethren engaging in that kind of business. When about all seemed to be through Bro. Saylor arose, rather deliberately, and with his peculiar way of emphasizing, which cannot be portrayed in print, said: "Brethren, you need not be afraid of a brother going into the banking business who has no money. And the man who has money enough to run a bank will do about as he pleases with it anyhow." He was right. The many banks now controlled in part or in whole by brethren, prove that he understood human nature, and knew what he was talking about.

THANKSGIVING.

SOME people object to the National Thanksgiving because the President, by proclamation, appoints the day when the people should assemble in their accustomed places of worship and give thanks. They even suggest that neither Christ nor the apostles would, were they here, pay any attention to the proclamation. We feel confident that were Jesus, in person, here on that day, he would go to church, enter the pulpit, stand up to read, and that if there were no Bible on the stand he would call for one. After reading some Scripture he would preach. We have no idea just what he would say, but religious people would unite in pronouncing it the best talk they ever heard on Thanksgiving, or any other day.

We are sure that none of the apostles would go fishing on that day. Should Paul be with them he would make no tents on the National Thanksgiving day. He, along with the others, would go to meeting. We hardly think that all of them would go to the same house of worship. They would divide up, some going to one place and the rest to others. Not for months would the people get done talking about the wonderful sermons preached that day. Now, this is the way it seems to us, and the very best thing our people can do is to go to church on

Thanksgiving, and worship God as they believe the holy men and women of old would worship, were they among us.

Then we ought to be wonderfully glad that we have rulers who think enough of God and his people to issue Thanksgiving proclamations. In the dark ages edicts were issued demanding that Christians be put to death and their houses of worship destroyed, or confiscated for the use of their enemies. We all feel like thanking the Lord that we did not have to live in the times of persecution, and now, when we do come together, from year to year, it might be well for us to thank God for this glorious country, for the comforts and necessities of life, for the liberties we enjoy and for Presidents who each year ask the people of this great nation to assemble on a certain day and worship their Creator. Were we asked to worship man, we might and should object. But we are not, we are asked to worship God.

MEN OF GOD.

WHEN Paul was at Corinth it is said that "he reasoned in the synagogue every Sabbath." Acts 18: 4. This was characteristic of the man. He knew only Jesus and him crucified, and felt that he had an unmistakable call to preach the Gospel. A man of that conviction has no disposition to neglect his Master's work on the Lord's Day, or any other day. He may travel on Sunday, but he will invariably be found about his Father's business. He will not spend that day for mere worldly pleasure, or carnal recreation. If he needs rest, he will rest as becometh a man of God, constantly keeping the interest of the kingdom in view.

Should he be absent from the church services, it will be because his duty as a minister and a Christian calls him elsewhere. Like Paul, he prefers to reason out of the Scriptures on the Lord's Day, or to attend the regular services at least. He will not be found putting forth his best efforts to get away from the house of God. He loves his Master; loves the order of his house, and his chief delight will be found within the wall of the holy sanctuary.

We think of Paul as being that kind of a man. And so we think of all the apostles, as well as others who were full of the Holy Ghost. They were so imbued with the Gospel that they never once thought of neglecting the interest of the church. Everywhere they went they made the claims of the kingdom known to the people, and multitudes believed and complied with the conditions of pardon.

The church of to-day is in need of more of this kind of men, not only among the ministers, but among the laity as well. We are needing men whose first interest is the cause of Christ, men who are not ashamed of the Gospel, and are not afraid to preach it; men who are constantly about their Father's business, and who can find such business wherever circumstances seem to call them. Men of this kind will not be found shirking their duty on Sunday, nor will they be found purposely neglecting the house of God and her holy services.

THE DIVORCE SYMPOSIUM.

In this issue will be found two references to the divorce question, a most important question just now. The question is being more or less discussed by both secular and religious press, and bids fair to become a burning topic in the United States. The abuse of the marriage relation is becoming appalling, and threatens the very foundation of society. The Brethren have always held very strict views on the question, though they have been much divided on some points. A few years ago, in 1898, they, in the Conference, passed the following by a very large majority:

We, the brethren and sisters of the Brummett's Creek church, N. C., petition District Meeting to urge Annual Meeting to make a decision on the divorce question in order to avoid trouble in the churches, as it was indefinitely postponed by Annual Meeting of '91.

ANSWER.—The New Testament teaches:

(1) That a divorce cannot be obtained except "for the cause of fornication." Matt. 5: 32.

(2) That "whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Matt. 19: 9.

We therefore decide that no divorced person, having married again while a former companion is living, can be received into the church unless it can be clearly shown that said companion was put away because of fornication.

All the churches are hereby urged to exercise the utmost care in applying this decision in all cases of divorce, and to do everything possible to uphold and maintain the sacredness and purity of the marriage relation.

In our own judgment this decision very clearly sets forth the teachings of the Gospel, on the question. We believe the decision to be sound in every respect. But in order to have harmony among all the churches it might be well to define the word "fornication," as found in section two. This once settled, then we have a decision that ought to give quite general satisfaction and insure a oneness in the practice among the churches.

At the next Annual Meeting Middle Missouri will have before the Conference a query bearing directly on this phase of the question. The query reads thus:

"We petition Annual Meeting through District Meeting to decide whether the word *fornication*, in Matt. 5: 32 and 19: 9, and Annual Meeting Minutes, Art. 2, 1898, page 106, applies alike to sin committed by married and unmarried persons?"

On this query some of our readers will probably want to say something in the MESSENGER. Our purpose is to publish several articles, in the same issue, and from the articles received, should there be a number, we will select the best. Those who write should bear in mind that the decision of the Annual Meeting, as decided on in 1898, is not up for discussion, but simply the application of the one word *fornication*. It will require an effort to keep to the real question. Let what is said be short and to the point, and it should reach us not later than Dec. 25.

THE DAUGHTERS OF ZELOPHEHAD.

FOR our morning lesson, in course, we read the thirty-sixth and last chapter of Numbers, in which we are introduced to the daughters of Zelophehad and a request in reference to the inheritance of their tribe. The peculiar character of this family made a condition yet unprovided for in the law of Moses. Of these daughters there were five, but no sons. And as the father was dead there could be none, so that according to the law then in force the family name would be practically lost, and the inheritance would fall to others.

The plea that these daughters made was peculiar, as seen in the twenty-seventh chapter. They said to Moses, the priest and to the princes: "Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin." As no provision had been made for them, being without father or brother, they would be left destitute. And in their plea they argued that in justice they had as good a right to possess and enjoy the inheritance of their father as had the families of their brethren because morally and religiously they stood on the same basis. Their father had not been of those who had rebelled against the Lord and Moses and his life destroyed with them, but he had died an honorable death because of his own sin, or the sin that was common to all. And therefore there could be no reason why that which rightly belonged to them should be given to others.

Their arguments were considered good by these men, and their case was laid before the Lord. The result was a new provision for daughters who had

neither father nor brothers. The Lord approved of the course pursued by these daughters and commanded that their father's inheritance should go to them. As long as they remained unmarried their inheritance remained theirs. But in case they married into another tribe then their inheritance was moved into the tribe into which they married until the jubilee year when it would again revert to the tribe from which it came. In this respect the law is peculiar, and the object of it no doubt, was to encourage such daughters to marry in their own tribe.

The value of possessions removed from their original conditions under the Mosaic law was a little like that of our present government bonds; their value depended somewhat on the length of their tenure. If the change or purchase was made near the time of the jubilee year, every fiftieth year, the value would be small in proportion. Just where these daughters stood in reference to the jubilee year we don't know.

But suppose one of the daughters had married out of her tribe, say, five years before the jubilee. That time would have been the limit of her possessions, because at the expiration of this time her inheritance would revert to the tribe to which she belonged. But on the other hand, had she married one of her own tribe the inheritance would continue, and it would be hers to enjoy as long as she lived, and continued to her children. All these things, by wisdom, were placed in the Israelite church as safeguards to keep the people together and hold the church in tact. The jubilee arrangement had this tendency, as it kept the wealth of the church at the disposal of the Lord's people, and could be utilized to the advancement of the cause.

By this we may learn that the wealth or inheritance of the Lord's people is holy, and to have it get away from them into the hands of the ungodly where it would be prostituted to bad use would be sacrilege, because they would thus be permitting the means given to them by the Lord to be used for evil purposes and for the enlarging of the works of evil.

This lack of care of the Lord's money has been the curse of our own church. And perhaps it would be well for us were such a law still in force. We have hundreds, yes, thousands of cases where the Lord abundantly blessed the fathers of our church with wealth which should have been used in the church for the Lord's purpose. But instead of this, it was allowed to make the children proud and profligate. The church of the fathers was too humble for them—more style is wanted—the sons marrying worldly wives, the daughters, worldly husbands. They together wander off into the more popular churches, and when the fathers die the inheritance is lost to the church; and thus the wealth that has been entrusted to the Lord's people and should be consecrated to him, and for his cause is given into the hands of children who will either squander it in riotous living or use it in promoting worldly religion. How parents can thus dispose of that which the Lord has entrusted to their care, we cannot understand. But we do know that there is too much of this kind of work done, and we must believe that in the judgment those who do it will have to account for their stewardship, and how they have disposed of their Lord's money. The great bulk of money of our wealthy brethren's estates may to-day be found in the hands of other communions, and Catholics, and even the bitter enemies of the cause that the fathers loved.

These daughters of Zelophehad were wiser and more considerate in reference to the inheritance given to their family by the Lord than we are. They wanted it to continue in the family that it might continue to do the Lord's work—we allow it to go away to do the devil's work.

H. B. B.

THE EPISCOPALIANS ON DIVORCE.

It seems that the Protestant Presbyterians may yet adopt some very desirable and much-needed rules against the growing evil of divorce. It is stated that when the general conference of that church meets in San Francisco next October three new canons on the subject of marriage and divorce will be placed before the body for its consideration. Should these canons become the law of the Episcopal church, through the approval of the general conference, then the Episcopal church will have pronounced its anathema against the remarriage of divorced persons while another party to the divorce still is in life.

Episcopalians who have been divorced and remarry are to be excommunicated by the church, save when the person so remarrying is the innocent party to a divorce secured on the grounds of adultery.

The subject of marriage and divorce came in for a good deal of attention at the hands of the general Episcopal conference of 1898, so much so, in fact, that a committee of twelve was appointed for the purpose of taking the matter under consideration and making such recommendation to the next conference of that body as would pave the way for changes in the present tenets of the church on these subjects. This committee has reached an agreement and will recommend for adoption the four canons mentioned above.

THE IMPRESSION.

In a recent issue of the *S. S. Times*, John Balcom Shaw has an excellent article concerning his late visit to Palestine. He gives the impression made on his mind in this manner: "Were you disappointed?" everybody has been asking me since I returned, three months ago, from my trip to the Holy Land; and I have invariably answered with the most positive negative—perhaps I might better say the most negative negative—I could command. The only disenchantment I experienced was the vanishing of the ill-founded misgivings or misapprehensions with which I approached the land of the Christ. Misinformed friends had said so much about my probable undeception, that I had come to dread my entry into Palestine, but no sooner had I set foot upon its historic soil than this feeling left me completely. Indeed, I was more highly delighted and more fully helped by what I saw than I could have ever hoped to be, and I have come back to my work again with my faith strengthened and my zeal quickened by this visit to the gospel's native soil.

CHURCH ENTERTAINMENTS.

SOMETHING has been done in California that ought not to be necessary, and yet under the existing circumstances it might be good if the same thing were done in every State in the Union. The Constitution of the State has been so amended as to prohibit church entertainments, lectures, bazaars and church festivals in houses of worship that are to be exempt from taxes. It is held that such houses should not be used for money making purposes. In other words, the new law requires that the house of God—free from taxation—must not be made a house of merchandise. The law is probably a good one, though it is a sad comment on Christianity, if it be lawful to call this phase of religion Christianity.

The people of God ought to live above the law of the land. That is, they ought to live on a plane high enough to render special legislation for their good conduct unnecessary. When the law-makers have to take the Christian churches in hand, and pass laws to keep them within the bounds of propriety, it must be evident that the churches have

ceased to be the light of the world or the salt of the earth.

Well, we believe that churches that are turned over to the god of mammon should be taxed. If they are going with the world, and are raising money just like the world, why not pay for the privilege just as the world does! We cannot help but think that God is greatly displeased with all this church festival business. Were Christ to come to one of these churches personally, as he came to the Jewish temple, he would, with a cord or something else, drive every one of the offenders out. But since Jesus Christ is not here in person to cleanse the houses of God, the work has to be turned over to the world, and we do thank God that some of the worldly people, in this respect, have a better idea of what is right and just than many of the professed believers themselves. We need some power to open the eyes of the church-festival Christians in time to permit them to see the error of their way and repent.

QUERISTS' DEPARTMENT.

Do you think it is right to miss meeting in order to visit a special friend?—*T. S. F.*

THE better way is to attend the Lord's services regularly, and visit your special friend at other times. It is dangerous to make public worship a secondary matter. He who does so is very apt to make religious life a failure.

Would you advise a minister to devote all his leisure to studying the Bible?—*T. B. S.*

We would advise a minister to study the Bible well, and then devote a portion of his time to reading good books and good papers. An efficient minister ought not only to understand his Bible well, but he ought to be a reading man; a man who reads much and also does a great deal of careful thinking.

How often should a minister preach in order to do good work and keep himself in a proper condition to do his work well?—*T. P. W.*

If practicable he should preach every Sunday. Any minister, of even ordinary ability, will find it easier to preach each Lord's day than once a month. Preaching is like anything else that is useful, the more a man does of it, the easier it is for him, and the better it is for the cause.

Is there any command in the New Testament that forbids stealing?—*A. O. S.*

In Eph. 4: 28 we have this command: "Let him that stole steal no more." It is also recorded in Romans 12: 17: "Provide things honest in the sight of all men." See Rom. 13: 9.

Where is hades, or the underworld, located?—*L. S. B.*

This is one of the questions that is not possible to answer. The ancients supposed it to be located beneath the surface of the earth, or down deep in the earth. The Hebrews looked upon hades as the temporary abode of spirits awaiting the judgment and maintained that it is divided into two parts. One section, for the good, is called paradise, or Abraham's bosom, and the other, which is for the bad, is known as *Gehenna*, or hell. The New Testament idea does not differ materially from this, but does not definitely locate the place. *J. H. M.*

THE following from the *Lena Star*, within the bounds of the Waddam's Grove church, Illinois, will be of interest to many of our readers, especially in the West:

Mrs. John S. Emmert, of Mt. Vernon, Iowa, was here recently and had the bodies of her parents, Elder John Lawver and wife, and her three children exhumed and removed to her home for reburial. The remains were in good condition. Elder John Lawver was the first German Baptist preacher in this community and was a man of considerable ability. He came here from Union County, Pa., in the spring of 1846. He died Aug. 8, 1851, aged 68 years and 8 months. The funeral services were conducted by elders Michael Simmons and Daniel Fry. His wife died a few years later. Both were buried at Louisa.

OUR SATURDAY NIGHT.

Preparing Meals.

THE threshing season closed months ago, but some of the hard-working wives in the country have not yet forgotten their experience when they had to provide for a dozen or more hungry men. During these long winter evenings is a good time to think things over and lay plans for some reforms. Here is an account of two women. Their experience may be helpful to others, even such as do not have to cook for threshers.

The threshers were at Mrs. Style's on Monday, finishing their work in one day. The lady proudly informed her helpers that her extra grocery bill was over five dollars. Her own well-stocked fruit closet could not supply her ambitious demand, and stewed dried apricots, currants, prunes and raisins were purchased to fill the deficiency. Some one said she had fifteen different kinds and forms of fruit, but that seems a little stretched. However, the fruit, fried cakes, three kinds of pie, two varieties of cake and the same of cookies, cheese, celery, pickles of all kind so completely filled the table that the substantial food, meat, vegetables, etc., had to be served from a side table. What was left, and could not be consumed by the family had to be thrown to the hogs.

The threshing was done on Monday, and all day Sunday she and her daughter baked and brewed for the morrow. Laying aside any consideration of the flagrant violation of God's Sabbath-day commandment, was it wise from a physical point of view to make such an exhaustive effort for the mere sake of display?

This tired, overworked woman seldom bakes less than three kinds of pie on Saturday, and should Sunday find her with but one kind of pie and unexpected company, she promptly bakes more for dinner. She is a good, well-meaning woman, but an uncomfortable hostess, and one who has no time for reading and very little for recreation.

Mrs. Sensible had different ideas about feeding hard-working men. She had the threshers the next Monday. Saturday she baked a goodly batch of cookies and a large loaf cake besides the one for Sunday dinner. She attended services Sunday morning, rested in the afternoon, and Monday morning found her ready for the fray. When the man went to the city for meat, she sent for bread, cheese, celery and ginger snaps. And with the help of two neighbors she had a dinner fit for a king without disobeying the laws of nature or nature's God.

A wide-awake woman has been watching these things, and has made up her mind that there is no need of a woman making a slave of herself by preparing for company dainty things that serve no good purpose for either the stomach or the brain. She says: "Threshers and unexpected guests were at one time my 'thorn in the flesh,' and, in my anxiety, it seemed to me they were like the poor, 'always with us.' It came to me one day that much of the pleasure of life was being marred by the question which came to my mind at the first glimpse of arriving guests. 'What will I have to eat?' and I settled it then and there, that I would really be glad to see them by not straining myself to furnish a luxurious repast, but by giving them a good, square, welcome meal and myself some time for visiting. It is a genuine pleasure to entertain intelligent, wide-awake, thinking men and women, if our own ideas be not put absolutely to rout by the duties of hostess."

Now, this is not intended solely for the women who cook for threshers, but for those who prepare big Sunday dinners for company as well. Our women need to learn the art of giving their company a few substantial dishes, and not worrying themselves so as to be unfit to do a little visiting with their company.—*J. H. M.*

General Missionary

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...Tract Department.

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MORE AND BETTER WORKERS.

THERE has never been a time in the history of the church when properly qualified workers in the various mission fields of the world were more in demand than just now. With but few, if any, exceptions the really able brethren are as busy as men can be with the work now in hand. They are not looking for some place to work. Yet there are letters coming in making inquiry for some one to come and take charge of this mission post or do this or that mission work for the church.

Some years ago the General Missionary Committee, forecasting this condition, as well as realizing at the time the need of more workers, asked Annual Meeting to pass such decision as would make it the duty of the churches throughout the Brotherhood to call to the ministry brethren of their own number who were full of the missionary spirit, full of faith, and suited to go at the church's command into whatever field they are called. This decision provided that in their installment a special promise be made that in case they were called upon by some board, they would be willing to go wherever the church should send them.

Possibly less than half a dozen brethren were thus elected soon after the decision. Now the action of the Conference is almost, if not altogether, obsolete. Those who have been chosen according to this decision have shown their willingness to go and have proved themselves worthy of the trust. They are active and faithful. So from this standpoint there should not be the least hesitancy in calling others.

Then, why are not the churches taking interest in this important measure? It is probable that no really good reason can be found. Possibly some congregations, Jesse-like, are not aware of the dormant powers of the most humble and so often thought of insignificant member of their congregation who is now faithfully caring for the little charges given him. The old excuse, "We would if we had the timber," is heard so frequently that one is almost led to feel that God no longer blesses the church as he did in times past. Yet he does. The great trouble is, the church to-day looks on the outside as did Samuel when Jesse's first and second sons passed before him, while the Lord looks within and has already chosen a man after his own heart. The fault lies not with God in failing to direct, but with the congregations in failing to give him an opportunity to direct by their holding a choice.

Did the elder of each congregation call the members of his flock together, explain the decision of the Annual Meeting, tell the need of more workers in the great harvest field of the world, impress upon their minds that they should select one who would not be expected to stay, but "Go," and under the influence of such a discourse ask them prayerfully to name their choice, rarely if ever would the election fall amiss. And there would be workers in preparation where now there are none.

The responsibility rests with the congregations,—or possibly closer still,—with the elder and his assistants in each congregation. The Annual Meeting has done all she can. As long as the congregations refuse or neglect to act, the cause will lag. As soon as they do their part, the harvest field will be properly supplied with good workers and more of them. Churches, why do you delay, when District Boards need more laborers, congregations are without ministers, and the cause is suffering in many places for the want of able workers,—workers now quiet within your own ranks because you have not called them?

NOTES BY THE WAY.

BY A. HUTCHISON.

LEAVING the good people of Bells, Tenn., Nov. 12, I stopped off over night in Corinth, Miss., a city of something over four thousand. There are but two of our members living in this city, Bro. H. V. Wall and wife. And leaving Corinth this morning (Nov. 13), I came to Okolona, Miss., a place of some three thousand inhabitants, and no members here, except Bro. Josiah Sparks and family.

In Southwest Tennessee and Northern Mississippi, cotton, corn and lumber seem to be the leading lines of industry. The corn seems to be of the lesser kind. The people pretty generally seem to be driving some line of interest; but like humanity elsewhere, leave Christ and his righteousness for a secondary consideration. Preached in the M. E. church last night, to a small but appreciative audience.

We may talk about the peculiarities of the people in different countries as much as we have a mind to, but the fact still remains, that the "carnal mind is enmity against God." This is true in every land, and it is equally true that a truly converted person is all the same, whether in the North or in the South. And whenever two truly consecrated men meet, there is harmony between them, and they fall in line with each other, as water unites with water.

We may think we are converted, and may be, to a certain church, or creed. And in this case we may differ as far as the east and west, or north and south. But when we come to investigate our religion, we may find ourselves in harmony with the church in which we hold our membership. But the great question remains, Am I in harmony with God? And if my spirit is not in keeping with the Holy Spirit, what good will my being a church member do me? I know of no other way, or place, where our heavenly Father has arranged for us to pass the necessary preparation for the higher plane than in the church. Yet I might pass the examination all right before the church, as far as forms and ceremonies are concerned, and still be rejected before the higher tribunal, when it shall pass upon my case. Because there it will not be as my mouth expressed it, but as it was in my heart. Jesus says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." Matt. 15:8.

Nov. 15.

THE SUCCESSFUL RELIGION.

BY C. K. BURKHOLDER.

THE most successful religion, as is shown by history, is the one most actively engaged in spreading its doctrine. All religions which have exerted any considerable degree of power and influence have been missionary; while those which were opposed to missionary enterprise did not gain any permanence.

Let us look at our own religion, and examine its fundamental principle, as given by the Master in his farewell address. We know that our religion has greater blessings to offer mankind than any other religion; hence we should be and indeed must be more enthusiastic in spreading our doctrine, on account of its refining influence upon man and also to establish ourselves more firmly as a power in the world for good. The very soul of our religion is missionary, progressive, world-embracing. It would cease to exist if it ceased to be missionary, if it disregarded the parting words of its founder, "Go ye into all the world."

In our Lord's farewell address there is one word, so important, so full of meaning, that it is the only word made emphatic by repetition. It is the word witness, "Ye are witnesses of these things." "Ye shall be witnesses." In this one word witness is condensed God's whole plan of evangelizing the world.

The race of man is lost in sin, lost to God and to holiness, and the only condition of salvation is the acceptance of God's free gift of eternal life through Jesus Christ our Lord. But how shall they believe on him of whom they have not heard? God would have all men come to the knowledge of the truth and be saved. The darkness, and misery, and wickedness which prevail at this time are due largely to ignorance. The remedy is found in the words of David: "The entrance of thy

word giveth light." But how shall this light be brought to the multitudes? Behold again how divinely simple is the thought of God. Let every believer become a witness, let every man who is saved, seek to save.

"Christ alone can save the world, but Christ cannot save the world alone." The privilege of witnessing is within the range of every believer. For whoever can sin, can be saved from sin, and can tell of salvation. Effective witness is based on high attainment of experience,—we speak that which we do know. So few are competent to testify, because so few have reached the certainty of spiritual things. He who enters his closet, and prays unto his Father who is in secret, sends to the throne of God the message of believing prayer and gets back the answering message of a faithful God. He can give his emphatic voice for the reality of things unseen, for he has come into personal, sympathetic touch with God himself, and when a mind becomes thus illuminated, and when the heart is full of anxiety and joy, then the rays of truth will burst forth, and to close our lips or shut our hands would be as impossible as for the petals of a flower to shut themselves against the summons of the spring-time sun. Can you conceive of a light which does not shine, of a spring which does not flow, of a germ that does not grow! Can you think of a life in Christ that does not witness to Christ!

He who has drunk of the water of life will find not only his satisfied soul thirsting no more, but he will find the water of life springing up within him a living well; and if there be a spring within, there will be a stream without. If there is no stream, is there any spring! If no ray, is there any light! If no witness, is there any experience!

What is there in this short life of ours that should seal our lips? What should we wait for if we should not speak here and now? There is missionary work at home as well as abroad. There are thousands waiting to listen if truth be spoken. Thousands are starving because they cannot find food convenient for them.

Recognize in every man you meet a soul for whom Christ died, and never again ask the question, Why should I open my hands? Why should I open my heart? Why should I speak to my brother? Has any one of us ever spoken to a friend and opened to him our inmost soul and been answered with harshness or repelled with scorn? Has any one of us ever listened to the honest questionings of a truth-loving soul without feeling his own soul filled with love? Is it not far better to speak than to walk through life silent, unknown, unknowing? There may be times when silence is gold and speech is silver; but there are also times when silence is death and speech is life—the very life of Pentecost.

Octavia, Nebr.

THE QUESTION OF CHURCH EXTENSION.

BY W. E. ROOP.

SINCE the planting of the first church in the Holy City, it has been radiating from centre toward circumference. That, after a lapse of more than nineteen centuries, not alone the Brethren church, but every designation of Christian church, has still left without her borders ten hundred millions of souls is good cause for great consternation. Special awakening along the line of doing good unto all men should be no surprise at the opening of the twentieth century.

Human efforts have so far failed to fill the plan divine, when all living men shall feel the touch of the spirit, and in the earth righteousness shall reign. The revealed Truth is explicit and immutable. May not lack of knowledge and of power be due to lack of faith? We need no other plan or formula for carrying salvation unto the ends of the earth. Do we not need a letting go, rather, of the bread-and-butter making idea of seeking places for the extension of the kingdom and greater consecration of body, mind and soul, even if the field is uninviting, ready to say, "Lord, here am I; send me!"

The needs are imperative, if the divine plan is to prevail in this generation. Let us not cease, through the breath of prayers, to lay hold of the hand of the Father, that we may early enjoy the ripe fruits of love, joy and peace and the church universal have her rightful sovereignty.

Westminster, Md.

First things are, in the very nature of the case, of first importance. Home Missions take the precedence over Foreign Missions, not because there is a comparison to be instituted as to the relative value of souls, but because that is the natural order. If warfare is to be carried on in a foreign field, there must first be soldiers enlisted and trained at home. In some of our States where the contributions to general missions have been largest, there seems to be a growing laxness toward State work. Let us not be deceived. The source of supply must be carefully looked after, else failure will be the result.—*Christian Standard.*

Without wishing to call special attention to the first article appearing on this page under the title, "More and Better Workers," the Missionary Office would be pleased to have any member of the church who thinks his congregation has a lawful reason for neglecting to carry out the decision of the Annual Meeting, referred to therein, explain the circumstances. The writer does not wish to misrepresent or to overdraw in any way. But the time is here that, if the Brotherhood does not awake to her duty, the church will suffer in the noble work which she has so grandly started, because "the laborers are few."

The Lord required the Israelite to give him the first fruits of field, vineyard and orchard; the firstlings of the flock—lambs and bullocks without defect. He never would accept anything inferior to the best. He gave us the best gift subject to his disposal when his Son was yielded up as a ransom for our sins. And he expects us to give our best, and do our best, and be our best for the advancement of his kingdom and the salvation of all his people.

A Southern Methodist missionary in China, while the trouble was at its height, invited six prominent Chinese officials to dine with him. They came with the greatest cordiality, and afterwards gave him \$140 to help found an opium refuge; and all the time they were under orders to cut off his head.

"Fuel for missionary fires," did you say? If you want the fires to burn brightly upon the missionary altar of your heart, read Strong's "Our Country," or "A New Era," both written in the interests of missions in the United States. His motto is, "Save America to save the world."

Are you giving as the Lord has prospered you? Now you are gathering or have gathered into your storehouse the plenty of the harvest. It is yours—no, it is God's, and you are but stewards over it. How have you decided your stewardship shall be?

Dr. John G. Paton gets results in the New Hebrides. The past year has seen 1,102 islanders won from cannibalism to Christianity. A single missionary of his force received two hundred adults into church membership.

The Chinese massacres have extinguished the Shan-si Mission of the American Board,—five men, five women, and three children having been murdered. This event is unparalleled in the history of the board.

Rev. J. Hudson Taylor, founder of the China Inland Mission, makes the positive statement that "the life of the average Chinese convert is above the life of the average church member in Christian countries."

If you failed to be thankful on Thanksgiving day in helping some one along life's journey, it is not too late yet,—you can reach a soul through the World-wide Mission fund of the church.

A Japanese convert put on his door every morning when he went out the following notice: "I am a Christian, and if any one likes to go in and read my Good Book while I am out, he may."

Not what our hands can do can save our souls; and yet the Lord has seen fit to link inseparably with our labor the salvation of others. Shall they suffer because we lie idle?

Financial Reports.

Mission Report from Nov. 17 to Nov. 24.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands. The fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$7,655 50
IOWA.—Geo. and Jonna Mason, Clarksville, \$2; Vinton Artz, Beaman, 50 cents; Elizabeth Kile, Ivestor, \$3; Henry Kile, Ivestor, \$5; E. S. and G. A. Moore, Ivestor, \$10; total,	20 50
OHIO.—Chippewa congregation, \$6.10; Mary Ann Shroyer, Stark, \$3; Lydia Bosler, Louisville, 60 cents; a brother, Louisville, 50 cents; Ezra Flory, Center, \$5; total,	15 20
ILL.—John M. Lutz, Mt. Morris, \$1; Mary Roland, Polo, \$1; Ohio Watson, Wacker, \$10; total,	12 00
KANS.—Washington Creek church,	7 05
VA.—A brother, Roanoke,	1 00
IND.—N. H. Shutt, Brighton,	1 00
PA.—Marriage notice by I. W. Taylor, Vogansville,	1 00
OREGON.—Marriage notice by Jacob Bahr, Damascus,	50
COLO.—Marriage notice by L. E. Keltner, Denver,	50

Total for year beginning April, 1900, . . . \$7,113 75

WASHINGTON MEETINGHOUSE.

[The house in Washington is now holied, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$280 04
IOWA.—Estella Blough, Garrison,	1 00
OHIO.—Ezra Flory, Center,	1 00

Total for year beginning April, 1900, . . . \$282 04

INDIA ORPHANAGE.

Previously reported,	\$1,085 40
OHIO.—Ezra Flory, Center,	8 00

Total for year beginning April, 1900, . . . \$1,093 40

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$10,231 56
OHIO.—Harry Leedy, Lima, \$2.10; Johnnie Leedy, Lima, \$2.10; Fern Early, Lima, \$2.50; Ethel Early, Lima, \$2.50; Mark Early, Lima, \$2.50; Leah Beverly, Lima, \$2; Nina Beverly, Lima, \$2; Jacob Dietrick, Lima, 50 cents; Callie Joseph, Lima, 36 cents; primary teacher, Lima, \$2.25; a sister Lima, 50 cents; total,	18 61
NEBR.—J. S. Spohr, Dubois, \$2; Lizzie B. Hildebrand, Dubois, \$3; Myrtle I. Hildebrand, Dubois, \$2; total,	7 00
IND.—A brother and sister, Goshen,	2 00
PA.—A sister,	1 00

Total for year beginning April, 1900, . . . \$10,260 17

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$886 71
OHIO.—Ezra Flory, Center,	2 00

Total for year beginning April, 1900, . . . \$888 71

INDIA MISSION.

Previously reported,	\$765 04
IND.—Grace Horn, Argos, 55 cents; Ocy Swihart, Argos, 60 cents; Bessie Rohrer, Argos, \$2.25; Xoa Miller, Argos, \$1.50; Belle Harley, Argos, \$1.50; Daisy Redinger, Argos, \$1.10; Mary A. Johnsonbaugh, Argos, 50 cents; Nappance prayer meeting, \$5; total,	13 00

Total for year beginning April, 1900, . . . \$778 04

GOSPEL MESSENGER POOR FUND;

[Used to send the MESSENGER to brethren and sisters who are too poor to pay.]

Previously reported,	\$13 83
CAT.—A brother and sister, Covington,	25 00
IOWA.—Alma M. Crouse, Waterloo, 24 cents; H. E. and Amanda Sifter, Ivestor, \$1; total,	25 00
PA.—Sarah H. Moyer, Philadelphia,	75
MO.—Riley Stump, Nevada,	60
OHIO.—Clara A. Holloway, Zanesville,	50
VA.—L. R. Deltra, Stephens,	25

Total for year beginning April, 1900, . . . \$22 17

CORRECTION.—In GOSPEL MESSENGER No. 44 under World-wide Missions a credit of \$3.83 was given Adrian church, Missouri, and should have been Deep Water church.

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

As cold water to a thirsty soul, so is good news from a far country.

ILLINOIS.

Allison Prairie.—Our love feast of Nov. 10 was well attended and a very pleasant one. Elders J. C. Stoner and Jacob Swinger, of Lamotte Prairie, and Bro. J. W. Harshbarger, of Martin's Creek, were our ministerial help from abroad. Brethren Stoner and Harshbarger remained the greater part of the following week and gave us good sermons each evening. Sister Una Cripe, of Sullivan, Ind., was with us and conducted the song services. All were spiritually strengthened. Our regular services are the first and third Sundays, morning

and evening. Although our Sunday school is small it is evergreen and interesting.—*Nina Garber, Allison, Ill., Nov. 20.*

Big Creek.—Our love feast occurred on the evening of Nov. 16. Our elder, Jesse Stoner, of Crawford County, and Eld. J. H. Baker, of Marion County, Illinois, came to assist us. Bro. Baker was to hold our series of meetings, but on account of Sister Baker's sickness he could not. Not many from adjoining churches were with us; Bro. John W. Harshbarger and mother from Martin's Creek, Wayne County, Ill., and Gertie Stoner, from Lamotte church, were with us. We had a crowded house. Thirty-four members communed. On account of rain some were kept away. We expect to hold a series of meetings in the near future.—*J. M. Forney, Parkersburg, Ill., Nov. 19.*

Hurricane Creek.—To-day the members of this church met in quarterly council. In the absence of our presiding elder, our home minister, John Cripe, acted as moderator, assisted by M. L. Hahn, who has been here holding a series of meetings. All things passed off pleasantly. One letter was granted.—*Cornelius Kessler, Smithboro, Ill., Nov. 17.*

Mt. Morris.—Our love feast, held in Mt. Morris, passed off pleasantly and profitably. Brethren Jesse Stutsman, D. B. Senger, C. M. Suter, D. A. Rowland and Samuel Newcomer were with us as visiting ministers. We were also gladdened by the presence of former associated brethren and sisters from Elgin, Ill., as well as visitors from other places. A series of meetings has been conducted at the Salem meetinghouse from Nov. 4 to 16, by Bro. Jesse Stutsman.—*Nelson Shirk, Nov. 19.*

Sterling.—We held our love feast Nov. 10 and 11, and it was a meeting deserving of the name. An encouraging number from other congregations were present, and added much to the spirit of the meeting. Brethren D. Dierdorff, J. Heckman and D. B. Senger were the ministers present. At the close of this meeting the church began a series of meetings, conducted by Bro. Heckman. After six days of what seemed to indicate an encouraging opening, Bro. Heckman took a bad cold and was obliged to go home. The meetings were not without good results, however. At another time the work will again be taken up by some one, and a more extended service enjoyed.—*P. R. Keltner, Nov. 19.*

INDIANA.

Baugo.—We met in council yesterday. Three letters were received and one granted. Sister Esther Swartz was elected to superintend our Sunday school in Wakarusa for the next year, and Sister Nellie Hochstetler for the school at the Baugo. Both schools continue through the year.—*Christian Mettler, Wakarusa, Ind., Nov. 18.*

Huntington City.—Eld. D. B. Gibson commenced preaching in our city in the Brethren house Nov. 9. We have had rather gloomy weather up to the present. With these unfavorable conditions we have a growing interest. Sister Collins, from Silver Lake, Ind., is with us and is interpreting Bro. Gibson's sermons to the mutes of the city.—*Aaron Moss, Nov. 18.*

Mississinewa.—We met in regular quarterly council yesterday. Bro. A. C. Young was ordained to the eldership. A certificate of membership was granted one of our second degree ministers, Bro. Calvin F. Eiler and family, who will move in the bounds of the Walnut Level church. One was baptized recently. We are now in the midst of a series of meetings at the Shideler house, conducted by Bro. Geo. L. Stodebaker, of Muncie.—*John F. Shoemaker, Shideler, Ind., Nov. 23.*

Somerset.—Bro. I. J. Howard, of Hartford City, Ind., came to us Nov. 7 and assisted in a series of meetings which closed Nov. 21. Bro. Howard preached seventeen soul-stirring sermons; saints were encouraged and sinners warned.—*F. E. Cochran, Marion, Ind., F. R. D. No. 5, Nov. 22.*

IOWA.

Elm Grove has three meetings a month. Bro. C. M. Brower came to us and gave us three good sermons. Bro. John Gable came in November and gave us two sermons. The attendance at this place is not very large, but those who attend are interested and appreciate the work of the Brethren. Oct. 20 E. G. Rodabaugh came to the Middle Creek church and gave that congregation three very interesting sermons. He is a young brother with the promise of a useful future.—*Jennie Alexander, Lacey, Iowa, Nov. 18.*

Middle Creek.—We had a very pleasant council meeting at our church Saturday, Nov. 17, presided over by our elder, Bro. A. Wolf. The little business before the council was disposed of pleasantly. Our series of meetings, which was delayed by the sickness of our beloved elder, will begin Dec. 29. Our elder will conduct the meetings. He has the oversight of several churches and has sacrificed much for the welfare and advancement of this church.—*Jennie Alexander, Lacey, Iowa, Nov. 18.*

Notice to the churches of the Southern District of Iowa: The Mission Board requests you to take special notice to article No. 6 of late District Meeting minutes, so that sufficient money may be on hand to carry on the mission work of the District. We urge that each elder see that the amount called for is raised in his own church. There is surely no church in the District so poor that it cannot average \$1 per member for carrying on the Lord's work in their own District. The need is great. Let us not rob God. May the Lord create in his followers more of a missionary spirit.—*J. D. Coffman, Sec., South English, Iowa, Nov. 19.*

South English.—Last night closed our protracted meeting which began Nov. 3. Bro. L. H. Eby did the preaching. Three dear souls were made to rejoice in the God of their salvation and enter the church by faith, repentance and baptism.—*S. F. Brower, Nov. 19.*

KANSAS.

Burr Oak.—I made a trip through the Osark mountains and Hoxie, Ark.; Memphis and Lookout mountain, Tenn.; Atlanta, Georgia; Hollywood, Ala.; Natural Bridge, Va.; Washington, D. C. If any of the Brethren would like to know anything about those places, they can address me at Burr Oak, Kans. I returned via Niagara Falls, Toronto, Canada, and Waterloo, Iowa.—*H. E. Faidley, Nov. 19.*

Emporia.—I go to the Olathe church, Kans., to begin a series of meetings Nov. 24. The Lord willing, I will spend most of the winter holding meetings in Kansas and Nebraska.—*Jas. A. Stouder, 20 Commercial St., Nov. 21.*

East Maple Grove.—Our quarterly council was held Nov. 17. Eld. I. H. Crist, of Kansas City, presided. Considering the amount and character of business, we had a very pleasant meeting. Three certificates of membership were granted. The election of Sunday-school superintendent resulted in the choice of Bro. J. O. Yonnce, and Sister Bettie Root assistant. The total collection of the day was \$11.41. Sister Bettie Root was appointed to solicit subscriptions to GOSPEL MESSENGER.—*C. C. Root, Gardner, Kans., Nov. 19.*

Paint Creek.—At our Communion we had a very enjoyable season. Nearly one hundred communed. The adjoining churches were represented. Our evangelist, Bro. William Sell, preached with power. Both old and young could understand. One young man came to the church. We went about one mile to Paint Creek where many people met to see valid baptism.—*A. C. Numer, Redfield, Kans., Nov. 18.*

Peabody.—This church met in quarterly council Nov. 17, with our elder, A. M. Dickey, presiding. Everything passed off very pleasantly. Bro. J. A. Thomas was ordained to the eldership, being installed Sunday morning just before church service. Adjoining elders present were A. M. Dickey and Jacob Witmore. After that Bro. Witmore preached a very acceptable sermon. He gave special warning to the members of the danger there was in not attending church service, and growing cold in that way.—*Isaac Wise, Nov. 20.*

Scott Valley.—This church held her love feast Nov. 17. The meeting was very enjoyable. Eld. Geo. Barnhart, of Carthage, Mo., and Bro. Joseph Studebaker, of Mont Ida, Kans., were with us. Bro. Barnhart officiated, and also preached on Sunday morning. Bro. Jas. T. Kinzie was present and added interest to the meeting by his singing.—*C. A. Miller, Nov. 19.*

MARYLAND.

Frederick.—The Brethren of this place held their annual love feast Nov. 15. A number of elders from adjoining congregations were with us, and gave us some spiritual food. Many brethren and sisters of other congregations with us surrounded the tables. Eld. S. H. Utz officiated. Immediately after the afternoon services quite a number went to the water to see the sacred rite of baptism performed and witness one more sister put on

Christ. Eld. P. D. Fahrney performed the rite.—*J. Welly Fahrney, Nov. 20.*

Monocacy.—Our love feast came off Nov. 3. We had a good representation of brethren and sisters from Hagerstown and Washington County, and some from Waynesboro, Pa., who visited the school at Union Bridge on Friday evening and night and returned to our meeting on Saturday. Amongst the brethren were Caleb Long and Folts Miller. Our ministering brethren were elders A. B. Barnhart, of Hagerstown, Caleb Long, of Boonsboro, A. S. Highbarger, of Burkettville, E. W. Stoner and Isaac Long, of Union Bridge, and A. T. Snader, of Sam's Creek, A. B. Barnhart served at night. E. W. Stoner went home. Sunday there was a good turnout. Address to Sunday school by brethren Highbarger, Caleb and Isaac Long, and A. T. Snader; afterwards a sermon by Bro. A. S. Highbarger.—*Samuel Weybright, Rockyridge, Md., Nov. 20.*

MISSOURI.

Nevada.—Our late feast was very enjoyable, though the attendance was small. About forty-five members communed. Our presiding elder, Bro. Wm. Harvey, of Jasper County, was present; also Elder Samuel Wimer, of Cedar County. Bro. W. H. Leaman, of Madison, Kans., also arrived in the afternoon of the feast, and officiated at the feast in the evening. The ordinances of the evening were ably defended by brethren Wimer and Leaman. Bro. Isaac Wagoner was ordained to the eldership and Bro. Noah Calvert advanced to the second degree. Deep solemnity prevailed during the installation exercises. Bro. Leaman is now conducting a series of meetings at our church.—*D. D. Wine, Box 32.*

NORTH CAROLINA.

Hollow Poplar.—Brethren Gus. Laughrun and Marion Laughrun began meetings here Nov. 8 and preached nine sermons. Seven came out on the Lord's side. Six were baptized and one is to be sometime in the future.—*E. Peterson, Nov. 16.*

OHIO.

Delta.—I began a meeting on the evening of Oct. 16 at the Brethren's Mission in Yelure, closing Sunday evening, Nov. 11. The attendance was good throughout the entire meeting. Two precious souls were buried with Christ in baptism. This mission is in charge of Eld. C. L. Wilkins. Although the membership is not large, it is steadily increasing and a good spirit prevails.—*S. P. Berkebile, Nov. 17.*

North Poplar Ridge.—Bro. Perry McKimney closed a series of meetings in the North Poplar Ridge church with one addition to the church by baptism.—*Sarah M. Hornish, Defiance, Ohio, Route B., Nov. 18.*

Price's Creek.—Yesterday a good congregation convened at the old Price's Creek church for Sunday school and for public worship. Bro. B. F. Petry being with us gave us a good talk. Last evening, at 6 P. M., we assembled again for children's meeting. Bro. Petry again gave a good practical talk to the children. The members of the Price's Creek church will hold three protracted meetings commencing at Castine Dec. 1. Bro. D. M. Garver assisting us; then at Cedar Grove, commencing possibly about Dec. 20, J. F. Spitzer assisting us at that place; then at the Price's Creek church beginning about Jan. 21, J. C. Bright assisting us. The meetings possibly may last two months in all.—*Jos. Longenecker, West Manchester, Ohio, Nov. 19.*

OKLAHOMA TERRITORY.

Terlton.—Bro. Samuel Edgecomb came here Nov. 4 and held a series of meetings. We had a glorious meeting. Three put on Christ by baptism, two were reclaimed and one applicant for baptism.—*J. L. Teeter, Nov. 10.*

OREGON.

Powell's Valley.—We met in quarterly council Nov. 17. Not much business came before the meeting. Being weak numerically, but anxious to see the cause of the Lord prosper, we heartily invite brethren and sisters changing location to come and locate among us. Land can be bought very reasonably close to our meetinghouse near Damascus.—*Nano Bahr, Damascus, Oregon, Nov. 19.*

PENNSYLVANIA.

Conestoga.—Bro. J. Kurtz Miller, of Kauffman, Pa., began a series of meetings at the Earlville house Oct. 28. He preached thirteen good sermons. Four persons took the

stand for Christ. The meetings were continued by the home ministry for two evenings after Bro. Miller left. During Bro. Miller's stay with us we held our love feast at the Bird-in-hand house Nov. 1 and 2. Nov. 4 Bro. John Myers, of Lancaster, Pa., and Bro. Miller gave edifying talks to our Sunday school at Bareville. To-day, Nov. 18, those four who took the stand for Christ put Christ on in baptism. —*Abram H. Royer, Talmage, Pa., Nov. 18.*

Crooked Creek.—Another glorious meeting is in the past, which was held by Bro. H. A. Stahl. It was one of the most spiritual meetings I ever attended. Two precious souls were buried with Christ in baptism. Many others would have come if the meeting had continued longer. I am so glad that I had the pleasure to be with our beloved Bro. Stahl. —*Richard A. Dassdorf, Manor, Pa., Nov. 21.*

Mingo.—Three were lately received by baptism. This was the direct result of a series of meetings at our Skippack house conducted by Bro. James Shissler, of Harleysville. —*Jesse Ziegler, Royersford, Pa., Nov. 20.*

New Enterprise.—Our Communion meeting on the evening of Nov. 10, was an enjoyable and interesting meeting. The large house was full of people, most of them being communicants. Bro. Smith, a minister, and wife, from Juniata County, were with us and Bro. John Pittenger, a young minister from Huntingdon, Pa. A number of other ministers from adjoining congregations were also present. Bro. Silas Hoover, of Somerset County, officiated. On Sunday morning Bro. Hoover preached to a large audience. Sister Grace Hileman, of Huntingdon, and Bro. John Pittenger gave interesting talks to the children in the Sunday school. Sister Hileman is here in the interest of Bible study, and is doing a good work. On Sunday evening, after a very interesting young people's prayer meeting, Bro. Hoover preached on the subject, "The Covering." This was the most exhaustive sermon we have had here on this subject. This evening closed the ten days' meetings by Bro. Hoover. —*E. A. Replogle, Nov. 16.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

India Notes.

The last notes from our party left us on the way to Aden. We stopped at Aden only a short time. This was Sunday, Oct. 14. Here we received a letter from Brother and Sister Forney, welcoming us and telling some plans. We also received some books and papers to be read on the way.

The weather and sea were pleasant nearly the whole way to Bombay. Though in the Torrid Zone, the nights were not very warm and the days pleasant on deck.

Friday morning, Oct. 19, we reached Bombay. Those who have been on the sea for three or four weeks know how glad we were! We were especially glad to get to our new home, India.

Bro. Forney met us and took us to a hotel where we remained until Saturday afternoon.

The customs and habits of the native people do not impress us as we thought. We had read so much about them that it seems we have been accustomed to their ways.

In many ways we like Bombay. Of course it is not an American city, but we learn some things that America could adopt with profit.

Saturday afternoon we left Bombay for Bulsar. There are many things along the B. B. & C. J. R. R. which interested us. One is a wash-field where ten or fifteen acres of clothes are being laundered.

The railroads are very careful to preserve life; at every street and road crossing are gates on the sides and a watchman attending. When a train is coming he closes the gates and no one can cross. Another precaution is the system of electric bells telling the arrival of trains for one and two stations ahead. For example: Bulsar knew it when we were at the next to the last station and also when at the last one before Bulsar. The railroad is double-tracked part of the way, and has a station house on each side with an overhead bridge connecting the two. Those who have been at an American station where trains come in from two ways at once can see the advantage and safety of this plan.

On the way Bro. Forney talked to an educated gentleman who admitted that his family

gods, worshiped every day, do no good, but yet he could not see why he should change to a Christian. His little boy took up the talk and tried himself in the argument. He is stronger in his faith than his father. This is because of the mother's influence. Mothers, take a lesson and make your children firm Christians.

As we came near Bulsar, we became eager to greet the other five workers who had come together to welcome us. When we stopped we were very warmly received by some representatives of different religions and by the native workers and over a hundred of the children. We knew we should be warmly received, but felt too humble for the largeness of heart shown to us. We immediately fell in love with the dear people, whose flowers, and lights and songs cheered us as we went to the home. When we arrived there, a song of welcome was sung and prayer was offered. Then the children went to their houses and we to ours. The work here is in growing state and is practically endless. There is no wonder that missionaries often break down. The preaching, teaching, feeding, doctoring, visiting and study make a busy day.

We were surprised to see so many intelligent, beautiful faces among the children. Others show a corrupted nature. Nearly all seem very glad to have us here, and are ready to help us to new words, etc. We already have quite a number of words and are putting them in sentences. While things are not what the workers desire, yet, taking all things into consideration, the work is better in some respects than at home. This may seem a broad statement for a newcomer, but any careful observer would say the same. There are customs and habits that belong to every country, others that are found only in a particular one. America has some foolish customs and some superstitions. So has India—things that can be changed only through the children. Other customs are a result of the climate and cannot be changed advantageously. All things considered, the work is moving on encouragingly.

We find plenty of good water, food and clothing here. The sun is hot in midday, but the nights are cool. The mornings and evenings are pleasant for study and work.

In closing these notes we thank God for a safe, speedy, pleasant, happy voyage across the wide sea. We saw our littleness, our nothingness, as never before, while on the sea. "Oh, that men would praise the Lord for his wonderful goodness to the children of men."

We thank you, dear brethren and sisters, for the thousands of prayers for our safety. We humbly ask you still to remember the workers here. Overwork is leaving its marks on the ones who have been here. All of us see so much to do. Pray the Lord that we may be able to do much for the glorious cause! The Lord bless you all! A. EBEY, Bulsar, India, Oct. 22.

From Fruitdale, Ala.

At this date we are having quite warm weather, with nice showers of rain occasionally. The preacher's work is pleasant, because the congregation is composed of very appreciative hearers. And all preachers, I suppose, enjoy good listeners. The love feast is appointed for the last of this week. We are all glad to welcome Bro. Daniel Miller and his family, from Indiana.

Soon I shall move on to my Florida winter home. After Dec. 1, till further notice, address me at Hawthorn, Fla., care of J. D. Teeter.

The Fruitdale fruit trees of all kinds are looking very promising. If the spiritual trees in every land would grow as the natural trees do in Alabama we would soon see some very fine fruit in the Lord's vineyard.

Nov. 20.

A. HUTCHISON,

From Sand Brook, N. J.

We have just had a most enjoyable visit from our esteemed brother, Eld. Tobias Myers, of Upland, Pa., who came to New Jersey Oct. 27. He began a series of meetings at the Bethel church on the next evening after his arrival and continued until Sunday, Nov. 18. Although Bro. Myers is advanced in years, he is very enthusiastic and full of zeal and energy for the Master's service. The church was spiritually built up and revived. A prayer and song service preceded each sermon led by the different brethren and sisters each evening.

On Sunday afternoon of Nov. 10 he administered the ordinance of baptism to two young sisters in the presence of a large concourse of people. Others have presented themselves for Christian baptism, and come we think are almost persuaded, and prayers are being offered in their behalf. We expect to have baptism again in the near future, followed by a love feast. During this present year we have lost six members by death, two of the number being our beloved brethren, Gideon M. Brewer and Ephraim Gary, both active deacons of the church.

It was decided by the church to hold an election for two deacons at the Bethel and Sand Brook churches. Bro. J. Q. Adams and Bro. J. T. Gary were chosen, and with their wives were duly installed at the former place; and Bro. O. R. Fausa and Bro. Lemuel White were installed at the latter by elders J. Myers, J. D. Hoppock and C. W. Moore. On the evening of Nov. 3 we attended the Communion services at the Amwell church. On account of the unfavorable weather the attendance was not as large as it would have otherwise been. Nevertheless we had a most enjoyable meeting and the best of feeling prevailed. Bro. Myers officiated, assisted by Bro. W. M. Howe, of Norristown, Pa. Brethren, pray for the cause in New Jersey. JENNIE F. GREEN, Nov. 20.

From the Aged Soldier.

BRO. B. F. MOOMAW and I used to labor together in the Word. During the late Annual Meeting, held at Roanoke, he inquired of our young Bro. Daniel Nead about me, and said that he thought he and I were the two oldest preachers in the Brotherhood. He was then eighty-six and I ninety three. Now he is numbered with those of whom it is said, "Blessed are the dead that die in the Lord." From what I know about him I think he will hear the welcome invitation, "Come ye blessed of my Father, and inherit the kingdom prepared for you."

I will patiently wait until the time of my departure comes, which I think cannot be very long. I am growing more feeble all the time. My prayer to the Lord day and night is, "Oh, Lord, not my will, but thine be done." I want the Lord's will to be my will. I hope the brethren and sisters will remember me in their prayers. SAMUEL MURRAY, Mexico, Ind., Nov. 19.

From Des Moines, Iowa.

Nov. 15 we left Madison County, Iowa, where we had been working in the Lord's vineyard for the past five years, to reside in Des Moines, Iowa.

Our Sunday school averaged since Jan. 1, forty-six. A warmer-hearted people we never met. Wife was superintendent of an ever-green Sunday school almost continuously for nearly five years. There was an interesting young people's class of twenty-four. The Lord bless that dear people who gave us so many signal tokens of their respect and regard. We reluctantly bade them farewell, for a season at least. May the Lord put it into the heart of some brother, who is full of the missionary spirit, to go and preach for them.

Our meeting point was three miles north of Winterset and three-fourths of a mile east, at what is known as the Guye schoolhouse. The Brethren's mission at Des Moines seems to be prospering under the able supervision of Eld. H. R. Taylor, and we hope our stay among them will be profitable to both them and us. Our address for the present is No. 3008 1st N. Y. Ave., Des Moines, Iowa.

JEFFERSON MATHIS.

From Spring Creek, Va.

OCT. 27 BRO. D. H. ZIGLER began a series of meetings in the Beaver Creek churchhouse. He continued until Nov. 12. These meetings were well attended. Interest good, increasing until the close. Bro. Zigler labored earnestly, but owing to a cold and hoarseness he had to close his meetings right in the height of the interest.

On the morning of Nov. 13 we met at the home of our aged elder, Jacob Thomas, where baptism was again administered. It was a happy sight to see an aged father and mother, sisters and brother embrace a loved one as he came up out of the water. In our short but most excellent meeting nineteen were bap-

tized, ranging in age from nine to fifty. Bro. Zigler goes from here to Pennsylvania, to hold some meetings. May the Lord abide with him in his labors.

Our aged elder, Jacob Thomas, was not permitted to attend the meetings very much, on account of his age and declining health, though he was no less interested in the meetings. He is still full of zeal for the cause of the Master. May we still continue to pray for our aged brethren and sisters, that their last days may be the brightest and happiest days of their lives. Brethren, do we appreciate our aged brethren and sisters as we should? Do we make things as pleasant for them as it is in our power to do?

Our Sunday school is still holding its interest. This is the first time we have tried to run a Sunday school in the winter months.

M. B. MILLER.

Nov. 20.

Sunday Desecration.

THIS evil has grown much of late years. Street cars run on Sunday and have parks along their lines, holding out all manner of inducements to draw our young people away from church, Sunday school and prayer meeting. We have Sunday excursions to the lakes—and other places—very cheap, all intended to draw away our young people. No wonder the churches are getting less in attendance.

While street cars and railroads are a good thing, and we could scarcely get along without them, yet this easy and fast way of traveling is abused. There are two ways represented in the Bible; one leads upward, the other downward. There seems to be no effort on the part of those who are inclined on the downward grade, but the UPWARD grade needs much watching and prayer, and much courage to move on to the celestial city, "whose maker and builder is God."

J. H. MILLER.

Goshen, Ind.

From Denver, Colo.

WE are glad to announce to all concerned that through the kindness of the General Missionary and Tract Committee, in giving us a donation, and also a loan, and through the many dear brethren and sisters of the District and elsewhere, who have responded to our call so freely, the building committee for our proposed new church here in the city now feel justified to go on with the building as fast as possible. The contract will be let in a few days and work will begin soon.

The building will be a brick structure 28x32 feet, joined onto our present building, which will afford us room sufficient for our Sunday school as well as the regular church services.

To the dear ones who have given to this noble cause I will say that words cannot express our feeling of gratitude to all in making it possible for us to receive this blessing, and surely the Lord will not fail to bless. Let us all work earnestly while it is called "to-day."

L. E. KELTNER,

Villa Park, Colo., Nov. 20.

From the George's Creek Church, Pa.

BRO. WILLIAM JOHNSON, of Kansas, and the writer went to the Tenmile church Oct. 27, to hold a love feast. We found everything in readiness for the feast. Just before the examination services Bro. C. E. Myers, of Tannery, Pa., arrived and rendered good service. Bro. Johnson officiated. A number surrounded the tables and seemed to enjoy the meeting.

The church at Tenmile and Pigeon Creek sadly miss Eld. Jerry Bortoff, deceased, who had the oversight of the above-named church, and who labored faithfully for the upbuilding of the church. Eld. John Wise spent some of his best days in this church. The members stand very much in need of a minister.

Eld. William Johnson preached on Sunday morning at eleven o'clock. After services we drove to friend Crabbe's for refreshments, then we drove a distance of eighteen miles the round trip to aoint Sister Lane, the wife of Bro. Robert Lane, who has been sick for some time. Then we returned to the church that same evening, where Bro. Johnson addressed a full house. This closed the meetings at Tenmile.

On Monday we came home to take up the work at Fairview, George's Creek church, (Concluded on last page.)

From Ohio.

ELD. JOHN H. BRUMBAUGH and I by appointment of District Meeting of Southern Ohio visited the churches in Highland and Adams Counties, Ohio. We made this visit Oct. 12 to 26. We visited six churches, had six council meetings, attended five love feasts, and had twelve preaching services. These meetings were all well attended, except one. We have in these churches three elders, four ministers, eighteen deacons and over three hundred members. They are some distance from the main body of the Brethren in Southern Ohio and are scattered considerably.

They seem to be zealous in all of the doctrines of the church with the exception of non-conformity to the world, from which there has been a considerable departure on the part of many. They gave us a deferential hearing. Several of the elders and ministers warmly seconded our efforts, and we hope to see them fully united with the church on this as well as all the other principles at an early day.

JOHN CALVIN BRIGHT.

Dayton, Ohio, R. R. No. 4, Nov. 10.

Notes and Jottings.

SOLOMON says: "Of making many books there is no end; and much study is a weariness of the flesh."

Whether these words were written from observation or as a prophecy is immaterial, for their truthfulness is apparent. The annual accumulation of books in recent years is astonishing. We file them in two classes; good and bad. I wish to raise my voice especially against a growing kind in this latter class. I mean those of fiction or novel cast. Webster defines fiction as "a fabrication, a falsehood." To pen a story, giving time, place and names that are false, to improve minds, especially the young, is revolting to the trend of any ordinary spiritual mind. The result of all such efforts is to awaken an appetite for wild, exciting fancies. If we wish events and narratives from which to draw lessons of practical utility, why not go to the Bible, where we can get them in truth, not in falsehood, and of every grade, from the afflicted beggar to the most cruel or most saintly monarch on the throne. They were penned for our instruction by the unseen hand of inspiration; "by which the man of God is thoroughly well furnished to every good work."

Our own brethren have not been entirely idle, but of late years have contributed a number of good books. It has been felt that our Sabbath-school libraries might be supplied with a better class of books. Too much literature of fiction, that is slowly but surely ruining the youthful mind has found a place in our Sabbath-school libraries. "Charley Newcomer," by Brother Stover, has been well received. "Joseph the Ruler," by Brother Galen B. Royer, has met with a good sale. "Samuel the Judge" has met the approval of the Executive Committee and is also forthcoming. Brother Royer named to the committee at her last session his purpose to write up a series of books, designed especially for Sunday-school libraries, on some of the more prominent divines of the Old Testament, including Esther and Ruth and a few on those found in the New Testament; in all numbering some fifteen volumes or more. The committee feels hopeful that these books will prove a valuable addition to our Sabbath-school outfit. Bro. Wayland, of Bridgewater, Va., has a work, "Paul the Missionary," which is on the way.

It is known to most of the readers of the GOSPEL MESSENGER that the Protestant Episcopal church in their general conference in New York in 1898 felt the need of occupying more conservative grounds on the divorce question. The subject was in discussion to some length. It resulted in placing the subject into the hands of a committee of twelve, to formulate an answer for their general conference, which convenes next October in San Francisco. The committee has met and given its report to the public press. The following is a condensed report of the committee: "No minister shall solemnize marriage between any two persons unless, nor until, by inquiry he shall have satisfied himself that neither person has been or is the husband or the wife of any other person living, unless the former marriage was annulled by a decree of some court of competent jurisdiction, for cause existing before such former marriage."

The third canon excludes from all means of grace within the dispensation of the church any divorced person who shall have remarried and be living with husband or wife, as the case may be, while the other person to the divorce still is in life. This canon, which, however, applies only to the offending party of a divorce, practically tends to outlaw the offender as far as church fellowship goes, and provides for his readoption into the fold only on the condition that he comes truly penitent and separate from the party to the second marriage, or if he should happen to be in immediate danger of death and show the spirit of true repentance. ***

The Christian church held a recent convention in Ohio in which there was a strong paper read condemning divorce. The support that the paper met was a surprise to many present.

I. J. ROSENBERGER.

Covington, Ohio.

From North Yakima, Washington.

Nov. 8, accompanied by my family and Sisters Maud Eby and Lillie Shearer, we started by private conveyance to Sunnyside. On Friday at 10 A. M. we met with the Sunnyside church in council. There was much business before the meeting, a part of which was the electing and installing of Brethren John Smith, B. F. Brooks and Jacob Eby in the deacon's office. The church also decided to build a churchhouse this winter, size 32x50.

On Saturday evening we met again in the Communion service, which was very much enjoyed by all present. Several were kept away on account of sickness. On Sunday morning I preached at Sunnyside, and in the evening at Outlook. Eld. Geo. Wise preached at Sunnyside in the evening. Eld. Geo. Wise and Bro. Floyd D. Brower, of North Yakima, went down by train and attended the meetings.

We expect to commence a series of meetings next Sunday evening, Nov. 18, at one of our mission points, twelve miles from town. We have held services there twice a month the past summer. We have no members living at this point, but hope to have when the meetings close.

J. U. G. STIVERSON.

Nov. 13.

From Southern Illinois.

THE Ministerial Meeting of Southern District of Illinois convened in the Oakley church, Oakley, Ill., Oct. 4. After devotional exercises the organization was effected as follows: Ira E. Brubaker moderator and the writer clerk.

The address of welcome delivered by Eld. M. J. McClure was full of good thoughts and made us all realize that we were welcome, and at the same time gave us rich food for meditation.

TOPIC 1.—"The Minister's Home. (a) What it Should Be. (b) Its Influence." From the number of inspiring talks we were forced to form the conclusion that the home should be a model. A well-governed home; a Bible-reading home; a home having a daily family altar. In short, a model for sanctity. The influence is always great either for good or evil. It should be such a home as would add lustre to the duties devolving upon the minister in a public capacity.

TOPIC 2.—"How to Utilize the Ministry: (a) In the Churches. (b) In the District." In some churches the elder in charge maps out a definite plan for each month as follows: (1) Opening up points for preaching in his territory. (2) Assigning the points to be filled to his collaborators as wisdom dictates. Taking those ministers that can be spared from the several congregations and placing them in localities where there are none, seeing to it that they have some means of support, would utilize them in the district.

TOPIC 3.—"How do I Prepare My Sermons?" (1) Select the subject. (2) Find all passages of Scripture relative thereto. (3) Outline the sermon. (4) Study and reflect upon the material at hand. (5) Pray for heavenly assistance in the study and also in the delivery. Study the congregation to whom you expect to address yourself, and study to give them such food as will carry them heavenward. Consult others in the way of commentaries or personal conversation, to gain new ideas on the subject.

TOPIC 4.—"Why is the Baptismal Vow Treated with Such Indifference by so Many of our Members? What is the Remedy?" A

lack of thorough conversion, sometimes the result of coming to the church by over-persuasion, or under a fit of excitement. A lack of proper spiritual food and exercise after entering the church. Sometimes slowness in pruning and cleansing, which breeds contagion and works havoc in the flock. A lack of Christian sociability between young and old. The remedy is: Instead of undue persuasion or excitement caused by deathbed scenes and exciting stories, impress gospel truths and teachings. Plenty of work for all, which will be found in the way of Sunday schools, social meetings, members' meetings, singing schools (properly conducted), Bible schools, family altars, etc.

TOPIC 5.—"What Benefits Have I Derived from this Meeting?" A deeper consecration for the work; a broader idea of the work to be done; a more determined zeal to push forward the work; a better knowledge of how to perform it, more correct views of Christian living.

JOHN W. LEAR, Clerk.

Farmersville, Ill., Nov. 10.

From Hudson, Ill.

OUR Sisters' Aid Society is still in existence. Since our last report we have received \$18.44 and spent \$14, and have in treasury \$3.94.

Sometimes we think we are not doing very much in our line of business, but when we look back over the year's work we must rejoice at the many little glad hearts, who have been made so by the labor of these few sisters. And some who were pinched with poverty have been relieved and encouraged to try again. It is cheering, indeed, to relieve those who are suffering and discouraged. I wish all the sisters in our great Brotherhood would be aroused to active work in this line.

If only all those who do not have time to give to help, would help with their means, we could do much more effectual work. Would that many more would do as a certain sister, who sends us one dime each month. We look on a dime as only a small thing, yet in a year it is sufficient to relieve someone more than we might think, and if fifty or a hundred would do this, see what it would amount to.

REBECCA L. SNAVELY.

Nov. 10.

From Lanark, Ill.

YESTERDAY was a very rainy day, yet we had very interesting services. The Sunday school was only one-third the usual size, but with a collection averaging nearly five cents apiece. We had two good sermons by Bro. Trout, one in the morning, and the other in the evening.

The Christian Helpers' Society held its usual good meeting. Though but few in number, yet we seemed as but one family as we talked over the "Cost of Intemperance to our Nation." We were surprised to find such a vast sum of money spent for intoxicants, in a year, yet we wondered, too, if we do not spend money for "fleshly lusts which war against the soul." 1 Pet. 2: 11.

Do not those who stay away from the house of God, because of his pure water falling, miss special blessings?

To-night we begin our series of meetings, conducted by Bro. Trout, with the assistance of Bro. Jesse Stutsman. Many precious souls are near the church, yet away from God.

ETTA ARNOLD ECKERLE.

Nov. 10.

From Tippecanoe City, Ohio.

Oct. 17 I left my home for eastern Tennessee. Oct. 20 I had the pleasure of meeting with the Brethren at Pleasant Valley and enjoying a love feast with the dear ones I have met with often in the past. This is a large church and centrally located.

The next Sunday I preached in the Limestone church, this being our home. After a few days I returned home, and from there started to Wolf Creek, Martin County, Kentucky. I was called there to preach the funeral of Sister Hannah Fields, who was born in Floyd County, Virginia, and came with her parents to that part in an early day. I was assisted by Bro. Lewis Fields and J. Fields, a Baptist preacher.

Bro. Lewis Fields is the only preacher we have in that country. He is doing efficient work. They are isolated from all the churches. I do think our Brethren are too careless about those who live remote from the railroads. We have never preached to a more

attentive people than we find in Martin County. Nolan, Va., is their closest railroad station, it being about eight miles across the mountain.

P. D. RETD.

OUR BOOK TABLE.

McClure's Magazine for December contains an intimate account of the fall of Richmond and the flight of the Confederate Cabinet, at the close of the Civil War. This article is from the pen of Stephen R. Mallory, who, as Secretary of the Navy in the Confederate Administration, shared in the stress of those last days. The narrative gives a picture strong and true of the closing scene in the South's tragedy.

The Census of 1900.

A booklet giving the population of all cities of the United States of 25,000 and over according to the census of 1900, has just been issued by the Passenger department of the Chicago, Milwaukee & St. Paul Railway, and a copy of it may be obtained by sending your address with a two-cent stamp to pay postage, to the General Passenger Agent of the Chicago, Milwaukee & St. Paul Railway, Chicago, Ill.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

SHAW-COOK.—At the residence of the bride's parents, Mr. and Mrs. A. W. Cook, near Damascus, Oregon, by the undersigned, Nov. 11, 1900, Mr. Lee Shaw, of Fairview, Oregon, and Miss Nettie Cook, of Clackamas County, Oregon.

JACOB BARR.

BROTHERS-ROUTZOHN.—At Roop's Mills, Md., Nov. 13, 1900, by Eld. W. E. Roop, Mr. James A. Brothers and Sister Susie R. Routzohn, both of near Westminster, Maryland.

... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

BURKETT.—At his home in Lima, Ohio, in the bounds of the Sugar Creek church, Sept. 26, 1900, of typhoid fever, Marion Treavy Burkett, aged 34 years, 7 months and 28 days. Deceased was born in Virginia, Jan. 28, 1866. Services by Bro. David Byerly.

C. D. MILLER.

BURKETT.—At Lima, Ohio, Oct. 11, 1900, Paul Leroy, oldest son of friend Treavy and Sister Ida Burkett, aged 10 years, 1 month and 25 days. Roy was an exceptionally bright boy and loved by all who knew him. Services by Bro. David Byerly.

C. D. MILLER.

BALL.—In the bounds of the Four Mile congregation, Ind., Oct. 31, 1900, Sister Emma Ball (nee Eikenberry) aged 27 years, 8 months and 6 days. She was born in Union County, Ind., Feb. 25, 1873. She was united in marriage to George Ball Dec. 7, 1892. To this union were born two daughters and one son. She united with the Brethren church Feb. 22, 1894, and ever since has lived a faithful and consistent Christian. She leaves a husband, three children, an aged father, brothers and sisters. Services by Eld. Carey Toney, assisted by Eld. George L. Studebaker and Eld. Jacob Rife.

SAMUEL M. SHEETS.

CROWL.—In Silver Run, Carroll Co., Md., Nov. 2, 1900, Bro. Hezekiah Crowl, aged 81 years. He selected his funeral text and pall bearers. Text, Rev. 14: 13. Services by the writer.

E. W. STONER.

DENEEN.—In the bounds of the Artemas church, Fulton Co., Pa., Nov. 4, 1900, Bro. Geo. M. Deneen, aged 66 years, 6 months and 2 days. He leaves a wife (a sister), four sons and four daughters. Services at the Brethren church by the writer.

JOHN BENNETT.

EBY.—In the bounds of the Canton congregation, Stark Co., Ohio, Oct. 27, 1900, Bro. Simon Peter Eby, aged 79 years and 1 day. He was married in 1852, to Sister Anna Herschberger, with whom he lived until his death in 1889. To this union were born six children, two of them still living. In 1892 he was married to Sister Cora Snyder who survives him. Bro. Eby united with the Brethren thirty-three years ago, and has been a faithful member since. He served the church as deacon about thirty years, and was always willing and open hearted.

He was anointed in the name of the Lord and in his last sickness expressed a desire to depart and be ever with the Lord. Services by brethren John F. Kahler, Jacob Weirich and William H. Quinn from 2 Tim. 4:6. Interment in the Mount Pleasant cemetery.

GEORGE S. GRIM.

FRICK.—At Kent, Ohio, Sept. 19, 1900, Edna Irene, daughter of Bro. Nathan and Sister Sarah Frick, aged 1 year, 5 months and 10 days. Services by Elder David Young from Luke 2: 10.

H. E. KURTZ.

GARMAN.—At Keuka, Fla., Nov. 8, 1900, Sister Cynthia Garman, aged 49 years and 29 days. She was born in Scioto Co., Ohio, Oct. 10, 1851, and united in marriage to Bro. Ira Garman, June 22, 1871. She was preceded by a daughter, Viva, only about one month, and by a son, John, less than a year ago. Both mother and daughter died of consumption. Their loss is mourned by husband and three children, while mother joins five who are at rest. Services from Luke 24: 29.

J. N. OVERHULTZ.

GROSSNICKLE.—In the Upper Middle-town Valley congregation, Frederick Co., Md., Nov. 1, 1900, Sister Salina Grossnickle, wife of Bro. Martin Grossnickle, aged 63 years and 4 days. She was a great sufferer for years from a complication of diseases, which she bore patiently with Christian fortitude. She joined the church in her youth, and remained a consistent member, always ready to lend a helping hand to those in need. She leaves a husband, three sons and five daughters. Services by Bro. John M. Bussard.

J. D. GROSSNICKLE.

GAULT.—In the Ashland church, Ohio, Nov. 8, 1900, John Gault, aged 75 years, 10 months and 14 days. He was born in Lancaster County, Pa., came to Ashland county in his early manhood, where he spent his days. Services at the Dickey church by the writer.

W. F. ENGLAND.

HARRIS.—In the Lick Creek congregation, Owen Co., Ind., Nov. 10, 1900, of general debility, Bro. John Harris, aged 70 years, 1 month and 6 days. Services by the home ministry from Ps. 17: 15. He united with the church about ten weeks prior to his death.

J. E. FREDERICK.

HUMMER.—In the Springfield congregation, near Ephrata, Pa., Nov. 1, 1900, Bro. Aaron Hummer, aged 64 years, 10 months and 21 days. Services from Rev. 22: 14 by elders Israel Wenger and Hiram Gibbel, at the Brick meetinghouse. Interment in adjoining cemetery. He was a member for many years.

AARON R. GIBBEL.

HULL.—In the Seneca church, Seneca Co., Ohio, Nov. 3, 1900, Sister Barbara Hull, aged 89 years, 1 month and 29 days. Deceased was born in Virginia, Sept. 5, 1811, and with her parents moved to Seneca County, Ohio, in 1821. She was married to Michael Hull in 1836, and with her husband settled on a farm in the same county. Seven sons and three daughters were born to them. Three daughters, one son and her husband preceded her. Sister Hull was an exemplary member of the Brethren church for about fifty years. Services by elders L. H. Dickey and S. A. Walker, from Rev. 22: 14.

MAGGIE A. DICKEY.

LANDIS.—In the Springfield church, Portage Co., Ohio, Nov. 5, 1900, Sister Sallie Landis, aged 90 years and 27 days. She was a sufferer for many years, but bore it all patiently until the final summons came. Services by elders David Young and Geo. Carper.

H. E. KURTZ.

LOHRER.—In the Four Mile church, Ind., Nov. 9, 1900, Sister Salome Lohrer, aged 65 years, 10 months and 29 days. Deceased was born in Germany, Dec. 11, 1834. Her maiden name was Gableman. She emigrated to this country in 1856. She was married to Felix Lohrer Sept. 28, 1858. Nine children blessed their home. Six children and their father remain. She was a faithful member of the Brethren church for twenty-two years. The influence of her pure and Christian life has been a divine blessing to the entire community. Services by Eld. L. W. Teeter.

SAMUEL M. SHEETS.

MAUGANS.—In Harrisburg, Pa., Oct. 26, 1900, Sister Cynthia Maugans, aged 44 years, 7 months and 20 days. She leaves a sorrowful family of seven children. Services by the writ-

er, assisted by elders John Witmer and Samuel Reed. Interment in Harrisburg cemetery. G. G. LEHMER.

MOOMAW.—At his home near Bonsacks, Botetourt Co., Va., Nov. 6, 1900, Eld. Benjamin F. Moomaw, aged 86 years, 7 months and 7 days. Services at the house by Bro. Jonas Graybill and John B. Neff from Rev. 14: 13, selected by the deceased. Eld. Moomaw's house was specially given to hospitality. He was a man firm in his convictions of right and the burden of his soul in his last years seemed to be that his church be pure and not drift into the world. Until about six weeks ago he was a regular attendant at church. He was there even about 10 days before his death. He did not seem to suffer, saying to the last that he was not sick. He leaves one daughter, four sons and many other relatives.

S. L. SHAVER.

MINIGER.—In the Osceola church, Ind., Oct. 29, 1900, of heart failure Sister Barbara Miniger, aged 55 years, 5 months and 27 days. Deceased was born in Baden, South Germany, May 13, 1845. She leaves eight sons, one daughter, husband, one sister and one brother. Services at the Osceola house by Bro. H. M. Schwalm. Text, 2 Cor. 5: 1.

LIZZIE SCHWALM.

ROUDEBUSH.—In the bounds of the Springfield church, Portage Co., Ohio, Oct. 26, 1900, Benjamin F. Roubush, aged 61 years, 10 months and 26 days. Services by elders David Young and Geo. Carper.

H. E. KURTZ.

ROBENSTINE.—In the Springfield church, Portage Co., Ohio, Nov. 4, 1900, Sister Anna Robenstine, aged 70 years, 10 months and 7 days.

H. E. KURTZ.

REESE.—In the bounds of the Sugar Creek church, Allen Co., Ohio, Sister Rachel Reese, aged 76 years, 4 months and 26 days. Deceased was born in Trumbull Co., Ohio, March 22, 1824. She lived a very exemplary Christian life and in her last illness seemed perfectly resigned to the will of God. Services by Bro. David Byerly and W. H. Leatherman (Methodist). Interment in Woodlawn cemetery.

C. D. MILLER.

SCHULTZ.—In the Springfield church, Portage Co., Ohio, Sept. 21, 1900, Sister Eva Maria Schultz, wife of Peter Schultz, aged 76 years, 6 months and 18 days. Services by Elder David Young.

H. E. KURTZ.

STONER.—In Pipe Creek church, Union Bridge, Md., Nov. 9, 1900, Sister Mary Elizabeth, wife of Abraham Stoner, aged 74 years, 8 months and 4 days. Interment at Pipe Creek. Services by the writer from Rev. 14: 5. She was the last surviving member of Bro. John Roop's family.

E. W. STONER.

SIMMONS.—In Goshen, Ind., Nov. 14, 1900, Catharine Stevenson, aged 63 years, 4 months and 2 days. Deceased was born July 10, 1837, near Dunlaps, Elkhart County, Ind. She was married to Aaron Simmons, Jan. 13, 1859, and has been a resident of this Elkhart County all her life. She leaves surviving her, her husband, one daughter, one son, one brother and three sisters. For more than forty years she has been a consistent member of the Brethren church. Services by the writer.

J. S. KULP.

SWEDING.—In the Laporte congregation, Ind., Nov. 13, 1900, Melvin J. Sweding, little son of Mr. and Mrs. Sweding, aged 2 years, 3 months and 9 days. Services by the writer from 2 Kings 4: 16.

R. J. SHREVE.

SPEICHER.—At Waterloo, Iowa, Nov. 11, 1900, Bro. John Speicher, aged 84 years, 10 months and 4 days. He was born in Somerset County, Pa., Jan. 7, 1816. He was married to Barbara Saylor Jan. 25, 1841. To this union were born four children, three of whom preceded him. He is survived by an aged companion, who shared with him the joys and sorrows of life for nearly sixty years. He became a member of the church early in life, was one of the members at the organization of the South Waterloo church, and was elected to the ministry in 1856. Services by Eld. A. P. Blough and S. M. Miller from John 17: 4.

EVA S. LICHTY.

WOLFE.—In the Pigeon River church, Ind., Nov. 6, 1900, Bro. Adam C. Wolfe, aged 70 years, 8 months and 2 days. Services by Eld. M. C. Shotts and the writer from 2 Tim. 4: 7.

I. N. SNOWBERGER.

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That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Non-Conformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4-5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Address:

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(Concluded from page 769.)

where we had an appointment for Monday evening, Oct. 20. Bro. Johnson preached of evenings the entire week.

On Tuesday evening, Nov. 6, Bro. W. A. Gaunt, of Elklick, Pa., preached for us. Arrangements had been made for him to preach on Monday evening, Nov. 5, but owing to a wreck of a freight on the railroad, he did not get here in time. He preached seven sermons. We had good meetings and good preaching. Bro. Gaunt returned to his home on Monday, Nov. 12.

Bro. Johnson preached nine sermons that were very much appreciated by the church.
ALPHEUS DEBOLT.

Masontown, Pa., Nov. 19.

From Falling Spring Congregation, Pa.

OUR Communion is now in the past. Owing to the Ministerial Meeting held in connection with it we had several ministers with us. Elder Edmund D. Book, of Perry, officiated. We also had an unusually large body of brethren and sisters. Notwithstanding our large house, not near all were able to commune. Everything passed off quietly and the meeting closed at eight o'clock. This is as it should be.

Many expressed their appreciation of beginning the services early in the evening; then we get through in better time. I have found by experience as well as by observation that the services that close early are the most edifying and have better results. Many churches need more system in holding their feasts. Bro. Book did not give us sermons between each ordinance as some do, but referred briefly to such Scriptures as bore directly on what we were engaged in, filling in between with appropriate song, which we think is always edifying. We in our judgment and experience think it was one of the most impressive and edifying services ever held at Hade's.

On Wednesday morning we met again at Hade's in the capacity of a ministerial meeting. After singing and prayer an organization was effected and resulted as follows: Eld. Isaac Barto, Moderator; the writer, Secretary. The topics were all ably discussed. We all fully realize that with more Holy Ghost preaching and preachers we would have better results, and have our members be more active. Share the work with them and encourage social recognition. The most prominent auxiliaries to successful church work are the Sunday school, prayer meeting, Bible meetings, young people's meetings, etc. The three cardinal points in salvation are Christ, repentance, saving faith.

We should deal with our erring ones as Christ deals with us. Their interest should be our interest, and to increase our congregations it must be so. Properly season our preaching, have a united ministry; always tell the old story, but try to tell it sometimes in a new way. Associate more with the people. Make the church a busy body.

In the model church we see the elder, ministers and laity, all working together; no lazy person in the model church. Every one should work after the pattern Christ gave. The church must have a center around which it can work.

The obligation of the church to the minister. Encourage him by your presence at meeting. Pray for him often. Give him, where needed, of your temporal things, while he gives you spiritual things. Ministry and laity should come in closer touch with each other.

Some of the greatest needs of the mission cause are, first, systematic teaching; second, co-operation; third, men filled with the Holy Ghost; fourth, means or money, and, lastly, the main object of the Ministerial Meeting is to benefit the ministry; to bring about more unanimity of sentiment and for the benefit of all.

We think it one of the best, if not the best, meeting ever held in Southern Pennsylvania. We had an immense crowd of people, but the committee of arrangement were equal for the occasion and the brethren and sisters of the Falling Spring congregation in general heartily and cheerfully co-operated with them, and everybody was well cared for and fed, and the crumbs that were gathered up would have fed the multitude for another day yet.

One thing happened that caused much anxiety and sadness among us. Eld. E. D. Book suddenly became ill with heart failure, and for

a few moments his life was despaired of. We made him a bed in the church and hastily sent for the doctor, who injected medicine to strengthen the heart and he revived and in a few days was able to return home. We received word from him that he is almost well. Elders A. B. Barnhart, of Hagerstown, Md., and Lefever, of Lebanon County, Pa., were with us. Their presence and help added much to the success of the meeting, and were much appreciated by all. W. A. ANTHONY.

ANNOUNCEMENTS.

LOVE FEASTS.

Kansas—
Dec. 1, Fredonia.
Dec. 8, 4 P. M., McPherson.
Pennsylvania—
Dec. 2, 4 P. M., Lancaster City.
Texas—
Dec. 1, Saginaw.

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Church Directory.

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YORK, PA.—Cor. Belvidere Ave. and King St. Services, Sunday, 10 A. M.; 7 P. M.; S. S. 9 A. M.; Song Service, 8 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.
MUNCIE, IND.—Cor. Jackson and Council Sts. Services, 10:30 A. M.; 7:30 P. M.; S. S. 9:30 A. M.; Bible Reading, Wednesday, 7:30 P. M.
LOS ANGELES, CAL.—Channing Street, between 9th and 14th Sts. Preaching, 7:30 P. M.; S. S. 3 P. M.; Bible Reading, Thursday, 7:30 P. M.
CHICAGO, ILL.—183 Hastings St. Services, 11 A. M.; 7:30 P. M.; S. S. 10 A. M.
BALTIMORE, MD.—South Baltimore Mission, Montgomery St. Boys and girls' Bible school, 4 P. M.; Sunday, Locust Point, 8 P. M.; Monday, Ad., 12 W. Camden St. DECATUR, ILL.—Geophart Hall, Dec. 1, 1105 N. Water St. S. S., 10 A. M.; preaching, 11 A. M.; 7:30 P. M.
CEDAR RAPIDS, IOWA.—Cor. 5th Ave. and 12th St. Services, 11 A. M.; 7:30 P. M.; S. S. 10 A. M.; Prayer Meeting, Wednesday evening.
DAYTON, OHIO.—College St. & 4th Ave. (West Side). S. S. 9:30 A. M.; Prayer service, 6:30 P. M.; Preaching, 10:45 A. M.; 7:30 P. M.
BALTIMORE, MD.—Northwest Baltimore Mission, Cor. Frostman and Calhoun Sts. Services, Sunday, 9:30 A. M.; 8 P. M.; Bible Class, Wednesday, 8 P. M.
DENVER, COLO.—Cor. W. 14th Ave. and Irving St. S. S. 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, 7:30 P. M. Take west-bound Larimer Cable, off at Irving.
DES MOINES, IOWA.—1606 E. Lion St. S. S. 10 A. M.; Preaching, 11 A. M.; 8 P. M.; Children's Meeting, 7 P. M.; Prayer Meeting, Thursday, 8 P. M.
LANCASTER, PA.—Charlotte St. near Lemon. S. S. 9 A. M.; Preaching, 10 A. M.; 7:15 P. M.; Song Service, 7 P. M.; Bible Meeting, Wednesday, 7:30 P. M.
HARRISBURG, PA.—Brethren Chapel, Cor. of Hummel St. and Hecla Ave. S. S. 10 A. M.; Preaching, 11 A. M.; 7:30 P. M.; Prayer Meeting, Wednesday evening.
WASHINGTON, D. C.—Corner 4th Street and North Carolina Avenue. S. E. Preaching, 11 A. M.; 8 P. M.; S. S. 10 A. M.; Young People's Meeting, 7 P. M.
ST. JOSEPH, MO.—Meeting every Sunday at 10:30 A. M.; at Old Schoolhouse on Madison St., 3 1/2 blocks west of car line in Walker's Addition.
WAYNE, IND.—Cor. Gay St. and Craten Ave. S. S. 9:30 A. M.; Preaching, 10:45 A. M.; 7:30 P. M.; Bible Reading, 6:30 P. M.; Prayer Meeting, Wednesday, 7:30 P. M.
READING, PA.—Church St. near Greenwell. Services, 10:30 A. M.; 7:15 P. M.; S. S. 10 A. M.; Bible Reading, Wednesday evening; Prayer Meeting, Friday.
BROOKLYN MISSION, N. Y.—1393 4th Ave. S. S. 10 A. M.; preaching, 11 A. M.; 7:30 P. M.; Bible study, Tuesday, Singing, Wednesday; Prayer Meeting, Friday.
ALTOONA, PA.—Cor. 6th Ave. and Fifth St. S. S. 9 A. M.; preaching, 10:30 A. M.; 7 P. M.; Bible study, 6 P. M.; Prayer Meeting, Wednesday, 7:45 P. M.
KANSAS CITY, MO.—Cor. Central Ave. and 9th St.; S. S. 10 A. M.; preaching, 11 A. M.; 7:45 P. M.; Prayer Meeting, Thursday, 8 P. M.
LOS ANGELES, CAL.—236 S. Hancock St., East Los Angeles. Services, 11 A. M.; 7:30 P. M.; S. S. 10 A. M.
MONTREAL, CANADA.—110 Dolormier Ave. near St. Catherine. Services, S. S. 11 A. M.; Bible Class, 3 P. M.; preaching, 7 P. M.; Prayer Meeting, Wednesday 8 P. M.
YORK, PA.—East York Mission, East Market Street, Services each Sunday.
GERMANTOWN, PHILADELPHIA, PA.—6611 Germantown Ave. Prayer meeting, Thursday, 8 P. M.; S. S. 9:30 A. M.; preaching, 10:30 A. M.; 7:45 P. M.
BALTIMORE, MD.—Worshiper meetings, Cor. Sycamore and Third Ave. S. S. 9:30 A. M.; preaching, 10:45 A. M.; 7:45 P. M.; Young People's Meeting, 7 P. M.

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THE GOSPEL MESSENGER.

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 38.

ELDER, Dec. 8, 1900.

No. 49.

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EDITORIAL MISCELLANY.

THE war in South Africa does not seem to wind up as was expected. The Boers are still giving the British a good deal of trouble. Hardly a day passes in which there is not an engagement in which a number of men are killed and wounded. The Boers move in small detachments and are hard to capture. Sometimes a number of these small forces will get together and give the British quite a battle. A few days ago they not only defeated the English force, but captured four hundred prisoners and some heavy guns. The leader of these forces is DeWet, the most wily general the war has yet developed. So far he has eluded the British, and continues to harass them. When defeated he scatters his men, and then collects them at a point which all seem to understand, and is ready for another battle. How long the thing is to continue can not be determined. But the Boers are found hard to conquer. They love liberty and seem willing rather to die than give up the struggle. To say the least of it, the Boer nation is dying hard. And from a worldly standpoint the effort to regain liberty is so persistent as to excite almost universal sympathy. But sympathy is all that can be given, for no nation cares to offend England. Kruger is making a tour of Europe. He visited France a few days ago, and was cheered by the French on every hand, showing that they have great sympathy for him, but they can offer him no help. His visit will probably be fruitless, and when he becomes fully convinced of this he will likely settle down somewhere and spend the remainder of his days quietly. His may have been a just cause, but it is a lost cause and he must bow to the inevitable.

MUCH is being said concerning the wealth of Luzon, the larger of the Philippine Islands. The land is cheap and quite productive, while the timber in some parts of the island is simply immense. There grow the ebony, teak, native walnut, bontok, narra-wood, that takes a polish like glass; rosewood trees, five feet in diameter; redwood, zebra, and

bintok, a wood that seems almost as hard as flint. For some of this wood there is a great demand both in Europe and America, especially for the rosewood. On this one island alone there are millions of acres of virgin forest ready for the woodman's ax. On some of the other islands the timber is fully as abundant, and of the finest quality. In its growth it is rather peculiar, no more than a few trees of the same variety being found grouped together. The timber stands too thick to permit of much culling, and so a variety of wood will have to be taken in order to make room for removing it. Companies are being organized to prepare the wood for shipping. The logs will be cut and simply squared at the mills, and in this way will be shipped. In our markets we shall soon have lumber from the Philippine Islands. But the time is probably coming when the fine forests upon these islands will be destroyed as they have been in America. The woodman's ax will not spare the trees that nature has been so long in producing.

IF reports can be depended upon, a most excellent thing has been done by the Latin-American Congress that recently assembled in Madrid, Spain. A compulsory arbitration measure was urged and adopted almost unanimously. This means that the nations of South America must resort to arbitration in order to settle such disputes as may arise. For years these nations have been at war with each other. In fact hardly a year goes by that there is not some trouble among them. Their wars have drained their treasures, run the different governments greatly into debt, and killed off the best of their young men. They have thus been kept from making the progress that they otherwise might have made. South America has suffered much because of wars, and what nation has not suffered in like manner? It will be a fortunate day for this world when wars shall cease and the nations learn to settle their differences by civilized methods. Wars do not belong to civilization. They are the product of barbarism, and whenever nations will become civilized, as we speak of civilization among a cultured people, then wars will disappear, just as other barbarous practices give way to culture.

A LATE issue of the *Ladies' Home Journal* contains Mrs. Harrison's plans for enlarging the White House. She thinks that when the routine daily life of the President is considered it will be found to be more convenient for him, and more conducive to the transaction of public business, to add to the present White House rather than to build at a distance from it. The President can have no set hours for his work, and necessarily does much of the routine at odd moments. There are also times when he works early and late, and while he may not always need to be at his desk he requires his tools, papers, records, clerks, messengers, etc., always within close call, no matter what the weather. A President cannot close his desk at a fixed hour and go away to a separate home until office hours next day. There are many matters brought to his attention at all hours of the day, after office hours as well as during them, some of which must be settled at once, and he may need to refer to office records or to use a clerk. As a matter of fact, a President does little of his routine office work, such as signing papers, dictating, etc., during office hours, for his time is then taken up for the most part in seeing people, and it can never be otherwise in our country. This is a practical argument against having his house and office separated.

DISCOVERIES made among the ruins of the prehistoric cliff dwellers in southwestern New Mexico continue to excite great interest. It is stated that along the Mancos River the land to the northwest rises in three terraces. The first is a barren waste covered with sage brush. Rising one thousand feet above this is the second terrace, covered with timber, mostly pine. Back of this are cliffs from one hundred to three hundred feet high, and in the sides of these cliffs are cut the abodes of a mysterious race of people of which the world now knows nothing save what may be learned by studying what is left of their homes. Dr. Cole, of the University of Southern California, who spent considerable time last summer among the abodes of the cliff dwellers, says: "I began my work among the ruins along Beaver Creek. There the Mesa Verde is the most interesting part of the country. This is a series of rugged mountains more than two hundred miles long and forty miles wide. Here are numerous cañons, fortified at the opening by watch towers from one hundred to four hundred feet high. The ruins of what appears to be the first buildings on the American continent are found in these cañons. Cities were numerous along the Mancos. In the side of sheer cliffs two thousand feet above the river were built the homes of this ancient people. The only way of reaching them was by climbing up from the second terrace below or down from above. In this region I counted one hundred and eight large buildings, and I believe there are more than one hundred more of them along the river." Dr. Cole located a pyramidal building containing four hundred rooms, and in the same district found another building built in the form of the letter "Z." This had originally been four stories high and had contained one thousand and five hundred rooms. In this building were found the bones of a woman who must have been from seven and a half to eight feet tall. In one of the rooms were cooking vessels still in the ashes and containing bones of birds and cobs and kernels of corn. The bones were of a turkey of a much larger size than those of to-day. The corn resembled pop corn. Metates, or stones on which the corn was ground, and tortillas, on which it was baked, were found in abundance. Axes, knives, and hammers of stone were discovered in several rooms. Bone instruments were found among them, six flutes made from the leg bones of pelicans. One room contained well-preserved mummies, together with corn, gum, various kinds of cloth, bone needles, pipes, idols, and tear bottles, made of clay and burned red or brown. Whence these people came, no one, of course, knows. But here they lived long before the discovery of America by Columbus, and have disappeared without leaving any record to tell the story of the wonderful past.

IT is said that some very commendable reforms are being made in the Philippines. The number of saloons have been greatly decreased, and important restrictions thrown around those that are permitted to do business. In certain parts of Manila, or rather on certain streets, the selling of intoxicants is not permitted. The selling of the native wines to the soldier is also forbidden. It is a pity that something of this kind was not done long ago, for liquor has probably caused more deaths among the soldiers than the bullets of the insurgents. If it is found good to throw special restrictions around the sale of intoxicants in the Philippines, why not more so in America! The better way would be to banish the saloons altogether, for neither reason nor the Bible endorses the toleration of a deadly evil.

ESSAYS

*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE AFTERNOON ANGLE.

BY ADALINE HOFF BEERY.

A PRETTY vista through a western wall,
A bracing bit of canvas morning-lit,
With dew and leaf and sky divinely mixed,
A prospect satisfying and serene.

The slow world turns upon its noontide hinge;
And as I still look out, a sudden dart
Feathered with sunlight, strikes me in the eye,
And twists the colors to a formless blur.

Now I see nothing but the window-glass,
All smeared, and stained, and thick with daily dust;
Sure, searching sun! to metamorphose thus
A morning glory to an evening shame!

So is't with thee, self-righteous soul of mine!
With broad phylacteries and purple hems
Walking aloof from the weak, battling crowd
Beneath a well-set nimbus of repose.

Turn on the light, the quivering shaft of truth!
Behold the cobwebs and the plague's own spot,
High-headedness and greed of worldly clap,
And streaks of sham, all bared to wondering heaven!

O spirit, coming in the afternoon,
May such a polished room be offered Thee
As homelike seems, while in its windowed niche
Love, mercy, patience, durance humbly keeps.

Huntingdon, Pa.

THE MINISTERIAL LIFE OVER AGAIN.

To a few of our ministers we sent the following:

Had you your time to go over again, as a minister, what change would you make in your life, your preparation for the ministry, and your work as a minister?

Here are their replies:

The Ministry—Past and Prospective.

"What contradictions meet
In ministers' employ!
It is a bitter sweet,
A sorrow full of joy;
No other post affords a place
For equal honor or disgrace."

I was called to the ministry when I was beginning to be about twenty years of age. I was then under the parental roof and had neither money nor books, and but a very limited education. Up to this time I was not specially fond of reading or study. What few books were accessible were not such as to give to a young man any progressive or advanced views of life. The prevailing sentiment of my environments was that this wicked old world is growing worse and worse, and that education and new inventions were stepping-stones to pride and sin in some form. When it was announced that I was chosen for the ministry I accepted the new position with hardly a conception of what the future had in store for me. Could the veil have been drawn aside, and what was written on the scroll of fate revealed, possibly no persuasion could have been strong enough to induce me to accept this office. But a merciful Providence wisely conceals the future from us. I now commenced reading, and having no books but the Bible, it became the chief book of study (perhaps a fortunate circumstance). I commenced at once to preach and collect a library. I loved the church and believed in it, and from honest conviction set about defending its doctrines and principles. When I started out to make my own living I found that without a trade the tide was against me. I took hold of the artisan's tools with a will and in a few years placed myself among the skilled workmen.

I married at twenty-two, and with less money than many young people use in going to housekeeping, I started to build a house and have my own home. My work was here, there and everywhere. But my secular affairs were so adjusted that I was always at my post when Sunday came. I rarely missed a meeting, especially when I was expected to do the preaching. I served the church for twenty years before I owned a horse. Through the kindness of others I was often assisted on my way, but

my chief dependence was on my ability as a pedestrian. Now I am asked to say what change I would make in my life had I my life to go over again. I scarcely know. For one thing I would try to be a better man. But as long as things do not come rolling in we must work for a living. I did not want to be a dependent, would not be if I had my life to go over again. While the church or able members should not see their faithful ministers toil till it becomes drudgery without assisting them, I still would not encourage ministers to depend entirely upon others for support. The reasons can only be hinted at here: independence, and the tone it gives to character; the united development of body and mind; knowing from experience what it means to rub up against this bustling world. The pluck and plod that carries one over the hard places of life are no mean qualifications in a minister of the Gospel.

PREPARATION.

Along with my business I read the books that I could get, and spent what time I could in composition. About a year after my call to the ministry I became associate editor of the *Christian Family Companion*, under the editorship of H. R. Holsinger. This was a good schooling for me; as it helped me out of some old notions that were not essential to anything good, and were a hindrance to advancement, and gave me a wider scope of thought and a more extensive knowledge and use of language. I always felt, and do yet, somewhat hampered on account of my limited education, and if I had my time to go over again I would spend some time in the study of language and literature. A young minister should make a very free use of a good standard unabridged dictionary. In so doing he will acquire a wide range of words with their varied shades of meaning, and will always have at his command suitable words to express his ideas with force and clearness. I have found great benefit of late years in simply reading text-books on mental science, logic, natural philosophy and rhetoric; but to enter into a study of them, I am about forty years behind time. No one ever so much as suggested the beneficial effects of these different branches of literature. Our school men would not recommend persons who possess but little education to plunge into branches that are for the more advanced, and yet those who can not take the full course would doubtless be benefited, as I am by devoting some time to the study of elements that enter into every sermon they preach. Logic plans the sermon, grammar constructs it and rhetoric adorns it. Logic has to do with the meaning of language, grammar puts it into form, and rhetoric deals with its persuasiveness.

I would read the Bible more. I would select books to help study it more systematically. I would weave more of it into my preaching, I would get all my illustrations from it. I would aim to be distinguished as a Bible preacher.

CHANGES IN WORK.

I am aware of many mistakes and imperfections, yet I always tried to do the best I could under the circumstances. It is true the circumstances were often against me. I was often told that I should cast aside all business and enter the work of the ministry untrammelled. I often felt to do so, but when I would cast about for a beginning my faith was never strong enough. Here was a family to raise and educate, and how could it be done without money that I had no assurance of getting? Inducements were sometimes held out to get me to locate in certain places. Sometimes the bait offered was enticing and I seriously considered. But when I thought of others who did accept such inducements and how it resulted, I declined all offers. And while I would not wish to speak disparagingly of those who accept such offers, or the churches or individuals who make them, yet the undoubted better way is for each church to elect from its own members and give them such assistance as is fitting.

I made the doctrines of the Bible, as understood and practiced by the church, a specialty in my study and preaching. How well I have succeeded those who have heard me can best judge. If I had my

time to go over, I would try if possible to be stronger and clearer in this line of my work. Doctrine is the foundation upon which the whole system of the Christian religion stands. Take it away, and we have only left a sentimental thing that will scatter away like chaff before the wind.

JAS. A. SELL.

McKee Gap, Pa.

What I Would Do.

I AM asked what I would do were I forty years younger and called to the ministry now, under present surroundings, instead of forty years ago.

1. I would use all available means to reach the greatest possible degree of consecration for this high and noble calling.

2. I would if possible take a systematic course of Bible study such as is now available at McPherson College under the care of Professor Frantz.

3. I would make the Bible the principal study of my life, using the best available helps to acquire so far as possible the uplifting and saving qualities of that noble book and arrange them under suitable topics for practical sermons. And as a help for this I would have a marked envelope for each topic, into which I would drop short notes bearing on such topic as might be gathered from all sources.

4. I would spend less time than I did, reading promiscuously matter that had little or no helpful influence on the gospel ministry. I would be very particular in the selection of my reading matter and use greater efforts to master the books selected thoroughly rather than increase the number of books in my library rapidly.

5. I would do less traveling over much territory to preach a few sermons at a place and instead thereof I would concentrate my efforts into more continued local efforts.

6. I would teach more strongly than I did the gospel requirements of all members helping the work of the ministry instead of trying to pull the whole load myself, while the rest might simply sit in the wagon and ride and touch him up a little.

7. I would post myself so far as possible as to the needs of the various missionary fields of the world and would teach the people that the only business of the church in this world is to help the Lord to save the world.

McPherson, Kans.

DANIEL VANIMAN.

Changes I Would Make.

WERE I permitted to live the years of my ministry over again, starting where I then did and under similar circumstances, I presume I would do once more very much as I did before. But were I permitted to begin with my present experience as a guide I should do differently in some particulars.

Since preaching is the bursting out of the life that has first burst in, I should seek to be more overflowing filled with the Christ life—be more thoroughly Christed as a man. Then I should desire to begin at least fourteen years earlier. I was called by the church at the age of thirty-four; by the Lord I was impressed that way much earlier.

After having secured an education affording scholarly culture, I would devote time to systematic Bible study, supplemented by homiletical studies. I would do this (a) with a view of acquiring habits correct in principle and useful in practice, and (b) that as a preacher I might begin well, and go forward in an ever-enlarging sphere of improvement. Feeling myself moved by the Holy Spirit to preach the Gospel, I would pursue homiletical studies, not as a branch of general education, but with a view of developing power and adaptation to manifest the truth to "every man's conscience in the sight of God" (2 Cor. 4: 1, 2). The Gospel may be so preached as to be seen of men to be true, and approved by them as right. True, they may hate it, but God designs that they shall see that the truth which condemns their practice is from heaven. I would devote time to the study of the *how*, so to preach the Gospel.

I would aim from the start to be a thorough pastor. I am fully convinced that the minister who devotes himself only to the pulpit, making the Sunday school, the prayer meeting and pastoral visits

tion merely incidental, whatever he may become as a preacher, is likely to prove a failure as a shepherd of souls. No minister who is indifferent to these departments of church work can hope to be permanently successful. The instruction as well as the spirit of both the Sunday school and the prayer meeting should be kept in harmony with the teachings of the pulpit, making them a means of developing the results of the pulpit. I would labor therefore, to guide them at least in a general way. Through the Sunday school I would seek to come in sympathy with the young, endeavoring to be a loving pastor of the children and accessible and attractive to youth.

Since the minister is a shepherd to whom a flock has been committed to guide, to feed and to defend, I would devote much time to the study of pastoral duties. During the week I would go to those whom I expect to come to me on the Lord's Day. It is important that the minister know his people, and that they know him as a man. That this may be so, he must visit them in their homes. It is the only way by which he can get a distinct idea of the wants of his people and adapt his preaching to their needs. I would therefore devote a good portion of my time to practical pastoral work in its every-day application.

J. G. ROYER.

Mount Morris, Ill.

Changes in Ministerial Life.

"Had you your time to go over again as a minister, what changes would you make in your life, your preparation for the ministry, your work as a minister?"

HERE are three very important questions. At first thought it might seem an easy matter to answer them; but with me it is not so easy. The answers would depend very much on when we begin. If we would begin when I began before—about thirty years ago—I do not know what, if any, changes I would make. But if I were to go over time again, beginning now, I would make some changes.

1. I would keep myself more free from secular business and the environments of this world. But where a minister is expected to support a family, preach every Sabbath and bear his full share of the expenses of the church, he is almost compelled to follow some secular business. It is so often the case where ministers transact business that persons find fault, and even censure them when they deserve no censure; but their influence is crippled and it requires long time for them to regain it again. I would depend more on my ministry bringing me a living or a support. "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" 1 Cor. 9: 7. "If we have sown unto you spiritual, is it a great thing if we reap your carnal things?" 1 Cor. 9: 11. "Even so hath the Lord ordained, that they which preach the gospel shall live of the gospel." 1 Cor. 9: 14. I believe the minister is entitled to a support from the church for which he is giving his time and talent. I do not mean a salary, for salaries have proved a snare to many, but a proper support, as taught in the foregoing Scriptures.

2. "What changes would you make in preparation?" Were I to begin the ministry now, if it were possible, I would spend considerable time in some good Bible school. Here a man, with a good teacher and good text-books, will learn in two or three years what will take many more years gathered up by fragments; the knowledge is better systematized and he can make better use of it. I would not use many books to start with. The Bible, a good concordance, Bible dictionary, a good commentary and Bible geography, with a few text-books, are all that are needed in preparation. As the minister advances in his calling he will need books on special subjects. If he wants doctrine, the books sent free to our ministers will furnish him a good supply for many years.

3. "What change would you make in your work as a minister?" I would concentrate my labors more. Paul would stay by his work at a new point

until it was well established. He stayed as long as three years at one point. See Acts 20: 31. In looking back over my ministry I call up opportunities that do not occur often in the life of a minister, that were permitted to pass unimproved. At one point where our people had done but little preaching, outside parties begged me to stay and continue meetings, stating that I could build up a congregation in that locality in a short time. Everything else connected with the meeting pointed in the same direction; but I left the opportunity pass unimproved and we have no church there today. Had I my time to go over again such opportunities should not pass unimproved.

W. R. DEETER.

Milford, Ind.

THE CALL TO REST.

BY EDWARD FRANTZ.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

GREATER words than these were never spoken. When their true import is once fully grasped by all who try to wear the yoke of Jesus, Christian life and service will be quite a different thing from what the prevailing type is now. In these great words Jesus set himself squarely against that conception of religion which makes it a life of drudgery and wearisome toil, to be endured only because of the prospect of rest by and bye. The rest Jesus promises here is not something to be reached in the far distant future, else there is no point in the last sentence. Rest to the soul is assured just because the yoke of Jesus is easier than any other. The whole force of his plea rests on this fact. He saw how oppressive was the yoke under which the people labored, and invited them to throw that down and take up his easier one.

To some the mention of a yoke suggests only sore shoulders and galled necks, but this is entirely to miss the point of Jesus' words. He is not imposing anything additional at all. The emphasis is all on the "my." Everybody must wear some kind of a yoke. The burden of human life rests upon us all, to be carried in some way. Jesus simply says, "My way is the best way." His yoke is simply his way of living. His burden is simply life as lived in his way.

The practical thing about this for us is this: If our religion is irksome to us, if we do not find the Christian life positively the easiest and most delightful life there is, then we may be sure that ours is not the genuine article; it is a counterfeit. The only other possible alternative is that Jesus was mistaken when he said that his yoke is easy, a conclusion which few will be willing to accept.

The call to Christian service is a call to rest. It is not, indeed, a call to idleness, to inactivity, for inactivity and rest are very different things. Inactive people do not have rest; they are the most restless people in the world. There is work involved and plenty of it, but it is delightful work, easier work, in fact, than that which one must do outside the service of Christ.

Rest, soul-rest, is a Christian duty. We owe it to those around us. Why do they not come into the church? Why are they not constrained by our example to enter the Christian service? It is because by our example we make religion such an uninviting thing? Do they see what a burdensome task it is to us, and conclude that if that is what religion means, they will have none of it?

But do Christians have no troubles, no griefs, no cares? They do. The call to rest is not a call to exemption from the sorrows, bereavements, and tears which are the common lot of all. It is not freedom from these things that gives soul-rest but a right attitude toward them. Was there ever a life more stormy and tempestuous on the outside than that of Jesus himself? And was there ever a life more tranquil and serene on the inside than his? He tells us the secret. It is because, says he, "I

am meek and lowly in heart." That same spirit will enable us to find rest in the midst of all our griefs and heartaches. Perhaps we often think we ought to have the "thorn" removed, when what we really need is "sufficient grace."

HAVE ANY JOINED THE CHURCH?

BY S. S. BLOUGH.

THIS question is frequently asked. Sometimes it is put in a different form, "How many joined?" or, "How many were baptized?"

The success of a congregation is too often measured by the number added to the membership during the year. Ministers make reports at District Meeting, laying special stress on the increase in numbers. A series of meetings closes with a large number baptized. There is great rejoicing, as there should be. When asked about the meeting, the minister and members say, "We had a very successful meeting," with emphasis on the word very. In case of few or no additions the answer sometimes is, "We did not get much accomplished."

A new mission is opened and in a very short time the question is asked, "Has anyone joined?" If the answer is in the negative they say, "Well, is that so? That's too bad." If in the affirmative, they say, "That is good."

I do not wish to cry down the importance of joining the church, for outside of Christ there is no promise; but there is danger of making too much of members. The ministers, from congregations where the increase is not large, go home after hearing the glowing reports of others feeling discouraged, wishing for success as others have it. The one minister closes the protracted effort and leaves with a very good recommendation, while the other goes home with a very heavy heart, feeling as if he had been a failure. Often members of a district lose interest in their mission points when the additions are not as many and as frequent as they expected. This is all wrong.

Many a faithful minister preaches for almost a lifetime and few if any persons come to the church as a direct result of his preaching. Does this say that his work is not acceptable with God and useful to the church? Nay, verily. Often these are the most able and their work the most effective. If we would take the trouble to study conditions we would often find that these prepared the field and sowed the seed while others do the garnering at the very successful meeting.

Conditions vary greatly. In places much more preparation and sowing are required; so we must not be too greatly discouraged when the results in numbers are not as large as we think they should be. All have not the same talent and tact. While some are strong in doctrine, others have their fort in persuasive power. So let us not disparage the work of any because fewer additions result.

Great care should be taken in giving proper instruction and having true conversions, so we lose none after they have once joined themselves to God's people. This would be encouragement to bring others in. Let us strive for souls, but, above all, we must see that righteousness pervades the entire church, and additions will follow.

Pittsburg, Pa.

"MATTHEW THE PUBLICAN."

BY J. W. WAYLAND.

THE name Matthew seems to be equivalent in meaning to Theodore, which signifies *gift of God*. Of Matthew's life we know but little; but that little is profoundly significant. His name is mentioned on only three occasions: (a) at the time of his call, Matt. 9: 9-13; (b) in the list of the twelve apostles, Matt. 10: 2-4; Mark 3: 16-19; Luke 6: 14-16; (c) as present in the "upper room" at Jerusalem after the ascension, Acts 1: 13. He must also have been present at the Pentecostal revival; for there were eleven of the apostles there besides Peter (Acts 2: 14).

From the above references, we deduce the following facts concerning Matthew:

1. He had a second name, Levi, by which he was known previous to his call to the apostleship. (Cf. Matt. 9: 9 with Mark 2: 14 and Luke 5: 27.) Levi was probably Matthew's Hebrew family name, for he was evidently a Jew.

2. He was the son of Alphæus (Mark 2: 14). It may be, therefore, that Matthew was a brother to James the son of Alphæus, another one of the twelve.

3. Matthew was a publican (Matt. 10: 3). He alone relates this fact. Mark and Luke spare him the odious suggestiveness of that epithet; but Matthew himself places the obnoxious title in full view,—over against, as it were, the abundant grace of God that wrought the miracle of his redemption.

It may be profitable to notice here the derivation and meaning of the term "publican," and the reason why it carried with it such a degree of contempt. The *publicani* were men who farmed the Roman taxes. For instance: the government at Rome levied a certain amount of tax upon a province in Asia Minor: instead of the tax being collected by government officials, the claim was sold for its face value to some rich citizen, and he enforced the collection. The man farming the tax expected, of course, to gain money by the speculation, and, according to justice, he was entitled to a reasonable percentage for the expense and labor of collection; but as a matter of fact the people were often—generally, I may say—imposed upon and forced to pay extortionate revenues to the tax farmers.

The *publicani* proper were usually Roman knights and other citizens of wealth and credit. They usually employed natives of the provinces where the taxes were levied as collecting officers, called properly *partitores*,—more commonly "publicans." As has been noted, the people were often imposed upon by the tax farmers, and the inferior officers were frequently more oppressive even than the chief *publicani*. So it naturally came about that the publicans were hated and despised; and the Jews, to show their contempt, almost invariably classed them, when they were forced to mention them at all, with the vile and the wicked. "Publicans and sinners" were the classes most abominable in the Hebrew mind. This hatred was fierce enough when the publican was a Roman or a foreigner of other nationality; but when, as was frequently the case, a Jew became a publican, for the sake of the money that was in the business, he was an outcast of society. "Having sold out his patriotism for a price, he belonged to a class that was under the ban of civil and social ostracism."

Such a one was Matthew. He lived at Capernaum and was collector probably of the taxes and customs on persons and goods crossing the sea of Galilee, on the route between Damascus and the Phœnician seaports. In the call of Matthew therefore, Christ gave striking evidence of the fact that he came "not to call the righteous, but sinners," and proved that he could make a shrewd business man efficient in the Father's business.

"The narrative which Matthew himself penned says, 'As Jesus passed forth from thence, he saw a man.' Perhaps the crowd jostling upon one another in their selfish eagerness to reach the Savior's side, saw something else as they looked at Matthew. Some of them saw a taxgatherer and shunned him. Others saw a wealthy, well-to-do citizen and envied him. Others saw an avaricious money-getter, who prized shekels above patriotism, and despised him. "Jesus saw a man and loved him, and Jesus, the Savior of men, said to Matthew the man, 'Follow me.'"—Dr. Vance.

That Matthew followed Jesus to become a preacher shows to a remarkable degree his conviction of duty, his willingness to serve, his faith in the power of Jesus to move mountains, and his own moral courage to endure slander and ridicule. Imagine a saloon-keeper turning preacher to evangelize his fellows! What influence could Matthew hope to have among people who despised him? Did he not already see the fingers of scorn pointing and the voices of enemies crying, "Publican!" "Hypo-

crise?" Matthew realized the difficulties before him more keenly than we can realize them, but he followed Jesus.

Matthew was modest. He says, "He [Jesus] sat at meat in the house." Mark says, "He [Jesus] was sitting at meat in his [Levi's] house." Luke says, "And Levi made him a great feast in his house."

Matthew must have yearned for the salvation of his old associates; for they were invited to this feast, and Jesus was invited. So then this feast was doubtless made not only to honor Jesus, but in order also that publicans and sinners might meet the Man who had come to save them.

If Thomas was a doubter, Matthew was not. He followed Jesus without knowing the way. His faith led him into a knowledge of the truth, and gave him the power to conquer kingdoms of sin. He was a good man to send out with Thomas. They needed each other. The doubter is apt to become an anarchist and an infidel if not restrained; the man of strong convictions is in danger of becoming a bigot if left alone. Thomas and Matthew together,—caution and conviction,—made a whole man.

Matthew's Gospel exhibits the same qualities of conviction and directness that characterize the author. He was a Jew; he wrote primarily for the Jews; and his primary object was to convince them that Jesus of the New Testament was Christ of the Old Testament. As a means toward this end we find in Matthew's Gospel the Savior's descent traced from Abraham, and numerous references to the law and the prophets.

Of Matthew's later life we know nothing with certainty. According to some traditions he preached in Ethiopia, and there suffered martyrdom; others dispute this, and say that he labored in the East, and died a natural death.

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THE BELL SHEEP.

BY JENNIE C. BAKER.

THE above subject recurred to the writer's mind through a conversation with a friend, in which a certain minister was referred to as being especially successful in drawing members into his church. It was not a question of doctrine taught, of right or wrong doing, but simply the personality of the man who drew men unto him, and through him into the denomination he represented.

"We all like sheep have gone astray!" We feel the need and have the desire to return to the fold. What are we doing toward accomplishing that end? Possibly nine out of every ten are following after the bell sheep. Who is this one whom we are following? It may be a prominent member, it may be a parent or some near relative, but more likely it is the minister to whom we are trusting our soul's welfare. On his teachings we rest secure, in his following we hope for safety. If this one be walking close behind the Shepherd, we are safe in treading in his steps; but we need to listen individually to the voice of the Owner of the flock, for "if the blind lead the blind both will fall into the ditch."

Ever since the time of Adam and Eve, each individual wants to throw his own failings onto another. It is much easier, so we think, to enter heaven clinging to the skirts of another, or if perchance we should be found wanting at the judgment day, to blame our brother for our shortcomings. Though we may be condemned for not caring for our brother as we should, yet our withholding help will not save him unless he have not knowledge within his reach, for ignorance of the law will not excuse any man unless the law be withheld from him. God's law is accessible to each individual, except to the heathen to whom the Gospel has not yet been preached. Of them, however, we do not wish to speak now, nor yet of those who have access to God's law, but have not accepted it, but those who are of the flock.

Leaders there are, leaders there must be, and lead-

ers there have been, ever since the time of Christ; but Paul, one of the most prominent of these leaders, and one appointed by the Shepherd himself, tells us in how far we are to follow them. He, Paul, tells us to follow him only in so far as he follows Christ, and heeding that advice will insure safety here and immortality hereafter.

Somewhat of this too great following after the minister may be caused by our thinking of him as of a shepherd. If we carefully study our Testaments we will find but little authority for addressing him as shepherd, and if we do so associate shepherd and flock, it would be wise to remember that he is but an under shepherd, who is responsible to the Head Shepherd. You own a large flock of sheep perhaps; on one of the older ones of the flock is tied a bell, so that if they stray away any distance you can tell where to find them. You will soon find the flock following after this one as they go to and from the pasture. Some day when you wish to feed them extra, you call them. The bell sheep may be on the far side of the field, but the sheep will put up their heads and listen, first one then the other, and so soon as they recognize their master's voice they will quickly run to you. So let it be with us spiritually. Let us listen attentively for the Master's voice and then run to do his bidding, not waiting to see whether our leader is going or not.

A minister may have many, very many, good traits of character worth our copying; he may be spiritually minded, "speak with the tongue of men and of angels," yet it would be very unwise for us to listen to his call, only in so far as it echoed the call of the Master.

A conscientious young girl once made the remark that there was so very much of the Bible hard to understand that she believed if we heeded well the teachings of those who made a special study of the Word we would surely be saved. Such is the pernicious doctrine accepted by a majority of the members of all churches. "Search the Scriptures; in them ye think ye have eternal life, and they are they which testify of me," was not spoken for the preacher's benefit alone.

Are you a leader or just one of the common members of the flock? Do you walk in front and carry a bell of which you are very proud, and which you shake very often to let the rest of the flock know where you are going and to delight your own fastidious ears? By and by the Master will come to lead the flock to greener pastures by stiller waters, then if you are only the puny lamb that brings up the rear at eventide, but listen quickly to the Shepherd's voice and run to do his bidding, he will take you in his arms and carry you to the brightest, greenest spot in God's heritage. Perhaps the bell sheep may be making so much noise with the bell that he does not hear and will be among the last to reach home.

There are flocks and flocks feeding upon the many hillsides and in the many meadows, each flock having its leader. Away to one side of these many pasturing grounds is a narrow gate leading to broader, greener pastures. This gate is so narrow that but one can pass through it at a time. Some day, to this gate, which we call death, will come the Shepherd to call his sheep hence. Who will answer most gladly to the summons?

Away off to the side of these pastures are low, marshy grounds into which if the sheep stray, they will surely mire and perish. Farther up there are woods infested with wolves. The Shepherd has warned his flocks, and more especially their leaders, to keep far away from these dangerous places. We see some of them, however, drawing very near to them, and every little while a bleat of distress makes us aware that one of the flock has fallen into the mire or been caught by the wolf.

Some of the flocks have beautiful leaders carrying silver bells; others have but very indifferent looking leaders with so poor a bell you can scarcely hear it at all. In what kind of a flock are you? Do not worry much about the bell that leads your flock, nor even about the one that carries it provided you are sure you are closest to the Shepherd, and far-

thrust away from the miry swamps of sin and the mountains of deceit, where lurk the wolves of destruction.

Everett, Pa.

WHERE JOHN BAPTIZED.

BY J. E. MILLER.

THERE had been a silence of four hundred years since God had spoken directly to men through his prophets. Now came the time in which that long silence should be broken. This breaking came like a thunderclap from a clear sky. Men were aroused and hastened to hear "the voice crying in the wilderness." Those that came and heard and believed, confessed their sins and were baptized by the desert prophet.

Now let us find out where John did his baptizing. Since the record of his work is given in the Gospels we turn to them for an answer. Turning first to John 1: 28, we find it was done in Bethabara beyond Jordan. When we go to look up the place, we are told that its location is uncertain. In fact, many of the best manuscripts say in Bethany, and this is what the Revised Version gives. Luke 3: 3 tells us that John preached baptism in all the country about Jordan. In Matt. 3: 6 we find him baptizing the multitudes in the Jordan. Mark 1: 9 tells us that Jesus himself was baptized in this sacred stream. In John 3: 23 we find that he has changed locations and is now baptizing in Enon because there is much water there.

I was on the point of saying that these are the Scriptures that give us the places and mode of John's baptism, when I remembered that our friends who favor "dry baptism" are wont to refer us to Mark 1: 4, where we read that "John did baptize in the wilderness" and that this certainly favors pouring and sprinkling more than immersion. Can it be that in our zeal for our favorite mode we have overlooked this passage? Let us read it again, and with it the following verse. Now it is clear, for they were all baptized in the Jordan we are told. The Jordan flowed through the wilderness and so, when he baptized in the Jordan, he also baptized in the wilderness.

"But," says another, "'much water' should read 'many waters,' and so it does in the Revised Version." This we are aware of. But will our learned friend tell us how that changes the question; and further, if he objects to translating *hudata polla* by "much water," will he tell us what would be a better Greek expression for that thought? No doubt he can tell us. Campbell says that in the Septuagint we always have the plural for this expression. Another says it means "many springs," and so was suitable only for sprinkling.

Here comes, however, a new man who has studied Palestine carefully, and he says that when John was at the height of his ministry he baptized by the Jordan, but when the crowds decreased he withdrew to Enon's waters where he found an abundance of water for the animals in the caravans that stopped to hear him; that when we are told that John baptized there because of the much water, we are simply informed of his compassion for the multitudes and their animals. Notice, however, that the record says nothing of the kind.

University of Illinois, Urbana, Ill.

WALKING IN WHITE.

BY C. H. BALSBAUGH.

To a Sister in Michigan:—

SIN stains and blackens. It is the devil's pleasure to defile and deface. Hell is "the blackness of darkness forever." Jude 13. "The Son of God was manifested to destroy the works of the devil." 1 John 3: 8. "That through death he might destroy him that had the power of death, that is, the devil." Heb. 2: 14. "God made man in his own image, after his own likeness." Gen. 1: 26. The serpent beguiled, corrupted, enslaved, damned him. God was made flesh, the sinless became sin, omnipotence

was made the feebleness of infancy, so that man might be restored to "a far more exceeding and eternal weight of glory," even the very glory of the eternal God. John 1: 14; 1 Tim. 3: 16; 2 Cor. 5: 21; Luke 2: 11, 12; 2 Cor. 4: 17; John 17: 22; 1 John 3: 2. What can be more reasonable than Philpp. 3: 8, 9, 10? Who can fathom the majesty and splendor of John 17: 5? This is the inheritance of the saints. This is our high calling in Christ Jesus. Of this our present life is to be the prelude. "As he is, so are we in this world." 1 John 4: 17. Throne and footstool, crown and cross, blend in one glorious purpose and destiny.

There is a tremendous "must" in our salvation. John 3: 7. "How can these things be?" Verse 9. There must be an individual repetition of the mystery of the incarnation. The Godman is "the first-born among many brethren." Rom. 8: 29. There can be no Jesus till we have unmistakable evidence that Luke 1: 35 has transpired. The embryo Christ was as truly God as when seated on the throne of the universe. The most essential, profound, comprehensive name by which God could reveal himself, is, "I AM." Ex. 3: 14. And the most significant description of that name is this: GOD IS LIGHT, and in him is no darkness at all. 1 John 1: 5.

If we would come into the whiteness of Christianity, subjective and objective, we must "walk in the light AS HE IS IN THE LIGHT," 1 John 1: 7. The children of God shine, Philpp. 2: 15. They "walk with Christ in white." Rev. 3: 4. They "keep themselves unspotted from the world." James 1: 27. They "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1. "They purify themselves, EVEN AS HE IS PURE." 1 John 3: 3. God wants a blood-washed, white-robed family. Rev. 1: 5, 6 and 7: 9-12. "A glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 27. This must be accomplished this side the gates of pearl, for "there nothing can enter that defileth." Rev. 21: 27. Wonderful is God! Wonderful is Emmanuel! Wonderful is man as God made him, and more wonderful as redeemed by the Godman. This redemption was achieved in the flesh; and in the flesh it must be realized. Earth is the place of salvation; heaven is the eternal enjoyment of its glorious issues. As complete as is our redemption in Christ prior to his ascension, so complete must be our salvation before we leave the body.

Through all dispensations the hardest lesson for the church to learn is the spirituality of a true life. The philosophy of Christianity is embodied in 2 Cor. 4: 18. Only the white-robed maintain that attitude. The unspotted life is a "life hid with Christ in God." Col. 3: 3. Contamination is sure to be contracted if we turn our gaze from Jesus. Heb. 12: 2. To walk in white, he must be our life, environment, and goal, Alpha and Omega. His righteousness is ours, and it is only through him that the peace of God, which passeth all understanding, keeps our hearts and minds. Philpp. 4: 7. The righteousness that is imputed for justification is wrought into life and experience by the Holy Spirit for sanctification. "I IN THEM, AND THOU IN ME." John 17: 23. Without this there is neither Christ nor Christian.

"Walk worthy of the Lord unto all pleasing." Col. 1: 10. "Walk worthy of God, who hath called you unto his kingdom and glory." 1 Thess. 2: 12. If "God dwells in us and walks in us," then will we be "holy, harmless, undefiled, and separate from sinners." 2 Cor. 6: 16; Heb. 7: 26. Saints are temples of the Holy Ghost and "they shall walk with me in white, for they are worthy."

Union Deposit, Pa.

THE DEADLY CUP.

BY A. W. VANIMAN.

CHRIST says: "Except ye eat my flesh and drink my blood, ye have no life in you." Paul says in First Corinthians, eleventh chapter, that those who partake of the broken emblems unworthily are

guilty of the body and blood of the Lord, and eat and drink damnation to themselves.

It seems to be a part of the divine plan that the elements which are of the most use can become, when improperly directed, the most deadly.

The air we breathe, without which we could not exist, which fills the lungs with the life-giving oxygen and carries off the poisons of the blood through them,—this air drives the thousands of windmills all over the land and thereby becomes man's agent and assistant. The gentle breeze cools the fevered brow and makes life pleasant. But let the picture change. The clouds become dark, this air becomes the dreaded cyclone. It sweeps all in its path. Death and destruction follow in its wake. It becomes the Galveston storm which caused the death of probably twelve thousand persons and destroyed millions of property.

Water is one of man's agents; without it he perishes in a few days at most. It composes four-fifths of his body; it quenches his thirst, drives his machinery, furnishes the moisture for vegetation, and is absolutely indispensable. But let it get beyond control, and it becomes a Johnstown flood, is one of the elements in the destruction of Galveston, and thereby becomes the means of man's destruction.

So with fire, which is an indispensable agent to man. It will, when improperly directed, destroy his property and often his life.

So we see with the important ordinance of the Communion. It is represented as very important to the Christian life. It gives strength and vitality. But where it is improperly used it becomes a detriment. Sometimes persons refrain from partaking of the Communion for fear of eating unworthily. Will they stop using the air or water or fire because of their destructiveness at times?

What is it to eat and drink unworthily? Is it to eat after you have made some mistakes and committed some sins? No, when we judge ourselves and confess our sins to God he has promised to forgive. To eat unworthily is to eat as did the Corinthians, in disorder and irreverence,—to eat it simply as an historical commemoration without seeing in it the true significance of the sacrifice of Christ. So long as we can come to the Communion table confessing our sins and making the proper effort to be at peace with our brethren and see in the broken emblems the representation of the Lord's crucified body, which was broken for us individually as well as for the world, we are in no danger of coming under the condemnation spoken of by Paul. Let no one remain away because he feels unworthy to approach the Lord's table, but as Paul says examine himself and so let him eat.

Saginaw, Texas.

WINTER.

BY JOHN CALVIN BRIGHT.

ARE we ready for winter? Have we prepared for winter? We know what preparation is necessary. We "lay in" our fuel, fill our larder and secure our apartments from the stormy blasts. Happy the inmates of the home whose preparation is complete. Are we ready for the winter of life? Have we or are we spending our youthful days in the service of him who died to save us and whose life is our example, so that when the winter of life comes we are ripening up such a name and character as will be a blessing to our friends and a joy to ourselves forever? So should it, so may it be.

Dayton, Ohio, R. R. 4.

"BAPTISM, administered to real penitents, is both a means and a seal of pardon. Nor did God ordinarily, in the primitive church, bestow this (pardon) on any unless through this means."—Wesley's Comments on the New Testament, page 250.

ENVY feeds on the heart fiber of the envious. Job truly says, "Wrath killeth the foolish man, and envy slayeth the silly one."

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

DISTRICT MISSION WORK.

BY JOHN E. MOHLER.

I HAVE some doubts about the common method of work in our District missions. To have an evangelist travel year in and year out, preaching at mission points, may be well enough to open up new fields, but it is not the way to establish the work. The moment it is seen that there are prospects for gathering a congregation of believers in a place, a minister should be located there. He need not give his entire time to the work in the country. Instead, he may make his living as the majority of our ministers do, and look after the mission exactly as if it were a church under his charge. The District Board should help him bear the burden, so that he can look after the mission, and it may be wisdom to have him open up mission points in the adjacent territory. It is often an economical use of mission funds to aid a brother thus to locate in the field.

In our District we have points where there are prospects of establishing a permanent work, and preaching is supplied at the expense of considerable travel. What we ought to do is to locate a minister at each point of this kind. The country is good enough so that a minister can take care of himself financially, once he is there. The fields are white and the harvest is ripening for the reaper's sickle, and there are sickles rusting for want of use. But the minister should not be asked to bear all the burden. He should not be expected to use up his little accumulation of years to move himself to this point. Once there, he gives his thought and labor freely, and no more should be asked. If he needs financial help to move him into his field of labor it should be cheerfully given. There are scores of places in the Brotherhood where the flock would be blessed and the minister be strengthened by such an arrangement. It is right, it is just, and it is the Master's business that we should be looking after.

Warrensburg, Mo.

THE TWO HALVES OF LIFE.

THERE is nothing practically in our higher powers that unfits us for the most humble duties. Jesus has been recognized as the one great being to shape the minds that have shaped the history of the world, yet he thought it not beneath his office to stoop down and wash his disciples' feet at the last supper. Paul, the greatest of missionaries, gathered his bundle of sticks to help make a much needed fire after the shipwreck. Phillips Brooks, holding the poor woman's baby for her, was as great as in the pulpit where thousands hung upon his words. Gladstone reading the Bible by the dying girl's bedside, for which he found time amid the duties of governing an empire, was the same great man. James Smetham, an artist admired and loved by Ruskin and Rossetti, was a Methodist class-leader, and met his little group of working-people and small shop-keepers with the feeling that they were the best company in the world. He used to say that there is no such preparation for a profitable Sunday as having painted all the week. He saw no break in the two halves of a life where others were puzzled to find the continuity.

FOR SERMONS.

HERE are a few good sentences to weave into sermons:

Afflictions never visit the Christian without paying well for their lodgings.

If you would conquer, forgive; seek vengeance, and you will be conquered.

The only way to have a friend is to be one.

He is nearest to God who has fewest wants.

Surface grief can chatter, deep sorrow is still.

He that would have the fruit must climb the tree.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Zacchæus the Publican.—Luke 19: 1-10.

Lesson for Dec. 16, 1900.

GOLDEN TEXT.—The Son of man is come to seek and to save that which is lost.—Luke 19: 10.

It was in March, the spring of the year, that Jesus passed through Jericho on his way to Jerusalem. He healed blind Bartimæus while at Jericho, and prepared to proceed on his journey. The city of Jericho stood on the west side of the great Jordan valley, probably not far from a fine fountain known as Elisha's Fountain. At that time the natural scenery must have been charming. The valley was carpeted with the living green, while the mountain slopes to the west were delightfully adorned with flowers, green grass and shrubbery in full leaf. To the Jordan valley winter practically never comes. Here summer reigns supreme, and at the season of the year when Jesus visited this section the great grain fields with the grain waving in the breeze, must have appeared like an immense sea. While Jesus loved nature, he did not give way to its charms, but went on about the special work assigned him by his Father.

There was at Jericho a Jew, named Zacchæus, who was very desirous of seeing Jesus. He had heard much about him, and may have seen some of those whom he had healed of their diseases. He was, however, a small man, and in order to see the Master to good advantage, secured a place in a tree that stood by the roadside. Jesus was followed by a large concourse of people. They may have been all around him, so that a man of Zacchæus' stature would find it impossible to get a satisfactory view of him.

Now Zacchæus was a publican; that is, a taxgatherer. At Jericho there were a number of men engaged in the same line of work. From the Roman government they had secured their appointment, and had a legal right to collect taxes of the people. The Jews looked upon this as a very degrading work, and hence in their minds every publican was to be classed with sinners and not to be tolerated in good society.

When Zacchæus seated himself in the fork of the sycamore tree it probably never occurred to him that Jesus might possibly notice him. He was intent on seeing Jesus, but did not care to have the Master see him. But the Master did see him, invited him to come down, and then arranged to lodge with him that night. Jesus preferred to be with those who needed and would appreciate his help.

It would be interesting to read an account of the conversation that passed between them that night. We know not how long they talked, but the publican accepted the faith. Jesus brought salvation to his house and he gladly complied with the conditions of pardon and was numbered with the saints.

The man felt as though he might have done some things that were not right, but he was honest, and offered, in case he had taken money that did not belong to him, to restore fourfold. This was a noble offer upon his part. He was also a very generous man, for half of his goods, so he states, went to the poor. He was probably better than the average publican. In fact he was a great deal better in this respect than a great many who now make a very loud profession. Half of his income he gave to the poor and was willing to make right every wrong that could be charged up to him. Surely Jesus found much in the man to be admired.

We often, when we say we love God with our whole soul, utter mere words; it is a sound without sense. We learned to speak thus in our infancy, and we continue, when we grow up, without knowing what we say. To love God is to make his will ours; it is to obey faithfully his laws; it is to abhor sin. To love God is to love all that Jesus Christ loved; it is to hate what he hated.—Fenelon.

OUR PRAYER MEETING.

THE USE OF OPPORTUNITIES.

For Week Ending Dec. 22.

1. *Joseph*. What good use he made of the seven years of plenty to provide for the predicted seven years of famine, Gen. 41: 46, 49.
2. *Solomon*. 1 Kings 3: 9. He showed a noble spirit, in making choice of the best, a wise and understanding heart.
3. *The Centurion*. Luke 7: 3. He made use of the blessed opportunity to obtain the healing of his servant.
4. *The Nobleman*. John 4: 47. He pleads for his son.
5. *The Syrophenician Mother*. Matt. 15: 21-28. Our Lord apparently never came into these parts before, and never did again. But by seizing the opportunity when Christ did come, she gained her heart's desire.
6. *Blind Bartimæus*. Mark 10: 46-52. When he heard that Jesus passed by, he seized the occasion against all discouragement and received his sight.
7. *Zacchæus*. Luke 19: 4. Rather than lose the opportunity of seeing Jesus, he climbed up into a sycamore tree, and obtained more than he sought.
8. *Mary*. Luke 10: 39. When Jesus came to the house she sat at his feet, listening with rapt reverence to his word.

A PRAYER.

FATHER of mercies. We thank thee for the opportunities of life. We are favored with health and the proper use of our mental powers. Our lots have been cast in a land noted for religious liberty, and here opportunities for doing good daily present themselves. Do help us make the best possible use of these opportunities for doing good to others and for glorifying thy name. May we lend a helping hand to those needing assistance. May we do our part in feeding the hungry, clothing the naked, and administering to the sick and looking after the unfortunate. May we be a help to those around us, by setting before them examples becoming devout people. May we at all times let our light shine, that others seeing our good works, may be led to glorify thee. Help us not only to embrace every opportunity for doing good, but may we seek opportunities for extending our influence for good, constantly keeping the interest of thy kingdom in view. May we, like Mary, choose the better part, that we in the end may be blessed, and thy name honored. May the Holy Spirit be our constant helper in every good undertaking. These favors we ask in and through the name of the ever blessed Jesus. Amen.

HE WAS GUILTY.

THE story is told of Aaron Burr that he was once defending a man in Alabama who was charged with murder. When Burr addressed the jury it was night. The guilty man was in the room. He had been the principal witness for the prosecution, but Burr had learned that this witness was the assassin, and in closing his address for his client he picked up two lighted candles from the table, and holding them in the face of the witness, he exclaimed: "Gentlemen of the jury, there is nature's verdict, now write yours." The witness was so overwhelmed by his guilty conscience and amazement that he fled in terror from the room. There is an old Scripture that is as true now as it was in ancient times when it was uttered: "Be sure your sin will find you out."

We are impressed by the almost infinite number of appeals in the Bible to praise the Lord. The chief reason for this is not because he needs our adoration, but because we need to give it to him. There is nothing more ennobling in its influence on human character than ascriptions of praise to the Almighty. If to chance we attribute our blessings, we are fatalists; if to ourselves, we are egotists; if to God, then are we sons of God. If to the first, we are earth-centered; if to the second, we are self-centered; but if to our heavenly Father, then are we God-centered, and will be blessed forevermore.

NOTHING but patience in the Christian worker fitly represents the Master.

HOME * AND * FAMILY

THE POWER OF A MOTHER'S VOICE.

SELECTED BY MARGUERITE BIKER.

A MOTHER sang to her child one day
A song of the beautiful home above;
Sang it as only a woman sings
Whose heart is full of a mother's love.

And many a time in the years that came
He heard the sound of that low, sweet song,
It took him back to his childhood days;
It kept his feet from the paths of wrong.

A mother spoke to her child one day
In an angry voice that made him start
As if an arrow had sped that way
And pierced his loving and tender heart.

And when he had grown to man's estate,
And was tempted and tried, as all men are,
He fell; for that mother's angry words
Had left on his heart a lasting scar.

AN APPRECIATION.

BY PEARLE CREEL BUTCHER.

THIS cannot be a complete appreciation of his life, for, unlike most sketches of a similar nature, this is only a few impressions of a living person whose rigid adherence to right has made me wonder that so many could live near him and not realize the great kindness of heart that lies beneath an undemonstrative exterior. He would be the last to recognize his charming personality in this imperfect likeness I have attempted to make of him in words. Perhaps he will read my faulty effort and his grave eyes will take on a merrier light as he marks a vivid imagination to my discredit, or he may teasingly accuse me of dealing in pure fiction.

Often some of the noble attributes he possesses are recognized by men, but by most they are missed. His admirable traits are so characteristic that they are taken for granted, and so he receives a stinting earthly credit. When he is gone, then only will the world know what it has lost. For truly, when such a man passes, the world is the loser of much that makes living divine and worthy of imitation. Sad it is that such a man is rarely justly rated until he has passed away and his good deeds stand forth an indestructible monument of his love for humanity.

He is verging toward the land of deepening shadows and his hair is whitening, but his aged face shows only the marks of one who has lived aright. There is an indefinable stamp of an indescribable something about him which impresses the most casual observer with his great strength of character. He realizes only his imperfections, and an utter unconsciousness of his better qualities is his protection from the ever-present enemies of virtue. His reward is in the good he does to all about him who can be helped in an unostentatious manner.

While not a scholar as the most cultured understands such things, he is rich in the divine wisdom that leads him aside from evil. There is something in his rugged moral make-up that renders him a tower of strength to those with whom he is brought in direct contact. To some he appears to be an unapproachable person, but those who know him best would say the term is not applicable. As with most persons of deep and real benevolence, his charity is bestowed upon those from whom he expects no return. Often he is duped. Being guileless himself, he suspects nobody of wrong-doing. Far from him is it to scrutinize minutely and criticize the shortcomings of others; rather is he given to bringing out their virtues. The erring have in him a friend whose great heart is full of sympathy, but they hesitate to face his stern goodness. His kindness has not a hollowness of words nor an emptiness of acts. The thoughtful attention to the welfare of others may not always be apparent even to the favored one, but it is a distinguishing feature of the man.

When he comes, increased light and peace come with him. When he goes, the rough side comes in to relief again. His life is an anthem, and his approval is a benediction to the deserving. What is the secret of his firm, beautiful, great life? A character made up of self-reliance and tender, gracious

qualities; a character that has been formed by steadfast loyalty to his religious belief and years of self-renunciation, with views and understanding enlightened and strengthened by the love of our Lord and Savior Jesus Christ.

Parkersburg, W. Va.

IMPRESSIONS.

BY HETTIE FUNK.

IN the great judgment the young will doubtless have less to answer for than some of us imagine. On the minds of the young we often make wrong and misleading impressions.

Think of parents, ministers and even grandparents saying, "Our young people won't stay plain." "It's so hard for them to come down." "We can't expect it from them." Let everyone tell you, you look so sick, and ere long you will feel sick. Just so regarding pride. Tell the young they cannot be plain, and they are certain to be proud.

Our young people as a rule have grand and noble purposes. Out of their number come almost all our volunteers for the foreign field, as well as new fields in the home land. No doubt much of this comes from being taught the "go ye," the denying self, etc. Quite recently I was thankful indeed to hear a dear young laymember, during a family-altar prayer, thank God that he put it in the hearts of his people to have family altars and that he was so glad to be permitted to meet at the altar that morning. A secret prayer was offered that he might ever remain so, and should another family be instituted the altar would be there. How many parents who do as much, make Jesus a daily invited guest?

Again, a dear young sister, instead of lamenting "it's so hard to come down," said: "My garb and bonnet are such a benefit to me, for here in this city as well as elsewhere every one places me with Jesus." How often have I rejoiced because of those words, "places me with Jesus." Parents, are you acting if not telling in words to your children and others that "it's so hard to be placed with Jesus?" Where do we expect to stand? I know our dear young people as well as ourselves want to be "placed with Jesus" when he comes with that great heavenly host to gather his elect. When in the midst of the city or on the street the above words come to me so often, and I long by my words and conduct to be "placed with Jesus," and perhaps lead others there, too.

When a child I used to say I would do as mother when I became a Christian. Why? Because I loved her so and thought she was correct. Now, don't we love Jesus, who did so much for us and loves, no words can express how much? Yes, I know we do. Then, the church being the medium through which we serve him, we no longer see how much the church restricts and how far we can go and not be brought to account, or when away from the church and isolated deal and act as though there was no Savior. No, but, wherever we are, the thought is to be placed with Jesus; if so, the restrictions of the church will not affect us, but we will always be in full fellowship as long as "every one places us with Jesus."

Los Angeles, Cal.

DISOBEDIENCE TO PARENTS.

A WRITER, G. Campbell Morgan, calls attention to a very sad state of affairs in some localities: "It has been my lot," says he "during the past sixteen years to stay in very many Christian homes. The strength and beauty of some of them abide as a perpetual fragrance. Others have left the most painful impressions. Children self-willed, and consequently bringing themselves into perpetual unhappiness and inflicting discomfort on all who came in contact with them, have prophesied evil things for the days to come."

Not long ago I saw a young father and mother in company with their only child, a sturdy and noble-looking little fellow of three years. The child was extremely willful, and if thwarted threw himself into

a paroxysm of rage, screaming and shrieking until it was most uncomfortable to be in his neighborhood. Instead of controlling this temperamental confusion, his parents bent to the storm. They gave Reuben everything in sight if he would but consent to stop crying. When he disobeyed them, they laughed; when he struck another child and seized its toys, they called proud attention to his energy and determination. What the outcome of this absurdly weak regime of theirs may be, time will tell, but I fear the worst for a little one brought up to disobey and dishonor its parents. No one has a right or an excuse for so treating a little child of God.

THE DYING PATRIARCH.

BY B. C. MOOMAW.

To the Memory of My Father.

REST thou in sleep, whose day of labor done
Fades into gloom behind the setting sun—
The gloom of death; yet that majestic night
Reveals the wider heavens to our sight—
Sleep calmly, sweetly, take thy well-earned rest,
Enthroned among the spirits of the blest.

This side the grave we mourn so good a friend,
The other side, a multitude descend
Who journeyed with him in the days gone by,
Now come to bid him welcome to the sky.
Thus who in sorrow part are those who meet,
One sweet, glad day, upon a golden street.

Sleep, while the swift night passes to the morn
When we shall be to heavenly glory born,
Thou aged saint, steadfast through all the years;
At last triumphant over doubts and fears;
At last released from all this earthly strife;
The end eternal life / ETERNAL LIFE.

AVOIDING CREDITORS.

Is a Christian business man who is quite solvent, but is aware that failure may come through some of his speculations, justified in putting some of his property beyond the reach of all his creditors—say in his wife's name?

SUCH a practice is wrong from two points of view. We will suppose, first, that the property is conveyed to the wife that the man himself may draw upon it in case of need. There is no doubt that this is the object in view in many such cases. Well, has the man any moral right so to protect himself? Surely not. He is simply putting in a safe place that to which he has no right until all his debts are paid. To be sure, he may do this while he is solvent; but that does not affect the principle in the case. He is simply appropriating that which he imagines he may need to satisfy the just claims of his creditors. But again. We may suppose that the man makes this disposition of his property for his wife's sole benefit. But the wife has taken him "for better, for worse; for richer, for poorer." Now for her to take, or for him to make, any provision for her alone, is to go in the teeth of such a solemn obligation. If she takes him "for richer, for poorer," she cannot expect to share his good fortune and evade all partnership in his ill-fortune. No; the practice is wholly wrong from every point of view, and ought to be opposed by all who profess to be governed by the law of righteousness.—Joseph Hamilton in the Christian Herald.

THE ENCIRCLING ARMS.

THE baby was taking his first steps, faltering and uncertain, but he was a very proud baby, laughing and crowing over his own achievement as he tottered across the carpet with his mother following, her outstretched arms surrounding but not touching him.

"He thinks he is doing it all alone," said grandfather.

"And so he is," the mother answered. "I am not carrying him, I am not hindering him, my arms are only so close that I can catch him in a moment if he falls."

So it is that we older children walk, and fancy often that we are going on our way alone. God does not hold us back as we turn in one direction or another. He does not carry us, step by step we must make our own way, but always his loving arms are close to uphold us if we fall.

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FIVE persons recently united with the church at Mineral Creek, Mo.

A BIBLE INSTITUTE will be held at South English, Iowa, commencing Dec. 22.

BRO. NOAH OREN, of Carthage, Mo., changes his address to Altamont, Kans.

SISTER BERTHA RYAN SHIRK may be addressed at 1030 Ave. 34, Los Angeles, Cal.

BRO. D. F. HOOVER is engaged in a protracted meeting at the Logan church, Ohio.

BRO. ARCHY VANDYKE, of Nebraska, is still engaged in his series of meetings in Chicago.

At this time Bro. D. C. Campbell is engaged in a series of meetings in the Upper Fall church, Ind.

BRO. B. F. SNYDER is in the midst of a revival services in the Pleasant Hill church, Shelby Co., Ohio.

In our next issue we shall probably be able to announce where the next Annual Meeting will be held.

BRO. THOMAS WATKINS, who removed from Mt. Morris, Ill., to Colorado a few years ago, will locate at Sunnyside, Washington.

By baptism and restoration to fellowship, nine were recently added to the body of believers composing the North River church, W. Va.

BRO. D. E. PRICE and wife, after spending some months among the churches in the West, have returned to their home in Mt. Morris, Ill.

BRO. D. S. FILBRUN, of Brandt, Ohio, is now located at Corinne, Utah, where he may hereafter be addressed. We trust to hear of his doing a good work in that part of the west.

ONE of our agents writes us that he has the MESSENGER in every family, where there are members, in his territory, and in some families where there are no members. May we hear from others who are doing as well.

WHEN through with his series of meetings at Pyrmont, Ind., Bro. Isaac Frantz will return home, and prepare to start to the Green Tree church, Pa., where he is engaged to hold a protracted meeting. His wife will accompany him to Pennsylvania.

THE man who cries wolf! wolf! when there is no wolf does the cause of pure religion great injustice. He deceives the innocent, and being thus deceived they may neglect to take warning when there is real danger. Let the watchmen take heed how they sound the danger alarm.

THE Brethren at Elgin observed Thanksgiving in the usual way. We met for religious services at 10:30 A. M. Bro. Howard Miller gave us a good talk, one that was appropriate and was well received. At the close of the services a collection was taken, and the money contributed will be used for sending the MESSENGER to the poor. In this way the members here propose to assist in preaching the Gospel to the poor.

At this time Bro. W. R. Deeter is engaged in a series of meetings in the Walnut church, Ind. He reports a fair prospect for an ingathering of souls.

THOSE of our ministers who want a copy of our Sunday School Commentary for 1901, for their own personal use, should order at once. They are entitled to the book for the postage, twelve cents.

BRO. JOSEPH AMICK, accompanied by his wife and daughter, left Elgin last Saturday morning and probably spent last Sunday in Kansas City. As stated last week, he goes to the Pacific coast to spend the winter, and enjoy a few months' rest. We expect him to return in the spring much refreshed, and fully prepared for his important duties.

IT was our privilege to be with the Brethren in Chicago, in their council in the afternoon of Dec. 1. Bro. J. G. Royer and Bro. Archy Van Dyke were also present, and assisted in some of the work. Two deacons were elected and an elder selected. Considerable business came before the church and was disposed of in a very Christian-like manner. Bro. W. R. Miller has charge of the work in the city, and is assisted by other ministers and the missionary sisters.

BRO. DANIEL DIERDORFF, of Franklin Grove, Ill., called on us last Monday, on his way home from Naperville, where he had been engaged in a series of meetings. Bro. Dierdorff is now in his seventy-seventh year, is still engaged in active ministerial work, and takes pleasure in assisting the weaker churches. He has been in Northern Illinois over fifty years, and this was his first visit to Elgin. He seemed greatly pleased with our surroundings. We certainly enjoyed his call.

FROM Pyrmont, Ind., Bro. D. L. Miller went to Hagerstown, same State, to remain ten days. He then returns home for a rest. He has been in the field almost constantly since the latter part of August, and is almost completely worn out. Besides he is suffering considerably from a physical ailment that has been annoying him more or less for some years, and therefore will not be able to fill any more calls for preaching this winter. A quiet winter's rest, in his pleasant home in Mount Morris will do him good.

THE committee of the "Mothers' Meetings," Philadelphia, is doing its utmost to place the MESSENGER in every family where there are members. This is indeed commendable, and is just what ought to be done all over the Brotherhood. Every family should in some way be visited and urged to subscribe for the MESSENGER. Should a few families be found not able to pay for it, the paper might be donated to them, and money raised to meet the cost. This matter is worthy of more than a passing notice. If we want to keep the members in touch with every department of the work carried on by the church we must have them read the MESSENGER. Those who do not read the paper soon lose interest in the various lines of church work.

WE are in receipt of a letter from our aged brother, K. Leonard, of Sheldon, Iowa. He says that he has been reading the Brethren's papers for nearly a half century, having commenced with the *Gospel Visitor* when it made its first appearance. He mentions some of the changes that have taken place, in the church, during his life, but does not seem discouraged in the least over the outlook. It has been his good fortune to have been acquainted with a number of our old, substantial brethren, and in his letter names Geo. Hoke, Yountz, Isaac Price, Henry Kurtz, James Quinter, John Kline and Geo. Wolfe. In his old age he consoles himself with the thought that if he can no more meet the people of God in this world, as he would like, he hopes to have the pleasure of meeting those in the better world beyond.

TO OUR AGENTS.

Few know the value of good agents in a business like ours. Without their assistance it would not be

possible for us to make our work a success. There are hundreds of them, and we feel that we ought to be personally acquainted with each one. In the course of the year we receive many letters from them and often recognize them by the handwriting before looking at the close of their communications for their names. But we now write for the purpose of thanking them for what they have done for the MESSENGER. We regard them as a patient and a hard-working body of brethren and sisters. Year after year they gather the names of such as wish to read the MESSENGER, collect the money, send it to us, and in various other ways do business for the office that could not otherwise be accomplished. We certainly do feel grateful to them.

But the time is here when every agent should be in the field and at work, getting all the old subscribers to renew, and also securing as many new names as possible. Some of the agents have already commenced, and the renewals are coming in quite encouragingly. A number of new names have also been sent, and many more are to follow. We hope our agents this year will make a most thorough canvass, calling on every family where there are members. A number of agents are doing this, and it ought not to be neglected by any of them. We want to begin the twentieth century with not less than twenty thousand regular subscribers. A number of agents have signified their intention to do their part. They will ask all the old subscribers to renew, and then they will secure as many new names as possible. If all of our agents do this our list will not stop at the number named.

There are many congregations where a third of the members do not take the MESSENGER. This is unfortunate, for we are certain that these families would be greatly benefited by the paper, could they only be permitted to read it. We hope our agents will be able to call on all such families, and that at as early a date as possible. We find that early and earnest canvassing always produces the best results. Those who work for the MESSENGER are working for the interest of the Brotherhood, and their efforts will tell not only for the present, but for the future also. May the Lord bless, direct and strengthen the GOSPEL MESSENGER agents.

OUR SUNDAY SCHOOL COMMENTARY FOR 1901.

IN a very short time our Commentary will be ready for filling orders, and a copy of it should be in the hands of all our Sunday-school workers. The book will be well printed, neatly bound in cloth and will contain over four hundred pages. It will contain a number of fine illustrations and a few good colored maps. Each lesson is well explained, from a historical, chronological, geographical, exegetical and doctrinal standpoint. The doctrinal features of the lessons are well brought out.

The basis of the Commentary is the publication put out by the Christian Publishing Company. The revising and reshaping of the work was entrusted to Bro. I. B. Trout, who was supplied with the proof sheets, and went over the entire publication, from beginning to end, making such changes and additions as were deemed necessary fully to adapt it to our people and their doctrine.

We feel certain that the work will greatly please all of our Sunday-school workers, and not one of them should be without it. It might be a good idea for the workers in most of the Sunday schools to club together and order them in half dozen lots. The price of the book, prepaid is ninety cents, but when ordered in lots of six or more copies we can sell them at seventy-five cents each, carriage not prepaid. Those who order the books in lots should not fail to give their express office, as well as their post office. We suggest that some one in each Sunday school take an interest in working this matter

up, and let us have as many orders as possible before the opening of the year.

It is the purpose of the Publishing House to bring out a Sunday-school commentary each year, a work that will represent our faith and set forth our principles. It will be well for all of our workers to have this, the first issue, and then be prepared for the next one when it comes out. Remember the price, ninety cents per copy, postage prepaid by us, or in lots of six or more, sent to one address, and carriage not prepaid, seventy-five cents each. Let us have your orders soon.

THE HIGHER LIFE.

THE MESSENGER not only proposes to contend earnestly for the form of doctrine taught and practiced by the apostles, and set forth in the New Testament, but it proposes to urge the spiritual feature and higher life of Christianity as well. While we hold that the forms of obedience should be strictly adhered to, we also maintain that without that higher life, so forcibly emphasized in the Gospel, these forms are nothing. Without holiness no man can see God. Without a pure inward life all outward forms and external manifestations are repulsive to the One who looketh to the heart for true worth.

This higher life leads to honesty, purity and loyalty. It paves the way for everything that is good and noble in Christianity and humanity. It separates the Christian from the evils of the world, and sets him on a higher plane of living. He thinks as much of keeping his word as he does of keeping the ordinances. He first seeks the pure heart, knowing that nothing pleasing to the Lord can come from a corrupt heart. While he remains loyal to the church, to the Gospel and to his own well-trained conscience, he neglects not the little duties of life that go to make up the real man. His aim is the well rounded out Christian life, that includes both the spirit and the truth.

This is the practical religion that the MESSENGER proposes to advocate most earnestly, believing that far too many Christians are living below their privileges. It is the come-up-higher and enjoy the blessedness of the spiritual that we mean to emphasize more than ordinarily. We come to our readers, asking them to come to our aid and assist in bringing about this condition not alone in themselves, but in others as well. This condition is essential to a fully-developed Christian, and must be reached by right living.

It was also not the intention of the Founder of Christianity that his people should attempt to reach this important phase of life independent of the letter of the New Testament. It was not designed that, in our efforts to attain unto true holiness, we should at the same time ignore the plain commands set forth in the Gospel. The man who boasts of his pure and higher Christian life, while he openly and purposely sets aside the ordinances given by Christ to the apostles, is attempting to climb up some other way. He is attempting to attain unto holiness in a manner entirely foreign to that given in the Word of God. He is not walking in the footsteps of Jesus, is not obeying his commandments, and is most assuredly not following the apostles as they claimed to have followed Christ. The Gospel road to the higher life is along the line laid down by the Master and transmitted unto us by his early and faithful disciples.

TO OUR PATRONS.

THE time will soon be here for closing the present volume of the MESSENGER, and commencing work on the volume for 1907. A few more issues, and our contract to furnish the paper to our readers each week during the year will have closed. Just

how well we have performed our part, in making a good paper, must be left for others to decide. Of course we have made some mistakes, but we console ourselves with the thought that we might have made more. And then we think that there is a chance of making still fewer next year. But we have done our best, hoping that we may be able to do still better in the future.

We thank our readers for their patronage. They have helped to make the paper a success. And, by the way, we have a large army of readers. More members read the MESSENGER than were ever seen at one time on the Conference grounds. In fact no minister among us ever had the privilege of addressing as many people as are now reading the paper from week to week. And we feel certain that they appreciate our efforts, for thousands of them have said so. We trust we have given them the full worth of their money, and that they now feel the better and stronger in Christ Jesus for having read the MESSENGER during the year just coming to a close.

But the time is now here for renewing subscriptions. It is to be hoped that all those who read the paper last year will want it the coming year. Not one of them should consent to do without it. If you have not already renewed your subscription, please do so without delay. Hand your name and the money to our agent at the first opportunity. Do not wait for him to come to you, but you go to him. If we should have no agent in your locality, then you can renew your subscription by mail. This ought not to be put off. You will probably have noticed our fine Bible offer, and may want a Bible. If so, see the special inducements on the last page of this issue.

It is our intention greatly to increase our list of subscribers for the coming year. This we can do by the aid of all of our present readers. They can aid in the work by promptly renewing and then recommending the paper to others. The twentieth century will soon be ushered in, and we would like to enter it with not less than twenty thousand regular subscribers on our list. This we can do if the friends of the MESSENGER will aid us. If your neighbor does not take the paper, tell him about it. Tell him how much good it has done you, and get him to try it for one year at least. If there are members in your congregation who are not reading the paper, urge them to subscribe, telling them of the value of the paper, and the importance of the MESSENGER being in every family in the Brotherhood. There may be those who do not feel themselves able to pay for the paper. In that case a little assistance might serve a most excellent purpose. Let everything possible be done with a view of advancing the interest of the kingdom.

STRANDED.

To be stranded on the way is fortunate or unfortunate as circumstances may make it. As a rule it is disappointing because out of harmony with our arrangements. But our disappointments are often wonderfully modified by the way which we are disposed to meet and utilize them. Then the place where we happen to be delayed has much to do with our pleasure or displeasure, our loss or profit. If the city is large and the weather fine, and the spirit good, there are always opportunities for doing something that will be of value or pleasure. There is one satisfaction in it if it happens in a strange place where you know no one and no one knows you. You are free and can do as you please as long as you please to do right. For a man to have his own sweet will after his purposes have been severely crossed gives a pleasure that may always follow our disappointments.

Just where we are and how we happened here cannot concern anyone seriously outside of our-

self, because we have passed the limits of expected obligations, and a half day more or less will not change the situation. So we have tried to carry out the advice we overheard a man give to a lady on the train, who had lately lost her husband through death. He addressed her in this way: "You might as well look at the matter in a common-sense way. What we cannot change we must endure." It did not seem to be the healing balm needed to heal the wounded heart, yet it was common-sense sometimes long delayed.

As we afterwards thought of this conversation we were impressed with the fact that, after all, the best of us are soon forgotten, and our places made empty by removal or death are soon filled by others who do our work quite as well and the world continues to move as though we were no part of it. And yet we are and should be. No human being can touch another without giving and receiving. And our successes and failures in life depend on what we give and receive.

Though we are now in a strange city and know no one and no one knows us, yet our being here only for a short time will no doubt leave some impressions on the lives whom we touch. And the thought just now comes to us: What shall we leave? One thing affords us pleasure, that our pleasure shall not be found in disreputable places, and what we are doing cannot throw shadows over the lives of others. But why not give a little sunshine? We may—yes, we can—if only to turn childish tears into smiles of sunshine.

If everyone, while traveling or waiting, would throw out a few kind words or smiles for the burdened hearts around us, how many clouds would be dispersed! And, after all, is it not true that even in this vale of tears there is a great deal of the milk of human kindness? The world seems cold and cheerless, largely because so are our own hearts. Religion with too many is soured milk. It has stood so long inactive that it has become "curdled." Most things spoil by standing too long. Like stagnant water, impurities gather, as flies around a dead carcass. The Christ-life was an active and helpful one. And nothing pleased him better than to be stranded among a people who needed his service. He came into this world not to receive but to give.

Just now our line of thought has been broken by a young man distributing tracts. And we were curious to see how they would be received. A number never took the time to look at them, but dropped them to the floor. Some examined the headline, others placed them in their pockets for future reference, and a few read them through with interest, for pleasure or to pass the time. We, of course, read the tract, as it was short, to see what it contained—this is editor style, especially when stranded by the way. Subject, "The Christian Sabbath." The discussion was not how to keep it, but when—on what particular day as we count time. And as Saturday in one part of the world is Sunday somewhere else, we are persuaded that the name of the day so set apart is not nearly so important as the manner in which we keep it. But as these people show commendable zeal and feel that they are right we shall not jangle with them about the time if they will only do well and keep all the commandments of Jesus and try to live the Christ-life.

Only a few more minutes and our time of stay in this place will be over and we shall continue our journey. If we have said anything that will in any way be helpful to others our stay here will not be altogether unprofitable.

If the Lord prospers our mission and we are permitted to return home again, we hope that our next writing will be done under more favorable conditions,—and we close.

H. B. R.

SUNDAY EXCURSIONS.

Do you think it is wrong for members to take advantage of cheap excursion rates on Sunday, so as to visit the sea shore, or the Niagara Falls?—D. H. R.

In our opinion the cheap Sunday excursions are wrong from start to finish. This is the great railroad sin of America, and the Brethren should not permit themselves to be led into desecrating the Lord's Day in that or any other manner. To visit the sea shore, the Niagara Falls, or any other place of interest is the privilege of any Christian, but it should not be done on Sunday. That is the Lord's Day, and should be kept holy by his people. How does it impress the world to see Christian people neglect their places of worship, for the purpose of taking part in a worldly Sunday excursion! Then, think of ten thousand unconverted people at a place of pleasure on Sunday, and here and there a plain brother or sister among them, seeking the same kind of enjoyment! How does it look? Were Jesus to come to the earth on Sunday, would he think about sending his angels to these places to look up some of his people? The way the Lord's Day is being desecrated is a sad reflection on our boasted civilization, and we would urge our people to set before the world a better example. The place for God's children on Sunday is at church and Sunday school, and not out on pleasure excursions.

QUERISTS' DEPARTMENT.

In Matt. 24: 35 we read, "Heaven and earth shall pass away, but my words shall not pass away." How do you understand this?—M. L. S.

It means that the things foretold by the Lord must come to pass. That his word is more sure than the heavens, or the earth. These will pass away—that is the earth and elements around it, will be destroyed (Heb. 1: 10-12; 2 Pet. 3: 10), but the word of God shall stand.

Please explain Matt. 8: 12. It reads: But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.—M. L. S.

By "children of the kingdom" are meant the Jews, the natural children of Abraham. They were heirs of the promise and all their hopes were centered in the promised Christ. But when he came they refused to accept him, and so they were cast out, and their whole history to this day shows that they are in outer darkness. Weeping and gnashing of teeth is not only their lot now, but it is clearly hinted that that will be their lot in the world to come.

What should be done with members who do not and will not speak with their neighbors because of a little trouble? Is it right for such members to commune?—D. R. H.

Such members should be taught the way of the Lord more perfectly. They should know that to refuse to speak to a neighbor, just because of a little difference, is bad manners, to say the very least. And while all this is true, it may be well to keep in mind, that some people seemingly do not get along with each other, and being neighbors, is their great misfortune. Correct teaching and charity upon the part of others will be found the better policy.

The apostle says, "The church of God is the pillar and ground of the truth." 1 Timothy 3: 15. If we are that church can our Conference make any mistakes in her decisions?—A. Flory.

The church is the pillar and ground of the truth because it stands in defense of the word of the Lord, preaches it to the world and preserves it from one generation to another. It does not mean that all the decisions of the church are "truth," or that they are correct in every instance. Our Conference is made up of human beings and may make some mistakes. And while it is our duty to duly respect the Conference, and labor to carry out all of her decisions, we should not hesitate to help correct her mistakes in decisions should such be pointed out to us.

Is it of any advantage to pin, paste or sew the different pages of an article together, end to end, so as to make one long sheet?—O. W. D.

To do so is a decided disadvantage, as the sheets have to be separated at the editor's desk, and this takes time. The better way is to number the sheets, and if convenient pin them together at the top. When received the editor can remove the pin and proceed with the reading of the article, page at a time, making such corrections as he deems proper as he proceeds. When the reading is finished the pin is replaced and the article marked as accepted or declined.

Is there anything wrong about a sister wearing a plain hat?—D. R. H.

The wrong is in her throwing her influence on the wrong side of the question. To keep peace in the family of God let her wear the plain headdress usually worn by our sisters, and thus lend her influence in support of plainness. Devout sisters cannot afford to be on the worldward side of the dress question.

What should be done with a brother who is engaged to a sister, disappoints her, and then marries another?—D. R. H.

So far as it lieth in his power, and is reasonable, he should make satisfaction with the sister, and if necessary, with the church. To deceive a woman in this manner is a grave sin. By mutual consent, however, two may break an engagement.

What is meant by a wolf in sheep's clothes?—D. R. H.

One who has the outward appearance of a Christian, yet in reality is a sinner. It means a hypocrite; a man who pretends to be what he is not. One who uses the outward forms of Christianity solely for the purpose of deceiving.

Do you think that ministers of the Gospel should serve on the election boards, at political elections?—J. A. B.

Our ministers, in their calling, should rise far enough above the world so as to seem entirely out of place serving on boards of this kind. It occurs to us that the minister who magnifies his office as he should will not want to be mixed up with the world in this manner.

Can a brother belong to a coal miners' union? Is there a decision on the subject?—J. H.

We probably have no decision bearing directly on the case. But, generally speaking, the Brethren church stands opposed to all worldly organizations, especially those requiring of their members conduct wholly at variance with the Gospel. "Be not unequally yoked together with unbelievers" is the Gospel rule for matters of this kind.

If I should hear Bro. A. threaten the life of Bro. B., should it be regarded as a public or private offense? If private, should Bro. B. proceed according to Matt. 18?—C. M.

Probably your better way would have been to say nothing to Bro. B. about it. You should have rebuked Bro. A. for the sin of his heart and then admonished him and urged him to repent of his rashness. If the matter has become public then Bro. B. is at liberty to proceed according to Matt. 18, or have Bro. B. make his confession to the church.

Were the priests and Levites bad men?—H. S. E.

They were intended to be the best of men, but they degenerated, and became self-righteous. This led them to persecuting the Savior and the apostles. Had they remained faithful, as they were in the time of Moses and Joshua they would have accepted Christ and not been the means of bringing a great curse on their own nation.

Is it proper for a minister in the second degree to officiate at a love feast when no elder is present?—C. C. S.

It is not only proper, but it is his duty when circumstances make it necessary. He can even officiate in the presence of elders, when he is by them requested to take the lead in the services.

J. H. M.

OUR SATURDAY NIGHT.

The Aged Fathers.

ONE pleasant feature associated with our editorial work is the occasional letter that comes from some veteran of the cross. Now and then one of our aged brethren is moved to write us a letter of Christian friendship. He usually starts out by telling of the happiness of by-gone years, then tells how he has been reading the MESSENGER, and its predecessor for a third of a century, says how he enjoys the paper now and how much it has improved. He nearly always says something about his health, how well he is getting along, considering his age, and then speaks of the approaching time for his departure from this world to the world beyond. He usually closes by pronouncing a blessing on the editor and all those who help make the GOSPEL MESSENGER what it is. These letters do not come often, but they are appreciated when they do come. We know they come from the heart, and always mean what they say.

By and by these fathers will cross over the river, then we shall miss their letters. The last one to depart was Bro. B. F. Moomaw, and we sometimes wonder who will be the next. Of those who were active when we commenced our editorial work twenty-four years ago, only a few are left. Another generation of preachers has come to the front, and soon they must turn the work over to those who will be prepared to take their places.

In one way of looking at it the changes that are taking place make one feel sad. We feel sad to think that inside of a few years, at most, the present generation will be numbered with the dead. And, looking at it again, we are led to think of the happy meeting on the other shore. We are made to think of the blessings the aged leave behind when life's work is done. We are made to think of the words of encouragement that come from the weary pilgrim as he nears the river of death. He has spent years of faithful service in the house of the Lord, and after all his many years of toil has nothing but good to say of his Master. Surely he has not lived in vain, nor has he served his God for naught.

As we read the words traced by feeble fingers we feel encouraged to press on. We think that if the aged still enjoy our work, surely we have not labored for no purpose. When they write us saying how much good they got out of this, that and the other articles, we then know that the paper has served a good purpose. The question that much concerns us is this: Do we treat the aged pilgrims as they should be treated? While here at the desk we are often confronted with that question. A few days ago we received for the paper an article written by a very old pilgrim. We could see by the writing that the hand that traced the lines trembled from the beginning of the letter to the close of it. It was difficult to read. Having been accustomed to the old pilgrim's writing and manner of expressing himself, we managed to make out what he wanted to say, and then rewrote the entire article, signed his name to it, and passed it out to the compositors. Did we do right? Most assuredly. These fathers whose strength has abated and whose eyes have grown dim have done far more for us than we shall ever be able to do for them. Yes, let us thank God for the pilgrims who wear the silver crown. Without them the world would be lonely, and when the last one has bid to earth adieu we shall think of the good they have done and the many encouraging letters they used to send to our desk. God bless the aged brethren.—J. H. M.

"ONE secret sin, habitually practiced, will do more to shake a man's faith in God and the Bible than all the skeptical arguments that have ever been made."

General Missionary

...AND...

Tract Department.

COMMITTEE.

D. L. MILLER, Illinois | S. F. SANGER, Indiana
L. W. TRESTER, Indiana | A. B. BARNHART, Md
JOHN ZUCK, Iowa.

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

SOME QUALIFICATIONS FOR A HOME MISSIONARY.

THERE is not a more interesting subject to the many wide-awake members of the church, especially among the rank and file of the younger members than this. The question is well worth the consideration not only of this column, but the general discussion from every one who reads and thinks.

The first qualification should be that the worker is a *good man*. Only he should go as a missionary who has the full support and confidence of the church sending him, having no reproach cast upon him from the members within and the people outside of the church. One who has made a serious mistake in his home church, so that his influence there is lost, should never be sent on a mission, for his mistake will follow him and his influence be neutralized. A thoroughly good man! When the term is rightly understood and used no man needs a higher compliment paid to him than that he is a good man. This is the first qualification named by the apostles to the early church when they were instructed to select deacons,—men of "good report."

The second qualification should be that the worker is *full of the Holy Ghost*. This qualification is rather hard to determine. There seem to be men who can teach, or explain the Bible, but fail to catch the Spirit of it. Such entertain. They often draw large crowds and apparently wield a strong influence. Yet they are not filled and their work is not as effectual as it should be. It is one thing to get the *tasks* of Christianity,—the geography, the chronology, and kindred critical subjects; but it is a far different something to be able to lead souls back to God. The former is of the letter,—the latter of the Spirit. It is far better that a man know not the former things if this will keep him from having the Spirit. But it need not. Let every acquirement of knowledge be graced with devotion and love to God, and it will be Spirit-filled. Let there be that burning in the heart for souls, that instinct that compels the individual to go out and seek and save the lost, and there is a life filled with the Holy Ghost.

Now and then a minister is heard to say, "I have no talent to call sinners to repentance; I can instruct them after they are in the fold." Well, that seems strange. Does it not depend on what is sought? The Word is powerful and it needs not deathbed stories to draw sinners into the fold. A plain presentation of the Truth, touched by the love of God which comes when the minister trusts God and LOOKS for lost souls, is sure to bring its reward.

If, however, the minister does feel that he has no talent to invite people to Christ he should never go into the mission field. There is needed the combined powers of able instruction with the drawing powers of the Spirit to bring men and women to Christ. Unless he is drawn no one comes, and unless the missionary is full of the drawing power, the Spirit, he is lacking in an essential in missionary work.

More qualifications next week.

HOW TO INCREASE MISSIONARY SENTIMENT.

BY MYRA FORNEY.

WITH words just as true and with needs just as great as when expressed by the Master, do we have this truth presented to us now, "The harvest truly is great, but the laborers are few." While there was occasion for the utterance of these words at the time of Christ's ministry on earth, the work has not yet been so complete-

ly done as to cause the obligations on our part to be cancelled.

With each succeeding generation opportunities for work have been multiplied, demands increased. Thus the problem to be solved is, why there are so few to do the work that has been enjoined upon them. Is it poor pay? Is it too expensive? Is the work too burdensome? Or is it due to the fact that there is so much ignorance in regard to the work that needs to be done?

Should not all who openly confess to put on Christ's armor, expect to comply with the orders and regulations as laid out by him?

Is there not a cause for the deficiency in the number of workers and much of the half-hearted service that is rendered? Is it not a fact that there is great need of more education along the lines of missionary sentiment? Can not the fault be remedied? Is not the saying, "There is a remedy for every disease if we knew where to find it," as true of this weakness as when referring to the body? If the body is contaminated with disease money and efforts are not spared, if it be possible that health can again be restored. Too often we look upon disease as only that that unfits the body for service, while there may be disease of the spiritual man for which a remedy should be sought with far greater diligence.

To increase laborers, to accomplish more and better work, there must be constant preparation made to meet the demands of present and future needs. Broad is the expanse that yet remains in heathen darkness and calls to be supplanted by Christian living. While some are in ignorance as to the true God, others, not because of ignorance of their duty, but from utter indifference or choice, take the downward course of life.

We who are located in congenial places in life, surrounded by Christian influences and many of the helps that elevate us, do not realize the gulf of iniquity that bounds us on every side. Many are the souls that are going over the awful precipice of an impure life. Does not necessity demand the renewing of our interests and efforts to save the fallen and benighted ones?

It is true, there are some hearts that cannot be aroused through any avenue, to help further the spreading of the Gospel outside of their own narrow sphere. Their feelings are barred against all means which might make an inroad upon their barren lives and they choose to remain in ignorance of many of the binding duties exacted of all Christ's followers. Is it not a fact that the thought of too many is that of being *saved* and not being *faithful*?

But that no one may become affected by the disease of indifference, ignorance or indolent contentment, as to Christian service, but be eager to become renewed in thought and action, the remedy is easily prescribed. It lies in the willingness to know to accept and to learn of the truths as they actually exist and are presented to us. People cannot be aroused to their duty without knowing and feeling. And aside from the knowledge which our observations and experiences give us as to our duty, our lives are greatly awakened and broadened as we come in contact with those who have gone forth to pierce the places where has reigned the densest spiritual darkness. Lives given to unflinching labor, braving danger, sacrificing enjoyments, meeting with discomforts of life, in perils many,—all these for love of benighted souls. The secret of the success of these workers lay in their persevering, surmounting of obstacles and confiding trust in God.

We know of no better source from which to gather so thorough knowledge, to learn of more zealous workers, to find more impressive truths, to become stirred by more touching scenes, which will result in a better means to awaken to duty than the literature that has been provided for Our Missionary Reading Circle. The thoughtful reader will find desire formed to wipe out selfishness in his disposition and become filled with those qualities by which the Lord can find use for him.

Our lives are moulded by the thoughts we entertain, the associates whom we seek and the books which we read, and he who is a careful, thoughtful student of these books will not live a life of barren results. Though our lives may be uneventful so far as becoming noticeable before the world is concerned, yet by doing this reading there are many who will become more efficient workers because of the knowledge that has been gained and the inspiration that has been received.

The missionary spirit is the spirit of work. To be a missionary in its broadest sense is to be a missionary wherever you are. While our work may be limited by the circumstances in which we are placed, it lies within ourselves to see that we are making the most of that which we have in our hand. Whether we labor in public or secluded spheres of life, may it be known to God that wherever we have labored we have done our best.

Not all can go to cities or foreign lands, nor is it desired that they should go; but all should learn the lesson that they are laborers together in the work,—this is pleasing unto the Lord,—and then he that ministereth seed to the sower shall have a share in the harvest no less recognized by the Master than he who sowed the seed. The substance with which to send is as necessary as the substance which is sent. Both are of equal importance, and the help that is required from home, as is necessary as the work that needs to be done abroad. Mission work embraces various kinds of work, and to different persons it is presented in different forms.

Then another means to which careful attention should be given, by which missionary sentiment will grow and more workers develop, is the proper care and instruction of the *little ones* whose minds are now being moulded by parents and Sunday-school teachers. How often the sentiment of the parent is seen to crop out in the expressions of the children. Their views become based upon what they hear and are being taught and as they grow these seeds of giving or withholding will become manifest in their lives. The child will become, in sentiment, what the parent is, unless acted upon by some outside influence. Train it, with missionary spirit in the heart, and it will give expression in its hands. How willing and eager we often see the little ones to do something for the mission cause. If the sentiment is instilled when the child is small, the training will result in increased power for good, by the time more mature age is reached.

Some time ago a man passed a little boy who was going home from a missionary meeting. The little fellow, being asked why he was attending that meeting, replied: "I pay money there every year; I am part of the concern." If more people would feel as did this little one, that by *helping* they are a part of the "concern," then they would find greater interest in what there is to do and what is being done.

Let this theme be proclaimed from the pulpit, instilled by the parent, taught by the Sunday-school teacher, and it cannot fail to break down many barriers that now exist in the work. Let us all be willing to accept such helps as will aid us to become more enlightened as to the work, that we may become better laborers and more useful in the mission which Christ has made world wide.

"Teach all nations."

Lanark, Ill.

BEST THINGS.

THE best theology—a pure and beneficent life.

The best philosophy—a contented mind.

The best law—the golden rule.

The best education—self-knowledge.

The best statesmanship—self-government.

The best medicine—cheerfulness and temperance.

The best science—extracting sunshine from a cloudy way.

The best war—to war against one's weakness.

The best music—the laughter of an innocent child.

The best journalism—printing the true and beautiful only, on memory's tablet.

The best telegraphing—flashing a ray of sunshine into a gloomy heart.

The best mathematics—that which doubles the most joys and divides the most sorrows.

The best navigation—steering clear of the lacerating rocks of personal contention.

The best engineering—building a bridge of faith over the river of death.

Home mission work! Yes, look into thine own heart and see if some is not needed there; and when it is fully converted to God the world will know it, because you strive to go into all the world to tell the glad tidings of the cross.

Nothing is clearer, from a careful consideration of the constitution of the church of Christ, than that missionary work is the function of the church as such. It is not a benevolence, which appeals to the hearts of Christian people, and to which they may give more or less attention according to circumstances. It does not bear the outside, though affiliated, relation to the church that an orphan asylum might or an institution for the blind. It is not merely a grand agency among others for enlightening and civilizing the world. It is not simply a department of church work. It is the one vital, all-absorbing, specific work of the church; and all-departments of work are valuable and justifiable in proportion as they bear upon the accomplishment of this work.—S. L. Baldwin, D. D.

A certain brother and sister send a donation for the India Famine fund asking that the people in India "get the worth of it." This is a fair request and the donors can be assured that every cent of it reaches India. As has been repeatedly published, even the postage to send the famine fund, all clerk hire, and all receipt expense whatever, has been met by another fund, making it possible that every cent donated to the famine fund has been sent to India. In India the support of the missionaries is allowed from the India Mission fund, so that none is used for expenses there. So that the readers of the MESSENGER and donors to the famine fund can feel sure their money has reached the famine-stricken ones to an extent no other fund has.

God's great agent for the spread of his kingdom is the church. In every land he operates through the church; and missions exist distinctly for the church. Every church should work out into a mission; every mission should work out into a church. The conversion of souls is a necessary part of this. The primary aim of missions is to preach the Gospel in all lands. The ultimate aim is to plant the church in all lands. The mission must not stop with the conversion of heathen. It must seek their edification and sanctification. It must build them up into a Christian society.—E. A. Lawrence.

As regards the object of missions, it is to give the Gospel to those who need it. If the heathen do not need the Gospel, then our human race could have done without it. If it is not a blessing to them, then how can we consider it a blessing to us? If it is a work of supererogation to take it to them, why was it not a prodigious mistake to bring it to us? What a blessing or solace for time and eternity has it brought to us which it cannot also carry to them? The object, then, of missions is simply the extension among all men of the manifold benefits of the Gospel.—James S. Dennis.

"Please report this as from 'A Brother.' We beg to say we are owing only a lot, but send this, feeling we still may not be doing our duty towards God who is so good to us in so many ways. Our prayer goes with the small gift that it may be used in honor to the Father." Thus writes one who out of his small store has shared liberally with the Lord's cause. If all those who had "lots" larger or smaller would do as well, God's cause would have plenty and to spare.

The persons commissioned to carry the Gospel to others are, in a general sense, all disciples. "The Spirit and the bride say, Come; and let him that heareth say, Come." Everyone who has heard the Master's voice is delegated to make known the gracious invitation of divine mercy. In this sense every disciple is an ambassador of Christ to his fellow-men, but in a more special sense the missionary is set apart for this work.—S. L. Baldwin.

The Telugus in India believe that, after a child is born, it must be watched with care for a certain number of days and nights lest a demon come and bore a hole through the soft spot in the child's skull.

Fear not the strongholds of sin. Attack in God's name and by his grace you shall conquer though you die.

Financial Reports.

Mission Report from Nov. 24 to Dec. 1.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis, to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported,	\$7,113 75
ILL.—D. E. Eschman, Ipaia, 31; Ell A. Shively, Corrogorado, 32; Mary A. Shively, Corrogorado, 32; Wm. Lampin, Polo, 34; A. H. and M. Jane Steuffer, Polo, 34; E. P. and Alice Trotter, Mt. Morris, 35; marriage notice by W. H. Elsenbice, Mt. Carroll, 31; Batavia cong., 36; 50 cents; total,	23 55
N. Dak.—Cando church,	23 50
OHIO.—Hugh, Adda and Stella Miller, De Graff, 31; Ludlow church, 31; 75 cents; total,	15 32
VA.—John Replige, Mt. Olive, 52 cents; Jennie Richardson and two brothers, Mt. Olive, 54 cents; collection in Maryland, by H. C. Early, Montevideo, 31; total,	14 52
IND.—A mother's love, Ladoga, 35; Jacob B. Neff, 35; total,	10 00
PA.—Elizabeth Brumbaugh, Entrieken,	1 00
Total for year beginning April, 1900,	\$7,802 64

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported,	\$282 64
OHIO.—Eliza Bender, Mt. Cary,	1 00

Total for year beginning April, 1900,

INDIA ORPHANAGE.

Previously reported,	\$1,087 40
PA.—Parkerford Brethren S. S.,	15 00
IND.—A mother's love, Ladoga,	10 00
OHIO.—Ludlow church, 31; 50 cents; Elsie Baker, Versailles, 35 cents; total,	3 30
Total for year beginning April, 1900,	\$1,115 70

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a great famine is upon the unfortunate of that benighted land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there to-day. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported,	\$10,260 17
CAL.—Primary class No. 2, Los Angeles, S., Thanksgiving offering,	10 00
MONT.—Andrew Eskildson, Red Rock,	10 00
VA.—Jennie, Maggie and Lizzie Burgers, Mysville,	2 50
VA.—Effie C. Culp, Mt. Olive, 50 cents; Mary Copp Jadya, Mt. Olive, 25 cents; Wm. Swartz, Almonville, 50 cents; total,	1 25
Total for year beginning April, 1900,	\$10,283 92

SWITZERLAND MEETINGHOUSE.

Previously reported,	\$888 71
IND.—A mother's love, Ladoga,	10 00

Total for year beginning April, 1900,

GEN. MISSIONARY AND TRACT COM.

From Our Correspondents.

*As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale.—These notes will tell you that at this writing we are in the midst of a very pleasant series of meetings at this place. The meetings are expected to close on next Sunday, and then I shall aim to begin the work in Florida Dec. 9. Nov. 24 we had one of the most quiet and enjoyable love feasts in the Fruitdale church that I have seen in any country. Not only did the members observe order, but those who were looking on behaved themselves in a manner that would do credit to any people. My last notes referred to Bro. Daniel Miller's late arrival, I said from Indiana; it should have been Ohio. Three other families came at the same time, and others since.—*A. Hutchinson, Nov. 20.*

ARKANSAS.

St. Francis.—The members here held a short series of meetings conducted by our home minister and elder, beginning Nov. 10 and closing Nov. 18. We met in council Nov. 14. One was received by letter. All business passed off quietly. We had our love feast Nov. 17, which was enjoyed by all present. The attendance was somewhat smaller than usual on account of sickness.—*D. L. Burns, Palestine, Ark., Nov. 22.*

CALIFORNIA.

Covina.—Bro. Simon E. Yundt, of Mt. Morris, Ill., commenced a series of meetings Oct. 28, lasting for two weeks. Two were added to the church and apparently much good was done among the members. We had a full house during the entire meetings. Nov. 3 we had our annual love feast. About 150 communed.—*Frank L. Hefner, Nov. 12.*

IDAHO.

Nampa.—Our quarterly council occurred Nov. 17. Considerable business was pleasantly disposed of. Two were received by letter. Building committee for the erection of our new churchhouse was selected. We feel truly grateful to the Mission Board for the assistance given us. Quite a number of the brethren and sisters have already located with us and others are expected soon. All seem to be earnest in the Master's cause. We have an evergreen Sunday school and preaching every Sabbath, with good attendance.—*Hettie Whallon, Nov. 27.*

Nepesee.—Three more have been added to our church by letter. We now number upwards of forty. Our church building is progressing nicely.—*J. F. Edmister, Nov. 25.*

Payette Valley.—Our love feast of Nov. 24 was an enjoyable season to all. Bro. A. B. Holl, of Goodhope church, Sterling, Colo., and Bro. Isaac Shirk, of Maple Grove church, Norcat, Kans., made it a point to be at the feast; also Oscar Mansfield, of South Dakota. They were the only members present except our own members. Though Bro. Holl has lost his hearing and could not hear what was said he expressed himself as enjoying the occasion very much. We organized a Bible meeting a few weeks ago, which is very interesting. Nine more members have moved among us recently.—*Judson Beckwith, Payette, Idaho, Nov. 26.*

ILLINOIS.

Cerrogorado.—To-day we met for Thanksgiving services. Bro. Geo. W. Cripe preached an excellent sermon. A collection was taken amounting to \$27.61; \$26.61 for the Washington church and \$1 for Chicago mission.—*Anna E. Bowman, Nov. 29.*

Decatur.—This church met in quarterly council on the evening of Thanksgiving. Everything passed off very pleasantly. The attendance was good. Five were received by letter, one minister and wife; a deacon, wife and daughter. We had a Thanksgiving sermon conducted by Bro. S. S. Miller, of Laplace. We also decided to hold a series of meetings in the near future. We have an evergreen Sunday school progressing nicely with good attendance.—*Lydia Rhoderick, Nov. 30.*

Liberty.—The church at this place met in council Nov. 24. On account of bad weather we had a small turnout. We had a splendid meeting, however. We laid out a plan of work for the future that we hope to help the cause. We arranged to hold Communion Nov. 29. Eld. D. M. Brubaker is laboring faithfully for the cause. He has four different places to hold services at, so he is kept busy all his time.—*Lewis Phillips, Nov. 25.*

Mulberry Grove.—Bro. I. J. Rosenberger commenced a series of meetings here Nov. 17 and closed this forenoon. The visible fruits were two, a man and wife, baptized to-day. The rainy weather prevented our members from the country attending very regularly. My husband and I are the only members in town, the church being four miles in the country. We have a hall of our own, in which the meeting was held. Our brother preached the doctrines of the Bible with great force and earnestness. Many of other denominations were very much interested. Bro. M. L. Hahn, of Indiana, has promised to continue the meetings two or three evenings.—*N. E. Lilligh, Nov. 28.*

Naperville.—On the evening of Nov. 24, Bro. Daniel Dierdorff came to us and commenced a week's meeting that closed Dec. 2. While there were no accessions by baptism, we were glad to receive one by letter. He preached sound doctrine, which built up the members and caused some to think concerning their souls' welfare.—*Harvey M. Barkdoll, Warrenville, Ill., Dec. 3.*

Walnut.—Bro. Cripe, of Cerrogorado, Ill., began a series of meetings at this church Nov. 5, and continued until Nov. 18, preaching sixteen sermons, full of truth, encouragement and warning. Though the weather was unfavorable at times the interest and attendance were good.—*Mary Rowland, Astoria, Ill., Nov. 25.*

West Otter Creek.—Our series of meetings, of three weeks' duration, conducted by Bro. G. W. Lentz, of Adrian, Mo., closed Nov. 24. One was received by baptism, and we believe the membership feel much encouraged and strengthened. Our Communion meeting was

held Nov. 9 and was largely attended, and was enjoyed by all.—*W. H. Shull, Virden, Ill., Nov. 26.*

INDIANA.

Elkhart City.—This church held their Thanksgiving services Nov. 29 at 7:30 P. M. A collection of \$7 was taken up for a needy sister.—*Salome Heestand, Elkhart, Ind., Nov. 30.*

Huntington City.—Nov. 9, Bro. D. B. Gibson, of Cerrogorado, Ill., stopped with us on his way home from Washington, D. C., and commenced a series of meetings. He labored earnestly for nearly two weeks, when in the midst of a good interest he was called home on account of the illness of his wife, before the meetings closed. Sister Lola Collins was with us a week and interpreted to the mute friends. There were no accessions, but the church was much revived.—*Cora I. Leicht, Huntington, Ind., Nov. 30.*

Middle Fork.—Our Thanksgiving services were conducted by brethren J. L. Hazlett and Eld. Isaac Billhimer. The collection amounted to \$10.11. One letter of membership was granted. Arrangements were made to restore a young man to his membership, who was expelled here and now lives in Arkansas.—*John E. Metzger, Rossville, Ind., Dec. 1.*

Pyrmont.—We met in special council Nov. 15, preparatory to the love feast of Nov. 27. All business was pleasantly disposed of. Sunday, Nov. 18, at 10:30, was the time appointed for the dedication of our new house of worship. The Sunday school met at 9 A. M. in the basement. Bro. H. B. Brumbaugh addressed the Sunday school. Soon after the opening of the Sunday school the people gathered in the audience room. Bro. D. L. Miller delivered a very excellent sermon to a large and very attentive audience. At 6:30 P. M. we listened to a very interesting sermon by Bro. H. B. Brumbaugh. Monday evening Bro. Miller commenced a series of illustrated Bible Land talks with Bro. W. R. Miller, of Chicago, in charge of the stereopticon. The lectures were very much appreciated. The house was well filled with attentive listeners. He expects to close the lectures on the evening of Nov. 26, but will remain with us during our Communion services, after which we expect Bro. Isaac Frantz to begin a series of meetings. Since our last report four have been received by baptism and one reclaimed.—*Ellen Blickenstaff, Pyrmont, Ind., Nov. 24.*

Somerset.—The Somerset and Wabash churches held a union Thanksgiving service at the Somerset church yesterday at 11 A. M. A Thanksgiving discourse was delivered by Eld. Branson, followed by remarks from elders Crumrine, Kaylor and Rife. At the close a collection was taken and a contribution of \$8.87 was received to be sent to the relief committee for general distribution among the storm sufferers of Manvel, Texas.—*Kittie Hursh, Wabash, Ind., Nov. 30.*

Salomone congregation met in quarterly council Nov. 24, elders Dorsey Hodgden and Aaron Moss being with us to assist in the work. There was important business before the meeting which was disposed of in a Christian spirit. Eld. Daniel Shideler, on account of serious affliction in his family which interferes with his ministerial work, tendered his resignation as elder in charge, which after due consideration was accepted, and Eld. Aaron Moss was selected to take his place, with Eld. H. B. Wike as assistant. Bro. Honeyman, from Ohio, begins a series of meetings at our Lancaster house Dec. 1 and Bro. Joseph Spitzer is booked for a similar work at our Loon Creek house in January. We continue our Sunday school at the Loon Creek house during the winter.—*A. H. Snowberger, Huntington, Ind., Nov. 25.*

Sugar Creek.—Eld. Daniel Wysong, of Nappanee, Ind., closed a two weeks' meeting at the Tunker church last night with a good interest. Whooping cough and bad weather were greatly against our meeting. The Sugar Creek church was greatly built up and encouraged.—*Henry Neff, South Whitley, Ind., Nov. 26.*

Union Center congregation is in the midst of a very interesting series of meetings, conducted by two of our young home ministers, brethren David and Jesse Anglemeyer. The earnestness and simplicity in which they proclaim the Gospel to a dying people prove plainly that the members of this community made no mistake in calling them to the work.—*Irwin Yoder, Nappanee, Ind., Nov. 26.*

IOWA.

Brooklyn.—Thanksgiving we met for public service. Our collection was \$6.95, for world-wide missions.—*Irene S. Miller, Nov. 30.*

Fairview.—I commenced meeting here in the Fairview church, Iowa, Nov. 17. Much rain and bad roads, yet those attending manifest much love and zeal for the Master's cause. Thanksgiving day was a day long to be remembered for spiritual refreshment. Had three meetings. One middle-aged man made the good choice, bringing joy to the saints. Meetings still in progress.—*C. H. Brown, Dec. 1.*

Monroe County.—Our series of meetings closed Nov. 11. Bro. J. M. Follis, one of our home ministers, did the preaching, except four meetings by Bro. Wolf, of Ottumwa. One was baptized and one reclaimed.—*Willis Rodabaugh, Fredric, Iowa, Nov. 29.*

South English.—Nov. 24 was our regular council. The business in hand was disposed of in the spirit of love. This was the time of our yearly election for mission solicitors. Six solicitors were elected, three for world-wide and three for District mission. We decided to give one-half of Thanksgiving offering as a further donation to those left destitute by the Texas storm, the other half to go to the Orphans' Home at Council Bluffs, Iowa. Decided to have a series of meetings in North English next June and one at the south house in September. One church letter was granted. A report of pastoral visit was made, and the thought expressed that these visits are good. Bro. E. S. Young is to be with us Dec. 20 for Bible work.—*S. F. Brouwer, Nov. 26.*

KANSAS.

Belleville.—The members of this church met in council Nov. 23. Among the business transacted was the electing of the Sunday-school officers for the year 1901, with Bro. Daniel H. Gish superintendent and Bro. Henry Bradley assistant. Bro. Albion Daggett was foreman of the meeting. Bro. Levi Saylor, of Marshalltown, Iowa, was with us. He gave us a good sermon to-day.—*Louisa J. Williams, Nov. 25.*

East Maple Grove.—Thanksgiving proved a glorious day with us in the house of the Lord. A telling discourse by Bro. E. D. Root, followed by Bro. H. F. Crist, prepared us all to know what to be thankful for and how to thank God so as to make our thanks acceptable. \$2.80 was contributed to the GOSPEL MESSENGER poor fund.—*C. C. Root, Gardner, Kans., Nov. 30.*

Ozawie.—Thanksgiving services were held at 11 A. M., Nov. 29. Bro. J. A. Root delivered an address from Psa. 104: 23, 24, after which a contribution was taken amounting to \$5.61.—*H. L. Brammell, Nov. 30.*

Parsons church assembled in council meeting Nov. 22. Bro. M. O. Hodgden, the elder, and Bro. W. B. Sell, the District evangelist, were present at the meeting. Bro. Hodgden officiated. Two letters were granted. This place being a mission point, the church made a call for a regular appointment once a month. Bro. Sell will preach the first Sunday of each month, and Bro. Hodgden the third Sunday. Church decided to hold the District Meeting here next fall, if favorable with the location committee. A brother was reclaimed. Our Sunday school is wide-awake and its numbers are increasing.—*Mabel Murray, 2522 Stevens Ave., Nov. 23.*

Parsons.—We met in Thanksgiving services this morning at 10:30. Having no minister present with us, we held a social meeting. Bro. Newton acting as leader. The Sunday school students brought a good donation for the poor. We also held a collection, the proceeds of which were given for the support of the needy in our church.—*Ma Belle Murray, 2522 Stevens Ave., Nov. 29.*

Pleasant View.—Bro. J. W. Jarboe was here Saturday and Sunday, Nov. 17 and 18. He gave us two good sermons, but on account of bad weather there were few out.—*L. M. Ellrod, Republican City, Neb., Nov. 28.*

Pleasant Grove.—Our series of meetings began Nov. 4. Bro. J. S. Mohler did the preaching until Nov. 8, when Bro. George Barnhart, of Carthage, Mo., came and gave us three sermons. In the evening of Nov. 10 was our Communion service. Bro. Barnhart officiated. A number of visiting members were present. The visiting ministers were Bro. Heckman, Bro. Barnhart, of Appanoose,

Bro. Weybright and Bro. I. L. Hoover, our presiding elder, and our dear old brother, James Hiley, who used to live with us and have charge of this church. Bro. J. S. Mohler is residing here and doing the ministerial work at this place. Our series of meetings closed for the present with good interest. It was thought prudent to close until the danger of spreading diphtheria is past. We expect to begin the meetings again about Dec. 9, Bro. J. S. Mohler to do the preaching and Bro. James Kinzie to conduct the song service.—*Anna M. Hyre, Nov. 16.*

MICHIGAN.

Sugar Ridge.—To-day at 10 A. M. we met and had a Thanksgiving meeting, after which we took up a collection for our home mission. We got \$1.24. Owing to the day being stormy there was not a very large attendance. Because of the writer going away to engage in mission work, we met again at 1 P. M. for our quarterly council. All passed off in love. Again we came together at 7 P. M. for public preaching.—*J. M. Lair, Custer, Mich., Nov. 29.*

MISSOURI.

Centerville.—Bro. S. Z. Sharp, of Plattsburg, came to us Nov. 17 and began a series of discourses the same evening. He remained until the evening of Nov. 28, preaching seventeen soul-cheering sermons. The weather was very bad, raining a great deal, so that the attendance was not as large as we would have liked to see; but whether there were many or few, our brother labored in the same earnest way. Although there were no accessions we believe that some were very near the kingdom. The meetings closed with good interest and we very much regretted that Bro. Sharp had to leave so soon for other fields of labor. *Lucinda Bollinger, Nov. 30.*

Fairview church met in council Nov. 10. The meeting passed off quietly. Seven letters were granted. Sunday morning, after an interesting Sunday school, Bro. J. B. Hylton gave us a good sermon.—*Lizena Hylton, Olathe, Mo., Nov. 28.*

Rockingham.—Bro. D. M. Mohler, of Warrensburg, Mo., came to us Nov. 28, giving us three interesting sermons. His talk on Thanksgiving eve was for the young people especially. Our Thanksgiving offering is twenty dollars, to send the GOSPEL MESSENGER to the poor.—*Maggie Newham, Fox, Mo., Dec. 1.*

Warrensburg.—The Mission Board of the Middle District of Missouri has finally arranged to locate Eld. Moses Cruza, of Farrenberg, Mo., in the Clear Creek mission. We expect him to move soon. Other points needing ministers should write us the nature of the field, the outlook, and what those living there can do towards locating a minister in their midst, if expense is necessary.—*John E. Mohler, Nov. 25.*

NORTH DAKOTA.

Bowbells.—We had our regular services in the schoolhouse last Sunday, Nov. 25, conducted by Bro. Weaver. We shall continue our preaching services during the winter, having preaching every other Sunday at 11 A. M. We discontinued our Sunday school for the winter; shall start up in the spring. We decided to keep enough money from the Sunday-school treasury to purchase supplies in the spring, the remainder to be sent to the General Mission Fund, which means \$5 sent to the mission.—*Ocie C. Lankam, Nov. 26.*

Salem.—We had a missionary talk, also a children's meeting Nov. 25, conducted by our home ministry. While we did not have as large a congregation as was expected we were made to feel that the meetings did good. A collection of \$5.45 was raised for the cause of foreign missions. It was decided at our last quarterly council to discontinue our Sunday school for the winter. We decided to hold social or prayer meetings each Sunday evening through the winter.—*J. L. Katherman, Boston, N. Dak., Nov. 26.*

OHIO.

Canton.—Our Thanksgiving meeting was held at the Center house at 10 A. M., Nov. 29. A collection was taken for the Baltimore, Md., mission station.—*George S. Grim, Louisville, Ohio, Nov. 21.*

Eagle Creek.—We held our annual Thanksgiving service. A good-sized congregation greeted Eld. D. D. Thomas who preached for us. Our thank offering amounted to \$21.43. We look forward with fond anticipation to

the coming of Bro. R. R. Shroyer to assist in our series of meetings to be held this month.—*Chas. A. Bame, Williamstown, Ohio, Dec. 1.*

Loramie.—Thanksgiving day we met for worship. Attendance was pretty fair. Bro. A. Brumbaugh, of Oakland, Ohio, came to us and gave us a soul-inspiring sermon. After service we took up a collection which amounted to \$2.22. We expect to begin a series of meetings Dec. 22. Bro. J. R. Rarick, of Shidler, Ind., is to preach to us.—*Mary Hoover, Oran, Ohio, Nov. 29.*

Sugar Creek.—Bro. B. F. Honeyman came to us Nov. 3 and began a series of meetings which closed Nov. 18. Although there were no immediate accessions to the church, yet we believe there was much good done, and the church much built up.—*C. D. Miller, Elida, Ohio, Nov. 25.*

Salem.—Our Thanksgiving services were well attended to-day by an attentive audience who listened to a good sermon upon our national, spiritual and temporal blessings by Eld. Jesse K. Brumbaugh. \$22.26 was contributed to the Texas sufferers.—*Enna Flory, Center, Ohio, Nov. 29.*

Wyandot.—We held our Communion Nov. 3. It was a feast to the soul. Fifty communed, and thirty of the number were from the surrounding churches. Ministers present were L. H. Dickey, J. E. Deary, Joseph Robison, Adam Beelman, J. P. Krabill, B. F. Snyder. Bro. Beelman officiated. Sunday morning John R. Snyder, of Bellefontaine, gave a talk to the Sunday school, followed by other brethren. Oct. 16 we held our council meeting. Being without elder, the church sent for C. L. Wilkins who was then chosen elder. The Mission Board decided to furnish us with preaching. B. F. Snyder held a ten days' meeting with us after the Communion. One was reclaimed.—*Mrs. T. T. DeJean, Seal, Ohio, Nov. 26.*

OKLAHOMA TERRITORY.

Deep Fork.—Our love feast was held Oct. 21. We had a good meeting. One was received by baptism. Bro. George Landis gave us twelve good sermons. Many were made to count the cost.—*James West, Wellston, Okla., Nov. 21.*

Mount Hope.—We have just enjoyed a series of meetings at this place. Bro. Albert Smith, from Hoyle Creek church, did the preaching. Bro. Smith expects to hold a series of meetings in Gutbie in a couple of weeks.—*E. L. Brubaker, Nov. 25.*

OREGON.

Rogue River Valley.—The good cause is still moving along smoothly. We number about sixty-five members; two elders and three ministers in the second degree and two in the first, and a good corps of deacons. J. P. Moomaw is our elder. We have four regular places of meeting, besides outside calls and two Sunday schools. There is much work to do on this coast and few ministers to do it. There is much room here and plenty to do. It is a mild climate and good country—valleys and mountains. There are places in these mountains that children grow up and never hear a sermon preached. You that are looking for a home on this coast, come, help, carry on the good work.—*Maggie M. Moomaw, Eagle Point, Oregon, Nov. 22.*

PENNSYLVANIA.

East Codorus.—Bro. D. P. Ziegler, of Mt. Atna, Berks County, Pa., was with us one week preaching. While there were no accessions, he preached sound doctrine, which built up the members and caused some to think concerning their soul's welfare. Bro. Levi S. Mohler is also expected to be with us the coming week to help to carry on the good work.—*Levi Hildebrand, Loganville, Pa., Nov. 26.*

Lower Cumberland.—Bro. Samuel Hertzler, of Lancaster, Pa., commenced a series of meetings at the Baker house Oct. 20 and closed Nov. 3, preaching sixteen sermons. Two were added to the fold by baptism. Nov. 4 Bro. Hertzler began a meeting at the Pleasant View church and closed Nov. 18, preaching sixteen sermons. At this meeting two more were added to the fold and many others are counting the cost.—*A. M. Hollinger, Allen, Pa., Nov. 25.*

Montgomery.—Nov. 10 Bro. G. S. Raighr, from Denton, Md., commenced our series of meetings. He gave us nineteen sermons. Two, a young man and his wife, were made willing to follow the blessed Master and were

baptized; one on Sunday and one on Monday.—*N. A. Knoch, Hillsdale, Pa., Nov. 28.*

Philadelphia.—The Lord is blessing his work here in the Geiger Memorial church. At the close of a week's meetings, on Sunday night, Nov. 18, three young women were baptized.—*Chas. O. Beery, Nov. 26.*

Summit.—Bro. Levi Holsinger, from Waterside, Pa., commenced a series of meetings at the Summit churchhouse on the evening of Oct. 13 and continued until evening of Oct. 22. During this time Bro. Holsinger gave us plain, practical sermons. As an immediate result two were added to the church by baptism.—*Silas Hoover, Bills, Pa., Nov. 28.*

TENNESSEE.

Cedar Grove.—Our Ministerial Meeting, held at Cedar Grove, Hawkins County, Tenn., Nov. 16 and 17, was a pleasant one. It was followed by a series of meetings. Four were added to the church by baptism and the members of the church were greatly revived.—*G. A. Still, Alumnwell, Tenn., Nov. 27.*

TEXAS.

Panhandle.—We commenced a series of meetings Oct. 21 and continued two weeks with good interest. Four were received in the church by baptism. The church was strengthened and refreshed. Bro. J. V. Felthouse, of Indiana, and Solomon Stump, of Missouri, conducted the meeting.—*Louisa Stump, Miami, Texas, Nov. 25.*

VIRGINIA.

Botetourt.—Nov. 17 was the time for our regular church meeting at the Laymantown house. More business than usual came up at this place, but all was disposed of in a pleasant way. Two letters were granted, one brother was reclaimed. Thanksgiving meeting appointed for Nov. 29 at the Valley church, the offering to go to our afflicted brother, I. N. H. Beahm, who has lived and labored in this congregation. There were four baptized at Troutville Nov. 18, result of a short series of meetings held near this place by Bro. D. N. Eller. A large spring branch near the church makes it nice for baptizing in winter.—*S. L. Shaver, Troutville, Va., Nov. 20.*

Broadway.—Bro. Mohler, of Pennsylvania, has been holding a meeting at Timberville, Va., with much interest, and we trust with good results to follow. Bro. J. P. Zigler is expected to begin a series of meetings at Cedar Run church, about three miles west of Broadway, about Thanksgiving day. This will make the sixth series of meetings within a radius of five miles since August.—*D. Hays, Nov. 28.*

Barren Ridge.—Bro. Peter Garber, of Weyer's Cave, began a series of meetings for us in our home congregation Nov. 11 and continued until Nov. 25. He preached seventeen sermons. The church was much built up and strengthened in the faith. Three were added to the church by baptism and more are near the kingdom. Nov. 12, the church at Mt. Tanner, in Nelson County, met in council. An election was held for a minister and two deacons, the lot falling on U. S. Campbell for minister and Jerry Falls and Charles Falls for the deacon's offices.—*Wm. H. Coffman, Nov. 27.*

Mt. Jackson.—I left my home Oct. 26 and was conveyed by the Brethren to Bethel church, Grant Co., W. Va., about seventy miles distant. These Brethren are under the care of the Brethren of Linville Creek, Va. Having this field as a mission point, I began preaching in the evening of Oct. 27 and continued until Nov. 11. The attendance was good and the interest all I could desire. Four were received by baptism, and one reclaimed.—*B. W. Neff, Nov. 20.*

Manassas.—We met in council Nov. 12, preparatory to our Communion, Nov. 17. The meeting was rather small, but the spirituality of the meeting was impressive. Bro. Albert Hollinger, of Washington, D. C., was with us. He gave us some excellent preaching. Bro. Holinger officiated.—*E. E. Blough, Nov. 30.*

Red Oak Grove.—Nov. 5 our series of meetings began, conducted by Bro. Chas. M. Yearout, from Warrensburg, Mo. He preached seventeen sermons. He preached only three times during the day. The meetings closed Nov. 18, with two additions. The church was very much built up. Sinners were effectually warned. Others were very near the kingdom. Bro. Yearout expects to spend the winter in Virginia. He has calls already to keep him busy till the latter part of the winter. He

goes from here to Union to hold two weeks' meetings.—*Asa Bowman, Epperly, Va., Nov. 19.*

St. Paul.—Nov. 21 Bro. C. D. Hylton came to our church and remained with us until Nov. 24. He preached five interesting sermons. From here Bro. Hylton goes to Forsyth County, North Carolina. On the evening of Nov. 24 we met for examination services, after which we surrounded the Lord's table. Twenty-nine communed. Visiting ministers present were brethren A. J. Weddel, Samuel Spangler, J. F. Keith, Austin Hylton, and also a deacon brother. Bro. Weddel, our elder, officiated. On Sunday Bro. Keith preached a most interesting sermon.—*Mary L. Durham, Cana, Va., Nov. 28.*

Topeca.—I am now with Brethren at Topeca, Floyd Co., Va. Commenced meeting Nov. 19. Two have made the good choice and others seem to be near the kingdom. Will have children's meeting Nov. 31.—*John C. Woodie, Nov. 27.*

WEST VIRGINIA.

Bean Settlement.—Last night, Nov. 26, we closed our series of meetings at the North River church. Bro. Emra T. Fike did the preaching. Four put on Christ in baptism and five who had wandered away were restored, making an addition of nine.—*A. W. Arnold, Kirby, W. Va., Nov. 27.*

Shady Spring.—Nov. 16 Bro. S. W. Riner, of Fayette County, W. Va., came to us and preached five sermons to small but attentive congregations. The Word was preached in its purity. Our souls were spiritually fed. There were no additions, but the members were much encouraged. This is the first preaching that we have had at this point by the Brethren for twelve months. We hope the Brethren will remember us in the future.—*Rufus Williams, Shady Spring, Raleigh Co., W. Va., Nov. 25.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Sunday School Meeting of Southeastern District of Kansas.

This meeting was held in the Verdigris church, Lyon Co., Kans., Nov. 2 and 3, 1900.

TOPIC 1.—The Necessity of Co-operation and How best Secured.—*F. J. Price.*

(1) A number of workers joined in the same work must work together. (2) By teachers' meeting we get co-operation. (3) Teachers should converse freely about the lesson. (4) The church should select officers who will sacrifice time and talents to have teachers' meetings. (5) All teachers should teach the same thing. (6) Parents should co-operate by taking their children instead of sending them. (7) Older members of the church should be invited to attend Sunday school. (8) Teach the text; do not depend entirely upon lesson helps. (9) Every worker should be filled with the spirit of life. (10) Officers and teachers should consult freely about the general work of the Sunday school.

TOPIC 2.—How Can the Sunday School be Made a Help to Advance the Mission Work?—*A. A. Stauffer.*

(1) Give the children money to invest and give the proceeds to the mission work. (2) By training our children to give. By so doing we raise up a people that will give more liberally than the present generation. (3) Those who will help the work will gain a great reward. (4) By raising up missionaries. (5) By setting aside the collections of the infant class. (6) By proving that we are missionaries ourselves. (7) By each member of the family giving; not the father or mother giving for the children. (8) By persisting in asking people to accept Jesus. (9) By insisting on mothers sending their children to Sunday school. (10) By letting our light shine in following the order of the church. (11) By telling our children that in giving they are laying up treasures in heaven. (12) By teaching our children to seek for the salvation of others. (13) By teaching our children that we have nothing we could not give for the Master's cause.

TOPIC 3.—Relation of the Ministry to the Sunday School.—*F. H. Crumacker.*

(1) The minister should be there; mention his influence. (2) The minister should always give the best information at his command

(Concluded on last page.)

Notes by the Way.

This writing (Nov. 17) finds me one of the inmates of Bro. Jas. M. Neff's Alabama home. The weather is fine, the home pleasant, and we have just commenced a little series of meetings here, with nothing to make us feel that it will not be a pleasant place to be. The number of members, or of those who are not members, is not as great as some places in the North. But the real pleasure to the preacher does not always depend upon members, but upon the spirit and appreciation of the congregation. And this we have here.

But since I arrived at this place, I received a letter from a dear brother who has ever been a very dear brother to me, and is none the less so now, because he criticises my little article in MESSENGER of Oct. 6, page 627, on the subject of sisters wearing hats. And if any one will take the time to carefully read the article he will see that I was not setting up oriental or occidental custom; but referring to the fact that the Lord did not allow the man to wear that which was peculiar to the opposite sex.

I well know that there is a tendency among the rising generation to criticise the ways and ideas of our old brethren; and this is all right if we who have been here longer than some others have departed from a Bible principle. The young brother should not be condemned for trying to set us right.

So far as having the people of the East or West to adopt the plain style of dress as we have it, that is not the question. The thing to be settled is, Do we violate a Bible doctrine or principle by using the style adopted by our Conference? There may be persons of undoubted moral worth who have a desire to be more in harmony with the customs and usages of the people of this world; but on a careful investigation of their claims it has been, and might again be found to be the result of looking at the case from the human instead of the divine side and saying, What will such or such ones say or think about this? We should always look at the godward side of every question first. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. This was Paul's advice to those at Corinth, and I believe we can all say it is good for us now. Why want something more in harmony with this world than with the church?

LATER.—Our meetings are moving on very pleasantly. But the race question is a formidable hindrance to the prosperity of the work here. The Brethren have a mission here among the colored people, and it is under the care of one of the brethren of this congregation. But this so prejudices the minds of the native whites that they are free to tell the Brethren that it is perfectly useless for them ever to look for success among the white people in this country as long as they continue that mission among the colored people under the management of the whites. It seems that the native whites would not object to the mission if it were conducted by the colored people themselves. You in the North have no idea of the feelings on this question.

A. HUTCHISON.

India Notes.

TIME passes on rapidly. October with its heat and malaria is past; November with its cool breezes and health-restoring features is upon India. The native as well as the foreigner hails the cold season with delight. It means more work with less exposure than during any other period of the year.

Plague and cholera prevail in many of the cities and villages. In Bombay the death rate each week is very high. In Bulsar during the two past months eighty deaths from plague are reported.

Famine relief work over India is drawing to a close. The late rains have brought a new crop and the people are being able to care for themselves. Millions have died and many have become so weakened from starvation that little hopes of their recovery can be expected. While the famine has brought death, poverty and devastation to the country it, in many ways perhaps, has brought blessings too. Caste has been broken in many cases and the missionaries have proved themselves friends to the people and not enemies, as so many suspect they are. It has opened the door of Christianity for the worker at not a few places. Not only has the native population been carried away by disease and famine,

but many missionaries during the last few months have sacrificed their lives in the field. How many more have had their lives shortened from exposure and overwork, the Lord only knows.

They have labored, suffered and died for humanity. "Greater love hath no man than this, that a man lay down his life for his friends."

The relief work at Bulsar closed two weeks ago, and at Novsari a week ago. In dealing out, the worthy poor always are satisfied and seem to appreciate what is given them. The professional beggar, always on hand when something is to be given away, and even when there is nothing, is known by his skillful way in trying to get more. The deceiver may disguise his outward appearance in the way of clothing, but his face remains the same; so in coming the second time, after hiding his first portion, he is easily detected.

Our dear, faithful native sister Burie, one of the overseers of the orphan girls and boys, has been confined to her bed for some days from the effect of a recent fall. Her presence at morning prayers, among the girls and boys and calls in the mission home are missed more perhaps than of any one else.

This year's rice harvest is at hand. Harvesting here is followed after the manner of centuries ago. Men and women go into the field with little sickles, such as we use in trimming our lawns at home, and on their knees cut the grain in windrows. Others come along and bind it in bundles. It is then carried away and stacked ready for threshing.

Caste gives the native his position here. The son must follow the trade of his father whether it is agreeable or not. If the father is a cook, the son must be one; if he is a *dobi* (washerman), the son must be one too, etc.

It is almost amusing how a stranger attracts the native. You go along the road, they stop and gaze at you. Go into the bazaar and you soon have a troop of boys and girls and men and women on your heels. They gape at you while you are doing your trading and follow you as you go from shop to shop. People of every description, from the richest to the poorest, from the most cleanly to the most filthy, may be seen on the street in a very short time.

Every day the worker is impressed with the unfathomable ignorance and almost hopeless depravity of these people. The marvel is that good ones can be found among them. Oh, there is work to be done here to raise them to a Christian standard of civilization! Could the people at home feel more keenly the real need of India more would be willing to sacrifice the pleasures and comforts of home and the love and sympathy of dear ones and come and help uplift these people whose souls are as precious in God's sight as the souls of white people. The efforts at Bulsar, Novsari, and Anklesvar are but a drop in the bucket compared with the magnitude of the work to be done. It will take consecrated lives, time and money to bring about a revolution in religion and civilization.

So many things are seemingly done backwards in this country. The head is thrown back to mean "yes" and forward to mean "no." The *dervi* (tailor) sits on the floor to do his sewing. He pushes the needle away from himself instead of drawing it toward himself. He uses no pin in holding the goods fast, but holds one end under his big toe and sews in that way. Pins and needles which are used he sticks in his "tupie" (bat). He never uses a pattern. You give him a garment like the one you want made and he uses that for his model.

"Dooning Pyr" is a religious ceremony among the Mohammedans, Hindus and Parsees. It corresponds very well perhaps to what is known as "emotional religion" at some of the camp and revival meetings at home. Bro. Stover will have something to say about it in the *Inglenook* later.

One of the little girls in the orphanage, Dara by name, has died. The name means liquor. Parents giving that name to a child think it will prolong the life of the child.

The missionaries' children are cheerful little people and add much to the brightness and cheeriness of the different homes. They, like most children, ask some very amusing questions at times. Little Ruth Forney, on being told that Uncle Adam was one among the new missionaries coming, wanted to know if Eve was coming too.

Brother and Sister Ebey go to Novsari next

week to make their home with Brother and Sister Forney for the present.

Work on the language is our daily task. We can accomplish little until we can speak with the people.

ELIZA B. MILLER.
Bulsar, India, Nov. 1.

The Marriage Ceremony.

IN MESSENGER No. 45 we have a marriage ceremony which prompts me to present the following:

Marriage is a divine institution, and if the church is precise in getting the fullest sense of language to vindicate her claims, so should language be applied that sets forth all that is implied in marriage. Parties officiating at marriages may for brevity's sake have either a very meaningless ceremony or one that means something very different from what they wanted. We are not disposed to criticise, but merely investigate.

(To the audience.) We meet here under the blessings of God and in his presence and in the presence of these witnesses, to join in holy wedlock this couple before us. (To the couple.) Marriage being a divine institution brings us into the highest state of fellowship on earth, and typically represents the highest state in heaven; hence we should consider the sacredness of this union. Therefore, do you declare yourselves free from all engagements and lawful impediments?

(Comment.)

Turning to the audience, objection involves a possible difficulty. The majority of weddings are confined to a select number, and if there were objectors they would not likely be invited, and if one present did object an absent one would have the same right and according to equity the ceremony could be opposed.

An experience. On asking the above questions the lady said, "Do you mean whether I had a former husband?" I answered yes. "But I have a divorce." "On what ground did you obtain a divorce?" "On ill treatment and desertion." Now here were lawful impediments.*

CEREMONY.

With this declaration, do you, James Brown, covenant and promise to take this woman at your side to be your lawful wedded wife, to love, honor and stand by her in sickness and health, granting her the right of conscience and religious liberty you desire for yourself; forsaking all others you cleave to her alone until separated by death? Do you, Mary Jones, covenant and agree to take this man at your side to be your lawful wedded husband, to be unto him a kind and affectionate wife, love, honor and obey as far as gospel duty demands; forsaking all others you cleave unto him so long you both shall live? In confirmation of these covenants and promises you join your right hands.

(Comment.)

Now in place of putting the human or the sanction of the law we place the case into the hands of the Lord for divine sanction.

PRAYER.

Inasmuch, oh, Lord, as thou hast seen in thy wisdom that it was not good for man to be alone, thou has provided for him a helpmate, for this cause shall a man leave father and mother and cleave unto his wife, and the twain become one flesh. Put the seal of thy sanction upon this union by giving them hearts to love one another dearly and thee supremely; give grace that they may share in each other's joys and sympathize in each other's griefs and sorrows, and when separated by death may they meet in heaven, not as husband and wife, but as the angels of God. We ask it in Jesus' name.

(Comment.)

We now say: By the authority vested in me as a minister of the Gospel of Jesus Christ and in conformity with the law of the land, I pronounce you husband and wife.

(Comment.)

If we use the term man we should make the other woman, but if she is his wife he should be her husband.

POINTS OF PROMINENCE.

1. The exalted state of married life.
2. Its high symbolic nature; hence all through life a living type of heaven.

*Some ministers ascertain these facts, by a private interview with the parties before they appear on the floor for the ceremony.—ED.

3. Should bear our own responsibility as to fitness instead of objectors.

4. Should be interrogated as separate contracting parties.

5. A confirmation of covenants by joining hands.

6. As God instituted marriage for man's benefit he should first sanction the union.

7. Man being the officiating agent, stands between the human and divine.

8. That the marriage relation does not reach farther in the future than its typical import.

P. S. MYERS.
1001 East Main St., Los Angeles, Cal.

OUR BOOK TABLE.

A fine half-tone picture of the Gelderland carrying "Oom" Paul to Europe occupies the front page of the current issue of *The Little Chronicle*, Chicago's weekly illustrated newspaper for young people. In connection with the picture is a consideration of the question which is of much interest just now as to what will happen as the result of the visit of the shrewd old statesman of South Africa. The leading article in the editorial review of events is devoted to a clear analysis of the results of the national election. A map of the United States showing which States went Republican and which went Democratic helps not only to impress the results of the election on the mind, but furnishes a good lesson in geography. The Commerce department is illustrated by a fine half-tone engraving showing the unloading of oranges at Fish Wharf, London, where the fruit is now arriving from Spain, France, Malta, Italy and Syria. The commercial conundrum this week is "How might the cotton industry of Japan be affected by the Nicaragua Canal."

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

MYER—PFAUTZ.—At the residence of the undersigned, at Voganville, Pa., Nov. 18, 1900, Bro. Reuben E. Myer, of New Holland, and Sister Lizzie G. Pfautz, of Farmersville, Lancaster County, Pa.

I. W. TAYLOR.

MYERS—FRY.—At the residence of the undersigned, at Denver, Colo., Nov. 20, 1900, Eld. Abram Myers, of Panther, Iowa, and Sister Hannah Fry, of Longmont, Colo.

L. E. KELTNER.

.. FALLEN + ASLEEP ..

"Blessed are the dead which die in the Lord."

ANDERS.—In Columbia City, Ind., Nov. 18, 1900, Mary Anders, nee Keiser, aged 67 years and 18 days. Deceased was born in Stark County, Ohio, Oct. 30, 1833. In 1852 she with her parents, emigrated to Whitley County, Ind. In 1854 she was married to Peter W. Anders. She leaves one son, a stepdaughter and a companion. She was a model woman, always having a good word for everyone. Services by Eld. Leonard Hyre.

DAVID MILLER.

BRAY.—In the Deep Water church, Mo., Nov. 11, 1900, of scarlet fever, Barbara, daughter of Brother W. T. and Sister Sarah Bray, aged 11 years, 11 months and 11 days. Interment in Teays cemetery. She was a bright girl. Services in the future.

LIZZIE FAHNSTOCK.

BROWNBACK.—In St. Joseph's hospital, Philadelphia, Pa., Nov. 1, 1900, Sister Emma, wife of Bro. Clinton S. Brownback, of 2336 W. Lehigh Ave., aged 30 years, 10 months and 16 days. Sister Emma united with the Brethren church at the age of seventeen. Her death resulted from the effects of an operation. She was strong in the faith, as shown by her parting words to her Sunday-school class and other dear ones: "Meet me in heaven. I shall be waiting for you." She leaves a husband, a daughter of five years of age and an infant son. Services by the writer at the Geiger Memorial church; also at the Greentree church in the afternoon, by Bro. J. T. Meyers.

CHAS. O. BERRY.

CLINE.—In the Monocacy church, Md., at Highfield Station, Pa., Nov. 1, 1900, of consumption, Sister Catherine A. Cline, nee Wetzel, aged 51 years, 10 months and 6 days. She was a consistent member for some time. She

bore her suffering with Christian fortitude, leaving a husband and eight children. Services by Eld. John R. Flohr, from John 14: 6.

SAMUEL WEYBRIGHT.

EISENBISE.—In Logansport, Ind., Nov. 25, 1900, Catherine Eisenbise, nee Hoover, aged 73 years and 8 months. She was born in Juniata County, Pa. She was married to Samuel Eisenbise in 1849. She with her husband moved from Lewistown, Pa., in 1867, to White County, Ind. Her husband died in 1884. She united with the Brethren church in 1885. She leaves five children. Services by Robert Million of the "Church of God" at Idaville, Ind. D. A. MERTZ.

EIKENBERRY.—In the Mexico congregation, Miami County, Ind., Oct. 20, 1900, Bro. George Eikenberry, aged 70 years, 5 months and 23 days. Deceased was born in Preble County, Ohio, May 6, 1830. He died while on a visit at his daughter's in North Manchester, Ind. He was the oldest of the seven children born to Peter and Eliza Eikenberry. Two brothers and two sisters survive him, March 21, 1851, he was united in marriage with Rebecca Miller. They moved to Indiana the same year of their marriage. Of ten children, four preceded him. He leaves a wife, three sons and three daughters. His past life has been an exemplary one. He united with the Brethren church in 1869. During his last illness his suffering was intense, but he bore it all very patiently. Services at the Mexico church by Bro. G. B. Heeter, assisted by Bro. Irvin Fisher. SYLVIA RUSH.

FRY.—In Knox Co., Ind., Aug. 23, 1900, Benjamin Fry, aged 33 years, 9 months and 23 days. He lived near Wheatland, Ind., and had gone to Sullivan, Ind., on business. Returning he arrived at Vincennes at 1:30 in the morning. He walked down the railroad track, intending to go to his sister's only a few blocks away, to remain until morning. The train upon which he had arrived, coming up behind him, gave signal. He stepped upon another track, supposing it to be a switch. The train passed over him, mangle his body beyond recognition. Thirty-two hours elapsed before a satisfactory identification could be made. He was buried in the cemetery on Allison Prairie, Ill. His father, Bro. Morris Fry, who emigrated from Rockingham County, Va., many years ago, his wife, the three children, brothers and sisters survive him. Services in the Methodist church, Wheatland, by the writer, assisted by Mr. Taylor. Text, Amos 8: 9.

S. W. GARDNER.

EBERSOLE.—Near Martinsburg, Pa., Nov. 10, 1900, of palsy, Bro. Isaac Ebersole, aged 72 years, 1 month and 27 days. He was a member of the church for a number of years. He leaves a wife, two sons and one daughter. Services by Bro. J. B. Brumbaugh, from Matt. 24: 44.

J. G. MOCK.

GREGORY.—In the Howard church, Ind., Oct. 30, 1900, Luke Gregory, aged 77 years and 10 months. He was born in Greenbrier County, W. Va., Dec. 30, 1822. He emigrated with parents from Virginia to Carroll County, Ind., in 1837. He removed from there to Howard County, was married to Elnora Miller, Oct. 22, 1847. To this union were born two children one daughter, Nancy A., who is still living, and one son who died at an early age. They united with the Brethren church in 1853. He was a consistent member till death. Services by the writer, from Rev. 14: 13.

PETER HOUK.

GROFF.—At her home in the Conestoga church, Pa., Nov. 19, 1900, Sister Emma Groff, daughter of Bro. Christian Groff, aged 36 years, 8 months and 9 days. She had been in feeble health for some time. Services by brethren Hershey Groff and Jacob K. Pfautz at the home of the parents, and in the Mennonite church at Groffdale. Interment in Groffdale graveyard. ABRAM H. ROYER.

HARSH.—At Warrensburg, Mo., Nov. 20, 1900, Sister Rosanna Harsh, aged 84 years, 6 months and 4 days. She was born in Pennsylvania and was a devoted member for more than fifty years. Services by Eld. J. M. Mohler, of Leeton, Mo., and the writer.

JOHN E. MOHLER.

JENNINGS.—At Middletown, Ind., Nov. 3, 1900, of paralysis, Jane Jennings, nee Jordan, aged 76 years, 5 months and 7 days. She was born in Ohio, May 26, 1824. She was married to Geo. W. Jennings in 1843. She leaves two children. Four children have gone to their reward.

She belonged to the Brethren church a number of years. Services at the Middletown church by Eld. D. F. Hoover. Text, Rev. 14: 13. Interment at Miller cemetery.

FLORIDA J. E. GREEN.

LAFFERTY.—In the Landessville congregation, Ind., Nov. 18, 1900, Bro. Watson C. Lafferty, aged 35 years, 8 months and 5 days. Bro. Lafferty had cancer of the bowels and suffered greatly. Services at Landessville by Bro. Lewis Huffman. D. B. GARDNER.

MYERS.—At Fandon, Ill., Nov. 15, 1900, Bro. Samuel Myers, aged 63 years, 8 months and 12 days. Deceased was in usual health and in less than ten minutes was a corpse. It was caused by hemorrhage of the lungs. Deceased was born in York County, Pa., March 3, 1837. He was married to Anna Schaffer April 3, 1862. To them six children were born. Four preceded him. Wife and two children survive. Deceased was a son of Eld. Joseph Myers. He had five brothers, all ministers in the Brethren church. In his official standing in the church he was a deacon for many years and very faithful to the church. He loved to work in the Sunday school, as long as he was able. Interment at the Brethren cemetery. Services by Bro. D. M. Brubaker. S. S. HUMMER.

NICHOLS.—Within the bounds of the Bethel church, Holt Co., Mo., Oct. 22, 1900, Sister Elizabeth Andes Nichols, aged 59 years, 1 month and 22 days. She was born in Virginia Aug. 30, 1849. She was united in marriage Jan. 20, 1870, to Frederick T. Nichols. To them were born ten children. The husband and three children preceded her. The deceased was a devoted sister. Services from Prov. 4: 18.

L. H. EBY.

POFFENBERGER.—Near Columbus, Ind., Nov. 18, 1900, Elias Poffenberger, aged 93 years, to months and 19 days. He was twice married. Both companions preceded him. He has three children living. Services at Columbus by Eld. A. C. Snowberger.

FLORIDA J. E. GREEN.

RALSTON.—At Hilo, Va., Nov. 20, 1900, friend Jesse Ralston, aged 76 years, 6 months and 2 days. Services by Mr. Housanlock, of the Lutheran church. Interment at the Mount church (U. B.). D. H. SMITH.

SUMPTION.—In the Maple Grove church, Ohio, at the home of Bro. David Snyder, Oct. 18, 1900, Ogle B. Sumption, aged 8 years and 9 months. Little Ogle was a very bright and winsome boy. His disposition was one which fitted him to live with angels. Services by the writer at Bro. Snyder's home. Interment in the Ashland City cemetery.

W. F. ENGLAND.

SINGER.—At St. Joseph's hospital, Logansport, Ind., Nov. 11, 1900, Mrs. Parnell Singer, aged 61 years. She leaves a husband and four children. Services in Adamsboro church by the writer. W. L. HATCHER.

WESTERN.—In the Middle River congregation, Augusta Co., Va., Oct. 1, 1900, of cholera infantum, Milton Lyle, son of friend John D. and Sister Nannie C. Western, aged 2 months and 12 days. Services by Bro. D. C. Flory, from these words, "And a little child shall lead them." RUTHIE E. SHAVER.

WILLIAMS.—At Mt. Summit, Ind., Oct. 30, 1900, William, son of John M. and Mary Williams, aged 4 years, 8 months and 28 days. He was born May 12, 1896. Services at the residence by Eld. D. F. Hoover. Interment at Sulphur Springs cemetery.

FLORIDA J. E. GREEN.

WHITMER.—In the Middle River congregation, Augusta Co., Va., Oct. 25, 1900, of indigestion, Ermie Rebecca, daughter of Bro. J. Louis and Sister Laura R. Whitmer, aged 3 months and 16 days. Services by Eld. Joseph M. Cline, from the text, "Will the Lord be merciful and spare my child?"

RUTHIE E. SHAVER.

WHITE.—In the Covina church, Los Angeles County, Cal., Nov. 14, 1900, of cancer, Sister Nora L. White, wife of Aleck M. White, aged 37 years and 15 days. She leaves a husband and one daughter. They moved from Calhoun County, Iowa, to Salem, Oregon. They came to California last spring. She suffered intensely at times but endured her suffering patiently. The church has lost a good worker. She was beloved by all who knew her, but our loss is her eternal gain.

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That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the Kingdom of Jesus Christ;

That a Non-Conformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

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(Concluded from page 785.)

when asked to do so. (3) The minister should be prompt, in time. (4) The minister should not hide in a corner; let the people know you are there. (5) Let every man fill his own place. (6) The main point is, let the minister be there; but let the officers run the school. (7) Ministers should be encouraged to preach more on the Sunday school lesson of the day. Song No. 51. Close for dinner.

AFTERNOON SESSION.

TOPIC 1.—The Effect of Song Service in the Sunday School.—W. H. Leaman.

(1) It is a God-given blessing to "make melody in the heart," which is intended to draw on our feelings. (2) It produces life and spirit in ourselves and others. It prompts to action. (3) Make an effort to sing; you will want to sing in heaven; therefore we should learn on earth. (4) Sing three songs before prayer, one after prayer, one after class work, and two to close. (5) Sing to the Lord, to please him and not man. (6) The rousing effect must be reached. (7) It draws our minds from earthly things. (8) Have a song ready at the time; don't kill the interest by delay. (9) Select suitable songs; sentiment should be made the prominent part in song service. (10) Song service in the Sunday school has the same effect as it does on other meetings. (11) Get all the little folks interested in the song service.

TOPIC 2.—The Superintendent's Place During the Sunday School Session.—W. D. Franks.

(1) His first place should be present at the time appointed. (2) To see that all parties have their proper place. (3) Do not depend on one or two to lead the song service, but train others to lead. (4) The superintendent should not have just one place. (5) Suit the little folks in song. (6) The superintendent should go into each class to see how they are prospering. (7) Get different parties of the school to review the lesson. (8) Give short reviews. (9) Should attend to promoting pupils properly. (10) Do not run over time. (11) Lecture the classes on duty. (12) Praise the children when you can. (13) Be sure to watch the whole school.

TOPIC 3.—How Encourage the Superintendent in his Work?—C. A. Miller, B. S. Miller.

(1) By everybody being on time. (2) By regular attendance; both scholars and teachers. (3) By everybody being prepared. (4) By coming up to his requests, when called upon to teach or to prepare some duty otherwise. (5) By prayers of the church. (6) By acting according to our prayers when we pray for the success of the school. (7) When called upon, do the best you can. (8) Reverse our place with the superintendent. (9) Do not talk discouragingly about the superintendent to others. (10) Talk to him of the improvements you would like in the school.

Sunday-school meeting opened again on Saturday morning at 9 o'clock.

TOPIC 1.—Should Brethren Conduct Union Sunday Schools? If so, Give Plans.—J. N. Miller, Mable Murry.

(1) Yes; by so doing we have opportunity to sow gospel seed among people of different views. (2) Always get people who profess Christ for teachers. (3) Never fail to teach the truth. (4) Be sure to instill the pure Gospel into the minds of the people. (5) The church should uphold members who will go to conduct union Sunday schools. (6) A good way to first plant our doctrine in new places. (7) The churches should send out brethren to build up union Sunday schools. (8) If possible, organize a Brethren's Sunday school. (9) Do not insult people. (10) Do not be narrow-hearted. (11) Never debate in a union Sunday school. (12) Save sinners in any lawful way by the union Sunday school. (13) Do not become discouraged. (14) Get Brethren's literature.

TOPIC 2.—What are the Great Hindrances to Successful Sunday-school Work?—S. R. Quakenbush, Lydia V. Miller.

(1) Carelessness and indifference in attendance. (2) Parents sending children alone instead of going with them. (3) By not studying lessons at home; both teachers and scholars. (4) By the lack of sufficient literature. (5) Coming in late. (6) Always looking at those who come in late. (7) Opposition by individual members. (8) Lack of earnestness. (9) Not enough Sunday-school meetings to fire up the hearts and minds of workers. (10) Lack of interest by our aged brethren and sisters. (11) Poorly-entertaining Sun-

day-school teachers. (12) Omitting the daily readings at home. (13) Fault-finding and fault-finders. (14) A lazy superintendent. (15) Negligence in inviting the children and people in general. (16) Send postal cards to those who miss three Sundays. (17) Not keeping class books. (18) Envy against the work or workers. (19) Less formality.

TOPIC 3.—How Am I to Profit by this Sunday School Meeting?

Thirty-six talks were made on this topic, consisting of confessions of carelessness and promises of better work. Also many appreciations of this glorious good Sunday School Meeting; much thankfulness to God for this blessed opportunity.

Two dollars was given to the children of the Verdigris Sunday school last spring, which they invested in their own way and to-day, Nov. 3, the proceeds were brought in, amounting to \$19.60 and the teacher of the infant class, Lydia V. Miller, added forty cents, so making that collection reach the handsome sum of \$20, which was turned over to our District Mission Board.

ELD. JOHN SHERFY, Moderator.
C. O. MILLER, Reading Clerk.
W. H. LEAMAN, Writing Clerk.

Bible Institute.

THIS institute will be held in the English River congregation, South house, from Dec. 22, 1900, to Jan. 1, 1901.

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The institute is under the direction of Bro. E. S. Young, of Elgin, Ill., assisted by Bro. J. F. Souders, of Mt. Morris.

An invitation is extended to ministers and church workers in the District. Come and enjoy these ten days of Bible study with us. Books will be on hand at the opening of the session.

Those coming by rail will please notify one of the committee.

H. C. N. COFFMAN,
Committee, HOMER WENGER,
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South English, Iowa, Nov. 26.

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Over a hundred women have been asked to contribute one of the best receipts they know and it will be printed in the *Inglenook*, credited to her. If any other good cook has a receipt send it on, remembering the following: It must be by a sister, within reach of the average household, not copied out of a book, proportioned for six guests, and accurately told. The Elgin sisters will make the start. Watch the *Inglenook*. The paper has been good for the head and the heart, and now it proposes to set forth things fit for a king. Don't cut these receipts out and paste them in a book. Copy them if you wish, but don't mutilate the paper. Watch the *Inglenook*, we say.—*The Inglenook*.

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THE GOSPEL MESSENGER.

"SET THE DEFENSE OF THE GOSPEL."—PM. 1: 17.

VOL. 38.

ELGIN, ILL., Dec. 15, 1900.

No. 50.

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EDITORIAL MISCELLANY.

EVERY lover of peace on earth and good will to men with regret the building of eleven more warships by this government. The decision is to construct five battleships and six armored cruisers, which will comprise in tonnage more than the tonnage of the entire navy of the United States ten years ago. The purpose seems to be to have in this country the largest and strongest navy in the world. Bids for the building of these vessels have already been handed in, and work on them will soon be under headway. But why all this preparation for war? Is the time ever to come when the nations shall learn war no more? What is the use of advanced civilization if it does not help nations to live in peace with one another? It does seem to us that a nation of universities, colleges, schools, churches, Sunday schools and Bibles ought to show the other nations how a cultured people can get along with the rest of the world without a resort to armies and navies. The United States will soon have a navy as large as the navy of Great Britain. What does this mean? Are these two Christian(?) nations likely to get into trouble with each other, and must they therefore be prepared for the deadly conflict? This is indeed a sad comment on advanced civilization, and shows that so far as war and enormous war debts are concerned, we are very little better off than the nations of millenniums ago.

MOST people have almost forgotten Oscar Wilde. Like a meteor he dazzled the world less than twenty years ago, and then disappeared. He was born in Ireland in 1856. The home of his parents was frequented by many of the most literary people in the world, so Oscar knew what it was to move in the best cultured and literary society of earth. He grew to manhood with the most favorable literary surroundings. He entered the lecture field early, visited the United States and was received with enthusiasm. He delivered two hundred lectures while here, traveling the breadth of the continent. He became the guest of hundreds of well-known families in this country, and returned to England with money enough to have kept him the balance of his life. For a time he

figured as an author and a writer of plays. He began to hold loose views on moral questions, and even wrote in their defense, and went so far as to live out some of the immorality he taught. Society immediately dropped him, he disappeared, and the public thought no more about him. He had finished his disgraceful public career, and decent people had no more use for the man or his writings. He lived high as long as his money lasted, and then became practically a pauper, going under an assumed name. A few days ago he died in Paris. He was in rags, and went to the grave like a pauper. The man who at one time was idolized by the rich and great of earth, and had at his command all the money he needed, becomes an object of charity and dies unmourned. One paper says he lived like a fool, and then died like one. The end of the wicked even in this life is fearful to contemplate, and Wilde's career is an instance of this kind.

A VERY distressing thing occurred in the Mad Brook settlement, about sixteen miles from Cartwright, Wis., a few days ago. An eight year-old daughter of C. F. Riley, a farmer, was carried away by a panther and devoured. Only a few fragments of the remains could be found. The girl was walking in the road near the farm when the beast sprang from the woods, and, taking the girl in his huge jaws, carried her into a swamp, where she was torn limb from limb. The few scattered remains were gathered up and buried. The people of the community were organized, and went in search of panthers, and the farmers propose not to lay aside their guns until the last brute of the woods has been exterminated. One panther measuring ten feet in length was killed and others have been seen. These farmers are to be commended for the interest they take in the protection of dear life. But it is altogether probable that they tolerate in their midst, or near them at least, an evil that is destroying ten times the amount of life charged up to the wild animals in their county. We refer to the saloon evil. There are men who will live for years within a few blocks of a saloon, witness its continued destruction of life and never once think of organizing a crusade against it. They will spend days hunting down a panther, but have not one moment to spare in opposing the saloon, by far the greater evil of the two.

THE people of Mexico seem to know how to appreciate a good thing. The election for president is over, and for the sixth time Diaz has been selected as the chief executive of the republic. He is beyond doubt the best ruler Mexico ever had, and is rapidly bringing the nation to the front. He is a fine statesman, a lover of liberty and justice, and knows how to please his own people. The mere fact that for twenty years he has guided the destinies of the fickle and fiery nation to the south is of itself a sufficient proof that Diaz is a man of commanding personality and great ability. The work he has done for his country during the period of his long presidency deserves, as it has received the confidence and devotion of the Mexican people. He was first elected President in 1876. At that time there was a provision of the Mexican constitution which forbade the reelection of a President for consecutive terms. Agreeable to this provision another man was chosen to succeed Diaz in 1880, but in 1884 he was again called to the chair. Before his second term was over the constitution was amended especially to allow the reelection of President Diaz, and since that time he

has been regularly elected every four years. It is wise to make changes when the good of a cause demands it, but it is altogether probable that most people are disposed to make more changes than are really advisable. They get in the habit of substituting the new for the old, and never stop to consider the consequences. It may be that this changing habit is creeping into the Brethren church more than the good of the cause demands. At least it will not be amiss to do some thinking along this line.

THE influence of the United States is being felt among other nations in more ways than one. She is rapidly securing much of the Chinese trade, and so long as the open door is kept will be able to compete with any part of the world. Much of her machinery is found in Japan and her engines are running on some of the railroads in Russia. Her machinery is used in the Nile valley, and now it appears that she is about to find a good market in South Africa for considerable of her material. One firm has received a very large order for railroad material, to be shipped at an early date. This order was secured by bidding against English firms. The American bidders were much below the British, and they promised to get the material out and deliver it in less than half of the time desired by their competitors. All of this is well enough. The markets of the world, as far as possible, should be open to the world. But it is to be regretted that this country is rushing intoxicants by the shipload into some of the foreign parts, and in this way is becoming a party to the crimes that result from excessive drinking and drunkenness. This is one of the great misfortunes of commerce. How much better it would be if Bibles and good religious tracts could be sent along with our machinery and other material sent to foreign countries. However, in the Millennium all this whiskey business will stop, and Satan, who is at the head of it, will be shut up and held secure in the bottomless pit for the space of one thousand years.

SURPRISED on by public sentiment, the Mayor of Chicago has commenced ridding that city of some of its places of vice. Several hotels have been closed, saloons have had their license revoked and a few low-down dives of vice have been stopped. The police in certain sections of the city have received rigid orders with instructions to arrest every disreputable woman found on the streets, and to permit no woman to enter saloons for the purpose of drinking. All of this is good. It is but carrying out the demands of the law, and the law was made for the disobedient; but it is not going far enough. Why be so particular about keeping the women out of the saloons, and not the men and boys? Why close the low-down dens of sin and not the places of corruption for those in the higher walks? Mayor Harrison is to be commended for the good already done, but public sentiment needs to be stronger, so as to impel him to set on foot a regular crusade against every place of vice in that great city. Nothing short of a threat like the one once proclaimed against Nineveh, with a Jonah to make it known, will ever bring the people of the wicked city to their senses. But Chicago is not the only place in the land noted for its great and growing wickedness. Our large cities, and some of the smaller ones too, are becoming the hotbeds of vice. Here boys, men and women are taught to sin, and go forth as the agents of crime. In these large cities the Gospel is needed as much as in the heathen lands.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

A TRIBUTE.

BY M. M. SHERRICK.

O my dear, dear home, O my childhood home, my home of the long ago,
Like a cloudland sweet, lies that calm retreat, in the dim horizon low,
And I see in dreams its winding streams and fields and hills once more,
And I wake from sleep with a longing deep for those days that now are o'er.

Ah, those orchard trees, those withered trees, those trees of the long ago,
With their fruit and bees, with their summer breeze and their winter cloak of snow;
Where the birds of spring on returning wing found nesting in their boughs,
And the early brood by the boy was viewed while driving home the cows.

O those pleasant lanes of my childhood days, those lanes of the long ago,
Where the mullein grew and the sumac too and the wild grapevines hung low,
Where the shell bark lost in the autumn frost what to us was a toothsome gain,
For the short, dark days by the cheerful blaze, away from the snow and rain.

Ah, those sights and sounds of my childhood days, those days so long ago:
Has old father Time, in his changing rhyme, robbed the earth of its early glow?
Does the harp of youth, by his hand so ruth, unstrung by the dead wreath hang?
Is the music dead, is the spirit fled, of those youthful songs we sang?

O my dear, dear friends, O my childhood friends, O my friends of the long ago:
Ye were young and true, and your friendship new, and cheeks with health aglow;
Each has followed afar his guiding star—and for some that star has set,
But your tones I hear, and far, and near, ye are playing about me yet.

'Tis the earnest play of a sterner day, with a purpose in the plan,
Not as child to child, in its impulse wild, unrestrained, but as man to man,
And as man to God at his beck and nod, all unconscious though you be,
You are sowing the thought in some life, untaught, which will set a bondman free.

O those childhood dreams, those enchanting dreams, those dreams of the long ago:
How they haunt me still at their own free will, and I do not bid them go.
I have left the dale, the hill-closed vale and my world has larger grown,
But those dreamland isles, those alluring smiles in the dreams are still my own.

And the wealth of friendship and hope and love—those treasures of long ago—
They too have grown as a harvest sown, and forever and aye will grow.
And the coming years, bring the joys or tears, or defeat in a mortal strife,
Shall not fruitless be, for eternally ye are spirit and ye are life.

"JAMES THE SON OF ALPHÆUS."

BY J. W. WAYLAND.

THIS apostle is frequently called "James the Less," but concerning his identity there is some ground of dispute, as was intimated in the sketch, "James the Son of Zebedee." In the sketch just referred to, the opinion was also advanced that James the son of Alphæus and James the Lord's brother are not identical as some maintain. To show how this opinion is reached, and, if possible, to identify James the son of Alphæus, is the purpose of the following paragraphs.

All of the Jameses mentioned in the New Testament are obviously comprehended in these following divisions:

- A—James the son of Zebedee—Matt. 10: 3, etc.
- B—James the son of Alphæus—Matt. 10: 3; Mark 3: 18; Luke 6: 15; Acts 1: 13.
- C—James the brother of the Lord—Matt. 13: 55; Mark 6: 3; Gal. 1: 19.

D—James the son of Mary—Matt. 27: 56; Luke 24: 10; Mark 15: 40.

E—James the brother of Jude—Jude 1.

F—James the brother of Judas—Luke 6: 16; Acts 1: 13.

G—James—Acts 12: 17; 15: 13; 21: 18; 1 Cor. 15: 7; Gal. 2: 9, 12.

H—James a servant of God and of our Lord Jesus Christ—James 1: 1.

By a comparison of Gal. 1: 19 with 2: 9, 12, we may identify (C) and (G). From Acts 1: 13, and by comparison of Luke 6: 15 with 6: 16, we may identify (B) and (F). From James 1: 1 it is possible to identify (H) with either (B) or (C); but with (C) by greater probability. From Jude 1 it is possible to identify (E) with either (B) or (C); but with (C) by greater probability. By a comparison of Matt. 27: 56, Mark 15: 40 and Luke 24: 10 with John 19: 25, we may conclude that Mary the mother of James is identical with Mary the wife of Clopas (Cleophas); and if, with this thought in mind, we should read Matt. 10: 3, etc., we might conclude that Clopas and Alphæus were only different names for the same man. This conclusion seems confirmed by the assertion of Bible scholars that Clopas and Alphæus are simply two forms of the same name. Then upon this ground we may identify (B) and (D).

Without pausing to fortify these identifications against possible objections, I will simply call attention here to the fact that in (F) the phrase *the brother of*, is displaced in the Revised Version by the phrase, *the son of*, which in general is the more common translation. But either may be correct; and in this case the form chosen in Authorized Version and at the same time allowed by Revised Version seems to me the more probable one.

If the grouping made above be true, the number of Jameses mentioned in the New Testament is thereby reduced to three: (A) standing alone; (B) being identified with (D) and (F); and (C) being identified with (E), (G) and (H).

The question now arises whether it is possible to reduce the number still further: whether (A), (B), and (C) are three different men, or whether it is possible to identify any two of them. James the son of Zebedee (A) stands clearly apart; but some do attempt to identify James the son of Alphæus (B) and James the brother of the Lord (C).

Without attempting to examine the entire course of reasoning by which this identification is claimed, I shall notice briefly two of the arguments given in support of it.

(1) James the brother of the Lord was evidently elder of the church at Jerusalem and presiding officer at the great council (Acts 15). If he had not been one of the original twelve, and had only become a disciple after Christ's resurrection, he scarcely would have held so prominent a place in the church at this time, taking precedence over those who were apostles from the beginning. Therefore it is probable that he was himself one of the twelve; and if one of the twelve, identical with James the son of Alphæus.

This argument loses much of its plausibility when we remember that the time of the Jerusalem council was 50 A. D.,—twenty years after Christ's ascension; and that other prominent leaders at the same council had not belonged to the original band of apostles. (a) Barnabas was not one of the twelve, yet he was sometime bishop of the church at Antioch. Paul was not one of the twelve, yet his work in the early church covers a larger field than that of any other man, and his writings occupy a most essential place in the New Testament Scriptures. (b) The Gospels of Mark and Luke, men who were not of the original twelve, rank alongside the Gospels of Matthew and John.

(2) Paul in Gal. 1: 19 speaks of James the brother of the Lord as one "of the apostles." This does not necessarily mean that the term "apostles" is used with a specific reference to the twelve only. It is generally so used, but not always. For instance, Paul was an apostle, but not one of the twelve. If the Lord appeared specially to his brother James after the resurrection (1 Cor. 15: 7), James might at once have taken advanced standing among the twelve. See also Acts 1: 14.

If James the son of Alphæus and James the brother

of the Lord are to be identified, it is at once evident that one or both of two conditions must exist: (a) that the father of the Lord's brethren is identical with Alphæus, or (b) that the Lord's brethren are not his brothers. Both conditions have been assumed and explained as follows: That Mary the wife of Clopas, or Alphæus, was the mother of James, Josés, Simon, Judas (Matt. 13: 55, etc.) and their sisters; that she was a sister to Mary the mother of Jesus; that both sisters were widows and dwelt together with their families at Nazareth at the time of Christ's ministry; and that *adelphos* in Mark 6: 3, etc., does not mean *brother*, as translated, but *cousin* or *near relative*. Even so eminent a scholar as Dr. Wm. Smith takes this view and defends it as follows: "It [the literal translation of *adelphos*] introduces two sets of four first-cousins, bearing the same names of James, Josés, Jude and Simon; and secondly, it drives us to take our choice between three doubtful and improbable hypotheses as to the parentage of this second set of James, Josés, Jude and Simon."

The idea that there were "two sets of first-cousins" is derived from John 19: 25, which reads: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."

Now, if instead of making "Mary the wife of Cleophas" an appositive of "his mother's sister," we take the more probable and more consistent interpretation, namely, that four different women are mentioned in this verse, and that the wife of Clopas was not the sister of the mother of Jesus, the main difficulties are removed. If the question be asked, "Who was 'his mother's sister' here referred to?" we may by a careful comparison of Matt. 27: 56; Mark 15: 40 and John 19: 25, answer that she was probably Salome, mother of the sons of Zebedee. This, it seems to me, is a more rational view than to suppose that Mary the wife of Clopas was a sister to Mary the mother of Jesus! Two sets of first-cousins bearing the same names would not be so remarkable; but that two sisters should each have the same name seems to me very remarkable, and, so far as I know, without a parallel.

We have now to "take our choice between 'three doubtful and improbable hypotheses as to the parentage of this second set of James, Josés, Jude and Simon.'" In other words, if we conclude, as we do, that Mary the wife of Clopas was not the mother of the four brothers and the sisters mentioned in Matt. 13: 55; Mark 6: 3 and elsewhere, and that they were the brothers and sisters of Jesus, and not his cousins, how do we account for their existence? Such a question really appears absurd; nevertheless we will notice the "three hypotheses."

(a) The Eastern hypothesis: That they were children of Joseph by a former wife.

(b) The Helvidian hypothesis: That they were the children of Joseph and Mary.

(c) The Levirate hypothesis: That Joseph and Clopas were brothers, and that Joseph raised up seed to his dead brother.

For my part, I see nothing so "doubtful" or so "improbable" about any of these theories, except the last. The second, however, seems to me the most probable, agrees best with the literal translation of Scripture, and, so far as I know, has only sentiment against it; therefore, I choose it.

To sum up, then, the brethren and sisters mentioned in Matt. 13: 55, etc., were really the brothers and sisters of Jesus, and not his cousins, since this translation agrees with the most usual meaning of *adelphos* and *adelphe* and provokes least difficulty; Mary the wife of Clopas was not a sister of Mary the mother of Jesus, nor any kin for aught we know; James the son of Alphæus (Clopas) was one of the twelve apostles, but was not one of the Lord's brethren; none of the Lord's brethren in the flesh were among the twelve apostles, in evidence of which see Matt. 12: 46-50; Mark 3: 31-35; Luke 8: 19-21; John 7: 3, 5, and Acts 1: 13, 14. If these conclusions be granted we may consider them sufficient ground to justify the opinion stated at the beginning, that James the son of Alphæus and James the Lord's brother are not identical.

In regard to the identity of James the son of Alphaeus, therefore, we know but very little. When we have said that his father was also known by the name of Clopas, that his mother was named Mary, that he had a brother Judas who was also one of the twelve, and that he had a brother Joseph, who was not one of the twelve, we have related about all of the facts that the Scriptures give us concerning him. I find nothing, moreover, to sustain the view that he had a brother Simon, which would be necessary were there two sets of four by the same names.

Charlottesville, Va.

TWO BEAUTIFUL POEMS.

BY EDWARD FRANTZ.

THE average person would hardly think of turning to the Bible when he wants to read poetry, but some of the most beautiful poems ever written are found on its sacred pages. The characteristic feature of biblical poetry is parallelism; that is, a repetition of the same thought in different words. That is to say, the *rhyme* is a resemblance of thought, not of sound, as in English poetry. Study the poetic structure of the passages given below. In the first poem there are seven parallelisms, that is, each one contains two members. Observe how in each instance the second member repeats the thought of the first in different form. In the second poem we have five parallelisms, the second of which is compound, that is, contains three members.

The Parable of Balaam.

From Aram hath Balak brought me,
The king of Moab from the mountains of the East,
"Come, curse me Jacob,
And come, defy Israel."

How shall I curse whom God hath not cursed?
And how shall I defy whom the Lord hath not defied?
For from the top of the rocks I see him,
And from the hills I behold him.

Lo, it is a people that dwell alone,
And shall not be reckoned among the nations.
Who can count the dust of Jacob?
Or number the fourth part of Israel?

Let me die the death of the righteous,
And let my last end be like his!

Numbers 23: 7-10.

The Slothful Man.

I went by the field of the slothful,
And by the vineyard of the man void of understanding,
And, lo, it was all grown over with thorns,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.

Then I beheld, and considered well,
I saw, and received instruction.

"Yet a little sleep, a little slumber,
A little folding of the hands to sleep"—
So shall thy poverty come as a robber,
And thy want as an armed man.

Proverbs 24: 30-34.

CRIME.

BY J. H. MILLER.

THERE are many criminals in our land. There must be a cause for it. The law of the Lord is frequently violated. There is too much loose government in the family, in the church, in social circles, etc. Webster defines crime thus: "Any violation of law, either divine or human. Gross violation of law," etc. Thus we see that to be guilty a man must be a lawbreaker. Christians should stand aloof from all such charges. A man going to the polls to vote will not subject himself to any crime. In this act no law is violated. A church member may feel it his privilege or duty to go to the polls to vote. If he does, no law is violated or trampled under foot, no crime committed. The most I see in this is, we are not of the same mind. Paul would have us to be of the same mind one toward another. Rom. 12: 16. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1: 10.

In the foregoing Scripture we plainly see the one-

ness that Paul tried to teach and introduce among the early Christians. Some one may say, Paul did not refer to secular things, but only to the spiritual. My judgment is that anything that will divide us until a feeling of dissension arises is wrong and should be avoided. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16: 17. Any doctrine, either spiritual or political, may cause us to become divided; but in all this I see no crime committed. A matter upon which we are divided may cause us to see different and speak different, but no crime is committed unless a law is violated.

We may speak of our Annual or District Meeting, but should be very careful that we do not sow words of discord. A division in all ages of the church has proved harmful to her work. We have a privilege in deliberations (if our words are not seasoned with grace) to speak our sentiments, if they are along the line of Bible work and for the good of the church. In so doing we do not commit a crime, even if we do vote against the sentiment of some, or vote against a paper that may come up.

We may differ on a paper or question. This may be done in the best of feelings. When the paper is put upon its passage, we should be satisfied with the vote for the time being. No one should feel as though a crime had been committed, because some one did not vote the sentiment. Let us hear the Apostle Paul upon the line of light: "Let all things be done decently and in order." I Cor. 14: 40.

Goshen, Ind.

THE COMMUNION.

BY GEO. L. STUDEBAKER.

This do in remembrance of me.—Luke 22: 19.

THE Communion service is one of the most solemn services that the Lord's people can engage in. To commemorate his death as we do is to say in the very strongest terms, that we love the one that died for us. It indicates a close relation between the whole family of God, both in heaven and on earth. This solemn service manifests our faith in the glorious coming of our Lord from heaven.

We partake of these emblems of his broken body and shed blood in hope of his glorious return, when we shall be like him, for we shall see him as he is.

We may judge, from the language of Paul, that this service is more than ordinary; for he says, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." I Cor. 11: 28.

We should fully consecrate ourselves to the Lord, be ready and willing, to meet any of the Lord's children and greet them in Christian fellowship. Christian Communion implies a full union both in faith and practice.

We partake of the holy emblems in commemoration of the death and suffering of our Savior. They also perpetuate spiritual life: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6: 53.

For some years the question of how we may be served at the Communion has been before us. While I would love to see a uniform practice in distributing the bread and cup among us, I would not be contentious. In 1857 this question came before our Annual Conference, asking that the sisters be allowed the same privilege in the breaking of the bread and passing of the cup as the brethren. In our late Annual Meeting we had papers asking for the same thing asked for in 1857, and one query asking that the ministers officiating break the bread for the brethren as well as for the sisters.

When we examine God's Word we find that the blessing that comes from this holy service is not in the breaking of the bread and passing of the cup, but in partaking of them: "Whoso eateth my flesh and drinketh my blood hath eternal life." John 6: 54. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." I Cor. 11: 26. "But let a man examine himself, and so let him eat of that bread, and drink of that cup." I Cor. 11: 28. We can clearly see from the

above Scriptures, and others might be given, that the blessing attending the Communion is not in the receiving, but in the partaking of them.

We should be more concerned to know that our hearts are right, and that we are proper communicants at the Lord's table; for when we eat and drink unworthily, we eat and drink damnation to ourselves. I Cor. 11: 29. And when we absent ourselves from the Lord's table and do not partake of the holy Communion we are spiritually dead. John 6: 53.

Jesus said, "I will come again, and receive you unto myself: that where I am there ye may be also." He has left us a keepsake. And with this hope we celebrate his death. Oh, that blessed and glorious reunion of the Lord's children, saints on earth and saints in heaven! And our partaking of this holy service indicates a lively faith in this grand reunion of the family of God.

Muncie, Ind.

THE BIBLE.

BY CHAS. M. YEAROUT.

"Blessed Bible, how I love it!
How it doth my bosom cheer!
What hath earth like this to covet?
O, what stores of wealth are here!
Man was lost and doom'd to sorrow:
Not one ray of light or bliss
Could be from earth's treasures borrow,
Till his way was cheered by this."

THE word Bible comes from the Greek *Hobiblos*—the Book. While it is called the book, it is composed of many books. It is also called the Word of God, and is composed of many words. The book is presented to man in two grand divisions or revelations, and is composed of many revelations. The Old and New Testaments are revelations of God and his will to man, or in other words, God therein reveals himself to man. If you desire to learn anything about God and his will, go to the Bible. Without the Bible, man would know nothing of God or his own origin. The Bible not only presents God and his attributes to man in an intelligent way, but also gives the origin of man, and his dependence upon God as the author of his being.

The history comprised in the Bible covers a period of thousands of years. The Bible abounds in history, law and prophecy, and thought written by different men and in different ages of the world; such beauty of expression and harmony of sentiment is nowhere found in the productions of men. The Bible is an inexhaustible mine of rich treasure, its depths none can fathom. The bright gems of eternal truth of the ages are gathered into it. The deeper we delve into its rich stores, the brighter, grander and more glorious its truths appear.

"Truth, like a diamond, shines most fair,
More rich than pearls and rubies are,
More worth than gold or silver coin,
O, may it ever in us shine."

No other book has ever brought so much joy and happiness to the human family as the Bible. It has been the means of raising men from a state of barbarism and superstition to a high plane of morality and enlightenment. The nearer people carry out the teachings and characteristics of the Bible in their lives, the nearer they approach unto God, and the more honorable and trustworthy they become. Show me a man that lives up to and carries out the Bible teaching, and I will show you a man that is lovable in character and disposition, and one that makes the world better by living in it. To have the knowledge of God as outlined in the Bible is to create within man a respect and reverence for God that inspire the believer with love and adoration, and a desire to do God's will, and also leads to a respect for and an interest in men as the offspring of God—created in his image and likeness.

Civilization and all just and equitable laws are founded upon the Bible. The New Testament is the last will and testament of God, and is designed for the government of his people now. By obedience to it we are cleansed from sin and purified, and by constantly living the life outlined in the Gospel we are sanctified and kept pure.

"Tis truth that binds, and truth makes free,
And sets the souls at liberty
From sin and Satan's heavy chain,
And then within the heart doth reign."

The Psalmist says: "Thy word have I hid in my heart, that I might not sin against thee." We should have a deep interest in the Bible, and strive to form and govern our lives by it; for by it the human family will be judged in the great and coming day. If we bring our lives up to the standard of eternal truth as brought to us by our Lord Jesus Christ, we stand approved of God and justified: "For if we judge ourselves, we shall not be judged."

"The law of the Lord is perfect, converting the soul; the testimonies of the Lord are sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart." But only the heart that comes in contact with that pure word of grace may expect to be purified.

"Yea, sweet Bible! I will hide thee—
Deep, yes, deeper in this heart;
Thou, through all my life wilt guide me,
And in death we will not part!
Part in death! no never, never!
Through death's vale I'll lean on thee,
Then in brighter worlds, forever,
Sweeter far thy truths shall be."

Fred, Va.

THE ALL-SUFFICIENCY OF CHRIST.

BY C. H. BALSBAUGH.

Dearly Beloved Sister in the Household of God:—

In replying to your letter I answer many. I am become a reservoir of the people's sorrows, so that I may fulfill 2 Cor. 1: 4. We are too introspective, and too cognizant of circumstances and environment and do not keep our gaze sufficiently riveted on Jesus. A sight of the Godman Advocate never fails to dissipate the gloom and fear of doubt. A perfect Savior can mean no less than a perfect Salvation. Faith tramples self under foot, and exalts the cross. The mind of Jesus is perfect identity with all that the Holiness of God requires. And this mind must be our mind. Philpp. 2: 5. Then God and Christ and man are a unit. This is salvation. Then we know the meaning of Philpp. 4: 4; 1 Thess. 5: 16; 1 Pet. 1: 8. Then we can meet the severest trials, and heaviest burdens and most crushing disappointments and calamities with the jubilant declaration of Acts 20: 24 and Rom. 8: 35-39. The gates of hell cannot prevail against us. All the legions of Beelzebub will be discomfited before the Captain of our salvation. We have a mighty host to face and conquer; but our leader is omnipotent, and never lost a battle. If "our life is hid with Christ in God," our victory is certain and glorious and eternal. Col. 3: 3; 1 Cor. 15: 57.

"Look unto Jesus." Look, look, look, till his glory thrills your heart, illumines your face, and irradiates your life. Heb. 12: 2; 2 Cor. 3: 18. Let nothing divert your gaze from the glorious Redeemer. His beauty is ravishing and transfiguring. The more we look and love, the more we become like him. Then we learn the blessedness of 1 Pet. 1: 7; 2 Cor. 2: 14.

"GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON." This is the limit of the infinite. What is the human correlative? "Whosoever BELIEVETH in him shall not perish, but have everlasting life." John 3: 16. Faith is the most precious thing in the world, and the rarest. Sin has made a dreadful chasm between God and man. The consciousness of corruption and ill-desert makes faith exceedingly difficult. It is impossible to exercise faith without the Holy Ghost. The faith of the unregenerate, which is the assent of reason to the truth, is never once alluded to in the holy oracles as the faith that saves. With nothing but the faith that precedes repentance, every soul would go to hell. When sin is seen and felt in its reality, nothing can keep us from utter despair but an appropriation of the All-sufficiency of Jesus Christ by the Holy Spirit.

"Without faith it is impossible to please God."

Heb. 11: 6. By faith we are saved. Eph. 2: 8. By faith we stand in all the riches of justification. Rom. 5: 12. By faith we are healed. James 5: 15. Faith honors God, and God honors faith. Matt. 9: 28, 29. The blessing is always in proportion to our faith. John 11: 40.

Faith and consecration must go together. Perfect faith and reservation of life from the claims of the cross cannot coexist. We must know the practical meaning of Rom. 12: 1; 1 Cor. 6: 19, 20; Gal. 2: 20, and 1 Thess. 5: 23, if we would enjoy the full exercise of faith. The grace of Christ is perfect; and faith is the absolute and unlimited response. God gives us all he has, and asks us to reciprocate. This is faith and includes all other graces of the Spirit, and surrenders the whole life with all its activities to the obedience of Jesus.

Faith can say as Jesus said, Luke 22: 42. The highest purpose of God may demand the sacrifice of our very life. It was so with our Great Exemplar, and with thousands of his saints. God knows how to utilize sin and its consequences. God has done great things for me in lifting me from the very gates of death and prolonging my life. He has also turned my sufferings into unspeakable blessings. "It is good for me that I have been afflicted, that I might learn thy statutes." Psa. 119: 71. "I know O Lord that thy judgments are right, and that thou in faithfulness hast afflicted me." Psa. 119: 75. The Bible is full of the significant, solemn fact that God uses our errors and sins as his instruments of chastening, and correction, and blessing. Through the greatest sin the devil has ever devised and man committed, God expressed his supreme love to man. Sin is sin and nothing but sin; but "God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." 2 Cor. 5: 21. Out of the devil's worst, God extracts his best. Rom. 11: 33.

"All things are possible to him that believeth." Mark 9: 23. God puts no restrictions on human faith. Divine healing is as possible to-day as in the first century, so far as the provisions of grace are concerned. The declension is on the human side. Christ foresaw this: "When the Son of man cometh, shall he find faith on the earth?" Luke 18: 8. Wonderful cures are still effected, but they are rare. Christ assigns the true cause Matt. 13: 58 and 17: 20. This applies to spiritual no less than physical healing. Humanity in its totality is the subject of redemption.

Do not get elders to anoint you who do not believe that "the prayer of faith shall save the sick." James 5: 15. A God-given, God-honoring faith in elder and invalid, will not fail of the promise, "the Lord will raise him up." If all the conditions are met, we may be assured that 2 Cor. 1: 20, will be verified.

But in all this let us not forget that God may have in individual cases a higher purpose than temporary recovery from a thorn in the flesh. Then he will not fail to give us grace to rejoice in our infirmity, and glorify him in suffering. 2 Cor. 12: 7-10.

Union Deposit, Pa.

HOME COMING.

BY J. S. FLORY.

AFTER AN absence from home of about eighteen months, returning to the place we call home naturally will cause many thoughts to come upon the plane of religious meditation. How true it is we all are from home and traveling by the train of destiny for our eternal home.

We had the pleasure of greeting many dear ones in the bonds of kindred ties according to the flesh, but many more of the kindred in Christ, and their fraternal fellowship made us "thank God and take courage." We had the privilege of talking to the people nearly every Sunday while gone, and were permitted by the providence of God to be engaged about our Father's business, and if there is anything that enthruses the soul to work for God and humanity it is when we feel conscious of the fact that by what little efforts we may be able to put forth some-

body is made the better, and there come the expressing of gratitude from those who feel they have been brought to realize the blessedness of God's goodness more fully. Indeed it is true, "The goodness of God leadeth men to repentance." Yes, leadeth us all to a higher and nobler life, if only we will meditate on his goodness.

Then in our life we have to say farewell to loved ones. We are impelled on and on as destiny or duty leads. We finally get a passport and aboard the swiftly-moving train, homeward bound. At night as we look upon the bright moon casting a crimson glow over the sky, we think of God and his great universe and wonder how it will be when we get to see the Son of righteousness casting his glory throughout the realms of eternal day so far beyond what we now see. Then we lie down in sleep, to slumber on in the arms of the everlasting Father who cares for us. By and by we cross the last mountain, day breaks and in the morning of a beautiful day we arrive at home and greet those awaiting our home-coming. Joyful greeting, to those who know what love is.

So we shall all sometime say the last farewell to loved ones, as we bid adieu to this world and lie down to sleep in death's arms. Yet the everlasting arms of him who never sleeps will be under us. If we are his children no harm can befall us. At last in the "morning it shall be light," and we shall awake, and what a blessed home-coming it will be when the mortal shall put on immortality, the corruptible shall become incorruptible, and unitedly the whole man shall arrive at home to greet loved ones,—the home-coming beyond the river, the home-coming where eternal ages roll on and on, where the river of life never ceases to flow and where joys never cease to strengthen the soul for more exquisite pleasures. The home-coming in that glory world! The very thought of it should inspire us to do and work the works of God.

914 Downey Ave., Los Angeles, Cal.

WESTERN FIELD NOTES.

BY GEO. E. STUDEBAKER.

AT present I am on the western slope, in Delta county, Colorado, close to the high range of mountains which are heavily covered with snow. From this snow the farmer is well-supplied with water for irrigation, and it furnishes an abundance all the early part of the season, and by the mountain springs later. The soil is rich, and with plenty of water produces well, especially fruit.

The people are kind-hearted, yet have partaken of a careless nature, and on Sunday too many go on with their work in the usual way. Unbelief is marked quite easily among professing people. These things have caused me to wonder whether we as a church are doing for the cause what we should, or even what we are praying for. Calls come for preaching that we cannot fill. Jesus said to Peter: "Feed my lambs," also "Feed my sheep." He knew they needed support. The same is yet manifest among the scattered members everywhere. And by neglecting them they often perish. "How shall they hear without a preacher?" The child soon learns to look to its parents for assistance, and the members to the minister.

I am glad for the tendency among our members to move west, as there is so much work needed in the Master's cause. Other people move west and find plenty to do. From these mountains flow streams of water in almost every direction, to supply those with water who till the soil, and with this the man with a large or small farm can select suitable business to make a living. This is true wherever water can be secured, and wages are good all over the West. I have no special point in view, but speak of this to our Brethren whose souls are stirred for the spread of the Gospel, for I am sure many prayers go up to God in behalf of his cause on earth, and none would think to pray the Lord to plow their corn, make their hay, or chop their wood, for he has placed that within our power. Is not the same true of much of the work of spreading

the Gospel? A minister may go and preach the Word; one who is not a minister may give of his means, or may move out and be a living witness, or do the ordinary work of a minister while he goes. The Lord loves those who work. Heb. 4: 2 gives the lesson of being united or joined to the work of the Gospel (marginal). This done by faith secures the heavenly rest. My brother and sister, be sure to find a suitable place, and then labor.

Rocky Ford, Colo.

— CORRESPONDENCE —

From Southern California.

We left Mt. Morris en route for California Nov. 6, by the way of Denver, Pueblo, Salt Lake City, Ogden, San Francisco and Los Angeles to Lordsburg. The usual grand sceneries were enjoyed along the way. We could only see Pike's Peak with its snow-covered top by moonlight and the Grand Cañon or Royal Gorge and Rocky Mountains in the same way.

Our route took us through the great desert for hundreds of miles. It presents only desolation. After leaving the desert and in passing through the mountains we passed under forty-six miles of snowsheds. At the time however only a little snow was to be seen. Before leaving the mountains we passed through the mining regions. Then we came through a fruit section which is very attractive.

At Oakland we met wife's oldest brother. He lives in Fresno, the raisin center of California. We crossed over San Francisco Bay into the city and there spent two days and nights, visiting the Cliff house on the ocean beach. The breakers were running high at the time. Thousands of tourists visit this place annually. We also visited some of the business part of the city, and the mint. In the short time we were there we saw more twenty dollar gold pieces turned out of the hopper all finished than we had seen in a lifetime. San Francisco reminds one of Chicago in way of crowded streets and bustle.

We finally reached Lordsburg, our present home, and are comfortably settled in our own house. Everything seemed dry when we landed here, but in a few days the rains came and in ten days ten inches of water fell; and in this time considerable damage was done in washouts to railroads and orchards. In this short time vegetation sprang up fast. Flowers are plenty, and the orange crop is good. The earliest are picked at this time and shipped. We have had no rain for a week and the weather is delightful. Health is good. A number of people are coming to southern California to spend the winter, so that all the houses are occupied.

EDMUND FORNEY.

Lordsburg, Cal., Nov. 28.

From Smith Fork, Mo.

THURSDAY, Nov. 29, Thanksgiving services were held at our church, one and three-fourths miles from Plattsburg, Bro. D. D. Sell doing the preaching. A contribution was made which was forwarded to the Brethren at Lincoln, Nebr., to assist them in furnishing their new churchhouse.

Saturday, Dec. 1, the church convened in quarterly council. Several brethren from a distance were with us, some of whom had been called by the elders to assist in work. We feel strengthened and benefited by their visit.

Several of the visiting brethren remained over Sunday. Bro. D. M. Mohler, of Warrensburg, preached a most encouraging sermon in the morning, followed by Bro. Weaver, of Mound City, Mo., and Bro. J. E. Ellenberger, of Polo, occupied the pulpit in the evening.

We agreed to have Bro. C. H. Brown, of Navarre, Kans., to hold a meeting for us next fall, beginning Aug. 1.

Our appointments are, preaching each Sunday at 11 A. M., Sunday school at 10 A. M., prayer and song service at 7 P. M. Our Sisters' Aid Society meets once each month, spending as nearly as pos-

sible the entire day in sewing and other work for the benefit of the good cause.

Last spring our Sunday-school superintendent, Bro. A. J. Puterbaugh, and his assistant, Bro. Ezra Mohler, offered to advance dimes to all Sunday-school scholars who wished to invest them for missionary purposes. Twenty-one dimes were given out, principally to the smaller children. Sunday, Dec. 2, the returns were handed in by the "little soldiers," and we were all astonished at the success of their efforts, when the sum was announced—\$24.58. Each child was to decide the destination of his own earnings.

MARY P. ELLENBERGER.

Plattsburg, Mo., Dec. 6.

From Nebraska.

I LEFT home Sunday evening, Oct. 21, by order of Mission Board to visit some mission points in the northwestern part of the State, wife accompanying me as far as Lincoln, where she remained with our son and family.

I arrived at Carns, in Keyapaha County, Tuesday noon, where there are two members living; preached in schoolhouse that evening to a very orderly and attentive people; but on account of steep hills and cañons I did not deem it prudent to continue the meetings, there being no moonlight at the time, but promised to come again.

From there I was taken about sixteen miles further, to Mills, where there are three members. Here we held six meetings with good interest.

From here I was taken about twelve miles further, to within one mile of the South Dakota line, thirty miles out from the railroad where there is a settlement of eleven members. Here, in a sod schoolhouse, with a store box for a pulpit, we again talked to the people about Jesus and salvation, and as of old the common people heard us gladly. Here we held seven meetings that were well attended. The country is but thinly settled and congregations are not large. The Gospel, as we understand it, was practically unknown among these people until about three years ago. Eld. S. M. Forney visited this country, and all the members here referred to are of the fruits of his labors. The zeal that is generally manifested among these members gave me much encouragement, so that I can thank God and take courage.

Here, on account of a broken bridge over the Niobrara river, I had to travel about forty-seven miles by private conveyance to get back to the railroad again. I then proceeded about seventy-five miles further west, into Cherry County, where there is another small band of members living. Held four meetings, but on account of the smallpox my work was hindered.

I returned east as far as Newport, in Rock County, where there are a few more of the Father's children; but on account of severe snowstorm I remained here only two days, and then returned home where we arrived Monday, Nov. 24.

Since my return I have had opportunity to meditate over the condition of things where I visited among the people. In two places that I preached there is no preaching of any kind except when our missionary brethren pass that way; and as none of our ministering brethren live within one hundred and fifty miles they will now have no more preaching until next spring. Truly they deserve our sympathy, our prayers, our means and labors.

JESSE Y. HECKLER.

Elmwood, Nebr., Dec. 3.

Ministerial Meeting of Middle Maryland.

THIS meeting was held in the Welsh Run church Nov. 23 and 24, 1900. Meeting called to order by Bro. Chas. D. Bonsack, of Westminster, Md. Organization effected by electing elders W. S. Reichard moderator, David Ausherman vice-moderator, A. B. Barnhart clerk, Caleb Long Treasurer. Revised constitution and by-laws adopted.

TOPIC 1.—"What Constitutes a Perfect Man?" Matt. 5: 48.

Leading thoughts: only perfect as far as his ability compared to God's ability. It is possible for

man to be in that state of perfection that God expects him, a perfect man in Christ Jesus.—"There is therefore now no condemnation to them which are in Christ Jesus." A perfect man, not a perfect God.

TOPIC 2.—"To What Extent Should a Minister Depend on the Holy Spirit in Preparing and Delivering his Sermon?"

Largely, because it is spiritual work. The word must be used, which is the Sword of the Spirit. It is intellectual work through the operation of the Spirit, as on the day of Pentecost. The Holy Spirit had two effects: first, filling full; second, gift of utterance.

TOPIC 3.—"What Kind of a Preacher do I Like Best?"

Discussed by deacons and laity. One interested in the Sunday school. Filled with the Holy Spirit. With short sermons well prepared. That makes short spiritual prayers. That leads an exemplary life. That talks as much to the male as to the female part of the congregation after service. One that always goes to church prepared to preach, to avoid excuses, and one when he has said all he knows has judgment enough to quit.

TOPIC 4.—"Define and Apply 1 Cor. 15: 29."

Somewhat varied in definitions and application.

TOPIC 5.—(a) "What is the Holy Spirit?" (b) "His Manner of Dictation," (c) "How Know we are Led by Him?"

He is the third person in the Trinity. He speaks as to Philip in his interception of the eunuch, etc. He speaks to the mind. Dictates to the world through his servants. It is possible to know, by the example and life. The Spirit leads only in the way of all truth.

TOPIC 6.—"Best Method to Interest People in the Sunday-school Work."

It was not concluded which was the best, but some good suggestions were offered, as: Preach occasionally on its benefits; earnestly practice it; those that are engaged in the work should put life, energy and earnestness in it.

TOPIC 7.—"Explain Latter Clause of Matt. 6: 10." His will should be in us and control these earthly vessels.—"Thy will be done; as in heaven, so in earth."

TOPIC 8.—"When Did the Old Dispensation Close and the New Begin?"

Law and Gospel both law. The New Testament law was taught and exemplified under the Old. Christ the end of the Law and Christ the beginning of the Gospel, when he said, "It is finished." A testament or will is in force immediately after the death of the testator.

TOPIC 9.—"How Make our Love Feasts More Spiritual?"

More attention called to the concentration of our thoughts on the observance of it. Less opportunity for general talking by the members. Make necessary preparations to meet at 4 P. M. Commence and continue the services without intermission.

Brethren N. P. Castle, Frank Thomas and Geo. W. Hicks, committee on program for next meeting. Collection, \$7.83, to pay ministers' expenses to meeting. Next meeting to be held in Manor church.

A. B. BARNHART, Clerk.

Notes by the Way.

THESE notes will tell you that we are now having a steady rain, and perhaps you up north think it is snowing. Dec. 7 I expect to move on southward, making my first stop with the few members in the Pine Grove church, near Hawthorn, Fla. Will reach that place about one week later than I had expected. But there seemed to be an open door here at Fruitdale, and so we continued the work at this place. It is an easy matter to work when each one contributes his or her part towards the success of the meeting.

The little band here seems to be working diligently, and while they have some things to meet, and work against, which we in the North know nothing about in our work, yet they are doing a work which makes it homelike when we come among them.

A. HUTCHISON.

Dec. 3.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

CHURCH GOVERNMENT.

BY JOHN E. MOHLER.

No. 7.—Query Number Three Answered.

"What are the church's best reasons for the Brethren garb? Does the 'wedding garment' in Matt. 22: 11 have reference to our uniform?"—*J. L. P.*

In answer to the first question see my article on Church Government, No. 6. I know of no better reason. The "wedding garment" you speak of has no reference whatever to our material apparel. But it has such a beautiful and important meaning I will outline briefly what the Savior intends to teach. In the parable of Matt. 22: 1-12 he had in mind the kind of feasts common at that time, and it will be first in order to understand them. At those feasts only guests were admitted who had accepted an invitation, and the door through which they entered was a narrow one, closely guarded to keep out intruders. When the master of the house at last closed the door with his own hands, it was a sign to the doorkeeper that no more should be admitted, no matter what protests were made. See Luke 13: 25. Passing the door, the guests filed along a narrow passageway leading to the feast chamber. They each had free access to a magnificent wardrobe for their use, during the occasion, which was supplied by the host, and at weddings a special garment was provided, known as a "wedding garment." This was usually a long, loose, flowing robe, of some light material, worn over the commoner dress, and the person who refused or neglected to don one of these robes was guilty of the highest insult to his host.

The application of the parable has undoubted reference to the marriage supper of the Lamb, when "the marriage of the Lamb is come and his wife (the church) hath made herself ready." Rev. 19: 7-9. All mankind, from the king's palace to the highways and hedges, are invited to that feast. The entrance is through a narrow door, which is Christ himself. John 10: 9. It is so narrow none can take the world in with them, nor can they drag their dearest friends along. Each one enters singly, accompanied only by the Holy Spirit.

The narrow passageway leading to the heavenly feastchamber is the church upon earth. It is not wide enough for the world, for hatred, for pride, for contention, and yet it is wide enough for all sincere worshipers, who have entered by the Door. The thief and the robber may enter by scaling the wall, John 10: 1, but the narrow way cramps them. They will jostle against the sides and bump against obstacles; but to the true there is room and rest and peace.

The "wedding garment" by which our rightful presence at the feast will finally be judged is Christ's righteousness. See 1 Cor. 1: 30; Rev. 19: 8. Clothed in this we will appear before God, as in a pure and beautiful robe, and this robe is ready, waiting, free to all. None are too poor to have this glorious wedding garment, and none are so rich as to purchase its equal. But all who enter clothed in their own righteousness—who glory in their own virtues—will be cast out. See Matt. 7: 22, 23. And will it be a harsh judgment, when the sinless robe, in its beauty, purity, grandeur, hangs waiting for all who will accept it?

Warrensburg, Mo.

FOR SERMONS.

The Sabbath is the savings bank of life.

Prayer is the key of the heavenly treasury.

It is better to be remembered in a good man's prayers than in a rich man's will.

That is not the best sermon that makes the hearers go away talking to one another, and praising the preacher, but that which makes them go away thoughtful and serious, and hastening to be alone.—*Watchman.*

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Parable of the Pounds.—Luke 19: 11-27.

Lesson for Dec. 23, 1900.

GOLDEN TEXT.—Every one of us shall give account of himself to God.—Rom. 14: 12.

In this lesson we have really two subjects or lessons. The first one is in reference to the citizens' behavior towards the nobleman; and the second the behavior of the servants towards their master.

The citizens refers to the Jews who were determined that Christ should not rule over them. They objected to him because of his birth, the place from which he came, the humbleness of his walk and life, and the sacrifices that he made and demanded of his subjects and followers.

The parable was laid upon a custom then in vogue and was well understood by the Jews, to whom he was then speaking. Rome was the seat of all power, so that those who were to rule the different provinces were necessitated to go there to receive their commission and authority. And as these nobles thus went and it was known by the citizens it afforded an excellent opportunity for them to enter their protest. And if they did not like the man as a ruler they made their objections at this time. Hence we have in the parable the account of this nobleman going into a far country to receive a kingdom. But the citizens who hated him sent a message after him, saying that they would not have this man to reign over them. The nobleman here represents Christ who had been among them and who they thought was seeking to be their physical ruler and king. They objected to him because of their blindness and determined to get him out of their way. But the Christ continued in the mission for which his Father had sent him. He went through suffering and the death of the cross, to his Father in heaven to get his kingdom. He is there now preparing for the kingship, and at his own good time will return with power and authority to rule and reign with those who have accepted him. Thus it will be no question as to who shall reign. But the question is, What will become of those who refused his reign and rejected his kingship. Their fate we have plainly told in verse 27. And while the parable had a special application for the Jews, it applies with equal force to all who refuse the Christ as their Savior and King.

The second part of the parable refers to his disciples and followers—his servants—which we all are or may be. To each of his ten servants, or to his hundreds and thousands as well, he delivers or entrusts a pound to take care of and improve while he is gone, to keep until his return. And it teaches that as we come into relationship with Christ and his kingdom he entrusts us with certain responsibilities and work which we are to utilize and improve, the same as if a man were to place in our hand a certain amount of money and tell us to do with it the very best we could, so that at the end of the time of tenure we might be able to return it with as much interest as we could make it earn.

Two of these servants did their duty quite well, the one adding to his pound ten, the other five. Both did as well as they knew how, and the Lord was not only satisfied, but commended them for their faithfulness. But the one who made no use of his pound was rejected as an unworthy servant that could not be trusted, and that which he had was taken from him. And so it will be with us if we prove unfaithful servants. The Lord will have no use for us.

Another important lesson we learn from this parable is that those who labor shall be rewarded according to the labor they perform. The one who gained ten pounds was placed over ten cities and the one who gained five pounds, over five cities. This is very reasonable, because the one who could gain ten pounds would have more executive ability than the one who gained only one pound. This goes to show that as we develop our capacities in doing they are also developed for receiving.

H. B. B.

OUR PRAYER MEETING.

WITNESSING FOR CHRIST.

For Week Ending Dec. 20.

1. *The Saints of Old.* John the Baptist, John 1: 7. The disciples, John 15: 27; Acts 1: 22; 2: 32; 3: 15; 4: 2; 5: 32; 10: 41.
2. *The First Martyr.* "The blood of thy martyr Stephen," Most probably in the Apostles' time the Greek word for "witness" had attained the meaning of "martyr." Acts 22: 20.
3. *"A Cloud of Witnesses."* Heb. 12: 1. We testify for Christ in our contest with sin, and "the great cloud" of saints, who in their day have been testifiers, are looking on with anxiety and interest.
4. *Witnessing a Desire of the True Christian.* If we truly believe in Christ and have his power within, we say with David, "I believed, therefore have I spoken." Psa. 40: 8; 9; Psa. 116: 10; 2 Cor. 4: 13.
5. *Witness by Speaking.* Like the Apostles were told to do, Matt. 10: 18, 19.
6. *Witness by Suffering.* Remember St. Paul's honorable scars. Gal. 6: 17. See also Philpp. 1: 12, 13.
7. *Witness by Acts of Charity.* Do good to others for Christ's sake. 3 John 6.
8. *Earnestly Contend for the Truth.* Gal. 2: 11; Jude 3.
9. *Witness by a Martyr's Death, if Need be.* Rev. 2: 13. There is a glorious galaxy of brave witnesses, who sealed with their blood the glorious truth that was dearer to them than aught else. Rev. 20: 4.

THE EFFECT OF PRAYER.

BY H. A. BRUMBAUGH.

WHEN the delegates met in Philadelphia to frame a constitution, several plans of government were presented by the delegates from the different States, and there was great diversity of opinion among the best and wisest men in the Convention. A number of days had been spent in fruitless discussion, and many began to fear that the members would separate without accomplishing anything.

Finally some one proposed an adjournment, but at this crisis Benjamin Franklin rose and said: "How has it happened, that, while groping so long in the dark, divided in our opinions, and now about to separate without accomplishing the great object of our meeting here, we have hitherto not once thought of humbly applying to the Father of lights to illuminate our understanding? In the beginning of our contest with Great Britain, when all were sensible of danger, we had daily prayers in this room for divine protection. Our prayers were heard and graciously answered." He then offered a resolution that, "Henceforth prayers, imploring the assistance of heaven, and its blessings on our deliberations, be held in this assembly every morning, before we proceed to business."

The resolution was adopted, and the clergy of the city were invited to officiate. From that day there was greater harmony in the Convention; and, guided by divine wisdom, the delegates soon agreed upon articles of government, which were adopted on the fifteenth of September, and subsequently, having been ratified by the people, became the Constitution of the Nation.

This is only one of the many instances in which Divine invocation was the only resort to cause a sameness of mind. Is it necessary for us to ask for the power of the Holy Spirit; and is it not a privilege as well as a duty to ask God every morning to be our protector and inspirer during the day, for during the day temptation and danger confront us? I hear people say that their prayers are not answered, and I believe it; but it is to be remembered that faith and self-earnestness has much to do with the answering of our prayers. Their effect is almost immeasurable when our attitude toward God is right.

Juniata College, Huntingdon, Pa.

A TEACHER who can arouse a feeling for one single good action, for one single good poem, accomplishes more than he who fills our memory with rows on rows of natural objects, classified with name and form.—*Goethe.*

HOME * AND * FAMILY

WHEN JESUS CAME.

SOME household cares perchance had chained our feet,
Or passing guest beguiled with converse sweet;
A little languor fettered our desires
For heavenly dew or Pentecostal fires;
But afterward we owned—we owned with shame
Alas! we were not there when Jesus came.

Yet, if a king gave audience for an hour,
And bade us wait on him for wealth or power,
How had we sped through dark, unlovely street
To pour our supplications at His feet!
Our King gives audience, Jesus is his name;
Alas! we were not there when Jesus came.

It might have rained, or winter winds were rough,
It was too hot, or was not warm enough!
And so we let the hour of dew pass by,
And so we let the precious moments fly
Which might have nursed a holy, steadfast aim;
Alas! we were not there when Jesus came.

Yet there may be a faithful one who keeps
A mournful vigil where a sufferer sleeps;
Balm for the grief He'll give and rest for toil.
So she who tarries shall divide the spoil.
Though all unpraised and all unknown to fame,
She shall be satisfied, for "Jesus came."

Or tender babes may claim our patient care;
God's children these, His little lambs they are,
A circle very close unto their Lord,
Their voices will not drown His whispered word,
All unrepining, let us own His claim,
And say, "We were at home, yet Jesus came."

Let naught but duty keep us from His feet
Whose invitations are so free, so sweet.
Outrun the earnest, break through every press;
He must not miss us when He comes to bless.
Else shall we own—and own with bitter shame—
Alas! we were not there when Jesus came.

—British Messenger.

A PLAIN TALK WITH YOUNG PEOPLE.

BY THEODORE L. CUYLER, D. D.

YOUNG people often ask me the question, "Would it be right for me to go to the theater? If not, then why not?" Those who propound these questions are not of the dissipated and dissolute class, but clean young men and maidens—too clean to be smirched by a needless exposure to impure influences. That such questions are raised constantly is not surprising; for the play-house is increasingly persistent in its demands on popular attention and patronage. It fills a constantly-enlarging place in the daily journals. Theaters multiply more rapidly than churches in some of our great cities. Theater-going increases more than church-going. The dead walls are covered with flaunting pictorial representations of scenes and actors in full dress (or of no dress at all); and many of these are such disgusting indecency that they deserve suppression by the public authorities. If the pictures be so shameless, what must the originals be?

Before our youthful inquirers become patrons of the play-house it is but fair that they should know just what perils to their normal nature and to their welfare as immortal beings they are likely to encounter. The first peril is to purity of character. Your eyes and ears are windows and doors to the heart. What enters once never goes out. Photographs taken on the memory are not easily effaced or burned up; they stick there, and often become tempters and tormentors for a life time. "I'd give my right hand," said a Christian to me once, "if I could rub out the abominable things that I put into my mind when I was a fast young man." He could not do it; neither will you be able to efface the lascivious images or the impure words which the stage may photograph on your very soul. We do not affirm that every popular play is immoral, or that every performer is impure, or that every theater-goer is on the scent for sexual excitements. But the stage is to be estimated as a totality; and the whole trend of the average American stage is hostile to heart-purity. The exceptions do not alter the rule. Nor have honest attempts to bring the stage up to a high standard of moral purity been successful. The experiment once made in Boston

of so managing a theater as to exclude every indelicacy from the stage and every notoriously improper person from the audience ended in pecuniary failure. The Puritanic play-house soon went into bankruptcy. The chief object of the manager is to make money; and if he can spice his evening's entertainment with a plot that turns on a seduction or a scene of sexual passion, or with a salacious exposure of physical beauty, the temptation is too strong to be very often resisted.

You must take the average stage as it is, and not as you would like to have it. It is an institution, which if you patronize, you become morally responsible for, as much as if you patronize a public library or a public drinking saloon. As an institution it habitually unsexes woman by parading her before a mixed audience in man's attire. Too often it exposes her in such a pitiable scantiness of any attire at all that if you saw your own sister in such a plight you would turn away your eyes in horror. Yet you propose to pay your money (through the box-office) to somebody else's sisters and daughters to violate womanly delicacy for your entertainment. "If the daughter of Herodias" dances to please you, then you are responsible for the dance both in its influence on the dancer and on your own moral sense. There is no evading before God of your accountability for the theater, if you habitually support it. What its influence upon the average performer is, appears from most abundant testimony. One of the celebrated actresses of this time informed a friend of mine that she "only enters a theater to enact her part, and has very little association with her own profession." A converted actor once said to me, while passing a play-house in which he had often performed: "Behind those curtains lies Sodom." Although sorely pressed to return to his old business, he said that he would starve sooner than go on the stage again. Mrs. Frances Kemble Butler—the last living representative of modern times—has, in her old age, condemned the stage emphatically. As an institution, the American theater tolerates sensual impurity in its performers and presents scenes of impurity to its patrons. If you become one of its patrons, you go into moral partnership with the theater.

It would be a sufficient condemnation of the average play-house if it stimulates one evil passion. But other temptations lurk about it. There are dangerous associations to be encountered there. It is a prevalent habit with young people who attend the theater to remain until a late hour amid the excitements of the plays, and then finish off with a midnight supper, or a wine drink at some neighboring restaurant. To this perilous practice a young lady of my acquaintance owed her downfall. Long after sensible people have laid their heads on their pillows, the habitudes of the theater are apt to be adding a second scene of dissipation to the first one; and it must be pretty hard work for a Christian to finish up such an evening's experience with an honest prayer for God's blessing. That indeed is a poor business and a poor pleasure in which we cannot, with a clear conscience, ask our Heavenly Father's approval. Certainly, there are enough innocent, wholesome and beneficial recreations without venturing into the dangerous atmosphere of the play-house. That is a dear bought pleasure which involves even a risk to the immortal soul.

Another peril of the theater arises from the fascination which it too often engenders. Like wine drinking, it becomes an appetite, and a very greedy appetite. To gratify this growing passion for the play-house, tens of thousands of young people squander their money and their time most profusely. Other and pure recreations become tame and insipid. Even the entertainments of the stage become dull unless they are spiced with new excitements. Wholesome pleasures cease to please, just as a brandy-drinker ceases to be satisfied with cold water or a cup of coffee. It is no recreation, but stimulation, and a very dangerous sort of stimulation, too, that you will be after, when you become enslaved by the fascinations of the stage.

My young friends, be assured that no sagacious employer ever chooses a clerk, or accountant, or

any other employee the sooner because he is a theater-goer. No sensible man is apt to select the companion of his heart and home because she is the frequenter of a play-house. No good woman wants her sons and daughters there. No pastor expects that his youthful church-members can go often into that impure atmosphere without a terrible damage to their piety. I don't believe that the theater has ever helped many souls towards heaven. I know that it has sent thousands to perdition. Now that I have, in kind and candid plainness of speech, pointed out some of the inevitable perils of the play-house, do you feel like taking the risk?—*Zion's Watchman.*

REPORT OF THE SISTERS' AID SOCIETY OF BARREN RIDGE, VA.

THE Sisters' Aid Society of Barren Ridge congregation was organized Oct. 12, 1900, the following officers being elected: Sarah Brower, President; Jennie Driver, Vice-President; Annie L. Fisher, Treasurer; Lizzie C. Cox, Secretary. Ten meetings have been held during the year. We have fourteen active members.

The amount of money collected was \$22.18; \$15 was donated for, and sent to the India famine fund; \$5.54 was spent for clothing; \$1.57 for home mission. Fifty-seven yards of new goods were donated by members of the society and others. There was quite a lot of second-hand clothing donated also. Within the year one box of goods was sent to the Staunton Mission and also one box to the Baltimore Mission, containing shoes, bonnets and other clothing. Our work consists not only of making clothing, but also bed-clothing, such as comforts, quilts, etc.

May our sisters continue to feel that they have engaged in a noble work, and may others become interested and lend a helping hand.

LIZZIE C. COX, Sec.

Nov. 28.

AS WE FIND THEM.

The two had paused for a moment at the parting of the ways and were talking of a friend.

"Lizzie is kind and generous," said one, "and so energetic, too, if only she were a little more careful."

"But she isn't," interposed the other, cheerily, "so we must just take her as we find her and piece out her shortcomings, whatever they are, with our own long-goings. I suppose none of us quite fill the measure of what other people consider desirable, and probably Lizzie says of me: 'Elinor is warm-hearted and well-meaning, and so careful, if only she were a little more'—something that I am not! I used to worry a good deal because I could not make my friends over into what I thought they ought to be, but I am learning to take them as they are and fill up their deficiencies with all love's might."

A laugh rippled through the words and still shone in her eyes as she turned away, but we felt that somewhere the world would be brighter and life sweeter for her presence. Taking people as we find them, valuing them for what they are and filling up what is lacking with "love's might"—what a heaven it would make of many a discordant earthly home!—*Northwestern Advocate.*

In the gamekeeper's cottage, close by the village where we were spending our holidays, we found a lame girl of sixteen, lying on a camp bed by the window, enjoying the sunshine that streamed through the window of small square panes of glass. We offered her a little book to read, remarking that she would be "lonely, lying there all day." With a sweet smile on her pale face, she said, "No, I am never lonely, I have Jesus always with me." The answer, so beautiful, and so unexpected, brought a "Praise the Lord" to our lips. There in that quiet spot, we had found one of the Lord's jewels, being fashioned for her place in the heavenly temple. She was saved in the days of her health, when as a young girl, she accepted Christ.

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SIX accessions are reported in the Silver Creek church, Ohio.

ELEVEN persons recently united with the East Codorus church, Pa.

ONLY two more issues and our work on the MESSENGER for 1901 will have closed.

A LOVE FEAST will be held in Chicago, at 183 Hastings Street on the evening of Jan 6.

BRO. S. S. BLOUGH, of Pittsburg, Pa., should hereafter be addressed at No. 1 Courtland St.

DURING a recent series of meetings in the Chiques church, Pa., there were eight confessions.

THE new church at Conemaugh, in the Johnstown congregation, Pa., will be dedicated Dec. 16.

THE recent series of meetings in the Elk Run church, Va., closed with six accessions to the congregation.

BRO. I. D. PARKER's address is North Manchester, Ind. His correspondents will please make a note of this.

BRO. C. D. HYLTON is at this time preaching in North Carolina, where he finds people waiting for the pure Gospel.

BRO. JESSE STUTSMAN is at this time engaged in a series of meetings in the Silver Creek church, north of Mt. Morris.

OUR next issue will contain some excellent Christmas articles. They will be read with more than ordinary interest and profit.

MARRIAGE notices seem to be quite plentiful at this time. A number appear in this issue, and there are several on the hook for the paper we mail next week.

BRO. A. H. PUTERBAUGH, of Elkhart, Ind., writes us that his health is somewhat improving. Our readers would certainly appreciate something from his pen.

THIS year we kept the ministerial list in the *Almanac*, open for correction until December 1. The corrections that came in after that date could not be made.

ON account of its length this week the report of the mission receipts is placed on the last page. This enables us to give more space for reports from the churches.

BRO. C. H. BROWN is engaged in a series of meetings in the Fairview church, Iowa. A good work is being done, and three have already made the good confession.

ON his way home from Hagerstown, Ind., last Monday, Bro. D. L. Miller stopped over night in Elgin, and spent a few hours with us. He speaks very highly of the large congregations that greeted him wherever he went, and the good attention given to his talks. He is completely worn out and goes home to rest.

BRO. I. F. YANEY, of New Corydon, Ind., thinks that Brethren of limited means, and such as desire to locate where they can be of some use, might do well to communicate with him.

THE *Almanac* for 1901 will soon be mailed to all of the subscribers of the MESSENGER. Each subscriber is entitled to a copy free. Do not write us about it. It will be sent if your name is on our list.

BRO. J. W. METZGER, of Lordsburg, Cal., while not fully recovered from his late spell of sickness, has somewhat improved, and will this week, so we understand, return to his former home at Cerrogor-do, Ill.

ON page 737 it was stated that Bro. D. H. Baker, of Abbottstown, Pa., would conduct a series of meetings at the Trostle house. Bro. Baker wishes to state that this is a mistake, as only three meetings were to be held.

THE church work at Saginaw, Texas, seems to be moving along encouragingly. At a recent meeting Bro. Ezra Kidwell was advanced to the second degree of the ministry, and Bro. A. W. Vaniman ordained to the eldership.

THE Garber's church in the Cook's Creek congregation, is said to be the oldest church in the State. A late series of meetings there resulted in thirteen persons accepting Christ and complying with the conditions of pardon.

FOR this issue we are in receipt of an unusual number of reports from the churches. We make use of all for which room can be found, cutting some of them down a good deal, but the rest will have to lay over until next week.

LET each minister bear in mind that, for his own use, he is entitled to a copy of our Sunday School Commentary for 1901 for the postage, twelve cents. Hundreds are availing themselves of this excellent offer, made possible by the Gish Fund.

ONE of our agents promised to send in six new subscribers in addition to getting all of the old ones to renew. He has already sent us fourteen new names, and says that he is not yet done. We hope to hear of hundreds of other agents doing as well.

BRO. D. J. BLICKENSTAFF, of Oakley, Ill., has located at Hudson, same State, where he should hereafter be addressed. We wish him abundant success in his new field of labor, and we are sure that his work will be appreciated by the members at Hudson.

BRO. A. C. DAGGETT is now engaged in mission work in the southwestern part of Osborn County, Kans., and when last heard from was engaged in a series of meetings in the Victor schoolhouse. He reports the interest good, and one applicant for membership.

THE *Daily Times*, of Los Angeles, Cal., devotes two columns to a well-written account of the late feast held by the Brethren in that city, and a good description of our people, giving their faith and practice. The spirit of the article is excellent, and it will do good.

THE man who believes that Jesus is the Christ has taken a necessary step toward salvation, but he is not yet saved. To perfect his faith he must repent, and then be born of the water and of the Spirit. It is then that he becomes a new creature, and is saved from his sins.

LETTERS coming from Southern California, at this season of the year, are usually filled with the fragrance from orange groves. We sometimes detain them on our desk an hour or more just for the pleasant odor they emit. Should we receive a letter from Southern California giving out tobacco fumes we would turn it and the envelope over two or three times to see if we might not possibly be mistaken about the postmark.

A BIBLE INSTITUTE of ten days, beginning Jan. 12, will be held at the Mount Morris College. Further information next week.

BRO. H. E. LIGHT commences a series of meetings at Paxtang, Dauphin Co., Pa., Dec. 15. The 26th he will be in Berks County, and Feb. 9 at Lititz, in the Conestoga congregation.

IN order to salvation it is not sufficient to have faith and repentance. These are essential, but the sinner must not stop here. He must obey the command requiring baptism into the name of the Father, and of the Son, and of the Holy Spirit. Having done these things he has the promise of the forgiveness of sins and is ready to enter upon the new and higher duties as a new creature in Christ Jesus.

BRO. J. J. HOOVER, writing from La Junta, Colo., states that he left the hospital at Atchison, Kans., Nov. 26, with probably little or no hope of recovery. He has for some time been afflicted with a cancer on his face, for which no cure can be found. He now thinks that his days may be numbered. He writes cheerfully concerning the inevitable end, and is quite hopeful of the painless life that awaits him beyond the confines of earth.

THE fact that a man has believed, repented and been baptized for the remission of sins, does not argue that he is sure of a home in heaven. Faith, repentance and baptism are the steps leading into the church. One's salvation in heaven depends upon his manner of life after entering the church. Let no one be deceived, for only those who remain faithful until death will be entitled to a home in heaven.

OUR aged brother, Jacob Brower, of South English, Iowa, has been in feeble health for over one year. He is now eighty-three years old, having lived where he now resides for fifty-five years. He and Bro. David Brower, deceased, of Oregon, spent some years together traveling over parts of Iowa on horseback and preaching the Gospel to the people. For the present Bro. Brower is confined to his room, awaiting the time when he shall be called to come up higher, and receive his crown of glory that fadeth not away.

ONE of our agents says that he meets members who say that they do not have time to read the MESSENGER, and for that reason do not care to take it, and yet when he enters their houses he finds plenty of other papers that they seem to have time to read. This is something that he cannot understand. It seems to us that members would prefer their own church paper first, and then others. Most assuredly a church paper should not be regarded as a secondary matter when it comes to arranging for our reading.

THERE will be a Reading Circle Missionary Meeting for Northwestern and Southern Ohio held in the Logan church, near Degraff, Ohio, Dec. 31 and Jan. 1. The meeting commences on the evening of the last day of the century, and closes on the first day of the next century. The greater part of the program, however, will be rendered on the first day of the twentieth century. Those conducting the meeting will doubtless feel the responsibility of opening the work of the century in a manner wholly becoming the occasion. A large attendance is expected.

ANOTHER of our earnest agents wonders how some members can keep up their interest in the church and her work and not read the MESSENGER. Well this is hard to understand, but probably they do not keep up the interest as they should. One of our best traveling evangelists says it is much easier to preach to a congregation of members where the MESSENGER is read than where it is not. He says those who read the paper appear to take more interest in the work of the church, and are always informed on matters pertaining to the different lines of church work.

SOME of our special correspondents promise to do more and even better writing for the MESSENGER next year than they did during the year just drawing to a close. We feel certain that our readers will find the paper, from week to week, filled with reading worthy of their attention.

THERE will be a column of original receipts, or recipes, if you prefer it, from the sisters all over the church, and they will tell you the best things in the world to eat, by the best people in it. If you are wise you'll get the *Inglebrook* for the next year, for that is where the recipes will be printed. For over a hundred years the Marys and Marthas have been making men feel better through their appetites, and it is high time that the "how" of it is told. It will all be down in the *'Nook*. Are you a subscriber? We hardly see how you can afford to be without it.

BRO. ARCHY VANDYKE, who is now engaged in a series of meetings in Chicago, is seventy years old, and still active in the work of the ministry. So far as populating the world and church are concerned, he has certainly not lived in vain, for he is the father of fifteen children, and they are all living, and members of the church. Their companions in marriage are also members, and several of them hold official positions. Not only so, but all the grandchildren that are old enough to apply for membership, are in the church. This is a record that can hardly be equaled, let alone surpassed, in the Brotherhood.

ONE of our promising young elders writes that he would like to do more in the interest of the kingdom, but his home congregation, now entrusted to his care, needs his personal attention. He says the congregation is in great need of discipline and encouragement, and needs to be correctly taught. Our brother has the correct idea of the work of an elder. True, he may do much good away from home, but his home congregation should not in the least be neglected. The interest of too many of our congregations is being disregarded, and the cause of Christ is suffering. We feel to commend the shepherds who give special attention to their own flocks.

THE MESSENGER wishes to be more guarded in its manner of saying things than to affirm that "feet-washing is essential to salvation." Under certain circumstances the rite may be indispensable, and under others it may not. A man may believe, repent and be baptized, receiving the pardon of his sins the moment he submits to the rite of baptism. He is then in a saved state and should he die before he has an opportunity to appear at the Lord's table, he is certain of heaven. But should he live for years, and all of this time refuse to obey the Lord in feet-washing, then his neglect of duty would doubtless be the means of keeping him out of heaven.

NEWSPAPER EXPERIENCE.

ONE of our exchanges had a significant experience a few years ago. It was a good, readable paper, with a subscription price of \$1.50. Many of the subscribers complained at the price, maintaining that it should be reduced to \$1.00. It was urged that with the price at \$1.00 the list could be greatly increased. The pressure for a one-dollar paper became so strong that the publisher finally decided to reduce the price. The reduction was announced in large type, and for weeks the canvass was pushed. To the amazement of the publishers the paper did not secure as many subscribers as it had when published at \$1.50. After trying it one year the old price was restored and the paper increased in circulation, but no more cry was heard for a one-dollar paper. As a rule the one-dollar religious papers do not succeed, and the reading public seem to understand it. The weekly religious journals, having the largest list of regular subscribers, vary in price from \$1.50 to \$3.00. The MESSENGER is placed at \$1.50, and probably con-

tains more original matter for the price than any religious journal—without advertisements—in America. It could not be published, and kept up to its present standard, for \$1.00, and be made to pay expenses.

THE CHICAGO CHURCH.

LAST Sunday was a day of more than ordinary importance for the Chicago church. The attendance at the Sunday school was quite large, and at the preaching services the house was well filled. The people listened to the preached Word with deep concern.

Immediately after preaching the voice of the church was taken and it was decided to advance brethren Witter and Ikenberry, two promising young ministers, to the second degree of the ministry. Then followed the installation services, when these brethren, along with brethren H. P. Albaugh and Bruce Otto, who had been elected to the deacon's office the week before, were duly installed. They with their wives were received into office in a manner which rendered the scene both impressive and significant. Next followed baptism. A sister was led into the water, and there buried with Christ in the sacred rite. In the evening another was baptized. These accessions are the results of a series of meetings, which Bro. Archy VanDyke has been conducting. The meetings are to continue probably another week longer.

The Brethren in Chicago seem to feel quite hopeful and cheerful. Members are being added to their ranks and the interest is growing. In the way of officers and other helpers the congregation is becoming quite well equipped and is getting in a condition for more aggressive work. We were very much pleased with our visit to the city on this occasion.

DOGMATISM.

To be dogmatic in the wider sense is one of the most common of human tendencies. And all our lives are more or less tainted with this element of human character. We have all experienced how much easier it is for us to prescribe how others should do and live than it is for us to be prescribed by others. In other words, it is easier and pleasanter to rule than it is to be ruled. Dogmatism is the habit of asserting views or theories arrogantly and without evident reason. In theology a dogma is or may be a doctrinal proposition formulated from the Scriptures, in which sense its authority is considered divine. Or it may be a decree or decision of the church, in which case its authority is human. It is in this sense we shall look at the subject as we are now considering it.

We do this because most of our dogmas are of this kind. Where we have a scriptural rendering we need no dogmatic ruling or decrees. And when we don't have scriptural settings they lose their dogmatical force. And it is a good thing that they do, because God never intended that human opinions and decisions should bend the conscience of his people. By the will of the Master the subject stands or falls. And as we have no master but God—his Son—by his will we stand or fall.

The subject under discussion the other evening was: Has the progress in morals, during the present century, been in proportion to its material growth? Some took the negative, while others were inclined to the affirmative. It was said, and, we think, rightly too, that dogmatically we have not progressed in morals as we have materially. There has been a gradual departing from set dogmatism in religion to that of a healthy freedom from human-imposed rules and restrictions. And on this depends the development of conscious will action. Dogmatic religion restricts the will power and re-

tards conscious action. It produces mechanical obedience by enslaving and binding the will power. It is out of harmony with nature and revelation.

The tree staked around on every side with props and pulls will never grow strong and self-standing. It needs to be loose from small up, and the wind and storm shaking only causes its roots to strike down deeper, and thus imbed itself the more firmly in the soil. The child that is always led will never learn to walk alone. The elements of self-support the Lord has wisely placed in everything that he has made in every plant, every tree, every fish, every bird or fowl, every child, boy, girl, man and woman. All that is needed is development to make the thing what the Lord wants it to be. The animal that is raised and trained in a cage is never much of an animal when finished. It is a helpless machine that lives and acts only after the will of its Master. Its native powers can never be developed outside of its natural settings.

And this is equally true of the newborn child physically and spiritually. In Christ Jesus we are all made free. We are born into the kingdom of heaven by the consent of our own free will. And once in we need no human cages, bars, or props to keep us there. In this kingdom are given plain, full and ample instructions. All we have to do is to obey and live. This obeying and living is to be voluntary on our part. If we please, we can remain and grow within. If we please we can go out and die. But there are no human dogmas that can keep us in or force us out.

The Puritanical religion of a hundred years ago was largely dogmatic. And there was a great deal of enforced piety and morality. Dogmatical creeds were made to hedge men and women about so as to keep them in the fold—rules how to eat, how to go to church, what to do when there, how to keep the Sabbath, what to do, and so on. This was a kind of enforced morality, but the more it was enforced the more force it required to keep it, until all will and conscience were enforced out of it and they were pious and moral just so far and wide as their strings and hedges held them. And whenever we have such dogmatic regulations to-day we have this kind of piety and morality. It is mechanical, habitual, and enforced. Such piety and morality when broken loose from their bars, stays and props are like a colt loosed from a stall of confinement. It don't know how to behave, and runs wild.

It was because of this dogmatical religion that the Brethren church was organized. They squirmed and chafed under the dogmatism of the dogmatic churches and determined to break loose from their human creeds and forms. And a prominently expanded doctrine in the organization was that in it there should be no force used, but that all should be free to worship God according to his revealed Word. On this ground infant baptism was repudiated, because to baptize an infant was to use force against a will, and without the consent of the subject. What the Lord wants is voluntary choice and action. And this alone can develop true devotion.

And while extreme dogmatism weakened the will power and destroyed true morality, extreme liberalism may go wild and lose the spirit which freedom from restraint is intended to give. What we want is a happy medium between the extremes. We can do this safely by being dogmatic in those things that are well grounded in the Scriptures and liberal in that which is based on human judgment. On the whole, we believe that there has been an advance in morals and piety, because men and women are being governed more by their convictions of right than by human dogmatism.

MESSENGER AGENTS.

THE following is of special interest. We make room for it here.—Ed.

Since our publishers are trying to increase the MESSENGER subscription list, much will depend on the full co-operation of the agents. Having worked in this capacity at one time, I know how many discouragements are met with; but, like the earnest minister, we should not be so easily discomfited. The cause of the Master, the interest of the church, and the spiritual development of the family need the influence of the church papers.

Too many agents simply announce their readiness to receive subscriptions, expecting the subscribers to respond. Many do, and all is good so far; but do not stop at this. No colporteur or book agent would succeed well in this way. It requires personal effort or, better, personal contact. Plead your cause earnestly and persistently, because it is a worthy one.

Sometimes our busy ministers act as agents and for lack of time cannot do justice to the papers and their interests. We know even of elders who have charge of large congregations, besides much other work, serving as agents for the MESSENGER. We doubt the propriety of this. In the first place, he is burdening himself unnecessarily. In the second place, he is keeping some brother or sister from becoming active in church work, and in a general way he cannot or does not make a thorough canvass of his field. When a leader undertakes to do so much work himself he gets little done by his followers and really is a poor leader. His business is to direct, rather than occupy the field himself. Let the elders and ministers see that their respective congregations are canvassed in the interest of our church papers, giving such encouragement to the work as they can—publicly and privately. A faithful brother or sister can do a good work as canvasser and in this way become a fellow-worker with the ministry.

In our travels it is easy to know when we drop into a congregation where our church papers are read. There is more life in the Sunday school, prayer meeting, church meeting and preaching service. It does not take a week or two to warm up the church in a series of meetings. Let more attention and encouragement be given to the agents of our church papers, and the harvest time will tell the results. It is the cheapest and most effective ministry we have.

S. F. SANGER.

South Bend, Ind.

QUERISTS' DEPARTMENT.

Is it right if a brother ask another brother minister, or lay member, to go with him to settle a difficulty according to Matt. 18, for that brother to refuse on account of being afraid of the other party getting offended at him, or on account of being associated in temporal affairs?—N. R. C.

PRUDENCE should be exercised here as well as elsewhere. It is not always best to take a minister along on such occasions, and there may be grounds justifying others to ask to be excused, yet no member should refuse to perform an unpleasant duty of this kind unless there are very good reasons for it. Thinking that we might possibly offend the brother supposed to be at fault, is, as a rule, not a good excuse. He may be in the fault, and it becomes our duty to help him get right.

Is it wrong to laugh?—C. B.

Not necessarily. Laughing is ascribed to the Lord, Psa. 2: 4, and also to the righteous, Psa. 52: 6. Man was made to laugh as well as to smile or weep, but there is a proper time to laugh, as well as there is a time to weep. Let those who laugh, however, not abuse the privilege.

Do you think the whole Gospel should be preached to the colored people in the South?—C. P. S.

Most assuredly. The Gospel should be preached among all nations and this means the negroes in America as well as those in Africa.

If a negro wants to join the church, and his faith is genuine, what should be done?—T. A. P.

Do as Philip did with the Ethiopian eunuch, baptize him, and let him be recognized as a member of the body of Christ. In the South, however, expediency would suggest that the colored people be provided with services separately. This may be hard for Northern people to understand, but it is the wisest thing to do for the present at least.

In the marriage ceremony, is it proper for the minister to say, "I pronounce you man and wife," or should he say "husband and wife"?—J. R. G.

It is more correct to say "husband and wife."

Do you find it easier to edit a Brethren's paper now than years ago?—M. S. E.

In one way it is easier—that is there is not so much contention—but it requires far more work. The paper must be kept up to a higher standard, and must have a greater variety of matter. The work on the paper will increase rather than decrease. When one commences improving a paper it must be kept up, or else it goes back, and this requires constant work and watching.

Do you find years of experience a help to you in your work as editor?—M. S. E.

A great help indeed. We become acquainted with all the leading workers in the church, learn to know their history, their likes and dislikes, their peculiarities and wherein they may be made the more useful. We learn the history of the different congregations to a certain extent, and become familiar with things generally. We keep the run of all the missions, the work done, and note the changes that are taking place in the Brotherhood. We become acquainted with the army of correspondents who supply us with essays and news. All these things are a help, and we never fail to make use of such knowledge and experience when circumstances demand it. Our experience reaches back to the men who figured prominently in the movements of the past generation. We are now with those of the present generation, and at the same time studying those who will take charge of the affairs of the kingdom in the coming generation. This part of our experience, as a public worker, is pleasant to contemplate.

Why is it that certain obituaries sent you do not appear in the MESSENGER?—T. A. O.

There may be several reasons, but the chief is the lack of something in them. In the course of a week we return ten or a dozen to the writers for correction, and would return more if the writers would always give their address. Some of these notices have omitted the date of death, the age, the place of death, and some even the name of the deceased. Scores of them are about children from two days to two years old, not known outside of immediate connection.

What is the difference between the doctrine and the ordinances of the church?—Jasper Barnhouse.

By doctrine is meant the principles or position held by the church, such as the doctrines of the resurrection, the doctrine respecting inspiration, the Trinity, etc. By ordinances certain commands are meant, such as baptism, feet-washing, the Communion, etc. Doctrine is something that is believed, or held, while ordinances are to be obeyed.

J. H. M.

OUR SATURDAY NIGHT.

Just Like Me.

I SOMETIMES wonder what would be the result if everybody in the church was just like this, that or the other members in the church. And then again I ask, What would be the outcome if all the members were just like me? It might be well for each of us to pause a moment and begin question-

ing ourselves in this manner. Paul wrote the saints at Corinth that they should be followers of him ever, as he was of Christ. We need not ask people to follow us, but we can study our own manner of life.

Now and then a minister decides not to go to his appointment just because the weather happens to be a little unfavorable. His excuse may seem valid, but what if all the preachers were that easily turned aside from duty! Any minister can go to his appointment when the roads are good and the weather fine, but it takes a resolute man to wade the mud and face the storm. These are the kind of men, however, that the Lord must depend upon to help save the people from their sins.

We have many dry weather Christians, people who go to meeting when the sun shines, provided it shines just right. We are always glad to see them at services, but what if all the members of the church were of that class? How could the services be kept up! They could not be kept up at all, and all such people know it. A member chooses not to attend Sunday school or prayer meeting. That may be his or her privilege, but did such a member ever think to ask, "What if all the members were just like me?" There would be no Sunday school, nor could there be any prayer meetings.

Most of us have known members who made it a practice not to attend church regularly. They go when they have time, so they think and say, and when they feel like it. They would not for anything have the other members to be like them. It would greatly distress them to have others follow their example. One may feel disposed to remain at home to read. Well, reading is a very good thing to do, but suppose that person would pause and ask himself the question, "What would become of Christianity were the church members generally just like me?" He would be ashamed to live in a community where everybody remained away from church just as he does. He would not belong to a church composed of that kind of members.

Then how about the man who sleeps in church! What if everybody would sleep just as he does! Suppose all the members would fall asleep in the middle of the sermon, the same as he does, Sunday after Sunday! He would not worship with such a class of members. He would look up another church, composed of people who can keep awake during the services.

It might also be well for those who reach the place of meeting fifteen minutes late, and then disturb the services, to ask, "What if all the members should come to meeting late just as I do?" Then, what if all the members should reach the council meeting late? What if all the people who attend church should seem indifferent?

Why not those who do not let their light shine, who never visit the sick, who do not look after the unfortunate, ask themselves the same question? Were all the members just like certain ones, there would be no church, no prayer meeting, no Sunday school and no spreading of the Gospel. No one need set himself up as a model, but he should often ask himself the question, "What if all the members were just like me?" This one question if rightly considered, would result in filling all of our meetinghouses every Sunday, would give us the best of Sunday schools and inspiring prayer meetings. Yes, "just like me;" would the world be any better, or would I be ashamed of it? "Just like me." A church entirely composed of members just like me! Would I be ashamed of such a church? Would I belong to a church of this kind? Could such a church prosper? Does Jesus want that kind of a church?—J. H. M.

General Missionary

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SOME QUALIFICATIONS OF A
HOME MISSIONARY.

THE preceding article looked at the qualities of being a good man and full of the Holy Ghost. In this article let the first qualification named be

That the missionary be well versed in the *fundamental principles of Christianity*. This, of course, requires a careful study of the Bible. Men have studied the Bible and have given the world the benefit of their investigations. Some of this is very good. But the great mistake of the minister to-day is that he at once flies to his commentary or helps, to understand the Book itself. There never was a greater mistake in studying this precious Book of books. It is hoped that it is not worse than a mistake; it may be a sin. For Christ assured his disciples that he would have the Comforter or Spirit come, and he would lead them into all truth. And is he who goes to other books, and not to the Bible for investigation first, ignoring the Spirit in his work? Answer that in the light of your own Bible and not your personal preferences. Helps are all right in their place, but their place is not first.

The missionary should be a man who without commentary can take up his Bible, and, with references and concordance to look up the Scriptures, formulate a sermon. And be assured that such sermons are indeed live coals from the altar of God. Because of the wide range of possible subjects the missionary must preach upon, and his isolation from the church general, he should be able to delve into the Bible in full confidence of being led by the Spirit into all truth.

Next the missionary should be able to defend the *tenets of faith* held by the church he represents. If he cannot do this he would better not go out as a missionary. This is needful, for in the home mission field it is hard to locate where there is not some other denomination at work. While antagonizing another denomination's work is always lamentable, the missionary should know his ground so well that he is able wisely to defend and strengthen the principles of the Bible which the church he represents maintains.

Then, that he is able to cope with the enemy without, it is well that he be acquainted with the *strongholds of its defense*. To illustrate: It is to be feared that much that is said from the pulpit against secret societies only puts the speaker in a ridiculous light, because what is said is not in harmony with the facts. That secret societies have a malign influence against Christianity goes without saying in these columns. That they have some good in them cannot be denied. But until a minister is well informed of his enemy's grounds it is well that he hold his peace.

The missionary meets the secret society as possibly the strongest barrier to the cause of Christ. It is well that he study the subject and become acquainted with it. It will no more hurt him than did the study of magic injure Daniel in his time. It only prepares him the better to meet it at the right time.

These—a good man filled with the Holy Ghost, versed in fundamental principles of Christianity, able to defend the tenets of the faith, and acquainted with the strongholds of the enemy—are some of the primary qualifications of a missionary. The secondary will follow.

He prays best who feels his need of forgiveness, and whose resolutions to do the will of God are seen in deeds, for such a one prays with the heart and head and hands.

MISSIONARY HYMN.

A CRY as of pain,
Again and again,
Is borne o'er the deserts and wide-spreading main:
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing.
It comes unto me;
It comes unto thee;
O what—O what shall the answer be?
O hark to the call;
It comes unto all
Whom Jesus hath rescued from sin's deadly thrall:
Come over and help us! in bondage we languish;
Come over and help us! we die in our anguish.
It comes unto me;
It comes unto thee;
O what—O what shall the answer be?
It comes to the soul
That Christ hath made whole,
The heart that is longing his name to extol.
It comes with a chorus of pitiful wailing,
It comes with a plea which is strong and prevailing:
"For Christ's sake!" to me;
For Christ's sake to thee;
O what—O what shall the answer be!

—Sara Geraldine Stock.

SHOULD THE BRETHREN CHURCH
OPEN A MISSION IN CHINA?

BY JOHN R. SNYDER.

To some the above may seem a strange and useless question. But however this may be, it is a question that is agitating the minds of many of our people to-day. What the duty of the church is toward carrying the Gospel to all the world is plain, and the responsibility of action or nonaction in the present crisis rests upon the individual members. No matter how much the General Board may desire to open a work in any land, they cannot walk in advance of the sentiment of the church at large. Sentiment must be wrought up to such a pitch that whatever work the Board may undertake it can have the support of the church behind it. Hence it is upon these premises, no doubt, that our Mission Board has not felt it expedient to open the work in the far East, and not from any lack of interest upon their part. Some of them we know have prayed earnestly that the day might be hastened when the whole Gospel might be taught to the benighted souls of ancient "Sini."

But let us look at some of the claims of China upon us as a Christian people. It is the oldest nation in the world still in existence. It was a land of some prominence when Moses led the children of Israel out of Egypt. Its first authentic history dates back to the reign of Fuh-hi, about 2207 B. C., nearly eight hundred years before the Exodus. Their history covers a period of nearly four thousand years, and even back of this is authentic tradition for centuries; but even this long history has not made of it a prominent nation, and why? Because they are a peace-loving people and took no part in conquests such as wrecked early empires. Alexander was made great by his sword, but sword, name and nation have all disappeared and China that was old in his time still lives. It is the most densely populated nation in the world, numbering at the present time about four hundred million people, China proper having about three hundred people to the square mile. It has a wide diversity of climatic conditions, but in the main healthy and productive. The people are extremely conservative and slow to make any improvements, being content with the same customs and modes of labor that their ancestors used before them for centuries.

This is one of the serious drawbacks to successful missionary effort among them. They are so wedded to old habits and customs and the traditions of their ancestors that it is almost impossible to get them to break away from them. At best the Christian life is but a growth, and with them it is doubly so. They must in a sense, grow out of the old life and grow into the new. Especially is this true of their ideas regarding ancestral worship. They are devout worshippers of their ancestors. Nearly every home has in it what are called ancestral tablets erected in memory of departed parents, to which offerings and devotions are regularly made. This custom is hard to overcome in Christian teaching; but all things are possible to the true Christian disciple and when once the Chinese mind grasps the fullness of the gospel teaching of love, they are as firm and unmovable as in their old faiths.

The Chinese can be said to have no national religion. It is rather a mixture of several.

Buddhism predominates, with the addition of Shintoism, Taoism, Confucianism, and a sort of ruler worship. This latter is only material, applying to the rulers of the land. There are also a large number of Mohammedans. The Chinese would gladly accept Christianity if allowed to incorporate it with their present religions. It is hard for them to understand why they should give up their present faith so long held by their fathers. They have a sort of "benevolent assimilation" idea concerning religions. They want all they can get, if allowed to practice it in their own way.

Another drawback to encouraging progress among them is their antipathy to contact with a foreign people. "Foreign devils" is the name universally applied to all from across the sea, and it is used with all the meaning the term can imply. They object to modern innovations such as railways, telegraphs, electrical appliances of all kinds, in fact, modern labor-saving machinery, etc. They cling tenaciously to all the implements and modes of labor used by their forefathers, with such a sacrifice of personal comfort and convenience that one is made to wish that this stolidity might be broken and the natural power that upholds it be turned into a higher plane of development.

A crisis is on in China. A change is bound to come. No nation with the natural resources of China can much longer remain unfettered from outside influence. A reaction from the present chaos is bound to set in. Whether it shall be partitioned among European powers, which is not probable, or whether it shall remain intact, one thing is sure, the nation must open its doors to the world. And whether this door shall be open only to the business of the world, or whether it shall also open wide to the Gospel, will depend upon the activity of the Christian church. Missionaries have been there for many years and the opening wedge has been placed. The natives are losing faith in their idols and priests, and unless the Gospel is given to them they will rapidly drift into infidelity, and their second state be worse than their first. Civilization, education and Christianity, hand in hand, will work marvels in the next decade. Already the light from Calvary is shining in many places. The old ancestral tablets have been replaced by the Sword of Truth, and many are singing praises for salvation through the blood of the Lamb. And the trials so bravely met in the present troubles demonstrate most emphatically that they are full of the strength and zeal of which martyrs are made.

Shall the Brethren church have a mission in China? Surely it shall if we are faithful to our trust. We are sure our General Board will be glad to contemplate such a work when men and means are forthcoming—and the church has both, without drawing from the work already begun at other places. It would not be wise to open such a work unless it would be permanently sustained, and if we put implicit faith in our Lord, and lay our ALL at his feet, it will be sustained not only in China, but in "all the world." What is wanted is consecrated farmers, consecrated mechanics, consecrated merchants, consecrated school-teachers, consecrated preachers, consecrated editors, and a consecrated church will give to our Board consecrated dollars and men.

Shall we let commercialism, with all that name implies, occupy China, or shall Christianity and the Bible occupy it? Our Lord has gone into a far country and left the vineyard in our care. He is going to return again, some of these days, perhaps not far away. Shall our occupation of the vineyard be to his glory, or to our dishonor? Shall it be, "Well done," or "Depart?" Think on these things seriously, my dear brother and sister.

Shall we occupy China? Let the Lord's host, though it be as small as Gideon's tried band, arise in the strength of the Lord, and say yea, Lord! And may our own beloved Brotherhood come to the fray arrayed in full armor for war to the victory, "Behold, these shall come from far; and, lo, these from the north, and from the west; and these from the land of Sinim." Isa. 49: 12.

803 N. Main St., Bellefontaine, Ohio.

The day should begin, continue and end with God, and each passing day should find us nearer to him and more like him than the day preceding, and only by prayer may we expect a large measure of growth into this likeness.

The word "Gospel" means "glad tidings," and it is the name given to the history of the life, labors, sufferings, death, resurrection, and ascension to heaven of our Lord, as recorded by the four evangelists, Matthew, Mark, Luke and John. "Preaching" is the public proclamation of this inspired history. To preach the Gospel is therefore publicly to teach its history, doctrines, commandments, and to enforce its precepts and duties. In its widest sense it includes all legitimate methods of religious instruction. There is a place for every Christian in this great work. Those who cannot go to heathen lands themselves are called upon to send substitutes for the service. —W. G. E. Cunningham, D. D.

If Christ is the best gift of heaven to earth, if the Gospel is the sweetest message of God to man, if the benefits of contact with Christianity are unique and obtainable, so far as we have been informed, only through the dissemination of the religion of Jesus Christ, if we who have it are responsible for the introduction of that religion where it is not known and where it cannot be found, except as we make it our business to give it, then there is no object which is worthy of fixing the purpose of the disciples of Christ, which transcends in its dignity the simple gift of the Gospel to those who need it.—James S. Dennis, D. D.

The motive of missions is plainly love to Christ, and obedience to his command. This may include more or less of love for lost souls—the more the better—and of pity for those in ignorance and misery; but above all other motives which have a sustaining, inspiring, and impelling influence over the Christian heart is love for the Savior, and a consciousness of obligation to him, and a desire to do his will with reference to the proclamation of his Gospel.—James S. Dennis.

From the Field.

From Dryden, Ark.

OUR work for the year has been richly blessed in many ways—good health, fair weather, fairly good congregations with a good interest generally and some conversions; some new openings for preaching. Indeed, all the country is open for preaching, but laborers are few. Owing to the general prevalence of rain here in winter I have decided to enter the schoolroom again this winter, ready to resume work when the weather opens up in the spring. I shall keep up the work during the winter at such points as may seem most favorable. Thanksgiving was observed in our little town, and donations amounting to about six dollars were made for various purposes in our immediate vicinity, including two dollars for foreign missions. B. E. KESLER.

Nov. 30.

From Palestine, Ark.

THIS has been a month of hard work for us, but attended with much interest and joy, starting with the District Meeting Nov. 1, at Austin, and closing with a feast on the night of Nov. 2, which surely was inspiring and a feast to the soul.

From here we went to Carlisle, in the Prairie Longue church, Nov. 8. The members were all present but three. A choice was held for two deacons, the lot falling on brethren Buechley and Nicewonder. They with their wives were duly installed. This gives the Prairie Longue church three deacons and two ministers in the second degree, and eighteen members, well equipped to do efficient work for the Master in saving souls. What they need now is a suitable place to hold meeting, which we hope will soon open up in some way.

Our meetings at Lonoke were well attended with great interest. The prospects are encouraging at this place for good in the near future. The meetings at St. Francis were not so well attended, on account of much sickness in the neighborhood; but were much enjoyed by those who were able to attend. They closed with a feast Nov. 17, which was the more solemn because some of the members were sick and could not be present.

J. H. NEHER.

Nov. 30.

From Our Correspondents.

As cold water to a thirsty soul, so is good news from a far country.

ARKANSAS.

St. Francis.—We met on Thursday, Nov. 29, at 10 A. M. for worship. After prayer, came Scripture reading by several, treating upon the subject of Thanksgiving; then a short but very interesting talk was given us by "Aunt Nannie Neher," which was full of encouragements and of good instructions. After this Uncle John Neher delivered a short discourse. A collection of \$2 was made as a donation toward the Washington meetinghouse. —D. L. Burns, Palestine, Ark., Dec. 2.

CALIFORNIA.

Lordsburg.—Our love feast occurred Nov. 29, when 120 members surrounded the Lord's tables. Eld. J. S. Flory officiated. Just prior to the feast the church chose brethren J. M. Cox and W. H. Wertenbaker to the deacon's office, and advanced Bro. E. T. Keiser to the second degree of the ministry. Next Sunday, Eld. S. E. Yundt will begin a series of meetings, to continue indefinitely. Bro. J. W. Metzger and wife leave this week for the east. Our dear brother is still quite feeble. Many Brethren from the East and North are coming among us to spend the winter. —J. Overholser, Dec. 2.

Los Angeles.—Sunday morning we convened at our churchhouse on Hancock St. for Sunday school and preaching, again in the afternoon at three o'clock, and in the evening at six o'clock we were permitted to enjoy a pleasant love feast service. We felt very much encouraged and glad to have so many members from adjoining congregations with us. Our ministerial force was well represented, there being twelve present. Seventy-nine communion. Bro. Yundt, of Lordsburg, officiated. The writer was appointed church correspondent for the MESSENGER at our last council meeting. —Amanda Guthrie, Los Angeles, Cal., Nov. 28.

COLORADO.

Denver.—The church here met in quarterly council Saturday evening, Dec. 1. Considerable business was disposed of. Bro. Shaffer, of Beatrice, Nebr., who has been here for a few weeks, presided. We are encouraged by the arrival of several members from the East; some coming for their health. For all persons suffering from throat and lung trouble, thinking of changing locations, I would be pleased to answer letters of inquiry. —L. E. Keltner, Villa Park, Colo., Box 14, Dec. 3.

ILLINOIS.

Allison Prairie.—Two, husband and wife, have been received into the church since our last report. Our church and Sunday-school interest is good. —Nina R. Garber, Dec. 3.

Oakley.—Thanksgiving day was observed here. Although few in number, we had a very much appreciated sermon delivered by Bro. D. M. Mohler. —Mattie E. Blickenstaff, Dec. 2.

Pleasant Hill.—Saturday, Nov. 24, Pleasant Hill church met in council preparatory to the Communion. Love and peace prevailed. Two were received by letter, a deacon and wife. Nov. 25 our churchhouse in Girard was dedicated; interesting sermon by Eld. S. F. Sanger. The church was crowded. No collection was taken, as the house had no debt resting on it. Bro. Sanger is conducting services each evening since the dedication. Attendance is good and interest growing. At this date, Dec. 5, two have been reclaimed and two await baptism; prospects encouraging. Nov. 30 our love feast was well attended and quite enjoyable. Bro. Sanger officiated. A number of adjoining ministers were present. Thanksgiving services were well attended. A collection was taken for the benefit of the poor. —Mary A. Brubaker, Virden, Ill., Dec. 5.

Romine.—On Thanksgiving we met for public worship at our church and had a very interesting meeting. It was the first meeting of this kind we ever held at this place, but we hope it may not be the last. —Mary Caylor, Salem, Ill., Dec. 2.

Silver Creek.—On Thanksgiving services were held in the morning in Mt. Morris; in the evening at Silver Creek and Salem meetinghouses and at Rockvale Heights and Victory schoolhouses. Each meeting was well attended and the sum of the collections held at the various places amounts to nearly thirty-one dol-

lars. A series of meetings is now in progress at Rockvale Heights. —Nelson Shirk, Mt. Morris, Ill., Dec. 2.

INDIANA.

Anderson.—Our quarterly council passed off very pleasantly. Much business was disposed of with a unanimity that was most pleasant. At our council we organized our Sunday school for the term beginning the first of the new year. Bro. Curtis Hilbert was re-elected to serve as superintendent. We are contemplating starting a Bible school at this place under the leadership of Bro. E. S. Young. It is hoped that a goodly number will enter into a systematic study of God's Word. —J. S. Alldredge, Dec. 5.

Burr Oak.—We met in quarterly council Dec. 1. In the absence of our presiding elder, our home minister, Bro. Edgar Ruff, acted as moderator, assisted by Bro. A. Ferrel. All business was disposed of in a Christian manner. We elected Sister Julia A. Mock, agent for the GOSPEL MESSENGER and myself corresponding secretary. We expect a series of meetings to commence after holidays, to be conducted by our home ministers. —Katie Wolfe, Dec. 5.

Camp Creek.—Bro. Daniel Snell, of Sidney, Ind., commenced a series of meetings at Camp Creek Nov. 17. On account of the inclemency of the weather the attendance was small, though the interest was good. Bro. Snell delivered fifteen soul-cheering sermons. There were no accessions to the church, but we believe many were counting the cost. Bro. Snell delivered some very interesting lessons on the charts, which were appreciated very much. The meeting closed Nov. 29. —W. E. Shively, Bourbon, Ind., Dec. 1.

Notice to Southern Indiana.—Owing to some misunderstanding in regard to the duties of District secretary and delegate on Standing Committee, and being unable to get a list of church organizations with number of families, I have not ordered the Minutes of last Annual Meeting. Therefore the only resource is for each church clerk in Southern District of Indiana to write me at once the number of families in his local congregation, and I will forward at once and will hand the list to my successor. Please attend to this at once. —E. M. Cobb, Dist. Sec., Pyrmont, Ind., Dec. 3.

Pyrmont.—Our love feast was held Nov. 27. Brethren D. L. Miller, W. R. Miller, Isaac Billheimer, Benj. Wray and Isaiah Quinn were with us. Bro. D. L. Miller officiated. The next morning after worship and breakfast at the church Bro. Wray and Bro. Billheimer addressed the congregation. On Wednesday, Nov. 28, Bro. Isaac Frantz began a series of meetings. On Thanksgiving day we had a very interesting meeting. This morning after Sunday school we enjoyed a children's meeting conducted by Bro. Frantz, after which some very good instructions were given to parents and others. —Ellen Blickenstaff, Pyrmont, Ind., Dec. 2.

Roann.—We met on Thanksgiving day. Bro. Hiram Forney was with us and preached a very able sermon, after which twelve dollars and ninety cents was raised for the poor. On the following Saturday, Dec. 1, we met again in quarterly council, presided over by Eld. Samuel Leckrone. Four letters were given; one was baptized. —Joseph John, Dec. 3.

Rock Run.—Bro. O. H. Yeremian, of Batavia, Ill., was with us Thanksgiving and remained over Sunday, giving us four sermons and three lectures. His efforts were appreciated and especially his lectures giving account of the customs and religion of his people and how they were persecuted. On Thanksgiving we held a collection for the Geneva, Switzerland, mission church, which amounted to \$10.02, and on Sunday evening a collection for mission, of \$16.73, making a total for mission work of \$26.75. —R. W. Davenport, Goshen, Ind., Dec. 3.

Swayzee.—Dec. 2 Bro. J. D. Rife gave us two very good sermons. He has been here several times before and the interest given has been such that we will have preaching once a month as often as we can. There are no members that live close except husband, myself and one other sister. We have permission to use the schoolhouse, there being no churchhouse near. —Amanda A. M. Haynes, Converse, R. D. No. 1, Dec. 5.

South Whitley.—I commenced a series of meetings in the new brick church in the Sugar

Creek congregation last night, opening with good interest. J. H. Wright is to commence a series of meetings in the Spring Creek church Dec. 20. —Daniel Snell, Sidney, Ind., Dec. 3.

IOWA.

Des Moines.—Eld. George Zollers, of South Bend, Ind., is now conducting a series of meetings here in our mission with good interest. One applicant for baptism. There are now four ministers of the Brethren living in our capitol city. I don't think any of our members need be afraid to locate in our city, lest the mission go down and they be deprived of church privileges. We are gaining ground gradually and have ever since we have been here. —H. R. Taylor, 1731 E. Grand Ave., Des. 9.

Dry Creek.—Our love feast was held Nov. 3. We had a very enjoyable feast. The ministers from adjoining congregations were brethren W. H. Lichty, Chas. Garner, W. H. Long and our elder, F. M. Wheeler. Bro. Long officiated. Two weeks previous to our feast Bro. Lemuel Hillery, of Goshen, Ind., preached for us. Our quarterly council was held Nov. 27. Everything passed off very pleasantly. —Mary Baer Martin, Robins, Iowa, Dec. 3.

Indian Creek.—Nov. 30 was our regular quarterly council. Eld. H. H. Troup presided. All our church and Sunday-school officers were elected to begin with the new year. Bro. G. E. Goughnour was re-elected superintendent. One letter of membership was granted. Since our last writing an aged mother in Israel has passed away. —Nora Faidley, Maxwell, Iowa, Dec. 3.

Pleasant Hill church met in quarterly council Nov. 17. All business was disposed of pleasantly. We met to return thanks on Thanksgiving day. A collection was taken for the Washington meetinghouse; amount \$4. —H. B. Johnston, Birmingham, Iowa, Dec. 2.

Panora.—On Thanksgiving Bro. J. L. Myers, of Cando, N. Dak., preached an appropriate sermon for the members of the Coon River church, near Panora, Iowa. A collection was taken up for the Washington meetinghouse fund. —J. D. Haightlin, Nov. 29.

KANSAS.

Abilene.—This church held Thanksgiving meeting at the Navarre churchhouse. We had a very good meeting; also took a collection for those unable to secure the MESSENGER, amounting to \$5.30. Bro. C. J. Hooper just closed a very interesting series of meetings for us. He gave us good sermons. —C. A. Shank, Donegal, Kans., Dec. 1.

Abilene.—Our Communion meeting of Oct. 27 was an enjoyable season. Ministers from a distance were Bro. Porter Puterbaugh, McPherson, Bro. Hooper, Topeka. Bro. Hooper officiated. Bro. Hooper remained and conducted a series of meetings. The weather was rainy and the roads bad; but Bro. Hooper did not fail to admonish saints to be faithful and warned sinners to come to God in a day of grace. Our Thanksgiving meeting was fairly well attended. We had short talks by ministers and others. —J. O. Rock, Navarre, Kans., Nov. 30.

Appanose.—To-day we met in quarterly council. The business was disposed of in a satisfactory manner and a loving spirit prevailed. We also had a very pleasant meeting on Thanksgiving. Our Thanksgiving offering amounted to \$14.10, half to be sent to India Orphanage and the other half to sufferers in Texas. —S. J. Heckman, Michigan Valley, Kans., Dec. 1.

Burr Oak.—Our Thanksgiving meeting was a pleasant one. A collection was taken, which resulted in \$5.52, half of which was sent to the Denver meetinghouse fund and half to home District mission. The day after Thanksgiving our elder, Bro. Jacob Sloniker, started for McPherson to attend the Bible term. —Emma J. Modlin, Dec. 1.

Dorrance.—The members here met in regular quarterly council last Saturday, Dec. 1. A collection was taken for the MESSENGER Poor fund, also for the Kansas City poor. We expect to have a series of meetings to commence about Dec. 8 or 9, to be conducted by Bro. D. R. Holsinger, of Belleville, Kans. —J. S. Strole, Dec. 4.

Maple Grove.—We had meeting Thanksgiving day. A collection of \$5.50 was raised for District Mission. One letter was granted Nov. 18. The home ministers will hold a series of meetings this winter, beginning Dec.

23. —Laura M. Shuey, Rockwell City, Kans., Dec. 1.

Salem.—We held our love feast Sept. 29. Bro. Henry Brubaker, of Lyons, Bro. W. A. Rose, of Booth, and Bro. M. Mishler, from Monitor (Bro. Mishler officiated), were present, and did some acceptable preaching. Nov. 10 we held our regular quarterly council. Not much business came before the meeting. All passed off in a Christian spirit. Bro. Daniel Vaniman, of McPherson, was present. The next day we started a series of meetings, Bro. Vaniman doing the preaching. He preached twenty-one good sermons. The damp and rainy weather was a hindrance. Two young men and one young lady stood up for Christ and the cross and were baptized. We had Thanksgiving services conducted by Bro. Vaniman and a good turnout. We took up a collection for the MESSENGER Poor fund, amounting to over seven dollars. One more young lady came out on the Lord's side and was baptized on Thanksgiving. The meeting closed last night. —J. W. Norris, Nickerson, Kans., Dec. 1.

Verdigris.—Our church met in regular quarterly council Dec. 1. All business was disposed of harmoniously; two letters were granted. Bro. Berry, of Girard, Kans., closed a very interesting series of meetings. There were no accessions to the church, but we believe there was good seed sown. —Lydia V. Miller, Madison, Kans., Dec. 5.

MARYLAND.

Beaver Creek.—Bro. Caleb Long preached an excellent sermon at Mt. Zion on Thanksgiving, taking his text from Psa. 20: 7. After services a collection was taken amounting to \$9.40. —K. S. Grossnickle, Mapleville, Md., Dec. 3.

Hagerstown.—We closed a series of meetings last Sunday evening, conducted by Bro. Lanard, of Pennsylvania. One member was added to the church. We expect to hold another one in January. Bro. Chas. Ellis is going to be with us. —Ora Beachy, Dec. 7.

Hagerstown.—Our love feast was held Thanksgiving day at 4 o'clock in the afternoon, about 325 members being present. It was an enjoyable meeting throughout. Quite a number of ministering brethren were with us, among whom was Bro. G. G. Lehmer, of Mechanicsburg, Pa. Bro. Lehmer has been preaching for us about a week. —F. W. Thomas, Dec. 3.

Pipe Creek.—Bro. Charles Bonsack, of Westminster, Md., came to us Oct. 28 and remained until Nov. 11, preaching nineteen sermons. Three were received by baptism. Dec. 1 we met in quarterly council. One sister was reclaimed; seven certificates of membership were received and three granted. May 24 and 25 was selected as the time to hold our Ministerial Meeting for 1901. —Martha Pfouts, Linwood, Md., Dec. 3.

MINNESOTA.

Worthington.—The church here met in quarterly council Dec. 1. The church made choice of Bro. Wm. H. Eikenberry as presiding elder. It was decided to hold a series of meetings during the holidays; also decided always to hold preaching services on Fourth of July, Thanksgiving and Christmas. Sunday-school officers for 1901 were re-elected. Bro. Albert Brubaker was chosen superintendent with Oscar Moor as assistant. A collection of \$8 was taken at our Thanksgiving service for India famine. Our Sisters' Mission Band has re-elected officers for the winter. They send \$5.74 to India mission as a Thanksgiving offering. —Martha Hilary Keller, Dec. 2.

MISSOURI.

Mineral Creek church met in regular council Dec. 1. Three members were received by letter. We had preaching on Thanksgiving day. After services collections were taken for MESSENGER poor fund, \$9.16; also for the poor, \$7.90. —Lydia Lents, Leeton, Mo., Dec. 3.

Nevada.—We closed our series of meetings last Sunday evening, Dec. 2. On account of rainy weather and muddy roads the attendance at first was small, but increased the last week as the roads got better. The interest was good. Bro. Leaman is a faithful worker in the vineyard of the Lord. Much good seed was sown. One was added by baptism and one applicant, and more are near the kingdom. Bro. Leaman is now engaged at the Durram schoolhouse, about nine miles west of Nevada. —D. D. Wine, Dec. 5.

Walnut Creek.—Bro. Geo. Manon, of Kansas, has been with us holding a meeting; but on account of the inclemency of the weather the attendance was not as large as it would otherwise have been. Our love feast, though not largely attended, was an enjoyable one. We all enjoyed Bro. Manon's stay with us.—*Cora L. Wampler, Knobnoster, Mo., Dec. 1.*

NEBRASKA.

Wood River.—We dedicated our new meetinghouse Nov. 18, and are indeed grateful to those who so liberally assisted in the building of the house. We have now what we have been needing for many years. Bro. A. J. Nickey, of Juniata, Nebr., delivered the dedicatory sermon, assisted by Bro. Wm. Mohler, of Falls City, Nebr. Owing to the inclement weather many who desired to be present were hindered, yet the house was well filled. We convened in regular council Nov. 25. Among the business was the granting of a number of letters. We have decided to hold our love feast this fall.—*Lottie P. Snavely, Kearney, Nebr., Dec. 2.*

NORTH DAKOTA.

Pleasant Valley.—Our thanksgiving meeting was conducted by the home ministers. Though the congregation was small, yet the collection taken for the missionary cause amounted to \$9.10.—*S. S. Blocher, York, N. Dak., Dec. 3.*

OHIO.

Greenspring.—The Greenspring church held their love feast Oct. 13 at the Bethel church. At this meeting Bro. J. B. Light was ordained elder. The feast was preceded by a series of meetings by Bro. B. F. Honeyman. The church met in council meeting Dec. 4. Bro. L. H. Dickey was with us. The debt of the new church was lifted, Sunday-school superintendent was elected, and considerable of other work done. Dec. 13 we expect Bro. S. P. Berkebile to commence a series of meetings at the Sugar Grove church.—*Annie W. Light, Old Fort, Ohio, Dec. 6.*

Lick Creek.—We had preaching on Thanksgiving. After preaching a collection was taken which amounted to eleven dollars; one-half for MESSENGER Poor fund, the other half for debt on Washington church.—*M. J. Bosserman, Williams Centre, Ohio, Dec. 3.*

Mohican.—Nov. 15 Bro. Reuben Shroyer, of Canton, Ohio, began a series of meetings at this place, preaching twenty-two able sermons. While there were no accessions, we know that the church was much edified and sinners almost persuaded. Nov. 24 we met in council with Bro. Shroyer as moderator. Everything was disposed of in a pleasant manner. The brother also preached a very able sermon for us on Thanksgiving; after which a collection was taken for the Switzerland meetinghouse, which resulted in \$6.29.—*H. H. Lehman, Latasburg, Ohio, Dec. 2.*

North Star.—We met in quarterly council Saturday, Dec. 1. One letter was read. We expect to hold a series of meetings in January, to be conducted by David Hollinger, of Greenville, Ohio. Our Sunday school will continue through the winter for the first time. The attendance is small, but interesting.—*Emma Groff, Dec. 3.*

Rush Creek.—Nov. 18 Bro. Quincy Leckrone gave us two good sermons. We held Thanksgiving service at our Bremen house, conducted by our home minister. We took up a collection for home mission work, also by request our minister preached a Thanksgiving sermon in the Methodist church in town in the evening.—*Lissie Bagwell, Dec. 2.*

Silver Creek.—Monday evening closed a very interesting and profitable series of meetings at the Hickory Grove house, conducted by Bro. E. S. Young, of Elgin, Ill. Bible school was held during the day, and, though not largely attended, we believe those who did attend considered the time well spent. Six precious souls were made willing to follow Christ in the ordinance of baptism.—*Mrs. Della Landis Long, Pioneer, Ohio, Dec. 5.*

Wooster.—We met in quarterly council Nov. 24. All business passed off pleasantly. One letter was granted. On Sunday, Nov. 25, Bro. A. C. Wiedand preached for us and on Thanksgiving we were richly addressed by brethren Norcross, Holmes, Longanecker and Hostetler. Our series of meetings will begin Jan. 5. Bro. Rairigh, from Michigan, is to conduct the meeting. Our elder, C. Hoover, is seriously ill at this writing. He needs the prayers of

God's children, for his suffering is great.—*Maria Runkle, Weathersville, Ohio, Dec. 3.*

OKLAHOMA TERRITORY.

Big Creek.—Another love feast has been held and is now numbered among those of the past. Ministers who visited us were Bro. Appleman, Bro. Cripe, from Clarkson, also Bro. Betts, from Oak Grove; Bro. Gish, from Texas. The home ministry was well represented. Such fathers in Israel are a real help to the younger ones here. We invite the Brotherhood to pay us repeated visits, as a mingling with each other is for improvement. Twenty-one have united with this church since July.—*Maria Edgecomb, Ripley Okla., Nov. 10.*

Manchester.—With pleasure I report another good meeting in a new field, conducted by Bro. N. F. Brubaker, of the Hoyle congregation. He commenced his meetings Nov. 17 and closed Dec. 2. Saturday night he had a joint talk on baptism with a Campbellite, Will Elmore, of Harper, Kans. Bro. Brubaker handled the subject so close to the Gospel and took in so much of it that it seemed hard for Mr. Elmore to find any left to talk on. Afterwards members of other denominations came up and congratulated us on our success. On Sunday two received Christian baptism, they being man and wife. The meeting was a success and the way is only opened for others. Bro. Brubaker is putting most of his time in the field, at work for the Lord this fall and winter.—*Joseph B. Williams, Dec. 3.*

OREGON.

Newberg.—Bro. M. M. Eshelman and wife came to us Nov. 7 and preached fourteen sermons which were appreciated by all. At the close of the meetings we held a feast. This was the first meeting of this kind held at this mission point. The house was filled with attentive listeners. Several visiting members were present at our feast. Among others were Brother and Sister Ackley, of Kansas. One precious soul put on Christ in baptism. We need more earnest workers to help us on in the work of saving souls in the great west. We have a goodly land.—*Nellie Carl, Nov. 29.*

PENNSYLVANIA.

Chiques.—Bro. Jacob K. Pfautz, of Talmage, Pa., closed a two weeks' series of meetings at the Chiques house Dec. 4. He preached fifteen sermons. Eight souls, several of them some of our young Sunday-school members, have publicly confessed a desire to "follow in his steps." The rite of baptism will be administered on Sunday afternoon, Dec. 9. Bro. J. H. Longanecker, of Palmyra, Pa., is at present holding forth the Truth in Elizabethtown.—*John C. Zug, Mastersonville, Pa., Dec. 5.*

Dillsburg.—Oct. 20 Bro. Samuel Hertzler, of Elizabethtown, Pa., began a series of meetings at the Baker house, preaching seventeen very instructive sermons, with two accessions by baptism. Being moved to the Pleasant View house Nov. 4, he continued the meetings two weeks, preaching sixteen soul-inspiring sermons. Two more were buried in baptism. He left a marked influence for good.—*H. B. Mohler, F. A. P. T., Dec. 4.*

East Codorus.—Bro. Levi Mohler held a series of meetings at the East Codorus church from Nov. 19 to Dec. 2, Sunday evening being the last meeting; it was largely attended. Eleven dear young souls were received into the church by Christian baptism, and many more were near the kingdom. We believe that if our meetings could have continued awhile longer many more might have been induced to accept Christ.—*Jacob L. Myers, Loganville, Pa., Dec. 3.*

Ephrata.—Thanksgiving evening we had our thanksgiving services, as our president says we should assemble in our houses of worship. We had a good sermon by Bro. E. B. Lefever, followed by Bro. David Kilhefner, our home ministers. We took up a collection for the Brethren church at Manvel, Texas, sufferers from the Texas storm. Amount, over \$6.—*J. R. Royer, Dec. 1.*

Johnstown.—Bro. Geo. S. Rairigh, of Denton, Md., was with us on Sunday, Dec. 2, and preached two very excellent sermons. He was returning from holding a series of meetings in the western part of the State. His home was formerly in this congregation and we were much encouraged and benefited by his short visit.—*Lissie Werts, Dec. 3.*

Lancaster City.—The semi-annual love feast was held in the city church last Sunday.

Four ministering brethren, representing as many congregations, were with us. Bro. S. H. Hertzler, of Elizabethtown, Pa., officiated. The meeting apparently was much enjoyed by all. About two hundred communed. A few of the members were indisposed and others had sickness in their homes, thereby preventing them from attending the feast. Children's meeting was held in the morning of same day. A good collection was taken up for different purposes. Thirty dollars was devoted to the "Chinese Mission fund," fifteen dollars of which was given by one young man. The day was very fine, sunshine without, making it an ideal day; and judging from the pleasant and happy faces there was also lots of "sunshine in the soul." The aged father and mother of the writer were present and participated in the meeting, a thing not enjoyed by them for the past eighteen or twenty years. Thanksgiving services well attended on Nov. 29.—*T. F. Imler, Dec. 4.*

Mechanic Grove.—We are in the midst of an interesting series of meetings held by Bro. J. Y. King, of Maryland. The attendance is good, although it was not so good at first, Dec. 2 Bro. King preached at Refton in the morning and in the evening at Mechanic Grove, where he is holding the meetings.—*Mary P. Phillips, Little Britain, Pa., Box 14, Dec. 3.*

New Buffalo.—The first series of meetings by the Brethren here was held by Bro. George Lehmer, of Mechanicsburg, Pa., sent by the Mission Board of Pennsylvania. Bro. Lehmer certainly has preached good gospel sermons. He gave the people much to think about. We regret that he could not stay longer. He had other fields and was called away. Our meeting commenced Nov. 11 and ended Nov. 21. Three were received by baptism and many are seriously thinking. Five have joined in with us this fall, two Sept. 15, and three on Nov. 21. That gives us now thirteen members, and there are still more waiting anxiously.—*J. W. Hammaker, Dec. 6.*

Ridge.—Bro. B. F. Masterson, of Elizabethtown, Pa., formerly from California, came to Shippensburg on Nov. 3 to commence a series of meetings, and gave us twenty-six sermons (using his charts to more indelibly impress on the mind truths he presented), one by request of the secretary to the Y. M. C. A. of the town, which was highly appreciated, and a funeral discourse at the home of friends David and Jennie Hoch. Their son Stacy, one of our Sunday-school scholars, aged about thirteen years, having been kicked by a horse on the first, died on the morning of the third. We expect Bro. H. A. Stahl at the Ridge Dec. 8. Two put on Christ by baptism, a husband and wife.—*J. H. Fogelsanger, Shippensburg, Pa., Dec. 3.*

Upper Canowago.—We held services on Thanksgiving at the Mummert meetinghouse and had a good meeting. We held a collection for the poor in our church. On Sunday, Dec. 2, Eld. E. S. Miller came among us and preached for us at the Hampton meetinghouse, to a full house.—*Andrew Bowser, East Berlin, Pa., Dec. 3.*

Woodbury.—We expect to begin a Bible school at Woodbury, Dec. 17, to be conducted by Bro. J. Kurtz Miller, of Kauffman, Pa., assisted by Bro. B. F. Masterson. A cordial invitation is extended to all who feel the need of more Bible study.—*J. C. Stayer, Dec. 5.*

VIRGINIA.

Elk Run.—Our visit council meeting and a love feast, held at the Belle Valley house, Rockbridge Co., Nov. 3, were highly enjoyed by all the members present. Eld. Jacob Zimmerman presided over these meetings. On the following Sunday morning one sister was restored. Also preaching at the church on Sunday by Bro. Jacob Wine, of the Sangerville congregation. On the following Sunday evening there was a love feast held with an afflicted sister. Bro. Abram Thomas commenced preaching with us in the Elk Run house Nov. 11 and closed Nov. 25, preaching seventeen sermons. Six dear souls put on Christ by baptism, and others are seriously counting the cost. The brethren and sisters were greatly encouraged in the work of the Master.—*D. H. Smith, Hilo, Va., Nov. 26.*

Greencourt.—I returned home Nov. 27 from a two weeks' meeting held at Mt. Carmel church, Hardy Co., W. Va. The meetings were well attended, considering the dark nights. The interest manifested was good.

One remarkable feature was the excellent order that prevailed during the entire meeting. Two were received by confession and baptism. Oct. 7 Eld. I. C. Myers began a series of meetings at the Baptist church in the Greenmount congregation, Va. The meetings grew in interest and were well attended. Four made the good confession and were baptized during the meetings.—*Jacob A. Garber, Dec. 3.*

New Hampden.—Nov. 1 I left home to visit some of the Brethren in Pocahontas County; preached three sermons at Stoney Bottom, one at the Maglothen church, one at the Wamsley schoolhouse, had four meetings at a schoolhouse near Bro. Ben Colens'; had council meeting, found the members well, except Bro. Sam Heaven's wife, a sister in Christ. Since my return I learn that she is dead. I visited her and talked with her. She said she was trusting in the Lord. Bro. Colens does all he can. We had good meetings and the Lord was with us.—*Allen Calhoun, Dec. 2.*

Peters Creek congregation, of Roanoke County, Virginia, met in council Dec. 1. We granted one letter. It was decided that we have a Missionary Meeting and a Sunday-school Meeting at our next District Meeting, as requested by District Mission Board and Sunday-school Secretary of District. The Ministerial Meeting is to be in connection with our District Conference so the programs of both Missionary Meeting and Sunday-school Meeting were turned over to the committee on ministerial program for arrangement. The Peters Creek congregation look forward to a "happy meeting" of the First District of Virginia.—*C. A. Williams, Medley, Va., Dec. 1.*

Topeco.—Another glorious meeting is in the past, which was held by Bro. J. C. Woodie, of Scottville, N. C. It was one of the most spiritual meetings we ever attended. He preached twenty-one good sermons. Three precious souls took a stand for Christ. Two of them have put on Christ by baptism. The other one will in the near future. We regretted to see the meeting close, as others are near the kingdom. He is gone to Union church to hold a series of meetings.—*Alice Hylton, Nasfortum, Va., Dec. 3.*

WASHINGTON.

Sunnyside.—Nov. 9 we met in council meeting in the Sunnyside schoolhouse. Four members were received by letter. Three deacons were elected and installed, viz., brethren Jacob Eby, John H. Smith and B. F. Brooks. We decided to build a meetinghouse. A committee was appointed to solicit and draw up plans and specifications. We are laboring to have the house ready for the Master's work before spring. We now number over forty members. On the evening of Nov. 10 nearly all the members were permitted to enjoy a pleasant love feast. The Lord is blessing our labors in this vicinity.—*Callo F. Smith, Dec. 2.*

WEST VIRGINIA.

Brookside.—Thanksgiving services were well attended, both at Maple Spring in the morning and at Brookside in the evening; donations liberal at both places. Total, forty dollars and fifty-five cents. We have been doing some evangelistic work this fall as health would permit. Sorry our health will not permit us to engage wholly in evangelistic work. Our quarterly council to-day was fairly well attended. Ministerial Meeting at the Maple Spring church Friday and Saturday before the first Sunday in May, 1901.—*Tobias S. Fike, Dec. 1.*

Egdon.—On Thanksgiving Eld. Jonas Fike preached for us at Maple Spring. A donation of thirty dollars was given for missions. Saturday, Dec. 1, we met in council. The same evening Bro. Emma T. Fike preached. Sunday morning we met for Sunday school, after which Bro. Moses Fike addressed the congregation. At night we had singing.—*J. Wm. Judy, Dec. 3.*

Friend's Gap.—I began a series of meetings at this place Nov. 24 and continued until the evening of Nov. 28, at which time Eld. Frank Nine came to our help, preaching for us on Thanksgiving and also each following evening until Dec. 2. The Thanksgiving services were the first ever held in this neighborhood. The members, though few in number, seem to be good, earnest workers, willing to do all they can to advance the cause of Christ and glorify his ever worthy name.—*John A. Arnold, Dec. 4.*

From Yellow Creek Congregation, Elkhart Co., Ind.

THE Brethren of this congregation met in council Nov. 24. Eld. Alex. Miller was present with us and made some very impressive remarks. Our dear brother is blind. Yet while he does not see naturally, his spiritual sight is very keen, for he views the land beyond all earthly cares and conflicts. He spoke of the value of song and the beauty in the poet's theme.

It seems that our brother's ear catches unseen treasures from the musical strains which buoy him up in his hours of darkness, making his life full of brightness with the hope of safely landing where the light of the sun is not needed, but the Lamb of God lighteth up those whose sins have been cancelled.

The Brethren of this district intend to have Thanksgiving meeting Nov. 29.

We had considerable business before the meeting, yet the spirit manifested was commendable.

IRVIN S. BURNS.
Box 194, Wakarusa, Ind.

From Fredonia, Kansas.

Experimental Religion.—I was converted when nineteen years old and by experimental knowledge learned that there is more real enjoyment in the service of God than in sin and folly, and when twenty-four years old I was elected to the ministry and for the first time had serious trouble; but called to mind that Samuel said obedience is better than sacrifice, and resolved by the help of God to do the best I could. God blessed me.

But once a man, and twice a child. I am now in my eighty-third year and still happy in the service of God and find that "godliness with contentment is great gain, and is profitable unto all things, having the promise of the life that now is and of that which is to come." There is nothing in all this world equal to the Christian religion, for it gives us comfort in health and in sickness, and we have good reasons to believe even when in the jaws of death. When I was twenty-six years old I suffered all (I thought) that a poor mortal can suffer, and before I became unconscious and my friends thought I was dead I exclaimed, "Oh, Jesus, sweet Jesus!" and when I revived my wife was on her knees praying and my friends walking the floor shedding tears. I had kissed and bid them farewell. But here I am still alive.

Thanks be to God, there are better things to come; and may the time speedily roll around when swords shall be beaten into plowshares and spears into pruning hooks, and nations learn war no more and the knowledge of the Lord cover the earth as waters do the mighty deep. Glory be to God in the highest. On earth peace, good will toward men.

G. W. STUDEBAKER.
Fredonia, Kans., Nov. 26.

From York, Pa.

Nov. 11, 1900, will be a day long remembered in the York church. Upon this day our new churchhouse, on the site of the old house, was dedicated; in the afternoon of this day we held our first children's meeting in the new house, and in the evening enjoyed the largest love feast ever held in this congregation. Over three hundred communed, nearly all of whom belong to the York congregation. Eld. H. C. Early officiated. Brethren T. F. Imler, D. R. Saylor, Israel Emerick, S. R. Zug, and Orville V. Long were also present. The house was crowded with men, women and children. It was remarked that "we will have to build twice as large in order to seat this crowd." The people will come to a love feast. Very satisfactory collections were taken.

Nov. 20.

Organization of Ottumwa Church, Iowa.

At our District Meeting of 1899 the question of starting a city mission was considered for the first time by the Southern District of Iowa, and the unanimous voice was for the Mission Board to have a city mission carried on. Ottumwa, a place of 17,000 inhabitants, centrally located and with good railroad facilities, was selected as the place of work.

Brother C. E. and Sister Lena Wolf were placed in charge of this work March 1, 1900. They began regular preaching and Sunday school, besides making calls and distributing Brethren's literature. A good interest was manifested and the Mission Board saw proper

to have them organized as a church. Nov. 22 at 1 P. M. was the time appointed for the same, when elders A. Wolf, H. Berkman and J. M. Follis, Bro. J. Wagner and the members of the Board met with them. Bro. Wolf was chosen moderator and the writer secretary.

This little band is composed of ten members—four brethren and six sisters—two of whom were baptized there and two reclaimed. They are to be known as the Ottumwa church. Eld. J. M. Follis was chosen as their shepherd; Sister Ellen Dale secretary, Sister Malinda Hard-sog treasurer. Bro. Jake Dale was elected deacon, being installed with due solemnity. Sister Dale being from home is to be received in office in the near future. Good admonitions and comforting words were given by a number of those present. It is the intention to erect a house for worship in the spring.

Ministers and mission workers passing through call on C. E. Wolf, 316 S. Moore St., South Ottumwa, Iowa, and encourage the work. And especially our District should hold and support the work in such a way that it may prosper and many souls be saved.

S. F. BROWER,
South English, Iowa.

From Madison, Kans.

At our Sunday School Meeting of south-eastern Kansas it was found that in the nine churches represented twenty-three Sunday-school scholars had united with the church during the past year, and the total collections were \$248.81. Out of these collections, were set apart by each separate school, \$187.57 for mission work in the District. There are sixteen churches in good working order, with a membership of about 850, and if the schools not represented at the annual District Sunday School Meeting have done as well the Sunday schools will be of great value to the mission cause of the District. As an incentive for those who were not represented we desire to commend those who were represented for their good fidelity and faithfulness to the mission cause. It was done by setting apart the collections of the first Sunday of each month and the help of the children's investment plan. God bless all with great diligence.

W. H. LEAMAN.

From Tippecanoe City, Ohio.

As is generally known, Bro. D. S. Filbrun was chosen by the General Mission Board to go to Utah to labor in behalf of the good cause. Prior to his going it was thought good to have one more Communion together, and that just of the home congregation, which was held Saturday, Nov. 24, Bro. Filbrun leading the services. The weather being very inclement, only about fifty members were present. It was indeed a very tender and impressive meeting. We had often broken bread together, but when realizing that we were possibly communing for the last time it filled our hearts with a feeling of sadness, yet we were buoyed up with the hope that if not in this world we could gather with all the dear ones in the evening of this world, when it is said the Master will serve. Happy thought to the Christian!

Sunday following Bro. Filbrun preached his farewell sermon to a large congregation of brethren, sisters and friends. Bro. Filbrun and family go from us with the best possible wishes and prayers of the church, though his labors were much needed in this church and we were loath to see them go. JACOB COPPOCK.
Nov. 26.

From Woodstock Congregation, Va.

Our love feast occurred Oct. 13. Bro. D. C. Flora, of New Hope, Bro. J. P. Zigler, of Mayland, and Bro. John Clananah were with us. We had a good meeting. Bro. Flora officiated.

Oct. 14 Bro. D. C. Flora commenced a series of meetings at the Round Hill church, and preached two weeks. The congregations were not so large at first, but at the close of the meeting the interest was good and the house was well filled. There were no immediate accessions, but there were lasting impressions made and the brethren and sisters much built up. The meeting was closed too soon; much good might have been done if the meetings had continued a week longer.

Saturday, Nov. 24, we held our quarterly council. Much business came before the meeting and was disposed of in a pleasant manner. The church decided to hold a Bible term at the Valley Pike church about the holidays or after, and a series of meetings to follow it.

Bro. J. P. Zigler and Bro. John F. Driver were with us at our council meeting and helped in the work.

We are now in the midst of a series of meetings at Mt. Airy schoolhouse. Bro. John F. Driver commenced a series of meetings, Nov. 10 and has been preaching each night since and visiting many families during the day. He has been very zealous in his work.

Bro. Mohler is expected to commence a series of meetings at the Antioch church during the month of January. M. H. COPP.
Mt. Olive, Va., Nov. 25.

From Mineral Creek Church, Mo.

We have just passed through a very interesting series of meetings, conducted by Bro. George Manon, of Gypsum City, Kans., assisted by the home ministry. The meetings continued over two weeks. The church was much built up and five put on Christ in baptism.

We held our love feast Nov. 10. It was a soul-comforting meeting. Over two hundred members communed, some ministers and members being present from adjoining congregations.

We have one hundred and sixty-nine members, mostly earnest, active members in our congregations. We have five ministers and seven deacons. We have Sunday school every Sunday and preaching at 11 A. M. and 7:30 P. M., and council meeting every fourth Saturday, monthly. We also have four or five outside appointments every month.

We expect to hold a Bible normal during the holidays. The members, and especially the ministers and Sunday-school workers of the surrounding churches, are invited to be with us. There will be an interesting program, including study of Life of Christ; Epistle to the Hebrews; Revelation; and Doctrinal Outlines. J. M. MOHLER.

Leeton, Mo., Nov. 26.

OUR BOOK TABLE.

THE *Juniata Echo*, Huntingdon, Pa., for November, is on our desk. *The Echo* is one of the most interesting and best-edited school journals coming to this office. Nothing but a rush of work keeps us at times from reading it from start to finish.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

ALBRIGHT-WEBER.—By the undersigned, at his residence, Nov. 28, 1900, Mr. Allen Arthur Albright and Sister Maggie Weber, both of Lena, Ill. ALLEN BOYER.

BECKNER-SHELLY.—At the residence of the undersigned, Tekoa, Wash., Nov. 28, 1900, by D. M. Click, Bro. Jacob J. Beckner, of Moscow, Idaho, and Sister Fannie Shelly, of Pasadena, California. B. F. CLICK.

CAYLOR-FOSTER.—At the residence of the bride's parents, near Akron, Iowa, Nov. 22, 1900, by the undersigned, Bro. Eli H. Caylor, of Marion County, Ill., and Sister Ida M. Foster, of Plymouth County, Iowa. H. F. MAUST.

EIKENBERRY-MILLER.—At the residence of the bride's parents, near Greene, Iowa, Nov. 28, 1900, by the undersigned, Bro. Ephraim Eikenberry and Sister Martha Anna Miller, both of Greene, Iowa. C. P. ROWLAND.

LAWLER-STONER.—At the home of the bride's parents, Brother D. W. and Sister Salome Stoner, at Vesper, Lincoln Co., Kans., Nov. 24, 1900, by the undersigned, Eppa H. Lawler and Sister Emma Stoner, of Vesper, Kans. L. W. FITZWATER.

MOCK-SHANK.—At the residence of the officiating minister, Nov. 15, 1900, C. W. Mock and Emma Shank, both of Malvern, Whiteside Co., Ill. W. H. EISENBISE.

NICKEY-KROUT.—By the undersigned, at his residence, near Cerro gordo, Ill., Nov. 28, 1900, Mr. Simon P. Nickey and Miss Clara E. KROUT, both of Oakley, Ill. A. L. BINGAMAN.

RITTENHOUSE-SHIRK.—At Mt. Morris, Ill., Nov. 29, 1900, by the undersigned, Bro. Abram H. Rittenhouse and Sister Etta Mae Shirk, both of Mt. Morris, Ill. J. G. ROYER.

SWINEHART-BEEGHLY.—At the residence of the bride's parents, Maple Grove, Ashland Co., Ohio, Nov. 29, 1900, by Bro. David Snyder, Bro. John Swinehart and Sister Lydia C. Beehly. ELLA BEEGHLY.

TIPTON-BURNS.—In Mt. Carroll, Ill., Sept. 17, 1900, by the undersigned, Dr. W. R. Tipton and Anna M. Burns. W. H. EISENBISE.

... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

BEEGHLEY.—At his home near Pierson, Iowa, Nov. 17, 1900, Bro. Cyrus Beehly, aged 67 years, 5 months and 5 days. Bro. Beehly was born near Myersdale, Somerset Co., Pa., in 1833 and was married to Sarah A. Hough in Ashland, Ohio, Oct. 28, 1860. To them were born seven sons, five of whom, with an aged wife, remain to mourn their loss. From Ohio he moved west, and was one of the early settlers at Waterloo, Iowa. He lived at his present home for the past fifteen years. Bro. Beehly united with the Brethren church in about 1850 and was elected to the deacon's office in 1886, which he faithfully filled. Services by brethren Nicodemus and Dierdorff, from Rev. 14: 13. PHEBE FOFT.

BEENS.—In the bounds of the Lebanon church, Linn Co., Oregon, Nov. 27, 1900, of lung fever, Sister Caroline, wife of Bro. Ernest Beens, aged 35 years, 3 months and 6 days. She united with the Brethren church April, 1895, and lived a faithful Christian. She leaves a husband, two sons and two daughters. One daughter preceded her. Services by Bro. A. H. Baltimore. Subject, "The Glorious Promises of God." VIVA BALTIMORE.

BURKEY.—Within the bounds of the Monroe County church, at the home of her daughter, near Fredric, Iowa, Oct. 6, 1900, Sister Mary A. Burkey, aged 84 years, 11 months and 20 days. She was married to Joseph Burkey. They first came to Iowa in 1845, and resided at several different places since. They were baptized by the Brethren near Goshen, Ind., in 1865, since which time she has been a loyal member. Her husband preceded her several years. Two daughters and one son survive her. Services by Bro. H. Burkman, assisted by Mr. Coats. WILLIS RODABAUGH.

BRANDENBURG.—In the Salem congregation, Ohio, Nov. 16, 1900, Nancy Brandenburg, aged 76 years, 5 months and 21 days. She was married to Daniel Brandenburg April 17, 1850. One son and eight daughters were born to them. Eight children survive her. She was a member of the Brethren church for forty-seven years. Services at the Lower Stillwater church by John H. Brumbaugh and the writer. JESSE K. BRUMBAUGH.

BERRY.—In the Union Center congregation, Elkhart Co., Ind., Oct. 19, 1900, Sister Rebecca Conner Berry, aged 60 years, 4 months and 12 days. Sister Berry married Robert Berry March 10, 1861. To this union were born six daughters and one son. She united with the Brethren church in 1882 and lived a devoted Christian life. Services by the writer, assisted by Bro. John R. Miller. J. C. MURRAY.

CONNER.—In Wheatfield, Ind., Nov. 22, 1900, Minnie, daughter of John and Sarah Ann Conner, aged 14 years and 20 days. She was loved and respected by all who knew her. She leaves father, mother, two brothers and three sisters. Services by Bro. Miller (Old Order) from Job 14: 23-27, in the Methodist church. Interment at Wheatfield cemetery. MYRTLE BRANSON.

CRIFE.—In the Middle Fork church, Clinton Co., Ind., Nov. 22, 1900, Sister Sara Crife, aged 67 years, 3 months and 12 days. She leaves five children. Services at Pleasant View, by Eld. Isaac Billheimer, from 2 Cor. 5: 1. JOHN E. METZGER.

DANEHOWER.—In the Upper Dublin church, Montgomery County, Pa., Oct. 27, 1900, Sister Elizabeth Danehower, aged about 80 years. She was a devoted and earnest Christian for many years. Services from 2 Kings 20: 1, latter clause, by the writer, assisted by Mr. Snyder of the Lutheran church. B. F. KITTENGER.

ESHELMAN.—In the Woodland congregation, Ill., Nov. 7, 1900, of consumption, Sis-

ter Emma Eshelman, aged 36 years, 3 months and 18 days. She united with the church at the age of sixteen, and lived a consistent Christian life. She leaves a husband and three children. Services by brethren Geo. W. Cripe and Daniel Hollinger. **LYDIA WALTER.**

FRY.—At Scalp Level, Pa., Oct. 18, 1900, Sister Polly Fry, aged 79 years, 6 months and 3 days. Sister Fry was the mother of ten children, all living. Services by S. P. Zimmerman, assisted by Jacob Holsopple, from Rev. 14: 13. **J. F. REAM.**

GEHBART.—In the Nettle Creek church, Hagerstown, Ind., Nov. 17, 1900, Sister Christena E. Gebhart, aged 52 years, 5 months and 3 days. She was the daughter of Joseph and Christena Replogle, and was born June 14, 1848. On Feb. 24, 1866, she was married to George W. Gebhart. To them were born three daughters, one of whom died at about 2 years of age. In about 1867 she joined the Brethren church, of which she continued a faithful member until death. She was a sufferer for about twenty-five years, and for the last year her sufferings were often intense. She leaves her husband, two daughters, a son-in-law, two brothers and three sisters. Services by Eld. L. W. Teeter from Mark 14: 8.

IDA E. TEETER.

HOLSINGER.—At Timberville, Va., Sept. 9, 1900, Cornelius Walter Holsinger, aged 24 years, 8 months and 6 days. Interment in the Linville Creek church graveyard. Services by brethren D. H. and J. P. Zigler, from 2 Cor. 4: 17. He was born near Dayton, Va., Jan. 3, 1876. He leaves a wife and son, parents, two brothers and three sisters.

E. C. HOLSINGER.

HOLLINGER.—In Shippensburg, Pa., Nov. 29, 1900, Charles A., son of Bro. Abram and Sister Katie Hollinger, aged 11 years. The cause of his death was nasal hemorrhages, with which he had been troubled for more than three years. He was a regular attendant at meeting and Sunday school, when able. He is survived by three brothers and four sisters. Interment at Huntsdale, Cumberland County. Services by brethren Allison and Hosfeld.

J. R. FOGELSANGER.

HOLLAR.—In the Greenmount church, Pa., Nov. 20, 1900, Bro. Philip Hollar, aged 78 years, 6 months and 4 days. Bro. Hollar was in feeble health for some years and had nearly lost his eye-sight. He was a member of the church for a number of years. He leaves an afflicted wife and one daughter. Services at Mt. Zion church by Eld. I. C. Myers. **JACOB A. GARBER.**

MILLER.—In Lucas County, Iowa, Nov. 23, 1900, Sister Elizabeth Miller, nee McMulin, aged 69 years, 10 months and 5 days. She was married to Jeremiah Miller, Sept. 6, 1849. To this union were born ten children, five of whom, with her companion, preceded her. The deceased united with the Brethren church while young, and although isolated, remained faithful until death. She chose for her funeral 2 Cor. 5: 1. **J. M. FOLLIS.**

MORT.—In the bounds of the Maple Grove church, Md., Nov. 9, 1900, Bro. Abraham L. Mort, youngest child of Abraham S. Mort, aged 19 years, 6 months and 22 days. He was suddenly called away, while laboring in a coal mine, by a fall of rock. He was a member of the Brethren church for five years, and lived a consistent life. He leaves a father, four sisters and three brothers. A mother and two sisters preceded him. Services were conducted by Eld. S. K. Fike, assisted by L. A. Peck, from John 14: 1-3. Interment in the Maple Glen cemetery. **ANNA KING.**

NEAD.—In the Pipe Creek church, Ind., Nov. 23, 1900, after a lingering illness, Sister Susanna Nead, aged 73 years and 1 day. She was united in marriage to Bro. Samuel Nead in 1849 and they peaceably lived together for fifty-one years. They united with the church in 1852, and lived faithful. She leaves an aged companion, one son and two daughters; also one sister. She was a daughter of Daniel, Sr., and Catharine Shively, and a sister of the late D. P. Shively. Services by Eld. Frank Fisher and Bro. Joseph Shepler from 1 Tim. 6: 12. **W. B. DAILEY.**

ROHRER.—In the Pipe Creek church, Ind., Nov. 18, 1900, Bro. Frederick Rohrer, aged 81 years and about 7 months. Deceased was a member of the Brethren church for sixty years and lived an upright Christian life. He was married three times. His first companion was

Sarah Coblentz, the second, Mary Holipeter, and the third Mary A. Hemby,—all dead. Four sons were born to the first union; three survive. Services at the Santa Fe church by Eld. Frank Fisher, assisted by Bro. Joseph Shepler, from Rom. 5: 14. **W. B. DAILEY.**

STOUFFER.—At the Old Folks' Home, Shirleysburg, Pa., Nov. 8, 1900, Bro. Jacob Stouffer, aged 82 years, 4 months and 4 days. Interment in the Germany Valley cemetery. He had a paralytic stroke two weeks before his death. He was earnest and devoted. Services by Eld. R. M. Wakefield and the writer. **JOHN E. GARVER.**

SHEPLER.—At Connorsville, Ind., Nov. 5, 1900, Martha E. Shepler, nee Stull, aged 62 years and 1 month. In 1854 she married Minor Oldham. To them were born three children. In 1862 she married Wm. Shepler, who died nine years ago. In 1894 she united with the church and was devoted to the cause. Services by Eld. Jacob Rife, assisted by S. W. Payton. Interment at Everton, her old home. **E. M. COBB.**

SHANKLIN.—At his home near Tuttle, Colo., Nov. 22, 1900, Bro. William H. Shanklin, aged 55 years and 28 days. He was born Oct. 25, 1845, in Rush County, Ind., moved to Grant County, Ind., in 1869, was united in marriage to Margaret Lane, July 22, 1871. He leaves a widow and four children. He united with the Brethren church in 1891, at Baxter, Iowa. Services at the Chline schoolhouse by Peter Rasmussen, Congregationalist minister. **EVAN L. HIDY.**

SHOWALTER.—In the Greenmount church, Va., Nov. 28, 1900, of old age, Bro. Michael Showalter, aged 94 years, 4 months and 3 days. Services at Mt. Zion church by Eld. Benjamin Miller from Heb. 2: 6, after which he was laid to rest in the Greenmount burying ground. **JACOB A. GARBER.**

STREETER.—In the Saginaw church, Mich., Nov. 14, 1900, Sister Ann Streeter, wife of Frederick Streeter, aged 54 years, 7 months and 23 days. She was born in Virginia in 1846, moved to Indiana in 1858, where she was united in marriage to Zachariah Albaugh in 1864. They moved to Michigan in 1873, moved to Kansas in 1885, where her husband died Sept. 11, 1885. She then returned to Michigan and in 1889 was married to Frederick Streeter. She was the mother of eight children. Six remain to mourn the loss of a kind and loving mother. She united with the Brethren church in early life and continued faithful until called to her reward. Services by Bro. Levi Baker, from Job 19: 25, 26. **JOHN E. ALBAUGH.**

SMITH.—Near Lone Tree, Iowa, Nov. 20, 1900, Bro. Martin Smith, aged 85 years. He was a member of the Brethren church most of his life. Services by the M. E. minister, H. F. Pugh. Interment in the Pleasant Valley cemetery. **TILLIE CLINE.**

THOMAS.—In the Greenmount church, Va., Nov. 30, 1900, of consumption, Sister Catherine Thomas, aged 40 years, 8 months and 23 days. She leaves an aged father, sorely afflicted at this time, and five sisters. Services at the Brush church by Eld. I. C. Myers and the writer, from John 11: 23, latter clause. **JACOB A. GARBER.**

WHEELER.—In the bounds of the Oakley church, Ill., Oct. 30, 1900, friend William Wheeler, aged 76 years, 7 months and 12 days. He held to the Universalist faith until his last days, when he expressed a desire to join the Brethren church. Services by the writer in Oakley, from 2 Tim. 4: 1-4. **A. L. BINGAMAN.**

WOLF.—In the bounds of the East Maple Grove church, Johnson Co., Kans., Nov. 20, 1900, of consumption, Mrs. Mariem Wolf, nee Fisher, wife of Mr. William Wolf, aged 30 years, 1 month and 26 days. She was the daughter of friend J. J. and Sister Louisa Fisher. She leaves a loving husband, two children, father, mother, brothers and sisters. Services by the writer, from Amos 4: 12. **H. F. CRIST.**

YOUNG.—Near Oakhill, Monocacy church, Md., Nov. 7, 1900, Sister Mary Ella Young, nee Meizer, aged 40 years, 1 month and 26 days. Sister Young came to the Brethren church in her young days. She was admired and loved by all. Services at Rocky Ridge by elders T. J. Kolb, D. R. Sayler and J. S. Weybright, from Jer. 15: 9. **SAMUEL WEYBRIGHT.**

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That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

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That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salvation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Non-Confession to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4-5.

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In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Address:

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Financial Reports.

Mission Report from Dec. 2 to Dec. 8.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis,—to be used where needed, and it is hoped that it will be well supported. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported, . . . \$7,201 64

ILL.—Cherry Grove ch., \$3.39; West Branch ch., \$5.34; Waddams Grove ch., \$10.60; marriage notice by F. Maust, 50 cents; a brother, Mt. Morris, \$5.45; Rock Run cong., \$47.70; Chicago S. S., \$12.70; marriage notice by J. G. Royer, Leona, 50 cents; marriage notice by A. L. Bingham, Cerrigordio, 50 cents; marriage notice by C. P. Rowland, Lanark, 50 cents; Batavia ch., \$1.50; marriage notice by G. W. G. abner, Allison, 50 cents; Pleasant Hill ch., \$1.00; total, 106 53

OHIO.—A sister, Potsdam, \$2; Cassie Hoover's S. S. class, Bradford, \$3.05; Harley Hoover, Bradford, \$1.12; marriage notice by David Snyder, Ashland, 50 cents; Eagle Creek ch., \$7.50; Minnie Jacobs, Harrod, \$3; Walter Jacobs, Harrod, \$3; Lafayette ch., \$18.80; Fanny Rodabaugh, New Stark, \$5; Wm. Doney, Baltic, \$5; Loranah ch., \$2.37; Logan cong. and friends, \$8.11; total, 62 46

N. DAK.—Leona Hollinger, Grand Harbor, \$41.85; cents; In His Name, Grand Harbor, \$41.85; Pleasant Valley ch., \$9.10; Bowbells S. S., \$5; total, 56 45

IND.—Burnettsville S. S., \$6.25; Mrs. Louisa Priester, Piererton, 50 cents; Middle Fork ch., \$10; Howard ch., \$14.10; Arcadia ch., \$3; Phebe Teeter's S. S. class, Buck Creek ch., \$10; Pipe Creek ch., \$1.55; marriage notice by A. G. Crosswhite, Florida, 50 cents; marriage notice by N. S. Dale, Noble, 50 cents; total, 47 41

PA.—Marriage notice by Andrew Bowser, East Berlin, 50 cents; Jos. F. Emmert, Waynesboro, \$10; Walnut Grove ch., \$7.50; a brother and sister, \$5; total, 23 00

MD.—Sharpsburg ch., \$5.10; Maple Grove ch., \$10.70; a sister, Burkittsville, \$3; marriage notice by H. S. Grossnickle, 50 cents; total, 18 30

IOWA.—Panther Creek ch., \$1.25; marriage notice by A. P. Blough, Waterloo, 50 cents; Will H. Lichty, Waterloo, \$3.60; West Kingsley ch., \$9.30; English River cong., \$4.75; total, 17 40

MO.—A brother, . . . 10 00

W. VA.—Brookside ch., \$1.46; German Settlement cong., \$7.12; total, 8 58

WIS.—Ash Ridge ch., \$5.45; M. A. Verbeck, Stanley, \$1; total, 7 25

NBR.—Amanda Leavell, Rising City, \$1; North Beatrice ch., \$5.14; total, 6 14

KANS.—Newton ch., Harvey Co., \$1.35; Fredonia ch., \$4.20; marriage notice by L. W. Fitzwater, 50 cents; total, 6 05

IDAHO.—G. W. Fausler, Bellevue, 50 cents; children of Brethren's S. S., Payette, \$4.30; total, 4 80

ARK.—B. E. Kesler, Dryden, . . . 1 75

OKLA.—Mt. Hope ch., \$7.50; a brother, 1 50

VA.—Geo. Kline, Cowan's Station, . . . 1 00

WASH.—Marriage notice by B. F. Clif, Teleson, . . . 50

Total for year beginning April, 1900, . . . \$7,580 75

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more funds are greatly needed and should be sent at once to cancel indebtedness.]

Previously reported, . . . \$283 64

ILL.—Church at Cerrigordio, \$46.50; Salem ch., \$4.25; Silver Creek cong., \$1.83; Rock River cong., \$10.10; total, 66 77

IOWA.—Pleasant Hill ch., \$4; Greene ch., \$7.62; East Kingsley ch., \$5.56; E. C. Whitmer, Mallard, \$1.15; Coon River cong., \$10.31; total, 28 64

W. VA.—German Settlement cong., \$47.95; Brookside ch., \$7.67; total, 25 62

IND.—Pipe Creek ch., \$3; Greentown ch., \$4.20; Bethel district, \$1.36; total, 19 56

MICH.—Thornapple ch., \$7.20; New Haven ch., \$4; total, 11 20

KANS.—Slate Creek ch., \$1.20; Monitor ch., \$9.37; total, 11 07

OHIO.—Eagle Creek ch., . . . 7 50

PENN.—Jos. F. Emmert, Waynesboro, \$5; J. H. Burkett, Yellow Creek, \$1; a sister, Salunga, \$1; total, 7 00

NBR.—Lick Creek ch., \$5.50; Amanda Leavell, Rising City, \$1; total, 6 50

MO.—Prairie View ch., \$1.25; J. L. Miller, Norborne, \$5; total, 6 35

VA.—Topeco cong., . . . 2 75

N. C.—Flat Rock ch., . . . 2 10

ARK.—St. Francis ch., . . . 2 00

Total for year beginning April, 1900, . . . \$439 45

INDIA ORPHANAGE.

Previously reported, . . . \$1,115 70

ILL.—Alice Sheets, Mt. Morris, \$1.50; Elsie Bakner, Mt. Morris, 50 cents; Ira Gibbs, Mt. Morris, 55 cents; Viola Lutz, Mt. Morris, \$1.10; Ira Baldwin, Mt. Morris, \$2.50; Clifford Windle, Mt. Morris, \$2.25; Clifford Miller, Mt. Morris, 50 cents; Minnie Barbisher, Mt. Morris, 75 cents; George Gibbs, Mt. Morris, 50 cents; Clyde Holinger, Mt. Morris, 75 cents; George Pascoe, Mt. Morris, \$1; contributed, 50 cents; Shannon ch., \$2.50; D. B. Vaniman, Girard, \$3; total, 23 00

IOWA.—Young Ladies' class of Dallas Center S. S., \$20; Panther Creek ch., \$1.25; total, 21 25

PA.—Young People's Missionary and Temperance Association, New Enterprise ch., . . . 13 60

W. VA.—Children's Mission of Egdon, . . . 12 00

KANS.—Appanoose ch., \$7.03; Slate Creek S. S., \$3.45; total, 15 51

OHIO.—Cassie Hoover's S. S. class, Bradford, \$9.06; Harley Hoover's S. S. class, Bradford, \$1.11; total, 10 17

IWD.—Six little S. S. scholars, Landess, \$5.50; Landess S. S., \$4.50; total, 10 00

ARK.—Glendale ch., . . . 4 00

N. DAK.—Ester Hollenberger, Grand Harbor, \$2; Freddy Hollenberger, Grand Harbor, 50 cents; John Hollenberger, Grand Harbor, 50 cents; total, 3 00

NBR.—Amanda Leavell, Rising City, . . . 1 00

Total for year beginning April, 1900, . . . \$1,223 69

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands upon thousands starved to death. This year a greater famine is upon the unfortunate of that beaught land. Two years ago Brethren and friends responded liberally to help relieve this great want. A greater want is there today. Shall not the good people of plentiful America give greater assistance than before? Every cent sent in will be forwarded direct to the missionaries of the Brethren church in India.]

Previously reported, . . . \$10,823 92

PA.—Mary, Florence, and Nellie Berkebile, Johnstown, \$1; Carson Valley ch., \$3.85; Mary E. Hoover, Duncansville, \$2.75; Minnie Hoover, Duncansville, \$1.50; Elmer Hoover, Duncansville, \$1; Ella Hoover, Duncansville, \$1; Chas. Hoover, Duncansville, 70 cents; Hattie Hoover, Duncansville, 50 cents; Bertha Hoover, Duncansville, 50 cents; Elva Clapper, Duncansville, \$1; Pearl Beaser, Duncansville, \$1.20; Mary Moore, Duncansville, \$1.10; Arvell Clapper, Duncansville, 50 cents; total, 16 60

MD.—Unknown, Hagerstown, 80 cents; Henry H. Baker, Grantsville, \$1.21; total, 74 01

MINN.—Worthington ch., \$8.04; Sisters' Mission Band, Worthington, \$5.74; total, 13 78

OHIO.—Portage cong., \$9.27; unknown, 4 cents; total, 9 31

ILL.—Naperville ch., \$3; D. B. Vaniman, Girard, \$3; total, 8 00

VA.—Greensmount cong., . . . 5 25

IND.—Miss Price, Gosha, \$1; Guy Price, Gosha, \$1; total, 2 00

IOWA.—Panther Creek ch., . . . 1 00

Total for year beginning April, 1900, . . . \$10,353 77

SWITZERLAND MEETINGHOUSE.

Previously reported, . . . \$898 71

OHIO.—Mohican ch., . . . 6 17

PA.—Jos. F. Emmert, Waynesboro, . . . 3 00

IOWA.—Panther Creek ch., . . . 1 00

NBR.—Amanda Leavell, Rising City, . . . 1 00

ILL.—Shannon ch., . . . 1 00

Total for year beginning April, 1900, . . . \$910 88

INDIA MISSION.

Previously reported, . . . \$778 04

IOWA.—Faithful Creek ch., \$1.50; South Waterloo ch., \$4.90; W. Wagoner and family, Nora Springs, \$1; Intermediate and Infant class of West Kingsley ch., \$1.51; total, 58 40

ILL.—Shannon ch., \$1; Astoria and Woodland churches, \$7.15; Waddams Grove ch., \$1; total, 9 15

MD.—Sharpsburg ch., . . . 4 40

ARK.—B. E. Kesler, Dryden, . . . 2 00

Total for year beginning April, 1900, . . . \$851 99

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ILL.—Naperville ch., \$2.30; Bernice Ashmore, Mansfield, 50 cents; Elgin ch., \$4.44; Oakley ch., \$4.35; total, 11 50

MINN.—Root River ch., . . . 8 75

W. VA.—Brookside ch., \$1.21; German Settlement cong., \$4.93; total, 6 35

ALA.—E. J. Neher and family, Hollywood, . . . 5 00

IOWA.—Barbara A. Kurtz, Greenfield, . . . 2 00

N. DAK.—Carriageton ch., . . . 94

Total for year beginning April, 1900, . . . \$221 91

GEN. MISSIONARY AND TRACT COM.

From Chicago, Ill.

OUR church met in council Dec. 1 at 1:30 P. M. Elders J. H. Moore, of Elgin, J. G. Royer, of Mt. Morris, and Archy VanDyke, of Nebraska, were with us.

An election was held for two deacons, which resulted in brethren H. P. Albaugh and Bruce Otto being called to this office. Not all of the parties being present, they were not installed, but this will be done in the near future.

Our former elder, Bro. S. E. Yundt, having moved to California the voice of the church was taken for another, which resulted in Bro. J. H. Moore being chosen to that place.

At present Bro. Archy VanDyke is conducting a series of meetings with us and two dear souls have come out on the Lord's side. We hope there will be still more before the meetings close.

Our next love feast (which we hold quarterly) will be the first Sunday in January. Any brethren passing through the city at that time will be welcomed to enjoy the feast with us.

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Gospel Messenger for 1901

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VOL. 38.

ELGIN, ILL., Dec. 22, 1900.

Zoe Michael
138 Cumb St

No. 51.

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EDITORIAL MISCELLANY.

DR. JOSEPH PARKER, probably the greatest preacher in London, is this week editing the *London Sun*. He thus outlines his policy: "I shall not conduct the paper on Sheldonian lines. I have no desire to create an ideal newspaper; that will come when ideal society comes, and not before. But I shall conduct it on religious lines, in no sense sectarian, theological or denominational, and shall endeavor to make it a paper all honest men can read, giving it a thoroughly religious and moral tone. Betting and gambling in every form will be excluded; there will be no reports of horse-races, prize-fights, stock-markets, or kindred professional gambling. Should a murder occur I shall report it, probably comment on it, but shall not send a staff in quest of disagreeable details. There will be no sensationalism, but a simple, unvarnished statement of facts. Certain police court news will be allowed, and some court news that is interesting, instructive and useful in pointing a moral." The Doctor is not likely to make the ideal daily, but his efforts may suggest improvements that will in due time be adopted. There is plenty of room for the daily press to improve, from a secular as well as from a religious standpoint.

FRANCE seems to be running wild in her preparation for war. She has passed a naval bill calling for the enormous expenditure of \$150,000,000 to build new warships. The new program will add to the French navy six first-class battleships or cruisers, five protected cruisers, twenty-nine torpedo boat destroyers, 186 torpedo boats, and forty-four submarine boats. This surpasses the increase contemplated by any other nation, and its natural effect will be to bring about a corresponding expansion in all the other navies of Europe. Germany and England will at once feel the need of more battleships and torpedo boats. Russia will feel in duty bound to build more ships. The worst of it is there is no apparent end to this increase. The endless chain arrangement is seen in the types of warships no less than in the size of the various navies. When one nation began building ironclads, all the powers had to abandon wooden ships. When the torpedo boat

made its appearance it at once called for the torpedo boat destroyer, and now each nation is called upon to maintain an increasing fleet of both types. Every year brings some improvement in guns or ships, which must be adopted at once by all the navies in order to maintain their jealously-guarded balance of power. The forty-four submarine boats are a significant feature, looking as though much of the future naval warfare is to be carried on under the water. All of this, however, forebodes evil of the most direful consequences. This preparation for war is not for nothing. The war spirit seems to have taken a firm hold on the leading nations of earth, and unless some unseen hand should intervene we may ere long look for one of the most fearful struggles known in modern times. Instead of the twentieth century ushering in the era of peace, it seems to be the beginning of the most gigantic war preparations ever known.

EVER since 1799 the center of population in the United States has been moving westward. At that time it was a short distance east of Baltimore, but during the next ten years passed to the west of the city. It then passed on west into Virginia, and by 1855 had crossed West Virginia into Ohio. In 1880 the center had reached a point in Kentucky just across the Ohio river and directly south of Cincinnati. During the next ten years it moved north-west into Indiana to a place known as Greensburg. This was in 1890. Since then it has moved but a short distance to the northwest, this being the smallest change in any ten years since the beginning of the century. It will probably continue to move slowly to the west, until Illinois is reached. It is not likely ever to cross the Mississippi river or reverse its course. Some of the Eastern papers have been saying that it had reached its western limits, but such, by the late census, has proved not to be the case. The center of the Brotherhood does not keep pace with the center of population, for it is now near the middle of Ohio. But the center of the regular organized congregations has outdistanced the onward tide of population, it being at the present date not far east of the western line of Indiana. The geographical center of the United States is in southeastern Kansas. Between that and the center of population there is a distance of about six hundred miles. The condition of the country is such that they are not likely to ever come together.

DURING the last few years considerable attention has been given to the survey of different parts of the bottom of the Pacific ocean. This has been done for the purpose of finding suitable routes for cables. It is the intention to lay a cable from San Francisco to Honolulu, and most of the way a very fine plain has been found, about two and a half miles below the surface, with here and there a reef. Another section of the route is fully three miles below the surface with a few ranges of hills. The surveys are made by means of wire and weight, reaching from the ship to the ocean bottom. This wire is handled on a reel, and can be let out to any desired length. The ocean bed is made up of plains, valleys, hills and mountains the same as dry land. There are mountains over two miles high entirely covered with water, and over them the ships sail. There are mountain ranges almost as extensive as the Rocky mountains. Considerable skill is required in laying a cable across one of these ranges, the aim being to avoid the high and sharp points. During the recent surveys one place was found lacking only sixty-six feet of being six miles deep—the deepest part of the ocean yet discovered. Near

Japan there is a great depression, for years considered as the lowest submarine point on the globe. The depth of the Pacific ocean exceeds in extent the heights of the highest mountain on the face of the globe. The study of the ocean bed is full of interest. The bottom of the ocean contains a vast amount of treasures. Hundreds of ocean vessels have gone down, carrying to the bottom gold, silver and other valuables that cannot be recovered on account of the great depth of the water. We read of the time when there shall be no more sea. Whether that means the drying up of the waters or improved methods for navigating the seas, is a matter of some dispute.

TEN thousand murders a year are committed in the United States. This means one hundred thousand in ten years. This is simply startling. Of these ten thousand only six were committed in Vermont, while the number in Texas is placed at 1,021. The next smallest number is New Hampshire with nine murders, and then following Texas is New York with 512. Alabama is next, the number being 461. In California there were 422 murders. Illinois is let off with 315, Ohio 332, Indiana 228, Pennsylvania 312 and Iowa 202. It is not in the most densely-populated parts of the country that the greatest number of murders take place. It will be noticed that more than one-tenth of all the murders committed in the United States occur in Texas. Probably the Mexican border troubles produce a very large per cent of these. The higher the order of intelligence and culture, the smaller the per cent of homicides annually. The *New Voice* (Chicago) believes that fully one-half of the victims fall at the hands of liquor-crazed criminals. If this be correct, then the saloons of the land are responsible for five thousand murders annually. What a list of crimes to be charged up to a business that is sanctioned by law and by the voice of the people. To correct this the greatest of evils is the work of the churches, the schools, the homes and the press. In the churches there is not enough of real earnest and plain preaching against the sin of drinking. The Sunday-school teachers reach the children mainly. They do a good work as far as it goes, but it does not reach far enough. In the home the right kind of teaching is sadly neglected, while over one-half of the press—to its everlasting shame—is on the side of licensed saloons.

ON what is known as the Apsheron peninsula, projecting into the Caspian Sea, Russia, are very valuable and extensive oil wells. The oil region is at the base of the Caucasus Mountains and about three hundred miles nearly due east from Mount Ararat. The wells yield abundantly, and the oil is shipped to various parts of the world. It must first be hauled four hundred miles west over a railroad to reach the Black Sea, and from there it is distributed. This four hundred mile haul over a poorly constructed and badly operated road has been found to be quite an inconvenience, hence a pipe, one hundred and forty-two miles long, has been laid for the purpose of conveying the oil to the Black Sea. It was found cheaper to lay this pipe than to improve the railroad. The oil still has to be carried some distance by rail, but the pipe will prove quite a saving in expense. It is one of these things that work day and night and is always ready for use. All that is necessary is to keep the great elevated oil tank full of oil, and the rest will take care of itself. It may take the oil days to complete the trip, but it gets there all the same and keeps on coming, rain or shine.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE DRUNKARD'S CHILD'S CHRISTMAS.

BY W. A. PAXSON.

"MOTHER, what does Christmas mean?
And what's the reason why
We never have one at our house?—
Why! Ma, what makes you cry?
I only asked the question,
But not to make you sad,
I always heard them speak of it
As though it made them glad.

"While I was out upon the street
I saw the girls and boys
All shouting 'Merry Christmas,'
And they all had bright new toys.
I asked them where they got them,
They said, 'Of Santa Claus.'
One boy said 'he brought them
Where they had no drunken pa's.'

"Is that the reason, mamma,
He never has stopped here,
Because my papa drinks so much
Of that old, nasty beer?
Ma, who is Santa Claus—
Does pa know he's afraid
To bring me any presents
When he has them ready made?"

"We used to have a Christmas
At our house, didn't we,
When I was a little baby,
As little as could be?
When papa was home of an evening,
And you so happy all day?
I hate to think pa's a drunkard
And keeps Santa Claus away.

"Don't ever any poor children,
Whose papas are drunkards like mine
Have Santa Claus stop to see them
When he comes at Christmas time?
I mean to see pa this evening
As sure as he comes home,
And tell him what's the reason
That Santa Claus don't come.

"If Santa Claus knew that papa
Would never drink any more
He might stop here and leave my things
Right out here on the floor.
And I know if papa saw them
And knew how happy I'd be,
He'd never drink another drop
And Oh! how happy we'd be.

"Why, mamma, you keep crying
And crying all the time,
And all other folks seem happy—
Hark! hear the church bells chime
And see the people going;
They're happy as can be,
And no one seems unhappy
But only you and me.

"I wonder where pa is to-night,
If only he would come,
I'd tell him never more to drink
Another glass of rum;
Then we would have a Christmas
Like other girls and boys,
And Santa Claus be sure to stop
And leave me lots of toys.

"If I thought God would hear me,
But then perhaps he won't,
Because I am a drunkard's boy,
For other people don't;
I'd tell him all about it
And ask him if he would
Have papa to quit drinking,
For I believe he could.

"I believe I'll slip around the house
Where no one else can see,
And tell God all about it,
And then I'll wait and see.
And if you can, tell Santa Claus
To come this way again,
For papa will be sober,
Dear God, do this, Amen."

When Christmas comes the Blessed Lord
Walks up and down the earth,
Well pleased to see men celebrate
His memorable birth;
His ears are opened very wide,
And every little prayer,
He treasures up within his heart
And makes His special care.

And this drunkard's little boy
Was down upon his knees,
The Lord heard every word he said,
(God always hears and sees).
In answer to that plaintive prayer
He sought that father out
And whispered in his ear, "Go home."
He turned himself about.

He neared his cottage half afraid,
Of what—he did not know;
He lingered near—what's that he sees
There kneeling in the snow?
His own dear child, barefooted too;
He strains his ears to hear,
And as the Lord intended
He hears that plaintive prayer.

"My dear mamma, I told the Lord
A little while ago,
To make my pa a sober man,
And now he will, I know.
And now I want to go to sleep,
And when my pa comes home
He won't be drunk, and Santa Claus
Won't be afraid to come."

Then guardian angels sent from Heaven
To close his little eyes,
Escorted him in pleasant dreams
All over Paradise.
His father, guided by the band
Whom Heaven had sent down,
In quest of shoes, and clothes, and toys
Went searching through the town.

Then homeward bound that father took
His cheerful, happy way;
His wife surprised to see him so,
The first for many a day.
His arms with bundles well were filled,
With presents rich and rare;
Says he, "You need not be surprised,
The Lord does answer prayer."

Then on his knees before the Lord,
With his devoted wife,
He vowed he ne'er would drink again,
While God should give him life.
And in the morning, ere 'twas light
That drunkard's little boy
Awoke from out his pleasant dreams,
And his heart was filled with joy.

All scattered round upon the floor
Lay clothing, books and toys,
And with his hands, and eyes, and tongue
He feebly spoke his joys.
He ran to mamma and papa,
His eyes with pleasure bright.
Says he, "Papa, did you see God?
I know you did last night.

"Oh papa, I am awful glad,
And so is mamma dear,
And after this I know we'll have
A Christmas every year.
I thought that God would tell you
To not drink any rum,
And that is just the reason why
Old Santa Claus has come."

—Selected.

CHRISTMAS.

BY S. Z. SHARP.

THE word Christmas is a combination of the words *Christ* and *mass*, as *Martinmas*, *Michaelmas* likewise Christmas. The word *mass* represents the idea of the celebration of the eucharist and the attendant ceremonies, hence Christmas means the day on which the birth of Christ is celebrated by partaking of the sacred emblems which represent his body and blood and in honor of his nativity. The first authentic account we can find in regard to the celebration of Christmas is that Pope Telesphorus, who died A. D. 138, issued a decree by letter that a day should be observed in honor of the birth of Christ, but the exact date was not then agreed on, as the Eastern churches celebrated it sometimes in the months of April or May.

In the fourth century St. Cyril of Jerusalem appealed to Pope Julius I. to have an investigation made in regard to the proper date on which Christmas should be observed. The theologians of both the Eastern and Western churches settled on the twenty-fifth day of December as the proper time. The tables of the censors in the Roman archives were the chief authorities consulted. While there remained a doubt in the minds of some of the church fathers in regard to the authenticity of this

date, yet by common consent the twenty-fifth day of December has been observed from that time to the present.

There is a strong argument in favor of the idea that the Christmas festival was substituted in place of the old Roman festival called Saturnalia in honor of the god Saturn. This festival, coming on the twenty-fifth of December, was celebrated very much as Christmas now is, by cessation of all private and public work, by games and amusements, giving of presents, and rejoicings. Great liberty was also then given to slaves, not accorded at other times.

There is another ingenious theory formulated from Luke 1: 5-23. The time being known when the priests in the course of Abia served in the temple, it may be calculated when the angel appeared to Zachariah, and Mary, when the birth of John took place, and consequently the date of Christ's birth, which by this theory is placed in October. It is further claimed that the shepherds did not remain out on the hills of Judea as late as December twenty-five, hence that date comes too late in the year. Among the early Christians, of the three festivals,—Easter, Pentecost, and Christmas,—the last named stood third in the order of importance, but was celebrated with greater festivities and lasted often to the "twelfth night," or to January 6.

In all Catholic countries Christmas begins at midnight with the ringing of bells and the celebration of mass, while the day is given up to festivities and rejoicings which sometimes lead to grave improprieties.

In northern Europe, including Germany, Christmas is often called "children's festival" and Christmas eve is often devoted to giving of presents, especially between parents and children, brothers and sisters. After the house is decorated with evergreens, such as pine, holly, laurel, or mistletoe, and the family gathered around the hearthstone, the presents all distributed and a season of rejoicing indulged in, a more sober scene succeeds, for the mother on this occasion in private begins to say to the daughters, and the father to the sons, what has been observed most praiseworthy and what most faulty in the conduct of each one.

Whether the twenty-fifth of December is the day on which Christ was born, or some other day, is of little importance; the great fact remains that he actually was born into the world to save us from our sins and give us eternal life, which is abundant reason for us to set apart one day in the year for rejoicing.

The real origin of Christmas is the coming of the Babe of Bethlehem, as portrayed by Raphael, watched over by Mary and Joseph with the ox and ass near by, announced by the angel to the shepherds when the heavenly host burst forth into singing, "Glory to God in the highest," with the chorus reverberating through the heavens, "Peace on earth, good will to men," rolling down the ages to the end of time in that grand old hymn, "*Gloria in Excelsis*."

Plattsburg, Mo.

CHRISTMAS REFLECTIONS.

BY JOHN R. SNYDER.

THERE is, or should be, an especial sacredness attached to the name of Christmas—the memorial day of the birth of a Redeemer of the world. It is perfectly proper that an event so momentous in its ultimate effect upon the human family should be commemorated and kept as a holy day for all time. But in our proneness to worldly effect we are in danger of overlooking the religious import and make of it too much of a feast day. It is a day of joy and peace and gladness to every one, a day of "peace on earth, good will toward men."

Our minds naturally go back some nineteen hundred years ago to that humble cave at Bethlehem where the Christ-child lay in regal splendor, not as the world counts splendor, to be sure, but with a halo of divine glory, studded with such gems as

earth cannot produce. Shepherds, awakened by the angelic hosts singing the glorious Christmas anthem, who left their flocks that they might do homage to him who was to be the Great and Good Shepherd, were the first to visit the royal Son. They entered fully into the spirit of the Christmas adoration, even though it was only to an infant in a manger.

But a more distinguished company was soon to herald the advent of the new-born King. The wise men from the far East had seen his star which was to them a divine revelation which had but one consideration, and they made haste to obey. The land from which they came was no doubt a heathen land, but this was only a symbol of what the new King was to become conqueror of. From the uttermost parts of the earth was this same star to guide many to the throne of kingly splendor. What a lesson in this incident for us! Could we be so prompt to obey when the star of guidance will lead us!

But the wise men were not satisfied with their presence and adoration. They brought gifts,—gold, frankincense, and myrrh; gold in honor of his kingship; frankincense, recognizing his divinity; and myrrh for his humanity, a balm for disease and suffering. These gifts meant sacrifice, for had not this King sacrificed all the regal luxuries and splendors of the Father's house that he might be our Christmas gift? There is nothing too good, too pure, too valuable for us to lay at the feet of Jesus. Oh, that we might more fully enter into this Christmas spirit in the sense of its being a spiritual feast day, a day of glad some cheer, thanksgiving and praise.

The soul of a gift is love. A gift without love from the giver is as an empty vessel, a tinkling cymbal. It was love from the Father that gave to us this first Christmas gift, for the apostle tells us that "God so loved the world that he gave his only begotten." And as the Christmas season comes again we would do well to emphasize this idea in our commemoration. In our present age we seem to have lost sight of the Divine import of the day, and it has degenerated into one of feasting and merrymaking to the sacrifice of the angelic alleluia and typifying power of the Babe of Bethlehem. Christmas means more than holly and mistletoe.

I do not believe we are careful enough in teaching the story of the Christ-child to our children. There is no more beautiful or strange story in any book of fable or myth. There is no legend anywhere more touching than, or that will appeal to the child-heart so quickly as, the one of the star and the stable in the hallowed land of Jude. How much better it would be if we would take those dear ones, so plastic and easily moulded upon our knees and tell them the sweet and true story of Jesus the Savior. But how often do we find the minds of the children filled with visions of a mythical and legendary character, whose appearance and environment serve to neutralize the effect of the little teaching they do receive or can gather from other sources. Why will we fill the minds of our children with such absurdities when we know they will find out the deception sooner or later and in a way, perhaps, that will lead them to doubt the integrity of the parent?

While it is glorious to look back to the birth of the Savior, I would that we would take a forward glance; for this same Jesus will come again, not as a babe in a manger, but clothed in glory and power and majesty never equalled by any earthly potentate. He was humbled once for all that you and I could be exalted, that we might become joint-heirs with him in glory forever. This is what Christmas means to you and me. It is not the simple fact that the Babe lay in a manger of Bethlehem, but that he thus made the way possible for his triumphant coming when he will take to himself a bride, pure and spotless. So then let us celebrate this

Christmas in honor of the lowly One of Nazareth, looking forward to the time when he shall come again and take the redeemed to himself, forever and forever. Then our songs will be a continual angelic anthem, our lives far happier and brighter than any Christmas day earth ever saw.

803 N. Main St., Bellefontaine, Ohio.

"JUDAS NOT ISCARIOT."

BY J. W. WAYLAND.

"JUDAS," or "Jude," is the same as "Judah" of the Old Testament. See Matt. 1: 2, 3, etc. In the New Testament six characters bear this name.

1. A citizen of Damascus, at whose house Paul lodged after his miraculous conversion (Acts 9: 11).

2. Judas Barsabas, a prominent member of the church at Jerusalem, who was chosen with Silas to accompany Paul and Barnabas to Antioch after the Jerusalem council (Acts 15: 22, 32).

3. Judas of Galilee, the leader of a popular revolt, mentioned by Gamaliel (Acts 5: 37). This Judas is represented by Josephus as the founder of the sect called Gaulonites, who may be regarded as the doctrinal ancestors of the Zealots and Sicarii of a later period.

4. Judas the Lord's brother (Matt. 13: 55; Mark 6: 3).

5. Judas Iscariot.

6. Judas not Iscariot (John 14: 22). This man was one of the twelve apostles; and by a comparison of Luke 6: 16 and Acts 1: 13 with Matt. 10: 3 and Mark 3: 18 it becomes evident that he was a brother of James the son of Alphæus, and identical with Thaddæus.

Of the life of Judas, and his whereabouts subsequent to the day of Pentecost (Acts 2: 14), we know nothing with certainty; and of his character, provided we distinguish him from the author of Jude's epistle, we get only a vague idea from John 14: 22. The question asked of Jesus here seems a very proper one, and proves that the questioner was giving close attention to the Master's words and was deeply interested in their meaning. "*Judas sayeth, not Iscariot*—Beautiful parenthesis this! The traitor being no longer present, we need not be told that this question came not from him. But it is as if the Evangelist had said, 'A very different Judas from the traitor, and a very different question from any that he would have put.'"—*J. F. and B.*

As was intimated above, some identify Judas the apostle with Jude the author of the Epistle, who speaks of himself as "the servant of Jesus Christ, and brother of James" (Jude 1). Judas the apostle was a "brother of James" as was also Judas the Lord's brother. So far as this condition goes it is filled by either of these two Judases, and we must acknowledge that we cannot be certain which one wrote the epistle. It seems more probable, however, that its author was not Judas the apostle, but Judas the Lord's brother. It is generally admitted that the epistle of James was written by James the Lord's brother, who was elder of the church at Jerusalem and a leader of acknowledged reputation and influence (Gal. 2: 9). It seems probable, therefore, that the unqualified term "James," in Jude 1, more likely refers to James the elder than to James the apostle, the son of Alphæus, since the latter is not specially a prominent character in the church. The argument, that if Jude had been one of the Lord's brethren he would have said so, instead of saying that he is the "servant of Jesus Christ" (Jude 1), is of but little weight. James (chapter 1: 1) speaks of himself in the same terms. Indeed, it would be wholly unlike the modesty of the inspired writers if anyone of them should call himself the Lord's brother (in a natural sense), realizing at the same time that Christ was divine. Furthermore, Jude (verses 18, 19) apparently distinguishes himself from the twelve. By the term "apostles" he must mean the twelve; for he himself was evidently an apostle also in the broader sense of the term. This would seem to be additional evidence that the

subject of this sketch was not the author of the epistle of Jude.

Of Judas' later life there are traditions, but they are somewhat confused. By some of them he is said to have labored in Mesopotamia, particularly at the city of Edessa. Nicephorus says that he died a natural death at Edessa after having preached in Palestine, Syria, and Arabia. The Syrian tradition mentions his abode at Edessa, but says that he went from there to Assyria, and that he was martyred in Phœnicia on his return. The traditions of the west make Persia his field of labor and the scene of his martyrdom. He is commemorated by the western church on October 8.

Charlottesville, Va.

"WHO CAN UNDERSTAND HIS ERRORS?"

—Ps. 19: 12.

BY I. BENNETT TROUT.

THIS is the question asked by David when he was testing himself and proving his own life. We have read it, and heard it read scores of times, but it never seemingly made any impression upon the mind until quite recently. It is one of the vital questions of life. It at once comprehends both cause and effect.

Most of us are so busily engaged looking into the errors of others that we know even less about our own than we otherwise might. That "it is human to err" must be admitted by all. But why do we err so much and so often, probably may not be so readily seen or understood by the wisest of men. It is extremely doubtful whether many persons search into the cause of their errors and their effects upon themselves and those about them as much as they should. David attributed errors to personal filthiness, and considered personal purity as the only cure; for he follows this question with an appeal to God to cleanse him from secret faults. When the waters of a well are not savory to the smell or taste, we will surely examine the fountain head of supply. In other words, we "clean out the well." When we find our lives full of errors that make them distasteful to ourselves and others, the only proper thing to do is to ask God to cleanse us from secret faults. "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." So long as there is lurking in the mind, the soul, or the heart, impurity, the life will be full of errors. It is not the outside of the filthy cup that needs cleaning so much as it is the inside. The unruly tongue and the ungovernable life have underlying them some secret fault that God only is able to remove, if we will but allow him. The secret places of the heart and the soul must be cleansed by the grace and Spirit of God before the errors in life will disappear.

But this question of David's appeals to me in still another way, and that is, Who can understand his errors in the effects produced upon self and others? Lot erred in his choice, and the result upon his interests and family was most ruinous. Moses erred in obedience; as a result he missed Canaan. Judas erred in motive, and the result was suicidal. Saul of Tarsus erred in faith, and the early Christians were severely persecuted as the result. And so we might go on citing examples of poor, erring humankind, each, no doubt, not at all understanding his errors. Who of us, dear reader, understands his errors? How much of our sorrow and dissatisfaction in life is due to our *own* errors? How many of our fellows now living are suffering because of them, and how many yet unborn will suffer trial and pain because of our errors? This is a question of momentous importance. It is one that is vital to each Christian. It is only answerable by God himself. The cleansing must come from him alone. Secret faults are the taproot of errors. None but clean fountains send forth pure waters. "CLEANSE THOU ME FROM SECRET FAULTS."

Lanark, Ill.

GIVE me a sober nation, and I will take care of the revenue.—*W. E. Gladstone.*

HERALD GLADNESS.

BY F. B. M. SOURS.

IN my heart the joy is thrilling
Which the angels brought with them
When they bore the happy tidings
To the fields of Bethlehem.
Ages come and ages vanish,
But the strains will never cease,
Which awoke across the kingdoms
When that herald voice said, "Peace!"

Peace! O, radiant light of glory!
How it bursts with heavenly ray,
Banishing the gloom and darkness
By a clear, eternal day,
Ever broader, ever clearer
To the nations in the gloom,
Till the barren places blossom
And the world is full of bloom.

In our hearts the joy is thrilling,
Stirring praise and humble prayer,
Till the world is full of sunshine,
Bright with gladness everywhere.
Still we hear the voice of angels,—
Nay, the voice of Love divine,—
Saying, if we nestle to Him,
"Christ is come, and he is thine!"

Mechanicsburg, Pa.

"THE BRETHREN OF THE LORD."

BY EDWARD FRANTZ.

"DID Jesus have any brothers and sisters in the flesh?" To this question the writer has been asked to give an answer. Perhaps the first thing to be said is that the writer knows of no way of settling this question beyond the possibility of doubt. What is here attempted is to present the evidence in the case as clearly and fairly as he can, and leave the reader to draw his own conclusions.

There are frequent allusions in the New Testament to the "brethren of the Lord," and in two passages we have the names of four brothers and mention of sisters. Mark 6:3 reads: "Is not this the carpenter, the son of Mary, and brother of James, and Joseph, and Judas, and Simon? and are not his sisters here with us?" It will probably be admitted by all that the most natural meaning of these words is that these brothers and sisters of Jesus were actually such in the ordinary sense. Except for a certain difficulty which many have felt in believing that the mother of Jesus could also have been the mother of other children, doubtless no other interpretation would ever have been suggested. Very early in the history of the Christian church, however, the wide-spread belief in the perpetual virginity of Jesus' mother led to various explanations of the problem. Altogether there are three theories in regard to the matter which have sufficient justification to make them worthy of notice.

1. A theory first propounded by Jerome and adopted by many since his day is that the so-called brothers and sisters of Jesus were really his cousins.

The evidence for this view consists of certain inferences drawn from a comparison of Matt. 27:56; Mark 15:40 and John 19:25. From these verses it appears that there was a certain Mary, wife of Clopas (Cleophas in A. V.), who had two sons named James and Joseph. These names are the same as those of two of the brothers of Jesus mentioned in Matt. 13:55 and Mark 6:3 (Joseph and James being variant forms of the same name), from which fact it is assumed that they are the same persons. It is also assumed that in John 19:25 "Mary the wife of Clopas" is the same person as "his mother's sister." From this it would follow that at least two of the brothers of Jesus, so-called, and hence probably all of his "brothers" and "sisters" were really his cousins. That they are called "brethren" is explained by saying that the term is used in the wider sense of members of the same race or kindred. It has also been suggested that as there is no evidence that Clopas was alive during the ministry of Jesus, he, like Joseph, had probably died some years before, and the two widowed sisters lived together, so that it would be perfectly natural for these cousins to be known as brothers.

In estimating the value of this reasoning several things must be taken into account. It certainly has too many uncertain assumptions and probabilities to warrant any very secure conclusion. (1) That two persons have the same name is far from proving that they are the same person. Note that in the list of the twelve apostles there are at least two pairs of the same name. (2) The Greek as well as the English of John 19:25 leaves it an open question whether "Mary the wife of Clopas" is the same as his "mother's sister," or a different person; that is, whether the verse speaks of three women or four. In favor of the latter view is the improbability that there would be two sisters of the same name. Besides, does not a comparison of Matt. 27:56, Mark 15:40, and John 19:25 indicate that this "mother's sister" was Salome, the wife of Zebedee? In that case we have a very natural reason for the omission of her name in the last passage. She was the writer's own mother. (3) While it is true that the word for "brethren" is frequently used in the wider sense of members of the same race or kindred, it is not so likely that it would be used here if cousins were meant, when less ambiguous words were at hand such as are used in Luke 1:37. The suggestion about the sisters living together, even if we grant that the two Marys were sisters, is such a pure guess that one cannot feel any confidence in it.

But there is a more serious objection to the "cousin" theory. The group of the twelve included at least one of the sons of Clopas, James the less of Mark 15:40, who is the same as James the son of Alphaeus, Clopas and Alphaeus being different Greek modifications of the same Hebrew name. If, then, these sons of Clopas were the "brethren" of Jesus, it follows that James the son of Alphaeus, one of the twelve, was one of these "brethren." This has been thought to be confirmed by Gal. 1:19, which seems to say that "James the Lord's brother" was one of the apostles. It is not certain, however, that the verse does actually say this, the uncertainty arising from a question as to the correct translation of the word rendered "save." And even if it does, it is not certain that the term "apostles" here has exclusive reference to the twelve, for it is sometimes used to refer to those who are not of the twelve. But here is the difficulty: John 7:5 shows that as late as the feast of tabernacles in the last year of Jesus' ministry, "his brethren did not believe on him." Now the twelve had been chosen more than a year before this. Would John say that "his brethren did not believe on him," if one of them was of the twelve? Still further, Acts 1:14 makes a clear distinction between the twelve and Jesus' "brethren," who had by this time come to believe on him.

2. A theory which was widely current in the church of the second and third centuries is that the "brethren" of Jesus were the children of Joseph by a former marriage. In this case, of course, there would be no blood relationship at all between them and Jesus, but they would undoubtedly be commonly known as his brethren. The advantage of this view is that it does no violence to the use of the term "brethren," while at the same time it satisfies the reverential feeling which prefers to think that the virgin mother remained ever-virgin. This view is set forth in many of the apocryphal writings of the early Christian period.

The principal objection to this theory is that there is no credible evidence that there was any such former marriage, and that it looks like an invention to meet the supposed necessity of maintaining the doctrine of the perpetual virginity of Mary. The most that can be said of it is that there is nothing which absolutely disproves it. It may be the true view.

Theories slightly differing from this one are: (1) That Clopas and Joseph were brothers, and Clopas having died, Joseph raised up seed to his dead brother in accordance with the Levirate law (Deut. 25:5). (2) That the "brethren" of Jesus were "adopted" children of Joseph and Mary. These, of course, are pure guesses, with no evidence either for or against them.

3. The third view is that the "brethren" of Jesus were the children of Joseph and Mary, and hence Jesus' own brothers, or, as we should say, half-brothers. In favor of this view are to be urged: (1) The common and natural meaning of the word for "brethren," a meaning which surely ought not to be set aside without good reason. (2) The natural, though not necessary, implication of Matt. 1:25 and Luke 2:7. While these verses do not prove that Mary had other children than Jesus, they certainly do imply that such a possibility was not repugnant to the minds of the gospel writers.

Against this view several objections have been urged: (1) The action and tone of the "brethren" in John 7:3-5 seems to be that of elder rather than younger relatives. It is difficult to see much force in this objection, but in so far as it has any it would probably favor the second theory above. (2) The fact that on the cross Jesus commends his mother to the care of John, appears to imply that she had no children of her own to care for her. It must be admitted that this action of Jesus would seem more natural on the supposition that Mary had no other sons. But when we consider the peculiarly intimate relations between Jesus and the "beloved disciple," the probability that John was Mary's nephew, as pointed out above, and that Jesus' brothers did not yet believe in him (it was most likely his resurrection that converted them), much of the force of this objection is removed. (3) The feeling that the wedded life of the Blessed Virgin could not have been like that of other women has undoubtedly had more weight against this view than anything else. This feeling, however, we must not forget, does not rest upon evidence. It is only a feeling, and feelings are not always safe guides, though this one may be correct. But instead of thinking it unworthy of the mother of the world's Redeemer that she should have been also the faithful mother of her husband's children, why not look at it the other end about? Why not think of it as magnifying the sacredness of the marriage institution? Perhaps the real difficulty is that our conception of the meaning and purpose of marriage is too far below God's standard.

To the mind of the present writer there is no sufficient reason for rejecting what is confessedly the most natural interpretation of the New Testament language on the subject. If, however, some other explanation is more satisfactory to his readers, he is not disposed to quarrel with them. There are many problems for the solution of which we shall have to wait until we get more knowledge than we have here, and perhaps this is one of them. But if we must be satisfied without knowing for a certainty whether Jesus had any brothers or sisters in the flesh, we can all rejoice that it is the high privilege of every one of us to be in the Spirit his "brother and sister and mother." See Matt. 12:50 and Mark 3:35.

McPherson, Kans.

THE POWER OF THOUGHT.

BY J. S. MOHLER.

For as he thinketh in his heart so is he.—Prov. 23:7.

IN the presentation of this subject, in this brief essay, we cannot notice the "power of thought" in the investigation of general truths, but only as the power of thought affects the man, his moral nature, and his relation to his fellows, and to his God.

Thought is the basic element of character. Character is the outgrowth of thought, and conforms to it, whether the thought be good or evil.

Incipient thought is involuntary. Just how it finds a way into our hearts we know not. Close by the door of our hearts are unseen powers, knocking for entrance. We hold the key to the door, and can open to whom we will. By "knocking" we mean "thought" in its incipient state.

Developed thought is a matter of our own culture after entertaining its incipient phase. It is developed thought that molds the man for weal or woe.

In its incipient thought is easily suppressed. In its developed state it has become part of ourselves

and is hard to eradicate. It is much like food which, while it is yet on the palate, is easily rejected, but when it is received into the stomach it enters into all the avenues of our physical life. We are not responsible for incipient thought, for it comes unbidden; but we are responsible for *enter-taining, and developing thought*, for the reason that we may entertain and develop just such thoughts as we choose.

To impress our minds with the power of thought in the formation of character we illustrate as follows. The illustrations are true to life: Imagine standing before you an old, ragged, filthy miser, destitute of every vestige of humanity, save his decrepit form. Far back in his youth he was a noble young man, richly endowed in physical, mental and moral attributes. But he began to *think* about money, the prestige of wealth, the power it would give him over his fellows, and the pleasure it would afford him to count over his thousands of dollars. His thoughts were stimulated into activity for the acquirement of riches. By day and by night his *leading thought was money*. No opportunity escaped him to turn every penny in his favor,—always on the alert for a bargain, always coveting the best side. His *thoughts* suggest trickery in trade, to beat some one out of his just dues. His *thoughts* suggest taking the advantage of his debtor's circumstances, forcing sale of his property at half its value in order to get possession himself, and at his leisure sell it at its full value. His *thoughts* suggest cheaper clothing, and wearing it to rags. His *thoughts* suggest cheaper food, till he lives on the refuse of decent people. His *thoughts* suggest a cheaper house to live in. He resorts to the hovel. There he lives in a *filthy house*, wears *filthy clothes*, eats *filthy food*, has a *filthy heart* inside of a *filthy body*, and worships *filthy money*; all the result of *filthy thinking*. His thoughts being miserly, crystallized into the miser. Surely, "*As he thinketh so is he.*"

Next we offer an illustration on the side of virtue. Another aged person is presented, from whose countenance beams forth all that is pure and heavenly—a grand old man. In his youth he was equally endowed with the miser but, instead of thinking about *money* he *thought* that life was an *amazing problem*, and that he would make the best of it. His thought was that reconciliation with God was a matter of primary importance. He utilized this thought by obedience to the terms of reconciliation. His next thought was, "How to live so as to please God." This thought he utilized by reading, meditation, watching and prayer. Next he thought: "How can I be most useful to my fellow beings?" This thought he utilized by social, loving intercourse with them, and doing them good. Then he thought: "How can I live a pure, sanctified life?" He utilized this thought by living a life of nonconformity to the world and of devotion to God—of keeping his heart with all diligence. Next he thought: "How can I make spiritual growth?" He utilized this thought by pressing onward in Christian duty to the end of his days. Then he thought: "How can I best preserve my natural life?" He utilized this thought by being temperate in his habits. Here he stands, near the close of his exemplary life, with grace and virtue beaming from his heavenly countenance, the very embodiment of all that is pure, noble and refined—a "vessel of honor made meet for the Master's use,"—all the result of *entertaining, and developing "good thoughts."*

God help us to entertain good thoughts and suppress the bad ones.

Lawrence, Kans.

SHED OR SPILLED—WHICH?

BY J. H. MILLER.

THESE two words are much used by the pulpit orator while they are found in only a few places in the Bible.

"*Shed*, to cause to emanate, proceed, to flow out. Especially to throw off or give forth from one's self. To emit, diffuse. The act of shedding or causing to flow."—Webster.

"*Spill*, to suffer to fall or run out of a vessel. To lose or suffer it to be scattered. To cause to flow out or lose. To shed or suffer to be shed. To run over. To fall out. To be lost or wasted."—Webster.

In those two words we see some difference. In *spilling*, something is lost. In *shedding*, something is saved or made use of. Christ shed his blood, but did not spill it. "For this is my blood of the New Testament which is shed for many for the remission of sins." Matt. 26: 28. While Christ shed his blood for us, none of it was lost or wasted. Jesus says to his disciples, "Drink ye all of it," verse 27, hence none of it was wasted.

While Peter preached the Holy Ghost was shed on the people so that Peter had to explain the resurrection by saying, "This Jesus hath God raised up whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." The power of God was shed forth visible, so none of it was lost or wasted.

The love of God comes to us by the power of the Holy Ghost. Our hope will lift us up, hence we should not be "ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1: 6. "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 5. Whenever the love of God is shed abroad in our hearts it will remain. True love from God is not lost or wasted, but shed in our hearts so much so that we can feel the effects of it. Jesus saves us "by the washing of regeneration, and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Lord." Titus 3: 5, 6. The Holy Ghost was shed abundantly, but none of it was lost or wasted. It, like the blood of Jesus, had a saving power, but none to lose.

Spilling in some instances was displeasing to God. The prophet Samuel speaks of those "that must die, (that must needs die) and are as water spilled on the ground which cannot be gathered up again." Here is water that was spilled which could not be gathered again. Wine, when used in Communion, perhaps is not as Christ's blood, spilled, but as his shed blood. "No man putteth new wine into old bottles; else the new doth burst the bottles, and the wine is spilled, and the bottles will be marred." Mark 2: 22. Here in this case the wine was spilled. All was lost. Even the bottle was marred. Luke speaks of the wine in this parable bursting the bottle. Both wine and bottles perished.

When speaking of the blood of Christ, I prefer using the word shed instead of spill. Christ shed his blood to save the human family. Every drop of blood that oozed out of his body was for the healing of the nations. "Without shedding of blood is no remission." Heb. 9: 22. If we would read, "Without spilling of blood is no remission," this would not read so intelligently. Hence I prefer using the word shed as we find it in the text.

Shed or spilled. Which? Let the reader judge. Goshen, Ind.

THE ANNUAL MEETING FINANCES.

THE Committee of Arrangements for the Annual Meeting at North Manchester has completed its work and submitted its report. Here is what the North Manchester Journal has to say of the work of the Committee and its final report:

At last the general committee of arrangements for the big Dunker meeting in this city last June have about wound up their affairs and are ready to make their final report. It has taken quite a while to get all the affairs of this great meeting together, as would be readily apparent to anyone who was here during the week of the big meeting. The committee, however, are congratulating themselves not only on having completed their task, but on the excellent showing they are able to make to the church.

When everything is settled up the committee will

be able to pay into the general mission fund of the church something near \$3,000, after paying all expenses of the meeting. With one exception—Hagerstown, Md., where the meeting was held in 1891—this is the largest sum ever turned over to the church by an Annual Meeting committee, and it speaks well for the business management of the committee. Incidentally it also is a good showing for the local church and the town of North Manchester. The receipts of the meeting as well as the expenses were enormous and something like \$10,000 passed through the hands of the treasurer, Elder S. S. Ulrey, who has kept an accurate account of every penny, and we feel safe in saying no other treasurer can make as fine a showing, which is saying a great deal.

Mr. Ulrey tells us that in round numbers the receipts from all sources were \$10,000 and the expenditures \$7,000, leaving the \$3,000 to go to the church mission fund. The percentage on railroad traffic, amounted to about \$2,000, leaving \$1,000 clear from the meeting and local sources. It may be interesting even at this late date to give some of the items of expenditures respecting the immense amount of provisions of various kinds bought by the committee to feed the multitude that attended the meeting.

For instance, there were thirty-two beeves, weighing 31,167 pounds, used at a cost of \$1,558.35; 12,658 pounds of bread, \$411.38; 2,096 pies, \$146.72; 3,678 pounds of buns (seven buns to the pound) \$137.92; 8,265 cookies, \$41.32; 610 pounds of cheese, \$76.25; 1,604 pounds of butter, \$304.76; 963 dozen eggs, \$105.93; 6,305 pounds milk, \$63.85; 1,374 pounds prunes, \$110.55; 61 boxes oranges, \$224; 407 pounds bologna, \$30.55; 900 pounds minced ham, \$84; 2,000 pounds of hams, \$235; 3,159 pounds granulated sugar, \$169; 466 pounds dried peaches, \$39.66; 40 boxes lemons, \$160; 210 bunches bananas, \$271.70; 15 gallons apple butter, \$75; 143 bushels potatoes, \$51. In addition to this there was a large amount of other provisions consumed, among which were six barrels of pickles, 600 pounds of coffee and various other articles in greater or less quantities. It will readily be seen that this has been a big job, and we congratulate the committee in getting a hard task off their hands.

YOUR NEIGHBOR'S NEED OF PRAISE.

It is better to be too free than too chary with our praise. Some persons withhold or guard jealously any word of appreciation for another's well doing, lest that one be hindered through false pride from further accomplishment. But most men are not naturally so given to praise as to need to deal it out sparingly, nor do our neighbors generally get so much commendation as to be in danger of over-weening conceit. The world would be brighter, crushing burdens would be more often lightened, hearts would be cheerier, and the day's work would be better done, if hearty recognition of well doing were oftener bestowed in warm, loving words. It has been well said that "for every man who will get the big head from too much praise, ten will die of a broken heart from lack of praise."—S. S. Times.

REST, BUT DO NOT LOITER.

THE junction of Fleet Street and Farringdon Street, at the foot of Ludgate Hill, is one of the most crowded thoroughfares of London. Two tides of travel meet there, the one pouring toward the Bank of England and the commercial quarters, the Surrey side of the Thames, and the other pouring toward Blackfriars bridge. In the center of that junction, between two lamp-posts, there used to be a solid oaken bench, or "settle," with a high back, and on that back was the inscription "Rest, but do not Loiter." On that bench thousands of people in the course of every day used to rest their weary limbs. Like that poor man's bench in seething London, stands the unrepealed ordinance of the Sabbath, and over its blessed portal is written, "Rest, but do not lounge or loiter."—Theodore L. Cuyler.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

THE MARRIAGE CEREMONY.

BY JOHN E. MOHLER.

Is it "Man and Wife" or "Husband and Wife?"

A NUMBER of queries have come asking why the newly-married are pronounced "man and wife" by the minister. The inference is that the groom is a man before being pronounced so, but that he is not a husband until marriage. As a matter of fact, the form used is not assurance of fidelity in any case, and either one may be chosen with propriety. And yet, critically considered, "man and wife" is the better form. Before man was created he was considered a plural being, and complete man included him and his wife, in the beginning. Gen. 1: 26, 27 and 2: 25. This idea is endorsed by Paul in 1 Cor. 11: 3.

The meaning of "husband" is not so definite as some think, but it is applied to either a married or an unmarried man. It has long been used to mean one who directs or manages with prudence and economy, and in Matt. 1: 19 referred to an unmarried man. The term is also properly applied to animals. Therefore, taking it all in all, while either wording is acceptable in usage, the highest title I can confer upon the couple is to pronounce them "man and wife."

Warrensburg, Mo.

A FINE BIBLE.

BY J. H. MILLER.

SOME years ago I was traveling in Ohio, doing some preaching. At the close of an evening service a gentleman invited me home with him. After arriving at his home he seemed to criticise me on what I had preached and told me I had misquoted Scripture. I told him I thought not. To settle the controversy I asked him for a Bible. To my surprise he took a key, went up-stairs, unlocked his chest, and brought down a large Pictorial Bible. He told me he thought so much of his Bible he would wrap it up in a nice napkin and lock it up, for it was such a nice book.

To his surprise he found himself mistaken in his quotation. And why should he not be, having a nice book but not where he could have access to it? Our Bibles should be on the stand, table or desk where we can reach for them and read them frequently.

I love to have a *fine Bible*, but not locked up. I would rather lock up God's Truth in my heart, and keep it by reading his blessed Word every day. "Till I come, give attendance to reading, to exhortation, to doctrine." 1 Tim. 4: 13.

Goshen, Ind.

PHILLIPS BROOKS AS A NURSE.

DOCTOR BROOKS was calling on some of his poor parishioners one day and found one woman looking very tired and miserable, with several little children and one small baby under her care. He told her she ought to go out and take a walk with the older children, the day being a beautiful one. She replied that she had no one with whom she could leave the baby. "Leave it with me," answered Doctor Brooks. And he remained with the baby until the woman returned, brighter and better for the breath of fresh air she had obtained.—*Ladies' Home Journal*.

It seems that we have but few preachers who will open their mouths boldly and declare the whole counsel of God. The old style of Isaiah would be in good place to-day: "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgressions, and to the house of Jacob their sins." Isa. 58: 1.—*Octographic Review*.

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Review.

Lesson for Dec. 30, 1900.

GOLDEN TEXT.—Thou crownest the year with thy goodness.—Psa. 65: 11.

IN the first lesson we have, as the prominent characters, Jesus the notable guest of the feast, the Pharisee as the feast master, and the dropsical man. The Pharisee may have had an object in inviting Jesus, and Jesus may have had a special object in view in accepting the invitation. The Pharisees were not on friendly terms with Jesus, and as they were exceedingly strict on keeping the Sabbath and knew that Jesus used the Sabbath to do good works, it is probable that they invited Jesus for the purpose of taking exceptions to what he might do. And the presence of the dropsical man would afford a suitable occasion. Further, it may have been the wish of Jesus to have the occasion that he might teach them the true import and design of the Sabbath. If so both of their wishes were met. It also afforded him the opportunity of teaching how to conduct themselves at feasts and who the guests should be.

In the parable of the Great Supper we have a lesson first applied to the Jews, showing that the feast—salvation—was first provided for them, but as they refused the invitation it was extended to the Gentiles and to us. And if we refuse by making foolish excuses we will also be rejected and will not be permitted to taste of the supper.

In the parable of the Lost Sheep and Lost Coin we have an enlargement of the same thoughts. The ninety and nine may represent the Jews who had been safe in the fold; and the lost one in the wilderness, the Gentiles. They had wandered away, but Jesus came to save all,—the sheep,—hence he goes out to seek the lost ones. And the lost coin shows the value he places upon lost souls and the effort that should be made to bring them in and save them.

The Prodigal Son teaches who the lost ones are, how they go astray, how they return and how they are to be received on their return; that we are to rejoice more over a lost soul found than over ninety and nine who are safe in the fold.

In the Unjust Steward we have a lesson to teach us our dependence upon the Lord; that he provides all and, at most, we are only stewards to whom he has entrusted his bounties, that we are to use that which is given to us for ourselves and for others as unto the Lord, and that we are to be discreet and business-like in the care for and distribution of the Master's goods.

The Rich Man and Lazarus is an object lesson and should impress us as to our duty in reference to the poor around and about us. A man is not necessarily bad because he is rich, neither is he necessarily good because he is poor. It only shows that the Lord, to some, entrusts largely that they may help those to whom much can not be entrusted. With the large entrustment we must be careful, and with it carry out the purpose of our Lord.

In the Ten Lepers Cleansed we have another lesson that touches the Jews first and then us. We are here taught the gratitude that we should feel and show towards our Healer as we are healed of the leprosy of sin. There were ten—nine Jews and one Samaritan heathen—all healed, but only the heathen returned to show his gratitude. We are all healed. How many of us suitably and sincerely show our gratitude for being cleansed?

Sober Living is a lesson for us all, in all harmful things that touch and defile our lives. The Rich Young Ruler, Bartimeus Healed and Zachæus the Publican are interesting lessons. The pound parable is a repeated lesson, not only that we are stewards, but also how we are to conduct our stewardship that we may gain most and do much good. H. B. B.

WITHOUT religion the illusions of youth become the delusions of age.

OUR PRAYER MEETING.

"BE KINDLY AFFECTIONED ONE TO ANOTHER."

—Rom. 12: 10.

For Week Ending Jan. 5.

1. *David's View of Kindness.* Speaking of a man who feareth the Lord, he testifies: "He is gracious, full of compassion, and righteous; he showeth favor (kindness) and lendeth and he will guide his affairs with discretion." Psa. 112: 4, 5.
2. *The Winsomeness of True Kindness.* Its blessedness manifests itself in the "bountiful eye," ready to smile with joy, or weep in sympathy. Prov. 22: 9.
3. *A Sure Remedy.* Would you do away with bitterness, wrath, anger? Kill them with kindness. Have you an enemy? Apply kindness and he is your enemy no more. Eph. 4: 31, 32.
4. *Kindness Made Practical.* James 2: 15, 16; 1 John 3: 18.
5. *Kindness Timely Given.* Ex. 23: 4; Lev. 25: 35; Gal. 6: 10.
6. *Kindness Should be Done Cheerfully.* Acts of kindness are doubly precious when done in a kind and gracious manner. A gift may be so given as to lose its sweetness. Rom. 12: 8.
7. *Kindness Even to Animals.* A kind man will not abuse, neglect or otherwise ill-treat the brute creation. Prov. 12: 10.
8. *Kindness Will Never Lose Its Reward.* We have examples: Rahab, Josh. 2: 18; 6: 22, 23; the Kenites, 1 Sam. 15: 6, etc. Its blessed results are portrayed in Prov. 11: 17-25; 14: 21; Matt. 5: 7; 2 Cor. 9: 8.

A PRAYER.

OUR loving Father, we pray thee that we, as thy children, may be kindly affectioned one to another. Grant that we may love one another fervently, and that this love may cause all men to know that we are the disciples of Jesus our Lord. May this love in us lead to patience, kindness and brotherly love, and may it beget in us that holy cheerfulness that should characterize the saints. Help us, O Father, to grow in grace and in favor with one another, that we may be blest and saved through Jesus Christ our elder brother. Amen.

TWENTY RIVAL SECTS WORSHIP AT THE HOLY SEPULCHRE IN JERUSALEM.

WRITING in the December *Ladies' Home Journal* on "Jerusalem as We See it To-Day," Mrs. Lew Wallace notes that "there is a common lament that the shrines dear alike to Jew and Christian are in keeping of the Mohammedan. For a thousand years they have been guarded with reverence and decorum by armed officials tolerant of every religion. Were Palestine in keeping of American Protestants debasing our sanctuaries into eating-houses and concert-rooms I fear Gethsemane would become a park for picnics, and the Holy Sepulchre, the shrine of shrines, be made a hall for socials. Twenty rival sects worship there in peace and safety. Were the Turkish guard withdrawn there would be fighting with paving stones and consecrated candlesticks if other weapons were not at hand. The house that is now a house of prayer might be made a den of cooks. Perhaps 'tis better as it is."

This is far from being complimentary to the Christian religion. But the custom of turning the houses of God in America into places of pleasure and feasting is just well enough known to prompt some to conclude that should the sacred places of Jerusalem fall into the hands of the Christians of America they might possibly be desecrated in the same manner.

It is because our prayers are too narrow, because we only want to fill the cup within an inch of the top, that we are poor. When we are willing that the cup shall not run over, there comes a springing out from Heaven, a pouring down from above, of that which fills the cup from the great wealth and mercy of our God.—*Alexander McKensie, D. D.*

LET us pray God that He would root out of our hearts everything of our own planting, and set out there; with His own hands, the tree of life, bearing all manner of fruits.

PATIENCE is the key of joy.

HOME * AND * FAMILY

THE CHRISTMAS STORY.

BY J. W. WAYLAND.

HEAR the great salvation hymn,
Hear the Christmas story:
"Peace on earth, good will to men,
Unto God the glory!"
In his justice God is mild,
Man to God is reconciled,
Christ the King is born a child,—
Unto God the glory!

O thou town of Bethlehem!
O ye hills of Juda!
Mountain-girt Jerusalem!
Crowned with love and beauty!
Heaven's gates are thrown ajar,
Angel voices sound afar,
Beams the Bright and Morning Star
O'er the hills of Juda!

Join the great salvation hymn,
Give to God the glory!
"Peace on earth, good will to men,"—
Tell, O tell the story!
Unto all the nations sing,
"Joyful news to you I bring:
Christ is come, he reigns a King"—
Tell, O tell the story!

CHRISTMAS IN THE SOUTH.

BY A. G. CROSSWHITE.

WHEN we think of Christmas, we associate with it a beautiful drapery of icicles pendant from the eaves, a carpet of snow, whose millions of diamond-like crystals sparkle in the morning sunshine, or crackle under the horses' feet as they prance along under the faint glimmer of the twinkling little stars or mellow moonlight; keeping time to the merry chimes of sleigh bells, while the light-hearted, happy people behind them, tucked away under their furry robes, seem oblivious to everything save the yuletide voyage, and the pleasures awaiting them where the long streams of cheery light through frosted windows beckon them on.

The latter picture was our early ideal of Christmas eve. Supplemental to this was a folding door, behind which was a cedar tree in the midst of the parlor, with semi-circular rows of different colored wax candles, chains, and loops of fluffy popcorn, holly berries pretty enough to eat, and mistletoe with berries aristocratic enough for any bridal wreath. Peeping out from these exterior decorations were dolls, toys and apples twice as large and good as ever grew in any orchard, and candy, oh, so good!

But there was no need of going into that parlor to see that "Christmas tree," for were there not beautiful pines everywhere, and cedars with pretty blue berries and balls, that hung like fringed pincushions and yellow sponges from every bough? The highly-prized holly with its pretty, scalloped leaves and scarlet berries grew in the wild woods, and the mistletoe high up the sycamore along the streams.

Besides, were there not rocky glens and trailing vines, which the millionaire would have given his gold for, but he could not remove them. The little gurgling spring, as it rippled among the ferns and mosses, clear as crystal and pure and healthful at all seasons, flowed on to the sea. Here we cut the grapevine and swung out as high as the little trees; or, better still, bound two together, and, here, in nature's own sweet solitude, swung and sang our happy, childish songs together.

Clothes were not expensive; the best and most appreciated coming from our mother's loom and fashioned by her own dear hands. Old shoes were often worn till Christmas. Some neighboring cobbler rolled the strings and put the finishing touch to them.

There was no temptation to go to the theater to see the beautiful scenery, for the winding stream, the towering mountain, rustic bridge, and the old moss-covered mill were all familiar scenes day by day.

When the meadows were bare and the apples were gone we had not long to wait; for, long enough before Christmas came, came also the long train of white-covered wagons from over the mountains with apples so big and luscious, that, like the fruits and flowers of Ceylon, you could "scent them from afar." As for chestnuts for Christmas, they grew on our own trees, and peanuts of the best quality grew of our own planting. For candy, we had the golden skeins of sorghum that we pulled until it was white as chalk; and, oh, the joyous chatter and busy fingers and thumbs over its transformation. As for cakes, they were of the commonest sort; but, the big log fireplace and Dutch oven are pleasant memories yet. We used to say "Christmas gift" to everyone, and received numberless gifts, such as ginger cakes, marbles and such other little presents as gladden the hearts of children.

Conditions in the Southland have changed but little in the main, yet the negro now celebrates the day of Christ's birth with more reverence than did many of their masters forty years ago. Then they were kept in ignorance of everything that would elevate them. Their Christmas praise was a banjo song and dance, yet in their way, they were happy and their ignorance will largely be imputed to our own race.

I have said that gifts were not costly and rare. They are not to be appreciated for their intrinsic value but for the warmth of the heart and motive behind them. "The Lord loveth a cheerful giver." We should remember the "widow's mite." If there is nothing that we can give but a smile or a kind word, it may bring good cheer to some bleeding heart.

But there are places and conditions of life less favored than any yet described. Further and further South into Cuba may Christ's saving Gospel be carried, and may this already be their happiest Christmas in their history.

Porto Rico, with her million souls, is open to the reception of the truth. Bro. Brumbaugh will not be forgotten by the many MESSENGER readers this Christmas. May God direct his official labors to the final salvation of many souls!

Were it not for the great expense of transmitting a message across the seas, many a kindly greeting would be wafted to our missionaries in India and elsewhere this Christmas; but, while this is impracticable, they will be remembered at a throne of grace. We wish them always to know that we miss them at home. While many of our dear children have never seen the ox at work under the yoke as heathen children see so often, they can all be told the beautiful story of "the Babe in the manger." Let us tell our children what Christmas means, and teach them to love and obey the one whose birthday we celebrate.

Last, but not least, we are thinking of our dear brethren who sacrifice the pleasure of a Christmas vacation in order to give us a complete volume of the GOSPEL MESSENGER. How we prize this good, clean paper, which grows better with each issue. And now, in conclusion, a "Merry Christmas" and a "Happy New Year" to all.

Flora, Ind.

PARAGRAPHS WITH A POINT.

BY A. M. T. MILLER.

HERE are a few new things I heard on my trip to-day:

A dog came into church. The preacher quit preaching and said: "If my dog would get lost and go to a church hunting me I would consider it a fine compliment."

A gentleman said in his town of Glendive a certain doctor's dog always went to the saloon door hunting his master, instead of at the doctor's office. A sad contrast to the above find.

In Hastings where they are trying to raise money to secure the Annual Meeting, the saloon men are always very liberal contributors to help get a convention or most any kind of a gathering, but refuse

to assist the people in raising money to secure the Annual Meeting. I consider this a fine compliment for the Dunker Brethren.

A novel way of getting people to attend church: Announce for the next sermon that the text will be taken from the Bible and the text will be kept in sight of and the current events will not be a part of the discourse but only Bible questions will be considered.

Pickrell, Nebr.

THE CENTURY'S LAST CHRISTMAS.

MAKING an appeal for a simpler Christmas Edward Bok, in the December *Ladies' Home Journal*, considers this Christmas—because it is the last of the century—a good time to change about and go back to the simpler Christmas of earlier days. "Why not respond a little to our natural selves: the selves that were given us as children?" he asks. "In other words, why not be simpler, and be true to ourselves? Why not give a true remembrance to our children to carry them through their lives—the remembrance that comes of true giving? Not the giving that we feel, for some reason, we should or ought to practice. Not the giving that is measured by what the gift costs. Not the giving that comes of any artificial or conventional motive. But the giving that comes of great gladness: the giving prompted by real loving-kindness: the giving of sincerity: the giving of the heart. It makes no difference how simple may be the giving. It need not be a gift: even a few written words will suffice. I believe that there are certain things needed to evoke the highest power of Christmas: its rarest gladness. It shines brightest and best, and discloses most where material expression of it is wanting. It tells its best and sweetest secrets where love is found. It grants its highest endowments to hearts that are simple and true and gladden the lives of others. The material surroundings matter not. Upon such a Christmas the Master of the feast bestows the dearest, most abiding influences that can come into the human heart."

POOR BUT RICH.

ONCE, in New England, says a writer in the *Outlook*, I was driving with an old farmer and some of the men of the neighborhood came under criticism. Speaking of a prominent man in the village, I asked, "He is a man of means?"

"Well, sir," the farmer replied, "he ain't got much money, but he's mighty rich."

"He has a great deal of land then?"

"No, sir, he ain't got much land neither, but still he is mighty rich."

The old farmer, with a pleased smile, observed my puzzled look for a moment, and then explained.

"You see he ain't got much money and he ain't got much land, but still he is rich, because he never went to bed owing any man a cent in all his life. He lives as well as he wants to live and he pays as he goes; he doesn't owe anything and he ain't afraid of anybody; he tells every man the truth and does his duty by himself, his family and his neighbors; his word is as good as his bond and every man, woman and child in the town looks up to him and respects him. No, sir, he ain't got much land, but still he is mighty rich, because he's got all he wants."

I assented to the old farmer's deductions, for I thought them entirely correct. When a man has all he needs and all he wants, he is certainly rich, and when he lacks these things he is certainly poor.

Our highest aim in life should be to look after the unsaved. To throw something in their pathway, either by word or action, that will cause them to think of Jesus as a loving Savior,—to think of God as a tender-hearted Father and of the church a kind-hearted mother,—this is the noblest work of life.—J. H. Miller.

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AT Shady Grove, Pa., five confessed Christ and were received into the church.

A SERIES of meetings at the Reedville church, Va., resulted in six accessions.

BRO. J. V. FELTHOUSE, of Elkhart, Ind., has his address changed to Miami, Texas.

BRO. J. F. SPITZER is said to be engaged in an interesting revival in Milford, Ind.

BRO. S. Z. SHARP is at this time engaged in a series of meetings at Kearney, Nebr.

BRO. J. S. SECRIST, of Eugene, Ind., should now be addressed at Ladoga, same State.

A PROTRACTED meeting in the Mingo church, Pa., closed Dec. 11 with eleven accessions.

THE protracted meeting at Monticello, Ind., closed with five accessions to the church.

BRO. H. A. STAHL writes us that he is now in the midst of a glorious meeting at Shippensburg, Pa.

A MEETING in the Welshrun church, Pa., closed Dec. 9 with five putting on Christ in baptism and two restored to fellowship.

BRO. C. C. PRICE, of the Pine Creek congregation, this State, spent a few hours with us last week. This was his first visit to Elgin.

THE College Bible Term at North Manchester, Ind., will open Jan. 1 and continue three weeks. The program will appear in our next issue.

BRO. CHAS. M. YEAROUT writes us that he is at this time in the midst of an interesting and well attended series of meetings at Bush Creek, Va.

THE Brethren at Willow Creek, S. Dak., have occasion for much rejoicing. Twelve were recently added to the church by confession and baptism.

So far we have failed to state that Tennessee, North Carolina and Florida are to be represented on the next Standing Committee by Bro. M. Nead.

THE meetings in the Brethren's church, 183 Hastings St., Chicago, were the means of bringing several into the church. Two were baptized last Sunday.

BRO. A. C. DAGGETT writes that he closed his series of meetings at the Victor schoolhouse, Osborne Co., Kans., with six applicants for membership.

THE excellent meeting in the Longmeadow church, Md., closed with eight accessions to the congregation by faith in Christ and believer's baptism.

FOR years it was our custom to print only fifty issues of the MESSENGER each year. This gave those in charge of the paper a little season of rest. But that time has gone by. Now our people must have a paper each week, and we are giving it to them. While it makes extra work for us we do our part cheerfully, trusting that it will from year to year be appreciated by our readers.

OUR next issue will contain a second article from Bro. M. G. Brumbaugh. It is to be followed by others. We are confident that they will be widely read and greatly appreciated.

ON page 820 will be found an explanation from the Annual Meeting Locating Committee. We shall soon be able to let our readers know where the next meeting will be held.

ALL orders for the Brethren Sunday School Commentary for 1901 will be filled inside of the next few days, so that the book will reach those ordering it before the close of this week.

BRO. DAVID HOLLINGER is doing a good work in the Miami Valley. He recently closed a series of meetings in the Wolf Creek church, with nineteen accessions by faith, repentance and baptism.

BRO. FRANK FISHER, the efficient superintendent of the Old People's Home, Mexico, Ind., has tendered his resignation, and now the trustees are looking for some one to take his place. See special notice on page 820.

WRITING from Des Moines, Iowa, where he is now engaged in a series of meetings, Bro. Geo. D. Zolters says that one person has applied for membership; and that the interest is good. Bro. R. F. McCune and others are with him in the meetings.

THE man who thinks that he can cover up a multitude of sins and shortcomings with a plain garb will find himself sadly mistaken on reaching the judgment bar of God. First cleanse the inside, and then the plain garb will truthfully signify something.

AT Farnhamville, Calhoun Co., Iowa, there is said to be a fine opening for an energetic minister to do a great deal of good. A minister is needed and would be greatly appreciated. Anyone wishing to make further inquiry should write to E. H. Ikenberry, Farnhamville, Iowa.

IN Bro. C. D. Hylton's communication from North Carolina this week will be found a most excellent lesson for those who are indifferent about going to meeting. If people would look at things like the deaf brother referred to, there would be a great deal more spiritual life in the church.

SOME of the preachers and workers at Mt. Morris have planned for considerable work during the holidays. Bro. Royer goes to Hagerstown, Ind., Sister Teague to Cerrogoro, Ill., Bro. Ross to Westfield, Ill., and Bro. Souders to South English, Iowa. All of them will be engaged in Bible work.

ALL of those who are helping to make the MESSENGER what it is, will appreciate the following from Bro. Wm. Beery, of Huntingdon, Pa.: "I certainly think that your efforts to make our church paper one of the best, merits the appreciation of our people. In my opinion it is as good as the best."

WE have just printed the forty-second thousand of the "Gospel Songs and Hymns No. 1." This means almost, if not quite, one copy for each family in the Brotherhood, and shows that the book is being widely used by our people. There are very few churches where it has not been introduced.

BRO. J. D. HAUGHTELIN writes us that he has just returned from Farnhamville, Calhoun Co., Iowa, where he held four meetings. He reports a growing interest. When he went to the place there were but two MESSENGER subscribers there; now there are six. Bro. Haughtelin knows how to work the MESSENGER into new places.

THE Brethren's Almanac for 1901 is this week mailed to all the MESSENGER subscribers whose names are on the list. Each subscriber is entitled to a copy free. Those whose names come in late will also receive a copy. The publication will speak for itself, and we are certain that it will be appreciated.

A NEW religious sect has started in Pennsylvania. They believe that the world is not to be destroyed, but that the millennium is to be ushered in inside of fifteen years, and that between that time and this the earth is to be agitated by wars and commotions.

IN the way of a surplus the Committee of Arrangements for the Annual Meeting at North Manchester, makes an excellent showing. The committee turns three thousand dollars over to the General Missionary Committee. For further information see article on page 809 of this issue.

BRO. JACOB BROWER, of Iowa, of whom mention was made in a recent issue, has passed beyond the confines of earth, having closed his eyes in death Dec. 6. A notice of his departure will appear soon. He settled in Iowa in an early day, and devoted many years to the ministry. He was known as an earnest Bible student and a faithful expounder of the Scriptures.

BRO. WM. BEERY, of Huntingdon, Pa., writes us that he is now so situated that he can make engagements for teaching singing classes, during the winter months, at least. Bro. Beery has been teaching vocal music, voice culture and harmony in Juniata College for many years, and has had large experience in teaching country singing classes. Those desiring his services should address him at Huntingdon, Pa.

As a missionary Paul made tents for the purpose of paying expenses while preaching the Gospel, but he did not neglect his preaching, and go into the tent-making business for the purpose of making money. He had no big bank account, no fine mansion, nor anything of that sort. With him the preaching of the Gospel was first, and tent-making only as a matter of necessity. In most of his work Paul was supported by the believers. They supplied his temporal need and paid his traveling expenses, and only a few times did he probably need to labor with his hands. We need more men like Paul. Men who are willing to be supported by the churches that they may devote their whole time to preaching the Gospel. And when the church does decide to support a man in the holy calling of the ministry we gravely question the propriety of him neglecting the Lord's work for the purpose of making money. It is all right to make money, provided it is made honestly, and properly used, but regular consecrated missionary work and money-making somehow do not go together.

CHRISTMAS GREETING.

A HAPPY and cheerful Christmas to all the MESSENGER readers! Why should people not be both happy and cheerful, not only once a year when Christmas comes, but all the while! Especially, however, may there be joy in the heart when the people greet one another in memory of the newborn king. We do not know that he was born on Christmas,—in fact we feel almost certain that he was not,—and yet it is but proper that we should observe some day in memory of the remarkable event.

Since the morning stars sang together there never was an occurrence so fraught with wonderful consequences. When the babe was laid in the manger the world was in heathen darkness. Here and there were Jewish communities with more or less religious and moral influence, but the scepter had departed from them as a nation. Among the kingdoms of earth not one nation stood in defense of the worship of the one true and living God. He was worshiped by communities, but no nation honored him.

Out from this darkness came the star of Jacob, the long-promised Shiloh of Israel. His beginning was so small and lowly that the people of his own village suspected nothing beyond the ordinary. Yet it caused the angels of heaven to shout and sing, and the wise men of the far east to undergo the hardships of a long journey to see the heir to the

throne of David. It even caused a star, never before or since seen, to stand guard over him. Only the heavenly enlightened could understand the wonderful significance of the quiet and lowly birth.

Years followed each other in rapid succession, and then nearly the whole of Palestine rang with the voice of one who spake as man never before spake. He walked, ate and slept like a man, but he taught like a God. All men did not accept his teaching, but the most outspoken against his doctrine and manner of life trembled in his presence. He sometimes commanded the elements and they obeyed. Finally, in the presence of his enemies, in great agony of body and mind, he yielded up the ghost on Calvary.

The work was done. He had planted the seed of the kingdom in the hearts of the people. It became a part of them, and as the centuries went by the seed spread, and to-day there is not a kingdom or dominion of any consequence in the world that is not more or less affected for good by the influence of Christianity.

Then, ought we not to rejoice? May we not be of good cheer? This much has been accomplished, and there is more to follow. True, all things may not be as the more devout would be pleased to have them. But should we not thank God for the good that our eyes have already seen and the happiness that we experience!

In view of these conditions the MESSENGER wishes all our people a happy, cheerful and joyful Christmas. Let the day be full of joy and good cheer. May we get all of the real helpful good out of the occasion there is in it. Let us lay aside everything that may prove a hindrance to happiness. The angels gave expression to their joy when the Savior of mankind came into the world, and it is now in perfect keeping with the fitness of things that we rejoice in like manner.

MORE AGGRESSIVE.

In carrying out the purposes of his mission in this world Jesus was aggressive. He pushed out among the people, going from one village to another, preaching the Gospel and healing those diseased. He did not wait for a special invitation, nor did he look around for an opening. He mapped out his own work, and went wherever the interest of his mission demanded. He taught the people wherever he chanced to find them. Sometimes he met them in their places of public worship, at other times on the seashore and by the roadside. He preached in the cities as well as in the rural districts, and one time upon the mount. Wherever he was his theme was the kingdom he came to establish and the salvation of the world.

He was not only aggressive in his own personal labors, but he selected others to aid him. He sent out the twelve, and later the seventy, making eighty-two earnest and intelligent men in the field. They went two by two, so that work could be done at forty-one different points at the same time. They visited hundreds of villages in Galilee and Judea, omitting those in the land of Samaria. How many others were praying and talking for the kingdom we know not, but the eighty-two did effective work in the way of preaching the Gospel, encouraging the people in the way of right and healing them of their diseases.

All of this work was under the direction of Jesus. He skillfully planned it, selected his men with a view of their fitness, and set them to work to execute his plans. He probably divided up the territory and assigned to each couple their section, or the cities to be visited. When the work was completed the men made their reports. All this shows skill and enterprise.

In carrying forward this work neither Jesus nor his disciples permitted themselves to be intimidated by opposition. They even faced persecution, and turned aside only when they found that the people would not receive the doctrine they taught.

After the ascension the apostles showed equal enterprise in the affairs of the kingdom. They preached, converting people by the thousands, and then placed the congregation at Jerusalem on a good working basis. When persecution came the apostles remained for the time in the city to direct the affairs pertaining to the church, while the members generally, such as desired to leave, went everywhere preaching the Gospel. Inside of a few years we find them planting churches half way around the Mediterranean.

The example set by Jesus and his early disciples in the spreading of the Gospel should deeply concern us. We have the same Gospel, but we do not show the same zeal in making it known to others. In this particular the Brethren church is decidedly lame. We are not sufficiently aggressive. We are not pushing the Gospel out into the cities, villages and rural districts as Jesus and the apostles did. In many places our home congregations are not doing what they should. We are too much disposed to stop with the few local appointments. Instead of pushing out with our work we are waiting for calls to come and preach. We are looking for favorable openings. Then when we do go to some new point and preach one or two sermons we are anxious to learn how the preaching takes with the people.

Now, brethren, this is not apostolic. It is not the way Jesus did. Jesus put in motion forces that carried the news and principles of his kingdom all over the country. His disciples did not remain at home waiting for calls to come and hold some meetings. They did not look around for favorable openings where the doctrine would probably be well received. Their motto was "go," "preach the Gospel" and convert the people. That is what we want to do. And were we half as aggressive as were Jesus and the early disciples we would have in the United States ten churches where now we have one. We would have hundreds of earnest men in as many different fields. We would have our best preachers out laying the foundation of the kingdom in the hearts of the people, and the world would soon learn that we meant to do something besides merely existing. We need to be most thoroughly aroused.

OUR MINISTRY.

As days and years come and go, as the sands lower in the glass and as we begin to look towards the other end of life, we become more and more concerned about the ministry of our church. And we sometimes feel as if we should devote the remainder of our time in working up sentiment to their encouragement and help. We don't belong to the alarmist class, are not seeing dark clouds and looking for a crash, but in the spirit of soberness and of common sense, as shown in actual experiences all around, we do see enough to warn and show us that there is need of thought and work along this line.

In all the avenues of life there are periods of prosperity and adversity. The tide ebbs and flows, and there are times when we must give some things special attention or they will spoil, and loss will follow as a result. We feel that this time has come in the experience of our church in regard to her ministry. If we don't care to call it the critical period, we might call it the period of transition. And if a transitional period is undesirable the more attention we give it now the less and the safer will the transition be.

The pressure of the times, as inaugurated by the

church's greater activity, resultant from a wider and more Christian education, our Sunday schools, Bible study and missionary work, demands a transitional movement in our ministry, but we don't want too much of it, and what we do need must come slowly and safely. The heaven is ready to work, is working, but in some cases we don't have the right kind of meal. In other words, the finest and best of our meal is being batched in the wrong troughs. Or, to make it still plainer, the talent of our church is drifting into other fields of labor that are financially more profitable—into callings in life where it is acceded that the laborer is worthy of his hire. And as this is common sense and gospel the question is, or should be: What are we going to do about it? Ignore the question as we please and shift the obligation as we will, the fact remains. And if we don't see it in time and remove the obstacle we will be forced to bump our heads against it to our hurt.

Well, perhaps you may say there is no use of wasting words about a self-evident fact. We all see that the trouble is before us, but we don't know how to meet and remedy it. We believe that many do see it and are concerned, but not enough, or the remedy would be more readily found.

The first thing is to see and feel our needs. And the second and important thing is to know and apply the remedy. To do this requires thought, purpose, determination and sacrifice. We emphasize the last word because of its importance. It is the gist of the whole matter.

In our present ministry we have many good, active, noble and self-sacrificing men. But the trouble is they are expected to do all the sacrificing. When the membership learn to do their share of the sacrificing the transition problem will be largely solved.

Do you understand? If so, awaken and get to work. What first? Encourage your ministers in every possible way. And there are lots of ways. Hold up their hands. See that their homes are well supplied with the necessities and comforts of life. Make it possible for them to leave their homes without discomfort to their families or financial loss. Encourage them to fit themselves for the work by seeing that they have the time and necessary books for study.

We know that not all of them can take a regular college Bible course. But we are now having at all of our schools excellent "Bible Terms" of three and four weeks, which, if they could attend each year, would be wonderfully helpful to them. Many of them would gladly attend these, but cannot for want of means and encouragement. Here is a chance for encouragement and real help, and a kind of help that will help you as much as your ministers. Why not get to work and send at least one or two each year?

Now, we are not asking you to do unreasonable things, but a thing you can do easily and with but little sacrifice. Only twelve dollars and the car fare will cover all needed expense for a full term for each minister. Can you do this much? Other churches pay their ministers from five hundred dollars to several thousand a year in congregations that are no better off than are ours. Don't we love our church and the Lord as much as they do? More, you say. Well, if you do, show it in a tangible and scriptural way. And we see now no better way to begin than to send your ministers to our "Bible Terms," that they may increase their efficiency and be made to feel that those for whom they labor are really and truly interested in both their work and their home life. This will be a thousand times better than to grumble about their inefficiency and send for other ministers to do your special preaching, when the home minister properly encouraged could do it as well.

H. B. B.

BEGINNING THE LORD'S DAY.

Have we any Scripture designating the hour we should begin the Lord's Day? If not, when was it changed from sundown to midnight, and by what authority was it changed?—C. R.

No special hour for beginning the Lord's Day is designated in the New Testament. This must be regulated by custom. Among the Jews each day began at sundown and continued until the setting of the sun the following evening. The law as given to Moses, regulating the Sabbath, was in harmony with this very custom. Among the Jews this custom prevailed in the time of Christ, and it must therefore be understood that the first day of the week, or the Lord's Day, then commenced at sundown on what we call Saturday, and ended Sunday evening. The Romans, however, commenced the civil day at midnight, and to this custom the apostles probably conformed, in beginning the day, when among the Gentiles. The Roman method—derived from the Egyptians—prevails in Europe and America, and in harmony with the custom we now begin Sunday at midnight without any New Testament law regulating the practice.

Both customs prevailed in the time of Christ and the apostles, and by the apostles one was probably respected as much as the other. Were we in a country where the days were commenced at sundown it would be proper for us to adopt the same custom, but since we are not, we are at liberty, so far as the Gospel is concerned, to regard Sunday as beginning and ending with midnight.

CHURCH, OR GOOD BOOKS.

I am a lover of good books. Would it be right for me to stay away from church, now and then, to read some good work? I sometimes think I can get more good out of a book than out of a poorly-conducted service.—L. O. B.

You may thank God for being a lover of good books. There is probably no better company. But do not miss your church services for the purpose of reading. This is not pleasing to God, for he does not want his people to neglect assembling themselves together for worship. Suppose all the members would stay at home to read. What would become of the church, or the Christian religion for that matter? The time it requires to attend church regularly is never lost. Good churchgoers live longer than others, get more real good out of life, have a clearer conscience, and, taking it one year with another, can read and master more books. True, the preaching services may not be either the most spiritual or the most intellectual, but you cannot afford to miss them. It is like refusing your daily meals simply because the food is not of the very best quality. Yes, go to church. Go every Lord's Day. Retire on Saturday night with the full purpose of going to meeting the next day, and do not remain at home if there is any reasonable way of getting out of it. Besides, when you stay away from meeting time after time, you are setting a bad example for somebody else.

QUERISTS' DEPARTMENT.

Does the church sanction the singing of solos, duets, etc., with full chorus in public worship, and on special occasions of worship?—B. L. F.

Our querist probably means fashionable music for display, and to draw the people. The church has never favored the musical entertainments so fashionable among the popular denominations. The design of church music is to worship God and edify the saints, and the better the music, other things being equal, the more pleasing it is to the Lord and the more edifying to the worshippers. The MESSENGER believes that the church should have the best vocal music in the world, but this does not mean that we should adopt the ways of

the fashionable churches to secure it. Let us strive for the very best to be had along this line, and at the same time avoid the display.

A man has been a member of a secret lodge for 10 years. He has kept his insurance dues paid up, but has never attended the lodge. Can he join the Brethren church and retain his insurance, or must he give it up and lose all that he has paid?—G. W.

The present ruling is that he must leave the secret society and all that is in any way associated with it. In doing this he loses his life insurance. If the society chooses to return him all or even a part of what he has paid, we presume that it would be his privilege to receive it.

What do you think about those not members acting as leaders of our Young People's meetings?—W. A. R.

If the meetings are run by the authority of the church, then the leaders, as near as possible, should be members of the church.

As inquiring, or disputing is controversy, how would you explain 1 Tim. 3: 16, where we read, "And without controversy great is the mystery of godliness"?—Y. P. M.

The meaning is, no controversy is needed to prove that great is the mystery of godliness. It is simply a settled fact, admitted by all. Disputing or controversy may be all right, if rightly conducted, but is not needed to prove the mystery of godliness.

What is meant by "costly array" in 1 Tim. 2: 9?—C. A.

Anything in apparel that is unnecessarily costly, and worn merely for display. Some people try to evade this Scripture by purchasing very costly goods, and having them made up plain, as they call it. In the sight of man this may pass, but not in the sight of God.

What should be done with a member, especially an official, who will take a glass of beer or whiskey with a candidate running for an office?—R. T. O.

To say the very least, he should be most sharply rebuked. It might be well for him to make a very humble confession to the church. We cannot set our face too firmly against the drinking habit.

What do you think about Christians attending base ball games on Sunday?—B. B. G.

They will not do it. Christians are led by the Spirit, and the Spirit does not lead that way. The man who attends strictly to his Heavenly Father's business will not be found attending unbecoming places of worldly amusement.

At what age would it be advisable for an elder to resign the oversight of his congregation?—A. W. R.

Whenever he is too old to actively and intelligently discharge the duties of an elder. This may vary all the way from 25 to 95 years of age. It depends upon the man's ability to take care of his flock. Some elders are quite proficient at 80 while others lack the needed strength and activity to properly look after a body of members after reaching the age of fifty. A matter of this kind should be regulated by competency rather than years.

A brother in the first degree of the ministry does not believe in trine immersion, feet-washing, the Lord's Supper nor the sisters' prayer covering. He was finally relieved of the ministry. Was this right, or should he have been expelled?—G. W. N.

The disposition made of the case was mild enough sure, and it was probably the wisest thing to do. The man needs to be taught the way of the Lord more perfectly, and given time to repent of his errors. "The word," says Paul to Timothy, "commit thou to faithful men." 2 Tim. 2: 2. The Gospel should be in the charge of men sound in speech, men who teach as becometh sound doctrine, and who give no uncertain sound in their preaching. With a view of correcting his errors, a congregation may for a time hold in fellowship one having erroneous views regarding doctrine, but under no circumstances can such a person be tolerated in the ministry.

J. H. M.

OUR SATURDAY NIGHT.

Christmas.

IN nearly all parts of the civilized world Christmas is kept in memory of the birth of Jesus our Master, and the Founder of the Christian church. While it may be as well to keep this as any other day in memory of the important event still I cannot make myself believe that Jesus was born at Bethlehem on that day, or even in the month of December.

By referring to Luke 2 we learn that a decree was issued requiring the people to collect and be taxed, or rather enrolled in, their own city; that is, in the city of their lineage or race. Joseph, the husband of the mother of Jesus, at that time resided in Nazareth, though he belonged to the lineage of David, and would therefore have to appear at Bethlehem for enrollment. Nazareth is about seventy-two miles north of Jerusalem and Bethlehem is six miles south, so that a trip of not less than seventy-eight miles had to be made in order to comply with the demands of the decree.

It was needful that Mary, his espoused wife, should go with him, and preparations were therefore made for the long journey. In all probability Mary was seated on a donkey,—the usual way for women to travel in that country,—while Joseph walked by her side. The first day they passed over the plain of Esdraelon, a most delightful portion of the country, and spent the night at the foot of the mountains of Samaria. The next morning the journey was resumed, they still going south. If they had any love for the beautiful and grand, they must have been charmed by the scenery and delightfully entertained by the sacred association of the places they passed. In the forenoon of the fourth day they came in sight of the Holy City, Jerusalem, passed just to the west of the west wall, rode past the Jaffa gate, along the western slope of Mount Zion, crossed the valley of Gihon, and then went on south, reaching Bethlehem late in the evening.

Two years ago I rode over every mile of this route, and it seems to me that I can trace the journey of the two devout people from the time they left Nazareth until they reached the City of David, their destination. I made the trip in the middle of November, reaching Jerusalem in the afternoon of the fourth day. That night the rainy season commenced in real earnest. So much rain fell during the next few months that traveling any distance was rendered almost impossible. A party starting north a few weeks after our arrival in Jerusalem had to abandon the greater part of the trip on account of the rain. As a rule the rainy season commences about the first of November and continues until about March.

I cannot think that a decree would have been issued calling the Jews together in the very midst of the rainy season, the most disagreeable part of the year in Palestine. Then Joseph would certainly not have ventured on such a long journey with Mary, in her critical condition, when it was raining more or less every day, and the weather cold and disagreeable. He would have found it exceedingly difficult to keep her from becoming drenched by the heavy rain, and chilled to the point of danger.

It is more reasonable to presume that the trip was made sometime in October. During that month the weather was yet pleasant and the roads in their very best condition. In that month the journey could have been performed without any special hindrances. So, after traveling over the route and considering the conditions, I feel almost certain that the birth of Christ did not occur in Bethlehem on Christmas. It must have taken place before the rainy season set in.—J. H. M.

General Missionary

...Tract Department.

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SOME QUALIFICATIONS OF A HOME MISSIONARY.

PRIMARY qualifications have been considered in the two preceding numbers. In looking at secondary ones let the following be noted:

FIRST.—That the missionary be able to use good language at all times and especially in his preaching. The value of this is seen as well as felt when one tries to talk in a new language and is not sure of the correct use of his words. To be able to use correct language gives added force, as a rule, to what a speaker has to say. It is all very true that the ignorant will not know whether good or bad English is used, but perchance there is some one in the audience who does know, and it is well enough then to be able to command his respect.

The conscious lack of this qualification has often embarrassed speakers when certain persons were in their audience. Now, if possible, this should not be. While this is an important qualification it is placed as a secondary one. And if the minister after making use of his opportunities cannot speak in as good language as he would like to use, let him speak fearlessly anyhow. A heart yearning after souls, filled with the love of God, will be able to make his thoughts known most clearly and forcibly, even if he "murders all the king's English." As has often been the case, the Spirit has so caught the attention that the hearers do not notice the language, so interested are they in what is being said. This is the acme of success in preaching.

SECOND.—That the missionary be tactful in dealing with men. There are many preachers who make excellent impressions in the pulpit, but the moment that they come from the pulpit and move among men and have dealings with the very persons to whom they preached, they neutralize all the good they have done. Their manner is distant, their dealings are not just right; they have preached liberality and deal most closely; they have discussed and encouraged the higher life, and their own accords not with it; they have preached against untruthfulness and then have "bent the truth" to drive a bargain or gain a point. An elder once spoke hastily to a young member. Soon after, when spoken to about it, he denied that he had made the statement. The child went to its mother with the question, "Do elders ever tell the untruth?" This is not tactful dealing with others.

Then again, tactful dealing is the ability to get others interested and at work as well as working one's self. This a successful missionary must do, if he will reach the greatest and best result. So valuable is this that every missionary, and in fact every minister should study how to reach his people so as to get them interested and at work.

THIRD.—That the missionary be a good financier. He is the leader of the mission, has the care of the funds from the Board, as well as other funds. This is an ability of great value in the mission field. Now and then a churchhouse is to be built, and upon him rests the burden of raising funds as well as making proper disposition of the same. Some people can make a dollar reach much farther than others. It is always well when a missionary has the tact to make a dollar go a long way, for the world knows missionary dollars are scarce enough, as well as consecrated money.

These are some qualifications. They may suggest others. Let those to whom the suggestions come feel free to express themselves.

"They sung a new song, saying, Thou wast slain, and hast redeemed us to God by thy blood." Rev. 5: 9.

THE LORD'S PORTION.

BY SAMUEL STUDEBAKER.

NOTHING should concern the Christian man and woman more than to know that the Lord gets what belongs to him. As there is a commendable zeal manifested in the Brotherhood in mission work, building churches and helping along Christian work in other lines, and as the principal drawback is the lack of funds to carry on the work, I wish to present to the readers of the MESSENGER a few thoughts which, if put to practice as I believe God wants us to, will solve the financial part of the work.

We as Christian men and women have duties we owe to God, the church and the world, and to perform these duties we need money. How can we get it? is the question. Let me give a plan that will give the church all she can use; and while the church is enabled to do a great work by having the means, I take the position that you and I will lose nothing, but gain by thus giving. I maintain that God will not be fully satisfied with us as his people and that we cannot enjoy all the blessings God designs we shall unless we give to his work here in the world one-tenth of all of our increase, which will give the church plenty of money, and that part of mission work will be forever settled. By practicing and teaching that system we are preparing future generations to take the very best care of God's work.

"Well but," says some one, "we can't afford to give that much." The only question with me is, Can we afford not to do it, in the face of the promise of the wise man, Prov. 3: 9, 10, "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." When we turn to Mal. 3: 10 we bear this promise made to Israel, although they had got far from God: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Who will say God does not bless temporally as well as spiritually, if we do our duty? Experience as well as the testimony of others teaches me the benefits derived from this system of giving. How good it is to take God into our business as a partner. Then it will be with us as it was with Job, God will make a hedge about us, and about our houses, and about all that we have on every side, and bless the work of our hands, and increase our substance in the land. Job 1: 10.

I have prayed that I might be spared till the church would take the tithing system to raise her money. I talk that system privately; I preach it from the pulpit, and I now lay my views openly before the Brotherhood through the columns of the MESSENGER. We know how good it is to have a fund belonging to the Lord to draw from when we need it for God's work.

With this my prayer goes forth that God by his grace will enable every reader of this to think carefully and prayerfully over this matter of what we owe God, and practice this system and enjoy such blessings as he has never yet enjoyed.

Pearl City, Ill.

HOW SHE CAME TO CHRIST.

BY ROSA WILLS.

HERE is a letter so full of real simplicity that we give it entire.—ED.

I am a girl of thirteen and a member of the Brethren church, but not very long. There are four members in our family, all having been baptized this fall—my papa, mamma, brother and I.

I wanted to join all summer, but my parents did not favor it; so I fought on until the Lord opened a way for me. Bro. B. E. Kesler came here and preached. Papa took my sister and me to meeting one night. But before we went papa told me not to join the church that night. I told him I would not, and so I did not. Bro. Kesler talked to papa that night. The next day, which was Wednesday, Bro. Kesler and Sister A. W. Oren came to our house and talked to papa and mamma, and they gave up for me to be baptized. I was baptized Saturday afternoon. Papa and mamma made up their minds to be baptized with me. The next

Wednesday my brother told me he was going to be baptized Saturday, and that he had been trying to understand the Bible his own way, but he couldn't any longer. So he was baptized Saturday and our home is much happier than before.

Huntingdon, Tenn.

THE CHINESE.

FOR a generation the Chinese have been annoyed by a class of foreigners who served no good purpose in their country. These foreigners seemed to have interfered with their business and stirred up a contention. This contention gave rise to hatred, and then came the determination upon the part of a class, known as the Boxers, to rid the land of all foreigners, good, bad and indifferent. Had the missionaries been permitted to quietly carry on their work of preaching the Gospel no serious trouble would probably have occurred. And though a part of the Chinese have been exceedingly cruel in the murder of foreigners and native Christians, still some good things may be said of the larger and better class. One of our exchanges says: "Every missionary in the Chinese Empire is ready to testify to the sturdy qualities of the Chinese race. These people have been aptly called the Anglo-Saxons of the Orient. Their very conservatism or slowness to adopt foreign ideas is evidence of their strong character. The faith and courage of the martyred Chinese Christians tell the kind of stuff the race is made of, and what might be expected of them when fully under the influence of Christian principles. Compared with other Oriental races, the Chinese are easily superior in those qualities which build up permanent character and establish a nation upon a healthy and solid foundation. As a people, the Chinese are industrious, frugal, social and reverential. They are devoted to the family idea, and to honor their ancestors is with them a religion. Like the Hebrew patriarchs of old, the Chinaman turns from the end of the earth to be buried among his fathers. In no way, therefore, is this sober, sturdy worshiper of things as they are to be despised in any summing up of the people who are to mold the world of the future. There are four hundred millions of this Mongolian type, and they are as firmly anchored to the soil as were our Anglo-Saxon and Germanic forefathers, with their proverbial land-hunger. In every commercial center of the East the Chinamen are conspicuous for their success in business, and even Europeans and Americans find them competitors not to be despised."

Sacrifice is commendable. It is through sacrifice that man's salvation is made possible. Christ sacrificed his life to save lives forfeited by sin. He died, the just for the unjust. Such a sacrifice has merit. So the disciple of Christ, who manifests his spirit of sacrifice, profits not by any merit of his own sacrifice, but by the merit of Christ's sacrifice. The heathen, as well as those who have a false conception of Christianity, are often deceived by the idea of merit through their own gifts or self-abasement, or some display of sacrifice. Such service is always at the expense of the commandments of God; and of this kind of sacrifice, no matter how zealously made, the Lord says: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15: 22. "To do justice and judgment is more acceptable to the Lord than sacrifice." Prov. 21: 3. The true spirit of sacrifice will always accompany the spirit of obedience.

It is worth while to study the book of John, because it was "written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Eternal life is worth a good deal of study; but the study will avail nothing without belief, and belief is manifested by obedience.

"Lay up for yourselves treasures in heaven, where moth doth not corrupt nor thieves break through and steal." Matt. 6: 20.

"Let the fear of the Lord be upon you; take heed and do it." 2 Chron. 19: 7.

"One thing I do."—The first thing one must do if he desires to be of use to the Lord is to consecrate his life to the Lord and then concentrate his efforts in this one channel. He only will succeed who narrows himself down to one purpose in life.

From the Field.

From Washington, D. C.

THE following has been received since Nov. 1 for the work at this place: Two boxes of provisions and a few dry goods from the Sisters' Aid Society, Bridgewater, Va.; two barrels of provisions and clothing from the Sisters' Missionary Circle, Waynesboro, Pa.; one barrel of clothing and \$5 cash from the Sisters' Missionary Circle, Meyersdale, Pa.; also from the same place a few months ago the church received a nice supply of materials for our love feast occasions; unknown, from Whiting, Mo., twenty-five cents; Miss Blanche Farrow, of D. C., several articles of clothing.

May the blessings which belong to the giver produce their full joy. May he who recognizes and rewards even a cup of cold water reward even these dear contributors to our work here. In gratitude our hearts go up to God, from whom all things come.

We are glad for anything in the line of clothing sent to this place.

CARRIE A. WESTERGREEN,
401 11th St., S. E.

Financial Reports.

Report of Chicago Mission.

RECEIPTS FOR NOVEMBER.

Balance,	\$14 72
Mrs. J. E. Rohrbaugh, Chicago, Ill.,	80
Donation,	86
Sarah M. Atticks, Mechanicsburg, Pa.,	1 00
Grundy County church, per A. G. Messer, Grundy Center, Iowa,	25
A brother,	5 00
"A sister," Paola, Kans.,	50
Mary Stratton, Chicago, Ill.,	25
Donation,	30 00
Mission Board,	3 00
Dry Valley S. S., per Minnie E. Howe,	2 23
Industrial School,	7 88
Total,	\$65 09

EXPENDITURES.

Living and car fare,	\$26 67
Industrial,	4 98
Rent,	10 00
Light and fuel,	9 50
Books for Reading Room,	3 26
Incidentals,	1 38
Total,	\$54 89
Balance on hand,	\$10 20

We appreciate very much the increase of donations during the past month. It has not only encouraged the workers in the mission, but has gladdened the hearts of those who have received help. We trust that during the happy hours of our coming Christmas tide every home in the Brotherhood may be bright and joyous, and there will be those who will not forget the mission in Chicago in their liberality.

600 S. Ashland Ave., Chicago, Ill.

Report of Brooklyn Mission.

RECEIPTS FOR NOVEMBER.

Balance Nov. 1,	\$ 27 54
Mission Board,	110 00
Day school,	13 50
Sunday school,	12 26
Industrial school,	2 71
Tessa Burr, North Manchester, Indiana,	1 00
Ruthie Larigh, Royerton, Ind.,	1 75
Rock Run church, Goshen, Ind., Missionary Meeting,	3 28
North Poplar Ridge church, Nora Flory, Jewell, Ohio,	10 65
Total,	\$182 69

EXPENDITURES.

Rent,	\$ 42 00
Boarding,	19 09
Clothing,	19 46
Doctor bill,	18 05
Fuel,	1 60
Laundry and janitor,	2 30
Car fares,	4 85
Sunday-school expense,	8 35
Day school expense,	13 79
Gas fittings,	95
Stationery,	1 10
Sundry,	7 25
Total,	\$124 88
Balance on hand,	49 81

Average attendance at Bible school,	23
Average attendance at preaching,	47
Average attendance at prayer meeting,	23
Average attendance at Sunday school,	90
Average attendance at industrial school,	68
Thanksgiving exercises,	167
Conferences,	83.87

J. EDSON ULLERY.

477 Third Ave., Brooklyn, N. Y.

From Our Correspondents.

As cold water to a thirsty soul, so is good news from a far country.

ALABAMA.

Fruitdale.—Our series of meetings, conducted by Bro. A. Hutchison, closed on Wednesday evening, Dec. 5, he having preached twenty-five highly-appreciated Bible sermons. Wednesday afternoon baptism was administered to one applicant. Thursday morning Bro. Hutchison started for his field of labor in Florida, accompanied by the writer as far as Mobile. The new strength which these meetings have brought, together with the recent additions to the church by baptism and letter, is among the things for which the Fruitdale church has reason to feel grateful. We have another addition to our ministerial force in the person of Bro. Daniel Hershey, from Mt. Morris, Ill.—*James M. Neff, Dec. 10.*

ARIZONA.

Camp Verde.—Nov. 24 I went to my regular appointment on Upper Verde, and to my surprise I found that the Brethren had taught and indoctrinated a man seventy years old and had him ready for baptism before he had ever heard a brother preach. I wonder how many preachers have such members to help them. This makes twenty-five baptized since we opened our mission here, and twenty out of the twenty-five never saw a brother until we came here. Are we doing what we should for home missions?—*C. E. Gültelt, Dec. 2.*

IDAHO.

Nezperce.—The new church is nearing completion. Our little band of members is in good spirits and feel to thank the Lord for general good health and prosperity. To our members and others contemplating a change of location we suggest that they may do well to see our country before buying elsewhere.—*Stephen Johnson, Dec. 11.*

ILLINOIS.

Mt. Carroll.—We met in quarterly council Dec. 5. Bro. Geo. Rauser, who was called to the ministry at a previous meeting, was duly installed at this meeting by Eld. F. Myers. We expect Bro. I. J. Rosenberger to be here perhaps in January and give us some meetings.—*W. N. Eisenbise, Dec. 13.*

Notice.—The Mission Board of the District of Northern Illinois and Wisconsin will meet in Mt. Morris, Dec. 29, 1900, at one P. M. All business intended to come before this meeting should be in the hands of the secretary not later than Dec. 28.—*C. H. Hawbecker, Sec., Franklin Grove, Ill., Dec. 15.*

Okaw.—The members of this church met in quarterly council Dec. 6. Eld. John Arnold could not remain on account of the death of his mother. Eld. Solomon Miller presided. Seven letters were granted. Eleven were received by letter. Nov. 29 the Thanksgiving services were conducted by Bro. D. B. Gibson.—*Emma Peterson, LaPlace, Ill., Dec. 10.*

Sugar Creek.—On Thanksgiving we met for services. Not so very many came out to worship, but all who were present, we believe, felt well paid. Bro. B. F. Filbrun gave us a very instructive talk. We took up a collection for the Washington City meetinghouse, which amounted to \$5.46.—*Fannie B. Masterson, Auburn, Ill., Dec. 11.*

Walnut.—We met in quarterly council Dec. 4. Bro. Bucklew presiding. Two letters of membership were granted; one brother was reclaimed.—*Mary Rowland, Astoria, Ill., Dec. 9.*

Woodland.—This church met in quarterly council Saturday, Dec. 8, at the Mt. Pleasant house. We had a pleasant meeting. Bro. M. Flory, our elder, was with us. Business was disposed of in a Christian Spirit. It was decided to hold prayer meeting at the Mt. Pleasant house. Bro. C. Roddis foreman. Bro. Samuel Senger was re-elected as Sunday-school superintendent for Woodland and Bro. Chas. Walter for Mt. Pleasant.—*Lydia Walter, Summit, Ill., Dec. 10.*

Yellow Creek.—On Thanksgiving day our church convened for services. After services a collection was taken for one of the missions. Dec. 6 was our quarterly council. Our ever-green Sunday school was again reorganized for another year. Much interest is taken in the Sunday-school work. At the council efforts were made to raise some money for two different meetinghouses in the west.—*D. J. Blocher, Pearl City, Ill., Dec. 12.*

INDIANA.

Bethel Center.—We met in regular quarterly council Dec. 8. We have Sunday school every Sunday morning and preaching twice a month, both morning and evening. Bro. John Groves preached a very interesting sermon last Sunday evening. We intend having a series of meetings in a short time.—*Ida L. Smith, Hartford City, Ind., Dec. 10.*

Blue River.—We met in quarterly council, Saturday, Dec. 1. Considerable business was disposed of to the best of our judgment and seemingly to the satisfaction of all present. There being no elder present, Bro. C. K. Zumbun presided.—*Levi Zumbun, Dec. 12.*

Buck Creek.—Our Thanksgiving services were only fairly well attended. We held a collection which amounted to \$8.71, which was appropriated to Bro. John Hoover, of Colorado, who is afflicted with cancer. Our Sunday school is progressing. I am at present in the Bethany congregation, Boone County, conducting a series of meetings. Sister Phebe Teeter gave to her Sunday-school class—ten of them—ten cents each, and it brought \$10 for mission work. It is remarkable what a little heaven will do.—*J. B. Wike, Losantsville, Ind., R. R. No. 1, Dec. 10.*

Bachelor's Run.—We met in quarterly council Dec. 6 and disposed of much business in a pleasant manner. One member was received by letter and three letters were granted. We expect Bro. Dorsey Hodgden to begin a series of meetings at our upper house to-morrow evening.—*J. G. Stinebaugh, Flora, Ind., Dec. 7.*

Beaver Dam.—We met in last quarterly council for the year to-day. A letter was granted to Eld. Samuel E. Burkett, who moved away from here some time ago. Our series of meetings also began to-night. Eld. David Dilling, from Monticello, is doing the preaching.—*John L. Kline, Sevestopol, Ind., Dec. 8.*

Correction.—Through an oversight of the writer the amount reported to the MESSENGER from the Somerset and Wabash churches for the Manvel, Texas, sufferers, was \$8.87. The correct amount was \$7.87.—*Kittie Hursh, Wabash, Ind., Dec. 8.*

Goshen.—I just closed a two weeks' meeting in the Berrien church, Mich. Much rain and muddy roads were much against the meeting. One sister was reclaimed.—*J. H. Miller, Dec. 11.*

Howard.—We met in quarterly council Dec. 8. Two letters were granted. Bro. Isaac Branson is to begin a series of meetings Jan. 12, 1901.—*U. S. Brubaker, Ridgeway, Ind., Dec. 8.*

Kewanna.—Our regular December council passed off pleasantly. Our elder could not be present, so he sent Bro. S. P. Early, from North Manchester, to assist us in the work. Bro. Early labored very earnestly for us over Sunday. We expect him back Dec. 20 to preach for us during the holidays. Our little band of members seems to be much encouraged.—*S. A. Blessing, R. R. No. 1, Dec. 12.*

Landessville.—We met in council Dec. 1 and decided to make some improvements about the church premises. Sister Mary C. Baker was elected Sunday-school superintendent for the coming year, and Bro. Martin J. Fields, assistant.—*D. B. Garber, Hanfield, Ind., Dec. 13.*

Michigan City.—Bro. John R. Miller came to the Laporte congregation Nov. 22, to hold a protracted meeting. He continued until Dec. 4, preaching sixteen sermons. The church was encouraged and sinners were made to inquire the way.—*R. J. Shreve, Dec. 7.*

Monticello.—W. S. Tony, of Walton, Ind., commenced a series of meetings here Nov. 17 and closed Dec. 12, preaching twenty-seven sermons. Five were baptized. These meetings were well attended and a good interest was manifested all along.—*A. R. Bridge, Dec. 13.*

Mexico.—Dec. 7 was our regular council. Brethren Jacob Hollinger, David Dilling and David Wolf were with us. Bro. Irwin Fisher was ordained to the eldership and Bro. S. T. Fisher was advanced to the second degree of the ministry. Bro. Dilling preached for us in the evening.—*A. D. Lair, Dec. 11.*

North Manchester.—Bro. I. L. Berkey, of Goshen, closed a two weeks' meeting at the churchhouse in town Dec. 9. We had large crowds, and good attention was given to the Word preached. Our quarterly council was

held Dec. 6. Quite an amount of business came before the meeting. Sixteen were received by letter and four letters were granted. The members of the Missionary Reading Circle organized a mission Sunday school at the west end of town for the benefit of the poor that cannot attend Sunday school at the chapel. They also search out the aged and invalid members that are unable to attend church and hold services with them.—*Mary E. Neher, Dec. 11.*

Ogans Creek.—The series of meetings conducted in this church by our elder, Bro. John Wright, closed Sunday evening, Dec. 9. One decided to walk with the people of God.—*Salie E. Cart, Servia, Ind., Dec. 12.*

Somerset.—Bro. Isaac Branson came to us Nov. 24 and stayed until Dec. 9, preaching eighteen soul-cheering sermons. Much good seed was sown. We convened in quarterly council Dec. 8. Eld. S. S. Uley being present, he took charge of the meeting. Bro. Isaac Branson was also present. Considerable business was pleasantly disposed of. Sunday-school officers were elected, for the first six months of 1901.—*Obed C. Rife, Converse, Ind., Dec. 11.*

Union Center.—A good-sized congregation greeted our blind elder Alexander Miller, on Thanksgiving. A collection to the amount of \$12.73 was taken up for the benefit of the Texas sufferers. The Saturday following was our regular quarterly council meeting. Four letters of membership were granted and one received. Decided to have a meeting between the holidays at this place. Sunday school was reorganized, choosing Bro. Harvey Hartzaw superintendent and Bro. Frank Anglemeyer assistant. As a result of our protracted effort at this place, which closed Sunday evening, three were added to the church.—*Irwin Yoder, Dec. 11.*

Union.—We held our quarterly council Dec. 8. Bro. Appleman presided. Two deacons will be elected some time in the near future. We close our Sunday school the last Sunday in the year, and reorganize the first of next year.—*Mrs. Ida B. Beiler, Plymouth, Ind., Dec. 10.*

Winamac.—Bro. A. G. Crosswhite, of Flora, Ind., came to Winamac Dec. 6 and preached in the tabernacle, and twice the next day. We had fairly good audiences at all these meetings. Bro. Crosswhite was so well pleased with the interest that he has promised to come back again.—*D. R. Freeman, Dec. 8.*

Wabash.—The quarterly meeting of this church passed off pleasantly to-day. The home ministers were assisted by Eld. C. Burns, of Kalamazoo, Mich. There were four received by letter and two dismissed by letter at this meeting. Bro. Asa Miller, of the Somerset church, will conduct a short series of singing schools at this place in the near future.—*Kittie A. Hursh, Rural Route No. 2, Dec. 6.*

IOWA.

Garrison.—Bro. F. M. Wheeler, of Rockton, came to us Nov. 24 and preached seventeen sermons. There were no additions, but the attendance and attention were good. Bro. D. W. Miller, of Robins, was with us also on Thanksgiving and preached in the forenoon. In the afternoon we had a members' meeting for the purpose of electing a minister. The lot fell on Bro. Harvey Gnagy.—*Sadie Lehman, Dec. 8.*

Prairie City met in quarterly council Dec. 8. Our elder, S. M. Goughnour, and Eld. George D. Zollers, of South Bend, Ind., were with us and assisted in the meeting. Bro. I. W. Brubaker was ordained to the eldership. Bro. Goughnour remained until Dec. 10 and preached for us.—*Rebecca Brubaker, Dec. 10.*

KANSAS.

Fredonia.—We have just closed a very interesting series of meetings conducted by Bro. George Eller, of Grenola, Kans. He came Nov. 24 and preached fifteen sermons. We had an enjoyable Thanksgiving meeting. A good collection was taken for the World-wide mission. Our love feast was Dec. 1. About fifty communed. Visiting ministers were Bro. Ikenberry, of Altamont, Kans., and Bro. Geo. Eller, of Grenola, Kans. Children's meeting on Sunday following the feast at 2 P. M., conducted by the visiting ministers.—*Viola Thompson, Fredonia, Kans., Dec. 11.*

Lenexa.—At our regular quarterly meeting, Nov. 10, it was decided to have Bro. J. A. Stouder, of Emporia, help us in a protracted effort, beginning Nov. 24. Our meetings

closed Dec. 9. Two were reclaimed. Bro. Stouder expounded the Scriptures in a forcible, plain and logical manner. Bro. George Barnhart and wife stopped with us five days, adding much interest to the meetings. Bro. George preached three times.—*P. H. Hertzog, Olathe, Kans., Dec. 12.*

Labette.—The new meetinghouse in the Labette church, near Altamont, was dedicated to the Lord Nov. 25, at 11 A. M. The services were conducted by Eld. W. B. Sell, of Fredonia, Kans. The meetings were continued one week and four dear souls came out on the Lord's side and were received into fellowship by confession and baptism.—*W. B. Sell, Fredonia, Kans., Dec. 11.*

North Solomon.—Eld. D. E. Price, of Mt. Morris, Ill., commenced preaching in the Brethren house in Portis Oct. 19. Saturday night, Sunday and Sunday night it rained, so there were no meetings. Monday night he began again; continued each evening until Oct. 28. We were sorry to have the meetings close so soon, but his arrangements were such that he could not stay longer.—*John C. Wagner, Portis, Kans., Dec. 5.*

North Solomon.—Our missionary brother Albion Daggett, came to us Saturday evening, Nov. 21, and on Sunday morning our elder, I. S. Lerew, took him into the south part of our district, where he commenced meetings at the Victor schoolhouse, twenty miles southwest of Osborne City. Eld. Lerew left Bro. Daggett there, who preached to crowded houses for two weeks, when Eld. Lerew met him again, and on Sunday, Dec. 8, as a result of Bro. Daggett's earnest labors, five came out from the world and were baptized, with one waiting and many counting the cost. At this writing the meetings are still going on with good interest. Never since this house has been built has it been crowded with earnest listeners as it has been the past two weeks.—*Philip Landis, Osborne, Kans., Dec. 11.*

Slate Creek.—Eld. Daniel Vaniman will hold a series of meetings here, beginning Dec. 15. It does the isolated members good to know of the meetings, even if they cannot attend. Eld. John Wise preached a very able discourse last Sunday from Rev. 3: 21.—*Samuel O. Frantz, Conway Springs, Kans., Dec. 8.*

Saline Valley.—Our council was held Dec. 8, in the east end of the congregation. The members there appreciated it, as heretofore it has been held quite a distance from them. It was a good meeting. Eld. L. W. Fitzwater presided. Nov. 18 Bro. Ben Forney, of Navarre, began a series of meetings at the Freedom schoolhouse and continued three weeks. Bro. Forney preached the Word without a compromise. Some wept because they were almost persuaded to give up the world and follow the meek and lowly Jesus.—*Byron Talheim, Beverly, Kans., Dec. 10.*

Washington.—Oct. 6 I went to the Washington church and commenced meetings Oct. 7. During the meetings three were added by baptism. The meetings closed with a love feast Oct. 13 and 14. Ministers from abroad were John Eisenbise, from Morrill, and Peter Eisenbise, from Sabetha.—*W. H. H. Sawyer, Morrill, Kans., Dec. 8.*

LOUISIANA.

Roanoke.—The Roanoke church has just passed through another season of refreshing from the presence of the Lord. On Saturday, Dec. 1, was our special council meeting. The visiting brethren gave an encouraging report. Our love feast occurred Dec. 8. There were fifty-seven communicants. Bro. A. A. Suter officiated. It was the largest Communion we have ever had here.—*S. E. Lewis, Dec. 10.*

MARYLAND.

Burkettsville.—A very interesting series of meetings was held in the Brethren church near Burkettsville, beginning Oct. 24 and closing Nov. 7. Eld. D. B. Gibson, of Illinois, conducted the meetings and his preaching was greatly appreciated, which was evidenced by the large and regular attendance.—*David Auserman, Dec. 10.*

Longmeadow.—Bro. C. D. Bonsack, of Westminster, Md., began a series of meetings with us Nov. 17, closing with an increasing interest Dec. 2. Eight precious souls accepted Christ through the holy ordinance of baptism. Some of them are quite young in years. On Thanksgiving a collection was taken for missions, amounting to twenty dollars.—*Gamma L. Krider, Hagerstown, Md., Dec. 12.*

Manor.—Services at Manor meetinghouse Thanksgiving day were conducted by Bro. F. D. Anthony, of Waynesboro, Pa. A collection was taken for mission work, which amounted to about ten dollars. Bro. C. D. Bonssack, of Westminster, will open a protracted meeting at Downsview Dec. 5. A few of the sisters met and organized an Aid Society with eleven members.—*Bertha Rowland, Dec. 9.*

Millers.—Bro. Jeremiah Brown, of New Windsor, came to us Dec. 1 and remained until the evening of Dec. 9, preaching ten interesting sermons. There were no accessions, but we believe that some were very near the kingdom.—*Joseph Price, Lineboro, Md., Dec. 10.*

Meadow Branch.—The series of meetings that began here in the Westminster church on Thanksgiving eve, closed this evening in the midst of most excellent interest. Eld. J. A. Long, from York, Pa., did the preaching. Four were added to the church by baptism and one was reclaimed. Not a few others seem near the kingdom.—*W. E. Roof, Westminster, Md., Dec. 9.*

MISSOURI.

Adrian.—We are in the midst of a short series of meetings at this place, opened Dec. 9. The church here numbers about thirty-five, under the watchcare of Eld. G. W. Lentz. The official body consists of one elder, one minister in second degree, and four deacons. The shepherd has liberated himself from farm pressure and is pleasantly located in town. Being also State District evangelist he has much work before him. Song service led by Bro. Aaron Lentz is spiritual. One deacon, Bro. J. Knisely, is quite active and frequently at services, yet past ninety years of age.—*L. H. Eby, Dec. 12.*

Bethel.—The Bethel church expects to hold a ten days' Bible normal, conducted by Eld. L. H. Eby, commencing Dec. 25. All are invited to attend. Parties coming by railroad will be met at Mound City by notifying me.—*J. D. Hildebrand, Dec. 7.*

MICHIGAN.

Fairview.—On Thursday we met for services. We had a program and subjects were given to the brethren and sisters. We had a very enjoyable meeting. We took up a collection for the Poor Fund of the GOSPEL MESSENGER.—*C. W. Stutman, Blissfield, Mich., Dec. 12.*

Galt.—Our elder, Bro. J. M. Lair, came Nov. 30 and remained with us till Dec. 9, preaching twelve sermons. The interest and attendance were very good. One dear brother was reclaimed and one dear sister is waiting to be "buried with Christ in baptism."—*Harvey Good, Dec. 11.*

NEBRASKA.

Arcadia.—We met at our schoolhouse, where we held our Thanksgiving services, at 11 o'clock, and in the afternoon had a members' meeting. Bro. D. H. Forney gave us a good Thanksgiving talk. A collection of \$8.25 for the Texas sufferers was taken up. A collection for all purposes was taken of \$17. Bro. W. P. McLellan presided over the meeting. Two letters were granted and one was received by letter.—*D. M. Ross, Dec. 5.*

Junietta.—We met in quarterly council Dec. 6. The church decided to have cottage prayer meeting during cold weather, instead of meeting at the churchhouse. Bro. Nickey presided over the meeting. Two letters were granted.—*Bertie L. Smith, Dec. 8.*

NORTH DAKOTA.

Notice.—The West Rocklake church, in Towner County, North Dakota, assembled in council Dec. 1, 1900, changed the name of their congregation to Snider Lake, to avoid confusion with the adjoining congregation's name.—*E. N. Huffman, Cando, N. Dak., Dec. 10.*

Rock Lake.—The Brethren from this congregation had services at the home of Bro. Levi Reed on Thanksgiving. A collection was taken up which amounted to \$5, for the needy in the neighborhood.—*John M. Markley, Crocus, Towner Co., N. Dak., Dec. 5.*

OHIO.

County Line.—We met in regular council Dec. 1. Considerable business was disposed of in a Christian spirit. Our elder, Samuel Driver, could not be with us on account of sickness; so Bro. W. R. Guthrie acted as moderator. Since our last report one sister has been re-

ceived into the church by baptism. Our Sunday school is still in progress, with good interest, with Bro. J. Grant as superintendent.—*J. L. Guthrie, Herring, Ohio, Dec. 6.*

Chippewa.—Our Thanksgiving meeting was held at the Beech Grove house. Bro. A. C. Wicand gave us a soul-inspiring sermon. After service we took up a collection which amounted to \$3.85, to be used for the MESSENGER Poor Fund.—*Sue Irwin, Creston, Ohio, Dec. 8.*

Newton.—Our Thanksgiving service was fairly well attended. At the close a collection was taken for world-wide missions. Dec. 6 at our council meeting one dear brother was restored to fellowship. Bro. P. B. Fitzwater, of Sidney, Ohio, will assist us in a series of meetings beginning about Jan. 19.—*D. D. Wine, Covington, Ohio, Dec. 8.*

Oak Grove.—Bro. S. P. Berkeybile, of Delta, Ohio, came to us Nov. 19 and preached until Dec. 9, preaching thirty soul-cheering sermons. The church was much built up and strengthened in the faith. We held our annual Thanksgiving service. Brethren Berkeybile and Light did the preaching. Our thank offering amounted to \$13.65. We met in council Dec. 8. All business passed off quietly.—*Jonathan A. Newcomer, Alvada, Ohio, Dec. 13.*

Red River.—Bro. Jacob Rarick began preaching here on Saturday evening, Nov. 24, and continued until Dec. 9, preaching twenty-three sermons, besides conducting a very interesting and impressive children's meeting Dec. 2. He also preached our Thanksgiving sermon at Pittsburg, when an offering of \$17.74 was raised for world-wide missions. Bro. Jacob Coppock expects to begin preaching at Pittsburg Dec. 15, and Jonas Horning at Painter Creek Jan. 19.—*Levi Minnich, Greenville, Ohio, Dec. 10.*

West Milton.—Bro. P. B. Fitzwater's sermons here, last week and this, have awakened quite an interest and done much good. He labored earnestly in his discourses on Revelation and was always attentively listened to by a large audience.—*Ezra Flory, Dec. 14.*

Wolf Creek.—Eld. D. Hollinger came to the Eversole house Nov. 20 and remained until Dec. 11, preaching thirty-one sermons. Nineteen were baptized. There was one married couple. The rest were nice young people. Fourteen of these were from one school district.—*John Calvin Bright, Dayton, Ohio, R. R. No. 4, Dec. 14.*

OKLAHOMA TERRITORY.

Pleasant Plains.—Bro. N. F. Brubaker held three weeks' meetings near Driftwood, in which two dear souls were brought to the fold.—*H. Boone, Round Grove, Okla., Dec. 13.*

Terlton.—We have just closed a series of meetings here. Bro. R. Gish, of Texas, did the preaching. It was a grand, good meeting. Four were made willing to accept Christ. Two years ago there were only two members in this neighborhood. Now there are seventeen, and bright prospects ahead.—*J. L. Teeter, Dec. 6.*

PENNSYLVANIA.

Bethel.—Bro. Levi Holsinger began preaching at Bethel Dec. 1 and remained with us until Dec. 10. He preached eleven sermons. Two were added to the church. We think all were profited by the preaching.—*Jas. H. Morris, Dec. 10.*

Conawago.—I just returned from the Conawago church, York Co., Pa., where we held a two weeks' meeting. The meeting was largely attended throughout and the best of interest manifested. The members were greatly encouraged and greater activity is shown all along the lines. The Wolgammood house where the meeting was held was remodeled at considerable expense, paid for and supplied with our song books, and quite an advance is shown in song service.—*Jas. A. Sell, McKee Gap, Pa., Dec. 11.*

Ephrata.—On Saturday, Dec. 8, we held our church council. Our elder, I. W. Taylor, presided. We elected our Sunday-school officers for the coming year. S. W. Culp was re-elected superintendent and Bro. John K. Kilbhefner was elected for assistant superintendent.—*J. R. Royer, Dec. 12.*

Green Tree.—A series of meetings began Nov. 18 at Port Providence. Bro. J. T. Meyers, of our home church, had charge. Bro. Willie Nyce, of Royersford, preached the Word. He was but recently put in the ministry. He preached fourteen sermons. One

precious soul made the good confession. Bro. Howe, of Norristown, preached on Sunday, Tuesday and Wednesday nights, when the meetings closed. We expect to commence a series of meetings at the home church here at Green Tree Dec. 23. Bro. Isaac Frantz, of Pleasant Hill, Ohio, is to preach for us. We met in regular quarterly council Dec. 3 with very little business.—*Joseph Umstead, Oaks, Pa., Dec. 11.*

Mechanic Grove.—Our series of meetings, held by Bro. J. Y. King, of the Eastern Shore of Maryland, closed on Sunday evening, Dec. 9. During his stay he preached twenty sermons, nineteen at the Mechanic Grove meetinghouse and one at Refton. Monday, December 10, he started home.—*Mrs. Mary P. Phillips Haebcker, Little Britain, Pa., Dec. 15.*

Mingo.—We met in regular quarterly council at the Skippack house, with Bro. A. L. Grater officiating, and Bro. Henry Price assisting. Dec. 11 we closed a series of meetings at the Mingo house, conducted by Bro. Wm. Howe, of Norristown, who preached six interesting sermons, and Bro. D. H. Zigler, of Mayland, Va., who preached thirteen telling sermons. Eleven came out on the Lord's side.—*Harry H. Ziegler, Royersford, Pa., Dec. 12.*

Shady Grove.—Last night closed a series of meetings held in the Shady Grove church-house. We had eighteen sermons. Bro. J. Kurtz Miller, of Kaufman, Pa., did the preaching. He also gave us a Bible lesson each evening before the sermon. Five were baptized; two husbands and their wives—the other a mother. We had a large attendance throughout the entire meeting.—*Wm. A. Anthony, Dec. 12.*

Sipesville.—Bro. W. A. Gaunt, from Ellick Pa., came to us Nov. 26 and began a series of meetings which closed Dec. 5. Although there were no immediate accessions, yet we believe there was much good done.—*William H. Blough, Dec. 9.*

Spring Creek.—Dec. 2 Bro. Albert Hollinger, of Washington, D. C., closed a two weeks' meeting at the Palmyra house, which resulted in two baptisms. Our quarterly council was held Dec. 3 at the Annyville house. Officers for the Sunday schools for 1901 were elected. The following brethren were elected superintendents: Spring Creek house, George Henry; Palmyra, Addison Hoffer; Conewago, Jos. B. Aldinger; Annville, Harry Longanecker. Bro. Joshua Y. King, of the Eastern Shore of Maryland, is expected to commence a series of meetings at the Spring Creek house Jan. 5, 1901.—*J. B. Aldinger, Elizabethtown, Pa., Dec. 11.*

Welschrun.—Nov. 24, following our Ministerial Meeting, Eld. David Ausherman, of Burkettville, Md., commenced a series of meetings and continued until Dec. 9. The visible fruits were five baptized and two restored to fellowship.—*D. M. Zuck, Mercersburg, Dec. 12.*

SOUTH DAKOTA.

Willow Creek.—Nov. 10 Bro. O. J. Beaver, our District evangelist, began a series of meetings at this place and continued four weeks. Twelve were added to the church by baptism. Dec. 10 we held our council, which passed very pleasantly. Two deacons were elected and our minister, Bro. J. M. Mansfield, was advanced to the full degree in the ministry. We decided to have a weekly teachers' meeting for the benefit of the Sunday school. Also organized a "Sisters' Aid Society." Bro. Beaver goes from this place to two other mission points where we have organized Sunday schools, and have preaching services.—*Eva Heagley, Frederick, S. Dak., Dec. 10.*

TEXAS.

Saginaw.—We began meetings the fourth Sunday of November and continued at night during the week; meetings were conducted by the home ministers. Thanksgiving we had preaching at 11 A. M.; at 4 P. M. council meeting. The visit having been attended to, the church was found in the faith and in love and union. On Saturday night we had a very pleasant feast. The spectators gave the best of attention and respect to the services of God's house. On Sunday Eld. K. G. Tension gave us two excellent sermons, at 11 A. M. and at night. At 5 P. M. the members met again for church work. Bro. Ezra Kidwell was advanced to the second degree of the ministry and Bro. A. W. Vaniman ordained to the eldership. They with their wives were received in their office in the usual manner. Eld-

ers Joseph Glick and K. G. Tension officiated in the ordination. The meetings will continue this week; Bro. Glick to do the preaching.—*A. J. Wine, Dec. 3.*

VIRGINIA.

Coulson.—Our church met for Communion services Saturday, Oct. 29. Being blest with the presence of many members from other congregations made it the most enjoyable feast that has ever been held here. With us were brethren John C. Woodie and A. J. Reed, of Scottville, N. C.; Bro. O. Barnhart and wife, Eld. Samuel Spangler, and others. Bro. Spangler continued preaching at 11 o'clock and at night until Nov. 4. Four were buried in baptism, three sisters and one brother. Bro. Spangler was chosen presiding elder for one year.—*C. A. Coulson, Nov. 12.*

Elk Run.—This church met in quarterly council Dec. 8. Considerable business came before the meeting for consideration. We are glad to say a good spirit was manifested throughout the meeting.—*D. H. Smith, Hilo, Va., Dec. 15.*

Garber's.—This sacred place, where the first Brethren church in Virginia was built, has had a refreshing season of services. Bro. D. C. Flory, of New Hope, Va., commenced preaching for us Nov. 14 and closed on the evening of Dec. 6, delivering twenty-five soul-stirring sermons. Thirteen precious souls accepted Christ; others are near the kingdom. The meeting closed with a good interest.—*S. I. Bowman, Harrisonburg, Va., Dec. 8.*

Reedsville.—Eld. A. J. Reed, of Ash County, North Carolina, began a series of meetings at the Reedsville church Nov. 29, preaching seventeen sermons. Much good has been done by the earnest preaching of our beloved brother. Six additions to the church, five of whom were baptized.—*Peter Hyllon, Oscar, Va., Dec. 10.*

Sangerville.—The church met in quarterly council to-day. Considerable business came before the meeting. A good many attended council for the first time. There have been fifty-five added to our congregation by baptism, and three reclaimed during the present year.—*Jennie A. Cool, Dec. 7.*

Timberville.—Bro. J. M. Mobler delivered a very interesting series of sermons at this place, beginning Nov. 7 and closing on the evening of Dec. 2. Three were received into the church by baptism.—*Cora A. Driver, Dec. 7.*

Valley Bethel.—We had preaching Thanksgiving by Bro. Miller. Bro. Gibbs preached one Sunday for us in Bro. Miller's absence. We expect to have service here on Christmas, at 11 A. M.; also on the fifth Sunday of this month.—*Vena S. Bussard, Bolar, Va., Dec. 11.*

WEST VIRGINIA.

Marion County.—Our series of meetings began at Ross Chapel, Marion Co., Nov. 24, and closed Dec. 4. The home brethren did the preaching. Fourteen meetings were held. A Thanksgiving sermon was preached, and a collection taken up for home mission to the amount of two dollars and ninety-six cents. A pastoral visit was made from which we hope for good results. Dec. 6 I was called to Morgantown, W. Va., to preach the funeral discourse of Cora B. Ross, daughter of Bro. J. F. and Fanny Ross.—*Z. Annon, Thornton, W. Va., Dec. 11.*

Over Hill.—In company with Bro. J. A. Click, Nov. 23, we went to the Goshen congregation and held meeting of nine days. Brethren E. L. Lockard, John Bosley and Frank Bosley, and their father, James Bosley, from the Joppy congregation, Braxton Co., W. Va., met with us, but remained only a short time. These young brethren were called to the ministry last October. They are grandsons of Eld. David Bosley, who is very old and well beloved, whose mantle must soon fall on some one else. Bro. E. L. Lockard preached while he remained, and Bro. J. A. Click did the most of the preaching afterwards. Bro. Click lives in Mineral County, West Virginia, in the First District of West Virginia. He is visiting the Second District of West Virginia. This winter his labors are greatly needed in our District and will be greatly appreciated. The church met in council Nov. 24 and called Bro. Grant Sines to the ministry. His address is Canaan, Upshur Co., W. Va. Bro. W. R. Markey and Bro. Click are at this time holding a meeting in our home church, which will close with a love feast.—*David J. Miller, Dec. 10.*

From North Carolina.

Nov. 2 I left home and visited several churches in Montgomery, Floyd and Carroll Counties, in Virginia. In Floyd I met brethren J. C. Woodie, of North Carolina, and C. M. Yearout, of Missouri, and listened to some able sermons from them.

Nov. 24 I went to Salem, N. C., where I met Eld. C. R. Faw. The following day I preached the dedicatory sermon of their new church, ten miles south of the "twin city"—Winston-Salem. The Brethren here have erected one of the most cozy, plain and convenient churches among the Brethren of this (First District of Virginia) District. It is thirty by forty-eight feet, sixteen feet from floor to ceiling. It has two additional rooms in the rear; one is provided with a cook stove to be used in preparing for love feasts, the other is provided with a heating stove, chairs, lamp and bucket of water for the benefit of mothers with babies, and for sickness. These rooms will be very convenient for Sunday-school classes. The house cost about \$800 and is free from debt. This was all done by their own little congregation except \$15 which was sent them from the Valley church in Virginia. This proves what "willing-hearted" brethren and sisters can do.

This congregation is under the care of elders J. F. Roberson and C. R. Faw, and has a membership of about seventy-five, and some in very limited financial circumstances.

We are putting forth a protracted effort here since Nov. 25 and expect to continue a few days yet. Some have made application already and others are inquiring after the doctrine of Christ. One dear old brother who is deaf has not missed a sermon yet. When asked why he went to preaching when he could not hear he replied: "The Lord has promised to meet with his people, and I want to be where the Lord is." I furnish him with the text and sometimes an outline of my discourse, which seems to please him very much.

This congregation is known as the Fraternity church, a brief history of which I hope to give in the near future, as it is one of the pioneer churches of our Brotherhood, its first minister being Isaac Faw, a son of Jacob Faw, who came over from Germany.

C. D. HYLTON.

Dec. 5.

From Laurenceburg, Tenn.

I WILL give you a brief history of my church work in the South. With my family I moved from Blackford County, Indiana, to West Tennessee, Carroll County, Jan. 6, 1888. I made it known that I was a minister of the Dunker church. The people desired that I should preach. I did so although young in the ministry. The people seemed much interested.

In about two years Bro. George C. Bowman, of East Tennessee, came to us and preached and baptized several, and organized us into a little church. My health became poor with third day chills.

With wife and children I moved to Middle Tennessee Nov. 28, 1892, and began preaching. In course of time brethren David Richards and Wellington, of Indiana, came and organized our little band into what is known as the Crownson church.

If any of our ministers want to know anything about the hardships of a ministerial life, let them get out on the frontier and go to work.

C. W. DAVIS.

Dec. 8.

Death of Elder David Bowers.

ELDER DAVID BOWERS, a notice of whose death was published in the MESSENGER recently, was born in Stark County, Ohio, Jan. 30, 1832; was married to Refena Brumbaugh Oct. 21, 1850. To them were born fourteen children, of whom eleven are yet living.

He with his wife united with the church of the Brethren in 1864. He was elected to the ministry in 1867. They moved to Brown County, Kansas, in 1880, and located on a farm near Sabetha, where he labored for the church of his choice as well as for the support of his family. He was an active worker in the church, especially in his younger days.

In the last years of his life ill health prevented him somewhat in that direction. Bro. Bowers did much in forwarding the mission work by way of contributions unknown to those around him.

He was ordained to the eldership in 1891.

He was a good counselor, always ready to maintain the principles of the doctrine of Christ as understood by the Brethren.

His last illness was attended with intense suffering, caused by a very large cancer on his side. He bore his suffering patiently, and died in the triumph of a living faith. To him death was a welcome messenger. His last words, directed to his loved ones, were, "God bless you."

The body was laid to rest by the side of that of his devoted wife who preceded him a little over four years.

R. A. YODER.

Sabetha, Kans.

From Texas Mission Field.

ELD. JOSEPH GLICK came to Texas last January to work in the mission field. His manner of work is holding series of meetings. A good part of the work has been in the organized churches. He held meeting at two new points, one in Montague County, but under unfavorable circumstances, as the smallpox broke out and there was very much rainy weather, which was quite a hindrance to the progress of the meetings.

Another new point was Denton, Denton Co. He began meetings Oct. 10 and closed Nov. 6, preaching twenty-eight sermons. Bro. Neher preached one sermon. Two were baptized, and several others expressed a desire to be baptized on his return the second Sunday of December. Since Nov. 6 he went to Clay County to hold some meetings, but on account of smallpox scare did not hold any. He spent some time in Cook County, at a new point, closing with a good interest. Came to Saginaw last night, Nov. 30, to attend the feast to-night.

On account of the very large cotton crop it is difficult to get a congregation in the country where cotton is the main crop. There are many places where preaching is wanted, but a few preachers cannot be at so many places at one time.

A. J. WINE,

Miss. Sec. Tex. and S.-W. La.

From Section Schoolhouse, Kans.

THIS is a mission point of the Scott Valley church, Coffey County. We keep up a regular monthly appointment. There are five members living here now; two more will move here in the spring. My son G. A. and myself came here Nov. 25, to hold a few meetings. We will have to close to-night on account of other appointments at the same time and place. We have good attention and attendance, and we are confident that if we could hold on a while longer the number of saints here would be increased. Here is a good opening for a good active minister, but he should be well fortified in the Word, as there are some severe critics here that are given to perverting the right way of the Lord. But we know that truth will prevail, because it is of God. Any minister desiring to change location would do well to address either P. H. Smith or Jacob Shultz, of Lebo, Kans.

From here I go to Dunlap, Lyon County, to remain until near Christmas, after which I will be at Neck City, Mo., for perhaps several weeks.

W. H. MILLER.

Westphalia, Kans., Nov. 30.

From Quemahoning, Church, Pa.

THREE dear young sisters have been added to our number by baptism, of which no report has been given. God be praised! We held Thanksgiving services at Spiesville and Maple Spring. At the former place Eld. W. A. Gaunt, who is now in the midst of a series of meetings, did the preaching and at the latter place the home ministers conducted the services.

Dec. 1 we met in regular quarterly council at Pine Grove. There was a splendid representation of members. Eld. Gaunt was also with us. Love, union and good will were the ruling elements at this council. Two letters were granted. As stated previously, missionary sermons had been preached at all seven of our meetinghouses and collections taken during October and November. With \$8 which was raised to assist the Ligonier Valley church to paint their meetinghouse at Waterford, our missionary collections amounted to \$67.39, of which the church voted \$60 for home mission purposes and the balance, \$29.39, goes to the World-wide Mission Fund. Our apportioned amount for home missions is \$48, but because of the liberal donation and

also partly because some of the churches do not come up to their requirement, we thought it good to give more than our required share.

Adjourned to meet in special council Jan. 1, 1901, at Maple Spring. J. E. BLOUGH, Stanton Mills, Pa., Dec. 2.

From Logan Church, Ohio.

THIS church met in regular quarterly council Dec. 1. Eld. J. R. Spacht, of New Stark, Ohio, and Eld. D. F. Hoover, of southern Indiana, were with us. All business was disposed of in a good spirit. Three letters were granted. On account of old age and failing health our elder, Bro. J. L. Frantz, tendered his resignation, which was accepted. He has faithfully discharged the duties of elder for twenty-two years, and he is now nearing the time when his reward will come. Eld. Abednego Miller was selected to take the oversight of the church.

A most deplorable accident occurred near our church Nov. 30, in which Bro. Chas. Mohr and two neighbors were killed by the explosion of an engine and boiler while shredding fodder. It was a very sad affair and has cast a gloom over the entire community.

Bro. D. F. Hoover is holding meetings at our church at the present time with fair interest and attendance.

We had quite an interesting Thanksgiving service with an appropriate sermon by Bro. Hoover. A collection of \$8.11 was taken for the World-wide Mission fund.

JOHN R. SNYDER.

803 N. Main St., Bellefontaine, Ohio, Dec. 3.

From Michigan.

THE State District Sunday School Meeting for Michigan, held in the Saginaw church, was a decided success. It shows that the Brethren of Michigan see the importance of the Sunday school in our church work. All who took part in the exercises surely had the cause of teaching God's Word to the children at heart. It shows that the Sunday school work in Michigan is in a prosperous condition.

J. W. CHAMBERS.

Brice, Mich., Nov. 22.

Texas Report.

AMOUNT received by Relief Committee of Manvel church, Texas, for storm sufferers and church building fund, from Oct. 17 to Dec. 5:

ALABAMA.—E. J. Neher, Hollywood, \$2.00.

CALIFORNIA.—Two sisters in the Lord, Lordsburg, \$2.50.

ILLINOIS.—Silver Creek church, Mt. Morris, \$14.08; Polo Sunday school, \$26.95; Cerrigordo Brethren Sunday school, \$24.70; Pleasant Hill church and vicinity, \$42.75; Bachelors Run church, \$12.75; Lanark church, \$26.45; a brother, Byron, Ogle Co., \$2.00; Pine Creek church, \$23.00; Brethren Sunday school, Liberty, \$2.75; H. S. Danner and sister, Astoria, \$10.00.

INDIANA.—Eel River church, \$3.25; Brethren and friends, Kawanna church, \$5.75; Monticello church, \$17.50; Brethren and friends, Pipe Creek church, \$27.60; Sisters' Sewing Society, Eel River congregation, North Manchester, \$11.12; Union Center church, Elkhart Co., \$23.70; Middle Fork church, Clinton, \$11.68; Brethren and friends, Curtis, \$9.05; Maria Howell, Greentown, \$1.00; Eel River congregation, North Manchester, \$15.70; Ogas Creek church, \$22.85; Salimonic church, Huntington Co., \$10.20; Pleasant Dale church, Adams Co., \$9.00.

IOWA.—Grundy County church, \$40.50; Pleasant Prairie congregation, \$3.06; J. B. Sen-senbaugh, Greenmount, \$5.00; W. N. Glofelty, Libertyville, \$5.00; E. H. Peebler, County Line, \$2.00; South English church, \$26.93; South Keokuk church, \$8.56.

KANSAS.—East McPherson church, \$9.23; Monitor church, McPherson, \$27.00; D. B. Barnhart, Appanose, \$2.00; Bro. Hoover, Appanose, \$1.00; J. Fishburn, Appanose, \$2.50; N. P. J. Sondergard, Ramona, \$10.00; Grace Steward, Dunlap, \$5.64; Sisters' Aid Society, Ozawie, \$5.00; Class D, Belleville Sunday school, \$1.00.

LOUISIANA.—J. C. Minnix, Roanoke, \$5.00. MARYLAND.—Sharpsburg Sunday school, \$3.00; Helping Hand Society Brethren church, Westminster, \$6.00; Pipe Creek church, \$23.00.

MISSOURI.—Bethel church, Holt Co., \$11.50; Plattburg love feast, \$13.62; Brethren and friends, Grangeville, \$2.55.

NEBRASKA.—Sisters' Aid Society, South Beatrice church, \$5.00.

OHIO.—Lick Creek Sunday school, \$6.35; Maple Grove church and friends, \$15.00; Lafayette Sunday school, \$5.50; Upper Twin Sunday school, Gratis, \$1.77; Zion Hill church, Mahoning Co., \$11.50; Price Creek church and friends, \$11.64; S. and Catherine Bock, Dayton, \$5.00; Sisters' Aid Society, Black River church, \$5.00.

OKLAHOMA.—Paradise Prairie church, \$10.50; I. S. Merkey, Cloud Chief, \$1.00; Sister Humbarger, Cloud Chief, \$1.00.

PENNSYLVANIA.—Mountville church and friends, \$13.87; Brethren and friends, Lower Cumberland congregation, \$6.15; Abraham H. Cassel, Vernfield, \$5.00; Amanda R. Cassel, Vernfield, \$1.00; Eastern District of Pennsylvania, Mountville, \$23.40; Hatville church and friends, \$23.00; Brants church Sunday school, Back Creek congregation, \$3.01.

TEXAS.—Brethren of Saginaw, \$4.50.

VIRGINIA.—C. D. Hylton, Daleville, \$1.00; Minnie Miller, Edom, \$1.00; Valley church by B. F. Miller, \$16.00; Mount Zion church, Greenmount district, \$12.45; collected by John H. Cline from neighbors, \$3.50; Linville Creek, \$4.85.

WISCONSIN.—Barron church, \$4.62.

The above is a correct statement of all money received between dates mentioned.

CORRECTION.—In my other report the amount of \$6.80 credited to the Pine Creek church, Ohio, should have been Price Creek church, Ohio. GEO. MARCHAND, Treas.

Manvel, Texas.

OUR BOOK TABLE.

The Ladies' Home Journal Published Over 1600 Pictures in the Twelve Issues of 1900.

FROM 324 illustrations in 1894 to over 1600 in 1900 are the figures which denote the numerical growth and development of the pictorial features in *The Ladies' Home Journal* in six years. This 400 per cent increase in numbers is rather dwarfed by the fact that nearly 1000 per cent more space is now given to pictures than six years ago, and that the quality, or artistic value, of the illustrations has improved beyond computation. A few years ago magazine making was thought by some to have attained a degree of perfection that precluded further advancement, but it seems to have been in its infancy. The reading public now insists upon illustrations, and in meeting that demand it is safe to say that the pictures printed in *The Ladies' Home Journal* in 1900 exceed in number, size, quality and cost those published in all the leading magazines ten years ago.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

AYER—HOPWOOD.—At the residence of the bride's parents near Deepriver, Powsheik Co., Iowa, Dec. 5, 1900, by the undersigned, Mr. Edward Ayer and Miss Leah Dell Hopwood, both of Deepriver, Iowa.

D. P. MILLER.

BAKER—HOLLINGER.—At the bride's residence on Thanksgiving Day, by Bro. D. H. Baker, father of the groom, Prof. Geo. W. Baker and Miss Maude N., oldest daughter of Dr. W. F. and Annie Hollinger, of Abbotstown, Pa. ANDREW BOWSER.

CAYLOR—FOSTER.—At the residence of the bride's parents, Nov. 22, 1900, by the undersigned, Bro. Eli H. Caylor and Sister Ida Foster, both of Akron, Iowa. H. F. MAUST.

FLORA—REIST.—By Eld. Solomon Blickenstaff, at his residence, Nov. 21, 1900, Joel Flora, of Holmesville, Nebr., and Lydia Reist, of Flora, Ind. A. G. CROSSWHITE.

GROSSNICKLE—ECCARD.—At the residence of the bride's parents, Brother and Sister Nathan Eccard, Beaver Creek, Washington Co., Md., Nov. 28, 1900, by Bro. Caleb Long, Mr. Howard S. Grossnickle, of Mapleville, Md., and Sister Maggie D. Eccard, of Beaver Creek, Md. K. S. GROSSNICKLE.

LICHTY—SAYLOR.—In Blackhawk County, Iowa, at the home of Bro. H. J. Saylor, by the undersigned [date not given.—E.D.], Bro. Chauncey J. Lichty, of Davenport, Nebraska, and Sister Zoura M. Saylor, of Waterloo, Iowa. A. P. BLOUGH.

McDANNEL—HARSHBARGER.—At the residence of the bride's mother, Sister Maggie A. Harshbarger, near Jeffersonville, Wayne Co., Ill., Dec. 2, 1900, by the undersigned, Mr. James F. McDannel, and Miss Lizzie Harshbarger, both of Wayne County, Ill.

S. W. GARDER.

ROLSTON—KIMMEL.—At the home of the bride's parents, Nov. 28, 1900, by the undersigned, Eld. Jesse E. Rolston and Sister Ada L. Kimmel, both of Sheldon, Iowa.

H. F. MAUST.

SOLLENBERGER—MILLER.—At the residence of the bride's parents, near Pickrell, Nebr., Dec. 5, 1900, by the undersigned, Bro. Lester W. Sollenberger, of Beatrice, Nebr., and Sister Alberta Miller, of Pickrell, Nebr.

A. D. SICKLER.

WALSTON—ASHMORE.—At the residence of J. L. Louis, Dec. 1, 1900, by the writer, James M. Walston and Pearl Ashmore, both of Noble, Richland Co., Ill.

N. S. DALE.

... FALLEN & ASLEEP ...

"Blessed are the dead which die in the Lord."

ACKER.—At Battle Creek, Mich., Nov. 12, 1900, Sister Amelia, widow of the late Bro. Jacob Acker, aged 82 years, 4 months and 1 day. Her remains were brought to Lena, Ill., and laid by the side of her husband in the Louisa cemetery, where short services were conducted by Bro. Israel Stees. They were faithful members of the Brethren church.

ALLEN BOYER.

ARNOLD.—At the home of her daughter, Lizzie Hendricks, of Cerrogoro, Ill., Dec. 6, 1900, Susanna Arnold, nee Wine, aged 87 years, 3 months and 24 days. She was the daughter of Samuel and Mary Wine, and born in Rockingham County, Va., Aug. 12, 1813. She was married to Solomon Arnold Jan. 14, 1839. To this union were born four sons and three daughters, four of whom are still living. She united with the Brethren church in youth and remained faithful to her vows until death. Services by Bro. Geo. W. Cripe.

ANNA E. BOWMAN.

BRUERE.—Within the bounds of Monroe County church, Iowa, Nov. 28, 1900, Ida May, daughter of Bro. John and Sister Lydia Bruere, aged 11 years, 6 months and 2 days. She was one of a bright class of Sunday-school pupils, and as such will be missed. Services by the Brethren.

WILLIS RODABAUGH.

BROWN.—In the bounds of the North Solomon church, Osborne Co., Kans., Dec. 1, 1900, Sarah Catherine Brown, aged 48 years, 9 months and 27 days. The deceased leaves a husband, an aged father, seven brothers and two sisters. Services in the I. X. L. school-house, by the writer from John 11: 25. Interment in the Round Mound cemetery.

A. C. DAGGETT.

BAKER.—In Abbottstown, Pa., Nov. 10, 1900, Geo. H. Baker, brother to our ministering brother, D. H. Baker, aged 79 years, 5 months and 10 days. Interment in Abbottstown cemetery. He is survived by a widow and daughter, of Council Bluffs, Iowa. He was endued with Christian traits.

ANDREW BOWSER.

BURGNER.—Within the bounds of the Morrill church, Richardson Co., Nebr., Dec. 4, 1900, of paralysis, Sister Mary Burgner, nee Babb, aged 68 years, 1 month and 21 days. Deceased was born Oct. 1, 1832, in Pennsylvania, removed with her parents to Stephenson County, Ill., was united in marriage to Daniel Burgner June 27, 1850. Five sons and three daughters were born to them. The husband, four sons and three daughters survive her. She united with the Brethren church in 1854, and lived a consistent Christian life. Services from Rev. 14: 13, by the undersigned, assisted by Bro. Jacob Peck.

W. H. H. SAWYER.

CAVE.—Within the bounds of the Linville Creek congregation, Va., Dec. 2, 1900, Willie Florence, wife of Bro. D. O. Cave, aged 24 years, 9 months and 3 days. Sister Cave was a consistent member of the church for about four years. Services at the Linville Creek meetinghouse by Eld. J. D. Zigler.

J. M. ZIGLER.

COVALT.—In the Nettle Creek church, Ind., Sept. 25, 1900, Sister Mary Ann Covalt, nee Smith, aged 63 years, 5 months and 24 days.

She was married to Cheniah A. Covalt December, 1865, who preceded her in death about sixteen years. To this union were born eight children. Two daughters preceded her in infancy. Three sons and three daughters still survive. About twenty-four years ago she joined the Brethren church, where she lived a devoted Christian life until death. She passed through many of the sorrows and trials of this life. She was left with a large family and was sick much of her time. About seven years ago she was sorely afflicted with rheumatism and has been a constant sufferer almost ever since. She was unable to walk for about five years previous to her death, but she bore all her suffering with Christian patience. Services by the writer, assisted by Eld. I. B. Wike, from Rev. 14: 12, 13. ABRAHAM BOWMAN.

DEVILBISS.—At Paoora, Iowa, Nov. 20, 1900, Bro. Luther M. Devilbiss, aged 79 years, 11 months and 28 days. He was born in Frederick County, Md., Dec. 1, 1820, and was married to Ara Burall Sept. 15, 1846. To this union were born four sons and two daughters, all still living. Early in life he and his companion united with the Brethren church. They moved from Maryland to Illinois in 1860 and to Guthrie County, Iowa, in 1875. In 1893 by a runaway they were severely injured. Sister Devilbiss soon died and he never entirely recovered from the effects. For the last two years he has gradually failed. Services from Job 14: 14 by Bro. J. L. Myers, assisted by the home minister. His children were all present. J. D. HAUGTEIN.

HIGSON.—At the home of her son, in Denver, Colo., Dec. 1, 1900, Mrs. Hannah Higson, aged 86 years. The deceased came to her death by taking laudanum by mistake. Services by the writer. Interment at "Riverside" cemetery. L. E. KELTNER.

HILDEBRAND.—In New Carlisle, Ohio, Nov. 25, 1900, Gertrude L. Hildebrand, aged 23 years, 1 month and 21 days. She was the daughter of Bro. Charles and Sister Florence Smith. At the age of 11 years she united with the Brethren. She led the way for many others who, young in years, united with the Brethren church in the Donnell's Creek church. April 6, 1898, she married Bro. Frank Hildebrand, of South Bend, Ind. Bro. Wm. Barnhart, assisted by Eld. D. Leatherman, conducted the services in the Brethren church in New Carlisle, from Psa. 30: 5. Interment in the New Carlisle cemetery. EMMA WINE.

HARTMAN.—Near Shady Grove, Pa., Nov. 26, 1900, James A. Hartman, aged 50 years, 7 months and 29 days. He was a devoted father and a good citizen. His death was sudden and unexpected. He leaves a wife (sister), one son and six daughters. Services by the writer, from Eccl. 11: 3. Burial at Price's church near Waynesboro, Pa. W. A. ANTHONY.

LAPE.—In the Dunning's Creek congregation, Bedford Co., Pa., Nov. 20, 1900, Sister Mary C. Lape, wife of Bro. Samuel Lape, aged 28 years and 7 months. She was one of our most earnest workers in church. J. B. MILLER.

LIGHT.—In the bounds of the Sugar Creek church, Allen Co., Ohio, Nov. 12, 1900, Bro. John F. Light, aged 78 years, 10 months and 18 days. He was married to Mary Leachman about fifty-five years ago. One son and an aged mother survive. Services by Bro. B. F. Honeyman, assisted by brethren Jacob Driver and David Byerly, from 2 Cor. 5: 1.

C. D. MILLER.

MAYES.—In Virginia, Nebr., Nov. 5, 1900, little Jesse Howe Mayes, son of Charles and Laura Mayes, aged 9 months and 20 days. Services by Eld. Peters. LYDIA DELL.

MAYES.—In Virginia, Nebr., Nov. 11, 1900, William Robert Mayes, aged 2 years, 2 months and 10 days. Services by Eld. Peters, assisted by Bro. Perry Beckner. LYDIA DELL.

McKINNEY.—At Shamokin, Pa., at the home of her daughter, Mrs. John Harlascher, Sept. 22, 1900, Mrs. Maria McKinney, mother of George B. McKinney, aged 73 years, 9 months and 4 days. She was a member of the United Brethren church. She was blind for several years, but always cheerful, and pleased to see our brethren. Services by Rev. Schneider. EDITH DELLETT.

MILLS.—At her home near Ollie, Iowa, Nov. 24, 1900, Phebe Ann, wife of Seth Mills, aged 39 years, 2 months and 18 days. Deceased was born in Keokuk County, Iowa, Sept. 9, 1861. She was married to Seth Mills

Oct. 10, 1881. Five children blessed this union who, with the husband, remain. She was a member of the United Brethren church for a number of years. Services at the Brethren church by Eld. John Gable. Interment in the Highland cemetery. GRACE BROWN.

METZGER.—In the Eel River congregation, Kosciusko Co., Ind., Nov. 15, 1900, of cancer, Sister Elizabeth Metzger, aged 73 years, 3 months and 11 days. She was married to Joseph Metzger April 17, 1845. Of six sons and six daughters two sons and one daughter preceded her in death. She was noted for her kindness and loved by all who knew her. Interment in the Eel River cemetery. Services at the Brick church, by Eld. Samuel Leckrone, assisted by Bro. Wm. F. Neal, from Rev. 14: 13. C. C. ARNOLD.

MISHLER.—In the Springfield church, Summit Co., Ohio, Dec. 1, 1900, Bro. Jacob Mishler, aged 72 years, 9 months and 7 days. He was born in Lancaster County, Pa., Feb. 24, 1828. In 1851 he was married to Louisa Myers. To this union were born six children, all living but one, which died in its infancy. He leaves a wife and five children. Bro. Mishler was a member of the Brethren church for upwards of forty-five years, and served as deacon for many years. Services by Eld. David Young, from Num. 23: 10.

H. E. KURTZ.

MYERS.—Near Thomasville, York Co., Pa., Nov. 11, 1900, Bro. John B. Myers, aged 58 years, 2 months and 19 days. Services at the Holtzworth church by Eld. E. Gochenour and Bro. D. H. Baker. ANDREW BOWSER.

PITTMAN.—In the Snake Spring church, Pa., Nov. 11, 1900, Eliza P. Pittman, aged 23 years, 1 month and — days. Sister Pittman was a consistent member of the church for nearly two years. She leaves a husband and three children. Services by the writer. D. S. CLAPPER.

STOCKSLATER.—In the Centerville congregation, Johnson Co., Mo., Oct. 20, 1900, Sister Emma Stockslater, aged 47 years and 4 months. She was born at Farmersville, Montgomery Co., Ohio, June 18, 1853. She united with the church in 1886 and lived an exemplary life until death. Services by Eld. D. M. Mohler, of the Warrensburg church, assisted by brethren Bolinger and Holloway.

KATE H. MOHLER.

SHOWALTER.—In the Mill Creek congregation, Va., Aug. 21, 1900, at the home of her daughter, Sister Eliza F. Showalter, aged about 65 years. No one knows just what caused her death. She was found lying at the bottom of the stairway cold in death. She was a widow five years. She was the mother of six children, five of whom survive her. Services by Bro. J. H. C. Early. J. M. WAMPLER.

SHIPLEY.—In the Manor congregation, at her home near Downsville, Washington Co., Md., Nov. 28, 1900, of heart disease, Sister Margaret Shipley, aged about 55 years. She leaves three daughters and four sons. Services by Bro. A. B. Barnhart from Psa. 46. Interment in the Bakersville cemetery. L. BERTHA ROWLAND.

STAUB.—Near New Oxford, Pa., Nov. 13, 1900, James Staub (veteran soldier), aged 74 years. Services at the Mummert meeting-house by Bro. D. H. Baker. ANDREW BOWSER.

WAAS.—In the Fredonia church, Wilson Co., Kans., Dec. 3, 1900, of Bright's disease, Bro. William H. Waas, aged 70 years, 3 months and 26 days. Bro. Waas was born in Hamburg, Germany, came to America in 1850, to Kansas about thirty years ago. He has been a member of the Brethren church for nearly twenty years. Services by Eld. S. E. Thompson and George Eller from Job 14: 14. VIOLA THOMPSON.

WEAVER.—In the South Beatrice church, Nebr., Nov. 2, 1900, Bro. John B. Weaver, aged 54 years, 5 months and 2 days. He was born in Columbia County, Pa. Services by Eld. Owen Peters. LYDIA DELL.

YODER.—In the Nappanee church, Ind., Dec. 2, 1900, Amos Yoder, son of S. B. Yoder, aged 35 years, 10 months and 14 days. He was united in marriage to Ida Akers Dec. 20, 1888. To this union were born two daughters and two sons. He leaves a wife, four children, a father and one sister. Services by the writer. DAVID METZLER.

Yes! Yes!!

A Young People's Paper

That the OLD FOLKS
Want to Read First...

That is how it Gets into
Thousands of Homes where...

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Financial Reports.

Mission Report from Dec. 8 to Dec. 15.

WORLD-WIDE MISSIONS.

[Money donated to this fund will be used at home or abroad as necessity demands it. This fund is on the true basis—i.e., to be used where needed, and it is hoped that it will be well received. Interest on endowments, not otherwise designated, will be acknowledged under this fund.]

Previously reported, \$7,580 75
PA.—Summit Mills cong., 25 cents; C. F. Lin-
genfelter's missionary peach trees, 10; Klahr, \$1;
Mary A. Paul, Dillsburg, \$1; Chas. W. Otto,
Boiling Springs, 50 cents; Lewistown Brethren
S. S., \$1.50; total, 55 75

OHIO.—David E. Gerber, Canton, \$3; Ludlow
church, \$1.85; J. A. Tractler, McComb, \$3; New-
ton church, \$7.50; Mrs. J. B. Brant, 25 cents;
Samuel and Lucia Bame, Williamston, \$5; Owl
Creek church, \$5.50; Wolf Creek church, \$1.60;
total, 42 95

IND.—Hillsburg church, \$4.10; Mary E. Bales,
Hagerstown, \$10; Oak Grove church, \$28.65; to-
tal, 42 56

N. DAK.—J. S. and Lizzie Culp, Bowbells, \$15;
J. A. Weaver, Bowbells, \$1.20; total, 16 20

KANS.—A brother and sister, Overbrook,
\$3.50; Amos Moomaw, Wiltonson, \$1; J. B.
Wolfe, Moomouth, \$4; Thanksgiving collection,
Kong, \$2.27; total, 10 77

MD.—Long Meadow church, Beaver Creek
cong., 10 00

MO.—Bethel church, Holt Co., 8 80

NEBR.—Marriage notice by A. D. Solenber-
ger, Pickral, 50 cents; Lottie P. Naevly, Kear-
ney, 25 cents; Bethel church, \$5; total, 6 72

FLA.—J. N. Overholtz, Keuka, 5 00

ILL.—Wm. Thomas, Mt. Morris, \$1; Woodland
and Astoria S. S., \$3.85; total, 4 85

TENN.—Knob Creek church, 4 00

COLO.—Rocky Ford S. S., 2 50

WIS.—Chippewa Valley church, 1 00

WY.—Mrs. A. C. Goetz, Bennett, 1 00

IOWA.—Marriage notice by H. F. Maust,
Struble, 50 cents; marriage notice by D. P. Mil-
ler, North English, 50 cents; total, 1 00

With correction (see note below), 10 00
Total for year beginning April, 1900, \$7,805 50

WASHINGTON MEETINGHOUSE.

[The house in Washington is now finished, but more
funds are greatly needed and should be sent at once to
cancel indebtedness.]

Previously reported, \$489 45
PA.—Junior Endeavor Society, of Geiger Memo-
rial church, \$5; Summit Mills cong., \$26.30; total, 31 36

IOWA.—Sarah Brallier and family, Greenville,
\$2; Grundy Co. church, \$23.25; total, 25 25

IND.—Emma J. Reiff, Burnett's Creek, 3 00

KANS.—Amos Moomaw, Wiltonson, 1 00

NEBR.—May Helny, Carleton, 1 00
Total for year beginning April, 1900, \$552 05

INDIA ORPHANAGE.

Previously reported, \$1,223 69
ILL.—Cherry Grove church, 10 00

MD.—Ruth Otto, Sharpsburg, 3 35

VA.—A sister, Timberville, 3 10

OHIO.—David Shong, Sherwood, 2 10

KANS.—A brother and sister, Overbrook, 2 00
Total for year beginning April, 1900, \$1,244 24

CHINA'S MILLIONS.

Previously reported, \$84 70
PA.—Harrisburg S. S., 6 54
Total for year beginning April, 1900, \$91 22

INDIA FAMINE FUND.

[Two years ago famine devastated India. Thousands
upon thousands starved to death. This year a greater
famine is upon the unfortunate of that beleaguered land.
Two years ago Brethren and friends responded liberally
to help relieve this great want. A greater want is there
to-day. Shall not the good people of plentiful America
give greater assistance than before? Every cent sent
is will be forwarded direct to the missionaries of the
Brethren church in India.]

Previously reported, \$10,353 77
PA.—Plumb Creek church, \$5.54; Tulpehock-
en church, Midway S. S. Infant class, \$12;
Spring Creek church, \$3; total, 20 54

OHIO.—A S. S. class of Pleasant View church,
WIS.—An infant, Mondovi, 5 00

KANS.—A brother and sister, Overbrook, \$2;
unknown, \$1.20; total, 3 20

IND.—Lillie M. Moomaw, Stockport, 2 50

ILL.—Primary S. S. class, Woodland, 1 31
Total for year beginning April, 1900, \$10,397 82

SWITZERLAND MEETINGHOUSE.

Previously reported, \$910 88
IND.—Emma J. Reiff, Burnett's Creek, \$1; Net-
tle Creek church, \$4.60; total, 47 01

OHIO.—Minnie E. Fry, Center, \$14.26; J. A. Trac-
ler, McComb, \$1; total, 15 26

VA.—A sister, Timberville, 3 00

KANS.—Amos Moomaw, Wiltonson, 1 00

PA.—Sister Kimmel, 1 00
Total for year beginning April, 1900, \$978 15

INDIA MISSION.

Previously reported, \$851 09
NEBR.—May Helny, Carleton, 1 00

IND.—Urias and Matilda Seldner, Southwest, 1 00

TENN.—Mrs. Alma and A. W. Oren, Hunting-
ton, 35
Total for year beginning April, 1900, \$854 24

GOSPEL MESSENGER POOR FUND.

[Used to send the MESSENGER to brethren and sisters
who are too poor to pay.]

Previously reported, \$224 91
ILL.—Milledgeville church, \$10.25; Batavia
church, \$6; Cherry Grove church, \$19.25; Mrs.
Sarah Sword, Lanark, 50 cents; total, 36 00

OHIO.—Wolf Creek cong., \$17; Black River
church, \$4; Chippewa church, \$3.85; Maple Grove
church, \$8.75; total, 33 60

IOWA.—Libertyville church, \$4.10; Sarah Brallier
and family, Greenville, \$2; Laurens church, \$6.66;
Grundy Co. church, \$2.75; total, 29 51

IND.—Pipe Creek church, \$2.85; Walnut cong.,
\$7; Hannah Eyer, Goshen, 50 cents; total, 10 35

VA.—Elizabeth R. Showalter, Weyers Cave, \$2;
Massachusetts church, \$6.50; total, 8 50

PA.—First Brethren church, Philadelphia, \$5;
Shade Creek church, \$1.50; total, 6 50

MO.—Adrian church, 6 25

CAL.—P. E. Bosserman, Glendora, 5 00

KANS.—J. B. Wolfe, Monmouth, 3 00

MICH.—Fairview cong., 2 00
Total for year beginning April, 1900, \$365 62

CORRECTION.—A credit of \$2.75 was given English
River cong., Iowa, but should have been \$12.75, also a
credit of \$47.70 was given Rock Run cong., Ill., and
should have been Rock River cong., Ill., both corrections
in World-Wide fund of last issue.

GEN. MISSIONARY AND TRACT COM.

The Next Annual Meeting.

To the Brotherhood it may seem that they
have a long time to wait before they are in-
formed as to where in Nebraska the next An-
nual Meeting will be held. Our District Meet-
ing was held in October. The country at that
time was too much absorbed in the presiden-
tial election to take much interest in anything
else. After the election calls for the meeting
commenced coming in until nine different
places asked for the meeting. The Locating
Committee felt that every call should receive
fair treatment. All the places were visited.
Their grounds which were offered as a place
to hold the meeting were inspected. They
were given time until Dec. 10 to make their
propositions to the committee.

We were surprised at the number of places
where the meeting could be successfully and
satisfactorily held. We found a general
spirit throughout the District welcoming the
Brethren into their midst. The work of the
committee has proceeded harmoniously and
satisfactorily. The place of meeting will un-
doubtedly be definitely settled by the time
this is published. We can assure our Broth-
erhood that we are doing all in our power to
make their visit to Nebraska an enjoyable one.
I have every reason for believing that we will
succeed in pleasing all that attend the meet-
ing. Wm. MOHLER, Sec. of Committee.

Falls City, Nebr., Dec. 13.

Mt. Morris Bible Institute.

Jan. 12-21, 1901.

Past experience has led us to change our
special Bible term of three weeks to a term of
Bible institute work of ten days. By this ar-
rangement persons desiring to spend one or
more of the winter months in Bible study can
enter our regular course classes, Jan. 2, and
continue as long as they desire. Those who
can remain but a short time can get work
along special lines by attending the institute.
This arrangement brings many active church
workers together during the same week, thus
making them helpful to one another. The
commendable results of last year's institute
work leads us to expect much from the ensu-
ing meeting that will be interesting and pro-
fitable.

Among the topics to be discussed are, How
may we make our efforts more effective for
the good of souls and the glory of God, in our
preaching services, Sunday schools, prayer
meetings, young people's meetings, children's
meetings, quarterly meetings, monthly mem-
bers' meetings, annual church and pastoral
visits?

The Bible—how to study it, methods of
reading and marking it, together with Read-
ing Circle and the various phases of mission-
ary work will also be discussed.

Come, you who desire to become more effec-
tive "workers together" with our dear Lord,
and by grace divine we will assist in stirring
up "your pure minds by way of remem-
brance." Write for programs.

J. G. ROYER.

Mt. Morris, Ill.

Special Notice.

THE trustees of the Old Folks' or Orphans'
Homes, of Mexico, Ind., do hereby give notice
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superintendent the Homes in the place of Bro.
Frank Fisher who has tendered his resignation.
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ABE MILLER.

Mexico, Ind., Dec. 12.

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H. Futerbaugh, Elkhart, Ind.

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over again, and each reading leaves them the better for
it.—Howard Miller, Editor of the *Inglebrook*.

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—J. G. Francis, Oakes, Pa.

It is admirably written and full of stimulating aid to
young hearts.—M. G. Brumbaugh, University of Penn-
sylvania, Philadelphia, Pa.

About "Samuel the Judge."

It is just such a book as parents ought to put into the
hands of their children, and it would be decidedly bene-
ficial for parents to read.—I. Bennett Trout, Lanark, Ill.

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Bible characters in a plain, simple, touching way that is
sure to chain the interest of the reader from first to last.
With Joseph the Ruler he entered an unoccupied Hur-
ry field, and in Samuel the Judge we have one of the best
books of the kind it has been my privilege to read.—D.
L. Miller, Mt. Morris, Ill.

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The canvass of the church for
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account, as a sort of recogni-
tion of mutual interest the pa-
per will present to the church,
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of annual subscriptions come,
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worship.

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THE GOSPEL MESSENGER.

"SET FOR THE DEFENSE OF THE GOSPEL."—PAUL, 1: 17.

VOL. 38.

ELGIN, ILL., Dec. 29, 1900.

No. 52.

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PEOPLE who live much in hotels are always more or less concerned about their safety should a fire occur. Fire is the greatest known enemy to hotels, and the ingenuity of man has been taxed to invent reliable fire escapes that can at all times be depended upon. It is now said that a new life-saving net has been adopted by the New York Fire Department. It consists of a circular gas pipe frame, which shuts up like an old-fashioned purse, and which when opened has a diameter of eighteen feet. A canvas net is attached to the frame, and the canvas is lined with a layer of wadding two inches thick. The shock to a person striking the net is reduced to a minimum, and the difficulty in holding it is lessened by means of strong springs by which the canvas is attached to the frame. They take up the force of the impact. A trial was recently held, and a fireman jumped from a height of four stories into the net, and the shock of the impact was trifling. The men who were holding the net felt practically no strain.

THE University of Chicago is again in luck, having received a donation of \$1,500,000 from John D. Rockefeller and \$25,000 from another party. One million dollars is to be set aside forever as general endowment fund, and the interest is only to be used. The other half million dollars will be spent for improvements in various ways, one hundred thousand dollars being intended for the University printing outfit. To the already rich institution this is encouraging, and shows the interest taken in education. Mr. Rockefeller had before given the University several million dollars, and it is altogether likely that he will in the future give as much more. This is the only way of making a first-class educational institution a real success. It is probably a little unfortunate that a few institutions should receive the bulk of the money donated for educational purposes, but that is the way things of this kind generally go, and there is no way of changing it. But may not the Brethren think about endowing at

least a few of our own schools? That would be the proper thing to do, and there is plenty of money in the Fraternity to do it, and do it well. It is time for us to begin doing some very careful and practical thinking along this line.

"THERE is no rush in the Orient; the train moves slowly through Holy Places as if loath to disturb the shades and phantoms haunting the Land of Promise," writes Mrs. Lew Wallace of "Jerusalem as We See it To-day," in the December *Ladies' Home Journal*. "Deep emotion possesses us. The Jaffa gate is the entrance from the west, a market where there is much traffic carried on in various languages. We hear names that start far-reaching associations in the remote past. We see costumes such as Absalom, the beautiful, the beloved, wore: men in soft raiment, flowing robes, beggars, lepers. Chief among the motley swarm is the unconquered Arab, stately as Saul, silent in his picturesque garments as though the stillness of the desert had passed into his soul, unmoved at sight of the foreign machine come to break his civilization. Job was such a one—Sheik of the desert, with lordly bearing as became the leader of horsemen with spears and the owner of camels, greatest of all men of the East. Does this sound irrelevant? Wait, we are nearing the hill where David set his throne; the wheels turn lower, a shriek, a jerk—stop. The turbaned brakeman calmly calls 'Mount Zion'—a rush of feeling, a thrill that can come but once, we lift our eyes to the city of our Lord, whether in the body or out of the body I cannot tell."

PROBABLY there has never been a period in the world's history when the people of the Nile Valley, Egypt, have not been compelled to depend upon the yearly overflow of the Nile for their crops. In fact the river is the life of Egypt, and as far back as the time of Joseph, 3,600 years ago, steps were taken to store the water for times of emergency, and direct its use and distribution. Last year there were prospects of a famine, but it was averted by the foresight and enterprise of the British Government. The overflow of the past year was the lowest recorded during the present century. But the water was so saved by the Barrage that there was vastly less distress than on any previous occasion of a low flood. The irrigation was more carefully managed, and the maize crop was up to the average, and the cotton crop very nearly the largest on record. The value of the cotton crop was sixteen million Egyptian pounds, twice as much as ten years ago. This immunity from famine was entirely due to wise and provident administration. Great Britain has on hand a similar, but a greater problem in controlling the conditions in India in the years of famine as they come. She did much to relieve the suffering during the famine that has just closed, but the problem is not yet fully solved, for the conditions for storing water there are not as favorable as those found in Egypt.

A MOST disgraceful occurrence took place at the West Point Military school some time since, resulting in the death of Oscar L. Booze, of Bristol, Pa. Booze was a cadet at school, and when challenged for a fist fight by one of the students declined the challenge. He was seized by the other students and treated in a manner that caused him to die from starvation. It is said that the linings of his throat and stomach were destroyed by the mixture of cayenne pepper, Worcestershire sauce and tomato ketchup which the senior cadets forced down his throat because he would not fight with a fellow-student. For some days before his death he could swallow nothing

but water, and even this was so painful he had to give it up. It is stated in a press dispatch that Superintendent Mills of the Military Academy says the authorities at West Point will not punish the men who killed Booze. Students go to West Point, he says, to be tried for the army. It is expected that they shall not be cowards, and if one of them refuses to fight, the cadets will consider him a coward and treat him accordingly. A stand-up fight between two cadets because of a personal quarrel apart from official matters is not interfered with by the authorities. Students should be brave and soldierly, not cowardly. What kind of an example is this to place before the young men of America! It is, however, but one of the results of learning war instead of cultivating the principles of peace.

ONE evening last week the fourteen-year-old son of E. A. Cudahy, a wealthy packer of Omaha, Neb., was kidnapped while on an errand. His failure to return to his home in due time gave rise to but little apprehension until quite late at night, when the awful fact dawned upon the minds of the parents that their son had probably been carried away and would be held for a ransom. The next day Mr. Cudahy received a letter from the abductors, stating that they had the child and would release him on the receipt of \$25,000 in gold. The father was also told that if he did not pay this sum they would burn out the boy's eyes with acid. He was told to leave his home alone in a buggy, at 7 P. M. on Wednesday evening, drive along a certain road outside of the city until he came to a lantern by the side of the road. There he was to leave the money in a white grain sack, and immediately turn round and go home. He was also told that the boy would reach his home a few hours later. The father did as he was instructed, and in the time promised the boy came walking into the house none the worse for his terrible adventure. When kidnapped the boy was taken to a lone out-of-the-way house and chained until the time of his release. From beginning to end it was a skillfully-planned and well-worked scheme. The father knew that he was doing that which might induce further kidnapping, but the love for his child outweighed every other consideration. Now since he has his boy in his own home, he offers a reward of \$25,000 for the arrest of the men who did this terrible deed. Kidnapping is classed with the worst of crimes, and in this instance everything possible will be done to bring the guilty parties to justice. But, however terrible the crime, we have in this land evils of more appalling consequences. We refer to the effects of the saloons and kindred evils. For every boy that is kidnapped a hundred are carried down to the drunkard's grave. The saloon-keepers demand the price, it is readily paid, the boys are ruined for time and eternity, but no one offers a reward for the arrest of those who commit the crime.

MANY Christmas presents came to the White House this season, intended for the President and his wife. They came from relatives, friends and admirers. Some of them came from the West Indies, others from the Philippines. Nearly every State was represented in the gifts, some of which were very costly. From the tropics came bananas, oranges and pine apples. Cigars were sent in great abundance. Turkeys, barrels of apples and plenty of wild game were among the loads of gifts left at the Executive Mansion. But that is the way it goes in this world. The rich are kept well supplied, while the poor and needy are neglected.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

YEARNING FOR THE BEAUTIFUL.

I NEVER heard a pretty story
But I should like to tell it;
I never saw a pretty flower
But that I longed to smell it;
I never met a pretty child
But that I yearned to kiss it;
But for the thing I've longed the most—
Somehow I've seemed to miss it.

What is that thing, do you ask me?
Indeed, can't you divine it?
No artisan, in all the world,
By his art could design it.
And should you have this treasure true
There's no need to conceal it—
For not a thief beneath the sun,
By any art could steal it.

No, 'tis not fame—no, 'tis not wealth,
Nor health? No, that is not it.
It is a gem so very rare,
No king, no queen has got it—
And yet no being on the earth
Is satisfied without it.
Now, really can't you guess it?
No? Well, then, I'll confess it.

It is a blameless, happy life,
No taint of sin about it,
That loves one's neighbor as one's self,
As Jesus Christ has taught it;
Aye, e'en one's enemies to love,
All evil—to eschew it,
And good for evil to return
As Jesus bids us do it.

—Turner Sheppard.

GOOD BROUGHT OUT OF EVIL.

BY O. PERRY HOOVER.

THE good done by the use of five loaves of bread and two fishes in feeding the five thousand on Galilee's shore suggests a deeper thought than satisfying the hunger of so many persons. That food was common, material, but when it received a divine touch it took on a larger value. The thought is that material things may have a spiritual value in them. When this idea is applied to man, the problem becomes, How can the "spiritual" man be brought out of the "natural" man, for many hold that the "natural" man is totally depraved. Can any good ever come out of evil?

The process must be a divine one, and one that does not change the identity, seemingly, of the material. In the above miracle the pieces of bread and fish were increased in quantity, but not changed in kind. The increase is mysterious to finite thought, yet it must be reasonable, for intelligence demands that whatever is must have a reasonable basis for its existence. The process from any human standpoint is difficult; the evil is not changed into the good by a fiat; if it were, why does evil exist at all? Neither is it the result of growth,—the bread was only bread after even the blessing,—if it were so, the "natural" man would grow into the "spiritual" man under favorable conditions. But that would make regeneration a simple process of growth and not one of new birth; besides it would do away with any necessity for the atonement. What, then, is the process of bringing good out of evil?

The classic world thought of a dark river which all must cross. This side was called *Eunoë*, the other *Lethe* or *forgetfulness*; but there is no such river to cross to make men forget a bad past. The fact is painful that the evil past cannot be obliterated by simply forgetting it. There is a pious notion, too, that God will "forgive and forget" the debt of sin; but forgiveness of sins is not a simple process of forgiving and forgetting. Then, too, if salvation were a question of penalty, God is so merciful that he would suspend the sentence passed by the eternal laws of justice, and forget that man had ever sinned. But such notions do not reach the truth.

Let us look at the question from another point of view. Perhaps the relationship between God and man is at fault. The Bible traces the ancestry of

some men back to God; of others it says, "he was a friend to God," but the real relationship is that man is estranged from God, instead of being his friend. How can two estranged friends become reconciled again, and what shall be done with the cause of their estrangement?

One friend does a wrong to another, he betrays the confidence which was placed in him—this causes pain severer than loss of a limb. Can the two become friends again by the wronged party "forgiving and forgetting" the wrong? No; because confidence is gone. Now enlarge the interests of these friends until it affects the sense of justice of the one and the salvation of the other; then it shows the need of atonement, not as a theological necessity, but as a demand of nature, which, after all, must be the true basis of Christ's atonement.

Let us now illustrate the point further by a case told in almost every daily paper: A trusted clerk steals from his employer; the theft is discovered and confession is made. Oftentimes forgiveness is granted at once, but does this extreme mercy satisfy the forgiven? No; that clerk says he cannot face his pardoner, because of the extreme kindness shown to him which only increases his sense of shame. Then he tells a friend about his feeling, and seeks his mediation. Why? Because he wants to be restored, if possible, to the former place of trust and confidence which he held in the feeling of his employer.

This simple illustration puts the whole problem of mediator and atonement in a nutshell. God does not ask man to pay any debt at all; but man wants him to have confidence in him again. This highest enjoyment he seeks through Jesus, his best Friend; but there is no forgetting the fall and sin, and forgiveness was granted even before the fall. Jesus, out of his infinite love pleads for the sons of men, God the Father yields, and they become friends again. This is joy real and lasting—it is bringing good out of evil. Man is just the same man after all, but he feels new, because his former relationship is restored. He knows that God knows all his sinful past, yet he is not ashamed to stand in his presence as he did before. Since he is restored he realizes that his life has increased many fold in usefulness and possibilities. What once was evil has become good, not by a change in kind, but by a change in relationship. In this light the problem of good and evil is understandable.

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"SIMON THE ZEALOT."

BY J. W. WAYLAND.

IN the New Testament nine different men appear to bear the name Simon.

1. A sorcerer of Samaria. Acts 8: 9, etc.
2. "Simon who is called Peter." Matt. 10: 2.
3. Simon the Canaanite, or the Cananean, one of the twelve apostles. Matt. 10: 4; Mark 3: 18. This Simon is also called "Zelotes," or more correctly, "the Zealot." Luke 6: 15; Acts 1: 13.
4. One of the Lord's brethren. Matt. 13: 55; Mark 6: 3.
5. A Pharisee in whose house Jesus' feet were washed and anointed. Luke 7: 36-40.
6. A leper in Bethany. Matt. 26: 6; Mark 14: 3.
7. The father of Judas Iscariot. John 6: 71; 12: 4.
8. Simon of Cyrene. Matt. 27: 32, etc.
9. Simon the tanner. Acts 9: 43; 10: 6.

Simon the Zealot is so called because he was a member of a Jewish sect known as "the Zealots." The term Canaanite, or Cananean, does not imply that Simon was from the town of Cana, or that he was a native of Canaan or a descendant of Canaan; although for aught we know either one of these conditions may have been true; but, in the opinion of Bible scholars, the designation "Canaan" is derived from a Chaldee or Syriac word, by which the Jewish sect or faction of the Zealots was designated.

The Zealots are regarded as the survivors or as

an offshoot, of the Gaulonites, a faction that arose in Judea about the year 6 A. D., under the leadership of Judas, a Galilean (Acts 5: 37). The occasion of the revolt was an attempt on the part of the Romans to tax the Jews. In regard to this revolt Josephus says: "There was one Judas, a Gaulonite, of a city whose name was Gamala, who, taking with him Saddouk, a Pharisee, became zealous to draw them to a revolt, who both said, that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty as if they could procure them happiness and security for what they possessed, and assured enjoyment of a still greater good, which was that of the honor and glory they would thereby acquire for magnanimity. They also said, that God would not otherwise be assisting to them, than upon their joining with one another in such counsels as might be successful, and for their own advantage; and this especially, if they would set about great exploits, and not grow weary in executing the same; so men received what they said with pleasure, and this bold attempt proceeded to a great height."—*Antiq., Book 18, ch. 1.*

The same author speaks of the Gaulonites as one of the four great "philosophical sects" that existed among the Jews of the period referred to,—the Pharisees, the Sadducees, and the Essenes being the three sects best known.

"But of the fourth sect of the Jewish philosophy, Judas the Galilean was the author. These men agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty, and say, that God is to be their only Ruler and Lord. They also do not value dying any kinds of death, nor indeed do they heed the deaths of their relations and friends, nor can any such fear make them call any man lord."—*Ibid.*

The Gaulonites appear to have combined with a conspicuous advocacy of the Mosaic ritual a zeal for political liberty. Both these principles are commendable in a sense, but the sect became fanatical in both and committed many excesses, thereby bringing vengeance upon themselves and misfortune upon their nation.

We have brought to notice these facts concerning the Gaulonites, for the reason that they were the doctrinal ancestors of the Zealots; and from this fact, that Simon was a Zealot, we must derive all of our information about the subject of this sketch; for the New Testament Scriptures tell us nothing concerning his life and work.

Simon is reported on rather doubtful authority to have preached in Egypt, Cyrene, and Mauritania; and on another equally doubtful authority to have been crucified in Judea in the reign of the Emperor Domitian (A. D. 81-96).

Charlottesville, Va.

OUR POSSIBILITIES.

BY A. HUTCHISON.

THIS is a matter that often comes before us for consideration. And we now wish to look at the case as it pertains to success in planting the Bible teaching in new places. The longer I live and the more I work in the Lord's field, the more I am convinced that success cannot reasonably be looked for where there are only a few members, one or two, located. In course of time their pure lives may be crowned with success. But such members labor under great disadvantage.

The only way that I can now see to make a success of this great work is for a sufficient number of families to locate near enough together to control a Sunday school, and have their social meetings, preaching, etc., and invite their neighbors to meet with them, and in this way by and by people will begin to investigate; and the more closely they examine into the claims of the church, the more they see harmony between the Bible and the teachings of the Brethren. In this way their prejudices against us as a people will be overcome. We must act in keeping with the following: "Produce your cause, saith the Lord; bring forth your strong reason."

sons, saith the King of Jacob." Isa. 41: 21. The introduction of any new doctrine is not easily accomplished, and especially if the teachings of Christ and the apostles be the foundation.

Really, the newest thing you can now introduce is the real old-style Christianity. And yet it is the most difficult system of religion to get people to accept, that is now before them. This is true, because there is some of the old man unsubdued in the greater part of humanity. And as long as the old man of sin has a lurking place in our affections it is hard to get the full doctrine introduced into our hearts. But, after all, what will our possibilities avail, if we accept and teach anything short of obedience to all of the requirements of the New Testament teachings? Jesus says: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4. It might be possible for us to have better success in gathering numbers if we would allow a little more liberty to the flesh. But there is danger here.

THE WONDERFUL TEMPLE.

BY C. H. BALSBAUGH.

To Elder Joseph A. Long, of York, Pa.:—

A MATCHLESS Architect is Jehovah. "Every house is builded by some man; but he that built all things is God." Heb. 3: 4. A universe of twenty thousand millions of worlds and suns and stars is now within the reach of our telescopes! And as many more may glow and revolve in the measureless space beyond. "Thus God is our God forever and ever, he will be our Guide even unto death." Psa. 48: 14. All was created by the Word, "for without him was not any thing made that was made." This eternal, omnipotent Word was "made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father full of grace and truth." John 1: 3, 14. What significance this gives to 2 Cor. 8: 9. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." No wonder that Paul prayed that wonderful prayer in Eph. 3: 18, 19. Truly such love "passeth knowledge." What this love has been doing during the last nineteen centuries is recorded in Eph. 2: 20, 21, 22 and 1 Pet. 2: 5. We are individually the temples of the Holy Ghost; and aggregately the glorious dwelling place of the triune Jehovah. 1 Cor. 6: 19, 20 and 2 Cor. 6: 16, 17, 18. He is our dwelling place, and we are his. Psa. 90: 1 and John 14: 23. "Without controversy great is the mystery of godliness; God was manifest in the flesh." 1 Tim. 3: 16.

One of the brightest days in the history of the York church is November 11, 1900. Then your new sanctuary was publicly dedicated to the glory of Father, Son and Holy Ghost. Your description of the occasion thrilled me to the very center of my being. My heart ached to be there. For months I had been anticipating that joy. But providence put in a mysterious but wise and gracious negative.

What a sight for angels to rejoice over and devils to envy, three hundred saints surrounding the sacred table eating the flesh and drinking the blood of the Son of man! A true participation of the Lord's Supper never stops at the emblems. If Christ is not as truly assimilated spiritually as material food is assimilated physically, we eat and drink damnation to ourselves. 1 Cor. 11: 27, 28, 29. "This do in remembrance of me." This is not mind memory, but a heart-memorial. To remember Jesus is the essence and sum of a holy life. The first word in Heb. 12: 2 is the concentration of our sanctified being. It is not a glance now and then, but an uninterrupted, ever-brightening, ever-appropriating gaze.

I hope that with the dedication of the material temple there has been a new consecration of every soul in the York church. You are one of the "masterbuilders," and it comes within your province to lay the foundation. Others are to build thereon, and you build with them. *Let every man TAKE HEED*

how he buildeth thereupon. Keep out the wood, hay, stubble. 1 Cor. 3: 9-13. How kind and pertinent and solemn is the admonition of Paul in 2 Tim. 2: 15 and 4: 5. If the York church will realize the glorious unity of life and purpose represented in Eph. 4: 16, the power of God will be manifest, and many souls will be saved. Everything depends on the first two words in the passage—"From Whom."

The humanity of Christ is God's ideal of man. "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." Heb. 2: 11. "As he is, so are we in this world." 1 John 4: 17. To be godlike is to be ready for sacrifice to accomplish God's purpose. The central idea of the Gospel is "partakers of the divine nature." 2 Pet. 1: 4. Having the essential nature of God, we think, feel, love, live and act like Emmanuel. What poor attainments we have made! How the carnal mind rules many of us! What poor dwarfs in the family of God! Let these considerations fire your soul to preach Christ in all his claims, beauty, power, glory. Bow before the Word and allow nothing to invalidate its supremacy. It is "the glorious Gospel of the blessed God." 1 Tim. 1: 11. Preach it as though you were very Christ. 2 Cor. 5: 20. Make room for the Holy Spirit, and let him sway thought, and affection, and utterance. It takes a crucified person to be "a vessel unto honor, sanctified, and meet for the Master's use, prepared unto every good work." Gal. 2: 20; 2 Tim. 2: 21.

What Nicodemus said of Christ is true of all who are called of God to preach the glad tidings of eternal life; "we know that thou art a teacher come from God." John 3: 2. The value and possibilities of the human soul justify God in his amazing, immeasurable outlay for its redemption. Let this awful, precious, glorious truth be the inspiration of your living and preaching. No danger your life or your sermons will be too full of Christ. Not rills but rivers of living water shall flow from us in all directions. May you, "by manifestation of the truth commend yourself to every man's conscience IN THE SIGHT OF GOD." 2 Cor. 4: 2. Thus you will not fail to win souls.

Union Deposit, Pa.

THE IRON DOOR WAS SHUT.

BY M. R. MYERS.

ONE clear, crisp morning in December, at Sioux Falls, South Dakota, the hotel keeper pointed out the State prison and said: "You can be admitted to the chapel services at nine o'clock. It is now eight-forty-five."

So we set out at once and after fifteen minutes of more running than walking stopped near the top of the bluff to catch breath and look back over the winding way up which we had climbed. There before us in the hollow and on the heights beyond lay the rather picturesque city of Sioux Falls, its paved streets and granite buildings showing little trace of the wild man who first picked his way across its streams and over its hills.

A little farther up on top of the bluff, we came to the prison—an imposing structure, three stories high with a tower in the center, and built throughout of red Sioux Falls granite. As we drew near the prison the sweet strains of "What a friend we have in Jesus" greeted our ears. A rather solemn greeting, too, when it came through the barred windows of a prison. Yet there is no better proof of the penetrating influence of Christ's love than the echo of a favorite Christian song in the heart of a criminal.

"You are five minutes too late," said the warden, as we entered the office. "No one is admitted after the services have begun. I am sorry."

"Well, well," we said. "No one, even if he has come five hundred miles to see you?"

"No one!" was the reply. "We can't discriminate here!"

We stood before the heavy iron gate and thought again of the words of the Master: "When the keeper of the house has arisen and shut to the

door!" We stood outside in severe disappointment, but entirely unable to overcome it. It was too late; the door was shut. Those within worshipped; we could not join them even though we caught snatches of their songs, prayers and speeches. The keeper had shut to the door.

We waited awhile in the pleasant sitting room and tried to think this wait was like waiting before the gates of paradise. Yet this wait in the well-warmed room, flooded with sunshine and filled with exquisite geraniums, cacti, wax plants and vines, and fitted with every modern convenience was comfortable and pleasant. That wait in the outer darkness amid the weeping and wailing and gnashing of teeth, fitted with every possible device of torture, will be unpleasant and uncomfortable. This was the first of perhaps many opportunities to get into an earthly prison; that will be the last of many opportunities to enter a heavenly paradise. This wait was but a temporary disappointment; that will be an ETERNAL one.

THE BIG TREE AND HISTORY.

WRITING of the age of the Big Trees in California Prof. Charles E. Aaron, in *Cram's Magazine* for December, says:

It is believed to be a conservative estimate that every twelve years add one inch to the diameter of a large trunk. This estimate is confirmed by the most recent and trustworthy investigations. A tree 30 feet through would, upon this hypothesis, be 4,320 years old. To be within the most conservative bounds we may safely presume that the Father of the Forest, which probably fell before the time of the American Revolution, first sprang from the seed 4,000 years ago, or more than 2,000 years before the Christian era.

What story could that tiny seedling have told? While its first tender leaf-buds were unfolding, the patriarch Jacob—Israel, the founder of the Jewish race, was, if we followed the Revised Chronology, still in his infancy; and Abraham, the Father of the Faithful, was on his deathbed. Farther east, on the banks of the Tigris and Euphrates, the descendants of Shem were founding a dynasty of Chaldean kings, and Babylon was only an obscure town. In Egypt, the first pyramids had stood but a few hundred years and the invading Shepherd Kings had not yet driven the native monarchs from the throne. The mists which shrouded the fabulous beginnings of the Chinese Empire were then only beginning to rise. In remote India, the earliest Sanskrit writers were just entering upon the task of writing the Vedas, or sacred books, which teach the worship of one Supreme Being under his threefold titles, Brahma, Vishnu and Siva.

When ten centuries of growth had raised our Sequoia sapling to the dignity of a sturdy tree, though still in its lusty youth, David had ascended the Hebrew throne, ere long to be succeeded by Solomon the Wise. The early Grecian states were just emerging from the heroic age. Troy had but lately fallen before their arms, and, if the legend may be believed, Eneas was founding a city near the Tiber. Babylon had passed in succession from under Chaldean and Arabian dynasties into Assyrian control. Egypt had expelled the Shepherd Kings and under her native Pharaohs had entered upon the most splendid period of her history.

More than two hundred years were yet to elapse before Romulus was to lay the foundations of the Eternal City, and Lycurgus was to give laws to Sparta. The centuries glided on, and our noble tree, still in the vigor of its prime, fanned by the winds of the Sierras and warmed by the western suns, had lived but half of its allotted period, when, in the fullness of time, was ushered in the advent of the Savior of the World.

The tree was at that time 2,000 years old. Since then it has grown steadily in size and height, and could it be left untouched by the hand of man, it might continue to flourish until the coming of the King of kings on the clouds of heaven.

THE PEARL OF THE ANTILLES.

BY M. G. BRUMBAUGH.

Number Two.

AMERICANS usually conceive the native Porto Rican to be a negro. Such is far from the fact. There are not many negroes in Porto Rico; not nearly as large a percentage as through the plains of the Southern States. In 1872 the last slaves were manumitted. There are about 75,000 negroes and perhaps about 250,000 of mixed white and negro blood. The great mass of the people are of Spanish and native Indian origin. Porto Rico has a much larger proportion of whites than any other West Indian island.

These native whites are called peons. They are the laborers of the island. They live in rude buildings constructed of poles and palm fronds. The roof is usually thatched. These "shacks" are built without nails. The poles are tied together with vegetable fiber. The one tool used is the *machete*—a crude sort of a sabre. The man with a hoe and a machete is supreme. With these two implements he provides shelter and food,—beyond which needs he seems to have no concern. When this man works he receives thirty cents per day. This is more than the average wages of a laborer in the tropics. It seems to an American a beggarly sum. No man can give himself civilization such as our laborers enjoy on such a pittance. The Americans have paid more. The result has not been wholly satisfactory. If a fixed scale of higher wages is established, great crowds of laborers, mostly negroes, will flock to the island from the surrounding groups. This will add to the already over-crowded labor market. There are not enough industries now to give employment to the population. It is fair to assume that not half the laborers can now find employment. The immediate need is an increase of agricultural and manufacturing activities.

Another difficulty arises from the fact that these people do not have the sense of saving. No matter what amount they may earn, it will be expended as rapidly as it is received. In fact, many work one day, and, having received their pay, refuse to work again until they are hungry and in positive want. One of the first really important matters to be taken up here is the problem of educating the masses to a sense of property and the habit of saving part—no matter how small a part—of their earnings. I am informed that this will come only as these people are made to feel that what they save is their own, and that it cannot be taken from them by any power that has rule or reign over them. A postal savings bank in each *barris* will be a mighty influence in speedily bringing this to pass. To enact such a system will be possible at an early day and is wholly desirable. When once schools are located in every part of the island a school savings bank system may be set up. At present this cannot be done. The important thing in this connection is not the amount saved; but the habit formed.

If, then, the American schools and the American institutions generally can impart to these people a sense of security in their own person and property, it will be safe and sensible to advance wages, limit immigration by law, and teach these people that what they honestly acquire they can surely enjoy. One additional factor must be kept in mind: There must be an absolutely spotless judiciary. There are many reasons for stating that this has not been the case in the past. The American critics of the people here have almost invariably pointed out the lack of proper judicial procedure. There are three judges in charge of each of the five districts. One of two reforms is proposed,—the appointment of an American judge as the president of each court, or the reorganization of the system and the appointment of one judge, and one only, over each court. Some prudent men even suggest that this one should be an American. But it is scarcely wise to take the entire municipal judicial system wholly out of the control and participation of the natives. It is not in harmony with American ideals to remove all

local participation in governmental functions. To do so is to open the way for just criticism and to re-incorporate in spirit the martial law once in vogue, but now supplanted.

Another matter of vital concern is the construction of good roads. Spain did build one magnificent road across the island from San Juan to Ponce, with a branch from Cayey to Arroya. The main road is eighty-four miles in length, and some idea of its superb grading and road-bed may be had when it is remembered that one can drive it in fourteen hours. The road crosses the island from north to south, winds over high mountains, crosses deep ravines, and affords a series of the most sublime views in the world. This road cost above \$4,000,000 and is popularly known as the "military road," because it was constructed as a ready means of transporting troops and artillery from San Juan to Ponce.

Americans can have no adequate conception of the cost and difficulty of road making in Porto Rico. The rainfall is about 120 inches—almost three times that of Pennsylvania. It rains almost every afternoon, and the rain comes down in torrents. The smallest rivulet suddenly becomes a seething torrent, sweeping to the sea. The roads are torn and ruined. It requires the most careful engineering to build roads to withstand the floods.

The significance of roads as pioneers of civilization is made apparent when it is known that the natives live in "shacks" on land to which they have no right or title. Until roads are built, schools cannot be located, churches cannot be built, and the people are incapable of great advances in material or mental enrichment. The coffee grows on the shaded hillsides of the interior. It is the island's richest crop. It must find a market beyond the seas. There is now no way to convey it to the ports of shipment save on the backs of ponies over steep and dangerous mountain trails. Roads must be built from the seaports to the interior; over these roads will flow the wealth of the island, along these roads will spring up schools and churches and habitation. Life will be organized and society settled in the formative channels of advancement and enrichment.

The United States Government has already expended almost \$1,000,000 on new roads, and this is only a beginning.

JONAH AND THE GOURD.

BY JOHN ZUCK.

And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.—Jonah 4: 6.

THIS is part of a very remarkable history. Jonah was a man that Christ saw fit to refer to in reference to his own death and burial. He also called the Jews' special attention to the repentance of the Ninevites at the preaching of Jonah; and taking the size of the city and its population and importance, I presume Jonah's preaching caused one of the largest and most enthusiastic revivals on record. There may be other phases in which Jonah very fittingly typifies Christ.

But in the Scripture above referred to perhaps the gourd more fittingly represents Christ. A certain writer has called this gourd the palm-Christ, so called because there is a plant in many of the Eastern countries whose leaves when spread out resemble a man's hand, and it was thought to represent the hand of Christ. As such the hand of Christ shelters and protects us—a very present help in time of need,—imparting blessings to us as the gourd did to Jonah, making glad the heart. "So Jonah was exceedingly glad of the gourd." It is said the palm-Christ (gourd) is a five-leaved plant and grows some eight or twelve feet high, and grows very rapidly. This gourd in the text was the "son of the night," as it "came up in a night, and perished in a night." It should not be forgotten that this was the Lord's gourd. "The Lord prepared a gourd," "God prepared a worm," and

"God prepared a vehement east wind;" all of which indicates very clearly God's miraculous work concerning this gourd.

Let us look at this subject with a twofold purpose: (1) What it was to Jonah; and (2) what it may be to us. The Jonahs are not all dead yet. "Jonah was glad of the gourd." And why? No doubt because of the physical comfort he got from its cool shade. So God makes us glad by the numerous blessings which he bestows upon us. The gourd was a gift from God, and Jonah accepted it as such. So we should be very grateful to God for all the rich blessings which he is daily bestowing upon us, knowing this, that "every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Jas. 1: 17.

Jonah might have taken this sudden coming of comfort as an indication of divine approval, and from a selfish standpoint rejoiced. We should be careful along this line, lest we accept the comforts of life because of merit. We should remember that in the midst of joy, sorrow may come. "God prepared a worm" for this gourd, and it quickly faded and was carried away by the "east wind." So our joys and sorrows are closely linked, and one often follows swiftly after the other in this mortal life. We may therefore learn that earthly enjoyments are transient, are not permanent and lasting, and that we should seek and secure more substantial and permanent shelter; so that when the floods come, and the winds blow, we may not suffer loss.

The worm reminds us that small creatures may be very formidable enemies. Think of the blasting effects to the little plant, the mighty oak, and man's own mortal frame giving way to death and decay because of its devastating work. Job 19: 26. Remember the "little foxes"—our little sins, our little habits—overthrow us. When continued and indulged in they grow and become mighty giants, and so numerous that their name is legion. Whether that worm died when it killed the gourd we are not informed, but we are informed of a place "where their worm dieth not, and the fire is not quenched." Mark 9: 44-48. Also see what happened to Herod, the mighty orator of apostolic times, when he made that notable oration: "And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." Acts 12: 22, 23.

There is another fact we should not overlook, and that is the place of the worm's operation. This was no doubt at the root, perhaps hidden or underground, and at night, as we are informed that the gourd "perished in a night." Sin is a wonderfully hidden and deceptive worm that attacks the vitals of our being, destroys our health, our manhood, blasts our hopes of heaven and drags us down to hell. These hidden, invisible enemies lurking in the mind and heart smite and bring such sudden destruction.

The time of decay was in the morning, just when the sun was coming up, when Jonah would need it most to protect him from its scorching rays. So many of the comforts and joys of this life pass away just as we are getting ready to enjoy them. Let us, dear reader, prepare for the time of our great need, for old age, death and eternity.

This sudden and complete loss of the gourd warns us against setting our affections upon things that can be lost—the transitory and perishable things of this world. We should get our affections above the worm, the moth, the rust and the thief, and set them on Jesus, heaven, the promises, and the sure mercies of God. The divine preparation of the gourd, the worm and the wind may shed some light on the dark mysteries of life, where God's providence divinely is sent for our trial, test and purification. Jonah's insincerity and contempt for life, and wounded pride, as set forth in verses 1 to 3 and 9 of chapter 4, deserve a passing notice. His extreme selfishness, caring more for a bit of a gourd, and that too upon which he had bestowed no labor, "that came up in a night, and perished in a night,"

than he did for all that great city of Nineveh, wherein were "more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle." Verse 11.

Here is a divine argument for mercy, and to us Jesus says: "Blessed are the merciful: for they shall obtain mercy," and James informs us that "the Lord is pitiful and of tender mercy."—Jas. 5: 11. God makes our hearts tender over very trifling things sometimes. Jonah had pity on the gourd. So there was a tender spot in Jonah's heart, selfish as it was. The Lord knew how to touch it, and when once touched the Lord could reason him upon the right side. "Thou hast had pity on the gourd," may I not have pity too? God reasons from the less to the greater, from the one (gourd) to the many thousand human souls. How great the contrast. So the Lord may do with us.

May we be wise to receive instruction, and ever pray for hearts of mercy, hearts of sympathy, hearts of love, placing ourselves under the protecting hand of God, where we can receive and enjoy the sure mercies of David—the palm-Christ of Jonah.

Clarence, Iowa.

✠ CORRESPONDENCE ✠

Trip to Bell County, Kentucky.

I LEFT home Nov. 14 by private conveyance to attend the Ministerial Meeting at Cedar Grove, Hawkins Co., Tenn., Nov. 16 and 17. After enjoying the meetings till Nov. 22, I was pressed in the spirit to go to Bell County, Kentucky, to hold a Communion, as Bro. Sizemore's family was sick and could not go.

So, in company with Bro. Still, I started Nov. 22 on horseback across the mountains. We visited the members on Black Water.

We had two meetings at Whiteshoals, Lee Co., Va. A call was made for a minister, and the lot fell on William Eldridge, who bids fair to accomplish a great deal of good for the cause of the Master. His address is Whiteshoals, Lee Co., Va. Here we met Bro. Louis Jones, from Kentucky.

On account of the rain and for fear of high waters, after meeting Nov. 25 we left for Kentucky, with Bro. Jones for our guide across Cumberland mountains. We got to Cumberland River. The water being up, three of us—Bro. Jones, Bro. Still and myself got over. We left the rest behind. Bro. Eldridge, who was walking, got over next morning on a log. The tree had been cut to fall across the stream. So we all got over in safety.

We got to Bro. Jones' Nov. 26 and began meeting with renewed energy, on account of the doctrine that was preached in that country, that when a man got religion, as they call it, it didn't matter what he did, he was saved. It seems like they believe it. One preacher had left his wife and taken another man's wife, and another had taken his father's wife. So we began our meeting Nov. 26 and continued till Dec. 2. They had their Communion Dec. 1 with one addition; many more are counting the cost.

We bade farewell to our dear brethren and sisters in Bell County and came to Bro. Still's Dec. 3. Forty-two miles from home; took the train Dec. 4 and got home at 3 P. M., after walking seven miles through the rain and mud. JACOB WINE.

Oak Grove, Tenn.

Notes and Jottings.

DR. TALMAGE has for some months been traveling in Europe. Among the scenes he has described is the following: "Within a short time we saw, in the capital of Russia, a baptism, a wedding, and a church service. The babe to be baptized was three days of age. The godfather and the godmother stood in the cathedral, in the hand of each a candle, not to give light, for it was daytime, but in solemn ceremony. Two priests officiated, the one reading from a book, the other responding to what I supposed to be a Russian 'amen.' The priests

were quite richly robed, and conspicuously on their ecclesiastical dress was the cross. After quite a prolonged making of prayers and reading of the Scriptures, one of the priests opened a small vial of oil, and with a brush he put a drop of this oil upon the forehead, chin, eyelids, hands and toes of the child. Then more prayers and more readings and crossings of the forehead and breasts by the priests and godfather and godmother and audience. Then the priest unrolled the child from the blanket in which it was wrapped, and the little one, without any swaddling clothes, was put clear under a vase of tepid water, and the second time, and the third time, completely buried in baptism. Then the infant was lifted and wrapped again in the blanket, while the godmother hushed as well as she could the affrighted child's crying."

"The most pressing needs of the church" was named by a certain editor as a topic for the writers of his journal. Under this title there appeared some interesting articles. I allude to one matter which to me is at present of pressing and of urgent need in the church, viz, more care and wisdom in the discipline, in the executive department of our church work. Too much work is done at our council meetings in confusion without respecting our church rules. The result is, on one hand, members are wounded, which will seriously affect their usefulness; and, on the other hand, under loose discipline a deaf ear and a blind eye is turned towards offenses such as affiliating with labor organizations, political and mild secret orders, with the resorts of amusements, whose name is "Legion." Where this state of things exists the inevitable results are, a quiet but a sure settling down to the low level of our surroundings, the world,—like captive Israel in Babylon. This also includes the work done in the church by committees. When brethren are sought for personal advantage, or who serve when they are objected to, the tendency of such efforts is to lessen the working power of that church, the last state being worse than the first. The Standing Committee a few years ago called a committee before her, whom she had sent out to do a work in a local church. Their decision, it was at once felt, would seriously affect the cause locally. The Standing Committee kindly asked that committee to modify their decision. The committee did so, and it at once restored that church to its normal condition. The great and single aim should be to "seek not YOU, but YOURS."—St. Paul.

Hon. McMayan, a leading attorney of Dayton, Ohio, when in a suit as to the right of church property, found occasion to carefully read the Minutes of our Annual Meeting. Upon doing so he remarked to a number of our Brethren, "You people have a fine code of rules to govern your church. They are on the principle of the primitive fathers. Surely the results of such rules would be most salutary on any community." I add: It is a pity that they are not more carefully read.

I. J. ROSENBERGER.

Covington, Ohio.

Death of Eld. Jacob Brower.

HE died at his home near South English, Iowa, Dec. 6, 1900, of old age and complicated causes, aged 83 years, 2 months and 26 days; funeral by brethren H. C. N. Coffman, D. P. Miller and John Gable from 2 Tim. 4: 6-8, which he had previously selected. Father was born in Augusta County, Virginia, Sept. 10, 1817. May 24, 1842, he was united in marriage with Anna Miller, with whom he lived till death claimed her Feb. 19, 1897.

In the summer of 1842 they, with his oldest brother, Eld. John Brower, of Dorrance, Kans. (now deceased), and wife united with the church the same day. Father was called to the ministry in 1847, advanced in 1851, ordained in 1854.

In the fall of 1855 the family—parents, four sons and two daughters—moved to Iowa by team and settled on the home where the parents lived till they departed this life. One daughter and one son were born in Iowa. In the fifties and later father

and Eld. David Brower, of Oregon (deceased, cousins), filled appointments at various points and did much horseback riding and preaching.

As a Bible student and one able to defend the doctrine father was beyond the average, having a clearness of thought and delivery. He preached his last sermon in February 1899, became severely ill March 23, 1899, and called for the anointing, which was done the same night. His suffering was very severe—seldom mortals suffer more—but it was borne with Christian fortitude. The family are all living; they and their companions, also a number of grandchildren, belong to the church. Four sons and one son-in-law serve the church as ministers; one son and one son-in-law as deacons. The children were present at the funeral except the oldest who resides in California. S. F. BROWER.

From Virginia.

BRO. H. C. EARLY is in the midst of an interesting series of meetings in the Linville Creek church, Rockingham Co., Va. He began on the evening of Dec. 6 and has thus far developed the following scriptural texts and subjects:

1. "Not forsaking the assembling of ourselves together as the manner of some is." Heb. 10: 25.
 2. "Continue ye in prayer."
 3. "Bring them down to the water." Judges 7: 4.
 4. Bringing up children,—old people's meeting.
 5. "Children, obey your parents"—"Seek ye first the kingdom of God and his righteousness,"—young people's meeting.
 6. Seeking the lost. Luke 15: 1-10.
 7. "Is thy heart right?"
 8. The work of the Holy Spirit: "He will reprove the world of sin, of righteousness and of judgment."
 9. "Who shall roll us the stone away?" Mark 16: 3.
 10. What is baptism and who is to receive it?
 11. The selection of a church. 1 Tim. 3: 15.
- The treatment of these subjects has been of intense interest to many and will serve to mould public sentiment, to strengthen the faith of the believer, and to afford an opportunity for the unsaved to enter the kingdom. D. HAYS.

Broadway, Va., Dec. 17.

From Kearney, Nebr.

THE mission work carried on among the children, such as children's meeting, sewing school, etc., has been closed since our last District Meeting, and Sister Netzley, who was our helper here, is now in her home at Adams, Nebr.

For the past two and a half years this work has been going on, and we feel it has indeed accomplished much good, by way of gathering the poor into the Sunday school and also into the church, and in educating them, by means of good books to read. There is still much to be done in these lines but we are glad to have had so much done, and we make the best use of the present, and hope for the future to bring us many more successes in good works.

We now worship in our new church building, instead of the dwelling house used the past two and a half years. It is far more convenient for us and for the accommodation of all who desire to come. At present Bro. S. Z. Sharp is conducting a series of meetings for us, with very good interest.

There are many of the poor that need help in the way of clothing, of all kinds, even in bedding. Many of the sisters' sewing circles, and some individuals, have contributed liberally to the need here in the past, and we say now that such contributions are just as much needed and will be as thankfully received as when Kearney had a mission by name. The sisters in the circle here will receive and distribute all goods that may be sent in for the benefit of the poor, both in and out of the church. All goods addressed as below can and will be promptly received from the depots.

VIRGINIA M. SNAVELY.

404 East Sixteenth St.

PREACHERS' DEPARTMENT.

SERMON THOUGHTS, HOMILETICAL SUGGESTIONS AND AIDS
FOR THE MINISTER.

THE BISHOP—A GOOD REPORT.

CONCERNING the kind of bishop to be selected to preside over the local congregation Paul says, "He must have a good report of them that are without." By those "without" are meant people who do not belong to the church. In selecting an elder it is well that we look at the conditions on the outside of the church as well as on the inside. Speaking of Paul's meaning in the presentation of this part of the word a certain writer says:

This shows that a bishop must have a good reputation as well as a good character. Though people of good character generally have good reputation, yet not always is this true. Sometimes a man is disliked because his life is an open rebuke of all wrong doing. In many instances a man is hated because by words and actions he endeavors to overthrow the works of darkness. As a result he is probably slandered in the vilest manner, by reason of which his reputation may not be good with a certain class of people. In such an instance a man is not of good report simply because he endeavors to overthrow the works of iniquity, and this should not unfit him for the bishop's office. Neither should an elder be requested to resign his office simply because certain evil characters have deliberately set themselves to besmirch his good name. A bad report for doing good certainly is not any part of Paul's meaning. If it were, then it would be within the power of evil characters to prevent the church from selecting any man, however well qualified, for the bishop's office. The Redeemer's cause is not thus at the mercy of slanderers. But Paul doubtless meant that the man who is chosen for the eldership must be a man of such business correctness, social discretion, and domestic moderation that he will command the confidence and esteem of those who are among the honorable on the outside of the church. Respectable people of the world like to deal with those on whom they can rely, and, as a rule, like to speak well of those in whom they have confidence. This being true it is evident that in selecting men for the eldership the church is not at the mercy of vile characters who may deliberately plan to damage the good name of a man who exposes their villainy. But when a man is evil spoken of we should always inquire, *By whom?* If only the villainous speak evil of him this is, in some instances, a commendation. At the same time churches should be careful not to suppose that a man's character is good because certain bad people speak evil of him. In selecting overseers all extremes should be avoided. The requirement expressed by the words, "good report of them that are without," should be considered in view of business, social, and domestic behavior.

A MAN died recently in Philadelphia from what the doctors called a marble heart. The organ was so stony that the surgeon who performed the autopsy broke his scalpel on it. Curiously enough the man who possessed this anatomical curiosity had never suffered from conscious heart trouble, and it is probable that the condition of the organ would never have been discovered by outward examination. This disease is a very rare one physically, but alas! it is far too common spiritually. The man with the marble heart, whose blood goes cold and sluggishly, stands in the way of the progress of every great movement for the benefit of humanity. Half-heartedness and cold-heartedness are the source of most of the difficulties that the church has to encounter. Warm-hearted, enthusiastic Christians can burn away all barriers to the church of Christ. Many people are unconscious of their serious condition. We should pray God to give us a heart of flesh, alive and glowing with devotion to Christ.—*Current Anecdotes.*

"PREACH the Word."

THE SUNDAY SCHOOL.

LESSON LIGHT-FLASHES.

Jesus Anointed at Bethany.—Matt. 26: 6-16.

Lesson for Jan. 6, 1901.

GOLDEN TEXT.—She hath done what she could.—Mark 14: 8.

ABOUT the subject of this lesson there has been considerable controversy both as to whether this feast and the one named in John 12: 14 were the same, and also as to whether the Marys named are one and the same person. Some affirm that both instances refer to the same feast and the same anointing, while others deny and say that they were different feasts held at different times, and that at the one we have Mary the sister of Lazarus and at the other Mary Magdalene. On both sides of the controversy there seem to be scriptural reasons. And as a decision either way will not affect the lesson to be taught, we shall not argue the question. Of course we have our opinion and would be glad to know that we are right, because to us the little town of Bethany, over the hill, has many attractions because of the family who dwell there; and especially because they were the friends of Jesus.

The first thought in the lesson is that Jesus is always worthy of all the honor that can be given him. How much of this he received at this feast we don't know. It is probable that the feast was made especially for his pleasure and that he was the chief guest while the others were invited as friends. If at Simon's house and Jesus was the guest, of course Lazarus and his sisters would be invited, because of their close intimacy with Jesus. So we would do in making a feast of this kind. In connection with inviting our special friend we would invite such as were most friendly to our guest. This would add to the enjoyment of the occasion. And so it was then—Jesus the guest, the disciples, Lazarus and his sisters as the nearest friends. Jesus was the honorable guest of the feast—because he was the loved one. And so it should be with all of us. He is our best friend, and at all of our feasts and places of enjoyment he should be the invited guest. He should be honored as the chief one at our feasts. Do we have any places for enjoyment at which we would be ashamed to invite Jesus?

The second thought is: There is nothing too precious for us to give Jesus. So Mary thought. The ointment was very precious, very costly, yet not too much so for the use for which her heart longed to use it. Had it been all that she possessed in the world she would have gladly sacrificed it all for the privilege of anointing his head and his feet. She loved him above everything else in the world, because he could do more for her and she needed him most. The rule is that we are willing to pay for things in proportion as we can realize from them. And the greatest and most blessed thing that we can ever receive is salvation and eternal life. And therefore for this we can gladly sacrifice all we have, which is more than he asks or desires. He wants only our love, our esteem and our chief affections. When he has these we will gladly give to him our most precious ointment to show our love and affections.

But there was at least one at this feast that envied the Christ this woman's token of love and called it a "waste." There was no doubt then, and there still is, a great deal of waste in the world. We may waste in our desire for horses, silver-mounted harness, fine houses, fine clothes, and hundreds of other things for which we give our labor and money. But none of us have ever wasted in giving and sacrificing for Jesus. Mary, by this anointing, brought herself into close touch and sympathy with her Lord and built for herself a monument that has stood through all the ages, and will continue to stand until the Christ comes again.

H. B. B.

When you bury enmity don't plant any flowers on its grave.

OUR PRAYER MEETING.

MASTERING SELF.—1 Cor. 9: 24-27.

For Week Ending Jan. 12.

- I. HOW TO GAIN CONTROL OVER OURSELVES.
 1. By renunciation of self. Rom. 6: 11-14; Gal. 5: 24.
 2. Through conflict. Rom. 7: 14-23; Eph. 6: 12; 2 Pet. 2: 9, 20.
 3. By a firm purpose. Dan. 1: 8-16.
 4. By enduring temptation. James 1: 12-15.
 5. By appealing to the strength of the Lord. Eph. 6: 10-18; 1 John 5: 5.
- II. REWARDS OF MASTERING SELF.
 1. Freedom from sin. Rom. 6: 16-18.
 2. Partakers with Christ, if steadfast. Heb. 3: 14.
 3. Deliverance from second death. Rev. 2: 11.
 4. A crown of life. James 1: 12.

PRACTICAL THOUGHTS.

The Christian's battlefield is here, amid the trials and temptations, the doubts and fears, but the triumph procession is above. This is the land of the sword and the spear; later on is the land of the wreath and the crown. Have you ever wrestled hard with a strong temptation, and known what it was to sing with thankfulness, "The Lord is my helper"? Let each contest and victory, though a hard one and more strenuously contested, be to you as a pledge of final and everlasting victory in heaven.

PRAYING FOR LIGHT.

BY JAMES M. NEFF.

THERE are some Christians who go to the Lord in prayer for a direct revelation of his will on all points wherein they have doubts as to what course they should pursue. This may be, and we think often is, a mistake. It is proper to pray the Lord to help and direct us in the study of his Word, but we should not expect him to reveal his will to us independently of his Word. Some have prayed for a revelation of the Lord's will direct to them through the Spirit on points that are fully covered and clearly revealed in the Scriptures. It is not treating God right to ask him over and over again what his Word has plainly revealed. He that is too lazy or indifferent to read his Bible may not expect to get much spiritual light by praying for it.

By this method of seeking for the truth different persons have arrived at altogether antagonistic conclusions; and many have made supposed discoveries that are quite contrary to the teachings of the Bible. This proves that the theory is erroneous. The Lord would certainly not tell Brother A that a thing is right and at the same time tell Brother B that the same thing is wrong; nor would he reveal to Sister C by the Spirit that a thing is wrong, when he has declared in his Word that it is right.

We cannot be too prayerful or too dependent upon the guidance of the Spirit in the study of God's Word, but we certainly expect too much if we look for the revelation of much truth independent of it. Let our prayers be frequent, reverent and believing, but let them never get in the way of a diligent and persistent search of the Scriptures.

Fruitdale, Ala.

IN WHAT PLACE IS THE LORD?

WHEN Jacob made his bed in Bethel, with a stone for a pillow, he found, on awaking, that the Lord was in that place. He seemed surprised at this, but he need not have been surprised. The Lord is in any place where we lie down, or where we rise up. This is a truth for us to have in mind, sleeping or waking. If we are doing right, it ought to give us comfort. If we are doing wrong, it ought to be a warning to us. The Lord is in every place beholding the evil and the good.—S. S. Times.

If there be one thing it would seem we should be justified in worrying about, it is our sins; but that is a rare source of anxiety. To worry about them, however, does not dispose of our sins. The better, indeed, the only way, is to confess of our sins to Jesus, who is faithful and just to forgive us our sins.

HOME * AND * FAMILY

LIFE'S BALANCE SHEET.

A Meditation for the Close of the Year.

If, when the joyous day is gone,
I count the deeds that I have done,
And find one act, though small—
A loving word, a song, a smile—
That did some saddened heart beguile,
Or to a soul recall
The sunlight of the Father's love,
Then I will thank my God above.

If, when the weary day is gone,
I count the deeds that I have done,
And find one act, though small—
A thoughtless word—a look of scorn—
That made a brother more forlorn,
Or caused his feet to fall,
Then I will pray my God above
For more and more of His pure love.

And, when life's toilsome journey's done,
Its deeds complete, its songs all sung,
If I can truly say
With heart and voice I did my best
To point the Father's heavenly rest
To all who will obey,
Then I will praise my God above,
And ever dwell in His pure love.

—H. R. Palmer in Treasury.

PLEASURES AND FASHIONS OF THE WORLD.

BY OMA L. BROWN.

PRIDE and fashion are two of the greatest evils of the world to-day, and they are fast creeping into our churches. It seems that many of our brethren and sisters are more taken up with pride, and think more about what they might put on to make them look pretty (as they call it) than they do to help build up the Sunday school and spread the Gospel.

I notice in some places that the older sisters are farther advanced along the line of fashion than some of the younger ones. It seems that the older ones should set the example, but if they don't, let us younger ones set the example for them. I think if we would think more about doing good and try to save those who are in sin, and teach them the true faith and gospel truth, more good would be done and there would not be so much display dressing.

I am really glad that I don't have to bother myself about the latest styles for fear I may not be in fashion with everybody else. What good does it do anyone to worship such things? They are all vanity. God hateth a proud look, but a broken heart he will not despise. When one puts on all he can, does not this show a proud spirit?

Again, we may not put on any extras when we go to our own church, but if we are going to some of the fashionable churches or some other place, we think that in order to have people speak well of us we must put on a little more and try to look as much like them as possible. Is this right? No; we should be the same everywhere, and let people know what we are. Just think, if people would take the unnecessary they put on themselves and give to some poor children and dress them fit to come to Sunday school, would this not be more pleasing to the Lord? And he would bless them for so doing. This is the way to let our light shine so others may see our good works. Let us put on Christ and try to follow his teachings, no matter what people say about us. How careful we should be in what we do.

We are apt to lead others astray or keep some one from coming to Christ. Let us not be stumbling-blocks to anyone. Let us fill our hearts and minds with heavenly things and forget the foolish things that are behind.

Now a word about worldly pleasures. There are so many places of amusement that attract the attention of our young people. To these places they go and think nothing of it. But if there is prayer meeting, Sunday school or other religious service going on they are not there. We ask, Why? Oh, it was too cold or too cloudy, or they were too tired or there was some other excuse. There are many

temptations to attend places of amusement, but such places become not a Christian. So if we are going to serve Christ we must deny ourselves of these things, and say, "I cannot go."

Red Cloud, Nebr.

THE SAD PICTURE.

"It was in the beautiful bar-room of the Tabor Grand in Denver," said Eli Perkins. "A group of handsome young men were laughing and drinking, when a poor, tottering tramp pushed open the door, and, with sad eyes, looked at them appealingly. 'Come in, Senator, and drown your cares in the flowing bowl,' they said jeeringly. 'I will come in, thank you,' he said, 'for I am cold and hungry.' 'Take this brandy, Senator,' they said mockingly, 'and drink to our health.' After swallowing the liquor, the tramp gazed at them an instant, and then, with a dignity and eloquence that showed how far he had fallen in the social scale, he began to speak: 'Gentlemen,' he said sadly, 'I wish you well. You and I complete a picture of my life. I was, alas! a Senator. My bloated face was once young and handsome as yours. This shambling figure once walked as proud as yours. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of honor and respect in the wine-cup, and, Cleopatra-like, saw it dissolve and quaffed it down. I had children, as sweet and lovely as the flowers of spring, and saw them fade and die under the curse of a drunken father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and at last strangled them, that I might be tortured by their wings no more. To-day I am a husband without a wife, a father without a child, a tramp without a home to call his own, a man in whom every good impulse is dead—all, all swallowed up in the maelstrom of drink.

"Young gentlemen," he said, as he passed out into the darkness, 'whichever way you go—whether you follow your mothers', wives' and children's prayers, and enjoy their love on earth and dwell with them in heaven, or whether you become a saddened soul, forever lost, like me, I—I wish you well.'

"I shall never forget that sad picture," said the humorist. "It was wit and humor ending in pathos. Tears dimmed the eyes of the youth as they watched a despairing soul disappearing in the darkness."

SHELDON'S BOYHOOD HOME.

We had the privilege, recently, says the senior Editor of the *Christian Evangelist*, of hearing an address by Rev. Charles Sheldon, author of "In His Steps" and several other works of wide circulation. The part of his address which touched us most and in the deepest part of our nature was that in which he told us how we could make our homes better. He described his home in one of the Dakotas. His father was a minister with a small salary in that new country, and the home was very unpretentious. He told of how the snow in winter was so deep that the only way they could find the barn to feed the stock was by having a rope tied to the barn and reaching to the little dwelling and tunneling through the snow, guided by that rope. But inside the humble home there were books, music, games and, above all, there was love. At some time in the evening other books were laid aside and a lesson was read from the Book of books by his father who, then, as they all bowed, commended them to God's care and protection. But the last thing before retiring was a game and a romp in which they all engaged. Home was everything to them. They had no place else to which they could go. And so they made the most of home. As the speaker told of those boyhood days with its hardships, but with its home love and brightness, his

eyes grew moist with the tender memories. Is it any wonder that a man like Charles M. Sheldon should come out of such a home as that? Compare it, contrast it rather, with many so-called homes, filled with the spirit of pride, worldliness and fashion, from which reverence and piety have been expelled and even parental and filial affection are neutralized by the claims of society! Shall we not resolve to protect our homes as oases in the desert of worldly strife and turmoil, where we may rest and be restored, and from which our children may go forth with a chance to win in life's battles?

FARM LIFE FOR THE CITY POOR.

IN nearly all of the older countries of the world and even in the older states of the United States—notably New Hampshire—there is a tendency of the people to drift from the farms to the cities. In Denmark, however, the tide has turned, and the poor in the cities who have found the struggle for a living too hard are going back to the farms. The government is aiding in this movement. It has reclaimed 2,000 square miles of land and is selling it in small allotments of ten acres or so to the people. Three-fourths of this land is now occupied by dairy and poultry farms, fruit orchards and truck gardens. From these farms 1,000,000 hundred-weight of butter is sent every year to London, the same amount of bacon and ham. Danish bacon is the highest priced of any offered in the London market. Pigs, cattle, horses, poultry, millions of eggs, tons of vegetables and shiploads of fruit all find their way up the Thames. Denmark has become the second country in the world in regard to the average wealth, although there are very few rich men. Every village has its high school and public hall for amusements. Co-operative societies buy and sell to the best advantage for communities, and drinking and gambling have almost totally disappeared from the small villages because the people are prosperous, contented and have been educated above the desire for degrading amusements.

This might seem as an excellent pointer to those of our readers who now reside on farms. The time is coming when there will be no place like the home on the farm. With the rural mail delivery, telephone and other conveniences, the farmer will find himself the envy of all his city friends. Home life on the farm is also best for pure religion and the best of morals.

GOOD MANNERS AT HOME.

PRACTICAL jokes are rarely indulged in by persons of nice perceptions, and teasing passes the bounds of good taste when it ceases to be a matter of pure fun on all sides. Inquisitiveness is always bad form. "Whom is your letter from?" "What makes your eyes so red?" are interferences with one's rightful privacy. A closed door should be respected and give assurance of seclusion.

One who is so disloyal as to repeat to any outsider, however intimate, anything to the discredit of the family deserves to forfeit all family rights and privileges.

There are no terms strong enough to condemn the vanity of parents who will allow a daughter's charms, prospects and advantages to be advertised in the public prints.

Society requires that whatever their private relations, husband and wife face the world as a unit, harmonious and with interests identical.

One thing good form imperatively demands—that by no mischance, no loss of self-control, shall family discords be revealed to strangers, children or servants.

An uncontrolled voice is always unmannerly and undignified.

A readiness to give up in little things is the most tactful appeal possible for a return of courtesy at other times when the matter may be of importance to us.

Personalities that are made to do duty as family jokes are never funny to strangers.—*Ladies' Home Journal*.

THE GOSPEL MESSENGER,

A RELIGIOUS WEEKLY,

...PUBLISHED BY...

BRETHREN PUBLISHING HOUSE,

...PUBLISHING AGENT...

THE GENERAL MISSIONARY AND TRACT COMMITTEE,
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DURING a late protracted effort at Waynesboro, Pa., seven united with the church.

At the late series of meetings at Pyrmont, Ind., eight persons confessed Christ and were baptized.

ON account of the space occupied by the Index much correspondence must be held over for the next issue.

BRO. JESSE STUTSMAN closed his series of meetings at Silver Creek, Ill., last Sunday. From there he goes to Iowa.

THE Mohammedans are killing more Christians in the central part of Turkey. Two hundred were recently put to death.

BRO. S. F. SANGER closed his series of meetings in Girard, Ill., with fifteen accessions. The spirit of the meeting seems to have been excellent.

FOLLOWING the dedication of the church at Fairview, Va., a number of meetings were held which resulted in several making the good confession.

At a late District Meeting one of the evangelists made this report concerning his own labors: "Preached eight sermons, baptized eight persons, and traveled thirty-four miles."

BRO. JACOB SNIDER, the elder of the Antietam church, Pa., fell asleep in Jesus a few days ago. A suitable notice of his departure will appear in the next issue of the MESSENGER. He died very suddenly.

BRO. ALVIN POLLOCK, of Batavia, Ill., who has been in poor health for several months, called on us last week, spending a few hours in Elgin. He improves very slowly and is not yet able to resume his work at Batavia.

BRO. D. S. FILBRUN is now very pleasantly located at Corinne, Utah, and will doubtless take pleasure in seeing other members located near him. He is there to preach the Gospel and we hope to hear of his doing a good work.

BRO. E. S. YOUNG spent a few days with his family in Elgin last week. He had just closed two Bible terms in Ohio. There were several accessions. He went from here to South English, Iowa, and will probably go from there to Nebraska.

We have just published a new edition of "Joseph the Ruler." The book is neatly printed, and will afford interesting and profitable reading for the young. The cover is real attractive. Price, 25 cents. It will be found an excellent publication for Sunday-school presents.

ONE of our agents writes us that the MESSENGER goes into every family in his section where there are members. He feels confident that every one of them will renew, and then he proposes to go among the outsiders and secure at least six additional subscribers. He believes in preaching the Gospel to everybody.

BRO. W. I. T. HOOVER writes us that Lordsburg, Cal., is becoming kind of a Mecca for winter tourists. They come five, ten and fifteen a day, and not a few of them are members. Seven were recently added to the church by letter.

THE committee on location has settled on Lincoln, Nebr., as the place for the next Annual Meeting. The date for the meeting is May 28. Hundreds of those in the East will now begin to make preparations for attending the Conference and visiting other parts of the West.

ALL orders for the Brethren's Sunday School Commentary for 1901 have now been filled, and we are prepared to fill still further orders. We believe that the work will greatly please our Sunday-school workers, and we are sure that it should be in the hands of all of them. Price, ninety cents.

It is now reported that the Sultan has forbidden Jewish pilgrims to remain in Palestine longer than three weeks. It is believed that this is intended as a blow to what is known as the Zionist movement, the object of which is to form an immense self-governed Jewish settlement in the Holy Land.

THERE is hardly a day goes by that we do not receive something like this: "I think the GOSPEL MESSENGER is getting better and richer every week. I would feel very sad if I could not get it.—Edwin S. Ernest." We always appreciate such kind remarks, and it does us good to know that our efforts are being appreciated.

NOT long since we met one of the MESSENGER agents, who lives in a congregation where there are only about fifteen families of members. He then had over twenty names on his list of subscribers for the paper, and said he was not yet through. He not only gets the paper into every family in his congregation, but he goes among those outside of the church and solicits their subscription.

A WRITER in a late issue of the *Ladies' Home Journal* predicts much for the next hundred years. He says: The American will be taller by from one to two inches in the next hundred years. His increase of stature will result from better health, due to vast reforms in medicine, sanitation, food and athletics. He will live fifty years instead of thirty-five as at present—for he will reside in the suburbs. The city house will practically be no more. Building in blocks will be illegal. The trip from suburban home to office will require a few minutes only. A penny will pay the fare.

WE receive some very curious requests. "One writer thinks that we should urge the Conference to make the golden rule a test of fellowship. This, however, he thinks should be done in a manner that will not permit our members to vote for a certain man for President. He has come to the conclusion that the President is not carrying out the golden rule. Well, that is his business and not ours. We have long since learned that our business is to run the MESSENGER and the people can select whom they please to run the government. The things that belong to Caesar we shall leave to Caesar and his assistants. We are here to advance the interest of the kingdom, and cannot afford to meddle with politics."

EACH minister in the Brethren church is entitled to a copy of the Brethren's Sunday School Commentary for 1901 for the postage, twelve cents. Hundreds have availed themselves of this excellent offer, made possible by the Gish Fund. Those desiring the book, who have not yet sent in their orders, should do so at once. The offer made to our ministers will hold good as long as the present edition lasts, but beyond that we cannot promise. Last year some waited too long and did not get the book. So if you want it do not wait. If your name should not happen to be in the list of ministers found in the "Brethren's Almanac" for 1901, send reference. To those not ministers the price of the book is ninety cents.

BRO. W. E. WHITCHER, of Austin, Ark., should now be addressed at Lytle, Texas. He is located twenty-three miles south of San Antonio, and wishes to know if there are any Brethren living in that part of Texas. Those who can give him the desired information will please write him.

THE Sunday School Meeting for Southern Pennsylvania is to be held at York, Dec. 26 and 27. The program did not reach us until our last issue was printed and mailed, and as this issue comes out after the dates for the meeting it will serve no good purpose to publish it now. We regret that the program did not reach us sooner.

"SAMUEL THE JUDGE," by Bro. Galen B. Royer, a companion volume of "Joseph the Ruler," is just from the press. It is a charming little book full of most interesting matter relating to the life and time of Samuel. Here the story of Samuel, from beginning to end, is told in an easy and simple manner, so that it may be understood by any boy or girl. It is the second volume of the series that Bro. Royer is preparing, and is just the thing to place in the hands of the youth. Price, 25 cents. Order it for your children. It is certain to please you as well as the children.

ONE of our correspondents laments because some of the Brethren, and even officers, in his locality persist in doing manual labor on Sunday, claiming that when pressed with work there is no wrong in so doing. It is not often that the Brethren have occasion to meet an issue of this kind, but when they do have to meet it the better way is to face it firmly, and give people to understand that under no circumstances can the church tolerate in her ranks members who have no proper regard for the sacredness of the Lord's Day. These Sunday workers need to be rebuked sharply, and if they will not heed, then they may be classed with such as walk disorderly, and dealt with accordingly. Sunday desecration is becoming one of the great evils of America, and our people must set their face firmly against it.

MOST men and women dislike the idea of being a slave, and yet one-half of the people in this country are slaves. Some of them live on large farms, and are out of debt. Others own and control gilt-edge banks, and other money-making concerns. Some occupy the sacred desk and not a few hold positions in colleges and universities. They are slaves to their appetites, to their passions and bad habits. They cannot control their own temper, their tongue, much less their thoughts. They are under a cruel master, and that master may be a heartless temper, an unruly tongue or a disgraceful habit. They would like to be free, be independent and do as their better judgment might dictate. But they cannot. They are slaves, and they know it. They have not the strength of manhood and womanhood to assert and maintain their rights to rule their passions instead of permitting their passions to rule them.

MEMBERS want to stop this thing of talking evil about one another. If a brother or sister does wrong seek some way of helping such a one to amend his or her ways. Evil speaking is damaging to the one engaging in that kind of talk, as well as to the one talked about. If people want to live pure and holy lives they must talk about the things becoming holy men and pious women. Were the evil speaking that is done by church members printed in books, the publications would startle the world itself. Why cannot the children of God put an end to this kind of conversation? Simply because some of them do not want to. They have done this kind of talking so long that evil speaking becomes as a sweet morsel for them. There are those who will read this item, and then in less than thirty minutes forget it, and go right on with their talking about the faults of others. We may not be able to induce them to reform, but of one thing they may rest assured, the Lord has no use for that class of people in heaven. Now is the time to repent.

BRO. AMICK and family reached Lordsburg, Cal., in good health, and seem to be enjoying the good to be found in that genial clime. Bro. Amick has been doing some very acceptable preaching.

THE INDEX.

In the closing pages of this issue we print a carefully-arranged index for Vol. 38 of the MESSENGER, the first time that an undertaking of the kind has been attempted. When decided on we had no idea that it would take up so much space, though it contains only the editorials, essays, missionary articles and poetry. The correspondence, church news, prayer meeting subjects and queries with their answers, are all omitted. Had those been indexed also much more space would have been required. But we trust our readers will appreciate what has been given. And now we shall be pleased to hear from all of our patrons, as to whether they want an index of the future volumes as they are completed. There may be those who would sooner have the space filled with reading matter. If so, let them speak also. We want a vote from our readers as to whether or not they are in favor of the index. If they are we hope to be able to furnish it. If not, it can be omitted the same as heretofore. But we want your vote, and that soon. Send your vote to us on a card, or slip of paper, separate and apart from all other business. When all the votes are in we shall consider them and plan accordingly for the future.

CLOSE OF THE VOLUME.

THROUGH the kindness of a beneficent Father and by the aid of the Holy Spirit, and in the name of Jesus, we have been permitted to complete another volume of the MESSENGER, being the last volume for the nineteenth century of the Christian era. How well the work has been done must be left for others to decide. But, personally, we feel that we have done the best we could under the circumstances. To us it is, however, quite a relief to be able to trace the last lines of the year's work, and feel that the important undertaking has been completed to the satisfaction, we hope, of those whom we serve. We say important undertaking, for if all the matter contained in one volume of the MESSENGER were arranged in book form, using ordinary book type, it would make over twenty volumes the size of the late edition of the "Doctrine of the Brethren Defended," or nearly two volumes to the month. Besides nearly every phase of the Christian religion is discussed more or less, to say nothing of the attention given to thousands of news items both secular and religious. Indeed it is quite a relief to feel that the task has been completed.

That mistakes have been made goes without saying, for to err is human. However, by the mistakes of the past we can and should profit. Such has been the experience of all earnest and well-meaning people who have gone before, and we can do no better than to follow their example in all that is good, noble and elevating.

Our association with our hundreds of contributors, correspondents and thousands of patrons, for the year, has been unusually pleasant. Not for years have we received from them so many words of appreciation and encouragement. In every manner reasonable they have helped us with our work, both in the way of increasing the list of subscribers, and in keeping us supplied with good articles and interesting news. In this they have greatly aided in making the MESSENGER what it has been.

But the volume for 1900 now comes to a close. It ends as the life of man must end. The work has been completed, but the influence goes on. What has been written is written, and there is no changing it. And as the end of the volume is here, so also is

the end of the year as well as the end of the nineteenth century. We not only close our work for the year, but for the century as well. As man by his labors in the present prepares for the life that is in the future, so we in the efforts have been preparing for the duties and privileges that await us in the approaching century. We close our labors in this century so as to be ready to commence work in the next.

THE CLOSING CENTURY.

THE year is gone, the century is ended, and what have we as a church accomplished? We started out with the Gospel as our fixed rule of faith and practice, with a determination to give the world a better system of religion. To what extent have we succeeded in carrying out this purpose?

Before the dawn of the present century persecution drove the Brethren from Germany to America, and a congregation was established at Germantown, Pa. From this center the doctrine spread principally by emigration. It required nearly one hundred years to carry it as far west as the Mississippi river. More than fifty additional years passed away before we had any churches planted on the Pacific Coast. Twenty-five more years were required to get us ready to send our first missionary to Denmark. Then, in real earnest, we commenced the period of rapid development.

Within the last quarter of the century most of our colleges have been established, and the greater part of our missionary spirit has been developed. We have been led to give more attention to the Sunday-school work, and to think more of preparing our ministers for their special duties. We have carried the Gospel into India, Asia Minor, Switzerland and France. From Denmark the pure Gospel found its way into Sweden also.

Not content with this, the church has taken charge of the publishing interest, and now controls the output from her presses. Her missionary system has been well organized, and is operated upon a basis that is fast commending itself to all the congregations in the Fraternity. Each State District has her home missionary system. Attempts are being made to develop our young people along missionary lines by the aid of the Reading Circle and otherwise. Our schools are sending out scores of young men and women equipped in a large measure for religious work. So here we are at the end of the century with two thousand six hundred ministers, about nine hundred congregations and not far from ninety thousand members.

So far as membership is concerned, this is not a flattering showing. We have plenty of schools, a large number of ministers and an abundance of well-equipped young people. To us it seems that we are just ready for active work all along the line. Nearly two hundred years have been consumed in planting churches, unifying the congregations and getting ourselves ready for something more than ordinary. In this condition we close the century, and it now remains to be seen whether we shall move out into all the world and give the whole Gospel to every creature, or continue in the development stage until the Millennium, and let Jesus come and find us in full possession of the truth, wrapped up in a napkin and carefully laid away. Verily, the last year is gone, the century is ended and not half of the world is in possession of the Gospel. Surely we must make haste to obey our marching orders—"Go teach all nations"—if we mean to retain the confidence of the Master.

AMONG THE CHURCHES.

MOST of the time, from the hot, sultry days of August to the bracing winter air of the December holidays, was spent among the churches in Missouri,

Illinois and Indiana. And now Christmastide finds me at home again, glad for the opportunity to take a much-needed rest and to enjoy home life.

After all that can be said about traveling, the best part of any journey is the blessed home-coming. The heart yearns for home even as "the hart panteth after the water brooks," and the touch of homesickness is sure to come to the wanderer who loves his home. To meet and greet the loved ones at home, to sit by one's own hearthstone and fireside, to bow around one's own family altar, to drink in all that home means to those who love it is to enjoy the greatest blessings God has given us in this world. The home, where love dwells, is a heavenly place in Christ Jesus. And so, when life's pilgrimage is over, the sweetest and best of all its blessings will be the home-going and the home-coming.

Kind and loving hearts were found in all the churches visited, and open homes were freely offered on every hand. The only regret was that not all who kindly pressed their invitations could be visited. There is a heartsome hospitality among our people most commendable, and it is to be hoped it will never be lost. This hospitality abounds wherever a congregation of the Brethren is to be found. Whether it be in Benton or Hickory counties, Missouri, or in the more favored localities in the same State, as at Mineral Creek, Prairie View, Warrensburg, Centerville, Adrian, Knobnoster and other places, the same uniform kindly hospitality and loving interest were found to prevail. This is one of the true tests of discipleship: "By this shall all men know that ye are my disciples, if ye have love one to another." "We know that we have passed from death unto life, because we love the brethren."

And what is true of our Brethren in Missouri is true of them through the length and breadth of the land. It is true, and pity it is that 'tis true, that troubles come into our churches and hearts are made to bleed because of the ravages of evil; but so it was in the days of Christ and the apostles, and so it will be until he comes again. The conflict grows none the less fierce as we enter the latter days; but through all these difficulties brotherly love continues and will continue even unto the end.

At Canton we enjoyed the hospitality of Bro. Solomon Bucklew, one of our Boanerges. He has been laboring hard to build up a church in the fair city of Canton and has met with a fair degree of success. Brother Solomon has charge of a number of churches and labors diligently for the Master's cause. A strong effort was made to locate the Annual Meeting of 1895 at Canton, and from what was seen of the city and the proposed grounds for the Conference, it may be said that it would have been a most excellent place for the meeting.

Pyrmont and Hagerstown, Indiana, have large congregations of Brethren, and both are enjoying a good degree of prosperity. At the former place a new meetinghouse has been built and it is one among the most convenient and commodious houses of worship to be found. The church has been enjoying an ingathering under the faithful evangelistic labors of Bro. Isaac Frantz, of Ohio.

At Hagerstown the congregation approaches three hundred and fifty members. They have one among the largest meetinghouses in the State. By actual count 1,325 attended one of the meetings at that place. When that number get into a building made to accommodate 1,100, a crowded state of affairs is sure to result.

The days passed rapidly away. The burden of the work was for the strengthening of the faith of the people in the Bible, and for the salvation of souls. The work having been done with the measure of ability given to the laborer by the Lord, the results are left in his hands. Eternity will reveal.

D. L. M.

AMUSEMENTS.

FOR a number of weeks Mr. Sunday, an earnest and a very outspoken evangelist, of Chicago, carried on a very enthusiastic revival here in Elgin. A very commodious tabernacle, holding about three thousand persons, was erected for the purpose. Mr. Sunday is as outspoken as Sam Jones, only more polished. He, however, denounces sin in unmeasured terms. Some of his addresses were fine and had a telling effect. His denunciation of the saloon evil, immorality in high as well as in low places, and other grades and phases of sin were both clear and forcible. He was not slow to tell the people that there is a hell, and that the disobedient are certain to find their way into it.

One evening he preached on popular amusements. Here are a few things, in a condensed form, that he said:

"The Lord doesn't find all the heathen in Africa. There are plenty of them right here in Elgin. I have a controversy with the church of God to-day because the members engage in card playing, theatre going and dancing.

"Booth and other great play writers never would let their daughters attend the theatre unless they themselves had seen and heard the play. Even Shakespeare, that greatest of dramatists, has to have his coarseness and vileness eliminated and expurgated before it can be used by decent people or as a text-book in our public school.

"Go down to Tattersall's to-night and you will find \$25,000 in the box; enough to support many churches. If the theatre is a good thing, a place to learn morals, take all the children and go, instead of going to your weekly prayer meeting.

"The Christians who attend the theatres are not leaders in the prayer meeting, neither are they leading souls to Christ.

"Cholera germs will live more than thirty years; so will seeds of sin remain in the hearts of youth.

"Dip your hand into a tar bucket for a chain of gold. You have your gold, but the odor of that tar will cling to you. Sow card table, reap gambler.

"Oh, but," says one woman, "I teach my son to play cards so he won't want to play when he grows up." That boy will grow up a gambler. There is plenty of amusement that the church does not condemn.

"Cards are the tools of the gambler. Nine-tenths of all the card playing is taught in the homes, and seven-tenths in Christian homes. Whist players will stumble on a quotation from Paul every time. How can they have the cheek and brass to stay in the church of God. Get out! I have just as much respect for a gambler as a woman who plays for a China cup and saucer. I've been in their homes and seen their whist prizes hanging on the wall."

In his denunciation of dancing Mr. Sunday included every kind and grade of dancing as well as the so-called "charity balls."

AN APPRECIATION.

THE following was not intended for publication, but it is appreciated only the more. It was sent to Huntingdon, found its way to Elgin, and we make room for it here:

My Dear Brother Brumbaugh:—

WATERLOO, IOWA.

After reading one of your good editorials, not long ago, I thought, "If Bro. Brumbaugh should pass away how I should miss those articles, and how ready I should be to say so; perhaps write Bro. Moore and tell him how much good Bro. B.'s articles had always done me." Then I thought, "Why not tell Bro. Brumbaugh so?" That is why I'm seated to pen these lines.

In my judgment the MESSENGER contains nothing better than your recital of thoughts suggested by the common, everyday things of life; your graphic descriptions and lifelike pictures of nature. In my work I am so often overtaxed, and when so weary the GOSPEL MESSENGER comes—nothing rests me more than those articles of yours. I can't read long restful articles for want of time—many short ones I must pass by, but yours, Galen's and Bro. Moore's Saturday Nights are rare gems to me, as well as what Father D. L. Miller has to say too. The Lord bless you.

Your Sister,

LYDIA E. TAYLOR.

QUERISTS' DEPARTMENT.

Ought sisters to wear the prayer covering all the time, or just during services and at family worship?—M. F. W.

PAUL teaches that sisters should have their heads covered while praying and prophesying. Beyond this we have no command, hence we conclude that while not engaged in religious exercises, they are at liberty so far as the covering is concerned.

Would it be right for me to miss preaching services to write an article for the MESSENGER? That, it seems to me, would be one way of doing good.—W. A. M.

Writing acceptable articles for the MESSENGER is one way of doing good, but it would not be proper for you to miss preaching services for that purpose. On the Lord's Day your first duty is to attend the regular services, and nothing short of a providential hindrance should keep you from the house of God. The number of spiritual deaths resulting from the habit of not attending church services regularly is startling. There are few things more fatal to the spiritual life.

Why do the Brethren wash their hands after feet-washing? What Bible authority have they for it?—T. C. F.

It is done only as a means of cleanliness. It has no religious signification.

What should be done with members who are the cause of members being evil spoken of through the press?—A. J. A.

There are two ways. One is to proceed according to Matt. 18 and have the matter either rectified, or bring it before the church. The other is to so live that no one will believe the evil reports.

What do you think about women keeping silent in church, as mentioned by Paul in First Corinthians?—L. T.

We regard his instructions, in this particular, largely as a matter of propriety. Paul meant to teach the women to keep within the bounds of Christian propriety, and not take a part in church work that would subject them to unnecessary criticism. His teachings along this line must be interpreted in harmony with what he wrote in regard to women praying and prophesying, and also in harmony with the practice of the four daughters of Philip, who prophesied. There is a sense in which women may talk or speak in church, and then again a sense in which they should not. So long as they keep within the bounds of womanly propriety they are at liberty, but when they go beyond this, then the injunction is to apply, and may be put in force.

When granting letters, what is the usual custom in regard to counseling the church?—A. F.

In different localities different methods probably prevail to some extent. In some congregations certificates of membership will be granted only in council meetings. We have been in the habit of granting them at any well-attended service. It may be announced that Bro. So and So desires a letter of membership, and if no objections are filed the officials will feel at liberty to sign the certificate. At council meetings it is generally customary to have the one calling for a letter to withdraw until the church can be consulted. The church must judge as to the legality of the objections, should any be filed. If the church by vote declines to sustain an objection then it must be dropped, and cannot be held as a point against the granting of the certificate.

Since the Brethren think it wrong to use organs in their own churches, is it consistent or is it right for sisters or brethren to play them in other churches during funeral services, or to be organist in Sunday school?—L. B. R.

It does not seem consistent to do in other churches that which is considered wrong in our own. There may be places where some little latitude would be the wiser course, but as a rule it should not be encouraged.

J. H. M.

GLORY to God in the highest, and on earth peace, good will toward men.—Angels.

OUR SATURDAY NIGHT.

The Sunbonnet in Jerusalem.

IN company with others it was my privilege to spend Thanksgiving in Jerusalem in 1898. We occupied pleasant quarters on the third floor of an excellent hotel. Many a time have I passed up an easy flight of stairs to the flat roof for the purpose of looking over the city. The hotel stands near the Jaffa gate, and the top commands a fine view of the greater part of the city. In a place like this one can profitably spend months reading and studying. The Bible student never seems to grow weary of the sacred associations. But now and then there are occurrences here, as well as elsewhere, outside of the usual line, and we now refer to one of them.

A large upper room in the hotel was prepared for the Thanksgiving services. Chairs were brought in from the different rooms and arranged together in church fashion, with an aisle on each side. In front was placed a neatly-covered table and a chair for the minister. Here and there the stars and stripes were displayed, and in a general way the room was made to look somewhat American like. A number of Americans were stopping at the hotel, there were others in and about the city, and by the time they had gathered in the room we had a real respectable-looking audience.

The services were led by a Methodist minister of fine address, he being assisted by others. The talk was good, the song service inspiring, and the spirit of the gathering somewhat patriotic as well as religious. It was a little remarkable that a purely American Thanksgiving service should thus be held on the northern section of Mt. Zion, near where once stood the marble palace of Herod the Great, and not far from the spot formerly occupied by the gilded palace of king Solomon.

Reflections of this kind, however, were somewhat interrupted by the appearance of a plainly-attired and intelligent looking lady wearing a real old-fashioned, brown sunbonnet. Her appearance immediately attracted my attention. Her bonnet was not like that worn by most of our sisters of to-day, but about such a bonnet as might have been seen in a well-regulated church thirty or forty years ago. I had seen no bonnets, save those worn by the sisters in our company, since leaving Sweden. In my own country I might have seen a bonnet of this kind in an audience and not thought much about it. But an old-fashioned split bonnet in Jerusalem aroused my curiosity. I was curious to know something about the lady, and why she was in the Holy City.

Later our company learned more concerning her. She formerly lived in Ohio, and was then a very proud woman caring little for the self-denying religion of Jesus. She felt herself called to work among the negroes in the South, and became fully convinced that the fashions of Paris and the religion of Jesus Christ did not go together, so she laid aside her finery, attired herself as she thought becometh a woman professing godliness, and then worked with a clear conscience.

In time she found her way to Jerusalem, and was there working among the poor Jews, trying to convince them that Jesus is their long-expected and long-promised Messiah. Her humble home was among the poorer class. Here she lived, prayed and worked. So far as I could learn, she depended upon no missionary association for support. Her only trust was in the Lord. Now and then some money came her way, and on this she lived, devoting her entire time and strength to the good of those who looked up to her for spiritual help. Those who read this Saturday Night, the last one to be published in the present century, will by it be reminded of the fact that there is in Jerusalem at least one woman who looks like an intelligent, devout and earnest American sister.—J. H. M.

General Missionary

...AND...

...Tract Department.

COMMITTEE.

D. L. MILLER, Illinois | S. F. SANGER, Indiana
L. W. TREYER, Indiana | A. B. BARNHART, Md
JOHN ZUCK, Iowa

Address all business to General Missionary and Tract Committee, Elgin, Illinois.

THE LAST.

DONE are the year and the century.

The year has no unusual mark to single it out from the few preceding ones. The missionary cause has steadily advanced. The last year saw three more missionaries sent to India, and considerable interest in home mission work developed in some parts of the United States. Some who were earnest supporters of missionary work have gone to their reward, yet the Lord has kindly spared all those who have been directly engaged in the work. While famine has had its dire effects in India, the hand of disease did not cross the thresholds of our beloved representatives and bring them low in sickness.

The century has a greater field over which the mind may pass. Compared with the preceding, the century just closing shows rapid progress in fulfilling the great "Go ye" of the Bible. Yet the early part did not see in the Brethren church a well-organized effort in this direction. The last quarter, however, will go down in history as the beginning of well-organized missionary effort.

And considering the late date, at which the Brethren church began her work, she has made very rapid growth. From no plan and no funds twenty years ago and less, to-day she has upwards of a quarter of a million of endowment; hundreds are to-day praising God because the church brought the Gospel to them; in a hundred different places are people gathered to worship the Lord in houses built through the assistance of mission funds, and many have gone to a glorious reward who first heard of Jesus through its humble efforts.

Hence, whatever else may be before the Brethren church in the new century, the twentieth will ever be known in history as the birth of active missionary work. The future may be glorious, and yet it will lie in carrying out what has now been begun—the dissemination of the Gospel in all lands. The achievements of the church may be great in this coming epoch of time, yet when she reviews her work and her growth, she will date back to the century now closing for her beginning. Whoever shall succeed the present workers for the Master in time to come, and whatever may be their success, they will always look back and speak in terms of praise of some who are still living at the close of the present year as the founders or beginners of the noble missionary work of the church.

True, a century rich in opportunities is gone and but a bare quarter of it partly used as it should have been. True, not every one even to-day takes hold of the missionary work of the church as he should, or as becomes his profession. But the past is gone and the future alone lies before every one. A good foundation is laid for most effectual work in the new epoch of time. Few and feeble are the voices who dare to speak against the missionary cause. Then think on the other hand of the mighty army of the dear young soldiers now in training and keeping step with the Master's orders of "Go ye into all the world" with my Gospel. They are not yet known beyond their little circles of acquaintance; but they are gathering those forces which will make them felt for Christ and the church in world-wide missions somewhere in the world.

The century has some rich fruitage despite the lack of interest. There are some noble examples of sacrifice and consecration that have gone on the records of heaven's pages. Though sad to part with the century, it is gone. Let every one take hold of the new time with

a greater determination that in the strength of the Lord he shall find something more accomplished than he has in the past. The united effort of the individuals of the Brotherhood will accomplish a great good in the name of the Lord.

A NEW YEAR'S MISSIONARY MEETING.

BY JOHN R. SNYDER.

A MISSIONARY meeting under the direction of the "Missionary Reading Circle" has been arranged for the Southern and Northwestern Districts of Ohio, to be held in the Logan church, Logan Co., Ohio, on Jan. 1, 1901. A very interesting program has been prepared for the occasion, and we hope to have a good attendance. It is the opening of a new year and a new century and is the time for making new resolutions, and we know of no time more appropriate for us to come together and consider the great work of missions than this, the first day of a new year and a new century. Some one has said: "Attempt great things for God, then expect great things from God." This meeting may not be one of the "great things," but if we come together in his fear and for his praise he surely will let his blessing rest upon it.

The magnitude of the work facing the church in the closing days of the nineteenth century is great. New developments mean new opportunities, and the church of the living God must meet these opportunities or fail to be ready when the Bridegroom comes. Then may we put forth every lawful effort to arouse sentiment, and this meeting is to be a means to that end. We ask that every elder and minister in Southern and Northwestern Ohio see that the meeting is properly announced in their respective churches. It is during the holiday season when all railroads will give reduced rates.

We ask that all come Monday, Dec. 31. On that day all trains will be met. Those coming from the east, north or south over Big Four or C. & N. W. R. R. will be met at Bellefontaine by notifying the undersigned. Those from the west over the Big Four will be met at Degraff by notifying Bro. Hugh Miller. We trust that a goodly number will arrange to spend NEW YEAR'S DAY, 1901, thus in his service.

303 N. Main St., Bellefontaine, Ohio.

MANCHESTER COLLEGE BIBLE TERM.

THE Special Bible Term of Manchester College will open Tuesday, Jan. 1, and continue three weeks. During the evenings of the second and third weeks, Elder I. B. Trout will deliver a series of doctrinal and revivalistic sermons. The following is a brief outline of the term's work:

1. The Life of Jesus.—E. B. Hoff.
2. Interpretation of the Book of Romans.—T. S. Moherman.
3. Principles of Interpretation, first week; Doctrine of the Holy Spirit, second week; Angelology, third week.—E. B. Hoff.
4. Homiletics.—T. S. Moherman.
5. Sunday School and Personal Work.—I. B. Trout.
6. Old Testament History.—E. M. Cobb.
7. Hymnology.—C. S. Ikenberry.
8. Bible Geography.—E. M. Cobb.
9. Bible and Hymn Reading.—S. P. Early.

SPECIAL DAYS.

Monday, Jan. 7.

MISSIONARY DAY—FORENOON SESSION.

1. Characteristics of the True Missionary.—Elder Daniel Snell.
2. The Divine Influences in Mission Work.—Otto Winger.

AFTERNOON SESSION.

3. What Relation Does the Home Church Sustain to the Missionary Cause? (1) In the Preparation of Workers and Sending Them out.—Manly Deeter. (2) In Assisting by Prayer and Financial Support.—Elder A. L. Wright.
4. Winning Souls and Keeping Them.—Elder L. T. Holsinger.

Monday, Jan. 14.

MINISTERIAL DAY—FORENOON SESSION.

1. The Office of the Ministry. (1) Its Divine Appointment. (2) Its Uniqueness.—Elder W. R. Deeter.

2. The Call. (1) Its Gospel Authority. (2) The Agencies Affecting the Call.—Elder J. H. Wright.

AFTERNOON SESSION.

3. His Ministerial Duties. (1) Respecting the Gospel.—Elder I. L. Berkey. (2) Respecting other Offices of the Church.—Elder A. G. Crosswhite.

4. His Duties as a Teacher. (1) To the Body of Believers. (2) To the Community.—Elder I. B. Trout.

Monday, Jan. 21.

EDUCATIONAL DAY—FORENOON SESSION.

1. Our Church and Schools—their Relation.—Elder I. D. Parker.

2. How Can a Stronger Educational Sentiment be Awakened?—Elder S. F. Sanger.

AFTERNOON SESSION.

3. Education as it Affects Practical Life. (1) Socially.—Howard Keim. (2) Religiously.—Dr. A. S. Rosenberger.

4. The Need of More Thorough Preparation for the Duties of Life.—A. I. Mow.

L. D. IKENBERRY.

North Manchester, Ind., Dec. 15.

AS WE LOVE WE GIVE.

A MAN who loves his home gladly gives to the extent of his ability and its needs, and without being appealed to for such liberality. The man who loves God supremely will count it a privilege to give liberally to his cause. The plain, if painful, truth seems to be that most of us love him very little, else why are there empty missionary treasuries, and why unnumbered millions of heathen who have never heard about our Savior? Do we not give thousands to self-gratification, and beggarly tens to world-wide evangelization? Do we not devote days and years to acquiring wealth for ourselves, and grudgingly give a few hours each week to the service of him who redeemed us? Poorly sustained churches and half-supported pastors at home and lamentable lack of Christian workers abroad all rise up to exclaim, in the name of the Master, "You do not love God." In times of financial depression what expense do you cut off first, the luxury of your home or the amount you pay to the support of your church? Economy ought to begin last with what we pay into the treasury of the Lord; and if we loved him as we ought it would be so.—*Sunday School Times.*

Not Fruitless.—For a long time Chicago mission has received help from the church to carry it on. Such help should be continued. But it is due the mission there to state that the Sunday school raised \$13.76 for general mission work. Thus they have shown love for others while themselves are helped. They are none the poorer, but really richer in good works for thus doing.

On last Thanksgiving a friend in Boiling Springs, Pa., gave a present of \$50 to each of six denominations in the town. The Brethren were one of the six and as the money was for foreign missions it was sent to this office. Certainly a commendable way of showing one's appreciation of blessings received.

A Hundredfold.—A little mission band of ten members, near Rogersville, Ind., gave the best efforts to invest ten cents during the past summer, and gave the proceeds to the Lord. What encouragement the results show for others to do likewise! The band wishes many others would try the same plan.

\$5.50 is the result of six months' effort made by six boys under ten years of age. They were each given five cents last spring to invest. Almost two hundred fold! If God so blesses little hands, would he refuse to bless abler and larger ones? Not if they will trust and work for him.

"Missionary chickens!" Yes, that is what they are called. A little girl, twelve years old, living at Stockport, Ind., raised chickens for the Lord's work and sent the amount to the India sufferers. How good it would be for all, if all the work done was for the Lord.

From the Field.

From Washington, D. C.

OUR number has been increased by our dear brethren and sisters moving here from Virginia and Pennsylvania. Seven have recently located here. We look forward with glad hearts as our brethren and sisters come and make their home with us. While we have many discouragements and much opposition from the outside, we bless God for the sweet peace in the church. The sympathy and good feeling for each other that have existed all along in the Washington church are a very encouraging feature and cannot be too highly appreciated by us.

In my absence two weeks ago Eld. B. F. Masterson preached for our people on Thanksgiving morning and evening, and Eld. Silas Hoover preached for us the following Sunday evening. The visits and services of these brethren were much appreciated. Our congregations are growing. One applicant for baptism; others seriously contemplating.

Brethren and sisters, continue praying for the cause in Washington, and especially for us who labor in the ministry.

ALBERT HOLLINGER.

338 Eighth St., S. E., Dec. 10.

From Ft. Wayne, Ind.

NEARLY six years ago Grandma Richardson, who was staying with her daughter at this place, became anxious and lonely to worship with her brethren and sisters; and a few members who then resided here met with her with Bro. Fisher's family, and the first prayer meeting was held by our people in the city. Since that time a hall has been rented and services are held regularly, preaching services at the present averaging about forty, and an interesting Sunday school with an attendance sometimes reaching over ninety, and a few times a hundred. We also have prayer meeting and teachers' meeting when we can. Some brethren, including our preacher, work twelve hours at times, and therefore our meetings during the week are poorly attended.

In answer to Grandma's request again, this time for a Communion at her home, we had our first love feast in Ft. Wayne. Bro. J. Gump officiated. It was a feast to the soul and especially to our aged sister who is in her eighty-first year. She had not communed for a number of years, and therefore had a desire to commune once more in this world. This probably will be her last Communion on earth, but we hope many more Communion will be held by our people in this city. Pray for us.

CLARA E. STAUFFER.

133 Buchanan St., Dec. 6.

From Wayne County, Ohio.

By the earnest request of the Brethren of the Mohican church, Wayne Co., Ohio, I conducted a series of meetings for them during the month of November. We held twenty-three meetings. The attendance was fair, considering the inclement weather. Those who attended were very attentive. A few we know were almost persuaded to be Christians.

The Brethren's churchhouse is located about one mile north of Lattasburg, a small town. There was a time when the people of this town generally attended the Brethren's meetings. A few years ago the people solicited means and built a town hall. Now worldly gatherings of various kinds are held in the hall. The preaching service has no attraction. Worse than all, a secret society has been organized which meets in the hall. Ladies and gentlemen are accommodated, of course separately. The secret order has had a revival and the church suffers. Brethren's children are drawn in and kept from the service of God. Oh, how necessary that there be sound preaching along that line.

Dec. 17 I expect to meet the Brethren of the Eagle Creek church and assist in a series of meetings.

REUBEN SHROYER.

Canton, Ohio, S. W. R. D.

"There is probably just one way of overcoming an opposition of this kind, and that is to move the churches, that are close to towns, right into the most convenient parts of the towns, and then go to work in real earnest. The day is past for most churches within a mile or two of towns to prosper.—ED.

From Our Correspondents.

As cold water to a thirsty soul, so is good news from a far country.

ILLINOIS.

Cerro Gordo.—This congregation met in quarterly council Dec. 15. Bro. J. G. Royer and Bro. Arnold could not be present on account of sickness, and Bro. Geo. W. Cripe presided. All business was considered very pleasantly. New officers were elected for the coming year; Sunday-school officers confirmed. Eleven letters of membership were granted. Sister Etta Wheeler was chosen for corresponding secretary for the coming year.—*Anna E. Bowman, Dec. 17.*

Mt. Vernon.—We met in regular quarterly council Saturday, Dec. 15, with Bro. O. Z. Hicks as moderator. Considerable business was transacted. We neglected to say in a former correspondence that Bro. Martin Gergen was elected deacon. Bro. Hicks has recently held several meetings in a U. B. church near Sheller, Ill., also preaches once a month at Camp Ground.—*D. Z. Angle, Dec. 16.*

Pleasant Hill.—Our meetings, conducted by Eld. S. F. Sanger in Girard, closed last night with the best of interest. Since my last week's report fifteen have vowed to leave Satan's ranks, ranging in age from nine to three-score years and ten. In one family three generations were represented. Two await baptism.—*Mary A. Brubaker, Virden, Ill., Dec. 17.*

West Branch.—We have had some very interesting sermons recently by brethren W. H. Lampin, of Pine Creek, and D. E. Brubaker, of Mt. Morris. Bro. Bosserman, of Mt. Morris, preached the Thanksgiving sermon. A collection of \$7 for MESSENGER Poor fund was raised. We have just closed a series of lessons in vocal music, given by Bro. G. B. Holsinger, which were largely attended with good interest.—*R. A. Rowland, Polo, Ill., Dec. 13.*

INDIANA.

Bethel.—The series of meetings held at the Salem house and conducted by Bro. J. F. Spitzer closed last evening. Two accepted Christ; one was a little Sunday-school scholar only about ten years old. Bro. Spitzer seems to know the Bible almost by heart and does not fail to declare its truths. The love feast was held Dec. 11. There were a number of ministering brethren present. Bro. Spitzer officiated. Five have united with the church since my last report.—*Chauncey J. Weybright, Milford, Ind., R. R. No. 1, Dec. 17.*

Clear Creek.—We closed our series of meetings last Sunday evening, Dec. 9. Bro. E. Loomis, from New Philadelphia, Ohio, did the preaching. He preached twenty-seven sermons. No additions, but this summer there were two baptized and one reclaimed. On Thanksgiving we took up a collection for the sufferers in Galveston, Texas; \$12.50 was reported.—*Effie B. Shock, Huntington, Ind., Dec. 16.*

Summit.—Dec. 8 was the day of our regular quarterly council meeting. We had quite a good meeting, presided over by Bro. C. Wood in the absence of our elder, I. J. Howard. All business was disposed of in love and harmony. On Sunday, Dec. 9, we listened to an interesting discourse by Bro. Wood.—*Lizzie Hollis, Leach, Ind., Dec. 15.*

Upper Fall Creek.—Our series of meetings began Nov. 25 and continued for two weeks, closing last night. There were no accessions, but we think lasting impressions were made. We also had a sermon on Thanksgiving. A collection was taken up at all of the churches in the district for the benefit of Bro. John J. Hoover, and \$9.45 was raised besides some that was handed in later.—*Florida J. E. Green, Middletown, Ind., Dec. 10.*

IOWA.

Fairview.—Nov. 17 Bro. C. H. Brown, of Navarre, Kans., came to us and began a series of meetings, continuing until Friday evening, Dec. 7. On Thanksgiving one was received by baptism. Dec. 3 two more were baptized. Wednesday, Dec. 5, a very spiritual social meeting was held with a dear aged sister in the city of Centerville. Bro. Brown made many visits during the three weeks with us, thus giving personal encouragement.—*H. A. Whisler, Udell, Iowa, Dec. 16.*

Greene.—Our series of meetings at this place closes, Sunday evening, Dec. 9. We had a very good meeting, although laboring under some difficulty, as we had the use of our churchhouse only a few evenings on account of diphtheria in neighboring towns. The rest of the time our meetings were held in a schoolhouse. We had a Thanksgiving sermon, at which time a collection was taken up which amounted to sixteen dollars. The same day Bro. J. E. Burkholder was advanced to the second degree of the ministry; also Bro. Ephraim Eikenberry's wife was received into office with her husband.—*Eva Kingery, Dec. 16.*

KANSAS.

Brazilton.—This church met in quarterly council Saturday, Dec. 15. Bro. Eli Wolfe, of the Osage church, who has charge of the church temporarily, was with us and presided. Bro. Beery, of Osage, and Bro. C. A. Miller, of the Scott Valley church, were with us. Everything passed off pleasantly. Bro. S. P. Crum-packer was called to the ministry and was duly installed. Our Sunday-school officers were elected for the winter. Bro. Miller stood with us over Sunday and gave us a very instructive sermon. He has made arrangements to bring his wife and make his home in the Brazilton district. We also just learn that Bro. Solomon Garber, a minister of Redfield, Kans., will move his store to Hepler, this county. This will place him in the bounds of our Brazilton district and only six miles from our regular place of meeting.—*J. W. Wampler, Dec. 17.*

Cotton.—This church met in quarterly council Dec. 15. The business was disposed of in a satisfactory manner. Bro. G. W. Weddle handed in his resignation as housekeeper at this place. He goes from here to McPherson. We regret much to see him go. Bro. W. H. Miller came to us Dec. 8. He is preaching the Word with earnestness.—*E. B. Sargent, Dunlap, Kans., Dec. 17.*

Lawrence.—The members of Lawrence and vicinity met in council Dec. 8 for the purpose of organizing a church. Elders J. S. Mohler and I. L. Hoover were with us. The organization being completed, Bro. I. L. Hoover was chosen elder of our church. We have secured a house for the time being and will have preaching twice a month. We have Sunday school and Bible study every Sunday.—*S. B. Katherman, Dec. 14.*

Lions.—Bro. H. T. Brubaker held a two weeks' meeting in the northeastern part of our congregation. One was received by baptism.—*Sadie Drescher, Dec. 17.*

North Solomon.—Bro. A. C. Daggett closed a series of meetings at the Victor schoolhouse in the North Solomon church the evening of Dec. 12. He preached nineteen sermons and one funeral sermon, baptized six, and one applicant is waiting baptism. There is a strong desire for more preaching, as this is at an isolated point. It would be well for our Mission Board not to neglect those dear members.—*P. Landis, Dec. 17.*

Pleasant Grove.—We have just closed a two weeks' meeting in this church. The attendance was quite good and the interest excellent. The church has been much strengthened. Love and harmony are restored and peace is multiplied. Bro. J. Kinzie, of the Appanoose church, assisted very much in conducting song service.—*J. S. Mohler, Dec. 17.*

MICHIGAN.

Olney.—While engaged in Sunday-school work Dec. 16, word was brought to us at the church that Bro. Solomon Bigham's house was on fire. All rushed to the scene, but found the house all in flames. The house with nearly all the contents was burned. This is a great loss to Bro. Bigham and Bro. William Albaugh's who lived in the same house.—*J. E. Albaugh, Dec. 17.*

MISSOURI.

Warrensburg.—We have just closed a series of meetings conducted by our elder, D. M. Mohler. One was baptized and the church strengthened. The last meeting of the series was on mission work, and was followed by contributions to the District Mission fund. We do not regard a series of meetings complete without a missionary sermon.—*John E. Mohler, Dec. 17.*

NORTH DAKOTA.

Salem.—Our quarterly council came off Dec. 1, a little ahead of the regular time, owing

to our elder (Andrew Neher) and wife getting ready to go to Monmouth, Kans., to spend the winter. Not a great deal of business came before the meeting.—*J. K. Shively, Dec. 6.*

OHIO.

Lafayette.—The members of this church held their Thanksgiving services as usual. The offering resulted in thirty-four dollars and sixty cents being taken for mission work. May the Lord bless it to the salvation of souls.—*G. A. Snider, Harrod, Ohio, Dec. 11.*

Palestine.—We closed a very interesting series of meetings Dec. 9, conducted by our home ministers. Bro. Helman did the preaching. There was one accession. The meetings closed with the best of interest. Dec. 13 we held our quarterly council. We were pleasantly surprised to see Eld. John Bright come to us the day of the council and assist in the work. Bro. Bright is now conducting a series of meetings at our West Branch house.—*Daniel Bausman, Dec. 15.*

Stonelick.—Bro. John Fiddler, of Center, Ohio, began a series of meetings here Dec. 1, preaching until Dec. 17, giving us twenty-one sermons, and last Saturday afternoon baptizing a husband and wife.—*Anna Lesh, Mt. Repose, Ohio, Dec. 19.*

PENNSYLVANIA.

Indian Creek.—Bro. Edward Wenger, of Fredericksburg, Pa., held a series of meetings at this place, beginning Dec. 1 and ending Dec. 9. The church has been edified and the Sunday school encouraged through Bro. Wenger's labors.—*Hannah R. Shisler, Vernfield, Pa., Dec. 16.*

Johnstown.—On Sunday, Dec. 16, in the Johnstown congregation, we dedicated a new house of worship at Conemaugh, Pa. There has been need of a house at this place for some time, and now it is at last completed and ready for worship. Collections were taken which amounted to \$164.52; yet there still remains some indebtedness on the house. Bro. W. J. Swigart, of Huntingdon, preached the dedicatory sermon. He also preached for us on Saturday and Sunday evenings.—*Lissie Werlt, Dec. 17.*

Little Swatara.—At our recent council meeting, held at Myers' meetinghouse, Dec. 10, we had an election for a minister and two deacons. Bro. J. W. Meyer, one of our deacon brethren, was chosen to the ministry. Brethren Alfred Lentz and Elias Edris were elected as deacons. Eld. John Herr and Eld. John Witmer had charge of the work. Nov. 24 a series of meetings was opened at the Merkey house, Bro. Benjamin Huttel doing the preaching. He remained with us nine days, preaching thirteen sermons.—*E. M. Wenger, Fredericksburg, Pa., Dec. 10.*

Waynesboro.—Nov. 24 Bro. Brice Sell, of Newry, Blair County, Pa., began a series of meetings at this place and continued until Dec. 12, preaching twenty-three sermons. Four dedicated their lives to our blessed Redeemer and were buried with Christ in baptism. After a visit of a few days to an adjoining congregation Bro. Sell returned to us on Dec. 15 and preached Saturday evening and Sunday morning and evening. On this Sunday two more were added to the fold. On the same day at the Welty church (same congregation) seven were received by baptism, making seven accessions during his stay among us.—*Sadie M. Wingert, Dec. 18.*

VIRGINIA.

Staunton.—Bro. J. M. Mohler, of Pennsylvania, will give us a series of meetings some time in January. The Helping Hand society meet once a month and do what they can making quilts and aiding the needy. We could use more money to help the poor if we had it. The Sisters' Aid societies at different places have aided us, for which we are thankful. We think a regular minister located here would be much better for the cause, and pray that one can be located here at no distant day. Our country Brethren, at much sacrifice to themselves, continue to preach for us fairly regularly, for which we are grateful. Our Sunday school is very well attended.—*Delilah F. Diehl, Dec. 12.*

TENNESSEE.

Crowson.—We met in quarterly council Dec. 15. Peace and harmony prevailed. Two letters were granted.—*Mary L. Davis, Lawrenceburg, Tenn., Dec. 17.*

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From Utah.

We came to this beautiful valley nine months ago. We were accompanied from home in the East (Goshen, Ind.) by Mr. J. S. French and Mr. Fred Forsyth, of the Bear River Land Company.

The valley is being settled up very rapidly by eastern people. The Brethren are very slow to make a start. We have no church yet. The Mission Board has been kind enough to send us a minister, for which we extend our thanks. Bro. D. S. Filburn and family are nicely located in a comfortable home. I am glad to tell their eastern friends that they seem to be well pleased with their new home.

This is a very productive valley, growing all kinds of fruits and vegetables. The climate is perfect.

MAY YODER.

Corinne, Utah, Dec. 13.

